



Master Lesson Plan

For

Tribes Nomads and Settled Communities

Board	Standard	Subject	Chapter	Language	Reference Link	Creation
CBSE	STD VII	Social Science	Tribes Nomads and Settled Communities	English	Tribes, Nomads and Settled Communities	2020-09

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Tribes Nomads and Settled Communities

1. MS_Objectives - Tribes, Nomads and Settled Communities

Objectives of the MLP

Notes to the teacher: This asset lays down the proposed plan for transacting this chapter. It states the asset objectives of the MLP. This asset is for teacher's reference and need not be taught to the students.'

Students will be able to

1. get interested in learning about the Tribal Societies of the subcontinent
2. explain about the tribal societies that occupied the remote parts of the sub continent.
3. value the need for unity in the midst of diversity
4. analyse the tribal cultures of India.
5. recognise the tribes that inhabit the sub continent.
6. discuss the lives of nomads and mobile people.
7. correlate the role of banjaras to the means of goods transportation of present times.
8. explain the conditions that led to the emergence of new castes and states.
9. infer that changes in society affected both varna based and tribal communities.
10. explain the changes that came about in the tribal society of the Gonds.
11. paraphrase the tradition and culture of Ahom dynasty in Brahmaputra valley.
12. elucidate the details related to the different types of communities - tribal, nomadic and settled.
13. gain additional insights about the Mongol Tribe of Central Asia
14. summarise the culture, traditions and eventual changes that came about in the lives of 'Tribes, Nomads and Settled Communities'

<https://homegrown.co.in/article/32201/we-profiled-29-seriously-interesting-tribes-from-india-one-for-every-state>

<http://viralstories.in/31-beautiful-pictures-of-different-ethnic-tribes-of-india/>

https://en.wikipedia.org/wiki/List_of_Scheduled_Tribes_in_India

<https://www.wordswithoutborders.org/dispatches/article/voices-unheard-tribal-literature-from-india-to-read-now>

<http://www.sociologydiscussion.com/society/types-of-society-tribal-agrarian-and-industrial-society/2190>

<https://www.wishberry.in/blog/understanding-the-various-rich-indian-tribal-art-forms/#/article>

<https://in.pinterest.com/pin/382383824590457943/>

<http://www.indiamarks.com/tribes-of-india/>

Time to teach	Asset Type	Theme	SubTheme
3 Minutes	Main Script	Early man	Tribals moving towards settling in a changing environment of the lifestyle of the tribes, Early nomads choosing a place to settle, Customs and Practices of the tribes, Closer Look at different Indian Tribes

2. IA_Meet the Tribal Societies of The Subcontinent

Meet the Tribal Societies of The Subcontinent

☐ As per the Imperial Gazette of India, 'A tribe is a collection of families bearing a common name, speaking a common dialect, occupying or professing to occupy a common territory and is usually not endogamous, though originally it might have been so.'

☐ In simple words, a tribe consists of a group of people who

Live in a common territory - a territorial group

Speak a common language

Have a common name

Related to each other by blood

Have their own political organisation and a head

Worship the same god - usually an ancestor

☐ E.g, Todas

Live in Nilgiri mountains of Tamil Nadu. Their small hamlets/towns are called *munds*.

A sepia-toned photograph showing a group of approximately 15 people, including men, women, and children, gathered in front of two traditional thatched-roof huts. The huts are built with dark wood and have steeply pitched roofs covered in thick thatch. The people are dressed in traditional or semi-traditional clothing. Some are standing, while others are sitting or kneeling on the ground. The background is filled with dense, leafy trees, suggesting a rural or forested environment. The overall scene depicts a community gathering in a traditional setting.

They were cattle and buffalo herders on the grasslands. They pray to 'the gods of the mountains'. They worship their dairy buffaloes with a belief that god resides in them.

- ☐ There are as many as 700 scheduled tribes spread across the states and union territories of India.
- ☐ In the fast changing societies of the present times, there are some of these tribes that are holding on to their age old traditions and cultural practices.

Some prominent tribes (State wise)

- Note to the Teachers: The video has details on the following groups of tribals. Additional information may be provided depending upon the availability of time.**

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Todas, Munds, Kurumba tribes Of Nilgiris (Tamil Nadu)



Siddi tribe- (Karnataka, A.P, Gujarat, Maharashtra)



Baigas of Madhya Pradesh



Garo Tribe of North-East



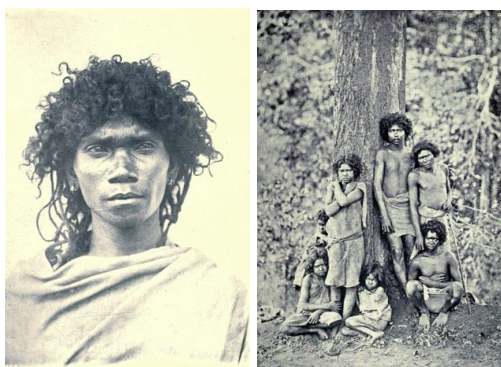
Bhils of Gujarat, M.P, Rajasthan, Maharashtra, Chhattisgarh

❖ The Kurumba tribe of Nilgiris

- This tribe is believed to be the descendents of Pallavas.
- They are considered experts in magic and sorcery.

Image 3 - Kurumba Sholanaikar

A Kurumba Family



- Their men are traditionally hunters, food gatherers or cultivators and the women are engaged in body tattooing.

❖ Siddi Tribe

- This tribe traces its ancestry to '*Bantu*' tribe of Africa. But only thing that remains African about them is their music and dance.
- They speak and live like Indians but their physical appearance is the proof of their lineage.
- They are scattered across Karnataka, Gujarat, Maharashtra and Andhra Pradesh.

Image 4 - The Siddi Dhamal Dance



❖ The Baigas of Madhya Pradesh

Image 5 - Folk Dancers of the tribe



- This tribe considers itself to be the original inhabitants of the earth and hence the ancestors of the current world.
- They are primarily forest dwellers and revere earth.
- They are considered *Particularly Vulnerable Tribal Groups (PVTG)* because of their backwardness.

Image 6 - Women with tattoos or Godna



- The women are adept in making tattoos called *Godna*. They pass on this knowledge and skill to their daughters.

❖ The Cholanaikkan Tribe of Kerala [Not included in the video]

- This tribe is considered one of the most primitive tribe that still practices hunting gathering as an occupation
- They lived untouched till 1960s when they were first contacted.
- There are less than 200 people of this group living today.
- They worship 'the spirits of their ancestors and trees'.
- They live in rock shelters or crude huts near streams.

❖ The Garo Tribe of North East

Image 7 - Garo Woman Garo Drummer



- This tribe lives mainly in the Garo and Khasi hills in Meghalaya and Assam.
- This is one of the few societies in the world that is matrilineal [lineage of the family is passed on through the mother]
- Both men and women love the use of ornaments to dress up.

Image 8 - A Traditional Garo House



- They make use of wood, bamboo and cane to build houses and thatch the roof with straw or any dry vegetation that is locally available.

★ The Bhils

Image 9 - Bhil Woman The Traditional Pithora Painting**Ghoomar - Traditional Dance**

- Bhils are the largest tribal group at present. They are scattered in the west and central states of Gujarat, Rajasthan, Maharashtra, Madhya Pradesh and Chhattisgarh.
- They speak Bhili language.
- They have a rich art and culture. Ghoomar is in fact their traditional dance which later became a popular form of dance all over Rajasthan.
- They are also known for a ritualistic painting called *pithora* that they do on their walls to pray for a boon or for thanking God.

