



education

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NORTH WEST PROVINCE**

PROVINCIAL ASSESSMENT

GRADE 10

HISTORY

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ADDENDUM

This addendum consists of 8 pages.

SECTION A: SOURCE BASED QUESTIONS**QUESTION 1: WHAT TRANSFORMATIONS TOOK PLACE IN SOUTHERN AFRICA AFTER 1750 WHICH LED TO THE EXPANSION OF SOUTHERN TSWANA CHIEFDOMS?****SOURCE 1A**

The source below explains the origins and life-styles of the Tswana speaking people during the 1750 to 1820 period.

The southern Tswana were ancestors of Setswana- speaking people who lived in large settlements in the Bushveld region of southern Africa, on the western border of the Highveld. They had farmed successfully with sorghum, millet and cattle, since the end of the 18th century.

As the population within Tswana settlements increased, pressure on the environment increased. Tswana farmers did not want to over- use their wood resources as they depended on wood for thatching homesteads, and to make fires for cooking, making pottery and iron smelting. As a result, Tswana farmers began to build cattle kraals and homestead boundaries with dry stone walling instead of wood. The use of stone was environmentally sensible as it conserved wood.

The use of stone by the Tswana people to make boundaries is useful for archaeologists today. It makes these settlements easy to find. Stone walls show up clearly on aerial photographs.

[Adapted from *Grade 10 Focus Text book*, p135]

SOURCE 1B

The source below focuses on the trade relations of the Tswana people and the factors contributing to the Tswana's expansion during the 1800s.

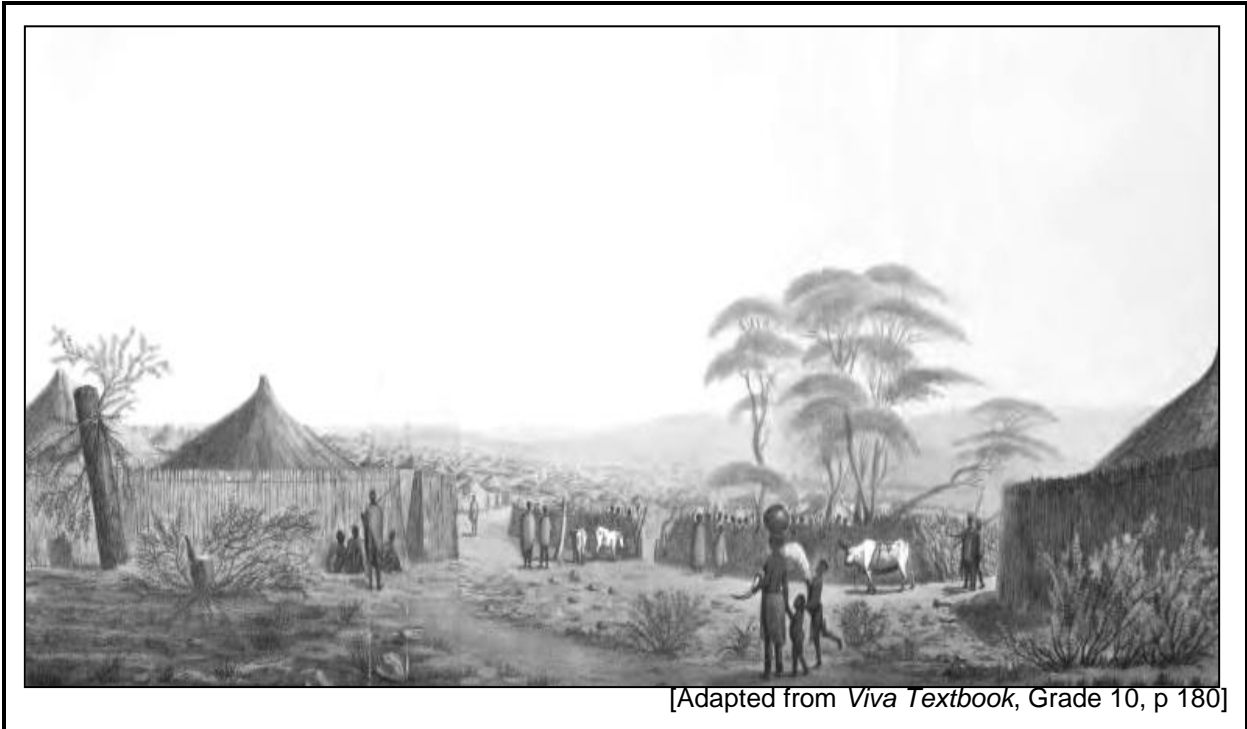
. . . Another theory is that there was an increase in trade with other regions. We know this from written records and archaeological evidence. At Tswana sites, archaeologists have found cowrie shells and beads, which came from Muslim and Portuguese traders on the Indian Ocean coast. The Tswana also got firearms and horses from the Cape Colony to the south, which they bought from Khoi traders.

They also had trade links with the Portuguese on the west coast in Angola. In return for the goods they bought, the Tswana areas provided ivory, copper and animal skins. Some chiefs became very wealthy as a result of their control of the trading routes. This means that their chiefdoms began to grow larger as more people joined them.

