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Home/Archives/Volume 10 No 1 (2011) / Articles Keywords: Precolonial Period, Indigenous Education, Indigenous Peoples, Culture, Rituals. Prior to the arrival of European settlers in the Cape Colony in 1652, the official and informal practice of teaching by transferring indigenous knowledge from adult to child had long existed among the Koi, San and Bantu-speaking people of southern Africa. The African child was brought up by the community and taught the culture and traditions of the community. The pre-colonial education curriculum consisted of traditions, legends and fairy tales, as well as procedures and knowledge related to rituals that were passed down orally from generation to generation in each tribe. This process has been closely integrated with the social, cultural, artistic, religious and recreational lives of indigenous peoples. This article examines the various forms of indigenous education that existed in southern Africa during the pre-colonial period. Keywords: pre-colonial period, education of indigenous peoples, indigenous peoples, culture, rituals. eISSN magazine identifiers: 1683-0296 South Africa: Indigenous education in the pre-colonial period in southern Africa, Johannes Seroto, 2011 Prior to the arrival of European settlers in the Cape Colony in 1652, formal and informal teaching methods through the transfer of indigenous knowledge from adult to child have long existed among the koi, san and ban-speaking southern peoples of Africa. The African child was raised by the community and educated in culture and tradition ... For the rest of the article, as well as maps, images related items, and videos, please visit Indigenous Issues and Resources. Southern Africa has one of the longest successes of human development in the world. It begins with two million years of hominid fossils. Human origins of South African scientists have been actively involved in the study of human origin since 1925, when Raymond Dart identified Taung the baby as a halfway between monkeys and humans. Dart named the remains of australopithecus African, a southern ape man, and his work eventually changed the focus of human evolution from Europe and Asia to Africa. In many ways, this discovery marked the birth of paleoanthropology as a discipline. Today we know that Australopithecus are the first ancestors of a man to walk in position and they're only found found Africa. In southern Africa, scientists usually find the remains of Australopithecus in the brackets of dolomite. Most of them were found as a result of lime mining near Johannesburg (lime was used to process gold in the late 19th and early 20th centuries), and most of the linear mines here have revealed some breccias. This dolomite group contains some of the most famous Australopithecus places in the world. Kromdraai, Swartkrans and Sterkfontein, for example, appear in every major textbook about human origin. Because of its wealth, most of the fossil bearing zone has been listed as a World Heritage Site, known as the Cradle of Humanity. Recently, a new find from the cradle has made world headlines. Lee Berger and his team found the unusually well-preserved remains of a new male and adult female, australopithecus sediba. The hominids fell into a deep sink and were then covered with calcified sediments in the underground pool. The sediments date from 1.78 to 1.95 million years ago. Visit www.wits.ac.za for images and more information. Although many specimens have been found in breccias, Australopithecus does not usually live in caves. They probably slept in the rainforest galleries that stood along the banks of the river. They're probably omnivores, eating mostly plants and meat, something like chimpanzees. Their bones ended up in dolomite caves because they were hunted by leopards, hyenas and saber-toothed cats that used caves, or by accident, as in the case of a recent discovery. Museum exhibits on human evolution are open to the public in Maropeng, on the edge of a World Heritage Site, and in Sterkfontein. Stone Age Period Earlier stone age Some hominids began to produce stone tools about 2.6 million years ago, thus beginning the early Stone Age (ESA). Known as the Oldowan industry, most of the earliest tools were rough cobbles and simple flakes. Flakes were used for activities such as cutting meat and animal skins. It is currently unclear which hominids made the Oldovan tools. Many scientists believe that Homo habilis produced them. Sterkfontein is one of the few sites anywhere to give on-site assembling Oldowan tools. This rare phenomenon further enhances the importance of the World Heritage Site. About 1.4 million years ago, hominids began producing more recognizable stone artifacts such as hand cells, cleavers and basic tools. While serving many purposes, these acele tools have probably been designed to butcher large animals such as elephants, rhino and hippo who died of natural causes. Because these animals were particularly dangerous, the hominids probably could not hunt them yet. At that time, our ancestors were most likely specialized scavengers. cleaning has given a huge amount of protein that is crucial in the human brain. The hominids that made Acheulian tools can be confidently identified as Homo ergaster (formerly called Homo erectus). Achehuli artifacts rarely occurred in cavernous places until the end of the early Stone Age (from about 400,000 to 250,000 years ago), but some of them were found in Sterfontein and Swartkrans. Most of the Achaul material is outside the caves, because our ancestors have not yet mastered the fire. One exception seems to be Swartkrans, but the date about 1 million years ago is controversial. Regardless of the date, the controlled use of fire has certainly been mastered by the Middle Stone Age. The Middle Stone Age Reuse of Caves 250,000 years ago, at the beginning of the Middle Stone Age (MSA), indicates that our ancestors developed the concept of a home base and hearths show that they can ignite a fire. In addition, tool kits included prepared nuclei, parallel blades and triangular dots. These points have been hafted to make spears used for hunting large grazings such