Addendum

Grade 10 History
June
Examination
2023

SOURCE 1A

This is an oral source published by the British Broadcasting Corporation.

"In the early days of the Songhay Empire there were no praise singers. When the rulers returned from war, their wives used to sing their praises. They used to massage the bodies of their husbands, saying 'My husband you are very brave and tired. You must rest. I am your wife …
One day the wives had the idea of accompanying their praises with a music instrument. One wife had the idea of making a small instrument. So she went to get a calabash and a goat's skin. She covered the calabash with the skin and started to play the instrument. Little by little she learned to play. From then on she told her husband she would sing his praises with this instrument."

SOURCE 1B

The following pictures show the type of art made by the people of West Africa, which included the Songhay Empire.

A Benin bronze depiction of a leopard.





Wooden box in the shape of a fish, symbol of Benin.

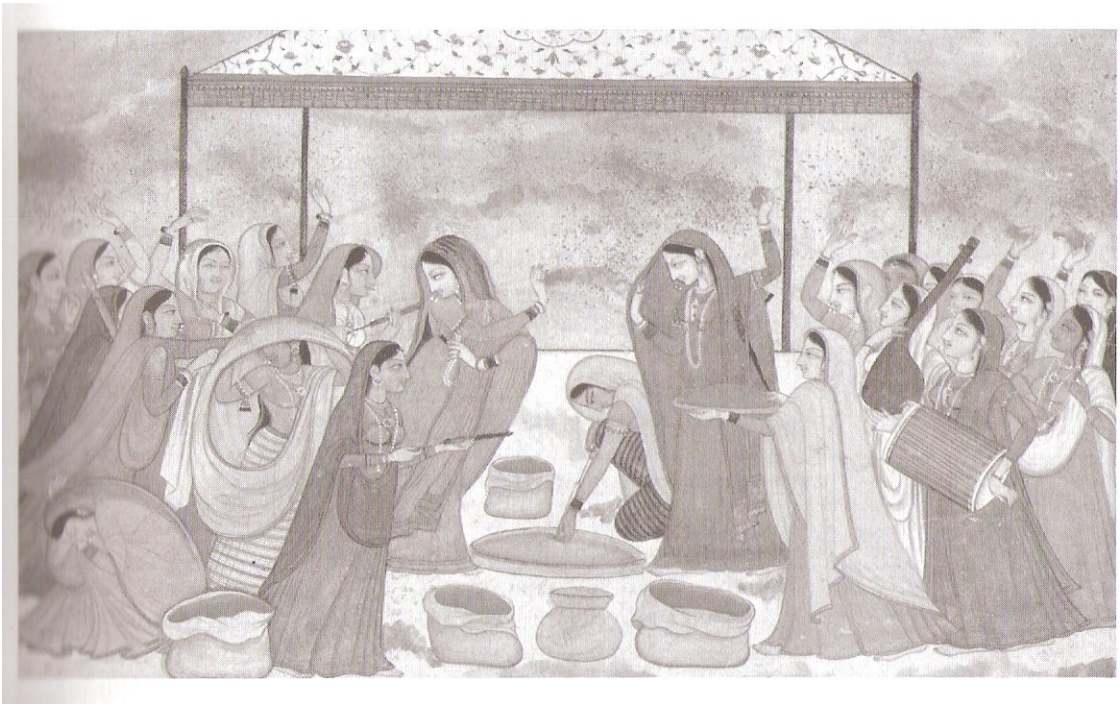
SOURCE 1C

A drawing of the Chinese Emperor Wanli, who ruled during the Ming dynasty.



SOURCE 1D

Indian women celebrating the Hindu spring festival of Holi, during the rule of Prince Mohammed Barbur.



SOURCE 1E

The Byzantine Church of Saint Sophia in Constantinople. The picture on the left shows the original church building. The Ottomans converted it into a mosque with the addition of four tall minarets on the outside, as shown in the picture on the right.





SOURCE 1F

Below is a description of Great Zimbabwe by a Portuguese visitor, Vincente Pegado.

