

Lesedi

Newsletter
French Institute of South Africa - Research



04| Focus on archaeology

- 04| The Taphonomy of Australopithecus Sediba of the Malapa Fossil Site (Gauteng, South Africa) - Aurore Val
- 10| 16 Years of Archaeological Survey on our Hunter-Gatherer Ancestors at Diepkloof Rock Shelter (West Coast, South Africa) - Guillaume Porraz
- 15| The Emergence of Bladelet Technology in South African Prehistory. The Status of the Robberg Lithic Industries - Marina Redondo

20| Researchers' projects funded in 2014

Geoffroy Heimlich & Natalie Jara

23| Defense of thesis

Romain Dittgen & Sara Mercandalli

25| Conferences & seminars

- Africa and the Indian Ocean: a Long-Term Perspective
- FISH - French Institute Seminars in Humanities
- Rescaling Natural Parks and the City
- 20 Years into Democracy: South Africa and the Social Sciences
- Project: At the Limit of Modern European Thought
- 14th Congress of the Pan African Archaeological Association for Prehistory and Related Studies

30| Publications

Migrants de Mozambique dans le Johannesburg de l'après-apartheid. Travail, frontières, altérité.
(*Migrants from Mozambique in Post-Apartheid Johannesburg. Labour, Border, Otherness.*) - Dominique Vidal
Journals

-  <http://www.ifas.org.za/research>
-  <http://ifas.hypotheses.org/>
-  <http://halshs.archives-ouvertes.fr/IFAS>
-  <http://www.facebook.com/IFASResearch>
-  <http://www.youtube.com/user/IFASResearch>
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The French Institute of South Africa was created in 1995 in Johannesburg. Dependant on the French Department of Foreign Affairs, it is responsible for the French cultural presence in South Africa and to stimulate and support French academic research on South and Southern Africa.

IFAS-Research (Umifre 25) is a joint CNRS (French National Centre for Scientific Research) - French Foreign Affairs Research Unit, and part of USR 3336 "Africa south of the Sahara". Under the authority of its scientific council, IFAS-Research takes part in the elaboration and management of research programmes in the social and human sciences, in partnership with academic institutions and research organisations.

The Institute offers an academic base for students, interns and visiting researchers, assists with the publication of research outcomes and organises colloquiums, conferences, seminars and workshops.

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Lesedi: Sesotho word meaning "knowledge"

The views and opinions expressed in this publication remains the sole responsibility of the authors.

This year is an important one for South Africa as well as IFAS with, on the one hand, two decades of democracy and new general elections coming up in May for the Rainbow Nation and, on the other, two decades of academic co-operation and social science programmes for this French research institute based in Braamfontein, Johannesburg. It was necessary to celebrate this double anniversary, even if it took place soon after the departure of South African icon Nelson Mandela in December 2013, after a moving and unanimous homage of worldwide proportions as never seen before.

It also seemed that we should not miss out on the opportunity to open up discussions on the relationship between South Africa and the Humanities. It is an ambiguous relationship to say the least, when considering that many Social and Human Science disciplines, such as anthropology or history, played a significant role in the establishment of the apartheid regime in the 20th century, whether by founding scientific myths such as Europeans finding an empty territory when arriving here, or by taking part more or less directly in the segregationist legislation and population control. Although such a history still has to be written, it has legitimately raised many questions and precipitated the desire to move on to a post-apartheid paradigm, as expressed by each one of us in our specialised domains, even perhaps sometimes in a contradictory manner. While some, like the authors of the *Cambridge History of South Africa*, can regret that the writing of post-apartheid history has not yet found its paradigm, others, such as analysts of contemporary issues, political scientists or town planners, are rushing all the faster in this new paradigm, which they presuppose to be an almost consecutive ontological rupture of the democratic transition. All these misunderstandings are no less creative, if we think that the paradigm of the new South Africa has been working its way to the world level, next to post-colonial studies, and has been the subject of appropriations in social and scientific contexts. Internationally, the social sciences remain a reliable element of South African presence, because the intellectual stakes on which this country is focussing, seem to concern the whole world. Twenty years after the fall of apartheid, we question the meaning, extent and limits of such an epistemological rupture in order to examine not only South Africa, but also the social sciences in South Africa and in general.

The year 2014 and this double anniversary, which we intend to celebrate through an uncompromising discursive exercise in our disciplines in April, will also be marked by a few other major events, beginning with the conference on Africa and the Indian Ocean in February, and the Congress of the Pan African Archaeological Association in July. Anticipating the latter, Archaeology is being honoured in this issue, with a special report illustrating the dynamism of French-South African co-operation in this domain.

During the year, IFAS will continue to develop its activities through university exchanges and the organisation of French Institute Seminars in Humanities that showcase the various research works supported by IFAS, from prehistory to urban transformations, via African medieval manuscripts.

Adrien Delmas

IFAS-Research Director

The Taphonomy of *Australopithecus Sediba* of the Malapa Fossil Site (Gauteng, South Africa)



Aurore Val

Aurore Val completed a research masters in Biological Anthropology and Prehistory at the University of Bordeaux 1, between 2007 and 2009.

She finished her thesis in 2013, focussing on taphonomic remains of *Australopithecus* found at the Malapa site in South Africa. It was a thesis co-supervised between the Universities of the Witwatersrand and Bordeaux 1, under the direction of Lucinda Backwell, Lee Berger (Wits) and Francesco d'Errico (Bordeaux 1). She is currently a postdoc with Lyn Wadley at the University of Witwatersrand and work on the remains of birds in the Middle Stone Age site of Sibudu in KwaZulu-Natal.

The discovery of the Malapa fossil site in South Africa constitutes one of the main events of the last decade in palaeoanthropology. The bone remains of two individuals belonging to a species of hominin unknown to date were found there, in a state of preservation never seen before for fossils of that age (close to two million years). A detailed study of the different geological, biological and chemical processes contributing to the fossilisation of these remains makes it possible to understand better how the two skeletons were kept in this remarkable condition. The main results of the study are presented here.

Introduction: The Cradle of Humankind

The region of the Cradle of Humankind, north of Johannesburg, listed as a Unesco World Heritage Site, is one of the richest places in the world in terms of fossils of hominins and other animal species. The word hominin refers to all the members of the human family, from the separation of our line with that of the great apes to us, *Homo sapiens sapiens*. Close to one third of hominin fossils collected to date come from the Cradle of Humankind. Around fifteen fossiliferous deposits have been excavated and/or are still being excavated in this region of just under 47 000 ha. The main sites of the Cradle (Sterkfontein, Swartkrans, Kromdraai and Cooper's D) on their own have produced several hundreds of hominin fossils and several tens of thousands of fossils of other animals.

The palaeontological assemblies were formed mainly between the end of the Pliocene and the beginning of the Pleistocene, i.e. between 3 to 4 million years and 1,5 to 1 million years BP. The remains of several extinct species, including three species of *Australopithecus* (*Australopithecus africanus*, *Australopithecus sediba* and a third unnamed species, *Australopithecus* "second species"), a species related to the *Australopithecus*, *Paranthropus robustus*, and several representatives of the *Homo* lineage (*Homo habilis* and *Homo erectus*) were collected there (Broom, 1936, 1938, 1947; Robinson, 1953, 1961; Brain, 1981, 1993; de Ruiter *et al.*, 2009; Berger *et al.*, 2010). These fossils were found in association with those of many other animal species, making it possible to document in detail the geomorphological, climatic and environmental context in which our ancestors evolved. As such, various taxa (antelopes, warthogs, carnivores, rodents, reptiles and birds among others), some extinct and others still existing today in South Africa, occupied the region during the Plio-Pleistocene.

The Cradle sites are part of the vast karstic system of the dolomitic caves in Northern Gauteng, and has been known since the end of the 18th century, when limestone was exploited by several South African mining companies in the region. Limestone was one of the materials used in building Johannesburg which, at the time, was in full expansion. It also constituted a key element for the gold industry in that it was used in

the purification process of the gold being mined in Gauteng. The first fossil discoveries occurred in Sterkfontein, then in Swartkrans in the 1930s and 1940s. From then on, many scientists showed great interest in the Cradle region where, to date, series of quasi-uninterrupted excavations have been led, revealing the existence of new fossils and deposits on a regular basis (Broom, 1936, 1938, 1947; Keyser *et al.*, 1991, 2000; Berger *et al.* 1993; Lacruz *et al.*, 2002; Adams *et al.*, 2007; de Ruiter *et al.*, 2009). The existence of Malapa, one of the most prolific sites in the region in terms of hominin fossils, has only been known since 2008. This fossil deposit was discovered by Lee Berger, a lecturer at the Evolutionary Studies Institute of the University of the Witwatersrand in Johannesburg, and Job Kibii, a researcher at the same institute, while exploring the region using Google Earth and prospecting on foot. Within the framework of this prospecting programme, close to one hundred new fossiliferous deposits were recorded, including a dozen potentially containing hominin remains (Berger, 2012).