as wildebeest, hartebeest and Eland. By this time our ancestors had become experienced hunters. These early hunters are classified as archaic humans. By 100,000 years ago, they were anatomically completely modern. However, the extent of their behaviour is equally modern and is still under investigation. Indeed, MSA is especially important today for this study. Completely modern human behavior, such as abstract thought, complex politics and kinship systems, requires the use of true language. Other animals communicate, but only humans have the ability to string together sounds in unlimited combinations. Unfortunately, archaeologists cannot study abstract thoughts, related systems or language directly. That's why small artifacts are so important. Among other artifacts, sophisticated tools such as hafted harpoons and glue compounds for hafting spear dots point to be complex. Evidence of these cognitive advances comes from the Sibudu Cave near Durban and the Blombos Cave on the Cape, dating back some 70,000 years. These were important steps in the cultural evolution of mankind. In addition, the widespread use of red ochre, presumably as body paint, also indicates that ISA behaviour has become more common. Recent finds decorated with ochre in Blombas and decorated ostrich eggshells in Diepklufa, also on the cape, once again demonstrate this moment. Important exhibitions of MSA artifacts are open to the public at the Iziko Museum in Cape Town and the Centre of Origin in Johannesburg. Later in the Stone Age 25,000 years ago and in the early Stone Age (LSA), archaeological deposits contain a diagnostic toolkit that includes small scrapers and segments made from fine-grained materials. To this LSA people hunted a little walk with bows and poisoned arrows. In addition, the numerous shells of the middens that dot the shoreline in the cape of the cape exploitation of marine resources at different times of the year. In addition to hunting onions and picking shellfish, human behavior was recognizably modern in other ways. Unique human traits, such as rock art and purposeful burials with ornaments, were common practice. In southern Africa, these people were ancestors of the San (or Bushmen). San rock art has a well-earned reputation for aesthetic appeal and symbolic complexity. David Lewis-Williams and his team were able to unravel this complexity, at least in general terms, by carefully using about 13,000 pages of text written in English and sledge at the end of the 19th century. Instead of recording everyday life, art is essentially religious. Among other things, he expresses beliefs about the role of shamans (medical people) in the fight against rain and play, as well as in healing through the famous dance of trance. The trans images of the figures are prominent, along with animal power such as Eland, elephant and rhino. Visit www.sarada.co.za for images and more information. Overall, South Africa probably has the largest rock art enclosure anywhere in the world, and Drakensberg contains some of the best. Due to its richness, it is part of the World Heritage Site of Wahlenburg-Drakensberg. Important examples of engravings and paintings are on display at the Iziko Museum, Cape Town, the Natal Museum, Petermaritzburg and the Centre of Origin in Johannesburg. Various caves are also open to the public at the cape. Visit www.cllp.uct.ac.za for more information. The cattle breeders relationship between san hunter-gatherers and Khoekhoe pastoralists is the subject of ongoing research. This question is of interest, because it was Hoho who first traded cattle on Cape Dutch in the 17th century. The main issue concerns the origin of Hoekho: some believe that they were local hunter-gatherers who purchased sheep and cattle, while others believe that they have brought with them pets from East Africa. Ultimately, the answer will include linguistic and genetic data as well as archaeology. San and Hoekho were in southern Africa when the first Bantu-speaking farmers arrived about 2,000 years ago. Pre-colonial farmers According to historical linguistics, the Bantu family originated in West Africa, along the border of present-day Nigeria and Cameroon. As a rule, the data show that between 200 BC and 200 AD, the ancestors of East Bantu-speaking people moved from this homeland to East and South Africa. These people grew sorghum and millet, herds of cattle, sheep and goats, and made iron tools and copper ornaments. Typically, these estates were placed near water and good soils that could be cultivated by iron hoes. Because metalworking is a completely new some archaeologists call this period the Iron Age. The first 900 years are known as Iron Age (EIA), while people themselves are sometimes referred to as early farming communities (EFC). As farmers, these farmers lived in semi-permanent estates, including houses of poles and dagi (watt and daub) and grain bunkers located around the animals byres. This arrangement, known as the Central Model of Cattle, was typical of the Eastern Bantu speakers, who preferred cattle to brides' wealth, trace their blood from their father, practiced male hereditary guidance and a positive attitude about the role of ancestors in everyday life. Artefacts related to the spiritual world were found in one EFC settlement near Lidenburg. Seven ceramic heads were deposited in a pit for storage about 1,200 years ago. These helmet sculptures each had eyes, mouth and other human functions. Two of them were large enough to cover a person's head, but the rest would have been mounted on the poles. These sculptures were most likely used in initiation ceremonies of some kind. Replicas are on display at the Lidenburg Museum and the originals are in the Iziko Museum in Cape Town. Throughout the Iron Age, climatic fluctuations played a significant role in structuring human geography. When EIA people first entered South Africa, the climate was warmer and wetter than it is today. Between about 700 to 900 climates were colder and drier than it is now, and EIA farmers would retreat to better areas. The climate got better again sometime during the Middle Iron Age, between 900 bc and 1300 AD around 1700 AD, however, the Small Ice Age reached