



# basic education

Department:  
Basic Education  
**REPUBLIC OF SOUTH AFRICA**

## **NATIONAL SENIOR CERTIFICATE**

**GRADE 10**

**HISTORY**

**EXEMPLAR 2012**

**ADDENDUM**

**This addendum consists of 10 pages.**

## QUESTION 1: WHAT FACTORS CONTRIBUTED TO THE OUTBREAK OF THE FRENCH REVOLUTION IN 1789?

### SOURCE 1A

This extract focuses on King Louis XVI's rule of France. He handed out an arrest warrant to anybody who opposed his reign between 1775 and 1792.

People at the time were not happy with the fact that France was an absolute monarchy. The king had power over everything, whatever he said had to be done was done whenever he wanted it to be done. Many claimed that King Louis XVI abused his power and that he was a tyrant. One major thing that made the French people angry was his use of 'sealed letters' known as 'lettres de cachet' to the French. These letters were letters of execution or imprisonment. The king would sign his name on the paper and send the letters to his ministers, who could fill in any name that they wanted. These letters made the people feel insecure of their lives, even if they had done nothing wrong they always had to fear that a minister would not get along with them and then they may receive a letter. During King Louis XVI's time of power around 14 000 of these letters were issued among his people. People were angry that the King had complete power over them and their families, but they were also angry about the laws that the whole government had issued. Taxes were issued according to social class, and privileges like voting and even freedom of speech depended on a person's status. Overall the French were upset with their whole political system.

[From: [http://www.internationalschooltoulouse.net/y9/student\\_work/rachelle.htm](http://www.internationalschooltoulouse.net/y9/student_work/rachelle.htm)]

### SOURCE 1B

This table shows the French monarchy's income and expenditure during 1786, four years before the French Revolution.

#### INCOME

Royal lands and forests	51,2 million livres*
Donations	20,6 million livres
Direct taxes	163 million livres
Indirect taxes	219 million livres
Royal monopolies	17,5 million livres
<b>TOTAL: 471,3 MILLION LIVRES</b>	

#### EXPENDITURE

Royal household	42 million livres
Foreign affairs	14,4 million livres
Army	107 million livres
Navy	51,8 million livres
Public works	14,9 million livres
Charity	19 million livres
Salaries and pensions	47,8 million livres
Interest payments on debts	261 million livres
Cost and expenses	65,4 million livres
Other	9,6 million livres
<b>TOTAL: 622,9 MILLION LIVRES</b>	

\*livres – French money

[From: *The French Revolution* by P Mantin]

**SOURCE 1C**

This extract focuses on the experience of a French peasant woman in 1789. It highlights her family's suffering because of the payment of taxes to the landlords.

