

Passage II

SOCIAL SCIENCE: This passage is from the book *Spirals in Time: The Secret Life and Curious Afterlife of Seashells* by Helen Scales.

Set into a scrubby hillside near the village of Tafraout in north-eastern Morocco is a huge limestone cave called the Grotte des Pigeons. An international team of archaeologists, led by Abdeljalil Bouzougar from Rabat University in Morocco and Nick Barton from Oxford University, have been excavating the site for more than five years. They have uncovered stone tools and the bones of African hares and wild horses that show ancient people once lived and ate there. From deep down in the cave floor, in the remains of a fireplace, the team dug up a handful of shells that turned out to have been there for a very long time.

The shells are dog whelks (known in North America as nassa mud snails) from the genus *Nassarius*. Each is the size of a thumbnail, cream-coloured with a flattened base and twisted tightly into a neat point. Francesco d'Errico and Marian Vanhaeren of the Centre National de la Recherche Scientifique in Paris scrutinized the shells and deciphered their time-worn story. The dog whelks had traces of red ochre rubbed into them; they were pierced with holes and some have microscopic patterns of wear that indicate they had once been strung on a cord. They didn't come from fossil deposits but must have been brought into the hills from the Mediterranean shore, more than 40 kilometres (25 miles) away at the time. The beachcomber who found them had either selected shells that were already punctured or taken intact shells and later on, perhaps back inside the cave by the fireside, carefully pierced a new hole into each one.

Ashy sediments from the cave revealed how long ago the shells had been left there. One technique, optical dating, involves accessing a chemical clock locked inside grains of quartz and feldspar; the clock slowly ticks away and gets reset every time those minerals are exposed to sunlight. Researchers have learned how to read the clock to calculate how long things have been buried in the dark. Bouzougar, Barton and the team initially concluded that the cave remains were at least 82,000 years old; repeated tests have pushed the date even further back, to between 100,000 and 125,000 years ago. These pierced and painted shells are the world's oldest jewellery.

Stringing shells onto a cord and wearing them as pendants or beads may seem like a simple enough thing to do, but it reflects a fundamental part of being human. Unlike the stone tools that early hominins were making more than three million years ago to kill and butcher animals, shell jewellery has no obvious practical purpose; it is just for decoration.

However, the care and attention that went into collecting these particular shells, carrying them a long way from the sea, smearing them in red pigment and wearing them shows that they must have meant something

important to those early people. We don't know when those shells symbolised, but they hint that people had begun to gain a sense of self-awareness and to think in an abstract manner; they were able to express their ideas about the world around them, and their relationships with each other. What's more, these were not the only dog whelk shells made from the same species, *Nassarius gibborum*, have been found in similar ancient sites in Israel and Algeria, and others from the same genus have been found in a South African cave. Piecing together these findings, it seems that some time more than 100,000 years ago, *Homo sapiens* living in opposite ends of Africa were using dog whelk shells as decorations.

Until these discoveries were made in Morocco, the oldest known symbolic ornaments were perforated animal teeth and shell beads from Europe, dating back no more than 40,000 years. In contrast to the African bead-makers, who used only a couple of shell types, European beads were made from more than 150 species. This suggests that shell beads played different roles in Europe and Africa, and raises the controversial idea that ancient African beads were a close match to more recent use of shells by hunter-gatherers. Rather than being simply personal ornaments, the African beads may have been passed along interlinking exchange systems, or long-distance networks, that crossed the continent and spanned cultural boundaries. When people lived in the Grotte des Pigeons, the climate was going through rapid change, with fluctuating rainfall patterns that would have made life difficult; perhaps the shell beads helped groups of people to reinforce their cultural identity and get through tough times together.

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11. The detail that the Mediterranean shore was more than forty kilometers from the Grotte des Pigeons when the shell beads were made most likely serves to:
 - A. suggest the deliberateness with which people collected the shells.
 - B. demonstrate the difficulties that changes in rainfall patterns presented to people.
 - C. exemplify the long-distance networks along which the shells moved.
 - D. explain why people preferred new shells over fossilized shells.
12. In the context of the passage, the primary purpose of the third paragraph (lines 31–43) is to:
 - F. highlight an innovative use of optical dating.
 - G. discuss why cave sediments proved vital to the project.
 - H. explain the science behind optical dating.
 - J. establish the approximate age of the shell beads.

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