

environment, their suitability for the cultivation of different kinds of crops varies tremendously. The soil requirements for cereals, beverages, root crops and garden crops differ so much that unless the farmer has a sound knowledge of soil properties, he is not likely to gain the most from his land.

**Biotic Factors :** Crop cultivation may be hampered by weeds, parasitic plants, diseases, insect-pests and animals. They either compete with the sown crop for plant nutrients or destroy the crop before it can be harvested. Many weeds render tilling and thinning operations more difficult, and pests such as the boll-weevil in the Cotton Belt, USA or fungus diseases like the Coffee Blight of Sri Lanka, may completely exclude cultivation of certain crops in an area. Despite all the climatic and geographical advantages that a farmer may enjoy, his efforts can be useless in the face of diseases or insect infestations. Similarly, farm animals can be seriously affected by diseases and parasites.

**Social Factors :** Social factors affect farming in a number of ways. In the first place the type of farming practised, be it shifting cultivation, subsistence farming, extensive cereal cultivation or mixed farming affects the type of crops which can be produced and the yields which can be obtained. Intensive wheat farming in Europe, for instance, gives far greater yields than extensive wheat farming in North America agriculture and do not often practise it. Certain crops are traditionally grown by certain peoples so that there is a major division in Ivory Coast, for example, between peoples to the west who depend on rice as a staple food and people to the East who traditionally depend on yams.

Another way in which social factors can affect agriculture is in the ownership and inheritance of land. In many areas, e.g. in parts of Europe and in much of Asia the land of a father is divided between his children. This leads to the breaking up of already small farms into smaller and smaller units which are often uneconomic to farm. It is difficult to introduce the use of modern tractors or harvesters in areas where the fields are too small for them to operate economically. Elsewhere public or cooperative ownership of land may affect the type of crops grown or the agricultural methods employed.

Finally social and religious influences have profound effects on animal rearing. The belief that pigs are unclean, held by Muslims, Jews and Hindus, limits the rearing of pigs in many parts of Asia and Africa. Similarly the Hindu veneration of cattle, or the prestige conferred by a large herd of cattle in many parts of Africa, limits the full exploitation of the animals for meat.

**Economic Factors :** Besides the factors outlined above, the farmer has constantly to take into consideration many economic factors, which may be unstable or entirely beyond his control. A peasant in Monsoon Asia

practising subsistence farming where everything grown is consumed within the farm or the village boundaries may not be so seriously affected in the case of a trade recession as the wheat specialist in the Canadian Prairies whose crops are all intended for cash sales, including exports to overseas markets. However, the peasant's income is so meagre that in hard times he has very little to fall back on. Natural hazards such as floods, droughts or diseases that ruin his harvests pose an even greater threat to him than market fluctuations. Three kinds of economic controls are, however, operative in all farming practices throughout the world, except in state-owned farms where there is no individual ownership and economic problems have to be dealt with by government agencies.

### AGRICULTURAL ECONOMIES IN INDIAN TRIBALS

There are various occupations followed by the food-gathering tribes, such as, gathering of honey, collection of fruits, berries, and tubers, etc. The food gathering economy of Southern India gave place to the agriculture. In this group the principal tribes are the following—The Gonds of Bastar, Kamars of M.P., Bhil of Gujarat and Khandesh, Tharus of Tarai, and many tribes of Arunachal and Naga Hills, etc.

**GONDS :** The Gonds are amongst the most civilised and advanced aboriginal tribes of India. The present habitat is confined in the Satpuda plateau, Bastar, a portion of Nagpur plateau and the valley of river Narmada in Southern India. This part is the original habitat of the Gonds. Although by now these have settled in other parts of Southern India. Life is wine and music for them. Their undying faith in deities has taught them to love death as much as life. Misery and myth are like night and day that come and go. Bastar is a kind of charms, *Ghotuls*, bison, barter, sentiments and sex. It is different in most ways from our world, here are simple folk, living more with nature than with the sophistry of science or politics, they are poorer than the poorest. The land of Gonds is known as Gondwana, Historically speaking, they at one time formed a Gond Kingdom, ruling class of the local parts of the country.

The great plain of Chhattisgarh stretches, down from Rajpur and Dhamtari in hot and dusty monotony till it spends itself against the hills of Kaimur. Thence forward to journey is a never failing delight. As the traveller move towards the Bastar plateau the countryside breaks into a song about him, one is greeted by hardy smiling woodmen singing at their work, the skyline is broken enormous piles of rock, all around is the evergreen forest. Presently there looms a row of sharply rising hills, the sentinels that stand guard before the country of Murias, the main and most colourful tribe of Bastar.

**Physique :** We see here fine bodies unimproved by art, lovely eyes that move with the grace of fireflies, shining teeth and a transparent heart that

keeps nothing to itself. The blouse is still frowned upon by the belles of Bastar. They go bare bosom with a comb nestling in their black hair, arm in arm and giggling at strangers from the civilised world beyond, ogling at their nesses bodies. The Bastar women wrap themselves in tight, sarees from shoulder down to thighs, a style after the statues of goddess in temples.

The men folk, too, have combs in their hair curled over the nape of their necks, strings of cowries (sells), loin cloth and all wield an axe.

**Houses :** The Gonds do not like to build their houses near the cross-roads as they are most conservative and like to remain aloof from the outer world and maintain their old ways of life. The houses are generally built upon a large 'bari' about one hectare in size. On this tract, they generally grow mustard, tobacco or the vegetables for their daily use. The Gonds eat roots and animal's flesh and some millet which is made into 'koh', a local made liquor. Agriculture is very difficult in these hilly tracts. The little cultivation that if carried on is by forming terraces of the slopes of the plateaus. The higher terraces grow barley, millet and corn, rice and wheat are grown on the lower slopes.

**Fertile Soils :** The fertility of soil also receives due consideration in the selection of a new village site, for on it lies their prosperity, on otherwise misery. Although the Gonds try to maintain the soil fertility by applying the cow-dung and all the rubbish of their households. Yet the soil should necessarily be somewhat fertile.

**Village Site :** The village site is chosen by the village priest, after performing certain religious rituals, which are believed amongst them as very essential in order to make the unknown spirit and ghosts to quit that particular site. Besides this religious factor, other environmental factors are also taken into consideration. The foremost amongst them in the available of suitable and sufficient drinking water for human beings as well as for their domestic cattle and beasts of burden. Such in the force of the peculiar factor that nearly every Gond village is seen along the river banks of sometimes a perennial lake or pond. In case, it be a river, their diet is sometimes substituted by the fish. The selection of a new site arises only either when some natural calamities such as forest fires, overtakes them or when a village no more remains secure from the sight of the enemy. The huts are built in two rows leaving a wide street in between. The burial ground where the deads of the village are buried, always remains a site East of the village.

**GHOTUL :** As is generally the system amongst the tribal people, the Gonds also maintain the youth houses or *Ghotul*, where the bachelors of the village both boys and girls, sleep in separate apartments at night. Generally the youth house is built at the end of the village, and the main function that is supposed to perform is to protect the villagers from outside raids, as the

youth house is composed of all the able bodied persons of the village. It is common in the youth house, comprising both of the men and women, that love affairs may take root, which ultimately turns out into marriages. But such things are maintained strictly secret, but whenever the secrets had disclosed, the miscreant is severely dealt with and is removed from the membership of the *Ghotul*, until the requisite fines are paid for by defaulters.

Besides agriculture the Gonds also practise hunting. Their main hunting arms are the arrow and the bow. The arrows are generally impregnated with deadly poison which they extract from a certain root black in colour.

**SANTHALS :** The tribe lives in Chota Nagpur plateau and in Santhal Pargana. The main occupation of the Santhals is agriculture. Millet and maize are the staple crops of the Santhals. Lumbering, fishing and hunting are the chief sources of eking out their livelihood. The Santhals of the Chota Nagpur plateau are comparatively civilized and they practise some agriculture in Northern Bengal. Besides this the Santhals are the tea garden coolies in Assam and collect the lac in Chota Nagpur, and as industrial labourers in the jute mills of Bengal. Although they have had a great deal of contact with outsiders, against whom they have often rebelled, they have retained to an unusual degree that their social cohesion, their language and many of their customs. Some of them now are well educated and indistinguishable from other people, but the majority remain essentially tribes men, of a singularly happy and carefree temperament.

**THE JUANGS :** The main area of the concentration of the Juangs are Keonjhar and Chota Nagpur plateau. They are found in smaller number in Keonjhar. The habitats of the Juangs consist of wooden and grass thatched huts measuring 3 metres in length and 2 metres in breadth. Every wooden house has two apartments, meant for separate purposes. In one apartment they keep their utensils and other articles, and the second apartment is occupied by husbands and wives with their daughters. The male children, after resuming worldly sense, are admitted into the youth clubs. These clubs are generally built at the end of the village and protect it from outside attack or wild beasts. Sometimes the Juangs build their huts on the trees to seek protection from the wild beasts. Their clothing mainly consists of barks of the trees, and even today some people wear the bark of the *tumba* tree to conceal their nudity and the rest of the body remains bare. The women to wear clothes made of some soft leaves.

**Favourite Foods :** To obtain their favourite food they wander frequently in forests killing animals and birds, and in addition to it, they also relish the forest products, such as certain roots, wild fruits and berries, etc. In the heart of the Chota Nagpur plateau the peacock and the wild buffaloes are still found in large numbers. *Sambhar* or *Qusa aristotelis*, *chital*,



*neelgai*, and *musk deer* are plentiful. Some of them also practise agriculture by burning a tract of forest and sowing some seeds thereon, and some one collect the dry fruits from forests and sell them in the nearby villages or markets, thereby eking out their livelihood. Fishing and hunting are most important means of eking out their livelihood, because the other natural resources have not yet been exploited fully and properly. There are forests containing trees such as Sal, Teak and Tendu, etc. Thus, their occupation is cutting of wood, collecting Silk Cocoons, Lack and other products.

**Marriage :** The marriage usually take place amongst them at an early age. The Juangs are matriarchal and patriarchal but gradually the latter to overtaking the former and the influence of women folk is getting less effective. The women amongst the Juangs Tattoo their breasts with St. Andrews crosses, on either side and St. George's in the middle of their breasts.

**Tribes in South India :** The aboriginal population of Southern India is comprised the following tribes—the Todas of Nilgiri lead a simple pastoral life. The Kotas, neighbours of Todas in Nilgiri hills are the artisan tribes and they also act as musicians on ceremonial eves. Fraternal types of polyandry generally prevails amongst the Todas. The Bedagas, also of Nilgiri Hills, are excellent agriculturists. The important tribes of India's are Uralis Chenchus, Koya, Gadada, Ho, Oraon, Cheros, Bondas, Koaru, Birhor, Kondas, etc.

**Q. 2. Discuss the food gathering and pastoral economies with examples.**

**Ans. The Food Gathering Economies :** The little Andaman, the home of the Onge tribe, which is still living in pre-historic age and in many respects, behaves as Paleolithic man of centuries ago, is the true representative of the food gathering economy.

These people are some of the remanents of the most ancient human race still surviving in any part of the world. They have been little affected by contact with other peoples. Until recently, they were completely ignorant of any use of metal tools and even today, they use stone chips for shaving.

**Economy :** Agriculture is unknown to him; hunting, fishing wild fruit, edible roots and honey supply him food. He drinks from nautilus shells and the only garment worn by Little Andaman women is a scant grass like apron.

Nomadic in habit, the Onges move above the island, spending short periods at a particular spot. For shelter during their stay they construct communal huts, mainly situated along the coast. These huts are permanent in Nature and in batches, members of the tribe move from one hut to another. Inside each communal hut are a number of beds generally equal to the number of families. Small fire place is kept burning day and night near the beds. They require nothing more against the

Little Andaman do not know how to make a fire, but they are expert at selecting wood which would smoulder for a long time. When travelling, a piece of smouldering wood is carefully carried along.

**Costumes :** Men wear nothing but a plain lein cloth, and they otherwise remain nude. The women wears a belt either of *padanus* leaves, three to four cm broad, and their peculiar leaf cloth has many hanging threads like ropes hanging towards their things. There is a peculiar physical feature of the female and that is the enormously developed buttocks of females of Andaman Islanders. They project "so much backward as to form a balcony on which the children of five years can freely stand."

**Food Habits :** The most remarkable thing about their food habits is that they refuse to take salt. Although living in an island surrounded by salty water, they consider salt as unhealthy and disgusting.

At times Sardines are plentiful inside the coaral reefs round Little Andaman, and both men and women of the tribe go on fishing, while the man liberally hunt the fish with bow and arrow, women do this with two small nets used together. Without rigger canoes the men sail out in the open sea and hunt dugong and turtle with wooden harpoons.

Foods considered healthy by the Onges include honey, several succulent roots and fat of turtle. Pork, which is available in plenty, forms a delicious dish for the tribe. Intoxicating drink is completely unknown in Little Andaman and the tribe is still ignorant of distilling practices.

**Tattooing :** Like many other primitive tribes, the Onges like to embellish their bodies with an endless variety of geometrical designs. After a full meal their only activity is body painting performed by the women on the skin of their peacefully sleeping husbands.

Designs change from time to time according to the women's inventiveness. Refined clay and ochre of various shades, mainly reddish, are used for body painting. These paintings, however, have deeper significance than merely satisfying aesthetic sense. They are believed to be a protection against all kinds of sickness.

**Fishing :** The art of fishing with a hook and line was unknown to, and has not found favour among them, as they are far more successful than Jawara in catching fish by their own methods, which are as follows at low water the women and children with hand-nets capture such fish and shell-fish as are left by the receding waves in the rocky hollows on the foreshore, and at the turn of tide the men are usually to be seen standing upto their waists in water, or poling along the shore in their canoes and shooting with the bows and arrows at the fish as they dart past.

**Mortality Rate :** The Onges die young, especially the men. The majority of them succumb before reaching the age of 20 most of the survivors die between 20 and 40. The short span or like is threatening the

tribe with extinction. The need among them is not so much the spread of education and social uplift, as the arrest of the decline in population which has been most alarming.

They ensure steady supply of food and stabilise their economic life, coconut plantation have been started in Little Andaman a few years ago. Other fruit bearing plants are also being supplied to the tribe. The survey conducted by Anthropological Survey of India on behalf of the Government found that the tribe still retains enough vitality to be rescued before they finally vanish and the success of the measures now being undertaken will ensure the continued existence of one of the oldest specimens of the human race.

### MALAPANDARAMS

The main areas of concentration of the Malapandarams are Travancore and Cochin Hills now in Kerala. They have not taken to cultivation and live either in a cave or in a very simple type of shed. The temporary sheds are of lean type. Three poles, two and half metre high, are so fixed that they converge at the top and the area on which they stands forms a triangle. Leaves of *dalmyra* are then tied to the side and the top as protection against rain and wind. During the rainy season three sides of the hut are covered with *palmyra* leaves. Where there are a number of sheds, they are arranged in a row to facilitate passage, a narrow path about half metre wide being left in front. Most of these sheds are built on a mound by the side of a stream which serves as a natural barrier. In front of each there is a hearth where food is cooked and fire is kept throughout the night to scare away the wild animals.

The most characteristic feature of the life of the Malapandarams is that they do not know how to cultivate the land do not grow anything for subsistence.

**Itinerary People :** The Malapandarams depend entirely upon, wild edible tubers and roots gathered from the jungle. They are habitually itinerary people and throughout the years they move from place to place in every season is quest of forest produce. The migration to a new place is always preceded by a thorough enquiry by the leader of the group. Thus, even though the families in a group move separately for the collection of forest produce, according to Bhabanada Mukherjee hunting is not practised even as a subsidiary vocation by the Malapandarams as they do not possess any weapons worth the name. They hunt in a most archaic fashion by sending tame dogs after small animals like rabbits, black monkeys, squirrels, etc. The fact that the Malapandarams do not cultivate the land nor lead a settled life like the other hill tribes of Kerala, is probably due in their love of rest and to the freedom of movement they enjoy.

### KADARS

Kadars inhabit the Anaimalai hills and mountain range which extends there southward into Cochin now in Kerala. Physically, they are of short to medium stature, or dark brown to black skin colour, and with broad flat nose and thick lips. The Kadars possess long wavy to frizzly hair. In physical features, according to **Dr. B. S. Guha**, "The Kadars show some resemblance to the Negrios and Australoids."

Kadars are essentially nomad in habit, living in small communities, and wandering from place to place. In jungle, where they suddenly reappear as casually as if they had only returned from a morning stroll. When wandering in the jungle, the Kadars make a rough lean to shed covered over with leaves, and keep a small fire burning through the night to keep off bears, elephants, tigers and leopards. They are very fond of dogs, which they keep chiefly as a protection against wild beast at night. The main occupation of the Kadars are hunting, fishing and collection of honey. Honey and Wax are collected at all seasons, and cardamoms from September to November.

**Q. 3. Discuss the industrial economies of the world with suitable examples.**

*Or*

**Discuss the problems faced by industrial economies.**

**Ans. History of Industrial Development :** Ever since communities began to live a settled life, instead of constantly moving around in search of food, industries grew upto provide the necessities of settled life such as furniture, textiles, leather goods, boats and agricultural implements as well as luxuries such as jewellery and rich tableware for the wealthy. These goods were made by craftsmen, either in combination with agricultural pursuits on a part-time basis, or as a specialised occupation. Craftsmen were the chief source of manufactured goods for many centuries and as population grew and the demand for goods became larger and more diverse, craftsmen formed an increasing proportion of the communities in which they lived. They tended to congregate in towns where they could most easily collect their raw materials and sell their goods, though many individual craftsmen still lived and worked in the rural areas. The essential characteristic of the craftsman is that he obtains his own materials, makes the goods and is responsible for selling them. As occupations became more specialised, goods were required from wide areas and markets expanded, and to meet these problems a new system grew up. This was the domestic system or the system of cottage industry. Under this system a merchant or middleman was responsible for the buying of raw materials. He distributed these to large numbers of individual workers, each of whom lived and worked in his own home, usually in the country villages rather than the towns. The cottage worker made up the raw materials *e.g.* he wove linen or wool into cloth, or made knitted goods with wool supplied by a middleman for sale in distant towns. This system, together with the development of



small workshops employing a few skilled workers in towns to make leather, metal or other goods was sufficient to supply the local demand for goods. Such a system was developed all over the world and still exists in many countries today. For instance, in India a fixed proportion of the total textiles output is still made by handloom weavers as a cottage industry.

**Cottage Industry :** In South-East Asia the making of batik cloth was until recently basically a cottage industry. Many other goods such as baskets, woven mats, rugs, footwear, pottery and metal goods are still made as cottage industries, by individual craftsmen or in small workshops. Output from such small-scale industries is by no means negligible and in many countries employs a large number of people. It is actively encouraged by many governments of underdeveloped countries as a means of raising output and living standards in rural areas.

**Change :** The great change in manufacturing industry occurred in Britain in the late eighteenth and early nineteenth centuries with the Industrial Revolution. This was brought about by the transition from the domestic system to the factory system. The development of factory industries was made possible by several interrelated discoveries and inventions. The invention of machines capable of performing work previously done laboriously by hand was the most important. These new machines were first driven by water but the second great breakthrough came with the invention and use of the steam engine. The use of steam, rather than reliance on the power provided by small upland streams, allowed the factories to move to centres of population and to work on a much larger scale. Other important developments which gave added impetus to the Industrial Revolution were the development of steel-making, as opposed to iron-making, and the existence of a much wider market for goods than even before, partly because the European nations possessed large colonial territories from which they drew raw materials and where they could sell their goods, and partly as a result of the great improvements in transportation brought about first by canals and later, after the development of the steam engine, by railways and steamships. The large market and their easier means of reaching it stimulated industrialists to expand their output, which they did by setting up large factories and employing mechanised mass-production methods. The Industrial Revolution began in Britain but soon spread to European countries and to North America. More recently, industrial development has spread to Japan, the USSR, China and other countries.

**Standard of Living :** Because the development of industry has raised the standard of living of the original industrial countries, industrial development is seen as a passport to better living for the as yet non-industrial countries. There are many difficulties in the way of industrial development in some countries but the trend towards industrialisation is

already established and can be expected to increase in importance in the future.

**Types of Industries :** The first type of industry to be developed were those which transformed raw materials, such as iron, cotton or wool, into manufactured goods. More important now-a-days, however, are industries which bring together partly manufactured items to make complicated equipment such as electrical appliances, automobiles and other means of transportation, watches, and other luxury goods. Another development in industry has been the introduction of more, larger and more versatile machines or automation which allows factories to cut down on labour and to cut production costs as well as increase output. Some industries, such as textiles or food processing are relatively simple and are now highly mechanised. In the developed countries more people are now employed in more sophisticated electrical and other metal industries, making such things as radios, television sets, computers, specialised machinery, as well as in fields such as printing and publishing, and service industries. However, the later industrialisation in underdeveloped countries means that the range of industries in such countries is usually narrower. Most countries begin to industrialise on the basis of food or other raw material processing industries and textiles. They then graduate to metal and engineering industries and electronics. The development of Japan has closely followed this pattern since it began to industrialise at the end of the nineteenth century.

**The Industrialisation of Underdeveloped Countries :** The developing countries usually have economies dominated either by agriculture or by revenues from primary resources such as oil or other minerals, but few are willing to remain dependent on such primary products. The power and wealth of the advanced countries are based on industrial development, and thus it is the aim of every developing country to establish industries. This is not to say that developing countries have no indigenous industries for, in fact, small-scale and cottage industries are usually well-developed. Present-day industrialisation, however, is generally geared to large-scale factory production of goods. Those countries that have attempted to industrialise by encouraging cottage industry, *e.g.* India, Indonesia and China during the Great Leap Forward, have found that, because of small-scale production and poor quality of the finished articles, this is an uneconomic method of industrialisation, though perhaps more socially desirable.

#### WHAT ARE THE ADVANTAGES OF INDUSTRIALISATION ?

- 1. Self-Sufficiency :** By developing industries a country can provide consumer goods, textiles, and other essential goods for itself instead of relying on imports. Increasing self-sufficiency gives greater political and economic strength and makes a country more independent of foreign military or economic domination.

**2. Diversification :** The development of industries may be one way of diversifying the economy and reducing reliance on one or two primary products which may fluctuate widely in price.

**3. Employment of Excess Population :** Most developing countries have rapidly growing populations and it is increasingly difficult to find employment for all the people on the land or in service trades. Farm mechanisation and greater efficiency in the agricultural sector will free more and more people from the land. Industrialisation is seen as the best way of providing large number of jobs for the unemployed.

**4. Raising of Living Standards :** It is generally true to say that industrialisation improves living standards. The cash income of industrial workers is usually higher than that of farmers, much of whose money is tied up in land, equipment, seeds and fertilizers. The urban industrial worker also has a fixed income, not independent on natural factors such as famines or floods. As a result he has more to spend on consumer goods, on his children's education, and so on. The more industrial workers there are, the larger is the market for manufactured goods and this in turn leads to greater industrial development. The experience of the already industrialised countries has shown that, as living standards are raised, the rate of population growth diminishes, and thus in the long term, as well as the short term, living standards can be raised by reducing population pressure.

**5. Psychological Reasons :** Because the developing countries are still basically suppliers of primary products to the developed countries, they are still in almost the same position as when they were colonies. Though politically independent they may still be economically dependent on foreign countries. Thus, many countries industrialise in an attempt to escape from a subservient position.

