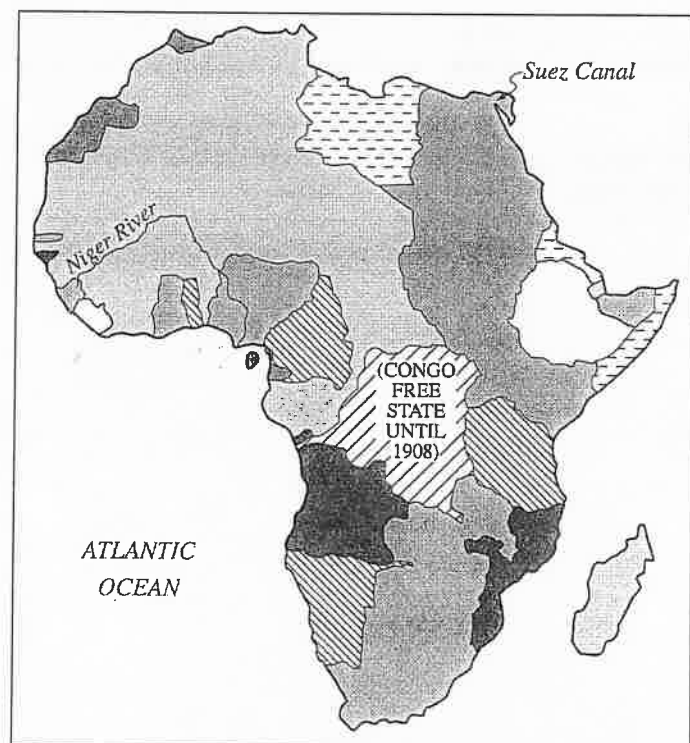


## 2009 AP® EUROPEAN HISTORY FREE-RESPONSE QUESTIONS

EUROPEAN COLONIAL CLAIMS IN AFRICA, 1878



EUROPEAN COLONIAL CLAIMS IN AFRICA, 1914



-  British
-  French
-  Portuguese
-  Italian
-  Spanish
-  Belgian
-  German
-  Independent

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GO ON TO THE NEXT PAGE.

## 2009 AP<sup>®</sup> EUROPEAN HISTORY FREE-RESPONSE QUESTIONS

### Document 1

Source: Prince Leopold, heir to the throne of Belgium and future king, conversation, 1861.

Surrounded by the sea, Holland, Prussia and France, our frontiers can never be extended in Europe. . . . [But] the universe lies in front of us; steam and electricity have made distances disappear, all the unappropriated lands on the surface of the globe may become the field of our operations and of our resources. . . . Since history teaches that colonies are useful, that they play a great part in that which makes up the power and prosperity of states, let us strive to get one in our turn . . . let us see where there are unoccupied lands . . . where are to be found peoples to civilize, to lead to progress in every sense, meanwhile assuring ourselves . . . the opportunity to prove to the world that Belgians also are an imperial people capable of dominating and enlightening others.

### Document 2

Source: Benjamin Disraeli, British prime minister, speech to the House of Commons regarding the Suez Canal, February 1876.

I have never recommended, and I do not recommend now, this purchase either as a financial investment or as a commercial speculation. I have always and do now recommend it to the country as a political transaction, and one which I believe is calculated to strengthen the empire.

### Document 3

Source: Chancellor Otto von Bismarck of Germany, speaking to a countryman back from exploring Africa, 1888.

Your map of Africa is very nice, but my map of Africa is in Europe. Here is Russia and here is France, and we are in the middle. That is my map of Africa.

## 2009 AP® EUROPEAN HISTORY FREE-RESPONSE QUESTIONS

### Document 4

Source: Joseph Chamberlain, British industrialist, politician, and reformer, speech, 1888.

We have suffered much in this country from depression of trade. We know how many of our fellow-subjects are at this moment unemployed. Is there any man in his senses who believes that the crowded population of these islands [the British Isles] could exist for a single day if we were to be cut adrift from the great dependencies which now look to us for protection and which are the natural markets for our trade? . . . If tomorrow it were possible, as some people apparently desire, to reduce by a stroke of the pen the British Empire to the dimensions of the United Kingdom, half at least of our population would be starved.

### Document 5

Source: Cecil Rhodes, British imperialist, speech at the chartering of the British South Africa Company, 1889.

Philanthropy is good, but philanthropy at 5 percent is even better.

### Document 6

Source: George Washington Williams, Baptist minister, lawyer, historian, and legislator, "An Open Letter to His Serene Majesty, Leopold II, King of the Belgians and Sovereign of the Independent State of Congo," Stanley Falls, Congo Free State, 1890.