★ To conclude, a study about tribal societies is an interesting one. Their cultures and traditions are unique but fast fading out.

Reference Links

<https://www.shethepeople.tv/news/a-peek-into-some-of-the-worlds-matrilineal-societies>

https://commons.wikimedia.org/wiki/File:GARO_TRADITIONAL_DRESS-9.jpg

https://commons.wikimedia.org/wiki/File:A_Garo_woman.jpg

<https://en.wikipedia.org/wiki/Cholanaikkan>

[https://en.wikipedia.org/wiki/Pithora_\(painting\)](https://en.wikipedia.org/wiki/Pithora_(painting))

<https://en.wikipedia.org/wiki/Ghoomar>

Image URLs

Image 1 - Toda hut- CC- https://commons.wikimedia.org/wiki/File:Bourne_toda_mund1869.jpg (Public domain)

Image 2 - Map – OC – mudambisowmya@gmail.com

Image 3 - Kurumba Sholanaicker- CC- https://commons.wikimedia.org/wiki/File:Kurumba_shola_naikar.jpg (Public domain)

Kurumba family- CC-

https://ml.wikipedia.org/wiki/%E0%B4%AA%E0%B5%8D%E0%B4%B0%E0%B4%AE%E0%B4%BE%E0%B4%A3%E0%B4%82:Kurumba_family.jpg (Public domain)

Image 4 - Siddi Dhamal tribe – CC- <https://www.flickr.com/photos/ahmedabadguide/14588382359> (Attribution Kaushik

Patel)

Image 5 -

Baigas tribe – CC-- <https://www.flickr.com/photos/publicresourceorg/26852250893/in/photolist-GUQRyz-GUQNEZ-HMtNNU-GUQQAc/> (Attribution – Public.resource.org)

Baiga woman- CC- <https://www.flickr.com/photos/publicresourceorg/26852260613/in/photolist-GUQRyz-GUQNEZ-HMtNNU-GUQQAc/> (Attribution – Public.resource.org)

Image 6 - Hand tattoo- CC- <https://www.flickr.com/photos/meanestindian/275271828> (Attribution -Meena Kadri)

Image 7 -

Garó woman- CC- https://en.wikipedia.org/wiki/Garó_people#/media/File:A_Garó_woman.jpg (Public domain)

Garó drummer- CC-

https://en.wikipedia.org/wiki/Garó_people#/media/File:A_%27Wangala%27_drummer_of_Garó_Tribe_of_Meghalaya_pose_for_the_photo_at_the_Republic_Day_Folk_Dance_Festival_2004_which_was_inaugurated_by_the_President_Dr._A.P.J._Abdul_Kalam_in_New_Delhi_on_January_24,_2004.jpg (Attribution – GODL India)

aya_pose_for_the_photo_at_the_Republic_Day_Folk_Dance_Festival_2004_which_was_inaugurated_by_the_President_Dr._A.P.J._Abdul_Kalam_in_New_Delhi_on_January_24,_2004.jpg (Attribution – GODL India)

Image 8 - Tribal hut- CC0- <https://pxhere.com/en/photo/984353> (Public domain)

Image 9 -Bhil tribe lady – CC0- <https://pxhere.com/en/photo/1434205> (Public domain)

Pithora- CC- <https://www.flickr.com/photos/avinashraj/132687921> (Attribution: Avinash Raj)

Ghoomar – CC- <https://www.flickr.com/photos/azwegers/6269673499> (Attribution -Arian Zwegars)

Tribal drums back ground music – CC - <https://www.youtube.com/watch?v=07CBXS8Ed2g> (Attribution - TechnoAXE's Royalty free music)

Time to teach	Asset Type	Theme	SubTheme
4 Minutes	Interesting Asides	Early man	Customs and Practices of th Customs and Practices of th

3. MS_Tribal Societies - Living Beyond Cities

Tribal Societies - Living Beyond Cities

Notes to the teacher: The teacher can introduce the asset with the words 'Though changes were coming about in different parts of the sub continent, but it was very uneven and was especially slow among some groups. Let us explore this further for a deeper understanding.'

- The political changes and economic growth came about all around in the sub continent but the development in social sphere were not the same everywhere.
- The reason being the fact that the societies evolved differently in different parts of the sub continent.
- Society in various parts of the country was based on the guidelines laid down by *varna* [social class as laid down in the Hindu scriptures]. These were passed on to the kingdoms and rulers by the sect called *Brahmanas*.
- This system gradually widened the gaps between haves and have nots; the low and high in the society, especially during Delhi Sultanate and Mughal period.
- Things however were different in small parts away from the large towns. There were **groups of people** who did not follow these rules based on castes or follow the rituals or treat each other unequally. These societies are called **tribes**.



❖ Reason for grouping

The group was related to each other either through birth or marriage.

❖ Occupation

- **Settled Tribes:** Most lived on farming while there were others who were herders or were hunter gatherers. It was common to combine all of these activities to make best use of the resources found in their surroundings.
- **Nomadic Tribes:** Some did not settle in one place but were on the move always. These were the nomadic groups.

❖ Ownership

- Land and pastures were jointly controlled by the group. They had their own guidelines for dividing it among the members / families.

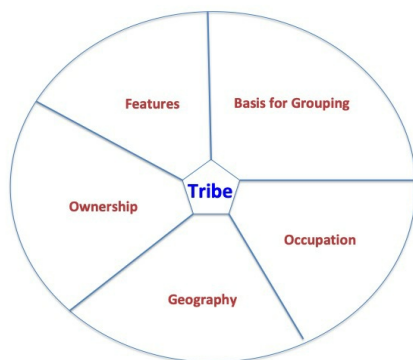
❖ Geographical spread

- The large tribal groups were living in various parts of the subcontinent - the hills, forests, deserts and remote parts.

❖ Features

- Tribes held onto their independent and unique culture which they protected.
- Though at times they had a fight with the caste based societies, they needed them for various purposes.
- This kind of interdependence despite the clashes, brought about a change in both the societies.

A note to the Teacher : *The following image can be used on the white/ black board for 'at a glance' summing up.*



URLs

Tribal masks – CC -<https://openclipart.org/detail/167387/tribal-masks>

Time to teach	Asset Type	Theme	SubTheme
7 Minutes	Main Script	Early man	Customs and Practices of th Customs and Practices of th

4. VC_Unity in the Midst of Diversity

Unity in the Midst of Diversity

Notes to the teacher: This asset can be introduced by reading out the the following lines. These two separate statements have been taken out from the chapter 'Tribal, Nomads and Settled Communities'. The idea conveyed is that unity in the midst of diversity strengthens the society.

'The Caste -based and tribal societies also depended on each other for their diverse needs. This relationship, o conflict and dependence, gradually caused both societies to change.'

'The Mongols had well organized military and administrative systems . These were based on the support of different ethnic and religious groups.'

Unity in diversity - People living without any uniformity of lifestyles, castes, beliefs, likes and dislikes still have unity. It is oneness with lot of different varieties.

Illustration - True Incident Unity is Strength.

