

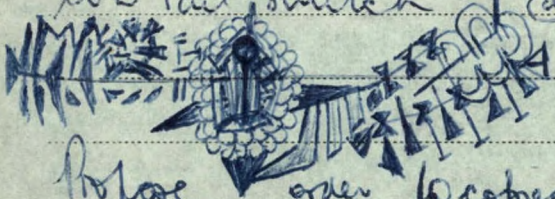
For Sep. 10th

TRANSVAAL CLOTHING INDUSTRY
MEDICAL AID SOCIETY

Long Iron Whiskers 8/6 } (10 of each) 3 copies of each
Where in Leopard. kisses 8/6 }
The Hunters - care 10/6 }

21.8.6 for all clubs - x1

Cost Tail Smiles @ ± 25/6 - ± 10 weeks.



Continuum

Prepare order 6 copies - suitable for Gps I + II.

Also order copies suitable for Gps II + III.

Borepan

Benoni

Sturton

Witwatersrand

Jabavu.

Monika?

Spring?

Continuum extracts Pygmy Days
for Gp III

Write to J. van der Merwe for 'Sew Chief' / Boy school days Videk.
Pygmy Day Freda -

ask Pygmy re purchase of paper.

Geography Story - Norman -

G. Charles?

TRANSVAAL CLOTHING INDUSTRY
MEDICAL AID SOCIETY

Games Further series - Laurel - Words to be added from previous work -

Nursery Anth. Vernacular songs - Room (Suggested)

I

TRANSVAAL CLOTHING INDUSTRY
MEDICAL AID SOCIETY

7/9/55

Germiston

Club leaders

5 from beginning of club (25 July)

Amount of fees collected from children is not known; but
collections very recently substituted.

Suggest to subsidise up to £3 per month for
each leader - may possibly require £15 for
Germiston.

Location of Naldspout is unknown but
can report after tonight

Stencils

1 box 48 stencils required to replace box
taken from M.A.S. stock - (for Gestetner machine)

24 reams paper required

{ 20 Home Science
4 Clubs -

Geography 4 pencils }
3 pencils }

TRANSVAAL CLOTHING INDUSTRY MEDICAL AID SOCIETY

3 pencils

I

4 pencils

III

4 pencils

11 pencils = 6 pencils
x 500

6 rows for Arithmetic Grade I
+ 6 rows Grade II
+ 4 rows Reading material
~~+ 6 rows~~ ~~Geography~~

20 rows

12 rows for {Arth.
 {Reading}

THE STORY OF MOSHESH

Groups 11 and 111

Moshesh was born at the close of the eighteenth century in the district of Leribe in Basutoland. His father was a small chief, head of the village of the Bamokoteli tribe. Like the other boys, Moshesh went to the manhood school of the village. After this, his grandfather took him to visit his cousin, Mohlomi, a very famous Bakwena chief who then lived near the present town of Ficksburg.

This meeting with the wise Mohlomi gave the boy deep thoughts about many things, and he never forgot what he learnt there.

Mohlomi was a great lover of peace. "It is fitting", he used to say, "rather to thresh corn than to sharpen the spear." Sometimes other chiefs took their quarrels to him and he settled them with great wisdom. He was widely known as a healer and rain-maker, but he never threw the bones (litaola). He even liked to expose the witch doctors.

One day, while he was making some shields, he hid one in a hut near by. Then he called in the diviners (witch-doctors). "I've lost my new shield", said he, "and I want you to find it."

All the people of the village formed a great ring round these men while they were throwing the bones. First they charged one person and then another with the theft of the shield. At last Mohlomi had the shield brought out of its hiding-place. "What is this?" he asked. How foolish the diviners then looked!

Now to this wise old man the young Moshesh was brought. Mohlomi brushed his forehead against that of the youngster's, to show that he blessed him. Then he took off one of his long earrings, and put it into Moshesh's ear. "This is a sign of power", he said. Moshesh asked what the medicine was which he used to give him so much power over men. The old man smiled and said: "Power, my boy, is not got from medicine: the hear is the medicine." He also gave him good advice, "Never must you let a man be killed on the word of the witch-doctors. Never trust those people, and have pity on those who are in trouble, instead of letting them be blamed for what has taken place."

In 1820 he moved to a village of his own. He chose Butha-Butha, further north, where his wife's family lived. It was at this time that he got the name of Moshueshe, which was later changed to Moshesh. His first name was Lepogo.

The young chief once carried off the cattle of Chief Ramonaheng so cleverly that his praises were sung. It was said in the song that he had shorn Ramonaheng's beard, so that he must now be a barber. The "shue-shue" sound, made by a sharp tool, when it cuts hair, then found its way into his name, "Moshueshue".