Since the aim of developing countries is to industrialise, it may seem odd that the progress made by many countries in this direction has been slow. Some countries, such as Japan and China, have industrialised very rapidly, but many of the more-recently independent countries of Asia and Africa are only just beginning to concentrate on industrial development.

**Q. 4. Write a note on the problems of Hinder Industrial Development.**

**Ans. WHAT PROBLEMS HINDER INDUSTRIAL DEVELOPMENT ?**

**1. Lack of Capital :** Industries can only be established if sufficient capital is available. In many underdeveloped countries, the local people have insufficient capital or are unwilling to invest in industry which they know little about, rather than in land or property. State investment in industry may not be very great because of the need to develop other sectors

of the economy at the same time. In countries where most of the population is dependent on agriculture, the first priority is to improve farming methods and production, in order to ensure food supplies and to maintain traditional exports. Many countries therefore depend for capital on foreign investors. Industrialists from Europe or the USA, however, will invest only if a particular industry is an economic proposition in terms of market. Moreover, many underdeveloped countries are politically unstable or are hostile to Western domination, and industrialists are unwilling to invest where they may lose their money as a result of compulsory nationalisation, political interference or disruption through war or civil unrest.

**2. Lack of Skilled Labour and Industrial Expertise :** In countries where most of the people depend on agriculture, there are few workers with industrial skills or a background of industrial employment. Now do many people have managerial skills and the necessary experience of running industrial plants. Foreign managerial staff and even skilled workers can be brought in, but it may take many years to build up a reservoir of local skilled and semi-skilled labour. Moreover, importing workers does not help to solve local employment problems.

**3. Lack of Market :** Industries cannot succeed without a market for their products. Though many underdeveloped countries have large populations, the standard of living is low and most people have little money to spare for manufactured goods. As a result an industry may have difficulty selling its products and may thus be uneconomic. If spending powers remains low, industries dealing with essential goods such as foodstuffs and cotton textiles will find a market, but industrialisation cannot progress and diversify if a market for more sophisticated products does not exist.

**4. Lack of Infrastructure :** Many underdeveloped countries have relatively few roads and railways, and few organisations for handling goods on a large scale. This may hinder the development of industry both by making it more difficult to obtain raw materials and by preventing widespread distribution of the finished products and in turn reducing the potential market.

**Q. 5. Write a note on the Pastoral Economy.**

**Ans. THE PASTORAL ECONOMY**

Bhotiyas of Uttarakhand are an example of pastoral economy. Life in the mountains is a constant struggle against an uncongenial physical environment. Yet its hazards and hardships have never overwhelmed man or curbed his initiative. On the contrary, these have had the salutary effect of bringing out the best in him in terms of adaptive skills.

Viewed broadly, the region stretching across the Himalayas from Kashmir to Arunachal Pradesh represent hill culture, which is related to but is distinct from the North Indian plains culture. Himalaya contains with its



borders a variety of geographic environments ranging from low snow-free outer hills to high peaks with permanent snow and glaciers. Within its habitable parts people manage their environments to make a livelihood according to their habitat.

**In Uttarakhand :** The habitat of the Bhotiyas is confined to the Northern mountainous regions of Kumaon (now in Uttarakhand Division) along Dholi river, above Joshimath and between the valleys of Darma and Johar in Almora (now in Pithoragarh district). Generally, they choose to settle in the valleys of rivers which enable them to do some agriculture, and through the passes made by these rivers, they carry on their local trade with the Tibetans in the far North.

**Villages :** The Bhotiya villages are situated to the north of the points where the rivers cross the line of the Great Himalayan peaks at an elevation of 2,743 to 3,657 metres. At the head of these valleys are the Tibetan markets. Owing to snow, the frontier is not usually passable before the end of June, but remains open till the middle of October, though snow storms in that month sometimes overtake the traveller and causes great loss. The Bhotiyas are able to cross the frontier and trade direct with Tibet. Tibetan trade is the most important occupation of the Bhotiyas. The chief article of import are salt, wool, sheep and goats and ponies, etc., which are paid for exports of grain, cloth and cash. The merchandise is carried on pack animals or by the Bhotiyas themselves. For such articles as grain, salt, and wool which can be made up into small loads, sheep and goats are generally used. The grain, etc., is sewn up in a sort of pack-saddle, locally called *phancha* or *karbozas*, hanging on either side of the animal's back. The cattle of the Bhotiyas are usually remarkably small sized. Sheep and goats are used as the beasts of burden. In the extreme North of newly created Uttarakhand sub-division of Chamoli district, the grassy expanse situated between the upper limit of the forest and the regions of the perpetual snow known as *Bugiyal* or *Payar* is the summer grazing ground of Bhotiyas.

In high Himalayas, between the shifting snow line and tree line are numerous pastures of lucious, sweet grasses and herbs. Between 2,438 and 2,400 metres they appear as large patches of grassy slopes set amidst thick pine, oak or deodar trees. Above 3,338 metres south of the snowy range, and at a rather higher elevation to the North of it, the forest abruptly ceases and is succeeded by a vast expanse of grass, which extends close up the line of perpetual snow.

**Influence of Climate :** Climatic conditions and trade needs required the Bhotiyas to lead a semi-nomadic life. As the herds of sheep and goats are their main property and means of eking out their livelihood, they do not have any fixed dwelling. When the grass which is coarse and small and when one pasture land exhausts they move to other pasture taking with them

their tents, generally made of the skins of goats and mules, utensils, herbs of cattle and all and sundry.

**Grasses :** The grasses appears even upto a height of 5,000 metres. The high meadows very much resemble Alpine pastures found at a lower altitude due to higher latitude. They have various names in various parts of the Himalayas. In Jammu and Kashmir they are called *Margs*. In Uttarakhand division, the *Buugiyals* or *Payars* such as *Badini bugiyal*, *Olibugiyal* or *Bistola Payar* are grassy meadows. The pasture on the upper ranges of the Himalayan slopes are found to have a kind of grass in a peculiar degree nutritive to sheep. On the melting of the winter snows, towards the end of March, these mountains which, though lofty, are by no means precipitous, become covered with verdure, and are then resorted to by the flocks of the neighbourhood. A few days are said to suffice to restore the animals to healthy condition, though even so much reduced by the fasts and vigours of the preceding winter. The grass of these pastures is distinguished by shepherds (*Andwal*), under a particular name, and has the universal reputation of being inexhaustible, the growth during the night being said to compensate fully for the consumption of the day. It is considered to be extremely nourishing and invigorating for the famished animals. The Bhotiya of Uttarakhand scans the whole countryside for good pastures drives his flocks for days through little known lofty valleys and only returns when his supply of food is exhausted or there is herbage once more upon the overgrazed range near his habitation. He is a great traveller and in consequence knows the mountain ways intimately. It is a constant marvel to see to what altitude the Bhotiya climbs and what out of the way places he reaches. Amidst the black slopes in some high valleys there is widely scattered flock of sheep and goats, and a solitary Bhotiya youth seen whistling and chuckling to his vagrant flock and industriously spinning wool as he trots along.

**Graziers :** The graziers are called *Andwal*. There is no sect known as such. Any able bodied man who wishes to adopt the profession of a grazer is called *Andwal*. In each tract there is a head *Andwal* (*Pradhan*). Any villager who wants his animals to be grazed in the *bugiyals* during summer approaches him and pays a fee of some amount. The *Andwals* move upto the *bugiyals* with their allotted flock in May and June. In the high pastures the *Andwals* usually live in stone huts called *kharaks* or *chhapar* and even in tents. The flocks are protected by Bhotiya dogs from being attacked by leopards. The flocks continue here till commencement of the rains, when they are driven to less rich pastures they move on Southern ridges; with the setting of winter, they return to the lower villages in the valleys.

**Transhumance of Bhotiyas :** Before the heat of the summer, when grasses at lower levels shrivel, the greater part of the community migrates to the mountains with its sheep, goats and cattle, to live in upland camps where grass for the livestock is still abundant and green.

This seasonal migration from winter to summer camps for the benefit of livestock among the people in semi-arid or mountainous areas, was formerly widespread in Northern Uttarakhand, and is generally referred to as transhumance.

When it becomes warmer in the lower regions, the Bhotiyas ascend the hills, carrying with them the articles which they have brought and place them in their summer residence. In this way, they descend and ascend in a year in the following way :

April-May—First upward trip of traders, with goats and sheep.

May-June—Trader second trip.

End of June—Families group third trip.

Mid September—First downward trip of traders with goats and sheep.

End of September—Second downward trip of traders.

October—Families descend.

**Summer Homes :** By April and May the Bhotiyas trip upwards to their cool summer homes. Between April, May and June they make a number of trips up and down the hills by gradually shifting their goods to higher habitations. The moving caravan of Bhotiya nomads consists of hundreds of bleating sheep led by goats in front and guarded by whistling nomads and shaggy Himalaya sheep-dogs, who are practically sub-human in the manner in which they protect the sheep from straying. Each sheep or goat carries a pair of small home made woollen bags called *phancha* or *kurbozas* slung over the back, which are filled with grain, sugar or other goods. Wool is packed in neat little bundles.

**Movement :** During the period, when they ascend, leaving their winter camps, they generally begin moving early in the morning at about 4 a.m. and keep going upto 9 a.m. After that they stay there and leave their herds of sheep and goats in the neighbouring small and scattered pastures; the women folk go to collect fuel in the adjacent wooded areas, and all of them return to their camps by the approach of evening. Those not having lanterns or patromaxes, light fire in open area throughout the night and take rest around the fire. They also let loose their fierce dogs at night to guard the cattle herds and the property which they possess from wild animals and thieves. Generally, Bhotiyas encamp in open areas and those lacking tents spend the nights under hillocks or in caves. This process goes on till they reach their summer camps. The nomads of Milam above Tejam are known as *Joharis*. Their activities are very similar to the *marches* of Mana. They have large flocks of sheep and goats. Laden with *karbozas* their sheep caravans are seen moving up and down the route of Milam and also Niti during summer. The summer dwellings are found from 1,500 to 2,500 metres whose climate is not too harsh either in summer or in winter.

**Occupation :** Reaching their summer camps, which are generally in river valleys, the Bhotiyas practise some agriculture and sow some wheat, ugal, phaper and a local grain known *china*. The sowing of these crops starts here at the time when wheat is harvested in other parts of India. The growing season is short, *i.e.*, 4 to 5 months. At times when a slight temperature decrease occurs, snowfall is frequent which is generally followed by frost. The clouds frequently drag the ground in autumn and humidity reaches saturation point for considerable periods. Ugal is said to have the merit of not being injured by mists which in the rains settle on the tops of all hills. The Bhotiyas cultivate the hill sides and terrace cultivation is the rule but it is done only in the flat valleys. Recently the potato, which is a cash crop, has been introduced into the Bhotiyas land and, it has profoundly affected the agriculture of the tract.

**Agriculture :** Agriculture statistics are not available for this area because the crops raised barely suffice in ordinary years for the needs of the Bhotiyas themselves and because the only crop which is grown for purposes of export, or trade is potato. The cool weather crops consists of potatoes, barley, ugal, etc. This meagre agriculture is done only in the river valleys, where the soil brought by the snow fed small streams and rivers, is somewhat fertile, other parts, especially in higher altitudes are barren, totally devoid of soil and topography consists only of bare rocks.

**Honey Gathering :** Honey gathering is the side occupation of the Bhotiyas. The best honey is gathered in the month of *Kartik* (October-November) and very fine combs can be obtained. The wax is melted down and sold locally, part being finally exported to the near markets.

**Measures for Development :** The government administration has, on the whole, taken a number of measures of the economic social and cultural development of the Bhotiyas. The approach is completely democratic, the welfare schemes being based on the consent and participation of the people. The Bhotiyas are developing a new sense of cohesion among themselves and are willingly coming closer to the rest of the Indian people. Their friendliness towards India is quite unique.

**Q. 6. What do you mean by hunter gatherer ?**

**Ans.** Two Hadza men return from a hunt. The Hadza are one of the few contemporary African societies that live primarily by foraging.

A **hunter-gatherer** or **forage** society is one in which most or all food is obtained from wild plants and animals, in contrast to agricultural societies which rely mainly on domesticated species.

Hunting and gathering was the ancestral subsistence mode of *Homo*, and all modern humans were hunter-gatherers until around 10,000 years ago. Following the invention of agriculture hunter-gatherers have been displaced by farming or pastoralist groups in most parts of the world. Only a



few contemporary societies are classified as hunter-gatherers, and many supplement, sometimes extensively, their foraging activity with farming and/or keeping animals.

The earliest humans probably lived primarily on scavenging, not actual hunting. Early humans in the Lower Paleolithic lived in mixed habitats which allowed them to collect seafood, eggs, nuts, and fruits besides scavenging. Rather than killing large animals themselves for meat, they used carcasses of large animals killed by other predators or carcasses from animals that died by natural causes.

Hunting and gathering was presumably the subsistence strategy employed by human societies beginning some 1.8 million years ago, by *Homo erectus*, and from its appearance some 0.2 million years ago by *Homo sapiens*. It remained the only mode of subsistence until the end of the Mesolithic period some 10,000 years ago, and after this was replaced only gradually with the spread of the Neolithic Revolution.

Starting at the transition between the Middle to Upper Paleolithic period, some 80,000 to 70,000 years ago, some hunter-gatherers bands began to specialize, concentrating on hunting a smaller selection of (often larger than had previously been hunted) game and gathering a smaller selection of food. This specialization of work also involved creating specialized tools like fishing nets and hooks and bone harpoons. The transition into the subsequent Neolithic period is chiefly defined by the unprecedented development of nascent agricultural practices. Agriculture originated and spread in several different areas including the Middle East, Asia, Mesoamerica, and the Andes beginning as early as 10,000 years ago.

Many groups continued their hunter-gatherer ways of life, although their numbers have perpetually declined partly as a result of pressure from growing agricultural and pastoral communities. Many of them reside in arid regions and tropical forests in the developing world. Areas which formerly were available to hunter-gatherers were—and continue to be—encroached upon by the settlements of agriculturalists. In the resulting competition for land use, hunter-gatherer societies either adopted these practices or moved to other areas. In addition, Jared Diamond has blamed a decline in the availability of wild foods, particularly animal resources. In North and South America, for example, most large mammal species had gone extinct by the end of the Pleistocene, according to Diamond, because of overexploitation by humans, although the overkill hypothesis he advocates is strongly contested.

As the number and size of agricultural societies increased, they expanded into lands traditionally used by hunter-gatherers. This process of agriculture-driven expansion led to the development of complex forms of government in agricultural centers such as the Fertile Crescent, Ancient India, Ancient China, Olmec, Sub-Saharan Africa and Norte Chico.

As a result of the now near-universal human reliance upon agriculture, the few contemporary hunter-gatherer cultures usually live in areas unsuitable for agricultural use.

### **Common Characteristics of Habitate**

A San man from Namibia. Fewer than 10,000 San live in the traditional way, as hunter-gatherers. Since the mid-1990s the central government of Botswana has been trying to move San out of their lands.

### **Habitate and Population**

Hunter-gatherer societies tend to be relatively mobile, given their reliance upon the ability of a given natural environment to provide sufficient resources in order to sustain their population and the variable availability of these resources owing to local climatic and seasonal conditions. Individual band societies tend to be small in number (10-30 individuals), but these may gather together seasonally to temporarily form a larger group (100 or more) when resources are abundant. In a few places where the environment is especially productive, such as that of the Pacific North-West coast or Jomon-era Japan, hunter-gatherers are able to settle permanently.

Hunter-gatherer settlements may be either permanent, temporary, or some combination of the two, depending upon the mobility of the community. Mobile communities typically construct shelters using impermanent building materials, or they may use natural rock shelters, where they are available.

### **Social and Economic Structure**

Hunter-gatherer societies also tend to have relatively non-hierarchical, egalitarian social structures. This might have been more pronounced in the more mobile societies. Full-time leaders, bureaucrats, or artisans are rarely supported by these societies. In addition to social and economic equality in hunter-gatherer societies there is often, though not always, sexual parity as well. Hunter-gatherers are often grouped together based on kinship and band (or tribe) membership.

In a few groups, such as the Haida of present-day British Columbia, lived in such a rich environment that they could remain sedentary or semi-nomadic, like many other Native Americans of the Pacific North-West coast. These groups demonstrate more hierarchical social organization.

Violence in hunter-gatherer societies is usually rare, caused by grudges and vendettas. Warfare over land was common, but with few fatalities as tribes could easily move to unoccupied or easily invaded areas. The land was seen as belonging to all and owned by none.

A vast amount of ethnographic and archaeological evidence demonstrates that the sexual division of labour in which men hunt and

women gather wild fruits and vegetables is an uncommon phenomenon among hunter-gatherers worldwide. Although most of the gathering is usually done by women, a society in which men completely abstained from gathering easily available plants has yet to be found. Generally women hunt the majority of the small game while men hunt the majority of the large and dangerous game, but there are a few documented exceptions to this general pattern. A study done on the Aeta people of the Philippines states : "About 85% of Philippine Aeta women hunt, and they hunt the same quarry as men. Aeta women hunt in groups and with dogs, and have a 31% success rate as opposed to 17% for men. Their rates are even better when they combine forces with men : mixed hunting groups have a full 41% success rate among the Aeta."

It was also found among the Ju/'hoansi people of Namibia that women helped the men during hunting by helping them track down quarry. Moreover, recent archaeological research done by the anthropologist and archaeologist Steven Kuhn from the University of Arizona suggests that the sexual division of labour did not exist prior to the Upper Paleolithic and developed relatively recently in human history. The sexual division of labour may have arisen to allow humans to acquire food and other resources more efficiently. It would, therefore, be an over-generalization to say that men always hunt and women always gather. It is more of a relatively recent human 'invention' that by increasing efficiency was beneficial to both sexes.

A 19th century engraving of an Indigenous Australian encampment.

At the 1966 'Man the Hunter' conference, anthropologists Richard Borshay Lee and Irven DeVore suggested that egalitarianism was one of several central characteristics of nomadic hunting and gathering societies because mobility requires minimization of material possessions throughout a population; therefore, there was no surplus of resources to be accumulated by any single member. Other characteristics Lee and DeVore proposed were flux in territorial boundaries as well as in demographic composition.

At the same conference, Marshall Sahlins presented a paper entitled, 'Notes on the Original Affluent Society', in which he challenged the popular view of hunter-gatherers living lives 'solitary, poor, nasty, brutish and short,' as Thomas Hobbes had put it in 1651. According to **Sahlins**, "Ethnographic data indicated that hunter-gatherers worked far fewer hours and enjoyed more leisure than typical members of industrial society, and they still ate well. Their 'affluence' came from the idea that they are satisfied with very little in the material sense. This, he said, constituted a Zen Economy. These people met the same requirements as their sedentary neighbours through much less complex means."

Mutual exchange and sharing of resources (*i.e.*, meat gained from hunting) are important in the economic system of hunter-gatherer societies.

### Variability

Hunter-gatherer societies manifest significant variability, depending on climate zone/life zone, available technology and societal structure.

One way to divide hunter-gatherer groups is by their return systems. James Woodburn uses the categories 'immediate return' hunter-gatherers for egalitarian and 'delayed return' for nonegalitarian. Immediate return foragers consume their food within a day or two after they procure it. Delayed return foragers store the surplus food (Kelly, 31).

Hunting-gathering was the common human mode of subsistence throughout the Paleolithic, but the observation of current-day hunters and gatherers does not necessarily reflect Paleolithic societies; the hunter-gatherer cultures examined today have had much contact with modern civilization and do not represent 'pristine' conditions found in uncontacted peoples.

The transition from hunting and gathering to agriculture is not necessarily a one way process. It has been argued that hunting and gathering represents an adaptive strategy which may still be exploited, if necessary, when environmental change causes extreme food stress for agriculturalists. In fact, it is sometimes difficult to draw a clear line between agricultural and hunter-gatherer societies, especially since the widespread adoption of agriculture and resulting cultural diffusion that has occurred in the last 10,000 years. This anthropological view has remained unchanged since the 1960s.

### SHORT ANSWER TYPE QUESTIONS

**Q. 1. How we classified the industries ?**

**Ans. CLASSIFICATION OF INDUSTRIES**

Industries are very diverse but they may be basically divided into three categories known as *primary*, *secondary* and *tertiary* industries.

**1. Primary Industry** is the simplest form of industry which consists of the first processing of raw materials, for example, the production of metal from mineral ores, the production of power from coal and oil or the processing of agricultural commodities to form foodstuffs or industrial raw materials. Such industries include the smelting of bauxite to make aluminum, the processing of latex to make rubber sheets or the pulping of logs to make paper.

**2. Secondary Industries** cover a very wide range of operations, varying greatly in complexity. They are sometimes subdivided into heavy industries, e.g. engineering, metal goods, heavy chemicals, ship-building, locomotives, and light industries, e.g. electrical equipment, plastics, textiles,



cosmetics and toilet articles. Basically they include all reprocessing of partially manufactured goods to make more complex products, *e.g.* the use of cloth in clothing, the use of iron parts in the manufacture of machinery, the use of copper wire in the electronics industry, and the use of paper to make books.

**3. Tertiary Industry** is not a branch of manufacturing at all but consists of service industries, such as trade, transportation, commerce, entertainment, personal service, tourism, administration and so on.

Such broad classifications of industry are too vague to form a basis for the study of industries, and thus the field of activity is best divided according to the types of raw materials used and the types of articles produced. The iron and steel industry is basic to all industries because it not only provides the raw materials for a large number such as engineering, transportation and electronics, but also provides the material for making the machines and tools which are used in all the other countries.

**Q. 2. Explain the problems resulting from industrial development.**

**Ans. PROBLEMS RESULTING FROM INDUSTRIAL DEVELOPMENT**

Despite the various problems which have slowed development, most countries now have a growing industrial sector. Unfortunately, although industries provide employment and help to diversify the economy, many developing countries have found that industrialisation creates new problems. In many countries the new industries tend to be inefficient, but in some countries the very efficiency of the newly-developed industries causes problems.

**1. Problems of Inefficient Industries :** The substitution of imports by locally-made goods may improve self-sufficiency at the expense of local living standards. Most underdeveloped countries prefer labour-intensive to automated industries since these provide more employment opportunities. But labour-intensive production is almost always more expensive and less efficient than mechanised production. Thus, goods may not be produced at competitive prices and may even be more expensive than imports. Moreover, if the market is small the goods will have to be highly priced to allow the company to make a profit. Many developing countries assist industries by protective tariffs but this helps to keep prices high because inefficient industries are not exposed to competition from more efficient producers. Moreover, continued protection may prevent industries from ever becoming efficient. On the other hand, if market prices are kept down by government grants and subsidies to protect the consumer, inefficient industries may be maintained indirectly by the tax-payers. Such problems arise because many countries undertake industrialisation on ideological

rather than strictly economic grounds. Proper evaluation of market potential and less emphasis on labour intensity could overcome such problems, but this might mean that the basic problems of employment and poverty could be solved only at a lower rate. One way of overcoming the problem, which many developing countries now appreciate, is to create employment in service industries, especially tourism.