Malapa

The Malapa fossil site, in the centre of the Cradle of

Humankind, is 15 km North-East of Sterkfontein. Briefly exploited during the 1920s by a mining company, today it looks somewhat ordinary due to its small dimensions (around 3 meters wide by 4 meters long and slightly less than 3 meters deep).

The remains of a new hominin species, *Australopithecus sediba* (Berger *et al.*, 2010), were discovered in this deposit. The holotype of this species, i.e. the skeleton that served as the basis for the morphological description of this new taxon, MH1 (which stands for Malapa Hominin 1), is an adolescent and probably a male. The second skeleton found belongs to an adult, probably a female, MH2. Both skeletons are very well preserved and are made up of complete or almost complete bones and, in certain cases, these bones are still anatomically connected. Pieces from the skull, the feet and hands, the pelvis, the spine and the limbs were found. The anatomy of the *Australopithecus sediba* skeleton offers a mosaic of morphological features never seen before (see for example Berger *et al.*, 2010; Carlson *et al.*, 2011; Kivell *et al.*, 2011; Zipfel *et al.*, 2011; and Berger, 2012). This species thus combines primitive features, inherited from the great apes (a small prognathic skull and long upper limbs compared to the lower limbs) with so-called derived or modern

features, similar to those of representatives of the *Homo* line, such as a morphologically modern pelvis, prehensile hands with an opposable thumb and small canines.

The fossil remains of *Australopithecus sediba*, which were found together with those of other animals (antelopes, zebras, carnivores, warthogs and rodents), have been dated at 1,977 million years BP, using three combined methods, i.e. biochronology, palaeomagnetism and direct radiometric dating (Uranium/Lead) (Dirks *et al.*, 2010; Pickering *et al.*, 2011). The unique



Lee Berger (left) and Job Kibii (right) at the Malapa fossil site, at the time of its discovery in August 2008.

morphological features as well as the age of the fossils make of *Australopithecus sediba* the potential ancestor of the first *Homo* and even *Homo erectus* (Berger, 2012).

Another remarkable characteristic of these fossils is their excellent state of preservation, which is unique

of most human and non-human primate remains found within the Plio-Pleistocene deposits of the Cradle of Humankind. Carnivores, during the capture and consumption of carcasses, leave marks on the skeleton which can be identified on the fossil remains. Moreover, the bones of primates accumulated by felines or hyaenidae are characterised by an advanced state of fragmentation, and by the under-

representation or even absence of certain skeletal elements, which are completely destroyed during their consumption by carnivores. Other post-deposit processes such as weathering, scavenging, rodent gnawing and sedimentary modifications contribute further to bone remains being damaged. Consequently, the fossils of primates from Cradle sites are most often found isolated and very fragmented. Among the hundreds of hominin fossils that were collected over the decades in the caves of the region, and before the discovery of Malapa, there was no example of quasi-complete skeletons, except for "Little Foot" in Sterkfontein (Clarke, 1998, 2007). The case of Malapa, with not just one but two quasi-complete skeletons, is quite unique. The possibility of bone accumulation by carnivores was, in this instance, rejected very quickly. A preliminary hypothesis explaining the unique state of preservation of the *Australopithecus sediba* skeletons was proposed shortly after the discovery of the fossils (Dirks *et al.*, 2010). According to this hypothesis, the two individuals, MH1 and MH2, could have fallen into a death trap opening onto a first cavity situated in the upper section of the karstic network which, today, is completely eroded. Where access to this cavity is difficult, neither scavengers nor rodents could have modified the bodies of MH1 and MH2, as they too would have died either from the actually fall into the

death trap or from hunger and thirst, since they would not have been able to go back to the surface. Shortly after the fall, the corpses of MH1 and MH2 would have been transported towards a deeper section of the cave by a flow of debris caused by strong summer rains. Once covered by sediment transported by subsequent flows, the *Australopithecus* would have been rapidly buried and started fossilising. Protected by this anaerobic environment, MH1 and MH2 would have been preserved for the next two million years.



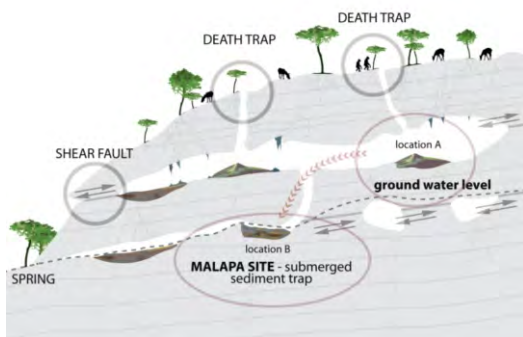
Skeletons of MH2 (Malapa Hominin 2) on the left, and MH1 (Malapa Hominin 1) on the right.

in the context of the region's karstic sites. The presence of remains of hominins and other primates in the palaeontological deposits of the Cradle of Humankind is usually due to carnivores, leopards and hyenas in particular, accumulating their kills. This theory which is called the "carnivore-collecting hypothesis", as proposed by researcher C. K. "Bob" Brain in the 1980s (Brain, 1981), suggests that a predator specialised in capturing primates and occupying caves or cave entrances (leopards and/or hyenas), would have contributed to the accumulation

Problematics

The objective of my doctoral research, conducted in Johannesburg between 2010 and 2013, was to test the validity of this preliminary hypothesis, based mainly on geological considerations on the nature of the sediments, as well as very general observations on the state of conservation of the skeletons. My project consisted of a detailed taphonomic study of the Malapa hominins. Taphonomy (from the Greek *taphos*, “grave”, and *nomos*, “law”), as defined by Russian palaeontologist Ivan Efremov in 1940, refers to the study of all geological, biological and chemical phenomena affecting an organism when it moves from the biosphere to the lithosphere, in other words during fossilisation (Efremov, 1940; Lyman, 1994). In the karstic context of the Cradle sites, taphonomic issues are concerned with identifying how bone remains were accumulated in the caves (i.e. due to carnivores or death traps) and which processes modified fossil assemblies over time. The objective is to understand the extent to which palaeontological assemblies are representative of the past environment, within the framework of palaeoenvironmental reconstruction, past animal communities, carnivore/primate interactions and the relations between different species of primates (managing territory and competition for example). Thanks to the taphonomic approach, one can assess the extent to which the composition and characteristics of fossil assemblies are potentially biased by their accumulation method inside the caves, and by the processes modifying them over time.

In Malapa, the objective of my research was to identify the hominin accumulation methods inside the site, and to understand how their corpses were buried. One of the aspects of my work was to determine whether or not the corpses were transported by a flow of debris between the upper section and a deeper section of the karstic system. Finally, the idea was to propose an estimate of how long it took for the corpses of MH1 and MH2 to be buried after the two fell into the cave, and to identify which stage the corpse decomposition process was at when MH1 and MH2 were finally buried.



Drawing summarising the preliminary hypothesis proposed in order to explain how the *Australopithecus* were buried and fossilised in Malapa (according to Dirks et al., 2010).

Working Methods

Several methods were selected to answer these questions. In a first phase, a classic taphonomic study of hominin fossils and associated fauna was conducted, in the form of macro- and microscopic analyses of the bones with a view to identifying whether or not bone surface modifications took place (e.g. teeth marks from carnivore and rodents or mandible marks from insects) and to measure the extent of weathering on the fossils. The degree of fragmentation for all the remains, as well as the types of fractures on the long bones (fractures on fresh bones as opposed to dry bones), were recorded. An estimate of the survival percentage of the different skeletal elements and animal mortality profiles present in the assembly were conducted. Finally, a spatial analysis of the remains of the two *Australopithecus* was conducted. This analysis represented an important phase as it required us to carry out a virtual reassembly onsite of the many elements of MH1 and MH2 that had been found *ex situ* in blocks of breached sediment, which had been moved by the miners. These virtual reassemblies have been carried out with the 3D Avizo application programme.

Main Results

The results of this doctoral thesis are currently being published and, consequently, it is not possible to describe all the conclusions obtained in detail. However, general information can be shared here. Concerning the majority of the remains of MH1 and MH2 found *ex situ*, it was possible to carry out virtual reassemblies inside the site using Avizo. These reassemblies led to the reconstruction of the individuals' initial position before being disturbed by the miners, in other words the position in which they were buried and preserved. The analysis of these positions and the spatial distribution of the remains inside the site, indicate a very low degree of bone dispersion and movement, contradicting the idea that the corpses were transported by a mudslide.

The hypothesis according to which the hominins fell into a death trap is confirmed, as is the absence of contribution from carnivores (predators or scavengers) and rodents. A study of the fauna associated with the remains of *Australopithecus sediba* reveal the presence, within the

palaeontological assembly, of several other animals with a taphonomic history similar to that of the hominins.

Conclusion

Selecting modern methods to carry out the study (station total, CT-scanner, Synchrotron and 3D reconstruction application programme), together with the exceptional degree of preservation of the fossils in Malapa, made it possible to reach a precision level unequalled to date in describing hominin taphonomy for periods as old as these. The results show that the two *Australopithecus* were complete when they arrived on the site. In time, all the elements of their skeleton should be recovered, making of MH1 and MH2 the most complete hominin skeletons ever discovered. Organising a series of excavations of the breached sediment (planned for the end of 2014), leading to the discovery of fossils *in situ*, should help us to complement the results emanating from this research work, and to understand better the taphonomy of the bone assembly.

