



education and sports development

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GENERAL AND FURTHER EDUCATION TRAINING SERVICES CURRICULUM DEVELOPMENT SERVICES

**NATIONAL
SENIOR CERTIFICATE**

GRADE 10

**HISTORY
ADDENDUM
MID YEAR EXAMINATION 2018**

This addendum consists of 8 pages



QUESTION 1: HOW DID ASKIA MUHAMMAD RULE THE SONGHAI KINGDOM BETWEEN 1493 AND 1528?**SOURCE 1A**

The source below explains how Askia Muhammad ruled Songhai kingdom from 1493.

After the death of Sunni Ali, the ruler who had solidified (strengthened) the Songhai kingdom from 1464 to 1492, Muhammad tried, as early as February 1493, to wrest (take) power from Sunni Ali's son Sunni Baru, who had been elected by acclamation (loud approval) on January 21. At the Battle of Anfao on April 12, 1493, Muhammad's forces, though inferior in number, were victorious. After conquering the enemy, Muhammad's assumed title of Askia in order to ridicule (make fun of), it is said, the daughters of the fallen Sunni's who said of him a sa tya, or "he will not be". The name Askia became the name of the dynasty that he founded and the name of its leaders.

While Sunni Ali had been a warrior (fighter), Muhammad was above all a statesman. He set up an efficient administration of the regions conquered by Sunni Ali. He began by dividing Songhai into provinces and placed each under a governor. A standing army and a fleet of war canoes were organised under the command of a general and admiral. Moreover, Muhammad created the positions of director of finance, justice, interior, protocol, agriculture, waters and forests, and of "tribes of the white races" (Moors and Tuaregs). All these officials were for the most part chosen from among the nobles and were brothers, sons, or cousins of Muhammad.

From <https://www.britanica.com/biography/Muhammad-I-Askia>
Accessed on 11 April 2018

SOURCE 1B

The source below focuses on how the kingdom of Songhai developed under Askia Muhammad, with focus on governance and education.

.. To secure the legitimacy of his usurpation (taking power by force) of the Sunni dynasty, Askia Muhammad allied himself with scholars from Timbuktu, and ushered in a golden age in the city for Muslim scholarship. He divided the empire into four parts and chose a viceroy (governor) to preside over each. Askia also made a way to have all of his family and relatives part of government, which brought more unity within the empire. He did this by taking the daughters of his vassal chiefs as his wives (polygamy), and he would marry his own daughters and nieces off to his subject chiefs, high dignitaries, governors and judges in turn. By doing this, majority of the prominent within the empire were in some way related to him.

Askia was also set on creating highly-advanced education institutions. Children of the Songhai Empire were all encouraged, despite religion or racial make-up, to study abroad by attending the Muslim universities in places like Europe and Asia, and likewise, scholars from around the world were invited to study in Timbuktu (Songhai). Because of Askia, Timbuktu garnered (got) the name of "The Queen of Sudan".

Anyone who threatened Askia's power was put to death without question, He also did not make it a secret that he firmly supported Islam, and he came down harshly on any non-believers who were natives (residents) to Timbuktu.