Moshesh started the great work of building up a nation. The Batlokoa under Sikonyela troubled him so much at Butha-Butha that he moved south to the strong fortress of Thaba Bosiu.

Here, on top of the flat mountain, with its steep cliffs all round, he formed his little hill state in the midst of many African tribes warring round and below him. Many of the remnants of the tribes after the great wars of the Lifaqane joined him at Thaba Bosiu, the chief tribe among them being the Bakwena. Even some parties of amaZulu joined him on his mountain kingdom. All these people from many tribes he welded together into the Sotho nation.

The first Dutch settlers came to Thaba Bosiu. They asked leave of Moshesh to settle in the country round the Koesberg between the Caledon and Orange Rivers. Moshesh welcomed them and said: "Yes, you may settle there, but the land is mine. I have given you a cow to milk, but you may not sell it."

The Story of Moshesh (contd.)

A few years later the Boers of the Great Trek moved into the country north of the Orange River. Some left again for Natal, others for the Transvaal, but many remained south of the Vaal.

Soon there was trouble between the white farmers and the Griquas who were living between the Riet River and the Modder River and the British sent Major Warden to Bloemfontein to put matters in order. Warden tried to draw boundary lines between Moshesh, Sikonyela, other small chiefs, the Griquas and the Boers. This led to much strife. The British Resident - that is, the man appointed in charge of the district - blamed Moshesh for the trouble, and marched against him with an army. But his army was driven back at Viervoet. In the end, Cathcart, the Governor of the Cape, came up with a strong force against the Basotho.

This white army attacked the Berea mountain, near Thaba Bosiu. They took large herds of cattle, but found the Basotho army too strong for them. Now Moshesh had placed a number of his men to block the way back, but these he quickly recalled, and sent them up on the ridge of the Berea mountain. As the white soldiers were marching over the plain below, they saw long lines of warriors stealing along the top of the mountain, keeping level with them. The British were much alarmed as they did not know what would come next.

In the night Moshesh could not sleep. "Will this lead to a big war?" he thought to himself. "The white men are so strong. Will they come back and destroy us after all?" So he asked Mr. Casalis, the missionary, to write a short letter for him to the Governor, and in it he begged for peace. Cathcart, too, had not been sleeping well. He looked ahead with fear and wished to put an end to the fighting. He was very glad when the letter came, and accepted the offer that Moshesh had made. He could now pose as the victor, though really he had been beaten.

After the battle of the P... there was great trouble in store for Moshesh. The British had given the country between the Orange and the Vaal back to the Boers. The farmers in the Koesberg remained there when Moshesh asked them to leave. Moshesh wanted to expand Basutoland to get good pasture for his countless herds. So the battle for land started in 1858. Peace was made with the Boers some time later without either side being victorious and the Basutho recovered some of the land in the Koesberg area.

The next trouble arose over the lands north-west of the Caledon, where the Basotho had made their gardens for many years. Moshesh's sons, Letsea and Masupa, would not listen to their father. They took some of their followers and crossed the border in armed bands. So they forced their aged father into another war, which began in 1865, and was followed by another in 1867. In the end the Boers were the victors. A new peace treaty was agreed upon, in which the Basotho lost the land north-west of the Caledon, as well as the land between the Koesberg and the Langeberg. Moshesh and his people became British subjects in 1868. So ended the great fight for land between the Free State and the Basotho. He still kept his mountains with the broad valleys between.

Two years later he died. He was an aged man then and almost forgotten, but on his death the nation made a hero of him. It was then that the Basotho saw clearly what Moshesh had really meant to them, and what they owed to the great Chief of the Mountain. He will for ever be remembered as the founder of the Basotho nation, a leader fearless in battle, and a just and wise ruler. Moshesh was a truly great man - a man of peace, but he knew when to sharpen the assegai. It was he who said: "The man who has faith will build up a nation." Today he rests with the other Basotho chiefs on his flat-topped mountain.

THE STORY OF SHAKA

GROJPS 11 AND 111

One day long, long ago, the wind started to blow from the south, and drove big misty clouds inland. The cold was so sharp that one could hear a dog's teeth chatter. The herd-boys drove their animals to the mountain for shelter and gathered dry wood for a fire. They made a huge fire, and when there was no more dry wood, they piled on the green branches. The green wood caused a big pall of smoke, which could be seen for many miles.

In that part, which was far from here, there were Swazi spies hiding in the bush. They were enemies of the tribe to which the boys belonged. They saw the smoke and said to themselves: "Where there is such a big column of smoke, there must be plenty of meat to roast! Let us go and cast our eyes there!"

