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An Archaeological Investigation of an early Sotho Tswana site in the Rustenburg area, North West Province of South Africa.

Ngonidzashe Mangoro

1546170

A research report submitted to the School of Geography, Archaeology and Environmental Sciences, University of the Witwatersrand, in fulfilment of the requirements for the degree of Master of Science.

October 2018

ABSTRACT

The study compares the satellite site Selonskraal South with Molokwane, the main site located less than two kilometres to its north. The comparison focuses on spatial layout and distribution using a Remote Sensing method of Light Detection and Ranging (LiDAR DEM). The comparison also incorporates the material culture which was obtained through archaeological excavations of a midden at the summit of the hill. The excavated pottery was analysed through multi-dimensional analyses and X-Ray Fluorescence while the faunal material was analysed through the taxonomic method. Dates from excavated charcoal suggest an early 17th century occupation. These preliminary studies at the site revealed that Selonskraal South is predominantly spatially similar to Molokwane as suggested by the organisation of settlement/ cluster units as well as the excavated material culture. However, Selonskraal South has some unique architecture in the form of rectilinear structures located at the summit and the foot of the hill to the east.

Keywords:

Selonskraal South, LiDAR, Sotho-Tswana, South Africa,

DECLARATION

I, Ngonidzashe Mangoro, declare that this research report is my own work except as indicated in the references and acknowledgements. It is submitted in fulfilment of the requirements for the degree of Master of Science in the University of the Witwatersrand, Johannesburg. It has not been submitted before for any degree or examination in this or any other university.

Signed at Origins Centre, University of the Witwatersrand

On the 11th day of October 2018

DEDICATION

I dedicate this research to Regina Tsakatsa, my grandmother for loving and raising me up.

ACKNOWLEDGEMENTS

I am forever indebted to my supervisor, Associate Professor Amanda Esterhuysen, for guiding me throughout the research and for transforming me into fine researcher and academic writer. Above all, I am more grateful for her financial support towards my tuition fees and other costs throughout the course of my research at Wits University, be blessed.

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CHAPTER 1

INTRODUCTION TO STUDY

*"The word Tswana refers today to a collection of differentiated but closely related Bantu-speaking communities found in Botswana and South Africa" (***Crossland** 2013: 81).

1.1 Introduction

The farm Selonskraal situated 15 kilometres west of Rustenburg is characterized by stone walled settlements built by African farmers from the 17th century onwards. One of the most well-known of the sites in the Rustenburg area is Molokwane, which is said to have been occupied by the Sotho Tswana speaking peoples of BaKwena Bamodimosana Bammatau sometime after AD 1650 (Pistorius 1992) (Figure 1.1). According to Pistorius (1992: 3), the site of Molokwane is "...distributed over a long, narrow area, east of the Selons or Ngwaritse River, stretching over a distance of 3 km from north to south and an average distance of 1,5km from west to east." Pistorius (1992: 17) asserts that the size of the site i.e. 4 to 5 square kilometres, makes Molokwane one of the largest stone walled archaeological sites in South Africa. In 2015, a LiDAR[1] survey was carried out to capture the extent of the stone walled site, and during the survey two outlying sites were exposed, one to the south and another to the east of Molokwane (Figure 1.2). These sites which were obscured by tree cover had not been recorded or excavated. This study will focus on the site to the south of Molokwane main site. The site, called *Selonskraal South* for the purposes of this study lies less than two kilometres to the south of Molokwane.

[1] LiDAR- Light Detection and Ranging

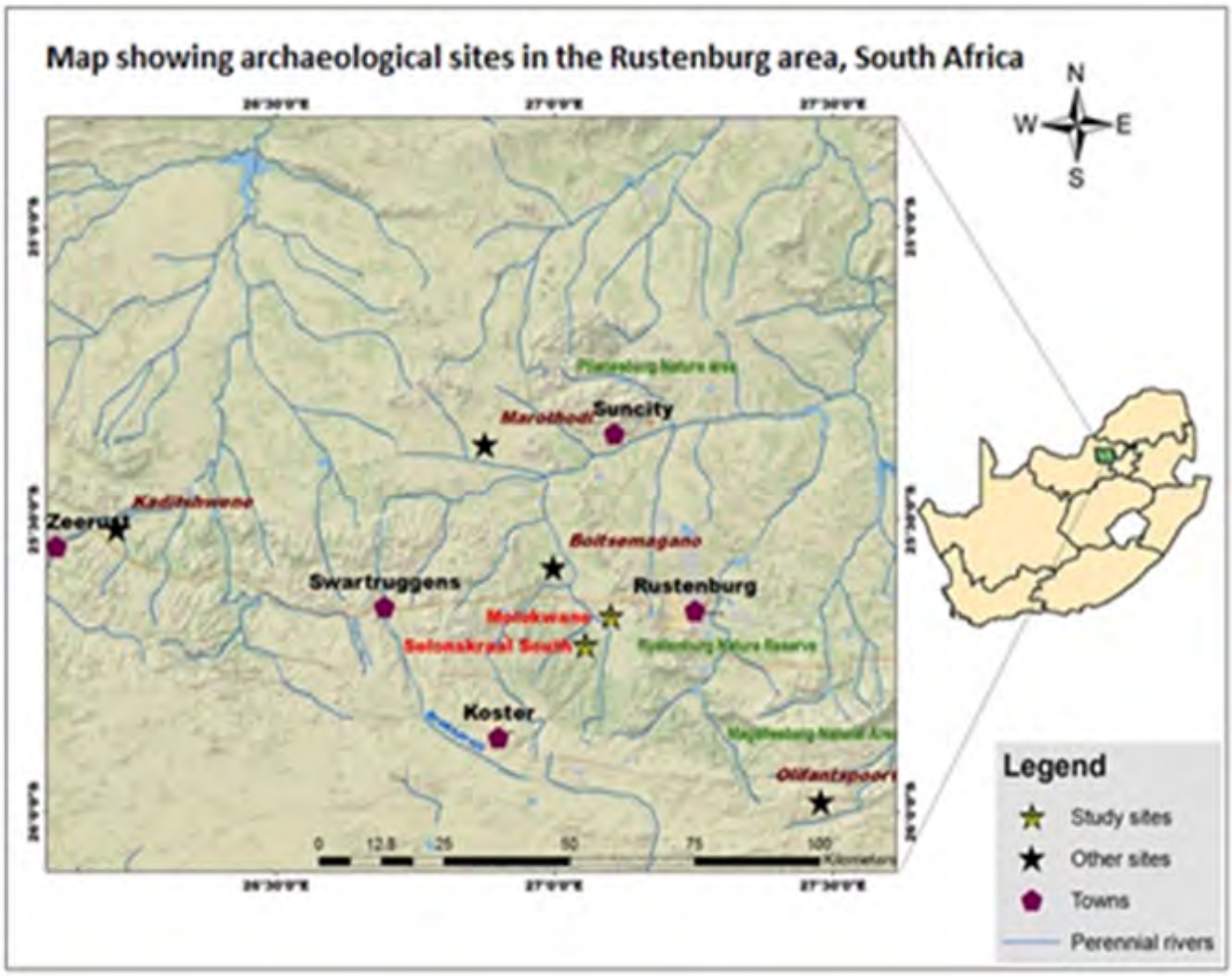


Figure 1.1: Map showing location of Selonskraal South and study area.

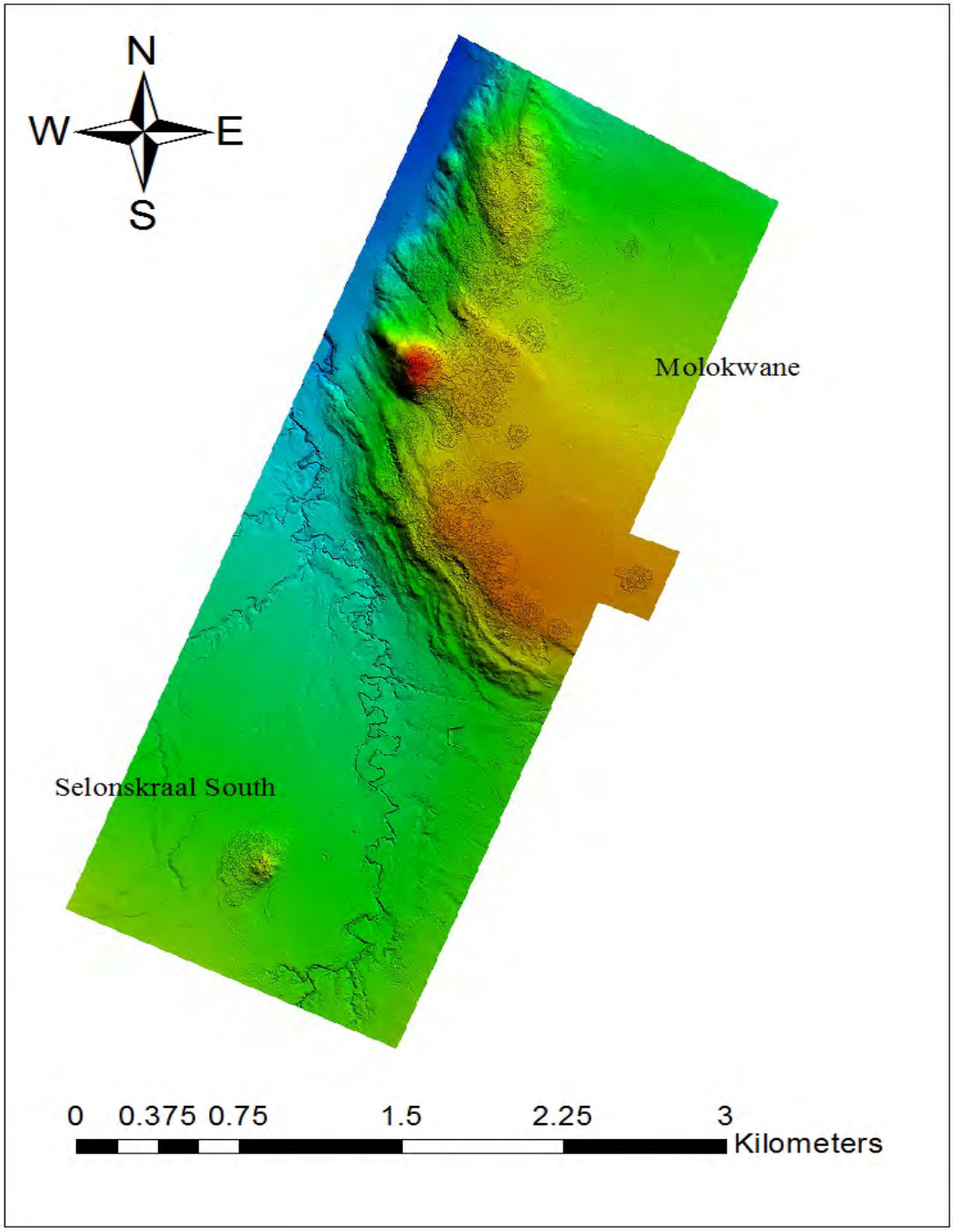


Figure 1.2: Selonskraal South& Molokwane: Hill shaded digital elevation model (DEM) 2x vertical exaggeration ECW format.

1.2 Biophysical Context of the Study Area

Overview

It is important to understand the biophysical context of a given study area so as to have insights on why the occupants chose the location. The site falls into the Late Iron Age period where crop and livestock farming were a significant economic activity. This would have required careful selection of the location to build settlements. Below is an outline of the biophysical context of the site's surrounding area and will be further discussed in Chapter 7.

1.2.1 Landscape and Vegetation Biome

Selonskraal South is located within a catchment formed by Selons River and its tributaries (Figure 1.1&2). The hill on which the site was built is low and isolated. Other low hills can be seen a few kilometres to the east, whereas the magnificent Magaliesburg range lies prominently to the north and east. The landscape immediately around the Selonskraal South has evidence of high velocity lateral erosion where massive soil sediments have been eroded or imposed.

The study area falls within the Savanna Biome within the Moot Plains Bushveld (Svcb 8) (Mucina and Rutherford 2006: 462-465). This vegetation is dominated by an open to closed Acacia savanna and is characterised by low to medium sized hills. Depending on slope, exposure and aspect, hill slopes can be fairly densely vegetated. Vegetation is typified by *Acacia robusta, A. caffra and A. erubescens, Burkea Africana, Combetum imberbe, Cussonia paniculata, Dombeya rotundifolia, Spirostachys africana, Vangueria infausta.* The low shrub and grass layer is poorly developed, and the hill slopes have been invaded by aliens (Mucina and Rutherford 2006).

1.2.2 Geology, Soils

The soils comprise shales, quartzites and andesites of the Pretoria Group (Transvaal Supergroup). Mucina and Rutherford (2006: 446) note that the soils are predominantly red and yellow. These soils are weakly developed by nature and have a low to moderate base status.

1.2.3 Climate

The site falls within the summer rainfall area in which the winters are very dry but **often** with frost in the low lying areas (Mucina and Rutherford 2006). The mean annual rainfall for the region ranges between 550mm and 650mm (Mucina and Rutherford 2006: 462).

1.3 Research and aims

Selonskraal South was built according to the Central Cattle Pattern (Huffman 1982, 1986, 2007), but with some features less common to the region. The summit of the hill is marked by a rectilinear structure, which is surrounded by typical Sotho Tswana curvilinear structures. Moving down the hill, households have curved back walls with the remains of hut dwellings, verandas, kitchens, grain bins, big and small kraals, some of which have lintels. Like Molokwane the central kraals and associated court have a two-metre-high back wall. Several other rectilinear structures with retouched stone blocks are located at the eastern foot of the hill. This may suggest some form of European influence, the nature of which has yet to be determined. This research approaches the composition of the site at both macro and micro levels in order to understand the relationship with other stone walled sites in the Rustenburg area.

Aim

To map and excavate Selonskraal South to determine how it fits into the immediate and broader history of the region.

Objectives

- To establish whether there are single or multiple occupations
- To refine the LiDAR map of the site (by adding details of middens- entrances, exits to kraals, gardens etc)
- To date the occupation/s of the site

1.4 Dissertation outline

Chapter One of the study introduces the research. It gives a background, aim and objectives of the study. In addition, it gives an outline of the environmental of the research area. **Chapter Two** focuses on a review of related literature. I will explore some literature on various aspects Sotho Tswana history and archaeology. **Chapter Three** focuses on the theoretical framework that underpins this study while, **Chapter Four** discusses and explain the methodology used in this research as well as brief introduction to the excavation data. **Chapter Five** pays close attention to the layout of the site by mapping out features on the LiDAR. **Chapter Six** presents the excavation data and the material culture analyses. **Chapter Seven** concludes the study with a comprehensive discussion and conclusion in which recommendations for future studies are laid out.

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

The study area covers the Rustenburg, Pilanesburg and Zeerust area where there are many stone walled sites attributed to various Late Farming Communities. Amongst these, the most commonly researched sites include the megasites at Molokwane, Marothodi, Olifantspoort, Boitsemagano and Kaditshwene which are all classified as Late Moloko sites (Post AD1650) associated with the proto-Tswana and 'Tswana*ised* Nguni' groups (Pistorius 1992, 1994, 1997, 1999; Boeyens 2000, 2003; Hall *et al* 2006, 2008; Anderson 2009). This area is hilly or mountainous with plenty of pastures and rivers, making it a suitable place for farming and construction of towns. This chapter discusses the archaeology of the study area and oral histories to give background and set the direction of research at Selonskraal South.

2.2 The archaeology of origins of the Tswana

The origin of Tswana speakers was debated in the 1980s by Mason and Evers. According to Mason (1983), the Tswana originated at Broederstroom around AD300 in what is the "Oori Tradition." The Broederstroom site is thought to have been occupied until around AD600 when the ancestors of the Tswana moved away for a long period until around AD1300 when they returned to the Magaliesburg in a "Middle Iron Age" setting and building settlements at Olifantspoort (Mason 1981b, 1983, 1986). Mason argued that from the inception of Broederstroom the ancestors of the Tswana were farmers and they continued with the tradition when they went to Olifantspoort. Mason saw continuity in pottery styles and hut floor layouts (Mason 1986). Mason hypothesised that the 500-year hiatus was caused by adverse climatic conditions that caused people to abandon the area. Mason's 500-year hiatus may have been due to an incomplete exploration of the surrounding area. A site dating to 1090±50 BP was found at Kleinfontein 62JP near Kaditshwene suggesting that not all people left the area, and that there may be more continuity than previously thought (Boeyens 2003: 65).

The Oori Tradition was contested by Evers (1983) who argued that the Tswana migrated into South Africa around AD1300 in what is described as an intrusive group that overlaid an already existing Iron Age Tradition (Eiland). Evers did not see any continuity between Broederstroom and Lydenburg facies and concluded that they all fell under the Mzonjani group of the Kalundu Tradition and not Moloko (Urewe Tradition) (Evers 1983).

The Oori Tradition has been challenged by several scholars since its proposition. It has been argued that the hiatus between Broederstroom and Olifantspoort is too big to be explained by the climate hypothesis (Evers 1983; Huffman 2007). In addition, it is also argued that there is no continuity between Broederstroom and Olifantspoort because they do not fall in the same sequence (Huffman 2007: 428). Icon is then regarded as the first phase of Moloko sequence (Hanisch 1979) and Broederstroom falls under the Mzonjani facies of the Kalundu Tradition (Whitelaw 1996; Huffman 2007). This research follows the Moloko sequence proposed by Evers, and which has been accepted by various other scholars (Hall 1998; Huffman 2002, 2007; Boeyens 2003; Hall *et al* 2006, 2008; Rosenstein 2008; Anderson 2009).

However, the acceptance of Icon as the root of the Moloko sequence in South Africa has been challenged. Biemond argued that sites in eastern Botswana and the North West Province of South Africa represent the earliest phases of Icon (Biemond 2014: 25). These pots, as Biemond argues, have several Eiland design elements that were later incorporated into early Moloko ceramics like horizontal incised or punctated bands separated by red ochre and graphite (Biemond 2014: 25).

From his research, Biemond legitimately argues that the origins of the Moloko sequence is still a mystery. His arguments seem to suggest that the Moloko sequence began somewhere in Botswana and the North West Province of South Africa and that Icon should be further investigated (Biemond 2014: 25, 247).

2.3 Historical Layering

A study of ethnography, oral history and eye witness accounts suggest that the study area was occupied by different groups at the same time (Hall 1998, 2012; Hall *et al* 2008). Tswana groups are said to have migrated into southern Africa in a succession of waves (Stow 1905). Oral history suggests that the Rolong were the principal group which migrated from “far north” around AD1400 and on their arrival they settled near Mafeking i.e. south east of the Crocodile and Marico Rivers (TNAD 1905: 8; McDonald 1940: 4; Schapera 1952: 6). This site at the confluence of the Crocodile and Marico Rivers has been identified as Rathateng

(Pistorius 1995). This group was the third and largest wave of the Tswana. On their arrival, they were under the leadership of the paramount Chief Morolong (McDonald 1940: 4).

The arrival of this group at Rathateng is said to have marked the beginning of irreconcilable political or ideological differences whose ultimate results in the dispersal of the group members (*cf* TNAD 1905: 8). There are some discrepancies as to what transpired. On one hand, it is said that three major divisions were formed as a result of fission - Hurutshe, Kwena and Kgatla (Schapera 1952). In contrast, others say that it was only the Hurutshe that split from the principal group (TNAD 1905: 8). In addition, Legassick (1969b) includes the Phokeng as a splinter group. It is clear therefore that oral histories are problematic and cannot be taken at face value. Regardless of these discrepancies, there is a consensus among the oral history accounts that the Tswana speaking people migrated into South Africa from elsewhere.

2.4 Major groups in the Rustenburg Zeerust region

Hurutshe group

The Hurutshe as discussed above, were part of the main group led by the Rolong (TNAD 1905: 8), while elsewhere they are believed to have been a part of the Kwena (Mpotokwane 1974: 37). It is believed that the Hurutshe moved from the north to the south under Chief Phofhu and settled south of the Limpopo/ Oori River (Mpotokwane 1974: 37). This marks some resemblances with oral histories provided by the TNAD (1905). The children of chief Malope quarrelled over chieftainship so that Lehurutshe (woman) took away a large fraction to Tsoenyane near Heidelberg and on their way they passed through the Magaliesberg, then up to the Madiko (Marico) (Mpotokwane 1974: 37). These movements are in concordance with Legassick's reconstructions (Legassick 1969b: 100). According to Boeyens (2003: 63), the Hurutshe moved to Tswenyane (Tsoenyane) around the 15th century AD. Whatever the dates of their movements, the Hurutshe passed through the Magaliesberg.

Kwena Modimosana and Mogopa

After the fission from the main group, the Kwena cluster was composed of the Modimosana and Mogopa subgroups and it is from these that the Manamela, Mmatau, Maake and Tlhaku were derived (Breutz 1953: 427). While at this settlement, called Rathateng in the Marico, this unified group was led by Chiefs *1 Mogopa Tsokelele Dimolema* (Kwena chief) and *Motsele* (leader of the Mogopa), who had a serious dispute about initiation. As a result, Chief

Motsele split from the group along with the Mogopa and went to Zandrivierspoort 747 in the Rustenburg area where they subsequently moved to the Mabjanamatswaana Mountains and eventually to Bethanie Mission station (Breutz 1953: 427). On the other hand, Chief V Modimosana took the Kwena to the Magaliesburg and settled at Rhenosterfontein 398, where his sons quarrelled about chieftainship so that the Kwena Modimosana were divided into four; Mmanamela, Mmatau, Maake and Tlhaku (Breutz 1953: 428). Ultimately, the main groups of the Modimosana i.e. the Mmanamela and Mmatau settled at Boitsemagano (Mamogowe) and Molokwane, respectively (Breutz 1953; Pistorius 1992: 44). These two related groups transformed into major centres of power in the Rustenburg area, with Molokwane as the most powerful, more so under the reign of Chief Kgaswane (Breutz 1953).

Other groups

Other groups in the region include the Tlokwa, Fokeng, Po and the Tlhako who all share Nguni descent (Hall *et al* 2008: 68; Hall: 2012). However, an oral history account of the Tlokwa says the group was part of the Hurutshe, a Tswana group, although Breutz has expressed some doubt (Breutz 1953: 22, 200; 1989: 377). Whatever the case, the Tlokwa have been associated with the megasite at Marothodi. The ceramics at Marothodi is typified by Buispoort and Uitkomst ceramics. The Uitkomst ceramics which were the majority of the Marothodi pottery assemblage were locally made, while the Buispoort ceramics were introduced (Hall *et al* 2006, 2008; Anderson 2009).

