Find Plenty of Free Study Resources at www.studypapers.co.za

Province of the
EASTERN CAPE
EDUCATION

NATIONAL SENIOR CERTIFICATE

GRADE 10

NOVEMBER 2020

HISTORY (VERSION 1) ADDENDUM (EXEMPLAR)

This addendum consists of 12 pages.

Downloaded from www.studypapers.co.za

Find Plenty of Free Study Resources at www.studypapers.co.za

QUESTION 1: HOW DID SHAKA, A WARRIOR, CONSOLIDATE A POWERFUL ZULU KINGDOM?

SOURCE 1A

The source below focuses on Shaka's upbringing and how he became a warrior.

Nandi and her son sought sanctuary in the Mhlathuze Valley of the Langeni people. Here, growing up as a fatherless child, Shaka seems to have been the victim of humiliation and cruel treatment by the Langeni boys. At that time there were two strong rival Nguni groups, the Mthethwa led by the paramount chief Dingiswayo, and the Ndwandwe under the ferocious cruel Zwide ... He thus grew up in the court of Dingiswayo, who welcomed them with friendliness. Shaka, however, suffered much from the bullying and teasing of the Mthethwa boys, too, who resented his claims to chiefly descent.

As he grew to manhood, Shaka began to discover new talents and faculties. Outwardly, he was tall and powerfully built, and his skill and daring gave him a natural mastery over the youths in his age group; inwardly, he was developing a thirst for power. Probably when he was about twenty-three years old, he was drafted into one of the Mthethwa regiments where he found a satisfaction he had never known before. With the impi in the iziCwe regiment, he had the companionship he had previously lacked, while the battlefield provided a stadium in which he could demonstrate his talents and courage. His outstanding deeds of courage attracted the attention of his overlord and, rising rapidly in Dingiswayo's army, he became one of his foremost commanders … While in the Mthethwa army Shaka became engrossed in problems of strategy and battle tactics, and Dingiswayo contributed much toward Shaka's later accomplishments in war. Militarism was thereafter to be a way of life for him, and one that he was to inflict on thousands of others.

[From https://www.sahistory.org.za/people/shaka-zulu. Accessed on 18 November 2020.]

Copyright reserved
Downloaded from www.studypapers.co.za

Find Plenty of Free Study Resources at www.studypapers.co.za

SOURCE 1B

The source below outlines how Shaka built his kingdom.

KwaBulawayo. Shaka's first capital was on the banks of the Mhodi, a small tributary (branch) of the Mkhumbane River in the Babanango district. He named his great place KwaBulawayo (‘at the place of the murder’). As his kingdom grew, he built a far bigger KwaBulawayo, ...

Economic and social changes. The development of the military system caused major economic and social changes. So much youth was concentrated at the royal barracks that it resulted in a massive transfer of economic potential to a centralised state. However, the cattle wealth of the whole community throughout the kingdom was greatly improved; even though most of the herds were owned by the king and his chiefs and indunas, all shared in the pride roused by the magnificence of the royal herds as well as the pride of belonging to the unequalled military power of the Zulu.

Effects of Shaka’s wars: His wars were accompanied by great slaughter and caused many migrations. Their effects were felt even far north of the Zambezi River. Because they feared Shaka, leaders like Zwangendaba, Mzilikazi, and Shoshangane moved northwards far into the central African interior and in their turn sowed war and destruction before developing their own kingdoms. Some estimate that during his reign Shaka caused the death of more than a million people. Shaka’s wars between 1818 and 1828 contributed to a series of forced migrations known in various parts of southern Africa as the Mfecane, Difaqane, Lifaqane or Fetcani. Groups of refugees from Shaka's assaults, first Hlubi and Ngwane clans, later followed by the Mantatees and the Matabele of Mzilikazi, crossed the Drakensberg to the west, smashing chiefdoms in their path. Famine and chaos followed the wholesale extermination (killing) … Old chiefdoms vanished and new ones were created.

[From https://www.sahistory.org.za/people/shaka-zulu. Accessed on 18 November 2020.]

Copyright reserved Downloaded from www.studypapers.co.za

Find Plenty of Free Study Resources at www.studypapers.co.za

SOURCE 1C

This article deals with Shaka's reaction to the arrival of the whites at Port Natal.