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16 Years of Archaeological Survey on our Hunter-Gatherer Ancestors at Diepkloof Rock Shelter (West Coast, South Africa)



Guillaume Porraz

Guillaume Porraz obtained a PhD in Prehistory from the University of Aix-Marseille (2005), followed by post-doctorates at the University of Cape Town (2006-2008) and the University of Tuebingen (2008-2010). He has been a CNRS Research Fellow since 2010, first at the University of Paris X-Nanterre, then at IFAS since 2013. Guillaume is a specialist on lithic technology and focusses on the evolution of technical systems in hunter-gatherer societies. His field surveys are preferentially on Western Europe (France and Italy) and South Africa.

People are usually curious and fascinated when it comes to prehistoric archaeology. Through meticulous and well-thought-out fieldwork, archaeologists unearth cultural and biological archives that are sometimes buried for hundreds of thousands of years, endeavouring to interpret them in order to protect a heritage, recover a memory and, in the end, understand the adaptations and mechanisms observed in human societies.

The objective of prehistory is basically to study human societies before writing. The main phase of our 16-year survey revealed a peculiar economy relying on hunting and gathering. While the period surveyed seems rather distant if not foreign, we must remember that hunter-gatherers were still dominating the Cape plains only a few centuries ago. Today, populations of hunter-gatherers are still found living in the Kalahari, although their confinement to

specific areas goes against their very subsistence logic.

This testimony of otherness strikes every individual who ventures into the Drakensberg or the Cederberg, and is surprised by the figurative or abstract rock art found there, marking places of memory. Likewise, otherness appears to each person who visits the Origins Centre at the University of the Witwatersrand or the Iziko Museum in Cape Town.

Yet, prehistory is also a



Figure 1. Group of archaeologists walking towards Diepkloof Rock Shelter (West Coast, South Africa), led by Dr P.-J. Texier (CNRS), Project Manager from 2005 to 2013 (© C. Haddeck, UCT).

challenge for the imagination: although there is no need to invent our past, we must first be able to think about the vastness of time and space. Prehistoric research can then be divided into several intelligible, thematic and/or chronological sections. One of the major questions posed in this regard concerns the origin of our species, i.e. the anatomically modern man or *homo sapiens sapiens*.

The most recent research based on the anatomical and palaeogenetic study of human remains, agrees to recognise that our species originated in Africa, probably from East Africa, and goes back to around 200 000 BP. However, our common strain would only have scattered over the whole of Africa then Eurasia much later, around 50 000 BP. Diversification and spreading scenarios tend to be complex in this regard. It is in this context that the Diepkloof Rock Shelter project was born: what happened between 200 000 and 50 000 BP on the African continent? What decisive changes can explain the future success of the first societies of anatomically modern men?

The excavation project at the Diepkloof Rock Shelter sprang from the initiative of Jean-Philippe Rigaud, then CNRS Project Leader at the University of Bordeaux 1. With a view to standardising and opening international relations, Jean-Philippe Rigaud launched as early as 1997 a prospection programme in South Africa, in close collaboration with Prof. John Parkington of the University of Cape Town. The site of Diepkloof Rock Shelter (Figure 1) stood out among others, and excavation works began there in 1998, right through to the site closure in 2013. The programme, headed by Pierre-Jean Texier (Project Leader at the CNRS) from 2005 onwards, benefited from the financial support of the French Ministry of Foreign Affairs, the

French National Centre for Scientific Research (CNRS), the University of Bordeaux, the Aquitaine and Provence-Alpes Côte d'Azur Regions, the Fyssen and Alexander von Humboldt Foundations, the National Science Foundation (NSF) as well as the University of Cape Town, to mention only the main partners.

Diepkloof is situated in the West Coast District, around 200 km north of Cape Town and 12 km away from the actual Atlantic shoreline. It is a vast shelter of around 250 m² (Figure 2) overlooking the mouth of



Figure 2. Overview of the excavation site at Diepkloof Rock Shelter (2013, ©P.-J. Texier, CNRS).

the Verlorenvlei, a small coastal river, at around 100 masl. The Diepkloof Rock Shelter dominates the environment which is made up of multiple ecological niches marked by the influence of Table Mountain rock formations, dunes from the Quaternary, the ocean and the river.

The history of human occupation in Diepkloof begins with the fall of an enormous block at the entrance level, thereby protecting the shelter and favouring sedimentation within the site. Today, the sedimentary sequence, with no major discontinuity, has been explored at a depth of around 3 m, informing a



Figure 3. Examples (left) of two protea discovered at the Diepkloof Rock Shelter and example (right) of specimen from today. The protea, the national flower of South Africa, was introduced and abandoned by the residents of Diepkloof over 80 000 years ago. (©P.-J. Texier, CNRS).

chronological interval dating between 110 000 and 50 000 BP (luminescence dating). Thanks to this excavation, it was possible to identify the Diepkloof Rock Shelter as a very significant site for the study of that period, as were the Sibudu (Kwazulu-Natal) and Blombos (Western Cape) sites.

The first exceptional feature of the Diepkloof site is the quality of the sedimentary recordings. The first objective of the archaeologist is to be able to recognise and individualise chronological strata that are sufficiently thin to lead to the recording of material remains, displaying strong chronological and cultural coherence between them. At the Diepkloof Rock Shelter, while sedimentation does include natural inputs (such as quartz grains from the shelter's decomposition), it includes above all inputs of anthropic origin, related to combustion activities in particular. These activities, marked by the presence of fireplaces, ash spreading or, still, vegetal beddings voluntarily burned (a practice still recently documented), have favoured the superposing (and identification) of sedimentary lenses. To date, more than 50 archaeological units have been distinguished on the main sequence of the Diepkloof Rock Shelter.

The second exceptional feature relates to the warm and dry microclimate of the shelter, which contributed to the conservation of organic remains that are exceptional for the study of that period. This is true for the botanical remains, composed of charcoal, seeds and, more incredibly, flowers as well as fruit (Figure 3). This panel of remains is

complemented by the presence of animal remains testifying to the diversity and wealth of subsistence practices. As such, these populations not only hunted, as testified by the remains of antelopes (kudu, springbok, eland etc.), but also collected large quantities of tortoises and ostrich eggs. Incidentally, these populations practiced opportunistic scavenging along the shores of the Atlantic, as shown by the discovery of the very peculiar *Coronula diadema* shellfish, common parasite living exclusively on the back (...) of the humpback whale.

While these remains offer precious information on the environment and on the way resources were exploited by these populations, organic remains discovered in Diepkloof concern another field of knowledge altogether, that of technique. This is the case for certain organic deposits discovered at the back of tools made of stone, i.e. residual deposits from glue meant to facilitate tool prehension. In prehistoric studies, technology is a privileged domain of investigation. In a technological study, describing the artisanal know-how of populations makes it possible to envisage traditions, structures and economies that, subsequently, will lead to shedding light on the adaptation and innovation processes governing the rhythm of change in human societies. Moreover, technology makes it possible to go beyond the history of events linked to activities in the site, so as to set them against cultural phases and areas. The Middle Stone Age (MSA) which spreads from around 200 000 to 20 000 BP, is subdivided into several technical phases. The Diepkloof Rock Shelter informs

several of these phases and, a rare thing, encompasses both Still Bay (characterised by the manufacture of bifacial points) and Howiesons Poort (characterised by the presence of blades and geometric tools) periods, these two phases being central to the current scientific controversy on MSA.

There is a last category of remains which we have not yet mentioned, and which contributes to South African MSA sites in general, and Diepkloof in particular, being so famous, i.e. remains of a symbolic nature. Here we simplify symbolic practice by including any form of expression (whether figurative or abstract) of which the completion, meaning and understanding concern codified knowledge. Older evidence of symbolic practices could point to the use of ochre, a ferruginous material found along the Diepkloof Rock Shelter sequence. However, its interpretation, whether utilitarian or symbolic, is open to debate. Other Diepkloof discoveries did not raise so many questions, as was the case for the exceptional collection of hundreds of ostrich egg fragments incised with regular geometric designs, such as hatched strips or lines almost parallel (Figure 4). Like ceramics from more recent periods, these ornate eggs served as bottles or recipients; they were central to collective life and a medium for symbolic communication.

The diversity of evidence on the shelter's activities, the quality of sedimentary recordings and the palaeoenvironmental signs gave us a chance to reconstruct, in an unprecedented manner, the changes that affected the societies of modern men in Southern Africa between 110 000 and 50 000 BP. Thanks to the arrhythmia of these changes, we were able to consider that combined internal and external factors were behind the advent of these so-called "modern" societies. Looking briefly at the evidence found at the Diepkloof Rock Shelter, we can account for populations who, around 80 000 BP, were mastering ceramics, organising their living spaces, travelling over several dozens of kilometres to find mineral, vegetal and animal resources, manufacturing glue to put handles on their tools, reducing ochre to powder and engraving geometric decorations on ostrich eggs used routinely and collectively, all these behaviours revealing highly organised societies with complex thinking, similar in

some respects to societies that existed still a few centuries ago. However, these changes were in no way deterministic or pointing to a linear trajectory. Indeed, towards 50 000 BP, an entire panel of behaviours disappears from archaeological recordings, leading prehistorians to think about their own theoretical and epistemological frameworks.

