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GRADE 10

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HISTORY ADDENDUM

MARKS: **150**

XHISE3

This addendum consists of 11 pages.

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QUESTION 1: HOW DID SHAKA'S CHILDHOOD INFLUENCE HIS LEADERSHIP OF THE ZULU NATION?

SOURCE 1A

This source describes Shaka's childhood days.

Queen Nandi, mother of the Great King Shaka, was one of the greatest single parents who ever lived. When it was announced to Senzangakhona and the Zulu tribe that Nandi was expecting a child, the Zulus replied through a senior relative of Senzangakhona that 'the girl' was not pregnant but was suffering from a stomach ailment caused by the iShaka beetle.

When the Zulu prince was born, Nandi would intimately refer to Shaka as her little blazing fire. From that moment Nandi suffered great humiliation, rejection and disparagement (criticism). Women of her eLangeni tribe also didn't waste time in denigrating (belittling) her.

This was done because of her failing to practise "Ukulalobonga" (not to become pregnant) resulting in the birth of an illegitimate son. His birth was quite a subject of jokes in those days that went along with teasing and taunting. Even though Senzangakhona took Nandi as his third wife, Shaka was still treated as an illegitimate son.

Nandi never lost hope in life, she was resilient, she never succumbed to pressure, and she knew her worth. She instilled these values in her son, shaping him into becoming one of the greatest leaders our continent has had. Nandi always reminded her son that, despite his circumstances, he would one day be the greatest king. When confronted by animosity, rejection, insults and humiliation, she nevertheless raised her son the best way she could, to have strength of will, and to believe in his destiny. She raised him to believe in the power of unity. She devoted her life to her son and to finding him the best mentors to prepare him for his future role.

The couple separated when Shaka was six, and Nandi took her son back to the eLangeni, her tribe, and stayed amongst people who despised Nandi. Shaka spent his childhood years here, subjected to much teasing and bullying by the other boys of the tribe. He built up an abiding hate and resentment for the eLangeni people. He wanted to rule over the boys who had bullied and ridiculed him as a child. Due to his childhood Shaka had tremendous aggression, even after he had killed – when he later became king of the Zulus – all those who had tormented him as a child. Shaka hated living with his mother's family, they were treated as outcasts and he continuously suffered the cruel taunting of the other children who referred to him as the 'fatherless one'. In 1802 the eLangeni clan drove Nandi out and she finally found shelter with the powerful Mthethwa ruled by Dingaan.

[From *https://www.geni.com/people/Nandi-kaBhebe…Mother…*. Accessed on 20 June 2018]

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SOURCE 1B

This source describes how Shaka reorganised his army, resulting in him defeating all of the nearby tribes.

When Shaka took over the Zulu leadership, his first act was to reorganise the army. The Zulu were armed with ox hide spears and spindly throwing spears. Shaka first trained his men with a short, broad bladed stabbing spear called the *iklwa*, and a larger cowhide shield, which forced them to fight at close quarters. He developed the classic 'Buffalo' horn formation, the chest and horns tactic of surrounding the enemy, which became the trademark of the Zulu. The available regiments, the impi, were divided into four groups. The strongest, named the chest, closed with the enemy to pin them down while the 'horns' raced out to encircle and attack the enemy from behind. A reserve, known as the 'loins', was seated nearby, with its back to the battle so as not to become unduly excited, and who could be sent to reinforce any part of the ring if the enemy threatened to break out.

Shaka continued to revolutionise the Zulu army. He introduced new weapons, new regiment structures and battle forums. Shaka developed standard tactics, which the Zulu used in every battle. He first decimated the small clans in his vicinity, starting with the eLangeni. Within two years Shaka defeated his greatest threats the Ndwandwe and the Qwabe, and in a series of campaigns he defeated a network of clans living to the south of the Zulu territories. By 1823 the region was a depopulated ruin of smoking kraals, and the survivors fled.

Thousands of subjects were massacred when his mother died, so that their families would mourn along with him, according to rumours made by traders. But, Shaka was remarkably successful as a leader and he was probably not the tyrant that he was made out to be. He made mistakes, like all leaders, and he killed almost always for political or disciplinary reasons. The modern-day Zulu people continue to be influenced by facts and myths about Shaka.

[From *https://www.thefamouspeople.com/profiles/shaka-8310.php.* Accessed on 20 June 2018.]