> Among the gold mines of the inland plains between the Limpopo and Zambezi rivers there is a … fortress built of stones of marvellous size, and there appears to be no mortar joining them … This edifice is almost surrounded by hills, upon which are others resembling it in the fashioning of stone and absence of mortar, and one of them is a tower more than 12 fathoms high…"

SOURCE 1G

Below is a photograph of the towers to which Pegado refers.



The towers that Pegado refers to still stand today. People are not sure what they were for. They have no entrance and are solid inside, so could not have been used to store or house anything. Some historians think they were built to represent grain stores, to symbolise that the king would always provide food for his people (Struik Image Library/Keith Begg).

SOURCE 2A

Vasco da Gama's description of the ruler of Malindi in 1498.

Gorgeously Attired

"The king wore a robe of damask trimmed with green satin, and a rich turban. He was seated on two cushioned chairs of bronze, beneath a round sunshade of crimson satin attached to a pole. An old man, who attended him as a page, carried a short sword in a silver sheath.

There were many musicians … two trumpets of ivory, richly carved, and of the size of a man, were blown from a hole in the side, and made sweet harmony … "

SOURCE 2B

An account by the Portuguese trader, Duarte Barbosa recording the destruction in Mombassa, writing between 1517 and 1518.

Before the Portuguese …

"It is a fair place, with lofty stone and mortar houses, well aligned in streets after the fashion of Kilwa. The wood is well-fitted with excellent joiner's work. It has its own king, himself a Moor. The men are in colour either tawny, black or white and also their women go very bravely attired with many fine garments of silk and gold in abundance. This is a place of great traffic, has a good harbour, in which are always moored crafts of many kinds and also great ships."

… and after

"The king of this city refused to obey the commands of the King our Lord (of Portugal) and through this arrogance he lost it, and our Portuguese took it from him by force. He fled away, and they slew many of his people and also took captive many, both men and women, in such sort that it was left ruined and plundered and burn.

Of gold and silver great booty was taken here, bangles, bracelets, ear-rings, and gold beads, and also a great store of copper with other rich wares in great quantity and the town was left in ruins."

SOURCE 2C

Below is an extract from the book, *Things Fall Apart*, by Nigerian writer Chinua Achebe. He drew on African oral traditions to write about the impact of the European arrival on an African society.

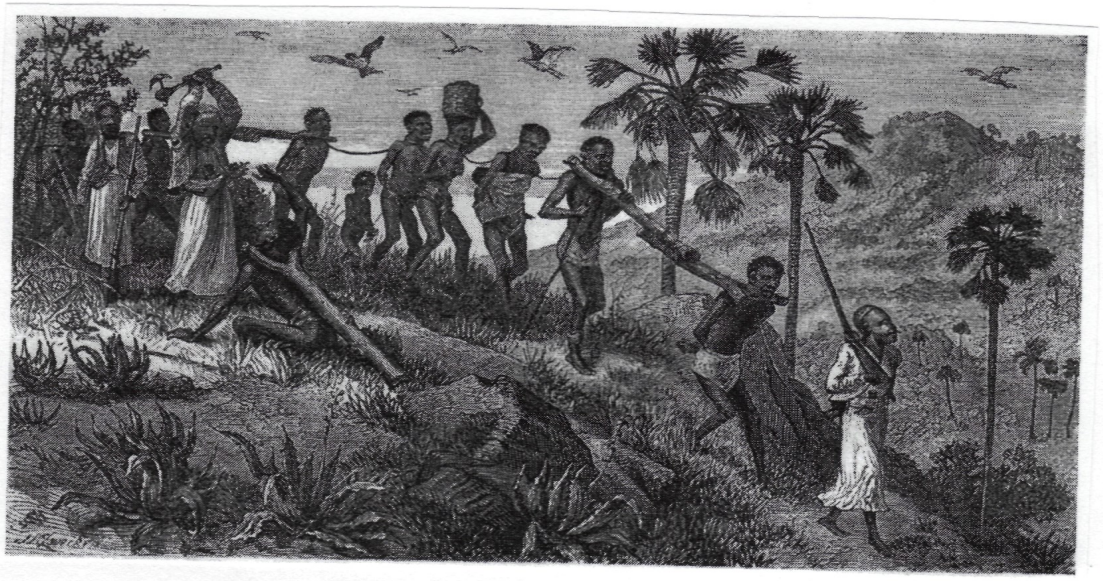
"Abame has been wiped out, said Obierika ... During the last planting season a white man had appeared in their clan … and he was riding an iron horse ... The elders consulted their Oracle and it told them that the strange man would break their clan and spread destruction among them. And so they killed the white man and tied his iron horse to their sacred tree … the Oracle said ... that other white men were on their way. They were locusts, it said … Then one morning three white men led by a band of ordinary men like us came to the clan … The three white men and a very large number of other men surrounded the market. They must have used a powerful medicine to make themselves invisible until the market was full. And they began to shoot. Everybody was killed … Their clan is now completely empty … A great evil has come upon their land as the Oracle warned … I am greatly afraid. We have heard stories about white men who made the powerful guns and the strong drinks and took slaves away across the seas, but no one thought the stories were true."

