

# People of Africa

Edith A. How

The Project Gutenberg eBook of People of Africa, by Edith A. How

Copyright laws are changing all over the world. Be sure to check the copyright laws for your country before downloading or redistributing this or any other Project Gutenberg eBook.

This header should be the first thing seen when viewing this Project Gutenberg file. Please do not remove it. Do not change or edit the header without written permission.

Please read the "legal small print," and other information about the eBook and Project Gutenberg at the bottom of this file. Included is important information about your specific rights and restrictions in how the file may be used. You can also find out about how to make a donation to Project Gutenberg, and how to get involved.

**\*\*Welcome To The World of Free Plain Vanilla Electronic Texts\*\***

**\*\*eBooks Readable By Both Humans and By Computers, Since 1971\*\***

**\*\*\*\*\*These eBooks Were Prepared By Thousands of Volunteers!\*\*\*\*\***

Title: People of Africa

Author: Edith A. How

Release Date: October, 2004 [EBook #6693]  
[Yes, we are more than one year ahead of schedule]  
[This file was first posted on January 14, 2003]

Edition: 10

Language: English

Character set encoding: ASCII

**\*\*\* START OF THE PROJECT GUTENBERG EBOOK, PEOPLE OF AFRICA \*\*\***

Produced by John Walker.

Line #1. . .Text begins on Line #228  
Production notes at line #16  
Explanation of typographical conventions at line #34

# **Livros Grátis**

<http://www.livrosgratis.com.br>

Milhares de livros grátis para download.



appears both before and after the actual body of the Etext. This allows including an arbitrary prologue and epilogue to the body of the document.

4. Normal body text begins in column 1 and is set ragged right with a line length of 70 characters. The choice of 70 characters is arbitrary and was made to avoid overly long and therefore less readable lines in the Plain Vanilla text.
5. Paragraphs are separated by blank lines.
6. Centring, right, and left justification is indicated by actually so-justifying the text within the 70 character line. Left justified lines should start in column 2 to avoid confusion with paragraph body text.
7. Block quotations are indented to start in column 5 and set ragged right with a line length of 60 characters.
8. Preformatted tables begin with a line which starts in column 3 and contains at least one sequence of three or more spaces between nonblanks. The table is formatted verbatim until the next blank line.
9. Text set in italics is bracketed by underscore characters, "\_". These must match.
10. Footnotes are included in-line, bracketed by "[ ]". The footnote appears at the point in the copy where the footnote mark appears in the source text. Footnotes may not be nested and may consist of only a single paragraph.
11. The title is defined as the sequence of lines which appear between the first text bracket "<><><>..." and a centred line consisting exclusively of more than two equal signs "====".
12. The author's name is the text which follows the line of equal signs marking the end of the title and precedes the first chapter mark. This may be multiple lines.
13. Chapters are delimited by a three line sequence of centred lines:

```
      <Chapter number>
      -----
      <Chapter name>
```

The line of minus signs must be centred and contain three or more minus signs and no other characters apart from white space. Chapter "numbers" need not be numeric--they can be any text.
14. Dashes in the text are indicated in the normal typewritten text convention of "--". No hyphenation of words at the end of lines is done.
15. Ellipses are indicated by "..."; sentence-ending ellipses by "....".
16. Greek letters and mathematical symbols are enclosed in the brackets "(" and ")" and are expressed as their character or

symbol names in the LaTeX typesetting language. For example, write the Greek word for "word" as:

```
\( \lambda \acute{o} \gamma \mu \alpha \sigma \mu \alpha \)
```

and the formula for the roots of a quadratic equation as:

```
\( x_{1,2} = \frac{-b \pm \sqrt{b^2 - 4ac}}{2a} \)
```

I acknowledge that this provision is controversial. It is as distasteful to me as I suspect it is to you. In its defence, let me treat the Greek letter and math formula cases separately. Using LaTeX encoding for Greek letters is purely a stopgap until Unicode comes into common use on enough computers so that we can use it for Etexts which contain characters not in the ASCII or ISO 8859/1 sets (which are the 7- and 8-bit subsets of Unicode, respectively). If an author uses a Greek word in the text, we have two ways to proceed in attempting to meet the condition:

The etext, when displayed, is clearly readable, and does *not* contain characters other than those intended by the author of the work, although....

The first approach is to transliterate into Roman characters according to a standard table such as that given in The Chicago Manual of Style. This preserves readability and doesn't require funny encoding, but in a sense violates the author's "original intent"--the author could have transliterated the word in the first place but chose not to. By transliterating we're reversing the author's decision. The second approach, encoding in LaTeX or some other markup language, preserves the distinction that the author wrote the word in Greek and maintains readability since letters are called out by their English language names, for the most part. Of course LaTeX helps us only for Greek (and a few characters from other languages). If you're faced with Cyrillic, Arabic, Chinese, Japanese, or other languages written in non-Roman letters, the only option (absent Unicode) is to transliterate.

I suggest that encoding mathematical formulas as LaTeX achieves the goal of "readable by humans" on the strength of LaTeX encoding being widely used in the physics and mathematics communities when writing formulas in E-mail and other ASCII media. Just as one is free to transliterate Greek in an Etext, one can use ASCII artwork formulas like:

$$x_{1,2} = \frac{-b \pm \sqrt{b^2 - 4ac}}{2a}$$

This is probably a better choice for occasional formulas simple enough to write out this way. But to produce Etexts of historic scientific publications such as Einstein's "Zur Elektrodynamik bewegter Körper" (the special relativity paper published in Annalen der Physik in 1905), trying to render dozens of complicated equations in ASCII is not only extremely



-----  
PREFACE

It is hoped that this book and its companion volume dealing with non-African peoples will be the beginning of a series of simple, readable accounts for Africans of some of the various objects of general interest in the world of to-day. There are many such works published for the use of English and American children. But the native African has a totally different experience of life, and much that is taken for granted by a child of a Northern civilized land needs explanation to one used to tropical uncivilized surroundings. Again, the African knows the essential operations of everyday life in their simplest form, whereas the European knows them disguised by an elaborate industrial system. All this makes books written for English children almost unintelligible to a member of a primitive race. These two volumes are far from perfect, but it has been difficult to know always how to select wisely from the mass of material at hand. They will have served, however, a useful purpose if they form a basis for adaptations into the various African vernaculars, and afford an inspiration for other works of a similar nature. Thanks are due to Miss K. Nixon Smith, of the Universities Mission to Central Africa, for her kindness in criticizing the MSS. from her long experience of the African outlook.

EDITH A. HOW

\_June\_, 1920.

I  
-----  
INTRODUCTION

In this book we are going to read about some of the other people who live in our own great country--Africa. Africa is very, very large, so big that no one would be able to go to all the places in it. But different people have been to different parts, and have told what they saw where they went. Wherever our home in Africa may be, if we walked towards the sunrise--that is, towards the east--day after day, at last we should reach the great salt sea. Again, if we walked towards the sunset in the west, we should at last get to the sea. To the north, again, is the sea, and to the south, the sea. Whichever way we walked, at last, after many months, we should be stopped by the sea. But on our journey we should have met many different kinds of people, and have seen many different customs. In some places there would be rivers, in some mountains, in some deserts, with no trees or grass to be seen. In these, people must make their homes in many ways, and have many kinds of food and clothes. Because we live in Africa, we want to know about Africa and the people in it. They are men and women and children like ourselves, though the colour of their skins may be lighter or darker than ours, and their languages quite different. But they, too, build houses and eat food and wear some kind of dress, and it is interesting to know about their customs. So in this book we shall read about some of them and of how they live; and, to help us to understand, we shall find with each part a picture of the people we are reading about. All the time we must remember that we could get to see them for ourselves if we were strong enough to walk so far, because they are all our own brothers and sisters in

Africa.

Long ago most African peoples were shut off from the other people of the world by the sea and the great sandy desert. Only the people of Egypt could meet and learn from the people of Europe and Asia. So while the Egyptians grew wise and clever, all the other Africans, south of the desert, knew nothing except what they had learnt by themselves. Then Arabs began to cross the desert to get gold and slaves from the dark-skinned Africans. These Arabs taught them a little. But, later still, Europeans began to come in great ships over the sea. These came at first like the Arabs to trade, and afterwards began to plant great fields of cotton and tobacco, which will not grow in their own lands. But they found the dark-skinned Africans were still ignorant, and afraid of people of other races. They were always fighting among themselves, and no one could settle among them until there was peace and safety. At last the European nations made agreements with the chiefs, so that now in nearly every part of Africa there is a European governor to prevent wars and fighting. Thus in North Africa the governors are sent by France, in the Congo lands by Belgium, in East Africa by England, in some other parts by Portugal. These are different European nations who send men to keep peace, and to make it possible to carry on trade. Of course, the coming of the Europeans has made great changes in the lives of the Africans. In the old times all the men were busy fighting, and often whole villages of people were killed or made slaves. Now there is no fighting, but there is more need to work than before. There are more people, and less land for each family. Europeans want workmen to help on their great fields. The Africans want many things now, which they did not know about before, and they must have money to buy them. So work for money has taken the place of fighting. Again, in some ways the Europeans, enforcing peace and making many quick ways of travel, such as good roads and bridges, have helped to weaken the power of the chiefs. Nobody likes changes to come, and the old people are always sorry when their children begin new customs; but on the whole it is good for Africans that other nations came to their country, because they have brought peace in the place of war, and safety and freedom instead of the old fear of death or slavery.