By the time the first white traders arrived at Port Natal in 1824, Shaka was in control of a centralised monarchy, which spanned the entire eastern coastal belt from the Pongola River in the north to the lands beyond the Tugela in the south. That year, Henry Francis Fynn and Francis Farewell visited Shaka ... Shaka accorded (gave) the white traders most favoured treatment, ceded (give up) them land, and permitted them to build a settlement at Port Natal. He was curious about their technological developments, was anxious to learn much more about warfare, and he was especially interested in the culture they represented. Moreover, he was alert to the advantages that their trade might bring to him.

In 1826, in order to be closer and more accessible to the settlers at Port Natal, Shaka built large military barracks at Dukuza, ('the place where one gets lost') ... During his lifetime, there were no conflicts between the whites and the Zulus, as Shaka did not want to precipitate clashes with the military forces of the Cape colonial government. H F Fynn, who knew him well, found him intelligent and often amiable (kind/friendly), and mentioned occasions that leave no doubt that Shaka was capable of generosity. Freed from the restrictions that limited most chiefs, Shaka acted as an undisputed, almighty ruler. A cruel tyrant, he had men executed with a nod of his head. The loyalties of his people were severely strained as the frequent cruelties of their great king increased steadily.

[From https://www.sahistory.org.za/people/shaka-zulu. Accessed on 20 November 2020.]

Copyright reserved
Downloaded from www.studypapers.co.za

Find Plenty of Free Study Resources at www.studypapers.co.za

SOURCE 1D

This is a drawing of a Zulu warrior during Shaka's reign.

[From https://www.google.com/search?q=shaka%20zulu%20warrior&tbm =isch&tbs=rimg:Cfs1gVAfwZN9YRxRlzuPdzl6&hl=en&sa=X&ved=0CBsQuIIBahcKEwigqIy74pLtAhUAAAAAHQAAAAAQEA&biw=1235&bih=597#imgrc=cWzkniEjtqUDdM. Accessed on 20 November 2020.]

Copyright reserved
Downloaded from www.studypapers.co.za

Find Plenty of Free Study Resources at www.studypapers.co.za

QUESTION 2: HOW DID BRITISH COLONIALISM IMPACT ON THE LIVES OF THE PEOPLE OF THE CAPE COLONY?

SOURCE 2A

This source below focuses on Nongqawuse's prophecy to the Xhosa people.

Nongqawuse, … was a prophetess of the Great Xhosa cattle killing of 1856–1857. Nongqawuse was an orphan living with her uncle Mhlakaza at the Gxarha River in independent Xhosa land ... One day in April 1856, she informed her household that she had encountered two stranger spirits from another world who told her that the entire nation would rise from the dead provided that the Xhosa slaughtered all their cattle and destroyed all their corn. The reason given was that people and animals alike had been defiled (spoiled) by witchcraft and that the living must cleanse themselves from all contamination (uncleanness) so that new people and pure cattle would rise.

Nongqawuse's prophecies were embraced (welcomed) by the overwhelming majority of the Xhosa people ... Even worse, they had seen their cattle herds decimated (killed) by an alien disease of bovine lung sickness, thus giving credence (trust) to the prophetic message that, "They have been wicked (evil) and everything belonging to them is therefore bad." A small minority of Xhosas, known as *amagogotya* (stingy ones) refused to slaughter their cattle and this refusal was used by Nongqawuse to rationalise (justify) the failure of the prophecy over a period of fifteen months (April 1856–June 1857).

[From xhosaculture.co.za/nongqawuse-xhosa-cattle-killings-1856-57/. Accessed on 21 January 2020.]

Copyright reserved
Downloaded from www.studypapers.co.za

Find Plenty of Free Study Resources at www.studypapers.co.za

SOURCE 2B

This article outlines Ordinance 50 and its effects on the lives of the people in the Cape Colony.

At times called the 'Magna Carta of the Coloured people', this law (Ordinance 50) in 1828 gave 'Hottentots and other free persons of colour' the same rights as whites in the Cape Colony. When the Dutch settled at the Cape in 1652, the indigenous people they found in the area were Khoikhoi (previously called Hottentots). In law, these people were free ... Over time, many Khoikhoi lost their cattle and economic independence and became labourers for whites. Over time too, a growing group of people of mixed parentage (whites, Khoikhoi and slaves) was created and were joined by freed slaves ...