its nadir, and its impact on the human population was particularly severe. In addition to these changes, Iron Age farmers have had to contend with unpredictable droughts. When droughts have been particularly severe, 3 to 5 years in a row, raincoats will perform special rituals on special hills, and ordinary people will follow with different purification rituals. Obviously some people had to burn their grain bins down and build new ones on top. These burnt-out structures are not as common as archaeologists once thought, and can now be used as a cultural proxy for severe drought. The ultimate cause of the drought was probably the el Ninof-South Oscillation (ENSO), as it is the most important mechanism in climate variability in the southern hemisphere. According to North American data, ENSO activity has been particularly frequent over the past 2,500 years. Climate and geography played a significant role in the development of greater social complexity in the Limpopo Valley. Located at the junction of Botswana, zimbabwe and southern Africa, the Shashe and Limpopo rivers became the Nile of Southern Africa during the Middle Iron Age. Regular flooding at this time made intensive agriculture possible. In the population growth, along with excess gold trade balances in the Indian Ocean and trade, led to the development of marked social classes and sacred leadership in Mafungubwa. As a result, Maungubwe became the first local civilization in southern Africa, a precursor to even Greater zimbabwe. The famous golden rhino from Maungubwe is a national icon and inspiration for south Africa's highest civilian award. Because of its importance to the African backstory as a whole, the landscape of Machungubwe became a World Heritage Site in 2003. The landscape is also a national park and is accessible to the public. Its new interpretive centre has received an international award. Mafungubwe's treasures are also on display at the Machungubwe Museum, University of Pretoria. At another site in Pretoria, the National Museum of Cultural History, a large number of clay figurines are on display from the early initiation site near Mapungubwe. Shortly after the departure of Mungubwe (circa 1300 AD), the ancestors of modern-day Soto-Tsywana moved south from East Africa. Archaeologists have recorded the earliest places of Soto Tswan, characterized by a ceramic style called Milk, in the province of Limpopo. A little later, the soto-Tsywana people moved south into much of Gauteng and the Northwest Province. About 100 years ago, the ancestors of Nguni-speaking people moved from East Africa to the Kwazulu-Natal region. These late Iron Age farmers left a huge number of stone settlements throughout southern Africa. In 1300 AD, the first stone wall was built in the Midlands of Kwazulu-Natal. Known as Moor Park, this is the first wall to stand in defensive positions on the tops of the hills and Spurs. The front orientation of these settlements corresponds to the shape of the terrain. A little later (around 1450 AD) several northern Nguni climbed the high-rise of the Free State and built circular settlements. The most famous are near the hill Ntsuanatsatsi (legendary place of origin BaFokeng), which gave its name to the type of walls. A little later, these Nguni people moved across the Waal River to the hilly areas of Gautenga and the northwestern provinces, presenting the practice to the soto-Tsywana people. By the end of the 18th century, Western Soto-Tsywana had created the Molokwane type, best known in the same place of the same name west of Rustenburg. Some of the settlements of Molokwane were huge aggregates, with up to 20,000 people living. Since then, urban settlements have become characteristic of Soto Tsywana's life. The vast settlements of Soto-Cinan were also a feature of an unusual period known as the Dipacan (or Mefakan) - a time of trouble. The reasons for the defamatin are contradictory. Previously, historians began the period in 1821, when Hlubi left Kwazulu-Natal and attacked Tlokwa on the plateau. In this interpretation, Shaka zulu was one of the main reasons. Recent work, however, has shown that Shaka was is not the cause, and that the cause-and-effect process began several decades ago among Soto-Tsawana as well as Nguni. Causal processes included prolonged periods of heavy rainfall, the introduction of maize and subsequent population increases, competition for the ivory trade in the Soto Tsawan area, competition for cattle in Kwazulu-Natal, horse hunting with weapons in Carru and, finally, a severe drought that led to the agricultural collapse. The oral traditions of widespread hunger, cannibalism and the total destruction of enemies now point to an environmental imbalance between people and resources. In response to this chaos, Soto-Tsywana tended to live on hilltops and together in large settlements for mutual protection. These defensive steps may have begun as early as 1780. Around 1826, Milikazi moved to Magaliberg to escape Shaki. Mizilykazi's entry into Gauteng marks the beginning of a historic period. Historical period Mzilikazi established its first headquarters in the Heidelberg area, and then moved further west somewhere near Pretoria. With great and powerful power, he won, conquered or absorbed the local Soto-Tska. Around 1830, the zulu was attacked by Milikazi, so he moved his headquarters west near the city. Thus, Milikazi stayed in the Pretoria area for only four to five years. Even so, his presence has made such an impact that most European landowners in the region credit all stonewalling to him. Both in Gauteng and around the city, Milikazi removed his enemies and consolidated his followers so that he would be surrounded by uninhabited land. Consequently, the land was empty when the Voortrekkers crossed the Waal in 1836. Ultimately, the Voortrekkers pursued Milikazi from southern Africa, allowing the storms to permanently settle north of Waal. This article was written for SAHO in 2010 by Professor TN Huffman of the Department of Archaeology at the University of the Witwatersrand. The Witwatersrand. minhajul abideen book pdf. minhajul abideen book pdf bangla

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