## II

### ----- EGYPT

#### 1. The Country and its River

Egypt is a country in the north of Africa. It has sea to the north and sea to the east. On the north it is called the Mediterranean Sea, and on the east the Red Sea. On the west is the great sandy desert called the Sahara, and to the south are great forests and mountains. Egypt itself is the land of the great River Nile. There is very seldom any rain there, and everyone has to get water from the great river. So all the people live near the Nile or the canals which lead out of it. A "canal" is a waterway, the channel of which has been dug by men. The big towns are where the river flows out into the sea, or where a canal meets the main stream, because the people bring their merchandise to market in boats. All over the land are little villages, where many people live and work in the fields to grow food. Year by year when there is heavy rain in the mountains far away south, the River Nile rises and floods the fields. Then the people plant their seed quickly and get a good harvest. It is not difficult to



understand why the Egyptians love their great river, which gives them water for their fields and carries them in their boats from place to place.

## 2. Its Past History

Egypt is the only part of Africa that could be reached easily by people in Europe and Asia, because in Egypt is the only place where men could walk from Asia and Europe into Africa. Even if they did not want to walk, the sea was not too wide to cross in small boats. In the Bible we read how Abraham, who lived in Asia, walked to Egypt, and later how Moses led the Children of Israel back to Asia. Since that time Europeans have cut a waterway for ships through this narrow neck of land, which is called the Suez Canal. So now people can no longer walk from Asia to Africa, but in the old days the Egyptians grew wiser than others in Africa, because they were more able to meet men from other lands in Asia and Europe, and to learn something from them all. So hundreds and hundreds of years ago there were people living in this country of the Nile who were wise and great. They built large cities and temples and houses. They knew how to write, and covered the walls of their houses with writing. Their letters were not like ours, but were pictures of the things they were writing about. They also built huge stone tombs for their kings to be buried in, and these were called "pyramids." The kings of Egypt were called "Pharaohs." When the old Egyptians wrote books, instead of paper they used the dried leaves of a reed called "papyrus," which grows in the Nile. Several leaves were fastened together to make a book. These old writings on reeds and on the walls have been found after lying buried in the sand, which has covered so much of old Egypt. The hot sand has kept them dry, and prevented them being destroyed during hundreds of years. By reading these writings we are able to find out how these people lived so long ago. They had also a wonderful way of taking the waters of the Nile in ditches over the whole land. There is hardly any rain in Egypt, and this Nile water prevented the country becoming so sandy and dry. In those days Egypt was well-known for its wonderful harvests and stores of food.

But though these people were wise in many ways, yet they were proud and cruel to their enemies. In the Bible we read how they treated the Children of Israel in the time of Moses. Perhaps this was because they did not know God our Father, but worshipped many gods, whose pictures and images were like animals. Many of the great temples they built for these gods are still standing, and when we see pictures of them, we wonder at the skill of these people who lived so long ago. Egypt was one of the first great countries to become Christian, and many of the old heathen temples were turned into churches. But at last the Arabs, who were Mohammedans, conquered Egypt, and forced most of the people to become Mohammedans too. But some remained faithful in spite of all, and these to-day are called "Copts," from the old name for Egypt. For hundreds of years these Copts have lived in a country ruled by Moslem Arabs, or Turks, who hated their religion, but they have been true to Christ through all.

There are people of all lands living in the towns of Egypt in these days, for there is a great deal of business to be done in them. But the people who work in the fields are the children of the old Egyptians, though they have forgotten their old wisdom and are now very ignorant.

### 3. The People of Egypt

The Egyptians are a race different both from the dark-skinned people of Africa and from Europeans. They have olive skins, very dark, almond-shaped eyes, and dark, straight hair. Most of the men shave their heads, and wear a turban or tarboosh as a covering. The women fasten a veil below their eyes, which falls over the lower part of their face. Both the men and the women wear several loose garments, which cover the whole body from the neck to the feet. All except the very poor wear shoes.

In the towns there are a great many people, some very rich and others very poor. Often a city looks very beautiful, because the houses are built of white or light-coloured stone or brick. But they are close together, and the streets are very narrow and dirty, and so the poor people are often ill. The houses are built in "storeys," one room on the top of another, with steps leading to the upper rooms. Often there is a courtyard in the middle of the house, so that all the rooms can have windows and light. One part of the house is separated from the rest for the women to use. This is called the "hareem," and no man, except the master of the house, is allowed to go into it. All rich Mohammedans have a separate part of their house for the women. A poor woman in all countries has plenty of work to do, but a rich lady in Egypt has many servants, or slaves, to do the work, and, as she is kept shut up in the "hareem" from the time she is ten or eleven years old, she can learn very little, except how to do beautiful needlework. She cannot help her husband and her sons to be wise and good, because she does not know enough about life and work outside the "hareem." So the Egyptian ladies have little to do and little to think about all the day while their husbands are away, and they are often very dull. But the town-people love their children very much, and Egyptian children are taught always to love, honour, and obey their father and mother. An Egyptian man may have four wives, but generally he has only one.

Until a few years ago, all Egyptians who had enough money used to buy slaves to do their work. Slaves could be bought or sold, or married or given away, as if they were things instead of people. Masters could ill-treat or even kill their slaves and not be punished, because it was only as if they had broken their water-jar in a temper, and that was no one else's business. Often slaves were happy if they had good masters, but it is a bad custom to take away a person's freedom and treat him as if he had no soul. During the last few years many Europeans have been helping the Egyptians to improve their country, and one of the changes has been to do away gradually with slavery. No one is now allowed to buy a slave, and anyone born in slavery can become free if he wishes to do so. Instead of slaves, people now have servants who receive wages for their work. These are free to leave their master if he does not treat them well. Although slavery is dying out of Egypt, there are other parts of North Africa where the old bad customs still exist, though the great European nations try to prevent the public markets for slaves being held. People are happiest in countries where there are no slaves and everyone is free to do the work for which he is best fitted.

In Egyptian households where there is more than one wife there is often quarrelling. The wives of one man all live in one "hareem," and cannot help being jealous if they see their husband likes one better than another. Then there is quarrelling and ill-will among them. As

the children grow up there is a further cause for jealousy, because the mothers of boys are more important than those who have only girl-children. Children cannot respect their mothers if they often see them quarrelling and jealous. Again, there is always a possibility that a husband may divorce his wife. He is not likely to do so if she has a boy-baby, but until she has, her position as a wife is not very secure. These bad marriage customs lead to much unhappiness, and prevent the women of Egypt from doing so much good as the women of some other lands are able to do. We must not, of course, think that all Egyptian homes are unhappy; probably many poor women are quite glad when their husband brings another wife to help with the work. But where servants do the work, there are only the pleasures of the home to be shared, and then jealousy will be likely to come.

#### 4. The Big Towns

If we went for a walk in the narrow streets of an Egyptian city or big town, we should see on either side open shops, each with its owner ready to sell his goods. Many of the people of the towns have shops or trades. They sell jewellery, furniture, cloth, and everything that is wanted in the house for cooking. In the streets there are some men carrying drinking-water for sale, because it is hot walking about and people get thirsty. Others will be selling sweet-stuff made of sugar, which everyone likes. Others wait about ready to write letters for people who cannot write for themselves, and there are always many beggars. Great steamers from other countries--England, France, India, Japan--bring merchandise to Alexandria and Port Said, the seaports of Egypt, and so people from these countries have shops and offices in those towns. Then the goods are taken by boats or trains to the capital, Cairo, where the Sultan lives, and to other large towns. In all these towns there are hundreds of people, so that a man can only know those who live near him or work with him. Most of them are unknown to one another and are like strangers, although they all live in one town and can all speak Arabic.

#### 5. Life in the Villages

The country-people of Egypt are very poor, and have to work very hard all the year round in their fields. Their houses are built of bricks dried in the sun, plastered together with mud, and the roof is made of plaited palm leaf. Inside there is only one room, which has a big oven made of mud with a flat top on which the father and mother sleep. The work in the fields is very hard, as the ground has to be made fertile by digging canals and ditches all over it to bring the water from the Nile, because, you remember, there is no rain in Egypt. When the Nile begins to fall, the water has to be raised in baskets fastened to a wheel or pole, and thrown on the ground. In order to get enough money, the people plant another kind of seed as soon as one harvest is gathered; first, perhaps, planting wheat, then millet, or cotton, then maize. So the country-people in Egypt are always working hard from sunrise to sunset all the year in their fields, and their little children have to learn to mind sheep, goats, or cattle, and to help in other ways as soon as they can walk alone.

