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# Where in the World is Timbuktu?

**Description Of Target Ages and Grade Levels** - This unit is geared for middle to junior high grade levels. It is intended for use with students as a unit in World Cultures. There is a wealth of information and lessons within the unit. The unit is not intended to be used in it's entirety - pick and choose as you adapt the material for your students.

## Content Goals

After completing this unit, students will be able to

- Describe the geography of Timbuktu and the surrounding region of Mali.
- Explain how the local people made a living in earlier times
- Describe the three kingdoms that flourished in the region in ancient and medieval times
- Explain the origin of Timbuktu
- Relate how the city became an important center of trade
- Explain how the city became a center of Islamic scholarship and culture
- Discuss efforts being made to preserve the city's ancient past and the importance of that preservation.
- Discuss the influence of Islam upon the local cultures
- Discuss the reasons for the city's decline - and "rediscovery"
- Describe the environmental threats to the ancient mosques and manuscripts
- Research and graph the growth of our SDA church
- Demonstrate understanding of the importance of preserving the historical landmarks
- Demonstrate concern for the environmental threats to the ancient mosques and manuscripts



## Resources

As you begin this unit, surround your students with books, magazines, artifacts, etc. of the African culture. While this unit is primarily about North-western Africa - there are references and sidelines to other areas of Africa. The more resources - the merrier!



# Background Information for Teacher's Use





# Geography

Present-day Mali is the largest country in West Africa. It is nearly twice the size of Texas. Mali is bordered by seven other countries: Algeria, Niger, Burkina Faso, Côte d'Ivoire, Senegal, and Mauritania. Most of the northern half of Mali is within the largest desert on the planet, the Sahara. The central section of Mali is made up of partly-arid land that is part of a larger region known as the Sahel. Sahel is an Arabic word meaning, "shore." In this case, you can think of it of as the shore of the desert rather than the ocean. The Sahel is nearly 3,000 miles long and from 200 to 700 miles wide in a span across the continent of Africa. It is an area that is slowly being taken over by the southward creep of the Sahara Desert. In the southwestern region of Mali, rainfall and rivers are more plentiful and the climate is slightly more comfortable.

Mali's most important geographic feature is the Niger River. The Niger River stretches over 2,500 miles through four countries: Guinea, Mali, Niger, and Nigeria. It arches up alongside the Sahara until it turns south towards the sea. Mali sits at the top of this arc, where the river spreads out and opens into an inland delta.

Only about 2 percent of Mali is fit for cultivating. In this dry climate, it is the Niger River that provides the main source of life - providing fish, drinking water, and water for farming. Growing food in this region depends on the annual flooding of the Niger River. This river has traditionally provided fertile plains along its banks.

Like the Nile River in ancient Egypt, the Niger River in Mali has also been an important causeway for travel, trade, and culture. In the past, the Niger River became an important highway for the trade of goods such as gold, iron, copper, ivory, pepper, salt, fabrics, and eventually slaves. Today, it is still one of the main means of transportation in Mali. The river remains important to commerce for transporting crops and goods. It is the only way of getting to some of the more remote places.

While the majority of Malians still count on farming as a means of food and livelihood, agriculture is becoming more difficult to sustain. In the last 30 years there have been two major droughts adding to the continual spread of the desert and the loss of more farmable land. Over the past 50 years the desert has overrun an area roughly the size of France and Austria combined.



# History

Much of what we know of Mali's past comes from oral histories passed down from one generation to the next. This was done by griots, or bards, whose job it is to memorize and recite events of the past. Known as "keepers of memories," every village, clan, and royal family had a griot to chronicle lineage and histories. A griot combines history with music, poetry, dance, and drama to entertain and teach his audience. Symbolism and metaphor bring life to these oral histories rather than specific dates, names, and details. This method can make them difficult to interpret as time goes on. Written histories, mainly written by Arab historians, provide another source of our knowledge of ancient Mali. One of the first travelers to write an eyewitness account of Africa was Ibn Battuta in the 14th century. He traveled by camel caravan from Morocco to Mali between 1352-54 and gave detailed descriptions of everything from royal government to the masked dancers he saw in the empire of Mali.



Archaeology also provides us with clues to the past. From archaeological research of rock paintings, we know that people lived in the region of present-day Mali as far back as a time when the Sahara Desert had abundant rainfall to support a lush forest, grasses, and animals. This was long before it became a desert. Other archaeological studies have found little in Niani - the ancient capital of Mali. But nearby in Jenne-Jeno or Old Jenne, near present day Djenné, there have been many archaeological finds despite a considerable amount of looting in the past. These finds indicate that Jenne-Jeno was inhabited as early as the 3rd century B.C.

Urban life developed as early as the 1st century BC along the Inland Niger Delta. For more than 2,000 years it has been a crossroads of culture and trade, as well as the rise and fall of great empires. The succession of West African empires includes Ghana (Wagadu), Mali, and Songhay.

Trade became an essential part in the rise and fall of these great West African empires. By about 300 A.D. camel caravan routes began to be established through West Africa and the Sahara Desert linking West African cities with Europe and the Middle East. There were four major trading routes. Experienced guides would lead caravans along these routes. A typical caravan from Arabia to the Sahel took about 40 days to complete. Along most of the route, travelers had to endure the heat and sands of the desert and had to watch out for thieves or enemy attacks. Traders knew that once inside the territory of ancient Ghana, trade routes would be well guarded and they could travel in safety.

Ancient Ghana rose to power as independent city-states were united under the rule of a Soninke clan ruler named Dinga. Ghana means "warrior-king" which was the title given Soninke rulers. Over time the term came to be used to refer to the king and the land. Before that,



the land was known as Wagadu, "place of herds." A great deal of Ghana's power was a result of its control of the trade routes from the 4th to the 11th century.

Mandinka had been another Mande state inside the Ghanaian Empire. It was this small city-state that eventually rebelled against Sumanguru rule. This gave rise to the ancient empire of Mali. Mali, which dated from the early thirteenth century to the late fifteenth century, rose to greatness under the leadership of a legendary king named Sundiata. Sogolon-Djata, or Sundiata-meaning "The Hungering Lion" - was born into the royal Keita clan of the Malinke people. The lion was the symbol of the Keita clan and Sundiata became known in legend as the "Lion King." He is known for uniting a weak and scattered people - bringing in a period of peace and prosperity.

Legend foretold of Sundiata's greatness despite the fact that he was sick as a child and extremely weak. It is said that he could not speak and he did not walk until the age of 7. In his early days, Sundiata was made fun of by other members of the royal family - especially the king's first wife. When Sumanguru took power, most of the royal family was killed. Sundiata's life was spared because he did not seem to be a threat to Sumanguru's power. Sundiata lived in exile as a slave until one day, with the help of a blacksmith who made braces for his legs, he learned to walk and grew into a strong hunter and leader. Epic songs of Mande griots tell of the "magician" Sundiata who led them to battle when the Mandinka could no longer pay taxes to Sumanguru. Sundiata killed Sumanguru and seized the major territories where gold was traded. He then ruled Mali from 1230-1255.

As king, he was said to have worn hunters' garments (*simbon*) instead of royal regalia. At the time of Sundiata's rule, the empire of Mali extended over 1,000 miles from east to west. Trade was reestablished and Mali controlled gold and salt trade from around 1200 to 1500 A.D. Sundiata is also said to have introduced the cultivation and weaving of cotton into the area.

The rulers of Mali came to be called Mansa; meaning "emperor," or "master." Mansa Musa (1307-1332) became the most accomplished and famous of all the emperors of Mali. He was the grandson of Sundiata's half brother. Musa ruled Mali at its peak, a time of great prosperity when trade tripled. During his rule he doubled the land area of Mali by uniting smaller city-states. At its height during the 14th century, Mali was a larger kingdom than all of Europe at the time and only smaller than the Asian kingdom of Genghis Khan at the time.



Under Mansa Musa's rule, Mali's influence expanded over the large city-states of Tombouctou (Timbuktu), Gao, and Djenné, which were all major cities along the trade routes. They became important trading centers for all of West Africa as well as fabled centers of wealth, culture, and learning. It was in these cities that vast libraries were built and *madrasas* (Islamic universities) were endowed. They became meeting-places of the finest poets, scholars, and artists of Africa and the Middle East. Tombouctou, in particular, had become legendary in the European imagination, representing all the wealth of Africa.



Mansa Musa, who was Muslim-as were other rulers in his line before him-had magnificent Islamic mosques built throughout the empire of Mali much like Djenné's famous Grand Mosque, built at the end of the 13th century and rebuilt several times since. In 1324 Musa made a pilgrimage (*hajj*) to Mecca, the holy city of Islam. He became famous for his enormous wealth and generosity as he made his hajj with a following of 60,000 people and 200 camels all laden with gold, food, clothing and other goods. Over eight months of travel, Mansa Musa's entourage saturated the gold market in the Middle East. It was this pilgrimage that brought Mali international acclaim and made Mansa Musa an historical figure in European writing.

After the death of Mansa Musa in 1332, his son became ruler. It was at that time that Ibn Battuta visited Mali and wrote about his travels there. Battuta was a Berber born in Morocco around 1304. He studied Islamic theology and traveled extensively throughout Africa and Asia over a 24-year span. He arrived in the western Sudan around 1353 to witness its grandeur. Mali's power did not last much longer. Mansa Musa's sons could not hold the empire together and the smaller states of Mali that had been conquered in the past began to break off. Further weakened by outside attacks, Mali gradually lost its hold on trade until the empire crumbled and was taken over by Songhay.

Just as Mali had once been ruled by Ghana, Mali once ruled Songhay. As Mali's power waned, Songhay, which had been an important trade center, asserted its independence and rose to power making Gao its capital. Under the Songhay king Sunni Ali Ber, who came to power in 1464, Songhay became dominant and overtook Tombouctou and Djenné. Later, a leader named Askia Mohammed Toure extended the Songhay kingdom farther than Ghana or Mali had before and brought an organized system of government to the area. Songhay saw its peak in the 15th & 16th centuries.

In the late sixteenth century a Moroccan army attacked the capital. The Songhay empire, already weakened by internal political struggles, went into decline. The end of the Songhay empire also marked the conclusion of the region's history as a trading center.

In the 1600's, European merchants established sea-trade along the West African coast. The old trans-Saharan trade routes lost their importance and were eventually shut down leaving the once rich cities along the overland routes to decline. Djenné and Tombouctou, once synonymous with fabulous wealth, having become known as 'lost cities' and legends of remoteness.

By the late 18th century, Mali was in a semianarchic state. Two empires emerged that opposed French invasion, Tukolor empire of al- Hajj Umar (1794-1864) and the Somori Toure (1870-98). During this time the region saw a resurgence of Islam. But in 1898 Mali was conquered and became the *French Sudan*, part of the Federation of French West Africa.

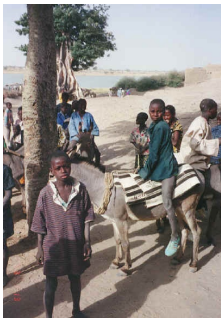


# Mali's Independence

In the French constitutional referendum of 1958, French Sudan voted to join the **French Community** as the autonomous Sudanese Republic. This new republic joined with Senegal in 1959 to form the Mali Federation. This union was quickly disbanded and was renamed the **Republic of Mali**, a fully independent region in 1960. President Keita led the country during the next eight years. These years were very unstable. President Moussa Traoré led Mali from 1968 to 1991. During this time the country suffered from periods of internal and external strife as well as from severe drought in the 1970's and 1980's. Moussa Traoré was eventually overthrown in 1991 when the military took control. Mali held its first democratic election in 1992 when Alpha Konaré of the Alliance for Democracy (ADEMA) was elected president. Throughout the early 1990's Malians battled against the Tuareg ethnic group in the north, who rebelled against alleged government takeover of its land and the suppression of its culture and language. A peace agreement was reached and in 1995 thousands of refugees returned to Mali. Konaré was easily reelected in 1997.



## Mali Today



Thanks to its rich and ancient past, Mali has become a country of great ethnic diversity. There are nearly two dozen different ethnic groups living within its borders. The main groups are the Mande (including the Bambara, Malinke, Soninke, Mandinka, Mende, Susu, Dialonke, and Dyula), Peul (or Fulani), Voltaic, Songhay, Tuareg, and Moor. Some other groups include the Dogon, Bozo, and Bobo. The single largest ethnic group is the Bambara also known as Banmara. This name reflects the period when the influence of Islam was spreading through Africa. This group of rural farmers refused to convert to a new religion and kept alive their traditional way of life. Bambara means "infidel" or barbarian as they were called by Moslems. Banmara, which they used to refer to themselves, means "accept no master." Today, Islam is the main religion in Mali, accounting for around 90 percent of the population.

While lifestyles are changing for many people in Mali, there are still those who practice a traditional way of life in West Africa. The professions are hereditary - as they have been since ancient times. Because of this, many of the ethnic groups in Mali can still be described by the traditional way of life they lead. For example, the Fulani are nomadic cattle herders who wear their wealth in the form of elaborate gold jewelry.





The Tuareg are called the “blue people of the desert” because of the distinctive indigo robes and turbans they wear. (The color often rubs off on their skin.) They are descended from the Berbers who fled south from North Africa. They are an ancient nomadic people who still live on what the desert provides.

The Dogon are mainly subsistence farmers, living on the edges of the inland river delta. The United Nations Economic, Scientific and Cultural Organization has designated the Dogon’s homeland a World Heritage site because of its cultural importance. Among some of the smaller groups, the Bozo are nomadic fisherpeople, while the Songhay are mostly farmers and traders living along the edge of the Niger River.



In addition to ethnic diversity, there are many different languages and dialects spoken in Mali. The people of Mali are largely from the Mande, a group of related West African languages and a general name of the culture common among those speaking these similar languages. The official language of present-day Mali is French, but the most widely spoken language is Bambara even among people from different ethnic groups. Songhay, Tuareg, and Arabic are common languages within those groups. The Dogon have at least 48 dialects. Unfortunately, literacy is low, only about 30 percent of people in Mali can read and write. Other spoken languages include French, Malinke, Bwa, Tamacheg, and Ful.

Today, the Republic of Mali consists of 478,819 square miles and is home to 9,945,383 people. Bamako is the capital where currency is exchanged in French francs. The city of Tombouctou is still used for trade by camel caravans crossing the Sahara Desert. Mali’s natural resources include iron ore, manganese, lithium, salt, limestone, and gold. About 80 percent of the people of Mali farm (millet, sorghum, corn, rice, sugar, cotton, peanuts, and livestock) and fish, while 10 percent of the people are nomadic.





# Missionaries to Africa

Excerpt from The Great Advent Movement  
Review and Herald Publishing Association, 1935

God's Spirit was speaking to the hearts of the people of Africa before Seventh-day Adventist mission workers ever went to that land. Peter Wessels, a European living in South Africa, became concerned over the question of baptism. He appealed to be a deacon of the Dutch Reformed Church, and was assured that if he meant to follow literally what the Bible said, he should also be resting upon the seventh day of the week. Whereupon Mr. Wessels diligently searched the Scriptures, with the result that he stepped out into the light, not knowing that another soul on earth was keeping the seventh-day Sabbath.

Another European, G. J. Van Druten, took his stand in much the same manner, though it was not long until Seventh-day Adventist literature fell into his hands. How did our denominational literature come to be in Africa? Back in the seventies a miner by the name of William Hunt, who had heard J. N. Loughborough preach in California, had his interest awakened to such an extent that when he left for the Australian gold fields he carried with him a plentiful supply of our literature. When Kimberley became famous as a diamond region, he went there. By this time he had accepted the views of Seventh-day Adventists, and had written to North America for a further supply of literature. So while Mr. Hunt gathered diamonds in South Africa, he gave out literature that told of the "pearl of great price."



J.N. Loughborough

Soon after Mr. Wessels accepted this truth, he and Mr. Van Druten met, and the two began a search for William Hunt, that they might obtain literature and learn more. What joy must have filled the old miner's heart when they found him and he had the privilege of telling them the story of the advent message!

These new Sabbathkeepers sent a letter to Battle Creek, Michigan, appealing for workers for Africa, enclosing with the letter \$250 to help pay traveling expenses. Here was a real call to far Africa. Men assembled in General Conference session when the letter arrived, wept for very joy over such good news from the Dark Continent. As soon as all necessary arrangements could be made, our first missionaries to Africa set sail, the six of them arriving in Cape Town in July, 1887. Within a month a church of twenty-one members was organized near Kimberley, South Africa. Before many more months passed, a tent was pitched for evangelistic purposes, perhaps the first one ever so used in Africa. The third angel's message was gaining a foothold in the Dark Continent!





## The Matabele People: Our Solusi Mission

The first real Seventh-day Adventist mission work for "heathen" people was begun among the Matabeles in Southern Rhodesia, Africa. The Matabeles are related to the Zulus, a strong, warring tribe. Attempts to open work among them were of no avail as long as the hostile native rulers held sway, but in 1893 the British government took possession of the country. Our Foreign Mission Board felt that this was the opportune time to act, and plans were laid to begin mission work. European believers in the Cape Colony quickly raised a fund of \$2,500 to assist in this mission work, and negotiations were begun to secure a location for the mission.

At that time the Honorable Cecil J. Rhodes was prime minister of Cape Colony and managing director of the British South African Company, which controlled the territory of Southern Rhodesia. Our workers (among them Peter Wessels) interviewed Mr. Rhodes about land for a mission station. Mr. Rhodes calmly wrote a note, put it in a sealed envelope, and directed them to hand it to Doctor Jameson in Bulawayo. They knew not a word of its contents, but were encouraged to go ahead with their plans by Mr. Rhodes's comment that he was "glad to give the land for opening an industrial mission in Rhodesia." He said, "I have learned that missionaries are better than soldiers for keeping peace among the natives, and it is much less expensive." After six weeks of travel in a covered wagon drawn by mules, our workers presented the sealed envelope to Doctor Jameson.

"How much land do you people want?" asked Doctor Jameson.

"Well, Doctor," Mr. Wessels hesitatingly replied, "the facts are, we ought to have 12,000 acres, but it will depend on the terms upon which we get it."

"Terms!" exclaimed Dr. Jameson. "Rhodes commands me to **give** you all the land you can make use of. Do you want better terms than that?"

Soon our first mission station among the "heathen" was opened about thirty-five miles from Bulawayo. The missionaries named it "Solusi," after the head chief of the largest krall, or village, on the place. Here they began work with 150 head of cattle, a wagon, and some tools.



The work was only well begun when the Matabele rebellion broke out in 1896, forcing our workers to flee for safety. W. H. Anderson had walked to Bulawayo on business, where he learned that the Matabeles had rebelled and had killed forty white men. At once he returned to warn his fellow laborers, walking seventy-five miles in about thirty-six hours. All Europeans were ordered to Bulawayo, but when our workers arrived there, they found rooms held at prohibitive prices. So from March until September the three families and one single man camped in and under their wagon. At the end of ten weeks the food supply was exhausted, and they had to buy food in Bulawayo at war prices. \$6.00/dozen eggs, flour at \$37 a hundredweight, and cabbages at \$5.00/head. Within a few months they decided to



risk the dangers of trips to the mission farm for garden stuff. Many were the narrow escapes which the men experienced on those night trips to the farm, but God protected them.

When it was at last possible for them to resume their work at the mission, a famine swept the country, bringing with it pests that carried away the mission cattle, so that when the time came to put in the next crop, the workers with native helpers had to dig by hand thirty acres of land. The most severe blow to their faith fell in 1898 when within a few months five of them were laid to rest as a result of fever, the aftereffects of the exposure and privations of the war and the famine. Other valiant soldiers for God came forward, however, and mission work in Africa went on.



Even out of the famine came progress. Our missionaries had taken in as many of the starving native children as their limited supplies permitted, and these children formed our first mission school. As the work grew, a regular school system was developed, with the main station a training center for teachers for the outschools around it. Under God's blessing the Solusi Mission with its many schools today is a strong factor in the winning of souls and in the training of workers for Africa.

### **Nyasaland, "The Land of Livingstone:" Malamulo Mission**



Malamulo Mission SDA Church

Our first representative in Nyasaland, "the land of Livingstone," went there in 1892. He was George James, a student from Battle Creek College. He soon died of fever in the far interior. Some of the natives long remembered George James, the man who "kept the right day for rest." Ten more years elapsed before Seventh-day Adventists actually entered Nyasaland and established our Malamulo Mission forty miles southeast of Blantyre.

The Malamulo Mission occupies ground close by the spot where the natives say Livingstone once pitched his tent for a few days of rest. The station is named "Malamulo," which means "The Commandments." Five years after we were really established in Nyasaland the Missionary Volunteers of College View, Nebraska, arranged to support a North American family in that section of Africa, and for several years they supplied the money for maintaining these additional workers at our mission.

A school was founded which in 1907 had an enrollment of about sixty, the students consisting mostly of middle-aged married people, the women coming to school with their babes on their backs. Hampered as they were by their duties at home, their progress in school was slow. They could not be looked upon as prospective teachers of fellow natives. Our workers carried the matter to God in prayer, asking that God would lead young men of impressionable years to come there for training.

And come they did! At the beginning of the next school year more than two hundred young people flocked to the school. The little grass-and-wattle shed that served as church and

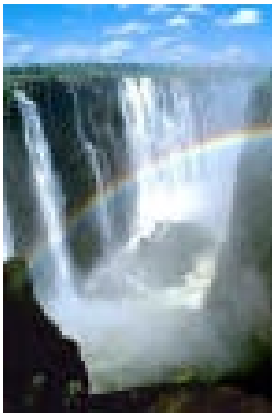


schoolhouse was entirely inadequate. Classes found recitation rooms under the shade of trees. Most of these young people had come as boarding pupils, paying their expenses by working on the school farm. This gave the missionaries a better opportunity to mold their characters.

