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**EASTERN CAPE**  
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**HISTORY  
ADDENDUM**

**MARKS: 150**



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This addendum consists of 10 pages.

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**QUESTION 1: WHY WERE THE ZULUS CONSIDERED TO BE THE MOST FEARSOME WARRIORS IN AFRICA UNDER SHAKA?**

**SOURCE 1A**

This source describes Shaka and the rise of the Zulu state.

Being an outcast as a child, Shaka was brought up among a number of neighbouring groups, finally ending up with the Mthethwa where he distinguished himself as a skilled warrior in Dingiswayo's army. Dingiswayo was so impressed by Shaka that in 1816 he helped him become chief of the Zulus upon the death of Senzangakhona. Among the Zulu, Shaka consolidated a number of military innovations – some developed by Dingiswayo, ... to produce a powerful military machine. All young men were incorporated into age regiments and given military training. A short stabbing spear was introduced ..., giving Shaka's army an advantage in close combat. Military strategies, such as the 'horn' formation by which Zulu regiments encircled their enemies, were perfected. When Dingiswayo was killed, Shaka with his military machine avenged his mentor's death, .... Shaka then incorporated the Mthethwa under his rule and established the Zulu state as the dominant power among the northern Nguni.

Shaka fostered a new national identity by stressing the Zuluness of the state. All subjects of the state became Zulu and owed the king their personal allegiance. Zulu traditions of origin became the national traditions of the state. Customary Nguni festivals, such as planting and harvest celebrations, became occasions on which Shaka gathered vast numbers of his people and extolled (celebrate) the virtues of the state. Through such means, Shaka developed a Zulu consciousness that transcended the original identities and lineages (families) of the various peoples who were his subjects. Shaka consolidated his power through a series of wars against neighbouring peoples. His armies raided for cattle and food; they attacked any who challenged the authority of the Zulu monarch; ... He also welcomed British traders to his kingdom and sent diplomatic emissaries (representatives) to the British king.

[From [https://www.google.com/search?source\\_](https://www.google.com/search?source_) Accessed 6 July 2019.]

**SOURCE 1B**

This source focuses on the military system that was used by Shaka.

**The assegai:** He had seen that the traditional type of spear, a long-handled assegai thrown from a distance, was no good for the regulated fighting in close formation he had in mind. They would move right up to the enemy behind the shelter of a barrier of shields and would have their opponents at their mercy and would then be able to accomplish complete victory. Having proved the advantages of the new tactics, Shaka armed his warriors with short-handled stabbing spears and trained them to move up to their opponents in close formation with their body-length cowhide shields forming an almost impenetrable barrier to anything thrown at them.

**Discipline:** By means of much drilling and discipline, Shaka built up his forces, which soon became the terror of the land. Shaka prohibited the wearing of sandals, toughened his warriors' feet by making them run barefoot over rough thorny ground and in so doing secured their greater mobility. His war cry was 'Victory or death!' and he kept his impi on continuous military campaigns until he thought they had earned the right to wear the heading (isicoco) of manhood.

**The male amabutho:** The young men were taken away to be enrolled alongside others from all sections of the kingdom in an appropriate amabutho or age-regiment. This produced a sense of common identity amongst them.

**The female amabutho:** Numbers of the young women of the kingdom were assembled at the military settlements. Officially, they were wards of the king. They were organised in female equivalents of the male amabutho and took part in ceremonial dancing and displays. Until such time, however, sexual intercourse between members of the male and female age regiments was forbidden. Transgressions were punished by death.

[From <https://www.sahistory.org.za/people/shaka-zulu>. Accessed 6 July 2019.]

**SOURCE 1C**

The source describes how Nandi's death changed Shaka's leadership for the worst.