Where Diepkloof is part of a research context particularly active in South Africa, it would be unwise to see our knowledge renewal relying solely on archaeological studies. With excavations initiated for the past two decades by the University of the Witwatersrand and the University of Cape Town, as well as the University of Tübingen (Germany), Oxford University (UK), the Arizona State University (US) or the University of Toronto (Canada), research is about to change our perception of history on a long-term

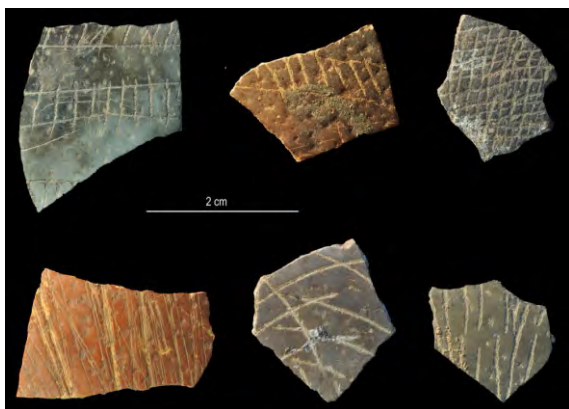


Figure 4. Examples of ostrich egg fragments engraved with geometric designs. These eggs, after being consumed, were used as "bottles" by the populations of Diepkloof. This exceptional collection, made up of almost 400 fragments, covers a chronological interval spanning from 80 000 to 50 000 years BP. Today, these engraved eggs represent the oldest known testimony of a symbolic communication method relying on graphic codification. (© P.-J. Texier, CNRS).

basis. The discovery of tools made of bone, shells used as pendants, engraved blocks of ochre or, still, new major techniques, illustrates the wealth of ideas marking that period of history. Among the sites behind this new knowledge, Diepkloof is on the front line, highlighting the wealth of South African archaeological heritage, the wealth of past societies and our duty to understand these.

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The Emergence of Bladelet Technology in South African Prehistory

The Status of the Robberg Lithic Industries



Marina Redondo

Marina Redondo holds a Research Master, specialising in prehistory, from the University of Toulouse II - Le Mirail. In 2012 she started a PhD project at the University of Toulouse II - Le Mirail directed by François Bon, focussing on the emergence of lamellar technology in the South African prehistory. As part of this research, Lyn Wadley confided to her the study of Robberg archaeological series of the Rose Cottage Cave site. Financed by IFAS in 2013, she was able to pursue this research at the University of Witwatersrand.

While, internationally, South African prehistory is at the centre of many current research problematics, these remain focused on specific moments in the emergence of important phenomena, such as the emergence of modern human behaviour and the establishment of societies considered as the ancestors of current Bushmen societies, at the expense of other periods.

The Late Stone Age (LSA), which is characterised by the emergence of bladelet technology in Africa, marks an important change compared to previous techno-complexes. Comparatively, however, this technological change has not often been the subject of study and remains little documented in this part of the world. This is causing a significant gap in our understanding of the rise of these technologies in the South African context, and of their impact on the technical systems of the beginning of the LSA.

In order to perceive these various changes and to help remedying this situation, we have begun a technological study of the first LSA lithic industries of Rose Cottage Cave (Free State, South Africa).

Historiographical Reminder

Central to many current research problematics, the prehistory of the African continent has known a relatively recent genesis: the first decades of the 20th century, which is the pioneering period for prehistoric research in Africa, mark the beginning of the construction of the actual period, and of the

discipline on the continent.

Between European influence and a desire for autonomy, and spurred on by the works of certain South African precursors, Goodwin and Van Riet Lowe in particular, a chronological tripartition came into being: the Early Stone Age (ESA), the Middle Stone Age (MSA) and the Late Stone Age (LSA) (Goodwin, Van Riet Lowe 1929). With this tripartition, however, no equivalence with the chronology of European prehistory can be established, since African stone ages do not correspond to European Palaeolithic phases (Lower, Middle and Upper) or, more widely, to the European prehistoric division (Palaeolithic, Mesolithic and Neolithic).

Initially called the “Later Stone Age” (Goodwin, Van Riet Lowe 1929) then the “Late Stone Age”, the notion of LSA is not fixed. Today still, this terminology can indicate “a time period and”, at the same time “[...] a type of lithic industry or material culture” (Fauvelle-Aymar 2005). Moreover, this expression includes variable lithic industries, i.e. micro- and macrolithic industries, as well as prehistoric and current human groups (Fauvelle-Aymar 2005). Through this great technological, economic as well as diachronic diversity, today the LSA can be viewed as a catch-all concept (Bon and Fauvelle-Aymar, forthcoming), gathering a great diversity of anthropic manifestations after 20 000 BP in South Africa. In addition to this, an older phase, dated at around 40 to 20 000 BP, needed to be inserted between the MSA

and le LSA, i.e. the Early Late Stone Age or ELSA, which remains to be studied in detail in order to define its exact links with the “classic” LSA.

Why Should the Emergence of Bladelet Technologies Be an Object of Study?

Today, research on Prehistory in Southern Africa is essentially focused on the emergence of cultural modernity, and has been so since certain discoveries were made, such as the use of pressure flaking and stone heat treatment, as well as hard animal material, jewellery and chattel art industries, among others. These various technological innovations seem to initiate a “development/evolution” phenomenon testified to during the MSA, then during the ELSA. However, when talking about the LSA, this period encompasses not only a package of innovations (Deacon and Deacon 1999) inherited by the period, but also innovations resulting from this period, without the most symbolic of these innovations, i.e. the emergence of bladelet technologies, being an object of study. De facto, these are invoked at once as marking evolution and, therefore, as defining this period, although few specific studies exist in this regard. Beyond understanding the emergence of some important phenomenon marking a radical technological turn between the two distinct periods of the MSA and the ELSA / LSA, the study of bladelet technologies and their emergence in the prehistoric South African context, could lead to understanding the implications of a technological change within an operating system, to perceiving the different adaptive solutions to meet the needs of prehistoric groups, and to apprehending changes in population dynamics, in the exploitation of the territory and supply territories as well as in the resource acquisition and exploitation strategies.

In the end and to a certain extent, this information could offer a few answers on the issue of MSA/ELSA/LSA transition.

How to Study the Emergence of Bladelet Technology?

In order to document in the best possible way the emergence of bladelet technology in this context, this study focuses on the analysis of the first indisputable manifestations of bladelet lithic industries during the

South African LSA.

Regarded for a long time as the first LSA techno-complex before the discovery of ELSA expressions, the Robberg is currently the first techno-complex of the beginning of the LSA period defined by bladelet industries. De facto, it seems obvious that the Robberg is the adequate techno-complex to study in order to document the emergence of bladelet technology.

The Robberg

Identified for the first time in the 1940s at Rose Cottage Cave by the Abbé Breuil (Wadley 1996), this blade culture was officially recognised at Nelson Bay Cave, in the Robberg peninsula in the Western Cape (Klein 1974; J. Deacon 1978; H. J. Deacon & J. Deacon 1999; Mitchell 2002). It is the oldest technical expression of the LSA, and the assemblages of Nelson Bay Cave, the eponymous site, have become the typical industries of this phase. Several sites have produced archaeological levels attributed to the Robberg, such as Boomplaas, Nelson Bay (Deacon 1984), Melkhoutboom Cave and the Kangkara Cave, Heuningneskrans (Beaumont 1981), Elands Bay Cave (Parkington 1992), Sehonghong (Mitchell 2005), Rose Cottage Cave (Wadley 1996).

The Robberg lasted up to the beginning of the Holocene in South Africa, i.e. up to around 12 000 BP (Opperman 1987; Barham 1989; Kaplan 1990; Mitchell 1995, 2002; Wadley 1997). The majority of sites producing Robberg levels are rock shelters or caves, with open-air sites containing industries similar to the Robberg being very scarce and situated mainly in Swaziland, although these have not been the subject of publications (Wadley 1996). To date, there is no open-air site attributable to a typical Robberg level.

The Robberg is characterised by bladelet industries associated with diagnostic bladelet cores, as well as lamellar debitage; it also includes retouched tools made up of scrapers, as well as rare microliths and backed blades.

These series are often dominated by the exploitation of quartz (Deacon and Deacon 1999), although

opaline, which is frequent in Lesotho and the Free State, is more frequent in the assemblages of this region. These raw materials led to the production of bladelet blanks according to two distinct types of flaking technique. Quartz has been the subject of a debitage on anvil, as potentially confirmed by the presence of certain characteristic pieces. On the contrary, opaline-dominated assemblages seem to suggest flaking techniques including some pieces potentially interpreted as “lame à crête” (Mitchell 2002).