When vacation time came, a burnt-brick church was erected by student help. The bricks were made from the clay of ant hills apparently a thousand years old, trod into mud by willing native feet, shaped into brick by native hands, and burned in fires made from wood on the farm. The furniture, too, was made by the natives, who constructed it from mahogany wood grown, cut and polished right there at the mission. When the church was finished, just three items had not been furnished by the work of brown hands, - the glass of the windows, the linoleum of which the blackboards were made, and three wall maps.

One of the early industries of the Malamulo Mission was dairying. The "Malamulo" butter brand became known in that part as good butter - the best!

Several lines of industry are taught at the school - mechanics, carpentry, and building and field operations. Whatever the line of work followed, "faithfulness" is the watchword. Special attention, of course, is given to training evangelistic school teachers, since these are the ones who will establish like training centers in that needy land.



### **The Batonga People of Northern Rhodesia: Rusangu Mission**

In 1905 the Adventist in South Africa decided to send missionaries to the Batonga people in Barotseland, Northern Rhodesia. No other denomination had then begun work among these people. W. H. Anderson and a few others, together with native teachers from the Solusi Mission, pioneered the way. When they reached the end of the railway, they began the 800-mile trip through the country. The first day out a hired native ran away with his load, which was the supply of fruit, salt, and sugar. For the next three months those items had to be omitted from the bill of fare.

About 200 miles beyond Victoria Falls, near Pemba, the men decided to locate, and purchased 5,000 acres of land at eighteen cents an acre. Here they founded our Rusangu Mission, first known as the Pemba Mission, along the side of which now runs the Cape-to-Cairo Railway. Though a famine was ravaging the land and only half rations of food could be given to the Solusi Mission native teachers, there was no complaining and not one thought of turning back.

"Teacher, I have come to school," announced a native boy. He had come upon the missionaries cutting poles for their temporary homes. "To school!" Chitonga, the language spoken by these Batonga people, had not even been reduced to writing. No books! But the natives were eager to learn, and the missionaries were just as anxious to teach them; so they all did the best they could. Their equipment consisted of an ox wagon, a small blackboard, some chalk, slates, and pencils. But soon forty pupils were in attendance. After a year a series



of lessons had been prepared. The work grew; further equipment was provided, and those who had learned the better way were eager to tell others. Soon the Rusangu Mission also was establishing outschools.

### The West Coast

Seventh-day Adventist missionaries went to the west coast of Africa in response to requests from a few believers there who had accepted the third angel's message through reading literature sent out by the International Tract Society. Some had been keeping the Sabbath five years when our workers arrived in 1894. Cape Coast Castle in the **Gold Coast** region was chosen for our first headquarters. Prospects were bright for a great work; but soon we were forced to realize that the country had been properly termed "the white man's grave." Within twenty days after arriving, one worker after another came down with the terrible fever. Some retreated from the field, but many laid down their lives for Africa. New recruits took their places, but they, too, were besieged by the fever.



So the work was slowed down until in 1905 it was decided that **Sierra Leone** was the proper place to establish headquarters for our work in West Africa. Accordingly, the following year a mission house was built on the mountainside in the suburbs of Freetown. From the time that our workers moved into this house, health conditions improved and the work advanced. In 1906 a school for children opened and the enrollment ran up to 125. On the evening of January 10, 1907, a six weeks' tent meeting began, in which there was a continually increasing interest, as was evidenced by the growing attendance of from 600 to 1,500. At its close a church of thirty-one members was organized.

At the General Conference session of 1913, when the European Division was organized, all of West Africa was assigned to that division. It was decided to make Waterloo, twenty miles from Freetown, capital of Sierra Leone, the headquarters.

In 1914 another attempt was made to establish a mission station in the Gold Coast region. That same year D. C. Babcock, former pioneer and director in the Sierra Leone field, went to Nigeria to open a new work. His trip carried him first through the country of the Yorubas, a people strong in agriculture and native manufacturing. Next in turn came the Fulah country, where the industry is herding sheep and cattle.

A young man who had lived in Mr. Babcock's home in Sierra Leone accompanied our missionary to Nigeria. When they first entered the Yoruba territory, this young man began studying earnestly the language, and within five months he was conducting a school among that people. The son of a local chief accepted the Sabbath through his contacts with our workers as he taught them the Yoruba language. Thus Seventh-day Adventist mission work progressed in Nigeria.





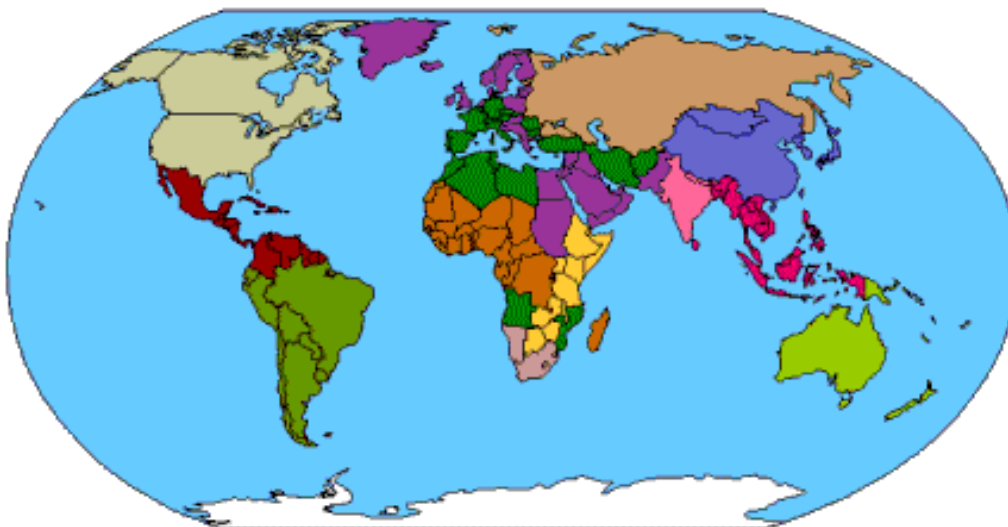
## Northern Africa

In Algeria as early as 1886 a Spanish Protestant accepted Adventist views through reading our French periodicals. Having found the light, he told others, until when a Swiss worker arrived three years later, a little group was ready to be organized into a church. However, persecution was bitter and the little company was soon broken up and scattered, eleven of them going to South America. It was not until 1909 that anything definite was done in that territory, at which time France sent out an evangelist. The work has progressed slowly, but surely this land, too, is being lightened with the third angel's message.

Egypt, the land of the rich Nile River, has not been a fertile territory for the advancement of God's truth. Some of the first messengers to carry the gospel there were Armenians who went to Egypt in the late nineties and preached the Sabbath truth to their own race. In 1898 an Italian went to Port Said as a ship missionary. Repeated calls were sent in 1912 to an English worker in Cairo, asking for help at Beni Addi, near Assiut, on the Nile. The correspondents said some were keeping the Sabbath and wanted to learn more. Impatient with the delay, they inquired how many letters Peter wrote to Cornelius before he went to Joppa to instruct him.

A native minister, a Colporter working for the Presbyterians in Upper Egypt near ancient Thebes, found the tract, "Is the End Near?" He thanked God upon his knees for the light sent to Cairo for more literature, was visited, accepted the Sabbath, and entered upon work for Seventh-day Adventists.

Our membership in Egypt includes Armenians, Copts and Greeks. We have also found favor with the Moslems. After the World War, when a number of Europeans were slain, the Bedouins left one of our workers unarmed, saying, "Oh, you are the Sabbath teacher! We will not hurt you."



- |                       |                       |                |
|-----------------------|-----------------------|----------------|
| Africa-Indian Ocean   | Eastern Africa        | Euro-Africa    |
| Euro-Asia             | Inter-American        | North American |
| Northern Asia-Pacific | South American        | South Pacific  |
| Southern Asia         | Southern Asia-Pacific | Trans-European |
| Southern Africa Union |                       |                |

Courtesy of: The Great  
Advent Movement  
by Emma E. Howell  
Review and Herald Publish-  
ing Association, 1935

World Church  
Divisions



# Working Hand in Hand in Mali

ADRA/Mali complements the Adventist Church's mission in West Africa.  
Adventist Review, March 11, 2004

Have you ever heard of Timbuktu? It's a peculiar town, known in history for being an important crossway for camel caravans transporting salt and other commercial goods through the Sahara.

Timbuktu is located in Mali, a small country in western Africa, where David and Fiorentina Ferraro have been directing the Adventist work since 1999. David is president of the Mali Mission, and Fiorentina directs the Adventist Development and Relief Agency/Mali.

Both institutions started their activities in Mali during the mid-1980's, when sharing the gospel of Jesus Christ and community development worked side by side.

## Deep Islamic Roots

Ninety percent of the Malaian people profess the Islamic religion, 9 percent are animists, and only 1 percent are Christian.

Organized in 1982, the Mali Mission has one indigenous pastor, three district churches, seven village chapels, and 22 groups. In the past five years, with the combined efforts of Global Mission and Gospel Outreach workers, the church membership has grown from 500 to 1,143 as of December 31, 2003.

Last year the mission began working in a fourth district, the city of Segou, and in October it opened the doors of its first primary school in Gouana, a village bordering the capital city of Bamako.

With an annual per capita income of US\$265, Mali is listed as one of the five

poorest countries on earth, according to a report from the United Nations Development Program. It's an arid land that barely supports grazing for cattle, sheep, and goats. Eighty percent of the population is rural, depending on agriculture that is possible only in the 2 percent of arable and fertile land in the south. The main crops are millet, corn, rice, cotton, and peanuts.

The country's capacity to produce sufficient food has been continuously undermined by progressing decertification and inappropriate management of natural resources.

Mali's poverty is mainly felt in the inadequate food supply, with dry-land farmers and urban poor being the most vulnerable.

ADRA/Mali came to the country in 1985 with relief and development interventions in response to a prolonged famine caused by drought. Since then, the humanitarian agency has implemented various projects ranging from basic education, literacy, and health, to natural resource management and economic development.

Currently ADRA/Mali is implementing a three-year development program focusing on natural resource management, water and sanitation, microenterprise, literacy, health and hygiene, and community organization.

## Community Education

Another initiative is the community education program funded by ADRA/Sweden and the Swedish Mission Council. Through this program ADRA/Mali educates Malian



citizens in health, hygiene, and basic community development.

This long-term primary education program is funded by REACH/Italy (Render Effective Aid to Children) and serves more than 50 villages in the same three districts in which the mission operates: Kolokani, Bamako and Segou.

The project opened two primary schools in Sion and Eden in the first two districts; a third one named Maranatha is planned to open in Segou this year. Quality education is being offered to nearly 3,700 school children in such areas as basic education, school materials, health assistance, nurturing school gardens, food distribution, and mud school rehabilitation.

### **Getting Down to Business With a Feminine Touch**

A third program, for women's economic development, is funded by ADRA International.

This project focuses on women in Bamako and assists them in starting and managing small businesses such as chair renting, dyeing clothes for sale, and small commerce. The project improves the family's access to food and a better living environment, and empowers women to participate more actively in the decision-making process of their family and groups.

ADRA's development programs have changed the lives of many indigenous Malians by enhancing their productive capacity and their access to food, making available water for irrigation and drinking, and increasing knowledge in health practices and adult literacy.

One of the participants declared, "I was like a blind person in the middle of the

market when I was illiterate. But now, thanks to ADRA, I can read and write and easily bargain in the market. What a great change it is for me."

ADRA focuses on the participatory approach to implement and sustain economic development. This approach has been a proven success in moving the disadvantaged from dependence to self-reliance and autonomy.

With the serious level of poverty in Mali, there is increased pressure on ADRA to expand its initiatives. Many leaders and villagers, particularly women, request assistance in literacy, microcredit, digging wells, building classrooms, planting vegetable gardens, or help with their children's education.

These programs have won the respect of local authorities and beneficiaries alike.

To assess the needs of this small West African country better, ADRA/Mali is planning to conduct extensive research. Officials want to evaluate the feasibility of expanding existing projects to touch other needy populations of the country, finding financial partners willing to promote equity for these vulnerable and disadvantaged people, implementing programs to alleviate poverty and enhance food security, building organizational capacity to meet the ever-changing procedures and competencies of the development field, and improving methods of sustaining current development programs once ADRA/Mali pulls out.

The Mali Mission and ADRA look forward to the advancement of the gospel and the development of the Malian people, trusting in the assistance of our mighty God and the love of men and women of good will.

Courtesy of: Adventist Review  
March 11, 2004



# Eureka! I Discovered a . . .

You are an archeologist working at a site near the city of Timbuktu. You discover an ancient manuscript. Make a reproduction of your discovered artifact. Be as creative as you can. Write a description of your artifact on a 4 x 6 card. Be sure to state its importance to ancient Timbuktu, as well.

Display your reproduction and your description card in your classroom. Use the following web-sites to help you with your research.



<http://www.loc.gov/exhibits/mali/>

<http://www.timbuktuheritage.org/>

[http://news.nationalgeographic.com/news/2003/06/0612\\_030612\\_africaart.html](http://news.nationalgeographic.com/news/2003/06/0612_030612_africaart.html)

[http://www.world-mysteries.com/sar\\_10.htm](http://www.world-mysteries.com/sar_10.htm)





# Time Travel

Imagine that you are a scholar from the Songhay Empire who has traveled in time to the 21st century. You have planned to give a speech to your school entitled, "Learning from Timbuktu's History."

Your speech should be three to four minutes long. Present it to an audience of your choice. If you have access to a video camera, you could video your speech. You might want to dress as a scholar in ancient Timbuktu. Be creative and make this issue come alive!



The main focus of your speech is supposed to be about the importance of learning throughout history. Your speech must include the answers to the following questions:

1. How was learning important to the city of Timbuktu and to the Mali and Songhay Empires?
2. Why is the legacy of Timbuktu's intellectual history so important to West Africa today?

Use these internet links to help with your research.

<http://www.nguni.com/.../mali/historyc.html>

<http://library.thinkquest.org/13406/sh/>

<http://www.wsu.edu:8080/~dee/CIVAFRCA/SONGHAY.HTM>

<http://www.historychannel.com/classroom/unesco/timbuktu.html>



# Hometown Reporter

History is important. Finding connections to history is even more important. Archeologists and historians are working to learn more about Timbuktu and its past. How much do you know about **your** home town?

Almost every building or monument in your hometown has a special history? How much of your town's history do you know? Choose a building or monument in your hometown — especially one that is deteriorating or no longer in use — and research it. Check at your local library. Interview people in your hometown who know about its history. Ask questions at your Town Hall.

Your information should include - What does this building or monument reveal about your hometown's past and present? When was it built?

Create a poster that explains the special history and importance of this building or monument. Contact the Town Hall to see if your poster can be displayed in the Town Hall.

See the example of Founder's Hall for an idea of what your finished project should look like.

These links might help you in your research.

<http://www.nationalregisterofhistoricplaces.com>

<http://memory.loc.gov/ammem/hhhtml/hhhome.html>

<http://www.cr.nps.gov/buildings.htm>



Fanueil Hall - A historical building in Boston, MA.



# Founder's Hall

Atlantic Union College  
S. Lancaster, MA

Stephen N. Haskell established what was called "that New England school" in 1882. At first the students were housed in a carriage house, upstairs in a print shop, and in the basement of the church. Then he set about raising money for a school building. In one year he had \$75,000 and erected this three-story structure and a large dormitory a block away.

This building is a good example of High Victorian architecture that was popular in 1884. Its warmer west side was given decorated windows and larger classrooms to utilize the afternoon sun's heat.

A bell was hung in the Mansard tower, and a boardwalk was built to connect the building with the new dorm. At one time there was a broom shop functioning on the first floor.

This building has been a classroom structure, an administration building, an academy and lower grade building, and finally the college music department. In 1976, extensive restoration was done. Now it is the home of AUC Religion/Theology departments and is furnished in Victorian decor. It contains a large collection of Adventist memorabilia. Especially significant is the Miller chapel on the third floor. It contains full-length portrait of William Miller and his wife, Lucy, done by the famous American primitive artist Horace Bundy.

## National Register of Historic Places

Founder's Hall (added 1980 - Building - #80001678)  
Atlantic Union College Campus, Lancaster  
Historic Significance: Event, Architecture/Engineering  
Architect, builder, or engineer: Barker & Nourse  
Architectural Style: Queen Anne, Gothic  
Area of Significance: Education, Architecture, Religion  
Period of Significance: 1875-1899  
Owner: Private  
Historic Function: Education  
Historic Sub-function: College, School  
Current Function: Education, Religion, Social  
Current Sub-function: Meeting Hall, School



Founders Hall is the oldest SDA education building still standing.

# A Pilgrimage with Mansa Mousa



Imagine that you are part of the entourage that participated in Mansa Mousa's pilgrimage to Mecca in 1324. You might be one of his servants, an Egyptian who received his golden gifts, a scholar who returned with him to Timbuktu, or any other individual who might have participated or been influenced by Mousa's pilgrimage.

Think about the kinds of things and people you saw. What did you think of Mousa and his caravan? How did his pilgrimage affect your life? What do you think he accomplished for the Mali Empire and his people?

Share your thoughts with your fellow travelers. Write a diary entry, draw a series of pictures, or describe the events that you witnessed in another creative way.

*Dear Diary,*

*Today Mansa Moussa convinced me to return with him to Timbuktu. I do not know what I will find. I am anxious to visit the university there to find if they have any new knowledge.*

*My accommodations are not at all primitive. I am surrounded with wealth. I am served only the best food. I fear I will return fat!*

*I have seen many amazing things. I love the majestic horses we are riding. This is a drawing I made of me and my horse.*

*Until tomorrow . . .*





# You're Such a Bozo!

Has anyone ever called you a bozo? What is the meaning of being called a bozo?

www.dictionary.com gives this meaning for bozo -

1 entry found for bozo.

bo·zo ( P ) [Pronunciation Key](#) (bo zo)

n. **Slang** pl. bo·zos

1. A fellow; a guy.
2. A dunce; a fool.

This goes to show you that the dictionary doesn't know it all! Did you know that there actually are people from a village called Bozo? The Bozo are a people group of Mali now numbering more than 180,000. They are found mostly on the Niger river and its tributaries.

Investigate the Bozo people by visiting <http://www.wwac.org/bozo/>

Create a project to display your findings. Projects could be: PowerPoint presentation, pamphlet, poster, big book, etc.

The next time someone calls you a bozo, inform them that you do not live in Mali!



# You're Such a Bozo!

## Resource Information

The following information is from the webpage <http://www.wwac.org/bozo/>. In the event that the Internet is down, or the website is unavailable, this information may be distributed to students to assist them in their project entitled, "You're Such a Bozo!"

### Bozo of Mali

Religion: Folk Islam

Location: Mali

Population: 180,000

Language: Bozo Sorogama

Profession: Nomadic Fishermen

Diet: Fish and rice

Literacy: Less than 10%

Healthcare: Limited access, poor sanitation

Family Structure: Polygamous marriages

Recreation: Islamic festivals and marriage ceremonies



The Bozo are a people group of Mali numbering more than 180,000. They are found mostly on the Niger river and its tributaries. To be Bozo is to be a fisherman. From birth, they breathe, work, live and die for fishing. Fishing is their single occupation, their reason for being. Fishing occurs every day from the middle of the afternoon until daybreak. The Bozo have near exclusive rights to fishing for the huge bodies of water in Mali, West Africa. Their annual catch constitutes one of Mali's principal exports. The Bozo can also be found on most waterways in bordering countries. The Bozo are nomadic fishermen. They are somewhat migratory, following the fish as the river recedes and floods each season. The Bozo number more than 180,000, speak four languages and various dialects.

The Bozo converted to Islam long ago, and are in theory Muslims (99.9%). But in practice, they have not completely renounced their ancient religious practices, especially in matters concerning fishing. They believe, in reality, that the ancestors and the water god "Faro" play a huge role. This is why they undertake no "big fishing expedition" without sacrificing to these invisible spirits in a consecrated place: huge tree, rock, or uninhabited island. Also, it is very often that they call to fileli-kela (he who regards the future, who sees the hidden things). They visit the "fileli-kela" to either discover why something has happened, to know what the future holds, or to guard against evil things which might be brought on them by their enemies.



