

HISTORY OF ZIMBABWE QUESTIONS AND ANSWERS

[ADVANCED LEVEL]

COMPILED BY MR TASARA O [2017]

SECTION A

SOURCES OF HISTORY

[1] Critically examine the methods that have been used to recover Zimbabwe's pre-colonial history.

[1] Examine critically any three sources that have been used in reconstructing the pre-colonial history of Zimbabwe.

[1] How effective have been the strategies used to reconstruct the history of Zimbabwe's pre-literate communities?

The pre-colonial history of Zimbabwe is recovered through various sources. The three major sources used in recovering Zimbabwe's pre-colonial history are oral tradition, archaeology and written records. These sources are very useful in the reconstruction of Zimbabwe's pre-history. It should also be noted that there is an element of complementarity among these sources. However, one must note that each of these sources has got its own limitations. Hence a multi-disciplinary approach [poly-method approach] is a necessity in an attempt to come up with objective history of Zimbabwe.

Usefulness / importance of oral tradition

-Oral tradition has been extremely useful in providing information about the foundation of Great Zimbabwe. It complements archaeology which also attributes the construction of the Great Zimbabwe walls to the local people.

-Oral tradition provides historical information on Mutapa state. For instance, it provides information about the origins of Mutapa state. In addition, names of some of the Mutapa rulers like Nyatsimba Mutota and his successor, Nyanhewe Matope are known to the present generations through oral tradition.

-Oral tradition has been useful in providing information about the Rozvi state. For example, it provides information about the origins of the Rozvi state. More so, names of early Rozvi rulers like Changamire Dombo are known through oral tradition.

-The 19th C history of the Shona and Ndebele has been transmitted through oral tradition and this has been useful in giving an African perspective and countering the distortions of the 19th C European writers.

Weaknesses / limitations of oral tradition

*However, it must be noted that oral tradition like any other source has its own weaknesses, for example, it has the problem of manipulation to suit the present.

-Oral tradition has a problem of chronology. It therefore relies on archaeology for dates. Hence there is an element of complementarity among sources.

-It has a short life span. Thus time factor cannot be disputed to be a serious element when assessing the credibility of oral tradition.

-Oral tradition has a problem of memory lapses [the fallibility of memory]. Its reliance has to be placed on the mental strength of the story teller, that is, whether or not the person is in a position to accurately recollect all the facts. It cannot therefore be competently disputed that information can be forgotten.

*Archaeology is another source which is very useful in recovering Zimbabwe's pre-colonial history. For years this source has provided historians with a basis for the reconstruction of Zimbabwe's pre-history. This is through various fossils and remains found at the sites they excavated. The thrust of archaeology is the study of artifacts like tools, weapons and pottery used by the people of the particular areas excavated. The famous excavations of ancient Zimbabwean pre-colonial cultures included Great Zimbabwe, Ziwa, Gokomere, Leopard's Kopje and other Iron Age cultures. The political, social, economic and religious lives of these people would be deciphered from the archaeological remains. Archaeologists would discover the way of life from the remains found in excavations. The type of buildings, cattle pits and burial sites speak about the type of life that was led by people of various pre-colonial cultures.

Usefulness / importance of archaeology

- Archaeology has been extremely important in generating knowledge about the Stone Age period. Other sources like oral tradition and written records are silent about this period.
- The transition from Late Stone Age to Early Iron Age is also known through archaeology.
- The history of large settlements like Great Zimbabwe is also known through archaeology.
- Archaeology can dig history of up to 2000000 years ago.

Weaknesses / limitations of archaeology

*However, archaeology also has its own limitations; for instance, it reduced the study of Zimbabwe's pre-colonial history to the study of bones, waste products, rocks and other artifacts.

- It has failed to supply names of people, places, genealogies or details about language spoken by the societies. It therefore relies on oral tradition for this. Thus there is an element of complementarity among the sources of history.
- It does not give names of rulers unless there are inscriptions on an artifact.
- It cannot account for population structure, the number of people according to sex [gender] as well as the ethnicity of a given social group.
- Archaeology due to its physical nature carries an inherent risk that the artifacts can be destroyed during the excavation and this affects the probative value of unearthed remains.
- Its contribution is weighed down by the fact that it neglects the political and other cultural aspects. For instance, it does not give information on the hierarchy of dynasties. These may however be obtained from oral tradition. This implies that the sources of history are intertwined.

*Written records have also assisted in the reconstruction of Zimbabwe's pre-history. Historians have relied on the writings from Arabs and Portuguese to have an understanding of pre-colonial cultures in Zimbabwe.

Usefulness of written sources

-Portuguese written sources of the second half of the 16thC provide information about the Great Zimbabwe.

*However, these are second hand accounts that were narrated to them by Swahili / Arab traders who roamed the Zimbabwean plateau, for example, the description of Great Zimbabwe by Joao de Barros.

-Portuguese sources of the 16thC [following the journey of Antonio Fernandes into the Mutapa state] carried vivid accounts of the royal courts as well as the gold trade dominated by the Swahili.

*However, these sources are rather limited in that they still heavily relied on information supplied elsewhere or by Muslim traders.

-The 19th C accounts by missionaries, hunters and traders, have also been important in shedding light on the Ndebele and Shona on the eve of colonial rule.

*However, it should be noted that they shed light on Ndebele raiding activities on the Shona possibly with exaggerations as to their impact. These foreigners also wrote history to advance their colonial agendas hence written records must be treated with caution.

-The letters of missionaries such as Charles Helm, Robert Moffat and John Smith Moffat give accurate dates concerning the establishment of mission stations as well as their activities and futile attempts to Christianise the Ndebele. It is known with certainty that Inyati and Hope Fountain missions were founded in 1859 and 1870 respectively. It is also known that missionaries engaged in various tasks like treating diseases like Mzilikazi's gout, mending wagons and writing books in vernacular languages [Shona and Ndebele]. It is also known how the likes of John Smith Moffat and Charles Helm abused Lobengula's trust by secretly advocating the destruction of Ndebele kingdom and misled him into signing the Moffat treaty and Rudd Concession in 1888 which paved way for the occupation of Zimbabwe.

*Written records in as much as they leave documentation of what could have happened present a challenge as they raise the question of interpretation. In the absence of the person who wrote a particular document, people are always free to infer the meaning they want in the particular document. This effectively distorts the integrity of the history to be obtained from it.

*Written sources may not necessarily reflect the correct position of the history as human factors like bias might also come into play. A person would write what they want to write and there is nothing that stops them from portraying the events or facts from their chosen perspectives. Written sources therefore have also to be viewed where available together with other sources like archaeology which can authenticate the veracity of the writings.

*One challenge of written records is that they do not subject themselves to verification through questions. This is an obvious advantage for oral tradition where the story teller has an apt recollection of the facts and clarification can be done where the person is in the dark.

[1] Justify the use of a multi-disciplinary approach in the study of Zimbabwe's history before 1450.

Pupils need to show that no one method or technique is superior to the others. They must examine the various methods that can be used to recover Zimbabwe's history citing merits and demerits of each method. They may use the following

-Oral tradition

-Archaeology

-Written records

-Rock paintings / Rock art

-Linguistics

-Ethnography

[1] Why should oral tradition continue to be used to reconstruct the history of pre-colonial Zimbabwe despite its weaknesses?

[1] 'With all its demerits, oral tradition remains the key to unlocking the pre-colonial history of Zimbabwe'. Do you agree?

Pupils need to highlight both the weaknesses and usefulness of oral tradition as a source of pre-colonial history of Zimbabwe. They must also show that these sources complement each other. No single source can give a complete picture of the pre-colonial history of Zimbabwe.

Weaknesses of oral tradition

- Oral tradition has the problem of chronology. Oral tradition is not specific with dates. For this it relies on archaeology. Thus a poly-methodic approach is important.
- Oral tradition cannot give a complete picture of the pre-colonial Zimbabwe. For instance, it is silent about the Stone Age period. However, information about the Stone Age is obtained from archaeology and rock art. Thus the sources of history complement each other.
- Oral tradition has the problem of short life span. It does not go beyond four centuries. This is where it is outweighed by other sources like archaeology and written sources.
- Oral tradition has the problem of memory lapses [the fallibility of memory].
- Oral tradition has the problem of manipulation to suit the present.
- The story teller may exaggerate in order to impress.

Why oral tradition must continue to be used? / Importance of oral tradition

- Oral tradition complements other sources such as archaeology, written records, anthropology and linguistic evidence. Thus a multidisciplinary approach should be used.
- Oral tradition provides first-hand information. The original source is a reliable eye witness.
- It corrects the myths put forward by Euro-centrists concerning the origins of Great Zimbabwe.
- Oral tradition is very specific with names of kings, places and outstanding historical figures which cannot be easily done by archaeology.
- It has no cultural misrepresentations.
- It caters for both preliterate historical epochs and illiterate societies.
- The researcher can ask questions to seek clarification.

[1] How far do you agree with the view that without oral tradition, the reconstruction of Zimbabwe's pre-history will be incomplete?

Pupils need to discuss the importance of oral tradition, with reference to other sources. They must weigh the importance of oral tradition vis-à-vis other sources like archaeology and written evidence in the recovery of Zimbabwe's pre-history.

Importance of oral tradition vis-à-vis other sources

- Oral tradition played a complementary role with other sources like archaeology and written records.
- It is the only source which can bring one very close to pre-colonial Zimbabwean history.
- It is the backbone of all other sources.
- All other sources depend on oral tradition, for example, archaeology depends on oral tradition for names of people and places.
- Oral tradition becomes the starting point without which the reconstruction of Zimbabwean past would be very difficult.
- Archaeology and written records come in as complementary sources.
- Archaeology and written evidence provide a deeper analysis of the Zimbabwean past.

[1] Assess the usefulness [utility] of oral tradition in the understanding of the pre-colonial history of Zimbabwe.

Oral tradition has been extremely useful in recovering Zimbabwe's pre-colonial history. For instance, it provides information about the foundation of the Great Zimbabwe state, it provides

historical information on the Mutapa state, it also provides historical information about the Rozvi state and it also helps in transmitting the 19th C history of the Ndebele and Shona. However, it must be noted that oral tradition just like any other source has got its own limitations, for example, it cannot give adequate information about Zimbabwe's pre-colonial history, it has the problem of chronology and it has a short life span.

-To start with, oral tradition has been greatly useful in the reconstruction of Zimbabwe's pre-colonial history, for instance, it provides information about the foundation of the Great Zimbabwe state. Shona traditions speak of the ancestors of the Shona as the builders of the stone walls at Great Zimbabwe and many other sites around and outside present day Zimbabwe. It corrects the myths spread by Euro-centrists of the 19th and 20th Centuries who attributed its construction to foreigners like Arabs and Phoenicians. The Shona claims made by oral tradition were subsequently verified by archaeological findings. Hence oral tradition is useful in recovering Zimbabwe's pre-colonial history.

-In addition, oral tradition has been useful in providing historical information about the Mutapa state. For instance, it provides information about the origins of the Mutapa state. According to oral tradition, Mutapa state was founded by Nyatsimba Mutota who migrated from Great Zimbabwe with his followers to the Dande region. It is also known from oral tradition that Mutapa state was an offshoot of Great Zimbabwe state which collapsed due to shortage of salt and other resources. Furthermore, the names of some of the Mutapa rulers like Nyatsimba Mutota and Nyanhewe Matope [his successor] are known to the present generations through oral tradition. Hence oral tradition is very important in as far as the reconstruction of Zimbabwe's pre-colonial history is concerned.

-To add on, oral tradition provides information about the Rozvi state. For instance, the origin of the Rozvi state is known through oral tradition. According to oral tradition, the Rozvi state was founded by Changamire Dombo who broke away from Mutapa and formed his state in the South East. More so, the names of the early Rozvi rulers like Changamire Dombo are well known through oral tradition. Hence oral tradition has an advantage over archaeology because archaeology cannot provide names of people and places. Thus oral tradition is extremely important in recovering Zimbabwe's pre-colonial history.

-Furthermore, the 19th C history of the Ndebele and Shona has been transmitted through oral tradition. It should be noted that these Shona traditions have been useful in providing an African perspective and in countering some of the distortions of the 19th C European writers. Good examples of such distortions include European claims that the Ndebele-Shona relations were hostile. It has also been claimed that the Shona were helpless victims of Ndebele perennial raids. However, oral traditions from both groups counteracted such claims and asserted that the relations were for the most part based on peaceful co-existence, trade and cultural exchange. Oral tradition also claims that wars and raids did occur but even then they were not endemic and destructive as the Euro-centrists have suggested. Hence oral tradition is very helpful in recovering Zimbabwe's pre-colonial history.

-However, it must be noted that oral tradition has got its own limitations, for instance, it cannot give adequate information about Zimbabwe's pre-colonial history. For instance, there is no accurate information about the names of the rulers of Great Zimbabwe who have been referred to as Mambo in many accounts. That is a dynastic title which unfortunately does not shed any light on the individual identities of the ruler. One name that is well known in the history of

Great Zimbabwe is that of Nyatsimba Mutota who left Great Zimbabwe with his followers in order to find salt and other resources in Dande area. In addition, oral tradition is silent about the history of the Stone Age period and the transition of from Late Stone Age to Early Iron Age. For this one has to rely on archaeology and rock art [paintings]. Hence oral tradition just like any other source has got some limitations.

-In addition, oral tradition has the problem of chronology. Oral societies had no calendars and most traditions are not precisely dated. According to Henige [1971], perhaps the weakest aspect of oral tradition is its inability to establish and maintain an accurate assessment of the length of the past it purports to relate. In most cases, catastrophic events like droughts, plagues of locusts and other major events usually mark the beginning of oral history. The Bantu, for example, usually start their history with the time of exodus and expansion. Oral tradition thus failed to provide specific dates and specific years because of reference to natural historical events like years of drought, outbreak of locusts, floods, migration and wars. Oral tradition is therefore concerned with major events in the development of a people rather than minor ones that may have occurred on the way thus creating some historical gaps. Oral tradition sometimes shortens or prolonged the duration of events. Hence oral tradition also has its own weaknesses.

-Furthermore, one must note that oral tradition has a short life span. In Zimbabwe oral tradition cannot go beyond four centuries [400 years]. Thus time depth is critical. This is where oral tradition is outweighed by other sources like written records and archaeology which last for a long time. Hence oral tradition on its own is not reliable in recovering Zimbabwe's pre-colonial history.

-In summation, oral tradition is extremely useful in the reconstruction of Zimbabwe's pre-colonial history. However, one must realise that although oral tradition has been of paramount importance in recovering Zimbabwe's prehistory, oral tradition has got its own limitations just like other sources.

[1] To what extent can written sources recover Zimbabwe's pre-history?

Pupils need to discuss the importance of written sources in recovering Zimbabwe's pre-history. They also need to show the importance of other sources.

-Muslim documents, for example, Ibn Madrid's sailing manual written between 1445 and 1489.

-Trade and hunting

-Reports on trade between the Shona and Portuguese.

-Traders who had ventured into the interior also supplied information.

*The written sources should be weighed against other sources like oral tradition, archaeology and rock art as well as anthropology, linguistics and ethnography.

[1] How valuable are Portuguese sources in the reconstruction of the history of the Mutapa state?

Pupils need to demonstrate the value of Portuguese writings and the other sources in recovering history of Mutapa state.

Portuguese sources

-The Portuguese are the only written sources on the Mutapa state.

-Some of the sources were written by eye witnesses.

-They are in form of letters, diaries and official documents.

-The authors were missionaries, soldiers, prazeros, traders as well as Portuguese officials.

- The sources dwell on almost all aspects of life, political, social and economic.
- Portuguese accounts have been major sources of Mutapa history furnishing names of Mutapa rulers, details about trade with the Swahili and Arabs and the Portuguese themselves.
- Portuguese sources also supply information about Mutapa's political organisation
- *However, some of the Portuguese sources contain distortions and exaggerations [challenge of accurate translation into English].

Other factors

- Oral tradition** provides information about Mutapa state.
- Archaeology** also provides history of the Mutapa state.

[1] Assess the usefulness [utility] of archaeology in recovering Zimbabwe's pre-colonial history.

Archaeology is of paramount importance in the reconstruction of Zimbabwe's pre-colonial history. For instance, it generates knowledge about the Stone Age Period, it provides information about the transition from Late Stone Age to Early Iron Age and it also provides information about large settlements like Great Zimbabwe. However, archaeology just like any other source has got its own weaknesses, for example, it failed to supply names of people and places as well as details about the language spoken by the societies and it neglects the political and other cultural aspects.

-Archaeology is largely useful in recovering Zimbabwe's pre-colonial history; for instance, it has been useful in generating knowledge about the Stone Age Period. By digging up sites and examining remains of animals, rocks and other remains, archaeologists have helped to reconstruct Zimbabwe's Stone Age pre-colonial past that was characterised by the use of simple wooden, stone and bone tools for hunting small animals and digging up edible roots. Archaeology should be credited for this because other sources like oral tradition are silent about the Stone Age Period. Hence archaeology has been extremely important in the reconstruction of Zimbabwe's pre-colonial history.

-In addition, the transition from Late Stone Age to Early Iron Age is also known through archaeology. Oral tradition is silent about this. The discovery of ancient iron workings through archaeological excavations helped to shed light on the pre-colonial transition from Late Stone Age to Early Iron Age. Iron tools have been discovered and these include axes, spears and hoes which have enabled the Iron Age to be distinguished [differentiated] as an era which was marked by the advent of agriculture and livestock production rather than hunting and gathering of the Stone Agers. Remains of iron at Iron Age sites like Gokomere, Ziwa and Mabveni discovered by archaeologists suggest the importance of mining and remains of pottery suggest settled communities. This was unheard of during the Stone Age Period. Archaeologists also discovered sea shells at Kadzi and Mabveni and this suggests some indirect connection with the Indian Ocean trade during the first half of the first millennium AD. Hence archaeology is of great importance in recovering Zimbabwe's pre-colonial history.

-Furthermore, archaeology has been useful in providing the history of large settlements like Great Zimbabwe. It played an important role in solving the controversy on the builders of Great Zimbabwe. It supports the claims made by oral tradition that Great Zimbabwe was built by the Shona. More so, it is also known through archaeology that Great Zimbabwe participated in external trade. For example, the 1903 findings at Great Zimbabwe of Persian bowls, Chinese stone wares, Near Eastern glasses, iron spoon, copper rings, glass beads and copper chains

suggest the presence of long distance trade at Great Zimbabwe. It is also known through archaeology that Great Zimbabwe people kept large herds of cattle and did crop cultivation. Hence archaeology is useful in recovering the history of Zimbabwe.

-However, it must be noted archaeology also has got some limitations; for example, it failed to supply names of people and places as well as the details about the language spoken by the societies. For example, there are no names for any of the Stone Age communities, Great Zimbabwe people and language that have been recovered through archaeological research. According to Phillipson this was one of its chief weaknesses. It thus relied on oral tradition for names of people and places. Hence, archaeology also has its own weaknesses.

-Lastly, archaeology's contribution is weighed down by the fact that it neglects the political and other cultural aspects. For example, it does not give information on the hierarchy of dynasties. These may however be obtained from other sources like oral tradition and written records. Hence archaeology alone is not reliable in reconstructing Zimbabwe's pre-colonial history.

-In a nutshell, archaeology has been extremely useful in the reconstruction of Zimbabwe's pre-colonial history. However, one must not ignore the fact that archaeology just like other sources has got its own weaknesses.

[1] How valid is the assertion that without archaeology, the recovery of Zimbabwe's pre-history would be impossible?

Pupils need to assess the extent to which archaeology and other sources contributed the reconstruction of Zimbabwe's pre-history.

Contribution / utility / usefulness of archaeology

-It has been extremely important in generating knowledge about the Stone Age period which other sources like oral tradition could not do.

-The transition from Late Stone Age to Early Iron Age is also known through archaeology. Other sources like written sources and oral tradition are silent about this.

-The history of large states like Great Zimbabwe is also known through archaeology.

-It can provide history of up to millions of years [through the carbon 14 dating system] which other sources like oral tradition cannot do.

-It provides dates to information obtained through oral tradition. This is because oral tradition is chronologically limited.

Contribution of other sources

-Rock art reflects the history of earliest inhabitants of Central and Southern Africa [the San hunter-gatherers].

-Written sources produced by Arabs and Portuguese also contributed.

-Oral traditions offer information on the rise of states like Mapungubwe, Great Zimbabwe, Mutapa and Rozvi states.

-Contribution of social anthropology

-Role of linguistics

[1] Assess the validity of the assertion that archaeology is the only source of evidence for the Late Stone Age and Early Iron Age periods in Zimbabwe.

Pupils need to show the sources of history for the Late Stone Age and the Early Iron Age periods

-Archaeology has been extremely useful in providing information about the Late Stone Age Early Iron Age period.

-Though archaeology provides some information about the Stone Age period, it must be noted that rock paintings [especially by the San hunter-gatherers] become an important source of history of the Stone Age period.

-Other sources like oral tradition, linguistic evidence and anthropology are also to be considered.

[1] How far can archaeology alone demonstrate the economic organisation of Early Iron Age societies in Zimbabwe?

[1] How valuable has archaeology been as a source of information on the economy of the Early Iron Age?

Pupils need to demonstrate the extent to which archaeology contribute to one's knowledge of the economic organisation of the Early Iron Age as well as the contribution of other sources. For archaeological sites, pupils need to consider Gokomere, Ziwa, Mabveni and Leopard's Kopje as well as Great Zimbabwe.

Contribution of archaeology

-Archaeological findings like cattle bones, grain, beads, pottery of different types, sea shells, livestock figurines, carbonised grain seeds, iron tools and implements, Chinese porcelain, iron gongs and so on, demonstrate that a variety of economic activities were carried out at these sites and specific economic activities such as crop cultivation, livestock keeping, trade, hunting, mining and so on.

*These should be weighed against the roles of other sources like oral tradition as well as written sources from Arab writers and linguistic evidence, rock art and ethnography.

[1] How far can archaeology be relied on in the reconstruction of the history of Great Zimbabwe?

Pupils must assess the usefulness of archaeology and its limitations in the reconstruction of the history of Great Zimbabwe. They must also show the contribution of other sources.

Usefulness of archaeology in recovering the history of Great Zimbabwe

-Archaeologists managed to discover remains of Chinese dishes, glass beads, sea shells and Persian pottery showing the existence of long distance trade.

-Iron gongs, from Ingombe Ilede which were also unearthed by archaeologists are evidence of regional trade which helped to boost its economy at that time.

-Slivers of ivory which were discovered by archaeologists are evidence of elephant hunting and trade.

-Carvings of soapstone birds, male and female figurines show the importance of religion that was in existence at Great Zimbabwe. Carvings were also used at initiation ceremonies.

-Monuments at Great Zimbabwe played an important part as a religious sanctuary. It was in these sanctuaries that religious rituals were performed by the inhabitants of Great Zimbabwe.

-Traces of agricultural activity have been discovered due to the existence of spindle whorls. This creates a possibility that the people of Great Zimbabwe were cotton growers and possibly practised weaving as an economic activity.

-Archaeologists excavated well-polished hill top huts, plenty of imported artifacts and finely decorated and styled pottery. Plain pottery was found in remains of huts down the valley symbolising social stratification.

-Archaeologists discovered stonewall enclosures, which were dwellings of rulers, symbol of prestige by rulers and for protection against enemies.

Weaknesses of archaeology in recovering history of Great Zimbabwe

Archaeology is militated to some extent against its credence as a reliable source by the following limitations

- No names were given for the dynasties that ruled Great Zimbabwe.
- Less information is given by archaeology on the history of the commoners. The absence of commoners does not mean that there were no commoners due to the fact that there was evidence of social stratification. The fact that details of commoners cannot be found from archaeological excavations is clear evidence of the weaknesses of archaeology.
- Less information is obtained from archaeology on the social aspects but much was recovered in terms of economic history.
- No graves were found at Great Zimbabwe site. This creates two possible scenarios, either the people were not dying at all or the dead were buried at some undisclosed place. The former option is unrealistic for obvious reasons relating to life spans, while the latter simply reinforces the limitations of archaeology in the sense that it was not telling us everything that was happening at Great Zimbabwe.
- *Not much accurate information could be obtained from written documents as Great Zimbabwe was a pre-literate state.
- *Oral tradition has also been useful in explaining the foundation of Great Zimbabwe and the local origin of Great Zimbabwe purported by oral tradition has been supported by archaeology. Hence the sources of historical evidence complement each other.

[1] 'Some historians have claimed that during the Iron Age period the means of production and production relations changed substantially around 1000 AD in Zimbabwe'. What archaeological evidence supports this assertion?

Pupils need to substantiate the above assertion

***Early Iron Age**

- Gokomere tradition of pottery
- Villages in river valleys
- Little trade -few beads in Early Iron Age sites
- Very few cattle in villages
- Simple clay figurines
- No state formation

***Late Iron Age**

- Kutama tradition with no immediate forms of pottery between Gokomere and Kutama pottery
- Villages on hills
- Evidence of long distance trade-many beads in the Late Iron Age sites
- Large numbers of cattle in each village
- More advanced including clay and soapstone, cattle and women
- State formation, for example, Mapungubwe, Great Zimbabwe, Mutapa and Rozvi.

[1] 'Some historians have claimed that during the transition from hunting and gathering to herding and farming, means of production and social relations changed substantially'. What historical evidence supports this assertion?

Pupils need to use historical sources like written records, archaeology, oral tradition, linguistic evidence, rock paintings and so on, showing how they complement each other in showing changes like

- modes of production [primitive communalism to tributary through lineage modes]
- hunting and gathering to herding and farming
- change from few property to more property
- change from few domestic animals to more
- change from being nomadic to being less nomadic
- change from stone tools to iron tools
- change in pottery type
- introduction of iron smelting
- change from smaller communities to slightly larger ones
- increase of the gap between males and females

[1] What evidence is found at Ziwa ruins to demonstrate that it represented an agricultural society?

Pupils need to analyse the agricultural activities of the Ziwa people. The Ziwa complex was an Early Iron Age community which existed from around 1300AD.

*Evidence of agricultural activities include

- large scale stone terraces covering steep hills
- presence of wide cultivation ridges covering hundreds of hectares of valley soils
- old water furrows demonstrating their utilisation of available water resources
- pit structures thought to have been used as cattle pens as well as homesteads
- ruined stone built homesteads used as defensive forts
- evidence of iron extraction which was mainly done to support agricultural technology
- remains of agricultural seeds which were probably grown by the people
- pottery remains dated 16th and 17th C which also supported agricultural activities

[1] What evidence is there to show that Early Iron Age Zimbabwean societies were technologically advanced?

Pupils are expected to refer to Gokomere, Ziwa and Leopard's Kopje culture as part of evidence. Some of the evidence they can discuss will include various artifacts excavated from the 3 sites stated above.

- These include pottery, old stone tools and weapons, copper, iron and other metal tools and implements.
- They can also comment on the methods of mining and smelting of iron ore.
- The improvements in types of building should also be discussed.
- Some of the buildings like Gokomere were strategically located.

[1] Discuss the archaeological evidence for the Early Iron Age in Zimbabwe. What does the period represent in social, economic and political terms?

Pupils need to analyse and evaluate archaeological evidence.

- Around 200-300AD farming settlements appeared south of the Zambezi.
- These villages were associated with a number of pottery traditions which suggest not only settled communities but also shared identities.
- They grew crops, kept livestock and used iron.
- Their appearances mark the inception of the Iron Age in Zimbabwe.
- Whether this culture came from the north as a result of migration or developed locally from the Later Stone Age cultures is still debatable.

- Evidence for the Early Iron Age is known from such sites as Kadzi [Northern Zimbabwe], Ziwa [Nyanga] [Eastern Zimbabwe], Gokomere and Mabveni [Southern Zimbabwe]. These sites are characterised by stamp decorated pottery and remains of Dhaka plastered houses.
- Kadzi and Mabveni possessed sea shells suggesting some indirect connection with the Indian Ocean during the first half of the first millennium.
- The pottery found at these sites clearly suggests they were agricultural communities, who probably cultivated grains and beans. This is further supported by the location of the sites which seem to favour fertile soils near streams, as is the case in northern Zimbabwe. Thus these communities were basically subsistence farmers.
- They also kept livestock.
- It is supposed there were few specialised political institutions before the 6th and 7th C AD.
- These communities were of 'equals' with senior men and women resolving conflicts or issues that would arise.
- Society was largely bound by kinship, marriage or mutual involvement in cattle or land ownership.
- The circumstances of everyday life influenced co-operation between groups / communities.
- The social order was reinforced by the belief system, which was probably tied to the landscape [ancestral worship and guardians of the land].
- Essentially therefore, the Early Iron Age societies were egalitarian.
- Chieftdoms were to come much later following the expansion of these communities westwards where they established themselves in the Matopos [at Zhizo], west of Bulawayo [at Leopard's Kopje] and in the Shashe-Limpopo valley [at Schroda and other sites].

[1]What evidence is there to show that Great Zimbabwe participated in regional and inter-regional trade?

- Evidence has been mainly obtained from archaeology. Excavations at Great Zimbabwe since 1903 produced a variety of associated findings of traded goods. These were found in several enclosures. Some of the goods were dated back to the 13th and 14th centuries.
- Goods consisted of Persian bowls, Chinese dishes, near eastern glasses, iron spoon, iron lamp holders, copper chains, rings and a copper box.
 - These foreign goods may have been brought to Zimbabwe by a trader or traders as gifts for chiefs to promote good relations.
 - A variety of glass beads [yellow, green, blue], brass wire, sea shells, iron wire, axe, hoe heads and chisels were most likely trade items.
 - Local goods such as ivory, iron gongs, gold and gold wire and beads, soapstone dishes and copper crosses were found at Great Zimbabwe but appear to have been manufactured elsewhere in the region.
 - The list of trade goods testifies that people of Great Zimbabwe had trade contacts not only with such areas as China, India and the Middle and Near East but also with other African regions such as Central and Eastern Africa.
 - Iron gongs were of African origin but certainly not made in Zimbabwe. They were probably made in Central Africa. They have also been found in some graves at Ingombe Ilede on the banks of the Zambezi. Copper objects from Ingombe Ilede have also been found at Chumungwa away from Great Zimbabwe. All these give evidence that the people of Great Zimbabwe took part in regional and inter-regional trade.

[1] How justifiable is it to describe Zimbabwe's pre-historic rock art as the country's first history book?

Pupils need to demonstrate the value of rock paintings in the reconstruction of Zimbabwe's pre-history. They must also highlight the value of other sources.

Rock art / paintings

- Rock art provides much of the history of the Stone Age communities in Zimbabwe. Thus rock paintings were the mouthpieces of the hunter-gatherers [the San] who painted them.
- The drawings of men hunting in groups or alone show that the San were hunters. Archaeologists have come to know that the San practised a hunting and gathering economy through studying these paintings.
- The drawings of women and girls collecting fruits show that the San were gatherers.
- The drawings of boys riding cattle show that the Khoikhoi domesticated cattle.
- The drawings of people dressed in animal skins also showed pre-historic clothing.
- The drawings of people seated around a fire suggested that they lived in families.
- Some drawings also showed that the San were dancers.
- The drawings of people fighting using sticks showed that they used sticks showed that sometimes wars erupted with rival groups.
- Some rock paintings showed basket traps and rafts or small boats they used when catching fish

Other sources

- Archaeology** is also important in generating knowledge about the Stone Age period.
- It authenticates rock paintings. Hence the sources of history complement each other.
- It also provides information about the transition from Late Stone Age to Early Iron Age.
- History of large settlements like Great Zimbabwe is also known through archaeology.
- Written records** are also important in reconstructing Zimbabwe's pre-colonial history.
- Pupils must take note of the Arabic documents, Portuguese sources and 19th C accounts by missionaries, hunters and traders as well as letters of missionaries like C Helm, R Moffat and J S Moffat.
- Oral tradition** is also important in recovering Zimbabwe's pre-history.
- It provides information about the origins of Great Zimbabwe.
- It provides information about the Mutapa state.
- It provides information about the Rozvi state.
- The 19th C history of the Ndebele and Shona has also been transmitted through oral tradition.

THE STONE AGE PERIOD

[2] Explain how hunting and gathering influenced the way of life of the Stone Age communities on the Zimbabwean plateau.

Pupils need to examine the impact of hunting and gathering on the Khoisan communities in Zimbabwe.

- Food security necessitated smaller groups and smaller families.
- Nomadism occurred as a result of the need to safeguard against the depletion of the environment.
- Nomadism also occasioned the construction of temporary shelters.
- Hunting and gathering resulted in the sharing of responsibilities according to sex [women gathered, men hunted].
- Co-operation and co-ordination were also necessary to ensure the success of the activities.

-Dependence on the environment also necessitated a communal way of life and a sound knowledge of the wild.

-Plenty of time to spare was used for recreational activities, that is, rock painting and dancing.

[2] Assess the impact of hunting and gathering on early Shona communities in Zimbabwe.

Pupils need to examine the positive and negative impact of hunting and gathering on the Shona communities

***Social effects**

-Hunting and gathering demanded that people had to live in groups and had to co-operate and co-ordinate their activities to ensure success of their activities.

-These new communities were forced to learn how to conserve their environment of hunting and gathering if they were to be viable.

-Hunting and gathering resulted in sharing of responsibilities [sexual division of labour], a major outstanding feature in this period.

-They led to job specialisation [hunters, gatherers, traders], that is, stratification based on profession.

-Hunting and gathering resulted in emergence of classes, for example, hunters, gatherers and traders.

-Hunting and gathering resulted in overpopulation due to food security.

***Political effects**

-There was also demand for leadership to organise the economic activities, for example, at Mapungubwe, Great Zimbabwe and Leopard's Kopje.

-Production of more efficient iron tools resulted in warfare and death of many people.

***Economic effects**

-Hunting and gathering spearheaded the development of a communal way of life.

-They also led to the introduction of trade both local and external. Ivory began to be traded with foreigners.

-They led to production of more efficient iron tools.

-Production of more efficient iron tools resulted in the increase of killing rate of animals.

[2] Compare and contrast the main features of the Late Stone Age and Early Iron Age.

Pupils are expected to produce answers which clearly demonstrate the cultural, technological and economic changes which occurred among hunter-gatherers.

-The Late Stone Age is largely identified with artifacts such as microliths, bones, stones, adzes, scrapers, a variety of shell artifacts including beads, bone tools with a variation from one site to another.

-Other features include rock art, burial of the dead in formal graves, bows and arrows and body decorative.

-There is also fishing equipment such as hooks, gorges and sinkers.

-Earthen ware pottery appeared in some areas of western Zimbabwe and adjacent Botswana from about 150 BC. There are thousands of Late Iron Age sites; but only a few are well investigated and these include those caves and rock shelters in the Matopos [Amadzimba], Bambata, Malemo Dam and so on, Dombazanga [Chiredzi], Diana's row [Rusape], Charama plateau [Gokwe], the Victoria falls region and Hwange National park.

-Late Stone Age shows societies which are innovative and technologically more advanced than those of earlier times.

-The Iron Age is associated with the introduction of iron, pottery, crop farming, herding of domestic animals and the establishment of permanent settlement.

-Thousands of sites have been reported by archaeologists but well known sites include Inabeni [Chivhu], Kadzi [Northern Zimbabwe], Gokomere [Masvingo], Maxton [Shamva] and Coronation [Harare].

-In terms of economy, the Late Stone Age is characterised by hunting and gathering as well as exploitation of wild animals and plant remains. *The Iron Age is characterised by farming as the main subsistence as well as hunting and gathering of resources, some local and regional exchanges of goods such as pottery. Such exchanges may have occurred during the Late Stone Age involving shell beads and other items.

-In technology, the Late Stone Age is dominated by microliths. The bow and arrow must have revolutionised hunting. *The Early Iron Age technology is exemplified by pottery, which revolutionised life styles. It is a symbol of Iron Age subsistence / agriculture as well as permanent settlements.

-Socially, the Late Stone Age communities were organised along band links of a few groups of people [10-25] depending on the availability and distribution of resources as well as seasonability. They were essentially non stratified living in caves, on rock shelters while Early Iron Age communities were settled in villages again with no sign of social ranking. They preferred settling in hillsides- to exploit soils for crop farming and grazing.

-What is shown here is a gradual development of the same communities from simple to more advanced modes of production and subsistence. Some of these technological aspects were not a result of migrations as many archaeologists have thought, but an indication of continuous developments in the same area over time.

[2] Compare the way of life of the San with that of the Early Iron Age Shona societies in Zimbabwe.

The political, social and economic systems of the San differed greatly from that of the Early Iron Age Shona communities. For instance, the Shona communities stayed at one place for a long time whilst the San were very nomadic. The San lived in small groups whilst the Early Iron Agers lived in large groups, the San lived in caves whilst the Early Iron Agers lived in pole and dagga huts. However, it must be noted that there were also some similarities in the political, social and economic way of life of the San and the Early Iron Age Shona societies. For example, both did hunting, gathering, fishing and so on. One must however note that the similarities were outweighed by differences.

-The political, social and economic way of life of the San and the Early Iron Age Shona societies is greatly different, for instance, the Shona communities had a much more clearer political structure than that of the San. They were ruled by chiefs who made most if not all decisions in the state. These chiefs distributed land, led at ceremonies and tried cases. This implies that the Shona societies had a centralised political system. In the contrary, the San did not have chiefs and practised consensual democracy. Thus disputes were to be solved communally. This meant that there was no sign of social ranking as no one monopolised decisions. Even movement to different campsites was organised by the group.

-The San lived in caves and temporary shelters. This was contrary to the Early Iron Age Shona people who lived in permanent shelters of pole and dagga.

-The San lived in small groups and had small families. This contrasted greatly with the Early Iron Agers who lived in large groups and had large families.

-The San people were nomadic. This was because they wanted to live in an environment that would provide them with everything they needed for their survival. In the contrary, the Shona communities stayed at a place for a long period of time.

-The San had a very rigid economic way of life as they survived through hunting and gathering. About 82 % of their food came from gathering. In the contrary, the Shona communities had a broad economic way of life, that is, they had a number of economic activities such as crop cultivation, livestock production, trading, mining and blacksmithing among others.

*However, there were also some similarities between the way of life of the San and that of the Early Iron Age Shona communities. For instance, both groups caught fish to supplement their diet. They both used basket traps made from reeds to catch fish. They however differed in that the San used hooks made from bones whilst the Early Iron Agers used hooks made from iron and were more efficient than those made from bones.

-Both the San and Early Iron Age Shona communities hunted wild animals. For the San this was one of the main sources of food and was very important.

-Both gathered wild fruits, roots, honey, flying ants, locusts and so on.

-Both practised division of labour.

[2] Compare the socio-economic life of the Khoikhoi with that of the Early Iron Age Shona communities.

Pupils need to examine the differences [social and economic] between the Khoikhoi and the Early Iron Age. They may use the following points.

Social

-habitat

-settlements

-group sizes

-marriage

-practices

-religion

-social classes

Economic

-hunting

-gathering

-livestock keeping

-crop production

-fishing

-craft work

-mining

-trade

-land tenure

[2] 'The forest was the only source of the San hunter-gatherers' livelihood'. Discuss.

Pupils need to examine the importance of the forest in the lives of the San. They must also explain the importance of other sources of livelihood.

-The forest was very important in as far as the life and existence of the San was concerned, for instance, they relied on the forest for their food and this was in the form of honey, fruits, game meat, insects, lizards and many others.

-The forest also provided the San with medicine in the event of sickness. They obtained medicine from tree roots, leaves and barks. Thus the forest played an important role in the welfare of the San.

-The San also depended on the forest for their shelter. They found shelter in the caves. They also lived in temporary shelters which were made from bush materials like tree branches, reeds or grass.

-The San depended on the forests for firewood.

-The San obtained clothes from the forests. The animals which they killed provided them with clothes through skins.

-The San obtained tools and implements from the forests. These tools included arrows, digging sticks made from wood, stone and bones. Tree barks were used for carrying fruits which would have been gathered in the forest. They also used tree barks for making tassel bags. They used ostrich egg shells for carrying water. This is enough testimony to demonstrate that the San heavily depended on the forest for their livelihood.

*However, although the San largely depended on the forest for their survival, it must be noted that they also depended on other things for their survival. For instance, the San hunter-gatherers also depended on water bodies like rivers where they obtained fish and other aquatic animals like hippopotamus which they ate for food.

-It is believed that the San also stole things like cattle and goats from the Khoikhoi and the Bantu people to earn a living.

-Some of the San hunter-gatherers even worked for the Khoikhoi as herders to earn a living. According to H Bhila and K Shillington [1986], 'A San family might join a Khoikhoi clan, to herd their cattle in return for some milk.

-Sometimes groups of San people acquired cattle from the Khoikhoi and set themselves up as pastoralists. Thus they would also rely on cattle for their survival.

*In summation, the assertion that the forest was the only source of livelihood for the San is not true. However, one cannot doubt that the forest was the major source of their survival.

[2] 'Although the San were regarded as backward people, some of their activities were far ahead of their time'. Do you agree?

[2] Examine the validity of the view that although the San were backward politically, socially and economically they were progressive in some respects.