Methodology

Derived from the *chaîne opératoire* approach usually found in lithic analyses in France (Inizan *et al.* 1995; Pelegrin 1995), the main objective of the technological study is to determine the different systematic models of lithic production (from raw material to finished product) via an analysis of the cores, sub-products and blanks selected and meant to be transformed into tools.

This type of analysis makes it possible to apprehend and perceive the current variability within lithic industries, as well as to understand their origins, thanks to technological studies. A typological study also leads to understand, in some cases, the intentionality in the research and the selection of specific blanks meant for a very specific usage.

This method, through its application to the Robberg, has the potential to highlight key characteristics in the technological turn characterising the MSA / ELSA / LSA transition in South Africa. To this end, we have begun a technological and morpho-dimensional analysis of Robberg assemblages of Rose Cottage Cave.

Rose Cottage Cave, Free State, South Africa

The site of Rose Cottage Cave is situated in the Free State, close to the town of Ladybrand, on the Eastern border of Lesotho (Wadley 1996). The cave is at 1 676 masl, faces North, measures 20 m by 10 m and the cave opening is around 200 m².

The site has been the subject of several series of excavations: the first was under the direction of B. D. Malan in the 1940s, the second under the direction of P. B. Beaumont in the 1960s and the last one under

the direction of L. Wadley from the end of the 1980s to the beginning of the 2000s. The site has produced a long stratigraphic sequence going from the MSA up to the Holocene. Three levels attributed to the Robberg are found in that sequence: these three archaeological levels are the subject of this study and will serve as reference corpus.

The Robberg Levels of Rose Cottage Cave, Free State

Thanks to Wadley's excavations, the three levels of known Robberg occupation could be highlighted: DB, the oldest level, dating between 13 360 ± 150 BP and 12 690 ± 120 BP; LB, the intermediary level, dating at around 9 560 ± 70 BP; and finally, DCM, the most recent level, which has not been dated.

Rose Cottage Cave : the DB Level

In this article, we will focus on the oldest and richest level, i.e. DB. In this regard, Lyn Wadley's studies have listed over 35 000 lithic pieces. More than 24 000 of these are pebbles and splinters, and around 7 000 are fragments in the general sense of the word. In the end, only 3 600 pieces are undoubtedly linked to blade production, with around 500 cores and 80 retouched tools.

The Robberg bladelet industry of Rose Cottage being central to our survey, our first objective was to examine previous classification systems, and to undertake a technological redefinition of bladelets.

Each piece has an identification number and has been sorted and classified according to our methodology.

We present here a few preliminary results of the technological study of the DB level.

The lithic industry of Rose Cottage Cave is almost exclusively made of opaline, a rock from the basalts of the Drakensberg. This fine-grained raw material is of very good quality and can be easily knapped. The nodules found on the site are 6 x 4 cm.

Some nodules have natural surfaces corresponding to fissure planes found in the rock (pebbles coming from primary position), whereas others have alluvial cortices with rounded edges and surfaces polished by the river, i.e. the Caledon river which runs 8 to 10 km from the site (pebbles coming from secondary

position).

Cores are made on chunks or pebbles. They usually have one or more natural surfaces and have not been entirely knapped. They are not preformed and prepared, and the platform is more often a natural surface. Their flaked surface is short and narrow. The chronology of removals on the cores makes it possible to highlight “schémas opératoires” intended exclusively for the production of bladelet-type supports.

The supports produced are relatively numerous, with over 2 500, and most often are non-cortical. Most of the time, the bladelets are rectilinear or twisted. Their dimensions vary between 0,7 and 30 mm long, 0,2 and 10 mm wide and 0,2 and 7 mm thick.

62 retouched bladelets are found in the DB level. Half of them (33) are whole while the others are fragmented (29). These fragments are, for the majority, proximo-mesial fragments (14), the others are distributed between mesial fragments (5), mesio-distal fragments (6) and a few indeterminate fragments (4). The pieces are either rectilinear or twisted. The retouches are not preferentially lateralised: the pieces are retouched on one edge (left or right) or on both. However, 45 of these bladelets have been retouched on the dorsal surface (inverse retouches) while the 14 others are retouched on the ventral surface (direct retouches).

Discussion

In terms of technological evolution, the Robberg marks the emergence of bladelet technology since it is the first techno-complex to be described by bladelet industries strictly speaking. However, in its classic definition, the Robberg is characterised by the production of standardised unretouched bladelets, while the DB level of Rose Cottage produced a few examples of retouched bladelet. This study enables us to identify a specific type of retouched bladelets in the Robberg: bladelets with inverse marginal retouches. This discovery remains for the time being an isolated case in the South African context, since the previous and subsequent techno-complexes are

characterised respectively by backed blades or geometric microliths.

However, this study shows an important morpho-dimensional variability in terms of blanks as well as retouches. If we compare the variability of selected blanks which are meant to be retouched, with other blanks emanating from the debitage, no distinction can be made to argue the selection of these blanks, at the expense of the others in particular. Also, this variability questions the status of the pieces and their function(s): Did they serve as tools meant to slice, cut or saw, or as projective inserts or frames (Mitchell 1988; Lombard & Parsons 2008; Pargeter & Bradfield 2012)? In either case, handle fittings are of great interest when considering the size of the pieces, i.e. whether or not these have been retouched, since they measure less than 2 cm long and it would have been complex to use them without an intermediary tool, such as a handle. Several hypotheses exist as regards handle fitting: apical handle fitting, lateral or skew handle fitting or serial handle fitting. The position of the retouches on the bladelets could suggest a lateral handle fitting and could have served to make the blanks meant to be fitted thinner. However, the low investment in terms of retouches, the variability of the blanks and the dimensions seem to indicate that these pieces were fragile and easily replaceable, which generates a weak selection in the blanks and a great variability.

These pieces would need to be replaced often due to their short life cycle: in terms of technical solutions, this one seems to be quick, practical and efficient.

While it turns out that these pieces have been used as projectile frames, this could support the hypothesis of the first utilisation of the bow in the ELSA, as was suggested in Border Cave (Villa *et al.* 2012), which artisans of the Robberg could have inherited.

In the end, this ongoing study will make it possible to understand the lithic industries of the Robberg so as to define them further, to apprehend the emergence of bladelet technology in South Africa, and to understand the implications which this technological innovation generated in terms of anticipating needs, subsistence strategies and territory management.

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Lovo: Rock Art as a Source for the History of the Kongo Kingdom

A Research Associate at the International Council on Monuments and Sites (ICOMOS) for the International Committee on Archaeological Heritage Management (ICAHM), and a member of the Society of Africanist Archaeologists (SAfA), Geoffroy Heimlich is a doctoral student in Archaeology and History with the Institut des mondes africains of the University of Paris I Panthéon-Sorbonne, and the *Centre de recherches en archéologie et patrimoine* of the Free University of Bruxelles, under the joint supervision of Jean-Loïc Le Quellec and Pierre de Maret. Geoffroy's research concerns rock art in the Lower Congo, the most westward region in the current Democratic Republic of Congo. Unlike Saharan or Southern African rock art which is very well documented, Central African rock art remains mostly unknown to date. Geoffroy has, in this regard, recently completed his thesis on *The Rock Art of the Lovo Massif* which he is to defend this year.

The Lovo Massif which is inhabited by the Ndibu, one of the Kongo subgroups, is situated north of the ancient Kongo Kingdom. With 102 sites (including 16 decorated caves), the Lovo Massif is the largest concentration of rock art in the entire region. Hundreds of limestone outcrops with carved

surfaces, punctuated by numerous caves and rockshelters, rise up over an area of about 400 km². During Geoffroy's fieldwork from 2007 to 2011, 57 rock-art sites were studied, 50 of which had not been documented before, with more than 5 000 rock images in total. For the first time, it was possible to carry out direct radiocarbon dating for the rock art of the Lower Congo, and to link it partly to an initiation ceremony contemporaneous with the ancient Kongo Kingdom.

Considering the high cultural, historical and natural significance of this area, the Institut des Musées Nationaux du Congo (IMNC), the entity in charge of Congolese cultural heritage, is actually envisaging to have the Lovo Massif classified as a UNESCO World Heritage Site. For more information in this regard, Geoffroy created a webdocumentary in collaboration with Le Monde and ARTE Radio, which can be consulted on www.lemonde.fr/congo.

As such, Geoffroy proposed to set up a training project on archaeology and rock art, together with the Institut des Musées Nationaux du Congo (IMNC) and the University of Kinshasa (UNIKIN). This training project is to be part of his postdoctoral research planned in 2014. His objective is to complete the systematic study of rock art in the Lovo Massif, and to correlate rock art with the archaeological sequence in order to obtain more accurate knowledge on the history of the people in the region, while training students from UNIKIN and researchers from the IMNC in the techniques and study of archaeology and rock art.

Through this postdoctoral research conducted within IFAS and that will involve crossing ethnological, historical, archaeological and mythological approaches, Geoffroy will seek to show that, just like historical sources and oral traditions, rock art can endow historians with first class documentation and contribute to the reconstruction of the Kongo Kingdom's past.