# Vocabulary

**Al Mansur:** sixth ruler of the Sa'di dynasty, which he raised to the height of its power; Ahmad al-Mansur encouraged the immigration of artisans, and his court was noted for its splendor; captured Timbuktu in 1591, thus placing a large amount of gold in the central Moroccan treasury, which earned him the title al-Dhahabi (the Golden)

**Askia Mohamed:** West African statesman and military leader who usurped the throne of the Songhay Empire (1493) and, in a series of conquests, greatly expanded and strengthened the empire

**Berber:** any of the descendants of the pre-Arab inhabitants of North Africa; the Berbers are scattered in tribes across Morocco, Algeria, Tunisia, Libya, and Egypt and tend to be concentrated in the mountain and desert regions of those countries  
**Caillié, Réné:** French wine clerk and adventurer who reached Timbuktu on April 20, 1828 as the first European to reach the city and survive the return

**Cairo:** capital of Egypt

**caravan:** group of travelers journeying together, especially across a desert with packed animals

**colonialism:** political and economic system whereby various European nations explored, conquered, settled, and exploited large areas of the world

**colonize:** to conquer, settle, and exploit an area and its people

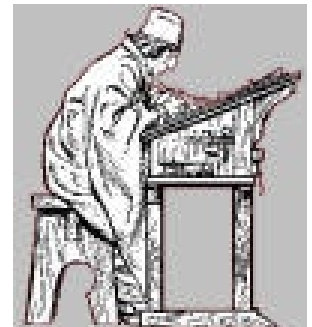
**harmattan:** dry, dusty wind that occurs in certain seasons on the northwestern coast of Africa

**Islam:** monotheistic religion based on the doctrine of submission to Allah (God) and acceptance of Muhammad as the last chief and prophet of Allah; the Koran is the sacred text of Islam, believed to contain the revelation of Allah to Muhammad

**Islamic world:** the parts of the globe where Muslims were concentrated, including North Africa, the Middle East, and South East Asia

**Mansa Moussa:** mansa of the West African empire of Mali from 1307 to 1337; left kingdom notable for its extent and riches; built the Great Mosque at Timbuktu; best remembered in the Middle East and Europe for the splendor of his pilgrimage to Mecca (1324)

**mansa:** spiritual and political leader, village head



**Mecca:** city in western Saudi Arabia; the birthplace of Muhammad; the holiest city of Islam

**middleman:** trader who buys from producers and sells to retailers or customers; intermediary

**mihrab:** prayer alcove in the qibla wall (the wall facing Mecca) of a mosque

**Morocco:** country of North Africa that borders Algeria to the east and southeast, the western Sahara to the south, the Atlantic Ocean to the west, and the Mediterranean Sea to the north

**mosque:** Muslim house of worship

**Muslim:** one who believes in and practices the Islamic faith

**Niger River:** major river of West Africa; third longest river in Africa (4,200 kilometers), after the Nile and the Congo

**nomads:** group of people who have no permanent home and wander from place to place in search of food, water and grazing land

**pilgrimage:** journey to a shrine or sacred place as an act of religious devotion

**Sahara Desert:** largest desert in the world, filling nearly all of northern Africa; measures approximately 3,000 miles from east to west and between 800 and 1,200 miles from north to south and has a total area of some 3,320,000 square miles (8,600,000 square kilometers)

**Sonni Ali Ber:** West African king who began the expansion of the kingdom of Songhay in 1464; his conquest of Timbuktu (1468) established the basis for Songhay's future prosperity and expansion

**Sudan:** the area of open savanna plains extending across Africa between the southern limits of the Sahara Desert and the northern limits of the equatorial rain forests; term derives from the Arabic bilad as-sudan ("land of the black peoples")

**Sudanese:** from the Sudan region

**trans-Saharan trade:** trade across the Sahara Desert, especially the exchange of gold and salt

**Tuaregs:** Berber-speaking nomads who inhabit an area in North Africa ranging from Algeria, and Libya, to northern Nigeria and Mali







# The Ancient Cities

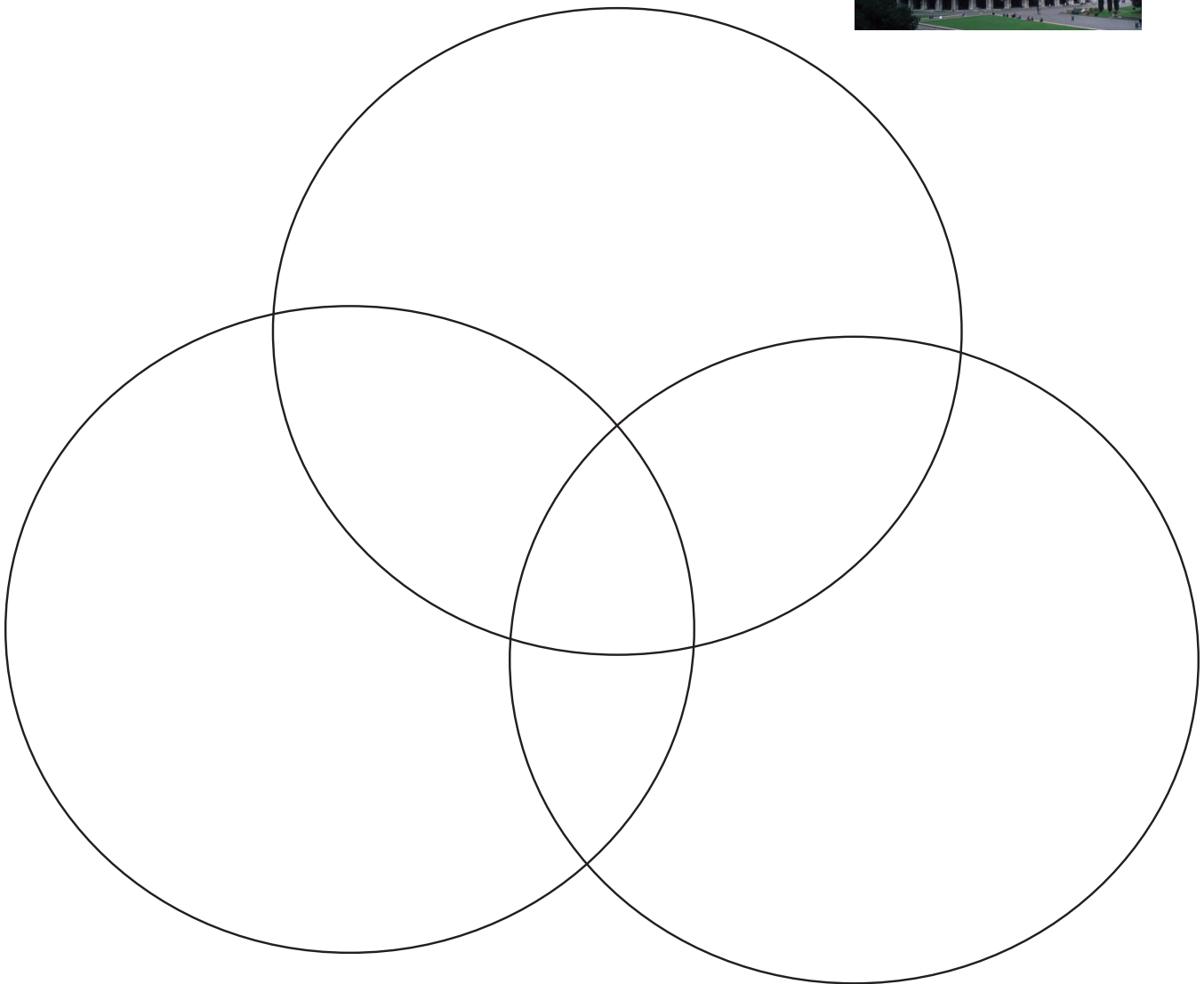
Find out what the ancient cities of Athens, Rome and Timbuktu had in common. Research what life was like in them - housing, streets, meeting places, craftworks, etc. Complete the venn diagram with facts you discover. Try to have at least three or four facts in each area.

When you have finished with your researching, create a project to illustrate your findings.

Use these websites - or other resources to help.

[http://en.wikipedia.org/wiki/Ancient\\_Athens](http://en.wikipedia.org/wiki/Ancient_Athens)

<http://en.wikipedia.org/wiki/Rome>



# Once Upon a Time . . .

During the time when empires ruled West Africa, *griots* told stories and sang songs for traders, villagers and kings alike. These special stories and songs described the history beliefs, and traditions of African families and of the land. They became the oral history, or spoken record of events, of Africa.

Because many people could not read a written language, they depended upon the spoken words of the griots. African kings depended on griots to help keep people informed about happenings in the empire. In time, the singing and speaking skills of the griots became an important West African legacy.

Travel back to the days of the griots. Pick one activity to complete with your classmates.

With 3 other students, pick a current news event. Make up a verse or two of a song that tells about it. Be prepared to present it to your class.

With 3 other students, pick an American tradition, historical event, or current event. Make up either a story or a song that informs listeners about the topic. Present your story or song to your class.

Practice retelling folktales in your classroom with two other classmates. When you feel confident, take your team to other classes for a storytelling concert. Younger students, especially, will appreciate your efforts!

Collect stories about your town from older people. Find out how the streets were named. Are there any interesting people or legends to which the street names refer? Are there any local places in town about which people tell stories? Have students find out when the town was founded and by whom? Visit a local historical society to see old photographs or artifacts. Tell your town's history as a griot would.

Collect true tales about the "old days" by interviewing older relatives. Find out about the history of your family as far back as anyone can tell you. See [Collecting Family Stories](#) (handout) for an assortment of effective interview questions to gain stories from older family members.



# Collecting Family Stories

Adapted from:

<http://www.storyarts.org/classroom/roots/family.html#questions>

## **Interview Questions**

### Family Stories

Family stories are tales about people, places, and events related to the members of our immediate family or their ancestors. Family stories casually chatted about at the dinner table, or regaled again and again at family gatherings can parallel great epics or notable short stories. The memorable stories of our lives and of others in our family take on special importance because they are true, even if everyone tells different versions of the same event. These tales are family heirlooms held in the heart not the hand. They are a gift to each generation that preserves them by remembering them and passing them on.

### Listening

The first step to collecting family stories is to become a good listener. Good listeners encourage great storytelling. When a speaker feels that the listener is interested, he or she is more inspired to communicate generously. A good listener gives full attention to the teller, does not interrupt or contradict the facts of a story as it is being told, and offers the teller encouragement with an interested facial expression and body stance. When a teller feels encouraged by an interested listener, there is joy in the telling.

### Interviewing Elders

An effective way to hear family stories is to ask questions. Family stories can be collected by interviewing a family elder. Make a mental or written list of topics that might generate some questions to ask the elder.

### Questions about:

People, places, events, objects, important transitions, work, or travel can be story starters. Although short-term memory may sometimes be limited in the oldest of relatives, long-term memory may be very much intact. We need to help the teller journey back in time to retrieve these treasures.

### Interview Questions

Here are some effective questions that might encourage elders to remember their stories.



## Collecting Family Stories

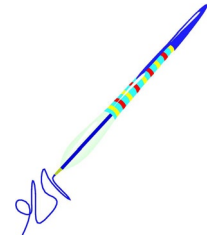
### Interview Questions

At a family gathering, such as a holiday celebration, a birthday party or a family visit, take time to tell stories about the family. Or, arrange a special visiting time when an interview session can happen. Having a tape recorder available is an enjoyable way to listen to the stories again. Be sure that the tape player works, that it can be inconspicuously placed so as not to make the speaker nervous, and that you have plenty of extra tapes available. Pay as little attention to the tape as possible and give full attention to the teller!

Afterwards, make a copy of the tape or punch out the tabs on the sides so that the tape cannot be erased.

#### Interview questions about Places to Remember:

- Can you describe the house in which you lived when you were a child?
- Do you remember the room in which you slept as a child?
- Can you describe the houses in your neighborhood?
- Where was your favorite place to visit when you were a child?
- Where did you go to school? What was in the classrooms?
- Where did you go to worship?
- Where did you go to shop for food or clothes?
- Where did you go for fun and recreation?
- Where did you go when you wanted to hide?
- Did your family ever move?
- Describe the house you lived in when you were first married.
- What kind of utensils did you have in the kitchen?



#### Interview questions about People to Remember:

- Who lived in your house with you as a child?
- How many brothers or sisters lived there?
- Can you describe your father or mother as you remember looking at them when you were small?
- Who visited your house when you were young?
- Any relatives remembered? Grandparents or aunts and uncles?
- Who were your favorite cousins?
- Who were your neighbors?
- Did you have any favorite teachers?
- Who was the best cook in the family?
- Who was the smartest, richest, kindest, or most religious?
- Did anyone in the family have some unusual characteristics?





## **Interview questions about Life Events:**

### **Immigration:**

When did the first family member come to America? Where did they come from? How did they get here? Are any family members still abroad?

### **Courtship:**

How did you meet your spouse? How long did you know each other before you were married? Can you describe your wedding?

### **Work:**

How did you earn a living when you were young? What was your first job?

### **Holidays:**

What were your favorite holidays? Did you have special holiday customs or foods?

### **Vacations:**

Did you ever go on a vacation? Where? Who went with you? What did you do for fun?

### **Births:**

Can you describe the birth of your son or daughter? Where were you? Who was there? How did you choose his or her name?

### **Daily Life:**

How did you travel from place to place? Did your family have a car? What were your favorite pastimes? How did your children behave?



# The Griot from Timbuktu

Griots were the individuals responsible for passing down the history from generation to generation. Work with two other students in your class.

Choose one of the following subjects:

The "silent trade" for salt

<http://www.npr.org/ramfiles/me/20030527.me.malivid.ram> (a video)

[http://www.vmfa.state.va.us/mali\\_geo\\_hist1.html](http://www.vmfa.state.va.us/mali_geo_hist1.html)

Mansa Musa's pilgrimage to Mecca

<http://purpleplanetmedia.com/bhp/pages/mansamusa.shtml>

<http://www.mrdowling.com/609-mansamusa.html>

[http://www.ucalgary.ca/applied\\_history/tutor/islam/fractured/westAfrica.html](http://www.ucalgary.ca/applied_history/tutor/islam/fractured/westAfrica.html)

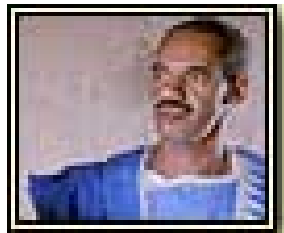
Askia the Great (Askia Muhummad, king of Songhai)

<http://www.africawithin.com/hpi/hp15.htm>

<http://purpleplanetmedia.com/bhp/pages/askia.shtml>

Research and write a story as a griot might have told it.

As you present your stories orally to the class, see how your story facts compare with others who did the same event.



# The Gift of a Cow Tail Switch

An Illustrated Proverb of the Jabo People of Liberia

Proverbs are plentiful throughout most of Africa, and a great many of them have self-evident meanings requiring no explanation. But a proverbial saying may be the clarifying of a principle established in a particular tale or parable. In this way, a story may explain or rationalize why a man should confide a certain thing to his best friend but not to his wife; or why he should accompany a friend on a journey if asked to do so. This Jabo story illustrates the idea that a dead person lives on in the minds of those who knew him.

In the village of Kundi there lived a hunter by the name of Ogaloussa. One morning Ogaloussa took his weapons down from the wall of his house and went into the forest to hunt. His wife and his children went to tend their fields, and drove their cattle out to graze. The day passed, and they ate their evening meal of manioc and fish. Darkness came, but Ogaloussa didn't return. Another day went by, and still Ogaloussa didn't come back. They talked about it and wondered what could have detained him. A week passed, then a month. Sometimes Ogaloussa's sons mentioned that he hadn't come home. The family cared for the crops, and the sons hunted for game, but after a while they no longer talked about Ogaloussa's disappearance.

Then, one day, another son was born to Ogaloussa's wife. His name was Puli. Puli grew older. He began to sit up and crawl. The time came when Puli began to talk, and the first thing he said was, "Where is my father?"

The other sons looked across the rice fields.

"Yes," one of them said. "Where is father?"

"He should have returned long ago," another one said.

"Something must have happened. We ought to look for him," a third son said.

"He went into the forest, but where will we find him?" another one asked.

"I saw him go," one of them said. "He went that way, across the river. Let us follow the trail and search for him."

So the sons took their weapons and started out to look for Ogaloussa. When they were deep among the great trees and vines of the forest they lost the trail. They searched in the forest until one of them found the trail again. They followed it until they lost the way once more, and then another son found the trail. It was dark in the forest, and many times they became lost.



Each time another son found the way. At last they came to a clearing among the trees, and there scattered about on the ground lay Ogaloussa's bones and his rusted weapons. They knew then that Ogaloussa had been killed in the hunt.

One of the sons stepped forward and said, "I know how to put a dead person's bones together." He gathered all of Ogaloussa's bones and put them together, each in its right place.

Another son said, "I have knowledge too. I know how to cover the skeleton with sinews and flesh." He went to work, and he covered Ogaloussa's bones with sinews and flesh.

A third son said, "I have the power to put blood into a body." He went forward and put blood into Ogaloussa's veins, and then he stepped aside.

Another of the sons said, "I can put breath into a body." He did his work, and when he was through they saw Ogaloussa's chest rise and fall. "I can give the power of movement to a body," another of them said. He put the power of movement into his father's body, and Ogaloussa sat up and opened his eyes.

"I can give him the power of speech," another son said. He gave the body the power of speech, and then he stepped back.

Ogaloussa looked around him. He stood up. "Where are my weapons?" he asked. They picked up his rusted weapons from the grass where they lay and gave them to him. They then returned the way they had come, through the forest and the rice fields, until they had arrived once more in the village.

Ogaloussa went into his house. His wife prepared a bath for him and he bathed. She prepared food for him and he ate. Four days he remained in the house, and on the fifth day he came out and shaved his head, because this was what people did when they came back from the land of the dead.

Afterwards he killed a cow for a great feast. He took the cow's tail and braided it. He decorated it with beads and cowry shells and bits of shiny metal. It was a beautiful thing. Ogaloussa carried it with him to important affairs. When there was a dance or an important ceremony he always had it with him. The people of the village thought it was the most beautiful cow-tail switch they had ever seen.

Soon there was a celebration in the village because Ogaloussa had returned from the dead. The people dressed in their best clothes, the musicians brought out their instruments, and a big dance began. The drummers beat their drums and the women sang. The people drank much palm wine. Everyone was happy.

Ogaloussa carried his cow-tail switch, and everyone admired it. Some of the men grew bold and came forward to Ogaloussa and asked for the cow-tail switch, but Ogaloussa kept it in his hand. Now and then there was a clamor and much confusion as many people asked for it at once.





The women and children begged for it too, but Ogaloussa refused them all. Finally he stood up to talk. The dancing stopped and people came close to hear what Ogaloussa had to say. "A long time ago I went into the forest," Ogaloussa said. "While I was hunting I was killed by a leopard. Then my sons came for me. They brought me back from the land of the dead to my village. I will give this cow-tail switch to one of my sons. All of them have done something to bring me back from the dead, but I have only one cow tail to give. I shall give it to the one who did the most to bring me home."

So an argument started. "He will give it to me!" one of the sons said. "It was I who did the most, for I found the trail in the forest when it was lost!"

"No, he will give it to me!" another son said. "It was I who put his bones together!"

"It was I who covered his bones with sinews and flesh!" another said. "He will give it to me!"

"It was I who gave him the power of movement!" another son said. "I deserve it most!"

Another son said it was he who should have the switch, because he had put blood in Ogaloussa's veins. Another claimed it because he had put breath in the body. Each of the sons argued his right to possess the wonderful cow-tail switch.

Before long not only the sons but the other people of the village were talking. Some of them argued that the son who had put blood in Ogaloussa's veins should get the switch, others that the one who had given Ogaloussa's breath should get it. Some of them believed that all of the sons had done equal things, and that they should share it. They argued back and forth this way until Ogaloussa asked them to be quiet. "To this son I will give the cow-tail switch, for I owe most to him," Ogaloussa said.

He came forward and bent low and handed it to Puli, the little boy who had been born while Ogaloussa was in the forest. The people of the village remembered then that the child's first words had been, "Where is my father?" They knew that Ogaloussa was right. For it was a saying among them that a man is not really dead until he is forgotten.

Courtesy of: The Cow-Tail Switch and Other West African Stories,  
by Harold Courlander and George Herzog,  
© 1975 by Harold Courlander.

## Activities

Read the Cow-Tail Switch aloud. Discuss the roles that a griot would have. Have students create a continuing storytelling session, as a griot, in which a story is begun and then left open-ended at a crucial point. The next day the story is completed and a new one begun and left open-ended at an exciting moment.



# Folktales from Africa

## The Talkative Turtle

A Tale from India

A talkative turtle overheard two hunters say that they were planning to catch turtles the very next day. When the hunters left, the turtle asked two cranes to help him escape. "Beautiful white birds," he said, "if you hold a long stick between your beaks, I'll close my mouth tightly in the middle of it, and then you can fly up and carry me to safety."



"Good idea," said the cranes. "But, for the plan to succeed, you will have to keep your mouth closed tightly on the stick and you must not say a word!" The turtle agreed and biting on the middle of a stick held in the beaks of two birds, off he was carried.

When the birds were high in the air with the turtle dangling down from the stick, some people on the ground looked up at the strange sight in the sky and said, "What clever birds! They figured out how to carry a turtle!"

The proud, talkative turtle cried out, "It was my idea!" and fell tumbling down to earth.

## Anansi Goes Fishing

A Tale from West Africa

Foolish Anansi thought he could trick a fisherman into doing his work for him. "Let's go fishing," he suggested.

"Very well," said the fisherman, who was clever and quite wise to Anansi's tricks. "I'll make the nets and you can get tired for me."

"Wait," said Anansi, "I'll make the nets and you can get tired for me!" Anansi made nets as his friend pretended to be tired. They caught four fish.

The fisherman said, "Anansi, you take these. I'll take tomorrow's catch. It might be bigger."



Greedily imagining the next day's catch, Anansi said, "No, you take these and I'll take tomorrow's fish."

But the next day, the nets were rotting away and no fish were caught. The fisherman said, "Anansi, take these rotten nets to market. You can sell them for much money."

When Anansi shouted, "Rotten nets for sale!" in the marketplace, people beat him with sticks.

"Some partner you are," Anansi said to the fisherman as he rubbed his bruises. "I took the beatings. At least you could have taken the pain."

Anansi never tried to trick the fisherman again!



## Why Turtles Live in Water

A Tale from West Africa

Turtles used to live on the land, they say, until the time a clever turtle was caught by some hunters. They brought him to their village and placed the turtle before the Chief, who said, "How shall we cook him?"

"You'll have to kill me first," said the turtle, "and take me out of this shell."

"We'll break your shell with sticks," they said.