The economic, social and political way of life of the San shows that they were backward people. For instance, they did not have the notion of a state, they did not have permanent settlements, they practised nomadism, they lived in caves, they wore clothes made from animal skins and they depended on hunting and gathering for their survival. However, it should be noted that some of their activities were advanced [far ahead of their time], for example, they practised family planning, they had advanced hunting and fishing skills, they had a sense of beauty and they could extract medicine to cure the sick. Thus one can argue that the above assertion is largely valid.

-To start with, considering the way they dressed, one can argue that the San were backward people. This is because they wore clothes made from animal skins. In addition, their clothes did not cover the whole body. Rather, their clothes covered private parts only.

*However, one can argue that the San were also progressive since they had a sense of beauty, a development which has endured to this day. According to P Garlake, their rock paintings show that the San wore a few clothes, but also did put on many jewels for beauty purposes. Hence although the San were backward people, some of their activities were advanced.

-In addition, the San hunter-gatherers were backward people in that they did not have the notion of a state. They had small families and lived in small groups of about 5-35 people. When the group became too big fragmentation occurred. This however hindered state formation.

*However, one must note that the San were in some respect advanced. This is because the San kept the population at low levels which the environment could sustain [support]. According to D N Beach, the San practised some form of natural family planning. Hence they were prudent.

-Furthermore, the San were backward in the sense that they depended on hunting and gathering for their livelihood. This shows that their economy was very rigid. More so, the choice of hunting and gathering food rather than producing it shows that the San were backward. It should be noted that about 82 % of their food came from gathering.

*However, it must be noted that the San were also provident in that they used sophisticated hunting methods. For example, they used poisoned arrows to kill animals. They extracted the poison from roots, barks, snakes, spiders, scorpions and the like. This was sophisticated because the San knew that the poison was neuro toxic and does not contaminate the whole body of the animals shot. More so, the San never killed more than they needed to eat. One must also realise that the San knew how to preserve food. For example, the meat of the animals they hunted was smoked and dried for later use. This practice endured to this day. Hence they were prudent.

-To add more, the San people were also backward because they buried the dead in caves and not in graves like what the contemporary people do.

*Although this was the case, it should be noted that the idea of burying the dead continued to this day hence the San were far ahead of their time. More so, like the contemporary people, the San believed that the dead can still influence the living. They also had the belief that upon death the soul went back to the great God's house in the sky. This belief is still common even to people of nowadays. Hence the claim above is valid.

-The San were backward people because they lived a nomadic way of life. This explains why they did not build permanent shelters and lived in caves.

*However, the San lived a nomadic way of life because they recognised the value of protecting the environment. They moved to a new area [hunting ground] before one area is completely exhausted. Hence they were prudent.

-The San were far ahead of their time because they had the knowhow to extract medicine to cure diseases. They extracted medicine from tree roots, leaves, barks and so on. The San women were specialists in this field as they could harvest and prepare medical plants. These medicines could treat a wide range of ailments like snake bites. This meant that the San were advanced because extraction of medicine from plants had survived to this day.

*However, vegetation was destroyed in the process of extracting medicine and when looking for poles to build temporary shelters and there is no evidence to show that the San planted trees –hence deforestation –a sign of backwardness.

-Further still, the San were far ahead of their time because the San hunter-gatherers just like people of nowadays had religious affiliation hence. The San generally observes the supremacy of one powerful God while at the same time recognising the presence of lesser gods along with their wives and children. The most important spiritual being of the San was Kaggen [a deity]. The word Kaggen can be translated as mantis. This led to the belief that the San worshipped the praying mantis. However, Kaggen is not always a mantis but the mantis is one of his manifestations. He could also turn into an Eland, a hare, a snake or a vulture. When he is not in one of the animals, Kaggen lives his life as an ordinary San. Hence the San were advanced because just like people of nowadays, they had religious affiliation.

-The San were progressive in the sense that they had the ability of making tools. They made tools like wooden digging sticks used for various purposes, bows, arrows and pegs.

*However, in the process of making tools they destroyed trees. There is no evidence to show that trees were planted. Hence the San were backward people.

[2] Explain the reasons for, and the impact of, the Bantu people's triumph over the San on the Zimbabwean plateau before 1450.

Pupils need to examine the reasons why the Bantu displaced the San and the impact.

Reasons for the Bantu people's triumph over the San

-The Bantu were superior in numbers due to large population.

-They used more advanced tools and weapons.

-There was social cohesion, for example, there was existence of chiefs.

-They established permanent settlements.

-They built strong and durable shelter, for example, huts.

-There was food security due to crop cultivation.

-They had better military organisation and tactics.

Impact of the Bantu people's triumph over the San

-There was displacement of the San people from the Zimbabwean plateau.

-The Bantu established permanent settlements on the Zimbabwean plateau.

-There was spread of iron technology and end of Stone Age period.

[2] To what extent did the San way of life reflect sustainable living with the environment?

Pupils need to assess the San way of life and evaluate the extent to which they were able to conserve their environment while making a living out of it at the same time. They must also show that the San also did harm to the environment.

-From a demographic point of view, one can argue that the San were provident as they had small families and lived in small groups of about 5-35 people. This implies that they kept the population at levels that the environment could sustain [support]. According to DN Beach; the San practised some form of natural family planning. More so, fragmentation occurred when a group became too big to be supported by the environment.

-The San were prudent as they knew how to preserve food for future use. For instance, some of the meat they obtained from animals they hunted was smoked and dried for later use. This meat was preserved because it had to be carried when the group moved on to the next place.

-The San way of life reflected sustainable living with the environment because they used sophisticated hunting methods. These include the use of traps and poisoned arrows. With these methods, the San could kill only what they needed to eat. Moreover, they moved on to a new hunting ground before one area was completely exhausted.

-The San were provident as they did not throw away the skins of the animals they hunted. Rather, they used them to make clothes and blankets to warm themselves especially in temperate climates. More so, ostrich egg shells and tortoise shells were used to carry and store water. Leather was also used to make net bags for carrying food. Bones were used to make tools and fishing hooks. Hence they were not wasteful.

-The San also used sophisticated fishing methods and they could catch what they eat only. They used hooks made from bones and basket traps [size of fish].

*However, the San also did some harm to the environment; for instance, being nomadic meant that the San could occupy a certain place and leave it when the resources got exhausted [wild animals, fruits, roots, honey, insects and lizards]. Also the choice of hunting and gathering food rather than producing it was not a noble or sensible idea.

-The San had no leader who could control the hunting and fishing grounds.

-The San destroyed trees in the process of extracting medicine and poison as well as in the process of making tools, pegs, bows and arrows and in the process of building temporary shelters.

-Pit traps they used for hunting at times trapped animals which were inedible for example hyenas.

[2] How far did the life style of the Khoisan people influence that of the Iron Age communities up to 1000 AD?

Pupils need to examine the extent to which the Khoisan influenced lives of the Iron Age people and vice versa.

-Both communities influenced each other. The Iron Age communities borrowed some ideas from the Khoisan possibly in the area of hunting and gathering. These activities continued into the Iron Age. They adopted some dietary practices from the Khoisan people as a result of the latter's lifestyle, for example, knowledge of edible wild fruits, roots and bulbs. The skill of hunting itself was transferred to the Iron Age communities by the Khoisan who were specialised hunters.

-The Iron Age people benefited from the Khoisan's knowledge of traditional medicines for the treatment of snake bites as well as family planning techniques.

-There was also intermarriage and hence cultural fusion between the two communities.

*On the other hand, the Iron Age people influenced the Khoisan, especially with their advanced knowledge of iron working.

-The Khoisan hunting became more efficient with the use of iron tools.

-The growing of crops was also adopted by the Khoisan from the Iron Age people.

-The Khoisan learnt a better and more advanced political system from the Iron Age communities.

THE CHANGES [TRANSITION] FROM LATE STONE AGE TO EARLY IRON AGE

[3] Assess the validity of the assertion that the discovery of iron brought more good than harm to early Zimbabwean communities.

The discovery of iron greatly benefited the early Zimbabwean communities. For instance, hunting was improved, crop production became more organised, trade both internal and external became more pronounced, mining was now being done with the use of iron tools and there was emergence of permanent settlements. However, the discovery of iron also had some negative effects on early Zimbabwean communities, for example, exploitation of men by men became more apparent, people began to raid each other and warfare emerged leading to death of many people. Thus it is therefore clear that the discovery of iron brought more good [benefits] than harm [non benefits] to early Zimbabwean communities because the positive effects of the introduction of iron outweighed the negative effects.

-To start with, the discovery of iron was greatly beneficial to early Zimbabwean communities, for instance, hunting became more effective. The iron technologists continued to hunt just like the stone agers but it was improved by the use of iron tools and implements like iron tipped arrows and spears which were more efficient than wood and stone tools used during the Stone Age. The Iron Agers could now kill big animals like elephants and kudus. This implies that more meat was made available to a wide range of people and this improved the health of people. Logically, that gave the ordinary people the opportunity to live longer than before. Hence the discovery of iron was beneficial to the early Zimbabwean communities.

*However, on a negative note, improved hunting with the use of iron tools and weapons resulted in indiscriminate killing of animals as well as in competition for hunting grounds. These iron weapons made people to raid each other for grain, cattle and goats. Thus the discovery of iron was not without its demerits to early Zimbabwean communities.

-In addition, the discovery of iron made crop cultivation more organised, productive and widespread. Crop cultivation is believed to have started towards the end of the Late Stone Age period but during the Early Iron Age it was improved by the use of iron tools and implements like hoes, axes, mattocks and so on which replaced the old stone tools. These iron tools were stronger, sharper and more reliable. This enabled people to clear large pieces of land for agriculture. The iron tools enhanced speedy clearing and tilling of the land. More so, new crops like millet and sorghum were added to the various roots, melons and bean crops. This boosted production of food and consequently agriculture became people's primary means of survival. Thus the Iron Agers were now depending less on hunting and gathering. The choice of producing food rather than gathering it has been an important change and this improved their diet. Hence the discovery of iron was beneficial to the early Zimbabwean communities.

*However, though crop production was improved, it led to exploitation of men by men. Those who produced much [surplus food] used the poor [weaker groups] in their fields. Thus the discovery of iron also brought some harm to early Zimbabwean communities.

-Furthermore, the domestication of animals became common [pronounced]. They kept animals like cattle, sheep and goats and cattle became a symbol of status. The domestication of animals meant an improvement in their diet as meat; milk and fat were now available. Cattle and other animals were also used for trade and for paying tribute as well as lobola.

*However, although the domestication of animals was very beneficial to the Iron Agers, it led to exploitation of men by men just like crop cultivation. For instance, those with large numbers of cattle employed those without as herd boys. Thus the discovery of iron also had some demerits to early Zimbabwean communities.

-The introduction of iron led to mining with the use of efficient iron tools like mattocks, picks and so on. They mined minerals like copper, iron and gold. Gold was used for trading with foreigners like the Swahili and Arabs. Iron was important for tool making and copper was used for making jewellery like copper bangles. Mining with the use of iron tools enabled people to reach very considerable depths of over 100 feet until stopped by water and insufficient ventilation. Hence the discovery of iron was very beneficial to early Zimbabwean communities.

*However, the introduction of iron resulted in competition for mining grounds. There was also overexploitation of minerals due to the use of iron tools.

-The discovery of iron made trade to become more pronounced during this period. Both internal and external trade became visible and more organised. Towards the end of the Early Iron Age, Zimbabwean iron users traded with foreigners coming from as far as Persia, Arabia and other places. There is also evidence that they might have had access to the Indian Ocean and Chinese markets. Muslim traders exchanged Indian made Damascus swords for iron with the early iron users. Evidence also indicated that they must have traded gold and copper for products like Chinese porcelain and beads. Thus the iron technologists obtained foreign goods through trade hence the introduction of iron was a good innovation to early Zimbabwean communities.

*However, on a negative note, trade led to over exploitation and depletion of resources like gold, iron, copper and ivory.

-The introduction of iron brought about the establishment of permanent settlements, which benefited the iron users in Zimbabwe. They built permanent houses of pole and dagga with grass thatch. This implies that families could now no longer have to move from one place to another as what the Stone Age people did. The permanency of the settlements was explained by the fact that bulky yields of grain they harvested could not be carried easily from one place to another. This was contrary to the Stone Age people who tended to be mobile [nomadic] because they depended on the environment for their livelihood. Hence the introduction of iron brought more good than harm to early Zimbabwean communities.

*However, it must be noted that trees were destroyed in the process of clearing land for settlements. They were also destroyed as they built houses from poles obtained from trees.

-The introduction of iron led to specialisation in areas like mining, blacksmithing, trading, weaving, basketry, fishing and farming. This led to an improvement in the standard of living of people as they were offered a lot of options with regard to survival skills.

*However, specialisation led to exploitation of men by men as haves nots worked for the haves.

-The introduction of iron resulted in division of labour based on sex and skills. Women gathered while men hunted, mined and caught fish. This made work easier and faster.

*However, due to division of labour, exploitation of women and children became apparent. They were given the most arduous [difficult] task of crop cultivation. They became weaker and subordinate workers of the society.

-The introduction of iron led to the emergence of polygamy which was beneficial to the early Zimbabwean societies. This was because polygamy was seen as an important source of labour especially by the new farmers. Polygamy enabled people to cultivate large pieces of land thus boosting food production and ensuring food security. Polygamy also helped as a unifying factor.

[3] Discuss the major changes that were brought by the introduction of iron technology in Zimbabwe during the Early Iron Age.

[3] Assess the changes that took place in early Zimbabwean societies as a result of the introduction of iron.

[3] Examine the impact of the use of iron on the activities of Early Iron Age Shona communities.

[3] Identify and assess the economic, social and political changes which occurred in Zimbabwe during the Early Iron Age.

Economic changes

- Crop production improved due to the use of iron tools.
- They began to domesticate animals like cattle, goats and sheep.
- Hunting was improved due to the use of iron tools and weapons.
- They began to mine minerals like gold, copper and iron using iron tools like picks and mattocks.
- Trade became more pronounced.

Social changes

- They began to establish permanent settlements.
- Population increased due to food security.
- There was emergence of specialisation.
- There was division of labour based on sex and skills.
- Exploitation of men by men became apparent.
- There was emergence of polygamy.
- There was emergence of classes.
- There was worship of the Supreme Being.

Political changes

- There was introduction of chiefs as there was demand for leadership to organise the economic activities.
- People began to pay tribute to chiefs as a sign of loyalty.
- They began to raid each other.
- There was formation of villages on the basis of chiefdoms.
- There was clan formation due to population growth.

[3] Discuss the view that the introduction of iron among early Zimbabwean communities resulted in revolutionary changes.

[3] How far can the changes that occurred in Zimbabwe during the transitional period from Late Stone Age to Early Iron Age be described as revolutionary?

The changes that occurred in Zimbabwe during the transitional period from Late Stone Age to Early Iron Age can be greatly described as revolutionary. Some of the revolutionary innovations are the introduction of iron tools, the establishment of permanent settlements, the introduction of polygamy, the introduction of chiefs and emergence of classes. However, it must be noted that the new iron users did not completely break away from what the stone technologists did. For instance, hunting and gathering continued and trade was also not a revolutionary innovation.

-To start with, the Early Iron Age changes can greatly be described as revolutionary, for instance, the emergence of permanent settlements was unheard of during the Late Stone Age period. They built permanent houses of pole and dagga. Thus families could now no longer have to move from one settlement to another according to season. The permanence of villages was explained by the fact that the bulky yields of grain they harvested could not be carried

from one place to another. This was contrary to the Stone Age people who tended to be mobile because they depended on their environment for livelihood. Hence the appearance of permanent settlements was a revolutionary innovation.

-In addition, the introduction of polygamy was a revolutionary innovation and became popular with the Iron Age period. This innovation was absent during the Stone Age period because the Stone Agers had small families. Polygamy was seen as an important source of labour especially by the new farmers. It also enabled people to cultivate large pieces of land thus boosting food production and ensuring food security. The Early Iron Agers used iron tools, agricultural produce and animals they kept for paying lobola. It must also be noted that bride price appeared for the first time. Hence the changes that occurred during the transitional period from Late Stone Age to Early Iron Age can largely be described as revolutionary.

-Furthermore, the introduction of mining was a revolutionary innovation. The Early Iron Agers began to mine iron, copper and gold which was traded with the Swahili and Arab traders on the Indian Ocean coast. According to J.D Fage, iron technology led to mining with the use of strong iron tools like picks and reached very considerable depths over 10 feet until stopped by water and insufficient ventilation. Hence one cannot hesitate to argue that the transition from Late Stone Age to Early Iron Age was associated with revolutionary changes.

-To add on, the emergence of chiefs was a revolutionary innovation. It was unheard of during the Late Stone Age where people had been practising consensual democracy. These chiefs settled disputes and made laws. There is also a lot of evidence that chieftainship was hereditary. Oftenly, these chiefs could fight to control resources, that is, land and animals. This forced chiefs to mobilise armies which were not permanent. Hence, one can safely argue that the emergence of chiefs was a revolutionary innovation.

*However, it must be noted that the new iron users did not completely break away from all what the stone technologists did, for example, hunting continued. However, it was improved by the use of iron tools and implements which were more efficient than old stone and wooden tools used during the Stone Age. They began to hunt using iron tipped spears and arrow heads though hunting was no longer important as they mainly concentrated on crop cultivation and animal rearing. With the use of iron tools, more meat was made available to a wide range of people and that improved the health of the people. Logically that gave the ordinary men an opportunity to live longer than before. Hence not all the Iron Age changes were revolutionary.

-Furthermore, crop production was not a revolutionary innovation. It is believed to have started towards the end of the Late Stone Age and it became organised, widespread and productive during the Early Iron Age due to the use of iron tools and implements. These iron technologists grew a variety of crops and vegetables like millet, melons, roots, sorghum, pumpkins, beans and peas. The use of iron tools like axes, hoes and so on revolutionised agriculture, increased production, improved diet and lessened dependence on hunting and gathering. These iron tools that were more reliable, sharper and stronger meant that people were now able to clear large pieces of land for agriculture. This boosted production of food and consequently agriculture became people's primary means of survival. Hence it should be noted that some old elements continued but were improved.

-Moreover, trade was not a revolutionary innovation. It was already there during the Late Stone Age period but it became pronounced and more organised during the Early Iron Age. Both internal and external trade became visible during the Early Iron Age. Towards the end of the

Early Iron Age the Zimbabwean iron users began to trade with foreigners coming from especially Persia, Arabia and there is evidence that they might have had access to the Indian and Chinese markets. Evidence also indicated that they must have traded gold and copper for products like Chinese porcelain and beads. External trade also took the form of regional trade. According to J.D Fage, archaeological findings at Ingombe Ilede seem to prove that there was flourishing trade between Zimbabwean iron users and their Zambian counterparts. Internally they exchanged surplus goods, for example, surplus grain could be exchanged for iron tools. Hence trade which was already there during the Late Stone Age was improved during the Early Iron Age.

-In summation, the changes that occurred in Zimbabwe during the transitional period from Late Stone Age to Early Iron Age can largely be described as having been revolutionary. However, it must be noted that the Early Iron Agers did not completely break away from all what the stone technologists did. Rather, some old elements continued to cripple in but were improved during the Early Iron Age.

[3] Discuss the importance of Cereal crop cultivation in the Early Iron Age communities in Zimbabwe

Pupils need to assess the value of cereal crops as well as other crops to the Early Iron Age people.

Importance of cereal crops

- Cereal crops were introduced in the region by the Bantu.
- These included sorghum, millet and finger millet.
- Plant crops were also introduced during this time. These included cowpeas and pumpkins.
- Cereal crop cultivation was suitable for both high and low rainfall regions
- The people's diet improved as there was a wide choice of food.
- Cereal crop cultivation resulted in sedentary settlements, population increase and barter trade.
- Cereals were also used for payment of tribute.
- Ruling classes emerged.
- There was also state formation.

[3] 'The knowledge of farming and iron technology among the early Zimbabwean communities was a result of diffusion rather than migration'. Discuss.

There is no general consensus among historians as to who exactly introduced the knowledge of farming [crop cultivation and animal keeping] and iron technology among early Zimbabwean communities. As a result, two theories emerged in trying to explain how these innovations originated. One theory argues that the knowledge of farming and iron technology was a result of diffusion. The other theory argues that the knowledge of farming and iron technology was a result of migration.

-The Migrationists believed that the knowledge of farming and iron technology was brought about by a new race of people called the Bantu. These theorists included D N Beach, S I G Mudenge, T N Huffman, Soper and Phillipson. They argue that the sudden appearance of new economic rapid features suggest that these innovations were introduced by immigrants from elsewhere where technology was already well developed. This theory therefore implies that the knowledge of farming and iron technology was introduced by a new race of people other than the local Stone Age hunter-gatherers.

-According to archaeology and linguistic evidence these people could have been the Bantu. The cultural and economic features of the Early Iron Agers, that is, herding, crop cultivation and iron technology correspond more or less with the cultural and economic features of the Bantu speaking people elsewhere. Sudanic crops were grown on Early Iron Age villages and these included bulrush, sorghum and millet. This implies that it were the Bantu who brought these crops and the knowledge of farming. This is in line with T N Huffman, Soper and Phillipson who argue that a wave of fast moving invaders who were as fast as Mfecane invaders and using dangerous weapons made from iron were responsible for the introduction of iron technology in Zimbabwe.

-According to Migrationists, the movement of the Bantu was massive and was championed by iron technologists from north and east Africa. They occupied large areas of Central and Southern Africa during the Early Iron Age period. These groups arrived in the area, that is, Leopard's Kopje, whose site was in Bulawayo and who later spread south from Matabeleland to Mapungubwe. When these people came they introduced iron technology. This theory therefore implies that iron technology in Zimbabwe was a borrowed phenomenon.

-The proponents of the Migrationist theory like Fagan postulated that from the first, Iron Age houses resembled those of the Bantu peoples, with hardened floors, walls of mud, sticks and thatched roof, supported by a central pole. Thus there is little doubt that the local people [Late Stone Agers] were colonised and iron technology was introduced by these aliens. J Davidson argued that a major change came to the region with the influx of the migrating Bantu who were fleeing drought conditions and famine in the Sahelian region and they brought with them how to smelt iron and work it into iron implements such as hoes. They also brought with them the knowledge of farming.

*The Migrationists were however challenged by the Diffusionists for being racist. The Migrationist theory is also discounted on the bases that in cases which have been studied the migrant group does not represent more than 10% of the host population. The population was not big enough to introduce drastic changes within the host communities. Hence the Diffusionist theory is more viable.

-According to the Diffusionist theory, the knowledge of farming and iron technology was brought about by the local people. This theory was put forward by scholars like P Garlake. He argues that the Early Iron Age and the Late Stone Age does not represent any population movement at all. The innovations can be economically explained in terms of local developments between the Late Stone Age and Early Iron Age. This theory therefore implies that the changes were innovations from the Stone Age people. Thus there was a gradual development of the same communities from simple to more advanced modes of production and subsistence.

-Diffusionists argue that the knowledge of farming and iron technology were local innovations. They also argue that these changes occurred naturally and they were a result of experimentation and interaction. Iron technology was accepted by the Late Stone Agers because of the advantages iron tools had over bone, wood and stone tools. The implication here is that the technological aspect was not a result of migration but it was an indication of continuous development in the same area over time.

-Some proponents of the Diffusionist theory like P Garlake argues that if the movement did take place, it did not occur in a straight north-south direction. Thus there could have been

movements also in many different directions even south-north. This theory therefore implies that the knowledge of farming and iron technology were innovations by the local people.

[3] With reference to the movements of the Shona in Zimbabwe up to 1000AD critically examine the theories of migration and diffusion.

[3]Examine the theories on the movement of the Bantu into the Zimbabwe plateau up to 1000AD.

Pupils need to examine the theories of migration and diffusion indicating whether the migratory movements brought new people [Shona] into Zimbabwe bringing about changes or else changes evolved locally. They need to analyse the arguments put forward by the Migrationists like D N Beach, Mudenge and Mukanya against the archaeologists and other historians. They must derive evidence to support the movement by the Bantu from place to place, for example, Gokomere, Ziwa, Leopard's Kopje and the Kutama cultures. Bring out the main features of both Early and Later Iron Ages as evidence of the changes and movements as revealed by the findings of specific Iron Age sites. They must also examine arguments by Diffusionists that changes occurred naturally and that Stone Age people of Zimbabwe developed and evolved naturally into the Iron Age.

[3]Discuss the contributions of Iron Age sites in tracing the movements and settlement patterns of the Bantu on the Zimbabwe plateau.

Pupils need to analyse the Early and Late Iron Age sites in Zimbabwe. They are expected to identify remains found at various settlements [Iron Age sites] and come up with dates in order to establish a general pattern of movement and settlement. The following could be a guide;

- Bantu movements into Zimbabwe originated from across Zambezi River.

- Archaeological remains include pottery, metallurgy, bones and grains.

Early Iron Age

1] Referred to as the Gokomere pottery found in Central Zimbabwe. The site included the following:

- Tunnel rock shelter-6th C

- Zimbabwe acropolis-4th C

- Mabveni-6th C

- Malipati-9th C

- Human activities include animal husbandry, crop cultivation and trade.

2] Nyanga-found in the eastern plateau

- Ziwa-4th to the 11th C

- Activities include animal husbandry, crop cultivation and trade.

Later Iron Age

1] Leopard's Kopje-11th C-western plateau

- Bambadyanalo suggested a southward migration

- Emphasis on cattle

2] Msengezi [Central plateau]-13th C

- Emphasis on ivory trade

3] Mapungubwe-southern plateau

- Activities are trade and animal husbandry]

TRANSITION [CHANGES] FROM EARLY IRON AGE TO LATE IRON AGE

[3] Identify and assess the economic, social and political changes which occurred in Zimbabwe during the Late Iron Age period.

[3] Assess the major changes brought about by the introduction of iron in Zimbabwe during the Later Iron Age.

***Political changes**

-There was formation of states during this period. These states included Mapungubwe, Great Zimbabwe and Mutapa. It should be noted that this was a revolutionary innovation because state formation was unheard of during the Early Iron Age.

-Kingship emerged during the Late Iron Age period. This was contrary to the Early Iron Agers who were ruled by chiefs. The kings headed the states, controlled trade, led at ceremonies, tried cases, appointed chiefs and levied tribute to their subjects as a show of loyalty. The kings also punished wrong doers.

-During the Late Iron Age there was emergence of warfare. This was unheard of during the Early Iron Age. These wars were arising largely out of disputes over succession.

***Economic changes**

-The Late Iron Agers began to concentrate more on basic crop production. This explains why the Late Iron Agers preferred good farming land. Crop cultivation was not a revolutionary innovation. It was there during the Early Iron Age but it began to be practised on a large scale during the Late Iron Age period. More so, land for cultivation was drastically increased using iron tools like hoes and axes.

-The Late Iron Agers mastered the art or technique of storing grain for a long time.

-During this period there was also greater emphasis on animal rearing. Thus improvements in crop cultivation were accompanied by improvements in the domestication of animals such as cattle, goats and sheep. These improved the diet hence people could live longer and healthier. One must note that during the Late Iron Age period there was clear association of wealth, cattle and social status. Thus although hunting and gathering continued, they became less and less important as people concentrated more on crop cultivation and animal rearing.

***Social changes**

-The Late Iron Agers began to build more permanent settlements. This was because they could not move with the bulky yields and large herds from one place to another. Thus economic changes brought about social changes. It should be noted that the Late Iron Agers began to prefer to settle near water sites, valleys and hills [hill tops].

-During the Late Iron Age period, there began to appear stone buildings. Initially the walls seem to have been built to enclose cattle but in time, they played a much more important role as they became symbols of status. The ruling class lived in stone enclosures and the poor lived outside enclosures. The emergence of stone walls was a revolutionary innovation which was unheard of during the Early Iron Age.

-Population increased greatly during the Late Iron Age period. This was largely due to better food security. They obtained food from the crops they grew, animals they kept and hunted as well as from items they gathered. Population also increased greatly because of polygamy which was viewed as a source of manpower.

-Exploitation of men by men became more apparent. Women and weaker members of society were greatly exploited. Women for instance, were given the most difficult task of crop cultivation. More so, the haves employed the have nots as labourers. For example, those with

many cattle employed those without as herd boys and those with bulky yields employed those without in their fields.

[3] Compare the way of life of the Early Iron Age with that of the Late Iron Age communities in Zimbabwe.

Candidates must focus on the similarities and differences of the ways of life of the two Iron Age Periods.

Similarities

- There was cultivation of crops like sorghum and millet during both periods though it became more pronounced during the Late Iron Age.
- In both periods animals like cattle, sheep and goats were kept.
- In both periods iron tools and implements like axes, hoes, mattocks, picks, knives and swords were used.
- In both periods houses of pole and dagga were built though the Late Iron Agers had more permanent settlements.

Differences

- The Early Iron Age settlements were small and scattered.
- *Late Iron Age settlements were big assuming regional identities.
- Early Iron Age pottery was less decorative and had few styles.
- *Late Iron Age pottery had a variety of pottery styles.
- Trade was less pronounced during the Early Iron Age.
- *It became widespread during the Late Iron Age.
- The accumulation of wealth and rise of rulers became more pronounced during Late Iron Age.
- The Late Iron Agers began to master the art or technique of storing grain for a long time through construction of granaries.

[3] In what ways did iron technology lead to the formation of Iron Age States in Zimbabwe?

***Economic effects**

- States were formed because of trade centres that were created as a result of iron.
- People began to settle where they could easily trade leading to the creation of states.
- Surplus production led to trade. People settled where they would obtain trade goods.
- Iron enhanced production which led to surplus which triggered trade.
- Trade enabled small groups of people to stay together thereby causing birth of states.
- Iron technology led to rich harvests and hence the need to settle in one place.
- Iron also brought about efficient tools which improved farming and mining which then boosted trading activities.
- With the advent of mining, migration was minimised as the mineral was in the ground and required the people to remain in situ.
- Food stability was brought about due to the improvement of the farming equipment. This promoted stability and permanent settlement which was a key element in the establishment of the states.

***Political effects**

- The accumulation of wealth gave rise to kings.
- These kings could then proceed to organise people into villages and provinces which laid basis for the establishment of states.

- Iron also improved the quality of weapons which were used in conquering enemies and incorporating other states.
- The kings would also defend their states and exercised authority over the people and this inevitably de facto existence of states.
- What sealed the status of the states was the stability which was brought about by permanent settlement of people in places.
- Standing armies also arose due to improved weaponry.

***Social effects**

- The economic and social factors triggered population growth which became a boost to the states.
- The growth of population is also attributed to the improvement in diet for the people.
- The society also became stratified due to the economic factors and many states have this as an attribute of their social structure.

RISE, DEVELOPMENT AND DECLINE OF EARLY STATES [1000-1450]

[3]Discuss the origin of states south of the Zambezi from the 10th to the 12thC.

Pupils must focus on the development of state societies around Mapungubwe [Limpopo Valley], Toutswe [Eastern Botswana] and Great Zimbabwe.

- Development of traditional structures and their control of key resources such as ivory, gold, animal skins, some of which were traded to the towns in the East Africa led to the rise of states.
 - Rising importance of cattle, which played a significant role in ideology and economy by the 10th and 11th C led to the emergence of states. Those able to amass wealth through cattle herds asserted their power and assumed important positions in society. The value of these lay in their capacity to transform traditional holds on property into tangible wealth which served to distinguish its owners from the common people.
 - Technology also led to the rise of states. A wide range of technical skills were harnessed to produce iron and copper ceramics, wooden implements and building stones. There was increased production of these craft specialisation.
 - Agriculture [food production] also led to the emergence of states. There was need to harness risks through iron technology to produce enough food to feed large groups of people. Increased food production enabled maintenance of large population. This formed the basis of settlement hierarchies.
 - Development of stone and monumental architecture led to the rise of state societies. This expressed the presence of elite, for example, at Mapela and Mapungubwe. Settlement layout became a basis for social differentiation between the fewer rich and the commoners.
- *NB These points over cut the states under discussion and pupils are expected to discuss these before looking at individual reasons for the origins of Mapungubwe [1000-1200AD] and Great Zimbabwe [1270-1450].
- Critical to both states is how wealth gained from agriculture, cattle, external trade and systems of obligation such as tribute was transformed into real political power.
 - Both states are founded on the same basic societies [Leopard's Kopje] / Zhizo farmers and gradually developed into a regional profile.
 - For Great Zimbabwe, a much overlooked aspect is religion, an important aspect of state ideology and an effective instrument in building people into an independent political union.

-A concluding commentary may discuss why Great Zimbabwe was preferred as a centre of a state to Mapungubwe during the 13th C.

[3] Examine the view that the role of trade in the rise of Iron Age States has often been exaggerated.

Pupils must give examples of states like Great Zimbabwe, Mapungubwe, Toutswe and Leopard's Kopje.

-Sedentary settlements which preceded state formation were a result of farming rather than trade.

-Cattle accumulation greatly contributed to the emergence of states.

-Religion was also important mainly as a unifying factor.

-The introduction of iron technology also led to the emergence of state societies.

-Military strength also contributed.

-Trade flourished only after states were formed and most of the items gained from trade benefited the ruling class.

-External trade thrived on gold mining which was just an off season activity.

[3] "The Leopard's Kopje culture in western Zimbabwe and adjacent regions of Botswana and South Africa marked the emergence of chiefdom and state societies in the region". Do you agree with this statement?

The key issue is the significance of Leopard's Kopje to the emergence of chiefdoms and state societies. Pupils must clearly bring out the intricate dynamics between Zhizo and Leopard's Kopje [south-west] during the 10th / 11th centuries AD and explain how Mapungubwe rose to prominence as a state.

-The road to chiefdom and state societies in pre-colonial Zimbabwe began among the Zhizo [later Gokomere culture] and Leopard's Kopje communities in south western Zimbabwe and the Shashe-Limpopo valley.

-The Zhizo people, populating the Matopo's areas as well as the middle Limpopo valley, lived in small villages, growing millets and sorghum while keeping livestock.

-By the 9th C AD, some of these communities had moved westwards into the fringes of the Kalahari [in western Botswana] where they formed a chiefdom centred around Toutswe, Shoshong, Palapye and Serowe areas.

-At the same time, communities identified as those of the Leopard's Kopje culture occupied the western parts of Zimbabwe and the Shashe-Limpopo basin apparently left vacant by Zhizo farmers.

-Whether the Leopard's Kopje represents a development from Zhizo on its cultural succession remains unclear. What is clear though is that these communities have been identified with ancestral Shona speakers who were responsible for the introduction of an economic and social life style that is associated with the Later Iron Age.

-The key issue is whether one can see within the Leopard's Kopje culture levels of social complexity that can be associated with chiefdoms or states. Evidence from Ntabazingwe Hill north-west of Bulawayo, at Mapela on the Shashe and at Bambadyanalo [near the Shashe-Limpopo confluence] points to this development – towards a ranked society. Society was now keeping considerable wealth in terms of cattle which also fostered the tendency towards craft specialisation. This craft specialisation was done to meet the needs beyond daily subsistence. This was probably articulated by people in control of such wealth who also managed to impose

their will on others. This was probably reinforced by ritual and ceremony. More wealth was generated from gold and ivory as well as animal hunting and the products of such wealth dictated an export-oriented commercial enterprise. This created a rich class of people who could use their wealth to manipulate the social will of others.

-Although the regions occupied by the Leopard's Kopje culture are now dry and poor in terms of agricultural production, there are indications that conditions were different environmentally at the beginning of the second millennium AD. This encouraged experimentation with and competition over certain resources. By the 12thC, Leopard's Kopje farmers had established hegemony centred at Mapungubwe hill on the banks of the Limpopo. Archaeological sites in the Shashe-Limpopo basin clearly show a hierarchical arrangement of a state society. Mapungubwe soon rose to prominence as a powerful centre and its richly adorned burials and elaborate houses attest to the existence of a political elite. These were in charge of or presided over a state which controlled much of the area occupied by the Leopard's Kopje culture.

[3] To what extent have archaeological findings been useful in the reconstruction of the economic activities of Mapungubwe state?

[3] How far can archaeology alone demonstrate the way of life of the people of Mapungubwe?

Archaeology played a significant role in helping to unearth the economic, social and political way of life of the people of Mapungubwe. The excavations at Mapungubwe help one to understand the various facets of the lives of people in Mapungubwe. However, other sources like oral tradition also contributed.

-It is known through archaeology that gold mining was rampant as an economic activity at Mapungubwe. Archaeologists discovered numerous gold ornaments at Mapungubwe. N Parsons argues that there were large gold deposits in the Tuli and Shashe River. Gold was a very important item for trade with foreigners from the coast. There is evidence of furnaces at sites which indicates that some gold was smelted in Mapungubwe state. This probably explains the discovery of large quantities of gold beads at the site. It can therefore be concluded that archaeology demonstrated the importance of gold as an item for trade and also a symbol of wealth for the rulers of Mapungubwe.

-Archaeology shows that Mapungubwe was a trade centre and they did both internal and external trade. There is evidence of an exchange economy based on local raw materials. There is also evidence of external trade. They indulged in long distance trade through which they attained foreign goods like glass beads of Indian origin. Apart from glass beads, gold trade with distant contacts also brought foreign goods like Chinese celadon. They traded with traders from the Indian Ocean coast in gold, ivory, animal skins and cattle. Copper and iron were also accumulated for commercial purposes. There is also evidence of external trade from gold beads and copper bangles. N Parsons argues that the discovery of stone spindle whorls used for spinning thread shows that they were really involved in trade through which they acquired cotton and cloth for spinning and weaving. Other ornaments they received include Persian bowls, jewellery and ceramics. Through trade Mapungubwe state managed to obtain wealth.

*However, one should note that it was the rulers who monopolised on long distance trade and as such they were the ones who benefited from it significantly. The rulers consequently increased power and influence while the general people remained poor.

-It is also known through archaeology that the people of Mapungubwe kept domestic animals. Archaeologists discovered many cattle bones at the site. This implies that cattle rearing were also part of their economic system. Cattle enclosures, bones and figurines discovered by archaeologists demonstrate the importance of pastoralism. Evidence of hidden bones suggests the domestication of animals and these were more important as a source of meat compared to wild animals. Cattle were also important for trade with foreigners [for foreign goods] and with locals for locally manufactured goods. Cattle were also a symbol of wealth and just like any other Shona state; they were used for paying lobola. Considering that cattle were of great importance to the people, it clearly suggests that they were kept in very large numbers.

-It is known through archaeology that the people of Mapungubwe did craftwork. Archaeologists have discovered pottery remains on the hill top. This implies that the people of Mapungubwe did craft work. The pottery discovered had some design patterns suggesting that the people actually embraced some cultural values. Carved ivory, bracelets and many bone tools were also discovered which all sum up to prove that people had some skills in craftwork.

-It is known through archaeology that people of Mapungubwe did crop cultivation. The site was surrounded by a valley which contained agricultural terraces. Remains of sorghum and cowpeas confirm rich agricultural activities.

-Archaeologists have also found remains of buildings with dagga walls and courtyards indicating that the people lived on permanent homes. A site containing human burials with golden objects was discovered and this suggests a cultural value.

*However, archaeological remains are silent on the identity of the people who lived there and their language. One therefore has to rely on other sources like oral tradition and written records to establish this. This is indicative of the limitations of archaeology alone in reconstructing the way of life of people of Mapungubwe.

-Archaeologists discovered a site containing burial for human remains with golden objects which reveals that the people were pious. The graves had human skeletons buried with golden and copper ornaments and with imported bright green glass beads. This can only suggest that the rulers were buried in such sites because it was these ornaments and jewellery that distinguished them from the rest of the people. From this one can learn that the society was stratified and that the people embraced some cultural piety. This is an attribute which came through archaeological discoveries.

*However oral traditions also provide information on the state being pastoralist. It has it that cattle were kept in kraals on the hill top, above the thick woodlands where tsetse flies lived. They were taken down at night to graze and drink when the flies slept according to traditions.

GREAT ZIMBABWE STATE

[4] Discuss the controversies surrounding the origin of Great Zimbabwe.

[4] Discuss the controversies relating to the origins of Great Zimbabwe.

[4] 'Historical evidence on the origins and construction of Great Zimbabwe has been deliberately distorted'. How accurate is this assertion?

[4] Critically examine the various theories that have been put forward by some scholars in establishing the builders of Great Zimbabwe.

[4] Critically examine the various theories on the construction of Great Zimbabwe.

[4] Discuss the purpose for which the stone walls of Great Zimbabwe were built.

[4] 'The Great Zimbabwe was built by the Shona for defensive purposes'. Discuss.

The origin of Great Zimbabwe is a centre of controversy among historians. The controversy is centred on the builders [construction] of Great Zimbabwe, architecture [purpose] and dating. Thus three controversies relating to the origin of Great Zimbabwe are the building controversy, architectural controversy and time sense.