Other men work on the Nile, carrying people or goods up and down the river in boats from place to place. This, again, is hard work, but the boatmen seem very happy and often sing as they pass along. People in the country villages are ignorant, and very few can read or write. Sometimes when the harvest has been bad and food is dear and scarce,

the people get deeply into debt. There is a great deal of illness and disease, but there are very few doctors and nurses to help people to get well. So the life of an Egyptian peasant is a hard one--a great deal of work and very little time to rest, or play, or learn. But everyone has something to make him happy, and, unless there is famine or pestilence, these people have their wives and children and home, just as people have in England and other countries. The only person who need be unhappy is the one who has no one to love.

So we have learnt a little about that part of Africa called Egypt--the land of the Nile--and about the people who live in it. We must remember that all the other people who live on the North Coast of Africa, in Tunis, Algeria, and Morocco, are something like the Egyptians, also speaking Arabic, and different from the dark-skinned people who live farther south where it is very hot.

### III

## ----- THE SAHARA, THE GREAT SANDY DESERT

### 1. What the Desert is Like

In the last chapter we were reading about Egypt, and we said that on the West of Egypt lay the Great Desert. Now a desert is a place where for some reason no food will grow. In some deserts the soil is too bad; in some the ground is covered with salt; in others, like the Sahara, there are no rivers. In some places in the Sahara there is water coming up through a crack in the rocks. This water is called a "spring," and wherever one is found, trees and grass and food will grow. Such a place is called an "oasis." In the big oases there are villages and towns. But the sun is so hot that before the water from the spring has flowed very far it is dried up, and beyond that nothing will grow. So when we think of the Sahara we have to try and picture to ourselves a very big country, full of hills and valleys, but with no rivers or lakes. It is a journey of many months to cross the Sahara, and day after day there is nothing to see but sand--sand, not flat, but in ridges of hills like great waves of the sea. When people are travelling across this desert, they get very tired of looking at nothing but sand all day. Then, at last, as the sun sets, they reach an oasis where there is water and bananas and date-trees, and perhaps houses and people. Sometimes great winds blow in the desert and bring a sandstorm. Then the sand beats hard against everything. If travellers meet a sandstorm, they have to throw themselves face downwards on the ground to keep the sand out of their eyes and mouth. Very often people who live in the desert have bad eyes, and many are blind because of the sandstorms.

### 2. How the Desert Came

Long, long ago, the Sahara was not quite so dry as it is now. There were rivers then, which have dried up since. When there was water, food would grow, and people could keep sheep and cattle. In those days there were several large cities there. But when the water began to dry up, the ground became sandy and nothing would grow. Then, whenever the wind blew, the sand was carried along and began to cover up the houses and temples. The people had moved away because their food would not grow, and soon the sand completely covered the old cities. For a long time they were buried, until some Europeans went to see what they could find out about the people who lived there long

ago. Then they dug and dug in the sand, and found the old houses and temples. But digging in the desert is very hard work, because it is very hot, and there is very little water and food. Often, too, a great wind arises and brings a sandstorm. Then the sand drifts back again to the places already cleared.

### 3. The Desert Peoples (\_a\_) Berbers

It is surprising to find that there are a great many people living in this desert region of North Africa. There are three kinds of people there. Firstly, there are the Berbers, who live always in a little town or village on a big oasis, and grow their own food. Secondly, there are the Bedouin, who live in large wandering tribes. These keep sheep and goats and camels, and stay on a small oasis until their herds have eaten all the grass on it, and then move on to another place. Thirdly, there are the Arab traders, whose business is to go south of the desert to get ivory and gold, and to take these back to Egypt and to the great cities north of the desert to sell. All these people speak Arabic and are Mohammedans.

The Berbers who live in the towns on the great oasis, where there is a large spring of water, are a different race from the Arabs, the Egyptians, or the dark-skinned people of farther south. They are much darker-skinned than the Egyptians and the Bedouin. In the past many different races of South Europe, as well as the Arabs, have conquered them and intermarried with them, but they still remain a distinct race, though their customs are like those of other Moslems. They make their houses of bricks dried in the sun, and build them so close together that people can step from one roof to another across the street. The roofs are flat, so that they can sit or sleep on them at night when it is very hot inside the house. All round the outside of the towns are brick walls with gates that are shut at night for fear of robbers.

These people live very much like the town-people in Egypt, only they are much poorer. They can buy things from the traders in the caravans which stop at their village for the night, but as they cannot grow or make many things to give in exchange, most people have to be content with the earthenware cooking-pots and the cloth they can make themselves. The women draw water and prepare the food and look after the children. Then they weave flax and wool into cloth. Their dress is something like that of the poor Egyptians. The children have to herd the sheep and goats, which at night sleep in the house with their owners. The men hoe the gardens and grow the millet and barley for food, and the flax for cloth. The chief food of these people is bread made of millet-flour kneaded with milk and baked in a hole in the ground. The flour is ground between two stones placed one on the top of the other, the upper one having one or two handles by which it can be moved round. The people in these small, crowded towns in the middle of the desert must live very narrow lives, and they do not know much about anything outside their own village. Journeys in the desert are very dangerous because of sandstorms and the difficulty of finding the way where there are no roads, and more especially because of robbers. So people never go on journeys unless they can join a big company with plenty of men ready to fight if the robbers attack them.

### 4. The Desert Peoples (\_b\_) Bedouin

The second kind of people who have their home in the desert are the

Bedouin. These are Arabs who once lived in another desert in Arabia, but long, long ago many of them came to live in the Sahara. The Bedouin live in tents made of poles with dark cloth of goats' hair or camels' hair spread across them for walls and roof. They travel in large tribes, and put up their tents on a small oasis where there is no town. These people still live as Abraham, Isaac, and Jacob lived long ago, before the Israelites built their towns. On the oasis their camels, horses, sheep, and goats can find water to drink and grass to eat. When all the food has been eaten they pack up the tents and everything they have and put it on the backs of the animals. Then the men and women and children all mount camels and horses and donkeys, and the whole tribe moves to another oasis. These people drink camels' milk and eat the dates and bananas and other fruit they find where they pitch their tents. They also bring these fruits to the Berber towns, and exchange them for flour to make bread and for coffee to drink. Coffee is a berry which is first roasted, then, when water is boiled and poured on to it, it makes a strong, brown liquid which Arabs and Europeans like to drink. The women weave camels' hair into clothes and blankets, and goats' hair into tent-covers. The Bedouin men are always ready to fight with their guns and lances; sometimes they are robbers, but most of them travel from place to place, only fighting if others attack them. There is always a chief in each tribe of Bedouin, and in each village of the Berbers, but away in the desert there are many bands of robbers who will not obey any law, and everyone has to fight for himself against these people. The Bedouin love their animals, especially their camels and their horses. It is quite natural that they should do so, because often a man would die in the desert if his horse or camel would not work well and carry him faithfully until they reached water. Sometimes when the people lose their way in the pathless sand, the horses and camels can find it.

#### 5. The Desert Peoples (\_c\_) Traders

The third kind of people who are found in the Sahara are the traders. These, like the Bedouin, are Arabs, but often their homes are in some town, either on the edge of the desert or in Egypt. They travel from the great North African towns and from Egypt, across the desert to the rich countries south of it, where the dark-skinned people live. There, south of the Sahara, they buy ivory and dyed goat-skins and other things in exchange for cloth and beads, and return with their merchandise to the northern towns again. Many years ago they used to capture slaves, but they cannot often do so now, because the Christian Europeans try to stop trading in slaves. The journeys of the traders take many months, because often they have to go by a long road in order to find water. So they travel from oasis to oasis seeking shade and water. Sometimes they have to ride three or four days to reach the next drinking-place. Then they have to carry water for themselves in goat-skins. The camels can live for a few days without water, though they get very weak. For this reason, everyone who makes long journeys in the Sahara has to ride on a camel. A horse can travel more quickly, but he, like a man, must have water every day. So the camel is sometimes called the "Ship of the Desert," because he, best of all, can carry men across the waterless sand. When traders travel across the desert with their merchandise, they are very much afraid of the desert robbers, who steal what they can from travellers. So they journey in large companies called "caravans," with a paid guide to show them the best and the quickest way from oasis to oasis, and with many men armed with guns and spears paid to ride along by the side of the camels carrying the merchandise, and to fight if robbers come to

steal. These Sahara robbers are very bad people, who fight, and steal all they can get, and always kill everyone they can. So everyone who crosses the Sahara has to be ready to fight for his life as well as his property. The desert is so vast, and has so many hills and hiding-places, that it is easy for the robbers to get away after they have robbed a caravan. Then, as silence once more falls on the place of the struggle, the cries of the jackals and hyenas and vultures are heard, as they come from miles away drawn by the smell of blood. Swiftly they gather to feed on the bodies of the slain, and soon the wind blows the sand smooth and clean, where a few hours before it was trampled and stained with blood. Perhaps only a few whitened bones remain to show what has happened.