Nathalie Jara

Institut des Mondes Africains (IMAF) / EHESS

South African Contemporary. The Narrations of South African Photographers

In 1994, by moving into a new political and symbolic era, South Africa began the writing process of a new history with new representations such as non-racialism, human dignity, citizenship and universal suffrage.

How do South African photographers perceive the country, society and the national history? In order to understand history writing in South Africa, thanks to individuals working on representation, it is possible to contemplate photography aesthetics as a projection and narration space where, between subjectivity and objectivity, politics and poetics, photographers' perceptions are a production of senses on social realities.

In South Africa, photography is intimately linked to political history. Literature has already shown how it became set in colonial history, ethnography, anthropology, then in journalism and political activism. The apartheid era represented a turning point for photography and, as early as the 1950s, photojournalism and documentary photography took part in political activism and in the fight against the regime. With the 1980s came the representation of alternative realities as experienced by the dominated populations, refusing abjection and victimisation. Theme diversification and greater permeability between realism and poetics were developed. In the 1990s, new visual tendencies and questionings came up. Authors agree on the fact that the apartheid era, the need for auto-renewal, the convergence of art and information sciences mutually opening doors to each other, as well as collaboration between photographers, trainers and curators, marked a thematic, aesthetic and artistic evolution. Today, photographers are more likely to play with genres and their formal issues, while issues relating to "race", identity, multicultural society, living conditions or relations to space are more likely to remain preponderant, although through transformed visual norms and habits.

By carrying out a historical and visual anthropological study, this research intends to take actors and personal thoughts into consideration, beyond the heritagisation of history. This research intends to grasp, in relation to historicity systems (the social relation to time), what the representations of individuals tell us about their contemporary society.



As explained by C. J.-H. Lee (2006), to understand contemporary representations in South Africa, one must contemplate the many places of knowledge production and navigate between "the street" and "the museum". In this perspective, photography represents an important cultural expression of negotiation with history, by supporting the specific relationship that exists between ethics and language. After the fashion of Santu Mofokeng (Barnes, 2011), when he says "*I started seeing photographs for what they are; as representations and not as substitutes for reality – meaning, they are already a fiction*", we want to consider the narrations of photographers. Here "narration" takes on the double meaning of photographic corpuses through which their stories on society appear, and discourses in which photographs face the synchrony of their works and the diachrony of their representations, with historical temporality playing its reflexivity dimension. In this light, we are interested in three major dimensions:

- Understanding long term narrations will make it possible to see how society appears through individual monographs, how photographers

select and document history in pictures through selected themes. The idea being to take authors, stories, points of view, reality, referentiality, aesthetics and visual thought into consideration.

- With photography as a knowledge platform linking photographers' trajectories, influences and communities, we can understand genealogies and circles of thoughts (C. Jacob, 2007). The circulation of photographs in places, institutions and ideas raises the issue of experiences, and makes it possible to consider how political awareness and social criticisms are developed and worked on.
- What relationship to time can be revealed in these stories? How do we currently see the past, how do we define the present and how do we contemplate the future? These narrations represent an opportunity to question which historicity systems are being expressed? The post-apartheid period characteristically generated historiographical and geopolitical questionings. Debates and dialogues between photographers, trainers, curators and historians have begun, and with questioning the country's exceptionalism, comes the desire to no longer see Western models governing how styles and subjects should be represented. In a world of multiple references, there came the will for emancipation and self-determination, where we must "look elsewhere, look differently" (A. Mbembe, 2011). We then consider the history of African societies, and seek to go beyond the meta-narratives structuring the 20th century such as colonialism, independence, third-worldism, apartheid or post-apartheid (S. Nutall, 2011). Following on from this are geopolitical representations, through the issue of what these creativities allow to express in a globalised world.

Among the producers of knowledge on the history of society and the understanding of events (such as the worlds of politics, academia, culture or the media), photography contributes in its own way to the debate on the representations and systems of historicity. If there is a relative consensus on the past and the future, with the former representing the condemnation of the apartheid regime and the latter the space of what is possible, and these are more

easily practicable, how should we then understand and represent the present? This raises the issue of generations. Considering nostalgia, denunciation, hopes, projections and "simple" testimonies, how do contemporary photographers position themselves? Between the legacy of the colonial world, that of apartheid (where the racial paradigm prevailed) and twenty years of democracy, photographers can actually be contemplated as sources, witnesses as well as producers.

Photographs appear here at the crossroad of singular perspectives and collective experiences. They constitute as many social thoughts allied with an aesthetic means. Put together with the words of the photographers, they bring to light stories on history. Epistemologically, what is interesting is to place ourselves in the plurality context of the possible discourses of the contemporary period that led to a more complex, and denser reading of the world. Beyond this, we need to understand what represents a consensus, a debate and a discovery from realities that were unseen until then. In this research, we will see how photography leads to a relationship between a symbolic, a lived and a pictorial South Africa.

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New Chinese Spatial Forms in Africa A Comparative Analysis (Chad - South Africa)

Romain Dittgen

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U.F.R. de Géographie; Ecole doctorale de géographie de Paris; UMR 8586 Prodig



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PHD Thesis in Geography

Following the strengthening of Sino-African relations in recent years, Chinese presence on the African continent has become more salient. Growing ties are not only a sign of the increasing internationalisation of China's economy, they also reflect the gradual integration of the African continent into dynamic transnational networks in an era of accelerated globalisation. This thesis is a geographical analysis of the spatial forms and current processes of Chinese settlement in two different African countries. By combining a "top down" and "bottom up" approach, it depicts the way in which two distinct Chinese economic entities – a state-owned company in Chad and privately owned commercial malls in Johannesburg (South Africa) – engage with their respective host environment. I argue that the modalities of the Chinese spatial footprint are characterized both by closure and interaction,

creating a dynamic tension which produces its own set of unique practices. In the context of a late arrival in their respective sectors of investment, Chinese economic operators in Chad and in Johannesburg are compelled to negotiate their place among other economic agents. The ambivalence between enclave and active linkages with host societies is not only a physical reality from a spatial point of view, but also emerges with regard to economic strategies. Due to the various challenges Chinese actors face when settling in difficult and demanding African contexts, the long-term processes of Chinese 'settlement' are worth examining and questioning. As a result, this thesis also seeks to evaluate the potential for trajectory changes in both case studies and measures to what extent the organisation and structure of Chinese economic activities are influenced by their host environment.

The Complex Role of Migrations in the Reconfiguration of the Activity System of Rural Families: Mouvement as Resource?

Village of Leonzoane, Mozambique 1900-2010

Sara Mercandalli

University Paris-Sud XI; Ecole Doctorale 263 - Faculté Jean Monnet

PHD Thesis in Economy

In the context of the demo-economic transition in Sub-Saharan Africa, changes in rural household strategies towards more complex livelihoods, together with the recognition of renewed forms of migration, raise issues around the restructuring of rural economies. This thesis questions the renewed role of Mozambican rural households' mobilities to understand to what extent they represent a key factor with regards the reshaping of livelihoods in the present post-Apartheid and liberalization context. This work sheds light on the conceptual links between institutional approaches in economics and the notion of circulation in geography in order to analyze the role of mobilities in livelihoods' strategies in the long term. The analytical approach is based on biographical surveys of 97 Mozambican rural households, and includes both quantitative and qualitative methods. The analysis shows the evolution of intense and circular migration of Leonzoane families to South

Africa during colonial times towards more complex forms of mobilities, with a higher degree of working flexibility, in more extended geographical areas within and beyond the historical mining sector. These mobilities rely on a diversity of arrangements embedded in networks, showing evidence of a migration contract in the making, based on household strategies' circular resources. The analysis of these migration forms together with the reshaping of households' livelihoods illustrates a highly diversified situation in Leonzoane. While some households show a growing complexity of adjustments of their livelihoods, in which the relative share of agricultural activities tends to decrease, others perpetuate very stable non-diversified livelihoods. Being a fundamental livelihood asset, migration can certainly act as a strategic resource for rural households, but can also be a factor of insecurity or dependency.

Africa and the Indian Ocean: a Long-Term Perspective 25-27 February 2014

The series of encounters aim at rethinking the exchanges that have been taking place between the African continent and the Indian Ocean since the 11th century. On the opposite side of the colonial myth of a continent viewed as isolated and passive in the face of intercontinental exchanges, the proposed studies show that Africa was already integrated, well before any European irruption, into the commercial networks that were operating at the four corners of the Indian Ocean. Paying attention to the political and cultural dimensions of these material connections, the studies also show that such integration was not limited to the maritime interface, but involved political and social formations on the actual continent.