Those Swazi spies came creeping nearer and nearer with their broad-bladed spears. They heard the merry voices of the children and saw the big herd of cattle. They killed every one of the children and took away all the cattle.

The impi had gone elsewhere. It was the year of the great cold. Chief Sengangakhona, down near the Umfolozi River, had taken all his warriors to fight against Chief Dingiswayo. When he came back, he was very angry about the boys. First he sent ten head of white cattle to Dingiswayo to make peace.

Then he left with his impi for the Swazi Chief Sobhuza's kraal, and by a clever trick took all the cattle of the amaSwazi.

When Sobhuza saw all his cattle kraals empty, he said to himself: "If my kraals remain empty, my people will have to live on wind. Hawu! I will ask the Zulu lion to make me his child." He then gave orders that a herd of cattle which had been tended by his Black-Shield regiment in the mountains be brought to him. This herd he sent to Sengangakhona with the message - "Sobhuza sends his father these cattle, and begs the great Zulu lion, the Big Elephant whose nose touches the very path of the sun, to give to his child Sobhuza one of his daughters."

The messengers waited and waited and waited. After three days had passed, the Zulu Lion came out and said: "How can I give my daughter to a man on whom I have never cast my eyes? Hambani! Back to your chief!"

After they had gone, the Lion spat onto the ground and said: "The jackal will now run into his own trap. He has dug a hole for himself in which a mamba hides. If he does not come, shame will be upon him; if he does, I shall get him! Ha, ha!"

What could the Zulu Lion do? His heart grew white when he saw Sobhuza, for he was both tall and handsome. Sengangakhona gladly gave his daughter to him.

The Zulu Lion went to visit his daughter to see more of her husband; he roared in the mountains, and Sobhuza very wisely left that part of the country with his people. He settled in the north. Sengangakhona was the first great Zulu Chief, father of the famous Shaka. And he it was who became the Zulu King.

A son was born to Sengangakhona. His mother Nandi (sweet one), the Chief's favourite wife, was the daughter of the Chief of the Langeni clan.

When Shaka was a year old, Nandi took him to her parents' home to be weaned, as was the custom, and still is in many parts. Here he stayed till he grew to be a big boy.

Early one morning, when still a boy, Shaka drove his cattle to the fields, only to see them rush away at the sight of a lion. It had seized a calf the evening before, eaten what it

The Story of Shaka (continued)

wanted and then lain down in the long grass.

When the men knew what had happened, they planned to kill the lion, and Shaka, a mere boy, was brave enough to go with them. They formed a ring round the animal. The king of beasts gave a roar, and when they heard this, the men all ran away as fast as their legs could carry them - except Shaka and another man. Ba tat' izinyawo, The lion sprang, and caught the man.

Shaka saw that the man would be killed, and yelled as he rushed to the lion, to draw its eyes away from its victim. It was too late, however, for the lion had struck the man's neck with his paw and broken it.

The beast now turned on Shaka. As it rushed upon him, he stepped quickly and lightly aside and stabbed it in the side with his spear. The lion was deeply wounded and died, groaning loudly. Shaka then called the men to come and see the dead lion, but they were hiding in their huts. Only the boy was outside. Now all came out to see, and the women and children sang praise songs. Shaka's mother was very proud of her son, when she heard this story.

When Shaka had grown into a big boy his father came on a visit, and offered him the loin-skin covering which was worn by older boys and men. But Shaka refused to take the gift, and this made Senzangakhona so angry that he had to flee from his father. His mother, Nandi, went with him.

They now had to wander far and wide, till they came to Dingiswayo, Chief of the Mtetwa tribe. This Chief took pity on them, as he had once had to hide in the same way.

When Dingiswayo became a young man, his father, Jobe, began to have a black heart towards him. Thinking that his sons were going to rebel against him, he gave orders for them all to be put to death. But Dingiswayo was lucky and escaped, and so began to wander. From this comes his name, which means "Wanderer". On the death of Jobe, the young man was asked by the tribe to come back and take his father's place. Back he came, riding a fine horse, an animal that his tribesmen had never seen before, and which he had taken from white men. He was hailed with loud Halala's as the new Chief.

While he was away from his home, Dingiswayo had learned much about the art of war. He had seen white armies being drilled, on the eastern frontier of the Cape Colony, and also heard much about European ways of fighting.

All this that I've told you about Dingiswayo had taken place before Shaka and his mother came to the kraal. Now Shaka started to study the new ways of fighting; he also saw where he could improve on them. So he rose from rank to rank in the Mtetwa army, till he became a great leader.