[a] Building controversy

Euro-centrists

Euro-centrists argue that Great Zimbabwe was built by foreigners. Scholars in support of this view include R Hall and H Clarkson who say that the Great Zimbabwe walls are of Arab origin because the Shona were not associated with the gold and copper artifacts found at Great Zimbabwe. They further argue that it may be the Arabs who employed the Shona to build the Great Zimbabwe walls, a skill they were notoriously good at.

*This point does not however hold much water because it goes back to the fact that the Shona were the builders of Great Zimbabwe. There are also no traces of artifacts to support that the Great Zimbabwe walls were of Arab origin.

-Another Euro-centric claim on the construction of Great Zimbabwe is that a northern race coming from Arabia closely akin to the Phoenicians and Egyptians built Great Zimbabwe. This view is suggested by Theodore Bent who says artifacts he found were of Arab origin. These artifacts unveiled pottery shreds and spindle whorls, spearheads of iron, bronze and copper, axes, hoes and gold working equipment such as crucibles. This theory argues that all these artifacts were used by Arabs at Great Zimbabwe because the Shona-Karanga are too uncivilised and narrow minded to have been associated with such objects.

*However, this has been discounted on the basis that these artifacts claimed to be Arabic all seemed indigenous, some of which are actually used to this day by the Shona-Karanga. More so, if it were the Arabs, they would have left something written at Great Zimbabwe as proof of their construction of the walls since they are associated with drawing and writing. The mere presence of artifacts of Arab or Egyptian origin does not attest to their existence at Great Zimbabwe. They do not even prove their existence at Great Zimbabwe. The presence in contemporary times of Chinese television in one's residential house is no proof that the Chinese built the house that houses the television.

-Euro-centrists like Joao de Barros gave credit to non-Africans like Jews and Phoenicians as builders of Great Zimbabwe. They base their argument on the complexity of the stone structures. Richard Hall, a white archaeologist, who was hired to investigate the Great Zimbabwe site, concluded in 1902 that it was built by more civilised races than Africans.

*However, one must realise that this theory is racist in approach. It meant that Africans lacked in technological ability to build architectural structures like Great Zimbabwe. The idea that Africans lacked in technological ability is repugnant and is a clear testimony of white racist bigotry. These Euro-centrists said the same thing about any other impressive human achievements in Africa. No consideration was given to the possibility of local people having built ruins of Great Zimbabwe because European writers generally agreed that Africans did not have the capacity to build anything of significance.

-Eurocentrists also suggest that Great Zimbabwe was built by non-Africans probably the Queen of Sheba. According to Karl Mauch, a young German, the soapstone and iron relics he uncovered told him that 'civilised' white men must have lived there. From a lintel he cut some wood that he described as reddish, scouted and very much like the wood of his pencil and he

concluded that the wood must be cedar from Lebanon and must have been brought by Phoenicians. He thus propounds that Great Zimbabwe must have been built by the Queen of Sheba because the wood found there was from Phoenicia.

*However, the wood that Mauch described aptly characterised the African sandal wood, a local wood that later visitors also found in the walls of the Great Enclosure. There is no basis for robbing the Shona of credit merely because of the beam which was found on the walls. Without even conceding to the external origins of that beam, the presence of that beam might mean it was the only thing that was imported on the structure. In the alternative, it might also be argued that beams of that quality could also have been available locally which denigrates from Mauch's view that Great Zimbabwe was built by Phoenicians.

-Cecil John Rhodes in a bid to misrepresent the origin of Great Zimbabwe established the Ancient Ruins Company and financed men such as James Theodore Bent who concluded in 1892 that items found within the Great Zimbabwe complex proved that Great Zimbabwe was not built by local Africans.

*However, this was challenged on the basis that if Europeans or other foreigners constructed the walls, why it that there has not been any literature left behind on walls, stone slates or on papyrus since these were literate societies.

-Ian Douglas Smith continued the colonial falsification of Great Zimbabwe origin by developing a fake history and a policy of making sure that official guide books for tourists would show images of Africans bowing down to foreign innovators who allegedly built Great Zimbabwe.

*However, this theory has been ruled out as historians supporting a foreign origin appear to have been guided by biases prevalent in colonial day.

Afro-centrists

-The Euro-centrists were challenged by Afro-centrists like D N Beach, P Garlake, K Mufuka, R Summers, Huffman, A Hodza, S Mutsvairo and A S Chigwedere who argue that Great Zimbabwe walls were built by Africans.

-Afro-centrists like James E Mullan give credit to locals, for example, the Lemba who were multi-skilled particularly the Tavakare clan, who were masons. It is believed that they were designers and builders of stone structures.

*However, some scholars argue that the Lemba are not native Africans for they have Semitic origins. However, this view is dubious because by the time Great Zimbabwe was built, the Lemba had become decidedly Africans having so thoroughly intermixed with Bantu Africans. Thus Great Zimbabwe was local in origin.

-Afro-centrists also argue that Great Zimbabwe was built by the local people because artifacts found at Great Zimbabwe are local and similar to contemporary Shona [Karanga] and so many Madzimbabwe found throughout Zimbabwe. Ceramics [pots] found at Great Zimbabwe are local and similar to the work of recent Shona speaking people. It should be noted that the few foreign ceramics found at Great Zimbabwe can be attributed to long distance trade. Hence the stone walls were local in origin.

-Mufuka and Garlake affirm that the artifacts found at Great Zimbabwe included the sacred birds which indicate a Shona traditional culture.

-According to Afro-centrists, the people who built Great Zimbabwe were cattle herders, crop growers, iron smelters and designers of pottery as well as builders in stone work. This description suits the Shona hence the Euro-centric school has been ruled out.

-A number of archaeologists both whites and blacks have shown with tangible evidence that Great Zimbabwe was built by the local people [indigenous Shona speaking people]. Thus neither were they Swahilis nor Arabs. Such archaeologists included David Randall Macleaver [1905] and Getrude Caton Thompson [1927]. Macleaver in 1905, after studying the mud dwellings within the stone enclosures suggested that Great Zimbabwe was unquestionably African in every detail and has a relatively recent date. He was the first European researcher to say this and it was equivalent to blasphemy to the British imperialists and archaeologists were banned in Zimbabwe for almost 25 years.

-Getrude Caton Thompson after a detailed excavation and examination of the oral tradition of the modern Shona speaking people and artifacts nearby dwellings showed conclusively that Great Zimbabwe was of African origin.

-Subsequent work by Summers, Robinson and Whitly in the late 1950s and more recently by Huffman, Garlake and Thorpe, have established the fact that Great Zimbabwe walls were built by the local people much more firmly.

-Journals of the Arab Traveller, Ibn Said [1214-1286] revealed that the builders of Great Zimbabwe walls were the Shona. Hence the Euro-centric school has been discounted.

-D N Beach argues that by 1100 AD a people from the Gumanye culture developed a tendency of breaking off local granite rocks in even sheets to build the walls, thus contending that the skill originated locally. Besides, the Torwa at Danangombe did the same art and also the Nyanga people at Nyangwe built similar walls proving that the skill originated locally. Thus one can argue that the Afro-centric view has more concrete facts and this supports that the Shona ancestors might possibly have built the walls due to the existence of the traditional artifacts which were found at the state. There is nothing to impeach the competence of the Shona people in the building of the walls at Great Zimbabwe. Thus it is indubitable that the Euro-centric view emanates from pride and prejudice rather than fact. They just did not want to embrace the fact that the blacks could also come up with spectacular architectural innovations and designs which were nowhere to be found in Europe like Great Zimbabwe.

-Another claim on the Afro-centric theory is that Great Zimbabwe might have been built by the native Karanga people of the Barozvi. Getrude Caton Thompson supports the view arguing that the Barozvi who are the oldest tribal unit in Central and Southern Africa might have built Great Zimbabwe. She further argues that historical evidence found at Great Zimbabwe shows that it was inhabited by the Shona-Karanga who might as well have built it because to this day, huts are common among the Shona-Karanga. Roger Summers argues that the Shona-Karanga only provided the administrative drive while the Lemba have undoubted connections with the Arabs and may have inherited some of the secrets of Masonry. Nevertheless, although R Summers argues that the Shona worked hand in glove with Lemba the fact remains that the Shona were involved in the building of Great Zimbabwe.

[b] Dating controversy / Time sense

This was the controversy concerning time or dating of Great Zimbabwe walls.

-Archaeology states that the Great Zimbabwe walls were built mostly during the time frame of 1100-1350 AD, through radio-carbon dating of the walls. Radio-carbon dating for the stone walls are 1100, 1300, 1340 and 1350 AD.

-Archaeology also states that by 1100AD a ruling class from the Gumanye people is known to have started the use of natural tendency of breaking the local granite in even sheets. Great

Zimbabwe developed from the Gumanye culture, hence suggesting that 1100 could be the period in which the walls were built. N Parsons argues that the construction was done between 1200 and 1300AD while Great Zimbabwe was a trade centre. Archaeology reveals that few upper class huts of rulers were basically a middle 13th C construction.

-Other historians have given the dates 1280, 1380, 1400 and 1440 AD.

-One can therefore state that Great Zimbabwe was built emphatically between the period 1200 and 1450 AD thus making the period 1100 to 1500 most applicable.

-However, whatever disagreements the Great Zimbabwe thrived between 1200 and 1500 AD.

[c] Architectural controversy / Purpose of the walls

The architectural controversy is centred on what purpose the stone walls [conical tower and great enclosure] serve. Pupils need to show the pros and cons of each theory.

-K Mufuka argues that the upright stone walls were associated with religious beliefs of the Shona. This implies that the stone walls were built as a religious [Hungwe] shrine or centre. This is evidenced by the findings of the Hungwe soapstone birds. The existence of other objects like bowls has been described as symbolising the importance of religion. Mufuka also argues that the conical tower was quite long suggesting that the people wanted to be closer to Mwari. According to archaeology the conical tower had an altar in it suggesting that it was used for ritual purposes. Considering the fact that oral tradition speaks of ritual ceremonies being officiated by svikiros at the Great Zimbabwe it could be that the state was built for religious purposes.

-Mukanya argues that the conical tower was an expression of fertility and success.

-P Garlake argues that Great Zimbabwe was simply a symbol of ruler's status, prestige, honour and privacy.

-Some argue that Great Zimbabwe was built as a defensive structure because of the conical structure of the building.

*However, the structure of the walls and the enclosures do not show defensive characteristics. What is clear is that Great Zimbabwe was a very powerful and wealthy kingdom. D N Beach and K Mufuka also dismissed the argument that Great Zimbabwe was built for defensive purposes. They argue that Great Zimbabwe had no permanent enemies that threatened it to the extent of building those complex walls. There is also no record of attacks on Great Zimbabwe that have been documented. This therefore casts doubt on the security argument for the construction of Great Zimbabwe.

-Some authorities argue that Great Zimbabwe was built as a trade centre.

-Others thought it was a symbol of power and an emblem of prestige. Thus Great Zimbabwe rose as a prestigious settlement.

-Great Zimbabwe walls have been built for prestigious reasons because of the nature of the arrangements of the stones. The size of the walls at Great Zimbabwe showed the power and wealth of the king, his ruling class and his state. Moreover, some scholars argue that Great Zimbabwe was never threatened up to the point of its decline and there were no shrines found there suggesting that it was built mainly for prestigious reasons and not for defensive or religious purposes. The Great Zimbabwe still dazzle and amaze people now due to the magnificent work that was put in the architecture. The effect it has now could possibly have been more when the walls were fresh and this created a dominant image in terms of prestige for the people who constructed it. This could also possibly have been the reason why foreigners

were so much attracted to the Great Zimbabwe and thereby facilitating trade with the state.
*In summation, Great Zimbabwe was built by Shona-Karanga and Lemba [local people] as purported. It was built between 1100 and 1500 largely for religious reasons.

[4] 'The rise and growth of Great Zimbabwe state can be explained solely in terms of the expansion of trade'. How justified is this verdict?

[4] How far true is the assertion that trade was solely responsible for the rise of the state centred at Great Zimbabwe?

[4] 'Without trade, the rise of the state centred at Great Zimbabwe would not have occurred'. How valid is this assertion?

[4] 'Trade was the main stimulus in the rise of Great Zimbabwe state'. How far do you agree with this assertion?

Trade was responsible for the rise of the state centred at Great Zimbabwe to a lesser extent. However it should be noted that there were other factors which greatly led to the rise of Great Zimbabwe. These factors included cattle accumulation, religion, military strength of the people of Great Zimbabwe, mining and crop cultivation. Hence, the assertion that without trade the rise of Great Zimbabwe state would not have occurred is a historical misnomer.

-To start with, trade contributed to a lesser extent to the rise of Great Zimbabwe state. This is because there is a core-relation between the decline of Great Zimbabwe and the decline in gold exports. This meant that long distance trade was important in this particular state. Furthermore, in 1903 the archaeologists found remains of Persian bowls, Chinese stoneware, Near Eastern glasses of the 13th and 14th centuries, an iron spoon, soapstone dishes and many other artifacts at Great Zimbabwe which were traded from China, India, Middle East and Near East. There is also evidence that there was an increased demand for gold and ivory at the beginning of the 11th C and this coincided with the rise of Great Zimbabwe. This meant that Great Zimbabwe rose at a time when gold and ivory trade was gathering strength.

-In pursuit of the above argument, Great Zimbabwe state was strategically positioned, that is Great Zimbabwe than any other state lays closer to and has direct link with the Indian Ocean trading network. More to that, Great Zimbabwe lays closer to the gold fields of present day Matabeleland. Increased trade in gold and ivory led to increased wealth among the ruling class and the possession of foreign goods became a symbol of status. Those with many foreign goods gained loyalty from those without. However, it is believed that trade helped to consolidate centralisation which had already been achieved under cattle accumulation. More so, sedentary settlements which preceded state formation were a result of farming rather than trade. Trade flourished only after states were formed and most of the items gained from trade benefited the ruling class. Hence trade led to the rise of Great Zimbabwe to a lesser extent.

-However, it must be noted that there were other factors which also played a very important role in the rise of Great Zimbabwe, for instance, cattle accumulation. This is because the state was located in an area with good soils which produced good pasturelands. As such, the people of Great Zimbabwe maintained large herds of cattle. The bones excavated at Great Zimbabwe show a lot of dependence on meat diet. The cattle were taken to different grazing areas during different times through the transhumance system. In summer the cattle were grazed on fresh grasses on the high veld and were moved to the low veld when the high veld deteriorated. The ownership of cattle led to control of wealth, increased production and an increase of labour supply. Thus cattle became a symbol of differences between the rulers and the ruled. Since the

state was in a non-gold producing area, one can argue that the wealth and power of the people of Great Zimbabwe must have developed from a cattle raising economy.

-In addition, crop cultivation was also important in the rise of Great Zimbabwe. This factor complemented cattle accumulation. Thus it complemented the process which was already underway. Crop production supplemented food and reliable diet. This helped to promote population growth which helped to strengthen the military might of the state. The Great Zimbabwe state was located in an area endowed with soils suitable for crop cultivation and the climate of this region also promoted crop cultivation as rains were fairly adequate in most seasons. Hence crop cultivation was greatly important in the rise of Great Zimbabwe state.

-Furthermore, religion is also attributed to the rise of Great Zimbabwe state. It is argued that Great Zimbabwe rose as a religious centre. Religion is said to have been the first step towards bringing cohesion, organisation and stratification of Great Zimbabwe society. Objects like soapstone birds, stone monolith, the conical tower and many other artifacts found at the state have been described as symbolising religion. Great Zimbabwe has been a cultural centre of great religious importance, possibly the spiritual headquarters of the Shona ancestors.

*D N Beach however, argues that there is no conclusive evidence to support the fact that religion was indeed responsible for the rise of Great Zimbabwe. He further argues that the state could not have been a major Mwari centre as a closer look at the successor states, that is, Mutapa and Rozvi does not show that they were idolaters. This implies that religion alone is not completely satisfactory in explaining the rise of this state.

-To add on, military strength of the Gumanye culture people also led to the rise of Great Zimbabwe state. This military strength was an ideal advantage for the development of the state. The centre managed to control all surrounding areas. There was a large population which enabled the people of Great Zimbabwe to fight off rivals and create for a strong kingdom based at Great Zimbabwe. This implies that the rise of Great Zimbabwe is attributed to its military prowess. The army was also used to enforce payment of tribute. The Leopard's Kopje people, for instance, paid tribute in form of gold and ivory to the Gumanye people at Great Zimbabwe.

*This theory was however challenged by P Garlake who argues that there is nothing to suggest that military power helped in stimulating change in the state. Rather weapons were simply minor and were used for hunting animals other than warfare. Hence the military theory is important along with other factors.

-More so, mining is another factor which led to the rise of Great Zimbabwe state. There was some evidence at the site that gold was refined and made into jewellery. Furthermore, studies also revealed that there was evidence of iron working at Great Zimbabwe.

*However, it is difficult to fully support this theory because Great Zimbabwe itself was located in a poor gold reef [belt]. The closest gold mine was found five miles away from Great Zimbabwe and there was no evidence of extensive mining at the site. There were also no vital deposits of minerals nearby. It is therefore possible that these raw materials, that is, gold and iron could have come from outside Great Zimbabwe complex. This implies that mining on its own is not a possible reason to explain the rise and development of Great Zimbabwe.

-Lastly, the fall of Mapungubwe state led to the rise of Great Zimbabwe. P Curtins points out that the fall of Mapungubwe's external trade could have led to the shifting of the focus of trade further north to the Great Zimbabwe state. Pwiti concurs that the direct fall of Mapungubwe's external trade led to the rise of Great Zimbabwe. This implies that there was no competition

with local people. Great Zimbabwe was further aided by trade monopolisation and control of the area.

Conclude

[4] Examine the validity of the assertion that crop cultivation and cattle rearing formed the basis of Great Zimbabwe economy.

Pupils need to assess the extent to which Great Zimbabwe relied on crop cultivation and cattle rearing for its survival.

-Crop cultivation and cattle rearing were very important economic activities of Great Zimbabwe.

*Other sources of wealth are mining, trade, hunting and so on.

[4] 'Gold and cattle were the main sources of wealth in the economy of Great Zimbabwe'. How valid is this assertion?

Pupils need to assess the different branches of the economy of Great Zimbabwe.

-They must focus on the role of gold and cattle.

*They must also go on to look at the other branches of the economy like trade, tribute payment, hunting, crop cultivation, fishing and blacksmithing.

[4] How far was the economy of Great Zimbabwe based mainly on long distance trade?

Pupils need to assess the different branches of the economy of Great Zimbabwe.

-They must focus on the role of long distance trade.

*They must also go on to look at the other branches of the economy like tribute payment, hunting, crop cultivation, fishing, blacksmithing, cattle accumulation and mining.

[4] How far can archaeology alone demonstrate the economic organisation of Great Zimbabwe?

Archaeology is a source of history that strives to study history through studying remains or fossils. Through archaeology much has been revealed about the economic organisation of Great Zimbabwe. There are indeed many discoveries that have been made at Great Zimbabwe. However, it cannot be disputed that there were other sources which help to unearth the economic organisation of Great Zimbabwe and these include Oral tradition and Portuguese, Swahili and Arab records. Hence the assertion that archaeology alone can demonstrate the economic organisation of Great Zimbabwe is not valid.

-Archaeology played a very important role in demonstrating the economic organisation of Great Zimbabwe, for example, archaeologists excavated many cattle bones at Great Zimbabwe indicating that cattle rearing was a major economic activity at Great Zimbabwe. Mashingaidze argues that a large kraal was discovered meaning that pastoralism was the backbone of their economy. Cattle were mainly needed for meat and milk which enhanced the people's diet. Cattle were also a symbol of status and were used for paying lobola. Ultimately many cattle bones were discovered in the Great Enclosure suggesting that they were used for sacrificial ceremonies. Thus through excavations of cattle bones, archaeology demonstrated that cattle rearing was part of the state's economic organisation.

-Archaeologists excavated [discovered] remains of grains and iron hoe heads which helped to prove that crop cultivation was practised. Remains of millet grains and beans were discovered purporting that the people grew crops like sorghum, millet, beans, cowpeas and pumpkins. They used iron hoes and axes which made crop cultivation much easier. Men mostly cleared woodlands for new fields while the women and children did most of the cultivation and

weeding. The division of labour made the system more efficient. Crop production also promoted a balanced diet.

*However, some scholars like T N Huffman argue that if there was any crop cultivation, then it may have been done on a small scale because the area had no sign of grain storage bins and grinding stone associated with crop farming, thus disproving crop cultivation as the backbone of their economy. Nevertheless, archaeology is credited for the discovery of hoe heads and some remains of grains which suggest that crop cultivation prevailed as an economic activity of Great Zimbabwe.

-More so, there were also archaeological findings at the site of iron spearheads and arrows, showing that hunting continued as an economic activity of Great Zimbabwe. Hunting was mainly done by men and became more important in supplementing food supplies. They hunted animals like kudus for meat and elephants for ivory which they used for trade. Leopards and lions were mainly hunted for their skins which formed part of the royal property and regalia. It should however be noted that through the discovery of iron arrows and spears as well as remains of wild animal bones at the site, archaeologists managed to demonstrate that hunting was part of the economic system of Great Zimbabwe though it was now done on a small scale.

-In addition, archaeologists also excavated remains of foreign goods like Persian bowls, Chinese dishes, iron lamp holder, rings and jewellery which demonstrates that Great Zimbabwe people traded with foreigners. These artifacts were discovered around the hill complex. These items show that the Great Zimbabwe practised external trade with Arabs and Swahilis who were located along the Indian Ocean coast. The Great Zimbabwe people traded mainly with gold, ivory, animal skins, iron, copper, livestock, baskets and grain in exchange for foreign goods like cloth, glass beads, Chinese dishes, sea shells, brass wire and hoe blades. Through trade the Great Zimbabwe society could obtain property and wealth and this led to increased wealth among rulers. This probably explains why most of the international items and jewellery were found at the Hill Complex where the king is known to have resided. Therefore it can be stated that archaeology again helped to prove that trade prevailed through the discovery of the international items. However, the king only benefited while the ordinary people suffered.

*One should also consider the fact that oral tradition contributed in demonstrating the economic organisation of the Great Zimbabwe state. For example, it is known through oral tradition that Great Zimbabwe obtained salt through trade. The area was not rich in salt and they therefore acquired it by trading with people from the Indian Ocean. Oral tradition has it that Great Zimbabwe traded in iron tools, implements, baskets and grain for the salt, which they needed to nourish and add taste to their food. It can therefore be stated that oral tradition played a role in demonstrating the economic organisation of Zimbabwe.

-Written records were also important in giving information about the economy of Great Zimbabwe. For instance, Arabic sources [Ibn Batuta and Ibn Sayid] show that trade was a very important economic activity of Great Zimbabwe. According to these sources, Swahili-Arab traders reached as far south as the Sofala and contacted trade in gold which came from the Zimbabwe plateau.

-More so, Portuguese sources of the 16th C [following the journeys of Antonio Fernandes into the Mutapa state] carried vivid accounts of the gold trade dominated by the Swahili. However these sources are limited in that the Portuguese still heavily relied on information supplied elsewhere or by Muslim traders.

-In summation, archaeology played a very significant role in demonstrating the economic organisation of Great Zimbabwe. However, other sources like oral tradition and written sources also contributed though to a lesser extent.

[4] Explain the decline of Great Zimbabwe.

[4] Why did Great Zimbabwe decline as a centre of political power and wealth during the 15th C AD?

[4] Explain the reasons for the decline of Great Zimbabwe in the 15th C

Pupils need to examine the internal and external reasons for its decline.

Internal reasons

-Succession disputes within the ruling family led to the decline of Great Zimbabwe. These disputes over succession caused dispersion from Great Zimbabwe. Nyatsimba Mutota, for example, failed to become the newking of Great Zimbabwe after the death of king Chibatamatosi. Mutota had an ungovernable ambition to establish his own state. As a result he moved to the north where he built his own state quite similar to Great Zimbabwe in terms of stone work. Its capital was Chitakochangonya. It should be noted that when Mutota left Great Zimbabwe, he migrated with a large number of people and this led to the disintegration of Great Zimbabwe. Thus power struggles played a role in the demise of Great Zimbabwe.

-Civil wars also led to the disintegration of Great Zimbabwe. For example, there was a civil war between Nyatsimba Mutota and Chagwa in 1450. The civil wars resulted from political instability in the state. Thus political instability which came as a result of a large population created conflicts within the subject people in the state. More so, competition from branches of the ruling class and quarrels over grazing, hunting and farming lands created civil wars. The rulers failed to sustain unity which resulted in civil wars. It should be noted that in response to these factors, some people moved northwards to the Mutapa state which was attractive as it was rich in resources like salt, ivory and pastures yet others moved to the Torwa state.

-There was a shangwa in 1430 which came in form of drought and other disasters which also led to the demise of Great Zimbabwe. This drought and other natural disasters must have put the final nail to an overstretched state. The drought occurred in successions at a time when the population had reached a critical level. This destroyed the state's ability to support its inhabitants. The only alternative was to disperse. It is generally believed that people moved in many directions, that is, in the north [Mutapa] and in the west [Torwa].

-Environmental stress led to the demise of Great Zimbabwe. It is argued that Great Zimbabwe state grew too big to be supported by its environment [overpopulation]. As a result, there were shortages of food stuffs, minerals, grazing lands, fire woods, farming land, game and salt. Overstocking led to overgrazing and over cultivation led to soil infertility. Given something like 3 centuries of continuous occupation, it would be inevitable that environmental resources would be exploited to an extent that the carrying capacity would fall below a critical level. Ecological upheaval also caused considerable stress to the people of Great Zimbabwe and to the Indian Ocean coast and their immediate periphery [hinterland].

*However, this explanation remains largely inconclusive. Neither archaeology nor historical records are of much help in telling what led to the demise of Great Zimbabwe.

-Shortage of salt is also attributed to the decline of Great Zimbabwe. The Shona tradition attributed the decline of Great Zimbabwe to severe shortage of salt. According to oral tradition,

Mutota, the heir to the throne moved to the north in search of salt rich areas. Salt might have been an important item for trade.

*However, salt alone could not have led to the abandonment of the city. It has been suggested that salt shortage mentioned by oral tradition may indicate several shortages in food supplies, pastures, fuel and salt as well as other resources in the area not only at Great Zimbabwe but in the city's neighbours as well. It is important to note that the general reduction of natural resources in the area must have been a gradual process which reached dangerous levels towards the middle of the 15th C.

*Others have argued that this theory is mythical. There is basically no supporting evidence for the view that Great Zimbabwe was abandoned as a result of shortage of salt although salt was traded with communities from as far as Eastern Botswana and may not have directly involved Great Zimbabwe.

External reasons

-Loss of control of trade led to the decline of Great Zimbabwe. By the mid-15th C Great Zimbabwe had lost the ability to manipulate trade and commercial transactions between the plateau and the coastal traders. The gold and ivory trade to the Sofala coast shifted north from Sabi valley to Zambezi as it had previously shifted from Limpopo to Sabi which led to the decline of Mapungubwe state. This implies that the Swahili and Arabs were now coming through the Zambezi rather than the Sabi River. TN Huffman argues that there was a correlation between the decline of Great Zimbabwe and the decline of gold exports and this meant that trade was important in this particular state. Evidence shows that no gold was exported from Great Zimbabwe from the end of the 15th C onwards. By the middle to the late part of the 16th C, Great Zimbabwe ceased to have commercial significance and this is confirmed by the early 16th C Portuguese sources.

-The rise of new states led to the decline of Great Zimbabwe state. The Great Zimbabwe state was challenged by the rise of new states, that is, Mutapa state in the north and Torwa state in the west as well as Ingombe Ilede. The rulers of Great Zimbabwe ceased to accrue wealth necessary to maintain their status. As few and few commodities moved through their hands, they were no longer able to channel benefits to their clients. Where possible, their clients sought benefits elsewhere. From the 15th C there was productive reduction at Great Zimbabwe, following the emergence of centres elsewhere in Zimbabwe. The rise of Mutapa in the north diverted and disrupted long standing markets on the east coast from the Sabi routes [which favoured Great Zimbabwe] to the northern Zimbabwe polities. The area to the north was attractive as it was rich in resources like salt, ivory and pastures. The rise of such polities as Mutapa and Torwa challenged the authority of Great Zimbabwe. This implies that Great Zimbabwe was overshadowed by new states. It is ironic if not coincidental that Ingombe Ilede rose to prominence in the 15th C. By 1500 the site of Great Zimbabwe had been abandoned and people moved in several directions.

-Possible attacks by the Arabs/Swahili traders who thought that there was a lot of treasure inside the state led to its decline.

-The wars and attacks from the Sotho and Tswana to the south west of Great Zimbabwe led to the demise of Great Zimbabwe.

[4] To what extent can the decline of Great Zimbabwe civilisation be attributed to ecological factors?

[4] How far was the decline of Great Zimbabwe caused by environmental [ecological] factors?

Pupils need to assess the factors which led to the collapse and subsequent abandonment of Great Zimbabwe. They are expected to divide these factors into ecological and other factors.

Ecological factors /Environmental factors

- Siltation of Save [Sabi] River led to the demise of Great Zimbabwe.
- Exhaustion of salt led to the disintegration of Great Zimbabwe.
- Depletion of wild life, especially elephants also led to the decline of Great Zimbabwe.
- Depletion of minerals like gold led to its demise.
- Loss of soil fertility and exhaustion of cultivable lands led to its decline.
- Degeneration of pastures
- Inadequate rainfall [drought] led to the demise of this state. The drought led to the death of large herds of cattle and this resulted in the migration of people to lucrative areas in the north [Mutapa] and west [Torwa].

Other factors

- Loss of control of trade [change of trade routes] led to its decline.
- The rise of prosperous and prominent rival states like Mutapa and Torwa led to its decline.
- Failure of the kings to maintain peace leading to succession disputes caused its decline.
- Mutota's ungovernable ambition to establish his own state led to the rise of this state.
- Civil wars involving Mutota, Chingoo and Torwa led to the decline of Great Zimbabwe.
- The abundance of natural resources in Dande-Chidima area led to its demise.

[4] Examine the validity of the assertion that Great Zimbabwe did not decline, but was rather abandoned.

Pupils need to assess the economic, social and political factors leading to the decline and abandonment of Great Zimbabwe.

Economic factors

- Trade routes shifted to the north [loss of control of trade]
- Availability of fertile soils in the north
- Depletion of pastures, animals and minerals
- Availability of salt and ivory in Dande-Chidima area

Social factors

- A series of droughts at Great Zimbabwe
- Siltation of Save River
- Overpopulation at Great Zimbabwe.

Political factors

- Succession disputes
- Civil wars
- Rise of ambitious leaders like Mutota [Mutota's ungovernable ambition to rule]
- The rise of new states like Mutapa, Torwa and Ingombe Ilede
- Attacks by the Arab/Swahili traders
- Wars and attacks from the Sotho and Tswana to the south west of Great Zimbabwe

SECTION B

MUTAPA STATE

[5] Explain the origins of Mutapa state.

[5] Explain the origins and rise of Mutapa state.

Learners need to explain the various theories on the origins of Mutapa and explain the political, social and economic reasons for its rise.

Origins

Mutapa state was one of the Late Iron Age states. The origin of Mutapa state is debatable. Its origin is derived from oral tradition, archaeology and written records. However, the evidence to explain its origin is largely found in oral tradition. It was founded around 1400 AD under the leadership of Nyatsimba Mutota, the son of king Chibatamatosi. It should also be noted that there is no a single factor that can be regarded as solely responsible for the emergence of Mutapa state. As a result, a plethora of factors were put forward in trying to explain the emergence of this state and they can be divided into political, social and economic factors.

-According to oral tradition, Mutapa state was the direct successor of Great Zimbabwe state. This implies that Mutapa state was an offshoot [outgrowth] of Great Zimbabwe. It is suggested that Mutota, the son of king Chibatamatosi left Great Zimbabwe in search of salt after a succession dispute. Mutota was also searching for gold, ivory, pastures, fertile soils and hunting grounds. He went to the Zambezi valley where he defeated some weak communities who were already settled there. These included the Tonga, Tavara and Korekore. As a result of his conquests, Mutota was given the praise name 'Mwenemutapa' or 'Munhumutapa', meaning lord of the conquered lands. Tradition also had it that because of the fertile soils and abundance of wild game as well as more salt in the north, Mutota did not return to Great Zimbabwe and he found his own state, which came to be known as Mutapa. It was named after Mutota's praise name. He established his capital at Chitako Hills [Chitakochangonya].

-The other tradition states that after years of continuous settlement, the area around Great Zimbabwe and Guruuswa became exhausted and it was becoming increasingly unable to feed and support the growing human and animal population. Hence this led to the movement of some people to the north.

-Documents written by the Portuguese suggest that the Mutapa state existed before the collapse of Great Zimbabwe state and the states were interrelated. This implies that Mutapa was not an offshoot [offspring] of Great Zimbabwe state.

-Some authorities argue that Mutota originated from Guruuswa and was the son of a Karanga ruler there. After the death of his father, he left Guruuswa area under a relative called Torwa [Togwa]. Mutota settled in the north east in the Dande area [modern Mount Darwin area]. He conquered the ethnic Tavara and Tonga people whose possessions he put under his authority [kutapa] and they nicknamed him Munhumutapa [Munhu-ano-tapa], meaning 'Master pillager'.

-Archaeologists argue that the direct successor of Great Zimbabwe state was the Torwa state whose capital was at Khami near Bulawayo. This was evidenced by the type of ruins and artifacts similar to those of Great Zimbabwe state. *However, there is no evidence to support when the Torwa state existed.

Reasons for its rise [emergence]

Economic reasons

-Successful agriculture in the Dande area led to its rise.

-Pastoral farming [livestock production] in the north led to its rise.

-Availability of minerals like gold in the north led to the emergence of Mutapa.

-Accessibility of Dande area to international trade through the east coast led to its rise.

Political reasons

- Mutota's military ability led to the rise of Mutapa.
- Able and wise leadership of Mutota led to its rise.

Social reasons

- Religion also led to the emergence of this state.

[5] How accurate is the view that the Mutapa state depended entirely on trade for its survival?

The assertion that Mutapa state depended entirely on trade for its survival is a distortion of history. Trade was important in the survival of Mutapa state to a lesser extent. This applied to both internal and external trade. However, there were other factors which played a very important role in the survival of Mutapa state. These included crop cultivation, livestock production, religion and the role of the military.

-Trade was important in the survival of Mutapa state to a lesser extent. The people of Mutapa practised both internal and external trade which strengthened the economy and promoted unity. Internally, they traded amongst themselves and this helped in unifying the state. Externally, they traded with foreigners like Arabs, Swahili and Portuguese as well as with other African groups. They exchanged goods like gold, iron, ivory, iron tools and various wares from activities like pottery, basketry, wood and stone carving. They in turn obtained products like ceramics [pots], jewellery, knives, cloth and spirits and this enabled them to sustain their economy. Trade was also vital in the sense that it enabled the people of Mutapa to obtain goods which they cannot produce on their own.

- More so, trade was also of much importance as goods obtained [from foreigners] such as guns were used in further developing and building up a strong political power base. Guns were used for conquering and raiding other states for manpower and for wealth in form of grain, cattle, goats and sheep.

-However, there were other factors which were also very important in the survival of Mutapa state, for example, crop production. The people of Mutapa grew crops like finger millet, drought resistant bulrush millet and varieties of sorghum as well as rapoko, beans, water melons and later on maize. Maize were however not popular during these days since they were believed to have been introduced by the Portuguese when they ventured into the Zimbabwe plateau. These crops supplemented their diet and this enabled people of Mutapa to live longer and healthier. This stimulated population growth which was so crucial in the growth of so a large and powerful state. The Mutapa people were believed to have practised crop rotation and this improved their yields. The generally favourable climatic conditions in Mutapa ensured successful harvests and resulted in accumulation of surplus grain. Thus one can argue that trade was not the only factor which led to the survival of Mutapa.

-In addition, animal rearing was another activity which the people of Mutapa mainly depended on for survival. They reared animals like cattle, goats, and sheep. These animals provided them with meat, milk and fat thus supplementing their diet. They also obtained skins which they used for various purposes like making clothes, drums and shields. They also used these domestic animals for trade, paying lobola, paying tribute as well as for traditional ceremonies. Thus animal rearing was very important in as far as the survival of Mutapa state was concerned. Hence to argue that Mutapa state depended entirely on trade for survival is a distortion of history.

-Moreover, mining was another activity which led to the survival of Mutapa state. They mined minerals like gold, copper, iron, silver and tin. Gold was mainly used for trade with foreigners. Iron was largely used for tools manufacture. Copper was largely used for making jewellery, for example, copper bangles. Thus it is beyond doubt that mining led to emergence of specialisation in areas such as trading, blacksmithing and jewellery making which helped to improve the standard of living of the people. Thus one can argue that the factors which led to the survival of Mutapa state complemented each other. Hence the view that the people of Mutapa depended entirely on trade for its survival is a misrepresentation of historical facts.

-Furthermore, hunting also played a significant role in the survival of Mutapa state. They hunted animals like hares and kudus for meat to supplement their diet. They hunted animals like rhinoceros and elephants for ivory which was mainly used for trade with foreigners. Animals like cheetahs and leopards were hunted for their precious skins which again were used for trade and were also used for paying tribute to the king. Thus it is a misconception to argue that the people of Mutapa depended solely on trade for its survival.

-To add on, religion also played a vital role in the survival of Mutapa state. They believed in God whom they worshipped through spirit mediums. Religion played a role of unifying people as they had the common belief in God and also as they practised religious ceremonies like rain making ceremonies where they were playing music, dancing and feasting together. More so, the spirit mediums appointed kings. Thus religion played an important role in reinforcing and maintaining the political power of the king as they believed that kings had a divine right to rule and should not be forcibly removed from their positions. These kings also commanded universal respect as it was believed that failing to respect the king meant that one would have disobeyed God who appointed kings through spirit mediums. This minimised chances of rebellions. Thus religion also played a role in consolidation of the Mutapa kingdom. Hence to argue that Mutapa state depended entirely on trade for survival is misrepresentation of history.

-Lastly, the military [army] also played a vital role in the survival of Mutapa state. This was because the army played a number of roles both in expansion and consolidation of the state. For instance, the army was used for raiding other states for wealth [cattle, goats, sheep and grain] which strengthened its economy and for manpower [boys and girls]. More so, the army was also used for punishing rebellious chiefs, maintaining law and order in the state, herding the king's cattle, protecting the people and the king as well as the state from enemies. Moreover, the army was also used for enforcing payment of tribute to the king. Hence the people of Mutapa did not entirely depend on trade for survival.

-In summation, trade was important in the survival of Mutapa state to a lesser extent. However, there were other factors which greatly led to the survival of this state. Thus one can safely conclude that the assertion that Mutapa state depended entirely on trade for its survival is a historical misnomer.

[5] How important was the social organisation of Mutapa in the political system of this state?

The social organisation of Mutapa was greatly important in the political system of this state. For instance, polygamy unified people, religion was also a unifying factor and work parties brought people together. However, there were other factors which were also important in the political system of this state, for example, payment of tribute and a strong army.

Importance of the social organisation in the political system of this state

-The people of Mutapa lived in villages according to their lineages.

*This promoted unity in the state.

-The people of Mutapa practised polygamy.

*Polygamy was an important source of soldiers in the state. It should be noted that marriage bonds created unity in the state. Rulers of Mutapa also used marriages to maintain alliances with important lineages. More so, polygamous marriages also encouraged population increase hence leading to the expansion of this state.

-The people of Mutapa state practised loaning of cattle [kuronzera].

*This was greatly important in as far as the political system of this state was concerned as the cattle loaning system unified people in the state.

-The people of Mutapa state held work parties.

*These encouraged co-operation and unity within the state.

-The people of Mutapa state worshipped God [Mwari].

*This common belief in God unified people in this state [one God one nation].

-The people of Mutapa state also believed in Mhondoro spirits [National spirit mediums].

*The national spirit mediums were very important in the political system of this state as they resolved disputes, especially over succession and installed the kings. It should also be noted that the installation of the king by spirit mediums made the king a divine ruler who was feared and respected. Thus he commanded universal respect. This was of great importance as it helped to reduce chances of rebellion in the state.

-Religious ceremonies and rituals like rain making ceremonies, reincarnation and biras were held in this particular state.

*These were very important in the political system of this state as they brought people together.

Other factors which were important in the political system of this state

-The payment of tribute to the king was also important in the political system of Mutapa state. This was because payment of tribute ensured loyalty of lesser chiefs to the king. It also increased the wealth, power and influence of the king. In addition, payment of tribute also made sure that lesser chiefs would become too rich, powerful and ambitious in the state. This reduced chances of rebellions in the state.

-A strong army was also important in the political system of Mutapa. The army defended the state from external attacks, maintained law and order in the state, discouraged revolts in the state by punishing rebellious chiefs and collected tribute. The army was also important for expanding the state.

-Trade was also important in the political system of this state. This was because trade created good relations within the state as well as with foreigners. Trade also made the kings too rich, powerful and strong.

-A strong economy was also important in the political system of Mutapa. This was because a strong economy ensured peace and stability in the state.