## 6. The North of Africa

So we have learned something about the people who live in the North of Africa. In Egypt, the land of the great River Nile, the people can grow rich and prosperous. They have time to learn, but, except the Copts, many of whom are goldsmiths, they seem to have quite forgotten how to make the beautiful things the old Egyptians made. In the desert, the Sahara, there is little water, and life is very hard. All day people must work to get enough for food and clothes. It is a land without a king and without laws, where each must fight for himself. Yet these people, on their long journeys through the waterless waste, have learned to be very brave and fearless and strong. They are patient, and endure great hardships without grumbling. They love music, and often sing as they ride over the silent sand. In the evening they gather round the fire to tell stories of what happened long ago. The people of North Africa are all Arabs or Egyptians or Berbers, with olive complexions and smooth, dark hair as a rule. Next we shall read about the very dark-skinned races who live farther south, in Central Africa, where the sun is much hotter.

## IV

### UGANDA, AN AFRICAN KINGDOM

#### 1. Central Africa

In the last chapter we read that the Arab merchants crossed the desert to buy ivory and goat-skins from the people who lived farther south. In these next two chapters we shall read about these people south of the desert. Their land lies in the very middle of Africa, and so is called Central Africa. It is a beautiful country, with many rivers and great lakes and mountains. Central and West Africa are also the very hottest part of this continent. Now when plants have a lot of water and a lot of sun they grow very quickly, and so Central Africa, with its hot sun and its great rivers and lakes, is a land of great forests. In these forests there are lions and leopards, elephants, and deer; and ivory and skins, as well as gold, have for many years been sold by the Central Africans to the traders from the desert. On the eastern side of this country there are more mountains, lakes, and small rivers; on the western side there are great rivers, all of which join one very large one called the Congo. In this chapter we shall read about some of the people who live on the eastern side on the shores of the largest of all the lakes--the one called Victoria Nyanza. These people are called the Baganda, and their country is Uganda.

## 2. The Baganda

The Baganda are dark-skinned Africans. They all belong to one tribe and speak one language, but all around them are other Africans belonging to different tribes and speaking different languages. About sixty years ago, when the grandfathers of the men who are alive now were still young, the first Europeans went to Uganda. Until that time the tribes in Central Africa had spent most of their time fighting one another, killing many and making others slaves. Some of these slaves were sold to the Arabs to take away to Zanzibar and across the sea, or to take across the desert to Egypt. Some tribes were much stronger than others, and some of these drove everyone else out of the country they had chosen for themselves and made a kingdom of it. One of these strong tribes was the Baganda. Others liked to wander from place to place, but the Baganda chose to settle down on the shores of the great Lake Victoria Nyanza, and to stay there always.

When Europeans went to Uganda they found the Baganda had a king to whom they paid great honour. The king had many officers under him. Some of these were the chiefs of different parts of the kingdom. Others had special work to do--one to hear all the lawsuits and to settle disputes, another to command the army. Others had to work in the king's household, to wait on his wives and children, or to beat the big drum to call the people when the king wanted them, or to take care that no one entered the palace unless the king wished them to do so. But whatever their work was, all the chiefs and officers and people honoured and obeyed the king, and, because in this way everyone was ready to fight or to work for the king and the rest of the nation, the Baganda were one of the strongest and wisest of all the African peoples.

The old dress of these people was a cloth, not sewn, but simply twisted tight round their body under their arms, and reaching nearly to the ground. Sometimes it was fastened also by a belt round the waist. The cloth is made from the bark of certain trees soaked in water and beaten hard for many days until it is soft and thin and strong like woven cloth. Their houses were round and built of reeds, with steep roofs which nearly reached to the ground. The smaller villages had only a few people in them, everyone in each village being related to the rest. But the Baganda also had big towns, the biggest to-day being Mengo, where the king lives. Here there were people gathered together for the king's work, and many others brought food and bark-cloth to market to sell. The houses of the king and the great chiefs were large and beautifully decorated with plaited reeds.

The chief food of the Baganda is plantains or bananas, which are peeled when unripe and wrapped in smoke-dried banana leaves. These packets are slowly cooked with very little water in earthenware cooking-pots. When the food is cooked it is pressed and beaten, and then the leaves are opened out and make a plate. Other things, such as beans and vegetables and fish, are cooked in the same way, wrapped in banana leaves and then eaten with the bananas.

Some of the Baganda fish in the lake, and when they go on journeys it is often quicker to travel by boat on the lake. Many Africans can only make boats out of rough tree-trunks with the inside scooped out, but the Baganda had learnt to build long, narrow boats with high carved wooden ends. These canoes shot through the water very swiftly,



as twenty or thirty men paddled together in each boat. It is well they learnt to travel quickly, because the lake is very wide and distances are great. Often there are sudden, violent storms, which would overturn a clumsy boat. The carving on the boats and the beautiful reed-work on the chiefs' houses were different from the work of other African tribes. When people begin to try to make things beautiful as well as useful it is a sign that one day they will become wise and great.

### 3. Europeans Come to Uganda

In the old days the Baganda, like other African people, thought there were spirits in all the rivers and lakes and trees and everywhere, which could help or hurt men. The chief spirit they feared and to whom they offered sacrifice was the spirit of their lake, Victoria Nyanza. Their witch-doctors told the people when they thought this spirit was pleased or angry. These witch-doctors were often bad and cruel, and really cared more about getting all the power they could over the king and people than for anything else. Sometimes they said that people must be killed as a sacrifice to the Spirit of the Lake.

When Europeans first went to Uganda, a few went to trade, but most went to teach the Baganda about the Christians' God. Many boys went to their school near Mengo and were taught. But the witch-doctors grew frightened and persuaded the king to drive away all the Europeans, and to kill the Baganda who would not worship the Lake Spirit because they were Christians. Mutesa the king did this, killing the Christian Baganda boys very cruelly by burning them to death, and killing the European, Bishop Hannington, when he came. But in a few years there were more Christians than before, and now in Uganda the king and nearly all the chiefs and people are Christians, as well as many of the tribes living near them to whom the Baganda have sent teachers. All through the Christian African kingdom there are schools and hospitals. The Baganda were always strong, and now so many are Christians they have stopped fighting the other tribes and killing and making slaves, and instead they spend their time learning to make useful and beautiful things, which make their homes happier and more comfortable to live in. They quickly learn all they can from Europeans and Indians, and to-day, in Mengo and in the other large towns of Uganda, there are trains and motor-cars and stores, while steamers on the lake bring European and Indian things quickly from the coast towns. There are many Europeans and Indians living in Uganda, and this is a good thing, because when many people of different races meet, they learn from one another and so grow wiser.

### 4. Europeans help Africans

In this chapter we have read about one of the wisest tribes of the dark-skinned African people. The Arabs in the north came to Africa long ago from their own home in Asia, and the Europeans in the south came from their home in Europe. Both these races had learnt by themselves a great deal more than the African race has done. This is partly because their homes were not so hot, and so they had to think hard to get enough food and to keep warm. It is partly due, too, to the way in which for hundreds of years the people of Europe and Asia have been able to read and write, and have met and learnt from one another. The Africans never found out how to write, and so could only learn from each other by listening, never by reading. They were shut off from the rest of the world until one hundred years ago, and all

they knew they had found out for themselves. But among the Africans some learnt more than others, and the Baganda are a tribe who used their minds as well as their bodies in becoming strong. So by thinking and learning they grew wise as well as powerful, and now Europeans and Indians have come to their country they are able to learn all these other races can teach them, which is far more than any one race could find out alone.

V

-----  
THE PEOPLE OF THE CONGO

1. Towards the Sunset

In the last chapter we read about some of the people who lived in the Eastern lands south of the desert. They were among the wisest of the dark-skinned African tribes. In this chapter we shall read about some of the people who live in the Western part of Central Africa. If the Baganda walked day after day towards the sunset, they would reach the land of the great River Congo. This is not a narrow strip of land along one river, like Egypt, but a very large country with many great rivers, but all of these at last pour their waters into one very large one, which is called the Congo. Then the Congo takes all the water from the whole land to the great salt sea. Like Uganda this country is very hot, and so, because there is so much sun and so much water, there are great forests. In places where there are no trees the grass and maize grow much higher than a man's head. In the forests there are wild beasts--lions, leopards, elephants, and hippopotami--as well as deer which are good to eat. Many of the people spend most of their time hunting in the forests for food and skins.