SOURCE 2D

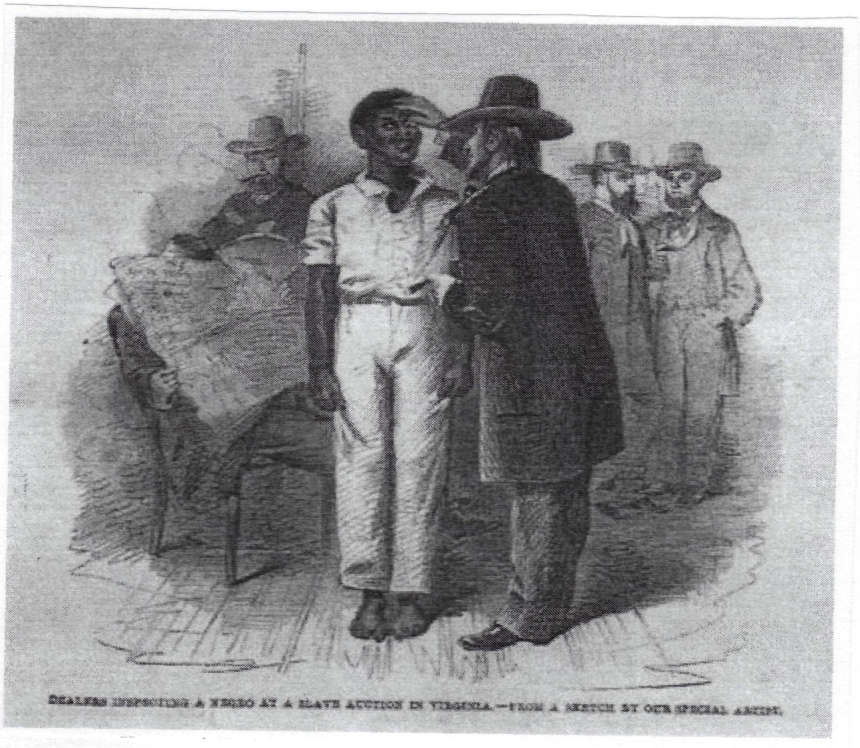
Excerpt taken from Vanishing Cultures of South Africa, by Peter Magubane.

"The San … had no permanent settlements and travelled about the landscape according to their needs …
The formidable reputation of the San as expert hunters is due to their outstanding tracking abilities and their ingenious hunting techniques. San trackers can follow spoor across virtually every land surface, even pursuing a wounded antelope among the spoor of a whole herd … San arrows are clever instruments … they consist of four components. The point used to be made of bone or small skilfully flaked stones; … The point is fitted into the 'link', which is tapered at either end and held in place by a reed collar. The link is fitted to the shaft in such a way that, when the arrow strikes its target, the impact breaks the link free from the shaft, reducing the likelihood of the head working loose … this also means that the animal cannot easily dislodge the point by rubbing against a tree … the man who owns the arrow that killed the animal has the privilege of distributing the meat, according to rules of kinship …
A belief which was … held was that, when the world was first created, animals were indistinguishable from the first people.
Though San groups did not have political chiefs, leadership was certainly recognised, according to seniority and ability … there were many rules of respect to be observed … Formalised gift giving … is a way of maintaining … relationships between friends and relatives … This crates a web of support and access to resources over large areas.
The spectacular paintings that the ancestors of the San left on the rocks and walls of caves … are arguably the most exquisite and finely detailed in the world's hunter-gatherer art ... Action is shown in many different ways … subtly, by the flick of the tail or a twist of the neck."