"That'll never work," said the turtle, "Why don't you throw me in the water and drown me?!"

"Excellent idea," said the Chief. They took the turtle to the river and threw him into the water to drown him.

They were congratulating themselves on their success in drowning the turtle, when two little green eyes poked up in the water and the laughing turtle said, "Don't get those cooking pots out too fast, foolish people! As he swam away he said, "I think I'll spend most of my time from now on, safely in the water."

It has been that way ever since!



## One Good Meal Deserves Another

A Tale from West Africa

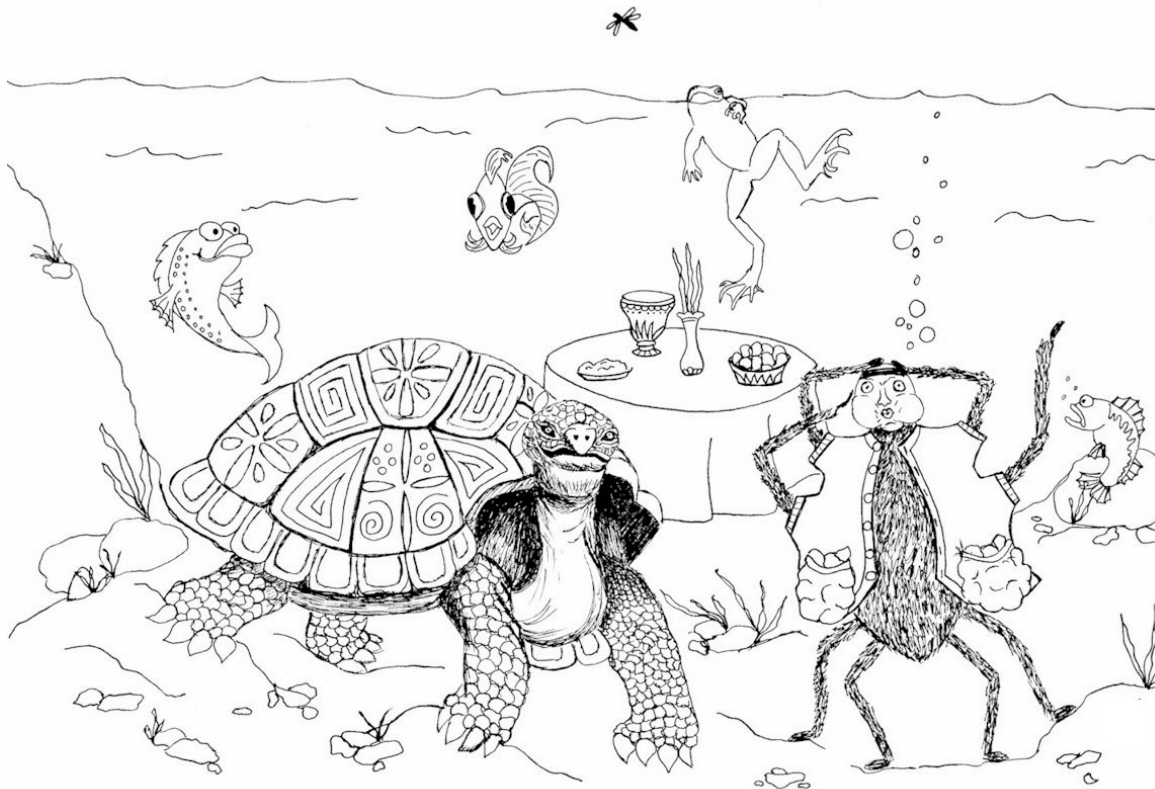
Anansi the Spider hated to share! When Turtle came to his house at mealtime, he said, "I can't give you food until you've washed your dusty feet!"

Turtle licked his lips when he saw the big plate of steaming food, but politely walked to the stream to wash. When he returned, the plate was empty. "Good meal," Anansi said, patting his full stomach.

"One good meal deserves another!" said Turtle. "Come to my house for dinner tomorrow." Turtle fixed a fine dinner at the bottom of the river. "Come on down and eat!" he said.

Anansi filled his jacket pockets with stones so that he would be weighted down enough to stay at the river's bottom and eat. "It's impolite to wear a jacket to dinner!" Turtle said, "Take it off!"

But when greedy Anansi took off his jacket, he floated back up to the surface of the water and hungrily watched Turtle eat his fill!





# Speak Softly and . . .

Griots did more than sing songs and tell stories. They also recited poems, posed riddles, spoke tongue twisters, and recited proverbs.

One West African proverb that crossed the Atlantic was popularized in the United States by President Theodore Roosevelt in the early 1900's: "Speak softly but carry a big stick; you will go far."

## What does it mean?

See how many other proverbs you already know. Make a list of them. Then survey 20 other people. Get a mix of adults and students. See how many proverbs you can "collect." When you finish collecting your proverbs, make a book to explain them. Be sure to illustrate your work.

[illegible]

# African Proverbs

Directions: "It takes a village to raise a child" is a well-known African proverb. Below are many other African proverbs. In groups of three, choose 5 proverbs to work with. Create a poster illustrating and explaining each proverb.

A feeble effort will not fulfill the self (Dogon)

In reference to the idea that the drum should be played as a method of communication between man and God, "the drum is the ear of God" Blekete is the name of a Dogon God but also is the name of the principal drum used in the Blekete cycle. (Richard Hodges page)

A bird is in the air but its mind is on the ground (Mandinka)  
Wherever you are it is important to remember where you come from and what is important.

In God's shrine, this world, what everybody wants is a good life. Why do people always make trouble? God has given principles to live by, But only you yourself can follow them. (Dogon)  
Example of the prime moral law, the sacredness of life, life is meant to serve God. (R. Hodges)

Between true friends even water drunk together is sweet enough (Zimbabwe)

If words fail no others will avail (Zimbabwe)

A shade seeker and sunset met (Mandinka)  
That is to say a happy coincidence occurred.

A ripe melon falls by itself (Zimbabwe)  
All things happen when their times come

A student doesn't know about masterhood but a master knows about studenthood (Mandinka)  
A master was once a student and cannot be fooled easily.

Long ago did not live long ago (Zimbabwe)

If you see an elder bending his neck for the fufu, it's not because of its sweetness, but because he doesn't want it to drop on him (Mandinka)

If you see a man making peace between himself and the other man, it is not because of cowardice, but because he doesn't want trouble.



Having a good discussion is like having riches (Kenya)

Even though many Westerners will agree with this statement it is particularly true in areas of Africa where history and news are conferred exclusively orally.

A master drummer must have seven eyes (West)

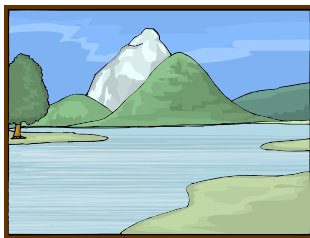
A master drummer must be insightful into human nature and sensitive to the effect music can have on people. A master drummer must be responsible with his influential position. The seven eyes of the master drummer see the inside of people and helps him to know them, it is a metaphor for insight into human nature. (R. Hodges)

Every time an old man dies it is as if a library has burnt down - Chief Oumar Ba- (Mandinka West Africa) This is again referring to information in it's West African form, as an oral tradition. The Memory of a Musician, Genealogist, Story teller, Historian, myth maker, (often the same person) and a strong sense of culture and community help to keep African tradition and sensibilities alive in the present day as they have been for centuries.

Words are spoken with their shells, let the wise man come to shuck them (West African, Mossi)

Lack of knowledge is darker than night (Nigeria, Hausa)

Do a thing at its time and peace follows it (Mandinka)



Even the Niger River must flow around an island (Nigeria, Hausa)  
Sometimes the strongest person must turn aside.

When the drumbeat changes, the Dance changes (Nigeria)

He who rides the horse of greed at a gallop will pull it up at the door of shame (West Africa, Fulani)

A Fulani will lie but he will not make a lying proverb (Fulani)

A child who's hand is clean may eat with the elders (Mandinka)

Once a child learns proper manners and discipline he may participate with the elders.

Justice today, injustice tomorrow, that is not good government (Ghana, Asante)

If one is fortunate people say he has been to the diviner, if he is destitute they say he is hopeless (Ghana, Asante)

If you say you have no business with anybody no one will have any business with you either (Mandinka)

If you want someone more knowledgeable than yourself to identify a bird you do not first remove the feathers.



When consulting an elder it is not proper to withhold information

Until Lions have their own historians tales of the hunt will always glorify the hunter  
(Igbo, Nigeria)

A family is like a forest, when you are outside it is dense, when you are inside you see that each tree has it's place (Ghana, Akan)

One goat cannot carry another goat's tail (Nigeria).

Possible double meaning. One person cannot do another persons job or everyone must accept their lot in life

The hunter does not rub himself in oil and lie by the fire to sleep (Nigeria).

The hunter in pursuit of an elephant does not stop to throw stones at birds (Uganda).

If all seeds that fall were to grow, then no one could follow the path under the trees  
(Akan).

Even the mightiest eagle comes down to the tree tops to rest (Uganda).

Although the snake does not fly it has caught the bird whose home is in the sky. (Akan)  
Classic "David and Goliath" analogy to "you can do what you put your mind to."

A man does not wander far from where his corn is roasting. (Nigeria)

Courtesy of: <http://www.kairarecords.com/kane/proverbs.htm>





# It's All in the Mask

Masks are very important to African traditions and cultures. You may have visited a museum or a store and seen African masks. You may have seen pictures of them in magazines or books you have read. Have you ever wondered why they were made or what they are used for?

Although masking ceremonies are not as common place in Africa as they once were, masks are still looked at as an important part of African culture and history and are still used in important rituals and celebrations.

Your classroom is being transformed into an African Art museum. You have been hired as a curator to help design the African Mask section. You will need to:

1. Choose an African Mask. Research to find a picture of one. Here are some web-sites you might find helpful.

<http://www.arttribal.com/>

<http://www.artnetweb.com/guggenheim/africa/sahelsav.html>

2. Research the tribe in which the mask is from.
3. Recreate the mask using paper mache. (See handout)
4. Write a Museum Piece that describes your mask and tribe. Your information should be written on a 4 x 6 card. The card will be placed next to your mask when it is displayed.



# It's All in the Mask

## Mask Making Instructions

### Materials:

newspaper and brown paper bags  
wall paper paste  
masking tape  
file folders/cardboard  
paint (various colors)  
glue  
scissors  
Exacto knife  
varnish  
feathers (various colors)  
rope (various colors and lengths)  
raffia (various lengths)  
beads (various colors and sizes)  
other adornments



### Steps

1. Crush the newspaper into the desired shape of the mask. For the most part, the shape of an adult human head is the easiest shape with which to work.
2. With a few pieces of masking tape, roughly tape the newspaper into the desired shape. Use cardboard or file folders to hold the shape together.
3. Prepare the papier mache solution by mixing wall paper paste and water (50/50). With torn (not cut) strips of newspaper, dip the strips into the solution and cover the front and sides of the mask form only. Strips should not be longer than five inches each and should not be wider than one inch. Complete this process until mask has been covered with at least four layers of papier mache. Mask should be wet, but not dripping with mixture. If the mask is too wet, add another layer of dry strips.



4. Nose, brows, eyelids, and other facial characteristics should be added at this time. Use pieces of file folders and newspaper to help form the features. These additions should be covered with four layers of papier mache. Place the mask on a dry surface to dry.
5. When mask is thoroughly dry (usually the next day after you finish step 4), cut a hole in the back or under the mask and pull the foundation (the original balled-up form) from the papier mache. To strengthen the edges of the mask, tear small pieces (two inch strips) of brown paper bags, dip in paper mache mixture, and cover around the entire rim of the mask. The purpose of this process is to strengthen the weakest part of the mask. Pieces of brown paper bag with printing should not be used.
6. Cut areas on your mask where the eyes, mouth, nose, and so forth should be. Cover the entire mask with strips of paper bag and the mixture. The inside of the mask should also be covered with brown paper bag strips. When done, you should only see brown strips of paper bags covering your mask.
7. When dry, the mask is ready to be painted (usually the day after you finish step 6). Depending on the design of the mask, painting may take several sittings.
8. Varnish mask when paint dries (usually day after step 7).
9. Feathers, beads, yarn, rope or other adornments may be added. Depending on complexity of mask, the time this takes to complete varies.
10. Holes are punched in the sides of the mask for the purpose of display.



# Tenbuch? Timbuktu? Tombuto? Timbuctoo? Timbouctou?

## Teacher Background Activity 1

### NIGER RIVER

- Africa's third largest river, called by different names by people along its course but all meaning "great river."
- 2600-mile course (makes a semicircle) in West Africa.
- Drains a basin 430,000 square miles, a diverse area twice as large as Texas.
- Once believed to be more than one river; originates in the tropical highlands of Guinea, less than 200 miles from the Atlantic Ocean, runs northeastward into Mali, swings southeast through Niger forming a boundary with Benin, enters Nigeria and empties into the Atlantic.
- Two deltas: one in Nigeria, which is quite large in size and complexity; the other an Inland Delta in Mali (lowlands). Spring rains in Guinea's tropical highlands trigger a flood that fills the delta in the fall. When flooding occurs, it creates a labyrinth of lakes and lagoons that stretches for as much as 250 miles northeast to Timbuktu (can be as large as the size of England and Wales). In times of drought, the system breaks down, causing suffering for the people dependent on this cycle.



## Learning Outcomes

The learner will:

- Use coordinates to locate Timbuktu on a map.
- Identify the country and continent in which Timbuktu is located.
- Describe the course of the Niger River.
- Develop a hypothesis to explain Timbuktu's location.



## Materials

- student journals (notebook paper and folder)
- atlases or desk maps
- National Geographic August 1975 article, "River of Sorrow, River of Hope" (optional)
- PC Globe computer program (optional)

## Procedure

1. Students will maintain a portfolio/journal throughout this unit. Each entry will be dated.
2. Write the different spellings of Timbuktu from the activity title on the board.

Introduce phrases:

1. To Timbuktu and back
2. It's a long way to Timbuktu
3. I'll knock you clear to Timbuktu
4. Go to Timbuktu

As journal entry one, have students write their first impressions of this place based on the sounds of the word, phrases or prior knowledge.

3. Ask students to share their associations. Ask what inferences they can make about the importance or location of Timbuktu today. Try to draw out the "feeling" of the place today: symbol of remoteness, epitome of isolation, "utter end of the earth." Students should come up with these ideas because most have probably never heard of it or only know the name.
4. Have students locate Timbuktu based on its latitude and longitude (16.49 N, 2.59 W). Ask them to identify in which continent and on which country it is located.
5. Ask students what major river is nearby, describe its course, and name other cities along the Niger. From teacher background information, discuss the Niger River and its two deltas.
6. Have students write a hypothesis in their journals about why Timbuktu is located in this place. Share theories with the class.

## Extension

- Print a map showing your city and plotting a course to Timbuktu. Print-out will show both the distance and bearing, thus giving you the actual number of miles from you to Timbuktu. This can also be calculated by the teacher or as an assignment.

**Evaluation** – Class participation and journal entries.





# Named for a Woman

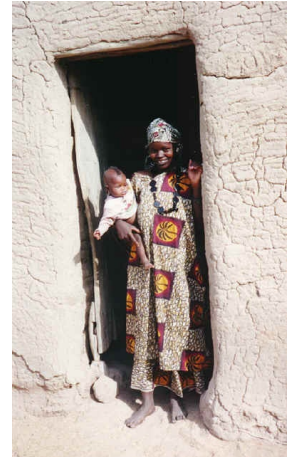
## Learning Outcomes

The learner will:

- Describe the environmental factors that influenced the development of Timbuktu.
- Simulate the interaction between traders.
- Summarize in writing the conditions that led to the founding of Timbuktu.

## Materials

- student journals
- student handout- map: "Timbuktu - A Center for Trade"
- sugar cubes
- gold-wrapped Hershey kisses
- oatmeal boxes to serve as drums (2-4)
- National Geographic August 1975 article, "River of Sorrow, River of Hope" photographs (optional)
- 1375 Catalan map reproduced in M. Shinnie, *Ancient African Kingdoms*, p. 54; J.A. Bauks et al., *The World: Past and Present*, p. 422; V.F. Ellis, *Afro-Bets First Book about Africa*, p. 6.



## Teacher Background Activity 2

### HOW TIMBUKTU WAS NAMED

An illustration of the Tuaregs is shown under "T" in *From Ashanti to Zulu*. This illustration could serve as a visual aid for the following information.

About 1100 AD, a group of nomads called Tuaregs, who grazed their herds during the dry season on the banks of the Niger River, discovered an oasis a short distance away from the river and decided to establish a permanent camp of tents there. While they were away tending their herds, they left the settlement in the care of a woman. One version of the story says she was a slave girl, named Buktu and that Tim means "place of." Another version says her name was Tomboutou, meaning "the mother with the large navel," while still another tale says her name was Boutou and that Tom means "belonging to." Whatever the circumstances, the name of the settlement came from a woman and nomad tents were replaced by straw huts, which eventually were replaced by more permanent houses.



Although it was the Tuaregs who founded Timbuktu, it was the merchants who solidly established it. El Sadi writes this description of early Timbuktu: "Travelers paused there. The population increased by the power and will of God, and the people began to build themselves fixed dwellings. Caravans coming from the north and east on their way to the Mali kingdom delayed at the camp to renew their stores. A market soon formed; a high enclosure of matting was substituted for the barrier of dead thorns, and it became a meeting place for people traveling by canoe or camel."

## BACKGROUND FOR THE GOLD-SALT TRADE

Beginning about 400 AD, the kingdom of Ghana, meaning "warrior king" or "king of the gold" (not to be confused with the present-day country) controlled the trade of gold and salt along with other goods in West Africa. Until about 1350 at least two-thirds of the world's supply of gold came from this area. This exchange of gold for salt was originally conducted in a ritual known as "the silent trade" because the trading partners did their business without seeing or speaking to each other.

## THE SILENT TRADE

Pictures of salt slabs (p. 163-165) and gold jewelry (p. 174) from National Geographic article "River of Sorrow, River of Hope" may help the student better visualize the natural resources of this area.

There are various versions of how the silent trade was conducted. One version has it that the Arab traders first would meet with the villagers from Timbuktu who would lead them to a specific trading spot. The Arabs would then beat drums to signal opening of the market. They would pile their salt in rows, each trader identifying his piles with his own special marks. Then the traders would pull back from the trading site (up to a half-day's journey away, but certainly out of the area).

After the traders had retreated, the gold miners would arrive in their boats with gold from the Wangara area. They would heap gold beside each pile of salt. Then they would leave. Perhaps they too beat drums to signal the traders.

The traders would then come back. If satisfied with the exchange, the traders would collect the gold and leave, again beating on drums to signal that the business was concluded. If the traders were not satisfied with the amount of gold left by their salt piles, they would leave the piles untouched, and retreat once more, hoping the miners would add to the amount of gold.

Such action would continue until a bargain was struck. When the traders took the gold, the miners would then leave with the salt. It is probable that the villager middlemen received some percentage from each group for their part in the trading transaction.



## Procedure

1. From their knowledge of how cities are named, ask students to speculate about how Timbuktu received its name. Allow a few guesses and then relate information from teacher background.
2. Ask students to consider if Timbuktu had been named for one of them, what would it have been called? Examples: Tim Ed, Tom Maria, Tim Shanda, etc. Ask if anyone in the class knows how his or her city was named.
3. Distribute map "Timbuktu - A Center for Trade." Remind students to keep it in their journals as it will also be used in another activity. Ask students what environmental factors influenced the location of the village of Timbuktu. Bring out this information: its location is between the salt mines to the north and the gold fields to the south, an ideal place for trade to occur; by not being directly on the riverbank, Timbuktu avoided the annual floods and had contact with caravans year round; still had easy river access.

\*Note: Due to scale of map, Timbuktu appears to be located directly on the river, but it is not.

4. Explain to students that they will role play "the silent trade." Use teacher background information on the gold-salt trade and read the description of the silent trade.
5. Divide the class into three groups:
  - Arab traders from a caravan laden with salt (sugar cubes to represent salt slabs).
  - Villagers acting as guides to specific trading spots.
  - Miners from the southern area (called Wangara) with gold (gold-wrapped Hershey kisses).
6. Allow students to use their imaginations to ad lib how this silent trade might have worked.