Great and Good Friend,

I have the honor to submit for Your Majesty's considerations some reflections respecting the Independent State of Congo. There were instances in which Mr. Henry M. Stanley\* sent one white man, with four or five Zanzibar soldiers, to make treaties with the native chiefs. All the sleight of hand tricks had been carefully rehearsed and he was now ready for his work. A number of electric batteries had been purchased in London and when attached to an arm under the coat, communicated with a band of ribbon which passed over the palm of the white brother's hand, and when he gave the black brother a cordial grasp of the hand, the black brother was surprised to find his white brother so strong that he nearly knocked him off his feet. By such means as these, and a few boxes of gin, whole villages have been signed away to Your Majesty.

\*British-American journalist and explorer sent to Congo by King Leopold of Belgium

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### Document 7

Source: William Clark, "The Genesis of Jingoism," *Progressive Review*, London, 1897.

Although in its essence capitalism is international, and although it will prove in the long run to be one of the leading factors in breaking down nationalism, for the present it is accustomed to find in exaggerated forms of nationalism its most potent ally. The music hall patriot is encouraged to howl for Jameson\* or any other hero of the hour, when in reality he is howling for the financiers who are making Jameson their tool.

\*British military officer who led an unsuccessful raid in 1895 into Boer-controlled territory in southern Africa

### Document 8

Source: Archibald Philip Primrose, Lord Rosebery, British politician and foreign secretary, letter to the *London Times*, 1900.

An Empire such as ours requires as its first condition an imperial race—a race vigorous and industrious and intrepid. Health of mind and body exalt a nation in the competition of the universe. The survival of the fittest is an absolute truth in the conditions of the modern world.

### Document 9

Source: Resolution of the German Social Democratic Party Congress, 1900.

World and colonial policy is pursued for the purpose of capitalist exploitation and for displaying military force . . . [I]t corresponds first and foremost to the greedy desire of the bourgeoisie for new opportunities to invest its ever-increasing capital which is no longer content with exploiting the home market, and to the desire for new markets which each country tries to usurp to itself.

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### Document 10

Source: Eugène-Melchior de Vogüé, French diplomat, *The Master of the Sea*, Paris, 1903.

Diplomacy used to be concerned with the Mediterranean and the Bosphorus; now it has to do with China, the Niger, and the Congo . . . The great states of Europe are dividing up the other continents of Africa and Asia in the same manner they would divide such countries as Italy or Poland . . . What used to be a European balance of power is now a world balance of power, but it is subject to the same laws, and any country that does not wish to become less important must obtain as much new territory relatively as our rivals are doing.

### Document 11

Source: Martial Henri Merlin, governor general of French Equatorial Africa, speech, 1910.

We went to new territories. We went there by virtue of the right of a civilized, fully developed race to occupy territories which have been left fallow by backward peoples who are plunged into barbarism and unable to develop the wealth of their land. What we exercised is a right, and if anyone denies this, you should firmly maintain that it is a right. We are entitled to go out to these peoples and occupy their territories; but, when we exercise this right, we, at the same moment are charged with a duty towards these peoples, and this duty we must never for one instant forget.

### Document 12

Source: Louis Bernard, French colonial official, memoir, Paris, 1936.

I found [in Algeria before the First World War] the image of a victorious and conquering France, which allowed me to forget the humiliated France on the other side of the water. I was in a country of empire, an empire in which I participated instead of submitting, as it was in our annexed provinces, Alsace and Lorraine.

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Document 13

Source: Royal Niger Company, commissioned by the British government to administer and develop the Niger River delta and surrounding areas, standard form signed by multiple African rulers, 1886.

We, the undersigned Chiefs of \_\_\_\_\_, with the view to the bettering of our country and people, do this day cede to the Royal Niger Company, forever, the whole of our territory extending \_\_\_\_\_.

We pledge ourselves not to enter into any war with other tribes without the sanction of the said Royal Niger Company. . . . The said Royal Niger Company bind themselves not to interfere with any of the native laws or customs of the country, consistently with the maintenance of order and good government.

The said Royal Niger Company agree to pay native owners of land a reasonable amount for any portion they may require. . . . and to pay the said Chiefs \_\_\_\_\_ measures native value.

The \_\_\_\_\_ chiefs . . . affixed their marks of their own free will and consent. . . .

Done in triplicate at \_\_\_\_\_, this \_\_\_\_\_ day, of \_\_\_\_\_, 188\_\_\_\_.

Document 14

Source: Prempeh I, Ashanti leader, response to a British offer of protectorate status, West Africa, 1891.