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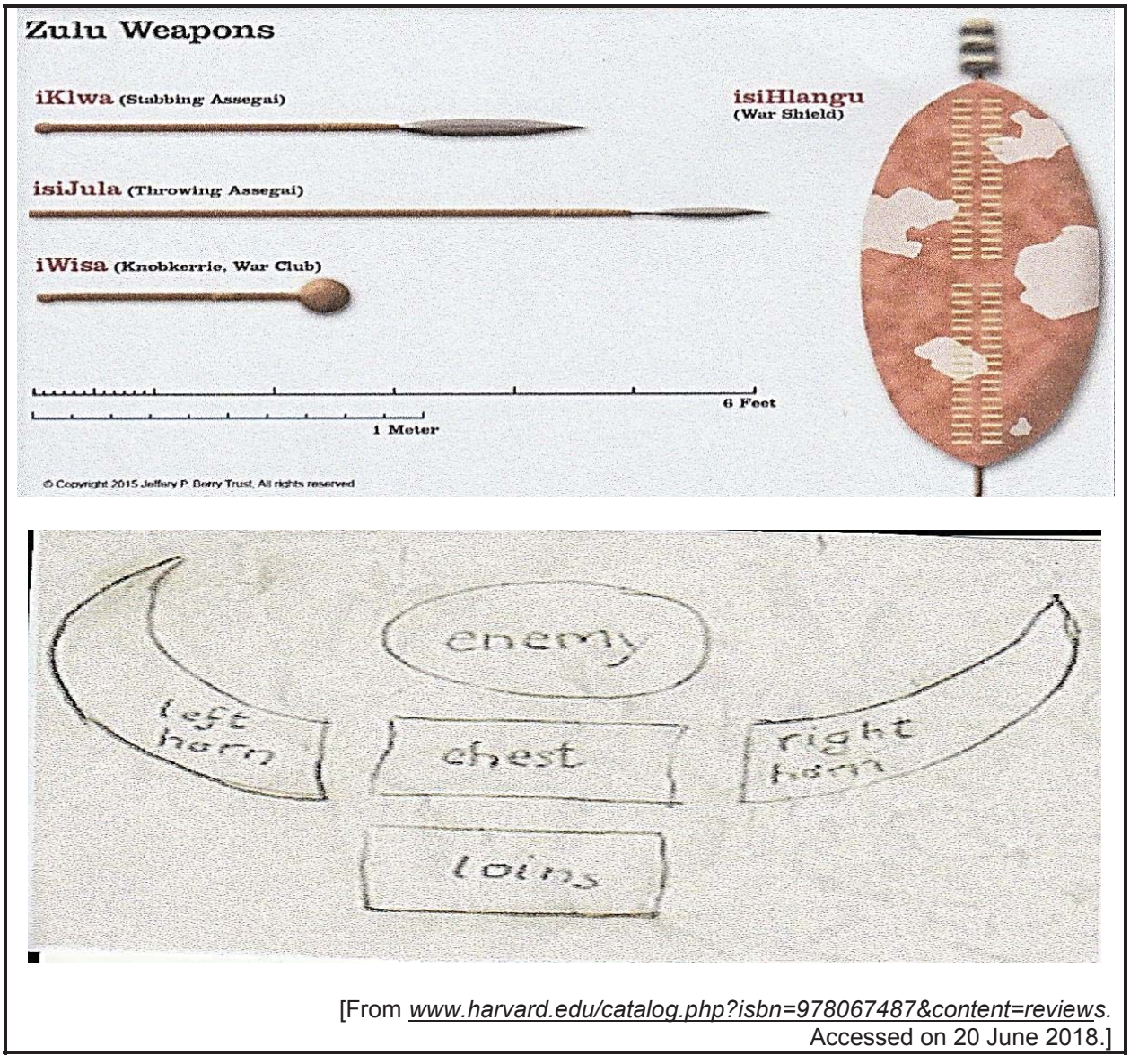
SOURCE 1C

This photo shows the military weapons introduced and used by Shaka during his battles.



[From *www.harvard.edu/catalog.php?isbn=978067487&content=reviews*. Accessed on 20 June 2018.]

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QUESTION 2: WHAT WAS THE IMPACT OF BRITISH COLONIALISM ON THE POPULATION OF THE CAPE COLONY?

SOURCE 2A

This source describes how the arrival of the British changed the lives of indigenous people living at the Cape.

The arrival of the British at the Cape changed the lives of the people who were already living there. Initially British control was aimed at protecting the trade route to the East; however, the British soon realised the potential to develop the Cape for their own needs.

With colonialism, which began in South Africa in 1652, came the slavery and forced labour model. This was the original model of colonialism brought by the Dutch in 1652, and subsequently exported from the Western Cape to the Afrikaner Republics of the Orange Free State and the Zuid-Afrikaansches Republiek. Many South Africans are the descendants of slaves brought to the Cape Colony from 1653 until 1822.

The changes brought to African societies by the imposition of European colonial rule occurred in quick succession … Of course, not all societies were equally transformed. Some resisted the forces of colonial intrusion, slavery and forced labour for extended periods. Others, however, such as the Khoikhoi communities of the South-West Cape, disintegrated within a matter of decades …

Most importantly, trade with Europeans gave African rulers access to a crucial aspect of European technology, namely firearms … In short, the ownership of firearms turned into a status symbol and a means to gain political power.

[From *South African History Online*. Accessed on 1 June 2018.]

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SOURCE 2B

In April 1914, a rare interview with an ex-slave called Manisa was published in *The Cape Weekly*. Manisa was ten years old when slavery ended, but she had to serve another four years as an unpaid apprentice. In 1835 she was valued at R934: that was what her owner would receive in compensation for losing her as a slave.