**2. Problems of Efficient Industries :** Many countries which have developed industries in recent years, *e.g.* Hong Kong, Taiwan and South Korea, have become more efficient than the older producers. For example, in the textile industries, lower wages, longer working hours and more intensive use of machinery by shift-working allow them to produce more goods more cheaply than European or North American countries. Developing countries which have established efficient, export-oriented industries often find, however, that they cannot easily sell their goods. If free trade principles were followed they would obviously have a wide market, but in fact the countries of the West, which have their own textile industries, raise protective barriers or impose quotas on the developing countries. If exports are geared to quotas, expansion of industry is halted. Diversification into new industries may alleviate the problem, but if production of the new products also competes with established producers, they too will find it difficult to obtain markets. The main way to overcome such problems is to base industries firmly on local markets as a basis for development of exports. Sole reliance on exports of a few manufactured products is very similar to reliance on exports of a few agricultural primary products, and can sometimes lead to similar problems of economic instability. Some small countries, however, such as Hong Kong or Singapore, will always have to depend on exports and they have become successful as a result of diversification.

**3. Pollution :** At present most underdeveloped countries have few serious pollution problems, unlike their counterparts in the industrial West. Rapid industrialisation without proper controls can lead to very serious pollution problems. Japan probably has the worst pollution problems in the world because the danger was not realised in time. In most industries, pollution can be kept down to tolerable levels, but this can only be done if legislation is enacted when industries first begin to develop. Many developing countries place so much faith in industrialisation as a cure for unemployment and other economic ills, that they run the danger of spoiling their environmental assets, even though they have the example of the industrialised countries before them.

**4. City States :** Some developing countries, particularly small city-states like Hong Kong and Singapore have achieved great industrial

development. Others, by reason of location, small population or other factors may never succeed in establishing industry.

**Q. 3. Write a note on the modern context of the hunter gatherers.**

**Ans.** In the early 1980s, a small but vocal segment of anthropologists and archaeologists attempted to demonstrate that contemporary groups usually identified as hunter-gatherers do not, in most cases, have a continuous history of hunting and gathering, and that in many cases their ancestors were agriculturalists and/or pastoralists who were pushed into marginal areas as a result of migrations, economic exploitation, and/or violent conflict. The result of their effort has been the general acknowledgement that there has been complex interaction between hunter-gatherers and non-hunter-gatherers for millennia.

Some of the theorists who advocate this 'revisionist' critique imply that, because the 'pure hunter-gatherer' disappeared not long after colonial (or even agricultural) contact began, nothing meaningful can be learned about prehistoric hunter-gatherers from studies of modern ones (Kelly, 24-29; see Wilmsen).

Lee and Guenther have rejected most of the arguments put forward by Wilmsen.

Many hunter-gatherers consciously manipulate the landscape through cutting or burning undesirable plants while encouraging desirable ones, some even going to the extent of slash-and-burn to create habitat for game animals. These activities are on an entirely different scale than those associated with agriculture, but they are nevertheless domestication on some level. Today, almost all hunter-gatherers depend to some extent upon domesticated food sources either produced part-time or traded for products acquired in the wild.

Some agriculturalists also regularly hunt and gather (*e.g.* farming during the frost-free season and hunting during the winter). Still others in developed countries go hunting, primarily for leisure. In the Brazilian rainforest, groups which recently did or continue to rely on hunting and gathering techniques seem to have adopted this lifestyle, abandoning most agriculture, as a way to escape colonial control and as a result of the introduction of European diseases reducing their populations to levels where agriculture became difficult.

Three Indigenous Australians on Bathurst Island in 1939. According to **Peterson** (1998), "The island was a population isolated for 6,000 years until the eighteenth century. In 1929, three quarters of the population supported themselves off the bush."

There are nevertheless a number of contemporary hunter-gatherer peoples who, after contact with other societies, continue their ways of life

with very little external influence. One such group is the Pila Nguru or the Spinifex People of Western Australia, whose habitate in the Great Victoria Desert has proved unsuitable for European agriculture (and even pastoralism). Another are the Sentinelese of the Andaman Islands in the Indian Ocean, who live on North Sentinel Island and to date have maintained their independent existence, repelling attempts to engage with and contact them.

**Q. 4. Write a note on the hunter gatherers in the context of America.**

**Ans.** Evidence suggests big-game hunter gatherers crossed the Bering Strait from Asia (Eurasia) into North America over a land bridge (Beringia), that existed between 47,000-14,000 years ago. Around 18,500-15,500 years ago, these hunter-gatherers are belived to have followed herds of now-extinct pleistocene megafauna along ice-free corridors that stretched between the Laurentide and Cordilleran ice sheets. Another route proposed is that, either on foot or using primitive boats, they migrated down the Pacific coast to South America.

Hunter-gatherers would eventually flourish all over the Americas, primarily based in the Great Plains of the United States and Canada, with offshoots as far East as the Gaspé Peninsula on the atlantic coast, and as far south as Chile, Monte Verde. American hunter-gatherers were spread over a wide geographical area, thus there were regional variations in lifestyles. However, all the individual groups shared a common style of stone tool production, making knapping styles and progress identifiable. This early Paleo-Indian period lithic reduction tool adaptations have been found across the Americas, utilized by highly mobile bands consisting of approximately 20 upto 60 members of an extended family.

The Archaic period in the Americas saw a changing environment featuring a warmer more arid climate and the disappearance of the last megafauna. The majority of population groups at this time were still highly mobile hunter-gatherers; but now individual groups started to focus on resources available to them locally, thus with the passage of time there is a pattern of increasing regional generalisation like, the South-West, Arctic, Poverty, Dalton and Plano traditions. This regional adaptations would become the norm, with reliance less on hunting and gathering with a more mixed economy of small game, fish, seasonally wild vegetables and harvested plant foods.



## UNIT-IV

# Society and Culture

### LONG ANSWER TYPE QUESTIONS

**Q. 1. What do you mean by trans-cultural diffusion ?**

**Ans.** In cultural anthropology and cultural geography, **cultural diffusion**, as first conceptualized by Alfred L. Kroeber in his influential 1940 paper *Stimulus Diffusion*, or **trans-cultural diffusion** in later reformulations, is the spread of cultural items—such as ideas, styles, religions, technologies, languages etc.—between individuals, whether within a single culture or from one culture to another. It is distinct from the diffusion of innovations within a single culture.

Diffusion across cultures is a well-attested and also uncontroversial phenomenon. For example, the practice of agriculture is widely believed to have diffused from somewhere in the Middle East to all of Eurasia, less than 10,000 years ago, having been adopted by many pre-existing cultures. Other established examples of diffusion include the spread of the war chariot and iron smelting in ancient times, and the use of cars and Western business suits in the 20th century.

### Types

- **Expansion diffusion** : an innovation or idea that develops in a source area and remains strong there, while also spreading outward to other areas.
- **Relocation diffusion** : an idea or innovation that migrates into new areas, leaving behind its origin or source of the cultural trait.
- **Hierarchical diffusion** : an idea or innovation that spreads by moving from larger to smaller places, often with little regard to the distance between places, and often influenced by social elites.
- **Contagious diffusion** : an idea or innovation based on person-to-person contact within a given population.

### Theories

The many models that have been proposed for inter-cultural diffusion are

- **Hyperdiffusionism**—the theory that all cultures originated from one culture.

- Culture circles diffusionism (*Kulturkreise*)—the theory that cultures originated from a small number of cultures.
- Evolutionary diffusionism—the theory that societies are influenced by others and that all humans share psychological traits that make them equally likely to innovate, resulting in development of similar innovations in isolation.
- Mallory's '*Kulturkugel*' (a non-existent German compound meaning 'culture bullet'), a term suggested by JP Mallory to model the scale of invasion vs. gradual migration vs. diffusion. According to this model, local continuity of material culture and social organization is stronger than linguistic continuity, so that cultural contact or limited migration regularly leads to linguistic changes without affecting material culture or social organisation.

A concept that has been mentioned in this regard, which may be framed in the evolutionary diffusionism model, is that of 'an idea whose time has come'—whereby a new cultural item appears almost simultaneously and independently in several widely separated places, after certain prerequisite items have diffused across the respective communities. This concept has been invoked, for example, with regard to the development of calculus by Newton and Leibnitz, or the inventions of the airplane and of the electronic computer.

### **Hyperdiffusionism**

Hyperdiffusionists deny that parallel evolution or independent invention took place to any great extent throughout history, they claim that all major inventions and all cultures can be traced back to a single culture.

Early theories of hyperdiffusionism can be traced back to ideas about South America being the origin of mankind. Antonio de Leon Pinelo, a Spaniard who settled in Bolivia, claimed in his book *Paraiso en el Nuevo Mundo* that the Garden of Eden and the creation of man had occurred in Bolivia and that the rest of the world was populated by migrations from there. Similar ideas were also held by Emeterio Vallamil de Rada, in his book *La Lengua de Adan* he attempted to prove that Aymara was the original language of mankind and that humanity had originated in Sorata in the Bolivian andes. The first scientific defence of humanity originating in South America came from the Argentine paleontologist Florentino Ameghino in 1880. Ameghino published his research in a book titled *La antigüedad del hombre en el Plata*.

There was a revival of hyperdiffusionism in 1911 with the work of Grafton Elliot Smith who asserted that copper spread from Egypt to the rest of the world along with megalithic culture. Smith had claimed that all major inventions had been made by the ancient Egyptians and were carried to the

rest of the world by migrants and voyagers. His views became known as 'Egyptocentric-Hyperdiffusionism'. William James Perry elaborated on the hyperdiffusionist ideas of Smith by using ethnographic data. Another hyperdiffusionist was Lord Raglan in his book *How came Civilization* (1939) he wrote that instead of Egypt all culture and civilization had come from Mesopotamia.

Hyperdiffusionism after this did not entirely disappear, but it was generally abandoned by mainstream academia.

### **Medieval Europe**

A noteworthy example of diffusion theory is the massive infusion of technology into Europe between 1000 and 1700 CE. In the early Middle Ages, Byzantine and Asian societies were far more advanced than Europe, however, the era beginning in the High Middle Ages reversed that balance and resulted in a Europe which surpassed Asian, Byzantine and Muslim cultures in pre-industrial technology. Diffusion theory has been advanced as an explanation for this shift in technological development. Many important basic inventions had their roots elsewhere, notably gunpowder, clock mechanisms, shipbuilding, paper and the windmill, however, in each of these cases Europeans not only adopted the technologies, but improved the manufacturing scale, inherent technology, and applications to a point clearly surpassing the evolution of the original invention in its country of origin. Historians have questioned recently whether Europe really owes the development of such inventions as gunpowder, the compass, the windmill or printing to the Chinese or other cultures. It is a matter of record that by the late eighteenth century, European fleets, armed with advanced cannon, decimated Arab and Chinese fleets, paving the way for unfettered domination of the seas that led to the colonial era.

### **Disputes**

While the concept of diffusion is well accepted in general, conjectures about the existence or the extent of diffusion in some specific contexts have been hotly disputed.

An example of such disputes is the proposal by Thor Heyerdahl that similarities between the culture of Polynesia and the pre-Columbian civilizations of the Andes are due to diffusion from the latter to the former—a theory that currently has few supporters among professional anthropologists.

Attempts to explain similarities between two cultures by diffusion are often criticized for being ethnocentric, since they imply that the supposed 'receptors' would not be capable of innovation. In fact, some authors made such claims explicitly—for example, to argue for pre-Columbian trans-

oceanic contact as the 'only possible explanation' for the origin of the great civilizations in the Andes and of Central America.

Those disputed are fueled in part by the overuse of cultural diffusion, starting in the late 19th century, as a blanket explanation for all similarities between widely dispersed cultures. The most famous proponent of this theory was Grafton Elliot Smith, who argued that civilization first formed in Ancient Egypt and then diffused to other places.

Diffusion theories also suffer from being inherently speculative and hard to prove or disprove; especially for relatively simple cultural items like 'pyramid-shaped buildings', 'solar deity', 'row of standing stones', or 'animal paintings in caves'. After all, the act of diffusion proper is a purely mental (or at most verbal) phenomenon, that leaves no archaeological trace. Therefore, diffusion can be deduced with some certainty only when the similarities involve a relatively complex and partly arbitrary collection of items—such as a writing system, a complex myth, or a pantheon of several gods.

Another criticism that has been leveled at many diffusion proposals is the failure to explain why certain items were not diffused. For example, attempts to 'explain' the New World civilizations by diffusion from Europe or Egypt should explain why basic concepts like wheeled vehicles or the potter's wheel did not cross the ocean, while writing and stone pyramids did.

**Q. 2. Write a reasoned classification of human races of the world.**

*Or*

**Griffith Taylor has based his classification of human races on cephalic index, while Hedden, on pattern of hairs. Explain this with reasons.**

*Or*

**The conclusions of scientific research sponsored by UNESCO depict that there is a similarity among all the human races, regarding (i) intelligence, (ii) medical treatment, (iii) education and (iv) adjustment. Explain this statement clearly.**

**Ans. The Evolution of Man :** There is no direct evidence to establish when the first man appeared on the earth surface and at which place he was born. About the evolution of early man, we may, however, learn something in two different ways, *i.e.*, (i) by comparing the biology of man with that of other animals and so determining the degree of their relationship (taxonomy); and (ii) by looking at fossils and so determining their age and development (paleontology).

By comparing man with other living creatures we know that he is a *primate* (one of the highest order of mammals) having a large brain, a grasping hand with nails instead of claws, and eyesight which has been



developed at the expense of his sense of smell. Primates include tree shrews, lemures, monkeys and apes. Within this group man shows the greatest resemblance to apes, not only in posture and means of locomotion (ability to move from place to place), but in the development and coordination of his brain and hands, and in the bio-chemistry of his blood. Man has, however, been distinguished from other primates, both living and fossil, by his ability to make and use tools.

**Human Races :** The division of mankind which have sufficient constant, inheritable traits to identify them as separate types. The definition of a race cannot be made with absolute precision, for man is one of the most variable tool making animals, and each man is a distinct individual, differing in greater or less degree from each of his fellows. But just as all men have sufficient general resemblances to be classed as human, so, to a lesser degree, certain groups of men have enough characteristics in common to be classed, somewhat arbitrarily, as races.

**What is Race ?** "A race is a biological inbred group possessing a distinctive combination of physical traits that tend to breed true from generation to generation." The term race, from the biological standpoint designates the group of population, who possess almost pronounced traits of the group considered such a physical traits, linguistic, religious, cultural and geographical, or even nations have, in such loose sense been called race, but at the same time different from other groups of human beings in the same respects. But no hard and fast rule can be laid down to classify the human stock into definite groups. According to **A. L. Kroeber**, "The term 'Race' has here been used in its biological sense, for a group united in bloods or heredity. A race is a subdivision of a species and corresponds to a breed in domestic animals. Popularly, the word is used in a different sense, namely, that of a population having and traits in common be they, hereditary or non-hereditary, biological or socio-cultural, organic or super-organic." **Kroeber** goes on to say that, "It may seem of little moment whether the word race is restricted to its strict biological sense or used more loosely. In fact, however, untold loose reasoning has resulted from the loose terminology. When one has spoken a dozen times of 'the French race', one tends inevitably to think of the inhabitants of France as a biological unit, which they are not. The basis of the error is confusion of organic traits and process with super organic or cultural ones, of hereditary or heredity with tradition or imitation." The term Race is often used loosely to indicate groups of men differing in appearance, language or culture. As here understood it applied solely to the 'biological grouping of human types'. According to **Hoebel**, "Today, within the sole surviving species, there are a great number of breeds and varieties to mankind popularly called races." The following definition of

race is commonly accepted, "A race is made up of persons who have a fairly definite combination of distinguishing physical traits which is handed on from parents to children." This definition emphasises two basic ideas; that the race is more or less distinguishable because it has a special or a certain combination of physical traits, and that this combination is inherited.

**Likeness :** No two human beings are exactly alike, but all human beings are alike in many respects. Scientists state that cells which make up the human body are the same for all people. A biologist can compare certain cells of human being from those of various animals, but he cannot distinguish the cells of a Chinese, for example, from those of American Indian. In the same way, a biologist can compare human blood from that of lower animals. But all the many types of human blood can be found among all the stocks and races of mankind. Whatever be the definition, a race is a population having the unity of mankind from both social and biological view-points is the main things, as **Charles Darwin** observes, "As man advance in civilisation, the small tribes are united into larger communities, the simplest reason would tell each individual that he ought to extend his social instincts and sympathies to all the members of the same nation, though personally unknown to him. This point being reached, there is only an artificial barrier to prevent his sympathies extending to the man of all nations and races."

**Uses of the Term :** In common usage, race has been employed in a variety of ways, many of them incorrectly from a scientific point of view. For example, culture (Latin race), tradition (Anglo-Saxon race), language (Semitic race or Aryan race) and nationality (French, English, German or American race) have been used as the bases for racial classification, but these usages are erroneous, since they are neither anatomical features nor are they inherited and fixed. A Negro child speaking English and born in England would by these fallacious criteria be incorrectly classified as a member of the English 'race'.

**Difficulties of Classification :** The origin of race is a subject fraught with controversy. In general way one encounters two contrasting schools of thought. According to one school of thought, race differentiation existed at the earliest stage of human evolution. The followers of the second school of thought advocate a common evolution for all races, with differentiation developing relatively late.

The classification of human races is, however, based on the possession of certain combinations of fixed, inherited traits. Since all men possess highly developed nervous systems, vertebrated backbones, erect posture, hair, hands, etc., the variations among men can arise only in minor deviations of this basic pattern. Thus, we find such traits as skin colour, eye

colour, form and colour of hair, shape of nose, epicanthic fold, thickness of lips, protrusion of face, stature, shape of head, and other similar variations available for erecting a racial classification. Since the variations in a single character are insufficient to describe the diverse groups of mankind, it becomes essential to employ those which prove diagnostic in a particular situation. Hence there is no unanimity about the parameters to be taken into consideration for the classification of race. For an objective and scientific classification, the division of mankind into racial groups should be done on the basis of (i) measurable physical features, and the features and qualities inherited from a common ancestor. The important features on the basis of which the races are identified and classified include colour of skin, stature, shape of head, face, nose, eye, type of hair and group of blood.

**1. Colour of Skin :** On the basis of colour, races are classified into white, yellow and black. But calling the races as white, yellow or black is an over-generalisation. In fact, no one has ever seen a human being who is really white or black or red. 'White' people are actually pink; 'black' ones are brown. The so-called yellow, brown, and red races are all Mongoloid, and should never have been separated. Moreover, skin colour depends on a number of variables, such as the amount of pigment in the skin, and the depth of the blood capillaries under the skin. Some pigment is always present and those individuals who lack any pigment are called *albino*. Heavy pigmentation gives dark shades of brown. The little pigmentation and deep blood vessels result into yellow colour as in the case of Mongoloid race. Colour alone, however, may not be an adequate indicator to classify race, as in Northern India there are many people who belong to the Caucoid race but the colour of their skin is more dark or darker than many persons who belong to the Negroid race.

**2. Stature :** Although stature is influenced by the quantity and quality of food one eats, it is nevertheless an inherited quality. Stature can be easily measured. On the basis of stature, peoples may be classified into short, medium and tall. With exceptions, the male range is between about 130 cm (4 feet 3 inches) and 200 cm (6 feet 7 inches), the female range from 120 cm (4 feet 0 inch) to 187 m (6 feet 2 inches).

**3. The shape of the head :** The shape of the head is one of the first parameters, used scientifically for the division of mankind into races. It is relatively easy to measure, and has a high degree of accuracy. The shape of the head, expressed as an index of breadth over length  $\times 100$ . It is known as the *Cephalic Index*. The index may be obtained by the following formula :

$$C.I. = \frac{\text{Width of head} \times 100}{\text{Length of head}}$$

The resulting figures being most often divided into three categories. The index under 78.5 is considered a long head, 78.6 to 82.5 is medium, and more than 82.5 is broad head.

Long head (Dolichocephalic) below 78.5

Medium head (Mesocephalic) 78.6 to 82.5

Broad head More than 82.5 (Brachycephalic) more than 82.5

**4. The shape of the face :** It gives a variety of features. The face may be long or broad, the chin jutting out or receding. Generally, the faces of the Chinese and Polish people have more horizontal dimensions or width of the face as against the narrowness of that of the Scandinavian or the Nilotic African.

**5. The shape of the nose :** The width and height of the nose is also of great importance in the physical measurements of the various races. An index of the ratio of nose width at the nostrils to its length  $\times 100$  enables us to differentiate between long narrow noses (less than 70), medium noses (70-84) and short flat noses (over 84). Coupled with the long nose is the existence of a distinct bridge, whereas the broad nose is often depressed.

Generally, the nose of Europeans is narrow, and those of Africans broad. Among the broadest nose, Negroes are the Kajji of the Niger Delta of West Africa; among the Caucasoids with narrowest nostrils are the Swedes.

**6. The eye :** Eye colour can be classified in the same way as skin colour. But even more significant in the shape of the eye, for in this respect Mongoloids differ from other races. The upper fold of the Mongoloid eye drops over to give the impression of a slit-like opening. This is the *epicanthic fold*, and when it is more emphasised at the inner corner of the eye it tends to give the impression of an outward and upward slant, often accentuated because of the comparative absence of browridges and eyebrows in Mongoloids.

**7. Hair :** The forms and colour of hair also vary from race to race. For the sake of convenience, hair may be classified into : (i) straight hair, long and lank and rigid, and round in cross section; (ii) wavy hair, and (iii) kinky or woolly hair, much flatter in cross section, and emerging from its follicle in a spiral, and in extreme cases forming hard tufts. Colour of hair, again depending on the amount of melanin in the hair, sometimes mixed with a red pigment, varies from ash blond (no melanin) and strawberry blond (much red pigment), to black (great amount of melanin).

**8. Body build :** For the determination of body build and constitution of the body, the shoulder width, breadth, and depth of chest, width of hip and other dimensions not named here are measured in some of the social groups. On the basis of body build, the people may be classified into three divisions, namely, the pyknic (short, stocky build); the athletic (large and brawny); and the leptosome (tall and slender).



**9. Blood group :** Of the physiological traits that are employed in the classification of races, blood types is one of the most important and it has been most studied. Among the Caucasoids (whites) the blood group is more A than B, among the Mongoloids blood group B is most dominant while among the Negroes both A and B groups are found. Intermingling of blood has taken place to the extent that there is hardly any pure race, even in the remotest and isolated areas of the world. This impurity of race has been mentioned in a statement issued by the UNESCO in 1952.

There is no evidence for the existence of so-called 'pure' races. Skeletal remains provide the basis for our limited knowledge about earlier races. In regard to race mixture, the evidence points to the fact that human hybridisation has been going on for an indefinite but considerable time. Indeed one of the processes of race formation and race extinction or absorption is by means of hybridisation between races. As there is no reliable evidence that disadvantageous effects are produced thereby, no biological justification exists for prohibiting inter-marriage between persons of different races.