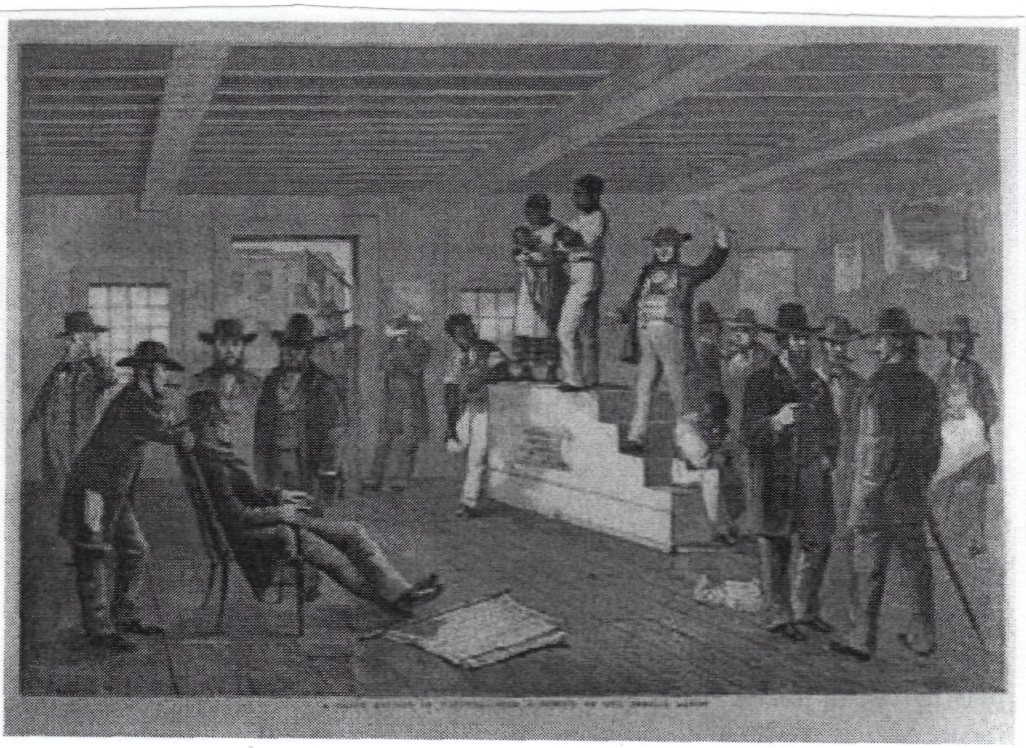
SOURCE 3A



SOURCE 3B



SOURCE 3C



SOURCE 3D

People did not willingly march off to the barracoons. They resisted and many were killed. Those left behind saw homes and granaries burned down. The old and the sickly were discarded or killed. The march to the coast was harsh. Those who could not keep up were often killed. The slaves were usually clothed in rags and often became ill, especially when they approached the cooler coastal regions. The barracoons were also prone to epidemic diseases. No one will ever know exactly how many died, but I would assume that the number was several times those exported.

(Martin Klein, 1996)

SOURCE 3E

As soon as they were captured, the people who became slaves were roughly handled. Olaudah Equiano was born in Benin in 1745. He was kidnapped when he was 11 years old and taken to America. In this source he describes the conditions on a slave ship:

> 'I was taken on board and handled roughly by the crew, to see if I was healthy . . . I looked around the deck and saw many black people of every kind, chained together. I no longer doubted my fate and, overcome with horror, fainted . . . I was soon put under the deck. There was such an awful stink as I had never smelt before. Everyone was crying and I was soon too unhappy to eat or wish for anything but death . . . The heat and the number of people (when all below we scarcely had room to turn around) was suffocating. We all sweated, and that smell added to the rest, which caused many to fall sick and die. Some children even fell into the big tubs we had to use as toilets and nearly died. The shrieks of the women and the groans of the dying made it unbelievably horrifying.'