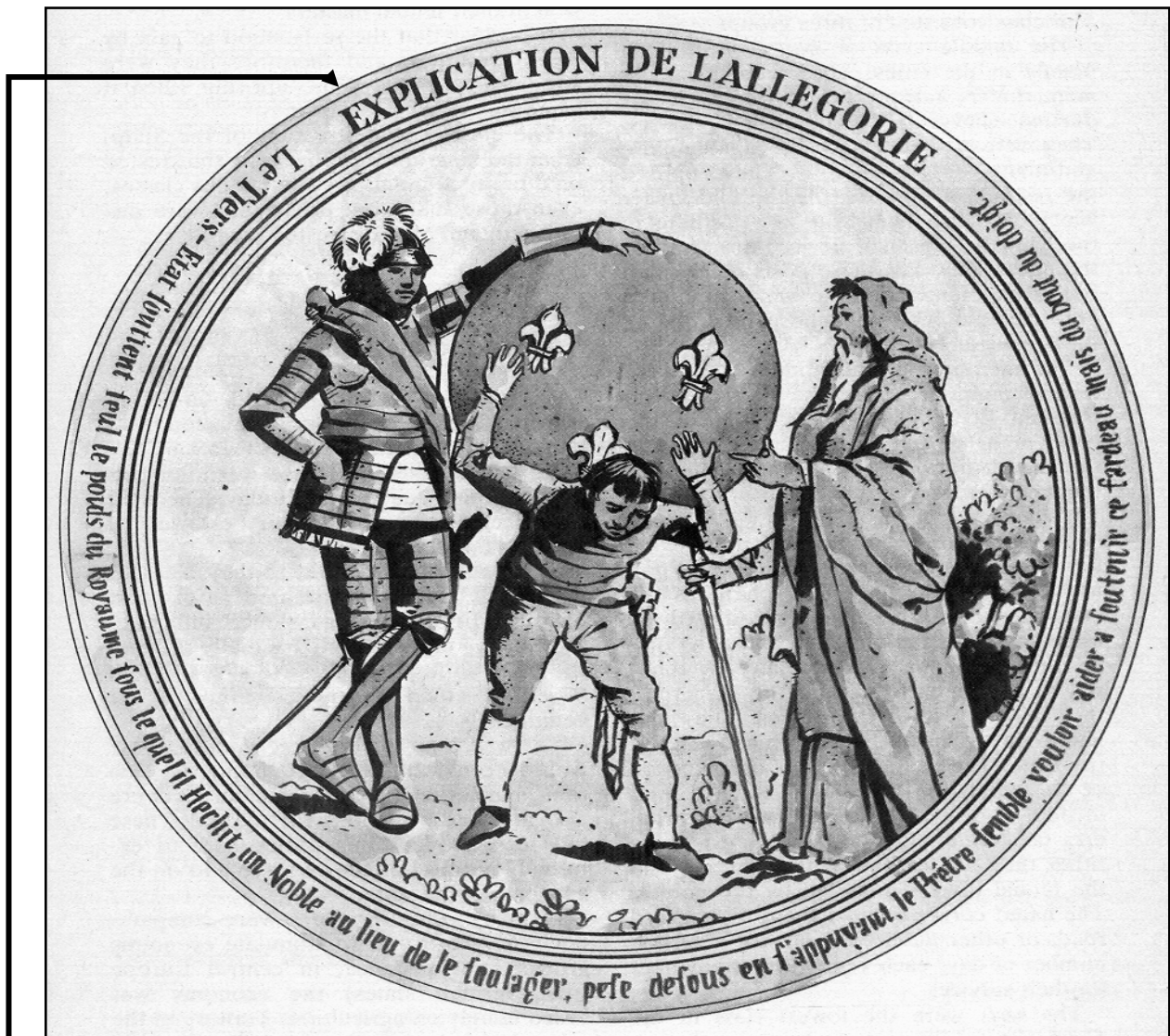
Walking up a long hill to ease my horse, I was joined by a poor woman, who complained of the times, and that it was a sad country. She said her husband had but a bit of land, one cow, and a poor little horse yet they had about 20 kg of wheat and three chickens to pay as feudal dues to one lord, and about 75 kg of oats, one chicken, and one franc, to pay to another, besides very heavy *tailles* and other taxes. She had seven children, and the cow's milk helped to make the soup ... It was said, at present, that something was to be done by some great people for such poor ones, but she did not know who nor how, but may God send us better, she said, because the *tailles* and the feudal dues are crushing us.

This woman, at no great distance, might have been taken for sixty or seventy, her figure was so bent and her face so lined and hardened by labour, but she said she was only twenty-eight.

[From: *Travels in France during the Years 1787, 1788, and 1789* by Arthur Young]

**SOURCE 1D**

This cartoon depicts a peasant carrying the burdens (weight) of the monarchy on his shoulders. The nobility, on the left-hand side of the cartoon, increases the burden. The priest on the right-hand side of the cartoon, who represents the clergy, is seen reluctantly trying to assist the peasant with his burdens.



[From: *Timelines 8* by H Lintvelt et al]

**TRANSLATION OF WORDS AROUND THE CARTOON:**

Explanation of the image – The third estate carries all the weight of the monarchy, the noble presses on it to increase the weight and the priest seems to help him merely with one finger.

