

# Changing Pattern Of Transhumance Pastoralism In Upper Bhagirathi Basin: A Case Study Of Jaad Bhotiya Community

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**Abstract:** Transhumance Pastoralism is ancient occupations which play an important role in the ecology and economy of the upper Bhagirathi basin. Jaad (Bhotiya) is a saddled Tribe of Uttarakhand. In winter the Jaad (Bhotiya) peoples live at Dunda and during the summer they move to higher places Bagori and Harsil. These pastoralists move from lower altitudes of the sivalik Himalaya to higher Bugyal (alpine) regions in summer and return back to lower altitudes with the onset of autumn. In the recent time Jaad (Bhotiya) continually left the transhumant Pastoralism and attracting to others occupation.

**Keywords:** Transhumance, Pastoralism, Jaad Bhotiya, Dunda, Bagori, Bugyals.

## I. INTRODUCTION

The study area is located in border district Uttarkashi of Uttarakhand in upper Bhagirathi basin. Bagori (30°02' N/ 78°45' E) and Dunda (30°42' N / 78°20' E) are such two villages in upper Bhagirathi basin, where the Jaad Bhotiya tribe live. Agriculture (Rajma) and horticulture are the subsidiary practices of the Jaad community; they are however engaged in transhumance. Bhotiya is one of the most popular scheduled tribe of Uttarakhand, people of this community living in upper Bhagirathi basin are known as Jaad. The most of the families of Jaad community move Dunda to Bagori in summer, but one or two family members move with their herds of sheep and goats between the shivaliks touching Dehradun, Rishikesh region and the high altitude Bugyals.

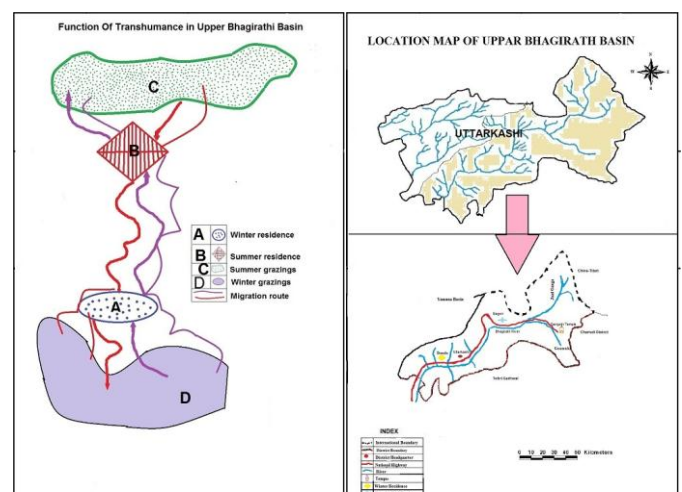


Figure 1

**BHOTIYA:** Bhotiya tribe is the original tribe of Uttarakhand which lives and exist in the marginal areas of the Uttarakhand in the border districts Uttarkashi, Chamoli and Pithoraghad. There are different thinking of different scholars regarding the term 'Bhot'. But many of them stated that the place where they survived and are living, the place or area might had been under the king Bhot, and thus the peoples of other community called them Bhotantik. Bhotiya tribe is an

ancient tribe of Uttarakhand. According to the ancient literature, approximately 4000 years ago, in this area of Himalaya except middle Asia from Tibet came the Kunind, Kirata, Dagadh, Khas, etc. tribes. Here these tribes started settling permanently. From the above tribes, Keerata tribe is regarded as the ancestry of Bhotiya tribe who still use the Keerati words. In Uttarakhand, Bhotiya tribe is known by different community names, like district Chamoli, Tohlehha, Marchha and Rangpa and Jaad in district Uttarkashi.

In Uttarkashi (study area) the Jaad name was given to them, so due to the people living on the bank of Jaad Ganga near Gangotri. The original village of this community named Jaadung in Indo-Tibet boundary. There is a Janak Taal near village Jaadung which is a worshipping place of this community. In the study area, village Nelaang Jaadung, Harshil, Bagori and Dunda are the living place of this community. During summer season, these people along with their livestock shift towards the high mountains. During the winter season, they come back in the lower valleys. In greater Himalaya, the areas where they live are deficient in favorable land for settlement.

**SOCIAL LIFE:** Bhotiya people mainly live in the rugged and isolated deserted areas. These tribes were socially backwards. In post independence period both central and state government has taken many initiatives for the development of these communities.