**Table 1 : Characteristics of Major Races**

Trait	Caucasoid	Mongoloid	Negroid
1. Skin colour	Pale reddish white to olive brown	Saffron to yellow brown, some reddish brown	Brown to brown-black, some yellow brown
2. Stature	Medium to tall	Medium tall to medium short	Tall to very short
3. Head form	Long to broad and short, medium high to very high	Predominantly broad, height medium	Predominantly long, height low to medium
4. Face	Narrow to medium broad, tends to high, no prognathism	Medium broad to very broad, malars high and flat, tends to medium high	Medium broad to narrow, tends to medium high, strong prognathism
5. Hair	Head hair : colour light blonde to dark brown; texture, fine to medium; form, straight to wavy Body hair : Moderate to produce	Head hair : colour, brown to brown, black; texture, coarse; form, straight Body hair : Sparse	Head hair : colour, brown black; texture coarse; form, light curl to woolly or frizzly Body hair : Slight

6. Eye	Colour : light blue to dark brown; lateral eye-fold occasional	Colour brown to dark brown; medial epicanthic fold very common	Colour : brown to brown black, vertical eye-fold common
7. Nose	Bridge : Usually high; form : narrow to medium broad	Bridge : usually low to medium; form : medium broad	Bridge : usually low; form : medium broad to very broad
8. Body build	Linear to lateral; slender to rugged	Tends to be lateral; some linearity evident	Tends to be lateral and muscular
9. Blood group	More A than B	High in B	High in Rhe (cDe)

Source : 1. Haddon, A.C. 1925; 2. Krogman, W.M. 1945.

**Ethnic Groups :** Looking at the shortcomings of identifying and delineating areas of dominance of various races, it seems logical to divide mankind into ethnic groups. Ethnic groups are generally based on cultural differences or cultural elements. Cultural elements refer to that part of the total setting that includes the material objects of human manufacture, techniques, social orientation, point of view, and sanctioned ends. Although racial characteristics play a large part in determining ethnic groups, the racial groups are also based on cultural characteristics. Division of mankind can be most rigid and precise when based on ways of living and thinking, and such divisions have more social relevance than the broad racial classes.

**Q. 3. Write a note on the Indus Valley Civilization.**

**Ans. Indus Valley Civilization** (2500-1700 BC), was the earliest known civilization of South Asia, corresponding to the Bronze Age cultures of ancient Egypt, Mesopotamia, and Crete. Harappa and Mohenjo-Daro belonged to this civilization.

Before the Mauryan empire took hold in the fourth century BC, the Indus Valley was the largest, well-planned and sophisticated civilization in India. The cities Mohenjo-Daro and Harappa were discovered in 1920s. This society spread from the present borders of Iran and Afghanistan to Kashmir, Delhi, and Gujarat, covering an area large than the Egyptian and Syrian dominions put together. It lasted until the heavy floods swept away the towns and villages in Sind, Saurashtra, and South Gujarat.

**Lothal**, close to the Gulf of Cambay in South Gujarat, was a major port, and source of shells which the Harappans made into jewellery. The work of Indus Valley artisans shows a high degree of craft specialization. Characteristic artifacts include a distinctive black-on-red pottery, ceramic toys and figurines, etched carnelian beads, metal (bronze, silver, and gold) ornaments and tools, and stamp seals with an undeciphered script.

The Indus Valley civilization was first defined by the British archaeologist Sir John Marshall's diggings at Mohenjo-Daro and M. S. Vat's excavations at Harappa in 1920s.

### Religion

**Hindu :** Vedic Dharma was popular and from the remains found from the Indus Valley Civilization, it is believed that worship of goddesses, Sun, Shiva, was followed. The temple of Somnath, in western coast, is one of the twelve jyotirlingas of Shiva. There is no definite record as of the origin of the temple (which is believed to have been built during Mahabharat times) but the earliest record is of the dates of 10th century. In Northern Gujarat, there is an eleventh-century Sun-Temple, at Modhera. Near Mehsana, the town of Siddhpur is known for Rudramala Temple, built in 12th century. Goddess-worship was followed in ancient times and popular amongst them are temples at Pavagarh, Kherhbrahma and Ambaji. The oldest temple of Dwarika has become a pilgrimage place to worship Krishna.

**Jain :** The Jainism is widely followed in Gujarat since years. The oldest temple is believed to be of Shankheshwar Parshwanath in North Gujarat. Taranga temples were built during the Solanki period and they are better preserved than the temples of Mount Abu, Girnar and Shatrunjay. Palitana, is India's principal Jain pilgrimage site, the temples dated 5th century.

**Muslim :** Through the sea-route which was open for trade, the people from Iran and Arabic countries started coming in Gujarat. The trade system was established and the Indo-Islamic culture got flourished. This is a marked feature of many Gujarati cities. The famous mosques are built during Mughul times. These include Sidi Sayyid's mosque, Jami Masjid, of Ahmedabad, Alif Khan's mosque in Dholka, Jama Masjid of Bharuch, etc.

**Buddha :** About the same time as Jainism, Buddhism also got popular. There were Buddhist temples also and the remains of the same are found from all over Gujarat. Ashokan Buddhist edicts engraved on a rock are near Junagadh. These remains are of 3rd century BC.

**Parsi :** In 10th century, Iranian Jarthost followers came to Gujarat and got settled here first at Diu, and then at Sanjan, Udvada-in South of Gujarat. Sanjan and Udvada are today main pilgrimage places of Parsi followers.

### Sports

**Desi Games :** These games are largely played in Gujaratis since years. A lot of them are family games, and played by group or groups. There are minor games and major games—played according to rules.

Amongst the minor games are—Jhula, Ball games, Long and High Jump, Saat-taali (catch someone), KhoKho, Langadi (played with one leg), Hutututu (Kabaddi), Santa-kukkadi (hide and seek), marbles, tops, kite-

flying, Gilli-danda (ball and sticks), Ambali-pipli (played on trees), skipping, swimming, wrestling, gymnastics, trekking, playing cards, chess, Antakshari, Races, etc.

The major games are those, which have strictly observed rules. The popular ones played are Cricket, Table-Tennis, Tennis, Volleyball, Basketball, Badminton, Carrom, Chess, Boxing, Hockey, Football, Billiards, Snookers, etc.

**Mountaineering :** Basically soft-natured Gujaratis do not go further in for Olympic games. But it was remarkable when Gujaratis joined in the Adventurous Mountaineering and succeeded in the sixties. In past 20 years, 20 more Himalayan peaks were successfully covered.

**Q. 4. What do you mean by cultural realms ?**

**Ans.** In spite of the distances reduced to naught because of Jet age, and also mixing of people internationally by means of exchanging views in the fields of language, religion, economics and politics, there exist a number of cultural realms in our world. Likewise all important world communities residing in different geographical and historical units adhere to their cultural identity and feel enamored and proud of it.

The concept of the cultural region is new and it is distinguished by a set of cultural traits like language, beliefs, customs, norms of behaviour, social institutions, way of life, artifacts etc. The complex combination of the above traits is identified in a group as cultural realm over an area.

While determining the cultural reasons we shall have to keep into our minds the historical physical and cultural realities.

Culture of a particular realm has distinct traits and these vary from one cultural realm to another, though many cultural traits are everywhere the same. Culture of a particular realm throws light on different aspects of life that is rigidity in thinking, uniformity in life style, regimentation of thought in the spiritual and religious field. Unpragmatic attitude towards social problem, adherence to traditionalism and certain outdated customs, materialism etc. are some traits and characteristics of some cultural realms of the world. But there are certain cultural realms, which have open mindedness, flexibility towards social customs and traditions, priority for self-renunciation, generosity in religious outlook, esteem for all religious thoughts.

Urge for coexistence, concept of letting others to live and not the survival of the fittest etc. are certain distinct values of other cultural realm. It, therefore, becomes imperative on our part to demarcate the cultural boundaries in close proximity to the prevailing life styles and ways of life. It is a matter of great satisfaction that both historians and social scientists have



the same approach in establishing cultural boundaries as a student of human geography has.

The emergence of cultural realms follows the diffusion of the impact of some early cultural centres over large areas. The stimulus in the geographical area evolved the cultural hearth and respective cultural system matured.

The important cultural hearths identified are as follows :

### **Old World**

1. Mediterranean
2. Indian
3. Chinese
4. African-Sudanese
5. Persian
6. Arabian
7. Mongolian

### **New World**

1. Meso-American
2. Peruvian or Andean

A group of people have characteristics like speaking the same kind of languages, practicing the same religion, observing similar manner and customs, engaged in similar types of work and living in similar types of community groups. In other words the same or similar cultural traits may be said to form a cultural group. This group forms a cultural region or cultural realm.

The characteristics of Cultural Realms are broadly of two categories :

1. A unique combination of cultural features should generally pervade the area to be organized as a cultural entity.
2. The cultural features must be strongly different from the neighbouring area for recognition and demarcation of the boundary.

The terms cultural region implies an area of relative cultural uniformity rather than the presence of absolute uniformity. The boundaries between the cultural realms are broad transitional zones. Cultural realms are used as a technique for classifying the impact of culture upon the spatial organization of landscapes. James defined cultural realm as 'an unique segment of the earth's surface, within which there is an unique assortment of resources and habitat conditions, an unique pattern of political organization and an arrangement of people and production that is peculiar to the area'. Brock and Webb (1968) emphasized the integration of a Cultural System and the role of language and religion in sustaining cultural traits as they have been diffused from Europe and Asia.

The major cultural realm is as follows :

- (a) The Polar realm
- (b) The European realm
- (c) The Anglo American realm
- (d) The Latin American realm
- (e) The Dry realm
- (f) The African realm
- (g) The Oriental realm
- (h) The Australian realm
- (i) The Pacific realm
- (j) The Communist realm

These may be broadly identified as Occidental realm covering (b), (e) and (h) from above. The Oriental realm comprises of Indian, Indo-Chinese and East Asian.

**Q. 5. Explain the religious culture of the India.**

**Ans.** The **culture of India** refers to the patterns of human activity and symbolism associated with India and its people. India's languages, religions, dance, music, architecture, food and customs differ from place to place within the country, but nevertheless possess a commonality. Its culture often labeled as an amalgamation of these diverse sub-cultures spread all over the Indian subcontinent and traditions that are several millennia old.

Regarded by many historians as the 'oldest living civilization of Earth', the Indian tradition dates back to 8000 BC and has a continuous recorded history since the time of the Vedas, believed variously to be 3,000 to over 5,500 years ago. Several elements of India's diverse culture—such as Indian religions, yoga and Indian cuisine—have had a profound impact across the world.

**Religions and Spirituality**

Close-up of a statue depicting Maitreya at the Thikse Monastery in Ladakh, India. Dharmic religions, such as Hinduism and Buddhism, are indigenous to India.

**Main articles : Religion in India and Indian religions**

India is the birth place of Hinduism, Buddhism, Jainism and Sikhism, collectively known as Indian religions. Indian religions, also known as Dharmic religions are a major form of world religions along with Abrahamic ones. Today, Hinduism and Buddhism are the world's third and fourth largest religions respectively, with over 2 billion followers altogether, and possibly as many as 2.5 or 2.6 billion followers. India is also the birthplace for the Lingayat and Ahmadiyya faiths.

India is one of the most religiously diverse nations in the world, with some of the most deeply religious societies and cultures. Religion still plays a central and definitive role in the life of many of its people.

The religion of 80% of the people is Hinduism. Islam is practised by around 13% of all Indians. Sikhism, Jainism and especially Buddhism are influential not only in India but across the world. Christianity, Zoroastrianism, Judaism and the Baha'i Faith are also influential but their numbers are smaller. Despite the strong role of religion in Indian life, atheism and agnostics also have visible influence along with a self-ascribed tolerance to other people.

According to industry consultant Eugene M. Makar, traditional Indian culture is defined by a relatively strict social hierarchy. He also mentions that from an early age, children are reminded of their roles and places in society. This is reinforced by the fact that many believe gods and spirits have an integral and functional role in determining their life. Several differences such as religion divide the culture. However, a far more powerful division is the traditional Hindu bifurcation into non-polluting and polluting occupations. Strict social taboos have governed these groups for thousands of years. In recent years, particularly in cities, some of these lines have blurred and sometimes even disappeared. Important family relations extend as far as gotra, the mainly patrilinear lineage or clan assigned to a Hindu at birth. In rural areas and sometimes in urban areas as well, it is common that three or four generations of the family live under the same roof. The patriarch often resolves family issues.

**Q. 6. Write a note on the clothing and languages of Indian culture.**

**Ans. CLOTHING OF INDIAN CULTURE**

Illustration of different styles of Sari and clothing worn by women in India. Traditional clothing in India greatly varies across different parts of the country and is influenced immensely by local culture, geography and climate. Popular styles of dress include draped garments such as sari for women and dhoti or lungi for men; in addition, stitched clothes such as churidar for women and kurta-pyjama and European-style trousers and shirts for men, are also popular.

In India, a person's social status is perceived to be symbolized by his or her attire. Indian dress etiquette discourages exposure of skin and wearing transparent or tight clothes. Most Indian clothes are made from cotton which is ideal for the region's hot weather. Since India's weather is mostly hot and rainy, majority of Indians wear sandals.

Worn by women on their forehead, the *bindi* is considered to be a highly auspicious mark in Hindu religion. Traditionally, the red bindi (or sindoor) was worn only by the married Hindu women, but now it has

become a part of women's fashion. Some Indian traditions consider the bindi to be representative of the third eye.

India's clothing styles have continuously evolved over the course of the country's history. Ancient Vedic texts mention clothes made from barks and leaves (known as phataka). The 11th century BC Rig-veda mentions dyed and embroidered garments (known as paridhan and pesas respectively) and thus highlights the development of sophisticated garment manufacturing techniques during the Vedic age. In 5th century BC, Greek historian Herodotus describes the richness of the quality of Indian cotton clothes. By 2nd century AD, muslins manufactured in southern India were imported by the Roman Empire and silk cloth was one of the major exports of ancient India along with Indian spices. Stitched clothing in India was developed before 10th century AD and was further popularized in 15th century by Muslim empires in India. Draped clothing styles remained popular with India's Hindu population while the Muslims increasingly adopted tailored garments.

During the British Raj, India's large clothing and handicrafts industry was left paralysed so as to make place for British industrial cloth. Consequently, Indian independence movement leader Mahatma Gandhi successfully advocated for what he termed as *khadi* clothing—light coloured hand-woven clothes—so as to decrease reliance of the Indian people on British industrial goods. The 1980s was marked by a widespread modification to Indian clothing fashions which was characterised by a large-scale growth of fashion schools in India, increasing involvement of women in the fashion industry and changing Indian attitudes towards multiculturalism. These developments played a pivotal role in the fusion of Indian and Western clothing styles.

### Language and Literature

Rigveda (padapatha) manuscript in Devanagari, early 19th century. After a scribal benediction, the first line has the opening words of RV.1.1.1. The Vedic accent is marked by underscores and vertical overscores in red.

Time is always referred as Kaala Chakra in India. In Ancient India the time was divided in Four yugas. The calendar which most Indians follows goes in accordance to this. There by, measuring the dates of Vedas came in later days.

With its oldest core dating back to as early as 1500 BC, the Rigvedic Sanskrit is one of the oldest attestations of any Indo-Iranian language, and one of the earliest attested members of the Indo-European language family, the family which includes English and most European languages. Sanskrit has had a profound impact on the languages and literature of India. Hindi, India's most spoken language, is a 'Sanskritized register' of the Khariboli



dialect. In addition, all modern Indo-Aryan languages, Munda languages and Dravidian languages, have borrowed many words either directly from Sanskrit (tatsama words), or indirectly via middle Indo-Aryan languages (tadbhava words). Words originating in Sanskrit are estimated to constitute roughly fifty percent of the vocabulary of modern Indo-Aryan languages, and the literary forms of (Dravidian) Telugu, Malayalam and Kannada. Part of the Eastern Indo-Aryan languages, the Bengali language arose from the eastern Middle Indic languages and its roots are traced to the 5th century BC Ardhamagadhi language.

Tamil, one of India's major classical languages, descends from Proto-Dravidian languages which was spoken around the third millennium BC in peninsular India. Tamil literature has existed for over two thousand years and the earliest epigraphic records found date from around the third century BC.

Another major Classical Dravidian language, Kannada is attested epigraphically from the mid-1st millennium AD, and literary Old Kannada flourished in the 9th to 10th century Rashtrakuta Dynasty. As a spoken language, some believe it to be even older than Tamil due to the existence of words which have more primitive forms than in Tamil. Pre-old Kannada (or Purava HazheGannada) was the language of Banavasi in the early Common Era, the Satavahana and Kadamba periods and hence has a history of over 2000 years. The Ashoka rock edict found at Brahmagiri (dated to 230 BC) has been suggested to contain a word in identifiable Kannada.

According to 2001 India census, Hindi is the most spoken language in India, followed by Bengali, Telugu, Marathi and Tamil. In contemporary Indian literature, there are two major literary awards; these are the Sahitya Akademi Fellowship and the Jnanpith Award. Seven Jnanpith awards have been awarded in Kannada, six in Hindi, five in Bengali, four in Malayalam, three each in Marathi, Gujarati, Urdu and Oriya and two each in Telugu and Tamil.

The Ramayana and the Mahabharata are the oldest preserved and well-known epics of India. Versions have been adopted as the epics of Southeast Asian countries like Thailand, Malaysia and Indonesia. The Ramayana consists of 24,000 verses in seven books (kandas) and 500 cantos (sargas), and tells the story of Rama (an incarnation or Avatar of the Hindu preserver-god Vishnu), whose wife Sita is abducted by the demon king of Lanka, Ravana. This epic played a pivotal role in establishing the role of dharma as a principal ideal guiding force for Hindu way of life. The earliest parts of the Mahabharata text date to 400 BC and is estimated to have reached its final form by the early Gupta period (ca. 4th c. AD). Other regional variations of these, as well as unrelated epics include the Tamil Ramavataram, Kannada Pampa Bharata, Hindi Ramacharitmanasa, and Malayalam

Adhyathmaramayanam. In addition to these two great Indian epics, there are five major epics in the classical Tamil language—Silappatikaram, Manimekalai, Civaka-cintamani and Valayapathi.

**Q. 7. "It is a blunder to use the terms 'Aryan and Dravid' in the classification of human races of India, because these are the names of languages." Write your views on this statement.**

*Or*

**Discuss various classifications of human races in India.**

**Ans.** The Indian sub-continent being huge in physical dimension exhibits a variety of human races. Here the highest grade of civilisation to the lowest are found side by side. The diverse anthropological character of the prehistoric races is still observed among some of the aboriginal tribes of India. The so-called pure racial elements have become extinguished not only India but in the whole world, due to frequent interbreeding among different human species. Nevertheless, some of the uncivilised and ancient tribal people of the country have survived inter-breeding and hence they can be supposed to exhibit the same original ethnological character of their predecessors. The Indian civilisation, as it stands today, is the outcome of the admixture of frequent immigrants from other parts of the world and its original residents. Under such circumstances it is incorrect to look for the original, pure races that once dominated the country.

Let us, however, traverse very rapidly the history of race classification of the Indian people using the authoritative study by Sir Herbert Risley.

### **RISLEY'S CLASSIFICATION**

Risley gives a lucid description of the Indian races and their origin. His classification enjoyed recognition of the people, because of his being the foremost anthropologist to enumerate a scientific anthropometry of the Indian sub-continent. His division were :

**The Turko-Iranian :** This type is in practically exclusive possession of Baluchistan and the North-Western Frontier Province. The portion where the Turko Iranian race predominated now forms part of Pakistan. According to Risley its leading characteristics are following :

The head is broad, the mean indices ranging from 80 in the Baloch of the Baluchistan to 85 in the Hazara of Afghanistan. The stature is above mean; complexion fair; eyes mostly dark, but occasionally plentiful grey hair on face head broad; nose moderately narrow, prominent and very long.

**The Indo-Aryan Type :** The Indo-Aryan type predominates in Rajasthan, the Punjab and the Kashmir valley, though in parts of these it is associated to a varying extent with other elements. It is readily distinguishable from the Turko Iranian. According to Risley the Indo-Aryans have the highest stature recorded in India, ranging from 174.8 cm in

the Rajput to 165.8 in the Arora caste. Individual measurement of Rajput rise to 192.4 and to Jat (Sikhs) to 190.5.

**The Scytho-Dravidian Type :** The Scytho-Dravidian type occurs in a belt of country on the west of India extending from Gujarat to Coorg now in Karnataka. It is represented at one extreme of this belt by the Nagar Brahmans and the other by remarkable people of Karnataka. Excluding the Katkaris, who belong to the Dravidian type, the leading characteristics of the Scytho-Dravidian are as follows :

The head form ranges from 76.9 in the Deshasth Brahmans to 79.7 in the Nagar Brahmans and 79.9 in the Prabhus and the Coorgis, while the maximum individual indices, rise as high as 92 with the Maratha Kunbis and Shenvic Brahmans. The mean stature varies from 160 cm. In the case of the Kunbis to 168.7 in the Coorgis.

**The Aryo-Dravidian Type :** According to Risley the Aryo-Dravidian type or Hindustani type extends from the eastern Punjab to the southern extremity of Bihar, from which point onwards it melts into the Mongolo-Dravidian type of Bengal proper. It occupies the valleys of the Ganga and Jamuna and runs up into the lower slopes of the Himalayan on the north and the slopes of the central Indian Plateau on the south. The mean stature of the Aryo-Dravidians ranges from 166 cm in the Brahmans and Bhumihars to 159 cm in the Musahar, the corresponding figures in the Indo-Aryan being 174.8 and 165.8 cm.

**The Mongolo-Dravidian :** The Mongolo-Dravidian or Bengali type occupies the delta of the Ganga and its tributaries from the confines of Bihar and the Bay of Bengal. Within its own habitat the type extends to the Himalayas on the north and Assam on the east and probably includes the bulk of the population of Orissa. The western limit coincides approximately with the hilly country of Chhota Nagpur Bengal. The stature varies from 167 cm in the Brahmans of western Bengal to 159 in the Kochh of the sub-Himalayan region.

**The Mongoloid Type :** According to Risley on its northern and eastern frontier India marches with the great Mongoloid region of the earth. The prevalent head form is broad but the mean indices show some remarkable departures from this type. In the larger groups the mean nasal index ranges from 67.2 for the Lepchas to 84.5 for the Chakmas and 86.3 for the Khasis; the Tibetans (73.9) and the Murmis (75.4) falling between these extremes.

**The Dravidian Type :** The Dravidian race, the most primitive of the Indian types occupies the oldest geological formation in India, the medley of forest-clad ranges, terraced plateau and undulating plains which stretches, roughly speaking, from the Vindhya to Cape Comorin or Kanyakumari. On the east and west of the Peninsular area the dominion of the Dravidian in

coterminous with the Ghats; while farther north it reaches on one side of the Aravalis and on the other to the Rajmahal hills. Where the original characteristics have been unchanged by contact with Indo-Aryan or Mongoloid people and the type is remarkably uniform and distinctive. Among the Dravidian of southern India the mean stature ranges from 170 cm in the Shanans of Tinnelvely or Tirunelveli to 153 cm in the Palaiyans of Kerala, and individual measurements vary from 182.8 cm in the former group to 143.4 cm in the latter.

**Haddon's Classification :** A.C. Haddon established three groups subdivided into eight races. His classification is partly based on geographical location.

### THE HIMALAYAS

The following racial elements are noticed in the Himalayan region :

**1. Indo-Aryan :** Their physical features are as follows : fair complex, dark eyes, tall stature, narrow and prominent nose. Kanets of the fertile valley of Kulu and some Nepalese are the true representatives of this type.