**QUESTION 2: WHAT ROLE DID KING SHAKA PLAY IN THE FORMATION OF THE ZULU KINGDOM?****SOURCE 2A**

This source focuses on one of the reasons for the Mfecane (Difaqane). It gives a traditional view of King Shaka as the leader of the Zulus.

In the nineteenth century, a young Zulu warrior, Shaka, began consolidating his uncle Dingiswayo's Mthethwa chieftainship and built a formidable army, with which he fought and destroyed the rival Ndwandwe group. He then took over the reins of the AmaZulu group after the death of his father, Senzangkhona, and combined the three chieftainships into one group, later called the Zulu kingdom ...

Tales abound of his cruelty and tyranny [dictatorship]. For example, after his mother Nandi's death, he exterminated [murdered] many of his own people as a sign of mourning – although historians do argue that it was a way to get rid of political opponents, rather than a sign of grief.

Shaka's army, which grew to encompass [include] 40 000 men, began a campaign of incorporating other independent chieftainships in the area, pillaging [raiding] grain and cattle as they went. Many were conquered, some in bloodless campaigns, but others fought off their invaders. Where they failed, some – like Mzilakazi's people – decided to flee rather than being conquered by the AmaZulu. They fled northwards across the Limpopo River, and settled in what is today south-western Zimbabwe. They became known as the AmaNdebele. This was referred to as the Mfecane.

[From: *History Grade Ten* by E Maloka et al.]

**SOURCE 2B**

The following account is D Wylie's view of King Shaka.

A few things I think we can safely say Shaka was not. He was not a pathological [uncontrolled] mass murderer. He did not slaughter large numbers of cowards; he did not order the wholesale killing of women, children and dogs; he did not hurl people off the cliffs at Shaka's Rock or anywhere else; he did not obliterate [destroy] the Langeni or any other group. He did not kill his own mother. I am not trying to whitewash Shaka. Not even his admirers said he was warm and cuddly [loveable]. He could hardly have become the regional leader he was, had he not been uncompromisingly [inflexible] tough, wily [shrewd] and adept [skilful]. As with governments everywhere, his edicts [laws] were in the last resort enforced, sometimes by brutal and fatal methods. (In England at the same time, a man could be hanged at Newgate for stealing a loaf of bread.) He had people executed. He was expected to ...

There is, however, little evidence that his acts disregarded traditional law altogether. It seems much more likely that at least most of the killings which the whites observed (as opposed to the massacres they claimed happened but did not observe) were done for traditional sanctioned political or judicial ends.

[From: *Shaka, A Jacana Pocket Biography Sunnyside* by D Wylie]

**SOURCE 2C**

This extract focuses on the results of the Mfecane.

The Mfecane, as it became known, both united and divided the northern Nguni population of Natal. On the one hand it was responsible for the drawing of clan after clan into the fledgling Zulu state. On the other hand it sent thousands who refused to accept subjugation into desperate flight to other regions of Southern Africa.

Shaka's new kingdom was built on strict discipline which united hundreds of diverse communities behind the central authority of the king. Although he ruled like a despot, an inner circle of chiefs advised him on matters of national importance and acted as a check on possible abuses of power. A second tier of indunas [minor chiefs] ensured that the orders of the king and his 'cabinet' were carried out. They also assisted in matters such as the allotment of land, the settling of minor disputes and the distribution of cattle ... No one owned property in Shaka's Zululand. Land belonged to everyone, and was there to be exploited for the mutual benefit of all ...

[From: *Reader's Digest Illustrated History of South Africa*, Cape Town]

**QUESTION 3: WHAT WAS THE IMPACT OF THE 1913 NATIVES LAND ACT ON BLACK SOUTH AFRICANS?****SOURCE 3A**

This source comments on the impact of 1913 Natives Land Act on Black South Africans.