[5] To what extent did the introduction of American food crops after 1500AD revolutionise the Shona economy?

Candidates need to examine the changes brought to the Shona economy by the introduction of crops from the Americas into the Zimbabwean plateau.

-The Portuguese were largely responsible for introducing these crops into the region.

-American crops were brought into the Zimbabwe plateau from Portuguese colonies in the Americas by the Portuguese.

-Such crops included maize, cassava or manioc, pineapples, avocado pears, guavas, tomatoes, bananas and potatoes.

-Maize made the greatest impact because they were easier to grow and were less laborious to process into mealie-meal. Also maize had higher yields per area and a better taste compared to the African traditional crops.

-Manioc was not very popular.

*However, the cultivation of traditional crops was not wholesomely abandoned because some regions were not suitable for maize cultivation. More so, traditional crops could be stored for a longer time as compared to maize. Traditional crops were still needed for beer brewing.

-Indigenous fruits remained popular among the people despite the introduction of American fruits.

-Hunting and gathering remained popular in the Shona economy.

[5] How accurate is it to describe the Prazo system as the Africanisation of a European institution?

[5] The Prazo system in the Zambezi valley has sometimes been described as ‘an Africanisation of a European institution’. Do you agree?

The Prazo system in the Zambezi valley can greatly be described as ‘Africanisation of a European institution’. This was because although it had exotic origins, the Prazo system had many African traits, socially, politically and economically. For instance, the Prazeros married African women, practised polygamy, used African medicine, adopted African religious ceremonies, used African labourers, maintained their estates as minor kingdoms, ruled as African chiefs and they forced Africans to pay tribute to them. However, it must be noted that the internal organisation of the Prazos did not have a purely African picture, for example, they continued with their religion [Christianity], Prazeros used old feudal laws to govern the Prazos and there was deAfricanisation due to the introduction of Prazos.

-The Prazo system can greatly be described as an Africanisation of a European institution, for instance, prazeros’ marriages had some African traits. For instance, the prazeros adopted African practices like polygamy. It should be noted that polygamy [marrying many wives] was a practice common among Africans. More so, the prazeros married African women [local Shona women]. It should be noted that this intermarriage resulted in the birth of children of mixed races known as mulattos. Hence the Prazo system though foreign in origin had many African traits.

-In addition, the Prazeros adopted African religion. For instance, the Prazo holders adopted African ceremonies like rain making ceremonies. This ceremony was done by the Shona when they wanted to ask for rain from God. This explains why the prazeros surrounded themselves with advisers including religious leaders who helped them in such religious ceremonies. It should be noted that the prazeros also believed in witchcraft, a belief which was common among Africans. This suggests that the Portuguese were gradually assimilated into local African culture possibly by virtue of their numbers. Hence, this is enough testimony to demonstrate that the Prazo system was an Africanisation of a European institution.

-Furthermore, the Prazo holders ruled as African chiefs and maintained their estates as minor kingdoms. They were very powerful and performed the functions of African chiefs. For instance,

the Prazeros were responsible for deciding on all judicial cases. They maintained law and order in the Prazos. They also settled all disputes in the Prazos. This implies that African chiefs and kings lost their traditional powers to the Prazeros who became defacto African chiefs. Hence the Prazo system was an Africanisation of a European institution.

-To add on, the Prazo holders forced Africans to pay tribute to them. Prazeros forced Mutapa kings and African chiefs to pay tribute to the Prazeros in form of agricultural products like grain, locally woven cloth, tobacco and sugar as well as cattle, ivory and gold dust. They also received tribute in form of the choicest parts of other animals which died on the Prazeros' lands. Initially it were the Portuguese who paid curva [tribute] to the Munhumutapa but this was later reversed. It should be noted that levying of tribute was an African practice hence the Prazo system was an Africanisation of a European institution.

-In addition, the Prazo holders employed Africans as labourers in their estates. They employed African chiefs and their subjects as labourers. African chiefs were given power voluntarily to recruit labourers. The prazeros also employed Africans as soldiers known as Achikunda. These Shona people employed as Chikunda armies were responsible for enforcement of law and order in the Prazos. They also deal with any acts of rebellion in the state. Achikunda were also used to punish those chiefs who refused to pay tribute. Hence the Prazo system was an Africanisation of a European institution.

*However, it must be noted that the internal organisation of the Prazo did not have a purely African picture, for example, the prazeros continued with their religion, that is, Christianity, though it was fused with African Traditional Religion. They continued with their religion to the extent of baptising the Mutapa king Mavura Mhande and his wife whose names were changed to Domingos and Luiza respectively. Hence the Prazeros remained with some of their European traits though they were far away from home.

-Moreover, the prazeros used the old feudal laws to govern the Prazos. The production relations of the Prazo system resembled those of the feudal system where there were landlords and tenants. The prazeros resembled landlords whilst the African labourers resembled the tenants. Hence this implies that the Prazo system was similar to the feudal system in Europe. Thus one can safely argue that there were also some European traits in the Prazo system and it did not have a purely African picture.

-Furthermore, the Prazos did not have a purely African picture as there was also deAfricanisation due to the introduction of the Prazo system. The Prazos introduced by the Portuguese were very large farms. These large farms were unheard of in Mutapa before the coming of the Portuguese into the Zimbabwe plateau. More so, European crops like bananas, cassava, paw paws, maize, coffee, tobacco and sugar cane were grown in Prazos though they also grew some African crops like sorghum, millet and rapoko. Hence the view that the Prazo system in the Zambezi valley was an Africanisation of European institution should not be overemphasised.

*In summation, the Prazo system in the Zambezi valley can greatly be described as Africanisation of a European institution. However, although this was the case, it should be noted that there were also some European traits in the Prazo system.

[5] Examine the role of external trade in the politics of the Mutapa state in the 16th and 17th C
Pupils need to examine the impact of external trade on the politics of Mutapa between 1500 and 1699.

Positive role of trade

- Mutapa rulers obtained tolls [tariffs] as well as curva.
- Local chiefs also demanded their own dues.
- Mutapa ruler used the proceeds of trade to reward his soldiers and loyal chiefs and for barter.
- Rulers also used trade as a means of political control over subjects.
- Guns obtained from trade strengthened the military might of the state.

Negative role of trade

- The development of trade routes facilitated the penetration of the Portuguese into the state.
- The introduction of fire arms [guns] promoted civil wars.
- It resulted in the creation of puppet rulers.
- It eventually led to the total collapse of the Mutapa's political authority

[5] Compare and contrast Swahili merchant capitalism with that of the Portuguese in Mutapa and Rozvi states.

- The pupils need to compare side by side the similarities and differences of Swahili and Portuguese merchant capitalism.

Similarities

- Both were exploitative, that is, there was disparity in items exchanged.
- Both relied on middlemen.
- Both were eager to obtain minerals and ivory from Africans.
- Both attempted to use their religions in furthering their aims.
- Both organised markets [feiras / bazaars] in the interior.
- Both came from underdeveloped states

Differences

- Swahili capitalism was peaceful yet Portuguese merchant capitalism was aggressive.
- The Swahili penetrated from the coast into the interior yet the Portuguese wanted to colonise.
- Portuguese capitalism had more negative effects on the Africans than Swahili capitalism.
- Hatred between the two groups often resulted in conflicts which disrupted trading activities.

[5] Discuss the political developments in the Mutapa state during the 16th and 17th centuries.

Why did the state nearly collapse in the 17thC?

Pupils need to discuss the political events in Mutapa state from about 1500 to 1695 showing how it survived the growing power of the Portuguese conquistadores. [See notes for more information].

[5] What impact did Portuguese traders have on the Manyika from the middle of the 16th C to 1890?

Pupils need to examine the commercial involvement of the Portuguese in the affairs of Manyika and its consequences from 1550 to 1890.

- Portuguese penetration into the interior regions of the Mutapa state as well as Manyika was already underway by 1550 when they began settling on the Zambezi.
- Their interests in Manyika lay in the many gold mines, which attracted traders and miners not only from Manyika but surrounding regions of Tete, Uteve and Barwe. By the late 16th C, the Portuguese had a strong foothold in the Manyika kingdom.
- They were reportedly involved in unfair trading practices, which attracted the anger of the Chikanga, the paramount ruler.

-The Manyika had replaced the Swahili as middlemen. Although the Portuguese trade did not conform to Manyika laws and customs, the Chikanga did not use his military power to expel them from his kingdom.

-Francisco Barreto and Diego Hanem's expeditions of 1569 and 1575 saw Portuguese military and political penetration of Manyika. The Manyika were forced to sign a peace treaty giving the Portuguese a free passage and trade throughout Manyika. This expedition was a failure because the Manyika did not reveal the location of the lucrative mines to the Portuguese authorities. The local Portuguese would prefer a situation whereby they would trade profitably with the Manyika, with nothing benefiting the Portuguese crown in Portugal, which came under Spanish rule during this time.

-A scheme to attack Manyika using Prazeros from Tete / Sena in the early 17th C failed to materialise as it was opposed by the Portuguese miners and traders, as well as the viceroy in Goa, India. The period 1575-1687 saw the rise of feiras [trading market centres] in Manyika, Mukwanga and Butua. These feiras attracted traders from the local neighbourhood as well as from distant regions. Manyika's most important feira was Masekesa [Chipangura]. Others include Matuca, Mukahanana and Vumba. These feiras had a sizeable Portuguese trading population. The fortification on some of these reflect the changing military-political conditions in the lower Zambezi from the 1590s onwards, but generally, Manyika was able to maintain law and order and there was no breakdown of Manyika society as a result of this, or Portuguese penetration.

-During the 18th C, Manyika came under Rozvi sovereignty, although they enjoyed a considerable degree of independence. The kings allowed Portuguese traders into their country although strict control was exercised over some gold mines. The Portuguese had been excluded from trading in their feiras following their defeat of the 1690s. Thus during the 18th C, Portuguese traders had minimal impact on Manyika. Trade seemed to be on the decline, mainly due to the failure by the Portuguese to transform their own trading institutions [viceroy, capitao-mor and the feira] as well as applying effective diplomacy.

-Manyika experienced short dynastic reigns and civil wars during the early 19th C, a situation which witnessed increased Portuguese intervention in the kingdom. Contestants to the throne sought assistance from the Portuguese, which gave the latter excessive freedom and privileges, Manyika kings opposed to the Portuguese traders imposed rigid controls on them. However, ultimate power lay in the feira, where the Portuguese lived and controlled.

-The Nguni incursions of 1822-1835 affected the feiras of Manyika, they were invaded and the Portuguese traders expelled. This however did not destroy trade on a permanent basis. Masekesa remained as a meeting point for traders. The relations between Manyika and the Portuguese were not completely broken off.

-With gradual disappearance of the feira and the collapse of the gold economy, the Portuguese took to hunting elephants for ivory. This involved fire arms. The latter half of the 19th C demanded such altered circumstances, which were heavily skewed towards the Ndebele. The strength of the Portuguese in the lower Zambezi during this period depended on Manuel Antonio de Sousa [Gouveia], who transformed the institution of the capitao-mor and dispatched agents into the interior to trade on his behalf. Through diplomacy and military tactics, he revived Portuguese authority in the interior.

[5] To what extent did the Portuguese-Swahili rivalry affect the Mutapa state from the 16th to the 18th C?

Pupils need to examine the effects of Portuguese-Swahili relations [economic, political and religious rivalry] on the Mutapa state and the effects of other factors.

Economic effects

- Rivalry impacting on economic activities like mining, trade and agriculture

Political effects

- Rivalry impacting through Portuguese interference in Mutapa politics
- Portuguese military expeditions
- Effects of the introduction of guns

Social effects

- Religion
- Social decadence

Other factors

- Succession disputes
- Inexperienced leaders
- No standing army
- Maravi invasion

[5] 'The activities of the Portuguese in Mutapa state were more destructive than constructive'. Discuss.

Pupils need to examine the destructive and constructive effects of the Portuguese activities on Mutapa state

Destructive activities

- Interference in the internal politics of the state as seen in taking sides in succession disputes, led to the advent of puppet kings like Mavura and Rusere.
- The advent of guns led to political instability.
- There was unfair and unbalanced exchange system, with Africans getting worthless products such as spirits, beads, cloth in exchange for gold and ivory.
- The credit system where Africans got items on credit led to enslavement when Africans could not pay. Africans could get Portuguese products even if they did not have gold and ivory at that time. They would pay in gold and ivory by a given date. Failure to pay resulted in confiscation of cattle or enslavement of Africans. All this happened while the king enjoyed benefits of bribery.
- Trade with the Portuguese led to depletion of natural resources like gold and ivory which eventually led to the demise of Mutapa state [a vast amount of gold was taken away from Mutapa by the Portuguese].
- There was abuse of African women by the Portuguese. African women were raped by the Portuguese resulting in the birth of children of mixed race [Mulatos]. This abuse of women caused chaos in the state
- African chiefs and kings lost their powers to the Prazeros and were forced to supply slave labour and were also forced to pay tribute to the Portuguese.
- Christianity brought divisions among Africans. Some were converted into Christians whilst others refused and remained with their religion. As such these two groups with different religions could not co-exist.
- Africans lost their land to the Portuguese due to the introduction of the Prazo system.

-The Portuguese brought social ills like prostitution which was unheard of before the Portuguese penetration in Mutapa.

Constructive activities [benefits]

-The Portuguese brought new and improved farming methods which in turn improved food production, for instance, the introduction of Prazos and crop rotation.

-The Portuguese introduced new crops such as maize, potatoes and fruits like bananas and pawpaws. This helped to improve the diet of the people of Mutapa.

-The Portuguese also led to the advent of guns which improved national defence system. Guns were later used for defense purposes against invading forces, for raiding and hunting animals like elephants.

-The people of Mutapa got foreign goods from the Portuguese through trade. These included clothes as well as guns.

-Modern civilisation was introduced, for example, clothes.

-The spread of Christianity by the Portuguese reduced barbarism and paganism.

-New mining methods were introduced.

[5] Assess the nature and effects of the relations between the Portuguese and the Mutapa state during the 16th and 17th C.

Pupils need to assess the nature, positive and negative effects of the relations

Social relations

-Religious relations –there was introduction of Christianity.

-There was general reluctance of the people to take up the new religion

-The murder of Goncalo da Silveira, a Portuguese Jesuit missionary, gave an excuse to the Portuguese to make inroads into the Mutapa state.

-There was rise in intermarriages between the Portuguese and the Mutapa women. This resulted in the birth of Mulatos. Cultural erosion began to occur in the process.

Economic relations

-There was introduction of the Prazo system which effectively took large tracks of land from the Mutapas. This triggered strife in the state as there was objection to the expropriation of the land resource by the Portuguese.

-There was an increase in trade though the benefit to the Mutapa state was dubious. Valueless [worthless] goods were given to the people of Mutapa people in exchange for gold, iron ore and ivory among other goods.

-New crops were introduced due to the relations between the Portuguese and the Mutapa and maize is one such crop which came from the Portuguese. This added to the already existing cereals like finger millet [rapoko or rukweza], bulrush millet [mhunga] and sorghum [mapfunde].

Political relations

-The Portuguese installed their puppets as a way of controlling the Mutapa state.

-There was also military co-operation between the Portuguese and the Mutapa state though this strategy would eventually benefit the Portuguese as they wanted to promote strife and weakness in the Mutapa state.

-Slavery gave an excuse for people to flee from Mutapa state in search of freedom far from the Portuguese and this consequently led to the collapse of the Mutapa state.

-Wars would eventually create captives which would be used to advance the interests of the prazo holders.

[5] To what extent did external factors lead to decline of the Mutapa state?

[5] Assess the contribution of foreign intervention in the downfall of the Mutapa state.

[5] How far were external factors mainly responsible for the decline of the Mutapa state?

Pupils need to assess the contribution of external and internal factors to the demise of Mutapa

External factors / foreign intervention

-The Portuguese meddled in the politics of the Mutapa state by installing puppet Mutapas on the throne. For instance, Mavura Mhande and Gatsi Rusere were installed as their puppets. They used the divide and rule tactic to weaken the state. Thus it was now a foreign state within a state because these puppets were to rule according to the demands and orders of the Portuguese thereby ignoring the wishes of their people. This in turn outraged the people and spirit mediums and civil wars broke out and these further facilitated the Portuguese colonisation of the state. The growth of Portuguese control further undermined the authority of Mutapa kings. Therefore, the Portuguese fuelled the decline of the state through fanning civil wars and installing puppet rulers.

-The Prazo system also led to the decline of Mutapa state. As more and more Portuguese came into the Mutapa state and obtained more Prazos, they began forcing more Africans to work in their plantations [Prazos]. It was however, that same labour which was supposed to be used to buttress [harness] the Shona economy. Thus the Prazo system was a bitter pill to swallow for the Shona since they lost both labour force and land to the Portuguese. The Portuguese even formed private armies [Achikunda] to raid for manpower. This weakened the Mutapa economy and the power of the Munhumutapa and consequently led to the demise of the state.

-The Portuguese trading activities led to the collapse of Mutapa state. The credit system, for instance, led to the enslavement of Africans after failing to pay the gold and ivory on the agreed date. Some Africans had their cattle confiscated for failing to pay the gold and ivory on the agreed dates. More to that, trade between Portuguese and Africans was not fair. Africans were given worthless [valueless] products such as spirits, beads, cloth and so on, in exchange for precious gold and ivory. These goods given to Africans were not vital for state development yet they had their resources wasted.

-The rise of and attacks from the Rozvi state which was more organised and powerful than Mutapa led to the fall of Mutapa. The Changamire campaigns led to the demise of Mutapa and its relegation to the Zambezi. Others think that Changamire had precipitated the fall of Mutapa but one must realise that the process of its downfall was already set in by the Portuguese influence in the state. In 1693 Dombo attacked and defeated Mukombwe. This was facilitated by the fact that Mutapa troops were inefficient as compared to those of the Rozvi.

-The Nguni incursions [Mfecane migrations] in the 1830s caused destruction and chaos in the Mutapa state. The Mutapas like Kandeya and Dzeka were attacked by the Nguni. The Ngoni under Nxaba and the Ngwana-Maseko invaded the state from the east. The Vanyai were too weak to defend the Mutapa state. Soshangane also succeeded in carving for himself a large state at the expense of what used to be Mutapa's Manyika province. Other Nguni leaders took with them some livestock and some Mutapa subjects on the way to the north. The Mutapa were also invaded by the Ndebele under Mzilikazi in 1840. All these weakened the state leading to its downfall.

-The Maravi [Zimba] invasions also led to the decline of Mutapa. The Zimba were apparently Bantu speaking invaders, who dwelt in the Zambezi region and managed to expand their influence to a large part of Makualand by about 1590. There is however no direct documentary evidence providing information on their motivation for invading northern Zambezia.

-The colonisation of Zimbabwe by the British in 1890 led to the final collapse of Mutapa state.

Internal factors

-The installation of weak and inexperienced leadership [incompetent leadership] led to the demise of Mutapa state. These weak leaders included Mavura Mhande, Gatsi Rusere, Nyahuma and Chioko. It were the weak political successors to Mutota and Matope who provoked revolts by vassals. For example, powerful vassal chiefs like Changa of Guruuswa and Togwa of Mbire rebelled against the young and inexperienced Nyahuma and took control of areas under them, laying the basis of what was to become the Rozvi Empire. They felt independent to start their own kingdoms. Nyahuma was Matope's sons who ruled in the 1480s. It must also be noted that the state had become too vast for the young, inexperienced and incompetent leadership. More so, as a result of incompetent leadership vassal states like Madanda and Uteve broke away leading to the disintegration of the state. The weaknesses of the Mutapas rendered the royal fire useless. The weaknesses of Mutapas like Mavura Mhande and Gatsi Rusere were also manipulated by Portuguese to their advantage.

-Secession by Manyika, Teve [Uteve] and Danda provinces which left the authority of the Mutapa confined to Dande, Chidima and Zambezi valley led to the disintegration of the state. Thus Mutapa had lost a large part of its territory during the 15th C. The Portuguese only arrived in the empire in the 16th C. The Mutapa state they came into contact with was very much a reduced and weak state. The Portuguese therefore were only responsible for the fall of the small [remnant] Mutapa state. A large part of Mutapa had fallen away as a result of internal factors. Thus the Portuguese arrival in the 16th C took place at a time of general decline of the Mutapa state.

-The extent or size of the state brought about its demise. It had become too big to be controlled by one ruler. This led to poor or inefficient administration. The vastness of the empire resulted in lack of communication and failure to control the whole area hence promoting civil wars. Thus the growth of the state though good for its glory proved to be costly in the long run and was one of the reasons for its collapse.

-Succession disputes also weakened the state. The inheritance system used did not always work. This is because sometimes there occurred succession disputes between potential candidates, for instance, Mavura Mhande versus Nyambo Kapararidze. The Portuguese took advantage of these problems to weaken the state further. Some Mutapa rulers began to ally themselves with Portuguese, for example, Mavura Mhande and Gatsi Rusere collaborated with the Portuguese in order to gain power. However, it should be noted that succession disputes despite them being manipulated by Portuguese were a threat on their own to the survival of the state.

-Civil wars also caused the downfall of Mutapa state. They were largely caused by succession disputes. They broke out usually on the issue of who was to become the ruler. These civil wars weakened the state and made it vulnerable to colonisation by the Portuguese. The Portuguese took advantage of the splits within the state to colonise it. They used the divide and rule tactic to control Mutapa state.

-Social catalysts like droughts caused the demise of Mutapa state. There were serious droughts in the period 1823-1830 when the Zambezi valley seemed to be on the verge of starvation. The droughts led to food insecurity and outward migration of people to other states like Torwa and Rozvi leading to the disintegration of the state. The droughts also led to the collapse of Mutapa agricultural economy and disunity in the state. There was death of many cattle and other animals due to drought. Due to droughts the king failed to feed the army which weakened the defence and security system and this resulted in lack of loyalty to the king. However, it should be noted that the state had survived droughts before, for instance, in the 1560s and 1670s. Hence this factor is important along with other factors.

[5] To what extent was the final collapse of Mutapa state a result of a series of droughts in the early 19th C?

A series of droughts contributed to the decline of Mutapa state to a lesser extent. For example, these droughts led to food insecurity in the state and they also resulted in the collapse of the state's agricultural economy. However, there were other factors which were largely responsible for the decline of Mutapa state. These factors included the colonisation of Zimbabwe by the British, the attacks by the Rozvi state, Nguni incursions, succession disputes and civil wars.

-To start with, a series of droughts contributed to the decline of Mutapa state to a lesser extent, for example, these droughts led to food insecurity in the state as the entire Zambezi Valley seemed to be on the verge of starvation. It must be noted that the Mutapa king failed to feed the army. This had great repercussions because it resulted in lack of loyalty to the king and this weakened the defence system of the state. Thus the state became vulnerable to attacks by various groups like the Ngoni, Maseko-Ngoni, Gaza-Nguni and the Ndebele. Hence the droughts led to the decline of this state.

-In addition, this series of droughts also resulted in the collapse of Mutapa's agricultural economy. For example, many cattle and other animals like goats, sheep and donkeys died due to these droughts. This greatly weakened the Mutapa economy which was mainly based on livestock production as well as crop cultivation. This led to outward migrations of people leading to the disintegration of the state. Hence droughts in the early 19th C were responsible for the demise of Mutapa state.

*However, there were other factors which were greatly responsible for the decline of Mutapa state, for instance, the colonisation of Zimbabwe by the British led to its final collapse.

-In addition, Nguni invasions of the 1830s contributed immensely to the demise of Mutapa state [Mzilikazi, Soshangane, Nxaba and so on].

-To add on, succession disputes within the state played a significant role in the fall of Mutapa.

-Moreover, civil wars also played a pivotal role in the demise of its demise.

-Furthermore, the attacks by Rozvi state played a significant role in the collapse of Mutapa.

-Lastly, incompetent leadership played a vital role in the demise of Mutapa state.

[5] How far was incompetent leadership responsible for the decline of Mutapa state?

Incompetent leadership was responsible for the decline of Mutapa state to a lesser extent. For instance, incompetent leaders attracted revolts from vassal chiefs, their weaknesses were manipulated by the Portuguese to their advantage and their weaknesses rendered the royal force useless. However, there were other factors which greatly contributed to the fall of Mutapa state. These factors included the colonisation of Zimbabwe by the British in 1890, succession

disputes, civil wars, attacks by the Rozvi state, Nguni incursions and the growth of Portuguese power in the interior.

-To start with, incompetent leadership contributed to the decline of Mutapa to a lesser extent, for example, their weaknesses provoked revolts by vassal chiefs. For example, powerful vassal chiefs like Changa of Guruuswa and Togwa of Mbire rebelled against the young and inexperienced Nyahuma and took control of the areas under them. Nyahuma was Matope's son and successor. Changa and Togwa rebelled because they felt independent enough to start their own kingdoms. Thus although the Mutapa state was not completely destroyed as a result of these rebellions, a large part of Mutapa had fallen away hence leading to its decline.

-In addition, the weaknesses of the Mutapa rulers were manipulated by the Portuguese to their advantage. For example, incompetent Mutapa kings like Mavura and Rusere became puppets of the Portuguese. This happened after they sought and solicited [got] Portuguese military assistance. They signed treaties of vassalage and were now to rule according to the demands and orders of the Portuguese thereby ignoring the wishes of their people. This outraged [angered] the people and spirit mediums leading to civil wars which further facilitated the disintegration of the state. More so, their weaknesses also made the Portuguese to refuse to pay tribute to the Mutapas and instead the Mutapas were the ones who were now paying tribute to the Portuguese. This weakened the resource base of the state hence leading to its demise.

-Moreover, incompetent leaders in Mutapa rendered the royal fire useless. This was largely because Mutapa state had become too big for the incompetent leaders like Nyahuma and Chioko. This explains why vassal chiefs like Madanda, Manyika and Uteve broke away from Mutapa leading to the disintegration of the state. Secession by these provinces left the authority of Mutapa confined to Dande, Chidima and Zambezi Valley. Hence one can therefore argue that Mutapa state, though not completely destroyed, had lost a large part of its territory during the 15th C.

***However**, there were other factors which were largely responsible for the decline of Mutapa state, for example, the colonisation of Zimbabwe by the British in 1890.

-In addition, succession disputes played a pivotal role in the demise of Mutapa state.

-Moreover, the attacks by the Rozvi state played a significant role in the decline of Mutapa.

-Furthermore, the Nguni invasions played an important role in the demise of Mutapa state.

-Furthermore, serious droughts led to the decline of this state.

-Lastly, the growth of Portuguese power in the interior played a significant role in the collapse of Mutapa state.

[5] To what extent were political and economic factors responsible for the decline of Mutapa state?

Pupils need to examine the role of political and economic factors as well as the role of other factors [social factors].

Political factors

-The state had become too big to be ruled by one ruler.

-Incompetent leadership led to the decline of the state.

-Succession disputes led to the decline of the state.

-Civil wars also contributed to the decline of Mutapa state.

-Nguni incursions led to its decline.

- Portuguese interference in Mutapa politics caused its decline.
- Maravi invasions also contributed to its decline.
- Secession by some chiefdoms weakened the state.
- The rise of the Rozvi state led to its demise.
- Rebellions from vassal chiefs led to its decline.
- The colonisation by the British led to its final collapse.

Economic reasons

- Unfair trade practices led to the decline of Mutapa.
- The credit system led to the collapse of Mutapa state.
- The Prazo system also led to the decline of this state.
- Exhaustion of natural resources also contributed to its decline.
- Loss of land to the Portuguese led to the fall of Mutapa state.

Social causes

- Successive droughts led to the decline of Mutapa state.
- Christianity which was introduced by the Portuguese divided the state.
- Slavery also led to the demise of Mutapa.

[5] To what extent did Portuguese activities contribute to the decline of Mutapa state?

[5] How far did the activities of the Portuguese contribute to the collapse of Mutapa state?

Role of the Portuguese

- The Portuguese introduced slavery in Mutapa in a bid to enhance their economic activities like mining and farming. This was an unwelcome development in Mutapa state. This forced Mutapa people to migrate southwards in a bid to escape being enslaved. Depopulation thus became one of the major points of weakness in Mutapa state and consequently affected its stability. The Portuguese thus can be blamed for the destabilisation of the state through slavery.
- The introduction of the Prazo system in Mutapa state weakened the authority of the Mutapas and corresponding ascendancy of the Portuguese over lordship in Mutapa state. The Prazo holders like Dias Bayao acquired large tracts of land from the Mutapa people with the help of African slave armies [Chikunda] and used African chiefs and their subjects as labourers thus weakening the state.
- The Mutapa people were forced to pay tribute and owed their allegiance to the Prazeros. The impact of this was that the political leadership [kings of Mutapa] was robbed of its authority and hegemony over the state. This consequently led to the disintegration of Mutapa state. This clearly shows that harm was caused by the Portuguese on Mutapa state.
- The local people lost their independence to the Portuguese. This was because they were turned into subjects of the Portuguese, particularly Prazeros. They assumed powers of the local chiefs and performed all the duties and activities associated with that position. The net effect of this was that the power and integrity of the Mutapa kings was rendered useless.
- Trade between the Portuguese and Mutapa people led to its decline. The balance of trade shifted in favour of the Prazo owners [Portuguese]. The Portuguese took valuable commodities such as gold, ivory, copper and iron in exchange for less valuable and less durable items like spirits, cloth and beads. Thus the local resources were exploited and expropriated for the benefit of the Prazo holders. The Portuguese economic activities led to the exploitation, exhaustion and depletion of natural resources like elephants, mineral resources and land. More so, the credit system also led to the enslavement of Mutapa people in case of failing to pay the

gold and ivory on the agreed date. This robbed the Mutapa of able bodied men who could work in the fields. Some even had their cattle confiscated due to the credit system.

- Christianity which was introduced by the Portuguese in Mutapa led to the demise of Mutapa. It had the effect of dividing people into believers and non-believers [traditionalists]. The Portuguese came to Mutapa state which had its own established religious systems.

- The Portuguese interference in Mutapa politics led to the decline of this state. For instance, they created puppet rulers like Mavura Mhande and Gatsi Rusere and they fanned civil wars within the state which consequently led to division amongst the Mutapa people.

Other factors

- There were some weak and incompetent leaders in the state.

- Succession disputes also led to its decline.

- Civil wars led to its decline.

- Maravi invasions caused its decline.

- The Nguni incursions led to its decline.

- The emergence of ambitious leaders like Changa and Togwa further weakened the state.

- The size of the state led to its downfall.

- Severe droughts led to the fall of Mutapa state.

- The Vanyai [Mutapa army] had become too weak to defend the state and this made the state further vulnerable to attacks and invasions.

[5] 'The Portuguese were not entirely responsible for the decline of Mutapa state; they merely sounded the death knell to a state on the decline'. Justify or refute the statement with reference to the relations between the Mutapa state and the Portuguese in the 16th and 17th C.

[5] 'The decline of the Mutapa state was a result of varied and complex factors, the advent of the Portuguese on the scene merely accelerated a process of decay underway'. How valid is this comment on the decline of the Mutapa state?

Pupils need to examine the causes of the downfall of Mutapa. There are two possible perspectives [angles] from which the question can be viewed.

[i] That the state started to fall before the coming of the Portuguese. The position taken is that Mutapa state was founded by Nyatsimba Mutota and Nyanhewe Matope took over and continued to expand the state.

- It is after the death of Matope in 1480 before the arrival of the Portuguese that the state started to crumble.

- The reasons for the decline would be seen as having been

- Weak political successors to Mutota and Matope provoked revolts by vassal chiefs like Changa and Togwa. Thus the fall of the state had nothing to do with the Portuguese.

- There was a bid for independence by Manyika, Teve and Danda provinces which decided to break away from Mutapa. Mutapa authority was thus confined to the Dande area and the Zambezi valley. Therefore the Portuguese arrival in the 16th C took place at a time of general decline of the Mutapa state.

- [ii] The question can also be viewed from the perspective of Portuguese blame for the collapse of the Mutapa state.

-This perspective comes from a background of accepting that the Mutapa state of the 16th C was only that part which was under Mutapa's rule in the Dande and Zambezi area and then blaming the Portuguese for the collapse of the state.

-The activities of the Portuguese have to be interrogated.

-Interfering in Mutapa political affairs

-Fanning civil wars and installing puppets, like Mavura and Rusere.

-Depletion of natural resources like gold and ivory

-Enslavement of Africans [beginning of the Prazo system]

-Therefore the Portuguese could be regarded as having contributed to a greater extent towards the decline of the lesser Mutapa state.

*But if one takes it from the view expressed in [i] then it can be argued that

-A large part of the Mutapa state had fallen away as a result of internal factors.

-The alliance between Gatsi Rusere and the Portuguese was a result of the desire by the Mutapa to prevent further decline.

-The Portuguese exploited the prevailing insecurity to take over control of the area and were therefore responsible for the final collapse of what still remained of the old Mutapa.

[5] Discuss the roles played by Mutapa Gatsi Rusere and Mutapa Mukombire [Mukombwe] in preventing of the collapse of the Mutapa state during the 16th and 17th centuries AD.

Pupils need to assess the effectiveness of Rusere and Mukombwe in preventing the collapse of Mutapa state.

-Gatsi Rusere [1550-1624] assumed control at the time when the Mutapa state was under rebel attacks. Notable of these was the Chunzo revolt [1597] and the invasion by one of his generals, Chikanda of the state in 1599.

-Gatsi Rusere appealed to the Portuguese in Tete for assistance and Chunzo was eventually defeated and killed only to turn to another revolt by Matuzianhe in early 1600. The civil war paralysed Mukaranga, the heartland of the state.

-Unstable conditions in the state led to the overthrow of Mutapa Gatsi Rusere. More than two decades later the Portuguese were seeking direct interference in the internal affairs of the state as an avenue to gain control of the gold rich state.

-The ineffectiveness of Gatsi Rusere, in warding off rebel attacks on his own was the final undoing or a major weakness.

-Following the renewal of Gatsi Rusere, the state was systematically conquered by the Portuguese and the period 1624-1684 saw the appearance of what some historians call puppet rulers – Kapararidze, Mavura, Kazurukumusapa, Dom Alfonso but the same may not be said about Mukombwe [1663-1692].

-Mukombwe recovered some of the lands lost to the Portuguese especially the gold mining areas and attempted to settle lands which had been rendered empty.

-He took an anti-Portuguese stance and his policies resulted in decreased Portuguese population in the state.

-He fought the Portuguese Prazeros. This paved way for the final blow to the Portuguese caused by the Rozvi led by Changamire Dombo [1693-1695].

ROZVI STATE

[6] Explain the origins of the Rozvi state.

There is no general consensus among historians as to how the Rozvi state originated. Its origin is rather far from being straight forward. It had provoked a lot of scholarly interest. This controversy has endured to this day. There are a number of theories which have been put forward to explain the origin of this state.

-One theory argues for an early date of the origin of this state. The chief protagonists of this theory included NgwabiBhebhe, who argued that the origin of the name Changamire can be dated back to the 1480s in the history of the Mutapa. According to this theory, this was when Mutapa Nyahuma [Matope's son], who was young, incompetent and inexperienced ruled Mutapa state. During Nyahuma's reign, the powerful vassal chiefs of the Mutapa, that is, Changa and Togwa rebelled against the weak Nyahuma [when the Mutapa state was at its decline] and took control of the areas under them. Changa later turned against Togwa and became paramount chief. He then became the founder of the Changamire dynasty and hence the Rozvi state. With his powerful army, Changa was able to subdue the Torwa people. It were these people [Torwa] who nicknamed Changa's people, the Rozvi, meaning destroyers [varozvi]. He established his capital at Danangombe [DhloDhlo] in Matabeleland. The capital was then transferred to different places by different leaders, for example, to Naletale, Manyanga and so on. It is imperative to note that the Changamire did not destroy the Torwa state and its culture but took it over and in fact amalgamated with it [absorbed it].

-The other theory argues for a later date. The proponents of this theory included scholars like D N Beach and Stanley Mudenge. According to this theory, the true founders of the Changamire dynasty and the state [Rozvi] arose out of the violence and confusion of the Portuguese attempt to conquer the Mutapa and Torwa states in the middle of the 17th C. As during Mfecane period of the 19th C, those who could command a strong army were able to get stronger, as more and more people attached themselves to a growing force for safety's sake. According to Mudenge, in all Portuguese records he examined, the term Rozvi is used only in connection with the descendants of Dombo and his followers. According to Portuguese records, Changamire Dombo founded his empire between 1684 and 1695 and lasted until the 1830s with the arrival of Mfecane groups. However, there is no evidence from Portuguese sources that the Rozvi as a nation bearing the name 'Rozvi' existed before the advent of Dombo. Changamire Dombo, the founder of the Rozvi state was a cattle herder under Mutapa Mukombwe. He was rewarded by the Mutapa and was given cattle which formed basis of his power. Dombo then attracted a following and left Mutapa state with an army of about 300 soldiers. He moved south west and attacked the Torwa. While subduing the Torwa, the Rozvi drove the Portuguese out of Manyika back to their former settlement in Masekesa. The Portuguese agreed to come under the authority of the Rozvi ruler. The state extended as far as Buhera, Bocha and South Eastern Highlands. The Rozvi became one of the most distinguished pre-colonial kingdoms formed on the Zimbabwean plateau. After establishing themselves, the Rozvi embarked on a conquest programme of the surrounding areas. The Mutapa Empire was attacked and reduced to the position of a satellite state. Rozvi conquest made it the single greatest power in the 18th C.

-There is also another theory which argues that the Rozvi state was a continuation of the Torwa state. This implies that the Torwa and Rozvi were the same people. What only changed was the name. The exponents of this theory had a simpler explanation on the origin of Rozvi state. According to this theory, there was no invasion or conquest which occurred. In other words, the

Torwa state developed and changed its name to Rozvi. Changamire Dombo therefore was a descendant of a Torwa Changamire who rose to power because of cattle wealth. Oral tradition confirms that Dombo had magical powers. He could therefore have used these powers to get the throne.

[6] Analyse the rise to power of the Changamire rulers in the 1680s.

Pupils need to examine the factors that led to the rise of the Rozvi state.

Weaknesses of the Mutapa and Torwa states due to

- Succession disputes
- Portuguese involvement
- Maravi invasions
- Rebellious provinces
- Civil wars

The charismatic nature of the first Changamire who

- Raised a huge army
- Used his army to carve territories out of Mutapa and Torwa states
- Used the army to eject the Portuguese
- Had control over trade
- Owned large herds of cattle

[6] Account for the rise of the Rozvi state and assess the extent to which the Nguni incursions brought about the demise of the state.

Pupils need to assess the factors which promoted the rise of the Rozvi state and the impact of the Nguni on the state.

The state was founded by Changa.

- There is controversy as to who exactly Changa was [was he a vassal chief or a herd man of the Mutapa].
- There is the conspiracy theory involving Changa and Togwa followed by Togwa's elimination by Changa.
- Military prowess also led to its rise.
- Rebellions in Mutapa state led to the rise of the Rozvi state.
- Capitals were established at Khami, Dhlodhlo and Manyanga.
- Most popular ruler was Changamire Dombo.

Nguni incursions

- The Gaza-Nguni under Soshangane who settled in Gazaland
- The Ngoni under Zwangendaba and Nxaba as well as Nyamazana, who killed the Rozvi ruler, Chirisamhuru at Danangombe
- The Ndebele under Mzilikazi who settled permanently in western Zimbabwe

Other factors which led to its downfall

- Succession disputes within the state
- The colonisation of Zimbabwe by the British

[6] Consider the view that Changamire Dombo's only contribution to the establishment and growth of the Rozvi state was his skill as a soldier.

Pupils need to examine the role of Changamire Dombo's skill as a soldier in establishing the Rozvi state. They must also examine his other qualities or personal attributes that were crucial in the establishment of the Rozvi state.

- a] Changamire Dombo was a military leader of renown under the Mutapa.
- He managed to conquer the Manyika, Torwa and Uteve provinces.
- Through military skill he was able to drive the Portuguese out of the Mutapa state.
- b] Changamire Dombo's political ambition spurred him to break away from Mutapa.
- His charisma and political maturity enabled him to attract supporters.
- His magical powers turned him into a revered leader.

[6] 'Trade and religion played a pivotal role in the rise and expansion of the Rozvi state'. How accurate is this view?

Pupils need to examine the role played by trade and religion in the rise and expansion of the Rozvi state as well as the role of other factors.

Religion

- Had the role of supporting the ruling class in power and making exploitation acceptable to the masses.
- People's acceptance was reinforced by the mediums of the High God who advised the ruler.
- Ruling lineages created royal cults, where the veneration of the ancestors of the rulers became a national duty.
- This helped to create unity in the state and a common sense of purpose.
- Religion and rain making powers were instrumental to the acceptance of rulers.

Trade

- Local and inter-regional trade promoted expansion.
- Trade added to the nation's prosperity which in turn triggered expansion.
- Items obtained through trade were given to vassal chiefs as rewards hence promoted loyalty and unity.
- Wealth generated through trade was reinstated for state building.
- Trade became a means of control by the king.