It was a sports stadium. Nine children were standing on the track to participate in a running event. They were all waiting for the whistle to start. They started running after the signal. After few minutes when they hardly covered little distance, one small girl suddenly slipped and fell down and started crying. When the other childrer heard the cry, they stopped running, stood for a while and turned back. Seeing the girl lying in the track, they al ran to her to help. One elderly girl bent down, picked her up and enquired as to how she was.

Then they all joined together, lifted the girl and pacified her. Two of them held her firmly while all the others joined hands together and walked together towards the winning post. There was pin drop silence in the stadium. The judges were shocked. Many eyes were filled with tears. The stadium roared with sounds of claps. Everybody stood up in appreciation.

Notes to the teacher: A discussion can be taken up in the class after narrating this story. This will enable students to deliberate on the need to unite even in the midst of diversity and express their feelings on this topic

Time to teach	Value Type	Value Sub Type	Value Attribute
5 Minutes	Truth		Open

5. IQ_Tribal Societies of India

Tribal Societies of India

Notes to the teacher: The asset could begin with an introduction. E.g. 'Look at the images given below and note the source - all of them have been created by the tribal groups living in different parts of the country.'

Embroidery from Nagaland Warli Painting by Warli Tribe of Maharashtra



Tribal Drums



Tribal Jewellery



Note to the Teacher: A video on Tribal Dance has been attached as a separate file. It could be shown to the students at this point.

1. How do we get to know about tribal tradition and culture?

[Hint: From the information obtained through oral traditions. History is being recovered from the people who got it from their forefathers orally]

2. What are the different types of art forms that have been passed on through oral traditions?

Stories and songs Dance



Handicrafts



[Hint: Stories, dances, songs, art and craft, other handwork]

3. Do these tribal societies need support to modernise or should their culture be preserved in its original form?

[Hint: Answers may vary. Students should justify their response e.g., they should be supported to modernise otherwise they will not be able to withstand the changing environment vs these unique cultures should be supported to carry on their age old way of living to maintain the existing variety and as a respect to their lifestyle]

Teacher could conclude that both views are valid. However many changes have come about in the society due to the need of the times.

URLs

https://commons.wikimedia.org/wiki/File:Embroidered_textile_from_Nagaland,_Honolulu_Museum_of_Art_13688.1.JPG

https://commons.wikimedia.org/wiki/File:A_Warli_painting_by_Jivya_Soma_Mashe,_Thane_district.jpg

https://commons.wikimedia.org/wiki/File:6_ancient_drum_types_of_Madhya_Pradesh,_Indian_subcontinent.jpg

https://www.flickr.com/photos/sidewalk_tribal_galleries/806264870/in/photostream/

https://commons.wikimedia.org/wiki/File:Tijan_Bai_1.jpg

https://commons.wikimedia.org/wiki/File:Araku_Tribal_Dancers.jpg

<https://pixabay.com/photos/bright-colorful-culture-folk-1866717/>

<https://pixabay.com/photos/wicker-baskets-weave-willow-61259/>

Time to teach	Asset Type	Theme	SubTheme
5 Minutes	Inquisitive Questions	Early man	Customs and Practices of th Customs and Practices of th

6. SA_More About Tribals of India

More About Tribals of India

Notes to the teacher: The activity may be introduced as indicated. ' The tribes occupied different parts of the subcontinent. Let us learn more about these tribal groups through an activity.'

Aim: Students will learn about the various powerful tribes that existed in the sub continent through a map activity.

Resources Required: 1. Copies of map with first letter of the tribe marked and tabular columns with details on the tribes on the reverse;

2. Atlas to refer to Political map of the Indian subcontinent

3. Copies of the worksheet

4. Colour pens.

Setting for the Activity: Indoor

Type Of Activity: Activity in pairs

Procedure: This activity has two parts. First, they work on the map and then they complete the worksheet.

1. Distribute the maps to student pairs with first letter of the tribe marked on it.

2. Students will use the table drawn on the reverse to identify and print the name of the tribe on the map.
3. They may be encouraged to use the political map of the subcontinent in the atlas alongside.
4. They should be encouraged to read the 'Table' completely so that they are able to fill in the worksheet later.
5. After completing the map work, the teacher may display the ppt. The students to be instructed to tally their markings against the correct location. The student pairs to handover the maps to the teacher for verification.
6. The worksheet to be distributed to the student groups for completion. [In case the teacher so wishes or the students are unable to fill in the responses, the table may be passed on to them.]
7. The correct answer for the worksheet may be displayed on the ppt for students to check their answers.

Observation: This activity gives an opportunity for visual learning about geographical distribution of various tribes. In the process of marking the names from the table, there will be incidental learning of the details on states and other details about the tribes.

Teacher takes on a supervisory role to guide students when they are working on their maps..

Conclusion: The worksheet will be a tool to gauge/ reassess the extent of learning on prominent tribal societies at different periods in the sub continent.

Map 1: Locate the tribes on the map

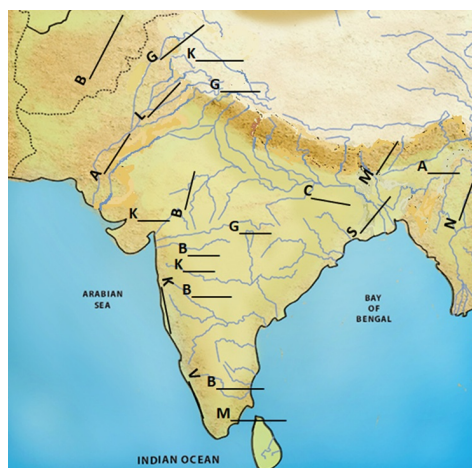


Table 1: Tribes and their Distribution

Location	Name of the Tribes	Powerful Presence In	Any additional Information
Punjab	Khokhar	13&14th Cen	
	Gakkhars	After 14th Century	Chief Kamal Khan - made a mansabdar by Emperor Akbar.
Multan and Sind	Langahs & Arghuns		
North Western region	Balochis		Divided into smaller clans ruled by different chiefs
Western Himalayas	Gaddis		Shepherd herders
North Eastern parts	Nagas, Ahoms		Tribal dominated areas
Bihar, Jharkhand	Cheros	12th Century	Defeated by Raja Mansingh [Akbar's General] in 1591 and valuables taken away. Under Aurangzeb, fortresses captured & totally overpowered.

Bihar, Jharkhand, Odisha, Bengal	Mundas & Santals		
Maharashtra & Karnataka	Berads		
Maharashtra & Karnataka Gujarat	Kolis		
Further South in coastal Karnataka, Tamil Nadu & Kerala	Koragas, Badagas, Vetars, Maravars		
Western & Central India	Bhils	Largest tribe as per the 2011 census.	Many settled down as farmers and became zamindars by 16th Century. Some remained hunter gatherers.
Chhattisgarh, Maharashtra, Madhya Pradesh, Andhra Pradesh	Gonds	Second largest tribe according to the 2011 census.	

Clan - A group of families that are interrelated as they have descended from a common ancestor. Tribals are bound by clan loyalties.