Shaka became chief of the Zulu tribe. Then Dingiswayo died too and he was made Chief of the Mtetwa tribe. He united the two and so formed the strong Zulu nation.

King Shaka first set about training his army, until he built up a powerful force. The Zulus at that time had oval shields made of ox-hide large enough to protect their bodies. Each regiment had shields different in colour and pattern from the shields of others. Famous warriors had white shields with one or two black spots; young ones had black shields, while those of the married men were red.

The Story of Shaka (contd.)

Shaka invented a deadly weapon for his soldiers. This was an assegai with a short handle and a long blade, which could either cut or stab, but could not be thrown. He also worked out a new method of attack. In this the soldiers were arranged in a half-circle like the horns of the Afrikaner bull standing there, while the men who were to come into the battle after them were kept in reserve in the centre, where the bull's head and neck were.

Those armies must have been a grand sight! But what harm they did! First they raided north-west; then they turned south-west and south; next due north, breaking tribe after tribe, burning kraals, seizing cattle and killing old men, women and children. To make matters worse, one of Shaka's generals, Moselekatse, fell out with him; he then went further north and took death there.

Shaka thought a man's life was nothing but a leaf to blow away. When he was in a bad mood anyone might die. Everyone at home feared him, lest his eye should fall on him for evil. Captains, men, women, even little children - all were killed when he pointed at them.

When his mother, Nandi, died, the whole nation had to mourn for her; instead of mourning quietly, the Zulu armies fell on each other and thousands were killed in the royal kraal. Rivers ran red with blood and the killing went on for two weeks. Shaka had bad advisers. They whispered in his ear: "As long as blood drips from the spear you will be powerful. As soon as the blood dries, you will fall, oh King."

It was a terrible time. Then the assegai was the law of the land.

Shaka's two half-brothers, Dingane and Mhlangana, plotted against him. They paid Mbopha, one of his own servants, to kill him. When he was dying, Shaka spoke these words: "My brothers, do you think you will reign over this land when I am gone? ... You make a mistake .. I see the sky full of vultures.. the whole land is crossed with roads. No, my brothers, it is those white men who .. will reign." Those words came true.

Shaka was a great chief. Although his eyes liked blood, he had the heart of a lion.

The first to follow in his master's footsteps - long before the death of the great Shaka, was Moselekatse, the son of Matshobane, chief of the small Ndwandwe tribe in the kingdom of Shaka .. One day Moselekatse asked Shaka's consent to wash his spear in the blood of a Basotho tribe. Shaka agreed and was so pleased that he even sent a man along to watch the massacre and describe it to him later. The Basotho tribe was eaten up and great herds of cattle were taken.

When Shaka heard of this he sent word to Moselekatse to hand over some of the spoil, but this Moselekatse refused to do and sent back a rude message. So Shaka sent an impi to eat him up. Moselekatse escaped with a fair number of his men. Then he began to imitate Shaka. All the tribes in the present Transvaal, especially the Bapeli, fled. The scattered tribes fled to the north-eastern part of the Transvaal and Moselekatse built his kraal at Mosega. His tribe was known as the Matabele.

After a while Moselekatse sent his armies south to attack the Batlokoa under Sikonyeh and the Basotho under Moshesh. These armies, however, were driven by Imperani and Thaba Bosiu. When they were retreating from Thaba Bosiu, Moshesh sent a man with some fat oxen and this message: "Moshesh greets you. He thinks that hunger brought you to this country and now he sends you

The Story of Shaka (contd.)

these cattle that you may eat them on the way." Never again did the Matabele trouble Moshesh.

The Amangwane, too, were a Zulu tribe under King Shaka, but Matiwane was a troublesome chief and his master drove him across the Drakensberg. After a while he settled near the Caledon River, not far from Thaba Bosiu and started to prey on Moshesh. The Basotho were held to their mountain stronghold. But the cunning Moshesh soon sought an alliance with the mighty Shaka. He sent his trusted messenger, Khoho, to Dabuza, Shaka's capital, with the request to be given a place under the wings of the Zulu king. As a present he sent him a batch of crane feathers which he had designed for the headgear of his warriors. Shaka was pleased and exclaimed: "Be it known that I have today accepted as my subject a Mosotho named Moshesh, a chief living on a mountain in the far-away south. Never will I wage war on him."

Before Khoho left Dabuza he promised Shaka that further parcels of crane feathers would be sent. But no feathers arrived and Shaka was angry. When he was told that the presence of Matiwane prevented Moshesh's people from catching the birds, he sent Dingane with an impi to drive him out. A terrible battle was fought and Matiwane fled.

