



**28TH EAA ANNUAL MEETING
BUDAPEST, HUNGARY
31 AUGUST - 3 SEPTEMBER 2022**



ABSTRACT BOOK

Theme: 2. [Re]integration

Organisers: Gomes, Francisco (UNIARQ - Centre for Archaeology of the University of Lisbon; School of Arts and Humanities of the University of Lisbon) - Machuca Prieto, Francisco (University of Málaga)

Format: Regular session

In the last decades, interest in the topic of cultural memory has been growing in Archaeology. Pioneering studies of "the past in the past", focusing on the analysis of the (re)use(s) of older sites, structures, and objects, have been expanded by new approaches, such as landscape analysis, chronological modelling, mobility analysis, and archaeogenetics, to produce a more nuanced understanding of the ways narratives about the past were constructed and deployed by specific groups and agents.

While prehistoric, medieval, and later contexts deserved particular consideration, growing attention has been paid to the subject of memory-building and to narratives about the past in the European Iron Age, during which the spread of writing gave rise to interactions between non-written and written mnemonic regimes which transformed the ways in which memory was shaped and transmitted. Simultaneously, there has been a growing interest in the role of cultural memory in the Ancient World, as part of studies on the responses to the globalizing processes associated with empire-building and the emergence of local identities.

Cultural memory has been shown to be a critical aspect of the negotiation of sociopolitical structures and the construction of identities during these periods. This session aims to further explore the ways in which narratives about the past were built and deployed as part of broader processes of identity construction, while fostering a theoretical and methodological discussion on the study of cultural memory through archaeological sources.

For this purpose, we invite participants to present case studies from Europe and the Mediterranean which reflect the tools which can be used to trace memory-building processes in the archaeological record, to reconstruct the outline of narratives and discourses about the past built and deployed by ancient communities, and to assess the uses of cultural memory in the negotiation of social, political, and cultural identities.

ABSTRACTS

1 CULTURAL MEMORY IN PROTOHISTORIC AND ANCIENT MEDITERRANEAN SOCIETIES: AN HISTORIOGRAPHICAL INTRODUCTION

Abstract author(s): Machuca Prieto, Francisco (University of Malaga, Department of Historical Sciences) - B. Gomes, Francisco (UNIARQ - Centre for Archaeology of the University of Lisbon, School of Arts and Humanities of the University of Lisbon)

Abstract format: Oral

Memory and its uses are not neutral. As noted by authors such as M. Halbwachs and J. Assmann, memory, in collective terms, is a powerful tool for identity building, and has been so since the dawn of Humanity. Within each particular society, the performative construction of collective memory consolidates a shared interpretation of what happened or what is worth remembering. This idea has made significant headway in archaeological research in the last three decades, as illustrated by a growing number of works dealing with memory in Prehistory and the Ancient world.

However, the different languages and vocabularies on this topic may confuse those who approach this field, so a necessary first step is to summarize the meanings ascribed to terms like "collective", "social" and "cultural memory". Of these three concepts, the latter, put forward by J. Assmann, has undoubtedly had the greatest impact. In his view, "cultural memory" is nothing other than the remembrance of the past from shifting perspectives in the present.

This phenomenon of production, reproduction, and transformation of narratives about a collective past was already common during the European Iron Age and Antiquity. Studies such as those by E. Bickerman on the Greek world, and, more recently, R. Goloseffi on Pre-Roman Gaul, F. Marco Simón on Pre-Roman Iberia or K. Galinsky and K. Lapatin on the Roman world have made this clear.

From a combination of literary, iconographic, and archaeological sources, the approaches of these authors to "cultural memory" confirm not only that remembering is an act of creation of meaning in the present through the past, but also that the exploration of the ways in which narratives about the past were built and deployed as part of broader processes of identity construction is a field of study which still holds great potential.