Map 2: Tribes of India [with answers]



Worksheet

1. Match the columns A and B.

A	B
Name of the Tribe	Distribution
i. Ahoms	a. Bihar & Bengal
ii. Badagas	b. Maharashtra & Gujarat
iii. Kolis	c. North West
iv. Munda	d. Western Himalayas
v. Gaddis	e. Tamil Nadu & Kerala
	f. North east

2. Identify the tribe from the given details.

- i. Many from this tribe from western and central India had settled as farmers by 16th century. [Bhils]
- ii. This tribe of north western region has numerous clans headed by individual chiefs. [Balochis]
- iii. This is the second largest tribe living in the central parts of India. [Gonds]
- iv. This powerful tribe of Bihar and Jharkhand was defeated and subdued during Mughal reign. [Cheros]
- v. Kamal Khan of this tribe was a mansabdar during Akbar's reign. [Gakkhars]

URLs

India Map:

https://www.srisathyaivaividyaahini.org/images/joomgallery/details/images/map_20190228_1331802240.jpg

Time to teach	Asset Type	Theme	SubTheme
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20 Minutes	Suggested Activity	Early man	A Closer Look at different In Closer Look at different Indi
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7. MS_Life of Nomads and Mobile People

Life of Nomads and Mobile People

Notes to the Teacher: The asset may be introduced with 'Let us know more about the tribals, who were travellers all their lives'.

★ There are groups of people who do not settle in one place. They keep moving around from one place to another. These groups are called **nomads**. Many of these nomads move with their animals hence are called **nomadic pastoralists**.

Image 1 - Gujjar Family Image 2 - Yaks in the Himalayas



E.g. a tribal group called 'Van Gujjars' move down the mountains with cattle during winters and move back up in summers. They don't have a fixed home. They are always on the move to find pastures for their animals and make long travels in the process. Van Gujjars are **nomadic pastoralists**.

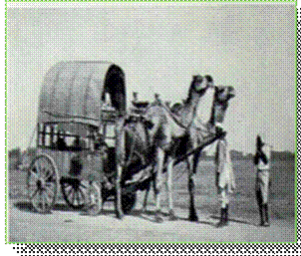
Image 3 - Van Gujjars



★ **Nomadic pastoralists** use dairy and other animal based products e.g. wool, to make a living. They exchange these products with the settled communities for grain, clothes and other requirements. The buying and selling happens during their journey. They use animals to transport these goods.

❖ Some nomadic groups use to **transport goods e.g. Banjaras**. Their caravans called 'tandas' were traditionally engaged in transport of salt [lambanis], grain and cattle over long distances when railways was not functional. During Alauddin Khalji's period they were engaged to transport grains to the towns. Banjaras bought and sold grains from different areas to sell them in cities during Mughal period. In fact this tribe was used along with their thousands of bullocks [**sometimes 10,000**] to transport grains during military campaigns.

Image 4 - Banjaras Resting Image 5 - Camel Carriage Image 6 - Bullock Carts



Banjaras - The Transporters

❖ There are other **pastoral tribes** who rear animals to sell for livelihood e.g. 'Rabari'. They are traditional camel herders scattered in Rajasthan, Gujarat and Punjab.

Image 7 - Rabadi - The Camel Herders



❖ Cattle fair is held annually at Pushkar, Rajasthan to trade livestock, namely cattle, horses and camel. It is one of the country's largest cattle fairs.

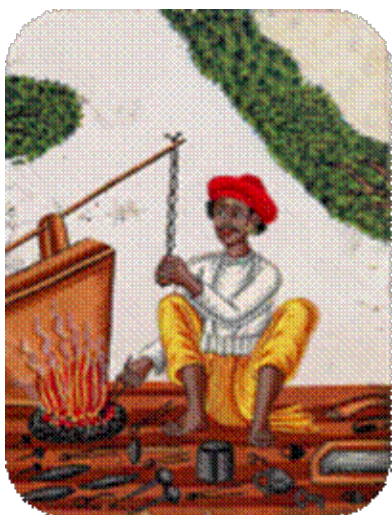
Image 8 - Cattle Fair at Pushkar 2006



❖ Mobile Groups/ Itinerant groups and pedlars

Besides these, there are mobile groups or individuals who travel around selling their goods and carrying out repair work too e.g. '*Gadiya lohars*' [meaning *ironsmith with a cattle cart*] of Rajasthan are nomads who make and repair farming tools and household items.

Image 9 - Gadiya Lohar - The Blacksmith Community of Rajasthan



- There are others who move from one place to another to sell the goods after making them such as baskets, ropes, straw mats, etc.

E.g Tribal craft of Gujarat using bamboo.

Image 10 - Basket Weaving



Image 11 - Pedlars sharpening knives

Image 12 - Embroidery - Craftsperson



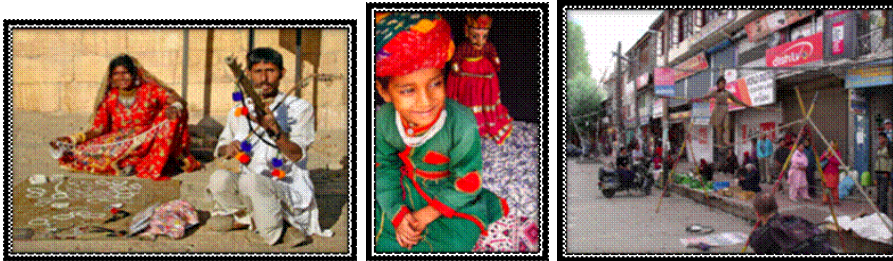
- Some **mendicants** are a part of itinerant group.

Image 13 - Mendicants



- **Itinerant Entertainers**

Image 14 - A. Musicians B. Puppeteer C. Rope Walker



❖ The movement of many of the pedlars and nomads was **cyclic** and they returned to the same village or towns over a period of time.

Reference URLs

https://en.wikipedia.org/wiki/Nomads_of_India

<https://en.wikipedia.org/wiki/Rabari>

https://en.wikipedia.org/wiki/Gadia_Lohar

https://en.wikipedia.org/wiki/Pushkar_Fair

Image source:

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Image 2 - <https://www.publicdomainpictures.net/en/view-image.php?image=68131&picture=yaks-in-the-himalayas>

Image 3 - <https://www.flickr.com/photos/mikeprince/14598030963/in/photolist-nRT1DL-guRRLy-ay2t1F-oeYJ22-eihchW-oAcpPz-oAcGyX-oydxLY-RWvq8X/> (Attribution- Mike Prince)

Image 4 - <https://www.flickr.com/photos/nevilzaveri/3260829014/in/photostream/> (attribution- Nevil Zaveri)

Image 5 - https://commons.wikimedia.org/wiki/File:Camel_and_bullock_carriages_in_India_in_the_1920s.jpg

Image 6 - [https://commons.wikimedia.org/wiki/File:View_of_bullock_carts_in_a_Jaipur_street_\(Photo_15-5-32\).jpg](https://commons.wikimedia.org/wiki/File:View_of_bullock_carts_in_a_Jaipur_street_(Photo_15-5-32).jpg)

Image 7 - [https://commons.wikimedia.org/wiki/File:Ribari,_a_caste_of_camel-men_-_Tashrih_al-aqvam_\(1825\),_f.345v_-_BL_Add._27255.jpg](https://commons.wikimedia.org/wiki/File:Ribari,_a_caste_of_camel-men_-_Tashrih_al-aqvam_(1825),_f.345v_-_BL_Add._27255.jpg)