The first major test for the new organisation (The South African Native National Congress, established in 1912) soon presented itself. Building on earlier ideas of segregation ... the Union government embarked on a policy of territorial segregation, laying aside land for the exclusive use of whites and blacks (the latter being restricted to less than ten per cent of the country) – through the Natives Land Act (1913). Thousands of families of tenant farmers were forced off white-owned land, either into the 'scheduled areas' or into towns. In the famous words of Solomon Plaatje, one of the founders of the ANC: 'Awaking on Friday morning, 20 June 1913, the South African native found himself, not actually a slave, but a pariah (social outcast) in the land of his birth.'

[From: *Nelson Mandela and the rise of the ANC* by J Schadeberg]

**SOURCE 3B**

This source explains the impact that the implementation of the 1913 Natives Land Act had on Maria. The story was a result of several interviews that were undertaken by Sol Plaatje after the 1913 Natives Land Act was passed.

Among the squatters on the same farm as Kgabale was a widow named Maria. Her husband in his life-time had lived as a tenant on the farm, ploughing in shares until his death. After his death Maria kept on the contract and made a fair living. Her son and daughter, aged fourteen and sixteen respectively, took turns at herding cattle and assisting the mother in other ways.

... for Maria, being a widow, and her son being but a youth, it was hoped that the landlord would propose reasonable terms for her; but instead his proposal was that she should dispose of her stock and indenture her children to him. Maria found it difficult to comply with her landlord's demand. ... the landlord then is said to have set fire to Maria's thatched cottage, ... and Maria, with her bedclothes on her head, and on the heads of her son and daughter, and carrying her three-year-old boy tied to her back, walked off from the farm, driving her cows before her. In parting from ... their late home, for one blank and unknown, the children were weeping bitterly.

[From: *Native Life in South Africa* by Sol T Plaatje]

**SOURCE 3C**

This source is an extract from a farmer, Mr V. His real name was not revealed because he would have faced prosecution from the authorities. He informed his workers about the decision he took to reverse the implementation of the 1913 Natives Land Act on his farm.

Mr. V, the farmer, mounted a handy wagon ... and commenced to address the crowd of blacks who gathered around the wagon ...

'Attention! Listen,' he said. 'You will remember that I was here last month and explained to you the new law. Well, I understand that the explanation created the greatest amount of unrest among the natives in the huts on my farm. Personally, I am very sorry that it ever came to that, but let me tell you that your Nooi, my wife, says it is not right that the terms under which we have lived in the past should be disturbed. I agree with her that it is unjust, and that the good Lord, who has always blessed us, will turn His face from us if people are unsettled and sent away from the farm in a discontented move.' (Loud and continued applause ...)

'The Nooi, ... says we must not obey the law: she even says, if it comes to physical ejection, or if they take me to prison, she is prepared to go to Pretoria in person and interview General Botha.' (More cheers, during which the natives dispersed to cart away their mealies amidst general satisfaction.)

[From: *Native Life in South Africa* by Sol T Plaatje]



**SOURCE 3D**

This photograph shows the delegation that was sent to Britain in 1914 by the South African Native National Congress (SANNC). The intention of the delegation was to voice its disapproval of the 1913 Natives Land Act.



A delegation of members of the newly formed SANNC that was sent to Britain in 1914. In the front row (seated from left to right): Thomas Mtobi Mapikela, John Langalibalele Dube (first president), Solomon Tshekisho Plaatje (first secretary-general). Standing from left to right are: Walter Benson Rubusana and Saul Msane.

[From: *Turning Points in History, Book 4, Industrialisation, Rural Change and Nationalism*]

## ACKNOWLEDGEMENTS

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

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4. Maloka E et al. 2004. *History Grade Ten* (Nasou/Via Africa)
5. Martin P. 2002. *The French Revolution* (Heinemann Educational Publishers, Oxford)
6. Plaatje ST. 1998. *Native Life in South Africa* (Gutenberg)
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8. Schadeberg J. 1990. *Nelson Mandela and the rise of the ANC* (Jonathan Ball)
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