The Phokeng historically settled in the Rustenburg area and are believed to have been a part of the southerly migration of the Hurutshe. They are said to have split from the Hurutshe under chief Kwena (Breutz 1953: 57). However, Breutz questioned these claims because he believed the Fokeng was an older group that predated the Hurutshe (Breutz 1953: 20). In the 18th century the Fokeng settled at Boschpoort and subsequently left and settled near what is now Fokeng. During the Difaqane they moved to Thaba Nchu and other places in the Free State but returned to their former home when Mzilikazi was defeated by the Boers (Breutz 1953: 56).

The Po, Tlhako and the Kgatla who had an Nguni origin (Hall *et al* 2008: 68), also played a part in complicating layers of occupation in the study area. The Po dispersed from their secondary point of dispersal in Pretoria and established a settlement between Sterkstroom River in the west and the Crocodile River in the east in the mid-17th century while other

settlements were built in the late 18th and early 19th centuries (Hall *et al* 2008: 68). Similarly, the Tlhako also dispersed to other areas from Pretoria. Among other places, they established settlements at Mabies Kraal and Pilwe Hill in the 17th century (Breutz 1953: 176, 288). It is important to note that, Pilwe Hill is also associated with the Mmatau (Kwena lineage from Molokwane) after their return from the Free State after 1840 (Breutz 1953). In addition, Hall *et al* (2008: 68) also associate the Pilwe Hill with the Tlokwa.

While oral histories give important insights from around the 18th and 19th Century about communities and their alliances (e.g. Breutz 1953), they may not have any direct bearing on the earlier periods. However, oral history record provides useful information about the occupation of communities at the megasites of Kaditshwene, Marothodi and Molokwane (Seddon 1966; Pistorius 1992; Boeyens 2000, 2003, Hall *et al* 2006, 2008; Anderson 2009), and the oral record alerts researchers to the historical layering and fluidity of communities and the importance of this for archaeological studies (Hall 2012).

2.5 Material Culture studies

Terminology

When studying ceramics, it is important to fully appreciate the associated terminology. Terminology is a methodological bridge between theory and data (Huffman 1980: 168). The following terminologies are used in Southern African pottery studies; tradition, branch, facies, phase and cluster.

Tradition

Classification of ceramics is important for analysis (Miller 1991: 12). In a broader sense, a tradition is defined as the time depth of a decoration theme (Huffman 1974a). A tradition is also defined as a style made up of every possible modal combination in an assemblage (Huffman 1980: 168). In addition, a tradition has also been defined as a collection of related ceramic units (Huffman 2007: 117). Thus, in general, all ceramic units form part of a broader unit called a tradition (Huffman 2002: 6, 2007: 117). Nguni and Sotho Tswana pottery have therefore been placed into the "Urewe Tradition" which entails that these communities migrated from East Africa (Huffman 2007). However, this term, which is often juxtaposed with "Culture", to refer to places where an assemblage is first found, can be problematic

because they give an impression that such sites are the original points of the original manufacture and distribution of ceramics (Pikirayi 1991: 187).

Phase

Mobility is an integral component of southern African archaeology (Fredriksen *et al* 2016). Mobility and other causes caused communities to split and it was through these that ceramic assemblages were retouched and produced minor differences. For instance, the Icon people are thought to have split to form Letsibogo, Olifantspoort and Madikwe. These new assemblages have been defined as *Ceramic phases* because they are time phases of a tradition (Huffman 2002: 6, 2007: 118). Icon itself is the first phase of the Moloko branch of the Urewe Tradition.

Ceramic Branch/ Cluster

The largest component of a tradition is a Branch/ Cluster. According to Huffman (2002; 2007), a combination of related facies forms a cluster/branch. The term Moloko proposed by Evers (1983) was defined as a Branch/ cluster by Huffman (2002; 2007). In other words a Branch/ Cluster is "…one of the multiple sequences within a Tradition (Huffman 2007: 117).

Facies

Facies are ceramic units (Huffman 2002: 6; 2007: 117). Clarke *et al* (1966: 117) defined Facies as variations in ceramics that are derived from one stratigraphic body. In the case of the Sotho Tswana, Huffman (2002: 7; 2007: 118) demonstrated that "*Letsibogo*", "*Olifantspoort*" and "*Madikwe*" are Facies. It has been noted that names of facies can also be given to communities who made them. For example the Msuluzi community produced the "*Msuluzi style*" (Huffman 2007: 117). In the case of the Western Sotho Tswana in would mean they produced the "*Icon style*" (Huffman 2002: 7).

Vessel morphology

A pot has different parts which have all been named for purposes of identification and analysis. An important attribute for ceramic classification is the profile of a pot (Figure 2.1).

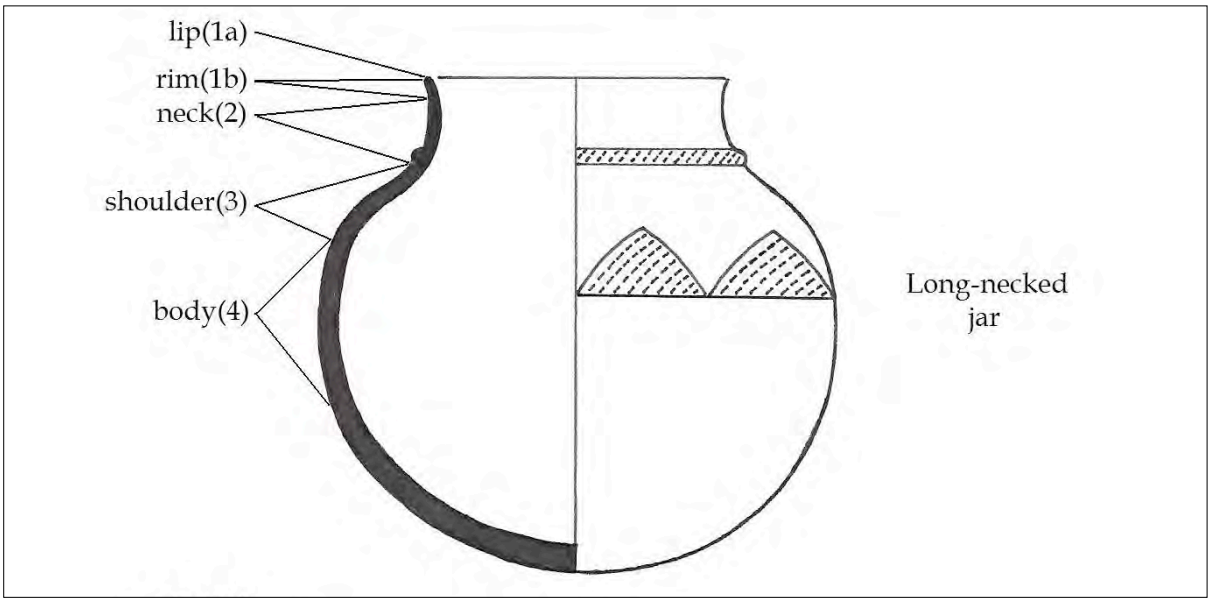


Figure 2.1: Vessel profile after Biemond 2014.

2.5.1 Pottery typologies in the region

It has already been discussed that the study area was occupied by various communities. This is directly reflected in the pottery assemblages found in the study area. Research has revealed several pottery typologies and they are discussed below.

The Ntsuanatsatsi facies

These facies are associated with Nguni speakers that occur in the study area. Under Huffman's broad classifications, these facies form part of the Blackburn Branch of the Urewe Tradition which began around AD1500 (Huffman 2007: 166). These are found in the area the Vaal and Marico Rivers at Type N or Group 1 sites (Huffman 2007: 167). In the immediate study area these were recovered at Kaditshwene 13/66 (AD1650), Olifantspoort 61/71 and 20/71 (Huffman 2007: 167). Through oral history and eye witness accounts, these stone walled settlements have been associated with the Tswana (Seddon 1966; Mason 1986). The Ntsuanatsatsi facies are distinguished by broadband of stamping in the neck, stamped arcades on the shoulder and appliqué (Huffman 2007: 166).

The Uitkomst facies

The Ntsuanatsatsi facies developed into the Uitkomst facies (Nguni) found near the Vaal, Potchefstroom, Johannesburg, Pretoria up to the Marico, Crocodile River and Waterberg area (Huffman 2007: 171). The Uitkomst facies are distinguished by stamped arcades, appliqué, parallel incisions and stamping. They are associated with Klipriviersberg/ Group III walling (Huffman 2007: 173). Uitkomst are a result of the mixture of Ntsuanatsatsi and Olifantspoort (Huffman 2007: 173).

Olifantspoort facies

The Olifantspoort facies which are characterized by multiple bands of fine stamping or narrow incisions separated by colour are found at Broederstroom 3/84, Ifafi 35/ 85, Olifantspoort 29/72 and Robert farms 28/71, 27/71 and 64/71 (Huffman 2007: 191). According to Huffman, these date between AD1500 and 1700.

Madikwe facies

The Madikwe facies were derived from Icon (Icon is the first facies of the Sotho Tswana when they arrived in South Africa) and are distributed in the North West Province at the Marico and Crocodile Rivers as well as Waterberg areas while across the border, they are also found in Botswana (Huffman 2007: 199, 431). These facies are distinguished by multiple bands of cord impressions, fingernail impressions, incisions, stabs and punctates set apart by colour (Huffman 2002: 12, 2007: 201, 431; Boeyens 2003: 65).

Buispoort facies

These are regarded as the last facies of Icon before colonisation by the Europeans. The Buispoort facies developed from Madikwe and are associated with Western Sotho Tswana speakers of the Kwena and Hurutshe lineages. As such, they are associated with Molokwane type walling (Huffman 2007: 433) and were recovered at the sites of Molokwane, Kaditshwene and Olifantspoort. The pots are characterised by rim notching, broadly incised

chevrons and white bands and red ochre. This facies is believed to date between AD1700 and 1840 (Huffman 2007: 203, 433). The clay is mixed with a micaceous temper (Rosenstein 2002, 2008). In terms of variety, there is a general lack of bowls which are predominant in the earlier facies of the same sequence (Hall 1998).

As discussed above, research has associated ceramics, walling and identity. Ceramic designs are thought to be markers of group identity because they are thought to be repeated codes of cultural symbols, while stone walling has been classified according to region and associated pottery (Huffman 1982, 1986, 2002, 2007). It has been shown however that this broad brush stroke approach can mask historical dynamics like the historical layering, acculturation, intermarriages and assimilation (Loubser 1991; Esterhuysen 2008).

2.6 Stone walling typologies

The post AD1700 period in Tswana history was characterised by increases in stone walling (Hall 1998; Boeyens 2003). Settlements were built on hill sides and spurs in direct contrast with the early Moloko period when settlements were located on the plains in the Marico area (Boeyens (2003: 63). Researchers have classified stone walling into several categories based on location, identity, or changing power dynamics (Hall 1998). This stone walling of the Tswana regardless of location were built according to the Central Cattle Pattern (CCP) (Huffman 1982, 1986, 2007). Below I discuss various typologies that have been associated with the Tswana according to Maggs (1976), Mason (1986), Taylor (1979) and Huffman (2007).

2.6.1 Maggs' Classification

According to Maggs (1976), stone walling can be categorised into four distinct classes based on spatial layout; Type N, R, V and Z. In this research I will discuss the first three types only.

Type V

These are composed of several primary enclosures that are arranged in ring formation. These primary enclosures are either adjacent to each other or they are connected by a secondary wall. This arrangement produces a secondary enclosure in the middle (Maggs 1976: 28). In some sites there are free standing structures which are mostly in the form of huts mostly situated on the edges of the settlement unit. The primary enclosures are thought to be

livestock pens (Maggs 1976: 28). These sites are found in the north eastern parts of the Free State Province as well as in the south eastern parts of Gauteng (Maggs 1976: 28).

Type N

This type is composed of primary enclosures organised in a ring shape which forms a secondary space in the middle. They are distributed in the north eastern Free State and areas bordering the Gauteng Province.

Type Z

The central zone in this category is composed of between three and eight kraals that nearly touch and sometimes with smaller kraals that may have been huts of herd boys. The entrances to these kraals face the secondary space formed by the often present secondary walling. Such walling has been found in areas close to Platberg. The central kraal complexes are enclosed within an outer circle of discontinuous bilobial dwellings (Maggs 1976: 40, 41).

2.6.2 Taylor's Classification

Group 1

Taylor describes "Group 1" settlements as having outer elliptical walls with small central kraals (Taylor 1979: 10) (Figure 2.2). These sites have freestanding circles in open spaces lying between the central kraals and the oval outer wall (Taylor 1979: 13). The walling is generally thirty centimeters in height although there is rubble all over to suggest that the walling may have been higher (Taylor 1979: 13).

Group 2

Walling in this category is composed of outer scalloped discontinuous walls with dwellings facing inwards (Figure 2.2). In the central area there lies a series of small kraals that were for

livestock. The space dividing the central kraals and the outer walls is mostly empty but oftentimes with stone heaps and ash middens (Taylor 1979).

Group 3

These sites are composed of "…an agglomeration of circular enclosures with the outer limit marked by varying lengths of curved walls and circular enclosures" (Taylor (1979: 10) (Figure 2.2).

2.6.3 Mason's Classification

Revil Mason performed his first classification in 1952 but **revised in** 1986. In this research I present the classes in the 1986 classification.

Class 1

There is an isolated kraal/ enclosure with an uneven, imperfectly round or elliptical boundary (Mason 1986: 335). No remains of huts or embayments of any kind can be found in class one walling. It is believed that these sites were or may have been the earliest form of stone walling or the builders were a poverty ridden people (Mason 1986: 335). The walling is generally low and Mason was uncertain if this was partly due to robbing of the walls. At the time of publishing of his research, the dates of these sites were unknown but sites of this type were found in the eastern part of Johannesburg.

Class 2

These sites are extensive and have a boundary wall which results from the adjacent crudely round kraals that are set apart by open stretches of curved walls. There are fairly extensive open spaces in most sites that have small kraals within them (Mason 1986: 336). Generally speaking, the builders of Class 2 sites did not demarcate private areas and it is suggested that this may have been due to poverty. These sites are specific to the following parts of Northcliff and Klipriviersberg whereas they also occur at Matlwase in the western Highveld (Mason 1986: 336). Mason likens this type to Taylor's (1979) Group 1 sites.

Class 3

Class three walling was found at the Boons area located south of Olifantspoort in the Grassveld- Bankenveld ecological region (Mason 1986: 336). These sites are thought to have

been cattle posts for class 6 settlements (to be discussed) sites at Olifantspoort 20/71 further north in the Magaliesburg. They comprise a large oval/ elliptical inner space that is surrounded by a boundary wall that is produced by placing small circular stone walls edge to edge (Mason 1986: 336).

Class 4

Sites in this class have been found in the Magaliesburg Valley. Mason discovered that such sites also occur at Olifantspoort 20/71) and it appears that these sites are situated adjacent to Class 6 sites (to be described) (Mason 1986: 337). Class 4 sites are described as having crudely round or elliptical boundary walls. The elliptical walls lie side by side to inner zone of smaller roughly circular structures. Each of these structures lie associated with an embayment/ scallop and broadly speaking, this site typology seems to be related to Maggs' Type V sites that occur in the Free State Province (Mason 1986: 337).

Class 5

In terms of morphology, Class 5 sites have an oval boundary wall with short sections of walling projecting at right angles on the inner side of the boundary wall. This typology was found at Klipriviersberg 5/65 except in this area there are demarcations for the private areas where remains of huts were seen (Mason 1986: 337). Smaller kraals are enclosed within the outer boundary walls described earlier (Mason 1986: 337).

Class six

Sites in this class form megasites of the Oori Tradition of the Sotho Tswana speakers (Mason 1986: 339). These sites date after around AD1500 and they are thought to have been built by the Hurutshe and Kwena communities. They comprise a boundary wall (the boundary wall is continuous) with scallops/ embayments and each of these enclose a hut. The megasites falling in this category occur at Olifantspoort 20/71 and the walling went to as high as two metres. This highest walling has been associated with the highest point of the site thought to be the royal area (Mason 1986: 339).

Class 7

Class 7 sites are composed of an outer boundary wall which is made up of isolated scallops and each scallop is set apart from the neighbour by an open gateway. These sites were found at Platberg, Olifantspoort 20/71 and it appears that they are related to Maggs' (1976) bilobial settlements in the Free State Province (Mason 1986: 340).

Class 8

These are limited only to the eastern parts of Potchefstroom in the North West Province at Leeuwkop (Mason 1986: 340). Sites in this class have smooth oval boundary wall that encloses inner parts uniformly placed circular enclosures (Mason 1986: 340).

Class 9

Along with class 6 sites, sites in this category form part of the megasites of the stone walling in the Oori Tradition. They have extensive sprawling areas but with no single boundary wall (Mason 1986: 340). They have single wall units made up of five to ten scallops that stretch to the end and in each of these there are huts. Opposite to these huts are extensive circular kraals. Sites of this class were found at Kaditshwene 13/66, Sun City 30/81 (Marothodi) as well as at Kamakwe 44-46/76). They are adapted to larger populations which is also characteristic of Class six sites (Mason 1986: 341).

Class 10

These are limited only to a site at Olifantspoort 2/72. The walls were built using stone pebbles in circular arrangement as hut foundations or as pathways. Radio Carbon dates for this site is very recent (not specified) and details about the layout are not explicit.

Class 11

This class is located in caves alone and Mason (1986: 343) hypothesizes that building settlements in caves may have been for refuge purposes. Such sites occur at Melville Koppies Cave and at Uitkomst Cave in the Magaliesburg near Olifantspoort (Mason 1986: 343).

2.6.4 Huffman's Classification

Huffman used the variabilities expressed in settlement styles established by Maggs and Taylor to make historical arguments about sequence and interaction. The walling styles were all classified as Central Cattle Pattern walling. In his supporting arguments, Huffman notes that the Ntsuanatsatsi cluster (Maggs' Type N) is the cradle of all walling associated with Nguni and Sotho Tswana communities (Huffman 2007: 33). All the walling according to Huffman has cattle kraals located at the centre of all the walling while there is a tendency to separate commoner and chiefs homesteads. In general, the walling is said to have been in the formative stages between the 15th and 16th centuries in the Free State Province. During this period, the Type N sites spread to areas across the Vaal into the hilly areas of Gauteng where Mason (1968) and Taylor (1979) calls them Class 1 and Group 1 respectively. In all these areas, Huffman classifies them all as Type N sites (Huffman 2007: 33).

Huffman (2007) observed similarities across all the typologies described above. Regardless of the differences in classification, there is consistency in the mindsets to all walling. In a way, the classification of walling into these multiple typologies may have been influenced by limited access to aerial photography, and the lack of clarity offered by the photographs (Maggs 1976: 37, 40). This research benefits from LiDAR, which explicitly extracts data pertaining to the walls from the surrounding vegetation (Chapter Four). Some of these classifications ignore transitional phases in the shift to more use of stone to demarcate social boundaries. This argument was put forward by Mason who tentatively argued that the low stone walling may have been in the formative stages of the walling tradition (Mason 1986: 335). Hall (1998) expands the idea by dividing walling into phases. During early to mid-17th century low stone walling was used to demarcate space, while in the later phase (early 18th century) the idea had been fully realised (Hall 1998: 242).

2.7 Tswana architecture

Architecture forms part of every society because it constitutes shelter. The most important characteristic of architecture is shape. Before the arrival of Europeans, Southern African architecture followed a circular plan (Mallows 1963: 11; Maggs 1976: 24). The local communities lacked words for "straight" (Rapoport 1969: 77). However, Rapoport was not a linguist and may have missed out on the local terminology of straightness. Precolonial Nguni/ Sotho Tswana architecture occurs in the form of bilobial, corbelled/ beehive or conical dwellings which are all circular in nature.

The presence of rectilinear structures has been associated with European influence. Christian missionaries sought to transform the African way of life and often involved trying to influence the style of architecture (Crossland 2013: 79). These efforts were met with resistance by the Tswana (Reid *et al* 1997; Crossland 2013: 80), until only after AD1860 with the high growth in migrant labour (Frescura 2015). For example, at Molepolole the Chief would not allow Europeans to build their structures in order to assert absolute control (Reid *et al* 1997), however there are instances where chiefs built square structures for themselves either to express their own power over the foreign or to signal their alliance with missionaries.

2.8 Conclusion

From the literature it can be observed that there are many classification schemes which purport to link material culture with cultural identity. This is seen in the way in which identity is strictly linked to pots and stone walling. These linkages are problematic because they fix people to material culture and yet oral histories of this period are replete with stories of frequent interaction of communities. It is therefore not entirely possible to link material culture with identities. Terminology is useful in the classification of ceramics but it masks significant historical facts and dynamics. Some Historical Archaeologies have recognised these historical dynamics (e.g. Loubser 1991; Hall *et al* 2008; Esterhuysen 2008; Boeyens and Hall 2009). Similarly, the classification of walling into "Types", "Groups" and "Classes", whilst important as a reference tool, also obscures the same historical details discussed above. It is for this reason that Gosselain (2000: 188) looks at identity as a "process rather than an entity." From this background, it is imprudent to classify materials into Traditions, Complexes or Classes and types.

CHAPTER 3

A FRAMEWORK OF IDEAS

3.1 Introduction

This chapter presents some concepts that underpin this study. It comprises discussions on Historical Archaeology**, the threefold division settlement complex layout**, theory of signs, the prestige goods theory as well as the concept of "refuge". I provide an overview of these different ideas because they have had influenced the way that these kinds of sites have been understood and interpreted.

3.2 Historical Archaeology

Origin and definitions

The concept of historical archaeology originated in the United States of America in the 1920s and over time it was adopted by other nations, among them South Africa. Owing to its origin in the West, some scholars argue that historical archaeology is found in areas formerly colonized by the European nations (Connah 2007: 35, 36). The definition of the concept is diverse so that some scholars declare historical archaeology to mean different things to different people (Hall and Silliman 2006: 1).

Some scholars regard the approach as an enquiry on the material manifestation of the spread of European culture into non indigenous to Europeans from the 15th Century AD (Schuyler 1978: 28). Meanwhile others simply define the approach as the archaeology of capitalism (Leon and Potter 1988: 19). Yet for others it is the study of the interconnectedness between words and objects, and between written texts and material culture (Andren 1998). Whatever the perception, the subject involves the influence of Europeans in areas foreign to them.

Historical archaeology and Tswana historiography

The history of Tswana speakers in South Africa in the last 500 years is widely documented. This was achieved through the transcription of oral materials and ethnographic observations, mostly by Europeans (see Schapera 1935, 1953; McDonald 1940; Breutz 1953; Kuper 1982). The recording of African history by Europeans presents an array of problems, but the texts can still be used. Although the texts lack depth and consistency, they emphasize on key historical facets like mobility, cultural alliances, location of settlements and interpolity wars that can be used to study the past.