Image 8 - https://commons.wikimedia.org/wiki/File:Inde_pushkar_foire.jpg

Image 9 - Blacksmith

https://te.wikipedia.org/wiki/%E0%B0%A6%E0%B0%B8%E0%B1%8D%E0%B0%A4%E0%B1%8D%E0%B0%B0%E0%B0%82:A_blacksmith_in_front_of_his_fire_with_one_hand_on_a_chain_attached_to_the_bellows.jpg

Image 10 - Basket making person: <https://pixabay.com/sv/photos/handarbete-jute-korg-v%C3%A4vning-v%C3%A4v-3981962/>

Image 11 - Knife sharpener: <https://www.flickr.com/photos/mapoftheworld/24130952679/in/photolist-CLnrwg-dsSZaP-77JrBK-gt2xcF-bCo4wC-iwkfFq-9WdDBz-fTWoMv-kyueDh-RfrJxB-25Lz1sb-xJLraV-6Rhpud-22xapR5-dJmEPm-258AobH-p2n3Xn-YJPG6u-dScBZB-7ApDrU-6P4mnf-oQanb3-n3AzB6-fTUN4g-9AMM4o-ayeN78-kUiFi4-fTV9X9-7iSYZx-b4PKev-fTUZbo-SNAf7Q-4F9Dhp-DWNgFr-PJ6D8-pNmzN1-8tCi8V-6mpMLJ-yCwRX-viU3Q-7Q3LFy-bzKZzR-yCwS1-yCwRZ-m1j6iJ-9pU3N-dya99x-3j7Wdf-a4WQ6-4dt1dS/>

(Attribution- Adam Cook)

Image 12 - Women with embroidered blankets: <https://www.flickr.com/photos/70804987@N00/14390885127>

(Attribution- Mike Prince)

Image 13 - Mendicants of jodhpur: <https://pixabay.com/sv/photos/indien-jodhpur-tiggare-tecken-f%C3%A4rg-1461032/>

Image 14 - A. Musician: <https://pixabay.com/sv/photos/indien-busker-gatuf%C3%B6rs%C3%A4ljning-1797864/>

B. Puppeteer: <https://www.flickr.com/photos/meanestindian/228967110/in/photostream/>

C. Rope walking: <https://www.publicdomainpictures.net/en/view-image.php?image=9590&picture=walking-on-the-rope>

Time to teach	Asset Type	Theme	SubTheme
8 Minutes	Main Script	Early man	lifestyle of the tribes, Early n lifestyle of the tribes, Early n

8. DD_Banjaras - The Goods Train of the Past

The Goods Train of the Past

Notes to the teacher: 1. The asset can begin as a conversation on goods train, its function and usefulness. 2. This content may be developed through interactive process. Teacher may engage with the students for learning to take place.

In the beginning of 17th century, a British trader by name Peter Mundy visited India. His notes gives an insight into the lives of Banjaras.

Image 1 - Goods Train

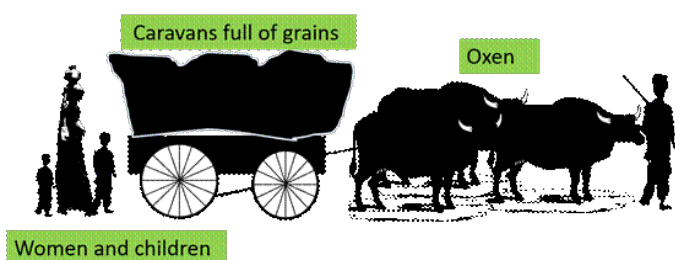
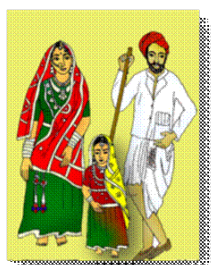


A Banjara tanda [a caravan that travels as a group] moving with 14,000 oxen loaded with wheat and rice. The tanda also has women and children. There are many families in the tanda and their total number could be anywhere close to 600 -700. They are forever on the move with their belongings along with their oxen which they own. They are traders though at times they are engaged by other merchants.

They buy goods especially grains from a place where it costs less and sell it in other places where it costs more, to make a profit. Then they buy something else in the new place and carry it forward for trading.

When the weather is cool, they move about 6 - 7 miles in a day and then unload their oxen. They unwind, cook and spend the night there while their animals graze freely. There is no dearth of land and no one to question them.

Image 2 - Banjara Family Image 3 - A Tanda



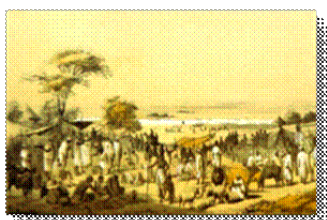
[Teacher may pose the following question to the students. Wait for their response before revealing the answers.]

Question: How does the farm product reach the market in the present times?

[Hints: Merchants buy grains from the farmers and movement takes place either by lorries / railways to the wholesale markets in towns and cities.

Some goods are carried to the local markets on animal carts/ road transport by the farmer himself]

Image 4 - A. Transported to Wholesale Market B. Farmer Carries it to Local Market C. Local Market



Question: Who makes the profit in this case?

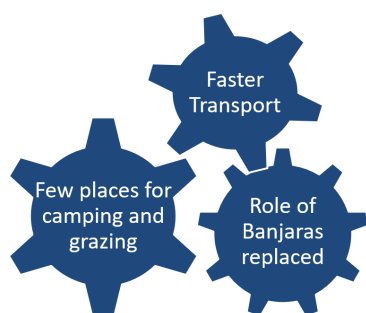
[Hint: Farmer, traders, transport companies[roadways and railways] share the profits. In the local markets, the farmer makes the profit alone.]

Question: What role did the Banjaras play in the past? How essential was it then?

[Hint: They were traders and transporters and since the journey was long and unknown to many, their services were highly valuable for the cultivators and the consumers]

Question: Their services are not needed in the current times. Why?

[Hint: Railways and roadways are faster and hence better for transporting goods especially over long distances Moreover camping areas and grazing lands for their animals are not available now. Their role has been replaced in the current times.]



URLs

Image 1 - caravan train – CC- <https://pixabay.com/photos/wall-ox-wagon-relief-fence-438108/>

Image 2 - Banjara family- OC- hemajabu@gmail.com

Image 3 - Ox – CC- <https://openclipart.org/detail/983/gaur>

Caravan – OC- Radhika.bala@gmail.com

Woman silhouette- CC-<https://pxhere.com/es/photo/1076120>

Image 4 - A.Town Market- CC- <https://openclipart.org/detail/279798/market>

B. Farmer – OC- Radhika.bala@gmail.com

Time to teach	Asset Type	Theme	SubTheme
5 Minutes	Day-to-day Relevance	Early man	lifestyle of the tribes, lifestyle

9. MS_Emergence of New Castes and Hierarchies

Emergence of New Castes and Hierarchies

Notes to the teacher: The asset maybe introduced by asking students to recognise the four castes that are shown on the title slide of the ppt. The roles they performed in the society e.g. of imparting knowledge, guarding the kingdom, growing crops or selling essential goods and finally performing other jobs like blacksmith goldsmith etc can be brought out.

★ The prevalent '*varnas*' of the times grew complex with the addition of '*jatis*' or '*castes*'. The *jatis* were groups of people/ communities that were associated with a traditional job e.g carpenters or blacksmith etc. The process that led to this emergence can be seen in the image given below.