2. The Different Tribes

The people of the Congo are all dark-skinned Africans of the same race as the Baganda, except two tribes which are quite different. These other people are called the Pigmies, which means they are very small. None of the Congo people have made a kingdom of their own like the Baganda. They belong to different tribes, each with its own customs and language. Most of them wear a piece of bark-cloth or the skin of an animal for clothing, but some wear very little, and paint or tattoo their bodies. Their houses are built of reeds, some tribes covering the reed-walls with a thick plaster of mud, others leaving them unplastered. The roofs of some are thatched with the long grass of the country, others are made of plaited palm-leaf mats. Each tribe has its own way of making a house, but no one builds very big houses or large villages. None of the houses last more than three or four years; but these people do not want their houses to stand for many years, because they are not like the Baganda who chose a country and stay there always. The Congo tribes move their villages after a few years and live somewhere else. So villages are always shifting, and nothing they make is wanted to last long. Some weave mats and baskets out of palm-leaves or reeds; others make pottery; others make iron-headed spears and hoes for their fields, but only a few things that can easily be carried are wanted to last. When the village moves, most of the things must be left behind. So, until a tribe decides to stay always in one place, it does not as a rule learn to make many useful and beautiful things.

Again, often men of different tribes build their villages near one another, but the people of the two villages keep quite separate. Each has its own chief and follows its own customs. Several villages of one tribe may all obey a great chief, but no tribe has a chief so powerful as the king of Uganda. The Congo tribes have not learnt nearly so much as some other African peoples. The customs of each tribe depend partly on which district of this large country they live in. Those who live near the salt sea eat sea-fish, and get salt by boiling the sea-water in their cooking-pots until the pot is quite dry, and then the salt is left behind after the water has gone. It was clever of those people to find out they could get salt that way. Others, who live near the great rivers, make canoes out of the tree-trunks with the inside hollowed out. In these they go out and catch river-fish to eat. Others live in a country good for goats, and these keep large herds of goats. Some make good earthenware cups and pots, others carve wooden ones. Some wear ornaments made of shells, some of beads, some of berries, some of teeth; everyone uses the things he can get most easily. But each tribe follows its own customs, and despises those of its neighbours. They are afraid and jealous of each other, and there is constant fighting between the various groups of villages.

Some tribes want to be peaceful, and these plant their food, which is maize or millet, or some other grain which can be ground into flour, then made into porridge. Others are hunters or fishermen, and chiefly eat meat or fish. Some live by fighting other tribes, and capturing their food and slaves. Some of these are called cannibals, which means they eat the flesh of human beings. People who do this are despised by all other races in the world, as they are so ignorant that they do not know that it is wrong to eat other men. Many of the people of the Congo are not cannibals, but there is always war and fighting between the different tribes, and it is dangerous to travel because so many are always watching to rob and kill strangers. The lions and other wild beasts are dangerous, but the bands of fighting men are still more to be feared. Everything is wild and unsafe, and there is no law outside the village, so each one has to protect himself. Among the dark-skinned Central African people each village has a chief who keeps order within it, and often a group of villages of one tribe has a great chief. There are old laws and customs of each tribe, and if anyone breaks one of these and injures someone else, the chief calls him and asks all about it, and punishes the man who did the wrong.

### 3. The Pigmies

Now we will think about the other two tribes who live in this country, but who are of quite a different race from the others. These little red and black Pigmy peoples do not have villages at all. They are all hunters, and each man wanders with his wife and children wherever he chooses. Then, near the village of some chief of another tribe, he collects grass and sticks, and builds a little house which is too small for an ordinary man to stand upright inside. The Pigmy people are not so dark-skinned as the other races of Central Africa, and they are very small, not so high as an ordinary man's shoulder. They live by hunting with a bow and arrow. The Pigmy man respects the chief whose village he settles in, but he does not fight for him or serve him as the other people do in his village. When he chooses, he leaves that village and goes somewhere else. If the Pigmies want fruit or anything the villagers have, they shoot an arrow into it. Then,

later, when they come to fetch it, they leave a packet of meat in payment, for these little people never steal. Although they live peaceably with the other races, they speak their own language, and never have anything to do with other villagers, and they only marry among their own people. The Pigmy men wear a small strip of cloth, and the women wear a bunch of leaves for their clothes. Most people of Central Africa like to be clean, and when there is enough water they always wash and bathe, but the Pigmies hate water and are always very dirty. They have no cooking-pots, but roast the meat they have got from hunting on a stick over a fire. These Pigmy people have learnt less than any other tribe in Africa, for they do not even know that it is better to live in villages with others of their own race, which is the beginning of learning most other things.

#### 4. Many still Ignorant

So in this chapter we have read about some other people who live in the very hottest part of Africa. The Baganda are among the cleverest Central Africans, and these Pigmies and the cannibal tribes are among the most ignorant. But the Congo lands are very large, and there are many different peoples; they often move their villages, and because they hate one another they fight whenever they get the chance. So these people are still very ignorant and miserable. When they find out that it is better to be peaceful and work to help each other, then they will be able to grow wise and strong like the other Central African people in Uganda, and like the dark-skinned people of South Africa whom we shall read about in the next chapter.

## VI

### THE MINE-WORKERS OF SOUTH AFRICA

#### 1. The Cooler Land of the South

The Congo rivers and another great river called the Zambezi stretch right across Africa from east to west. North of this the country is called Central Africa, about some of whose people we have been reading. South of it across the Zambezi lies South Africa. East and west of this land is the salt sea, on the east called the Indian Ocean, on the west the Atlantic Ocean. As we travel south the country gets narrower and narrower, until the two great oceans meet at the Cape of Good Hope. Near the Congo and the Zambezi towards Central Africa the sun is very hot, but as we journey southwards it gets cooler. When we reach the colder lands of the south we find that the grass and maize do not grow so tall, and that there are no great forests. For long distances the land stretches as far as we can see, covered with short grass, but there are no trees. This kind of country is called "veld" in South Africa. There are some waterless deserts here, too, but none so large as the Sahara in North Africa. In other parts there are rivers, though some of them dry up in the summer and only have water in the rainy season. In South Africa, as in Central Africa, it rains some months of the year and is dry the others.

#### 2. Black and White

In South Africa there are two races of people living side by side. First, there are dark-skinned Africans like those of Uganda and the Congo. These belong to many tribes, each speaking its own language.

Secondly, there are many Europeans who, about three hundred years ago, began to come across the great salt sea to live in South Africa. Their own countries in Europe were too small for all the people in them, but South Africa is so large that there was plenty of room. These Europeans live in houses of brick or stone, and wear the same kind of clothes which are worn by the people in Europe. Their skins are lighter-coloured than even those of the Egyptians and Arabs of North Africa, and their hair is straight and often very fair. There are two chief European peoples in South Africa, the English and the Dutch. These speak different languages, but many of them can speak both. Europeans, as perhaps you know, are very clever at making machines of iron to work for them. They have made motor-cars to carry them quickly along ordinary roads, and another machine called an "engine" which draws many cars on its own road, which is made of two iron rails.

Among the African people of South Africa there are many different customs, but most people live in their own villages very much like those of Central Africa. Some tribes keep great herds of cattle, which find plenty of food on the grassy plains of the "veldt." Many have learned to copy European customs, especially those living near the great European towns. Some go long distances to work in these towns, especially in places where gold or other valuable things are found under the ground in the "mines." It is about these men who work on the mines that we will read now.

### 3. Work in the Mines

When men first found gold in the ground it was near the surface, and was not very difficult to get. But when this had all been taken, they had to dig deeper and deeper, until at last they found it easier to cut out roads and rooms far down underneath the ground, and to look for the gold among the earth and stones they found there. Perhaps you wonder how the miners get so deep down in the earth every day. There are no steps, but they get into a kind of cage called a "lift," which slips down on a rope skip into a deep hole called a "shaft," to where they want to work. It is a wonderful machine, something like a motor-car, only it goes down into the earth instead of along the top. When the men get out of the skip down in the mine, there are many different roads in it, and each man has to go to his own part to work. When he reaches his place he has to drill holes in the rock for the dynamite which breaks up the rock, and the loose stones are taken away along the roads to the lift and then up to the top. There it is stamped with great hammers into dust, and washed, until the gold-dust is separated from the rest. There are thousands of men, both underground and at the top, always at work at the mines.

Down in the mines it is always dark because the sunlight cannot get down there, and so the people have to use lanterns. In the larger openings there are lamps fixed to the walls and ceilings lighted by "electricity." Although it is dark below the ground, we must not think it is cold. On the contrary, it is very hot and difficult to breathe, because there is no wind, so that the bad air does not get cleared away. It is hot and stuffy, like a house where people have been sleeping all night with no windows open. When people first made mines, a great many died because of the bad air and because of fires, but now they have machines which blow good air down into the ground, and electric and other lamps which do not set fire to things easily, and so there are not many people killed in the mines now.

Nevertheless, it is very hard and tiring work, and men are often ill because of the dust which fills the air they breathe. So the Europeans to whom the mines belong pay for doctors and hospitals where the sick can be cared for until they are well.

Many valuable minerals, besides gold, are found in South Africa, but the chief mines are for gold, diamonds, and coal. Diamonds are beautiful stones, clear like water, which flash red, blue, and green when they are turned about. They are very hard, and are sometimes used to cut glass. But they are valuable because European and Indian ladies will pay large prices for them, as they like to wear them as ornaments. Coal is a hard, black, shiny mineral used for burning. It makes better fires than wood, and burns much longer. These three--gold, diamonds, and coal--are the chief things found in mines in South Africa. But in other countries men find iron and silver and copper (of which pennies are made), and tin and salt, and many other useful things, in mines dug deep under the ground.

