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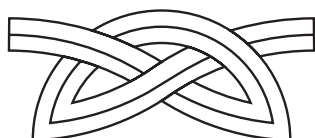
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548 str., 109 slikovnih priloga, 263 table, 10 grafičkih i 12 tabličnih priloga. ISBN 978-953-7008-57-4. Cijena: 100 €
Anita Rapan Papeša, TENDRILS, LIONS AND GRIFFINS, Avar period warriors from Nuštar Vinkovci Municipal Museum, Avaria Musei Cibalensis 1, Vinkovci, 2024
548 pp., 109 figures, 263 plates, 10 charts, and 12 tables. ISBN 978-953-7008-57-4. Price: €100

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Situating Memory in Place and Time: The ArchaeoLore Group

Smještanje sjećanja u prostor i vrijeme: grupa ArchaeoLore

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Key words: archaeology, social memory, toponymy, oral tradition, landscape

Ključne riječi: arheologija, društveno sjećanje, toponimija, usmena predaja, krajolik

The ArchaeoLore Group employs an interdisciplinary approach to examine the relationship between archaeology, landscape, toponymy, and social memory. The group aims to understand how places are constructed, perceived, and reinterpreted over time. Based on the premise that landscapes are not only physical spaces but also repositories of memories, practices, and narratives, this network integrates methodologies from archaeology, landscape studies, GIS, toponymic linguistics, folkloristics, oral tradition, and ethnography. The objective is to identify and interpret the multiple layers – both material and immaterial – that constitute the territories under analysis through surveys, documentary research, archaeological and landscape fieldwork, the collection of oral traditions, and the study of toponymy. This integration will facilitate the development of new tools to better understand the dynamics of continuity, transformation, and significance in relation to these places. The network prioritizes the involvement of local communities, promoting the dissemination of findings and enabling active participation in the preservation of cultural heritage. By integrating these diverse domains of knowledge, the ArchaeoLore Group contributes to the academic debate on incorporating social memory and oral tradition into archaeology and landscape studies. This approach reinforces the significance of intangible heritage in interpreting the past and understanding the evolution of collective identities.

Grupa ArchaeoLore primjenjuje interdisciplinarni pristup kako bi istražila odnos između arheologije, krajolika, toponimije i društvenog sjećanja. Grupa nastoji razumjeti kako se mjesta oblikuju, percipiraju i reinterpetiraju tijekom vremena. Polazeći od pretpostavke da krajolici nisu samo fizički prostori nego i riznice sjećanja, prakse i narativa, ova mreža integrira metode arheologije, proučavanja krajolika, GIS-a, toponimije, folkloristike, usmene predaje i etnografije. Cilj je identificirati i protumačiti višestruke slojeve, kako materijalne tako i nematerijalne, koji sačinjavaju proučavane teritorije, i to putem anketa, dokumentarnih istraživanja, arheološkog i krajobraznog terenskog rada, prikupljanja usmenih predaja i proučavanja toponimije. Ova će integracija olakšati izradu novih alata radi boljeg razumijevanja dinamike kontinuiteta, preobrazbe i značenja s obzirom na ta mjesta. Mreža uključuje i lokalne zajednice, koje informira o rezultatima i omogućuje im aktivno sudjelovanje u očuvanju kulturne baštine. Integracijom ovih različitih područja znanja, Grupa ArchaeoLore doprinosi akademskoj raspravi o uključivanju društvenog sjećanja i usmene predaje u arheologiju i proučavanje krajolika. Takav pristup ističe važnost nematerijalne baštine u tumačenju prošlosti i razumijevanju razvoja kolektivnih identiteta.

Stručni rad >
Arheologija i etnografija
Professional paper >
Archaeology and ethnography

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Introduction¹

The ArchaeoLore Group is an international and interdisciplinary network dedicated to exploring the dynamic relationships between archaeology, landscape, toponymy, oral tradition, and social memory. The group aims to promote collaborative research and knowledge exchange among scholars, institutions, and local communities, thereby fostering a more profound and humanised understanding of cultural heritage.