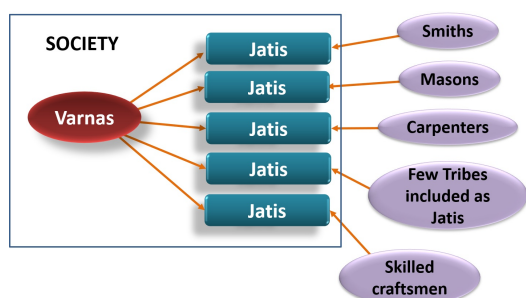
★ Every varna, including Brahmanas got many jatis included in them.

★ Some among the tribes and social groups got included in the caste based society as *jatis*. Brahmins accorded recognition to skilled craft persons as new jatis. [A 12th century inscription in the Uyyakondan Udaiyar temple [that is located in Tiruchi, Tamil Nadu] mentions a deliberation that took place to decide the status of '*Rathakara*' - an expert community of chariot builders]

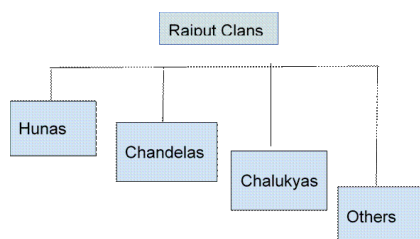
Image 1 - A Chariot



★ Newer caste or jati based society emerged from the earlier varna based society. Refer to the image given below.



★ By 11-12th century, mighty Rajput clans emerged from Kshatriya varna. [Clan refers to a group of families that are interrelated as they have descended from a common ancestor. Tribals are bound by clan loyalties.]



★ Thus these previous tribal groups got the status of being Rajputs.

★ Eventually they took over from the existing rulers and created developed societies that were wealthy and mighty.

Image 2 - Rajput Rulers



- ★ These Rajput clans became the role models for many other tribes, who wanted the status to rule.
- ★ Brahmins supported these tribes to merge with the existing caste system but the privilege of becoming ruling class was reserved only for the families of chief tribal groups. Most had to become a part of lower jatis.
- ★ Powerful tribes in the North West Frontier, Punjab and Sind accepted Islam quite early on and never adopted caste system. These parts rejected the ideas of unequal social order that the conventional Hinduism imposed.
- ★ The changes that came about in the social order of the tribes is closely related to appearance of states. Study of a tribe could be taken as an example to gain further clarity.

URLs

.Image 1 - <Wooden chariot> - CC- <https://pixabay.com/photos/chariot-decorated-wooden-317548>

Image 2 - Rajput – <https://www.flickr.com/photos/thesandiegomuseumofartcollection/6124555325/> (Attribution – The San Diego museum of art collectors photostream)

Time to teach	Asset Type	Theme	SubTheme
8 Minutes	Main Script	Early man	Tribals moving towards settl Tribals moving towards settl

10. QA_Changes in the Varna based and Tribal Societies

Changes in the Varna based and Tribal Societies

A note to the teacher: 1. There are multiple answers to each of these questions. Many students can be encouraged to answer the same question to enable participation. 2. A discussion on these questions will help to know whether the concept has been understood. It will also bring further clarity to the content.

1. What distinguished the tribal societies from varna based societies?

[Hint: Tribal societies *existed in remote areas* like forest, desert etc. Members of each tribe were *bonded to each other by kinship*. They were *not divided into unequal classes*. Some among them were *nomadic*.]

2. How did the two societies relate to each other?

[Hint: There were clashes between the two at times over encroachment of territory or trust issues especially with nomadic tribes.

But they also needed each other for goods and services. It was a '*conflict and dependence*' relationship.]

3. Changes in the society affected both, the tribal society and the varna based society. Discuss.

[Hint: Tribals moved out from a society in which all were equal, to one with unequal classes. Most of them except the powerful ones had to join the lower castes. They lost their land and freedom too. But this in turn ensured that they could be a part of mainstream society as a jati and be rewarded for the unique skills they offered.]

On the other hand, varna based society reorganised into caste based society due to the emergence of new jatis.

They had the support they needed from the tribal groups but had to share the benefits of development with a huge number of new entrants.

The intermingling sometimes gave rise to loss of identity and mixing of cultures.]

Time to teach	Asset Type	Theme	SubTheme
6 Minutes	Assessments	Early man	Tribals moving towards settl Tribals moving towards settl

11. MS_The Gonds of Gondwana

The Gonds of Gondwana

Notes to the teacher: This asset could be introduced with 'The tribal groups experienced huge social changes after the new States emerged. Let us take a look at Gondi tribes as an example to understand the changes.'

Gondi Tribe

☐ The forests are **home of Gondi tribals**. Forests are 'vana' and Gondwana is forests of Gondi people. It covered the current states of Madhya Pradesh, Chhattisgarh and parts of Maharashtra, Telangana and Odisha

Image 1 - Forests - Home of Gondi Tribe

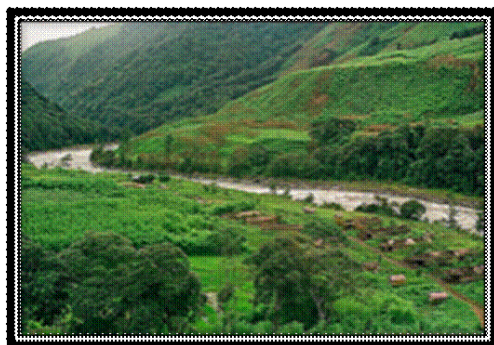


Image 2 - Gondwana Region on the Map of India



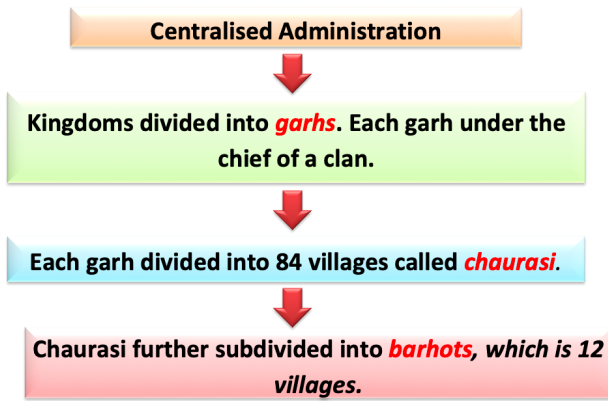
- ☐ They **followed ‘shifting cultivation’** to grow crops.

Image 3 - Shifting Cultivation



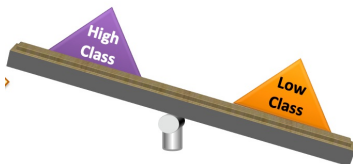
This practice involves growing crops for sometime on a part of the forest and abandon it when it loses its fertility. The group moves on to a fresh patch of forests. They clear the forests, burn the roots and stubs to grow crops on the ash. Forests regrow in the old area and restoration is natural.

- ☐ The massive tribe consisted of **numerous clans, each led by a Raja or Rai**.
- ☐ When Delhi Sultanate weakened, the **larger Gond kingdoms** became powerful and started to **control the smaller Gond leaders**.
- ☐ The history of Akbar’s period called ‘*Akbar Nama*’ gives the following account of the Gond kingdom of **Garha Katanga**. [The northern part of Gondwana]



Changes in the Gond Society

- ☐ Gond society began to change with the appearance of large states.
- ☐ Equality in the society gave way to unequal social classes.