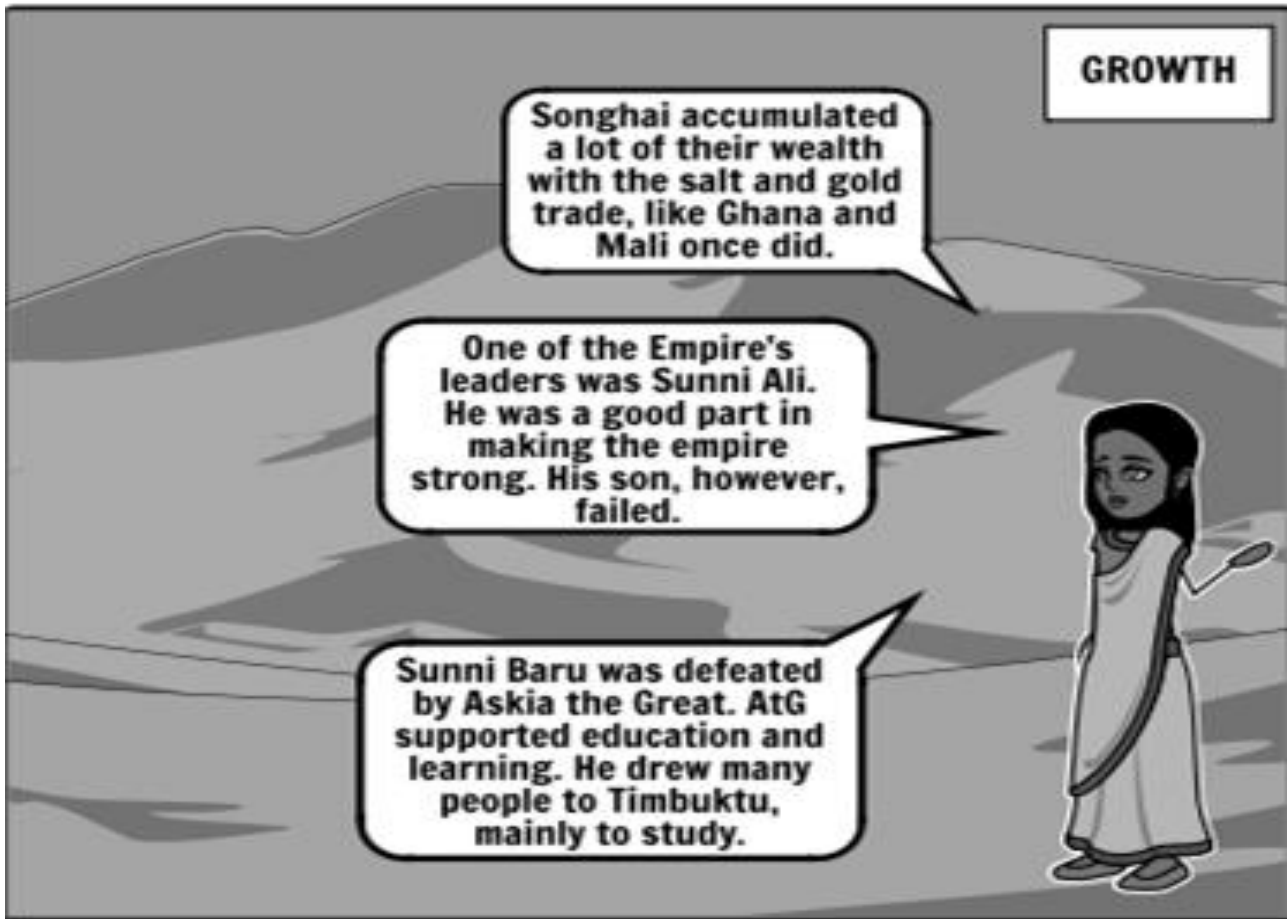
[From blackhistory.com/content/62209/askia-the-great]

Accessed on 11 April 2018



SOURCE 1C

The visual source below outlines the Songhai kingdom's growth between 1493 and 1591.



[From www.storyboardthat.com/storyboards/mchhin/dirtyhjm]

Accessed on 12 April 2018

SOURCE 1D

This is an extract explaining the changes in feudalism and the growth of the middle class in the European societies during the late 15th century.

The slave trade was also important for the economic development of West Africa. For a long time, West African kingdoms had relied on slaves to carry out heavy work. The Songhai kingdom under the rule of Askia Muhammad used slaves as soldiers. Slaves were trusted not to overthrow their rulers. Slaves were also given important positions as royal advisors. Songhai rulers believed that slaves could be trusted to provide unbiased (fair) advice unlike other citizens who held a personal stake in the outcome of decisions. Slaves also worked on village farms to help produce enough food to supply the growing population in towns.

From www.sahistory.org.za/article/Songhai-african-empire-15-16th-century
Accessed on 11 April 2018

QUESTION 2: HOW DID SOCIAL INEQUALITY CONTRIBUTE TO THE FRENCH REVOLUTION?**SOURCE 2A**

The extract below focuses on the social classes in France before the Revolution.

The French Revolution was basically a war of the social classes. The middle class believed that in order to gain equality they had to get rid of the privileges that were stopping the progress of their rise in society. To do this they had to gain power within the government and make changes, such as, improving the tax system, creating a fair system of production where profits went to the producer, improving the whole economic system of the government, and plus many more. The revolution was a fight for equality; it was not a rebellion against poverty. Many of the French people had learned to live with poverty for they had been living in poverty for centuries. Before the Revolution, only fair reforms, or changes, were wanted by the people.