## Extension

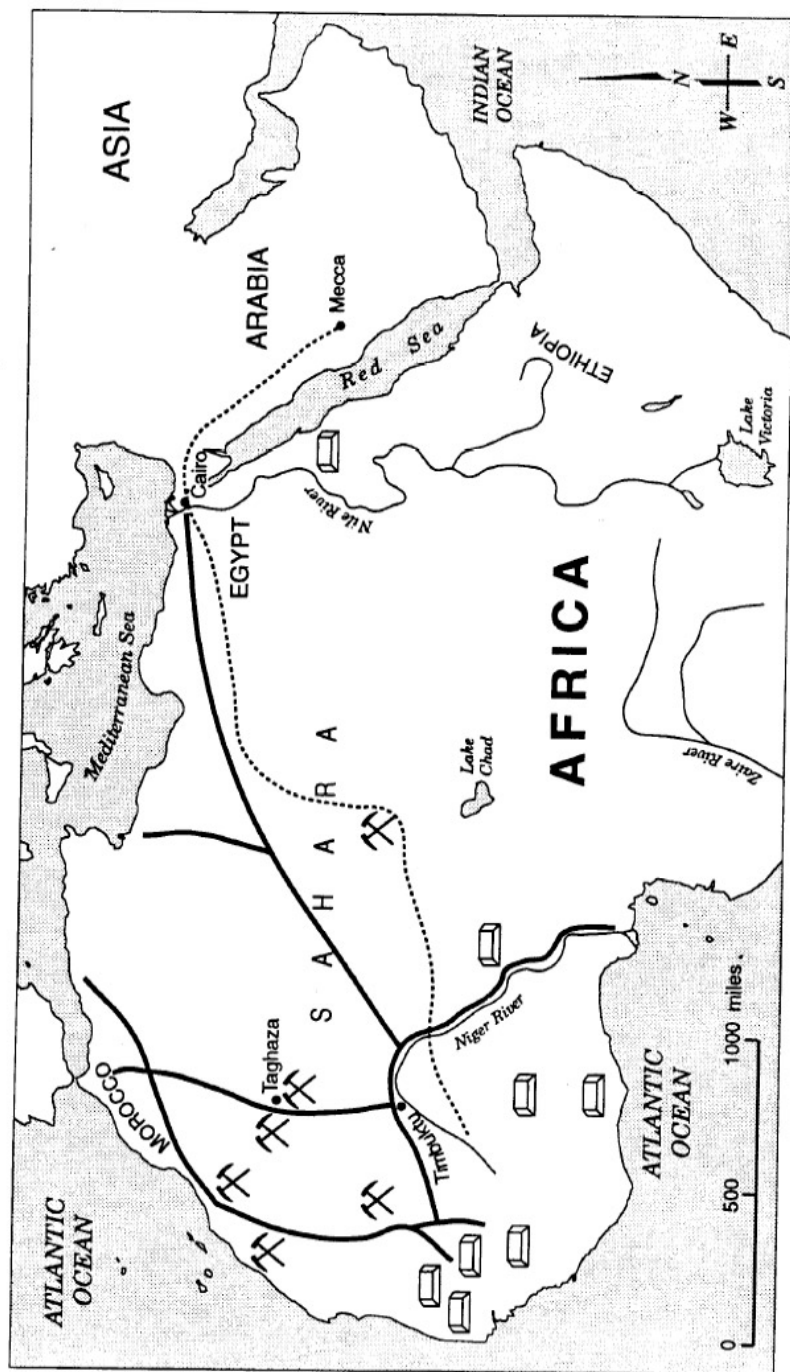
- Research the history of names for various U.S. cities as well as why each developed where it did.

## Evaluation

- Write a journal entry summarizing why Timbuktu was founded where it was and why it developed into a city.



## Timbuktu: A Center for Trade



### Legend

- ..... Mansa Musa's route to Mecca, 1324
- trade route
-  salt mine
-  gold mine

# Ye are the Salt of the Earth.

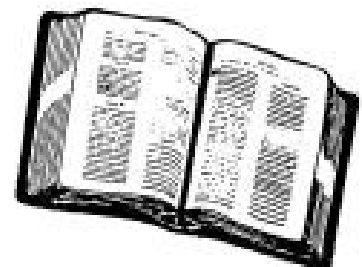
Salt is a clear, brittle mineral that contains the elements of sodium and chlorine. Its chemical formula is NaCl; its mineral name is halite. Salt forms clear, cube-shaped crystals. Impurities can cause salt to appear white, gray, yellow, or red. Table salt also appears to be white.

All salt deposits began as salty water; brine from seas, oceans, and salt lakes. Even underground salt deposits were formed by the evaporation of sea water, eons ago. In ancient times, salt was found mainly in the dry coastal areas like those surrounding the Mediterranean Sea.

Since ancient times, salt has been used to flavor and preserve food. Early trade routes and many of the first roads were established for transporting salt. Many ancient civilizations levied taxes on salt. Salt was considered so precious that it was traded ounce for ounce for gold. In ancient China, coins were made of salt. In the Mediterranean regions, salt cakes were used as money. Ancient cities such as Genoa, Pisa, and Venice became salt market centers. By the fifteenth century, salt was obtained by boiling brine from salt springs, and many towns and cities in Europe located near such sources. During the eighteenth century, the efficiency of the boiling brine process was improved by using coal instead of wood as fuel. Because of its coal supply, England became the leading salt producer in the world. Early colonies in America were dependent on England for most of their salt. After the Revolutionary war, the United States developed saltworks along the Atlantic coast for boiling sea water. After salt springs were discovered in New York, near where the city of Syracuse is today, the Erie Canal was constructed. By the early nineteenth century, equipment and technology was developed for the deep-drilling of wells, a process that improved the quality and increased the quantity of salt springs used for salt production. In the mid-1800s, underground mining of salt deposits began.

Courtesy of: <http://42explore.com/salt.htm>

The Bible uses a metaphor to describe our position in God's world. It talks about being the "salt of the earth." Work with two other people. Brainstorm about what it means to be the salt of the earth. Develop a presentation to explain how we are the salt of the earth. Your presentation should have three components - Scripture references, a drawing - to explain the metaphor, and a narrative script.



You might want to give your presentation to another classroom so they can benefit from your research.





# Salty Activities



Identify all the possible salt products. Create a poster that summarizes the different salt products that you find. Can you group them into different types or categories of salts or salt products? Make your poster as attractive and attention-grabbing as possible.

Complete a Salt WebQuest. Adapt or follow the procedures found at Salinity, a WebQuest developed for Grades 5-8, (<http://nps.wa.edu.au/action/salinity/>) by D. Tindale and S. Bicknell.

Create a Salt Web. Using a graphic software package such as Inspiration, create a concept map that illustrates the relationships related to salt including its history, production, use and benefits, and risks and concerns.

Be a Salt Detective. Observe and record you and your family's use and consumption of salt for a period of one week. This will involve not only keeping track of amounts added to foods in cooking or at the table, but also recording the amounts found in canned, frozen, and prepared foods. Be as detailed and accurate in your log of salt use as possible. Also, remember that not all salt is used in foods. Summarize your findings. Predict if your findings would differ if they were taken again in six months.

Is Salt Good Or Bad for Humans? Investigate the consumption of salt by humans and how is salt used in foods? Find out if salt is beneficial or harmful to our health. Identify any problems related to our salt consumption. Decide if salt is good or bad for you, can there be too little or too much? You decide what is best for people's health.

Map Today's Salt Route(s). Identify as the different salt products that you find in your home or neighborhood. You can include ones that you find at stores and businesses. Investigate where they come from - where they were produced. Create a map that shows the route(s) that salt has taken to reach you or your region.

Create a Salt Timeline. Research the history of salt use, production, and trade. Create a timeline that identifies all the important events in the history of salt. In some instances, you will probably use an estimated date . . . be sure to distinguish between those and definite event times.



# Unfolding the Mystery: Legendary Kings of Mali

## Learning Outcomes

The learner will:

- Explain the reasons for the growth of Timbuktu during the Kingdom of Mali.
- Complete a timeline using information from a student reading.
- Compose a nursery rhyme to show understanding of the growth of Timbuktu.

## Materials

- student journals with map from Activity 2
- student reading - Legendary Kings of Mali
- Timeline 1 - Legendary Kings of Mali
- Timeline 1 answer sheet
- selection of nursery rhyme books
- art supplies (optional for illustrations)



## Procedure

1. Distribute Clue Sheet 1 - student reading entitled "Legendary Kings of Mali" to be kept in each student's journal. Students may read this silently, or it may be read aloud. Discuss this information by questioning students on the content. Refer to map used in previous activity which shows route Mansa Musa travelled.

Include inferential questions such as:

- How did Mansa Musa's travel affect the region?
  - What might have happened to Timbuktu if he had not gone?
  - What influences might the scholars have on the city?
  - What do you think will happen next?
2. Distribute Timeline 1: Legendary Kings of Mali. Working in small groups and using Clue Sheet 1, each student will write in the appropriate year and description where marks extend on the right side of the timeline. Keep in student journal.



3. Still working in the same small groups, students will compose a nursery rhyme about Mansa Musa's trip to Mecca. These rhymes may vary in length and could be illustrated. Class sharing is appropriate when all are completed. (This activity may stretch over into the next day.) Poems may be displayed on bulletin board or kept in student journals. Students may look over nursery rhyme books to help get started. Possible nursery rhyme models include:

Simple Simon met a pieman going to the fair  
There was a crooked man, and he went a crooked mile  
Jack and Jill went up the hill  
Sing a song of sixpence, pocket full of rye  
Over the river and through the woods to Grandmother's house we go  
Ickle Me, Pickle Me, Tickle Me Too went for a ride in a flying shoe

Mansa Musa went to Mecca  
Quite a trip you know  
Crossed the desert, stopped at Cairo  
Showing off his dough.

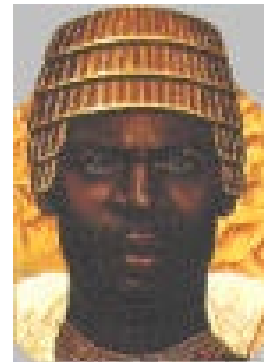
Such a glorious man  
"Get me reservations and a map,  
Need to see where HE began."

## Extensions

- Curious students may do further reading on Sundiata and Mansa Musa with presentations to the class. See references for students.
- Calculate the distance traveled by Mansa Musa on his journey to Mecca.

## Evaluation

- Completed Timeline 1
- Sharing of nursery rhymes



# Unfolding the Mystery of Timbuktu

## Clue Sheet 1 - Student Reading

### LEGENDARY KINGS OF MALI

The caravan trade existed long before the founding of Timbuktu. Dromedary, or one-humped, camels had been used as pack animals in the desert since about 200 AD. The kingdom of Ghana was the first of three great West African kingdoms, which grew rich from control of the caravan trade of salt for gold. This kingdom's greatest period was between 700 and 1000 AD.

Although the Tuaregs founded Timbuktu in 1100 AD, they were nomads, who kept only loose control of the city. As the kingdom of Ghana began to fall to Moslem invaders from the north, a second great West African kingdom developed.

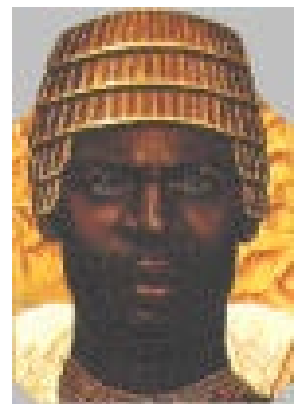
The legendary Mandingo warrior Sundiata fought fiercely to establish the kingdom of Mali in 1235. He gained control of more territory, established a stable government, improved the practices in agriculture, and controlled the trade in the area. Legends of Sundiata's courage, wisdom, and greatness can be found in many books.

The Mandingo tribe had accepted the religion of Islam a few hundred years earlier. The main beliefs of this religion are called the "Five Pillars of Islam." They state (1) belief in one God, whose prophet is Muhammad, (2) prayer five times a day facing Mecca, (3) sharing wealth with the needy, (4) rules about fasting, and (5) making at least one pilgrimage to Mecca.

The rulers of the kingdom of Mali took the title *Mansa*, which means "emperor" in Arabic. The most famous of these rulers was Mansa Musa (Arabic for Moses). During his 25 years as ruler, he extended the boundaries of the kingdom, encouraged learning and the arts (art, architecture, and literature), and set an example as a devout Moslim.

In 1324, Mansa Musa made his *hajj*, or pilgrimage, to Mecca. This journey put Mali, Timbuktu, and Mansa Musa on the map! A map made for the Catalan Atlas of King Charles in 1375 helped spread the stories of the riches and power of this kingdom.

The story goes that 500 slaves, each one bearing a staff of gold" that weighed 5-6 pounds, led the great caravan across the Sahara. Mansa Musa himself supposedly rode a white Arabian steed and was accompanied by as many as 60,000 followers. There were 80-100 camel-loads of gold dust, each load weighing about 300 pounds.



The caravan passed through Walata and Tuat on its way across the desert to Cairo, where the good Moslim Mansa Musa gave generously to the poor and made presents to others. It is told that there was so much gold in circulation that its value fell and had not recovered even 12 years later.

Mansa Musa visited the holy cities of Mecca and Medina and again was generous with his gold. He asked his new friend, the Arab poet and architect Abu-Ishaq Ibrahim-es-Saheli, and other scholars to return with him. After they returned to Mali, Mansa Musa had es-Saheli build a mosque (Islamic place of worship) at Gao, an auditorium at Niani, and a mosque as well as a palace at Timbuktu. Es-Saheli introduced the use of burnt brick (red brick) as a building material to this region.

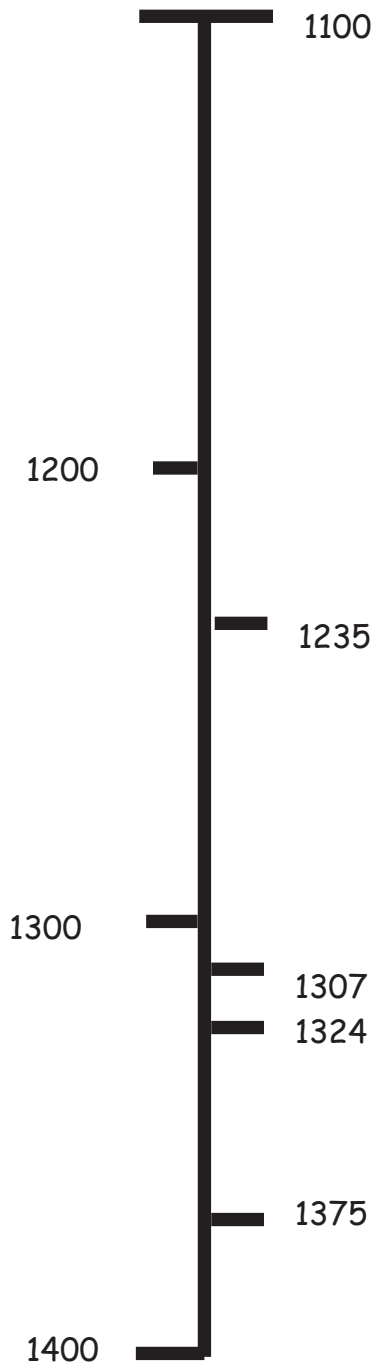


Mansa Musa's pilgrimage resulted in the spread of tales of wonder and glory about the kingdom of Mali. The Sankore University of Timbuktu attracted many scholars. Trade increased. The treasury was overflowing. Curiosity about the region grew.





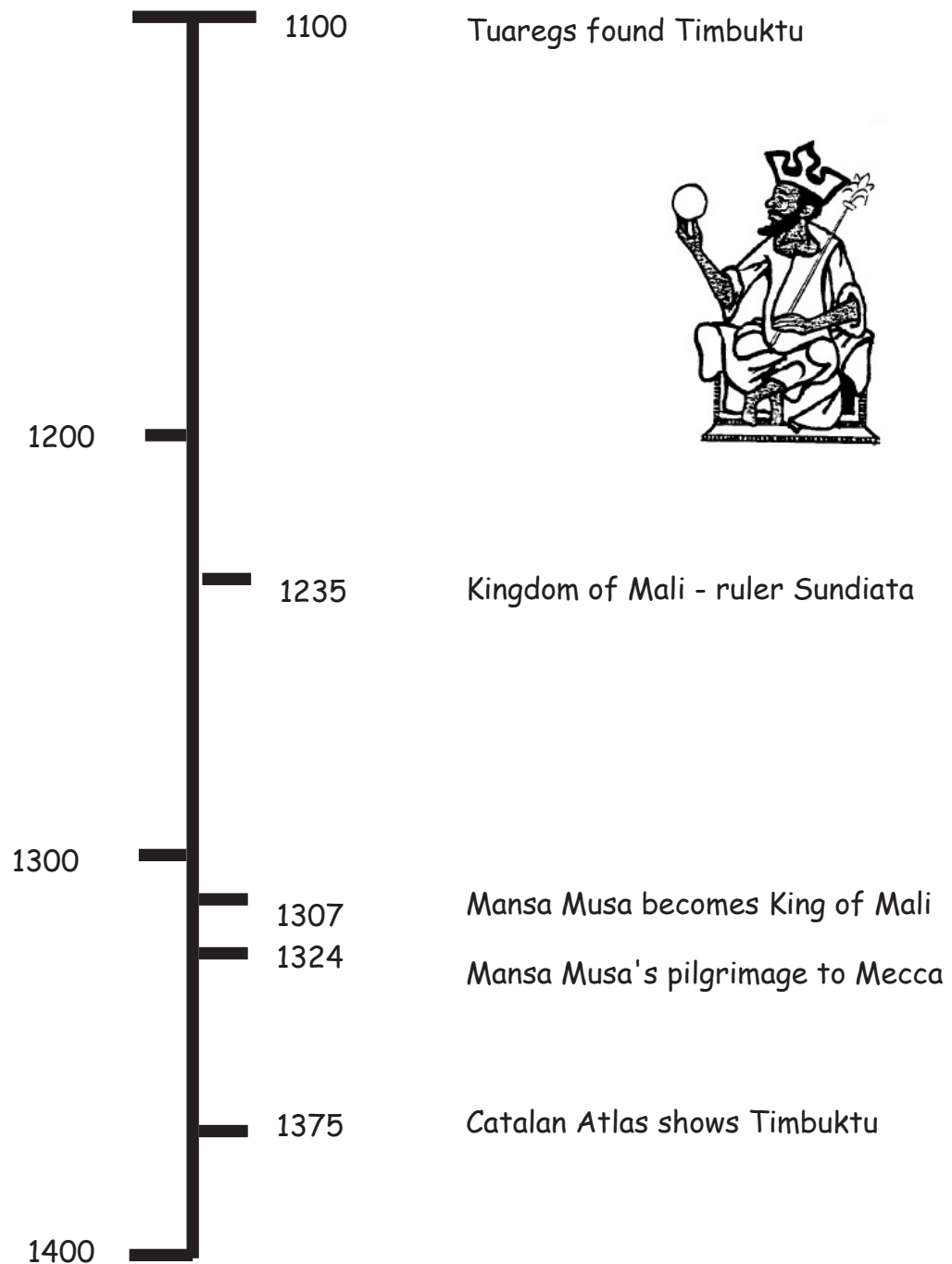
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## Timeline 1: Legendary Kings of Mali



## KEY



## Timeline 1: Legendary Kings of Mali



# Unfolding The Mystery: Legendary Kings of Songhay

## Learning Outcomes

The learner will:

- Differentiate between a primary and secondary source and explain the value of each.
- Compare and contrast the kingdoms of Mali and Songhay.
- Explain the factors that led to both Timbuktu's prosperity and its decline.
- Complete a timeline using information from a student reading.

## Materials

- student journal
- student reading - *Legendary Kings of Songhay*
- Timeline 2 - *Legendary Kings of Songhay*
- Timeline 2 answer sheet
- plain white paper for flyer/postcards
- art supplies (marker, colored pencils, crayons)



## Procedure

1. Distribute Clue Sheet 2 - student reading entitled "Legendary Kings of Songhay" to be kept in each student's journal. Students may read this silently, or it may be read aloud. Discuss this information by questioning students on the content. Include such inferential questions as:
  - What is the difference between a primary and a secondary source? Give an example. What is the value of each?
  - Describe the similarities and differences in Timbuktu under the kings of Mali and the kings of Songhay.
  - Do you believe that the population of Timbuktu reached one million? Justify your answer.
  - What factors led to the Timbuktu's fall from glory?
  - What do you think will happen next?



2. Distribute Timeline 2: Legendary Kings of Songhay. Working in small groups and using Clue Sheet 2, each student will write in the appropriate year and description where marks extend on the right side of the timeline. Keep in student journal.
3. Student may choose either of the following activities, which may be used for display or kept in student journal:
  - Postcard from Timbuktu
    1. Fold a piece of 8 1/2"-x-11" white paper in half.
    2. On one side, write the message and address.
    3. On the other side, create a drawing or a logo for Timbuktu at the height of its glory.
  - Promotional Travel Flyer
    1. On standard white copy paper, design an ad to lure visitors to Timbuktu when the city was at the height of its glory.

### Extension

- Compare proverbs from West Africa with those typical of American culture.

### Evaluation

- completed Timeline 2
- postcard or flyer



# Unfolding the Mystery Of Timbuktu

## Clue Sheet 2- student reading

### LEGENDARY KINGS OF SONGHAY

Salt comes from the north,  
gold from the south, and silver from the country of the white man,  
but the word of God and the treasures of wisdom  
are only to be found in Timbuktu.  
~ Old Sudanese Proverb

The Mali leaders after Mansa Musa were much less effective rulers. Timbuktu was raided, and parts of it were burned. In 1433 the Tuaregs regained control of the city they had founded.



Meanwhile another kingdom, the Songhay, was developing. Sunni Ali became the king of Songhay in 1464. Like Sundiata of Mali, he was a fierce warrior who wanted to expand his kingdom. Timbuktu was ripe for the taking! Four years after being king, Sunni Ali gained control of Timbuktu. Although he was a Muslim, he distrusted the scholars and mistreated them. Sunni Ali went on to capture other cities, more interested in territory and trade than in learning and culture.

In 1493, one of the army generals overthrew Sunni Ali's son, who had just become king. His name was Askia Muhammad. He was a devout Moslem, who followed the practices of Islam faithfully. Culture and learning again became of prime importance in the Songhay kingdom, and Timbuktu began its greatest period. With a stable government, trade and learning flourished. Timbuktu became a great center of religion and learning. Scholars from all over the Islamic world came to the Sankore University, where courses in theology, Islamic law, rhetoric, grammar, and literature were taught.

Leo Africanus, a famous traveler and writer, visited Timbuktu during this time. He wrote the following description of this famous city:

"The king of Timbuktu has many plates and sceptres of gold, some whereof weigh 1300 pounds; and he keeps a magnificent and well-furnished court.... Here are a great store of doctors, judges, priests and other learned men, that are bountifully maintained at the king's cost and charges. And hither are brought divers manuscripts of written books out of Barbary, which are sold for more money than any other merchandise."