**2. Mongoloid :** The main racial element of the North East Frontier Agency of the Indian Republic according to Haddon is the Mongoloid. The full complex of these features is met with most frequently in Himalayan slopes amongst the Lepchas, Garo, Khasi, Naga, Daffla etc. Some Dravidian features are also dominant in Assam and this element might have come from the southwestern regions where the Dravidian element is very dominant.

### THE INDO-GANGA PLAIN

The prevailing type in the Kashmir valley, Punjab and Rajputana is represented by the Jat and Rajput, who have a light transparent brown skin colour and are usually of tall stature; they are very dolichocephalic with a well developed forehead, a long narrow face, regular features and a prominent straight finely cut leptorrhine nose.

### THE DECCAN

According to Haddon the following racial elements are found in the Deccan :

**1. Negrito :** The Mincoi people of the Andaman and Nicobar islands, who are regarded by Haddon as "a somewhat generalised variety of Negrito-Papuan stock", were preserved upto recent times by their isolation in islands about 350 kilometres from the mainland. Haddon has referred to an early dark Negroid race in Suciama, and its drift to India is not impossible.

Negrito features are met with particularly amongst the Andaman islands, and most probably the Uralis of Nilgiri hills, Kadars of Cochin or Kerala, Pullayanas of Palni Hills etc.

**2. Pre-Dravidian :** In the jungles of the Deccan are to be found primitive types of very low culture, which may conveniently be grouped as



pre-Dravidian and according to **Haddon**, "who form the oldest population of whom we have only knowledge. It forms today a dominant element in the population of Deccan plateau and Bihar. In this region pre-Dravidian culture had far wider distribution in the historic past is found as Haddon pointed out that "there is a good reason to believe that this group of peoples have acquired certain degree of higher culture."

**3. Dravidians** : This type is found in Karnataka, Kerala and Nilgiri with a Dushastha Brahman, Tamil Sudra, Tamil Brahman, Nambudri Brahmans and Nayar of Malabar, forming the greatest percentage of this type.

**4. Western Brachycephals** : This type is represented by the Nagar Brahman of South Western India. A zone of relatively broad-headed people, the western Brachycephals, extends from Gujarat to Karnataka, along the western coastal area of India. Dr. Haddon, who first postulated an immigration of the Alpine folks to account for the "strongly marked Brachycephalic elements in the population of west India."

**5. Southern Brachycephals** : The Southern Brachycephalic type is represented by the Priyan of Tamil and Parava of Tirunveli. According to Haddon's calculation the average Cephalic index of Nagpur Brahmins is 79.7 and of Kadaga it is 79.9.

**Hutton's Classification** : Dr. Hutton has suggested the following classification of the ethnic elements in India.

**Negrito** : According to Hutton, the earliest occupant of India were probably of the Negrito race but they have left little trace on the mainland of the Peninsula. Traces of this stock are still to be seen in some of the forest tribes of the higher hills of the extreme south of India, and similar races appear to exist in the inaccessible areas between Assam and Myanmar, where, a dwarfish stature is combined with frizzly hair such as appears to result from recent admixtures of the pure are virtually negrito stock of the Andamans with blood from the mainland of India or Myanmar.

**Proto-Australoid** : Proto-Australoid came from the East Mediterranean area Palestine and according to **Hutton**, "The safest hypothesis at present therefore appears to be that Proto-Australoid type in India is derived from a very early migration from the west and that its special features have been finally determined and permanently characterised in India itself." The Veddahs, Malavedahs, Iruals, Sholages are the true representatives of this type.

**Early Mediterranean** : They brought earlier forms of Austro-Asiatic language. Dr. Hutton generalising, the facts writes, "Northern India was occupied by Mediterranean race, before the Armenoid stock began to mingle with them, and it is possible that they were connected with the Indonesian race, now submerged which seems to have left patches of speakers of

Austro-Asiatic languages along both sides of the Ganga valley in the course of its migration.”

**Civilised Mediterranean :** They are known as Dravidians in India. They have been acquired with the mathematical and astronomical knowledge of contemporary Babylonia. This type is responsible for the development of Indus valley civilisation.

**Alpine :** According to **Hutton**, “The race appears to have been at any rate partly responsible for the highly developed civilisation of ancient Mesopotamia and Asia Minor and in both areas it has everywhere mingled with the Mediterranean race which it found in occupation.

**Armenoids :** The opinion of most of the anthropologists is that the Armenoid race resulted from a stabilised inter-breed between hook-shaped nosed Mediterraneans and Brachycephalic Alpines. The race, characterised above all by its sugar loaf head form and its convex nose with fleshy depressed tip and flaring wings, has its centre of distribution in the Anatolian plateau of Asia or; most probably that the centre of development of this subrace was in ‘Asia Minor’, from there it spread southward to Arabia and eastward as far as India.

**Nordic :** They are supposed to have brought the Sanskrit language in India. Hutton thinks that these types occupied north-western India from the beginning of the fourth millennium B.C., but Dr. Guha states that this large headed strain found at Mohenjo-daro probably forms one of the constituents of the race whose advent in India appears to synchronise with Aryan invasion.

**Mongoloid :** They entered India from north east territory. And according to **Hutton**, “The race movement of Mongolians southwards still continued among the Kochin tribe while the Kuki-chin tribes have barely settled down after reaching the Bay of Bengal and starting to work northwards again on the Assam side of the dividing ranges. The bulk of Myanmar in any case is primarily Mongoloid and any non-Mongoloid streams of migration that may have reached India through Burma have absorbed a vast quantity of Mongoloid blood.”

**Dr. Guha’s Classification :** Dr. B.S. Guha derived six principal groups and sub-divided them into thirteen races and the types of Mongoloid, Mediterranean and Alpo-Denaric have been further sub-divided.

**Nerito :** Kadars are the true representatives of this type. Discussing the Kadars, **Dr. Guha** writes, “whatever might have been the original type, there can be at any rate no doubt that this was Negrito.”

**The Proto-Australoid :** Their physical features are as follow : Skin colour is dark brown to black, stature is short, fleshy everted lips and is represented by Mundas, Kols etc.

**Mongoloid** : Short to medium stature; epicanthic eyefold, flat nose and face. This racial stock is further sub-divided into :

**A. Pale Mongoloid** : The physical features of this type are : colour dark to brown or nearly black, nose medium, eye-slightly oblique and cheek-bones prominent.

(i) **Long Headed Type** : The semi-Naga is the true representative of this type. The distribution of cephalic element of India population is shown in following figure.

(ii) **Broad-Headed Type** : They are broad headed with dark skin, and the face is flat.

**B. Tibeto-Mongoloid** : Physically they are broad headed people with dark skin colour, obliquity of eyeslits and broad nose and mostly confined to Bhutan and Sikkim.

**Mediterranean** : Their physical features are as follows : a long headed, short to medium statured, brown-skinned element predominant in the upper classes of north India, and to some extent, the Punjab (classic Indo-Dravidian) and adulterated Mediterranean type. They have been sub-divided into :

**A. Palae-Mediterranean** : The presence of this type is very marked in Tamil the Telugu Brahmans of southern India.

**B. Mediterranean** : This type appears to be prominent in Kashmir, Uttar Pradesh and the Punjab, and is represented by Kashmiri, Rajputs and Maratha and Brahmans of Uttar Pradesh.

**C. Oriental Type** : The people of this type are found in western Uttar Pradesh, the Punjab and Rajasthan.

**The Nordic** : In the western Littoral and Bengal, a burnt, brachycephalic type with flattened occiput, convex nose, and heavy beard and body hair is predominant. Stature is tall, skin colour is fair, long head, narrow nose, and represented by Bengalis.

**Alpo-Denaric** : They further sub-divided into :

**A. Alpinoid** : They are mostly confined to Saurashtra, Bengal and Maharashtra, and are represented by Kayasthas of Bengal, Bania of Gujarat and Kathis of Saurashtra.

**B. Dinaric** : The people of this group are found in Kerala and Orissa, and are often mixed with the Mediterraneans.

**C. Armenoid** : Physically they are tall in stature, skin colour is fair, head long occiput protruding and nose narrow.

Dr. Guha thinks that northwestern India from the beginning of the fourth millennium B.C. was occupied by long headed, leptorrhine white stocks with a minority of Armenoids. In the Iron age, as upper Palaeolithic or Combescapelle type of primitive Mediterranean penetrated into South

India. This stock may have introduced Neolithic culture in the north and subsequently may have been dislodged and driven dispossessed the Australoid-Vedoid stock, who together with Pygoid element, were the aboriginal inhabitants. These Australoid or pre-Dravidians are identified by Guha as the Nisadas described by the Vedic Aryans as the hill and forest dwellers of India.

### SHORT ANSWER TYPE QUESTIONS

**Q. 1. Explain the Wallace's views about the racial migration.**

**Ans. Wallace's View :** Wallace would extend the Cradleland further to the east and north east. And his arguments in favour of this theory of the probable birthplace of man may be quoted in his own words. Says he, "It has usually been considered that the ancestral form of man originated in the Tropics where vegetation is most abundant and the climate most equable... In seeking to determine the particular areas in which his earliest traces are likely to be found we are restricted to some portion of the eastern hemisphere, where along the anthropoid apes exist, or have apparently ever existed.

There is good reason to believe, also, that Africa must be excluded because it is known to have been separated from the northern continent in early Tertiary times, and to have acquired its existing fauna of the higher mammalia by a later union with that continent after the separation from it of Madagascar, an island which has preserved for us a sample, as it were, of the early African mammalian fauna, from which not only the anthropoid apes, but all the higher quadrumana are absent.

**Q. 2. Write a short note on the Taylor's Migration Zone Theory of race evolution.**

**Ans. G. Taylor,** the recognised geographer of the 20th century, had contributed a great deal towards the development of raciology. He has evolved a theory, known as the 'Migration Zone Theory of Race Evolution'.

To quote him, "The most primitive race are found pushed, to the periphery" *i.e.* in Tasmania, Cape Colony, Greenland, and Brazil. This is the first principle of his race evolution.

The second principle of race evolution—the last evolved races are found in the centre, where stimuli leading to evolution have been greatest throughout the ages.

The third principle of race evolution is that, "where the racial evolution has progressed farthest, the buried strata of more primitive tribes will be most numerous. (This buried evidence includes skeletons, artefacts, place names, folklore, etc.)

**Order of Evolution :** The fourth principle of race evolution is that "the order of evolution is the same, whether we move outwards from the centre



of evolution across the zones or downwards at the centre of evolution through the strata."

The fifth principle of race evolution—"It follows that the primitive races are found alive precisely where they did not originate." Continues **Dr. Taylor**, "the evidence in Europe, Africa, South Asia and Australia shows an age-long centrifugal movement from central Asia (Turkistan or thereabouts), American evidence is more complex but of the same kind."

The "hypothesis propounded by Dr. Taylor needs to be evaluated in further details, which requires a general study of the human strata."

Europe exhibits through an abundance of relic, the existence of Neanderthal as the earliest and most primitive man. The Neanderthal is traced almost everywhere in southern, western and central Europe. This race can, therefore, be graded as stratum I, which as an association with the early palaeolithic in the study of races of the old world.

The Negrito race, the evidence of which is increasing year after year, comes next in the study of races of the old world. This race, therefore, graded by Taylor in stratum second.

**Q. 3. Explain the mechanisms of inter-cultural diffusion.**

**Ans.** Inter-cultural diffusion can happen in many ways. Migrating populations will carry their culture with them. Ideas can be carried by trans-cultural visitors, such as merchants, explorers, soldiers, diplomats, slaves, and hired artisans. Technology diffusion has often occurred by one society luring skilled scientists or workers by payments or other inducement. Trans-cultural marriages between two neighbouring or interspersed cultures have also contributed. Among literate societies, diffusion can happen through letters or books (and, in modern times, through other media as well).

There are three categories of diffusion mechanisms :

- **Direct diffusion** is when two cultures are very close to each other, resulting in intermarriage, trade, and even warfare. An example of direct diffusion is between the United States and Canada, where the people living on the border of these two countries engage in hockey, which started in Canada, and baseball, which is popular in American culture.
- **Forced diffusion** occurs when one culture subjugates (conquers or enslaves) another culture and forces its own customs on the conquered people. An example would be the forced Christianization of the indigenous populations of the Americas by the Spanish, French, English and Portuguese, or the forced Islamization of West African peoples by the Fula.
- **Indirect diffusion** happens when traits are passed from one culture through a middleman to another culture, without the first and final

cultures ever being in direct contact. An example could be the presence of Mexican food in Canada, since a large territory (the United States) lies in between.

Difficult diffusion is very common in ancient times, when small groups, or bands, of humans lived in adjoining settlements. Indirect diffusion is very common in today's world, because of the mass media and the invention of the Internet.

Of interests also in the work of American historian and critic Daniel J. Boorstin in his book *The Discoverers*, in which he provides an historical perspective about the role of explorers in History in the diffusion of innovations between civilizations.

**Q. 4. Give the major dates about the society and culture.**

**Ans.** Following are the dates about the society and culture :

- 2500 BC. Harappans appeared from Northern India to settle down, and established over a hundred towns and cities.
- 100 to 500 BC. Yadavas, Krishna's clan, held power over much of Gujarat, with their capital at Dwarka.
- 200 BC. Political history begin with the powerful Mauryan empire, established by Chandragupta with its capital at Junagadh, and reached its peak under Ashoka.
- 100 AD. Satraps, members of the Saka tribes, gained control over Saurashtra.
- 388 AD. Guptas, and then Maitrakas, established their capital at Valabhi.
- 1100 AD. Saurashtra came under sway of the Solanki (Chauhan) dynasty.
- 1299 AD. Khalji conquered and the Muslim rule was established.
- 1307 AD. Muzaffar Shah's declaration of independence from Delhi marked the foundation of the Sultanate of Gujarat.
- 1500 AD. Moghul emperor Akbar conquered.
- 1531 AD. The Portuguese, already settled in Goa, captured Daman and Diu.
- 1613 AD. The British East India Company set up original Indian head-quarters in Surat.
- 1818 AD. British sovereignty was established.
- 1960 AD. Bombay state was split and Gujarat state was created.
- Today, Gujarat's textile industry is still the largest in India, with the trading of the business-minded community helping to maintain its wealth.

## UNIT-V

# Population Tribes

### LONG ANSWER TYPE QUESTIONS

#### Q. 1. What do you mean by Indian Tribal Society ?

**Ans.** Ralph Linton the legendary and respected anthropologist of mid-20th century has given a definition of the term 'Tribe'. According to his a 'tribe is group of bands occupying a contiguous territory or territories having a feeling of unity deriving from numerous similarities in culture, frequent contacts and a certain community of interests. Others refer to the tribal society of Indian as in imperfect segment of the Hindu, Indian tribal society can be underlined as a social group with strict territorial affiliation, propossessing characteristics of endogamy, with no specialisation of functions ruled by tribal officers hereditary or otherwise, united in language or dialect recognising social distance with other tribes.

An enormous section of Indian tribal societal population depends on agriculture as their sole way for survival. Some of the agricultural tribes are : Oraons, Mundas, Bhils, Santhals, Baigas, and Hos. The Toda tribe serve as a fabulous illustration of pastoral economy. Their social and economic organisation almost always revolves around buffaloes. They obtain their living through exchange. In some parts of Indian tribal people are engaged in shifting cultivation. It is known by different names, like, Nagas refer to it as Jhum, Bhuiyas call it Dahi and Koman, Maria of Bastar refer to it as Penda, Khond refer to it as Podu and Saiga call it Bewar. Many auxilliary occupations, like handicrafts are undertaken in various tribal societies of India. These indude basket-making, spinning and weaving. For example, the Tharu tribe depends upon furniture making, manufacturing musical instruments, weapons, ropes and mats. The Korw and Agaria tribes are well known iron-smelters producing tools for local use.

Characteristically too Indian tribal society possess their own set of languages, which are unwritten. Hence the degree of communication both in time and space is predictably narrow. At the same time tribal societies demonstrate an outstanding economy of design and have a compactness and self-sufficiency surprisingly lacking in modern city society. According to Indian aboriginal traditions, the tribal societies inhabit and remain within a definitive and common topography. Members of a tribe possess an

awareness of mutual unity. The members of a tribe always speak a common language. These members generally marry within their own group, but now due to heightened contact with outsiders there are instances of tribals tying the knot outside as well. A typical Indian tribal societal group believe in ties of blood relationship amongst its members. They have faith in their having descended from a common, real or mythical, forerunner and thus believe in blood relationship with other members. Tribes follow their own political organisation which preserves eternal harmony. Religion is of supreme importance in an Indian tribal society. A tribal political and social organisation is always based upon religion, because they are granted religious sanctity and appreciation. When speaking of Indian tribal society, their variety and usage of novelty in every dance they perform is absolutely one of ecstasy, one of bliss.

**Q. 2. What do you mean by Indian Tribes ?**

*Or*

**Write a short note on the Indian Tribes ?**

**Ans.** Indian tribes constitute roughly 8 percent of the nation's total population, nearly 68 million people according to the 1991 census. One concentration lives in a belt along the Himalayas stretching through Jammu and Kashmir, Himachal Pradesh, and Uttar Pradesh in the west, to Assam, Meghalaya, Tripura, Arunachal Pradesh, Mizoram, Manipur, and Nagaland in the northeast. Another concentration lives in the hilly areas of central India (Madhya Pradesh, Orissa, and, to a lesser extent, Andhra Pradesh); in this belt, which is bounded by the Narmada River to the north and the Godavari River to the southeast, tribal peoples occupy the slopes of the region's mountains. Other tribals, the Santals, live in Bihar and West Bengal. There are smaller numbers of tribal people in Karnataka, Tamil Nadu, and Kerala, in western India in Gujarat and Rajasthan, and in the union territories of Lakshadweep and the Andaman and Nicobar Islands.

The extent to which a state's population is tribal varies considerably. In the northeastern states of Arunachal Pradesh, Meghalaya, Mizoram, and Nagaland, upward of 90 percent of the population is tribal. However, in the remaining northeast states of Assam, Manipur, Sikkim, and Tripura, tribal peoples form between 20 and 30 percent of the population. The largest tribes are found in central India, although the tribal population there accounts for only around 10 percent of the region's total population. Major concentrations of tribal people live in Maharashtra, Orissa, and West Bengal. In the south, about 1 percent of the populations of Kerala and Tamil Nadu are tribal, whereas about 6 percent in Andhra Pradesh and Karnataka are members of tribes.



There are some 573 communities recognized by the government as Scheduled Tribes and therefore eligible to receive special benefits and to compete for reserved seats in legislatures and schools. They range in size from the Gonds (roughly 7.4 million) and the Santals (approximately 4.2 million) to only eighteen Chaimals in the Andaman Islands. Central Indian states have the country's largest tribes, and, taken as a whole, roughly 75 percent of the total tribal population live there.

A part from the use of strictly legal criteria, however, the problem of determining which groups and individuals are tribal is both subtle and complex. Because it concerns economic interests and the size and location of voting blocs, the question of who are members of Scheduled Tribes rather than Backward Classes or Scheduled Castes is often controversial. The apparently wide fluctuation in estimates of South Asia's tribal population through the twentieth century gives a sense of how unclear the distinction between tribal and nontribal can be. India's 1931 census enumerated 22 million tribal people, in 1941 only 10 million were counted, but by 1961 some 30 million and in 1991 nearly 68 million tribal members were included. The differences among the figures reflect changing census criteria and the economic incentives individuals have to maintain or reject classification as a tribal member.

These gyrations of census data serve to underline the complex relationship between caste and tribe. Although, in theory, these terms represent different ways of life and ideal types, in reality they stand for a continuum of social groups. In areas of substantial contact between tribes and caste, social and cultural pressures have often tended to move tribes in the direction of becoming castes over a period of years. Tribal peoples with ambitions for social advancement in Indian society at large have tried to gain the classification of caste for their tribes; such efforts conform to the ancient Indian traditions of caste mobility. Where tribal leaders prospered, they could hire Brahman priests to construct credible pedigrees and thereby join reasonably high-status castes. On occasion, an entire tribe or part of a tribe joined a Hindu sect and thus entered the caste system en masse. If a specific tribe engaged in practices that Hindus deemed polluting, the tribe's status when it was assimilated into the caste hierarchy would be affected.

Since independence, however, the special benefits available to Scheduled Tribes have convinced many groups, even Hindus and Muslims, that they will enjoy greater advantages if so designated. The schedule gives tribal people incentives to maintain their identity. By the same token, the schedule also includes a number of groups whose 'tribal' status, in cultural terms, is dubious at best; in various districts, the list includes Muslims and a congeries of Hindu castes whose main claim seems to be their ability to

deliver votes to the party that arranges their listing among the Scheduled Tribes.

A number of traits have customarily been seen as establishing tribal rather than caste identity. These include language, social organization, religious affiliation, economic patterns, geographic location, and self-identification. Recognized tribes typically live in hilly regions somewhat remote from caste settlements; they generally speak a language recognized as tribal.

Unlike castes, which are part of a complex and interrelated local economic exchange system, tribes tend to form self-sufficient economic units. Often they practice swidden farming-clearing a field by slash-and-burn methods, planting it for a number of seasons, and then abandoning it for a lengthy fallow period-rather than the intensive farming typical of most of rural India. For most tribal people, land-use rights traditionally derive simply from tribal membership. Tribal society tends to be egalitarian, its leadership being based on ties of kinship and personality rather than on hereditary status. Tribes typically consist of segmentary lineages whose extended families provide the basis for social organization and control. Unlike caste religion, which recognizes the hegemony of Brahman priests, tribal religion recognizes no authority outside the tribe.

Any of these criteria can be called into question in specific instances. Language is not always an accurate indicator of caste status. Especially in regions of mixed population, many tribal groups have lost their mother tongues and simply speak local or regional languages. Linguistic assimilation is an ongoing process of considerable complexity. In the highlands of Orissa, for example, the Bondos-a Munda-language-speaking tribe-use their own tongue among themselves. Oriya, however, serves as a lingua franca in dealings with Hindu neighbors. Oriya as a prestige language (in the Bondo view), however, has also supplanted the native tongue as the language of ritual. In parts of Assam, historically divided into warring tribes and villages, increased contact among villagers began during the colonial period and has accelerated since independence. A pidgin Assamese developed while educated tribal members learned Hindi and, in the late twentieth century, English.

Self-identification and group loyalty are not unfailing markers of tribal identity either. In the case of stratified tribes, the loyalties of clan, kin and family may well predominate over those of tribe. In addition, tribes cannot always be viewed as people living apart; the degree of isolation of various tribes has varied tremendously. The Gonds, Santals, and Bhils traditionally have dominated the regions in which they have lived. Moreover, tribal society is not always more egalitarian than the rest of the rural populace; some of the larger tribes, such as the Gonds, are highly stratified.