Historical archaeology looks at the recent past following six main themes and these are; scale, agency, materiality, meaning, identity and representation (Hall and Silliman 2006: 8). The application of historical archaeology in South Africa has seen researchers successfully ascribe specific stone walled sites to specific ethnic identities (see Pistorius 1992; Boeyens 2000). Meanwhile other researchers built on oral texts to study cultural alliances between specific identities so that specific material culture can be ascribed to specific peoples (see Loubser 1991; Esterhuysen 2008, 2009, 2012). Furthermore, with some in-depth analysis of written texts, some scholars have managed to ascribe specific sections of Tswana sites to specific historical figures[2] (Boeyens 2016).

3.3 The threefold division

Tswana sites are divided into an ideological tripartite division. These divisions are central (fa gare), upper (ntlha ya godimo) and lower areas (ntlha ya tlase) (Schapera 1953: 47). Archaeologically, these divisions have been observed at megasites of Molokwane, Marothodi and Kaditshwene (Pistorius 1992, 1996; Boeyens 2000; Anderson 2009). However, the tripartite model has also been found at smaller sites e.g. Lebenya in the Swartruggens (Jordaan 2016). This model assumes that the elites lived at the central area of settlements (ntlha ya godimo), which was mostly the most the elevated part of the settlement. The commoners are said to have inhabited the flanking lower areas (Schapera 1953; Boeyens 2003: 71). This is exemplified by the position of settlement unit SEL 2, the kgosing at Molokwane which was located in the central area at the most elevated part of the settlement (Pistorius 1992).

[2] Through the use of Campbell's (1822) travelogue, Boeyens (2016) was able to ascribe a "district" at Kaditshwene to Senosi, a highly placed political figure during the reign of the Regent chief "Diutlwileng" at Kaditshwene.

On a closer look, the tripartite model has multiple meanings. On one hand, it refers to three physical divisions of homestead clusters. In other instances, it is a concept of social stratification. However, the application of the model at the megasites needs to be interrogated. For instance, there has been no research to find out if all the divisions at Marothodi were occupied contemporaneously so that it constitutes an ideological tripartite division (Anderson 2009: 94). Similarly, at Molokwane, dating was only done in Units SEL 1 and SEL 2 at Molokwane (Pistorius 1997: 126), while at Lebenya no dating was done at all (Jordaan 2016).

It is also possible that Selonskraal South is one part in a much larger tripartite division. I thus try to determine whether the south site was occupied at the same time as Molokwane and whether its status relative to Molokwane can be determined through material culture.

3.4 The Prestige Goods

Definition

The Prestige Goods concept has its origin in the West (Friedman and Rowland 1977). It entails that goods of high value such as gemstones, precious minerals, exotic glass imports, metal jewelry were a preserve for the elites so that such goods were regarded as prestigious (Moffet and Chirikure 2016: 4). The concept was later associated with the emergence of social stratification whereby the rulers/ elites controlled the access to long distance trade where such goods came from (e.g. Schortman & Urban 2004; Moffet and Chirikure 2016). This implies that where they are found at archaeological sites, they are a reflection the presence of elites as well as long distance trade. However, other scholars also regard special goods manufactured locally to be prestige goods (Smith 1999 in Moffet and Chirikure 2016: 7).

Application in Southern Africa

The concept of prestige goods was applied to sites in Southern Africa where rulers are thought to have controlled the trade and access to goods exotic to Africa such as glass beads, cowrie shells, and cloth from the Indian Ocean Trade Network. Such a monopoly by the rulers is argued to have led to social stratification in southern Africa (see Calabresse 2000; Moffet and Chirikure 2016). Research in the Rustenburg area has been permeated by these assumptions and architecture, and social structure have been analyzed through this lens (e.g. Mason 1986; Pistorius 1992; Boeyens 2003; Boeyens and Plug 2011). Written sources are

often drawn on because they seem to corroborate this idea, for example, Campbell (1822: 249-250) states:

> "He (the regent Chief) then complained that some of our attendants had already exchanged beads with his people, which was contrary to their law; that all strangers ought first to lay their beads before him as the ruler of the people, and if he could not please them with articles in return, then they were at liberty to go to other persons"

Critique of the concept

The notion of prestige goods has been altered by some scholars in southern Africa (e.g. Moffet and Chirikure 2016). It has been argued that goods from long distance trade are not always prestige goods, and that elites at inland societies did not necessarily control the trade in exotic goods. Cattle, woman, children and metalwork were regarded as a source of prestige (Moffet and Chirikure 2016). In my view, it was probably a mix of both.

3.5 Theory of Signs

The theory of signs in archaeology entails attaching meanings to specific material culture that goes beyond the function of the object. The theory is applied to both material culture and architecture which are regarded as materialisation of human ideology or worldview (Robb 1998). These symbols are thought to be devices that serve the purpose of communication (Wobst 1977).

In South Africa the philosophy that material culture is encoded with cultural information is widespread (see Fredriksen 2007, 2012; Esterhuysen 2008, 2012). This theoretical approach has been taken by scholars of different generations; the older focusing more on culture history units (Huffman 2002, 2007, 2012) and the later (cf Fredriksen 2007, 2012; Esterhuysen 2008, 2012), insisting on context specific meanings of archaeological symbols.

Symbols, architecture and elevation

In archaeological circles various forms of architecture have been associated with status. For example it has been argued that low crude walling represents less affluent people in the past (Maggs 1976; Mason 1986). On the other hand higher and neater walling is associated with the elites (Mason 1986). Higher walling is also thought to be reflective of the intention to

seclude certain parts of the settlement (Pistorius 1992). According to Posselt (1935: 142) in Huffman (2007), elevation is symbolic of political power and prestige.

Tswana architecture is circular in shape and scholars have posited that the presence of rectilinear structures at Tswana sites symbolises European influence. This influence can be direct or indirect; ideas that are copied on one hand, with deliberate attempts by missionaries to change the spatial world of African people (Crosland 2013: 80), on the other.

Other interpretation of the archaeological built environment has associated space with gender (Alverson 1978; A. Kuper 1982; Huffman 1989, 2007). For example, according to the Central Cattle Pattern (CCP) the malapa was meant for women and children whereas the cattle kraals and main kgotla were areas for men.

3.6 Refuge and site location

The Late Farming Period (LFP) of the Sotho Tswana speakers in South Africa was marked by significant transformations in settlement layout and location. There was a shift in preference from low lying areas to high lying areas for purposes of refuge in the Marico region (Boeyens 2003). Written sources are available in the form of missionary travelogues. For instance, the 19th century capital of the Hurutshe booMenwe at Kaditshwene was built on the summit of a mountain for purposes of refuge (Campbell 1822). The adoption of these ideas in the analysis of archaeological settlements in South Africa is based on the idea that the late farming period was a time of tension and war. However this concept of refuge does not hold true for all sites in the region. Although some megasites were built on high lying areas, some of these landscapes do not look as though they offer any defensive advantage. Molokwane and Marothodi were built on slightly elevated landscapes that may suggest a time of considerable economic prosperity and peace (Pistorius 1992; Anderson 2009; Hall 2012: 316).

In conclusion these ideas will help to frame the analysis of this project. These existing observations about space, material culture and the associated society will be drawn on to inform this study.

CHAPTER 4

METHODOLOGY

4.1 Introduction

The chapter is divided into two main sections; (a) mapping and (b) excavation. The first section presents the method used to map the walls with LiDAR, and subsequent efforts to verify the map. The second half explains the reasoning and techniques used to excavate a midden, and analyse the material recovered from the excavation

4.2 Mapping the site

LiDAR

The site, Selonskraal South, was mapped for the first time with LiDAR in 2015. LiDAR stands for Light Detection and Ranging (Michael *et al* 2002; Chase *et a*l 2017: 89), and it is a remote sensing method. LiDAR technology maps terrain through use of lasers as topographic scanners and is particularly effective for mapping archaeological sites when there is a lot of vegetation cover (Sadr 2016).

The mapping of the Selonskraal South site through LiDAR was done by the Southern Mapping Geospatial (SMG). The survey was flown at a height of approximately 700m and an Ortho-image with a 7cm pixel resolution produced. An aircraft mounted LiDAR system scanned the ground below at a 150 kHz laser frequency rate. SMG produced both a digital terrain model and a colour Orthophoto of the area (Figure 4.1).

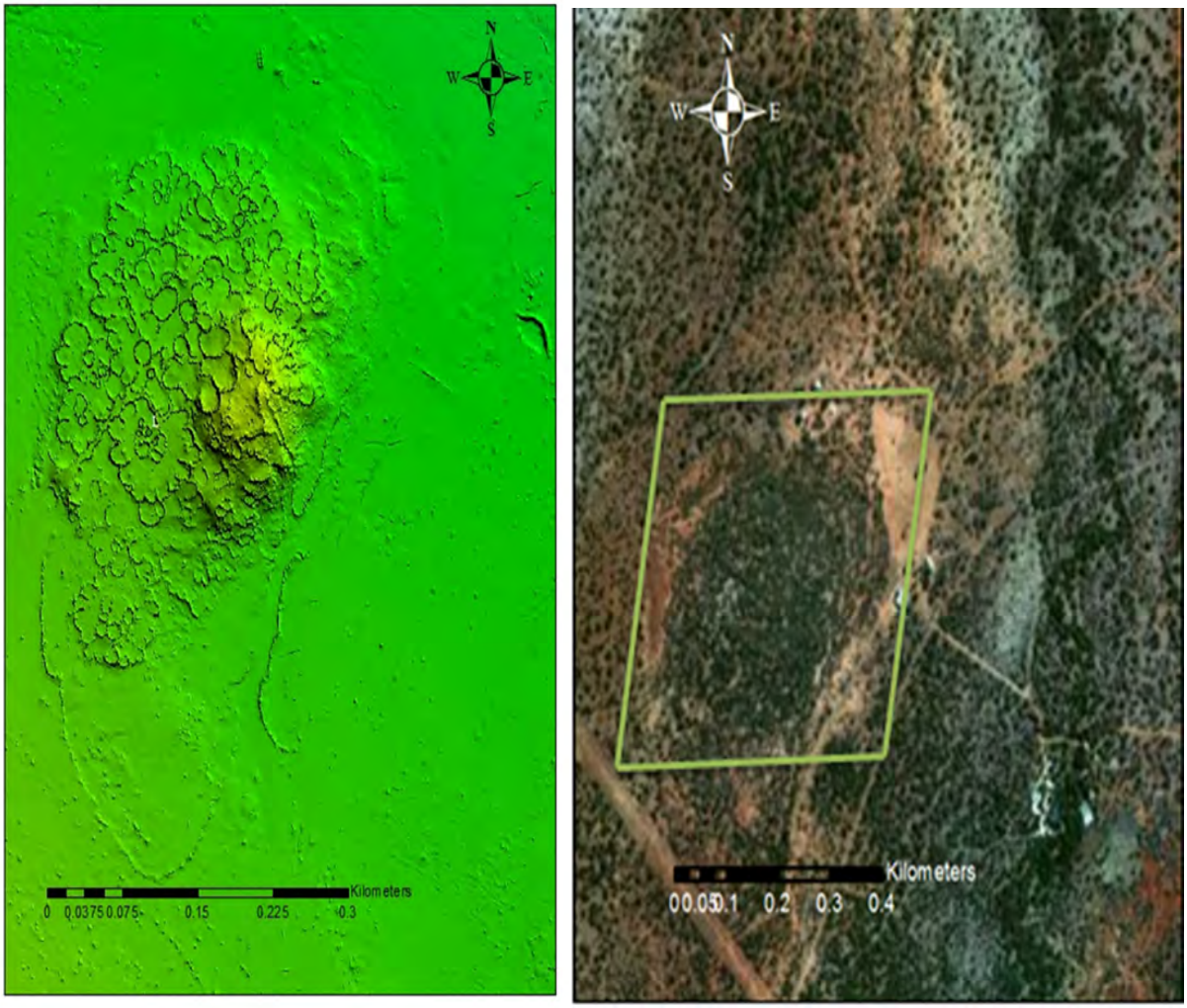


Figure 4.1: Selonskraal South: Left: Hill shaded digital elevation model (DEM) 2x vertical exaggeration ECW format. Right: Orthophoto.

The dense tree cover at Selonskraal South is clearly visible in the Orthophoto (Figure 4.1), and the value of the LiDAR in producing a map of the Iron Age settlement complex is immediately apparent. The dense nature of the vegetation cover is such that even the use of the Electronic Distance Measure (EDM) device would have been difficult and extremely time consuming.

LiDAR map for Selonskraal South

The most time consuming part of LiDAR is the processing of the raw laser point cloud. In this case an automatic classification was carried out on the raw LiDAR points using TerraSolid's TerraScan software. This classified the LiDAR points into ground hits and non-ground hits. Following this, a manual classification was done to edit the points, in this way

some of the smaller and more subtle changes in topography were overlooked or dismissed. In order to refine this data further, features like entrances, monoliths, grain bin bases, threshing floors, grindstones and other smaller items were identified on the ground. The position of each feature was recorded using a Garmin Handheld GPS device during a pedestrian survey.

Pedestrian Surveys

Foot surveys at the site were conducted over a period of four days. These surveys were conducted to ground truth the LiDAR as well as to map in features with the Garmin Handheld GPS device. Navigation throughout the mapping exercise was carefully planned so as to avoid duplication of work, and to assist in achieving this all the mapped features were marked with chalk. Mapping began in the south and proceeded in westward direction, then north and eventually east. All the fieldwork activities were recorded in a field notebook. During these foot surveys, photographs of various features were taken and a drop-box was created to store and back up data.

Map overlay

GPX points taken in the process of mapping the site were exported from the Garmin Handheld GPS device and imported into ArcMap 10.5: GIS software used to create maps. In order to create maps for the site, the data were sorted out in the following method:

- Renamed points in the ArcMap *attributes table* for purposes of easy feature identification on the final map
- Removed points that were not of significance to the aim of the study
- Grouping attributes/points in accordance with the map to be created. For example; when mapping the movement of cattle only entrances and kraals were grouped together
- Converting the newly grouped points into a shape file so that they could be overlaid with the “ecw” LiDAR file to produce an overlay map

- *Ecw* LiDAR image displays as “unknown units” in ArcMap 10.5 so that the LiDAR would fail to overlay with the GPX files. Thus the LiDAR had to be georeferenced. To achieve this, I changed the *Projected Coordinate System*- (Central Meridian) to “27” so that the projection changed to “meters”. It was then possible to overlay the LiDAR with the GPX points and maps were created. The GPX points overlaid perfectly with the LiDAR and apart from a few areas that were extremely heavily treed the LiDAR was accurate.

4.3 Excavation

Excavation was done in order to obtain **material culture**. During the pedestrian surveys discussed above we scouted for large cultural deposits such as ash middens. The identification of the cultural deposit areas was guided by ethnography and existing information from Tswana archaeological research in the Rustenburg area. Nevertheless, the identification of middens was challenging because of the abundance of plant invasive species throughout the site. One large midden was discovered at the summit of the settlement and the location was mapped (Figure 4.2).

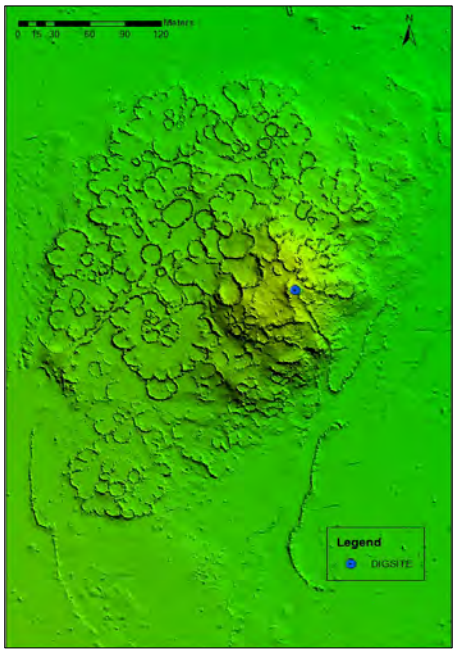


Figure 4.2: Hill shaded digital elevation model (DEM) 2x vertical exaggeration ECW showing location of the midden that was excavated.

Testing the ground

In order to assess the richness of the deposit, and locate the best place to excavate it was decided to auger different parts of the midden before excavating. Six holes were augured but only four produced cultural material. The deepest auger hole was 104cm deep. A regular soil auger was used to test the deposit. The deposit was augered in 20cm increments, and was sieved and sorted, and the nature of the soil recorded. All the data were recorded in a field notebook and copies were made for back up. The augered materials included; pottery sherds, one iron piece, bone, charcoal, ostrich eggshell bead fragments and marine shell fragments. The excavated material was bagged and labelled on site and was then taken to the laboratory at Wits University for further analysis.

Excavation method

The first step taken before excavating was to carefully clear the ground with a spade to remove the plant species in the midden area. This was done to avoid contamination of the material culture recovered from the trenches during excavation. We then set up a one metre by two metres grid in a west to east orientation following the gradient of the midden. The grid was then divided into two one metre by one metre squares so that each of the two members of the team had a portion to excavate. The two squares were designated M1 and N1 for purposes identification, and classification of material culture. Each square was further divided in half because we were interested in reaching the base of the midden and exposing the stratigraphy, in the time available.

We excavated in spits to maximise vertical control. The first spit for both trenches was 10cm deep so as to remove the top soil layer. The first spit for trench M1 went over the intended 10cm because of the softness of the soil. However, all the subsequent spits were 5cm deep as originally planned. Excavation was done until the cultural deposit petered out. Trench M1 went to a depth of 1.03m, and Trench N1 was excavated to the depth of 0.80m. Throughout the course of excavation soil colour changes, texture and volumes were recorded. The average volume per spit was three buckets, and the soil was sieved through a 0.5mm mesh so that small cultural material, like beads, would not be lost. Bagging and labelling of material

culture was done on site. The material recovered included; animal teeth and bones, pottery, ostrich eggshell beads, shells (cowrie), charcoal and bones.

4.4 Analysis of excavated material

The excavated material was taken to the laboratory at Wits University for more analysis.

Ceramics

The preparation of pottery for analysis was done following the methodology set out by the Prehistoric Ceramic Research Group (2016). The pottery was washed with distilled water and a soft toothbrush so that the colour and morphology of the sherds could be seen clearly.

The pottery was left to dry and was subsequently counted, and the grand total for both trenches M1 and N1 was 260 sherds. Diagnostic and decorated sherds were separated out from the rest for purposes of further analysis. In this study diagnostic pottery is that pottery with morphological attributes like lip, rim and neck. Following this method of identification, a total of 20 sherds were regarded as diagnostic. No pottery fragments could be refitted.

Samples for Full X-Ray Fluorescence Analysis (XRF)

Pottery samples were selected for XRF analysis. Rosenstein (2008) studied tempering variability with some success, and this research adds to this data with the intension of establishing whether there was trade or exchange with other polities in the region.

The selection of the samples was based on a three different factors; colour of clay, depth at which the pottery was recovered in stratigraphy and position found on site. Thus samples were taken from spits 1 and 13 of trench M1 as well as from the foot of the hill in the south east where pottery with a different decoration was found. The selected samples were photographed and were subsequently crushed to 100 microns in preparation for the Full XRF Analysis. The analysis was conducted at Wits University School of Geosciences Earth Lab.

A soil sample from trench M1 spit 8 was also analysed for comparative purposes.

Dating the site

Charcoal samples were selected for radiocarbon dating of the site. Samples were selected from spits 4 and 16 of trench M1 only. Samples could also not be selected from Trench N1 because of the extensive bioturbation caused by the dung beetles (to be discussed in the following chapter). The dating of the charcoal was done at Wits University iThemba laboratory.

Faunal material

The individual elements were counted and amounted to 396 bones. Although sea shells are faunal material, they were not included in the NISP count.

The subsequent step was to wash the bones carefully until the dirt was removed so as to enhance visibility. The cleaning was done using a soft toothbrush to avoid artificial taphonomic marks. Spongy bones were not exposed to water because dampness would have further destroyed them. The faunal material was left to dry and the subsequent procedure was to categorise the material into identifiable and non-identifiable groups. Following Plug (2014: 10), identifiable bones are those are those that could be identified to taxon, size class and genus or family. On the other hand, non-identifiable bones are those that are impossible to classify to species, genus, family or size class.

Each identifiable bone was then named to element (skeletal part), measured, described, named and the data were entered onto a spreadsheet. During this process, a taphonomic analysis was also done and the data were recorded (see Appendix). The non-identifiable material were classified into smaller categories of skull, rib fragments, and miscellaneous.

According to Reitz and Wing (2008: 156), the purpose of quantifying fauna is to set out characteristics that differentiate between groups. Quantification of the faunal material from the site was done using the Number of Identifiable Specimens (NISP) method. Manyanga (2001: 47) defines NISP as the totality of identifiable bones in a given faunal assemblage. For this study, the NISP is the number of bones identifiable to species or size class. The Minimum Number of Individuals method was also used in this study and it is an estimate of the number individuals in a given faunal assemblage (Rogers 2000: 111)[3]. However these

[3] These methods were chosen for this study because they were used by other researchers in the region. Thus it would be important to use them for purposes of uniformity and comparability of results.

methods have shortcomings. The MNI can severely biased if for instance one bone that is broken into three identifiable fragments is counted three times (Rogers 2000: 119). On the other hand, the NISP is flawed because it ignores the fact that some species have more bones or identifiable elements compared to others. The effect is that it gives an exaggerated taxonomic count (Van Pletzen 2000: 16).

Taxonomic analysis of identifiable bones

Taxonomic identification refers to the identification of bones to species, genus or family level. This was achieved by carefully analysing the morphological details of the bones. The identification was done at Evolutionary Studies Institute (ESI) laboratory at Wits University and at Ditsong Museum of Natural History (old Transvaal Museum) in Pretoria. Where the bones could not be identified to taxon, they were classified into size class (Bovid I, II, III, and IV), following the classification set out by Raath (2014: 168).

The identification to taxon was done with prior knowledge of the taxa in the geographical location of the site. According to Peres (2010: 25), this is important because it limits the risk of identifying to species, animals that do not exist in the area. Less than 30 bones were identified to species or to bovid size class and the rest were identified to skeletal part only.

Taphonomic Analysis

Taphonomic analysis was done so as to identify human processing of meat. Examples of taphonomic marks are burning, cut marks, gnaw marks, percussion marks, weathering, biogenic and geogenic processes. The analysis was done using a handheld magnifier under a fluorescent light to enhance visibility. Where taphonomic marks were observed, they were recorded on a spreadsheet (See appendix). The results of this analysis will be discussed in the following chapters.

Ostrich eggshell beads

No other analyses were done with the beads because the quantity was too low to be used to make meaningful arguments or conclusions.