Simultaneously (at the same time) with the British occupation of the Cape in the 1790s, missionaries, fresh from Britain already in the throes of the antislavery movement, arrived to begin work with these very people. For the next several decades, they led the fight to alleviate (ease) discrimination and exploitation. Generally, the British colonial officials wanted to avoid trouble from the white settlers and were reluctant (doubtful) to take action ...

However, missionaries still complained about abuse and the inequality suffered by the 'Coloured People'. … Ordinance 50 was the result. It stated that henceforward, 'Hottentots and other free persons of colour' were to be subject to no laws to which whites were not also subject, including the 'vagrancy' practices and pass requirements. Freedom to move and freedom to own land were explicitly (clearly) decreed (declared). It therefore forbade (stopped) any racially discriminatory legislation and decreed (declared) equality before the law ...

[From smu-facweb.smu.ca/~wmills/course322/50th_Ordinance.html. Accessed on 24 January 2020.]

Copyright reserved
Downloaded from www.studypapers.co.za

Find Plenty of Free Study Resources at www.studypapers.co.za

SOURCE 2C

The following source focusses on the causes of the Great Trek.

The Great Trek was a massive (big) movement – Great Journey or migration of the dissatisfied Afrikaners. The Afrikaners (Boers and their servants) from the Cape Colony moved into the interior of South Africa to get a free safe haven, as they also hoped to establish a settlement of their own, free from British influence and interference ... They also moved away from the colonial administration of the British and those who trekked were semi-nomadic pastoralists who wanted large areas of land between 1830–1840s.

The movement of the Boers involved slightly over 14 000 people who wanted to establish settlements of their own ... When the British settled at the Cape, they initiated (started) Anglicisation and the area became a British colony. The Boers were forced to adopt English as an official language, which others resented and became very unhappy. When the British came to the Cape Colony, they favoured the Africans, introduced the black Circuit Courts where Africans could sue their Boer masters ... The British introduced the 50th Ordinance in 1828. The Ordinance favoured Africans to work for the people whom they voluntarily chose. The role of Christian missionaries led to the discontent (dissatisfaction) of the Boers who now moved dissatisfied with the triumph of the latter's work.

The slave trade and slavery were abolished at the Cape Colony in 1834 ... There was also land shortage as a result of over population, which forced the Boers to move away ... The Boers considered themselves a chosen race of God. They did not want to mix with the Africans.

[From *https:/mubulahistory.blogspot.com/2016/12/causes-of-great-trek.html*. Accessed on 24 January 2020.]

Copyright reserved
Downloaded from www.studypapers.co.za

Find Plenty of Free Study Resources at www.studypapers.co.za

SOURCE 2D

This photograph shows Nongqawuse with fellow prophetess, Nonkosi.

Nongqawuse (c. 1840s – 1898) was the Xhosa* prophetess whose prophecies led to a millennialist movement that culminated in the Xhosa cattle-killing Crisis of 1856–1857, in what is now the Eastern Cape Province of the Republic of South Africa.

Nongqawuse (right) with fellow prophetess, Nonkosi

[From www.sahistory.org.za. Accessed on 20 November 2020.]

Copyright reserved
Downloaded from www.studypapers.co.za

Find Plenty of Free Study Resources at www.studypapers.co.za

QUESTION 3: HOW DID THE SOUTH AFRICAN WAR AFFECT THE LIVES OF BOTH THE BOERS AND THE BLACK SOUTH AFRICANS DURING THE YEARS 1899–1902?

SOURCE 3A

The following article focuses on the involvement of black population groups in the Anglo-Boer War of 1899 to 1902.

"The South African War broke out on 11 October 1899 between the two former Boer republics (Transvaal and the Orange Free State) and the British. But war touches the lives of all inhabitants of the affected country and it would be unacceptable to not acknowledge the many ways it destroyed the lives of the black population groups including the Khoi, San, Zulu, Xhosa, Tsonga, and Swati. Whether their role was voluntary or involuntary; combatant or non-combatant, we would be doing an injustice to our history if we removed them from this war.

Black people were conscripted and used as slaves and servants as scouts, messengers, watchmen in blockhouses, despatch runners, cattle raiders, trench diggers, drivers, labourers, 'agterryers' and auxiliaries. The 'agterryers' were used by the Boers for guarding ammunition, cooking, collecting firewood, mending the horses, and loading firearms for battle. It is important to note that auxiliaries were also used in fighting, evident in some of the photographs taken during the war. At least 15 000 blacks were used as combatants by the British and also by both British and Boers as wagon drivers."