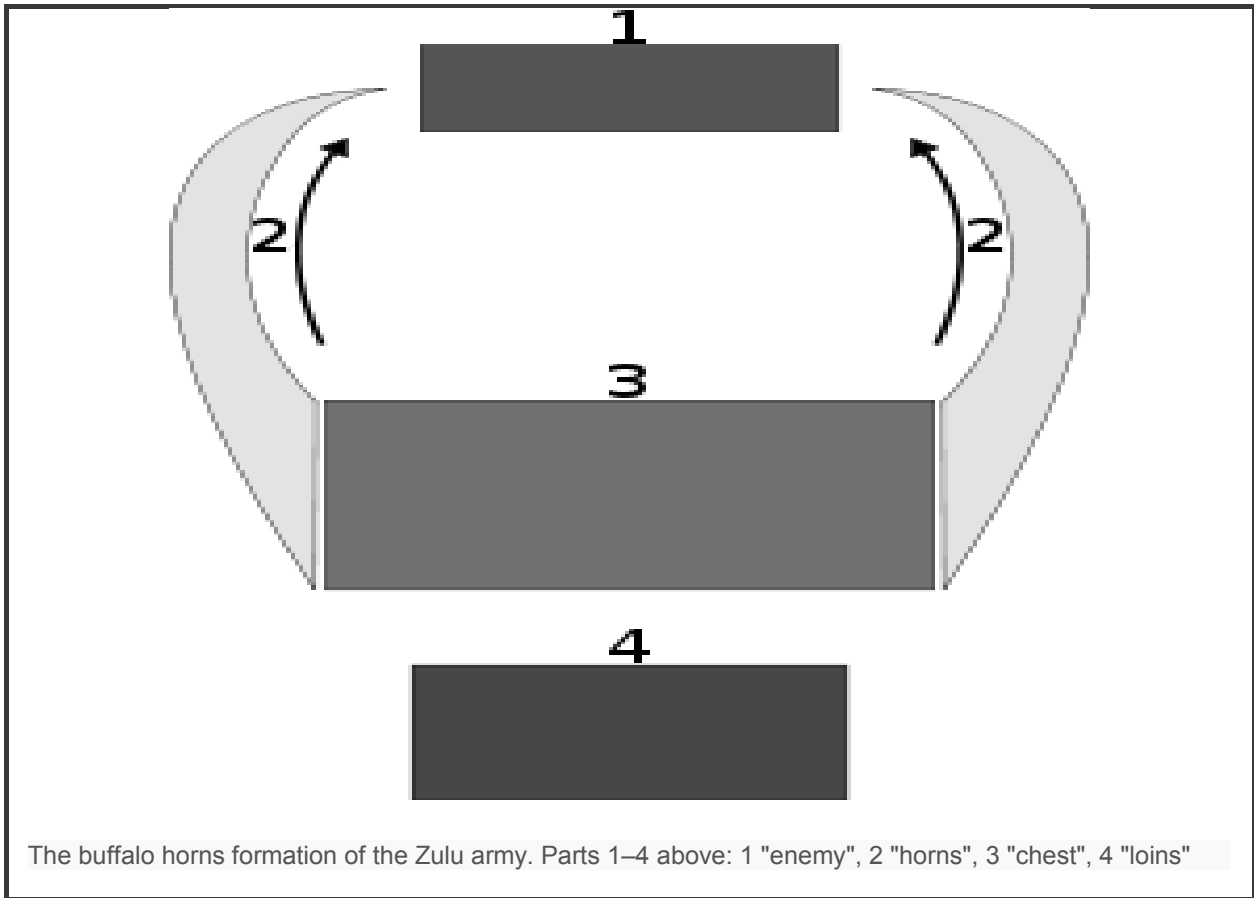
Despite the hard times they endured together, or perhaps because of them, Shaka loved his mother almost to the point of worship.

Queen Nandi kaBhebhe died of dysentery (infectious diarrhea) on October 10, 1827. According to Donald Morris, Shaka ordered that no crops should be planted during the following year of mourning, no milk (the basis of the Zulu diet at the time) was to be used, and any woman who became pregnant was to be killed along with her husband. At least 7,000 people who were deemed to be insufficiently grief-stricken were executed, although the killing was not restricted to humans: cows were slaughtered so that their calves would know what losing a mother felt like.