#### 4. How the Miners Live

People often come from very long distances to work in the diamond mines at Kimberley and in the gold mines at Johannesburg. Sometimes they walk, but in South Africa there are railways and trains to take people to all the large towns, and a person can travel in one day by train as far as he could walk in three or four days.

Very few people spend all their lives at the mines. Most of the workers come for six months or a year, because they want money for clothes or food, as well as to buy cattle to pay the dowry for the girls they wish to marry. When they arrive at the mines, after their long journey, their names are written in a book as miners, and they are given places where they can live. If the men are single they live together in a large compound, which is a place enclosed by walls and gates. In these compounds there are houses where the men sleep, and places where they can do their washing, and the European mine masters provide people to clean these houses and to do the cooking.

If the workman has a wife he is given a house in a mine village, called a "location." A location or a compound is like a village with a great number of houses placed close together along straight roads. The houses are sometimes built of stones or bricks, but more often of corrugated iron.

In each location there are hundreds of people who have come to work at the mines for a few months from different parts of South Africa. They are all strangers to each other and speak many different languages. Most of them try to copy the dress of Europeans; but as European clothes are very expensive to buy and soon wear out, the natives often look ragged and dirty in them.

These native workers in the mines are supplied with food, such as maize, corn, and meal; but there are shops in the locations and compounds where they can buy other food, such as tea, coffee, sugar, and bread, and where they can also get clothes and other European things.

There are hospitals with doctors and nurses at all the mines to attend to the sick and the injured. There are also schools for the children in the location. It is difficult to teach in these schools because

the children speak different languages, and their parents only stay for a short time. But a great many do learn to read, write, to do sums, and to sew.

The country near the mines is very often dry and dusty. There are no fields nor trees, unless planted by Europeans.

There are many laws regulating the life and work of the native miner; for example, he must go to work every day unless the doctor says he is too ill to do so. At night every one must be in the location, unless he be given a letter, which is called a "pass," from his master giving the reason why he is not in the location.

#### 5. Strict Laws for Miners

The reason for these laws is that all these people are far away from their homes, and often no one can speak their language. Their relations and chiefs are far away and cannot help them, and so the Government has to make laws to prevent bad people robbing and perhaps killing them. Wherever there is a great deal of money, there are always thieves and bad people. So the Europeans who own the mines and pay the workmen make these laws to protect their workmen, until their time on the mines is finished, and they can go home to their own chiefs again. There are police ready to see that everyone obeys the laws, and if they find bad people or thieves they take them to a police-court and lock them up.

In all the other chapters we have read about people living in their own homes with their own relations. But in this chapter we read about Africans who leave their homes to work on the mines. They work hard and live a very different life from that lived in their village. They see many different people of other countries, hear many languages, and find out many new things. But no one wants to make his home there. High wages are paid for hard work, but everything is strange and different, and each one longs for his home. So everyone is glad when at last his work is done and his wages paid, and he is free to go back to his own village and the people he loves. We must remember that South Africa is a very large country with a great many Africans in it. Large numbers do go to work on the mines for a time, as we have been reading, but we must not forget that all these men have their homes in villages scattered all over that great country. In these villages there are chiefs and customs very much like those of Central Africa. But the great difference between South Africa and Central Africa is that in cool South Africa Europeans can make their homes, and so the Africans there see many European customs which they copy. Trains make it easy to go from one part of the country to another, and no tribe is allowed to fight. Where there is no fighting, people have tried to learn and to grow wise. The dark-skinned races of South Africa are learning to be good workmen, and some to be wise enough to be teachers and even doctors to serve and help their own people to lead happier and more useful lives.

## VII

### THE GREAT FARMS OF SOUTH AFRICA

#### 1. The Two White Races

In the last chapter we read about some of the dark-skinned Africans

who live in South Africa, but we said also that there are many Europeans living there too. These Europeans came from two nations in Europe--the English and the Dutch. Now in South Africa they live side by side, doing the same work, and all obeying and helping the Government of South Africa, which is European. For many years these two nations kept separate, but the wisest men in each saw that this was bad, and they decided to make one strong nation. When Europeans go to live in another country, they take all their own customs with them, and so in South Africa there are cities and houses exactly like those in their old homes in Europe. In the towns many people live together, drawn there by their work. Some work on mines or railways, some have shops, some have to keep the town clean and healthy. In all European towns there are shops, because in Europe and in India and China no one can make everything he needs for himself. Each man learns to make one thing well, and spends all the day making one kind of thing. Then he sells what he has made, and buys from other people all the other food and clothes he needs. A country where people work and live in this way is called civilized. It is a good way to live, because people do their work better and have more time to think and learn from others. In another book we will read about civilized countries and the town people of Europe and Asia. In this chapter we will read about the Europeans on the great farms of South Africa, who live far away from the towns. These people are mostly Dutch or, as they are sometimes called, Boers, but some of the farmers are English.

## 2. What a Farm is Like

Now a farm is a large stretch of land which belongs to one man, who uses it either to grow food in the ground, or else to raise large herds of cattle, or horses, or sheep. In a civilized country people cannot grow their own food, because they are busy all day with some other trade. So some people make it their work to grow large quantities of food, and sell all they do not need themselves. Cattle are kept for their milk, which all Europeans drink. The flesh of cattle and sheep is used for food. The skins of cattle and horses are dried and made into leather for shoes and harness. Cattle and horses are also used to draw heavy carts and ploughs, and for riding long distances. A plough is a machine used to break up the ground ready for sowing seed. It is quicker and better than a hoe. Sheep are used as meat, and are kept especially for their wool. This is sheared or cut off every year, and is washed and spun and then woven into cloth. Woollen cloth is much warmer and stronger than cotton, and in cooler countries where Europeans can live people always need warm clothes some months in the year, because the sun is low down in the sky, not overhead, and the air is cold. It is quite easy to see how useful cattle and horses and sheep are in South Africa, and why some people work to rear large herds.

On other farms where food is grown, some plant wheat or maize for people to eat; some plant food for cattle to eat. But a great many farms grow maize, as this grows better than other grains in South Africa. Some parts of this country have great plains or low rolling hills covered with short grass as far as you can see. This kind of land is called the "veldt." In other places there are dry, dusty plains. Everywhere there are hills formed of great mounds of huge stones. These are called "kopjes." For many months in the year there is no rain, and the country becomes dusty and the smaller rivers dry up; then at last the rain comes and the rivers are filled up with water, and the whole land is covered with grass and flowers. If at



times the rain is very late in coming, often whole farms are ruined because the crops wither, or the cattle die, for want of water.

### 3. The Farmer and his Family

We said that a farm always belongs to one man, called the farmer. This man lives with his wife and children in a brick or stone house in the middle of his land. Sometimes, when his children grow up, the sons marry and bring their wives to live in the father's house, while the daughters go away to live with their husbands on other farms. The girls who do not marry still live at home with their father and mother. So there are often many people living together in one great farmhouse. Each man and woman will have their own room to sleep in, and everyone will eat together in a big room, not used for sleeping. In the evening they all sit together to talk about what has been done during the day. Outside, not far away, there are huts for the Africans who work on the farm, and sheds for the cattle and horses and the carts and ploughs. The Africans who work on the farms are not like those who work on the mines for a while and then go home. The farm-workers usually make their homes where they work, living there with their wives and children. They have as a rule no other village or chief of their own. Their wives work in the farmer's house.

All the Europeans have some work to do. The men see that the ploughing and sowing is done well, and, because the farm is large, this takes a long time. They have to look after the cattle and horses and sheep, and to take care that their food and water are good and that their sleeping sheds are clean. If the cattle get ill, sometimes a whole herd will die, and the farmer will lose a great deal of money. The children watch the herds while they are grazing, and take care they do not stray too far away. The women have to see after the household. There are always African women servants to help, but there is a great deal of work in a European house. In every room there are many chairs and tables which have to be moved when the room is swept. On all the beds there are blankets and white cotton sheets. A white cloth is spread on the table when food is to be eaten. Europeans wear many clothes. All these have to be washed whenever they are dirty, and so one person will be kept busy all day washing and ironing if there are many people living on a farm.

Then Europeans eat three or four times a day, and have many different kinds of food. Maize or wheat flour is made into bread or cakes. Meat is either roasted or boiled, and is often eaten with green vegetables. Sometimes meat and vegetables are cut up into small pieces and all boiled together for a long time. Then it is called soup, and is eaten with a spoon. Milk from the cattle is used to drink, and is also made into butter and cheese, which are hard, and can be eaten with bread. Europeans drink coffee like the Arabs, or tea which is made from the leaves of another plant. When mealtime comes all the family come to the big room where a large table is covered with a white cloth. The food is brought in a large bowl or dish, and the farmer or his wife puts some on a plate for each person. Europeans use knives and forks and spoons in eating food. The men and women and children all sit together round the table. On the farms as a rule there is no wood or coal to make fires, so the sweepings of the cattle-shed are made into cakes and dried in the sun. This makes very good fuel for fires.