QUESTIONS:

Who was Senzangakhona?

Who was Shaka?

Why did Shaka's father disown him?

What tribe did Dingiswayo belong to, and why did he have to run away from his home?

What is an elephant?

What changes did Shaka make in the weapons and the way of fighting of his army?

Rhyme

FIVE LITTLE RABBITS'NUTHA E MEHLANO

- 1) Nyolohela thabeng
Oa sheba, oa mamela, oa lula.
Ke mang ea tsameeang thabeng kajeno?
Ha ke bapala ha onontsoara
Ke tla ho utloa ha utla ke baleho
Ke 'mutlanyana o le mong. Ke
litsebe pedi tse hkolo. Leeba o mamele
O ipone moratua.
- 2) 'Mutlanhana o le mong, ke litsebe
peli tse kholo? O mong
oa nyolohela thabeng. ea leeba
ea mamela, ea lula ea re tu
- 3) Re mebutla e mebeli, re litsebe
mue tse kholo.
bonang le mamele le ipone baratua.
- 4) Re mebutla e meraro
Re mebutla e mene
Re mebutla e mehlano e bapala
thabieng ea leeba ea
luka ea memela ea re tu
Ke mang ea tsamaeang thabeng
ha re bapala o ke ke oa re tsoara
Ke tla ho utloa ha u tla mune re balehe
Re mebutla e mehlano, re litsele
tse leshome tse leholo
Phokojoe ea re rupu!
'Matsoma a re phokojoe ke eo
balehelang hae baratua.

Number Rhymes

THE TWO SPARROWS1, 2 BUCKLE MY SHOEIZINYONI EZIMBILI

Izinyoni ezimbili
Zihlezi mthihi
Ngu Peter no Paul

Hamba Peter
Buya Peter
Ubuye no Paul.

1, 2 Gobosha isihlangu
3, 4 vala umnyango
5, 6 phakamisa izinti,
7, 8 zibeke kahle
9, 10 nkukhu nonile

FIVE LITTLE DUCKS

Amadada amahlanu,
Aphuna ngenye imini,
aya entakseni kude le,
umama wedada wathi,
kwa, kwa, kwa.

kwabuya abamane,
kwabuya abamathathu
kwabuya abamabili,
kwabuya labalinye
akwabuya lutho

Number rhymes contd.

TEN FLUFFY CLOUDS

Marunyana a laseme a eme mola
Le lengwe la tlhamola tlhogo
noa sala a le robangwe.

Marunyana a robongwe
le lengwe ga la leta
La wela lewatleng, gwa sala
a robedi.

Marunyana a robedi a fofela
leholimong
Lengwe la fofela lefatsheng
ga sala a supang.

Marunyana a supileng ten
bengwe la etsa maletsa
La thella morao ha thaba
ga sala a beletseng.

Marunyana a beletseng le lengwe
la sesa
Moya wa le fofela ga sala
a matlhano.

Marunyana a matlhano le lengwe
la sianela go tshameka
ga sala a mane.

Marunyana a mane holimo
ha levatle.
Le lengwe la bona seketswana
ga sala a mararo.

Marunyana a woraro le lengwe
la ba letala
Ga go yo lebeneng ga sala
a mabedi.

Marunyana a mabedi, letsatsi
lare hoha
Le lengwe la robega matsunya
na ga sala le le lengwe

Lerunyana le lengwe ka
batsi le podileng lare
ke bodutu ke tla fofela
hole Puof

**

SONGTEN GREEN BOTTLES

- 1) Imbodlela ezilishumi zijinga edongeni
" " " "
kodwa enye yazo yaphonenka yawa
kwasala zalithoba zijing' edongeni.
- 2) Imbodlela ezilihoba zijinga edongeni
" " " "
kodwa enye yazo yaphonenka yawa
kwasala zasiboza zijinya edongeni
- 3) Imbodlela ezisibozo zijinga edongene eli
" " " "
kodwa enye yazo yaphonenka yawa
kwasala zalisixhenxe zijinga edongeni.
- 4) imbodlela ezisixhenxe zijinga edongeni
" " " "
kodwa enye yazo yaphonenka yawa
kwasala zanlandathu zijinga edongeni.
- 5) Imbodlele' zinlandathu zijinga edongeni
" " " "
kodwa enye yazo yaphonenka yawa.
kwasala zahenllanu zijinga edongeni.
- 6) Imbodeela ezintlanu zijinga edongeni
" " " "
kodwa enye yazo yaphonenka yama
kwasala zane zinjinga edongeni.
- 7) Imbodlela ezina zijinga edongeni
" " " "
kodwa enye yazo yaphunenka yawa
kwasala zailathu zijinga edongeni.