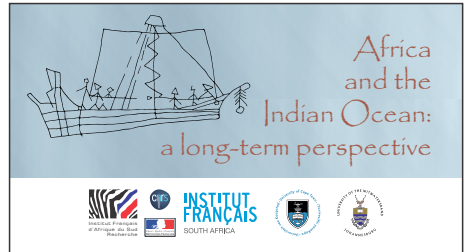
25 February - Seminar - "Philology in Question" Series

- **Philippe Beaujard**, University Paris I-Sorbonne
Magic and Islam in Madagascar. The Arabic-Malagasy Manuscripts of the Antemoro Region

Discussant: Shamil Jeppie

26 February - Workshop

- **Philippe Beaujard**, University Paris I-Sorbonne
East Africa and Ancient Globalizations
- **Thomas Vernet**, University Paris I-Sorbonne
Looking at the Coast from the Mainland. The



Swahili City-States, their Neighbours and Beyond: Networks and Power, ca.1590 – 1730

- **Pamilla Gupta** (WISER, Wits)
Island-ness in the Indian Ocean
- **Adrien Delmas** (IFAS Johannesburg)
Portuguese Encounters with African Written Cultures: The Chronique of Kilwa

Discussants: Nigel Worden & Bodhisatva Kar (UCT)

27 February - Seminar

- **Thomas Vernet** (University Paris I-Sorbonne)
The Shifting Identity of the Swahili: Local Accounts, Historiography and the Mechanisms of Social Hierarchy during the Early Modern Era

Discussant: Pamilla Gupta (WISER, Wits)

FISH - French Institute Seminars in Humanities

- February
Pauline Guinard: Can Art Make Space Public in Johannesburg?
- March
William Kelleher: Linguistic Landscape and the local: A comparative study of texts visible in the streets of two culturally diverse urban neighbourhoods in Marseille and Pretoria
- April
Michel Lafon (tbc)
- May
Paloma de la Penya: Great expectations about

the Middle Stone Age... Some thoughts around Howiesons Poort lithic technology, certainties (?) and questions.

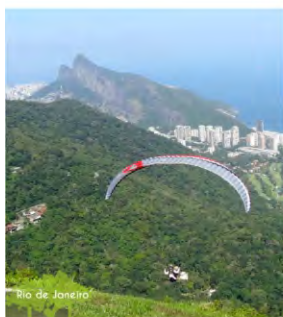
Guillaume Porraz: Rocks and sites: *Les Prés de Laure* in the southeast of France. History of a research program

- June
Jamie Miller: From Détente to Total Strategy: South Africa in the Cold War, 1974-1980
- July
Nathalie Jara: South African Contemporary. The Narration of South African Photographers

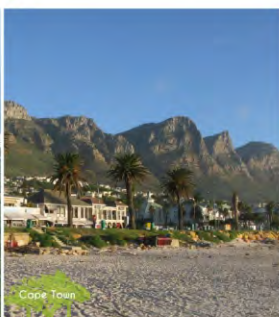


BiodiverCities International Conference

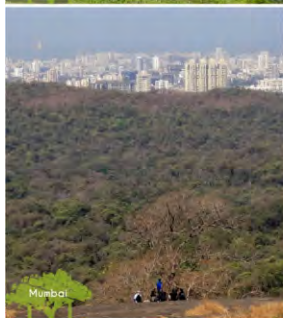
Rescaling natural parks and the city



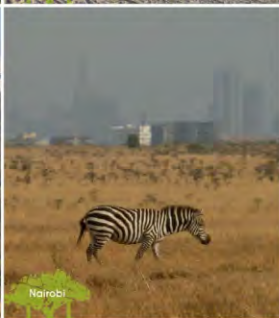
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Cape Town



Mumbai



Nairobi

7-9 April 2014

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Kirstenbosch Botanical Garden

Cape Town

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**South African
NATIONAL PARKS**

CITY OF CAPE TOWN
ISIXEKO SASAKAPA
STAD KAAPSTAD
Making progress possible Together

20 Years into Democracy South Africa and the Social Sciences

15-16 April 2014, WISER, Wits University, Johannesburg

20 years into democracy South Africa and the Social Sciences

For the twentieth anniversary of democracy in South Africa, the French Institute of South Africa and the Wits Institute for Social and Economic Research are pleased to invite you to a conference to be held at WISER, University of the Witwatersrand, on the 15th and 16th of April 2014, as part of the exhibition entitled *The Rise and Fall of Apartheid*.

Twenty years after the first free elections which were to put an end to the apartheid regime and begin a new era, where is South Africa at? What is the state of the political, economic and social “transformation”? The peaceful democratic transition developed around Nelson Mandela and a liberal and progressive constitution, has often been qualified as nothing short of a “miracle”. While today the country is considered economically and politically stable, many challenges remain sizeable. Many observers as well as the current political decision-makers are ready to admit that great progress still needs to be made, particularly as regards inequalities, unemployment, education, health and access to public services. Internationally, while this country was isolated at the end of apartheid, today South Africa is a power that intends to assert its increasing weight on the continental as well as international scenes. As such, the first objective of this conference will be to draw up

a critical balance sheet of the situation, multiplying the perspectives and objectives, and stressing the successes and limits of these transformations in South Africa since the end of apartheid.

The second objective of the conference will concern the social sciences and their own transformations after the transition. The rather ambiguous relationship existing between these disciplines and the apartheid regime in the 20th century, their more or less direct participation in the segregationist legislation and control of the populations – and although that history remains to be written – have generated many questions, from the place social sciences ought to occupy in a society, to the epistemological turning points of each discipline. While in 2009, the authors of the *Cambridge History of South Africa* seemed to regret the fact that post-apartheid history writing had not yet found its paradigm, such a statement certainly does not apply to the “sciences of the present”, from Political Science to Economics via Cultural Studies, all of which share a similar post-apartheid paradigm, so much so that they presuppose an almost consecutive ontological rupture of the democratic transition. What are the presuppositions of such a rupture? Beyond the sole critical balance sheet of the country's political, economic and social transformations, this interdisciplinary encounter is also an opportunity to initiate a reflexive and critical exercise vis-à-vis the post-apartheid paradigm as mobilised, more or less explicitly, by the Humanities. In addition, examining the sometimes chaotic relations between the post-apartheid and post-colonial paradigms is a pertinent way to understand how South Africa finds an echo beyond its boundaries. Twenty years after the first democratic elections, this conference will question the meaning, extent and limits of such an epistemological rupture in order to examine South Africa and its relations to the Social Sciences.

Speakers

- Claire B nit-Gbaffou
- Keith Breckenridge
- Ivor Chipkin
- Adrien Delmas
- Amanda Esterhuysen
- Bill Freund
- Carolyn Hamilton
- Judith Hayem
- Isabel Hofmeyr
- Shamil Jeppie

- Cynthia Kros
- Loren Landau
- Premesh Lal
- Achille Mbembe
- Dilip Menon
- Seeraj Mohamed
- Noor Niefatgodien
- Sarah Nuttall
- Nicolas Pons-Vignon
- Aurelia Segatti
- Tanika Sarkar
- Robert Thornton

Project : At the Limit of Modern European Thought

Organizers :

The Centre for Phenomenology in South Africa (Dr Rafael Winkler and Prof Abraham Olivier), the Centre for Indian Studies in Africa (Prof Dilip Menon), the French Institute of South Africa (Adrien Delmas).

Aim of the project:

Since the late 1960s, French philosophy has been engaging with issues that have an immediate bearing on the political and cultural situation that a post-colonial society such as South Africa tends to find itself in. It has been concerned with questions about the nature of memory, the experience of trauma and forgiveness, the relation between the self and the Other, the constitution of identity both at the level of the nation and at the level of culture, the hegemony of the Western philosophical tradition and its relation to its Others, the limits of the project of modernity, of the rationalization of society and technological progress, and the associated discourse of humanism, agency and empowerment.

The aim of this series of lectures is to host eight world-leading scholars whose works have been influenced by this trend in French thought and that have in turn had a global impact in the humanities and social sciences.

In addition, this series of lectures is meant to act as a platform to facilitate an exchange between scholars working on African philosophical thought, history and

politics and their relationship to the modern European intellectual tradition.

List of potential French speakers for 2014 and 2015:

- **Alain Badiou**, *Professor of Philosophy at the European Graduate School in Saas-Fee, Switzerland, formerly Chair of Philosophy at the  cole Normale Sup rieure in Paris, France.*
- **Jacques Ranc re**, *Professor of Philosophy at the European Graduate School in Saas-Fee, Switzerland, and Emeritus Professor at the University of Paris St-Denis.*
- **Jean-Luc Nancy**, *Professor of Philosophy at the European Graduate School in Saas-Fee, Switzerland, and at the University of Strasbourg.*
- **Bruno Latour**, *Professor at Sciences-Po Paris.*
- **Quentin Meillassoux**, *Professor of Philosophy at the University of Paris I Panth on-Sorbonne.*
- **Chantal Mouffe**, *Professor of Political Theory at the University of Westminster.*



14th Congress of the Pan African Archaeological Association for Prehistory and Related Studies

14-18 July 2014, University of the Witwatersrand , Johannesburg

14th Congress of the Pan African Archaeological Association
for Prehistory and Related Studies

14 – 18 July 2014

University of the Witwatersrand, Johannesburg, South Africa

14th Congress
me Congrès

Pan-African Archaeological Association, Association Archéologique Pan-Africain
Johannesburg, South Africa, Johannesburg, Afrique du Sud.