[Adapted from *In Search of History Textbook*, Grade 10, p107]

SOURCE 1C

The picture below depicts Dithakong (A Tswana settlement) in 1812. The traveller WJ Burchell, described coming across a "multitude of houses stretching as far as the eye could see, all built in a neatest manner imaginable." The settlement was also a center of activities such as a market place.



[Adapted from *Viva Textbook*, Grade 10, p 180]

SOURCE 1D

The source below explains some of the factors which contributed to the expansion of the Tswana people from the 1750s to the 1820s.

Tswana settlements were located on important trade routes between Angola in the west, Mocambique in the east and southwards to the Cape. The trade was mostly in beads, animal hides (karosses), copper, iron and cattle. There was an increase demand for trade goods towards the end of the 18th century. Traders from Delagoa bay(Mozambique) wanted ivory and Tswana chiefs wanted imported luxury goods such as glass and porcelain beads. Chiefs competed to hunt elephants and to control the trade routes.

A drought that began in 1800 reduced the amount of farming land and grazing for cattle. This resulted in competition for scarce resources. Competition for trade and conflict over resources led to chiefdoms building alliances with each other for protection. Huge settlements such as Dithakong and Molokwane were established and housed 10 000 people or more.

[Adapted from *New Generation Textbook*, Grade 10, p120]

QUESTION 2: HOW DID THE 1913 LAND ACT INTENSIFY THE LAND DISPOSSESSION AMONG BLACK SOUTH AFRICANS?**SOURCE 2A**

The extract below explains the economic and social impact of the Native Land Act of 1913 in South Africa.

Many white landowners were unhappy about black competition for land and they called for the government to restrict black landownership in South Africa at the beginning of the 20th century, largely because of the pressure from the politically powerful white farmers, the government passed the Native Land Act of 1913. To prevent the Africans from competing with whites in the land market, the Act set aside less than 7,5 percent of South African land as reserves where Africans could buy the land . . .

Thousands of African sharecroppers and cash tenants were evicted from their land and were forced to become low paid farm labourers and labour tenants. Some Africans did not know that there was change in the labour law. These people wandered around the country with their families and livestock looking for another place to stay. They were eventually forced to move to overcrowded reserves, forced to kill or sell their livestock to white farmers. The Act ended the possibility of African farmers becoming commercial farmers. The 1913 Land Act was an Act at the heart of land dispossession and poverty for black South Africans

[From *Foundations of the New South Africa* by J Pampallis]

SOURCE 2B

This is an extract by Feinberg who revealed the negative impact of the 1913 Land Act on black South Africans.

Feinberg reveals that black South Africans were restricted to seven percent of South African land they had owned before the passing of the 1913 Land Act. For black South Africans, land was not reached and opportunities for further accumulation of land through purchasing (buying) were severely limited. As a result their economic stability and welfare were disrupted by the Land Act. Moreover, Feinberg points out that as a result of the Act, African could no longer rent or lease land outside the scheduled areas, from their white landlord for the purpose of economic development. This intensified poverty among the black South Africans.

The land Act also prevented sharing of crops. Before the Act both whites and blacks could share their profit from the agricultural activities, such sharing was able to uplift the African communities. However, with termination of sharing, they lost means of income. This contributed to poverty rate, forcing male African to leave their households to work in the South African mines. This was the beginning of migrant labour system which disrupted many African family lives and stability. Before this Act, black South African was self-employed and self-sufficient as they possessed land. "The 1913 Land Act reflects socio-economic injustice of Apartheid of South Africa". According to Feinbeg"

[From *Department of Biblical and Ancestral Studies* by L Modise & N Mtshiselwa]

SOURCE 2 C

This source relates to the pain and plight of Kgobadi family members who were evicted from Orange Free State in 1913.

Mrs. Kgobadi carried a sick baby when the eviction took place, and she had to transfer her darling from the cottage to the jolting ox-wagon in which they left the farm. Two days out the little one began to get severely ill as the result of hardships and exposure on the road, and during the night before we met them, its soul was released from its earthly bonds (died). The death of the child added a fresh perplexity (confusion) to the stricken parents. They had no right or title to the farm lands through which they trekked. They must keep to the public roads - the only places in the country open to the outcasts if they were in possession of a travelling permit. The deceased child had to be buried, but where, when, and how?

This young wandering family decided to dig a grave under cover of the darkness of that night, when no one was looking, and in that crude manner the dead child was interred (buried) and interred amid fear and trembling, as well as the throbs of a torturing anguish, in a stolen grave, lest the proprietor (owner) of the spot, or any of his servants, should surprise them in the act. Even criminals dropping straight from the gallows have an undisputed claim to six feet of ground on which to rest their criminal remains, but under the cruel operation of the Natives' Land Act, little children, whose only crime is that God did not make them white, are sometimes denied that right in their ancestral home.

[From *New Generation Grade 10* book]

SOURCE 2D

This Source is a cartoon by Zapiro taken from the Sowetan Newspaper published in June 2013. It shows the land issue in South Africa after the dawn of Democracy.



ACKNOWLEDGEMENTS

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

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