The suggestion that Ashanti in its present state should come and enjoy the protection of Her Majesty the Queen of England and Empress of India is a matter of very serious consideration. I am pleased to announce that we have arrived at the conclusion that my kingdom of Ashanti will never commit itself to any such policy. Ashanti must remain as of old and at the same time remain friendly with all White men.

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### Document 15

Source: Menelik II, emperor of Ethiopia, letter to Great Britain, France, Germany, Italy, and Russia, 1891.

I have no intention at all of being an indifferent spectator, if the distant Powers hold onto the idea of dividing up Africa. For the past fourteen centuries Ethiopia has been an island of Christians in a sea of Pagans.

Since the All-Powerful has protected Ethiopia up until now, I am hopeful that He will keep and enlarge it also in the future, and I do not think for a moment that He will divide Ethiopia among the distant Powers. In the past, the boundary of Ethiopia was the sea. Without our use of force and without the aid of the Christians, our boundary on the sea fell into the hands of the Muslims. Today we do not pretend to be able to recover our seacoast by force; but we hope that the Christian Powers, advised by our Savior, Jesus Christ, will restore our seacoast boundary to us, or give us at least a few ports along the coast.

### Document 16

Source: Ndansi Kumalo, African veteran of the Ndebele Rebellion against British advances in southern Africa, 1896.

So we surrendered to the White people and were told to go back to our homes and live our usual lives and attend to our crops. We were treated like slaves. They came and were overbearing. We were ordered to carry their clothes and bundles. They harmed our wives and our daughters. How the rebellion started I do not know; there was no organization, it was like a fire that suddenly flames up. I had an old gun. They—the White men—fought us with big guns, machine guns, and rifles. Many of our people were killed in this fight: I saw four of my cousins shot. We made many charges but each time we were defeated. But for the White men's machine guns, it would have been different.

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Document 17

Source: Ethiopian painting of the Battle of Adowa, in which the Ethiopians were victorious over Italian troops, 1896.



Image #: 322202 Photo by Boltin  
American Museum of Natural History



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### Document # 18

Source: Yaa Asantewa, Ashanti queen mother, speech to chiefs, West Africa, 1900.

Now I have seen that some of you fear to go forward and fight for our King. If it were in the brave days of old, chiefs would not sit down to see their King taken away without firing a shot. No White man could have dared to speak to chiefs of the Ashanti in the way the British governor spoke to you chiefs this morning. Is it true that the bravery of the Ashanti is no more? I cannot believe it. Yea, it cannot be! I must say this; if you the men of Ashanti will not go forward, then we will. We the women will. I shall call upon my fellow women. We will fight the White men. We will fight until the last of us falls on the battlefields.

### Document # 19

Source: Samuel Maherero, a leader of the Herero people, letter to another African leader, German South-West Africa, 1904.

All our obedience and patience with the Germans is of little avail, for each day they shoot someone dead for no reason at all. Hence I appeal to you my Brother, not to hold aloof from the uprising, but to make your voice heard so that all Africa may take up arms against the Germans. Let us die fighting rather than die as a result of maltreatment, imprisonment, or some other calamity. Tell all the chiefs down there to rise and do battle.

## 2009 AP® WORLD HISTORY FREE-RESPONSE QUESTIONS

### Document 20

Source: German military officer, account of the 1905 Maji Maji Rebellion in German East Africa, German military weekly newspaper, 1906.

The chiefs spread it among their people that a spirit, living in the form of a snake, had given a magic medicine to a medicine man. The medicine guaranteed a good harvest, so that in future people would no more need to perform wage labor for foreigners in order to obtain accustomed luxuries. The medicine would also give invulnerability, acting in such a way that enemy bullets would fall from their targets like raindrops from a greased body. It would strengthen women and children for the flight customary in wartime, with the associated hardships and privations, and protect them from being seized by the victorious attackers, who were accustomed to taking women and children with them as war prizes. The medicine consisted of water, maize, and sorghum grains. The water was applied by pouring it over the head and by drinking.

### Document 21

Source: Mojimba, African chief, describing a battle in 1877 on the Congo River against British and African mercenaries, as told to a German Catholic missionary in 1907.

And still those bangs went on; the long sticks spat fire, pieces of iron whistled around us, fell into the water with a hissing sound, and our brothers continued to fall. We ran into our village and they ran after us. We fled into the forest and flung ourselves on the ground. When we returned that evening our eyes beheld fearful things: our brothers, dead, bleeding, our village plundered and burned, and the river full of dead bodies.

You call us wicked men, but you White men are much more wicked! You think because you have guns you can take away our land and our possessions. You have sickness in your heads, for this is not justice.

## END OF PART A