The 14th Congress of the Pan African Archaeological Association for Prehistory and Related Studies and the 22nd Biennial Meeting of the Society of Africanist Archaeologists are proudly hosted by the University of the Witwatersrand, Johannesburg, South Africa from 14-18 July 2014. The Pan-African Association of Archaeology and Related Studies (PAA) was established in Kenya at the instigation of none other than Louis Leakey, who became the organising secretary of the 1st Congress, which took place in Nairobi in January 1947. At that ground-breaking meeting in Nairobi, Johannesburg was nominated as the host of the second Congress, but the Nationalist government of South Africa which came to power in 1948 withdrew its support for this initiative and the second Congress went to Algiers instead.

We are therefore absolutely delighted that the PAA congress will finally be held in Johannesburg, in South Africa. The 2014 PAA/SAfA joint meeting will be held on the Braamfontein Campus of the University of the Witwatersrand. The Congress objectives are to bring together Africanist archaeologists and colleagues in a forum for the exchange of information and ideas; to create contacts between students, researchers and practitioners across Africa in multiple disciplines; to forge links and friendships; and to facilitate and promote inter-African collaboration.

African Archaeology without Frontiers

I believe this theme reflects a challenge we face in African Archaeology today, which is to transcend not

only the national and linguistic boundaries that separate scholars and researchers working on the same research questions, but also disciplinary boundaries between archaeology and the many other fields of study that can enrich our understanding of the past; as well as artificial boundaries within archaeology itself between the study of different 'ages', for example, that in reality overlapped and cannot be understood in isolation. There are many other boundaries still that need to be overcome and I hope the 2014 joint meeting of PAA/SAfA will identify some of these and find the way to breach them effectively. This conference will cover all aspects of African archaeology and all periods from the earliest hominins to the historical period, and the official languages of the conference will be English and French. We are expecting over 500 delegates from Africa, Europe and North America, and among other things we are hoping that this joint meeting will serve to showcase South African resources to potential post-graduate students, post-doctoral fellows and research associates from across the continent and beyond.

Karim Sadr

Chair of the Local Organising Committee for the 14th Congress of the Pan African Archaeological Association for Prehistory and Related Studies & the 22nd Biennial Meeting of the Society of Africanist Archaeologists

Conference website:

www.paa2014.co.za/index.php/fr

Dominique Vidal :

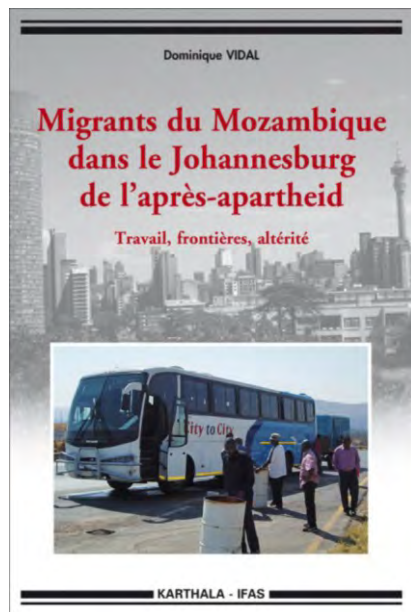
Migrants de Mozambique dans le Johannesburg de l'après-apartheid. Travail, frontières, altérité.

Migrants from Mozambique in Post-Apartheid Johannesburg. Labour, Border, Otherness

The end of apartheid and the establishment of a democratic government in South Africa have changed the migration experience between Southern Mozambique and Johannesburg, a city that has attracted men by the millions since gold was discovered there at the end of the 19th century. Today, most Mozambican migrants are no longer contracted to work in the mines, as in the past, but work in the informal economy of the city, where they are confronted with the hostility of Black South Africans, themselves discriminated against by the White minority under apartheid. Based on interviews conducted in Maputo and Johannesburg, this book examines the changes experienced in the migration framework, thereby showing the intertwining of the inextricably social et political dynamics which are revealed in various forms, when travelling between the two countries.

This study of international migrations examines the notion of border from at least three viewpoints. Firstly, from the viewpoint of State borders, the establishment and development of which have been analysed as the political element making it possible to distinguish modern immigration from other forms of mobility. Secondly, from the viewpoint of urban research, which shows that major metropolises, while more than ever representing destinations for migrants, are seeing socio-spatial borders being developed as a result of the action of those seeking to protect themselves from otherness. Thirdly, from the viewpoint of works on ethnicity, which highlight that ethnic boundaries are often built in the relations between migrants and earlier populations.

The presence of boundaries in their relationship to others is omnipresent in the logics underlying the actions of Mozambican migrants in Johannesburg. As migrants, the adversity encountered brings them to try to melt into the urban environment mainly as individuals and, at the same time, to define themselves as a group endowed with attributes that can be shown to advantage, so as to establish a positive perception of themselves in a world which is destabilising, as far as personal identity is concerned.



Dominique Vidal lectures Sociology at the University Paris Diderot and is a researcher at the Migrations and Society Research Unit (URMIS – UMR CNRS and IRD). He is the author of La politique au quartier. Rapports sociaux et citoyenneté à Recife (Éditions de la Maison des sciences de l'homme, 1998) and of Les bonnes de Rio. Emploi domestique et société démocratique (Presses universitaires du Septentrion, 2007).

Paris, Karthala-IFAS, 2014, 216p.

Journal of Archaeological Science, Volume 40, Issue 9, September 2013
The Middle Stone Age at Diepkloof Rock Shelter,
Western Cape, South Africa

The 16 years of archaeological survey at the Diepkloof Rock Shelter were marked by the publication of a special issue, containing 13 original articles, published in 2013 in the *Journal of Archaeological Science*. This publication, which looks like a monograph, lays foundations (Porraz et al.) and illustrates at which disciplinary crossroad prehistory is situated today, involving the participation of experts in geo-archaeology, mineralogy, physics, chemistry, physical anthropology, palaeontology or, still, botany. These articles involve the participation and contribution of institutions from South Africa, Germany, the UK, the USA and France, with an important participation of actors from the French National Centre for Scientific Research (CNRS).

Among the various discoveries described by these authors, of note are the first results of a geochemical study based on ochre (Dayet et al.), making it possible to envisage the exploitation of resources scattered on a territory several dozen square kilometres wide. Of note also is the first description of a technical process intended to improve the quality of siliceous rock by heat treatment (Schmidt et al.). A. Charrié-Duhaut et al., as to them, offer the first results of a molecular analysis on vegetal glue, thanks to which it was determined that the essence used in the process was *Podocarpus Elongatus*. C. Verna et al. offer a first description of human remains discovered at the Diepkloof Rock Shelter (one tooth et two phalanges), which was useful in complementing a collection of

fossils otherwise very incomplete for this period. Finally, among other examples, we will mention the contribution of P.-J. Texier et al. who unveiled the collection of decorated ostrich eggs, a collection accompanied with a few spectacular reassemblies testifying to the complexity of how Middle Stone Age societies thought.



In no way does the publication of this special issue take on the form of a conclusion. It marks first of all the success of a project and that, in particular, of its directors Pierre-Jean Texier, Jean-Philippe Rigaud and John Parkington. It also confirms the will of the French Ministry of Foreign Affairs, the CNRS and South African institutions such as SAHRA and various universities, to promote a heritage and knowledge which are in every respect exceptional. While today our field projects are oriented towards the exploration of new archaeological sites, such as Bushman Rock Shelter in the Limpopo Province, there is no doubt that we will soon resume the exploration of the prehistoric sequence of the Diepkloof Rock Shelter.

The Review of African Political Economy (ROAPE) Volume 40, Issue 38,
September 2013

SPECIAL EDITION: Revisiting the South African developmental
impassé: the national neoliberal revolution. September 2013

The latest edition of *The Review of African Political Economy* (ROAPE) is now available on the Taylor and Francis website. The edition reflects particularly on the persistence of dramatic inequalities in South Africa since the end of apartheid and includes articles by Aurelia Segatti and Nicolas Pons-Vignon, William Freund, Gertrude Makhaya and Simon Roberts, Firoz Khan, Karl von Holdt and Peter Alexander.



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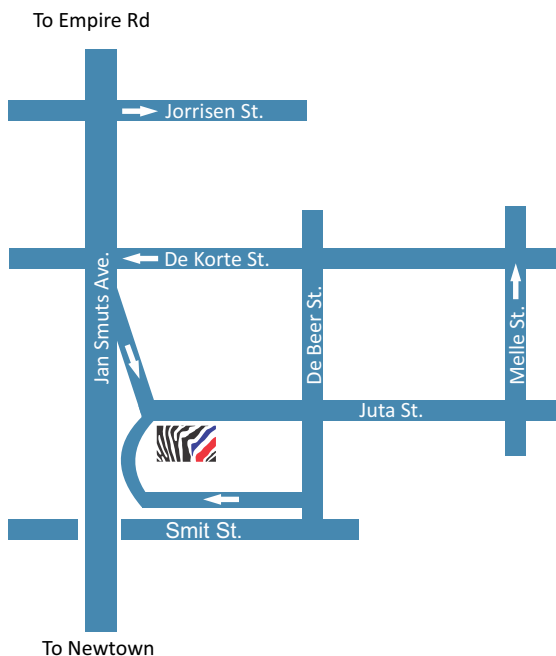
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