Other factors

- Crop cultivation
- Livestock production
- Role of the army
- Dombo's charisma
- Tribute payment

[6] Assess the role played by trade and religion in the Rozvi state.

Pupils need to assess the positive and negative roles played by trade and religion in Rozvi state [existence and expansion].

Trade

- Trade enhanced the political power of the king as he was the head of trade [controller of trade]. State interference was meant to ensure that the Portuguese did not have an addue advantage over local people. The Mambo is said to have exercised a strict monopoly of all external trade and levied tribute to the Portuguese so that they would be allowed free movement in the state. Control of trade by the king ushered command and authority over his subordinates hence stability and expansion.
- Trade enabled people of Rozvi state to obtain goods which were not available at local level. These included beads, cowrie shells, cloth, guns and so on. These were given in return for items

like gold, ivory and copper. However, since most of these goods were luxurious goods, they may not have been very important to the generality of the people.

*However, trade led to depletion of resources like, game especially elephants for ivory and cheetahs for precious skins as well as minerals like gold, copper and iron.

-Some items like guns imported from foreigners strengthened the military might of the state. Guns were used for raiding and conquering other states as well as for hunting large animals like elephants for ivory. Goods obtained from faraway places such as guns were used in further developing and building up strong political power base. The Rozvi were so active in trade such that they succeeded in restoring pre-17th C trading patterns involving Vashambadzi which the Portuguese had tried to destroy. However, Vashambadzi were not honest, they got too much.

*However items like guns obtained through trade promoted civil wars in the state.

-Trade was responsible for the expansion of the state. The guns which the king obtained from trade were used to beef up the army. This enabled the Rozvi kings to secure political hegemony as he used traded goods to reward his loyal vassal. This promoted unity, loyalty and peace as well as security. Trade was very important because in 1722, 1743 and 1781 the Rozvi sent powerful armies to protect the trading stations at Zumbo against attack from its enemies.

-Wealth generated by gold and ivory trade was later reinvested in the construction of elaborate buildings such as Naletale, Dhlodhlo and Zinjanja among others.

-Trade also enhanced good relations with neighbours and it promoted cordial internal relations as this was a necessary gesture for the exchange of goods. This in turn strengthened the state.

-Trade was an alternative source of food for the Rozvi. Internal trade brought cereals and game meat which was obtained through hunting. More so, foreign trade brought new crops like maize and this enhanced food stability which was essential for the growth and expansion of Rozvi state.

Religion

-Religion reinforced the political power of the ruler [mambo]. This was because spirit mediums intervened in the case of political disputes over succession. Spirit mediums are men and women who claimed to be possessed by spirits of founding fathers like Dzivaguru, Nehanda, and Chaminuka. Thus religion acted as a stabilising factor in the Rozvi state.

*However it must be noted that spirit mediums became too powerful leading to the decline of the state.

-Religion also enabled the rulers to command universal respect thereby reducing the chances of revolts. This is because it was believed that Rozvi kings were very religious persons with divine origins. Even Rozvi kings themselves regarded themselves as divinely appointed. This made kings' thrones sacred. Failing to respect the king was tantamount to punishment by Mwari because it was believed that failing to respect the king was equivalent to disobeying God [Mwari]. Because Rozvi kings were connected to God, their opinions could not be questioned and he should not be forcibly removed from the throne.

-Religion had a cementing effect in the state as it consolidated the political position of the king. In cases of political disputes, religion had a significant input in the settlement of the same. Religion inducted people's senses to the thought of infallibility and sanctity of the king's throne. Thus this made the king to employ tremendous power, which in a way was essential to the control of the state. The people therefore revered the king due to his religious connection. The

king also remained at the centre of religion as several rituals were clustered around the Rozvi Mambo, and this instilled fear and respect for the king and helped in preserving his position.

-Religious ceremonies in the state such as biras and rainmaking ceremonies unified the state. This was because people would be playing music, dancing and feasting together. These ceremonies were led by the king. Thus the relationship between politics and religion was enhanced by a number of rituals which clustered around the Rozvi Mambo.

[6] How important was the Rozvi social system to the survival of the state?

Pupils need to examine the importance of the Rozvi social organisation towards the survival of the state. They also need to examine the role of other factors [economic and political] in strengthening the state.

Role of social system

#The Rozvi lived in villages according to their lineages. This promoted unity in the state.

#The Rozvi marriages were exogenous, that is, they married from outside [they married non Moyos]. This encouraged social integration of non Moyos.

#They practised polygamy. It must be noted that marriage bonds created unity.

-It should also be realised that polygamy was a source of man power [labour to boost the economy and soldiers].

-Rulers also used marriages to maintain alliances with important lineages.

-Polygamous marriages also encouraged population increase hence state expansion.

#Kuronzera or cattle loaning system] helped the king to spread his influence and this gave rise to subordination.

#The people of Rozvi worshipped God [Mwari]. It must be noted that the common belief in God unified people [One nation one God].

#The Rozvi believed in Mhondoro spirits. National spirit mediums resolved disputes as well as approving the Changamires.

#Ritual ceremonies were held, for example, rainmaking ceremony, reincarnation and biras. These brought people together.

#Work parties were held in Rozvi state. These encouraged cooperation within the state.

#The spirit mediums installed the kings. This made the king a divine ruler who was feared and respected. This also reduced chances of rebellions in the state.

Other factors [political and economic] which led to the survival of the state

-The payment of tribute to the king was important to the survival of the state. This was because this ensured loyalty of lesser chiefs to the king. The payment of tribute also made sure that lesser chiefs would not become too rich, powerful and ambitious. This lessened chances of rebellions in the state. It also increased the wealth, power and influence of the king.

-A strong army led to the survival of the state. The army defended the state, maintained law and order, discouraged or suppressed revolts and collected tribute.

-Trade led to the survival of Mutapa state. It created good relations with foreigners as well as good relations within the state.

-An all-powerful king led to the survival of the state. He was the judicial, religious, military and political leader.

-A strong economy led to the survival of the state. It ensured stability within the state.

[6] 'The power and glory of the Rozvi Mambos between 1680 and 1830 has been grossly exaggerated'. Do you agree?

[6] 'The History of Zimbabwe during the late 17th and entire 18th C AD is dominated by the Rozvi'. Do you agree?

It is a truism that the Rozvi Mambos were very powerful and that their state was too big. Thus the Rozvi dominance of the history of Zimbabwe between 1680 and 1830 cannot be denied. However, it must be noted that the power and glory of the Rozvi Mambos between 1680 and 1830 has been grossly exaggerated by both the Portuguese and some Rozvi traditions. The new scholarship thus has reduced the inflated power and glory of the Rozvi Mambos to its proper size. The Rozvi were not dominant over all the Shona and they were not supremely powerful.

The power and glory of Rozvi Mambos [Rozvi dominance]

-The power and glory of the Rozvi Mambos was demonstrated by the conquest nature of the state. Dombo, for instance, embarked on a conquest programme of all surrounding areas and he spearheaded his conquest from Guruuswa, his base. To support this view, Posselt named 17 groups who were the subjects of the Rozvi. More so, the name Rozvi came from the Shona name 'kurozva', that is, to destroy. They were given this name because of their conquest nature. For instance, Dombo fought and absorbed the Kalanga within the Guruuswa area. In 1690s Dombo conquered the kingdom of Uteve and Manyika and forced them to pay tribute. In 1690s again, the Rozvi conquered the Torwa. According to H.H.K Bhila, this was supported by archaeological evidence which shows that the Rozvi dynasty annexed the Torwa state in 1690s. The Rozvi also conquered Mutapa people and forced them to retreat northwards to a small area called Dande. According to D.N Beach, in this way the Rozvi were able to create an empire that stretched as far as Buhera, Bocha, Duma and the South-Eastern Highlands. By 1700 a new and powerful empire had been established and Rozvi conquest made it the single greatest power in the country in the 18th C.

-Portuguese sources portrayed the Rozvi Mambos as very powerful and greatly feared by the Portuguese. The Portuguese even respected them as the most powerful rulers in the interior. The main evidence for the power of the Mambos lay in the army of the Changamire which earned the Rozvi the nickname, 'the destroyers'. The Portuguese provided vivid evidence of the might of the army in their writings. Its army often defeated the Portuguese. For instance, in 1684 the Rozvi army slaughtered the Portuguese at Dambarare and Masekesa. In 1693 and 1695 the Rozvi attacked the Portuguese at their Feiras on the Zambezi Valley. It was after the Portuguese were defeated that they exaggerated the power and glory of the Rozvi Mambos so as to justify their defeat yet they initially viewed themselves as superior over all Africans.

-According to Portuguese sources, at times the Rozvi Mambos defended the Portuguese settlements upon request. For instance, in 1772, a Rozvi army relieved Zumbo from a Mutapa attack. Again in 1780 a force of Rozvi soldiers appeared at Zumbo to support the Portuguese. Thus although the power and glory of the Rozvi Mambos has been greatly exaggerated, it should be noted that the power of the Rozvi Mambos forced the Portuguese to change their destructive trading tactics in the Zimbabwean interior and during the 18th C they actually acknowledged Rozvi power. More so, between 1743 and 1783, the Portuguese requested to Rozvi protection against other groups in Zimbabwe as they wanted to create favourable trading conditions for themselves, a situation which continued up to 1830s when the Rozvi power was destroyed by the Nguni.

-The Rozvi had a strong military element. Armies of 2000 and even 4000 could be sent as far as Zumbo and Manyika. According to D. N Beach, the most successful military group to emerge

from the new political system were the Rozvi. Beach again argued that a basic factor to be borne in mind was that the Changamire state was the most powerful in Southern Zambezia.

-Some Portuguese sources say the Rozvi Mambos controlled the Mwari cult. Some Rozvi traditions even say Dombo's father was Mwari and his mother was a virgin. He could even make rain and could change the colour of cattle. These sources had it that all the Rozvi Mambos in the given time [1680-1830] were descendants of Mwari [High God]. The Portuguese also argued that because they were connected to Mwari, the Mambos' opinions could not be questioned as the Mambos were greatly respected.

Exaggeration

-However, one must note that the power and glory of the Rozvi Mambos between 1680 and 1830 has been grossly exaggerated. The Rozvi state was too powerful especially during Changamire Dombo's reign. According to N Parsons, the Rozvi Mambos who ruled after Dombo were less powerful individuals than Dombo himself and were forced to share power with other Rozvi chiefs. More so, for reasons not yet known the capital was moved to Manyanga [Thabazikamambo].

-The Rozvi state was not supremely powerful as has been claimed by Portuguese sources and some Rozvi traditions. The Rozvi could raise armies and send them over long distances on specific occasions but it could not do this on a grand scale.

-The size and extent of Rozvi rule has been grossly exaggerated. The actual extent of Changamire Rozvi rule can thus be seen to have been rather less than the more exuberant maps previously produced have indicated. In any case, such maps did not allow for the fluctuation of Rozvi power over two centuries. The Urungwe Plateau, the Mutapa state, the Mazowe Valley, Budya, Barwe, Teve, most of the SouthEastern Low veld, the Duma confederacy, the Mafungabusi plateau and the Nambiya area seem to have been free from Rozvi political influence for most of the existence of the Changamire state. Thus it is a distortion to argue that the Rozvi dominated all the Shona in the interior. In fact, the Rozvi covered a large area but this was exaggerated. To gain an accurate idea of the extent and nature of Rozvi overrule, one must look at the traditions of their alleged subjects.

-The governing powers of the Rozvi Mambos were also exaggerated by writers like Posselt. Rather, the later Rozvi kingdom is usually called the Rozvi confederacy by historians because it was a union of semi-independent chiefdoms, whose unity became looser in the 18th C. For instance, the chiefdom of Mangwe in the south west became more and more independent. It even extended its power over Pedi and Tswana groups migrating from the south to join it in the upper Shashe area.

-There were some instances which demonstrated some serious limitations of the Rozvi Mambos' powers. There were many cases where the Rozvi Mambos either did not support their tributaries against incoming dynasties or else did not attempt to do so. This on its own shows serious limitations to Changamires' power. Hence the view that the Rozvi Mambos were extremely powerful is questionable. At this point, however, the inflated image of the Rozvi Mambos has been reduced to its proper size.

-Some Rozvi traditions regularly claimed superiority to the rest of the Shona in practically everything. Certainly they themselves [Rozvi] could have preferred the term empire, however, inaccurate it might have been. The Rozvi claims to superiority over all the Shona are problematic. The Rozvi claims, taken by themselves are no more trustworthy than similar

Mutapa or Ndebele claims or those made on their behalf by the British or Portuguese. Thus the Rozvi historians could produce long lists of the subjects of the Rozvi based on their local knowledge. Marwodzi's list consisted of mainly Zezuru rulers.

-The new thinking had it that the Mambos came from ordinary Shona dynasties and were not descendants of Mwari as has been claimed. For instance, Dombo was said to have been a herd boy in the Mutapa state.

[6] Assess the contribution of foreign intervention in the downfall of the Rozvi state.

[6] Explain the reasons for the decline of Rozvi state.

Pupils need to assess the contribution of internal and external factors to the fall of Rozvi state.

Internal factors

-The kingdom became too big and was difficult to control. The Changamires lost a firm grip on the subject people. Some people stopped paying annual tribute to the Mambos and this weakened the resource base of the kingdom. Some tributary states like Maungwe in the South and Manyika in the east declared independence from Rozvi. The Kalanga also took advantage of the weaknesses of the kingdom and rebelled. There were also some migrations from the Rozvi state to the south of the Limpopo. This led to the disintegration of the Rozvi state.

-There was a general decrease in population within the Rozvi state. Depopulation was facilitated by the assimilation of some Shona elements into the Ngoni groups and some by the Ndebele. It should be noted that some Shona joined the Ndebele [voluntarily] without being forced. The massive killing of the Rozvi people by the various Nguni groups also facilitated depopulation. Depopulation greatly weakened the Rozvi state in that it had no young able bodied men who would work in the fields. More so, the absorption of Shona young men was a bitter pill to swallow for the Rozvi because it had no young men to recruit into the army and this made the state vulnerable to attacks by invaders.

-Successive droughts and starvation hit the Rozvi state in the 19th C leading to the demise of this state. The state mainly depended on crop production and animal rearing and these droughts seriously affected the economy of the state. Starvation was facilitated by the Ngoni under Zwangendaba who burnt the Rozvi crops [scorched earth policy]. According to Mazikana and Johnstone, the Ngoni groups succeeded in disrupting the Rozvi state's economy before continuing north. It should be noted that these prolonged droughts and starvation led to population movements [migrations] which the Changamires could not control. These droughts were followed by secessionist wars within the kingdom to control the limited food supplies and avoid paying tribute.

-The Rozvi state also declined because of the rebellions from tributary states. Sub chiefs who were usually loyal started to defy the authority of the Rozvi Changamire. New dynasties who did not honour the land grants also came to power. These new dynasties like Chinamora, Chihota and Seke, emerged with no allegiance to the Rozvi, thus spelling its doom.

-Succession disputes within the state led to its decline. There was emergence of competing lineages for succession and wealth. Chiefs like Mavudzi and Gomoremvura became rebels and each attracted a sizeable following. This led to division within the state.

-Dombo's death led to the decline of Rozvi state. His death spelt disaster for the state because it left a power vacuum which was difficult to fill. The leaders who came after Dombo were uncharismatic and weak and lacked leadership qualities.

-There was an outbreak of civil wars within the Zimbabwean plateau. H.H.K Bhila argues that the years between 1795 and 1850s were marked by serious civil wars in the Rozvi Empire and its tributary states. It is highly probable that these civil wars resulted from the death of the Rozvi Emperor, Rupandamanhanga. These wars created factions within the Rozvi dynasty and this made the Rozvi state vulnerable to invasions by various Nguni groups and it was defeated. The civil wars also triggered the demise of the state in that the Rozvi economy was rundown, particularly long distance trade because the Portuguese trading posts were disrupted.

External factors

-Loss of control of long distance trade also provided the basis for the decline of Rozvi state. This long established distance trade between the Portuguese and the Shona people was badly shaken though not totally destroyed. Prosperity of both parties to trade declined. T O Ranger argues that the chief cause of decline of this trade was that Portuguese trading towns of Sofala, Tete and Sena were raided by Mfecane groups. Decline in gold production and weaknesses of the Portuguese in suppressing opposition in the kingdom also facilitated the decline in gold trade. As a result of the decline in gold trade, many traders fled from the kingdom.

-Invasion by Soshangane and his Gaza-Nguni [1830s] led to the decline of Rozvi state. He and his Gaza-Nguni set out to create an empire east of the Save river and between the Zambezi and Limpopo, an area occupied by thousands of Shona speakers. He sent out raiding parties from Chirinda and subdued the local Ndau and Chopi ethnic groups. He established the Gaza state and continued to plunder [raid] as far as Nyanga. Raids were also made on Portuguese trading towns [posts or feiras] of Sofala, Tete and Sena and the Portuguese were forced to pay tribute to Soshangane. These events shook up the patterns of Shona history in the area. Many Ndau men were conscripted into the Gaza armies. The long established trading system between Portuguese and Shona paramounts was shaken and prosperity to both parties to trade declined

-The invasion by Nxaba and his Ngoni [1830s] also weakened the state. The Ngoni stayed in the Rozvi territory for some time, raiding the Shona for cattle and wives. Their effects were felt in Manyika, Tete and Sofala. They moved north over the Zimbabwe when Nxaba was eventually killed in battle with the Kololo.

-Invasion by the Ngoni under Zwangendaba [1830s] caused untold [much] destruction on the Rozvi state and brought about its collapse. The Ngoni destroyed Rozvi villages and killed thousands of people. According to T O Ranger, archaeologists have found in their excavations vivid evidence of violence and many human skeletons were discovered in the great elliptical building. Some Shona people were forced to join them. According to Ransford and Steyn, a few Rozvi centres were passed by this Nguni group. This did not completely result in the downfall of the Rozvi state. One must realise that although this was the case, the Ngoni invasion weakened the state and made it vulnerable to the following attacks especially by the Ndebele under Mzilikazi. The Ngoni defeated the Rozvi armies in the battle at Thabazikamambo [Dombo raMbambo] in 1834, sacked their centres at Khami and Dhlohdhlo. The Rozvi began to disperse as Rozvi ruler ship was overthrown. The Ngoni crossed Zambezi to the area west of Lake Malawi in 1835. Unlike the Shangani the Ngoni made a direct impact on Rozvi state.

-The Ngoni under Nyamazana, Zwangendaba's female relative, also plundered the Rozvi state. D N Beach regarded the Rozvi attack by Nyamazana as the most dramatic blow that fell after Zwangendaba's departure. By the time the female warrior arrived, the strength of the Rozvi state had been shaken through fighting many hordes. Nyamazana defeated the Rozvi easily and

succeeded in killing its Changamire [the last Rozvi king], Chirisamhuru II, the son of Gomoremvura at Manyanga around 1836. One tradition says he was skinned alive. Another tradition says his heart was cut out to prove that Mambos were not double hearted. Birmingham and Martin described the disruption by Nyamazana as cataclysmically suddenness. Archaeologists have found vivid evidence of bones of people who were killed by these Mfecane groups. A general Rozvi dispersal then occurred. Paramount rule of the Rozvi was overthrown.

-The Ndebele under Mzilikazi also conquered and took over the Rozvi state in the 19th C [1840]. The Ndebele came at a time when the Rozvi had not recovered from Ngoni attacks thus the Rozvi were swiftly defeated and were not able to offer any effective resistance. The Ndebele settled in western Zimbabwe. They easily subdued the scattered and leaderless Rozvi. They established their state in the area assimilating and forcing some of their neighbours to pay tribute. The impact of the Ndebele on the Rozvi was more cultural than military. The Ndebele caused much destruction among Shona communities as a result of their frequent rates of raids for food, cattle and women. Like other Nguni groups, the Ndebele assimilated Shona young men and women into their state system and were known as Lozwi. Other Shona people survived in small groups to the north-east where they bitterly remembered their days of prosperity. Others fled eastwards to take up residence among the Shona of western central Mashonaland. Some Shona tried to resist and settled in the east under Changamire Tohwechipi, but was finally captured by the Ndebele thus the Ndebele wiped out the last Rozvi ruler bringing about its demise. According to T O Ranger, the Ndebele were the most and last intruders who marked the demise of the Rozvi state.

-The colonisation of Zimbabwe by the British marked the final collapse of the Rozvi state.

[6] 'The Nguni incursions of 1836-40 found a weak and tottering Rozvi state that was on the verge of decline'. Discuss.

[6] To what extent was the decline of the Rozvi state caused by Nguni incursions?

Pupils need to examine the role of Mfecane [Nguni incursions] in the downfall of Rozvi state as well as other factors which also led to the decline of Rozvi state.

Internal factors which led to the demise of Rozvi state

- Major droughts
- Serious civil wars
- General economic decline
- Succession disputes
- Depletion of natural resources such as gold and ivory
- The size of the empire led to its collapse
- General decrease in population
- Rebellions from tributary states
- The death of Dombo led to the demise of Rozvi state.

*There is need to appreciate that the Nguni invasions put a final blow to a state that was already inevitably declining.

Role of Nguni incursions

The Nguni incursions can be seen in the bands of Nguni groups which passed through the Rozvi state from the south as they were escaping the disturbances in Nguniland. They invaded the Rozvi state when it was already declining.

-Invasion by Zwangendaba's Ngoni

- Invasion by Ngwana Maseko-Ngoni
- Invasion by Nyamazana's Ngoni
- Invasion by Nxaba's Ngoni
- Invasion by Soshangane's Gaza-Nguni
- Invasion by the Ndebele under Mzilikazi

*Each of these groups weakened the Rozvi state, although the Ndebele are said to have inflicted the final and decisive blow

[6] 'The Rozvi state was violently disrupted, though not completely destroyed by the Nguni incursions'. Discuss.

Pupils need to examine the impact of Nguni incursions on the Rozvi state.

-Mfecane produced raiders like Nxaba, Nyamazana, Maseko and Soshangane who ravaged the Rozvi state.

-Other Nguni groups which passed through the Rozvi state were Zwangendaba's Ngoni who raided for cattle, grain and women.

-Mzilikazi arrived in 1838 thereby completing the conquest of the Rozvi state and settled in Zimbabwe.

[6] Analyse the impact of Nguni incursions on the Rozvi state.

[6] Evaluate the impact of Nguni incursions on the Rozvi state.

[6] Assess the impact of Nguni incursions on the Rozvi state.

[6] Discuss the impact of Nguni incursions on the various groups living in Zimbabwe between 1830 and 1860.

Pupils need to assess the extent to which some Nguni groups affected the various Shona / Karanga groups in Zimbabwe up to 1860. The Nguni were brought about by the Mfecane, the great disturbances of Southern Africa often associated with state formation in KwaZulu Natal. In Zimbabwe many historians think it brought to an end the Zimbabwe culture following extensive raiding and killing. Many people are said to have been forced into hills and mountains to seek refuge. Some of the accounts have been exaggerated and go on to give details as to what happened and where.

-Nxaba's group and the Gaza-Nguni under Soshangane arrived in the region first before 1830 and their effects are felt in Manyika, Tete and Sofala. Soshangane and his Gaza-Nguni settled in Gazaland and their raids were peripheral. Subsequent groups arrived after 1831 but these too are hardly felt as they fought among themselves and were moving rapidly across the plateau.

-However, it were the south-western regions that were badly affected.

-Zwangendaba and his Ngoni, after defeat by Soshangane moved westwards into the heart of the Rozvi state in western Zimbabwe. For a while they joined the Shangani in their raids but later moved to the North West laying waste much of Mashonaland.

-The Rozvi eventually succeeded in driving away these groups but at a considerable loss to their army and leadership.

-Nyamazana's regiment also plundered the state, for instance, it tortured to death Chirisamhuru II, the last Rozvi Mambo.

-The Ndebele arrived in 1840 but by that time there were no other Nguni groups left in Zimbabwe, except the Gaza-Nguni. Mzilikazi's Ndebele settled in the western part of Zimbabwe. They dominated the Kalanga in the south-west and established a considered tributary area. The Ndebele impact on the local Kalanga should not be seen in terms of raiding

but acculturation [language]. Thus the impact of the Ndebele was more cultural than military. By 1860, this process was very much underway such that Rozvi / Kalanga identities were no longer apparent.

[6] Analyse the view that the impact of Ndebele and Gaza raids on the Shona has been exaggerated.

Pupils need to evaluate the effects of Ndebele-Gaza raids on the Shona. They need to outline the exaggerations and scholars associated with these [Euro-centrists versus Afro-centrists]. Pupils may use the following points

- Ndebele policy towards their neighbours
- Shona adoption of Ndebele-Gaza culture
- Instances of peaceful co-existence between the Ndebele-Gaza and the Shona.

NDEBELE STATE

[7] 'Essentially a raiding economy'. Is this a fair assessment of the Ndebele economy?

[7] How accurate is the assertion that the Ndebele economy was solely a raiding economy?

The Euro-centric conception that the Ndebele economy was entirely dependent on raiding is a distortion of history. Rather, the truth is that the Ndebele embarked on a number of economic activities like crop cultivation, animal rearing, trade, hunting, mining, blacksmithing and gathering which were very important in this state. Raiding though important was just but one of the various components of the Ndebele economic system and did not hold key to the survival of the Ndebele against other branches of the economy.

-The Euro-centrists argue that the Ndebele were nomadic and therefore their economy was solely a raiding economy. They also argue that the Ndebele never engaged in trade. Thus they tried to depict the Ndebele as a lazy ethnic group that entirely depended on raiding for survival. This colonial myth was however thrown out of the window [into the historical dust bin]

-Raiding though important was one of the various Ndebele economic activities. They raided the Karanga, Kalanga, Venda and so on, for cattle, women and grain. It should be noted that raiding was intense during in the early days of Ndebele settlement in the south western Zimbabwe. Raiding was initially necessitated by the desire to build a powerful and secure state, to ensure sufficient food supplies, to enlarge the state and to ensure political subservience by locally incorporated people. Thus raiding was not only an economic activity but a political one as well. Recurrent droughts also forced them to raid. Raiding was also done by the Ndebele as a punitive measure inflicted upon stubborn chiefs, for instance, rogue chiefs like chief Chivi and chief Nemakonde [Lomagundi] were raided by Lobengula for refusing to pay annual tribute. The Ndebele also raided to replenish their cattle destroyed by the lung sickness epidemic. Hence raiding was one of the various components of the Ndebele economy.

-However, it must be noted that after establishing themselves in Zimbabwe, the Ndebele also engaged in other economic activities like livestock production which was very important in the economy of this state. They kept large herds of cattle, goats and sheep. It should be noted that cattle amongst the Ndebele were very important just as they were in other Nguni groups. They acquired some cattle during their migration through raiding, while more were obtained from the Rozvi and other Shona through tribute. They practised the transhumance system with cattle being protected by both regiments and herders. Cattle were used for paying tribute, paying fines, for paying lobola, for trade and they also provided meat and milk. It should be realised that during the 1896-7 uprising the loss of cattle was one of the major Ndebele grievances showing

that cattle were very important among the Ndebele. Thus the assertion that the Ndebele economy was entirely dependent on raiding is mythical.

-In addition, crop cultivation was another main pillar of the Ndebele economy. They grew crops like sorghum, millet, rapoko, maize, beans, pumpkins, melons, potatoes and peas. It should be noted that the hoe remained the most important tool used for cultivation. It is however believed that crop cultivation was not very popular among the Ndebele because the climatic conditions in Matabeleland were not favourable for crop production. This implies that it was mainly done by the absorbed Shona people. Both men and women were involved in crop production. Men cleared the land and fenced fields while women largely cultivated fields. Each settlement had a special king's field which was harvested first and the produce given to the king for his distribution to the poor and disadvantaged in society as well as to be eaten by visitors. Hence the Euro-centric conception that the Ndebele economy was essentially a raiding economy is a historical misnomer.

-Furthermore, trade was also very important among the Ndebele. Trade started soon after the Ndebele settlement on the Zimbabwe plateau. They traded among themselves and with the Karanga and Venda to obtain grain and other food stuffs. They also engaged in long distance trade with the Portuguese and later on with the British. They obtained foreign goods like guns, ammunition, clothes and beads, in return for cattle. Oftenly they used Shona middlemen in trading transactions with the Portuguese. It should be noted that trade in ivory and the issuing of hunting licences were the royal monopoly done by none other than the king. Hence the Euro-centric myth that the Ndebele never engaged in trade and entirely depended on raiding is a misrepresentation of history.

-Moreover, the Ndebele occasionally carried out some mining activities. They mined minerals like gold, copper and iron. Gold was used for trading with the Portuguese and the British. Copper was used for making jewellery, for instance, copper bangles. Iron was used for making tools like mattocks, hoes, picks, axes and swords. Mining was mostly done in winter, after harvest when people did not have much work in the fields. Thus mining was a seasonal activity. Hence the Euro-centric view that the Ndebele economy was solely based on raiding is a misconception.

-Further still, hunting and gathering were also done by the Ndebele. They hunted large animals like buffaloes and even small species such as hares. They gathered wild fruits, insects and mushroom. Thus like other pre-colonial states, the Ndebele supplemented their food [diet] by hunting and gathering. Thus the colonial myth that the Ndebele economy was essentially a raiding economy is discounted.

-More so, the Ndebele were also involved in a variety of craftwork. For instance, they did weaving, basketry, pottery, wood and stone carving. Blacksmithing was also done in the Ndebele state. One must realise that the Ndebele largely depended on the Shona for iron tools and weapons because the Shona were experts [specialists] in that field. Some Shona were absorbed into the Ndebele society specifically to produce iron tools for them, for instance, the Njanja iron workers. Hence, the Euro-centric view that the Ndebele economy was solely a raiding economy is a myth which must be thrown into the historical dustbin.

-In summation, the assertion that the Ndebele economy was solely a raiding economy is a myth. This is because the Ndebele embarked on a plethora of economic activities like crop

production, animal rearing, mining and trade which were very important. Thus raiding though important was just but one of the various economic activities practised by the Ndebele.

[7] 'The Ndebele-missionary relations between 1850 and 1894 were characterised by both friendship and hostility'. Discuss.

Pupils need to show aspects of cordiality and hostility between missionaries and the Ndebele.

Activities that reflect cordial relations in the early years

-The Ndebele welcomed missionary groups like the London Missionary Society and allowed them to open mission stations such as Inyati [1859] and Hope Fountain [1870]. The Jesuits opened a station at Empandeni.

-The Ndebele gave missionaries land to farm and build schools and churches.

Acts of Hospitality on the part of the missionaries

-They treated the sick people. For example, Lobengula was treated of gout.

-They inoculated cattle [African cattle].

-They acted as advisers, interpreters and they wrote the king's letters.

-They taught the Ndebele the 3Rs [Reading, Writing and Arithmetic].

-They traded with the Ndebele. Trade normally thrives in a peaceful environment.

-They preached the word of God.

Sour relations / hostile relations

-The Ndebele king punished those who accepted Christianity. They were forced to migrate to areas far away from mission stations.

-Some converts were killed.

-Missionary preaching and teachings attacked Ndebele practices like polygamy, raiding and the caste system.

-For 30 years of missionary work no followers were found.

-Missionaries became agents of imperialism, for example, John Smith Moffat signed the Moffat Treaty. Charles D Helm falsely interpreted the Rudd Concession. D Carnegie and Father Prestage gave their blessings for the destruction of the Ndebele state in 1893. The Dominican sisters were nurses for the volunteer army that invaded Matabeleland in 1893-4.

[7] 'The Ndebele were a warlike society that ravaged, dislocated and dominated the Shona after 1840'. How far do you agree with this view?

[7] How far do you agree with the assertion that the Ndebele were a warlike, blood thirsty and raiding polity who dominated the Shona since the 1840s?

[7] 'It has often been argued that the Ndebele-Shona relations in the 19th C were far from cordial'. Discuss

[7] How accurate is view that nineteenth century Ndebele-Shona relations were largely hostile?

[7] 'The Shona-Ndebele relations in the nineteenth century were characterised by peaceful co-existence'. Do you agree?

[7] How valid is the perspective that the Shona-Ndebele relations during the pre-colonial period were perpetually hostile?

The Euro-centrists argued that the Ndebele-Shona relations during the 19th C were far from cordial [hostile/ sour]. They argued that after establishing themselves in western Zimbabwe the Ndebele raided every part of the country up until 1890s, they painted the Ndebele as blood thirsty raiders and the Shona as vulnerable and helpless victims. They also argued that the

Ndebele were always at war against the Shona. However, this was a myth because the Ndebele-Shona relations were cordial. For example, the Ndebele were not always at war against the Shona as the Ndebele were preoccupied with their own security during their early days of their settlement in Zimbabwe, not all Shona were raided by the Ndebele and the Shona were not helpless victims of Ndebele raids as they also conducted counter raids.

-To start with, the Euro-centric historians argued that the Ndebele were a warlike society and were always at war against the Shona right from the beginning. *However, this was a misconception. This is because in the early stages of Ndebele settlement, that is, between 1840 and 1870, the Ndebele preoccupied with their own security such that they could not always fight the Shona. Adventurers like Frederick Courtney Selous and some colonial agents also depicted the Ndebele as warlike so as to glorify their lives and justify their colonisation of Zimbabwe claiming to help the Shona who were viewed as weak, vulnerable and inexperienced in war. Such myths attracted the attention of the British South Africa Company to prove justification and their damnable cruel race for the colonisation of Zimbabwe. It is also the same myth which gave a basis for the 1893 Anglo-Ndebele war and consequent destruction of the Ndebele state. Hence the Ndebele-Shona relations during the 19th C were cordial.

-In addition, Euro-centrists argue that after establishing themselves in Western Zimbabwe the Ndebele raided every part of the country up until 1890s. They also argue that the relationship between the Ndebele and the Shona was that of a master [Ndebele] and servant [Shona].*However, this was a misrepresentation of history. The reality is that the Ndebele had exercised influence over a small area, that is, Matabeleland. More so, it should be noted that not all Shona were raided by the Ndebele. Those Shona who lived furthest from the Ndebele, for example, in places like Harare and Manicaland were hardly raided. Only those Shona in places like Masvingo did experience occasional raids. Assimilated Shona were no longer raided. Those Shona on the periphery of the Ndebele state were left alone on condition that they respected the call by the Ndebele king to provide labour. Some areas in the east did not experience raids from the Ndebele but rather from the Gaza-Nguni [Soshangane]. Hence to argue that the Ndebele-Shona relations were far from cordial is a historical misnomer.

-Moreover, Euro-centric historians also painted the Ndebele as blood thirsty raiders and the Shona as vulnerable and helpless victims.*However, this was a distortion of history. The truth is that the Ndebele did raid the Shona and other peoples in certain places at certain times but not out of sheer blood lust or even because it was essential to their economic system as has been suggested incorrectly by Euro-centrists. Rather, the Ndebele raids were made for a variety of reasons. The major targets of Ndebele raids were those chiefs who refused to pay tribute, for example, rogue chiefs like chief Chivi and chief Nemakonde [Lomagundi] who were raided in 1891 for refusing to pay annual tribute. Thus Shona chiefs freely paying tribute were spared. Thus raiding was a punitive measure inflicted upon stubborn chiefs. In the early years of their settlement in Zimbabwe, Ndebele raids were done to ensure political subservience of locally incorporated groups. Ndebele raids especially in the 1860s were meant to replenish their cattle destroyed by the lung sickness epidemic. They also raided for women [beautiful] and to establish their hegemony through controlling payment of tribute in the areas. Thus it is not correct to say that there were no raids at all. The Ndebele were also a minority group who were trying to dominate a majority group, the Shona, so they needed to enlarge their military base to maintain domination. Some historians argue that both Mzilikazi and Lobengula discouraged

haphazard raiding because it affected the kingdom by creating more rivals. Reprisals were a form of trouble which was brought by raids. The Ndebele were well aware of the superior numbers of the Lozi, Tswana and the Shona with their greater access to the Portuguese guns, so they had to be treated carefully. Even where raids were executed it seems that those raided suffered only limited losses, not surprisingly, as most Shona settlements were well fortified on hill tops and the Ndebele were often operating in small parties far from home. Another reason for raiding was that raiding was a practice common to many African societies of that time, of small communities banding together to raid others for women and livestock for their own immediate profit. The Shona were however not backward in that respect and raided the Ndebele as well as each other. Thus the Shona also conducted counter raids. This shows that raiding was not monodirectional. Hence the Shona were not just weak and helpless victims of Ndebele raids as Euro-centrists claimed.

-To add on, contrary to the Euro-centric conception that the Ndebele-Shona relations were far from cordial, the Ndebele were perfectly acceptable to the Shona. This is because there was peaceful co-existence as was typified [exemplified] by military co-existence. Both the Ndebele and the Shona fought against imperialist presence [the British] in the 1896-7 Chimurenga / Umvukela. Thus the Ndebele-Shona relations have not been well presented by Euro-centrists.

-Furthermore, the Euro-centric documentation that the Ndebele-Shona relations were hostile has been ruled out. This is because there was trade between the Ndebele and the Shona. The Ndebele exchanged goods like cattle for grain, iron tools and the like with the Shona especially those of Mwenezi to Munyati regions. Hence the relations between the Shona and the Ndebele were cordial as trade would thrive in basically friendly relations.

*More so, the Euro-centric view that the Ndebele-Shona relations were sour has been thrown into the historical dust bin. The reality is that there was peaceful co-existence between the two groups. This was because both Mzilikazi and Lobengula entrusted [loaned] some Shona groups with their cattle. These were accorded the right to milk the cattle and even to slaughter them for meat. This explains why Gomora's Shona people in Masvingo had Ndebele cattle which they subsequently expropriated to pay a fine after cutting European telegraph wires. Hence there was peaceful co-existence between the two groups.

-Further still, the Euro-centric claim that the relations between the Ndebele and the Shona were hostile is a misrepresentation of history. This is because the Ndebele gave some Shona specialist groups high respect, for instance, the Njanja iron workers of Mufure area who produced iron tools for the Ndebele. Thus the Ndebele depended on the Shona for iron tools. The Ndebele also depended on the Shona, especially those from Mberengwa for medicine [muti / mushonga]. Hence there was peaceful co-existence between the Ndebele and the Shona.

-In a nutshell, the Euro-centrists argue that the Ndebele-Shona relations in the 19th C were hostile [far from cordial]. This is however mythical. Rather the reality is that the Ndebele-Shona relations were cordial.

[7] To what extent did the missionaries' hatred of the Ndebele lead to the destruction of the state?

Candidates need to examine the missionaries' resentment to the Ndebele and their wish for the destruction of the state as well as the role played by other factors.

- Missionary frustration emanated from their 'thirty years of quarantine' in Matabeleland which yielded nothing [T O Ranger 1976 p36].
- This failure was blamed on Lobengula who was regarded as an obstacle to progress.
- They viewed Ndebele conservatism as a hindrance to civilisation, commerce and Christianity.
- They also resented the way they were sometimes exploited by the Ndebele kings for nothing, for example, repairing guns and treating the sick.
- Missionaries naturally became supporters of C.J. Rhodes.
- Reverend D Carnegie, J. S. Moffat, Reverend C Helm and Reverend J Mackenzie all welcomed Rhodes' occupation of Mashonaland and Matabeleland.
- Missionaries were convinced that "the sword alone could Christianise the Ndebele native" only after its destruction.
- This explain why missionaries like J. S. Moffat and C Helm worked as Rhodes' agents in signing treaties like Moffat Treaty [February 1888] and the Rudd Concession [October 1888].
- *However, there were other factors which also led to the fall of the Ndebele state, for instance, Rhodes' determination to overthrow the Ndebele State.
- Failure to find the Second Rand in Mashonaland led to the destruction of the Ndebele state.
- Rhodes' Cape to Cairo dream led to the destruction of the Ndebele state.
- Rhodes' desire to prevent other countries from colonising Zimbabwe led to the destruction of the Ndebele state.
- The desire to control large herds of Ndebele cattle led to the destruction of the Ndebele state.
- European agents like traders and hunters led to the destruction of the Ndebele state.

MISSIONARY ACTIVITIES IN ZIMBABWE [1850-1900]

[8] Why did European missionaries find it difficult to penetrate Ndebele society between 1860 and 1900?

Pupils need to examine the reasons for the failure of missionary activities in Matabeleland.

- The missionaries failed to penetrate the Ndebele society because the Ndebele had a strong religion and a centralised political system. They could not entirely give up their religion. They saw no need to accept the new religion and to abandon their old one as this was believed to anger Amadlozi. This explains why the few who were converted were put to death, for example, Mangeba, Mzilikazi's trusted Induna and a member of the Umphakathi was killed. He had become so devoted to Christianity to the extent that he denounced some Ndebele customs and values. This enraged Mzilikazi who went on to kill him. Even anyone who showed signs of becoming friendly to them was removed and sent to another area far away from mission stations.
- The suspicion the Ndebele had about the intentions of foreigners, especially whites led to the failure of missionaries to penetrate Ndebele society. Missionaries were distrusted as they preached against Ndebele customs, beliefs and practices such as infanticide [killing of twins], polygamy, raiding and the caste system. Lobengula, for example, was not happy when the missionaries attacked polygamy which was widely practised in Matabeleland. Their attack on Ndebele raids upon the Shona groups was inexcusable. It was very normal for all missionaries to attack African values, norms and customs as barbaric. It was believed that these teachings could eventually undermine and destroy the Ndebele socio-political and economic organisation.
- The conservative nature of the Ndebele society led to the failure of missionaries to penetrate the Ndebele society. The Ndebele were not willing to accept any change in their society. To

prevent missionaries from contaminating their society, the Ndebele imposed royal sanctions to deny missionaries freedom of movement. Mzilikazi only allowed missionaries to preach to people he occasionally gathered at his capital so that they listen to the sermons in his presence. This frustrated European missionaries who thought of getting rid of Ndebele kings, whom they considered to be dictators and greatest hindrances to the spread of Christianity in Matabeleland.