### 4. How South Africa is Ruled

The Europeans on the farms do not see many other people, as the farms are very large and are long distances apart. Sometimes the men have to go to town to sell their grain or cattle and to buy other things, but they cannot leave their work very often. The children are taught to read and write at home, and sometimes when they are big enough they are sent away to school in some town. There they will live with children from many other parts of South Africa, and will learn that their farm is only a little part of a very big country. Europeans are Christians, and the children are taught that they must love and help their country and other people always. It is because European children are taught to be ready to give up everything, even their lives, to help their country to be good and great, that the Christian European nations have grown as strong and wise as they are. The countries of Europe learnt about Christ many hundreds of years ago.

We said that South Africa was ruled by Europeans. Their king is King George who lives in England, but he does not rule or make laws by himself. In South Africa and in each of his other countries, King George sends a Governor, because he himself is so far away. Then the people of South Africa choose someone in each district to go and help the Governor to rule wisely. When all these men from different parts meet together it is called a Parliament. This Council or Parliament decides everything about ruling the country, and tells the Governor what it is best to do for all the people in South Africa.

So in thinking of South Africa we have to think of a nation of people, each doing one particular kind of work which is needed both by himself and by everyone else. Everyone's work is useful to the whole nation, whether he works in a town, or on a farm, or on a railway. The great towns are where people sell what they have made and buy what else they need. The farm families live far away from one another, growing food or wool for the nation. But they, too, meet from time to time, and they read newspapers about what is done in the great towns. Then, when the time comes to choose the men for the Parliament to help the Governor, farmers and townsmen in each district say which man they wish to go to it. In this way everyone can help the nation by his work, and everyone can help to keep peace and justice in the country and to prevent bad people hurting the weaker ones.

## VIII

-----

## CONCLUSION

Now our book is finished, and we have read about some of the other people who also live in our country of Africa. There in the north are the Bedouin and the traders, always moving from waterspring to waterspring across the sand of the great Sahara, ever on the watch against robbers. Next there are the Egyptians living on the great River Nile: some in towns with shops and trades; some very poor in the villages, planting their seed when the river rises. All these Northern people are Mohammedans and the men marry several wives, and the women are veiled and live apart.

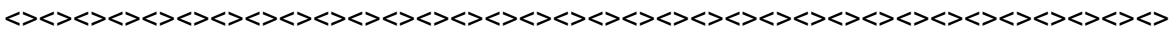
Farther south it is very hot, and is a land of great lakes and rivers. Here we read about the Baganda, the dark-skinned Africans who learned to make a strong nation where all the people helped each other and obeyed their king. These are now Christian, and are quickly learning other things from the Christian European nations who trade with them.

Then we read about the tribes farther west in the land of the River Congo. These people still move their villages from time to time, and each man makes only what he needs in his own home. There is often fighting between the tribes, and many people are killed. These Congo people have learnt very little, and some eat the flesh of men and women, and the little Pigmies do not even live in villages, but each family by itself.

Farther south still is the great country of South Africa. Here it is not so hot, and Europeans have made their homes in it. There are Africans living in tribes and villages, but learning to be peaceful and to help each other by their work. Many of these at times go to work in the mines to find useful things deep down in the ground. There are also the Europeans: some in towns, some in farms, all European and African bound together in the great nation of South Africa, each doing his own part of the nation's work.

So that in this great land of Africa we have people living very different kinds of life, in the deserts, in the forests of the Congo, in Uganda and on the Nile, in the mines of South Africa, and on the great farms on the veld and in the great towns. The country itself is different in different parts: the sand in the north; Central Africa, with its hot sun and its lakes and rivers and mountains and forests; South Africa, with its great grassy plains, and the mines and towns joined by the railways which make it easy to get quickly to places far away. Yet, although the people of Africa have such different homes, we must remember that they are very much like ourselves. They wear other clothes and speak other languages, but all love their families, and each is doing his best to make his home a happy place in which he can live.

Printed in Great Britain by  
Billing and Sons, Ltd., Guildford and Esher



\*\*\* END OF THE PROJECT GUTENBERG EBOOK, PEOPLE OF AFRICA \*\*\*

This file should be named pplff10.txt or pplff10.zip  
Corrected EDITIONS of our eBooks get a new NUMBER, pplff11.txt  
VERSIONS based on separate sources get new LETTER, pplff10a.txt

Project Gutenberg eBooks are often created from several printed editions, all of which are confirmed as Public Domain in the US unless a copyright notice is included. Thus, we usually do not keep eBooks in compliance with any particular paper edition.

We are now trying to release all our eBooks one year in advance of the official release dates, leaving time for better editing. Please be encouraged to tell us about any error or corrections, even years after the official publication date.

Please note neither this listing nor its contents are final til midnight of the last day of the month of any such announcement. The official release date of all Project Gutenberg eBooks is at Midnight, Central Time, of the last day of the stated month. A

preliminary version may often be posted for suggestion, comment and editing by those who wish to do so.

Most people start at our Web sites at:

<http://gutenberg.net> or

<http://promo.net/pg>

These Web sites include award-winning information about Project Gutenberg, including how to donate, how to help produce our new eBooks, and how to subscribe to our email newsletter (free!).

Those of you who want to download any eBook before announcement can get to them as follows, and just download by date. This is also a good way to get them instantly upon announcement, as the indexes our cataloguers produce obviously take a while after an announcement goes out in the Project Gutenberg Newsletter.

<http://www.ibiblio.org/gutenberg/etext04> or

<ftp://ftp.ibiblio.org/pub/docs/books/gutenberg/etext04>

Or /etext03, 02, 01, 00, 99, 98, 97, 96, 95, 94, 93, 92, 91 or 90

Just search by the first five letters of the filename you want, as it appears in our Newsletters.

Information about Project Gutenberg (one page)

We produce about two million dollars for each hour we work. The time it takes us, a rather conservative estimate, is fifty hours to get any eBook selected, entered, proofread, edited, copyright searched and analyzed, the copyright letters written, etc. Our projected audience is one hundred million readers. If the value per text is nominally estimated at one dollar then we produce \$2 million dollars per hour in 2002 as we release over 100 new text files per month: 1240 more eBooks in 2001 for a total of 4000+ We are already on our way to trying for 2000 more eBooks in 2002 If they reach just 1-2% of the world's population then the total will reach over half a trillion eBooks given away by year's end.

The Goal of Project Gutenberg is to Give Away 1 Trillion eBooks! This is ten thousand titles each to one hundred million readers, which is only about 4% of the present number of computer users.

Here is the briefest record of our progress (\* means estimated):

eBooks Year Month

1	1971	July
10	1991	January
100	1994	January
1000	1997	August
1500	1998	October
2000	1999	December
2500	2000	December
3000	2001	November
4000	2001	October/November
6000	2002	December*

9000 2003 November\*  
10000 2004 January\*

The Project Gutenberg Literary Archive Foundation has been created to secure a future for Project Gutenberg into the next millennium.

We need your donations more than ever!

As of February, 2002, contributions are being solicited from people and organizations in: Alabama, Alaska, Arkansas, Connecticut, Delaware, District of Columbia, Florida, Georgia, Hawaii, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Massachusetts, Michigan, Mississippi, Missouri, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New Mexico, New York, North Carolina, Ohio, Oklahoma, Oregon, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Texas, Utah, Vermont, Virginia, Washington, West Virginia, Wisconsin, and Wyoming.

We have filed in all 50 states now, but these are the only ones that have responded.

As the requirements for other states are met, additions to this list will be made and fund raising will begin in the additional states. Please feel free to ask to check the status of your state.

In answer to various questions we have received on this:

We are constantly working on finishing the paperwork to legally request donations in all 50 states. If your state is not listed and you would like to know if we have added it since the list you have, just ask.

While we cannot solicit donations from people in states where we are not yet registered, we know of no prohibition against accepting donations from donors in these states who approach us with an offer to donate.

International donations are accepted, but we don't know ANYTHING about how to make them tax-deductible, or even if they CAN be made deductible, and don't have the staff to handle it even if there are ways.

Donations by check or money order may be sent to:

Project Gutenberg Literary Archive Foundation  
PMB 113  
1739 University Ave.  
Oxford, MS 38655-4109

Contact us if you want to arrange for a wire transfer or payment method other than by check or money order.

The Project Gutenberg Literary Archive Foundation has been approved by the US Internal Revenue Service as a 501(c)(3) organization with EIN [Employee Identification Number] 64-622154. Donations are tax-deductible to the maximum extent permitted by law. As fund-raising requirements for other states are met, additions to this list will be made and fund-raising will begin in the additional states.

We need your donations more than ever!