**Q. 3. Write a note on the economical and political conditions of the Indian tribes ?**

**Ans. ECONOMIC AND POLITICAL CONDITIONS**

Most Indian tribes are concentrated in heavily forested areas that combine inaccessibility with limited political or economic significance. Historically, the economy of most tribes was subsistence agriculture or hunting and gathering. Tribal members traded with outsiders for the few necessities they lacked, such as salt and iron. A few local Hindu craftsmen might provide such items as cooking utensils. The twentieth century, however, has far-reaching changes in the relationship between tribals in India and the larger society and, by extension, traditional tribal economies. Improved transportation and communications have brought ever deeper intrusions into tribal lands; merchants and a variety of government policies have involved tribal peoples more thoroughly in the cash economy, although by no means on the most favourable of terms. Large areas fell into the hands of nontribals around 1900, when many regions were opened by the government to homestead-style settlement. Immigrants received free land in return for cultivating it. Tribal people, too, could apply for land titles, although even title to the portion of land they happened to be planting that season could not guarantee their ability to continue swidden cultivation. More important, the notion of permanent, individual ownership of land was foreign to most tribals. Land, if seen in terms of ownership at all, was viewed as a communal resource, free to whoever needed it. By the time tribals accepted the necessity of obtaining formal land titles, they had lost the opportunity to lay claim to lands that might rightfully have been considered theirs. Generally, tribals were severely disadvantaged in dealing with government officials who granted land titles. Albeit belatedly, the colonial regime realized the necessity of protecting tribals of India from the predations of outsiders and prohibited the sale of tribal lands. Although an important loophole in the form of land leases was left open, tribes made some gains in the mid-twentieth century. Despite considerable obstruction by local police and land officials, who were slow to delineate tribal holdings and slower to offer police protection, some land was returned to tribal peoples.

In the 1970s, the gains tribal peoples had made in earlier decades were eroded in many regions, especially in central India. Migration into tribal lands increased dramatically, and the deadly combination of constabulary and revenue officers uninterested in tribal welfare and sophisticated nontribals willing and able to bribe local officials was sufficient to deprive many tribals of their landholdings. The means of subverting protective legislation were legion : local officials could be persuaded to ignore land

acquisition by nontribal people, alter land registry records, lease plots of land for short periods and then simply refuse to relinquish them, or induce tribal members to become indebted and attach their lands. Whatever the means, the result was that many tribal members became landless laborers in the 1960s and 1970s, and regions that a few years earlier had been the exclusive domain of tribes had an increasingly heterogeneous population. Unlike previous eras in which tribal people were shunted into more remote forests, by the 1960s relatively little unoccupied land was available. Government efforts to evict nontribal members from illegal occupation have proceeded slowly; when evictions occur at all, those ejected are usually members of poor, lower castes. In a 1985 publication, anthropologist Christoph von Furer-Haimendorf describes this process in Andhra Pradesh : on average only 25 to 33 percent of the tribal families in such villages had managed to keep even a portion of their holdings. Outsiders had paid about 5 percent of the market value of the lands they took.

Improved communications, roads with motorized traffic, and more frequent government intervention figured in the increased contact that tribal peoples had with outsiders. Tribes fared best where there was little to induce nontribals to settle; cash crops and commercial highways frequently signaled the dismemberment of the tribes. Merchants have long been a link to the outside world, but in the past they were generally petty traders, and the contact they had with tribal people was transient. By the 1960s and 1970s, the resident nontribal shopkeeper was a permanent feature of many villages. Shopkeepers often sold liquor on credit, enticing tribal members into debt and into mortgaging their land. In the past, tribes made up shortages before harvest by foraging from the surrounding forest. More recently shopkeepers have offered ready credit-with the proviso that loans be repaid in kind with 50 to 100 percent interest after harvest. Repaying one bag of millet with two bags has set up a cycle of indebtedness from which many have been unable to break loose.

The possibility of cultivators growing a profitable cash crop, such as cotton or castor-oil plants, continues to draw merchants into tribal areas. Nontribal traders frequently establish an extensive network of relatives and associates as shopkeepers to serve as agents in a number of villages. Cultivators who grow a cash crop often sell to the same merchants, who provide consumption credit throughout the year. The credit carries a high-interest price tag, whereas the tribal peoples' crop are bought at a fraction of the market rate. Cash crops offer a further disadvantage in that they decrease the supply of available foodstuffs and increase tribal dependence on economic forces beyond their control. This transformation has meant a decline in both the tribes' security and their standard of living.



In previous generations, families might have purchased silver jewelry as a form of security; contemporary tribal people are more likely to buy minor consumer goods. Whereas jewelry could serve as collateral in critical emergencies, current purchases simply increase indebtedness. In areas where gathering forest products is remunerative, merchants exchange their products for tribal labor. Indebtedness is so extensive that although such transactions are illegal, traders sometimes 'sell' their debtors to other merchants, much like indentured servants.

In some instances, tribes have managed to hold their own in contacts with outsiders. Some Chenchus, a hunting and gathering tribe of the central hill regions of Andhra Pradesh, have continued to specialize in collecting forest products for sale. Caste Hindu living among them rent land from the Chenchus and pay a portion of the harvest. The Chenchus themselves have responded unenthusiastically to government efforts to induce them to take up farming. Their relationship to nontribal people has been one of symbiosis, although there were indications in the early 1980s that other groups were beginning to compete with the Chenchus in gathering forest products. A large paper mill was cutting bamboo in their territory in a manner that did not allow regeneration, and two groups had begun to collect for sale the same products the Chenchus sell. Dalits settled among them with the help of the Chenchus and learned agriculture from them. The nomadic Banjara herders who graze their cattle in the forest also have been allotted land there. The Chenchus have a certain advantage in dealing with caste Hindus; because of their long association with Hindu hermits and their refusal to eat beef, they are considered an unpolluted caste. Other tribes, particularly in South India, have cultural practices that are offensive to Hindus and, when they are assimilated, are often considered Dalits.

The final blow for some tribes has come when nontribals, through political jockeying, have managed to gain legal tribal status, that is, to be listed as a Scheduled Tribe. The Gonds of Andhra Pradesh effectively lost their only advantage in trying to protect their lands when the Banjaras, a group that had been settling in Gond territory, were classified as a Scheduled Tribe in 1977. Their newly acquired tribal status made the Banjaras eligible to acquire Gond land 'legally' and to compete with Gonds for reserved political seats, place in education institutions, and other benefits. Because the Banjaras are not scheduled in neighbouring Maharashtra, there has been an influx of Banjara emigrants from that state into Andhra Pradesh in search of better opportunities.

Tribes in Himalayan foothills have not been as hard-pressed by the intrusions of nontribals. Historically, their political status was always distinct from the rest of India. Until the British colonial period, there was

little effective control by any of the empires centered in peninsular India; the region was populated by autonomous feuding tribes. The British, in efforts to protect the sensitive northeast frontier, followed a policy dubbed the 'Inner Line'; nontribal people were allowed into the areas only with special permission. Postindependence governments have continued the policy, protecting the Himalayan tribes as part of the strategy to secure the border with China.

The policy has generally saved the northern tribes from the kind of exploitation that those elsewhere in South Asia have suffered. In Arunachal Pradesh (formerly part of the North-East Frontier Agency), for example, tribal members control commerce and most lower-level administrative posts. Government construction projects in the region have provided tribes with a significant source of cash—both for setting up businesses and for providing paying customers. Some tribes have made rapid progress through the education system. Instruction was begun in Assamese but was eventually changed to Hindi; by the early 1980s, English was taught at most levels. Both education and the increase in ready cash from government spending have permitted tribal people a significant measure of social mobility. The role of early missionaries in providing education was also crucial in Assam.

Government policies on forest reserves have affected tribal peoples profoundly. Whenever the state has chosen to exploit forests, it has seriously undermined the tribes' way of life. Government efforts to reserve forests have precipitated armed (if futile) resistance on the part of the tribal peoples involved. Intensive exploitation of forests has often meant allowing outsiders to cut large areas of trees (while the original tribal inhabitants were restricted from cutting), and ultimately replacing mixed forests capable of sustaining tribal life with single-product plantations. Where forests are reserved, nontribals have proved far more sophisticated than their forest counterparts at bribing the necessary local officials to secure effective (if extralegal) use of forestlands. The system of bribing local officials charged with enforcing the reserves is so well established that the rates of bribery are reasonably fixed (by the number of plows a farmer uses or the amount of grain harvested). Tribal people often end up doing unpaid work for Hindus simply because a caste Hindu, who has paid the requisite bribe, can at least ensure a tribal member that he or she will not be evicted from forestlands. The final irony, notes von Furer-Haimendorf, is that the swidden cultivation many tribes practiced had maintained South Asia's forests, whereas the intensive cultivating and commercial interests that replaced the tribal way of life have destroyed the forests.

Extending the system of primary education into tribal areas and reserving places for tribal children in middle and high schools and higher

education institutions are central to government policy, but efforts to improve a tribe's educational status have had mixed results. Recruitment of qualified teachers and determination of the appropriate language of instruction also remain troublesome. Commission after commission on the 'language question' has called for instruction, at least at the primary level, in the students' native tongue. In some regions, tribal children entering school must begin by learning the official regional language, often one completely unrelated to their tribal tongue. The experiences of the Gonds of Andhra Pradesh provide an example. Primary schooling began there in the 1940s and 1950s. The government selected a group of Gonds who had managed to become semiliterate in Telugu and taught them the basics of written script. These individuals became teachers who taught in Gondi, and their efforts enjoyed a measure of success until the 1970s, when state policy demanded instruction in Telugu. The switch in the language of instruction both made the Gond teachers superfluous because they could not teach in Telugu and also presented the government with the problems of finding reasonably qualified teachers willing to teach in outlying tribal schools.

The commitment of tribes to acquiring a formal education for their children varies considerably. Tribes differ in the extent to which they view education positively. Gonds and Pardhans, two groups in the central hill region, are a case in point. The Gonds are cultivators, and they frequently are reluctant to send their children to school, needing them, they say, to work in the fields. The Pardhans were traditionally bards and ritual specialists, and they have taken to education with enthusiasm. The effectiveness of educational policy likewise varies by region. In those parts of the northeast where tribes have generally been spared the wholesale onslaught of outsiders, schooling has helped tribal people to secure political and economic benefits. The education system there has provided a corps of highly trained tribal members in the professions and high-ranking administrative posts.

Many tribal schools are plagued by high dropout rates. Children attend for the first three to four years of primary school and gain a smattering of knowledge, only to lapse into illiteracy later. Few who enter continue up to the tenth grade; of those who do, few manage to finish high school. Therefore, very few are eligible to attend institutions of higher education, where the high rate of attrition continues.

**Q. 4. Describe the ways of life of the Pygmies of Congo Basin.**

**Ans. The Pygmies of Congo Basin :** The Pygmies are the most simple people of mankind—the most primitive as they have been frequently called and in the opinion of early evolutionists they are the nearest approximation of man to animal. These people collect or glean, as roots, berries, fruits,

edible leaves, vermin, frogs, lizards, and any other animal on which they can lay hands. They lack farming, livestock breeding, permanent settlements, multikin social grouping, warfare for conquest, tribute, or capture of victims, social classes, civil rules, and such technical knowledge as ceramics, heddle-loom weaving, basketry, and religious or civil architecture.

**Tropical Africa :** The best known Pygmy groups are those who live in tropical Africa. The various tribes of African Pygmies are classified into the eastern, central and western groups. The eastern Pygmies of Africa—the Mbuti—live in the Ituri forests of Zaire, the central Pygmies are scattered in the Congo Republic, and the western Pygmies, such as the Bongo, are found in Gabon. Another well-known group in Congo Basin the Twa (Batwa) who live in the high mountains and plains around lake Kivu in Zaire, Rwanda and Brindi in symbiosis with the pastoral Tutsi, the agricultural Hutu and other tribes. Westward in the marshes south of the Congo river, is the large group of Tswa (Batswa), who like the Twa, have adopted much of the culture and language of the neighbouring tribes. The Tswa live largely on fishing and trapping. North of Congo, in the forests of the Ubangi river, live the Babinga who are also culturally very close to Pygmies. The Twa and Tswa are still mainly nomadic hunters and food gatherers. Farther to the west, in Cameroon and Gabon, there are other scattered groups that are even closer, physically to the true Pygmies.

**Stature :** Generally, the stature of Pygmies varies from 1.33 metres (52 inches), to 1.49 metres (58 inches), averaging 1.46 metres (57 inches) for males, and 1.38 metres (54 inches) for females. The colour of the skin ranges from yellowish or reddish brown to very dark down, and their bodies are often covered with a light brown. They have prognathic jaws, broad flat nose, large eyes, and dark woolly hair. Culturally as much as racially, they differ from their Negro neighbours, lacking domestic food animals, and skills in agriculture, iron working and pottery. They live on hunting, trapping, and gathering wild foods, and trade forest products with their Negro neighbours for agricultural produce. They live in small communities in the forest in simple huts which are about 1.3 metres (4 feet) high, 3 metres (10 feet) long, and about 3 metres (6 feet) wide.

**Habitat :** The Congo basin, being situated on the both sides of the equator has hot and humid climate throughout the year. The average monthly temperature reads around 27°C throughout the year except the areas of high altitudes where the average temperature decreases steadily. Rainfall which is convectional in character also occurs throughout the year, the maximum rainfall being recorded in the months of March and September along the equator. Moving north and south of equator, there are marked seasonal variations. The weather remains stifling, damp and hot. The



average annual rainfall over the greater parts of the Congo basin is well above 250 cms. (100 inches).

**Climate :** The hot and humid climate of the Congo basin is ideally suited to the luxurious growth of vegetation. In fact, the forests of the Congo basin are one of the most luxuriant on the earth. These forests consists of many kinds of broad leaved evergreen trees. In the Congo basin, the forests originally extended from sea level up to the tops of the mountains. The characteristic inland forest of the lowlands extend from about sea level up to the beginning of the hill forest, which may be about 62 metres (200 feet), through it may be higher or lower. The forest canopy is almost complete and has an average height of 50 metres (160 feet) or more, with occasional trees projecting above it. There are in many places more than fifty species of trees per hectare. There is wide variety of epiphytes also. Most trees have shallow roots, and many develop huge buttresses for support.

**Vegetation :** The vegetation in the Congo basin is arranged in several stories. The first or top story consists of very large trees requiring more light at maturity, and whose crowns start at 20 or 30 metres above the ground. The second story is made up of trees whose crowns spread out a lower height and begins as low as 16 metres above the ground. The third story is made up of smaller trees whose crowns are below the top story. The fourth story consists of the trees which are less than 20 metres in height.

**Trees :** The trees are generally covered with numerous epiphytic flora on their trunks and branches. Trees of the upper two stories are generally free from climbers. The forest most valuable varieties are generally found on gentle slopes or on flat land. The number of tree species is great, sometimes as many as 100 in one acre, but the proportion of species of economic importance is small. The greatest volume of timber products comes from about a few, often closely related species.

**Forest Use :** The Pygmies obtain firewood, tannin extracts, dyes, rubber, gutta-parcha, *rattan*, bamboo, kapok (cotton) wood oils, resins, timber, rubber and various medicines, like quinine, cocain, camphor, etc., from the forest. There products have great value in the international market.

**Food :** The food gatherer and hunter Pygmies live in small groups in the forests of Congo basin. They live in the area of isolation and relative isolation and move about continually. They hunt with bows and poisoned arrows and some groups have dogs, but their main food supply is often derived mainly from trees, plants, nuts, birds, insects and small games.

The Pygmies depend mainly on vegetable food, hunting, and occasional fishing. They gather a wide variety of berries, nuts, pith, leaves, shoots and especially roots and tubers of which the long tuberous growths of the wild

yam are the most important. They dug up the yam with their sticks, sometimes from a depth of two or three feet with long sticks whose points have been hardened in the fire. Gathering of food is mainly of women's work, but the men may help. Owing to adverse weather conditions little may be stored or preserved, so that the family/party must forage daily. The main meal of the day is usually made towards sundown, but they eat also in the early morning, and have frequent snacks. Food that is not eaten is usually boiled in tubes, cut from long lengths of green bamboo, which withstands the flames long enough to cook the food.

At certain season of the year, a number of fruits are available in abundance, and at this time the group returns to its own territory to gather this rich supply and feast.

**Hunting :** The hunting of Pygmies is sporadic and confined to relatively small game. The large carnivores, tiger, panther and leopard, and elephant are dreaded and avoided. Rats, squirrels, birds, lizards, and occasionally monkeys and wild pigs are the usual games. Apart from a heavy hardwood stake with a fire hardened point the bow is their only weapon. It is a simple curved wooden bow, made from a length of pliant longest tree branch, tapering at each end strung with sinew and bark fibre. The arrows, nearly a yard long, have a heavy wooden tip into a bamboo shaft equipped with two rather useless feathers the arrow tip is poisoned with a vegetable poison obtained from the gum of a tree. These trees, which grow only sparsely except at higher altitudes, are owned by individuals who frequently have to make long journeys to obtain a supply of the poison by starting the tree bark and heating the sap over the fire until it forms a dark, sticky paste. The poison when fresh is almost instantaneously fatal to birds and small mammals, and can kill monkeys and wild pig in a few minutes. For the larger game, the juice of a poisonous creeper which is still more powerful is often added to the poisonous paste. Game is also snared in simple noose and spring traps and birds are lined with the sticky sap of wild fig trees, smeared on splinters of bamboo, which adhere to their feet.

**Clothes :** The warm humid and damp climate of the lower altitudes of Congo basin always Pygmies to live without clothes. Many of the Pygmies live in a state of complete nakedness. All the clothes they wear is a covering of bark strip or vegetable fibres which is more or less wide and run more or less around the hips. Both men and women wear girdles and necklaces of leaves, and seeds of creepers. These are regarded as charms, not as clothing, though frequently a girdle or loin cloth is made of bark cloth strips. One of the most characteristic features of women's dress is the wooden comb with long teeth, which is cut from segment of bamboo and is decorated with incised patterns which magically protect the wearer against disease still most of Pygmies prefer to construct their huts at the tree tops.

**Tools :** The tools of Pygmies are few and simple. A fire hardened blade of bamboo will cut ordinary bamboo itself and keep its edge for a considerable time. Rattan canes and woods for digging sticks, bows and spears almost complete their tool materials. Wooden mortars are sometimes made by burning out a hollow in an available trunk of a fallen palm tree. Animal bones are scraped down to make tools, but stone tools, although used, are very undeveloped. The splitting and scraping of wood is generally done with rough, splintered stones picked up at need and thrown away again.

**Trade :** The Pygmies of Congo basin practise 'silent trade'. The Pygmy hunters go by night to groves of their neighbours, who are agriculturists, and place there a quantity of meat wrapped in leaves which next day they find changed into grain or any other kinds of agricultural or other products. As each party knows the articles in which the other is traditionally interested, no time is wasted in this respect. The value of the good deposited in each transaction is roughly similar. But as the Pygmies are the weaker party dependent on the Bantu (agriculturists), there is a certain amount of injustice and even exploitation practised. Nonetheless, when a Pygmy is convinced that the amount found as corresponding to his wares is clearly insufficient, he may abstain from taking it, and so usually, on the morrow, he finds it proportionately increased. Yet, there have been occasions when the indignation of the Pygmies on feeling that they have been cheated has been much that they have killed the offending person with a poisoned arrow or similar weapon. But such cases are exceptional, and the silent trade continued uninterruptedly.

The Pygmies are in the primitive stage of civilisation. Through the birth rate is high but the ravages of epidemics do not permit a high growth rate of population. In fact, the Pygmies are the slaves of nature and their women are tied down to hard work, suffer great exposure and so become quickly run down physically into a state of low vitality. This explains the low birth rate, which is sometimes noticeable that these primitive people attribute it to accident or magic.

In brief, the Pygmies live in close symbioses with nature. Their neighbours are cultivators. Several of the Pygmy groups live in much closer relation with the settled cultivators and this area is famous for barter of forest produce. Many of them practise 'silent trading' with the Negroes. Many Pygmy groups are tacitly attached to a Negro village, and have an understanding for the barter of game for agricultural crops. After a successful hunt, the Negritos enter the banana groves of the villagers, gather fruit, and hang suitable meat in its place; the villagers when needing game will also lay out agricultural produce in an accustomed place for the hunters, who in due course will bring to that place a portion of their bag. The Pygmies are thus free people who are utilising the environment without much damaging it.

**Q. 5. Describe human behaviour in Arctic Tundra regions.**

*Or*

**Discuss the life style of Eskimos of Tundra regions.**

**Ans. Life in Arctic Region : Eskimos (Inuit) :** Human behaviour in the inhospitable Arctic Tundra regions is largely controlled by environment. The Arctic region provides a unique example of determinism in which the basic needs (food, clothing, shelter and tools) of the people socio-economic structure and cultural ethos have been influenced closely by the environmental factors. The people in Tundra region are still in the primitive stage of development having a semi-nomadic life and depending for their sustenance on hunting, fishing and gathering in the harsh environment of Arctic wastes.

**Territory :** The Eskimos are generally confined in the Arctic Tundra region. In the northern hemisphere, the Tundra region, excluding the Arctic Ocean covers about five million sq. km. This region extends over the Aleutian Islands, Alaska, northern Canada, Victoria, Melville, Baffin Islands, Greenland, northern parts of Norway, Sweden, Finland, Russian Arctic Islands (Novaya Zemlya, Severnaya Zemlya etc.) and northern and north-eastern parts of Siberia up to the Bering Strait. The total population of the people living in the cold sub-polar region is about 800,000 (1991).

**Ethnic Groups :** The dominant ethnic groups who oscillate in the Tundra region are *Inuit* (Eskimos) in Alaska, Canada, Greenland and Eastern Russia; *Aleut* in Aleutian Islands and Alaska; *Yuit*, *Chukchi*, *Yukaghir*, *Yakuts* in Siberia; *Saami* in Norway, Sweden, Finland and Russia. Despite harsh environment, very low temperatures, snow blizzards, and little winter daylight, there are about a million hunters and food gatherers in Tundra region at present and their ancestors had been living there for the over more than ten thousand years before present.

**Physical Environment :** As stated at the outset, the elements of weather and factors of climate impose special conditions on the life of men, animals and plants. In the Tundra region, especially in the Arctic zone, the long northern winter of shrunken days and prolonged darkness is followed by a brief summer, when the hours of daylight are equally prolonged, the radiant heat then has considerable warming power, the ice floes melt and open water flanks the shore. In the vicinity of Arctic circle, there is about a month of continuous daylight at mid-summer, while at mid-winter the sun is above the horizon for only about an hour. Continuous night for several months has an adverse psychological effect on the body and mind of the people. Explorers who have wintered among the Eskimos testify to the depressing influence of the long night, which gradually undermines the temperament and morale of even those most adapted to the conditions. The



darkness and close confinement which it entails frequently bring on mental disorders, fits of madness or suicide due to neurasthenia. In fact, to the Eskimos, the polar night brings pollor, insomnia, indolence, dyspepsia, and anaemia. The return of daylight renews vitality among them almost to excess.

**Winters :** The winters are extremely severe. The severity of winter freezes all water surface for seven or eight months of the year. The Siberian Tundra records the lowest temperature in the world. At the mouth of the Yanna river, the January temperature reads  $-51^{\circ}\text{C}$  while in the Verkhoyansk it reads  $-60^{\circ}\text{C}$ . The lowest recorded temperature south of Verkhoyansk was  $-70^{\circ}\text{C}$ . In this area of Central Siberia, there are only about seventy days in the year that are free of frost, and during this short period, although there is often almost continuous sunshine and the weather is often sultry, the soil thaws only to a depth of two or three feet. The rivers are ice-free for only about one-third of the year.