- Opposition from African Traditional leaders led to the failure of missionaries to penetrate Ndebele society. The missionary teaching was disliked by African rulers because it undermined traditional authority. This explains why from the beginning both Mzilikazi and Lobengula imposed some royal censorship on missionary activities. The two kings were particularly uncomfortable with the teachings of missionaries especially that which stressed on equality of all men and that there was only one king who was God. Thus both kings did not welcome concession to Christianity because it would threaten kingship for the king was in charge of traditional religion.

- Cultural arrogance of the Ndebele led to failure of missionary activities in Matabeleland. The Ndebele valued their culture and were generally a closed society. They had no intention of allowing missionaries to achieve influence. This explains why after 20 years of preaching at Inyati, the London missionaries made only one convert, a leper who later died.

- The missionaries found it difficult to penetrate Ndebele society because the Ndebele kings did not feel the need for literacy since the administration of the Ndebele state was efficient without it. The Ndebele were thus different from Lewanika of the Lozi who wanted literacy to improve the elaborate bureaucracy and who wanted to develop trade.

- Ndebele militarism led to the failure of missionary activities in Matabeleland.

- Communication problems led to the failure of missionaries to penetrate Ndebele society. This was due to differences in languages as missionaries could not understand local languages and so failed to put across their message. Hence it was not easy for missionaries to make converts.

- Some missionaries were inexperienced and tactless in dealing with the Ndebele. This was largely because they did not know the structure of the Ndebele society.

[8] 'A blessing and a curse at the same time'. Assess the validity of this assertion with reference to the missionary activities in Zimbabwe between 1850 and 1900.

[8] To what extent were missionary activities in Zimbabwe beneficial between 1850 and 1900

The missionary activities in Zimbabwe were largely beneficial to the people of Zimbabwe. The positive effects included treatment of the sick, inoculation of cattle, promoting trade, improving agriculture, introduction of various skills as well as improvement of infrastructure. However, it must be noted that the missionary activities in Zimbabwe also had some non-benefits. The negative effects of missionary activities included causing divisions among the local people, attacking African Traditional Religion and customs, writing negative reports about Zimbabwe and working for concession seekers which led to the occupation of Zimbabwe. Thus the assertion that the missionary activities in Zimbabwe were a blessing and a curse at the same time is greatly valid.

- To start with, the missionary activities in Zimbabwe were largely beneficial to the people of Zimbabwe, for example, there was treatment of the local people by missionaries. Most missionaries had medical knowhow because they had to survive in an environment that was disease prone. They therefore brought with them their medical kits. John Smith Moffat, for

example, used his medical kit to treat Lobengula who was suffering from gout. This treatment of the local people caused happiness among the people of Zimbabwe. Hence the missionary activities in Zimbabwe were beneficial.

-In addition, inoculation of African cattle by missionaries was another benefit to the local people. When there was a cattle disease around 1860 missionaries were able to source vaccines mainly from South Africa which they used to inoculate Ndebele cattle which could have died. Since cattle were very important in the Ndebele economy, the inoculation of their cattle by missionaries brought happiness among the Ndebele. Hence the presence of missionaries in Zimbabwe was a blessing.

-More so, missionaries improved agriculture in Zimbabwe. There was lack of food they were used to in Zimbabwe, so they had to produce their own food. They were forced to farm and during the process of farming, they introduced new [modern] farming equipment like ploughs, cultivators and sickles, they brought from South Africa. Later on they introduced the planter. In addition the missionaries introduced new crops like vegetables and foreign fruits. This improved agriculture and the diet of local people. Hence the missionary activities in Zimbabwe were beneficial to the local people.

-Apart from this, missionaries introduced various trades and skills. These included building, carpentry, needle work and many others. This helped in employment creation and made rural economies more viable and self-sustaining. People therefore started self-help projects. Hence the missionary activities in Zimbabwe were a blessing to the local people.

*However, it should be noted that the missionary activities in Zimbabwe also had some non-benefits, for instance, the spread of Christianity by missionaries led to divisions among the local people. The converted were given foreign goods so as to attract more converts. Those converted were forced to attack their own culture. This sector looked down upon those who were not converted. The traditionalists [those not converted], that is, the king and ordinary likewise looked down upon the few converted like Mangeba, Mzilikazi's most trusted Induna. The converted were labeled as outcasts. Thus the society was sectorised into two. Thus the spread of Christianity created division in an otherwise very united-state. Hence missionary activities in Zimbabwe were also a curse.

-Further still, missionaries attacked African Traditional customs, norms and values. It was very normal for all missionaries to attack African customs, values and norms as barbaric. This was expressed in many ways, for example, any convert was to take a European name. They also attacked Ndebele traditional customs like Motontiso. Thomas Morgan Thomas, for instance, influenced the converts not to honour it. Africans were asked to adopt white values because they were seen as superior, civilised and more human than African ones. Hence missionary activities in Zimbabwe were also a curse.

-More so, the missionaries wrote negative reports about Zimbabwe. Thomas Morgan Thomas, for example, wrote a number of articles to the international press portraying the Ndebele state and monarchy as blood thirsty and also as objects that retarded the spreading of civilisation and the gospel into the area between Zambezi and Limpopo. It was such demonisation of the Ndebele which Rhodes used to justify himself for taking the Ndebele nation. Hence the missionaries were also a curse to Zimbabweans.

-Lastly, missionaries assisted in the colonisation of Zimbabwe. The missionaries left missionary work to be employed by concession companies. This was the case with the London Missionary

Society whose members were paid agents of the BSAC. They worked against the local people as interpreters and witnesses and misinformed African rulers about the realities of colonisation. C D Helm and J S Moffat brought the real curse to the Ndebele. J S Moffat for example, took advantage of the traditional family friendship between the Moffats and the Khumalos to mislead Lobengula to accept signing the Moffat treaty [February 1888] which excluded concession seekers, hunters and traders from other European nations. This treaty literally bound Lobengula to the British. It was this treaty that Rhodes used to sign the Rudd Concession using Charles Helm, whose terms were expressed in a language that amounted to sheer cheating of Lobengula into giving away not only his mineral rights but his country. Hence the missionary activities in Zimbabwe also were a curse.

[8] Assess the role played by missionaries, hunters, traders and concession seekers in the colonisation of the Ndebele and the Shona [Zimbabwe].

Missionaries, hunters, traders and concession seekers played a fundamental role in promoting the colonisation of the Ndebele and the Shona. They came to Matabeleland and Mashonaland between 1850 and 1900. The activities of each group complemented that of the others.

-**Missionaries** like Robert Moffat paved way for the colonisation of Zimbabwe, for example, when he negotiated with Mzilikazi and opened a mission station at Inyati in 1859. John Smith Moffat, Robert Moffat's son was in charge of the new station. In 1870, Charles Helm was in charge of the new station at Hope Fountain. These stations accommodated those whites who came into the interior [concession seekers].

-These missionaries sent reports to Europeans in Europe and South Africa about the riches in Zimbabwe [Matabeleland and Mashonaland]. In other words, they published economic prospects of Zimbabwe to their countries thereby generating interest in colonial conquest. This helped in luring their home governments to have the desire to colonise Zimbabwe.

-Later on as paid agents of imperialism missionaries like John Smith Moffat were involved in the negotiations and signing of the Moffat Treaty [February 1888] which placed Matabeleland under the British sphere of influence and circumscribed Lobengula's power in foreign policy issues. J S Moffat fully exploited 'old family ties' with Ndebele royalty. J S Moffat and Charles Helm were also involved in the signing of the Rudd Concession [October 1888]. Helm portrayed Rhodes as a trustworthy and reliable man. This concession gave Rhodes complete mineral rights and full powers to procure them in Lobengula's territory. It was on the basis of the Rudd Concession that the British granted Rhodes a charter for the colonisation of Zimbabwe. They also used psychological pressure on Lobengula to sign the Rudd Concession by constantly telling him how terrible other negotiating groups were, for example, the Boers who had signed the Grobller Treaty [1887] with Lobengula. They misinterpreted treaties as they were used as communication links between the ruler and concession seekers.

-Missionaries invited their governments to destroy the Ndebele state after failing to get converts. Missionaries like Robert Moffat and John Smith Moffat sent treacherous reports regarding the Ndebele as a 'miserable people' and for them "it will be a blessing to the world when they [the Ndebele] are broken up". Neither Mzilikazi nor Lobengula knew this.

-The missionaries published pagan practices by Africans which needed the attention of European governments.

-The missionaries invited their governments to end slavery in Zimbabwe.

-All this justifies the phrase, 'The flag followed the cross'.

-A number of European **hunters** came to Zimbabwe. They hunted game, especially elephants for ivory. These hunters included Martinus Swartz, Henry Hartley, John Lee, Jan Viljoen, Piet Jacobs and Frederick Courtney Selous. They were mainly interested in ivory, a commodity that was in high demand in Europe. Hunters such as F C Selous came to the area to hunt going as far as Mt Darwin. These hunters spied on the territory and sent back reports on how wild game was abundant in the Ndebele and Shona areas. The hunters also spoke favourably of the mineral prospects after discovering gold 70 miles south-west of present day Harare while Selous even cut a road between Mashonaland and Matabeleland [Hunters' road] to facilitate transportation of ivory. This generated interest in colonial conquest of the Zimbabwe plateau.

-Eventually, F C Selous acted as a paid agent of imperialism [British imperialism] by guiding Rhodes' pioneer column as it trekked in from South Africa to assume control of Mashonaland on behalf of Britain.

-**Traders** such as George Westbeech, interested in gold also journeyed into the interior as far as Lewanika's territory north of the Zambezi River. Some of the traders were Sam Edwards, Joseph MacCabe, George Philips and Karl Mauch, who was also a geologist. These traders spread rumours about the abundance of gold in the area leading to suggestions that there could actually be a 'second rand' in Zimbabwe. This stimulated the interest of the people like Cecil John Rhodes in the Ndebele and Shona territories.

-From the information [exaggerations] disseminated by missionaries, hunters, traders and **concession seekers** came to Lobengula's capital in large numbers. These included Piet Grobller, Sir Sydney Shippard, Edward Lippert, Maund, Swinburne, Thomas Baines and Charles Rudd. All these Europeans entered the country from South Africa using what came to be called the 'missionary road to the north'. Their presence at the king's capital created confusion. Eventually feeling threatened, Lobengula bowed down to missionary pressure and signed treaties like the Moffat treaty and Rudd Concession which led to the colonisation of Zimbabwe by the British.

*It should be noted that it were the missionaries, traders, hunters, travellers as well as concession seekers who popularised the interior. Thus the colonisation of Zimbabwe owed a lot to the beliefs of abundant economic resources and the various concessions obtained from the African rulers. Without them, Zimbabwe could have been hardly known. Most of these were degraded ones [social misfits at home] and this explains why most of their accounts were not fully authentic [they were not trained].

[8] How far do you agree with the view that Christian missionaries were forerunners of colonial conquest and rule in Zimbabwe?

[8] Discuss the role played by Christian missionaries in the colonisation of Zimbabwe.

[8] Comment on the view that the missionaries were primarily responsible for the colonial occupation of Zimbabwe.

[8] To what extent can the missionaries be held responsible for the colonisation of Zimbabwe?

Pupils need to examine the role played by missionaries as well as other factors in triggering the colonisation of Zimbabwe.

Role of missionaries

-They played a role of pacifying and dividing the local population.

-They demonised the Ndebele society. They published pagan practices of the Ndebele.

- They facilitated and participated in the signing of the fraudulent treaties such as the Rudd Concession.
- They sent reports to their mother countries about the riches in Zimbabwe.
- They built mission stations which later on accommodated concession seekers.
- They invited their governments to destroy the Ndebele state after failing to get converts.

Role of other factors

- The colonisation of Zimbabwe was part of a wave European imperialism.
- The Berlin Conference of 1884 led to the colonisation of Zimbabwe.
- Cecil John Rhodes engineered the process in his bid to achieve the 'Cape to Cairo dream'.
- Hunters, traders, prospectors, explorers, travellers as well as concession seekers also played a role in the colonisation of Zimbabwe.
- Lobengula and his Indunas, Lotshe and Sikombo also facilitated the process.

THE OCCUPATION [COLONISATION] OF ZIMBABWE BY THE BRITISH

[8] To what extent was the colonial occupation of Zimbabwe by 1890 caused by economic factors?

The economic factors contributed greatly to the colonial occupation of Zimbabwe. These economic factors included the belief by the whites that Zimbabwe was the second rand, the need for raw materials, the need for markets and the need to invest in Zimbabwe. However, it must be noted that there were other factors which also led to the colonisation of Zimbabwe, for instance, the need to civilise Africans, Rhodes' Cape to Cairo dream and Rhodes' desire to encircle the Transvaal.

-To start with, the economic factors contributed largely to the colonisation of Zimbabwe, for example, there was the belief by the British that Zimbabwe was the second rand. The British believed that Zimbabwe was built on a hill full of gold. Gold was discovered in 1886 in Transvaal and rumours of more gold north of the Limpopo stimulated European interest in Zimbabwe. Rhodes believed that the gold belt stretched from Transvaal into Zimbabwe and so he wanted to control it. Hunters, traders and missionaries had spread the rumour that there was a second rand in Zimbabwe. Mandaza argued that Southern Rhodesia was colonised by the British because of the belief held vigorously towards the end of the 19thC that it was a second rand, with enormous reserves of gold and other precious metals. Rhodes therefore directed his efforts to the fulfillment of the rumour that there was a bigger rand in the area across the Limpopo occupied by the Shona and the Ndebele. Hence the economic factors made the occupation of Zimbabwe inevitable.

-In addition, the need for raw materials in Zimbabwe by the British led to the colonisation of Zimbabwe. Due to the industrial revolution in Europe, there was need for areas where cheap raw materials could be obtained. To get cheap raw materials, there was need to create colonial empires. No one can doubt that Zimbabwe was a victim of colonisation by Britain because there was cheap gold, land, timber and labour in Zimbabwe. Hunters, traders, missionaries and explorers had spread rumours of the availability of game, especially elephants for ivory, gold and timber in Zimbabwe. Hence since the British were industrialists, the colonial occupation of Zimbabwe was unavoidable.

-Furthermore, the need for markets by the British goods led to the occupation of Zimbabwe. Due to the industrial revolution in Britain there was overproduction of goods which was accompanied by under consumption of those goods. As a result, there was need by the British

to look for ready markets somewhere. Zimbabwe promised to be a new market for the products produced in European industries and for Rhodes occupying Zimbabwe would help him to achieve this process. Hence the colonial occupation of Zimbabwe was largely due to economic factors.

-Moreover, the need to invest surplus capital by the British led to the colonisation of Zimbabwe. Due to the industrial revolution in Europe the British industrialists acquired large amounts of money. As a result, the British industrialists wanted to invest their surplus capital in Zimbabwe because they did not want their money to remain idle. They wanted to invest their surplus capital so as to get more and more profits. Zimbabwe was thus seen by the British as a place for future economic investment. Hence given such a scenario, one cannot hesitate to argue the economic factors played a pivotal role in the colonisation of Zimbabwe.

-Further still, the need for cheap labour in Zimbabwe by the British led to the occupation of Zimbabwe.

-To add on, the colonisation of Zimbabwe was also due to the desire by the British to control large herds of Ndebele cattle.

-More so, the need for fertile land in Zimbabwe by the British also led to the colonial occupation of Zimbabwe.

*However, it must be noted that there were other factors which also led to the colonisation of Zimbabwe, for instance, Rhodes' Cape to Cairo dream. Rhodes was an avowed imperialist and a dreamer. His ambitions were to set up a chain of British colonies [territories] from Cape [South Africa] to Cairo [Egypt] linked by a railway line. Zimbabwe was along this belt of British territories and was not an exception. Hence the colonisation of Zimbabwe was inevitable.

-In addition, Rhodes' desire to encircle the Transvaal [Boers] led to the colonisation of Zimbabwe. The Boers [Transvaalers] wanted to expand northwards [occupying Zimbabwe] as it was their only outlet. This was because the British had occupied Botswana [Bechuanaland] and the Portuguese had occupied Portuguese East Africa [Mozambique]. The British and the Boers were thus competing for control of Zimbabwe. This was shown by the signing of the Grobler Treaty by the Boers in 1887 and the signing of the Moffat Treaty by the British in 1888. Hence Rhodes was determined to encircle the Transvaal led to the occupation of Zimbabwe.

-Rhodes' desire to prevent other countries from colonising Zimbabwe led to the occupation of Zimbabwe. Apart from the Boers, there were other Europeans who were also interested in occupying Zimbabwe. For instance, the Germans wanted to expand eastwards as they had occupied Namibia [German South West Africa] and the Portuguese who wanted to join Portuguese East Africa [Mozambique] with Portuguese West Africa [Angola]. This would frustrate [hinder] against the formation of Rhodes' Cape to Cairo British belt of colonies. Hence the occupation of Zimbabwe by the British was inevitable as the Boers, Portuguese and Germans posed threats to Rhodes' dream of creating a Cape to Cairo British Empire.

-Further still, the Berlin Conference [1884-5] led to the occupation of Zimbabwe. The doctrine of effective occupation at Berlin suggests that a country would freely occupy its colony effectively and no country would fly over others' sphere of influence. This gave Rhodes the go ahead to occupy Zimbabwe. The conference came up with the decision that any European power interested in any African areas should take steps to establish effective occupation. It should be noted that prior to the Berlin Conference there was little or no rush by European nations to carve portions of land in Africa. However, after the Berlin Conference the entire

African continent except Ethiopia and Liberia had been sliced into spheres of colonies by European powers. To this trend of events, Zimbabwe was no exception. Therefore, the principle of effective occupation made the occupation of Zimbabwe inevitable.

-Lastly, the need to civilise Africans led to the colonisation of Zimbabwe by the British. The Europeans thus wanted to tame the African 'jungle', to spread Christianity and education to the 'Dark Continent' of Africa. Rhodes who believed in British superiority thought that it was the British responsibility to civilise the so called Dark Continent and Zimbabwe was not an exception. The desire to spread Christianity in Zimbabwe was one of the factors which were important in Rhodes' colonial plans. The reports of missionaries who were in Lobengula's kingdom portrayed a picture of barbaric people who were opposed to the spread of Christianity. There was a general perception that the civilization of Africa was a Whiteman's burden. Rhodes believed that the more the British occupied the better for the entire world and human race. Hence the need to civilise Africans also led to the colonisation of Zimbabwe.

-In conclusion, the colonial occupation of Zimbabwe in 1890 by the British was largely due to economic reasons. However, there were other factors which were also responsible for the colonisation of Zimbabwe though to a lesser extent.

[8] Examine the view that Cecil John Rhodes' colonial plans on the Zimbabwean plateau were based on exaggerated accounts of its economic resources.

Pupils need to examine the role played by the myth of the existence of economic resources in the colonisation of Zimbabwe as well as other factors.

-The rumour of the existence of even a better rand in the north of the Limpopo was certainly something that Rhodes wanted to hear in order to satisfy his imperialistic fervor. C J Rhodes was never been to Zimbabwe but he relied on various accounts of his agents who interacted with the Ndebele and undertook general exploration of Zimbabwe. The rumour of abundance of minerals played a vital role in accentuating Rhodes' quest to colonise Zimbabwe. The unfortunate case in Zimbabwe is that the various missionaries, hunters and explorers who visited Zimbabwe turned myth and presented it as reality. They spread the rumour of the existence of the second rand in Zimbabwe.

-The colonisation of Zimbabwe was also due to industrialisation in Europe. There was need for raw materials like timber, gold and ivory to support industrialisation. Hunters had spread rumours of the availability of game, especially elephants for ivory. Traders had also spread rumours about the abundance of gold.

-The competition which arose in Europe due to industrialisation called for the creation of new markets. Zimbabwe promised to be a new market for the products produced in European industries and for Rhodes occupying Zimbabwe would help him achieve this process.

-The need for fertile soils by Rhodes also caused the colonisation of Zimbabwe.

*Although exaggerated accounts of Zimbabwe's economic resources played a pivotal role in colonial plans of Rhodes, there are also other factors which influenced Rhodes' decision to colonise Zimbabwe. For instance, the Zimbabwe plateau had good climatic conditions which were favourable for agricultural activities. Furthermore, Rhodes was diagnosed with a hole in his heart and he needed tropical weather for his health.

-The desire to spread Christianity was one of the factors which were important in Rhodes' colonial plans. There was a general perception that the civilisation of Africans was a Whiteman's burden. The reports of missionaries who were in Lobengula's kingdom portrayed a

picture of barbaric people who were opposed to the spread of Christianity. The colonisation of Zimbabwe would therefore entail the dismantling of the Ndebele superstructure.

- Rhodes' belief in racial superiority of Britain was very vital in the occupation of Zimbabwe. He believed that the more the British occupied the better for the entire world and human race. Thus Rhodes' plans were not only motivated by economic factors.

- The doctrine of effective occupation at Berlin Conference accelerated the pace of colonisation of Africa. Zimbabwe was not spared and Rhodes had significant interest in establishing his hegemony on Zimbabwe.

- There were several threats from Boer, Portuguese and German imperialism to Rhodes' dream of building a railway line from Cape to Cairo. With such threats the considerations were not just economic, but they were premised on the reality and prospect of actually occupying Zimbabwe. It is this same pressure which prompted the signing of the Rudd Concession which Rhodes used to obtain the Royal Charter which gave him the permission to occupy Zimbabwe on behalf of the British government.

[8] Comment on the view that Cecil John Rhodes played a central role in the colonisation of Zimbabwe.

Pupils need to assess the role played by Rhodes and other key personalities in the occupation of Zimbabwe.

Role played by Rhodes

- Rhodes had a desire to paint the whole of Africa red. He wanted to occupy Africa from Cape to Cairo.

- He used his personal fortune for the colonisation of Zimbabwe as the colonial office was not interested, fearing to burden tax payers.

- Rhodes sent J S Moffat to cancel the Grootvlei Treaty of 1887 [signed between Lobengula and Boers] and acquire a treaty for Britain [the Moffat Treaty] which excluded other players.

- He signed the Rudd Concession and obtained the Charter which gave him the permission to occupy Zimbabwe.

- Rhodes bought the Lippert Concession.

- He formed the British South Africa Company.

- He recruited the pioneer column

Other important players

- Missionaries like Charles Helm and J S Moffat played a role in the colonisation of Zimbabwe.

- Chief Khama of Bechuanaland also played an important role in the colonisation of Zimbabwe because he provided Ngwato mercenaries.

- Indunas like Lotshe and Sikombo persuaded Lobengula to sign the Rudd Concession.

- Hunters like F C Selous who led the way [guided the pioneer column] were also important.

- Lobengula's reaction also led to the occupation of Zimbabwe. He restricted the Amajaha who wanted direct confrontation with the whites.

[8] Examine the motives behind Cecil John Rhodes' colonisation of Zimbabwe and assess the part played by his agents during the occupation of the country.

Pupils need to examine Rhodes' aims in colonising Zimbabwe as well as the role played by his agents.

Rhodes' aims [ambitions or motives]

- He wanted to encircle the Transvaal.

- He wanted to prevent other countries from colonising Zimbabwe.
- He wanted to occupy Africa from Cape to Cairo-Zimbabwe was along the way.
- He wanted to exploit minerals [second rand] in Zimbabwe.
- He wanted raw materials like gold, ivory and timber in Zimbabwe
- There was need for markets
- Rhodes had a desire to seize Ndebele cattle
- There was need for investment
- There was also need for fertile land
- The need to civilise Africans
- The need to spread Christianity
- Good climatic conditions in Zimbabwe
- Rhodes occupied Zimbabwe for prestige

Role played by his agents

- Role played by missionaries like C D Helm, R Moffat and J S Moffat
- Role played by concession seekers like Charles Rudd
- Hunters like F C Selous also led to the colonisation of Zimbabwe.
- Role played by traders like Henry Hartley

[8] ‘The principle of “effective occupation” adopted by European powers at the Berlin Conference and not the Rudd Concession [1888] made the occupation of Zimbabwe inevitable’. Discuss.

[8] Examine the view that the Berlin Conference of 1884-5 rather than the Rudd Concession made the occupation of Zimbabwe inevitable.

Pupils need to examine the impact of the Berlin Conference and the Rudd Concession on the colonisation of Zimbabwe.

- Resolutions at Berlin caused pressure on concession seekers and later led to the rush for Lobengula’s signature include
- The intention to occupy an area was to be made clear.
- There was to be effective occupation of territories.
- There was to be signing of treaties and publicising them in newspapers to avoid clashes over the same territory.
- Lobengula signed the following treaties before the Rudd Concession, the Moffat Treaty and the Grobller Treaty. The Moffat Treaty limited Lobengula’s decision-making power in foreign policy. It excluded other players.
- Other powers were kept out after the publicity of the Rudd Concession.
- There was signing of the Lippert Concession which was bought by Rhodes.
- There was formation of the BSAC and there was the pioneer column.
- Lobengula’s efforts to repudiate the Rudd Concession were ignored.
- Rhodes was granted the Royal Charter by the British government.

[8] ‘The occupation of Zimbabwe by the British was inevitable and the Rudd Concession of 1888 merely facilitated the process’. Discuss.

Pupils need to examine the events which preceded the occupation of Zimbabwe and show how these events pointed towards eventual occupation.

Events and factors

- By 1880 many European visitors like hunters, traders, prospectors and missionaries who had been to Zimbabwe gave favourable [positive] reports to Europeans both in Europe and South Africa about the abundance of resources like game, ivory and gold in Zimbabwe. They spied for their imperial nations. This stimulated interest in colonial conquest By Europeans.
- The 1884-5 Berlin Conference came up with the decision that any European power interested in any African areas should take steps to establish effective occupation. This further necessitated the need to establish a stronghold over Zimbabwe.
- The discovery of gold in 1886 in the Transvaal and rumours of more gold north of the Limpopo River stimulated European interest in Zimbabwe. Several European countries developed significant interest in Zimbabwe and they desired to have it under their dominion.
- Rhodes' imperial vision of the Cape to Cairo British belt of colonies led to the occupation of Zimbabwe. Rhodes wanted to occupy Africa from Cape [South Africa] to Cairo [Egypt] and link them with a railway line. Zimbabwe fell in the way of his dream hence its occupation by the British was unavoidable.
- The rise of Rhodes in South Africa both as an economic giant and a political force in the 1880s made the occupation of Zimbabwe inevitable.
- In his bid to execute the Cape to Cairo dream, Rhodes put in motion well calculated and orchestrated machinery through treaties and diplomacy.
- In order to secure his interests in Zimbabwe, Rhodes convinced the British government to establish a protectorate over Botswana. The purpose of this establishment was to hold possible German expansion eastwards.
- In 1887 the Grobler Treaty was signed between Lobengula and the Transvaal. It was a friendship treaty. It marked the beginning of treaties which eventually led to the occupation of Zimbabwe. After the Grobler Treaty, the British signed the Moffat Treaty [February 1888] [which excluded other players and restricted Lobengula from entering into any other agreement] and the Rudd Concession [October 1888]. The Rudd Concession was meant to reserve the area [Zimbabwe] for British influence and it eventually led to the occupation of Zimbabwe. These two treaties also forestalled Boer ambitions north of the Limpopo.
- The 1888 visits to Lobengula by Boers, Portuguese and the rivals of Rhodes wanting him to revoke the Rudd Concession created insecurity on the part of Rhodes. This forced Rhodes to quickly seek the Royal Charter [1889] and to occupy Zimbabwe [1890].

Analysis

- Lobengula welcomed Europeans such as hunters, missionaries, traders and prospectors. He also received gifts from them but they in turn spread news about the riches of the country. Such awareness attracted the attention of business people like C J Rhodes.
- Lobengula signed many treaties which brought about the occupation of Zimbabwe. Despite the fact that he was not conversant with the language in terms of which treaties were signed he proceeded to commit himself to the agreements. Lobengula was not literate in the European sense and did not understand the implications of the terms given in the treaties.
- There was no competency on the part of Lobengula on how to handle international diplomacy yet he proceeded to sign the Rudd Concession which was eventually open to many interpretations. The colonialists fooled Lobengula into believing that he was safeguarding his state. Thus his limited knowledge and comprehension of international diplomacy was exploited by imperialists, for example, interpreters of the Rudd Concession. The British imperialists even

went to the extent of using psychological pressure on Lobengula. He was told about how bad the other groups were and the need for him to sign the treaties with the British who were 'friendly'. This then made Lobengula to sign the Rudd Concession thinking he was doing his kingdom a favour. Lobengula was clearly let down by the people he trusted most. Corrupt officers like Lotshe Hlabangana and Sikombo Mguni were bribed by the British to persuade Lobengula to sign the Rudd Concession.

- Lobengula was ill-advised. He trusted the wrong people, for example, C Helm and J S Moffat who were paid agents of the occupation forces.

- Lobengula showed fear when he prevented the Ndebele army [Amajaha] from removing all whites who were coming to his capital. The fear was due to the fact that the whites had advanced weapons yet the Ndebele had spears. Attacking whites would have accelerated the pace of occupation as the whites would have found an excuse for attacking the Ndebele state.

- Dishonesty of British imperialists and their determination meant occupation would come one way or another. It was inevitable whether or not there was a Rudd Concession. Zimbabwe was still going to be colonised by the British or any other group which could have established the stronghold. Rhodes was well aware of this fact and this explains why he employed various strategies. He knew that if he did not occupy Zimbabwe some other European country would occupy it and this explains the speed with which he moved for the colonisation of Zimbabwe.

- The Rudd Concession did not change much the fate of Zimbabwe. Assuming the British wanted to go the strict rule, the Rudd Concession for all intense purposes did not qualify to be a valid agreement as there was no meeting of minds and it was fraudulently entered into. The British knowing very well the illegality of the document still proceeded to move into Zimbabwe and were well aware of the protests which Lobengula had against the Rudd Concession but they still proceeded to occupy Zimbabwe. It is therefore clear that the occupation of Zimbabwe was inevitable. The British knew very well that Lobengula was not the king of the whole of Zimbabwe, as there were several other chiefs throughout Zimbabwe who were in power and whatever agreement they entered into was not supposed to affect the Ndebele state but the opposite happened. This simply demonstrates the vigour and the determination the British had to colonise Zimbabwe whether or not the Rudd Concession was there. The Rudd Concession simply gave the British an excuse to colonise Zimbabwe and not even a cognisable legal basis for its occupation.

[8] How far was the colonisation of Zimbabwe a result of a clash of interests between Cecil John Rhodes and king Lobengula?

Pupils need to examine the role played by conflicting interests between Rhodes and Lobengula in the colonisation of Zimbabwe as well as the role of other factors.

#C J Rhodes was an advocate of British imperialism.

- He wanted to have his Cape to Cairo dream realised.

- He embarked on the following to achieve his goals

- He persuaded the British High Commissioner at the Cape and sent J S Moffat to Gobulawayo to have the Grobler Treaty dropped. He signed the Moffat Treaty which excluded other players.

- He sent his own mission [Charles Rudd, Francis Thompson and Rochfort Maguire] to negotiate a mineral treaty with Lobengula.

- He used the mineral concession to obtain the Royal Charter.

- He sent Jameson to Lobengula to sign the Jameson Treaty.

- He recruited volunteers [pioneers] to invade Mashonaland.
- He welcomed the outbreak of the Anglo-Ndebele war [1893-4] that completed the colonisation of Zimbabwe.
- #On the other hand, Lobengula tried his best to prevent the takeover of the country.
- He welcomed hunters, traders and missionaries in good faith.
- He received presents from them which he reciprocated with generous treatment and grants of mission and hunting grounds.
- Some of these Borgseens began to spread news about the riches of the country.
- He signed treaties without full knowledge of their consequences.
- He restrained his army from attacking the pioneers.
- He was ill-advised and trusted wrong people some of whom were paid agents of C J Rhodes.
- He had limited knowledge of international diplomacy.
- *All this resulted in the colonisation of Zimbabwe.

Areas of conflict

- The boundary question
- Conflict over control [ownership] of the Shona
- Control of land
- Construction of a railway line past Matabeleland
- Existence of the second rand

Other factors

- The Berlin Conference [1884-5]-doctrine of effective occupation
- Climatic conditions
- Clash between Rhodes and Germans as well as Portuguese
- Competition between Boers and Rhodes

[8] How far do you agree with the assertion that the Rudd Concession signed by king Lobengula in October 1888 was a fraudulent agreement?

[8] 'The Rudd Concession of 1888 was a fake' Discuss

Pupils need to examine the Rudd Concession with a view to ascertain the validity of the statement.

Reasons to show that Lobengula was cheated in the signing of the Rudd Concession

- Use of acquaintances by Rhodes is enough testimony that Lobengula was cheated. In the signing of the Rudd Concession, Rhodes involved missionaries like J S Moffat and Charles Helm who were well known by Lobengula. Lobengula trusted these missionaries not knowing that they were used as agents of imperialism by Rhodes and wanted to see the destruction of the Ndebele state. They pretended not to be taking sides.
- Indiscriminate use of bribes by Rhodes shows that Lobengula was a victim of calculated deception. Rhodes bribed C Helm to persuade Lobengula to sign the Rudd Concession. Francis Thompson also bribed Lotshe, one of Lobengula's most trusted Indunas to persuade Lobengula to sign the Rudd Concession. Lotshe was promised 300 gold sovereigns if he persuaded Lobengula to sign the Rudd Concession which he did. This explains why Lobengula after signing the Rudd Concession killed Lotshe.
- The actual personalities involved in the negotiations showed that Lobengula was cheated. This is because the Rudd team was made up of intellectual giants who had ventured into various works of life, battle hardened men and were economic heavyweights who could trick anyone.

-The repudiation of the Rudd Concession by Lobengula is a clear indication that he was cheated. When some concession seekers told Lobengula that he had sold the country, Lobengula soon sent indunas [Umshete and Babeyane] to the British Queen to inform her that he had not given anybody the right to do anything in his country. The Queen replied that, "A king gives a stranger an ox, not his whole herd of cattle". This implies that Lobengula had given too much and had already sold the country. Thus Lobengula's actions after signing the Rudd concession show that he was cheated. T N Rushwaya states that, "According to the international law, the Rudd Concession was a fraud". This was because Lobengula later queried.

-The sneaking of Francis Thompson during the night shows that Lobengula was cheated. The Rudd team quickly rode off after signing the treaty leaving Thompson behind who sneaked during the night. If the treaty was genuine, Thompson should not have left the state in that way

-C J Rhodes's actions after signing the treaty show that Lobengula was cheated. For example, after receiving the document, Rhodes quickly went to Britain to seek permission to occupy Zimbabwe. He obtained the Royal Charter in October 1888. Rhodes also delayed Lobengula's emissaries or envoys [Umshete and Babeyane] to the queen.

-The specialised language of the Rudd Concession shows that Lobengula was cheated. It was signed using legal language which Lobengula could not understand. Lobengula did not even understand the English language which was used.

Reasons to show that Lobengula desired partnership with the British

-Lobengula signed the Rudd Concession on his will. He wanted to buy time and play the whites against each other by signing treaties. This explains why treaties were in successions, for example, Grobler Treaty [1887], Moffat Treaty [Feb 1888] and Rudd Concession [October 1888]. It was only after his diplomacy failed that he claimed that he was cheated. For D Chanaiwa, Lobengula's diplomatic resistance apparently worked effectively until 1888. From 1870 to 1888, Lobengula like Cetshwayo of the Zulu, consistently and successfully pursued a well formulated diplomatic strategy to protect the vital interests of the Ndebele nation.

-Lobengula's desire to be protected by the British drove him into signing the Rudd Concession. Lobengula wanted to be protected from his enemies like Lewanika of Barotseland and Khama of Bechuanaland. Thus it was fear of his neighbours which forced him to sign this treaty. The Boers had already signed a treaty with Lobengula in 1887 [Grobler Treaty].

-The military clause of the Rudd Concession had a magnetic effect on Lobengula. According to the Rudd Concession, any white miners engaged in mining in Zimbabwe could have to fight and defend the country under Ndebele command if requested. More so, Lobengula was promised a gunboat which was to be placed on the Zambezi River for defence against possible raids from Lewanika. All this was advantageous to Lobengula hence he signed the treaty.

-Lobengula signed the treaty without a clear understanding of its future implications. Thus it was illiteracy which contributed much to the occupation of Zimbabwe. He unknowingly gave the British the authority to do all things they deem necessary [to win and procure the same] to promote their economic activities. This meant that Rhodes could bring in machinery, recruit labourers, levy taxes and could even force locals to work in the mines. Literally Rhodes had permission to do anything he believed was necessary in his search for minerals.

-Lobengula signed the Rudd Concession when he was sick. Agreements signed by sick people are not viable [axiom].

-The police drill had a psychological impact.

ANGLO-NDEBELE WAR / 1893-4 WAR OF DISPOSSESSION

[8] Critically examine the causes of the Anglo-Ndebele war of 1893.

[8] What led to the Anglo-Ndebele war of 1893-4 between the Ndebele and the British South Africa Company [BSAC]?

Pupils need to analyse the causes of the Anglo-Ndebele war

Long term causes

- The boundary question caused the 1893-4 war.
- The dispute over ownership of the Shona caused this war.
- Failure to find gold in Mashonaland made the whites to anticipate that the second rand was in Matabeleland.
- The desire to seize Ndebele cattle caused the 1893-4 war.
- Settlers' resolution that there would be no peace in the area unless the Ndebele were crushed caused the war.
- Refusal by some Shona chiefs like Chivi [1891] and Nemaikonde [1891] to pay tribute

Short term causes

- The murder of Lobengula's emissaries is another cause of the Anglo-Ndebele War.
- The Victoria incidents caused the 1893 war. These are cases involving chiefs like Gomora [1893] and Bere [1893]

[8] Assess the developments from 1890 up to 1893 which inevitably led to the Anglo-Ndebele war.

Pupils need to examine the causes of the 1893 Anglo-Ndebele war with a view to demonstrate that war became increasingly unavoidable.

- The boundary question
- Dispute over ownership of the Shona
- Refusal by some Shona chiefs [chief Chivi and chief Nemaikonde] to pay tribute to Lobengula
- The murder of Lobengula's emissaries / messengers
- Settlers' resolution that there would be no peace in the area unless the Ndebele were crushed
- The failure to find gold in Mashonaland made the whites to assume that the second rand was in Matabeleland.

[8] Discuss the view that the Anglo-Ndebele war of 1893-4 was unavoidable.

Pupils need to analyse the causes of the 1893 War with a view to determine whether it was avoidable or not. Candidates may focus on the following causes.

- The Rudd Concession was a contested agreement.
- The settler resolution that there would be no peace in the area unless the Ndebele were crushed
- The Ndebele was a raiding nation and their raids disrupted settler economic activities.
- The boundary question
- The quarrel over ownership of the Shona
- Failure to find gold in Mashonaland and the belief that the second rand was in Matabeleland
- The Victoria incidents.

[8] Comment on the view that the Victoria incidents of 1893 were simply used as an excuse by the BSAC to destroy the Ndebele state.