**FAMILY:** Bhotiya follows the joint family system and mainly 2-3 generations lived together. The senior woman member of the family distributes food to the other family members. In local language, it is known as *Muleen Rani* which means queen of stoves. The care taker of animals and family is done by males and females are meant for household works and weaving.

**LANGUAGE:** There is an effect of the Tibetan language on the Jaad Bhotiya peoples of district Uttarkashi. The language is called Raagva, in which nasal is more commonly used.

**OCCUPATION:** The main occupation is animal husbandry and apple gardening. They do seasonal migration along with animals. Due to living in the high mountains area and huge cold climate, agriculture is not possible, so since ancient time, transhumance form of animal husbandry was the main occupation of Jaad Bhotiya tribe.

Before the China war in 1962, this tribe was mainly engaged in business as compared to animal husbandry, but this war completely changed their lifestyle. Consequently, they adopted animal husbandry. These people mainly rear Sheep and Goat. At present, these people are taking more interest in Apple gardening instead of animal husbandry.

**BUSINESS:** In the Bhotiya community, social importance was given to trade since ancient times, thus the business remained the main occupation. As soon as the summer season started, they start preparing for their business. They transport goods with the help of their animals to Tibet and from to the middle Asia. They always used to do business in groups due to the fear of dacoits. The Bhotiya peoples are brave and are good businessmen. After doing business, they immediately move back to their respective houses and wait for the winter season. In winter season they move in the plain and south India and start the business. These peoples also carry holy

Ganga water, along with them during their business. On returning back, they buy the things which were useful to them and live a simple life. But in 1962, after the Indo-China war, their business life completely stopped.

## II. ANALYSIS OF TEMPORAL CHANGE IN TRANSHUMANCE PRACTICE

Change is the limitless phenomena of universe but most of the ancient tribes are untouched from the modern developmental practices. Bhotia tribe is one among them which are mostly depending on traditional living practices. These people, far from the light of development long after independence. Still in this age of information technology, the changes in culture, economy and business are termed as revolution. To explain the changing pattern in transhumance Pastoralism, a research on three pastoral community (Gujjar, Bhotiya, Khadwal), has been carried out by us done. The changing aspects in transhumance Pastoralism was verified by following Chi-square ( $\chi^2$ ) test method.

Q. Is the Transhumance Pastoralism lacking?	Yes	Partial	No	Total
Gujjar	48	10	17	75
Bhotiya	61	5	4	70
Khadwal	69	11	10	90
Total	179	26	31	235

$\chi^2 = 13.02$

Table 1

**HYPOTHESIS TESTING:** The null hypothesis assumes that there is no correlation between Pastoral community and the problem.

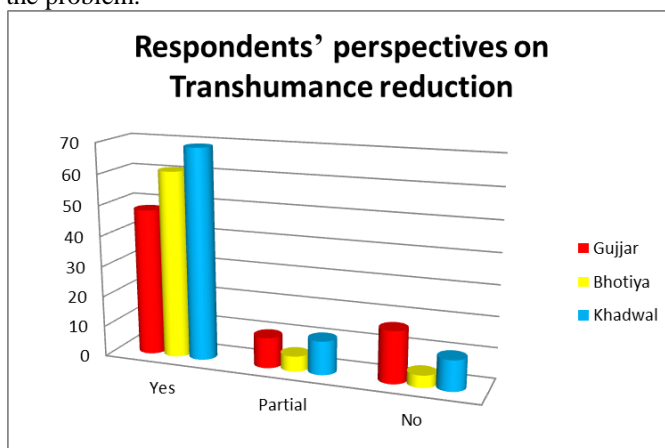


Figure 2

### Chi-square ( $\chi^2$ ) Test result

Df (degree of freedom)	4
e =	0-5
Chi-square ( $\chi^2$ )	13-5
Table value	9-49

Table 2

**TEST RESULT:** The value of Chi-square is larger than the table value and null hypothesis is rejected.

**EXPLANATION:** according to the above table, the transhumance system of Bhotiya tribe has declined the most. The main reason for this is the provided reservation and

increasing interest towards education, government services and modernization. The impact of modernization on Bhotiya tribe can be calculated by the changes in their lifestyle.

### III. CONCLUSION

From the above study, it can be concluded that Transhumance Pastoralism is passing through a change, but the original business and basic aspects of the tribes are still continuing. In other words, we can say that, Transhumance Pastoralism is passing through a quantitative change but not qualitative change. It is to be noted that answers from study shows that peoples are not interested in transhumance system.

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