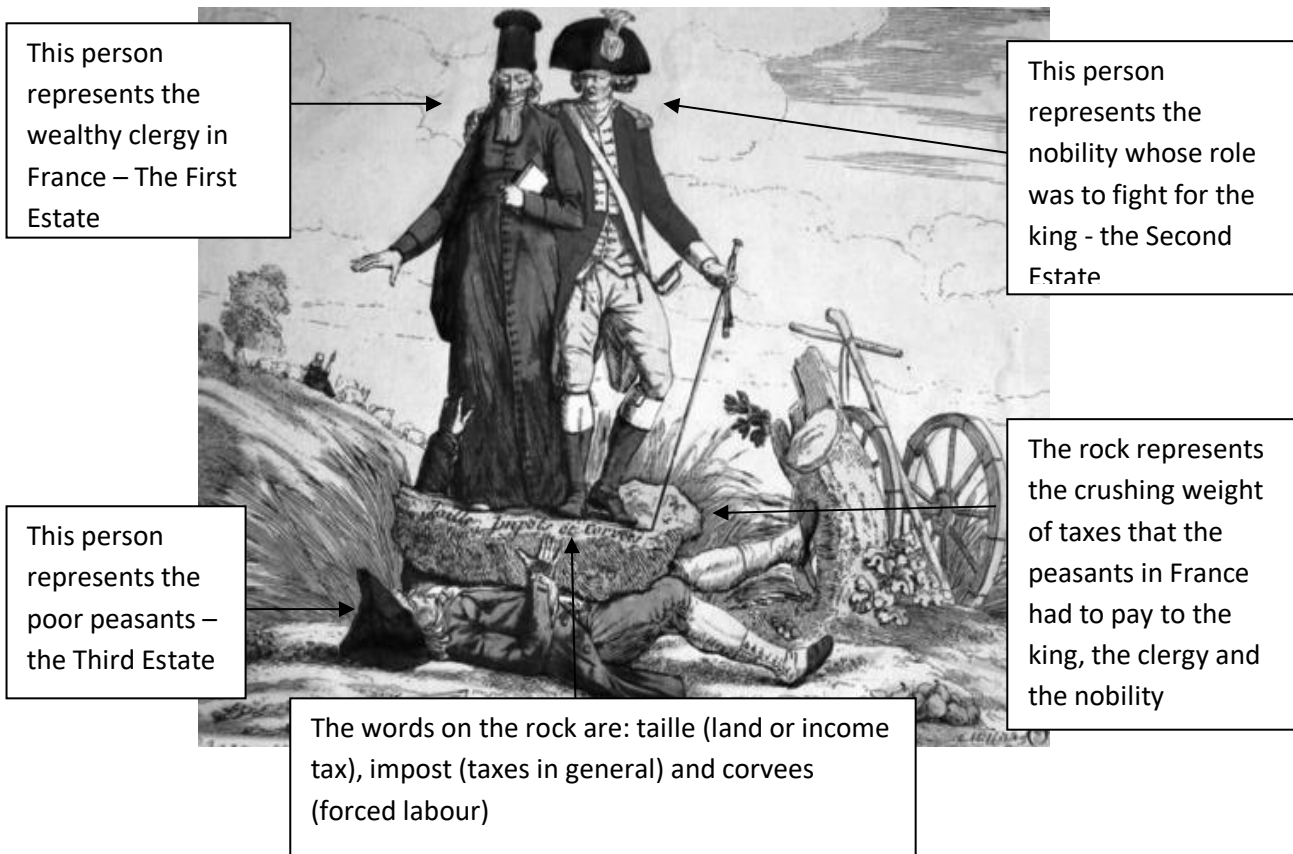
The Third Estate consisted of the common people. It included the middle class, peasants and city workers. The middle class was made up of the merchants and manufacturers, lawyers, doctors and others. Peasants were the largest group within the Third Estate. They were forced to pay large taxes, tithes to the church, and rents to their landlords for the land that they lived on. The city workers were servants, apprentices, and household maids.

The major cause of the French Revolution was the differences that these three groups had. France suffered from severe economic problems. The French government borrowed significant amounts of money to pay for the wars of Louis XIV. These costs greatly increased the national debt.

[From <https://www.bartlyby.com/essay/The-French-Revolution-A-war-of-social-classes>
Accessed on 11 April 2018

SOURCE 2B

This cartoon from 1789 shows a peasant being crushed by the weight of the clergy and nobles.



[From <https://crozieronstuff.com/second-estate>]

SOURCE 2C

This is an account by A Young, a British traveller in France just before the Revolution, on how peasants were treated: From his book entitled Travels in France during the years 1787 to 1789.

Walking up a long hill to help my horse, I was joined by a poor woman, who complained of the times and that that it was a sad country. Demanding her reasons, she said her husband had but a morsel of land, one cow, and a poor little horse, yet they had a francher (42 pounds) of wheat and three chickens to pay to one Lord; and four francher of oats, one chicken and one franc to pay to another, besides very heavy tailles (income tax) and other taxes. She had seven children and the cow's milk helped to make the soup. "But why, instead of a horse, do you not keep another cow?" Oh, her husband could not carry his produce so well without a horse. It was said, at present, that something was to be done by some great folk (people) for such poor ones, but she did not know who nor how, but God send us better "car les tailles et les droits nous ecrasent" (for the taxes are crushing us)

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

[Adapted from Internet source: <http://www.flowofhistory.com/units/eme/16/FC104>]

SOURCE 2D

The extract below gives a description of the bourgeoisie in France in 1789

As a class, the bourgeoisie – merchants, manufactures, bankers, doctors, lawyers. Intellectuals – had wealth. In some cases, enormous (huge) wealth. But wealth in the ancien regime did not mean status or privilege and it should be clear by now that "success" in 18th century France meant status and privilege. Wealth was nothing without status. So they tried to improve their status by becoming land owners themselves. By 1789 the bourgeoisie controlled 20% of all land. They were upwardly mobile, but they felt frustrated and blocked by the aristocracy.

[Taken from The French Revolution]