- ☐ Gond rajas gave away land as revenue to Brahmanas. This in turn made Brahmanas powerful.
- ☐ Gond rulers wanted the status of Rajputs. The gond raja of Garha Katanga, Aman Das by name, won 52 garhs or forts and took on the title of '**Sangram Shah**'.
- ☐ His son Dalpat Shah married **Princess Durgawati**. She was the daughter of Salbahan, the Chandel Rajput raja of Mahoba. After an early death of her husband, she ruled over the kingdom in place of her five year old son, Bir Narain. She proved to be a courageous and capable ruler for 16 years. The kingdom extended further under her reign.

- ☐ Asaf Khan led Mughal forces against Garha Katanga in 1565. In a bitter battle that followed, the Rani lost but unwilling to surrender, she died fighting and her son too got killed later.

Image 4 - Rani Durgawati



The Fall of Gond Kingdom

- ☐ **Garha Katanga was a wealthy kingdom**, riches earned by trapping and trading in wild elephants. Mughals took away elephants and precious coins from the kingdom after defeating them. A part of the kingdom was taken away and the remaining was given to Chandra Shah, Bir Narain's uncle.
- ☐ The Gonds continued to rule till the much powerful Bundelas and Marathas overpowered them.

URLs

Image 1 - Forest: <https://www.flickr.com/photos/77436133@N03/7453914086> (Attribution- Goldentakin)

Image 2 - India Map:

https://www.srisathyaivaividyaahini.org/images/joomgallery/details/images/map_20190228_1331802240.jpg

Image 3 - Shifting cultivation 1:

https://commons.wikimedia.org/wiki/File:B_Lindholm_Svedjeland_i_Idensalmi.jpg

Shifting cultivation 2: <https://www.flickr.com/photos/jircas/36577898135/in/photostream/> (Attribution: Jircas Library)

Image 4 - Rani Durgawati: https://commons.wikimedia.org/wiki/File:Rani_Durgavati.jpg

Time to teach	Asset Type	Theme	SubTheme
8 Minutes	Main Script	Early man	The changing environment The changing environment

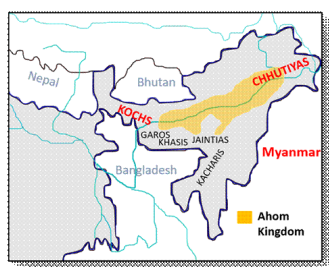
12. MS_The Ahoms of Brahmaputra Valley

The Ahoms of Brahmaputra Valley

Notes to the teacher: The asset may be introduced with these words. ' Noticeable changes came about in the tribes of Eastern India too. Let us learn about the Ahoms who migrated into Brahmaputra valley from Myanmar.'

The Ahoms Migrate into Brahmaputra Valley

Image 1 - Map of Brahmaputra Valley



- The Ahoms entered Brahmaputra valley from Myanmar in 13th century.
- The then existing political system of the landlords called *bhuiyans* was subdued to create a new state.
- They overpowered Chhutiyas and Koch-Hajo and took away their territory in 16th century. Many other tribes were brought under control.
- They were using firearms by 1530 and thus succeeded in creating a large state. In fact they were producing gunpowder and cannons by 1660s.

Conflict with Mughals

- Along with the victories, there were constant attacks from the Mughals.
- Mir Jumla led the Mughal army in 1662 and won over Ahoms.
- Despite the victory, Mughals could not remain in power for long.

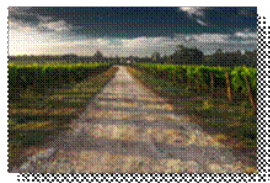
Changes in the society

- *Paiks* were people who were forced to work for the state.
- Since the state was dependent upon the Paiks, a specific number of them had to be provided by every village in rotation.
- A census was taken and people were moved out of thickly populated areas to leaner parts of the state to even out the distribution.
- Ahom clans got scattered. The Ahom governance got centralised by the first half of seventeenth century.

Occupation

- During war, most men remained on the front.
- Their peace time activity revolved around building dams, irrigation systems and other public works such as construction of roads, schools, hospitals, etc.

Image 2 - A. A Dam B. Road Construction C. Irrigation Canals



- They had their own method for wet rice cultivation which they shared with other groups in the region.

Administration

- There were many groups among the Ahoms. These groups / clans were called *Khels*.
- Craftspersons came from neighbouring lands as very few castes among them were skilled in these areas.
- Many villages came under the leadership of a single clan or *Khel*.
- The village community distributed land to the farmers.
- Their power and control was total and even the king had to abide by their decision in this regard.

Tradition and beliefs

- Ahoms worshipped tribal gods till the beginning of seventeenth century.

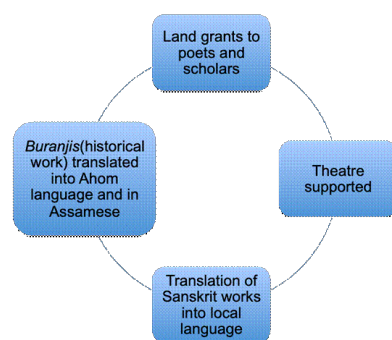
Image 3 - Ahom Temple Ruins



- Post that, Brahmanas became more powerful. Both the temples and Brahmanas were given lands by the king.
- Hinduism rose up to being the main religion under Sib Singh's [1714-1740] rule.
- The traditional beliefs of the Ahom kings continued parallelly along with Hinduism.

Rich Culture

- There was a highly civilized society with the following characteristics.



To conclude, Ahom society underwent a change after the emergence of powerfully governed state.

URLs

Map – OC- Radhika.bala@gmail.com

Dam – CC - <https://pixabay.com/photos/dam-river-water-landscape-power-929406/>

Irrigation- CC- <https://pixabay.com/photos/water-canal-river-irrigation-933638/>

Roads- CC - <https://pixabay.com/photos/country-lane-gravel-road-tuscany-428039/>

Temple Ruins - <https://commons.wikimedia.org/wiki/File:Ahomtemple.jpg>

Time to teach	Asset Type	Theme	SubTheme
10 Minutes	Main Script	Early man	Customs and Practices of th Customs and Practices of th

13. QA_Tribes, Nomads and Settled Communities -A Review

Tribes, Nomads and Settled Communities - A Review

Note to the teacher: 1. Question IV is written work and hence may be considered for home work. The rest may be discussed / written down in the class.