You can get up to date donation information online at:

<http://www.gutenberg.net/donation.html>

\*\*\*

If you can't reach Project Gutenberg,  
you can always email directly to:

Michael S. Hart <hart@pobox.com>

Prof. Hart will answer or forward your message.

We would prefer to send you information by email.

**\*\*The Legal Small Print\*\***

(Three Pages)

**\*\*\*START\*\*THE SMALL PRINT!\*\*FOR PUBLIC DOMAIN EBOOKS\*\*START\*\*\***

Why is this "Small Print!" statement here? You know: lawyers. They tell us you might sue us if there is something wrong with your copy of this eBook, even if you got it for free from someone other than us, and even if what's wrong is not our fault. So, among other things, this "Small Print!" statement disclaims most of our liability to you. It also tells you how you may distribute copies of this eBook if you want to.

**\*BEFORE!\* YOU USE OR READ THIS EBOOK**

By using or reading any part of this PROJECT GUTENBERG-tm eBook, you indicate that you understand, agree to and accept this "Small Print!" statement. If you do not, you can receive a refund of the money (if any) you paid for this eBook by sending a request within 30 days of receiving it to the person you got it from. If you received this eBook on a physical medium (such as a disk), you must return it with your request.

**ABOUT PROJECT GUTENBERG-TM EBOOKS**

This PROJECT GUTENBERG-tm eBook, like most PROJECT GUTENBERG-tm eBooks, is a "public domain" work distributed by Professor Michael S. Hart through the Project Gutenberg Association (the "Project"). Among other things, this means that no one owns a United States copyright on or for this work, so the Project (and you!) can copy and distribute it in the United States without permission and without paying copyright royalties. Special rules, set forth below, apply if you wish to copy and distribute this eBook under the "PROJECT GUTENBERG" trademark.

Please do not use the "PROJECT GUTENBERG" trademark to market any commercial products without permission.

To create these eBooks, the Project expends considerable efforts to identify, transcribe and proofread public domain

works. Despite these efforts, the Project's eBooks and any medium they may be on may contain "Defects". Among other things, Defects may take the form of incomplete, inaccurate or corrupt data, transcription errors, a copyright or other intellectual property infringement, a defective or damaged disk or other eBook medium, a computer virus, or computer codes that damage or cannot be read by your equipment.

#### LIMITED WARRANTY; DISCLAIMER OF DAMAGES

But for the "Right of Replacement or Refund" described below, [1] Michael Hart and the Foundation (and any other party you may receive this eBook from as a PROJECT GUTENBERG-tm eBook) disclaims all liability to you for damages, costs and expenses, including legal fees, and [2] YOU HAVE NO REMEDIES FOR NEGLIGENCE OR UNDER STRICT LIABILITY, OR FOR BREACH OF WARRANTY OR CONTRACT, INCLUDING BUT NOT LIMITED TO INDIRECT, CONSEQUENTIAL, PUNITIVE OR INCIDENTAL DAMAGES, EVEN IF YOU GIVE NOTICE OF THE POSSIBILITY OF SUCH DAMAGES.

If you discover a Defect in this eBook within 90 days of receiving it, you can receive a refund of the money (if any) you paid for it by sending an explanatory note within that time to the person you received it from. If you received it on a physical medium, you must return it with your note, and such person may choose to alternatively give you a replacement copy. If you received it electronically, such person may choose to alternatively give you a second opportunity to receive it electronically.

THIS EBOOK IS OTHERWISE PROVIDED TO YOU "AS-IS". NO OTHER WARRANTIES OF ANY KIND, EXPRESS OR IMPLIED, ARE MADE TO YOU AS TO THE EBOOK OR ANY MEDIUM IT MAY BE ON, INCLUDING BUT NOT LIMITED TO WARRANTIES OF MERCHANTABILITY OR FITNESS FOR A PARTICULAR PURPOSE.

Some states do not allow disclaimers of implied warranties or the exclusion or limitation of consequential damages, so the above disclaimers and exclusions may not apply to you, and you may have other legal rights.

#### INDEMNITY

You will indemnify and hold Michael Hart, the Foundation, and its trustees and agents, and any volunteers associated with the production and distribution of Project Gutenberg-tm texts harmless, from all liability, cost and expense, including legal fees, that arise directly or indirectly from any of the following that you do or cause: [1] distribution of this eBook, [2] alteration, modification, or addition to the eBook, or [3] any Defect.

#### DISTRIBUTION UNDER "PROJECT GUTENBERG-tm"

You may distribute copies of this eBook electronically, or by disk, book or any other medium if you either delete this "Small Print!" and all other references to Project Gutenberg, or:

[1] Only give exact copies of it. Among other things, this requires that you do not remove, alter or modify the eBook or this "small print!" statement. You may however,

if you wish, distribute this eBook in machine readable binary, compressed, mark-up, or proprietary form, including any form resulting from conversion by word processing or hypertext software, but only so long as \*EITHER\*:

[\*] The eBook, when displayed, is clearly readable, and does \*not\* contain characters other than those intended by the author of the work, although tilde (~), asterisk (\*) and underline (\_) characters may be used to convey punctuation intended by the author, and additional characters may be used to indicate hypertext links; OR

[\*] The eBook may be readily converted by the reader at no expense into plain ASCII, EBCDIC or equivalent form by the program that displays the eBook (as is the case, for instance, with most word processors); OR

[\*] You provide, or agree to also provide on request at no additional cost, fee or expense, a copy of the eBook in its original plain ASCII form (or in EBCDIC or other equivalent proprietary form).

[2] Honor the eBook refund and replacement provisions of this "Small Print!" statement.

[3] Pay a trademark license fee to the Foundation of 20% of the gross profits you derive calculated using the method you already use to calculate your applicable taxes. If you don't derive profits, no royalty is due. Royalties are payable to "Project Gutenberg Literary Archive Foundation" the 60 days following each date you prepare (or were legally required to prepare) your annual (or equivalent periodic) tax return. Please contact us beforehand to let us know your plans and to work out the details.

WHAT IF YOU \*WANT\* TO SEND MONEY EVEN IF YOU DON'T HAVE TO?

Project Gutenberg is dedicated to increasing the number of public domain and licensed works that can be freely distributed in machine readable form.

The Project gratefully accepts contributions of money, time, public domain materials, or royalty free copyright licenses. Money should be paid to the:  
"Project Gutenberg Literary Archive Foundation."

If you are interested in contributing scanning equipment or software or other items, please contact Michael Hart at:  
hart@pobox.com

[Portions of this eBook's header and trailer may be reprinted only when distributed free of all fees. Copyright (C) 2001, 2002 by Michael S. Hart. Project Gutenberg is a TradeMark and may not be used in any sales of Project Gutenberg eBooks or other materials be they hardware or software or any other related product without express permission.]



\*END THE SMALL PRINT! FOR PUBLIC DOMAIN EBOOKS\*Ver.02/11/02\*END\*

# Livros Grátis

( <http://www.livrosgratis.com.br> )

Milhares de Livros para Download:

[Baixar livros de Administração](#)

[Baixar livros de Agronomia](#)

[Baixar livros de Arquitetura](#)

[Baixar livros de Artes](#)

[Baixar livros de Astronomia](#)

[Baixar livros de Biologia Geral](#)

[Baixar livros de Ciência da Computação](#)

[Baixar livros de Ciência da Informação](#)

[Baixar livros de Ciência Política](#)

[Baixar livros de Ciências da Saúde](#)

[Baixar livros de Comunicação](#)

[Baixar livros do Conselho Nacional de Educação - CNE](#)

[Baixar livros de Defesa civil](#)

[Baixar livros de Direito](#)

[Baixar livros de Direitos humanos](#)

[Baixar livros de Economia](#)

[Baixar livros de Economia Doméstica](#)

[Baixar livros de Educação](#)

[Baixar livros de Educação - Trânsito](#)

[Baixar livros de Educação Física](#)

[Baixar livros de Engenharia Aeroespacial](#)

[Baixar livros de Farmácia](#)

[Baixar livros de Filosofia](#)

[Baixar livros de Física](#)

[Baixar livros de Geociências](#)

[Baixar livros de Geografia](#)

[Baixar livros de História](#)

[Baixar livros de Línguas](#)

[Baixar livros de Literatura](#)  
[Baixar livros de Literatura de Cordel](#)  
[Baixar livros de Literatura Infantil](#)  
[Baixar livros de Matemática](#)  
[Baixar livros de Medicina](#)  
[Baixar livros de Medicina Veterinária](#)  
[Baixar livros de Meio Ambiente](#)  
[Baixar livros de Meteorologia](#)  
[Baixar Monografias e TCC](#)  
[Baixar livros Multidisciplinar](#)  
[Baixar livros de Música](#)  
[Baixar livros de Psicologia](#)  
[Baixar livros de Química](#)  
[Baixar livros de Saúde Coletiva](#)  
[Baixar livros de Serviço Social](#)  
[Baixar livros de Sociologia](#)  
[Baixar livros de Teologia](#)  
[Baixar livros de Trabalho](#)  
[Baixar livros de Turismo](#)