Sea Shells

No analysis was done with the sea shells except for taxonomic identification. The identification was done at the Wits University Botanical Museum.

Charcoal

Charcoal was abundant because it was recovered from most spits during the excavation. As noted earlier, a sample from the deepest spit of trench M1 was taken for the dating of the site. However, no other analyses were done.

Storage of material culture

When all the analysis was finished, the different material cultures were stored at Wits University Archaeology laboratory at the Origins Centre.

CHAPTER 5

SPATIAL ANALYSIS

5.1 Introduction

This chapter presents the spatial analysis of Selonskraal South. It adopts a similar method to that of Pistorius (1992, 1994) at Molokwane so as to facilitate comparison between the two sites. The LiDAR DEM was used as the base map and features were identified and surveyed during the foot survey. This chapter highlights various features on the site, their relationship to each other, and in comparison to Molokwane (main site). I shall begin by summarizing the methodology set out by Pistorius (1992, 1994).

5.1.1 Pistorius' methodology

Molokwane was studied at a macro and micro scale; aerial photographs, pedestrian surveys and excavation data were used to study the site (Pistorius 1992, 1994). The macro analysis included the study of the biophysical context of the site using physical site surveys and remote sensing data sets. The micro analysis focussed on the spatial organisation and associated material culture.

Using these techniques, along with Tswana ethnography, Pistorius identified a commoner settlement (SEL 1) and the Chief's court (SEL 2) (Pistorius 1992: 18, 1996: 143, 145). These spatial units comprised, amongst other things, outer scalloped walls, hut floors and associated domestic features, and a centrally located kraal complex, which included a men's meeting place or court. Pistorius (1992) argued that each of these settlement units represented a single lineage. The drawing of settlement unit "*SEL 1"* (see Figure 5.1) shows the distribution of the encompassed features (Pistorius 1992: 18).

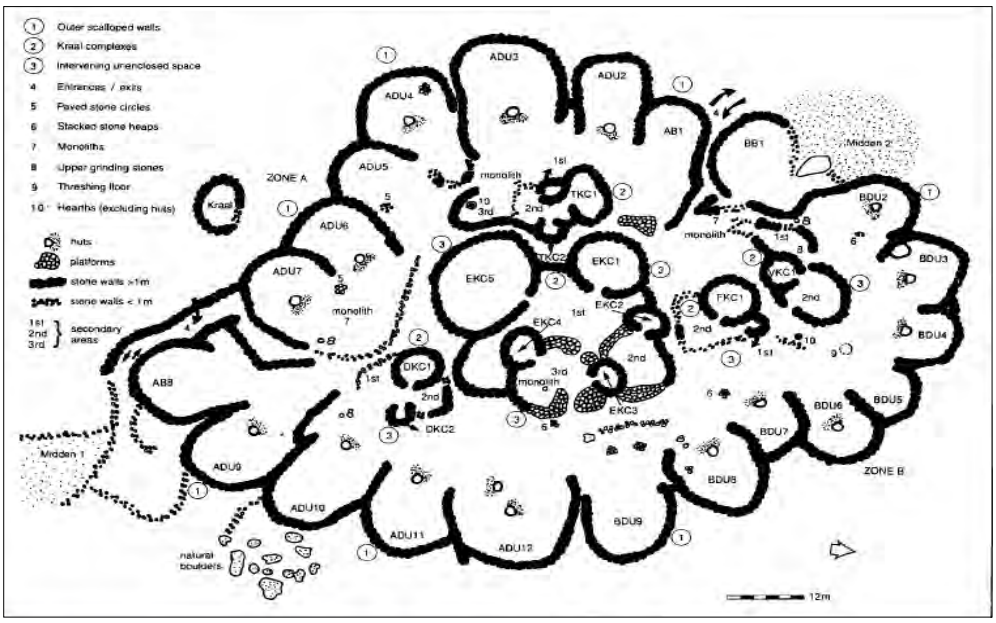


Figure 5.1: SEL 1, a commoner "settlement unit" at Molokwane.

(Image use with permission from Julius C.C. Pistorius)

Pistorius (1992) adopted an historical and ethno-archaeological approach and adopted Tswana terminology - motse (village), kgotla (men's place of meeting), kgosing (central/ chief's area), kgoro (hamlet), lapa (demarcated area around the hut). In this research the same terminology will be used.

5.2 Selonskraal south - Macro-settlement features

Selonskraal South is made up of one composite cluster of stone walled settlement units on a low isolated hill of 8, 9 hectares. Settlement units are more densely concentrated in the west than in the east. The outer scalloping on this part of the site clearly stands out, with back walls and central kraal complexes easily distinguishable. The same cannot be said of the north east and eastern parts of the site where walling has been robbed, and is obscured under dense tree cover.

Pedestrian surveys were conducted to ground-truth the LiDAR, and describe features. The surveys revealed that some features on the site were overlooked during the imaging process. Although, the base map was accurate, smaller details like entrances to kraals, monoliths, benches and grain-bin bases were not discerned. These and other features within the walls,

like lintels, were recorded using a hand held GPS, and then plotted on the georeferenced DEM in ARCGIS.

Analysis

The first part of the analysis aimed to identify features and point out how they related to one another. The site is composed of a repeated pattern of outer scalloped walling with remains of huts. Close to these are circles of upright stones that vary in size and in some isolated cases some grind stones were be seen close by. At the centre of the scalloped walling are some kraal complexes associated with monoliths, sitting areas and lintels. All these features are repeated throughout the site in what can be termed "clusters" which clearly stand out on the LiDAR and have been marked in white circles to show distribution. A total of thirteen clusters were counted across the site (Figure 5.2).

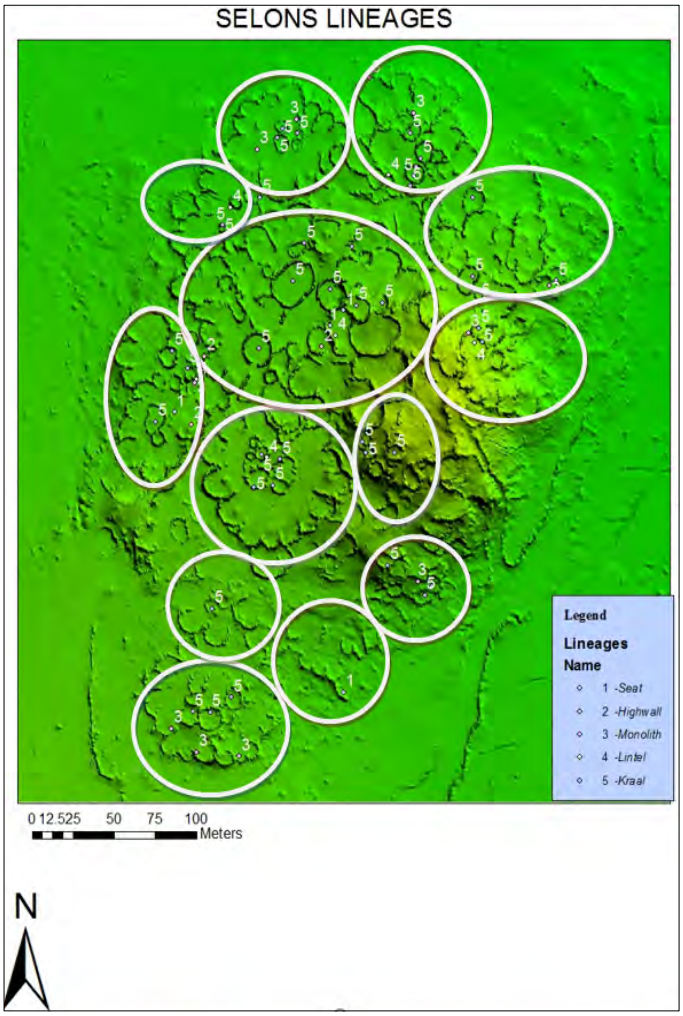


Figure 5.2: Map showing cluster distribution across the site with the SS1 being largest.

To get an idea of the differences in status the largest **cluster unit** (SS1) and the more typical unit (SS2) are discussed further.

Lineage Unit SS1

SS1 has the following features:

- An outer wall consisting of 16 scallops which may suggest 16 households.
- Hut remains in the scallops (malapa)
- Circular features of upright stones in front of huts. These are about two metres in diameter
- Semi-circular features of upright stones in front of the huts of ± a metre in diameter.
- An open area characterised by two bench like features facing a high walled kraal to the south

The central part of SS1 is characterised by six kraal complexes of different sizes and facing different directions. The following is a brief description of the features:

- A kraal over two metres high whose entrance is marked by a low lintel (partially sealed)
- Two sitting platforms facing the high walled kraal
- Small and large kraals detached from each other, one with a wide entrance and neatly laid out walls over a metre high
- An open area

Measurements of features in this **cluster unit** were taken. The area occupied by this unit is approximately 490m² (0,05ha), which this makes it the largest cluster unit on the site. The central kraal complexes occupy a space of approximately 322m² (0, 32ha) thus, the household area approximately occupies 0,017ha. These measurements speak to the significance of the central area (kraal complexes) over the household areas in this particular unit. The diameter

stretches over a distance of approximately 137 metres north to south thereby demonstrating the socio-political importance of the occupants of this unit.

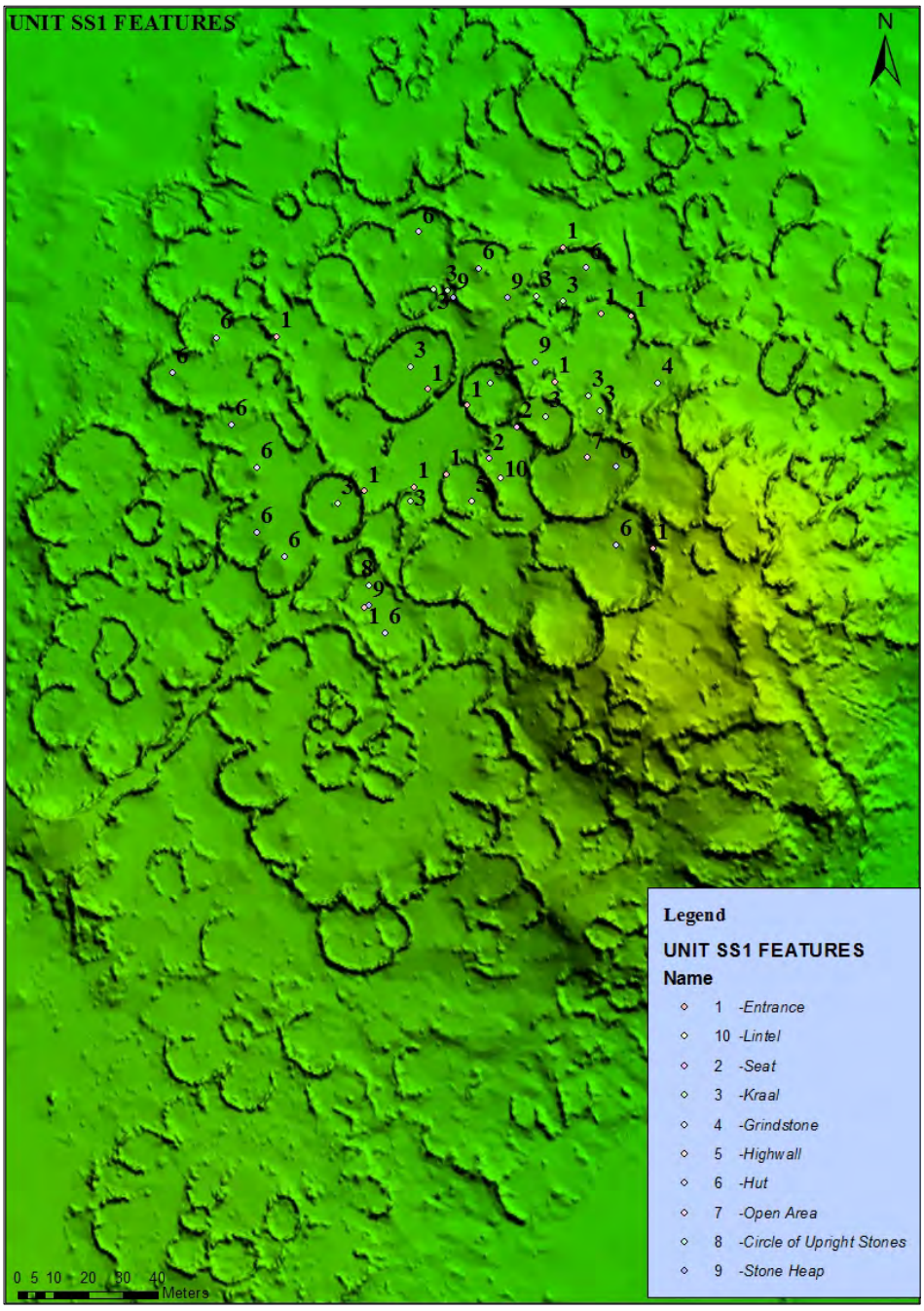


Figure 5.3: Map showing cluster Unit SS1 in the central area of the site.

Unit SS2- standard ***cluster unit***

The area surrounding unit SS1 is characterised by smaller **cluster units** which are predominantly identical in layout and distribution of features. One of these surrounding **cluster units**, abutting SS1 to the south was selected for further analysis. The following features are found in this settlement unit, which is hereby designated ***SS2*** for the purposes of this study.

- 13 small outer scalloped walls that contribute to a circular shape
- Hut remains in scallops (malapa)
- A horse shoe dent in the north to accommodate a winding pathway and an outer scallop of SS1
- Circular features of upright stones in front of huts. These are about two metres in diameter
- Semi-circular features of upright stones in front of the huts of ± a metre in diameter.

The following features are situated in the centre:

- Five kraal complexes; two large and three small. One small kraal has a low lintelled entrance. Unlike the case in SS1, the central kraal complexes are all joined by a secondary wall.

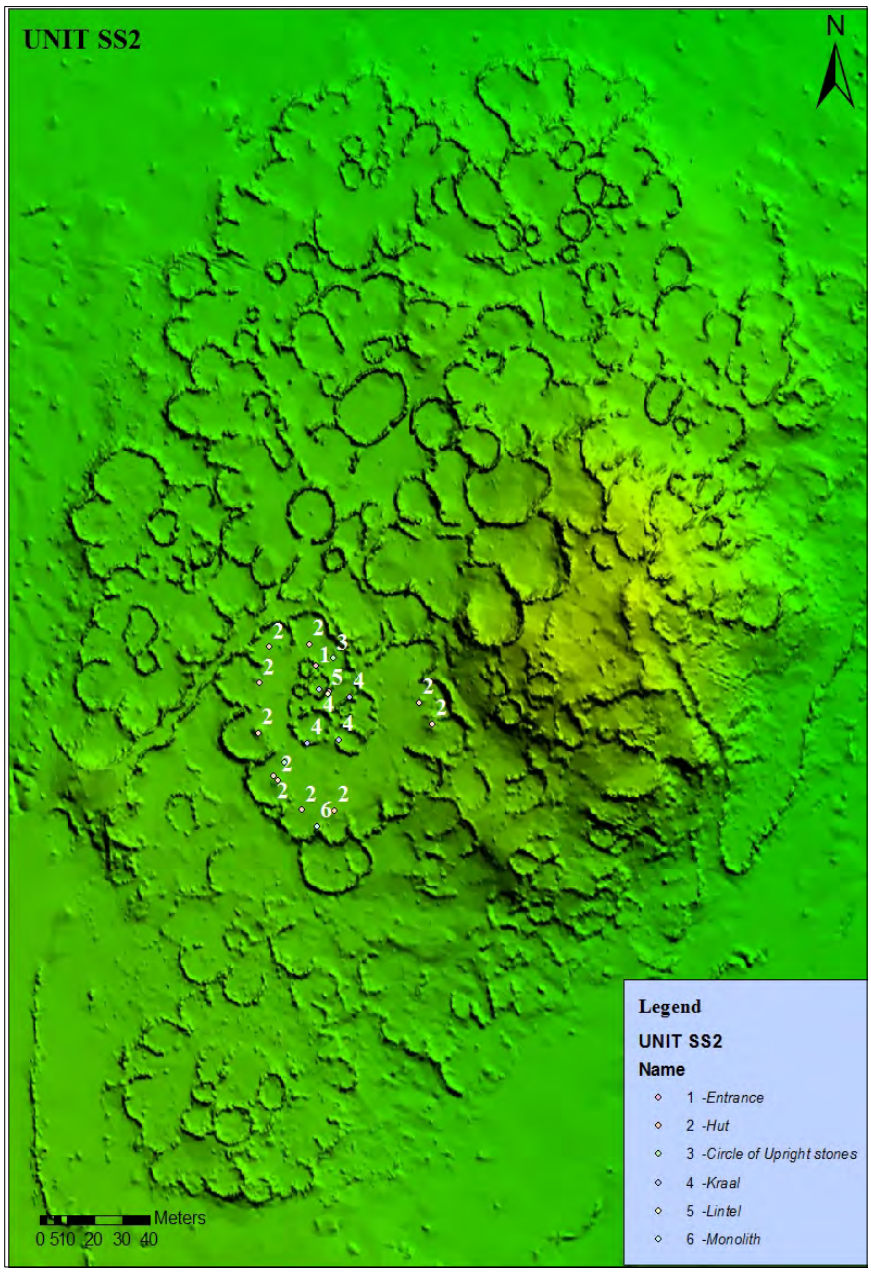


Figure 5.4: Map showing position and distribution of features in SS2.

5.3 Comparison with Molokwane

When compared with Molokwane, it is apparent that there is consistence in the ideological layout followed **suggesting little or no "foreign" influence**. The arrangement and composition of features in Unit SS1 corresponds with Unit SEL 2, the kgosing (place of the chief) at Molokwane (Pistorius 1996). Among the similarities; the largest central kraal complexes, one with a low lintel, high walling, an open area and kraals that appears to face dwellings and **pathways straddling middens as seen on entrance into SEL 1 at**

Molokwane. Ascribing specific functions i.e. ceremonial kraal, ancestral graveyard and private chamber to some kraals as did Pistorius (1996: 146) was not achievable in this study because no excavations were done in SS1. In addition, the central kraal complexes in SEL 2 touch and are arranged in a circle with entrances facing a secondary space in the middle, whereas, in contrast central kraals seems not to follow a particular order in SS1.

On the other hand, the commoner unit i.e. SEL 1 at Molokwane and SS2 at Selonskraal South both appear to be more typical of the rest of both settlements. They both comprise outer scalloped walls with dwellings, food processing and storage features (circles of upright stones, rudimentary stone platforms), an intervening space and central kraals marked by a monolith, and connected by secondary walls[4]. However, the two units have slight but important differences; in SS2, unlike in SEL 1, one of the central kraals has a lintelled entrance whereas no such occurs in SEL 1 at Molokwane. Similarly, SEL 1 has its own unique features; stacked stone heaps, hearths and platforms that are not found in SS1.

5.4 Movement through the site

Movement in and out of the site would have been facilitated through three major stone demarcated pathways; one to the south, another to the east and another to the north. These paths separate cluster units on either sides (left or right) but do not curve to follow the morphology of the curvilinear walling and are all spatially connected to the biggest cluster, SS1, which is at the nucleus of the site. This reinforces the importance of the occupants of this cluster and suggests that they had some measure of control over the way in which the settlement was set out.

The southern pathway which straddles a midden, (Pathway number 1 in Figure 5.5) stretches approximately 100 meters to reach unit SS1 whereas the eastern pathway (Pathway 2 in Figure 5.5) stretches about 145 meters following a steep and rugged slope. Pathway 2 passes a midden near the top, and also leads directly to a rectilinear structure located at the summit (to be discussed later). Pathway 3 to the north (Figure 5.5) stretches approximately 95 meters to Unit SS1 but its demarcation is not clearly defined. This may serve as evidence of diachronic change over time through the robbing of walls to build other features. This pathway is clearly visible on the ground but less on the LiDAR**. The argument that it is a path is based on physical site survey observations whereby kraals were seen opening up to a long strip of passage that is devoid of grass leading out of the site.**

[4] For features in SS2 refer to this chapter above; for SEL 1 refer to Pistorius (1994: 40)

Movement throughout the settlement seems to have been set up for both humans and livestock. There is a network of open spaces (not mapped) between settlement units and kraal complexes. Open spaces suggest human movement. The cattle from Cluster SS1 would have been driven through two passages; Pathway 1 and 3 (Figure 5.5). Cattle from other units would have followed other smaller pathways possibly not visible on the LiDAR. Pathway 1 to the south is wide (approx. 5 metres) suggesting usage by a large herd of cattle. An approximate figure of four animals would have walked abreast at a time. However, upon entrance into "Cluster SS1" the path becomes narrower and has a sharp curve that makes this idea problematic. The demarcating walling (between 1 and 1,5m in height) on this path does not have openings to allow for usage by people or cattle from outside of SS1. By way of observation, the movement along this path was not meant to be secretive as suggested by the low walls.

Pathway 2 which is also about five metres wide was deliberately demarcated by upright boulders on either side as it goes up the steep rugged slope to the summit. This path was possibly only used by the elites.

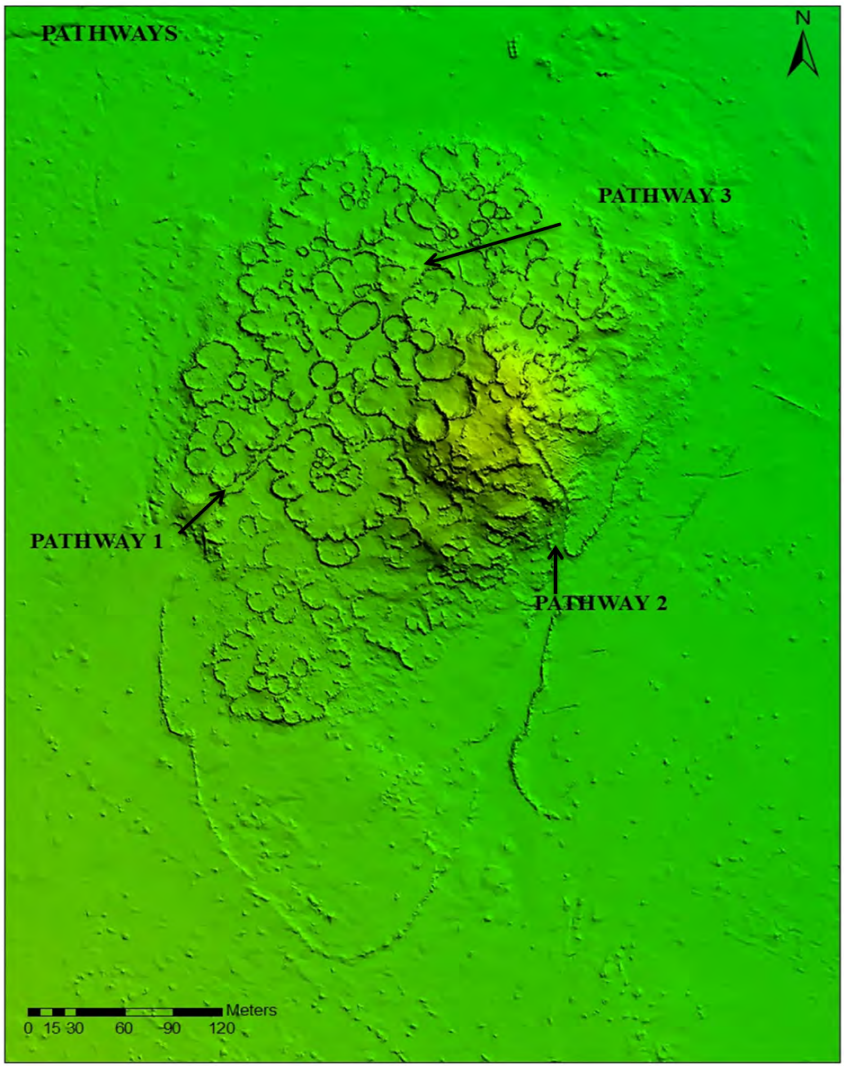


Figure 5.5: Map showing major pathways at Selonskraal South leading to SS1.