Obviously Askia Muhammad was ruler of a wealthy land, known for its learning as well as its trading. As Mansa Musa had 170 years before, Askia Muhammad made a pilgrimage to





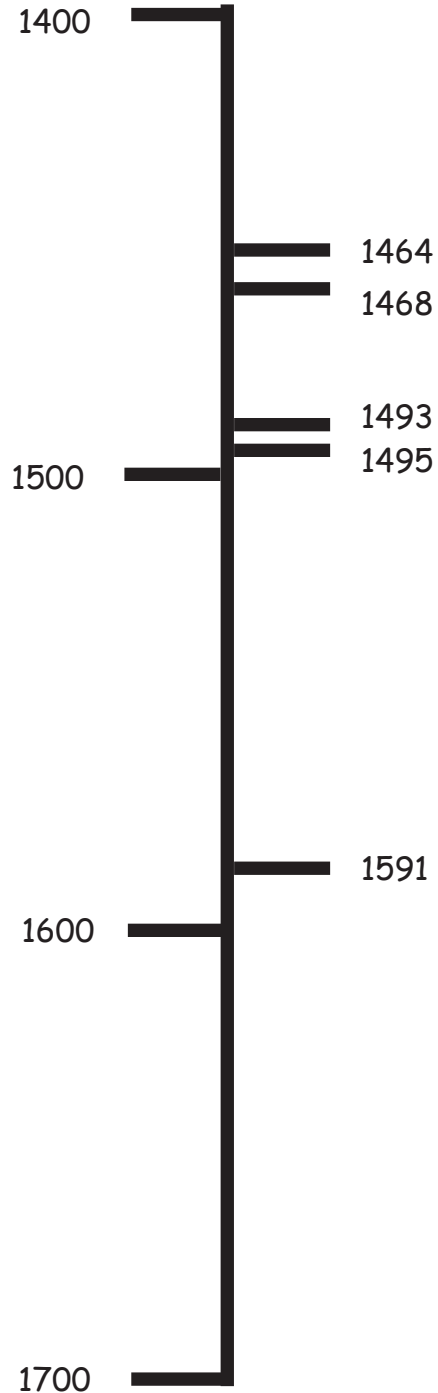
Mecca in 1495, returning two years later. His huge caravan and his generosity kept the stories and legends of the riches of the Africans growing. It is told that at this time the city of Timbuktu had a population of one million.

The kingdom of Songhay continued to flourish until 1589. The ambitious Sultan of Morocco wanted control of Wangara gold supply. Armed with gunpowder and firearms, El Mansur had his army cross the Sahara. They captured Timbuktu in 1591 and brought ruin to the Songhay kingdom. As a historian of the time reported, "From that moment everything changed. Danger took the place of security; poverty of wealth."

The glory of Timbuktu was only now a legend.



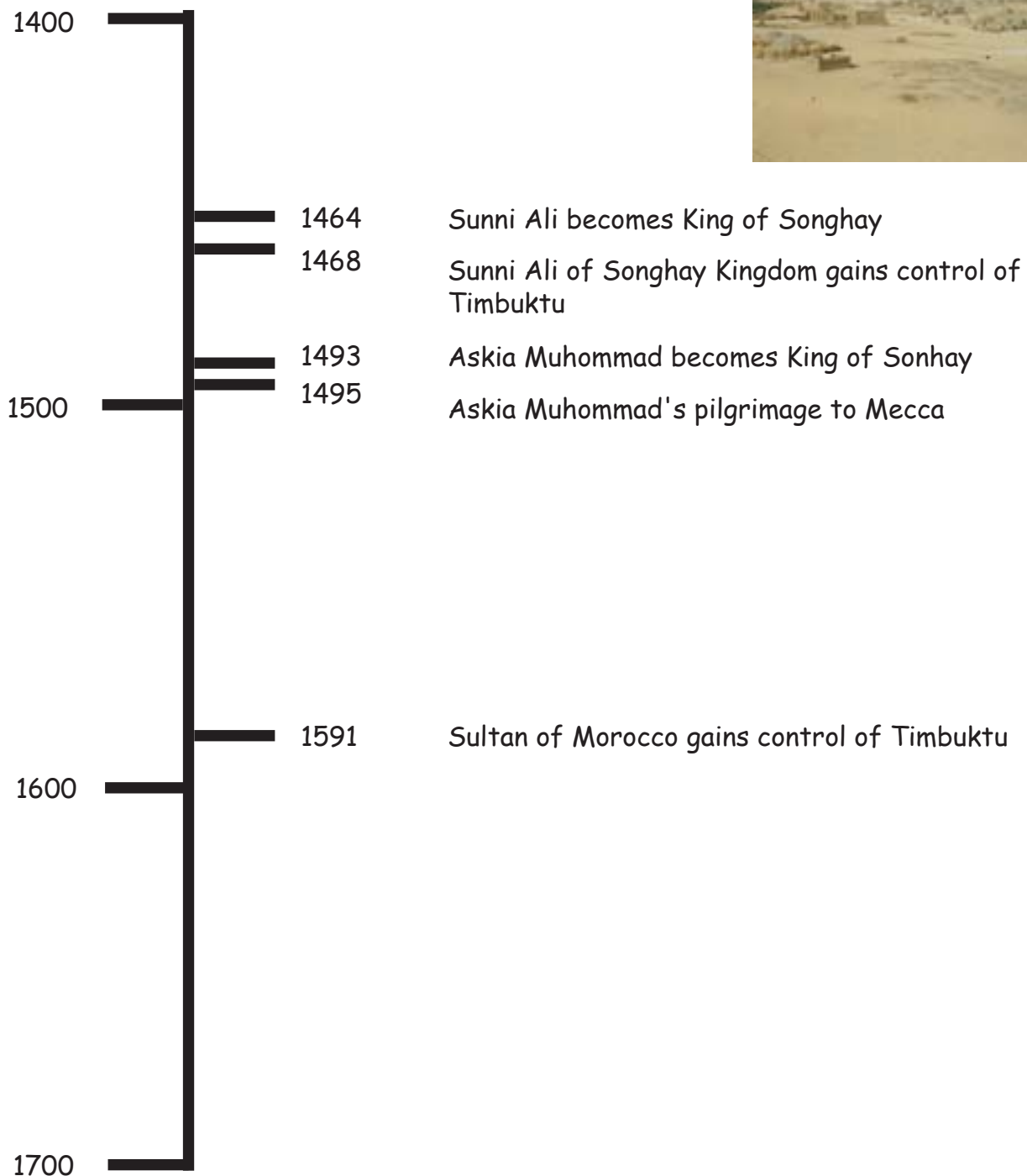
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## Timeline 2: Legendary Kings of Songhay



## KEY



## Timeline 2: Legendary Kings of Songhay



Where in the World is Timbuktu?



# Unfolding the Mystery: To Timbuktu and Back

## Learning Outcomes

The learner will:

- Explain the reasons Europeans ventured to Timbuktu.
- Speculate and evaluate risk-taking behavior.
- Predict the present-day status of Timbuktu.
- Complete a portion of a timeline using information from a student reading.

## Materials

- student journals
- student reading - *The Race for Timbuktu*
- Timeline 3 - "To Timbuktu and Back "
- Timeline 3 answer sheet
- atlases or desk maps of Africa



## Procedure

1. Distribute Clue Sheet 3 - student reading entitled "The Race to Timbuktu" to be kept in each student's journal. Students may read this silently, or it may be read aloud. Discuss this information by questioning students on the content. Include inferential and evaluative questions such as:
  - List the reasons Europeans were so curious about the "inland parts of Africa."
  - Why do you think a person would risk his life in exploration? Give other examples.
  - What do you think European reaction was to the communications from these three explorers?
  - Predict the characteristics of the Timbuktu of today.
2. Distribute Timeline 3: To Timbuktu and Back. Working in small groups and using Clue Sheet 3, each student will write in the appropriate year and description where marks extend on the right side of the timeline through 1828. Keep in student journal.





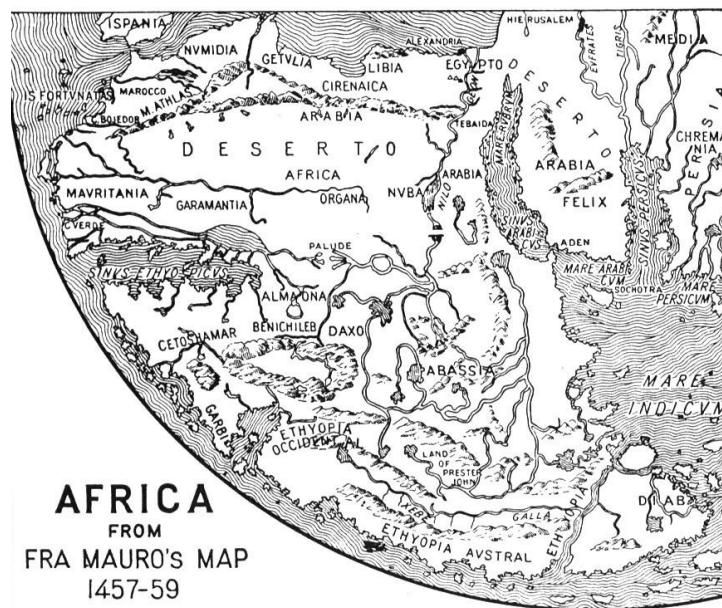
3. Ask each student to imagine being a CNN reporter right on the spot where these three explorers "raced for Timbuktu." Working in groups of three, direct students to write in their journals two or three questions for each of the three explorers as well as possible answers the three men might have given. These may be role-played if desired.

## Extension

Students may further research and map information about the explorations of Mungo Park, Gordon Laing, and Rene Caillie as well as that of Heinrich Barth, the third European to reach Timbuktu. Some students may even want to research and map the exploration in other areas, such as that of David Livingstone. Distances involved could also be calculated.

## Evaluation

- Timeline 3 completed through 1828
- Questions and answers of European explorers



# Unfolding the Mystery

## Clue Sheet 3- Student Reading

### THE RACE TO TIMBUKTU

Wide Afric, doth thy sun  
Lighten, thy hills unfold a city as fair  
As those which starred the night o' the elder world?  
Or is the rumor of thy Timbuctoo  
A dream as frail as those of ancient time?  
-Alfred Lord Tennyson  
excerpt from "Timbuctoo"

On June 7, 1788, in England twelve distinguished men formed the Association for Promoting the Discovery of the Inland Parts of the Continent of Africa. They sought out young explorers to learn all they could about the mysterious, uncharted interior of Africa. Between the late 1500's and the 1870's, nearly 50 Europeans attempted to "go to Timbuktu." This is the story of three such men.

In June 1795, a young Scotsman with the interesting name of Mungo Park set out from Gambia (on Africa's west coast). His mission was to determine the course of the Niger River and to visit its principal towns, particularly Timbuktu. Braving local customs such as "mumbo jumbo," curiosity from the native peoples, and capture by the Moors, Park finally reached the Niger River.

He discovered the Niger was flowing eastward; Leo Africanus in the 1500's had stated it flowed westward. Finding out that Timbuktu was controlled by Muslims who allowed no Christians to live there, Park decided not to go there after all. Park's journey home, however, was even more hazardous - rain, famine, sickness, delays, and no money. He finally reached England on December 22, 1797, and promptly wrote his *Travels*.

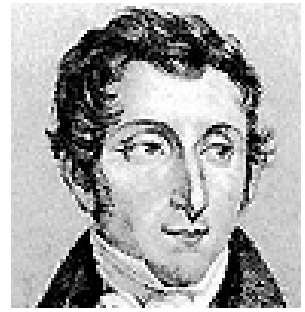
Intrigued by Africa, Park gained a second mission in 1805 - to trace the course of the Niger River as fully as was possible. Departing in April again from Gambia, Park finally reached the Niger at Bamako in August.

He wrote to the Colonial Secretary: "...I am sorry to say that of the forty-four Europeans who left Gambia in perfect health, five only at present are alive.... but though all Europeans who are with me should die, and though I were myself half dead, I would still persevere; and if I could not succeed in the object of my journey, I would at last die on the Niger." He also wrote his wife. These were his last communications with England. In 1810 it was discovered that Park had been killed by natives in a battle on the River Niger.

In December 1824 an award of 10,000 francs was offered to the first person to reach Timbuktu and return to Europe. Another Scotsman, Gordon Laing, organized his "Timbuktu Mission," setting out on July 18, 1825, from Tripoli. Meanwhile Hugh Clapperton, also Scottish, was landing on the west coast of Africa.



Laing reached In Salah (Algeria) on December 2, where reports of battles between two desert tribes kept everyone fearful and reluctant for the caravan to leave. By the end of January, 1826, Laing and Clapperton were both about the same distance from Timbuktu, approaching from different directions. An attack on Laing's caravan left many dead. Laing himself suffered 24 wounds, most of them severe. Next he was struck by yellow fever. Finally on August 26, 1826, Laing arrived at the fabled city of Timbuktu in the midst of two tribes' fighting over control of the city.



Laing could now answer the question: was the fabled Timbuktu truly a city of gold? A letter home states that Timbuktu "has completely met my expectations" except in size - a somewhat vague description. He certainly wouldn't have wanted to lose any chance at personal fame. When a sultan, who gained control of the city, ordered death or exile to any Christian, Laing decided to return home. On September 22, he left Timbuktu with a small caravan bound for Morocco. On September 24, he was slaughtered in his tent. Hugh Clapperton never visited Timbuktu after all.

As a child, the Frenchman Rene Caillie was fascinated by the map of Africa, which showed hardly anything but "desert" or "unknown." Hearing of the prize of 10,000 francs, he decided it would be his. He would use the money to help his crippled sister, Celeste. In March 1827, he set off from Freetown, Sierra Leone.

Three years earlier, he had lived with the Moors and learned their language and customs. Disguising himself as an Arab named Abd Allahi (meaning Slave of God), Caillie concocted a "cover" story. He said he had been captured by Napoleon's army as a young boy, sold in slavery, and just recently brought to Senegal by his master. He was now trying to make his way home to Egypt. Caillie was trying to be inconspicuous and cautious.

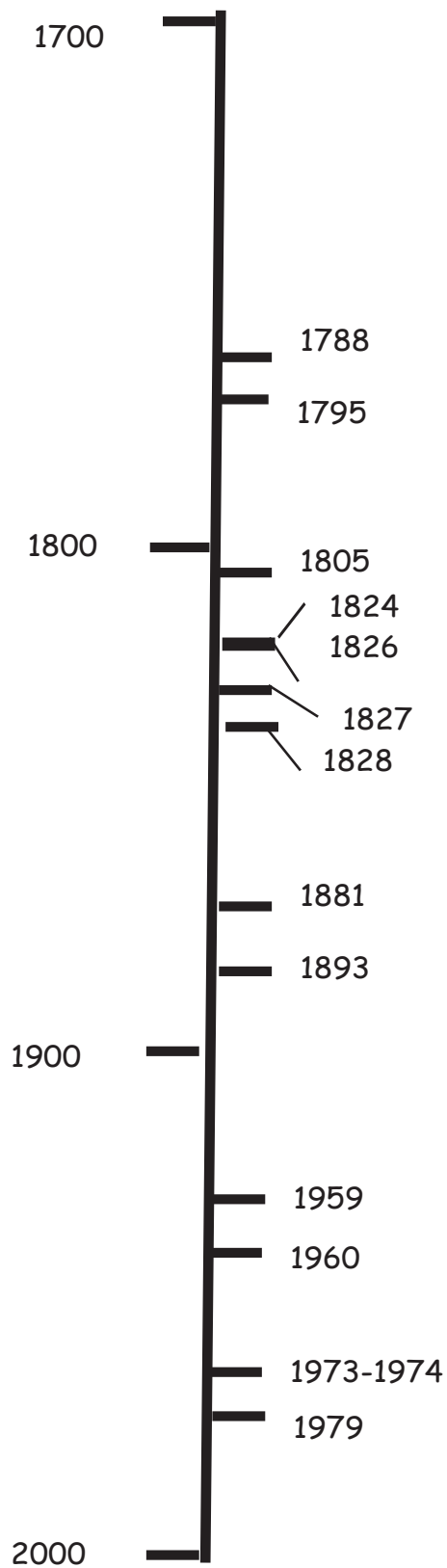
Caillie survived a tremendous amount of walking, sickness and used caution around the desert nomads. On April 20, 1828, he finally arrived at Timbuktu, which did not meet his expectations of grandeur and wealth. All he saw was "a mass of ill looking houses built of earth.... In a word, everything had a dull appearance."

People were kind to him, sympathetic because he had been a slave of the Christians. Caillie only stayed in Timbuktu for two weeks. He seemed to be most struck by his observation that Timbuktu was "created solely by the wants of commerce, and destitute of every resource except that its accidental position as a place of exchange affords." Founded as a meeting place between the desert and the river, Timbuktu continued to be just that.

On May 4, Caillie departed from Timbuktu and joined a caravan to cross the Sahara. He reached Fez on August 12, weakened from the thirst he experienced in the desert. He finally removed his disguise in Tangier. He reached French soil on October 8, 1828. Caillie received the award of 10,000 francs, a pension of 6000 francs, and the Legion of Honor for being the first European to reach Timbuktu and return alive. He wrote his tale in *Travels Through Central Africa to Timbuctoo*.

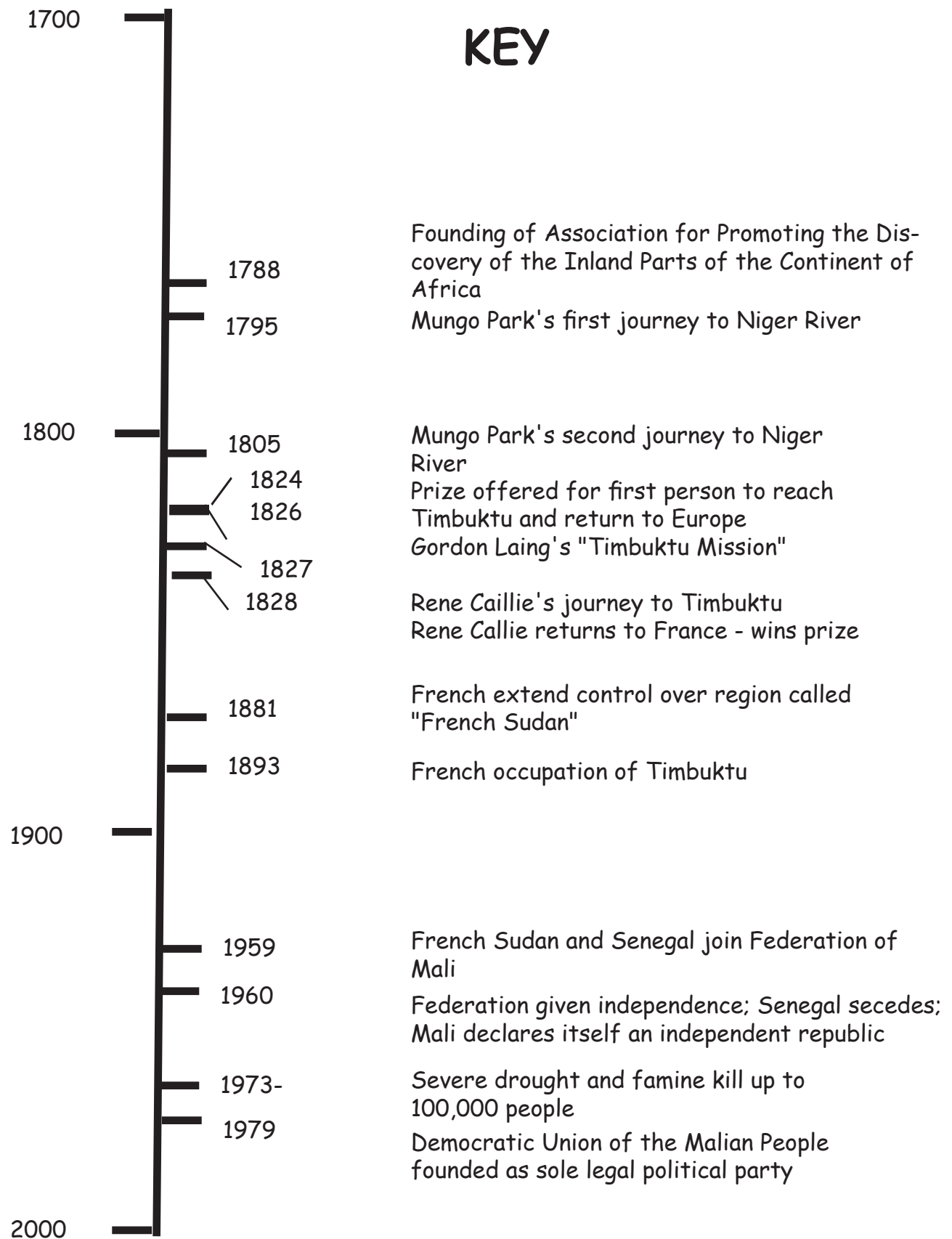


Name \_\_\_\_\_



## Timeline 3: To Timbuktu and Back





## Timeline 3: To Timbuktu and Back





# Unfolding the Mystery: To Timbuktu Today

## Learning Outcomes

The learner will:

- Complete a timeline.
- Draw conclusions about the decline of a once great city.
- Generate questions to gather information needed to visit Timbuktu today.
- Evaluate the information by making decisions.



## Teacher Background Information

Extra information from Kim Naylor's *Discovery Guide to West Africa*.