Pupils need to analyse the role of the Victoria incidents in causing the Anglo-Ndebele war.

a) Victoria incidents

- i] Chief Gomora's subjects cut 500m of telegraph wire which belonged to the whites.
- The BSAC ordered him and his people to pay back the damage.
- Gomora used Lobengula's cattle as payment.
- Lobengula discovering this demanded his cattle back.
- The whites returned the cattle but this widened enmity. War was put a step ahead.
- b] Chief Bere of Mashava stole [raided] Lobengula's cattle in the Shurugwi area.
- Lobengula decided to teach the Shona a lesson.
- The punitive exercise disrupted the whites' economic activities, that is, farming and mining.
- The Shona ran away seeking shelter in white areas.
- This disrupted production. The whites wanted to put this to an end in order for their activities to be resumed.
- This further worsened tension between the British and the Ndebele.
- *Eventually this culminated into a war as Lobengula's Amajaha failed to respect the directions given to them by Jameson, that is, to vacate the designated area [Victoria] in two hours. The BSAC used this as an excuse to invade Matabeleland.
- The company had long term desire to destroy the Ndebele state. This would herald the total colonisation of Zimbabwe.
- The boundary issue created enmity between the two administrations.
- The clash over who owned the Shona caused the war.
- The influence of missionaries caused the 1893 war.
- Matabeleland was a stumbling block to the Cape to Cairo dream. Rhodes wanted to construct a railway line cutting across Matabeleland.
- The desire by Rhodes to acquire a hero status in Britain after the fall of the Ndebele state caused the war.
- Whites' fear to co-exist with a powerful and potentially dangerous Ndebele state caused the war.
- Failure to find the second rand in Mashonaland made the whites to anticipate that Matabeleland was the second rand.
- The desire to seize Ndebele cattle by the whites caused the war. The great herds of Ndebele cattle were attractive to the whites. These could only be obtained through war [conquest].
- [8] Examine the causes of the Anglo-Ndebele war of 1893-4 and determine who was to blame for the outbreak of the war.**
- [8] Analyse the causes of the Anglo-Ndebele war of 1893-4. How valid is the accusation that the Ndebele started it all?**
- Pupils need to examine the causes of the 1893 war and pass a judgment as to whether the British or the Ndebele were to blame for its outbreak.
- The disputes over ownership of the Shona caused the war. The settlers regarded the Shona as their source of cheap labour while the Ndebele regarded Mashonaland as their traditional raiding ground. Therefore, they both claimed ownership of the Shona.
- The boundary question also caused the 1893 war. The settlers negotiated the setting of a boundary between them and the Ndebele but the significance of such a boundary was little or not understood at all by the Ndebele who kept on violating it.
- The settlers had since come to the conclusion that there would be no peace in the area until the Ndebele were defeated.

-Since their arrival in Mashonaland, the settlers were disillusioned because of failure to find gold in large quantities. They began to entertain the belief that the huge gold deposits they were after were in Matabeleland.

-The tribute question also contributed to the outbreak of the 1893 war. Some Shona chiefs such as Nemakonde and Chivi believing that the settlers had come to protect them refused to pay tribute to Lobengula. This provoked punitive raids from the Ndebele.

#The Victoria incident caused the 1893-4 war.

-In Masvingo some Shona people under chief Gomora cut telegraph wire which belonged to the whites. The settlers retaliated by confiscating Ndebele cattle from Gomora.

-Another chief, Bere of Mashava stole Lobengula's cattle in the Shurugwi area. The Ndebele sent punitive expeditions which disrupted settler economic activities.

-The murder of Lobengula's peace envoys to the Cape provoked Lobengula and he ordered his warriors to prepare for war. The settlers were already preparing for a war.

Who was to blame for the outbreak of this war?

Both settlers and the Ndebele were to blame though the settlers were largely to blame.

#Lobengula was to blame because he should not have agreed to the fixing of a boundary between Matabeleland and Mashonaland without understanding its implications.

-Lobengula should have restrained his impis [soldiers] and instruct them not to disrupt settler activities. However, his untiring efforts to peaceful co-existence with the settlers to the last minute were commendable.

#Settlers shouldered much of the blame because they were largely instrumental in bringing the war. Provocative incidents were created in such a way that the Ndebele would appear to have started the war.

-In the wake of the Bere saga, the British deliberately attacked the Ndebele regiments clearly retreating from Victoria in compliance with their demands. They tended to take matters into their own hands. The resultant killing of some of the Ndebele warriors including leaders like Mgandani was a provocative act on the part of the Whites but even then Lobengula still exercised restraint.

-While Lobengula emphasised his commitment to peace, the BSAC stepped up its provocations by arresting and murdering Lobengula's peace envoys to the Cape. These envoys were Inguba and Muntusa. They were intercepted at Tati by BSAP officials. The British should have negotiated with Lobengula.

-The fact that the British had come to the conclusion that peace would not prevail [thrive] in Zimbabwe unless the Ndebele were defeated made the war inevitable.

-The secret Victoria agreement where the BSAC promised land and mineral grants in Matabeleland to whites in return for participation in an anti-Ndebele war also reveals that the Ndebele wanted war. According to Needham and others, the white settlers were each promised 2469 hectares of land, 20 gold claims and a share of Lobengula's cattle. Consequently as many as 800 settlers were enlisted for service and it remained for the BSAC to provoke war.

THE FIRST CHIMURENGA / UMOVUKELA / NDEBELE-SHONA UPRISINGS [1896-7]

[8] To what extent was the destruction of the Ndebele monarchy responsible for the outbreak of the First Chimurenga in Matabeleland?

The destruction of the Ndebele monarchy contributed to the outbreak of the 1896 war in Matabeleland to a lesser extent. There were however other factors which were largely

responsible for the outbreak of the 1896 Chimurenga. These factors included loss of land by the Ndebele to the British, loss of cattle, forced labour, introduction of taxation, loss of independence, natural disasters and the Jameson raid failure.

-To start with, the destruction of the Ndebele monarchy contributed to the outbreak of the 1896 war in Matabeleland to a lesser extent. Following the disappearance of Lobengula and the defeat of the Ndebele in the 1893-4 Anglo-Ndebele war, the Ndebele were denied from choosing a new king. According to T O Ranger, in Matabeleland, in an attempt to transform the whole structure of the Ndebele society, the monarchy was abolished. Lobengula was dead and his sons were sent to South Africa to be educated there.

-Moreso, the regimental towns were broken up and none of the Ndebele Indunas were recognized as authorities for the purpose of administration. Members of the Zansi caste were compelled to work side by side with the Holes. This resulted in loss of political power and cultural integrity, loss of military pride and loss of national pride. Hence war was inevitable as the Ndebele wanted to resuscitate their monarch.

*However, there were other factors which were largely responsible for the outbreak of the 1896 Umvukela, for example, the loss of fertile land by the Ndebele to the whites and the creation of reserves like Gwai and Shangani caused the war.

-To add on, loss of independence by the Ndebele led to the 1896 war.

-More so, loss of cattle to the whites by the Ndebele also caused the war.

-In addition, forced labour is another cause of this war in Matabeleland.

-Furthermore, the natural disasters of 1895-6 also caused the 1896 war.

-Moreover, the imposition of taxation by the whites caused the 1896 war in Matabeleland.

-Lastly, the Jameson raid was the immediate cause of the war in Matabeleland.

[8] To what extent were the results of the Anglo-Ndebele war responsible for the outbreak of the 1896 Chimurenga / Umvukela in Matabeleland?

The results of the 1893 war contributed greatly to the outbreak of the 1896 Chimurenga / Umvukela in Matabeleland. For instance, the Ndebele fertile land was taken, the Ndebele lost their cattle to the whites, they also lost their independence, there was introduction of forced labour, there was introduction of taxation and they were denied from choosing a new king after the disappearance of Lobengula in 1894. However, there were other factors which also led to the 1896 war, for example, natural disasters, religious contradiction and the Jameson raid failure.

-To start with, the results of the 1893 Anglo-Ndebele war were largely responsible for the outbreak of the 1896 Umvukela; for example, the Ndebele lost their land to the whites and were driven into reserves specifically Gwai and Shangani.

-In addition, loss of cattle by the Ndebele after the 1893-4 war also caused the 1896 Umvukela.

-More so, the institutionalisation of taxation after the Anglo-Ndebele war caused the 1896 war.

-Furthermore, the introduction of forced labour in 1894 caused the 1896 Umvukela.

-Moreover, loss of independence by the Ndebele after the 1893-4 war caused the 1896 war.

-To add on, the destruction of the Ndebele monarch after their defeat in 1894 caused this war.

*However, there were other factors which also led to the outbreak of the 1896 Umvukela, for instance, there was religious contradiction.

-Further still, natural disasters of 1895-6 also caused the 1896-7 Chimurenga.

-Lastly, the Jameson raid failure also made the 1896 Umvukela inevitable.

[8] Explain the causes of the 1896-7 Chimurenga / Umvukela.

[8] Give an account of the factors behind the outbreak of the first Chimurenga.

The causes of the first Chimurenga were largely common to both the Ndebele and the Shona. These common causes included loss of land to the whites by both groups, loss of cattle, forced labour, introduction of taxation, loss of independence and natural disasters. However, there were some causes which were different [unique] to both groups. For instance, the destruction of trade with the Portuguese affected the Shona only, the demand for a king caused the war in Matabeleland and the Jameson raid failure was the immediate cause of the war in Matabeleland.

-To start with, the causes of the first Chimurenga were largely common to both the Ndebele and the Shona, for instance, loss of land by both groups to the whites forced them to take up arms against the whites. The Shona lost their land to the whites soon after the occupation of Mashonaland in 1890. This was because the white mercenaries were rewarded with large tracts of land as earlier promised. The Ndebele also lost most of their land to the whites after their defeat in the 1893-4 war. The whites created reserves specifically Gwai and Shangani where the Ndebele were forced to live. These reserves were dry, remote and tsetse fly infested. Thus there was little production which would take place in such an environment. Hence the 1896-7 war was inevitable as land among both the Ndebele and the Shona was very important in as far as their economy was concerned.

-In addition, loss of cattle to the whites by the Ndebele and the Shona caused the 1896 Umvukela. The Shona for example, lost their cattle to the whites through taxation. To avoid selling their labour in mines and farms with harsh working conditions, the Shona sold their cattle so as to obtain money to pay tax. This was because taxes were paid in form of money. The Ndebele also lost their cattle to the whites soon after their defeat in the Anglo-Ndebele war. The whites confiscated [took] Ndebele cattle notwithstanding the fact that cattle were the backbone of the Ndebele economy. The Ndebele lost about 80% of their cattle to the whites. According to T.O Ranger, before the 1893-4 war the Ndebele had 250000 cattle but after the war, they were left with only 40930 cattle. Hence war was imminent as both the Ndebele and the Shona resented loss of cattle which was the backbone of their economy.

-Furthermore, the introduction of taxation by the whites forced both the Shona and the Ndebele to take up arms against the whites. After the defeat of the Ndebele in the 1893-4 war, both the Ndebele and the Shona were forced to pay tax to the whites. These taxes included hut tax, dog tax and dip tax. These taxes were to be paid in cash. Taxes were raised not so much to raise revenue but to force Africans to work in farms and mines. The British South Africa Police did the collection of taxes brutally. Those who failed to pay tax had their cattle and sheep seized. Hence the 1896-7 war was imminent as both the Ndebele and the Shona were determined to get rid of taxes which had become a burden to them.

-Moreover, the introduction of forced labour caused the 1896-7 Umvukela. After the defeat of the Ndebele in the Anglo-Ndebele war, the whites who needed labour to work in mines and farms embarked on recruitment of forced labourers in Matabeleland and Mashonaland. It should be noted that the Native Commission recruited people to work disregarding the Ndebele caste system. The three castes were treated alike and were equal in the eyes of the whites. The Ndebele interpreted this to mean that they were reduced to the level of the Holo. Workers were subjected to heavy punishments for simple offences. D N Beach argued that the crux of

the 1896 rising was the labour issue and the use of the hippopotamus whip. For A Davidson, the sjambok became the epitome of whitemen's administration. It should be noted that the standard punishment was 25 lashes. T O Ranger argued that it was the custom of the whites to beat their employees towards pay day so that they forfeit their wages. Hence one can safely argue that forced labour and ill-treatment of Africans by the whites made the 1896-7 war inevitable.

-Further still, natural disasters which occurred in 1895-6 forced both the Ndebele and the Shona to take up arms against the British. For instance, there occurred a serious drought in 1895-6. This drought was followed by a plague of locusts which destroyed their crops. The area was also hit by a severe cattle disease [rinderpest]. To prevent the spread of the disease to white farms, the company administrators shot thousands of African cattle that included even healthy ones. Worse still, the people were not allowed to eat the meat of those cattle shot as those cattle were burnt. The Shona and the Ndebele however thought that the killing of those cattle was a deliberate move to starve them. Both in Matabeleland and Mashonaland these disasters were given a religious interpretation by religious leaders like Nehanda, Kaguvi, Mlugulu, Mkwati and Siginyamatshe. The disasters were regarded as calamities which had befallen the state due to the presence of the whites. Hence war was inevitable as religious leaders encouraged people to drive out the whites if natural disasters were to end.

-Worse still, loss of independence by both the Shona and the Ndebele made the 1896-6 war unavoidable. This loss of independence was indicated by the payment of taxes to the whites by both the Ndebele and the Shona in their own country. The flogging [beating] of African chiefs showed loss of independence. More so, Shona chiefs and Ndebele indunas were also used to recruit labourers for the whites. Thus African chiefs became mere mouthpieces to implement policies and decisions of the whites and were no longer sole originators of policies. Loss of independence was also shown by the fact that British laws took precedence over African laws. The traditional leaders lost the respect they used to enjoy in society. According to D Chanaiwa, resentment against alien rule engendered a growing attitude of resistance towards whites. Hence war was inevitable as both the Ndebele and the Shona disliked their subservient position.

*However, one must realise that there were some causes which were unique to both the Ndebele and the Shona, for example, loss of trade with the Portuguese caused the 1896-7 war in Mashonaland. The coming of the British led to the banning of Shona lucrative trade with the Portuguese. Guns, beads, cloth and many goods were acquired from the Portuguese. T O Ranger argued that this trade was replaced by an exploitative one with the British South Africa Company [BSAC]. Which left no room for Africans to bargain [negotiate]. The goods coming from South Africa through the BSAC were expensive than those they acquired from the Portuguese. The banning of Shona-Portuguese trade was a serious grievance among the Shona, especially people from Makoni and Mangwende. Hence the disruption of Shona-Portuguese trade which had existed for centuries was a thorn in the flesh of the Shona. Thus war between the Shona and the Whites was imminent.

-To add on, the demand for a new king caused the war in Matabeleland. After the death of Lobengula in 1894, the Ndebele were denied from choosing a new king by the whites. According to T O Ranger, in Matabeleland, in an attempt to transform the whole structure of the Ndebele society, the monarch was abolished. Lobengula's sons were sent to South Africa.

More so, the regimental towns were broken up and none of the Ndebele indunas were recognized for the purpose of administration. Members of the Zansi caste were even compelled to work side by side with the Hle. Hence war was inevitable as the Ndebele wanted to resuscitate their monarch.

-Lastly, the Jameson raid failure was the immediate cause of the war in Matabeleland. Leander Starr Jameson and his platoon had gone to Transvaal to raid the Krugger government. They wanted to overthrow Paul Krugger and his government. Unfortunately Jameson and his soldiers were defeated. The defeat of Jameson destroyed the myth that the British were unconquerable [invincible]. The Ndebele were thus however offered an opportunity to rise against the whites. It was the absence of the BSAPolice which gave the Ndebele a lot of courage to rise against the whites. There was not enough police in Zimbabwe. The Ndebele warriors began to attack white farmers and traders in Matabeleland marking the beginning of the first Chimurenga in Matabeleland.

-In summation, the causes of the 1896-7 Umvukela were largely common to both the Ndebele and the Shona. However, one must realise that there were also some causes which were unique to both groups.

[8] Analyse the causes of the First Chimurenga. How important was the role played by the spirit mediums.

Pupils need to analyse the factors that caused the Shona and Ndebele uprising of 1896-7 showing how common or how different were the factors to both groups. They must also show the role played by spirit mediums as well as the role of other factors.

Common causes

- Loss of land to the whites by both the Ndebele and the Shona caused the war.
- Loss of independence by both the Shona and Ndebele caused the war.
- Loss of cattle by both the Ndebele and the Shona to the whites caused them to take up arms against the whites.
- Forced labour made both the Ndebele and the Shona to take up arms against the whites.
- The institutionalisation of taxation caused the war in Matabeleland and Mashonaland.
- Natural disasters caused the war in Matabeleland and Mashonaland.

Different causes

- The Jameson raid was the immediate cause of the war in Matabeleland.
- The demand for a new king affected the Ndebele only.

The disruption of trade with the Portuguese affected the Shona only.

Role played by spirit mediums

Candidates must focus on positive and negative role as well as the role of other factors.

-They encouraged both groups [Ndebele and Shona] to fight. They did so by blaming natural disasters on whites in Zimbabwe. Spirit mediums like Mkwati, Mlugulu, Siginyamatshe, Nehanda, Kaguvi and Chaminuka gave the disasters a religious interpretation. They said the disasters which had befallen the state were due to the presence of the whites. The spirit mediums however, urged people to drive out whites from Zimbabwe so that the calamities would come to an end. This implies that unless the whites were driven out, life was not going to return to normal in the country. Hence this forced the Ndebele and Shona to take up arms against the whites.

-The spirit mediums also presided over war discussions. This was when they advised on strategies to be used. Hence they played a pivotal role in as far as the first Chimurenga was concerned.

-During the war spirit mediums provided medical herbs to those who were sick or wounded.

-Religious leaders played a role of unifying people. The Shona no longer enjoyed the central influence of the Rozvi Empire hence religion unified them. This was in line with T O Ranger who argued that the Ndebele had lost its king [Lobengula in 1894]. During the 1893 war, the Ndebele state was destroyed. They had no king and no state. Efforts to restore the king had failed. Hence the spirit mediums played a very significant role in the 1896 insurrection.

-The spirit mediums organised and planned the war.

-Kaguvi operated around Chegutu hills. He urged his followers to kill whites. He assured the warriors that they would win the war. He promised immunity from bullets to the fighters. He said bullets would turn into water and would not harm them. This forced many people into the war. He was captured and executed.

-Nehanda was a female spirit medium who operated around Mazoe area. She worked closely with Kaguvi and urged followers to kill whites.

-Mkwati was a Mwari priest who operated in Matabeleland. He coordinated the rebellion and provided the religious leadership. He also promised followers immunity from white bullets and a return to the old days once the settlers had been driven. He distributed captured guns amongst his followers. He fled from Matabeleland and continued fighting among the Shona.

Role of other factors

-Traditional leaders and individuals like Chingaira, Makoni, Chief Mapondera, Mangwende, Mashonganyika and Nyamweda also played an important role in the chimurenga.

-Warriors themselves were also important.

[8] Explain the causes of the 1896 Chimurenga / Umvukela in Matabeleland.

Pupils need to explain the causes of the war in Matabeleland only.

Economic causes

-Loss of land by the Ndebele to the whites

-Loss of cattle by the Ndebele

-Introduction of forced labour

-Introduction of taxation

Social causes

-Natural disasters

-Religious contradiction

Political factors

-Loss of independence by the Ndebele

-The Jameson raid failure

[8] Explain the causes of the First Chimurenga in Mashonaland.

Pupils need to explain the causes of the 1896-7 war in Mashonaland only.

Economic factors

-Loss of land by the Shona to the whites

-Loss of cattle by the Shona to the whites

-Introduction of taxation by the whites

-Introduction of taxation by the whites

-The end of Shona-Portuguese trade

Social factors

-Religious contradiction

-Natural disasters

Political factors

-Loss of independence by the Shona

-Loss of political power by Shona chiefs

[8] Analyse the reasons for the defeat of the Shona and the Ndebele in the 1896-7

Chimurenga / Umvukela.

Pupils need to explain why both the Ndebele and the Shona were defeated.

Strengths of the whites

-The whites had superior weapons like maxim guns.

-The Company forces were more mobile than the African troops. They used horses and wagons whilst the Africans travelled on foot.

-The whites used the scorched earth policy.

-The whites captured and executed inspirational leaders like, Kaguvi, Nehanda and Makoni.

-The whites used brutal interrogation methods and torture which forced Africans to reveal the whereabouts of their leaders and strongholds.

-Total determination on the part of the whites led to the defeat of the Africans.

Weaknesses of the Ndebele and Shona

-African organisation was inferior to that of the whites [BSAC].

-There was lack of coordination between the two African groups [Ndebele and Shona].

-Africans had inferior weapons like spears.

[8] 'The Ndebele defeat in the 1896 Chimurenga / Umvukela was inevitable'. How valid is this assertion?

Pupils need to evaluate the reasons for the defeat of the Ndebele in the 1896 rising. They should focus on the issue of inevitability.

Weaknesses of the Ndebele

-The Ndebele were not supported by other subjects such as the Kalanga and the Shona joined late in June.

-The Ndebele had poor strategies.

-Spirit mediums seem to have made the wrong assumption that the whites would evacuate the country hence they left the main route through Mangwe open and this was used by the whites for reinforcements.

-There were divisions and disagreements within the Ndebele ranks and the Ndebele lacked a central rallying point to coordinate the war effort since the destruction of the state in 1894.

Strengths of the whites

-On the other hand, the whites had superior weapons like maxim guns yet the Ndebele used spears.

-The use of laagers and forts helped the whites to win the war.

-The whites had greater mobility as they used their cavalry.

[8] To what extent did the execution of Nehanda and Kaguvi contribute to the defeat of the Shona?

Learners need to explain the role of the execution of Nehanda and Kaguvi as well as the role of other factors.

Contribution of the execution of religious leaders

- They were a source of motivation and courage of the Shona.
- They were leaders hence their death resulted in lack of leadership.
- They were coordinators during the war.
- Their death demoralised the Shona fighters.

Other factors

- The Shona used inferior weapons.
- The Shona lacked unity.
- The whites had better strategies.
- The Shona had poor communication.

[8] To what extent did lack of unity contribute to the defeat of the Shona in the 1896-7 war?

Learners need to explain the role of lack of unity as well as other factors in the defeat of the Shona.

Contribution of lack of unity in the defeat of the Shona

- There was lack of coordination among the Shona.
- Some Shona chiefs did not join the war, for example, chief Mutasa.
- Some Shona chiefs fought on the side of the whites.
- The Shona had no common military strategy.

Other factors

- The Shona had inferior weapons.
- The whites had better transport.
- The surrender of the Ndebele made the whites to concentrate on the Shona only.
- The whites were better organized.

[8] Why the first Chimurenga in Mashonaland extended to 1897?

[8] Why the Shona took so long to be defeated in the 1896-7 uprising?

The extension of the first Chimurenga to 1897 was largely due to the strengths of the Shona. For instance, they used guerilla warfare tactics, they had guns they acquired from Portuguese, war amongst the Shona was not restricted to the soldiers only and the Shona chiefs fought as separate entities. However, the weaknesses of the whites also made the Shona to take so long to be defeated, For example, the whites underestimated the Shona and they were not familiar with the terrain.

- To start with, the extension of the first Chimurenga to 1897 was greatly because of the strengths of the Shona, for example, the Shona used guerilla warfare tactics like hit and run. The Shona used nocturnal [night] attacks. They also embarked on surprise attacks. The Shona fighters also disguised themselves as ordinary hunters.
- In addition, the Shona fought as separate entities. They fought in many small groups, so it was series of Zvimurenga. This made it difficult for the whites to defeat them easily.
- Furthermore, spirit mediums coordinated the war and encouraged individual chiefs to keep on fighting.
- Some Shona chiefs like Makoni and Mangwende used fortified mountains. There were many hills in Mashonaland and these provided cover for the Shona.

-Moreover, the Shona had guns they acquired from the Portuguese and few modern rifles they captured.

-The Shona had stored a lot of food in caves.

-More so, war among the Shona was not restricted to the professional fighters only but it included everyone including women.

-Further still, the Shona were familiar with the terrain.

*However, the weaknesses of the whites also led to the extension of the uprising to 1897, for example, the whites underestimated the Shona.

-To add on, the whites initially had fewer troops because some had been taken to South Africa in the Jameson raid.

-The whites were not prepared for the war with the Shona and they took long to mobilise than the Shona.

-In addition, the British South Africa Company had financial problems.

-Moreover, the whites as enemies were easily identified because of their colour.

-The whites were also not familiar with the terrain in Mashonaland.

-The resources of the whites had been over stretched due to the war in Matabeleland.

NDEBELE-SHONA RESISTANCE TO EUROPEAN ENCROACHMENT INTO ZIMBABWE

[8] How effective were the Ndebele and Shona in resisting European penetration from 1870 to 1897?

Various strategies were employed by the Ndebele and the Shona in response to the encroachment of Europeans onto the Zimbabwe plateau. However, it should be noted that these strategies completely failed in the long term because the European penetration continued to grow until colonisation was finally achieved in 1897.

Strategies employed by Lobengula [the Ndebele] in resisting European encroachment

-Lobengula granted a limited number of mining concessions to Europeans during the 1870s. For instance, Karl Mauch and Henry Hartley were granted a concession to mine gold at Tati area in 1870 [Tati Concession]. Tati was a disputed area between the Ndebele and the Ngwato. Thomas Baines was also granted a mineral concession in 1871. The mining concessions were meant to ward off a flood of concession seekers roaming in the kingdom.

*However, this did not prevent more Europeans from coming.

-Lobengula granted hunting concessions to European hunters like Frederick Courtney Selous and Henry Hartley. They were given permission to hunt animals including big game like elephants for ivory. They were even given the permission to construct a road linking Mashonaland and Matabeleland in order to facilitate the transportation and movement of the hunters and their goods.

-Lobengula granted trading concessions to European traders like George Westbeech, Leask, Tainton and Philips. Lobengula evidently hoped to control the influx of Europeans by granting these concessions to these few Europeans.

*This strategy clearly backfired as these Europeans went on to sell their concessions to the powerful C J Rhodes who consolidated them with his own Rudd Concession as a basis for requesting a Royal Charter from the British Queen to enable him to colonise Zimbabwe on behalf of Britain.

-Lobengula continued Mzilikazi's policy of accommodating and cooperating with missionaries like C Helm and J S Moffat. He gave them the permission to open up a second mission station in

Zimbabwe at Hope Fountain in 1870. The first one had already established at Inyati in 1859. Lobengula also took the missionaries' advice to deal exclusively with Rhodes' agents.

*That proved disastrous as it led to the signing of the Rudd Concession in 1888.

-Lobengula granted land concessions to various groups of Europeans. First it was the missionary organisations such as the London Missionary Society who were granted land to open a second mission station at Hope Fountain in 1870. Powerful individuals like Edward Lippert also received land grants [Lippert Concession]. Lobengula's plan in granting the land concession was to make it difficult or impossible for Rhodes to operate his mineral concession without coming into conflict with Edward Lippert. It was clearly a desperate attempt to cancel out the Rudd Concession.

*However, it ultimately failed because Lippert conspired to sell his concession to Rhodes whose hand was strengthened by the addition of a land concession to the mineral concession [Rudd Concession] already in his possession.

-Lobengula signed protection treaties with the whites. A good example of such a treaty was the Grobler Treaty which he signed with the Transvaal government [Boers] in 1887. Lobengula signed this treaty in the hope that this would act as a deterrent to other European countries and prevent them from seeking concessions or to control his kingdom.

*Instead of stemming the flow of Europeans, Lobengula's strategy only succeeded in bringing in the British who sought to outdo the Transvaal [Boers]. The British eventually persuaded Lobengula to repudiate the Grobler Treaty and sign the Moffat Treaty [February 1888] and the Rudd Concession [October 1888]. Lobengula agreed to sign the Moffat Treaty because he was facing threats from Boers and Portuguese. So he wanted to safeguard his country from either Boers or Portuguese. In the contrary the treaties he signed set in motion an unfortunate series of events which led to the ultimate demise of his state [colonisation of Zimbabwe].

-Having realised the disastrous implications of the Rudd Concession, Lobengula decided on a diplomatic offensive that involved writing letters and sending emissaries [Umshete and Babeyane] to the British Queen.

*However, Lobengula's diplomatic initiative failed to prevent the Queen from granting C J Rhodes the Royal Charter to colonise Lobengula's kingdom.

-To avoid an imminent invasion by the whites Lobengula made use of pacifying tactics by restraining his soldiers from provoking a war with the whites. Some historians contend that many of Lobengula's subjects wanted to drive out the whites forcefully from their land but Lobengula knew how powerful the whites were in terms of weaponry and he therefore pacified his people.

*However, it must be noted that this diplomatic strategy of restraining his restless army from attacking the so called pioneer column only succeeded in postponing [delaying] but not preventing the Anglo-Ndebele conflict which eventually erupted in 1893.

-Lobengula used the strategy of playing off the Europeans against each other. This strategy was tried by various African rulers with mixed results.

*It ultimately proved a failure for Lobengula as the Europeans he tried to set against each other often cooperated against him instead. Edward Lippert who had been granted a land concession in the vain hope of getting him into conflict with Rhodes decided to sell the Lippert Concession to Rhodes. The traders and prospectors also sold out to Rhodes and consequently strengthened rather than weakening him. By playing one group of whites against another and postponing

decisions, Lobengula hoped that concession seekers would get tired and loose hope, but this was in vain.

-Lobengula adopted a policy of delaying his decisions, for example, when he signed the Rudd Concession. This was meant to dishearten the concession seekers. Before succumbing to pressure from his trusted indunas, Lotshe and Sikombo and missionaries like Charles Helm, Lobengula succeeded in delaying for five good weeks before signing the Rudd Concession.

*However, his resilience was outwitted by the pressure from his advisors like Helm and Lotshe. Thus he eventually signed the death warrant of his own state, that is, the Rudd Concession.

-Lobengula embarked on peaceful co-existence with the whites. Having tried and failed in everything else, Lobengula decided to live in peace side by side with the nascent British state in Mashonaland.

*It was however, an uneasy peace and the three years from the British occupation of Mashonaland [1890] were filled with tension and deliberate provocation of the Ndebele by the British settlers. It was only a matter of time and Lobengula's strategy was shattered by a quarrel over the Shona and the boundary question which led to the outbreak of the Anglo-Ndebele war of 1893-4.

-The Ndebele also used warfare to resist European encroachment, for instance, the Anglo-Ndebele war of 1893-4. This was their first direct military resistance to European occupation. This Ndebele military resistance shocked the European settler community.

*However, this failed as the Ndebele were defeated leading to the completion of the colonisation of Zimbabwe.

Strategies used by the Shona to resist European encroachment in Zimbabwe

-The Shona peacefully co-existed with the whites. They thought that the British were coming as traders just like the Portuguese. The Shona believed white settlement as temporary like what the Portuguese did.

-Some Shona collaborated with the whites. They welcomed the whites partly as allies against the Ndebele.

-Some Shona paramounts played one white interest off against another. Chief Makoni, for example, signed a treaty with the BSAC in 1890 and immediately afterwards signed another one with the Portuguese. This however did not help to prevent the occupation of Zimbabwe.

-After failure of diplomacy, both the Shona and the Ndebele resisted by force in 1896-7 Chimurenga. They took up arms against the whites.

*This however, failed as the both groups were defeated leading to the establishment of colonial administration which forced Africans into forced labour, taxation and loss of independence.

[8] How effective were the strategies employed by Lobengula in resisting European penetration from 1870 to 1893?

Pupils need to examine the various methods used by Lobengula to prevent European penetration into his state as well as the effectiveness of these methods.

-Lobengula made use of diplomacy in an attempt to keep Europeans at bay, for example, he signed the Tati Concession [1871], Baines Treaty [1870], Grobler Treaty [1887], Moffat Treaty [February 1888], Rudd Concession [October 1888] and Lippert Concession [1889].

*In all these, Lobengula was diplomatically outmanoeuvred.

-He also used warfare, for example, the 1893-4 Anglo-Ndebele war.

*However, through this war, Lobengula finally lost his control of the state.

SECTION C

COLONIAL RULE IN ZIMBABWE SINCE 1890

THE LAND QUESTION

[9] Assess the effects of the various measures taken by the settler governments between 1890 and 1931 to dispossess the Africans of their land.

Pupils need to assess the various measures taken by the settler governments to dispossess Africans of their land and the effects of these measures.

-There was the reserve system. In 1894 the first reserves were set up in Matabeleland in the Gwai and Shangani areas. These were infertile, drought stricken, tsetse fly infested, far away from roads and the Ndebele described them as cemeteries and not homes. The reserve system was extended to Mashonaland in 1898. This reduced peasant agriculture.

-There was institutionalisation of forced labour in white farms and mines. This diverted African labour from African plots.

-After the 1896-7 uprising 24, 8 million acres of land was reserved for use by Africans.

-Between 1908 and 1915 the BSAC took 1, 5 million acres of best land away from the reserves. Boundaries of all reserves were redrawn to exclude any areas which had rich soils and high rainfall. Most reserves were placed far away from markets where crops might be sold. Between 1909 and 1912 people living on land outside the reserves had to pay extra taxes.

-By 1920 nearly 65% of all blacks lived in reserves. Most reserves were far away from railways and markets. Settlers received financial help from the government to improve their farms. They also received free scientific advice about how best to grow crops and prevent diseases.

-By contrast some peasants received help on how grow the same crop on smaller pieces of land. They were trained at Dombosahava and Tjolotjo.

-By 1920s the reserves were overcrowded and overstocked. This forced many Africans to work as migrant labourers.

-The 1925 Morris Commission divided land into Agro-zones. Africans were relegated to zones 4 and 5 where there was low rainfall.

-In 1930 the Land Apportionment Act was passed. It was meant to limit competition between blacks and white farmers. It confirmed the existing poor reserves and it also made it illegal for blacks to buy land outside reserves. Apart from locations towns were for whites.

-Settlers passed the Maize Control Act and the Cattle Levy Act which resulted in the paying of less money for maize and cattle owned by blacks. Peasants suffered greatly. By the 1930s thousands of people were obliged to work for very low wages.

[9] Examine the principal motives of the passing of the Land Apportionment Act of 1930.

Pupils need to examine the reasons for passing of the LAA of 1930.

Political motives

-To ensure security to the whites

-To permanently subject Africans to economic subjugation

Economic reasons

-To eliminate competition on agriculture between blacks and whites

-To solve labour problems in industry and agriculture

-To reserve prime land for whites

-To dispossess Africans of their land

Social motives

- Racial segregation
- Impoverishing the black majority
- To encourage white settlement in Rhodesia as a way of boosting white population.

[9] Examine the claim that by 1940 the Land Apportionment Act had subjugated, marginalised and impoverished the hitherto self-sufficient African agriculturalists.

Pupils need to examine and assess the validity of the above assertion.

- In 1898, 2, 4 million acres of land were reserved for Africans.
- Between 1908 and 1915 the BSAC took 1, 5 million acres of land away from reserves. New boundaries were drawn that excluded all rich soils and high rainfall areas from African control.
- By 1920s, 65% of blacks lived in reserves.
- The settlers received financial assistance from the government to improve their farms and free scientific advice on the best way to grow crops and prevent diseases.
- By contrast reserves were overcrowded and overstocked hence peasant production declined.
- The Land Apportionment Act made it illegal for blacks to purchase land outside the reserves.

[9] 'The claim that the Land Apportionment Act [LAA] of 1930 largely benefited Africans is a clear misrepresentation of facts'. Assess the validity of this judgment.

There is need for validation or invalidation of the assertion

- 48000 Europeans were allocated 51% of land while more than 1000000 Africans were assigned 29, 8%. Thus Europeans got the segregation they had been demanding.
- In 1937 rent paying tenants and Africans were to be moved to reserves.

Arguments for

- The LAA served Africans from land hungry white settlers.
- It allowed separate development and therefore minimal interference with African culture and customs.

Negative effects of the LAA

- There was artificial creation of a vicious cycle of poverty in rural areas
- The LAA led to appalling standards of living for Africans.
- The LAA was the cornerstone of European economic and political security

[9] 'The formation of the land policy was undoubtedly influenced by labour considerations'. Consider the validity of this assertion with reference to the period 1890 to 1950.

Pupils need to examine the inter-relationship of land appropriation and dispossession on one hand and labour supply on the other.

Historical background

The tap root of imperialism was economic profit and after colonial occupation in 1890 this could be realised through constant supply of labour to white farms, mines and industries in urban areas.

- Africans resisted supplying labour to the whites.
- Creation of reserves [1894-1902] created artificial poverty that would induce Africans to provide labour.
- Private Locations Ordinance [1908]
- Reserve Commission [1914-1920]
- Land Apportionment Act [1930]

In conclusion, pupils must pass a judgment which reflects the interdependence of land appropriation and dispossession and labour supply or lack of it.

[9] What measures were taken by the settler government to frustrate African economic activities between 1894 and 1951?

The settler government employed a plethora of measures to frustrate African economic activities between 1894 and 1951. Most of these measures greatly affected African economic activities but some failed to work.

-In 1894 the settlers created reserves in Matabeleland specifically in Gwai and Shangani. The Ndebele were forced to live in these reserves. These reserves were dry [badly watered], remote, tsetse fly infested and had infertile soils [sandy soils]. There was little production which would take place in such an environment. The Ndebele viewed them as cemeteries and not homes. Most Ndebele resisted moving into these reserves and were considered either as squatters or had to pay rent. Being a squatter meant they had to provide labour. Rent was also paid in labour to avoid eviction. Thus the whole way of the Ndebele was thrown into jeopardy by the manner in which the question of land was dealt with.

-There was institutionalisation of land tax on areas outside reserves. However, the different taxes did not necessarily increase the number of labourers in mines nor did it ruin peasant agricultural production. Instead it made people increase their acreage, improve their methods of farming and change to marketable crops.

-Whites were given access to agricultural loans at the expense of the blacks. The Native department decided to deliberately support white farming activities against those of Africans.

-The Land Apportionment Act was passed in 1930.

-Maize Control Act was also passed.

-Cattle Levy Act was also enacted.

-The Land husbandry Act was passed in 1951.

-There was institutionalisation of forced labour. However, some Africans deserted work places, fell ill, deliberately broke machines and so on. Others sold their cattle to avoid working for the Europeans.

[9] Account for the fall in peasant agricultural production in colonial Zimbabwe between 1890 and 1940.

Pupils need to explain why agricultural production fell among the Zimbabwean peasants. They must show that the whites largely contributed to the fall in peasant agriculture. They must also explain the role of other factors.

Role of settlers

-The creation of reserves led to the fall in peasant agriculture. For instance, in 1894 the Gwai and Shangani reserves were created in Matabeleland. From 1898 the reserve system was extended to Mashonaland. The reserves were created in areas which had poor soils, tsetse fly infested, drought stricken, badly watered and were far away from roads, railways and markets. The Ndebele referred to them as cemeteries and not homes. In the contrary the white settlers allocated themselves the best lands and subjected the blacks to the barren lands, which effectively affected their agricultural production.

-The institutionalisation of forced labour led to the fall in peasant agricultural production in Zimbabwe. Labour was diverted from African plots to their own farms. Forced labour was also extended to settler mines. This contributed to the sharp decline in peasant agriculture.

-Eviction of Africans from white commercial farms from which they had been experiencing significant harvests led to the fall in peasant agriculture. This resulted in overcrowding of the reserves by 1920s.

-The 1925 Morris Commission divided land into Agro-zones and Africans were relegated [relocated] to natural regions [zones] 4 and 5 where there was low rainfall. This was strategically done by whites in order to enhance their agricultural production but at the same time effectively disempowering the black majority from getting harvests from the land. This explains why peasant agricultural production fell in Zimbabwe.

-The Land Apportionment Act of 1930 also led to the fall in peasant agricultural production. The LAA was one such legislation which took away land from the blacks. It is through the LAA that Africans were evicted from white commercial farms which were generally rich.

-The institutionalisation of the Cattle Levy Act [1934] led to the fall in peasant agriculture. The legislation introduced taxation for cattle and the blacks had no means to pay and they consequently lost their cattle as they were taken for tax purposes. The cattle were used by blacks for their agricultural production. This situation effectively robbed blacks of their means of production on their lands.

-The Maize Control Act led to the fall in peasant agriculture. This act was meant to limit competition between Africans and settler farmers. Black produce fetched less on markets. This scenario disadvantaged the blacks significantly and led to the fall in peasant agricultural production. This was also a strategic way of frustrating Africans from their land by technically making them lose interest in farming and subject themselves to forced labour. [

Other factors

-Natural disasters in the 1890s such as droughts, outbreak of locusts and rinderpest are attributed to the fall in peasant agricultural production.

-The fall of peasant agriculture was also due to the fact that African farming methods were rudimentary [undeveloped]. The Africans used methods which were outdated and archaic. They also used poor implements. All these led to the fall in peasant agricultural production.

THE LABOUR QUESTION IN ZIMBABWE

[9] How successful was the British South Africa Company [BASC] and settler governments in dealing with the labour problems in Southern Rhodesia prior to the outbreak of the Second World War [1945]?

Once established, the mining and agricultural sectors required labour. As a result, the BSAC and the settler governments employed a diversity of methods in a bid to deal with labour problems. These measures included forced labour, imposition of taxation, creation of reserves and land dispossession. However, it must be noted that although the British South Africa Company and settler governments were largely successful in dealing with labour problems, they did not completely do away with the labour problems.

-The British South Africa Company and the settler government were largely successful in dealing with labour problems in Southern Rhodesia. Forced labour [chibharo] was one of the measures taken by the whites in dealing with labour problems. Able-bodied African men were forcibly recruited to provide labour for Europeans. Through chibharo there was extensive use of force by the Labour Bureau in mobilising labour from the villages. According to Makambe [p 294-5] whole villages were attacked, houses burnt to force chiefs to cooperate. African chiefs were coopted in labour recruitment, an act of forced collaboration. According to Phimister and

van Onslen, with its brutal police boys the Labour Bureau organised chibharo raids in which victims were rounded up and lined in prison like perfection. Those who resisted were often flogged [beaten]. The recruitment board officers took advantage of the economic forces like drought [an ideal time to recruit because people did not have food]. This was case in 1903, 1912 and 1918.