The spatial set up of each lineage unit is more or less repeated across the site. However, there are two lineage units; one to the north (unit 1) and another to the north-west (unit 2) which have low lintels that were intentionally sealed (see Fig 5.7). The northern kraal (unit 1) has two lintels; one facing north and another to the east. The east facing lintel of this unit (Unit 1) is overlaid with layers of retouched stones. On the other hand, the north western kraal (Unit 2) is a result of two small kraals joined together to form an "8" shaped kraal complex. They are connected together by a low sealed lintel. It is not possible to say whether the sealing is permanent or temporary, functional or symbolic (Chapter 7). Figure 5.6 below shows the position of these two kraals.

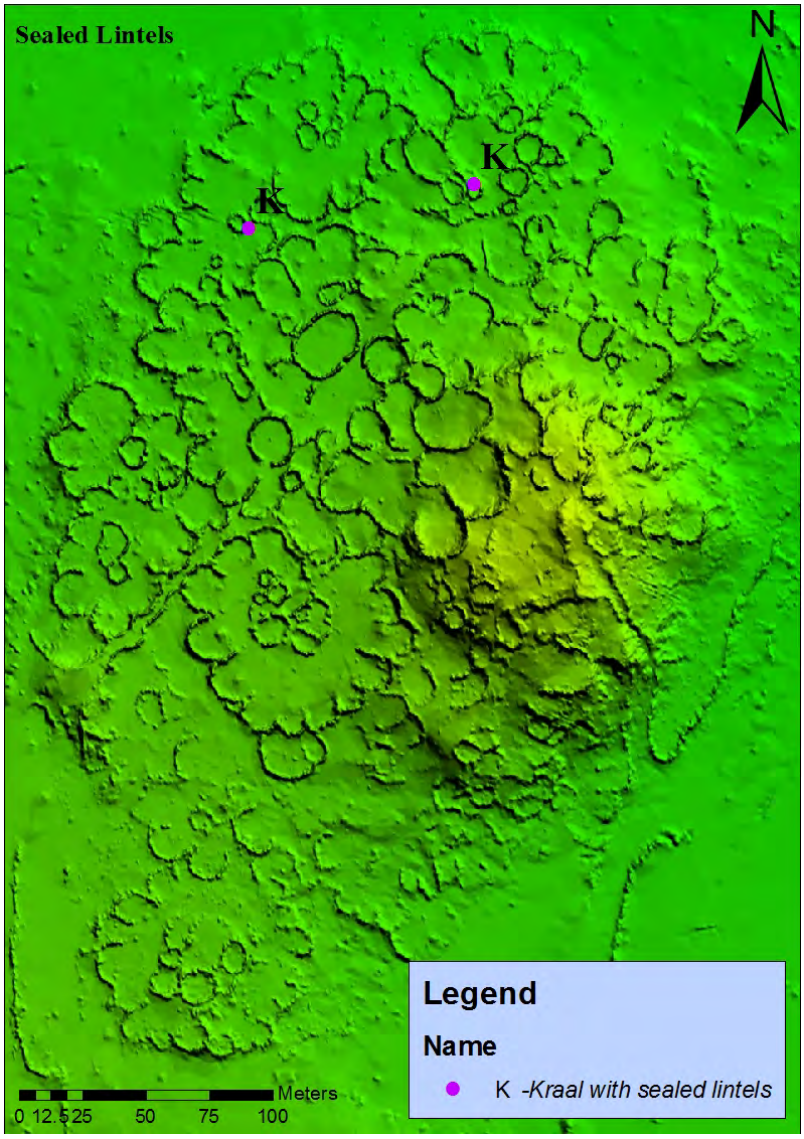


Figure 5.6: Map showing position of sealed lintels at Selonskraal South.



Figure 5.7: A sealed lintel in the north eastern anomalous kraal

5.5 Anomalies

A rectilinear structure was constructed at the top of the hill. It is located approximately 30 metres to the east of Unit SS1 and has retouched stone blocks. The material used to build the structure looks identical to the rest of the site, but it is not spatially connected to the scalloped walling. It is possible that it was constructed using material from existing walls. The LiDAR imaging failed to capture this feature. The structure is built out of dry stone walling 50 – 60 cm thick, but less than half a metre high. The structure is approximately 9 metres wide and 10 metres long and has two entrances/ exits; one facing east and another facing west. A line of stone blocks is visible in the floor (3 metres long approx) from the northern wall to approximately the centre of the structure in the south.



Figure 5.8: Part of the hilltop rectilinear structure showing retouched stone blocks.

The presence of rectilinear structures at the site is not limited to the summit of the hill. The north eastern foot of the hill is characterised by four rectilinear structures, two of which are only foundations. Figure 5.9 shows the position of all rectilinear structures at the site.

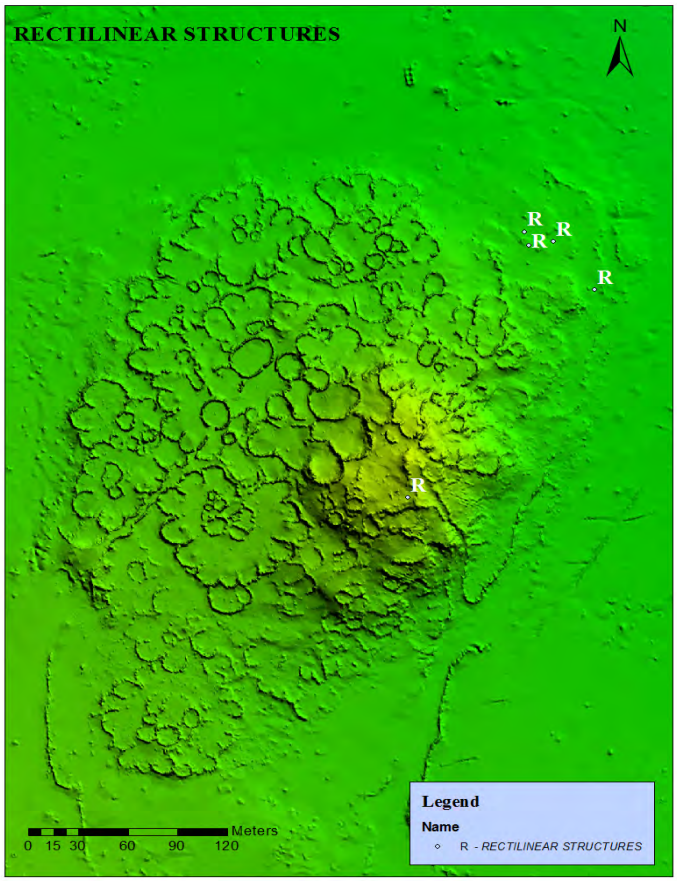


Figure 5.9: Map showing distribution of rectilinear structures.



Figure 5.10: one of the rectilinear structures at the base of the hill to the east

Objects that maybe associated with Europeans are scattered on the ground on the eastern foot of the hill. These lie approximately 60 metres due-south of the north eastern foothill rectilinear structures. These objects include; an iron nail, iron button, broken glass bottles and a pin. These objects were not spatially associated with any features on the site. Figure 5.11 below shows the position where these artifacts were found. These objects were discovered through intensive ground survey and were only present in this area. The ground surrounding the rectilinear structure on the hill was thoroughly surveyed and nothing of European descent was observed.

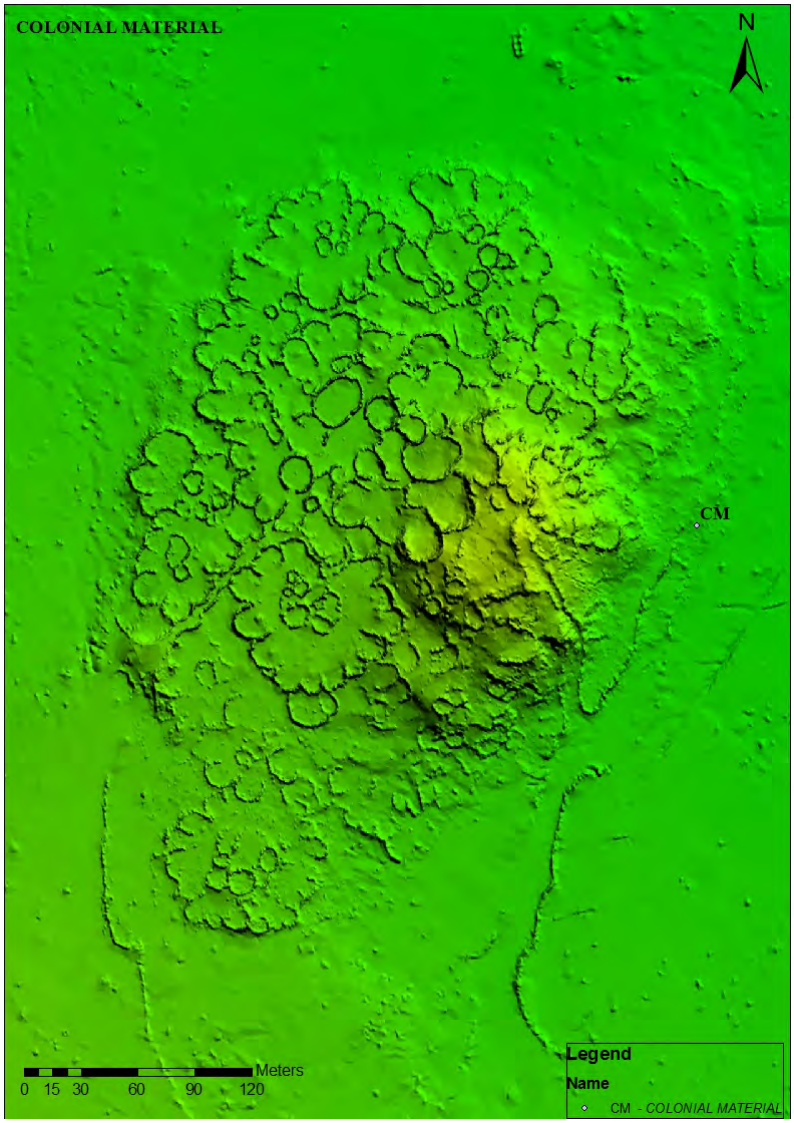


Figure 5. 11: Map showing position where European artifacts were recovered.

5.6 Isolated hut floors

The south eastern foothill has the remains of hut floors that are not associated with walling. One hut has a feature that is best described as a furrow. From the way in which the walls have collapsed it would appear that the furrow was enclosed within the structure**.** Its presence in the hut may be symbolic and functional rather than decorative (Chapter 7). Pottery sherds decorated with fine comp stamp decoration, dragged punctates and parallel lines of incisions were discovered in association with these huts. The huts are not associated with the scalloped walling but may have been enclosed in by walls that are just visible on the LiDAR. If they are associated it might suggest an earlier occupation and the robbing of these walls to build the main site.

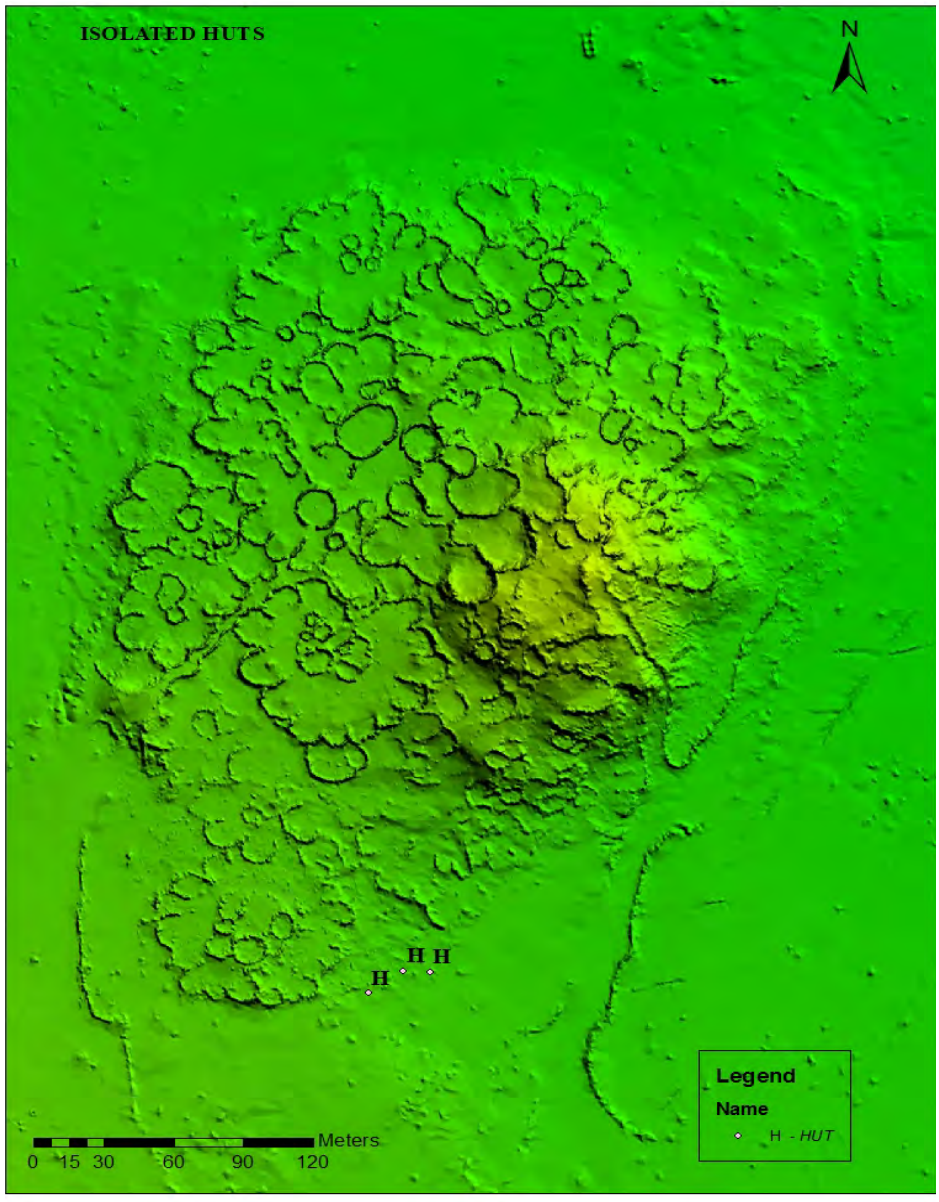


Figure 5.12: Map showing position of hut floors at the base of the hill.

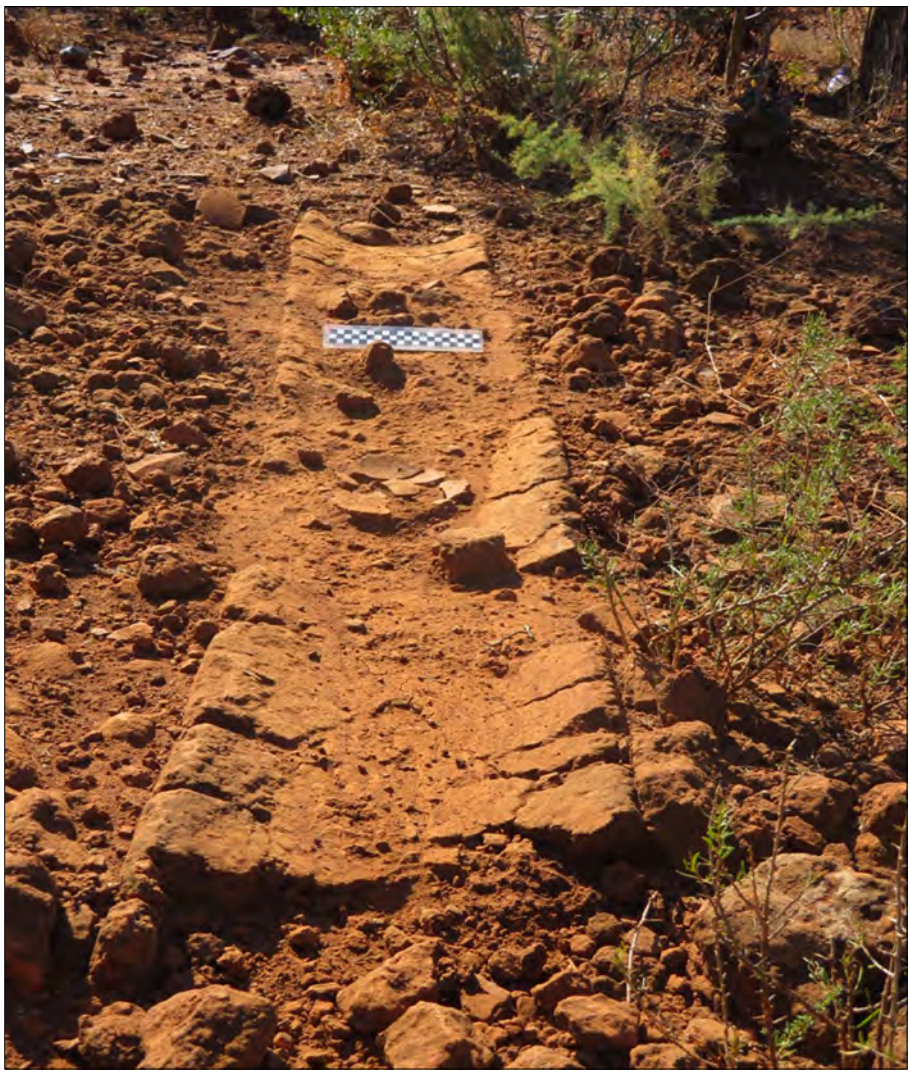


Figure 5.13: A furrow like feature within one of the isolated huts.



Fig 5.14: Potsherds recovered in association with the isolated hut on the southern hillbase

5.7 Conclusion

From the analysis, it is evident that Selonskraal South was built according to a mental template that created uniformity across the site. This is unlike the case at Marothodi where some sections of the site have some elements of earlier Nguni walling which was modified into Molokwane type walling (Hall *et al* 2008). The uniformity is manifested through the shape and composition of lineage units. Cluster SS1 appears to have been a centre of power as suggested by its size, spatial connection and location. It would appear that this cluster was occupied by the chief of the settlement complex. On the other hand, Cluster SS2 represents a more typical cluster unit. Regardless of these consistencies, there are unique features i.e. the rectilinear structures, isolated hut floors and the low sealed lintel kraals. When compared to Molokwane a similar pattern can be observed which suggests occupation or authorship by people of common descent. Although some features are unique to each of the clusters above, they are found in other clusters across both settlements. The next chapter discusses the stratigraphy and the excavation results.

CHAPTER 6

EXCAVATION DATA

6.1 Introduction

This chapter presents the excavation results and the analysis of the recovered material culture. The profiles for trenches M1 and N1 are presented and the stratigraphy described. The material culture is discussed and the results of the analyses presented.

6.2 Stratigraphy

Description of stratigraphy

The stratigraphy for both trenches was generally the same and had the following characteristics; red brown - yellow soil with recurrent layers of black/ grey-white ash. Three dung beetle nests and associated disturbance was evident in the NI southern wall (Figure 6.1) but the other profiles were entirely undisturbed as shown

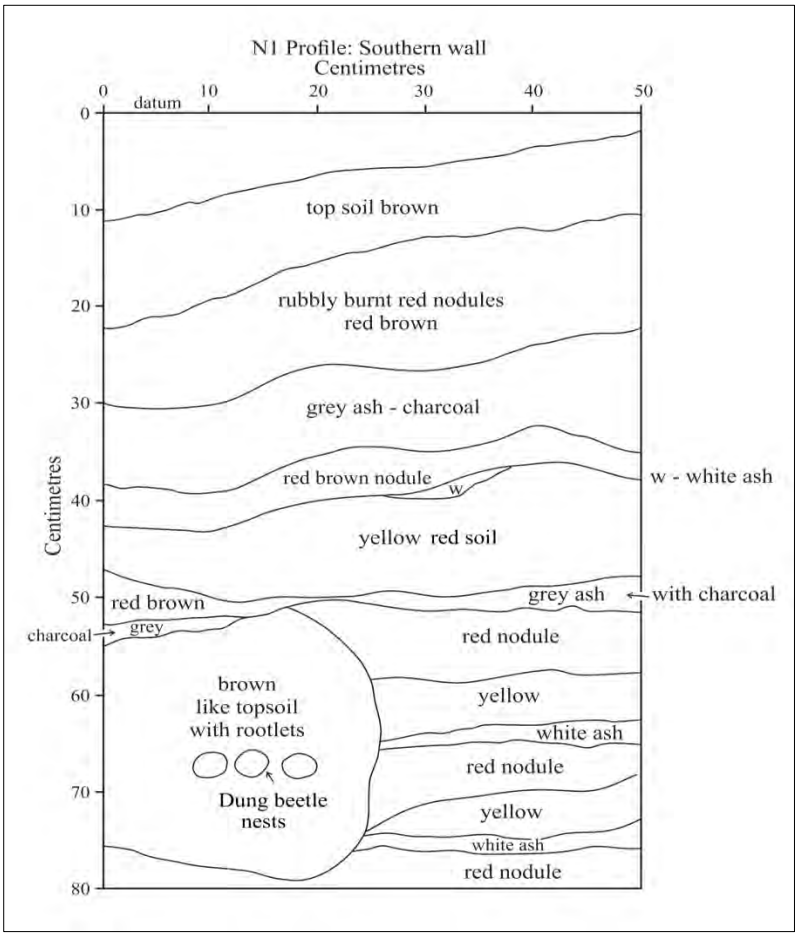


Figure 6:1: N1 stratigraphy southern wall profile.