3)

8) Imbodlela ezimbini zijinga edongeni
" " " "
kodwa enye yazo yaphonenka yawa
kwasala zanbini zijinga edongeni .

9) Imbodlela ezimbini zijinga edongeni
" " " "
kodwa enye yazo yaphonenka yawa
kwasala yanye izinga edongeni

10) Imbodlela eyodwa zijinga edongeni
" " " "
kodwa enye yazo yaphonenka yawa
kwasala kungekho ilo edongeni.
**

TEN LITTLE MICE

AMAGUNDWANE AMANCANE

Amagundwane amancane alihumi
Pyanyonyoba ayanyonyoba
Ayanyonyoba ayanyonyoba
Endlini yonke

Ayangundwane alushumi
Ayadla ayadla
Endlini yonke

Dhati elihhulu loghamuka
Lanyonyoba lanyonyoba
Endlini yonke

A SMALL LITTLE THING

Intwane encinci
Intwane engekho
Zibambeni izidenge
Zixovula udaha
Ebusiha hulelwe
Fundani bantwana
Nizothandwa ngabantu

A BIRD

Uheshane
Kwaghamuka inyoni
Yandizela phezulu
Yabula izinpiko
Bengu bengu yandiza

Kunyonimi lohuya
Ohundizela ohufana noheshane
Inyoni edla izinhuhlu
Izinhuhlu zonkala
Zasala ziphithiza zibethana
Zahubona izinhuhlu zahubeletha
emhlane
Selohu zazingela amahlozi
Noheshane.

PART 1.

IN EARLY EGYPT.

We are not certain where Bright Moon went to school. There were men living in hollows, as he did, in Asia and Europe. But we have no record in writing of anything they did. Let us now go forward some hundreds of years and see what was being done in Egypt, that old land by the River Nile.

The Egyptians we are now going to see have been dead for four thousand years or more. At that time they had towns of great size and their knowledge was very wide. They had a form of writing, they made some use of numbers, they put up beautiful buildings, and took an interest in astronomy. They had knowledge of far more things than Bright Moon; they even had some knowledge which we haven't got.

Let us get on a strange-looking Nile boat - a "dahabiyeh" - with its three-sided sail and its dark-skinned boatmen, and see the country from the river. The dahabiyeh is a flat, slow-moving boat with square ends.

In such a boat let us go slowly up the river to the house of a boy named Ahmed, who was living in those far-off days. Things are not very different in Egypt now from what they were when Ahmed went to school there. The high stone "pyramids" are still in existence; there is still a waste of sand stretching to the west of the narrow bit of land which is watered by the great river; the farmers still get up the water for the fields with the same slow-turning water-wheels. Journeys across the sand are still almost as much of an undertaking as they were when Ahmed was a boy.

Ahmed was the son of an Egyptian farmer whose farm was near the great town of Thebes. Here the rulers had put up great buildings where the general public might give respect to the Higher Beings. Ahmed frequently went to see the high pyramids which earlier rulers had made for their last resting-places. He sometimes said to himself "Why did they make the Great Sphinx? (The Sphinx is a form, half-animal, half woman, cut out of stone). Was it put up to a Higher Being, or was it the resting-place of a ruler?" No one was able to say.

It was the desire of Ahmed's father to have him trained as a writing expert, or "scribe". He might have had a military or a medical training, or have become an engineer or a house designer; Egypt had need for trained men in all these fields. But these ways of making a living were open only to persons who had a certain position in society.

Engineers were needed for moving the great masses of stone which were used for the public buildings, the houses of the rulers, and for the pyramids. And they were needed for making the waterways and river walls by which the water for the fields were controlled. Every year, when the snow on the mountains was turned to water by the heat and the sun, the falls of the Upper Nile were greatly increased and the river became much wider, as it still does to-day. For five or ten miles on the left and right of the river the land was under water. When the water went down again there was a new covering of good earth all over the land. It was named by the Egyptians the "Nile Offering", and it was certainly an offering of the greatest value. Without it Egypt would have been as dry and of little use to man as the great waste of the Sahara.

To make these waterways, river walls, and buildings, it was necessary to be expert at numbers. Rules of arithmetic and geometry had been worked out by the Egyptians long before Ahmed's time. They were very good engineers.

Little knowledge of numbers was needed to become a scribe. Scribes had to keep the records on long rolls of a sort of paper named "papyrus." The Egyptians had no ABC, and Ahmed had to get into his head the hundreds of pictures and signs of different sorts which made up the language. In addition to learning these by heart, he had to be able to put them down in writing.