She recalled:

No, the slave days were not good. Women were put in the stocks and were also punished by having heavy leather ear-pads, just like the blinkers used for the horses, tied over their ears …

One stormy day when she was 14, Haupt [her master] came into the kitchen, called the three maidservants together, and told them they were free. 'We did not know what that meant, and so the master let us stay and fed us until we either got new places or were taken on by him as paid servants'…

After the slaves were freed, the apprenticeship system came in, and you were then sent with a note to the nearest landdrost, who was supposed to hear both sides, but most of us found they thrashed us there without bothering to hear if we were in the right or in the wrong, and then we had to make up our work when we got back to the farm; so we rather let the master whip us and say nothing about it; only after a bit we would hire ourselves to a good baas; and that's where it was good to be free.

[Taken from *Echoes of Slavery* by J. Loos]

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SOURCE 2C

This is an extract from Piet Retief's Manifesto, which consists of six points and describes the reasons why the Boers left the Cape.

1. We despair of saving this country from those evils which threaten it by the turbulent and dishonest conduct of vagrants who are allowed to infest the country in every part [a reference to the Khoikhoi who no longer had to carry passes]; nor do we see any prospect of peace and happiness for our children in a country thus distracted by internal commotions.

2. We complain of the severe losses which we have been forced to sustain by the emancipation of slaves …

3. We complain of the continual systems of plunder which we have ever endured from [Xhosa] and other coloured classes and particularly the last invasion of the colony which has desolated the frontier districts and ruined most of the inhabitants.

4. We quit this colony under the full assurance that the English government has nothing more to require of us and will allow us to govern ourselves without interference in future.

5. We are resolved, wherever we go, that we will uphold the just principles of liberty, but whilst we will take care that no one shall be held in a state of slavery, it is our determination to maintain such regulations as may suppress crime and preserve proper relations between master and servant.

6. We are now quitting the fruitful land of our birth, in which we have suffered enormous losses and continual vexation (frustration) and we are entering a wild and dangerous territory, but we go with a firm reliance on the all-seeing, just and merciful Being, whom it will be our endeavour to fear and humbly obey.

[Taken from *New Generation History* by C.A. Stephenson et al]

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QUESTION 3: WHAT WERE THE ROLES AND EXPERIENCES OF BLACK SOUTH AFRICANS IN THE SOUTH AFRICAN WAR (1899–1902)?

SOURCE 3A

This source describes the role black South Africans played on the side of the Boers during the South African War.

Although the South African War was primarily between the British and the Boers, other population groups in South Africa, like the Zulu, Xhosa, Bakgatla, Shangaan, Sotho, Swazi and Basotho, became embroiled (involved) in what was initially termed the 'white man's war.' There was an unwritten agreement between the leaders of the Boers and the British that this war would be a white man's war and that blacks should not be armed for the struggle. In spite of this, however, there are photographs that attest to the contribution made by blacks in both combatant and non-combatant roles during the war. Blacks were employed in a wide variety of roles, as trench diggers, scouts, dispatch runners, cattle-raiders, drivers, labourers, trackers and were used in the construction of block houses.

Agterryers were either conscripted (recruited) by the Boers or joined the commandos voluntarily. The Boers utilised *agterryers* for guarding spare ammunition, looking after the horses, cooking, collecting firewood and loading firearms. Not only were they used in a labour capacity, but they were also used in fighting. In his diary, C. A. Cronjé wrote about his agterryer, Kleinbooi Sabalana, and confirmed that he was given a rifle and fought in many battles. Kleinbooi was only 15 years old when he joined the commandos, but proved to be brave in these battles.

[From http://samilitaryhistory.org/vol113nn.html. Accessed on 21 June 2018.]

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SOURCE 3B

This source refers to a story about Abraham Esau who participated in the South African War on the side of the British.

Many black people (non-whites), like Abraham Esau from Calvinia, showed extreme boldness during the war.

By the 1900s coloured people in Calvinia were anti-Republican and pro-British. Esau tried to convince the local magistrate, Pieter Dreyer, to supply coloured people with firearms and ammunition to protect themselves against Boer commando attacks. Esau and Lieutenant Preston, a British agent, later established a spy network. Esau recruited the services of the local people for this intelligence network. His network of spies and informants provided information on Boer activities and this information was carried over to the British Intelligence. Boer sympathisers in their turn provided information on Esau's activities to the Boers.

On 9 January 1901 the Boer commandos occupied Calvinia and martial law was declared. Esau was later taken into custody and tortured. He was tied to a tree and beaten in public. His kidnappers also tried to get information about the spy network from him. He refused to co-operate and that angered the members of the commando. On 5 February 1901 he was tied between two horses and was dragged to the outskirts of Calvinia. He was then shot dead. The corpse of Esau was then returned to Calvinia.

The following day after the commando withdrew from Calvinia, Esau was buried with British army honours.

[From *New Dictionary of South African Biography*]

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SOURCE 3C

This is a photo of blacks fighting on the British side during the South African War.

[From *sahistory.org.* Accessed on 21 June 2018]

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ACKNOWLEDGEMENTS

Visual sources and other historical evidence were taken from the following:

http://samilitaryhistory.org/vol113nn.html.

https://www.geni.com/people/Nandi-kaBhebe…Mother…

https://www.thefamouspeople.com/profiles/shaka-8310.php.

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