*However, although quite a number of Africans were recruited through chibharo, it must be noted that the Ndebele and Shona areas largely remained poor recruitment grounds because they never really wanted to work for the whites. For example, out of the 8429 workers engaged by the board in 1900, 2160 have deserted in March 1901 [van Onslen and Phimister, p78]. The board also faced the problem of seasonal supply of labour from the Shona and Ndebele during the rainy season as they would abandon jobs while the whites wanted permanent labour. It must also be noted that most Africans fled from the chibharo recruiters and went into hiding. Thus this method failed to provide adequate labour. Some Africans also deserted their masters and went to South Africa to look for jobs in mines where salaries were better. Forced labour also resulted in Africans frailing [faking] illness and this reduced productivity.

-Imposition of taxation was another method used by the whites to solve labour problems. To force Africans to work for Europeans, various taxes such as hut tax, dog tax, poll tax, dip tax, cattle levy and tax on additional wives were imposed. Thus taxes were not largely meant for raising revenue but to force Africans to work for the whites.

*However, although this method forced many Africans to work for the whites, again it failed to provide adequate labour for the whites. Some Africans managed to avoid working for Europeans by selling what they produced as peasants in order to raise money for taxes. Some sold their cattle so as to raise money for paying taxes.

-After realising that the above two methods [forced labour and imposition taxation] failed to provide adequate labour, the settlers took steps to dispossess the Africans of their land by creating reserves firstly in Gwai and Shangani and later in Mashonaland. They went on to take away further land with rich soils from the already designated reserves and finally by passing the Land Apportionment Act in 1930.

*However, although these measures forced a lot of Africans to look for jobs in European farms and mines, the labour force still remained inadequate.

-The whites also resorted to migrant labour so as to combat the problem of labour. After failing to secure adequate labour locally the settlers were forced to recruit labourers from Northern Rhodesia, Mozambique and Nyasaland. These migrant labourers were treated virtually as slaves in that they were denied the right to choose their employers.

*However, it must be noted that although this method contributed significantly towards solving the labour problem, migrant labour did not completely bring to an end the labour problem. Therefore the settlers did not quite succeed in dealing with the labour problems. The biggest challenge in labour during the entire period was competition with better paying South African mines. There was a north to south migration by migrant labourers [especially from Zambia, Malawi and Mozambique] and they used Zimbabwe as a launching peg and then desert to South Africa.

-In a bid to deal with the labour problems, the settlers introduced the Pass Law in 1902. This was meant specifically to control labour desertions. This meant that deserters who would go to

other employers would need a pass. The pass law was thus meant to reduce random movement of black labour.

*However, although this method was successful in minimising labour movements, it should be noted that desertion continued ultimately leading to low productivity and low profit margins. Passes were deliberately lost or destroyed as a way of desertion and in certain cases passes were forged to allow them to go and work in South Africa. Desertion was a protest against capitalist exploitation.

-The Master and Servant Act [1901] was another piece of legislation which came into effect. This operated throughout the colonial period. The Act stipulated the number of working days per contract period and allowed employers to engage labourers for more than the calendar month. This implies that a month could be extended to 42 days without pay. At some mines labourers were forced to accept six months contracts in the presence of compound police boys. At other mines managers simply refused to sign workers who had completed their contracts hence they could not leave the mine for another through the pass laws.

*The Master and Servant Ordinance largely managed to regulate the mobility of the black labour force and stabilise employment under contract.

-The 1911 African Labour Regulations Act was another piece of legislation which covers employees in agriculture and mining and it blocked employees from switching employment for higher wages. The stealing of employees was forbidden. Worker mobility was denied by this act. The act also authorised compound inspectors to search and arrest illegal compound dwellers. The passing of this act was a result of the establishment of more farms and mines and competition for labour increased. Under this act it was an offense to poach labour especially agricultural labourers who were in short supply.

-To ensure a constant supply of labour at cheap or no cost, in farms and mines, the colonial regime introduced the Compound System which was well known for its pervasiveness and brutality. The system was employed in medium sized mines and farms, that is, those employing between 300 and 750 black labourers. Raftopoulos and Phimister argue that the compounds were closely monitored to ensure continuous labour supplies.

[9] To what extent did taxation solve the labour problems faced by settler governments between 1900 and 1930?

Pupils need to examine the effectiveness of the imposed taxes on Africans in order to force them to work for the white settlers.

-The whites imposed taxes such as dog, hut, poll, cattle, land and wife tax. These taxes were imposed on Africans who had not known taxation in the form it was being levied. The whites brought monetary economy and the blacks had to pay taxes in form of money [monetary form]. Blacks did not have money because their economy was not monetary but was premised on barter trade. The only source of money was working for the whites in mines and farms. The purpose of the taxes was therefore to push the blacks into settler mines and farms.

*However, while some Africans worked for the whites to get money for taxes, others decided to sell their cattle to pay tax and to avoid working for the whites.

-There were other measures imposed which were meant to solve labour problems. For instance, there was institutionalisation of forced labour. Forced labour was a direct way of getting labour from blacks.

*Some Africans however ran away from forced labour recruitment.

-The Rhodesian Native Labour Bureau [1901] was put in place in order to mobilise the labour force amongst the black people and hence creating more pool of workers for the whites.

-Creation of reserves was also meant to solve labour problems among the whites. Reserves were created in such areas as Gwai and Shangani in Matabeleland and later on in Mashonaland. The blacks were resettled in reserves which were badly watered and had infertile soils. There was little or no production which would take place in reserves. The reserves were created in such a way that it streamlined the blacks from active commercial farming and it forced many black people into working for the whites.

-The Pass Laws of 1902 also helped to solve labour problems among the whites.

-Land dispossession was also done through various pieces of legislation like the 1930 Land Apportionment Act. This effectively took away land from the blacks and left them with no option except to work for the whites in farms and mines.

[9 Assess the various measures taken by the BSAC and settler governments in dealing with labour problems in Southern Rhodesia.

[9] Analyse and assess the effects of the various measures taken by the British South Africa Company and settler governments to deal with the labour problems between 1900 and 1930.

[9] Critically examine the effects of the various measures taken by the BSAC and settler government in dealing with the labour problems between 1900 and 1930.

Pupils need to assess the measures taken by the whites in solving labour problems as well as the effects [impact] of the measures.

Measures taken by the BSAC and settler governments

-Creation of reserves

-Forced labour

-Imposition of taxation

-The Rhodesian Native Labour Bureau

-Land dispossession

Effects of the measures on the BSAC and settler governments

-More employment

-Looting of black cattle

-Importation of labour from Malawi

-Poor production

Effects on Africans

-Fleeing to South Africa

-Machine breaking

-Desertion

[9] Examine the problems faced by mine and farm workers between 1900 and 1948 and assess the workers' response to those problems.

Pupils need to assess the problems that were experienced by workers and their response.

Workers' problems

-Poor ventilation in mines

-Low wages and long working hours

-High taxation

-Unabated accidents

- Poor housing [compound accommodation, poor ventilation, no windows, overcrowded, damp floors]
- Poor health facilities
- Poor diet
- No job security

Workers' responses

- They resorted to absenteeism.
- They faked illness.
- They embarked on sit-ins.
- They used strikes and demonstrations, for example, Shamva strike [1927], Wankie Colliery strike and Ayrshire strike.
- They formed Trade Unions.
- They deserted work places for better paying places.
- Refusal to carry passes was another response by Africans.
- They forged signatures on passes or lost passes deliberately yet some destroyed passes.
- Go-slows
- Loafing
- Deliberately breaking machines
- Deliberate wastefulness of raw materials [resources] so as to reduce productivity.
- Some workers injured themselves.
- Stealing of food and crops from whites
- Insolvency and abuse of livestock
- Refusal to pay taxes
- Formation of burial and dance societies
- They formed African independent Churches, for example the Watch Tower Movement in mining centres of Shamva and Wankie.

*All these measures taken by Africans helped to reduce productivity as well as reducing profit margins.

Failures

- There was no redress to the accommodation crisis as this persisted in mines.
- Whites continued to perpetuate the pass laws, hence exploitation of the mine workers continued unabated.
- Poor working conditions continued.

[9]How and to what extent did the Africans succeed in resisting European exploitation on the mines, farms and cities by 1950?

Pupils need to assess the methods used by Africans in resisting European exploitation in mines, farms and cities and effectiveness of their response to exploitation.

In mines, resistance was in form of

- go-slows
- strikes like the Shamva strike of 1927
- absenteeism
- desertion
- machine breaking
- accidents

On farms there was

- passive resistance
- non-cooperation as methods of fighting exploitation

In towns [cities] Africans used

- strikes, for example, the railway strike of 1945 and the general strike of 1948
- they also organised themselves into associations such as the Rhodesia Bantu Voters Association [RBVA].

*These methods were not effective in the short term as they were easily suppressed by the colonial authorities.

*However, in the long term, such resistance formed the basis for the nationalist movement of the 1960s.

[9] Assess the level of worker consciousness among African workers in Zimbabwe up to 1930.

Pupils need to examine progression of African worker consciousness in colonial Zimbabwe.

- Blacks responded and used many strategies in the face of repressive system of labour.
- Workers' consciousness was seen in Africans' persistent migrations south-wards to the Rand at the expense of local jobs.
- Worker consciousness was also seen through loafing, deliberate wastefulness, go-slows, faking illness, self-inflicted injuries, abuse of equipment, desertion and strikes.
- In the 1920s and 1930s some worker organisations were started such as Clements Kadalie's Industrial and Commercial Workers' Union.

EARLY AFRICAN RESISTANCE TO COLONIAL RULE IN ZIMBABWE

[10] Discuss the repressive nature of European settler rule in Rhodesia between 1923 and 1948. How did Africans respond to their rule?

Rule in Southern Rhodesia was characterised by increased repression, especially after 1923. Pupils must discuss the aspects of this repression as seen through various legislative instruments.

- The 1930 Land Apportionment Act gave Europeans prime land for commercial agriculture and placed Africans into reserves where there was little or no production.
- The Maize Control Act of 1934 gave Africans lower prices for their crops compared to Europeans.
- Africans were converted into sources of cheap labour to serve both the urban and commercial farming areas.
- In towns Africans were forced to move around with passes [pass law of 1902].
- In agriculture Europeans were given access to better agricultural land compared to Africans who were only trained by demonstrations and given a certificate.
- The location of reserves made it difficult to market agricultural produce thereby effectively reducing competition with Europeans.
- *Obviously increased colonial repression was met with either passive or open African resistance, for example,
 - abandonment of commercial farming by Africans
 - desertion of farming and mining compounds
 - sabotage [deliberate machine breaking and deliberate wastefulness]
 - industrial action [strikes like Shamva strike of 1927 and the 1948 General strike]
 - rise of African Independent Churches

-Burial and Dance Societies

*All this created the seeds of mass nationalism.

[10] Discuss how Africans reacted to increased oppression and exploitation in the 1920s and 1930s in colonial Zimbabwe.

Candidates need to examine the manner and ways through which Africans reacted to increased oppression.

*Oppression and exploitation was manifested through

-Land dispossessions

-Forced labour

-Taxation

-Low wages

-Racist laws

*Africans reacted by

-forming associations like the RBVA and the Ndebele Home Movement.

-Trade Unions such as the ICU

-Widespread strike actions in mines and farms such as the Shamva mine strike of 1927.

-Desertions and acts of sabotage in mines and farms

[10] What actions did Africans take and with what success in their protest against colonial rule in Rhodesia in the first half of the 20th C

After the subjugation of the Ndebele and the Shona in the uprising of 1896-7, the Africans passively accepted the status quo. However, they showed their dislike of settler rule through hidden resistance and then through an attempt to organise associations along European lines hoping that these would secure reform and allow Africans to be accommodated within the colonial structure.

Africans showed their dislike to colonial rule by

-Absenting themselves from work. However, this was punishable by imprisonment and loss of pay.

-Workers often deserted their masters and went to South Africa to look for jobs in the mines where salaries were better.

-They deliberately caused accidents at work.

-They deliberately broke machines [sabotage]. This would give them time to rest during the period the machines were being repaired.

-Sometimes they worked slowly [go-slow] so as to reduce production.

-Those working in factories stole some items which they sold cheaply to their fellowmen in the locations [Tsvete].

*These actions did not succeed in securing a better deal for the Africans to some extent but at least reduced profits for the settlers.

Associations- Attempts at political organisation took the form of efforts aimed at securing African accommodation within the colonial system.

-Rhodesian Native Bantu Voters Association tried to secure voting rights for the educated Africans in the 1920s but to no avail.

-The Matabeleland Home Movement led by Nyamanda, Lobengula's son tried to buy land which would be redistributed to the displaced Ndebele. The scheme failed.

-In 1927, the Industrial Commercial Workers Union, deriving inspiration from a similar organisation in South Africa led by Clemens Kadalie tried to fight for better conditions by organising strikes. These strikes were suppressed and foreigners deported. The leaders were arrested and imprisoned.

-In the 1930s, Rev Samkange and Rusike formed the Southern Rhodesia Native Congress whose approach to the problems was reformist. Like other organisations of the period it did not achieve anything.

*Overall, African actions during the period did not achieve much but rather provoked more ill-treatment of Africans. On the positive side the Africans had succeeded in making the Europeans realise that they were not satisfied with the status quo.

[10] To what extent was the Industrial Commercial Workers Union [ICU] of 1927 responsible for its own failure before 1940?

Pupils need to examine the reasons why ICU failed to realise its aims. They must identify aims [goals] and explain why they were not fulfilled.

Aims of ICU

- It called for high wages.
- To improve working conditions on farms and mines.
- Improvement of the conditions of peasants
- To address the plight of traders and educated Africans
- Relaxation of voting qualifications.
- The need to organise trade unions in towns

Internal reasons for its failure

- ICU leaders were unable to articulate problems for different industries.
- The leaders lacked experience as it was the first trade union in the country.
- It was affected by financial problems.
- Leaders were mostly foreigners hence were not taken seriously.

External reasons

- Trade unionism was illegal on the part of the blacks.
- Trade unionists were not allowed on farms and mines.
- There were no trade unions for the different industries.
- Most workers were unskilled thus could be easily replaced if they were troublesome.
- Some workers were migrant workers who only worked for money to pay tax hence cared less for improved conditions.
- Workers were fragmented as industries were far apart.
- Forms of transport and communication were scarce at the time and leaders were less mobile.
- Spies infiltrated ICU meetings.
- Leaders were harassed.
- Foreign leaders like R Sambo were deported.

[10] Analyse the effectiveness of Nationalist Movements in Southern Rhodesia between 1955 and 1975.

Pupils need to analyse the effectiveness of the activities done by all political movements that were meant to end colonial rule.

- There was formation of nationalist parties.

- Boys and girls were recruited and sent to Mozambique, Zambia, China, Russia and Korea for military training.
- Rallies and meetings were organised.
- In cities, strikes, demonstrations, sit ins and boycotts became rampant.
- They canvassed international support, for example, from OAU and UNO.
- They pressurised Britain to spearhead the 1961 constitutional talks.

Ineffectiveness

- Political parties were moderate
- There were in fights
- There was leadership crisis-Muzorewa
- Leaders were placed in detentions
- There were interparty divisions
- They were urban based

[10] Assess the occurrence of industrial unrest in colonial Zimbabwe up to 1950.

Pupils need to assess the reasons for unrest in industries up to 1950 and the impact of the unrest.

Causes

- Poor working conditions on farms, factories, mines and industries.
- The Master and Servant Act
- The industrial conciliation Act [1934]
- Public Order and Maintenance Act

Unrest manifested in the form of demonstrations, strikes, absenteeism and desertion.

[10] Analyse the British South Africa Company's colonial structures and assess their effectiveness preventing further uprising after 1897.

Pupils need to describe the structures of government put by the BSAC as well as an evaluation of their effectiveness in curbing African uprisings.

- The setting up of the Administration with Salisbury as the headquarters
- The setting up of the legislative council
- The appointment of the Administrator and the Commandant General as head of police.
- The construction of railway lines which reached Umtali [1898] and Bulawayo [1897]
- The imposition of taxes
- The imposition of harsh laws like the Pass Laws, Master and Servant Act and so on
- The setting up of the Native Department
- Land policies in both Matabeleland and Mashonaland.

Assessment

- By 1923 Africans were finally under the control of whites.
- Resistance to colonial rule was weak and isolated although there were instances of strike action in mines and towns for example, in Shamva [1927] and the General strike [1948]

[10] Describe the structure of the 1898 constitution of Southern Rhodesia.

Pupils need to discuss the composition of the 1898 constitution of Southern Rhodesia. They must demonstrate knowledge about the internal structure of the 1898 constitution.

Major aspects and their duties

- Administrator
- Police

- Magistrate
- Native Commission
- Chiefs

The British government monitored the activity of the BSAC hence the need for a British resident Commissioner.

[10] Analyse the view that the Second World War was mainly responsible for the rise of nationalism in Zimbabwe.

Pupils need to examine the role played by the Second World War in generating nationalism. They must also examine the role of other factors.

Role of Second World War

-Black soldiers returning from the war brought back lessons and experiences of fighting oppression.

-They had fought and some died as equals alongside whites but upon returning to Zimbabwe, they were no longer equals.

-The majority of African countries gained their independence shortly after the Second World War thereby providing inspiration to the Rhodesian blacks.

*The independence of India and Pakistan in 1947 were also a source of inspiration.

Other factors

- Economic exploitation
- Poor working conditions
- Continued expropriation of resources
- Social segregation

FEDERATION OF SOUTHERN RHODESIA, NORTHERN RHODESIA AND NYASALAND [1953-1963]

[11] What reasons were advanced in favour of the establishment of the Federation of Rhodesia and Nyasaland? Explain why it fell in 1963?

[11] What arguments were put forward by settlers for the establishment of the Central African Federation? Explain why it collapsed in 1963?

[11] Explain the view that the Federation of Rhodesia of Rhodesia and Nyasaland was created for economic rather than political reasons.

[11] How far true is the view that the Federation of Rhodesia and Nyasaland was created for economic rather than political considerations?

Pupils need to examine the reasons [motives] behind the establishment of the Federation of Rhodesia and Nyasaland. They must also explain why it collapsed in 1963.

Economic reasons for its establishment

-The federation would cut administration costs. It was going to be less expensive for the white administration to administer one huge colony. Southern Rhodesia, Northern Rhodesia and Nyasaland were all colonies of Britain.

-The federation would enable the Central African region to prosper and develop rapidly [faster] than was possible in the three territories as separate entities. Southern Rhodesia would provide agricultural products and minerals. Northern Rhodesia would provide copper and Nyasaland would provide labour. Hence labour problems would be solved. The settlers in the three territories wanted to share profits of agriculture, gold and copper.

- The federation would attract foreign investors and promote industrialisation. This would make Central Africa less dependent on South Africa. Thus this would form a strong British colony to be able to compete with South Africa.
- Planning on an overall scale would be far more effective, enabling maximum use of raw materials, power, labour and skills.
- The settlers wanted to create a large and more diversified national economy. Such a bigger economic unit like the federation would attract the capital needed to develop projects like railway development and a big hydro-electric power scheme since the copper belt was now finding it difficult to supply power needs of the three territories.
- The federation would provide a big market for goods produced in the federation.

Political reasons for its establishment

- The federation was meant to foster settler domination and supremacy over Africans. Settlers in Northern Rhodesia believed their position would be strengthened by the many settlers in Southern Rhodesia. From a political point of view, the whites saw a federation as a way of perpetuating their supremacy by denying the political advancement of Africans in the two northern territories whose constitutional position was different from that of Southern Rhodesia.
- The federation would create a formidable British military stronghold in Central Africa able to compete with South Africa.
- The federation was established because of the fear that Africans might revolt against the whites in Central Africa. Africans had already started forming trade unions and political parties. So a federation would help the British to control those Africans and monitor their movements. The federation was going to make it easier to control the blacks under one administration as compared to what was happening prior. Thus this federation would protect whites in the three territories from nationalist calls for independence. It would check [prevent] the rise of African nationalism. Hence the whites wanted to suppress nationalistic feelings.
- The federation would enable the Africans and the Europeans to work in a partnership in which the Europeans would be senior partners [riders]. The blacks would be horses in the partnership. Africans according to Wellensky "can never hope to dominate the partnership".
- Many settlers feared being politically overwhelmed by larger African majorities north of the Zambezi. The federation was seen as a more promising vehicle to attain autonomous dominion status.
- The federation would check the spread of apartheid from South Africa and the rise of African nationalism. The English speaking white minorities of the two Rhodesias and Nyasaland having noted out the possibility of joining Afrikaner dominated South Africa wanted the federation to contain African nationalism in Southern Rhodesia and prevent the impending independence of the protectorates of Northern Rhodesia and Nyasaland which they perceived in terms creeping communism and nationalism.

Social reasons for the establishment of the federation

- The three territories would benefit from common facilities such as the University College in Southern Rhodesia [UZ] and Kariba Hydro-electric project.
- The federation was going to make Africans much more inferior in the eyes of the whites.
- It was meant to racially undermine the blacks.
- It would improve the availability of electricity.

Reasons for its collapse

The federation fell in 1963 due to a plethora of factors

- The federation fell because there was unequal development [development disparity] in the three territories with Southern Rhodesia being the Bambazonke. For example, the University of Zimbabwe, Kariba Dam and capital city [Salisbury] were all in Southern Rhodesia. More so, parliamentary seats were more in Southern Rhodesia. Southern Rhodesia had many industries than in other two territories. The headquarters of the railways were in Southern Rhodesia. Hence Southern Rhodesia was thus monopolising everything. The two northern territories [Northern Rhodesia and Nyasaland] began to complain that development was only taking place in Southern Rhodesia with resources derived from the north.

- Opposition from African nationalists led to the collapse of the federation. These African nationalists included Kamuzu Banda, Hary Nkumbula, Joshua Nkomo, Kapwepwe and Kenneth Kaunda. "We know that our brothers in the South are slaves" declared Nkumbula of the ANC in Zambia. From the outset nationalists in the two northern territories were opposed to the federation and segregatory policies of Southern Rhodesia and the demand for dominion status by the settlers further stimulated opposition in the three territories. The Africans in the three territories agitated for political independence. The two northern territories saw a federation as a barrier against the aspiration for advancement towards self-determination. The federation was widely seen by blacks in northern territories as a device to prolong rule by whites who were much more numerous in Southern Rhodesia.

- Failure of the policy of partnership [horse and rider] led to the collapse of the federation. Africans were greatly concerned by Huggins' explanations and his likening of it to that of the 'horse and rider'.

- Britain's change of policy and granting of independence to her colonies led to the collapse of the federation. Faced with growing opposition, the British government changed its policy and granted colonies independence. Britain no longer had the will and interest to rule in Central Africa. As a result she granted independence to the two northern territories. Britain accepted that the two northern territories could secede. Malawi was given the right to secede following Macmillan's speech on wind of change in Cape Town. Zambia also followed Malawi in pulling out. It therefore became difficult to continue the federation with one state still under colonial rule. Thus in 1963 the federation collapsed.

- Trade unionists and workers' organisations in Northern Rhodesia, Southern Rhodesia and Nyasaland opposed the federation. Trade unions staged strikes, demonstrations and petitions to show their dislike for the federation. Hence its collapse was imminent.

[11] Assess the view that from its inception, the federation of Rhodesia and Nyasaland was doomed.

Pupils need to analyse the controversies which shrouded the formation of the federation of Rhodesia and Nyasaland.

- The formation of the federation was opposed from the onset by both Africans and Europeans.

- The aims for which the federation was formed were unacceptable to Nyasaland and Northern Rhodesia.

- The 'horse' and its 'rider' aspect was not welcome to all Africans.

- The constitution of the federation was biased towards Southern Rhodesia.

- There was no equal representation in the federal parliament.

-There was mistiming on those who formed it because the tide of nationalism was already sweeping across Africa.

-Kaunda, Banda and other nationalists blasted the federation before it even started.

-Trade unionists, politicians and some whites opposed the formation of the federation.

[11] 'A partnership of a white rider and an African horse'. Is this a fair assessment of race-relationship in the Federation of Rhodesia and Nyasaland?

Pupils need to examine the nature of relationship between whites and blacks in Rhodesia and Nyasaland during the federation. They must consider disparities in political, economic and social benefits.

Politically

-It was also meant to suppress nationalistic feelings.

-Whites wanted to enhance total control of the three colonies.

-It was going to be much easier to control the blacks under one administration as compared to what was happening prior.

-The federal council

-The electoral system

Economically

-It was going to be less expensive for the white administration to administer one huge colony.

-It was going to solve their labour problems as well.

-It was economically viable for them

Socially

-It was going to make Africans much more inferior in the eyes of the whites.

-It was meant to racially undermine the blacks.

[11] 'Southern Rhodesia benefited most from the Central African Federation [1953-1963]'. Do you agree?

[11] How valid is the assertion that Southern Rhodesia benefited most from the Central African Federation [1953-1963]

[11] Examine the view that the Federal Constitution and its work reveals that Southern Rhodesia was the 'rider' while Nyasaland and Northern Rhodesia were the 'horse'.

Pupils need to assess the Federal Constitution and the achievements of the Federal Government.

-The Federal Constitution allowed Southern Rhodesia to dominate the partnership, for example, the Federal parliament initially had 36 MPs of which 18 were from Southern Rhodesia, 11 from Northern Rhodesia and 7 from Nyasaland. Thus more parliamentary seats were in Southern Rhodesia.

-66% of the income tax revenue would go to Southern Rhodesia while Nyasaland and Northern Rhodesia each would get 17%.

-Salisbury which was in Southern Rhodesia was the Federal Capital.

-There was development disparity, for example, hydro-electric power was located at Kariba on the Southern Rhodesian side.

-The University of Rhodesia and Nyasaland was in Southern Rhodesia though largely funded by the exploitation of copper from Zambia [Northern Rhodesia].

-Many colleges, for example, Gweru Teachers College and Mutare teachers College were built in Southern Rhodesia [Zimbabwe].

- Arts and gallery plus the National Archives were located in Southern Rhodesia.
- Hippo Valley and Triangle Sugar Estates were irrigated using water from Lake Kyle built by the Federal Government in Southern Rhodesia in Fort Victoria.
- The so called 'Federal Boom' reflected the achievements of Southern Rhodesia much more than to the northern counter-parts.
- Southern Rhodesia played a dominant role and reaped the most from the federation.
- *However, there were developments in the other two territories [Northern Rhodesia and Nyasaland], for example, there was a hydro-electric power project at Nkula Falls in Malawi but funded by two and half million pounds.
- Hydro-electric power plant was also incepted at Kafue River but it generated less power.
- Northern Rhodesia and Nyasaland were to share electricity from Kariba.
- Intake at the University of Rhodesia and Nyasaland was from the three states.
- Many nationals especially from Malawi were employed in Southern Rhodesia.
- Coffee and tea plantations were introduced in Nyasaland on the Shire Highlands.
- Schools and health institutions were built in all the three countries.

[11] Assess the achievements and explain the collapse of the Federation of Rhodesia and Nyasaland in 1963

***Economic achievements**

- There was rapid industrial growth during the Federal decade. Industries grew during the Federation especially in Southern Rhodesia. Iron and steel manufacturing industries increased in Bulawayo, Salisbury, Lusaka and other cities in the federation. Hence there was employment creation largely in Southern Rhodesia.
- Foreign investment was attracted resulting in the growth of Salisbury as the capital city of the federation and the construction of the Hydro-electric power station at Kariba.
- In the early years of the federation, the economy was booming. The Gross Domestic Product [GDP] rose from 350, 6 million pounds in 1954 to 448 million pounds in 1956.
- National income had risen from 303 million to 440 million pounds between 1953 and 1959.
- Exports increased by 74% through Beira, Angola, South Africa and Tanzania.
- Irrigation schemes were built in Nyasaland, Northern Rhodesia and Southern Rhodesia, for example, Hippo Valley Estate, Mlanje Tea Estate, Triangle Sugar Plantation and Kafue Irrigation scheme. Thus there was increased output in agriculture export, for example, tobacco, tea, coffee and sugar cane.
- There was increased production in mining of gold, copper and asbestos.
- There was development of research stations for agriculture, forestry.

Social achievements

- There was an improvement in transport, for example, Bulawayo was linked with Maputo [Lourenco Marques]. Roads were constructed and tarred.
- There was construction of dams. For example, Lake Kariba was constructed in 1959. It was the biggest man-made lake in the world. Thus the federation built the world's famous Kariba dam for hydro-electricity. Thus the biggest of the federal scheme was to harness Zambezi River at Kariba Gorge by constructing a dam which would supply hydro-electric power for the copper belt and the industrial region of Southern Rhodesia. Lake Mtirikwi [Kyle Dam] was also built in Southern Rhodesia during the federal decade. This made irrigation possible.

- Hydro-electric power plants were incepted, for example, at Kariba. It supplied electricity to Southern Rhodesia, Northern Rhodesia and Nyasaland. Other hydro-electric power plants were incepted at Nkula falls in Malawi and at Kafue River.
- Hwange thermal power station was also built in Southern Rhodesia to boost power supply.
- Educational facilities expanded during the federal decade. For example, there was construction of secondary schools for Africans and these included Fletcher High School in Gwelo.
- The University of Rhodesia and Nyasaland was established in Salisbury in 1957, in Mt Pleasant. On the dissolution of the federation, Southern Rhodesia inherited the university as well as the federal army equipment. The university greatly benefited Southern Rhodesia intellectually, infrastructurally and economically. However, Zambian and Malawian students were also afforded a chance to learn at the University of Rhodesia and Nyasaland. This implies that Africans in the three territories were able to acquire higher qualifications.
- There was urban development during the federal decade. African workers in towns felt some benefit from the boom, improved wages and working conditions. It is therefore generally recognised that the period of federation was one of increased economic prosperity, but authorities disagree on the contribution the federation itself made to this state of affairs.
- Health facilities improved. For example, a number of well-equipped hospitals were built in big towns like Salisbury, Bulawayo, Kitwe and Blantyre. For instance, Harare hospital was built in Salisbury.

THE SECOND CHIMURENGA

[12] Why did the nationalists in Zimbabwe resort to the armed struggle?

[12] Outline the main grievances of the African nationalists in Rhodesia after the Second World War. Why did they resort to the armed struggle?

***Main grievances**

They protested against

- the Land Apportionment Act [LAA] and Land Husbandry Act [LHA]. The blacks resented land alienation through various acts like LAA and LHA.
- discrimination at work [Industrial Conciliation Act of 1934] and in public places [They wanted equal job opportunities].
- the Pass system [1936 Native Registration Act]
- low wages and poor working conditions throughout the colonial period
- exclusion from the franchise
- lack of adequate education facilities. They resented education colour bar.
- exclusion from civil service [job colour bar]
- lack of adequate health facilities.

***Why did they resort to the armed struggle?**

- Negotiations had failed to bring about change.
- Successive nationalist parties had been banned and leaders detained.
- The Smith regime was becoming more and more oppressive [Law and Order Maintenance Act].
- Ian Douglas Smith declared UDI [Unilateral Declaration of Independence] in 1965 and Britain refused to use force.
- Sanctions imposed on Smith by the UNO [United Nations Organisation] were violated by Portugal and South Africa and proved ineffective.

-There was influence from ex-servicemen. The ex-servicemen from World War Two spread doctrines of liberty [freedom], equality, justice as well as nationalism.

-Africans wanted majority rule as opposed to white minority rule. They resented the fact that the white minority controlled resources and means of production.

[12] Why did Zimbabwe's independence from white colonial rule take so long to achieve?

It took so long for Africans to attain independence because of various reasons

Weaknesses of the Africans

-There was lack of unity among African nationalists. Some even collaborated with the whites.

-There was need for time to politicise the masses.

-Erroneous analysis by the political parties of their situations.

-There was infighting by the political parties.

Strengths of the whites

-Smith had many ways of fighting.

-The whites arrested political leaders

-The Rhodesian front used some dirty tactics.

-The Rhodesian government was given support by South Africa, Portugal and other countries.

-The whites were totally determined to hold on to their acquired wealth.

-For some settlers, Rhodesia [Zimbabwe] was their only home.

[12] Evaluate the role played by the Front line states in Zimbabwe's liberation struggle between 1965 and 1980.

Pupils need to assess the significance of the role played by Front line states compared with other factors in the struggle for the liberation of Zimbabwe.

Role played by Front line states

-They provided rear bases for both ZANLA and ZIPRA forces.

Front line states included Mozambique, Botswana, Tanzania, Malawi, Zambia, Angola and Lesotho.

-They provided training camps for guerilla recruits in Mozambique, Tanzania and Botswana. This was because training was difficult in the country [Zimbabwe].

-They provided headquarters of the liberation movements [ZANU and ZAPU].

-They received refugees, for example, in Botswana.

-They organised meetings to solve problems pertaining to the movement.

-They offered educational facilities for Zimbabweans.

-They facilitated military, financial and material aid.

-They spoke in support of the nationalist movements at various organisations like UNO, OAU, Non-Aligned Movement and Commonwealth.

-They demanded the unity of the two main liberation movements [ZANU and ZAPU]. In other words, they facilitated the alliance of ZANU and ZAPU to form the Patriotic Front.

-They provided diplomatic and moral support.

-They pressured the Patriotic Front to sign the Ceasefire Agreement at Lancaster House Conference.

-They provided equipment.

-They provided food.

-They provided medical supplies / facilities.

Other factors

- China, Russia and Cuba also assisted.
- The International Community assisted through the UNO.
- Internal factors like the role of peasants, guerillas and the youths also contributed.

[12] 'A crucial external force for successful execution of the armed struggle'. How fair is this comment on the role played by Front line states in the liberation of Zimbabwe?

Pupils need to examine the impact of the contribution of the Frontline states on the effort of the liberation movements [ZANU and ZAPU].

Role of Frontline states

- provided bases
- equipment
- food
- diplomatic aid
- moral support
- helped in training

***However, candidates may raise the following challenges**

- The assassination of Herbert Chitepo on the Zambian soil and imprisonment of several ZANLA commanders which derailed the armed struggle.
- Zambia's role in the détente exercise that resulted in a lull in the guerilla war and confusion among the guerillas.

[12] Evaluate the role played women in the liberation of Zimbabwe.

Pupils need to evaluate the role played by women as well as the role of other factors in the liberation of Zimbabwe.

***Role of women during the war of liberation**

- Women gave moral support to the freedom fighters.
- They washed clothes for comrades.
- They were a source of information.

***Role of other factors [other people, countries and organisations]**

- Mujibas were baggage carriers, recruits, information providers and familiarised tours on the geography of the areas, collected blankets, collected sell outs for punishment, spied and provided morale during pungwes.
- Workers provided money, transport, medicines, books, clothes and radios.
- Missionaries provided centres for recruitment, medicine and hiding places for guerillas.
- Foreign countries like USSR [Russia], Yugoslavia, Namibia, China and Czechoslovakia provided weapons and training of cadres.
- Front line states and OAU played great roles in liberating Zimbabwe.

[12] 'The role of religion in the liberation struggle of Zimbabwe has been underestimated'. How accurate is this assertion?

Pupils need to assess the role of religion during the war with a view to determine the accuracy of the statement. Candidates are expected to consider both African Traditional Religion and Christianity.

Role of African Traditional Religion

- It was a source of inspiration to the fighters who regarded themselves as the bones of Nehanda.

- Key traditional religious leaders joined the guerillas in Mozambique to provide spiritual and ideological leadership.
- The support that the traditional religious leaders lent to the struggle resulted in the peasants following suit since traditional religion was their religion.
- Traditional religious leaders freely criticised the political leaders hence checking their abuse of power.
- Religious leaders carried the message from the ancestors in support of the struggle hence guerillas believed they were protected by the ancestors in their fight.
- It instilled discipline among the guerillas who were required to observe rules of the ancestors such as respect for life.
- Due to the traditional religious beliefs, guerillas treated their prisoners of war humanly and lived at peace with wildlife.
- Spirit mediums gave warning against imminent enemy attacks.
- Spirit mediums co-operated with guerillas in recruitment and politicisation of the fighters by giving them blessings.

Role of Christianity

- Provided material support for guerillas-medicines and clothes.
- Provided shelter and food at mission stations near the borders with Mozambique such as Mt Selinda, Mutamba, St Augustines and Hartzel.
- Mission schools were recruitment grounds for the guerillas.
- Promoted the doctrine of equality of men which the guerillas were fighting for.
- Also offered other forms of humanitarian assistance
- Provided material and spiritual support to refugees through the participation in welfare programmes among refugees in Botswana, Zambia and Mozambique.
- Sought assurance of Marxist liberation movements that there would be freedom of worship in a new Zimbabwe.

[12] Discuss the view that peasants contributed more to the liberation of Zimbabwe than the International Community.

[12] Discuss the view that without peasants' involvement, the guerillas would not have won the war of liberation.

[12] How far can it be argued that the peasants played the most critical role in the success of the armed struggle in Zimbabwe?

[12] 'The peasants played the most crucial role in the success of the armed struggle'. Do you agree?

Pupils need to examine the role played by peasants as well as other factors in the liberation struggle.

Role of peasants

- The peasants included men and women, the boys [Mujibhas] and girls [Chimbwidos]. Their roles included the following.
- There was a general failure of the initial phases of the liberation struggle prior to peasant involvement [1966-72]. There was need to change tactics by incorporating peasants into the armed struggle as realised by Herbert Chitepo of ZANU and Chikerema of ZAPU.
- The Mujibhas [young men] and Chimbwidos [young women] provided morale and information on enemy movements.

- Mujibhas and Chimbwidos also carried supplies from one base to another and they were messengers.
- Peasants cooked and offered food, new recruits and all necessary logistics.
- Peasants organised pungrwes.
- Peasants acted as the sea in which the fish swam. They provided essential cover as according to Mao Tse Tung, “the masses were the water and the guerillas were the fish”.
- Peasants provided shelter to the guerillas.
- Peasants acted as spies for guerillas.
- Peasants sabotaged infrastructure.

Role of other factors

a] The International community

- Frontline states, Eastern Bloc [Communist Bloc] provided arms and training, Western countries and OAU all contributed
- The humanitarian organisations of the UNO also played their part
- China, USSR, Mozambique, Malawi, Tanzania, Zambia and Lesotho are to be credited for provision of bases for training, weapons, educational support, food, moral support and other humanitarian considerations.

b] The war could however, not have been won without the guerillas who fought on the battle front and politicised the masses.

[12] Assess the view that external influence was vital in the attainment of Zimbabwe’s independence.

-Pupils need to examine the role of external influence in the effort to gain majority rule in Zimbabwe as well as the role of other factors.

Role of external influence

- The Frontline states
- The OAU/AU [liberation committee gave guns and pushed for PF unity].
- The Eastern Bloc
- The Western countries
- The Commonwealth
- The UNO
- USA and Britain put pressure on Rhodesia to give independence.

Internal factors

- The liberation movements [ZANU and ZAPU].
- The urban workers
- The peasants
- The guerillas

[12]How effective was the resort to ‘dirty war’ tactics by the Rhodesian army in fighting against the guerillas?

Pupils need to assess the impact of the use of unorthodox way of fighting by the Rhodesian security forces during the war.

- Effects of the activities of the Selous Scouts.
- Effects of chemical warfare.
- Effects of food and water poisoning.
- Effects of keeps [protected villages].

-Effects of the bombing of refugee camps in neighbouring countries [Tembwe, Nyadzonya and Chimoio-Mozambique and freedom camp-Zambia].

*Pupils must also highlight counter measures by the guerillas.

[12] 'External pressure rather than the effects of the liberation war forced Ian Smith and the leaders of the liberation movements to the negotiating table'. How valid is this statement/

Pupils need to examine the reasons which brought Zimbabwe's liberation war to an end.

Role of external pressure

-Pressure on Smith was also coming from the United Nations Organisation.

-South Africa was threatening to cut off both military and other forms of assistance to Ian Smith.

-The liberation movements were also facing pressure from OAU and the Frontline states.

Role of the effects of the liberation war

*On the other hand, the effects of the war in the country also contributed to bringing the war to an end.

-Insecurity of both blacks and whites had reached unacceptable levels.

-Economic disruption was destroying the economy.

-The death toll for both combatants and civilians was rising.

-Both sides were suffering from war weariness.

-The costs of conducting the war were now unbearable for Ian Douglas Smith.

[12]How effective were the strategies used by Ian Douglas Smith to thwart the liberation struggle in Zimbabwe?

Pupils need to examine the different ways used by Smith to weaken the efforts of nationalists in their quest to attain independence through the barrel of the gun.

-Banning of political parties

-Detention without trial of nationalist leaders

-Conscription of blacks into their army to boost the numbers

-Driving the Africans into protected villages.

-Cross border aerial bombardment, for example, in Mozambique-Chimoio [1977], 900 refugees mainly children and women were killed, in Zambia-Victory farm [1978], 330 refugees including 200 girls were killed.

-Sowing the seeds of division by assassinating prominent nationalists like Herbert Chitepo [ZANU-PF] and Jason Ziyapapa Moyo [PF-ZAPU].

-Indiscriminate killing of civilians especially in rural areas

-The Internal Settlement with moderate nationalists

-The scorched earth policy.

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