SOURCE 3F

There was slavery in South Africa at the Cape almost from the beginning of the Dutch settlement. This source tells the story of a slave called Frederick:

> 'The 5th July 1825 was a terrible day for the slave Frederick. In the evening after he had worked the whole day, his master called into the house and told him that he and his children would be sold the next day in Graaff-Reinet. The master said he would keep Frederick's wife as his cook. All this was told to him in an indifferent tone as if it were the kind of thing that happened every day. The master added that it was useless to make any effort to change his decision, as he was going to retire to Cape Town, where he did not want his slaves.
>
> Frederick was stunned. He left the house like a man in a dream and walked slowly and unsteadily to his hut. His wife met him at the door, to ask him why he was so late, but the question died on her lips when she saw his face. There was weeping and wailing when the father told his family what was going to happen. At the auction the next day, his four children were sold, one to this place and one to another. Frederick watched with heart-rending pain and anger. Now came his turn. He was placed on a table. He was examined from top to toe, and sold to a Wynand Pretorius for 150 pounds.'

SOURCE 3G

Advertisement for the sale of slaves in America.

TO BE SOLD

On board the Ship *Bance-Island*
On Tuesday the 6th of May next, at *Ashley Ferry*,
a choice cargo of about 250 fine healthy

NEGROES,

Just arrived from the
Windward & Rice Coast.
The utmost care has already been taken, and shall be continued, to keep them free from the least danger of being infected with the SMALL-POX, no boat having been on board, and all other communication with people from *Charles-Town* prevented.

Auftin, Laurens, & Appleby

N.B. Full one Half of the above Negroes have had the SMALL-POX in their own Country.

SOURCE 3H

This was part of an advertisement in America in the 19th century calling for the abolition of slavery.



SOURCE 3I

Below is an extract from four songs by the famous reggae musician Bob Marley.

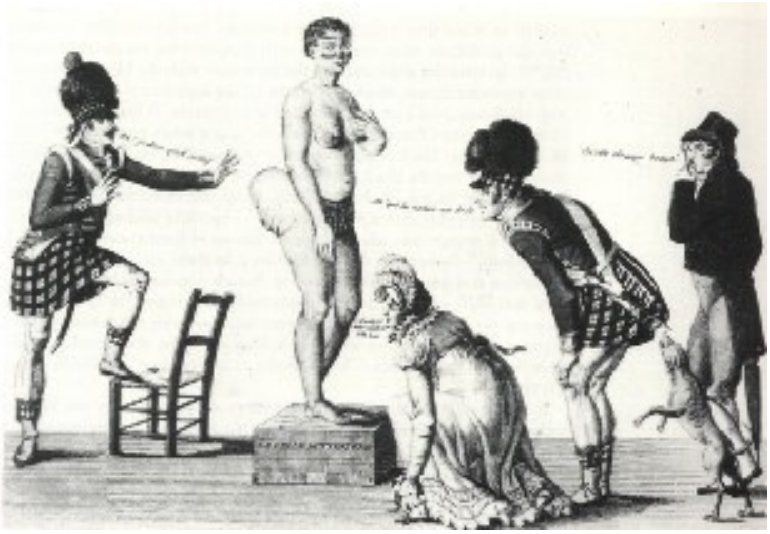
'Didn't my people before me
Slave for this country
No you look at me with scorn.' *(Crazy Baldheads)*

'Get up stand up
Stand up for your rights
Get up, stand up
Don't give up the fight.' *(Get up, Stand up)*

'In this great future
You can't forget your past
So dry your tears I say.' *(No Woman No Cry)*

'Emancipate yourself from mental slavery
None but ourselves can free our minds.' *(Redemption Song)*

SOURCE 3J



Sarah Baartman was exhibited in France and Britain as a 'freak show' attraction.



Last resting place of Saartjie Baartman. On a hill overlooking the town of Hankey in the Gamtoos River Valley. She was laid to rest on Women's Day, 9 August 2002.