2. Pose the question and wait for students to respond. Only after the discussion, the answers may be shown on the PPT.

I. Which of the given statements about tribes is incorrect? State the corrected version.

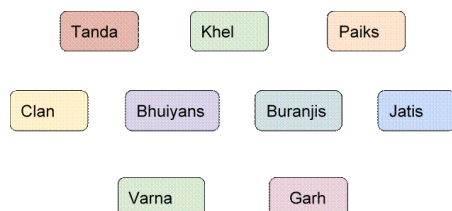
- A. They do not follow social rules laid down by the Brahmanas.
- B. Some among these tribes are nomadic and are moving from one place to another.
- C. They are divided into unequal classes. *[Incorrect - All were equal in the tribal societies]*
- D. Members of a tribes are related to each other.
- E. Tribal culture is mostly passed on through oral traditions.
- F. The tribals are a part of caste based society now.
- G. Santals are tribes living in the southern part of India. *[Incorrect - Santals are from eastern part of India]*
- H. Banjaras are primarily trader nomads.
- I. Garha Katanga was captured by Mughals as it was being ruled by a weak ruler. *[Incorrect -Queen Durgawat fought bravely but was defeated by a more powerful Mughal army]*

II. Some facts have been given about Gonds and Ahoms. Draw a table and enter the statements under the correct headings.

A. The tribe practiced shifting cultivation.	F. Bhuiyans were displaced to create a new state.
B. New methods of rice cultivation was brought in by them.	G. Craftspersons were brought in from neighbouring kingdoms.
C. Poets, scholars and theatre groups were encouraged.	H. The kingdom grew wealthy by exporting wild elephants.
D. Aman Das, the king became Sangram Shah.	I. Use of firearms, gunpowder and cannons enabled territory expansion.
E. Mughal forces under Asaf Khan attacked Garha Katanga.	

[Hint: Gonds - A, D, E, H. Ahoms - B, C, F, G, I]

III. Explain the following terms -



[Hint:

Tanda - Banjara Caravan.

Khel - The clans in Ahom society.

Paiks - Forced labour / people who were forced to work for state.

Clan - A group of families who believe that they have a common lineage/ ancestor.

Bhuiyans - The original landlords living in the Brahmaputra valley.

Buranjis - Historical work written in Ahom land.

Jatis - A group of communities associated with a traditional job.

Varna - The social classes as per Hindu scriptures.

Garh - Administrative unit of Gond kingdom ruled by one clan]

Note to the teacher: The following question may be considered for home work.

IV. Explain in your own words.

A. Why is it difficult to know much about the tribals?

[Hint: 1. They live in remote areas of forests, hills, island, etc., 2. They do not mingle and share their lifestyle easily, 3. Many do not have any written record about their culture or traditions]

B. What were the factors that enabled the tribals to preserve their identity?

[1. Their physical remoteness, 2. Kinship bonds among the members of the group, 3. Customs and culture was passed on from one generation to the next through oral traditions and lifestyle of the elders.]

C. How did the pastoral nomads interact with the settled communities?

[Hint: Moving with animals - exchange animal products such as milk, ghee and other milk products for grains, cloth, utensils, etc., with the settled communities.]

D. Which famous rulers used the services of Banjaras? What were they engaged for?

[Hint: Alauddin Khalji and Mughal rulers used Banjara services. They would either be engaged to carry grains to the city markets or they transported grains from different areas to sell in the towns. Mughal rulers used their services to move grains for the military during their campaigns.]

E. Why did some of the tribes of North West decide against merging with the caste based societies?

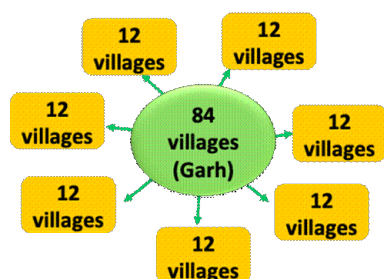
[Hint: 1. They had already adopted Islam, 2. Did not favour inequality of caste based societies.]

F. What are the benefits and harmful effects of shifting cultivation?

[Hint: Benefits - Land left to regrow natural vegetation and restore fertility. Harm - Burning wood harms the insect and birds living in this area. Releases harmful gases[carbon dioxide] into the atmosphere. Soil erosion and deforestation are harmful too.]

G. What is the relationship between chaurasi and barhot?

[Hint: Chaurasi means 84. Each garh was made up of a cluster of 84 villages. Each of these clusters were subdivided into units of 12 villages called barhot. A chaurasi will have 7 barhots]



H. How did Ahoms govern their territories?

[Hint: Ahoms were grouped into clans called khels. Many villages were controlled by a single khel. The village community gave land to the small farmers which no one could take away from them. Since there were not many of the craftsperson caste among the Ahoms, they came in from adjoining kingdoms.]

I. Mention any one similarity and one difference between Gonds and Ahoms.

[Hint: Similarity - Both tribes became part of caste based societies; were attacked by Mughals; Differences - Gond were natives of the forest areas of Gondwana region while Ahoms migrated into Brahmaputra valley; Gonds practiced shifting cultivation while Ahoms grew rice in the river valley; Gonds fought using traditional weapons but Ahoms knew the use of firearms, gunpowder, and cannons.]

J. Are tribal people living around you? Find out about the changes that has come about in their lives.

[Hint: Answers could vary.]

Time to teach	Asset Type	Theme	SubTheme
20 Minutes	Assessments	Early man	Customs and Practices of th Customs and Practices of th

14. IA_Mongol Tribe of Central Asia

Mongol Tribe of Central Asia

Notes to the teacher: This asset could begin with 'Now let us find out about a very well known tribe living elsewhere in the world.'

★ Do you know which tribe in the world was the most recognised pastoral and hunter gatherer tribe in the history?

★ It is the Mongol tribe of Asia.

Image 1 - Map - Grasslands of Central Asia and Europe



★ They lived in the grasslands of Central Asia and forest lands beyond.

★ The most notable ruler of this tribe, Genghis Khan created a strong military by bringing together the Mongo and Turkish tribe by 1206.

Image 2 - Genghis Khan



- ★ He ruled a vast territory before his death in 1227.
- ★ His successors expanded the empire further which included Russia, Eastern Europe, Western Asia and China.

Image 3 - The Expanded Empire



Well organized military and efficient administration were the strength of the Mongols.

Image 4 - Mongols in War



Map - Grasslands of Central Asia and Europe - CC- <https://pixabay.com/vectors/continents-world-map-earth-outline-28616/>

Genghis Khan- CC-

https://en.wikipedia.org/wiki/Genghis_Khan#/media/File:YuanEmperorAlbumGenghisPortrait.jpg

World map – CC-World map- CC- <https://pixabay.com/vectors/continents-world-map-earth-outline-28616/>

Mongols in War- CC-

[https://en.wikipedia.org/wiki/Genghis_Khan#/media/File:Bataille_entre_mongols_%26_chinois_\(1211\).peg](https://en.wikipedia.org/wiki/Genghis_Khan#/media/File:Bataille_entre_mongols_%26_chinois_(1211).peg)

Time to teach	Asset Type	Theme	SubTheme
4 Minutes	Interesting Asides	Early man	The first herders, The first h

15. MS_Tribes, Nomads and Settled Communities - A Summary

Tribes, Nomads and Settled Communities - A Summary

Note to the teacher: The points in bold can be used on the board to develop the summary as a discussion in the class.

- ★ The tribal societies of the past had **unique traditions and culture**.
- ★ Their **constant interaction with the varna based society and the interdependence of the two** led to considerable changes in both.
- ★ Numerous tribes practicing varied activities to make a living eventually **merged with the varna based societies**.
- ★ Varnas got subdivided into castes giving rise to **caste based society**.
- ★ Some tribes became politically powerful and went on to carve out large **states with efficient administration**.
- ★ This in turn made them clash with the well established empires and kingdoms. E.g Ahoms.

Time to teach	Asset Type	Theme	SubTheme
3 Minutes	Main Script	Early man	The changing environment The changing environment