Ahmed first went to school when he was five years old. Ahmed's school was in the house of the old teacher. There was nothing in the room but some rough writing-tables for the boys and one of greater size for the school-teacher. Here Ahmed was trained in reading, writing, and arithmetic. In those days they had no idea of writing with letters as we do now. In place of an ABC, Ahmed made use of pictures. It was not very long before some of these pictures were put together as signs for other more complex ideas or thoughts. In this way a picture came to be not only the sign of a thing but, in addition, the sign of a thought or a word, and frequently the sign of a separate sound in a word. The bee became the sign of industry; a roll of papyrus the sign of knowledge; a feather the sign of the law and a branch the sign for a year. The signs were named "hieroglyphs". The Egyptians had the belief that it was right only for scribes and men of religion to make use of this sort of writing.

/.....When

Part 2.

You may be surprised that we have so much knowledge of the different sorts of writing of early Egypt. Ahmed has been dead now more than four thousand years. Hundreds of years went by before anyone was able to make out this dead language, or to get any idea of what this strange writing was about. In fact, we had no key to it till Napoleon took his army to Egypt a little more than a hundred years ago, and some of the French men of learning whom he had taken with him made the discovery of the noted Rosetta Stone.

It is a broken bit of black stone covered with three different sorts of strange writing. The French came across it near one of the mouths of the Nile not far from the small town of Rosetta. They had no idea how important it was; but a Frenchman of great learning, named Champollion, did years of hard work on it.

He made the discovery that part of the writing was Greek. He then saw that the same thing had been put down again in hieroglyphs and again in demotic writing. It took him a long time to make the discovery of this important fact.

But at last it was done, and from that time we have had the key to Egyptian writing.

It took a long time for Ahmed to get these signs into his head. Hour after hour he went on copying them on bits of stone. His teacher made copies of stories and verses which Ahmed had to put down in writing with any errors.

You may be surprised that there were any stories in those early times. They had a story like our Cinderella, another like Sinbad the Sailor, and another very like Robinson Crusoe.

The Cinderella story was about an Egyptian queen. While she was bathing in the Nile, so the story goes, a great bird came down and took away one of her shoes. The shoe was dropped in the flight and came down on the knee of the king of Thebes. The shoe seemed so beautiful to the king that he said he would be married to no one but the owner of it. His chief scribe went all over Egypt with the shoe on a cushion.

Women of high birth and women of low birth all made an attempt to put the shoe on, but it was no use. For some it was not short enough and for others it was no long enough. But at last the shoe went like a glove on to the foot of an Egyptian girl; so the chief scribe took her to the king, who was so pleased with her that he made her his queen that same day.

Ahmed had a strange way of doing arithmetic. The Egyptians only had five signs for numbers. When they had to put down 3, or 7, or 9, they had no signs for such numbers - the only signs they had were for 1, 10, 100, 1000 and 10,000. So when they had to put down 23, they put it down like this: 10,10,1,1,1.

In the same way when Ahmed had to put down 423 he did it like this: 100,100,100,100,10,10,1,1,1.

He went through all the operations of arithmetic by using these signs. He did his arithmetic on a table covered with sand, which had long lines made in it. Ahmed put little stones in these lines when doing arithmetic. The lines were representative of tens, hundreds, and thousands.

By the time Ahmed was twelve years old he had a knowledge of reading and writing in hieroglyphs and in hieratic letters. He was able to do the simple arithmetic used in keeping accounts. Then he went into a scribe's office to give him help in copying letters, records and law papers. His school was now a scribe's office. All Ahmed's work was gone over by a scribe who put right the errors.

Ahmed did his work with great care, and in a short time he was able to make copies which had no errors in them at all. Then he was ready to have an office himself. Because he was a farmer's son, he had little hope of becoming a scribe in one of the places of religion, so he did not go to the special schools where he would have been given a training in astronomy, the writings of wise men, and medical science.

But mathematics are needed everywhere. It is clear, from their great building operations, that the Egyptians were very good at house-designing, engineering, and all the building operations which are based on a wide knowledge of numbers.

A knowledge of numbers was needed in astronomy, because a great part of the work on the stars has to be done by mathematics. The Egyptians probably had some knowledge of geometry and possibly of trigonometry.

Without doubt he was trained to make use of the Egyptian calendar. It is the very earliest calendar of which we have any knowledge. Every year the number

of days between the times when the water of the River Nile was at its highest level was recorded. They made the discovery that the river came up to its high-water mark about once every 365 days. Their engineers made an instrument for measuring the high-water time. The number of days between two high-water times was a year. Then, by watching the changes of the moon, they made a division of the year into twelve parts, or months, of thirty days, with a little month of five days on which no work was done.