Timbuktu has two hotels. There is an inexpensive, tourist class, *Le Campement*, government owned. The other is a more expensive first class *Azali* (part of the French Sofitel group). The latter has air conditioning. In addition locals may put you up in their houses at a cheaper rate.

Both hotels have restaurants. Prices are generally higher in Timbuktu because of its inaccessibility, shortage of agricultural land, and few natural resources.

Timbuktu is one of the poorest towns in Mali; tourists are often regarded as an extra source of income, particularly by children.

Timbuktu has a post office, a bank, and a tourist office. Everything is within walking distance.

Travel to and from Timbuktu:

Road transportation irregular especially in high water season

Steamer transportation also irregular

Domestic air flights once or twice a week

Tourist office address in Mali:

Societe Malienne d'Exploitation des Ressources Touristiques

(SMERT)

BP 222

Bamako, Mali



US Embassy address in Mali:  
USA  
BP 34  
Avenue Mohammed V  
Bamako, Mali

## Materials

- student journals
- Timeline 3 - To Timbuktu and Back (from Activity 5)
- Timeline 3 answer sheet (from Activity 5)
- atlases/wall map
- fact sheet - To Timbuktu Today
- PC Globe to create transparencies of data sheets and graphs (If no computers are available, use research data from other sources, such as an atlas or almanac.)

## Procedure

1. Ask students to look at their Timeline 3. Six dates remain unexplained. Ask what they think might have happened at these times. List their hypotheses on the board. Then complete the timeline by showing overhead transparency of "Mali - History" (PC Globe). Discuss this information. Completed timeline should be kept in student journals.
2. Ask students to explain why Timbuktu is no longer the trading center it once was. Lead students to surmise that: destruction caused by Moroccans, changes in attitudes of people, lack of interest of Europeans once visited, political instability, changes in the manner of trade from caravan routes to more advanced modes of transportation due to technological advancement.
3. Ask students the following questions: if our class were to visit Timbuktu this year, what do we need to know? List ideas on the board. Lead students to surmise - when to go, what to pack, what requirements are there for entry, where to stay, what to expect (how much tourism is there, what are the people like, what is there to do, etc.).
4. Using transparencies made from information sheets, graphs, charts from PC Globe and other information provided in teacher background, answer as many of these questions as possible. Questions for which answers are unavailable can be further researched by student volunteers.
5. Have students answer the following two questions in a written journal entry: Do you want to go to Timbuktu and back? Why or why not?



# To Timbuktu Today

## Fact Sheet

Demographic Variable	Country	Data
Birth Rate (annual births/per 1,000 total population)	Africa	38
	North America	14
	Mali	50
Death Rate (annual number of deaths per 1,000 total population)	Africa	14
	North America	8
	Mali	20
Density (population/sq. mile)	Africa	74
	North America	42
	Mali	24
Life Expectancy at Birth, Both Sexes (years)	Africa	52
	North America	77
	Mali	45
Population 2025 (projected)	Africa	1,289,000,000
	North America	387,000,000
	Mali	20,000,000
Population Mid-2003	Africa	861,000,000
	North America	323,000,000
	Mali	11,600,000
Rate of Natural Incr. (birth rate - death rate, expressed as a %)	Africa	2.4
	North America	0.5
	Mali	3
Urban Population (%)	Africa	33
	North America	79
	Mali	26
Source: PRB 2003 World Population Data Sheet		



# Telling the Tale of Timbuktu

## Learning Outcomes

The learner will:

- Write, illustrate, or orchestrate a portion of the story of Timbuktu
- Work cooperatively in a group

## Materials

- student journals
- research/writing time
- art supplies

## Procedure

1. Ask students to imagine each is an elder of the present-day city of Timbuktu. Within the African heritage of oral storytelling, each elder will be a part of telling the story of Timbuktu to their grandchildren. The goal of this activity will be to weave together the story of Timbuktu so that it may be told within a class period.
2. Students choose or are assigned the following roles for the story telling. Each group telling a segment of the story needs members to cover the three aspects needed for each story segment.

Background music - these students need to create the instruments for musical accompaniment to the spoken story; drums and stringed instruments are appropriate; some research will be needed.

Artists/Illustrators - each spoken segment of the story needs a student or two to create visuals to complement their spoken words.

Storytellers - these groups of students should write the verse or prose to tell in first person their part of the story.



**Suggested 7 segments:**

- Narrators to begin and end the story
- Tuaregs
- Sundiata
- Mansa Musa
- Askia Muhammad
- European explorers (together or singly)
- Present-day citizen

3. Students are given date for their portion to be completed and for an in-class performance by the class of "The Tale of Timbuktu."

**Extension**

- The class could perform the tale for younger children by visiting an elementary grade classroom, perform for an open house, or for a community group.

**Evaluation**

- Each student can be graded on contribution and performance of the tale. Self-evaluation is also recommended.

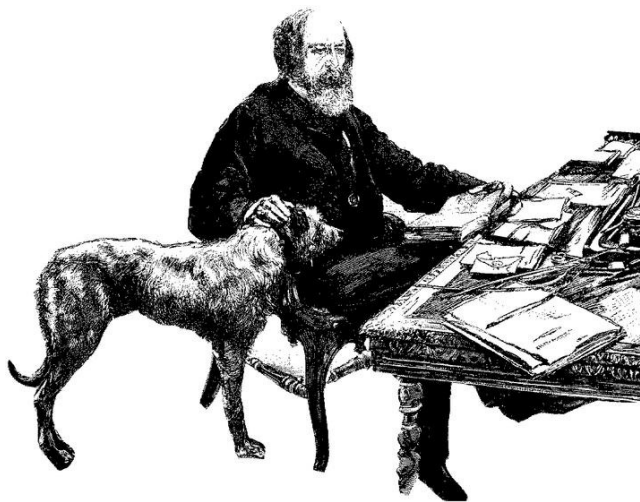
Courtesy of: Part of the Geographic Education and Technology Program's collection of lesson plans.





## *Exploring Africa* Excerpt from Tennyson's "Timbuctoo"

Child of Man,  
See'st thou yon river, whose translucent wave,  
Forth issuing from the darkness, windeth through  
The argent streets o' th' City, imaging  
The soft inversion of her tremulous Domes,  
Her gardens frequent with the stately Palm,  
Her Pagods hung with music of sweet bells,  
Her obelisks of rangéd Chrysolite,  
Minarets and towers? Lo! how he passeth by,  
And gulphs himself in sands, as not enduring  
To carry through the world those waves, which bore  
The reflex of my City in their depths.  
Oh City! oh latest Throne! where I was rais'd  
To be a mystery of loveliness  
Unto all eyes, the time is well-nigh come  
When I must render up this glorious home  
To keen **Discovery**: soon yon brilliant towers  
Shall darken with the waving of her wand:  
Darken, and shrink and shiver into huts,  
Black specks amid a waste of dreary sand,  
Low-built, mud-wall'd, Barbarian settlements.  
How chang'd this fair City!



# Show Me the Money!

~ A series of lessons on African currency ~



# Show Me the Money!

In modern society, trade transactions are often hidden in computers behind the doors of banks and mail-order companies. It is possible to buy a house, a ticket, or even a pair of shoes without ever meeting the seller face-to-face or passing money from one hand to another. To understand the meaning of currency and to appreciate why precise weights and measures were once necessary for fair trade, it is useful to examine trade practices in Africa several hundred years ago when trading transactions were quite visible and direct.

For more than four-hundred years, the Akan people of Ghana in West Africa used a currency based on tiny grains of gold called **gold-dust**. This very desirable currency made the Akan a valued trading partner to North African traders who crossed the Sahara Desert by camel caravan and to sea-faring Europeans who arrived on Africa's Atlantic Coast in ships laden with goods. The Akan were able to enrich their own lives by trading for goods with people of vastly different climates and cultures.

These lessons explore the monetary system of the Akan. Exploring the historic role of gold-dust in African trade will help students understand the basic idea of currency and give new significance to the nickels, dimes, and quarters in their own pockets.



# Trading Gold for Salt



If you could choose between a pile of salt and a pile of gold, you would probably choose the gold. After all, you know that you can always buy a container of salt for about forty-five cents at the local supermarket. But what if you could not easily get salt, and without it you could not survive? In fact, throughout history salt has been very difficult to obtain in many parts of the world, and people feared a lack of salt the way we in the industrialized world fear a shortage of fuel oil.

Once cultures began relying on grain, vegetable, or boiled meat diets instead of mainly hunting and eating roasted meat, adding salt to food became an absolute necessity for maintaining life. Because the Akan lived in the forests of West Africa, they had few natural resources for salt and always needed to trade for it. Gold, however, was much easier to come by. Every Akan knew how to find tiny grains of gold sparkling in the river beds after a rainfall. The people who lived in the desert of North Africa could easily mine salt, but not gold. They craved the precious metal that would add so much to their personal splendor and prestige. These mutual needs led to the establishment of long-distance trade routes that connected very different cultures.

Camel caravans from North Africa carried bars of salt as well as cloth, tobacco, and metal tools across the Sahara to trading centers like Djenne and Timbuktu on the Niger River. Some items for which the salt was traded include gold, ivory, slaves, skins, kola nuts, pepper, and sugar.



# Why Use Money? Getting What We Need

## Objectives

- Understand the difference between purchase, barter, and payment for service.
- Learn how the Akan and the North African people used a barter system to exchange gold and salt.
- Identify the most efficient ways of procuring your everyday needs.

## Materials

- Paper
- Pencil
- Map

## Procedure

1. Ask students to discuss the respective values of gold and salt. Discuss the reasons that the Akan wanted salt and the North Africans wanted gold. Use a map to show where each group lived. Explain that trade routes linked the desert and the Gold Coast.
2. Make a needs chart. In the first column, have students list their most critical needs in the hour or two between the time they wake up and the time they arrive at school. Their list might include food, clothing, utilities (electricity, water, heat), soap, containers (book bag, lunch box), radio, transportation (bicycle, car, bus, gasoline), books, lunch, calculator.

In the second column, have students write down how they obtain these items or services. Discuss which items or services require multiple transactions before they reach the students. For example, their morning orange juice was purchased at a store. The store managers purchased the juice from a corporation that transforms oranges into orange juice and packages it for sale. The food corporation bought the oranges from orange growers.

In the third column, students should note all **possible ways** of obtaining each of the goods and services on their needs chart. Possible ways might be:

- (a) purchase with money or a credit card
- (b) barter (offer another object in trade)
- (c) offer service instead of money
- (d) make it yourself. Discuss the potential problems inherent in each type of transaction. Which seems to be the most efficient method?





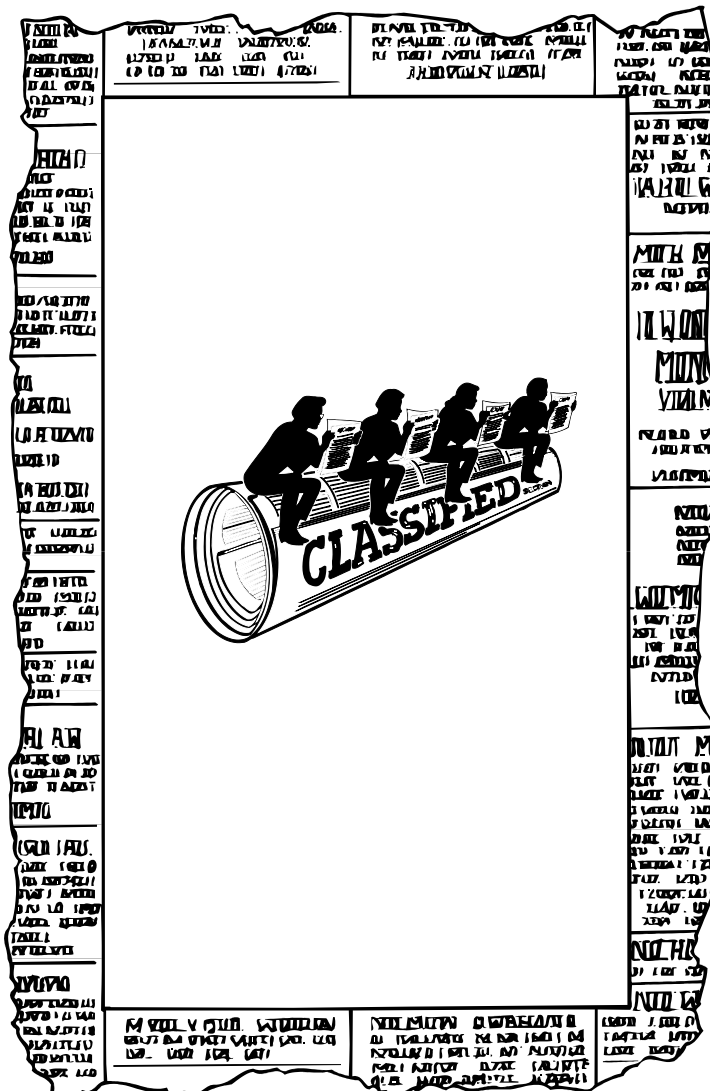
3. Study these classified ads written by three different people needing housing. Which househunter is offering money? Who wants a barter agreement? Who is offering service in exchange for a place to live?

Out-of-town grandmother wishes to house sit during winter. Please call Mary, \_\_\_\_/\_\_\_\_-\_\_\_\_.

Single male visiting area seeks simple room. October 3-13 for \$10-\$30 per night. Call \_\_\_\_/\_\_\_\_-\_\_\_\_.

Wanna Swap? Washington, D.C., commuter looking for a furnished place to stay during the week in exchange for a beautifully furnished two-bedroom condo on the beach. Call \_\_\_\_/\_\_\_\_-\_\_\_\_.

Have each student write a comical classified ad for something he or she wants or needs. The ad should reveal what cash, barter, or service arrangement the student will offer as payment.



# Mining the Gold

How did the Akan people find gold?

The Akan knew that the rainy season produced small particles of gold in the river beds. Occasionally larger gold nuggets were mixed in with the gravel. The digging season lasted only about seventy-five days until torrential rains and flooding made mining too dangerous to continue. During March and April, whole families joined in the mining operation. Women and children panned for gold in puddles near the river's edge. Men dove into the river or climbed down shafts dug into the earth.

Mining was dangerous and arduous work which yielded small quantities of gold, according to today's standards. A fortunate worker might have mined a 1/2 gram of gold after a day's work - the weight of half of one M&M candy. Over the course of one digging season, a worker would gather about one ounce of gold-dust.

How did the Akan get the gold out of the ground?

Women panned for gold in puddles near streams where grains of gold were mixed in with the grains of sand. They used pans or bowls which had been stained black to make the shiny grains of gold more obvious. They followed these steps:

1. The panners collected earth or sand in the largest wooden pan and mixed it with water. They stirred or shook the mixture with a swirling motion, letting the heavy grains of gold and bits of dirt and sand sink to the bottom.
2. They poured off the water and picked out as much of the sand as possible. Then they added more water and repeated the entire stirring and pouring off process many times, using smaller and smaller bowls, until the water was pure.
3. When the panning was done, the women inspected the residue carefully, picking out the grains of gold with a feather and storing them in a quill or a snail shell.

It is said that a good panner could process up to five-hundred pounds of soil per day. In less than an hour, a very skilled panner working in a very ordinary puddle could extract enough gold dust to cover a fingernail.



While women panned, men searched for gold in deep shafts dug into the earth. This work was very dangerous because no attempt was made to shore up the shafts. Many miners lost their lives when heavy rains caused the shafts to collapse around them. The successful miner followed these steps:

1. The miners dug a narrow shaft deep into the ground with an iron hoe. The shaft was only about two feet in diameter - barely enough room for a man to turn around - and as much as thirty to sixty feet deep. The miners cut toeholds into the side of the shaft so that they could climb in and out.
2. They squatted down at the bottom of the shaft and used the hoe to scrape earth into a calabash (bowl). A miner was often up to his waist in water that had collected in the bottom of the shaft.
3. The workers at the top of the shaft hauled up the full calabash and dumped the earth out onto the ground. The earth was allowed to dry out in the sun so that it could be crushed into a powder, washed, and inspected for gold-dust.



# What Shape Is Money?

## Money Doesn't Have to Be Round or Rectangular

### Objectives

- Understand that many kinds of objects have been used as money.
- Identify qualities that make a good currency.
- Design a nontraditional currency and decide on its value.

### Materials

- Photograph of a handa
- Assorted classroom objects
- Requirements of a Good Currency handout
- Take-home page: Design Your Own Currency

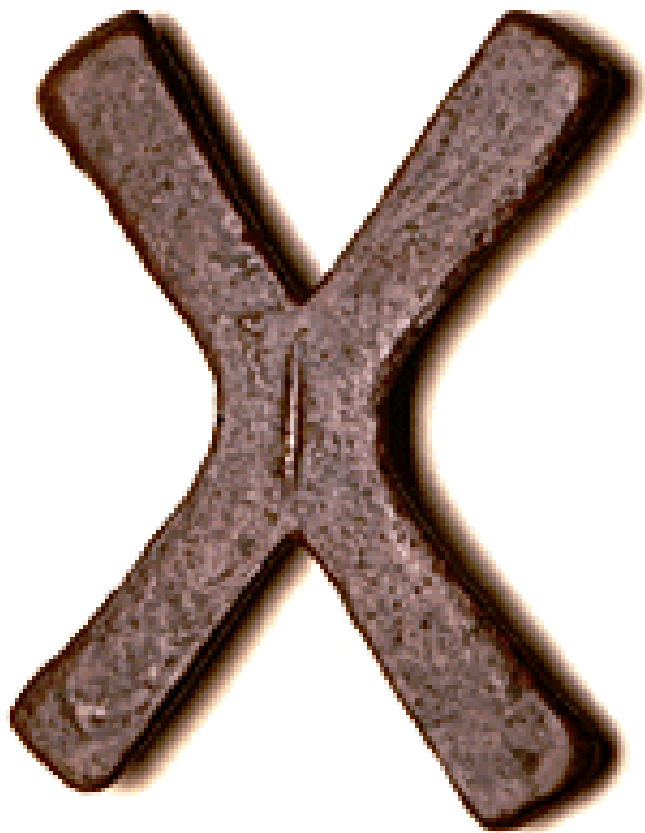
### Procedure

1. Inform students that throughout history various cultures have used currencies that we may consider highly unusual: pigs, shells, cattle, rice, kola nuts, salt, rice or grain, beads, teeth, eggs, feathers, coconuts, beans, camels, furs, blankets, snails, drums, and more.
2. As a class, make a list of Requirements of a Good Currency. The list might include some of these features:
  - Portable - can fit in a pocket
  - Lightweight
  - Nonperishable - won't rot
  - Strong and durable - won't crush, rip, crack, break off, or bend out of shape
  - Can get wet without being ruined
  - Can be produced in standard sizes so that any two pieces are identical
  - Can be marked or made in different sizes to show different values (such as \$1, \$5, or \$10 bill)
  - Can be easily stacked or stored
  - Cannot be forged, adulterated, or thinned to lessen its value
  - Supply is large enough to be available to everyone
  - Supply is limited enough to preserve its value
  - All users believe in its value and agree to trade with it
3. Show students the photograph of the handa, a solid-copper currency used in the Congo in Africa. The handa is approximately nine by six inches. Discuss the advantages and disadvantages of using the handa as currency in today's United States. Which of the requirements on their **Requirements of a Good Currency** list does a handa fulfill?



4. Design a nontraditional classroom currency. Make a list of items you find in the classroom or around school that might be used as a currency. Consider items such as rubber bands, erasers, books, chalk, bottle caps, stones, sand, etc. Use the worksheet to compare the advantages and disadvantages of seven of the items you listed.

Select the best currency for your class. Decide on the value of the classroom currency you have chosen. Issue a certain amount of classroom currency and put it into a container. Decide how to protect it so that it is not tampered with or stolen. Decide what must be done to earn the classroom currency. Allow students to use it to purchase special privileges.



handa



## Drawing of an Akan Scale

The Akan scale hangs from the fingers by means of a cord tied around the middle of a stick. One dish holds the weights, the other dish holds the gold. The gold must balance equally with the agreed-upon weights.



## Porcupine Weight

This porcupine weight is approximately 3 1/16" long by 1 7/8" high.



# Requirements of a Good Currency

Name \_\_\_\_\_

REQUIREMENTS	Paper clip	Leaf	handa				
Portable							
Lightweight							
Nonperishable							
Strong and durable							
Can get wet							
Exists in standard sizes							
Cannot be cheapened or thinned							
Cannot be counterfeited							
Supply is large enough							
Supply is limited enough							
Additional advantages							
Additional disadvantages							



# Design Your Own Currency

Name \_\_\_\_\_

Today many people prefer to pay for their purchases with a bank check or credit card rather than with dollar bills and coins. Dollar bills and coins are in constant circulation, always changing hands. Since we don't put our names or addresses on them, we have no idea where the bills and coins in our pockets have been in the last year.

Bank checks and credit cards allow us to buy items without having actual money in hand at the moment we are making our purchase. They also allow us to make purchases through the mail or by telephone. With this system, we pay money to a bank and the bank pays the person who sold the items to us. Unlike coins and bills, checks and credit cards carry our name and the special account number the bank assigns to us. Nobody else is allowed to use them. Ask your parents to show you a check, a credit card, a bank account statement, and a credit card statement that records their transactions.

Compare a coin, bill, check, and credit card. Look for these features:

- Date it was issued
- Your parent's name
- Your parents' address
- Name of our country
- Denomination (how much it's worth)
- Your parent's account number
- Name of a bank
- Serial number
- Expiration date (time when it runs out and has to be replaced)
- Motto
- Place to write a signature
- Decoration

Most coins, bills, checks, and credit cards have some decoration. Design your own currency in the space provided. See how creative and practical you can be.