[From https://www.religiousleftlaw.com/2017/05/black-african-concentration-camps-in-the-second-anglo-boer-war-11-october-1899-31-may-1902.html. Accessed on 17 November 2020.]

SOURCE 3B

This extract describes the conditions in the concentration camps.

30 May 1902 is the date used to mark the deaths of at least 15 000 Black Africans in concentration camps that housed approximately 115 000 of their number during the Second Anglo-Boer War (26,370 Boer women and children died in separate 'concentration' camps as well, and those camps included Black servants).

The date is significant because it comes the day before the signing of the "peace" agreement, the Treaty of Vereeniging, at Melrose House in Pretoria on 31 May 1902.

Later estimates put the number at closer to 20,000 Black Africans, the majority of whom were children, the causes of death being primarily medical neglect, exposure, infectious diseases (e.g., measles, whooping cough, typhoid fever, diphtheria and dysentery) and malnutrition. The establishment of these camps was but one part of a 'Scorched Earth Policy' adopted by British Commander Lord Kitchener during the South African War ('once called the last gentleman's war') as a counter-measure to the Boers' guerrilla strategy employed at the end of 1900.

[From https://www.religiousleftlaw.com/2017/05/black-african-concentration-camps-in-the-second-anglo-boer-war-11-october-1899-31-may-1902.html. Accessed 17 November 2020.]

Copyright reserved
Downloaded from www.studypapers.co.za

Find Plenty of Free Study Resources at www.studypapers.co.za

SOURCE 3C

This source shows what Emily Hobhouse, who was an outspoken critic of British foreign policy, reported about the conditions children and women faced in concentration camps.

Lizzie van Zyl was a frail (slender), weak little child in desperate need of good care. Yet, because her mother was one of the "undesirables" due to the fact that her father neither surrendered nor betrayed his people. Lizzie was placed on the lowest rations and so perished with hunger that, after a month in the camp, she was transferred to the new small hospital. Here she was treated harshly. The English disposed doctor and his nurses did not understand her language and, as she could not speak English, labelled her an idiot although she was mentally fit and normal …

Summarising the reasons for the high fatality rate, she writes, "Numbers crowded into small tents: some sick, some dying, occasionally a dead one among them; scanty rations dealt out raw; lack of fuel to cook them; lack of water for drinking, for cooking, for washing; lack of soap, brushes and other instruments of personal cleanliness; lack of bedding or of beds to keep the body off the bare earth; lack of clothing for warmth and in many cases for decency ...". Her conclusion is that the whole system is cruel and should be abolished.

[From https://www.sahistory.org.za/topic/women-children-white-concentration-camps-during-anglo-boer-war-1900-1902. Accessed on 12 February 2020.]

SOURCE 3D

This photograph shows the Black African concentration camps in the Second Anglo-Boer War (11 October 1899–1902).

[From https://www.religiousleftlaw.com/2017/05/black-african-concentration-camps-in-the-second-anglo-boer-war-11-october-1899-31-may-1902.html. Accessed on 17 November 2020.]

Copyright reserved
Downloaded from www.studypapers.co.za

Find Plenty of Free Study Resources at www.studypapers.co.za

ACKNOWLEDGEMENTS

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

https://www.sahistory.org.za/people/shaka-zulu.

https://www.bing.com/images/search?q=shaka+zulu&FORM=HDRSC2.

https://www.google.com/search?q=shaka%20zulu%20warrior&tbm=isch&tbs=rimg:Cfs1gVAfwZN9YRxRIzuPdzl6&hl=en&sa=X&ved=0CBsQuIIBahcKEwigqIy74pLtAhUAAAAAHQAAAAAQEA&biw=1235&bih=597#imgrc=cWzkniEjtqUDdM.

smu-facweb.smu.ca/~wmills/course322/50th_Ordinance.html

https:/mubulahistory.blogspot.com/2016/12/causes-of-great-trek.html

www.sahistory.org.za.

https://www.sahistory.org.za/article/role-black-people-south-african-war.

https://www.religiousleftlaw.com/2017/05/black-african-concentration-camps-in-the-second-anglo-boer-war-11-october-1899-31-may-1902.html.

Copyright reserved Downloaded from www.studypapers.co.za