[From [https://en.wikipedia.org/wiki/Nandi\\_\(mother\\_of\\_Shaka\)](https://en.wikipedia.org/wiki/Nandi_(mother_of_Shaka)). Accessed 6 July 2019.]

**SOURCE 1D**

This photograph depicts Shaka's buffalo horns formation, one of his most powerful military tactics.



[From <https://en.wikipedia.org/wiki/Impi>. Accessed 12 August 2019.]

**QUESTION 2: HOW DID COLONIALISM IMPACT NEGATIVELY ON THE LIVES OF BOTH THE XHOSAS AND BOERS IN THE CAPE COLONY?****SOURCE 2A**

This source describes the reasons why the British came to South Africa.

In South Africa there was a complex mix of peoples – British, Boers (descendants of Dutch settlers from the 1600s) and native African peoples like the Xhosa, the Zulu and the Matabele. The British wanted to control South Africa because it was one of the trade routes to India.

However, when gold and diamonds were discovered between the 1860s–1880s their interest in the region increased. This brought them into conflict with the Boers. The Boers disliked British rule. They wanted a simple farming life. British rule made their country increasingly a country of industry and business. The Boers also felt that the native Africans were inferior and should be treated as slaves. Despite this, they fought several wars with African peoples in the 1870s and effectively broke the power of the Zulus.

[From <http://www.nationalarchives.gov.uk/education/empire/g2/cs3/background.htm>. Accessed on 5 June 2019.]

**SOURCE 2B**

This source refers to the cattle killing as mass resistance, not mass suicide written by Gemma Pitcher.

When she returned, she said that she had seen a man, who had told her that, 'The whole community would rise from the dead; that all cattle now living must be slaughtered'. The girls returned home and told their families what had happened, but nobody believed them.

Nongqawuse and Mhlakaza said that those who had appeared to them were the spirits of their dead ancestors, who had come back to life in order to bring the Xhosa nation back to its former glory and to 'render the Xhosa the assistance they required in order to drive the white man out of the land'.

A few days later Mhlakaza met with the spirits himself, and said that all the dead of the Xhosa nation would arise again, that they would come up out of the sea, bringing with them new and uncontaminated cattle, along with 'sheep, goats, dogs, fowls and every other animal that was wanted, and all clothes and everything they could wish for to eat ... and all kinds of things for their houses.' The cattle, said Nongqawuse, were at present in underground caverns (caves) waiting to arise and start a new world for the purified Xhosa people. On the day of their coming, she promised, 'the blind would see, the deaf would hear, cripples would walk, and the whole Xhosa nation would arise from the dead and begin a golden age without disease, death or misfortune'.

As word of the prophecies grew, the Xhosa paramount chief, Sarhili, sent emissaries (representatives) to the Gxarha River mouth to investigate the prophecies. They did not actually meet the strangers but returned home convinced of the truth of the prophecies and immediately began killing their cattle. Sarhili then sent two of his councillors to notify the chiefs under British jurisdiction that they must sacrifice their 'bewitched' cattle. Once Sarhili had come out in support, the movement gained enormous momentum.

[From [www.siyabona.com/eastern/cape.xhosa/cattle\\_killing.html](http://www.siyabona.com/eastern/cape.xhosa/cattle_killing.html): Accessed on 6 July 2019.]

**SOURCE 2C**

This extract is from a speech given by the British Governor, Harry Smith, to the defeated Xhosa chiefs in which he explains how the new system will work.

'Your land shall be marked out and marks placed that you may all know it. It shall be divided in districts, towns and villages, bearing English names. You shall all learn to speak English at the schools which I shall establish for you ... You may no longer be naked and wicked which you will always be unless you work hard. You shall be taught to plough ... You shall have traders and you must teach your people to bring gum, timber and hides to sell, so that you may learn how to use money, and buy things for yourselves. You must learn that it is money that makes people rich by work, and help me make roads, I will pay you.'