**Trapping of Animals :** South of the frozen ocean is a region called the Tundra. In the winter it is frozen into a barren wilderness, in the summer it thaws into a swamp and is then alive with flowers and mosquitoes. The chief plants are mosses and lichens which do not die in winter and are therefore available for any animals that can manage to face the icy gales of that season; almost the only land animal that can remain on the Tundra at all seasons is the musk-ox, which finds its food by scraping away the thin layer of snow. It is stoutly built, and is covered with long brown hair that reaches nearly to the ground. Beneath this is the thick layer of fur for which it is hunted.

**Caribou :** Another animal found on the Tundra is the Caribou, a kind of reindeer. South of the Tundra is a belt of pine forest stretching from Newfoundland and Labrador to Alaska. It is over 4,800 kilometres long and 960 kilometres wide, and is one of the biggest forests in the world. In all this area there are only about eight different kinds of trees, most of what are coniferous trees with needle-shaped leaves. The soil is poor, the winters cold, and the supply of moisture small. But as the coniferous trees grow slowly the poor soil does not matter much. The water taken in at the roots cannot easily escape on account of the small thin-skinned leaves, so that the small amount of moisture also does not matter much, and during the winter no moisture is needed, for the tree then stops growing. The forest is the home of thousands of valuable animals and is the real home of the man who traps them for his living.

**In Far North :** The animals of the far north obtain their food from the sea; the animals of the forest live on plants and, fortunately, the trees of the Canadian forest keep their leaves all the year round, so that there is always

food. No matter how deep the snow, the branches are never quite covered and their berries, nuts, and twigs are available all the winter. The forest too, gives shelter, and it is therefore sought by a number of animals that live in other places in the summer. It used to be thought that the caribou left the cold north in the winter and returned in the summer, but it is now known that although it wanders about, its wandering seems to know no law; it moves about as it pleases, and may even be found far north in the depth of winter. When it does go into the forest it cannot go into dense thickets as it must have room for its broad antlers; it lives therefore in the more open spaces. It eats mosses and depends on grass, of which there is practically none in the forest. It can live either on the Tundra or in the forest, for in both places it can find its food.

Then there are the bears—brown, black and grizzly—which can climb trees and eat large amounts of vegetable food. Some of them are particularly fond of fine seeds, but will eat fish and even insects. Bears, like caribou, are usually shot.

In Tundra during winter, most of the white foxes move out on the drifting pack-ice, the rest remain on shore and live by land hunting. Wolves are found in the same places both in winter and summer. The male polar bears and the young are on the drifting pack-ice or on shore ice in winter. In the sea seals and fish remain, but the walrus and the whales and all the waterfowl move South.

**Hunting :** The animals specially hunted for their fur are the ermine, muskrat, fox, wolf, mink and beaver. The beaver is the most interesting of them all. It lives in the numerous streams that thread the forest, and it fells trees and dams up rivers. The trapper goes alone or with a few friends, and when he arrives at the hunting grounds he carefully examines the creeks and the streams. He puts his traps in the runs, hiding them under water and attaching them by stout chains to poles driven into the mud. A float is fastened to each trap to show where it is if the beaver manages to carry it away. Early in the morning the captured animals are killed and skinned, and the skins are dried and packed in bundles of ten or twenty. If the water is frozen over, the homes of the beaver are destroyed and dogs are sent to discover the retreats of the frightened animals. At a spot indicated by the dog, the hunter cuts a hole in the ice and pokes about with a stick to see if the beaver is there. If it is, the man thrusts his bare arm into the hole, drags the beaver out on to the ice and kills it with a spear.

**Q. 6. Describe the environment and culture of Kirghiz of Central Asia.**

**Ans. The Kirghiz of Central Asia :** In the Old World, Central Asia is the traditional land of pastoral nomads. The nomads of Central Asia live

under arid conditions and migrate seasonally in search of water and pastures for their herds of sheep, cattle and horses.

**Habitat :** Central Asia, the homeland of Kirghiz and other nomadic tribes, is cut off by great mountain ranges from the monsoonic rains of the Indian Ocean and China Sea, while the mountains and plateaus of Europe deplete the moisture of westerly winds from the Atlantic Ocean and the Mediterranean Sea. Consequently, between the Volga river to the Hwang Ho is a region in which forests are found only on the slopes of higher ranges. In fact, scanty rains and drought preclude the existence of forests. In most of the years rainfall is only enough for the growth of grass. So uncertain is the supply of water that all human life is of an unstable character.

**Areas :** The Kirghiz are the dwellers of southern Tien Shan and the Pamirs. They are very closely related to the Kazaks in race, colour, language, speech, custom and the way of life. The Russians often call the Kazaks also as Kirghiz as they resemble too much in their life style with each other. The Tien Shan Kirghiz are called as *Kara* (black) Kirghiz by the Russians. The traditional home of Kirghiz is the high plateau of Tien Shan and Pamirs to the east of Kazaks' territory. Upto the middle of the seventeenth century, they used to occupy the lower territories but during the last three hundred years they have been pushed to the high plateaus by the Russians to the areas of isolation and relative isolation.

**Abodes :** The abode of Kirghiz, i.e., Tien Shan (heavenly mountain) is a vast series of elongated mountains. Many perennial rivers descend from the snow capped peaks like Khan Tengri of about 6,000 metres (over 20,000 feet) above the sea level. Although the precipitation is far less than would be found on mountain ranges of this scale in more maritime areas; the winter snowfall is considerable in all the higher ranges, and these occur valuable occasional summer rains. These rains help in the development of luxurious pastures. In the summers, there are good grasses in the high altitude pastures (about 3,000 metres) while in the winter seasons the lower altitudes provide good grazing grounds. Moreover, the snowline oscillates with the seasons, descending below 3,077 metres (10,000 feet) in winter but receding to 3,690 metres (12,000 feet) and even higher during summer when it exposes a belt of country offering rich summer pastures. The Ili and Syr rivers also descend from the Tien Shan. The Pamir to the south-west of Tien Shan is a plateau, characterized with wide flat valleys over 400 metres above the sea level. The Pamirs receive less rains and snow than the ranges of Tien Shan. The winter is severely cold, the temperature of January reading as low as  $-40^{\circ}\text{C}$ . In winter, however, the weather is dry and violent storms are rare, and both men and herds can stand it. The summer is cool and is always

characterised by cold nights, so that evaporation of the limited water supply is restricted. Thus, the Pamirs, although too dry for forest, have wide expanses of steppe interrupted by tracts of grass, and pasture is available throughout the year, when belts of country at lower levels to the north and west are covered in deep snow-drifts for several months.

**Ethnic Characteristics :** There are about one million (10 lakhs) Kirghiz who live mainly in the Republic of Kirghizia. They are strongly Mongoloid in appearance. They are rather short in stature, heavily built, with yellow skin and coarse black hair. They are the mixtures of Mongols and Turkish tribes.

The family consists of father and sons and their wives and servants. The father owns the greater part of livestock and decides the movement of the family. But a number of these families, many of them actually related in male line, from a clan which recognises the head of the dominant family as its leader and negotiator with other clans. All men are necessarily members of their father's clan and must obtain their wives outside that body. The clan rather than the individual is the unit of social and political relations. Traditional pastures belong to the clan, and contribution to payment for a bride are often made by all clansmen. For the maintenance and defence of its members, the clan is an effective unit. Its poor are fed when destitute by the richer members. But, within the clan, the leading family of the chief has considerable power and often controls a greater part of the wealth.

**Moral Qualities :** The hostile environment breed in Kirghiz certain qualities. They are well-known for courage, hardihood, the stiff necked pride of the freemen, vigilance, wariness, sense of locality, keen powers of observation, and the conquest capacity to grasp every detail. The property of the unlocked tent and the far ranging herd must be safeguarded. They maintain a high standard of honesty. These are two major divisions among the Kirghiz, known as the right and left wings. The smaller left wing division occupies the Talas basin, while the other is scattered widely to the south and west. Tribal chieftainship is hereditary among the Kirghiz which is a very powerful institution. There is no privileged class of nobles.

**Winters :** In the winters which are quite severe in Central Asia, the Kirghiz descend in the valleys with their herds. The winter camps are often very large and a whole tribe is found concentrated at one spot. Near these camping sites are their fields which are cultivated by the people who stay behind in the summer season. In these fields, they grow barley, millet and wheat both for food and horse fodder. The rest of the people of the tribe or clan migrate to summer pastures of high altitudes. Clans and families usually keep to traditional areas in their summer migration. This is the prosperous season during which the stock fattens and milk products are accumulated.



The Kirghiz in need go for hunting also. It is the spring season (April-May) when extensive expeditions for hunting are made into the forest areas. Maral deer is a precious hunt, whose new-grown horns are made as velvets.

**Livestock :** The Kirghiz keep few livestock, although their summer pastures are very rich but the scantiness of winter feed restrict the size of herds. Most of the Kirghiz horses are of smaller and hardier Mongolian breed. The climate and topography of much of the Kirghiz territory is too severe for the camel, which is rarely used. They use yak as the best of burden. The yak, protected by a heavy winter coat, flourishes on the extremely poor scrubby pastures of high mountain areas. It moves very smoothly and speedily on rocky slopes and narrow paths. On many of the high passes of Central Asia, the Kirghiz supply yak trains for the transport of caravan goods.

**Shelter (Khaimsa) :** The tent of Kirghiz is generally circular in shape with vertical walls and dome shaped roof. The wall frame consists of a collapsible trellis set upright in a circle and standing about four feet high. It is constructed of willow rods held together with leather thongs, passing through holes drilled where the rods cross. In a narrow small gap left in the circle, a door frame of stouter poles is fitted. Lashings of horsehair rope which pass spirally down from the hoop and round the trellis strengthen the frame and over it a number of large sheets of felt are stretched and lashed in position. The roof ring, which lies directly above the fire pit, is left uncovered as a smoke hole. In bad weather and at night when the fire has died down, this too is covered with a sheet of felt.

**Q. 7. Describe the life of Bushmen in Kalahari desert.**

**Ans. Bushmen of Kalahari Desert :** Kalahari desert of South Africa is the home of the Bushman. The Bushman is general were formally spread over a much larger area of the continent of Africa than they occupy at present. Traces of their occupation, such as paintings, weapons and implements have been found far beyond their present limits. Indeed there is good reason for believing that at one time they occupied practically the whole continent and were driven by other peoples into their present territory. They are considered, therefore, by most anthropologists to be the true aborigines of South Africa. In their legends they speak of a time, when they were the only inhabitants of South Africa. Painting in the west Sudan, in the caves of Algeria, and in Central France are strangely reminiscent of the Bushman paintings of Zimbabwe. The Bushman are now confined to the country west of the Drekensberg mountains and south of Zambezi River to the Atlantic Ocean; but they are principally found in Kalahari desert and in the northern parts of Zimbabwe.

**Physical Features :** They are fairly tall, 150 cm, being the average stature of the men, while they are much darker in colour as a whole than the southern Bushman. The cape Bushman seldom exceed 130 cm. in height, the average stature being 100 cm. and are dirty yellow in colour. Among the Tati Bushman some individuals attain a height of 180 cm. but they are rare. The face of the typical Bushman is triangular in outline, flat in appearance, with weak chin, depressed nose; and prominent cheek-bones.

The Bushman possess short, frizzly hair which grows in separate tufts-coiled into balls and because of its appearance is known as pepper cornhair. There is very little hair on the face and body. The skin ranges in colour from yellow to olive, and becomes markedly wrinkled at an early age. The head is extremely small, low in the crown, and in shape intermediate between long and round. The width of the cheekbones combined with narrowness of the forehead gives the face a lozenge-shaped appearance. The forehead is slightly protruding, and the nose is broader and flatten than in any other race.

The dark eyes are often narrow and slightly oblique. The average male is below one hundred fifty cms. in stature. In both sexe there is excessive development of the buttocks, which is often extremely accentuated among the women. There is enormous development of buttocks in females, which is called steatopygy, in which a child of five years can moves freely. The racial mixture of the Bushman with Negroes and possibly with early invading Hamites resulted in a slightly taller people called Hottentots, who possess a longer and narrower head and a more protruding face. The ears usually have no lobes, the hair is thinly scattered over the skull is mall tufts. There is little or no beard and the whole appearance of the face is wild and hairy. Their bodies are small but tightly built and they are seldom fat.

**Habitat :** The habitat of Bushmen, which has forests, grasslands and thorny bushes, is unique and renowned for their wealth of large game. There are numerous herbivores and carnivores developed and spread over wide areas. Many species of antelope both large like the great kudu, and small like the duiken and steenbok, are found is great number. Other herbivores are giraffe, ostrich, zebra, elephant, rhinoceros, hippopotamus and quagga, upon which prey a large number of carnivores—lion, leopard, wildcat, lynx, hyena and jackal. The Bushmen also eat small animals like ants, lizards, frogs, bees and locusts. The edible fruits are less abundant, but the animal food supply is far richer.

**Hunting :** The Bushmen are basically hunters. Hunting plays a greater part than the gathering of plants, but in involves close conformity to this seasonal alternation of widespread abundance, followed by migration of game to a few favoured spots. Thus, the territory of Bushmen must contain

permanent water sources on which both beast and man depend. Trespass across tribal frontiers is dangerous unless previous relations are friendly. A hunter may follow wounded animals into neighbouring territory, but he must visit the band and share his game, if caught, he will be attacked. But these movements are irregular and individual. No permanent alliances are formed, and continued trespass of killing from whatever cause will lead to a feud involving whole bands which may be perpetuated by sporadic encounters over several generations.

The Bushmen band and its territory is a miniature realm; it consists of a number of families, each with its own huts, and only at the dry season are these families likely to be united in the vicinity of a water-hole. In the remaining season, they scatter over the territory which they hold in common and hand on to their descendants. Their encampments are selected by the senior male, who lights a fire before the women being to build the shelters.

**Food :** Each family produces its own food. The women collect the roots, berries, grubs, insects and small game like tortoises, frogs and lizards as well as firewood and water. The digging stick, where the ground is hard, is often tipped with horn and weighted with a bored stone. Water is collected and brought into the camp in ostrich egg-shells or dried bucks' stomachs, for the Bushmen always camp several miles from their water-holes, especially in the dry season. The men also go out almost daily to hunt, and unless they are following wounded game return for the main evening meal. The hunting methods vary with the season and the prey. Usually a man goes out alone with his son or other relative whom he is training, and a dog. He moves with bow and poisoned arrow towards a water-hole or salt lick. The hunter creeps up to leeward and endeavours to approach as closely as possible, since the range and impact of his arrows are not great. Some of the Bushmen, especially that of the Kalahari, are very skilled in the use of disguises, and imitate the cries of the young animals. Arrow poisons are variously collected from plant juices, snakes sacs and the dried bodies of spiders. The hunger following the spoor of the wounded animals must reach it before the hyena or the vulture snatches his prey. Success in hunting is ensured by magical observances which vary in different parts of the country.

**Rainy Season :** In the rainy season, large game can be driven into the treacherous mud-flats, where they are easily mired. During the height, they (beasts) shed their hooves, animals can be run down on foot and finally disabled with the knobbed throwing stick. Individual hunters will also construct snares and traps. Poisoned drinking places are frequently prepared at the height of the drought in the desert areas. Occasionally when more food is required, the whole of a Bushmen group will combine in a drive which is carefully prepared beforehand. The beaters move out in a wide sweep

on the higher ground. Large pitfalls, sometimes four yards long and deep, floored over with a thin layer of brush are also constructed by the group along a track down to a water-hole.

**Hunting and Gathering :** Every man hunts or gathers for his own immediate family, and he can and does establish private property not only in what is brought in, but also in resources found and left for gathering at a later date. This is usually done by striking an arrow in the ground close to the 'bees hive' nest of ostrich eggs, or patch of roots which the discoverer wishes to preserve. The arrow by its individual marking establishes the identity of the owner. When a large game is brought into the game it is in fact generally shared. The hunger keeps the valuable hide and sinew and directs the division and distribution of the meat.

The abundance of wild beasts and game in the Bushmen territory ensures a fairly abundant supply of hides, bone and sinew. Bones and sinew are of great importance, affording the bone arrow for shaft and the tough bowstring. The leg bone of an ostrich or giraffe, split, scraped and ground down to a point provides the best arrow tip. The hides, especially buckskin, are used for clothing and bags.

**Clothing :** The clothing of a Bushmen is scanty. A man wears a triangular loin-cloth whose point is drawn backwards between the legs; a woman wears a squarish front apron hanging from a waist belt, while older women sometimes wear an apron at back as well and suspend it from the shoulder. But the most important item of a female dress is the cloak, locally known as *kross*. It is both a garment and a hold-all. When it is tied at the right shoulder and at the waist, the baby, the food and firewood are all held in its folds on the daily journey back to the camp. Men also often wear a light cloak over the right shoulder and covering the back; among some groups skin caps and tough hide sandals are worn.

**Ostrich Egg :** The ostrich egg is used as water container. The large eggs of ostrich not only provide water containers, which are carried in netting bags, but also the material for the Bushmen beads. The shells are broken into small chips. These chips are bored, shaped to rough discs. The ostrich eggs are battered for iron-knives, spearheads, millet and tobacco. They also exchange or barter honey, wax, feathers, ivory, skins and beads.

**Life Style :** The Bushmen way of life is integrated with their environment. The small size of Bushmen communities enables them to continue their traditional hunting and gathering without depleting the land's resources. At least eighty types of animals are hunted in their region. Their knowledge of the animals and plants, and their cooperation with neighbouring Bushmen enable them to procure a sufficient food supply. By owning few possessions, less babies and children, and sharing their belongings they enjoy an unrestricted freedom of movement.



**Desert Life :** The Bushmen, being attune to desert life, have a strong sense of survival. In times of drought, the women cease to conceive; when hunting they take care not to hurt females and young of the prey species; they make fires with the minimum amount of wood; they store water in ostrich shells; and they use almost every parts of the animals they hunt. Since water supply is scarce, its supply determines the animal population and, in turn, the size of a Bushmen community. In brief, the Bushmen of Kalahari have wonderfully adjusted to their natural environment.

**Q. 8. What do you know about the aborigines of Australia ?**

**Ans. Aborigines of Australia :** The original inhabitants of Australia are known as Aborigines or Aborigines. These people belong to the indigenous Australoid race. According to one estimate, about to hundred years back, at the time of the European colonisation of Australia, there were about 3,00,000 Aborigines in Australia. These Aborigines were consists of about 500 tribes. Each one of these tribes had its own recognised territory and its distinct language or dialect.

The archaeology of Australia shows a human occupation of the continent between 25,000 and 40,000 years before present. The Aborigines, whether in one or several waves, arrived in Australia, either by way of the now submerged Sahul Shelf (South-East Asia) or where land connections were absent, by rafts and canoes. There are kinsmen still to be found all the way back to Asia, such as the *Sakai* (Malaya) and *Toala* of Celebes. In South India, millions of pre-Dravidians belongs to the same race. There is some evidence suggesting that they arrived in Australia during the Wurm Ice Age about 40,000 years ago.

**Racial Characteristics :** The physical features of Aborigines may be described as Negroid with the very vital difference that their hair are wavy, and never wooly. In the desert areas, there hair are, however, tawny. The shape of the nose is very variable and is often almost narrow in Broome district of Western Australia. So also the lips are often well-shaped and not particularly Negroid. Although predominantly dark-skinned, they have a predominantly white base of archaic type, mixed with Negroid. Their stature varies from short to medium, ranging between 1.60 metres to 1.75 metres. The face of the Aborigines is generally medium, broad to narrow and the eyes colour vary from brown to brown-black. Aborigines are generally sturdy and muscular. There had been too much of amalgamation of blood. Consequently, it is difficult to find Aborigines who still retain quite unaltered their physical features and primitive culture. But there are a few tribes in the areas of isolation and relative isolation in the north-western parts of Australia (Western Australia) which still have a high degree-of purity of race. The Australian Aborigines who arrived here from the Pacific

islands (Borneo, New Guinea) used to practise a simple type of agriculture there. But as the geographical conditions in Australia made agriculture impossible as a way of life, they were forced to become hunters.

**Habitat :** After the arrival of the Europeans, the Aborigines have been pushed to the areas of harsh environment and territories of isolation like the desert of Australia and the northern forested tracts and islands. The Europeans seem to have driven away the more simple Aboriginal inhabitants towards the mountains and margins of the south-east, including the island of Tasmania, who even now may be considered as marginals. Amongst the Australian hunters are the N.W.C., Queensland tribes, N.S. Wales, West Victoria, the Dieri, Narrinjeri, Euahlayi, Arunta (Aranda), N. Australians, Central Australians, Murngin and Walkelbura. Most of the Aborigines are found in the states of Queensland, Northern Territory and Western Australia. Their major concentration is in the Great Sandy Desert, Gibson Desert, Victoria Desert (Western Australia), Arnhem land, Barkly Tableland, Macdonnell Range, Harts Range Bathurst and Melville Islands (Northern Territory), Cape York Peninsula, Grey Range, Gregory Range, Selwyn Range, Wellesley Islands, Buckland Tableland (Queensland) and in the hilly deserts and mountainous areas of South Australia and New South Wales. In the fertile and highly urbanised areas of South-East Australia, the Aborigines, especially those living in the metropolitan cities, have greatly lost their cultural identity and they are living in ghettos and crowded slums.

**Climate :** The climate conditions in the habitat of Aborigines vary from tropical to sub-tropical in the North-Western Australia and semi-arid to hot and arid in the Central and Western Australia. The Australian desert has virtually no rain. In the Great Sandy Desert, Gibson Desert and Great Victoria Desert, the average annual rainfall varies between 10 to 25 cm., but it increases to the north. The northern parts of Queensland and Northern Territory of Australia are more wet in which the average annual rainfall ranges from 50 to 100 cm. The northern habitats in wet climate are rich in flora. The deserts and tablelands of Australia have been worn into a flat monotonous landscape through millions of years of erosion. In the middle, it is broken by the Macdonnell and Musgrave Ranges which are split by deep gorges. There are many inland drainage basins and of the inland seasonal rivers flow only after a spell of rain and their beds remain dry for long periods. These seasonal rivers flow into a series of *playas*—shallow lakes which are often dry. In the territories of Aborigines, there are numerous artesian wells.

**Q. 9. Describe the life pattern of the Masai of Africa.**

**Ans. The Masai of Africa :** The Masai belong to the pastoral society. They are a mixture of the Mediterranean and Negroid peoples, and are

known as the best and most typical cattle herders of East Africa. They occupy the interior plateau of the northern parts of East Africa in Kenya, northern Tanzania and eastern Uganda. Although dark in skin colour, they are clearly distinct from the more Negroid people who surround them on the south and east. They live in the swampy grasslands of the upper Nile.

**Ethnic Characteristics :** In appearance, the Masai are tall and slender, with long, small limb bones, narrow feet and hands, and long fingers. The colour of their skins varies from light chocolate to very dark brown. The head is high and narrow. The face is thin and many of them have fine-out features, thin nose, the lips are less thick than those of Negroid people. The men have little hair on the face but on the head it grows longer and with a less crinkly curl than among Negroes. The girls and older men shave off their hair closely to the head.