Upon completion of excavation, photographs of the stratigraphy were taken and the photographs were later uploaded into the drop box as back up. The wall profiles for both trenches were drawn according to scale on graph paper and later digitally redrawn. The excavated trenches were then backfilled.

As discussed in **Chapter Four**, excavation was done in 5cm spits to maximise vertical control. However, stratigraphic layers were clearly visible in the sections and the stratigraphic profiles in both trenches showed a clear repeated pattern of ash and soil layers (see Figures 6.1&2).

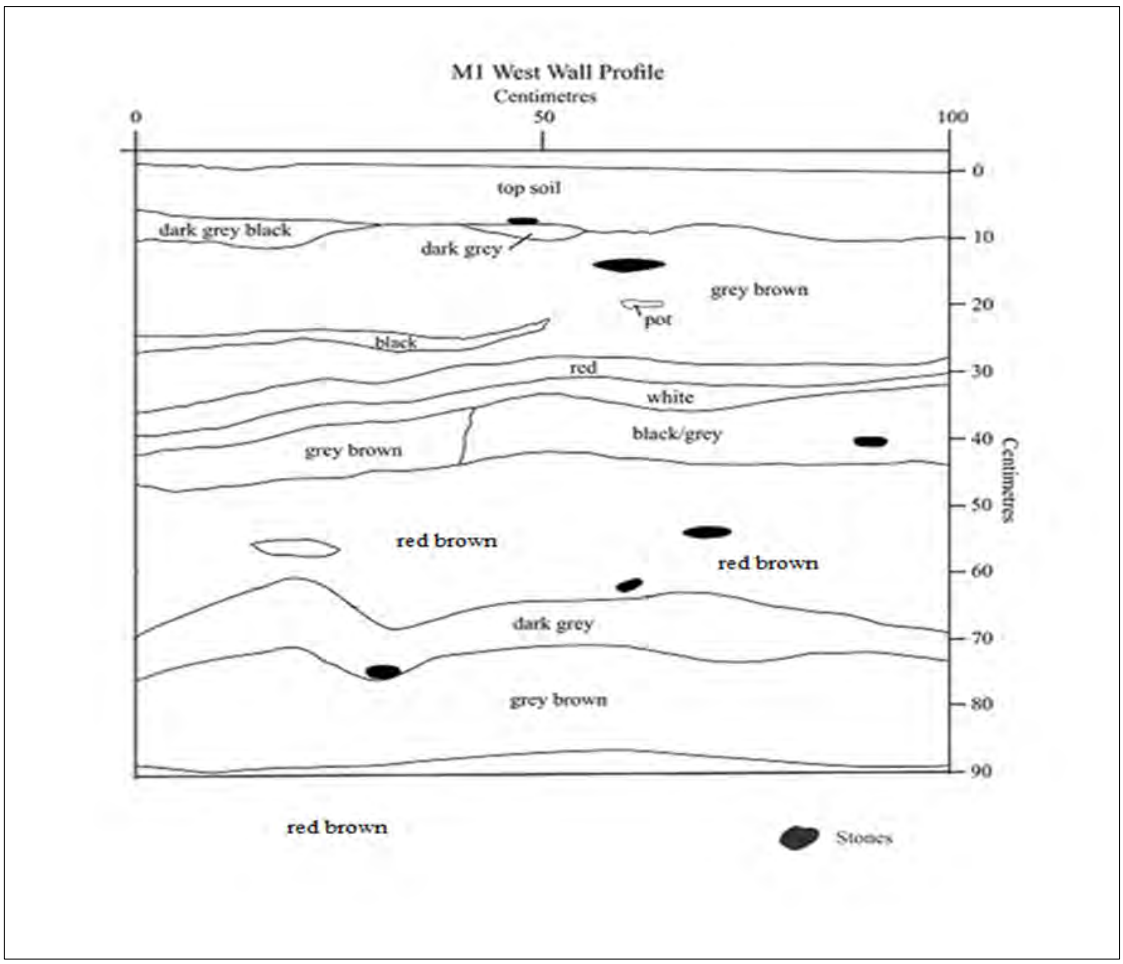


Figure 6.2: M1 West wall profile.

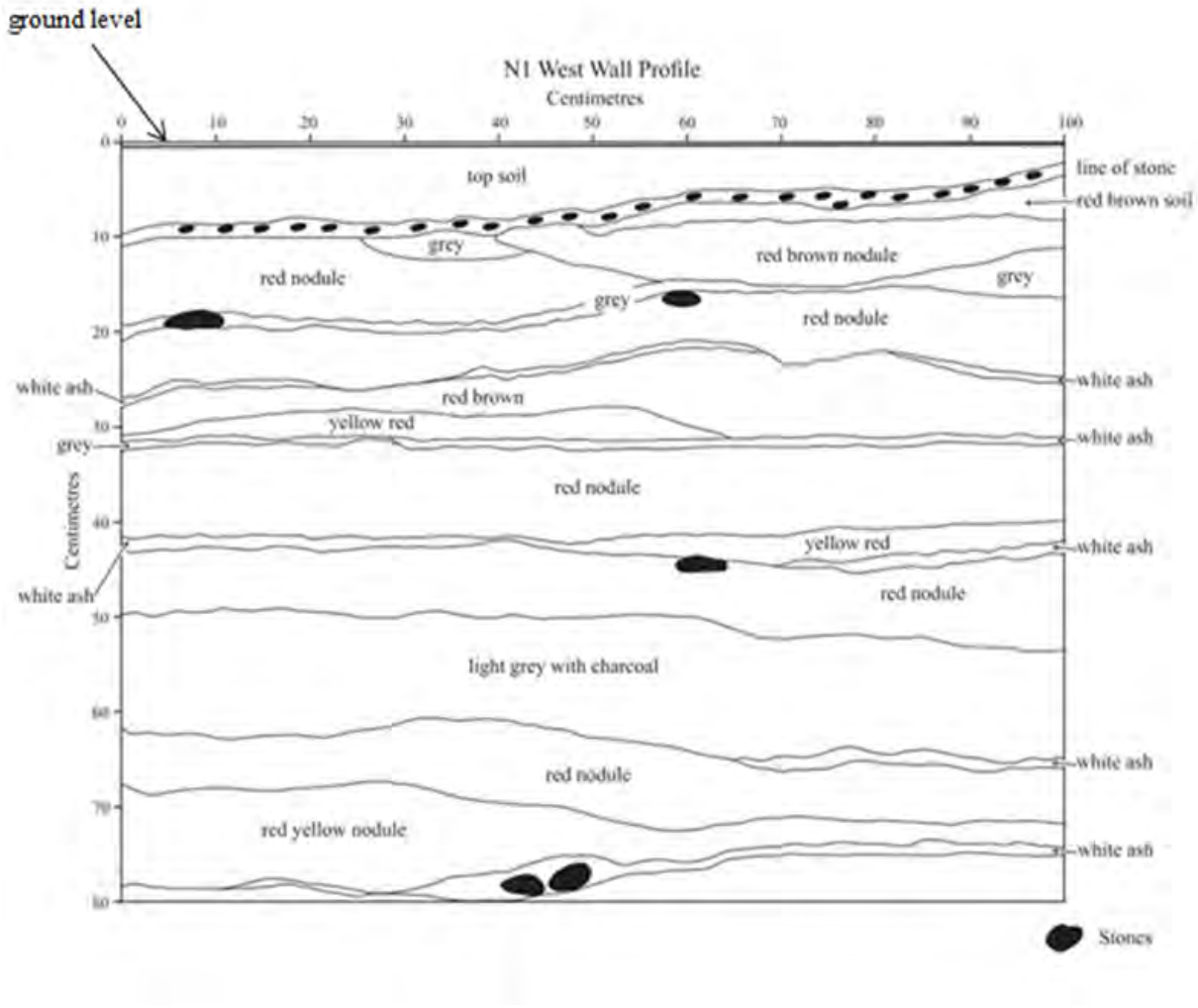


Figure 6.3: N1 west wall profile

The two trenches produced very little in the way of material culture. Most of the material recovered was either bone or pottery. The spits produced fluctuating densities of material culture per spit. For example, Spits 1 and 4 in N1 stand out because they produced the most pottery i.e. fifteen and fourteen sherds respectively, while spit 6 had the least with only two pieces. Although pottery was found in all the spit levels, it is mostly associated with the red brown layers and not ash suggesting that the sherds were either swept up with the sand that was used to cap the ash, or were tossed onto the midden after capping.

Trench M1 produced the most bone remains. Within M1, Spits 1, 4, 7, 9, 11 and 12 produced the most bone, ranging between 20 and 47 bones (Spit 4 producing 47). On the other hand, Spit 6 of N1 was the only one to produce over 20 bones (30). The bone was clearly associated with the ash layers and the fluctuation in numbers correlate with the larger and smaller ash lenses. These bones, having been dropped or discarded into cooking fires, were swept up with the cold ash and thrown onto the midden, and capped with soil.

6.3 Dating the occupation

Charcoal samples from Spit 4 and Spit 16 were selected for carbon dating. Spit 4 (28-33cm) produced a radio carbon age of 120±43 BP using the Schal13.14c data set. On the other hand, Spit 16 (88-93cm) produced a radio carbon age of 380±51BP therefore placing the earlier occupation in the 16th century or early part of the 17th century (See Appendix for results of carbon dating).

6.4 Excavated material

6.3.1 Faunal material

The faunal analysis was done in order to understand what animals were represented in the collection. There was emphasis on the identification of species, Number of Identifiable Species counts (NISP) and distribution throughout the levels to detect any change over time. In addition, a basic taphonomic analysis was done in order to understand possible meat processing traits.

The NISP count for M1 is 288 bones whilst 148 bones were recovered in N1 (Table 6.1). This produced a combined NISP of 436 bones. There was more material in M1 than in N1 possibly because M1 was the centre of the midden where most of the discarded refuse would have accumulated.

Table 6.1: NISP counts for M1 and N1

Trench	**NISP**
M1	288
N1	148
TOTAL NISP	**436**

The number of bones was plotted onto graphs to show the density and fluctuations throughout the stratigraphy (Fig 6.4 and 6.5).

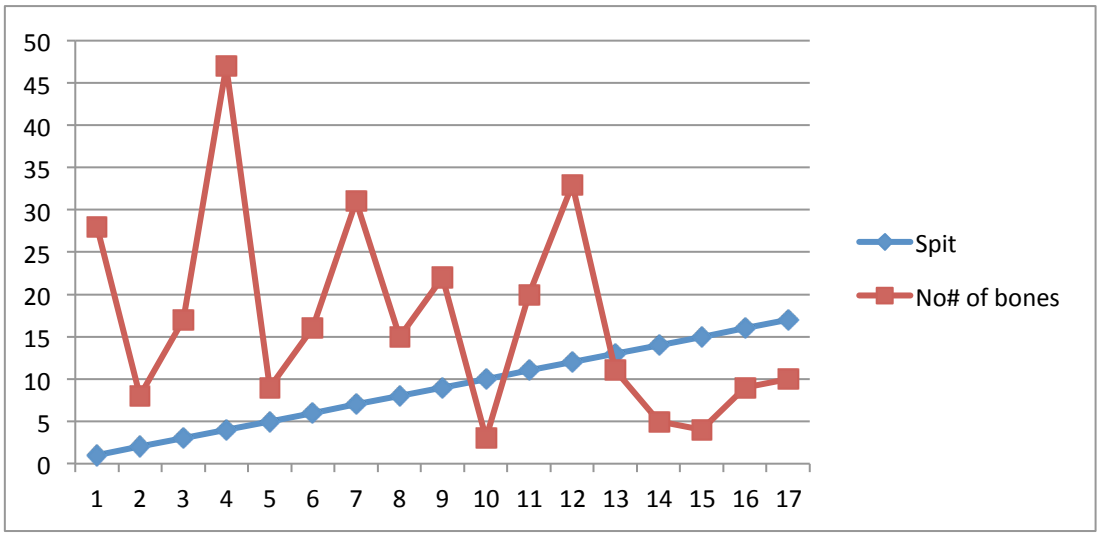


Figure 6.4: Graph representing fluctuations in bone occurrence in M1.

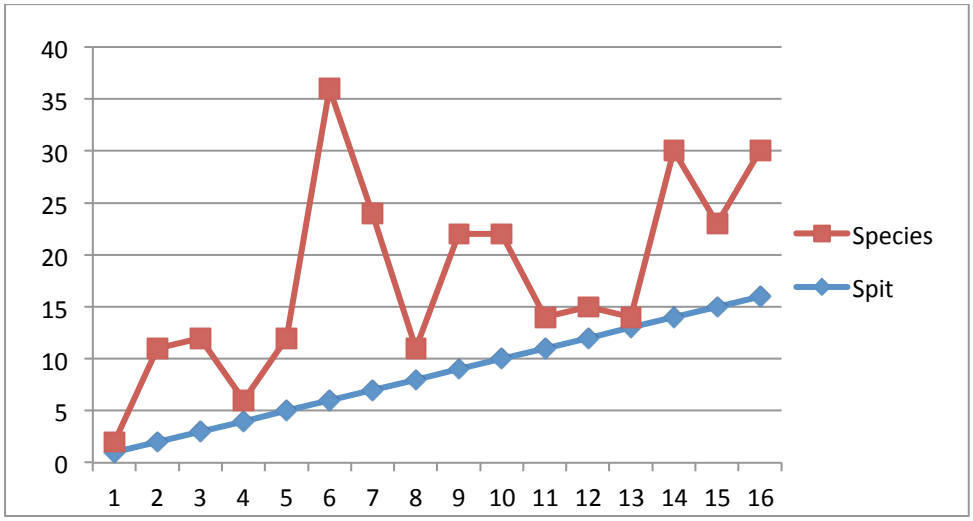


Figure 6.5: Graph representing fluctuations in bone occurrence in N1.

6.3.2 Species represented

Five species were represented in the faunal assemblage; *Redunca fulvorufula* (Reedbuck), *Tragelaphus strepsiceros* (Kudu), *Bos taurus* (Cow), *Gallus gallus domesticus* (Chicken) and the *Taurotragus oryx* (Eland). Among these species, the Taurotragus oryx (Eland) was recovered in both trenches.

The identified species were recovered between Spits 3 and 13 in both trenches and among these cattle are the most common (57% of identified species). In terms of variety, there is a balance between wild and domestic species i.e. 3 wild (*Redunca fulvorufula*, *Taurotragus oryx* and *Tragelaphus strepsiceros*) and two domesticates (*Bos Tau*rus and *Gallus gallus domesticus*). Tables 6.2 and 6.3 shows the distribution of species in both trenches:

Table 6.2: M1 species list at Selonskraal South

M1 Spit	Depth (cm)	No# of bones	Species	Diagnostic element
3	23-28	17	*Redunca fulvorufula* (Reedbuck)	Proximal Phalanx (left)
			Bos taurus (Cow)	Hyoid (Right)
			Tragelaphus strepsiceros (Kudu)	Tooth
4	28-33	47	*Bos taurus* (Cow)	Styloid Process (Left)
			Bos taurus (Cow)	Distal Tibia (Left)
7	43-48	31	*Redunca fulvorufula* (Reedbuck)	Tooth (Molar 1)
			Gallus gallus domesticus (Chicken)	Ulna (Left)
9	53-58	22	*Bos taurus* (Cow)	Astragulus
10	58-63	3	*cf. Taurotragus oryx* (Eland)	Metacarpal

Table 6.3: N1 species list at Selonskraal South.

N1 Spit	Depth (cm)	No# of bones	Species	Diagnostic element
4	20-25	2	*Bos taurus* (Cow)	Scaphoid (Left)
5	25-30	7	*Bos taurus* (Cow)	Tooth (Second Molar)
6	30-35	30	*Bos taurus* (Cow)	Scapula
8	40-45	3	*Bos taurus* (Cow)	Second Phalanx
13	65-70	1	*Taurotragus oryx* (Eland)	Molar

Table 6.4: NISP and MNI of particular species at Selonskraal South.

Taxon (*common name)*	**NISP**	**MNI**
Gallus gallus domesticus (Chicken)	1	1
Bos taurus (Cow)	8	8
*Taurotragus oryx (E*land)	2	2
Tragelaphus strepsiceros (Kudu)	1	1
*Redunca fulvorufula (*Mountain Reedbuck)	2	2
Total	**14**	**14**

6.3.3 Element representation

A combined total of 40 bones could only be identified to element level because they lacked the morphological characteristics necessary for identification to species level. From these, a total of 25 bones are from M1 which comprises 8, 7% of the total NISP in M1 (288 bones). On the other hand, 15 were recovered from N1 forming 10, 1% of the total NISP. The combined percentage of identifiable elements is 9, 2% from a combined NISP of 436 bones. Ribs are the most occurring elements in both excavations with 20% coming from M1 while 33 % came from N1.

Table 6.5: Elements that could not be identified to species.

Element	**Bovid Size Class**	**Side (R- Right- Left L)**	**Quantity**
Tibia	3 or 4	R	3
Radius	4	-	1
Rib	4	R	1
Maxillary pallette	3 or 4	-	1
Metacarpal	4	Indeterminate	1

Tooth fragment	3 or 4	Mandible and IND	1
Cranial bone	3 or 4	-	1
Tibia	4	Indeterminate	1
Tibia	2 or 3	Indeterminate	1
Rib	2 or 3	R	1
Tooth enamel	-	-	1
Femur/tibia	2	-	1
Rib	3 or 4	L	1
Rib	4	L	1
Rib	3 or 4	R	3
Scapula	2 or 3	Indeterminate	1
Metacarpal	2 or 3		1
First phalanx	3	Indeterminate	1
Rib	3 or 4	Indeterminate	2
Rib	2 or 3	Indeterminate	1
Coracoid process	3 or 4	R	1
Pelvic bone	2 or 3	-	1
Rib	2	L	1
Scaphoid	-	-	1
Pre-maxilla	2 or 3	R	1
Transverse process	3 or 4	-	1
Femur	3	R	1

Tibia	3 or 4	L	1
Transverse (lumbar) process	4	-	1
Tibia	2	R	1
Rib	3	Indeterminate	1
Second phalanx	4	R	1
Scapula	-	Indeterminate	1
Rib	2 or 3	L	2

6.3.4 Species ecology

The identified species historically occur in the Rustenburg area because they prefer the Savanna/ Bushveld biomes (*cf* Skinner and Chimimba 2005). The *Redunca fulvorufula* (Mountain Reedbuck) thrives in dry, grass covered and stony slopes with tree cover of the Savanna biome (Skinner and Chimimba 2005: 679). Similarly, the *Tragelaphus strepsi*ceros (Kudu) and the *Taurotragus oryx* (Eland) flourish in rocky areas, savanna woodlands, with the *Taurotragus oryx* preferring the Grasslands. The Savanna/ Grassland biomes produce vegetation and water supply necessary for the identified species to thrive (Skinner and Chimimba 2005: 628, 638-639).

In the study area, the identified species were also found at Molokwane, Boitsemagano and Kaditshwene (Pistorius and Plug 2001; Boeyens and Plug 2011). The *Gallus gallus domesticus* (chicken) was excavated only at Kaditshwene and Mabyanamatshwaana and in low frequency (Plug and Badenhorst 2006: 58, 60; Boeyens and Plug 2011: 1). *Cypraea sp*. (Cowrie shell) is a marine organism and would have found its way to Selonskraal South through trade with communities closer to the sea. Cowrie shells formed part of the Indian Ocean Trade Network (Moffet and Chirikure 2016), and were regularly used by diviners (Pwiti 1996: 133, 150; Tiley and Burger 2002).

6.3.5 Taphonomy

The taphonomic analysis carried out was aimed at revealing not only some of the ways in which food was prepared at Selonskraal South, but also the subsequent exposure of elements. These can be revealed by the presence of cut marks, gnaw marks and burns.

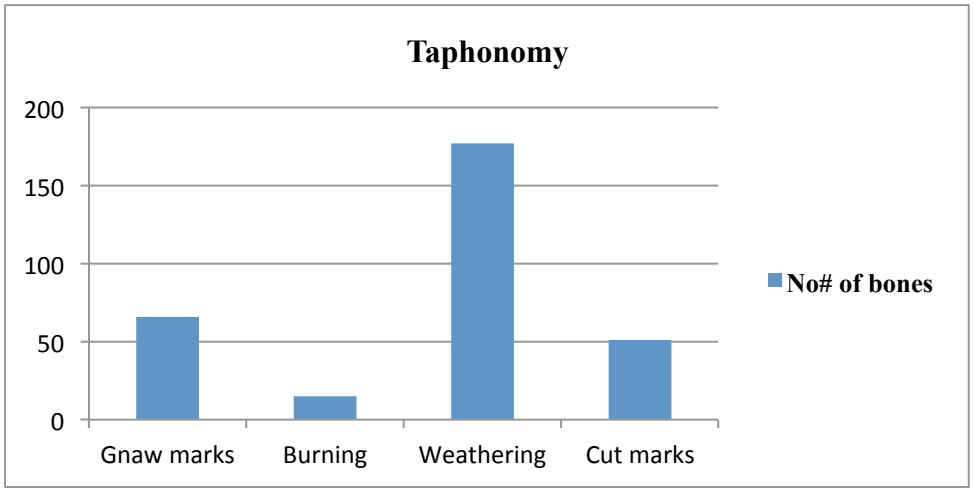


Figure 6:6: Variety of taphonomic marks at Selonskraal South.

Gnaw marks from rodents, burns and cut marks were observed (Figure 6.5). Sixty-six bones which forms 15% of the total NISP from M1 and N1 had gnaw marks while only fifteen (3%) had clear burn marks. Gnaw marks alter bones and can indicate disturbance of a site (Behresmeyer and Kidwell 1985: 105). Bones burn differentially; it depends on whether they are exposed to the fire during cooking, or thrown into fire or ash after flesh is removed. The varying burn colours i.e. a mixture of white and grey or black and grey indicate different exposure (direct, indirect, length of time etc.) to the fire (Bosch *et al* 2011: 109).

One hundred and seventy seven bones (41% of total assemblage) have been weathered in the form of fine cracking, peel offs and flakes (sometimes revealing inner fibrous layer). These stages form part of the six standard weathering stages (0 -5) known to taphonomists (Behrensmeyer 1978: 150). Fire and ash accelerate the weathering of bone. Cut marks were observed on fifty-one bones (12%) of the total NISP. Cut marks are generally a result of skinning, disarticulation, defleshing or cooking damage (Lloveras *et al* 2009: 171).