# Using Gold-Dust as Money

Until the nineteenth century, the Akan used grains of gold-dust, as well as objects such as cowrie shells, as their medium of exchange. The Akan didn't use price tags, the way we do today, to indicate how much an item cost. Instead, they determined the price by using a system of brass *weights* and *scales*. This system had come to the Akan by way of the Islamic North African camel caravans that did business at the trading centers of Djenne and Timbuktu. From there the system spread south to the Akan.



## Equipment

The buyer and the seller each brought his own weight bags to carry out a transaction. Inside was a small scale, a spoon, and bronze weights of varying sizes. The buyer had a metal box containing a tiny amount of gold-dust wrapped up in a small piece of cloth and secured with a knot.

## Negotiation

Because no prices were set, all prices were negotiated with a series of offers and counter-offers. To start off, the seller, hoping to get a high price, would pull a heavy brass weight out of his weight bag. The buyer, who hoped to pay less than what was being asked, pulled a lesser brass weight out of his bag. The two bargained back and forth, each producing additional or alternative brass weights, until they finally agreed which weight would determine the amount of gold-dust to be paid.

## Weighing

At this point, the buyer opened the cloth in which his gold-dust was carefully wrapped. He measured a small amount of gold-dust onto the scale, adjusting it with a spoon until the weight balanced. Then the seller reweighed the gold-dust with his own weights and scales to make sure that the transaction was fair.

## Akan weights

Akan metalsmiths produced about four million weights over several centuries. These weights were small, compact, durable, and easy to carry around. They did not break or lose their weight value unless someone tampered with them.

A set of weights progressed from lightest to heaviest. Several weights could be placed on the scale at once. A common person owned just a few weights while a rich one might have owned close to sixty.





Akan weights are of two types. One is a geometric weight, the other depicts familiar figures or objects such as antelopes, chickens, snakes, crocodiles, birds, fish, insects, seeds, weapons, tools, and even people.

Outsiders may find the Akan weights confusing, because their appearance has nothing to do with their assigned weight. We cannot tell how heavy a weight is simply by looking at it. A bird and a fish might have the same weight, but two birds that look exactly the same might have different weights.

Many Akan weights are associated with proverbs. The Akan like to use proverbs in their everyday speech to communicate ideas or feelings that might be considered impolite if stated more directly.

## PROVERBS

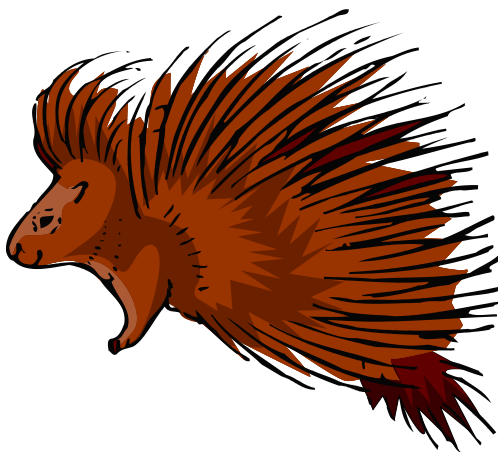
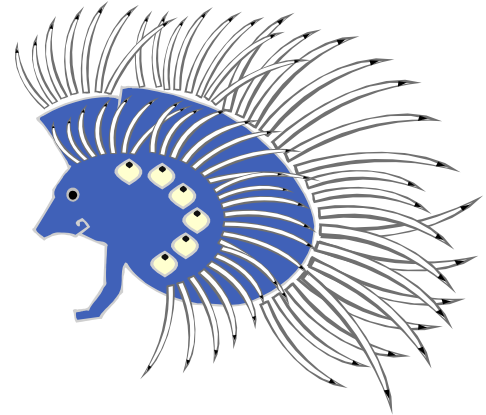
You can tell from the quills of the porcupine whether or not he is prepared to fight.

### Meaning:

You can judge the readiness of a nation to wage war on its enemies just as you can judge a porcupine's intentions by looking at its quills.

### Fact:

Quills protect the porcupine from the head to tail. When the porcupine is calm, its quills lie down flat next to its skin. When it is frightened or surprised, the quills stand up straight.



No animal dares to meet the porcupine in a struggle.

### Meaning:

If enemies believe a nation is strong or powerful, they will not dare to threaten it, just as animals keep their distance from a porcupine.

### Fact:

When threatened, the porcupine turns its back on its enemy and thrashes its tail. The quills loosen and penetrate the enemy's skin. Barbs (like a fishhook) cover the end of each porcupine quill making it almost impossible to pull out.



# Trading with Europeans

In the fifteenth century, ships from seafaring European nations began to arrive on Africa's Gold Coast. The Portuguese arrived first and established a fort on the coast where they traded solid brass ingots called *manillas* in exchange for Akan gold and slaves. The Akan melted the manillas down and recast them into objects for their own use.

Not long after the Portuguese established trade with the Akan, gold-seekers from Holland and England arrived, followed by traders from Sweden, Denmark, and France. The Akan bought many things from the Europeans including pigeons, chickens, pigs, sheep, sugar cane, pineapples, bananas, oranges, red peppers, tobacco, guns, gunpowder, tools, eyeglasses, cloth, carpets, hats, lace, paper, liquor, brass locks, bells, bugles, and glass beads.

## Trade competition

All traders, Akan and European alike, operated out of self-interest and tried to establish trade rules and procedures that would increase their own profits. Shipowners from European nations vied fiercely with each other, hoping to acquire sole trading rights and sole access to Akan gold.

## Tolls and tributes

The Akan increased their trade earnings by collecting tolls from European ships anchored off their coast. They also collected rents from the Europeans who operated trading forts along the coastline.

## Coins replace gold-dust currency

By the mid-1800s the Akan began using coins as currency. Their four-hundred-year-old tradition of trading with gold-dust could not keep pace in a faster-moving world. Foreign traders did not want to spend several hours negotiating every transaction with weights and scales. As the Akan modernized, their weights gradually lost their usefulness and the gold-dust system faded into the past.

**Manilla is Portuguese for "bracelet for the hand." Used as currency, a manilla is a C-shaped brass ingot that comes in a variety of sizes and weights.**



# What's It Worth?

## Thinking About Weights and Measures

### Objectives

- Learn that weights and measures can be used to assess value.
- Learn that traders must be wary of fraudulent practices.
- Appreciate the Akan weights as works of art.

### Materials

- Drawing of Akan scale
- Supermarket advertisements or household catalog
- A balance scale
- Your classroom currency from Lesson 2
- Art supplies (see Procedure 7.)

### Procedure

1. Explain how the Akan traded with gold-dust using weights and scales. Show students a drawing of an Akan scale and describe how traders placed the weights on it. Describe the buying and selling activity. Explain why a single transaction might take several hours of negotiating with the weights as buyer and seller tried to settle on a fair price.
2. Discuss whether gold-dust meets the currency requirements you established in Lesson 2.
3. Discuss how equipment for handling money depends on the type of currency we use. Make a list of all the equipment we use today (such as cash registers and candy machines with slots for coins) that would be useless if we traded with gold-dust.
4. Show the bronze porcupine weight. Sketch it using the proper dimensions (1 7/8 by 3 1/16 inches) so that students have an accurate idea of its actual size. Explain that many Akan weights are associated with proverbs. Discuss the meaning of the porcupine proverbs.
5. Discuss how our society uses scales to determine value. Ask students to look at packaged food and nonfood items in their kitchens and determine which ones are sold by weight. Ask students to bring in a supermarket sales paper or a catalog for household items. Ask them to identify different systems of measuring and pricing. Decide which of the systems listed below is used most often in today's stores:
  - Items sold by weight (such as 1 lb. 6 oz.)
  - Items sold by size (such as small, medium, large)
  - Items sold by quantity (such as package of three for \$5)
  - Items sold by quality (such as "good" for \$4; "best" for \$6)



6. Purchase or build with containers a balance scale for weighing your class currency. You can make an Akan-style scale with plastic pails or foil pie tins suspended from a stick by strings, or you can use a self-standing scale. Check your scale's accuracy. Do nine single paper clips chosen at random balance three chains of three paper clips? (They should.) Do any six rocks chosen at random balance any other six rocks? (They probably won't.)
7. Ask each student to build his/her own weight in the shape of an animal or an easily identifiable object. If your classroom currency is very light, you might make the weights out of something light like styrofoam. If your classroom currency is heavy, you might make the weights out of clay. Students might compose proverbs for their weights.

Ask each student to make his/her weight exactly equal to some multiple of your class currency. (For example, one weight might equal twenty large paper clips and seven small paper clips.) Each student should inform the teacher of the equivalence but keep it a secret from the other students. Have students use the scale to figure out the equivalence of each student's weight.



## Photograph Information

Photographs for the currency lessons are courtesy of the following:

	<p>Women trading salt in market, Timbuktu, Mali            Photograph by Eliot Elisofon, 1970            Neg.# VII-2,28            Eliot Elisofon Photographic Archives            National Museum of African Art</p>
	<p>Weight            Akan peoples, Côte d'Ivoire            Copper Alloy            Anonymous gift in honor of Sylvia H. Williams 96-42-3            Photograph by Franko Khoury            National Museum of African Art</p>
	<p>Weight            Asante peoples, Ghana and Côte d'Ivoire            Copper Alloy            Gift of Ernst Anspach 95-6-3            Photograph by Franko Khoury            National Museum of African Art</p>
	<p>Caravan, Timbuktu, Mali            Photograph by Eliot Elisofon, 1970            Neg. # VII-3,28            Eliot Elisofon Photographic Archives            National Museum of African Art</p>
	<p>Manilla ingot, Liberia            Copper Alloy            Gift of Robert and Nancy Nooter 71-16-16            Photograph by Jeffrey Ploskonka            National Museum of African Art</p>
	<p>Currency            Congo (Kinshasa)            Copper Alloy            Gift of Ellen B. Wells, 94-16-1            Photograph by Franko Khoury            National Museum of African Art</p>

# Let's Make Music!

An instrument is an extension of your body. A drum echoes the stamping of feet, a flute sings like a human voice. Drums and rhythm instruments are found in every culture around the world. Each instrument has its special tradition. Balinese dancers move to the gamelan orchestra, while Mexican dancers are in time with a mariachi band. West African musicians use drums and a gourd with beautiful beads called a shékere.

Here are some of the instruments used in West African music and dance.

**COW BELL:** In an African musical ensemble, the bell is used as a time keeper, or with a number of different bells, creates its own ensemble.

**KITIRO:** This drum is used to create the vitally important rhythmic foundation for the mandinka dancing of the West African countries of Senegal and the Gambia. This drum is conical in shape and is made from a deep red mahogany wood called kembo. The goat skin head is both pegged and laced when fastened onto the drum body.

**DJEMBE:** This drum originated in the West African countries of Mali and Guinea. The djembe is hewn from the trunk of the yir tree which is similar to the oak tree. Conical in shape, the Djembe is referred to as being "sacred" because of its important religious use, in ritual.

**DJUN DJUN:** Originally from Mali, West Africa, this is a soft wood or oil drum. It has a double head which is made of cow hide, and laced to the drum body. Unlike the Djembe, the Djun Djun is played with a stick in one hand and bell with the other. This method of playing the drum allows the drummer to keep double time.

**SHE'KE'RE:** This instrument is made from a gourd in the squash family. After being selected, the gourd is dried, hollowed, cleaned and strung with beads, seeds, or cowrie shells, to obtain a rattle sound, or sometimes just struck on the ground or with the player's palm, for a bass sound. Played mostly in West Africa, and in African based music in the Caribbean and South America, the Liberians call this instrument the SaSa. The she'ke're can be used in concert with the drums to enhance the rhythm, or a number of she'ke're's can be played, ensemble style.

Choose one or two instruments to make. (handout) When you have finished, use them to make music with your classmates!





# Let's Make Music!

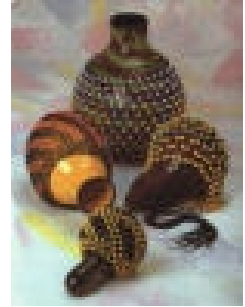
## **Making a Shekere:**

### Things you need:

An empty plastic milk or soda jug.

Some string

Different colored beads, shells, or other small trinkets, each with a hole large enough for the string.



- First make a braid out of three long strings. Tie your braid like a loose collar around the top of your jug.
- Now cut twelve (or more) strings that are FIVE TIMES the length of the jug from very top to very bottom.
- Fold over each string so it is double. Put the loop over the braid, and pull the ends through. Now tie a knot so the strings will stay in place. Do that to each string, in even intervals around the jug.
- Now, take one bead and string it on the right string of a pair. Take another string and put it on the left string of the pair next to it. Tie those strings together, not too tight! Keep going, all the way around the jug till you've done a whole row! Try to keep the spaces even between the knots. Now start again and do another row. Keep going and going until you reach the bottom of the jug.
- At the end, make another braid and tie all the strings to it, leaving the braid about as big a circle as the top one was. Now trim the ends of the strings. Keep it loose so the beads make sound when you shake it. If you hit the bottom of your jug with your palm, listen to the sound it makes!

## **Making a Pie Pan Tambourine** - A tambourine is both a drum and a shaker.

- Find two aluminum foil pie pans -- the kind from frozen pies.
- Put them together with the bottoms facing out. Use duct tape, packing tape or staples to fasten the edges together halfway around, making a pocket.
- Put a handful of dry rice, popcorn or beans in the pocket.
- Fasten the rest of the way around the edge.
- Decorate with stickers, feathers, strips of paper fastened around the edges, or whatever you like.



# Where in the World is Timbuktu?

## Culminating Evaluation PowerPoint Presentation

### Directions:

1. Click on the PowerPoint graphic below to begin the PowerPoint project.
2. Your job is to complete the presentation. The information you gained - as well as any additional necessary research should provide you with the knowledge needed to finish this presentation.
3. Add pictures, music, and slide animation to make this presentation "yours."
4. Site your sources on the slide at the end of the presentation. Be sure to use the proper format. ([http://landmark-project.com/citation\\_machine/index.php](http://landmark-project.com/citation_machine/index.php))
5. Share your completed presentation with your classmates.



Where in  
the World  
is  
Timbuktu?

A Culminating  
Project  
Evaluation



# African Recipes

## Zaire

### Peanut Soup

1 cup peanut butter (smooth style)  
2 cups McKay's Chicken seasoning  
1/4 cup chopped onions  
1/4 cup chopped tomatoes  
red pepper (optional)



Heat bouillon and peanut butter together in a pan slowly, stirring until the peanut butter is dissolved. Simmer about 10 minutes. Add onions and tomatoes. Simmer until onions are soft. Pour into bowls and sprinkle sparingly with hot red pepper. Serves four or enough for 20 samples.

## Ghana

### Beans and Rice

2 cups rice  
1 cup dried white or red kidney beans  
water  
salt to taste

Cook beans according to the package directions. When firm but thoroughly cooked, pour out excess water. Add rice, salt and water again according to package directions. As the rice steams, check it occasionally to see that there is enough water since the beans, too, will continue to cook and they may both require more. Add hot water as necessary.

### Vegeburger Deluxe

1 lb. vegeburger  
4 medium sized onions, chopped  
garlic, to taste  
1 teaspoon red pepper  
salt to taste  
1 chopped green pepper  
1/2 cup cooked flat green beans  
2 tablespoons peanut oil  
1 8 oz. can tomato sauce

Heat peanut oil in a pan and fry onions, garlic and peppers for five minutes. Add veg-eburger and brown it. Add tomato sauce and simmer for 20 minutes. Add flat beans and allow them to heat through. Serve over rice and beans or plain rice.



## Ivory Coast

### Fried Bananas

4 bananas  
2 tablespoons lemon juice  
3/4 cup fine crushed Corn Flakes  
peanut oil  
black pepper  
cinnamon and sugar



Cut the bananas into quarters lengthwise and then into halves crosswise, making eight fingers of each banana. Set aside to stand 10 minutes covered with lemon juice. Role in crumbs and cook quickly in peanut oil 1/2 inch deep in skillet at 370 degrees until crispy brown on both sides. Bananas may be sprinkled with pepper and served as an accompaniment to meat or fish, or sprinkled with sugar and cinnamon if served as a dessert.

## West Africa

### Fruit Dessert

1 large pineapple  
banana, orange, papaya, etc.  
grated coconut  
sugar  
water  
lemon juice

Cut a large pineapple lengthwise and scoop out the flesh. Cut it into cubes, and add diced portions of other suitable fruits, as desired. Pour over the fruit mixture a syrup of sugar, water and a little lemon juice. Sprinkle with freshly grated coconut. Serve chilled.



## Egypt

### Yansoon

for each cup desired, use the following proportions:

3/4 cup water  
1 teaspoon anise seeds  
2 teaspoons sugar

Boil the ingredients together for two minutes. Pour through a strainer into cups.



## South Africa

### Bobotie

- 1 onion
- 1 tbsp. olive oil
- 2 slices bread
- 1 cup milk
- 1 lb. vegeburger
- 1 tbsp. curry powder
- 1/4 cup slivered almonds
- 1/3 cup raisins
- 1 tbsp. lemon juice
- pinch of salt and pepper
- 2 eggs

Preheat the oven to 350 degrees F. Cut the crusts off the bread, break it into chunks and soak it in half of the milk. Chop the onion. Heat the oil in a pan, and fry the onion over a low heat for ten minutes. Add the vegeburger, curry powder, lemon juice, nuts, raisins, salt, and pepper to the pan. Fry until the meat is brown all over. Spoon all of it into an ovenproof dish. Beat the eggs with the rest of the milk, and pour over the mixture. Put it in the oven for 1 1/4 hours. The top of the bobotie should be set and golden brown.

### Baked Bananas

- 4 large bananas
  - 2 tbsp. brown sugar
  - 1 tsp. cinnamon
  - 2 tbsp. butter or margarine
- Set the oven to 350 degrees F.

Cut the bananas in half lengthwise. Put in an ovenproof dish, with the cut sides facing up. Melt the butter in a pan over a low heat. Stir in the sugar and the cinnamon. Pour over the bananas. Cover the dish with aluminum foil and bake for 45 minutes.





# Resources

Timbuktu Educational Foundation

<http://www.timbuktufoundation.org/>

African History - Primary Sources

<http://www-sul.stanford.edu/depts/ssrg/africa/history/hisprimary.html>

African Griot

[http://home01.wxs.nl/~verka067/African\\_griot.html](http://home01.wxs.nl/~verka067/African_griot.html)

African Music

[http://home01.wxs.nl/~verka/african\\_music.html](http://home01.wxs.nl/~verka/african_music.html)

Ancient Manuscripts from the Desert Libraries of Timbuktu

<http://www.loc.gov/exhibits/mali/>

African Songs, Chants, and Games

<http://www.proteacher.com/cgi-bin/outside/site.cgi?external=http://www.track0.com/canteach/elementary/africasong.html&original=http://www.proteacher.com/090062.shtml&title=Africans%20Songs,%20Chants,%20and%20Games>

Science in Africa

<http://www.sciencein africa.co.za/2003/september/timbuktu.htm>

PBS - The Road to Timbuktu

[http://www.pbs.org/wonders/fr\\_e5.htm](http://www.pbs.org/wonders/fr_e5.htm)

Fordham University - Leo Africanus: Description of Timbuktu

[http://www.fordham.edu/halsall/med/leo\\_afri.html](http://www.fordham.edu/halsall/med/leo_afri.html)

Empires of the Western Sudan

[http://www.metmuseum.org/toah/hd/sghi/hd\\_sghi.htm](http://www.metmuseum.org/toah/hd/sghi/hd_sghi.htm)

Ghana Empire

[http://www.metmuseum.org/toah/hd/ghan/hd\\_ghan.htm](http://www.metmuseum.org/toah/hd/ghan/hd_ghan.htm)

Golden Age

<http://www.historychannel.com/classroom/unesco/timbuktu/goldenage.html>

On the Edge of Timbuktu

<http://www.npr.org/programs/re/archivesdate/2003/may/mali/>

Map of Africa

<http://plasma.nationalgeographic.com/mapmachine/index.html?id=362&size=medium&left=-39&bottom=-34.6&right=72.8&top=38.2&point=x16.9,x1.8&text=Africa>



### Map of Africa

<http://www.library.northwestern.edu/africana/map/>

### Map of Africa

[http://www.lib.utexas.edu/maps/africa/africa\\_ref02.jpg](http://www.lib.utexas.edu/maps/africa/africa_ref02.jpg)

### Music of West Africa

[wus.africaonline.com/AfricaOnline/covermusic.html](http://wus.africaonline.com/AfricaOnline/covermusic.html)

### The Topic: Salt

<http://42explore.com/salt.htm>

### Djun Djun - Drums of Mali

<http://helixmusic.com.au/posters/djun.htm>

### Mali - Ancient Crossroads to Africa

[http://mali.pwnet.org/lessonplan/lessonplan\\_fine\\_art.htm](http://mali.pwnet.org/lessonplan/lessonplan_fine_art.htm)

### Welcome to the Art of Africa

<http://www.princetonol.com/groups/iad/lessons/middle/afr-less.htm>

### Making and Playing African Percussion Instruments

<http://www.yaindy.org/teacherflyers/adeniyiTF/makingandplayingafricanpercussion.htm>

### West African Music Lesson Plans

<http://home.earthlink.net/~debrajet/africa.html>

### West African Music

<http://echarry.web.wesleyan.edu/Afmus.html>



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## COMPUTER SOFTWARE

- PC Globe. Tempe, AZ: PC Globe Inc. (A Macintosh version is also available.)

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