Ahmed was trained in the best way of using the water from the river for his fields. He and his friends were made to see that, if the water was not controlled, there would be more than enough in some places and not enough in others.

So they made long, deep drains from the river out into the fields, with smaller ones branching from them. When the river was high, the farmers let the water into the drains and out into the fields in much the same way as we do in some parts of our country to-day.

And that is how Ahmed and the Egyptians got their education by the side of the river. They made use of the plant stems for paper. They did their arithmetic on sand. Their year was measured by a calendar based on the behaviour of the river. Its water was controlled by making river walls and places for storing water, and this same water was used for their plants and fields. But, specially, they were given training in mathematics and design, and the art and science of building. This made it possible for them to put up some of the most beautiful buildings and pyramids which have ever been seen. So good was their building that some of their work is still in existence today. That is the measure of the education which was given to Ahmed and the other Egyptian boys four thousand years back.

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1. What is the Rosetta Stone?
 2. How did Ahmed do arithmetic?
 3. Why could Ahmed not become a scribe in a place of religion?
 4. How did the Egyptians divide up the year?
 5. How did the Egyptians irrigate the land?

GROUP III

Men who helped to civilise the World - Additional questions for Group III.

EDWARD JENNER

1. How do you prevent smallpox?

Before Jenner, a great many children died every year from smallpox (others who lived had deep scars on their faces). Now you don't get it if you are vaccinated as soon after six months old as possible.

2. Have you been vaccinated and what was it like?

The doctor scratches your arm with a sharp needle. This gives you a mild form of smallpox and prevents you from catching it again, leaving only the one small mark where the doctor scratched you. The doctor will do it for you if you go to the clinic if you haven't yet been vaccinated.

3. Do you know of any other disease that is preventable in a similar sort of way?

Diphtheria. This is a very dangerous disease, often causing death. However, like smallpox, the doctor at the clinic can give you three injections to prevent you getting it. It is a specially serious disease for young children and babies, so you should ask your mother to see that your sisters and brothers are inoculated (as these injections are called) by the time they are 6 months old.

GEORGE WASHINGTON CARVER

1. What is another name for 100 years?

A century.

2. Where did the American negroes come from originally?

They were kidnapped by white slave-traders from the West Coast of Africa (Nigeria and Gold Coast) and shipped across to America. The white tobacco and cotton farmers used them as slaves on their plantations. However, about a century ago, slavery was abolished in America.

3. What is the size of the negro population of America?

(By the word population, we mean the number of people). The negro population is about the same as the African population of South Africa, meaning ten million.

SIR RONALD ROSS

1. Who was Louis Pasteur?

Louis Pasteur was a Frenchman who lived in the last century. He discovered that very small creatures called "germs" (that can only be seen with a microscope) were the cause of disease.

THE STEAM ENGINE

1. Have any of you been on a train journey lasting longer than one day - and what was it like and what did you see?

GROUP II. GAMES

The Cat and Mouse

1. The children sit in a large circle. They are the mice.
2. The cat stands in the middle. He is blindfolded.

The group leader chooses a mouse, who tries to creep up to the cat as quietly as possible. When the cat thinks he hears the mouse he points in the direction that he thinks the mouse is coming from. Once the cat points, the mouse must stand still.

If the cat points in the right direction the mouse is "out", and he must leave the game. If he points in the wrong direction, the mouse remains where he is standing and waits for the leader to give him another chance.

Then the leader chooses another mouse.

The game continues in this way until a mouse touches the cat without being found out. When this happens the winning mouse becomes the "cat", and the game starts again.

Guess the Noise

1. Divide the children into 2 teams, A and B, and number the members of each team.
2. No. 1 of team A then stands where he cannot be seen. He makes any noise, and No. 1 of team B must try to guess how the noise is made.

If No. 1 of team B is right he gains a mark for his team.

3. Then No. 2 of team B stands where he cannot be seen and makes a noise, and No. 2 of team A must guess.

The game continues in this way until each child has had a turn. If there is time for a second round then No. 1 of Team B makes a noise for No. 1 of team A to guess.

Suggestions for noises

- (1) Sharpening a pencil.
- (2) Rub hands together.
- (3) Bang 2 tins together.
- (4) Bang a tin and a piece of glass together.
- (5) Bounce a ball.
- (6) Clap hands together,
etc. etc.

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FEDERATION OF SOUTH AFRICAN WOMEN 1954-1963

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