6.4 Ceramics

One hundred and one potsherds were excavated in M1 whereas 86 were recovered in N1 contributing to a total of 187. The pottery was recovered from all levels, but was mostly

associated with the red brown layers. The distribution of the pottery in all spits (ashy and red brown soils) suggest that the users of the midden constantly discarded broken pots and that they may not have been subject to the same cultural considerations as with ash and its contents (Chapter Seven). The upper spits produced more sherds than the lower spits but the pottery is made from the same micaceous temper throughout all the levels.

The pottery was sorted into diagnostic and non-diagnostic subgroups. As such, nine sherds (9%) were regarded as diagnostic from M1 whereas only four (5%) were diagnostic from N1 and all are rims. The excavated pottery is characteristic of *Buispoort* pottery, which is typical of sites associated with Western Tswana speakers and it is classified as such in this research. On the other hand, the decorated pottery (comp-stamp, parallel lines of incisions and punctates) at the south eastern base of the hill is classified as Uitkomst, a ceramic type that has been associated with Nguni speakers (Huffman 2007). A multivariate analysis (Huffman 1980: 123) was carried out (though not comprehensive because the assemblage is too small and fragmented) to classify the pottery according to its characteristics.

6.4.1 The multivariate analysis

Vessel Profile

This brief multivariate analysis was done using Hall's (1998: 250) Moloko ceramics classes. Two vessel types were identified from M1 (Figure 6.6), recurved jars (a, b, e, f, h, j and k) and neckless jars (c, g and i). These potsherds which are all rims were excavated in Spits 2, 3, 5, 7, 8, 11, 12, 13 and 14. They all share similar characteristics with those recovered in N1. One recurved jar with a lip was recovered on the ground (Figure 6.7) and it also has similar characteristics with those already discussed.

One vessel class was identified from N1 pottery (Figure 6.8), i.e. recurved jar. Recurved jar "A" does not have a neck while the rest does. Recurved jar "b" has a raised and applied triangular band just below the lip and it appears to have been functional as well as decorative. It may have functioned to secure the position of human lips while drinking. These vessels were recovered in Spits 7, 9, 13 and 15 and they all have common characteristics - lack of decorations and have a micaceous temper. This is significantly different from the decorated pottery from the base of the hill which was not tempered.

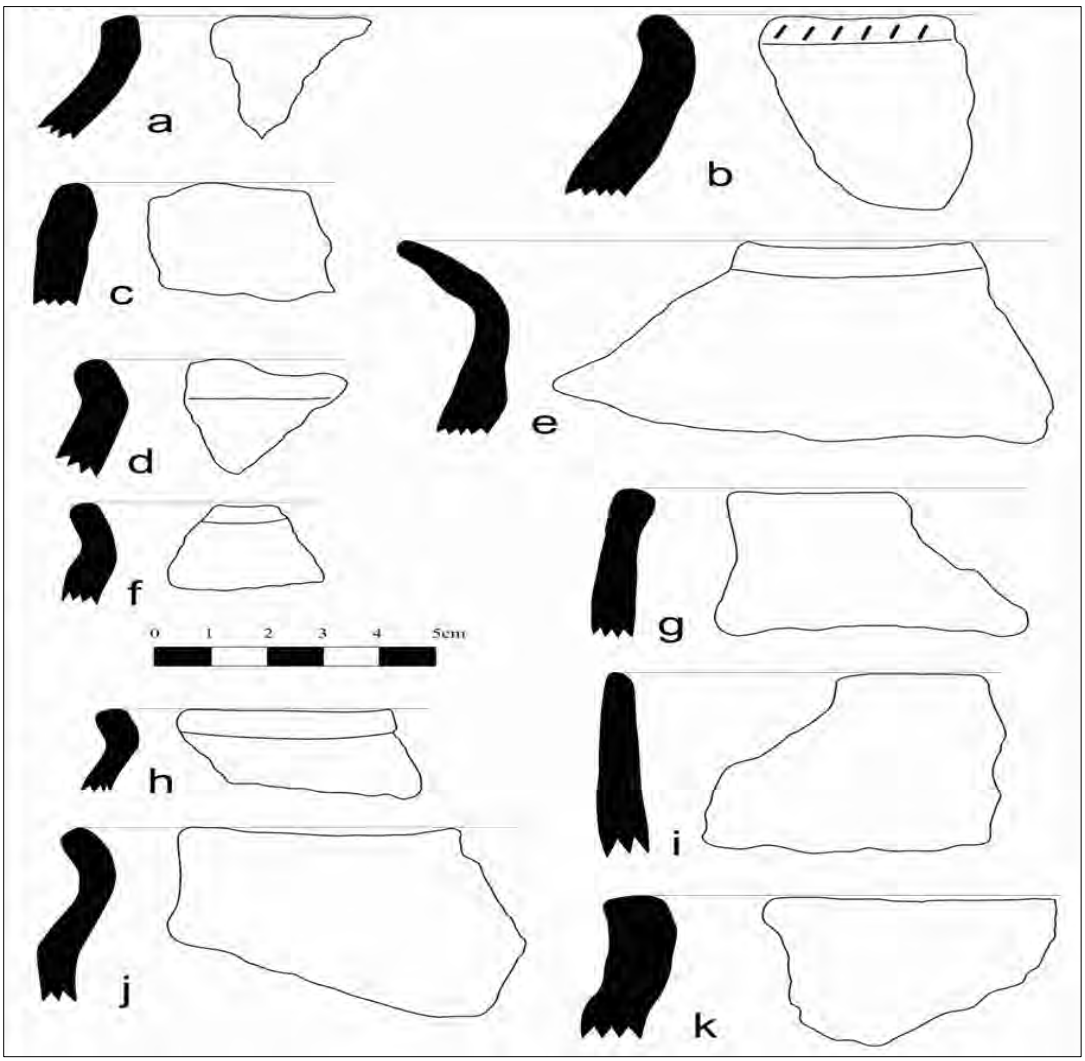


Figure 6.7: Vessel profiles from M1.

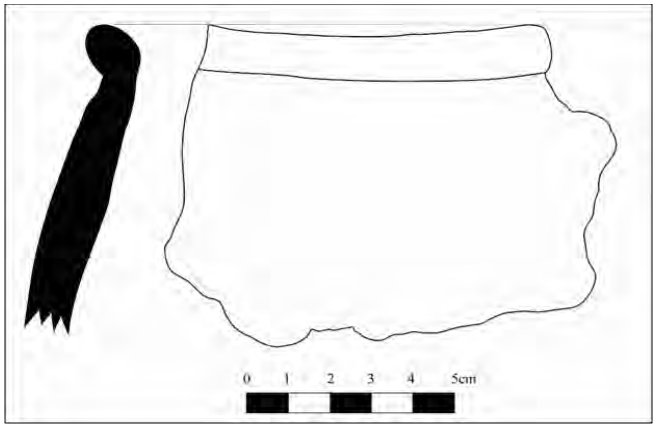


Figure 6.8: Vessel profile from the surface findings.

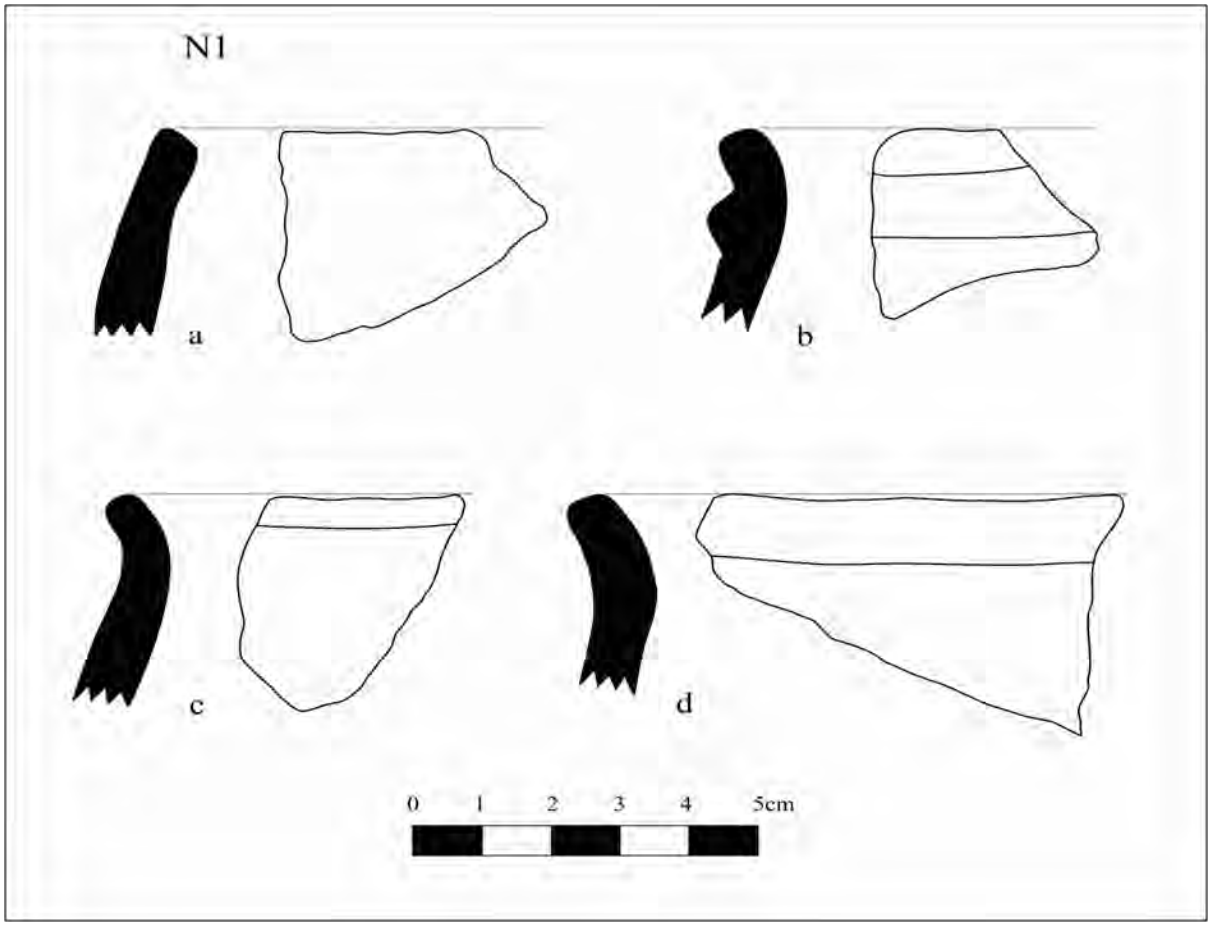


Figure 6.9: Vessel profiles from N1.

Decoration motif and technique

A single rim sherd labeled "b" from M1 (Figure 6.6) was decorated with the "rim nicking technique". The surfaces of the vessels were all burnished but this is not regarded as a decoration technique. A comprehensive analysis was not possible because the pottery is largely undecorated, and the excavated sample was too small. No multivariate analysis was done on the pottery from the base of the hill to the east.

6.4.2 X-Ray Fluorescence Analysis

The XRF analysis of samples selected from M1 Spits 1, 2 and 13 and N1 Spit 1 has suggested that the potters used similar clay because they have similar chemical signatures. In addition, the samples all have a micaceous temper (shiny lustrous element). Meanwhile, the decorated pots from the base of the hill to the south east have a different chemical make-up**.** The clay is

different and there are no mineral inclusions as is the case with the excavated pottery. This suggests that the pottery was made from a different clay source and by a different potter.

6.4.3 Ostrich eggshell beads

Only six ostrich eggshell beads were recovered. Six of these were recovered during the testing of the midden with the auger. These beads vary in size, ranging from 4 – 5mm in diameter with different thicknesses. These all seem to have been made using two distinct techniques because the dimensions do not have a similar craft pattern. Two of these ostrich eggshell beads stand out – they have more well rounded edges than the rest, suggesting different techniques or a different maker. Apart from these observations, no other analysis could be done because the sample is too small.

Table 6.6: Distribution of ostrich eggshell beads.

Trench	**Spit**	**Number of beads**	**Diameter (mm)**
M1	1 (0-18cm- overshot spit)	2 (one broken)	5
	3 (23-28 cm)	2	5
N1	2 (0-10cm)	1	4
Auger hole 1	64- 75cm	1	5

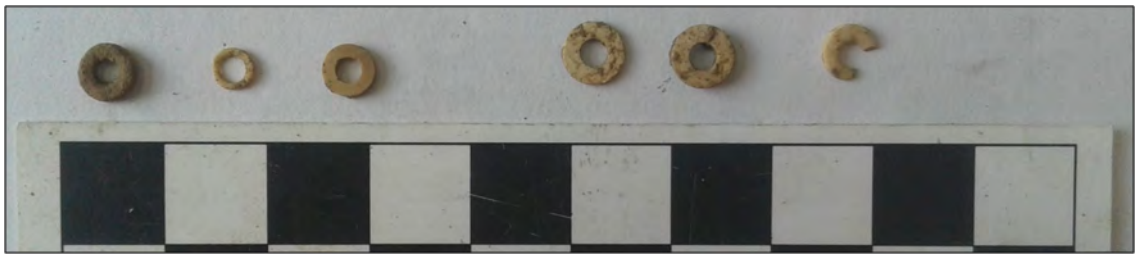


Figure 6.10: Ostrich eggshell beads from Selonskraal South

6.4.4 Marine shells

A fully preserved cowrie shell was recovered in Spit 8 (48-53cm) of Trench M1 (Figure 6.10). There is no visible evidence of retouching on its outer surface thus maintaining the original white smooth surface. In addition, 3 shell pieces were recovered in Spits 12 and 17 of the same trench whereas one fragment was found in trench N1 Spit 13.



Figure 6.11: Fully preserved cowrie shell from Selonskraal South.

6.4.5 Iron pieces, charcoal & materials from the foot of the hill

Three iron pieces were recovered from the augur hole 2 at a depth of 87-90 cm. This corresponds roughly with Spits 15 and 16 which dates to the 17th century (to be discussed below). In addition, another iron piece was recovered in augur hole seven at the depth of 6-12cm thus corresponding with 19th century occupation reflected in Spit 4 (to be discussed). Charcoal was recovered in both trenches and in all spits in considerable quantities. The charcoal from Spits 4 and 16 of M1 was dated but no other analysis was carried out.

Other iron pieces along with European ceramics were recovered at the base of the hill to the east. These were not spatially associated with any architecture and they appear to have been machined suggesting deposition in the 20th century.

6.6 Discussion & conclusion

The carbon dates suggest an early date for *Buispoort* pottery. However, further excavation would need to be carried out to determine whether this date can be applied to the scalloped walled settlement on the hill**.** In addition, a comprehensive discussion about the known dates for Buispoort pottery may not be possible because only one date was obtained from Selonskraal South. It is possible that there was an earlier occupation on and around the hill. The partially buried and possibly robbed walls are visible on the LiDAR, particularly to the

south of the hill. This area also contains hut floors that are not enclosed by walling (see Chapter Five), and comp stamped, incised and punctated pottery with a different chemical signature (see Appendix). Whatever the case, the excavated midden used to dispose of cooking fires from the inception of the settlement.

At the summit midden, the excavated *Buispoort* pottery was made from a similar clay source from the earliest occupation (Spit 16, 17 & 18) until the last occupation in the 19th century. These and other themes will be discussed further in Chapter Seven.

CHAPTER 7

DISCUSSIONS & CONCLUSION

7.1 Introduction

The major aim of this research is to understand how Selonskraal South fits in space and time relative to Molokwane and other known sites in the region. To achieve this goal a study of spatial layout was carried out and a midden was excavated. This chapter, and the study are concluded with recommendations for future studies at the site.

7.2 Spatial data

Selonskraal South follows the Central Cattle Pattern layout (Huffman 1982: 140, 1986:289, 2007: 33, 2010), and resembles the Molokwane type walling associated with the Western Tswana. Molokwane type sites have a classic Central Cattle Pattern layout with; outer scalloped walls containing huts facing centrally located kraals (Pistorius 1992; Huffman 2007). The site comprises thirteen settlement units organised like "SEL 1", a commoner settlement unit at Molokwane (Pistorius 1992). These settlement units, occupied by people of the same lineage, were the dikgoro headed by a headman who reported to the chief (Alverson 1978; Pistorius 1992). These thirteen lineage units aggregate form the motse (village-Selonskraal South).

The organisation of space among the Tswana after the introduction of walling (second half of the 17th century) was gender related (Hall 1998). The central zone of the settlement unit (dikgoro) was a centre of male wealth and dominance because cattle kraals and the kgotla (male court) were located there (Walton 1958: 133; Alverson 1978; Kuper 1980: 17; Huffman 1982: 140; Pistorius 1992). These cattle kraals were symbolic of a man's ability to cater for his wife and gain paternity over his children (Alverson 1978: 130). Cattle kraals also served as the kgotla where the headman presided over hearings and male meetings. In some cases, the areas around the entrance into the cattle kraals were used as the kgotla (Walton 1958: 133; Kuper 1980: 17; Huffman 1982: 140).

The presence of monoliths across the site (Chapter Five) represents widespread symbolic thinking. These features represented various aspects; male dominance, ceremonial and political significance of the associated space or the power of the chief (Walton 1958: 135, 138; Anderson 2009: 123, 237). While at Selonskraal South these were found in association

with kraals, among the Fokeng (*Tswana-ised* Nguni), they were used as markers of the chief's grave (Walton 1958: 138).

The central kraals at Selonskraal South had low lintels like the chief's court in "SEL 2" and to the headman's kgotla in "SEL 1" at Molokwane (Pistorius 1992: 26, 63). As at Molokwane, the central kraals at Selonskraal South were adjoined to smaller kraals (with lintels) with a secondary wall. Such small kraals have been associated with calves and other small stock (Walton 1958: 133; Huffman 2007: 133). Both kraals have walls over two metres high (Figure 7.1). Such a setup was also found at Kaditshwene where the entrance into the chief's kgotla has walls over 8 feet (about 2, 44 metres) high (Campbell 1822: 222, 223).



Figure 7. 1: Lintel on entrance into the kraal that abuts the chief's kgotla at Selonskraal South.

The outer portion of settlement units which was the household area has been associated with females (Hall 1998: 244). The outer scallops were the courtyard or malapa and were ideologically divided into two; the front and the back malapa. The rear courtyard was private and was believed to be connected to the ancestors of the wife (Comaroff 1985: 48, 58; Hall 1998: 244). The front courtyard was the food processing and storage area where women cooked in kitchens, threshed corn on threshing floors and stored grain in grain bins (Pistorius 1992; Huffman 2007). Eye witness accounts at Kaditshwene can attest to this because Campbell observed Hurutshe women cooking and threshing corn in this area (Campbell 1822: 245). These features are archaeologically represented by circles of upright stones (big and small) and rudimentary stone platforms (Pistorius 1992: 68). Eye witness reports reveal that these female spaces were always kept clean (Campbell 1822: 224, 228, 244; Burchell 1824: 445, 455, 520, 521; Holub 1876: 162). All these features were found and mapped at Selonskraal South (Chapter Five) and are reported to be present at Molokwane (Pistorius 1992)

7.2.1 The kgosing

The residence of the chief (kgosing) was ideologically placed at the centre of the settlement (Schapera 1935; Walton 1958; Kuper 1980, 1982; Huffman 1982, 1986). Following the ethnographical model, the kgosing was identified at Molokwane, Kaditshwene, Marothodi and Lebenya (Pistorius 1996; Boeyens 2003, 2016; Anderson 2009; Jordaan 2016). In line with descriptions of other kgosing, Unit SS1 has been ascribed as the kgosing at Selonskraal South for the following reasons:

- It is the largest and is positioned at the centre of the settlement
- It is the most spatially connected unit i.e. all pathway 1, 2 and 3 lead to this unit
- It has a kraal over two metres high with a low sealed lintel and associated benches
- It has more kraals than any other lineage unit
- It occupies the highest ground

The presence of high walling in the chief's kgotla may be explained by a variety of reasons. Among them; a commitment to secrecy due to the nature of discussions held in the chief's

kgotla (Pistorius 1992; 1996: 157), it confers both physical and spiritual protection, and reinforces importance and the Chief's ability to command labour. In addition, high walling defines the back walls of the ruling lineage and serves as a marker of the position of senior wives' or the chief's homestead behind. The largest malapa are found behind these walls while the largest in SEL 2 at Molokwane were also ascribed to the chief (Pistorius 1996: 146). Therefore, the kgosing at Selonskraal South was built according to the same ideological concept as SEL 2, the kgosing at Molokwane.

The lack of excavations in SS1 meant that functions could not successfully be ascribed to the central kraals as did Pistorius (1994, 1996). However, there are significant similarities in the orientation and appearance of central kraals with those in SEL 2. These kraals would have been; ancestral graveyards, ceremonial kraals, cattle kraals and private chambers (Pistorius 1996: 146). The significance of the central areas in both kgosing is demonstrated by how they both occupy larger areas than the household areas (Chapter Five). This emphasizes the political significance of these spaces.

7.2.2 Micro-settlement spatial anomalies

Selonskraal South architecture possibly suggests early European influence through the presence of rectilinear structures. If this is the case, these rectilinear structures (Chapter Five) may be regarded as time markers and may represent the spread of Christian ideas into African Traditional beliefs. The earliest Europeans to arrive in the study area appeared at the turn of the 19th century and they sought to influence and change African life-ways (Crosland 2013). These rectilinear structures may therefore symbolise some level of influence. It is notable that the surrounding known sites i.e. Olifantspoort 20/71, Molokwane, Marothodi, Lebenya and Kaditshwene lack such architecture, causing Selonskraal South to stand out.

Although no European material was found within these structures to provide a direct link with Europeans, it is assumed that rectilinear structures started to be embraced around AD1860 (Frescura 201**5).** A post AD1860 date for rectilinear structures would tally with Spit 4 carbon dates (120±43), and may therefore fit with the idea that these structures were most likely later additions. The lack of European material within these structures suggests the adoption of foreign ideas by the Tswana. The European materials on the foot of the hill to the east was probably discarded by the early European farmers on farm Selonskraal sometime in the 20th century. There is a possibility that this structure can be linked to the Anglo Boer War (e.g. Carruthers 1990), however they lack the characteristics of a fort.

The hut floors on the southern side of the hill are different and may represent either remnants of an earlier occupation or cohabitation with foreign people, or huts of a different function. The decorated pottery identified as Uitkomst is thought to have been made by people with Nguni descent and to date back to the 1650s (Huffman 2007: 171). However, others have argued that comb-stamp and Buispoort occur together. Whatever the case, the decorated pottery appears to have been brought into the site because the clay has a different chemical signature and no micaceous temper. The absence of lobed walls and domestic features that surround the other huts would either suggest a difference in spatial layout and therefore a foreign influence. The possibility of Nguni influence is not far-fetched. Historically speaking, Nguni communities are said to have occupied the region e.g. the Tlokwa, Tlhako, Kgatla and the Po (Hall *et al* 2008). However, the furrow like feature in one of the huts has no archaeological correlate and this feature may speak to the function of the hut rather than to identity. The furrow may also have had some symbolic meaning. It may have served the same function as a platform for the storage on ancestral spears and pots (See Hall 1998; Fredriksen 2007). If this was the case, then this feature would a symbolic dimension representing the spirituality of the architects.