[From *In Search of History* by J. Bottaro et al]

**SOURCE 2D**

These extracts from the Manifesto of Piet Retief were published in the Grahamstown Journal on 2 February, 1837. The Manifesto explains why the Voortrekkers wanted to leave the Cape and spells out their hopes and intentions for the future.

- We despair of saving the colony from those evils that threaten it from the behaviour of vagrants (homeless people) who are allowed to go wherever they want.
- We complain of the false accusations against us by missionaries in England.
- We complain about our farms being continually plundered by the Xhosa and especially about the last frontier war that left many of us ruined.
- We complain of the severe losses we have been forced to sustain by the emancipation (set free) of our slaves.



[From *Focus* by B. Johanneson et al]

**QUESTION 3: WHAT WERE THE CONDITIONS INSIDE THE BRITISH CONCENTRATION CAMPS DURING THE SOUTH AFRICAN WAR?**

**SOURCE 3A**

This source describes how Black South Africans were treated in the concentration camps.

Officially, neither the British nor the Boers would allow blacks to join them in fighting against the other side. Yet it is believed that as many as 100 000 blacks served in the war as scouts, spies, drivers, labourers, stretcher bearers and servants.

In Mafikeng, 2 000 Africans were chased out and left to starve in the veld because of food shortage. Yet when the Boers attacked Mafikeng, it was largely the Barolong who trapped them, saving the city for the British. No thanks was given to the Barolong. No compensation for their loss of lives and cattle in this “white man’s war”.

Many black farmers suffered from loss of crops, cattle theft and burnt-down homes during the war.

On the Rand, black workers were trapped when the war started and the mines closed down. They could not get home. Thousands were put into concentration camps and kept there at a cost to Britain of less than a cent a day each. There were hundreds of deaths there, due to weaknesses and infection. In fact, there were even more deaths there than there were in the camps set up for the Boers.

[From *In Search of History* by J. Bottaro et al]

**SOURCE 3B**

This source explains the experiences of farm-burning by the British Captain March Phillipps.

At another farm a small girl interrupted her preparations for departure to play angrily their national anthem for us on a piano. We were carting people off. It was raining hard and blowing – a miserable hurried home-leaving; ransacked house, muddy soldiers, a distracted mother saving one or two little things and pushing along her children to the ox-wagon outside, and this poor little wretch in the midst of it pulling herself to strum a final defiance ...

We can do enough to make hatred of England and thirst for revenge the first duty of every Boer, and we can’t effectively reduce the numbers of the men who will carry that duty out. Of course, it is not a question of the war only. It is a question of governing the country afterwards.

[From *Focus* by B. Johanneson et al]



**SOURCE 3C**

This source refers to a story of Emily Hobhouse on conditions in the concentration camps.

The shelter was totally inadequate. When the 8, 10 or 12 persons who occupied a bell-tent were all packed into it, either to escape from the fierceness of the sun or dust or rainstorms, there was no room to move, and the atmosphere could not be described, even with the flaps lifted.

There was no soap provided. The water supplied would not go around. No bedsteads or mattresses were to be had. Those, and they were the majority, who could not buy these things must go without.

Fuel was scarce. The (food) ration was small, but, when the accrual amount did come up to the scale, it became a starvation rate.

[From *Focus* by B. Johannes et al]

**SOURCE 3D**

Thousands of children died from measles and dysentery (which is carried in unclean water) in the concentration camps. Sometimes whole families died. The experience of losing so many of their children made Boer women more determined to resist.



[From <https://www.sahistory.org.za/topic/women-children-white-concentration-camps-during-anglo-boer-war-1900-1902>: Accessed 12 August 2019.]

## ACKNOWLEDGEMENTS

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

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Johanneson, B. et al. 2014, *Focus*, Maskew Miller Longman, Published in Cape Town.

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