**Territory :** The Masai occupy the equatorial plateau of Africa to the east of Lake Victoria. Their territory extends from north to south for about 800 km. and from west to east 550 km. This elongated highland is traversed from north to south by the Great Rift Valley which extends from Jordan (Dead Sea) in the north up to the Nanyasa Lake in the south. Geologically, lava has been deposited on this plateau by the numerous volcanoes in which Kilimanjaro, Meru, Mt. Kenya are quite pronounced. The floor of the Rift Valley rises and falls in a number of separate and closed lake basins.

**Geographical Conditions :** The territory of the Masai (including all the lands occupied at the period of their greatest strength in the later part of the nineteenth century) extends from about 1°N to about 6°S. It covers all the Rift Valley in this section and spreads irregularly across wide tracts of high plateau. Owing to considerable altitude, the climate of the Masai territory is much cooler and mild than the climates of the lower valleys, coast lands and the floor of the Congo basin to the west. Though the habitat of the Masai lies in the equatorial region but owing to high altitudes the temperature reads around 14°C which varies very little from month to month. The days are sunny and nights cool.

**Rainfall :** There are significant micro-level variations in the mean annual rainfall. The rainfall rarely exceeds 100 cm. which is convectional in character. In lower altitudes, less than 75 cm. of rainfall is recorded. The major rains of the year fall in April and May, when a strong monsoon blows inland from the Indian Ocean. June to September is the period of severe drought, especially in the areas which lie below 1230 m. (4,000 feet) above the sea level.

**Territory :** Under the prevailing geo-climatic conditions, the Masai territory has tropical grassland climate. In the areas of low rainfall (below 50 cm.), the grass reaches only a foot or so in height. In the more favourable

areas, it forms a complete cover; elsewhere it grows in tufts separated by patches bare soil. Most of the territory has scattered trees of *Babul* (acacia). During the long drought, the grass dries, the land becomes parched, and the trees lose their leaves. With the rains in January, a new growth springs up. Where the conditions are more favourable and sub-soil water is available, the thorny trees and bushes close up, especially on the lower heights above the margins of the rift. These low thorny forests are often impenetrable with trees and bushes of ten to twenty feet high. Such areas are not very conducive for the cattle herders.

**Savanna Grass :** The areas which receive over 75 cm. of rainfall are covered by tall savanna grass studded with loftier *babul* (acacia). The savanna grass is more than one metre in height and the flat topped *babuls* (acacias) reach a height of about twelve metres. The grass becomes brown in the dry season but still may be grazed. Many a times the grass is burnt in the dry season so that better grass may grow in the subsequent season. At higher altitudes (above 2,200 metres), the drought is much shorter and mountain grass pastures are more perennial. The grass grows about two metres which resembles to the temperate grasslands. The Masai ascend the high altitude pastures during the period of drought and descend in lower pastures in the rainy season.

**Livestock :** Cattle are by far the more important livestock and in normal time each family has its own herd. Sheep are also abundant, but their economic and social importance cannot be compared to that of cattle. Both are used for their meat and blood, this being a favourite item in the Masai diet. Milking is done by women; only some milk products, as cream and butter, are used; cheese is unknown among them. The milk and other foods are stored in wild gourds cut for this purpose.

**Pastoralism :** Pastoralism among the Masai, more than an economic activity, is a cultural pursuit. Cattle are kept not because they can be sold or consumed, but because they can be immolated in religious rites and magical ceremonies; because to have them in large number, no matter how uneconomic it may be, gives a man status and prestige before his own fellowmen. Moreover, a cow, or even a lamb or goat is an object of affection which is known to the master by its name. Among the Masai nobody is allowed to kill any domestic animal. If any killing is to be done for them, it is performed by their neighbours—the Wandarobo. But as regards cows, on no accounts, may they be slaughtered, though when they die of natural or accidental death, their flesh may be eaten.

**Warring :** Second to pastoralism, the major occupation of Masai is warring. Practically all the young men from sixteen to twenty years of age have to undergo a special training as warriors. The primary objective is to



defend their cattle against the hypothetical incursion of their neighbours; but in reality it is they who mostly organise predatory cattle raids against neighbouring tribes creating thereby a chronic state of cold war not seldom interrupted by hot outbursts.

**Tools and Weapons :** The main arms used by the Masai are iron weapons as the long-bladed spear, leaf-shaped sword, and the arrow. The demand for forged iron has given rise to a caste of smith-forgers who, being themselves Masai, are strictly endogamous. Marriage and inheritance of property are ruled by clan membership which is patrelineal and exogamous. Polygamy is generally permitted, though monogamy prevails.

**Cattle :** Cattle are the main wealth of every Masai family. The cattle are mixed in type, for as a result of predatory raids on all neighbouring peoples every variety of cattle in East Africa has found its way into the Masai *Kraal* (enclosure). But all the humped cattle. The humped cows yield only about 2.5 kg milk per day. The cows are milched by the women before sunrise, after which the cattle are taken out to pastures by men and boys, and again in the evening when they return after sunset. Milk vessels are washed out with cow urine and fumigated before use.

**Slaughtering :** Male calves are slaughtered for meat and hides for the payments, gifts and feasts. Wandorobo (a tribe) are employed to do the slaughtering, for no Masai should kill a domestic animal. Cows are never slaughtered, although they may be eaten when they die. Cows are treated with great care and affection. Each has its personal name and the herdsman has his favorite among them. They are branded with cuts or burns on the ears and flank, but with the clan mark, not the individual mark of a particular owner.

**Food :** The main food is obtained from livestock. Milk is taken either fresh or sour; it is boiled only for the sick. Butter is made from milk by labouriously shaking it in a large gourd, but cheese making is unknown. Ox blood is a favorite and important ingredient in the diet. For obtaining the blood of bullocks, his neck is tightly strapped with a leather cord so that a large vein swells up. The swollen vein is then pierced with a special arrow having a wide, transverse blade which is released from a light bow. A considerable quantity of blood is collected and drunk fresh, clotted or mixed with milk.

**Sheep :** Sheep are almost as numerous as cattle, and their milk, blood and meat are eaten, but they play far less important role in the life of the Masai. Most of them are of a white far-humped breed with a coarse curly fleece. The ewes are regularly milked after lambing. Goats are less numerous and are herded with the sheep. To prevent mating at the wrong season or between different heads, leather flaps are often tied to the bellies of bulls and rams.

**Donkeys :** Donkeys are used as the beasts of burden while some of the Masai, living in the eastern parts, have acquired camels from Somalia for transportation. No animals are ridden and all herding and travel is done on foot. The livestock of a *kraal* is herded as a unit by the young men under the guidance of a married man. The Masai dogs are of little use in herding, and only give warning of the presence of strangers and beasts of prey.

**Cooking :** On special occasions and public ceremonies, animals are slaughtered, but meat must not be eaten in the camp. It is cooked and served in secluded spots. Meat and milk may never be eaten on the same day, nor these be allowed to come into contact with one another. The infringement of this rule would, it is believed, cause serious disease among the cattle.

**Millet and Maize :** Millet and maize are the staple food. Root crops and banana, although scorned by the men, are eaten by women and children. These cereals and vegetable foods are obtained in exchange for hides and livestock from wandering groups of Negro traders. They are boiled and mixed with milk and butter. Some wild game and birds are hunted or obtained by barter for their skins, horns, and feathers, but their flesh is almost never eaten. Wild honey is eaten fresh or fermented into a beer which is a favourite food.

**Clothing :** The clothes of the Masai are simple and mostly made of skin. But the young women and warriors wear elaborate ornaments, especially on ceremonial occasions. The preparation of skin is done by women. The warrior's only garment is a calf's skin with hair left on. A triangular flap of skin is sometimes worn over the buttocks to give protection from thorns when sitting down. Apart from thick bull hide sandals, which are worn by all, the rest of the body is naked. Women wear goat skin aprons.

**Ceremonies :** For religious and social ceremonies, dances and wars, the warriors wear elaborate feather head dresses set on a frame of leather or wood and held by a chin strap. At other times are worn high pointed caps of lion, baboon and other skins of wild game. Bracelets and neck bands of iron and sheep skin and girdles closely covered with beads are the other items of a warrior's attire.

**Ornaments :** The daughter of a well-to-do family prides herself on the size and massiveness of the long, close coil of iron wire that is fitted on her lower arms, legs and neck.

The huts in which the Masai live are about four or five metres long and about four metres wide. These are walled and roofed with layers of long grass well set with poles and ropes, and plastered with mud or cow-dung. A number of these huts, from about twenty to fifty, constitute one *kraal*. This

is made up of nearly closed circle of huts, protected by an outer ring of thick thorn fence, with two entrances at the opposite sides for the cattle. The circular plan of the *kraal* is particularly suited for defence.

**Social Organisation :** In the Masai society, community is more important than individual. The clans are patrilineal exogamous groups, and some of them are divided into smaller divisions or sub-clans which are themselves exogamous. The clans in Kenya are grouped into two major divisions : (i) the people of the Black Ox, and (ii) the people of the Red Bulls. These clans can intermarry. The clans are of domestic rather than of political importance and coincide only to a limited extent with territorial divisions.

**Marriage :** Although a girl may be engaged to a boy when he is an infant or even unborn, marriage does not take place until he has passed through his warriorhood and becomes an elder, *i.e.*, when he is over twenty years of age. At the time of marriage, a few cattle and sheep are given to the bride's father, but large quantity of honey beer is given to the girl's father at the birth of first child. Polygamy is popular and most elders marry several wives at intervals and at a time acquire three, four or even more. The herds are generally looked after by these wives. At the death of the head of the family, the livestock are equally divided among the sons.

**Family :** An elderly father, his wives and married sons constitute a household or family, and has its own encampment or *kraal* of about twenty huts. Each wife has her own hut which she builds and repairs. The huts are made up of stakes and grass. Some small huts are covered with ox-hides. Cattle are also kept in the enclosure of the encampment. Each family has a smith who makes weapons for the family. The smiths are known to be unclean because the weapons they make lead to the spilling of blood. The weapons must be purified by rubbing with cow fat or butter when they are taken over. The sons of smith do not become warriors, but settle down to the business of something after their initiation at puberty.

### SHORT ANSWER TYPE QUESTIONS

**Q. 1. Write a short note on the society of the Masai.**

**Ans. Society :** One of the remarkable features of the Masai society is the system of dividing the boys into warrior groups, who take the place of retiring warriors. This is known as a system of age-groups. When the boys of a micro region have attained puberty, they form small bands which visit all the encampments, demanding presents, which they present to influential elders while asking them to arrange for their initiation. Initiation covers a period of four years or more during which the boys are circumcised one by one in their own *kraal* (camp) by a skilled Wandarobo (tribe), not Masai,

who travels from camp to camp. When all the eligibles have at last circumcised and the elders are prepared to admit a new group into the warrior class, they are assembled for hair-shaving ceremony, which is the signal for their entry into the warrior stage. All youths who are shaved at the same time form a single age-group. They receive weapons from their fathers and take a common name, such as 'Raiders', the 'White Sword', etc.

From three to five years after its first initiation into the warriors class, an age-group holds a festival which is attended by all members of that age group in the district. All members of an age-group are expected to give mutual help in any difficulty, and mourning of a dead man is conducted by his age-mates. Thus, among the Masai, there are three stages through which every male passes—the boy, the warrior, and elder.

**Rank :** Among the Masai cattle determine a man's rank. In some of the Masai chiefs are appointed to rule over a given number of cattle instead of a given region. Among the Masai, a man has an ox that he treats like a pet, that sleeps in his hut and is called by name. When this man dies, the skin of the ox in his shroud, its flesh supplies his funeral feast.

**Q. 2. Write a short note on the Gujjars and Bakarwals of Jammu and Kashmir.**

**Ans. The Gujjars and Bakarwals of Jammu and Kashmir :** The Gujjars and Bakarwals is a unique ethnic group which migrate in the Western Himalayas. They are the sheep and goat rearing transhumants who oscillate with their *rewads* (flock) between high and low altitudes in the mountains, lands and valleys of the Jammu and Kashmir State. The habitat of these people is in the hill terrain of the North-Western Himalayas.

**Ancestry :** The Gujjar-Bakarwals claim a common ancestry from the ancient Gujjar tribe of India. Some of the scholars are of the opinion that they are the foreign stock representing the pastoral nomads of Central Asia. Some of them are of the opinion that the Gujjars are the descendants of the Kushan and the Yuchi tribes of Eastern Tatars (Russia). Some scholars hold the view that they are of Indian origin.

**Origin :** The recent archaeological, linguistic and geographical evidences show that they are the descendants of Gurjis (Georgians) who inhabit a territory between the Black Sea and the Caspian Sea, south of the Caucasus mountains, now an independent republic. One of the major traditions of the Gurji (Georgians) people is that they used to give their tribal name to the places and localities they inhabited. It is strongly believed that before their march to the subcontinent of India, they occupied some places in Iran, Central Asia and Afghanistan. These areas are known as *Juzrs of Jurz*, *Gujar*, *Guru*, *Gurjistan*, *Gujar Khas* and *Chausak Gujar*. When they came to India, they named certain areas as Gujranwala (a district



in Pakistan), Gujarat (West India), Gujargarh (Gwalior) and Gujarat (Saharanpur, Uttar Pradesh). Many more smaller places also have their names after Gujjars.

**Q. 3. Explain the simple technology of the Bushmen of Kalahari deserts.**

**Ans. Simple Technology :** The mode of life and fulfilment of basic and higher needs of Bushmen of Kalahari desert reveal a good example of coping the people of simple technology of coping with a difficult environment (habitat). The Bushman, with his small bow and arrows in hand, conceals himself by placing over his crouched body the skin of an ostrich, mounted on a frame. Moving cautiously towards the herd, he imitates the movements of these great birds so cleverly that these do not suspect his presence until one of them falls under his arrow. The need of these people for water is paramount, since the Kalahari desert they inhabit is one of the most inhospitable desert habitats in the world. They fill ostrich-egg shells during the short season when the water-holes are not dry, or use their intimate knowledge of the country to find the roots, bulbs and melon-like fruits that contain moisture or store up liquids. Not even the most stagnant pool (pond) daunts them, for in such cases they place grass filters at the bottom of the hollow reeds they use in sucking up water.

**Q. 4. Explain the religion and faith system of the Kirghiz.**

**Ans. Religion and Faith :** The Kirghiz are Muslims by faith. Their food, clothing and life style are considerably influenced by their faith. They wear a long dress known as *kaftan* which is a long, padded coat with wide sleeves and a narrow upright collar, reaching to the ankles. The coarse cotton and woollen cloth for the *kaftan* (coat) is usually purchased from the cities. The poor Kirghiz weave their own cloth from camel hair. In cold weather, three or four of these wool-padded *kaftans* may be worn one over the other and with a shorter sheep skin jacket on top. Wide, thick woollen trousers are tucked in all boots of heavy leather. These boots with pointed toes and sharp iron heels are adapted for riding but very difficult to walk in. When expecting to ride on a long journey heavy leather breeches are worn.

**Q. 5. Write a short note on the life and tools of Trapper.**

**Ans. Life of Trapper :** The life of the trapper is a hard and dangerous one. It is true that most of the creatures he hunts are small, but even some of these small creatures can be fierce when irritated, and the bear and the lynx are big and powerful enough to be quite formidable enemies. In summer big black clouds of mosquitoes attack him; animal like the wolverine steal his bait and his prey; in winter the cold is intense and food is scarce. Houses are few and far between and in time of trouble there is no one at hand to help. To lose the way become benighted in the lonely forest is almost certain

death very often the trapper has no shelter but that which he erects for himself out of a number of poles and pieces of bark. One side of the shelter is left open, and in front of the opening the fire is put to keep them warm.

The trapper, whether Indian or other, while sets his traps in a long time perhaps ten to fifteen kilometres in length, and must visit them regularly to bring home the catch and reset the traps with pesh bait. The Indian trapper wears, to protect himself from the cold a large leather coat, a rat-skin cap, blue cloth leggings, large moccasins, two or three pairs of blanket socks, and deer skin mittens.

**Tools :** He carries in his belt an axe and a large hunting-knife, and over his shoulder his gun or rifle. He walks on snow-shoes and drags a small hand-sledge behind him. This sledge is a flat slip of wood from two to three metre long and half metre broad, and is turned up at one end. It is extraordinarily light, and Indians invariably use it when visiting their traps for the purpose of dragging home the animals or game they have caught. The trapper walks over the deep snow with long, regular firm steps, winds his way through the stems of the surrounding trees or pushes aside the smaller bushes. Though there be no track he goes swiftly toward as sure of his way as if a broad road lay before him. He moves on for kilometres examining the newly made tracks of the animals, suddenly a noise attracts his attention and a smile passes over his face for the noise comes from one of his traps, and he knows that something has been caught. He enters the bushes, find perhaps a beautiful red fox in the snare, hits it over the nose with the head of his axe and ties the dead body to his sledge. In a few minutes more the trap is re-set, and so covered with snow that it is almost impossible to tell that anything is there.

**Q. 6. What are the modes of life of Bedouins of Arabian Peninsula ?**

**Ans. The Bedouins of Arabian Desert :** Nomadic pastoralism is a successful form of animal husbandry carried out in extensive areas of arid and semi-arid harsh climates. The success of nomadic pastoralism depends on the flexibility and mobility of the herders themselves, and their deep knowledge and efficient management of the environment.

There are numerous tribes in South-West Asia and North Africa who practise pastoral nomadism. The northern parts of the Peninsula of Arabia is occupied by Bedouins, who are almost exclusively dependent on camel breeding and they move from place to place in search of fodder and water.

There are about one million nomads (Bedouins) in the Peninsula of Arabia. These Bedouins occupy fairly well-defined tracts of course grassland (*hamad*) which affords permanent vegetation and water-holes in the hollows. Occasionally they enter into the true sandy desert (*nefud*) or the

rocky country (*hana*) for short season pastures in good years of while passing to other pastures beyond.

The nomadic pastoralism is quite typical in the north-western parts of the Peninsula of Arabia between Syria, Palestine and Hedjaz. The Rub-al-Khali (The Empty Quarter) between Oman and Nejd, in southern Arabia, is also inhabited by a few small Bedouin tribes.

**Environment :** The Bedouins of Arabian Peninsula who wander about in the desert live a very different kind of environment. Among the sun-baked, hard gravelly plains, rocky hills, and sand dunes interior Arabia, nomadic herding is almost the exclusive mode of land occupation. Because the low rainfall, the vegetation is sparse and harsh. The crystalline dome stretches from Sinai at least as far as east there is much sandstone. With a veneer or a fringe of limestone, as in the Tuwaik plateau and in the south of granite is often overlined by sandstone. Arabia is a broad tract of country covered mostly with sand-grey, golden to whitish and not all of one colour like that of North Africa (Sahara). It is not flat, but rises and falls in little hills. The heat at midday is intense, and at that time men often rest and sleep. For kilometres and kilometres nothing is to be seen but sand and rocks. Sometimes a sandstorm blows and the air is hot like fire.

**Q. 7. Discuss the life of Bhils of India.**

**ans. The Bhils of India :** The Bhils constitute the third largest tribal group of India, the other two being Santhals and Gonds. The concentration of Bhils in the country is found in four states, namely Gujarat, Maharashtra, Madhya Pradesh and Rajasthan. Their major concentration being in the districts of Panchmahal and Vadodra in Gujarat; Ahmadnagar, Aurangabad, Dhule, Jalgaon, and Nasik in Maharashtra; Dhar, Jhabua, Khargapur and Ratlam in Madhya Pradesh; and Banswara, Bhilwara, Chittorgarh, Dungarpur, Kota and Udaipur in Rajasthan. Moreover, there are several districts in the peripheries of the said region in which the Bhils' concentration is relatively thin. According to the Census of 1991 the total population of Bhils was about 25 lakhs.

**Origin :** The term 'Bhil', evidently comes from the generic term *Bil*, meaning bow in the Dravidian language. Linguistically, the word is traced to the root of the Sanskrit verb meaning to pierce, shoot or kill in consequence of their proficiency in archery. There are numerous references on them in the *Puranas*. In the epic *Mahabharata*, they are connected with Eklavya. Historically, they ruled over the territories of southern Rajasthan, through the rulers like Dungariya (Dungarpur), Bansia (Banswara), Kotea (Kota), and Deawa (Udaipur). They used to be considered as the most trustworthy soldiers and watchmen. In the book *Ain-i-Akbari*, the author Abul Fazal wrote about Bhils that they are the most industrious and law-abiding people.

## OBJECTIVE TYPE QUESTIONS

1. The unevenness in the distribution of world population may be attributed to the how many factors ?  
 (a) Availability of arable land and water  
 (b) Age of civilisation  
 (c) Accessibility of places  
 (d) All the above. Ans. (d)
2. The second most important factor which influences the.....of population is the age of civilization.  
 (a) growth (b) density  
 (c) concentration (d) all the above. Ans. (d)
3. It is believed that the segregation of rooms and the initiation of privacy may have been first founded in :  
 (a) 1957 (b) 1597  
 (c) 1592 (d) 1596. Ans. (b)
4. People migrate for many reasons including :  
 (a) Economic ones (b) Political ones  
 (c) 'a' and 'b' both (d) None of the above. Ans. (c)
5. Long-term movements from one part of a country to another are usually dictated by a search for :  
 (a) Employment (b) Better conditions  
 (c) 'a' and 'b' both (d) None of the above. Ans. (c)
6. On the basis of demographic transition the Indian states may be classified in.....groups.  
 (a) three (b) four  
 (c) five (d) six. Ans. (a)
7. The transition from high birth and death-rates to low rates can be divided in.....stages.  
 (a) six (b) four  
 (c) five (d) ten. Ans. (c)
8. Settlements reflect not only man's response to his environment but also the.....of his society.  
 (a) Religious customs (b) Social customs  
 (c) 'a' and 'b' both (d) None of the above. Ans. (c)
9. The term settlement may include :  
 (a) Hamlets (b) Village  
 (c) Towns and cities (d) All the above. Ans. (d)



- 10. Pattern of settlement has been defined as the relationship between one.....to another.**  
 (a) house (b) building  
 (c) 'a' and 'b' both (d) none of the above. **Ans. (c)**
- 11. Human Geography has its origin in some countries from the :**  
 (a) Earth science (b) Natural science  
 (c) 'a' and 'b' both (d) None of the above. **Ans. (a)**
- 12. The third fact of the environment is :**  
 (a) Situation (b) Landforms  
 (c) Location (d) Climate. **Ans. (c)**
- 13. Animals and plants are the two principal food source of :**  
 (a) Man (b) Woman  
 (c) Children (d) None of the above. **Ans. (a)**
- 14. More than 70 percent of the earth's surface which is covered by :**  
 (a) Oceans (b) Seas  
 (c) Rivers and lakes (d) All the above. **Ans. (d)**
- 15. ....is the geographic index of a region.**  
 (a) Vegetation (b) Location  
 (c) Animals (d) Water bodies. **Ans. (a)**
- 16. Environment adjustment has to aspects :**  
 (a) Adaptation (b) Modification  
 (c) 'a' and 'b' both (d) None of the above. **Ans. (c)**
- 17. Mineral wealth is yet another factor responsible for :**  
 (a) Population distribution (b) Population density  
 (c) 'a' and 'b' both (d) None of the above. **Ans. (c)**
- 18. Population distribution is very much affected by :**  
 (a) Water supply (b) Nature  
 (c) 'a' and 'b' both (d) None of the above. **Ans. (a)**