The two low lintelled curvilinear kraals (K1 and K2) in the two lineage units mapped in **Chapter Five** also stand out as unique. Firstly, by way of analogical reasoning, K2 (the north eastern kraal with two sealed lintels) may symbolise the death of the headman or end of that lineage. Among the Tswana, lineage units were named after and headed by a senior headman (Schapera 1935). The death of such a figurehead was possibly accompanied by symbolisms like the closure of the associated kgotla for a period of time. However, a kgotla is not historically known to have had two lintels. Instead, the two closed lintels in K1 along with K2 (the double kraal in the north) may have served a different ritual function. These kraals compare closely with Tswana "circumcision lodges" for boys illustrated by Huffman (2007: 63). These are said to be found at Gananwa (Roberts and Winter 1915 in Huffman 2007: 63). However, boys were initiated outside Tswana settlements (Brown 1921; Huffman 2007: 61, 62). Instead, it was the girls that were initiated within settlements near the chief's kraal in "small kraals" (Huffman 2007: 62).

The carbon dates suggest a long occupation of people using Buispoort pottery. Whether the scalloped walling is as early as the pottery needs to be tested. However, little can be done in this research because more dates are required to make a comprehensive comparison with the later dates associated with Buispoort pottery and stone walling. Such a lengthy occupation

would naturally suggest successive rulers so that primary and secondary kgosings can be expected to be distinguishable on the map. This is the case at Marothodi and Kaditshwene where two kgosing can be seen and attributed to Chief Bogatsu and his successor (Anderson 2009: 99; Boeyens and Plug 2011: 4). It is possible that the kgosing at SS1 was repeatedly reoccupied, possibly with later modifications e.g. the rectilinear structure at the summit. Pistorius (1992) found something similar in that one of the kgosing at Molokwane was occupied through several generations without a break (Pistorius 1992; Boeyens 2003: 69).

7.2.3 Macro settlement variations

On a micro perspective, Selonskraal South is predominantly similar to Molokwane, Kaditshwene, Marothodi and Olifantspoort. However, there are some important differences at macro level such as the absence of the ideological "Threefold division" which is only found at the larger sites of Molokwane, Marothodi and Lebenya (Pistorius 1996: 145; Anderson 2009: 76; Jordaan 2016: 95). The tripartite division was an ideological set up of settlements consisting of; the central part (fa gare), upper part (ntlha ya godimo) and lower (ntlha ya tlase). These divisions were markers of status; central division for the Chief, his wives, children, married sons and long-time foreigners. In contrast, the flanking divisions were for the royal brothers, paternal uncles of the chief, commoners and immigrants (Hardie 1981:44 in Pistorius 1994: 49; Pistorius 1994: 49; Boeyens 2003: 71). Selonskraal South is composed of one composite cluster of settlement units on a low isolated hill (Chapter Five). However, it could mark the position of uncles or brothers to the Chief at Molokwane**.** It is possible that the head of the SS settlement complex was a vassal of Molokwane for a period of time especially under the reign of the powerful Chief Kgaswane who had control over seven other polities in the Rustenburg area (see Breutz 1953).

Selonskraal South has its own social stratification as illustrated by the differences in size of settlements units and walling height and quality. The settlement is an outlier of Molokwane which appears to have been occupied concurrently with Molokwane. It is also possible that the settlement was originally settled by different people at base of the hill and who either moved on or later adopted western Tswana architecture on the hill.

Selonskraal South is not located on a defensible position like Kaditshwene (Boeyens 2003: 63). Eye witness reports have revealed that the placement of sites on mountain or hilltops was meant to provide defence by means of elevation advantage, inaccessibility or concealment of settlements from view (Campbell 1822; Kay 1833: 234). While this may be true of sites in

the Marico, it is not the case for Molokwane, Marothodi and Olifantspoort in the Rustenburg area. These sites which all predate the significant warring times of the 19th century are located on slightly elevated landscapes that could not have offered significance defensibility (Mason 1986: 351, 358; Pistorius 1992; Anderson 2009: 76). Thus, the location of sites was not always influenced by the need for defence but also due to advantages associated with the chosen area, possibly proximity to water sources and grazing lands. In the old Western Transvaal, war emerged in the 1800s when communities came into conflict with each other (Hall *et al* 2008: 55), and were forced to abandoned these sites between the 1820 and 1830.

Like Molokwane and Boitsemagano Selonskraal South lacks evidence for metal working. This scenario hints at a regional trade from large metal working towns like Marothodi where abundant metalworking furnaces were found (Hall *et al* 2006; Anderson 2009), or at Kaditshwene where eye witness accounts report on metal working stations (Campbell 1822). Campbell (1822: 240-241) recorded that the Hurutshe at Kaditshwene traded beads with the "Boquains called Molloquam" (Possibly the Bakwena of Molokwane). Similarly, the presence of Buispoort pottery at Marothodi points to trade with the Kwena in the Rustenburg area.

7.3 Faunal material

The faunal assemblage from the site offers clues about the food preparation and consumption, as well as social or economic stratification among the occupants of the *motse*. The identification of Eland bones hints at royal or elite usage of the midden. Eland meat was mostly a preserve for the elites and from the 17th century, the San and the Bakgalagadi were "employed" by Tswana elites to hunt these animals (Morton and Hitchcock 2013: 435). This fits with the location of the midden at the summit of the hill where the elites are historically known to have resided.

The presence of a chicken ulna may further speak to prestige by the elites. Chicken was only found at Molokwane and Mabjanamatswaana (Pistorius 1997), in low frequencies suggesting rarity in the region.

Sea shells and a perforated proximal phalanx of a *Redunca fulvorufula* (Figure 7.2) suggest the presence of a diviner in the royal/ elite lineage. The proximal phalanx was either part of a

diving set or worn around the neck. Some divining sets included pieces made of bone or wood that were perforated (Plug 1987: 52). Sea shells were common among divining sets of the medicine men (dingaka) and oftentimes had multiple meanings. Among the Pedi, sea shells meant water divination whilst among the Kgatla Kgafela they were regarded as "elephant of the sea" while to others the shells represented female qualities (Plug 1987: 55).



Figure 7.2: Perforated proximal phalanx of a *Redunca fulvorufula.*

Sea shells were recovered also at Molokwane and Mabyanamatswaana in low numbers (Pistorius 2001: 31). This provides a valuable index of connection with the Indian Ocean Trade Network and we know from traveller reports that the people at Kaditshwene had contact with the sea (Campbell 1822).

The faunal material also informs one of the food consumption habits at the site. The cut marks reveal use of sharp utensils to carve the meat. This suggests sharing or eating as witnessed at Kaditshwene by Campbell (1822: 235):

> …full of boiled flesh which he cut with a knife, holding the ends of the bones in his left hand while he cut off meat. He seemed to act as a chief carver…

The capping of ash with soil may suggest similar beliefs to some Nguni groups**.** The occupants of the site may have capped the ash to avoid exploitation for witchcraft by enemies. Among the Zulu, there was belief that ash can be used by enemies to bewitch

people (Raum 1973: 146, 152). However, at Selonskraal South capping the ash may have been done simply to restrict the spread of the ash (*cf* Anderson 2009: 199).

7.4 Pottery and walling

The excavated Buispoort pottery was found in association with the Molokwane type walling at Selonskraal South. Huffman notes that Buispoort pottery dates from AD1650-1830. However, carbon dates from spit 16 (380± 51) suggests that the excavated Buispoort pottery may have been there even earlier. The aggregated walling is generally thought to have started around AD1650 -1700 (Boeyens 2003), thus the carbon dates from Selonskraal South begs the question if Buispoort pottery predates stone walling. Micaceous temper was used throughout the occupation and this is consistent with the clays used at Molokwane, Kaditshwene, Olifantspoort and Marothodi. This was thought to be an innovation during the era of stone walling i.e. post AD1700 (Rosenstein 2002: 38, 2008).

There is a presence of Uitkomst and Buispoort pottery at Molokwane, Kaditshwene, Marothodi and Selonskraal South (Pistorius 1984; Anderson 2009; Boeyens and Hall 2009). With the exception of Marothodi, all the sites have more Buispoort pottery than Uitkomst which occurs is very small quantities. At Marothodi, there is thought to have been frequent intermingling of the Tlokwa (Nguni) and the Tswana because the Molokwane type walling is also apparent (Anderson 2009; Hall 2012: 312). The site at Lebenya (no carbon dates) presents another dynamic in that Buispoort pottery was found in association with Klipriviersberg type walling (Jordaan 2016: 171). These inconsistencies suggest the fluid movement of people and that the rigid association of pottery with specific walling is not always correct.

Communities were involved in trade and intermarriages (Esterhuysen 2008), while others submitted to or were conquered and assimilated by stronger polities which explain why some pottery is found in association with walling that is not characteristic of the potters (Esterhuysen 2008, Loubser 1989, 1991).

The excavation did not produce adequate pottery for a comprehensive multidimensional analysis. Thus it was not entirely possible to successfully compare with the classic post AD1700 Tswana pottery. The post AD1700 Tswana pottery lacked bowls and decorations (Hall 1998: 249; Fredriksen 2007). This is similar with the pottery from Selonskraal South because the excavated pottery lacked decorations and had a micaceous temper throughout the

stratigraphy. Hall (1998) argued that the lack of decorations was possibly due to increased demand for and control over female labour.

Pottery from the south eastern base of the hill is different from the rest of the settlement. The pottery which is comp-stamped, incised and punctated (Chapter Five) suggests the presence of a "foreign" group or the exchange of pottery with another group like those at Marothodi (*cf* Hall *et al* 2008; Anderson 2009).

7.5 Population estimates

Human population was estimated based on the number of outer scalloped walls (malapa) and not the number of huts observed at the site because not all scallops had visible remains of dwellings. At least 111 outer scallops were counted from the thirteen lineage units mapped in **Chapter Five**, thus translating to at least 111 huts. Among the Tswana, each hut would have been occupied by about three people (Maggs 1976: 266). Following this standard, Selonskraal South would have been occupied by at least 333 people at its peak. However, eye witness accounts indicate that not all huts were used as human dwellings for some were laboratories, culinary offices, storerooms and workshops (Campbell 1822; Burchell 1824; Holub 1881: 140, 165). Because of this a figure of one hut was subtracted from each of the 13 lineage units thus giving a total of 98 huts which translate to 294 people at a time. Thus, the human population at Selonskraal South may have ranged between at least 294 and 333 people at its peak.

7.6 Conclusion

The study has demonstrated that Selonskraal South compares closely with the Tswana sites in the study area in terms of material culture, spatial distribution and layout. The differences discussed are minor and may serve only to show the fluidity of culture across the region, possibly as a result of distance and innovation over time. It is evident from the study that the organisation of space among the African communities was set out to symbolise the significance of cattle as realised by the placement of cattle kraals as suggested by Huffman through the Central Cattle Pattern model (see Huffman 1982, 1986, 2007). Among the Tswana, space was organised to suit the needs of family from every perspective (Alverson 1978: 130), thus we saw male and female spaces all enclosed in the lineage units. This was seen repeated across the thirteen lineage units counted at Selonskraal South and which is also predominantly similar with Molokwane, Olifantspoort, Kaditshwene and Marothodi.

However, much work has yet to be done to fully understand Selonskraal South. The current research while yielding important results also raises further questions;

- LiDAR is an unmatchable tool for mapping these kind of archaeological sites
- There is a possibility that there was an earlier occupation where huts had no back walls at the base of the hill to the south east. This uncertainty can only be addressed if excavations are done in this area and the material culture is dated.
- There is a possibility of gradual change of walling over time. The peripheral low wall to the east (spreading to the south) and the general lack of walling at the summit of the hill may attest to this. This scenario is in agreement with Hall's (1998: 242) second phase in stone walling sequence. In this phase there was low stone walling as result of the need to demarcate space. These walls along with the isolated hut floors might have developed into Hall's third phase walling on the hill where the scallops were more clearly defined (Hall 1998: 242). If this was the case, then is possible that the Uitkomst pottery may predate the Buispoort pottery found on the hill. To solve these uncertainties, there is need for further excavation.
- It is possible that Buispoort and Uitkomst pottery at the site are contemporary because through the excavation it was revealed that the occupants made Buispoort pottery from the early 1600s. Generally, Uitkomst pottery is thought to have originated in the mid-17th century (Huffman 2007: 171). The Uitkomst might have been introduced at the site through wife exchange, trade or assimilation of foreign communities.
- The relationship of the site with Molokwane is interesting in that Selonskraal South seems to be contemporary with Molokwane. Calibrated carbon dates from SEL 2 at Molokwane dates to 300±40 years ago (Pistorius 1997: 126). This may suggest that the two satellite sites to the south (Selonskraal South) and the east (yet to be studied) were there from the start. The layout of the site, architecture all resembles Molokwane so that they may all have been members of the same group. If these sites were contemporary then the biophysical attributes mentioned in Chapter One would have played a crucial role in the socio-political and economic activities of the two sites. Selons River, while serving as an important geographical barrier between the sites, also served as a water source for humans and livestock. This would have required

some collective coordination in resource management between the two settlements which translates to an acceptance of the hierarchies within the communities.

- It is possible that the Buispoort pottery predates the scalloped stone walling as suggested by the spit 16 carbon dates. Generally, stone walling has been dated sometime after AD1750 (Pistorius 1992; Boeyens 2000: 10; Huffman 2007: 31, 41). From the excavation, it is apparent that the Buispoort pottery which generally dated to around AD1700 (Huffman 2007: 203), dates significantly earlier. To be certain, more excavations are required to see if the pottery is superimposed by the walling at Selonskraal South.

- The absence of glass beads along with the low frequency of sea shells at Selonskraal South, which corresponds with Molokwane, Marothodi, Kaditshwene, Olifantspoort and Lebenya, reinforces the idea that the communities in the study area had very little contact with the people along the coast.

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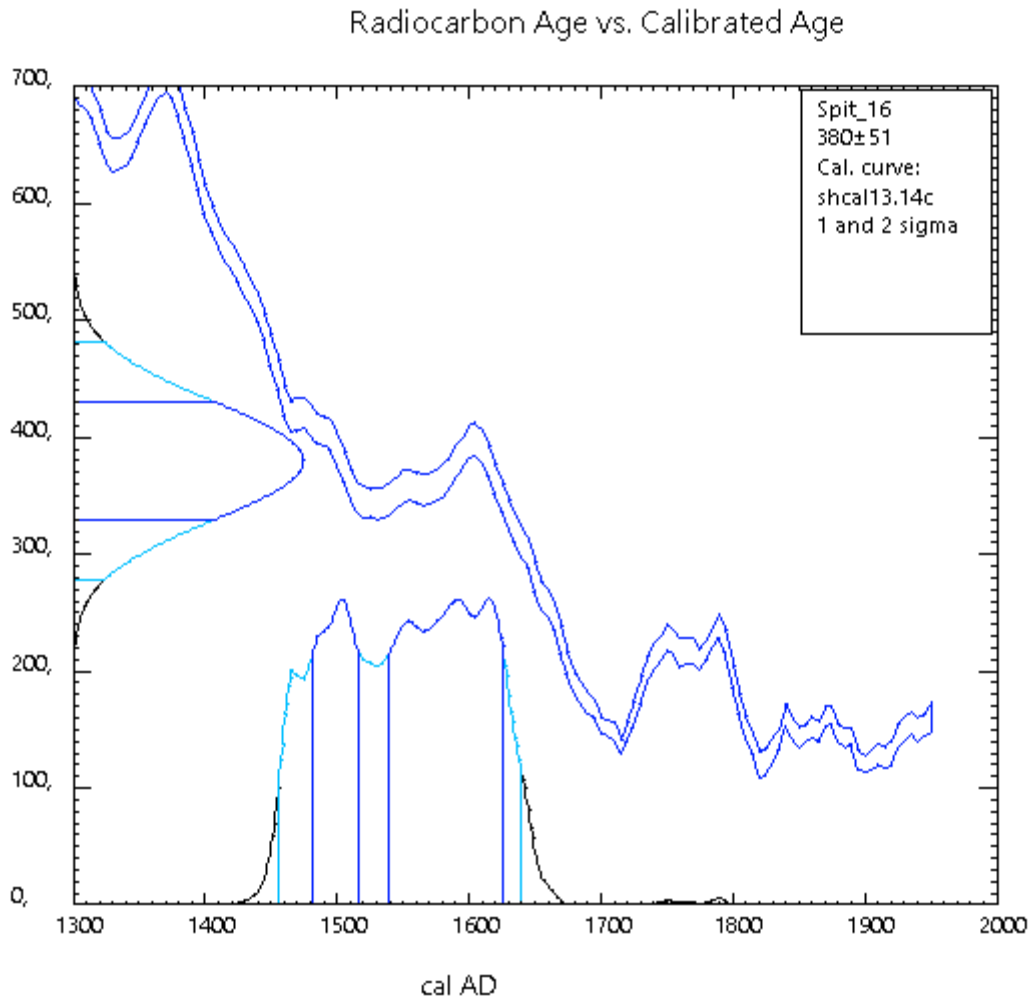
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Appendix



Spit_16

Description

Radiocarbon Age 380±51

Calibration data set: shcal13.14c

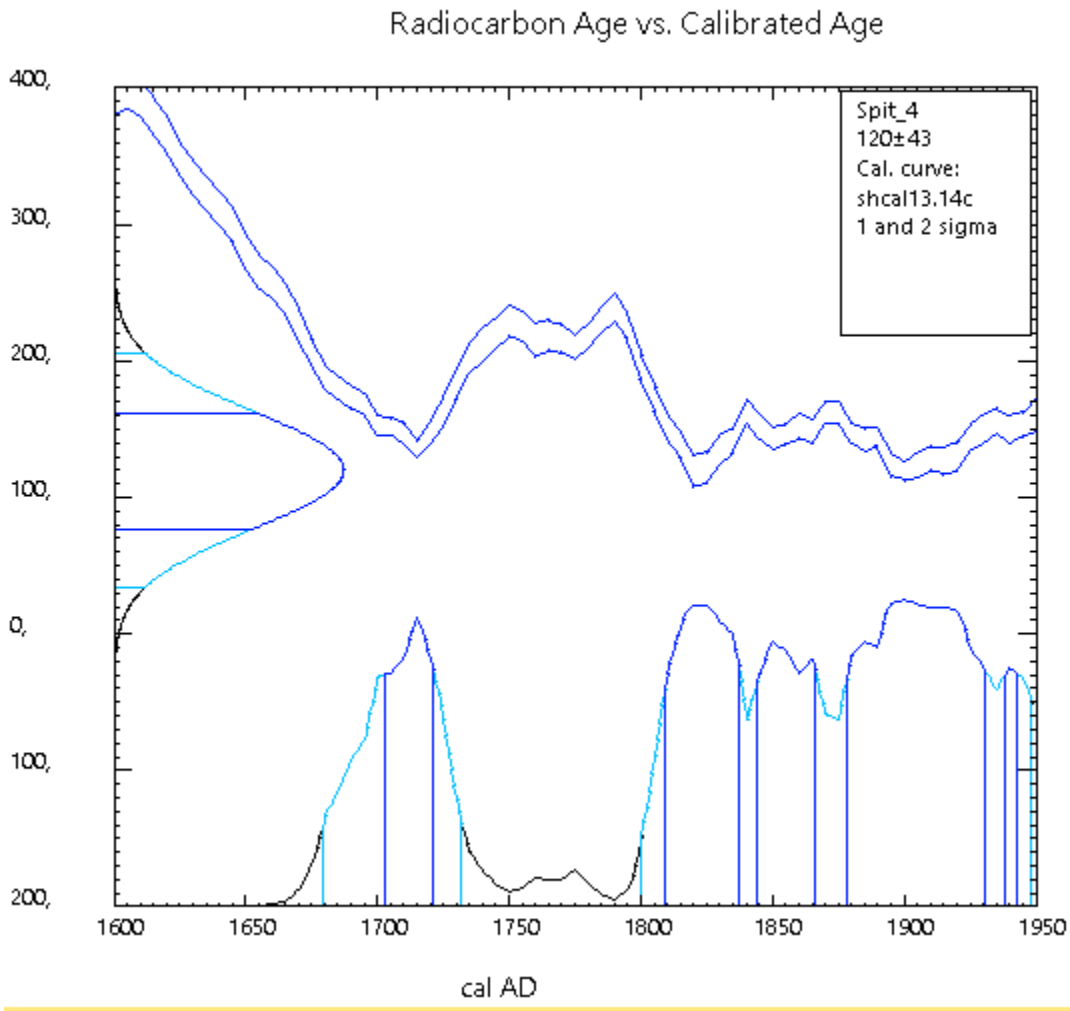
One Sigma Ranges: [start: end] relative area

[cal AD 1482: cal AD 1517] 0,290786

[cal AD 1539: cal AD 1626] 0,709214

Two Sigma Ranges: [start: end] relative area

[cal AD 1456: cal AD 1641]



Spit_4

Description

Radiocarbon Age 120±43

Calibration data set: shcal13.14c

One Sigma Ranges: [start: end] relative area

[cal AD 1703: cal AD 1721] 0,135635

[cal AD 1810: cal AD 1838] 0,230878

[cal AD 1845: cal AD 1866] 0,160061

[cal AD 1878: cal AD 1932] 0,438729

[cal AD 1938: cal AD 1944] 0,034697

Two Sigma Ranges: [start: end] relative area

[cal AD 1679: cal AD 1732] 0,212637

[cal AD 1801: cal AD 1949*] 0,787363

Ranges marked with a * are suspect due to impingement on the end of the calibration data set

The XRF Results

wt %	SiO2	Al2O3	Fe2O3	MnO	MgO	CaO	Na2O	K2O	TiO2	P2O5	Cr2O3	NiO	TOTAL	LOI
Q1	62.41	16	9.28	0.1	7.84	1.33	0.46	2.11	0.74	0.13	0.05	0.02	100.46	8.15
Q2	61.27	15.72	14.84	0.28	4.09	1.82	0.36	0.94	1.12	0.47	0.18	0.05	101.12	7.78
Q3	59.57	13.51	11.36	0.14	11.88	2.38	0.33	0.59	0.63	0.13	0.05	0.02	100.6	5.13
Q4	61.53	14.82	10.2	0.15	8.51	1.74	0.34	1.85	0.71	0.19	0.04	0.02	100.1	5.75