Preserving and studying this knowledge – encompassing both tangible and intangible elements – provides unique insights into historical environments, the interaction between human groups and their territories, and the ways in which communities perceived and engaged with their surroundings. Documenting these memories before they vanish is essential for understanding the evolution of landscapes, social practices, and collective identities.

The ArchaeoLore Group emerged from the recognition that landscapes are not only physical spaces but also repositories of memory, practices, and narratives that shape identity over time. By integrating archaeological evidence with oral traditions, place-based practices, and toponymic research, the group aims to capture the complex connections between past and present societies and the environments they inhabit. Through joint initiatives, workshops, and publications, ArchaeoLore seeks to strengthen the integration of intangible heritage into archaeological and landscape research, fostering both rigorous scholarship and meaningful community engagement.

Background

The origins of the ArchaeoLore Group are rooted in a series of scientific meetings that established a transdisciplinary dialogue between archaeology and oral tradition. Under the auspices of CITCEM – the Transdisciplinary Research Centre for Culture, Space, and Memory at the University of Porto – two research workshops were organised in 2018/2019 and 2020/2021, coordinated by Alexandra Vieira.

The first workshop, “Oral Tradition and its Contribution to the Study of Archaeological Remains” (January 25th, 2019), was held at the Faculty of Arts of the University of Porto. The second, “Oral Tradition and Archaeology” (March 19th, 2021), was conducted online and broadcast live on CITCEM’s YouTube channel. A related discussion session, “Oral Traditions and Archaeological Remains,” was held during the 2nd Iberian TAG (Theoretical Archaeology Group) conference

at the University of Lisbon in February 2020, co-organised by Alexandra Vieira and Lois Ladra.

These meetings brought together archaeologists and anthropologists from Portugal and Spain to reflect on the contribution of oral tradition to the interpretation of archaeological remains. These discussions culminated in the publication of “Arqueologia e Tradição Oral” [Archaeology and Oral Tradition] (Vieira 2023), a collective volume that disseminated the results of these exchanges and demonstrated the complementarity between oral narratives and archaeological evidence.

In 2023, the group expanded its international reach. The ArchaeoLore website was launched by Alexandra Vieira, in collaboration with Lara Bacelar Alves and Beatriz Comendador Rey, to serve as a digital platform for communication, networking, and dissemination. That same year, the group coordinated a session at the 29th Annual Meeting of the European Association of Archaeologists (EAA); organised by Alexandra Vieira and Evangelos Kyriakidis, this session marked the group’s consolidation as an international research network.

ArchaeoLore has since continued to grow, strengthening its digital presence and expanding its collaborative scope through webinars, international conference sessions, and research proposals – most notably a COST Action initiative coordinated by Alexandra Vieira. Regular participation in the EAA’s annual meetings, the progressive development of the group’s website, and several webinars have further consolidated the project’s international outreach and collaborative dimension.

Mission and objectives

The ArchaeoLore Group’s mission is to develop and promote a deeper engagement with cultural heritage – both tangible and intangible – by examining the relationship between archaeology, landscape, toponymy, and social memory. This approach facilitates a broader understanding of how communities attribute meaning to places over time and interpret their landscapes.

The ArchaeoLore Group is structured around four Strategic Pillars:

- a) knowledge exchange and dissemination, that is, promoting the circulation of ideas, results and resources;
- b) interdisciplinary research and collaboration, fostering innovative approaches across diverse fields;
- c) networking by building partnerships among researchers, institutions, and communities;
- c) highlighting interdisciplinary synergies by identifying and reinforcing the complementarities between disciplines.

¹ Dedicated to the memory of Lara Bacelar Alves (<https://www.researchgate.net/profile/Lara-Alves-3>).

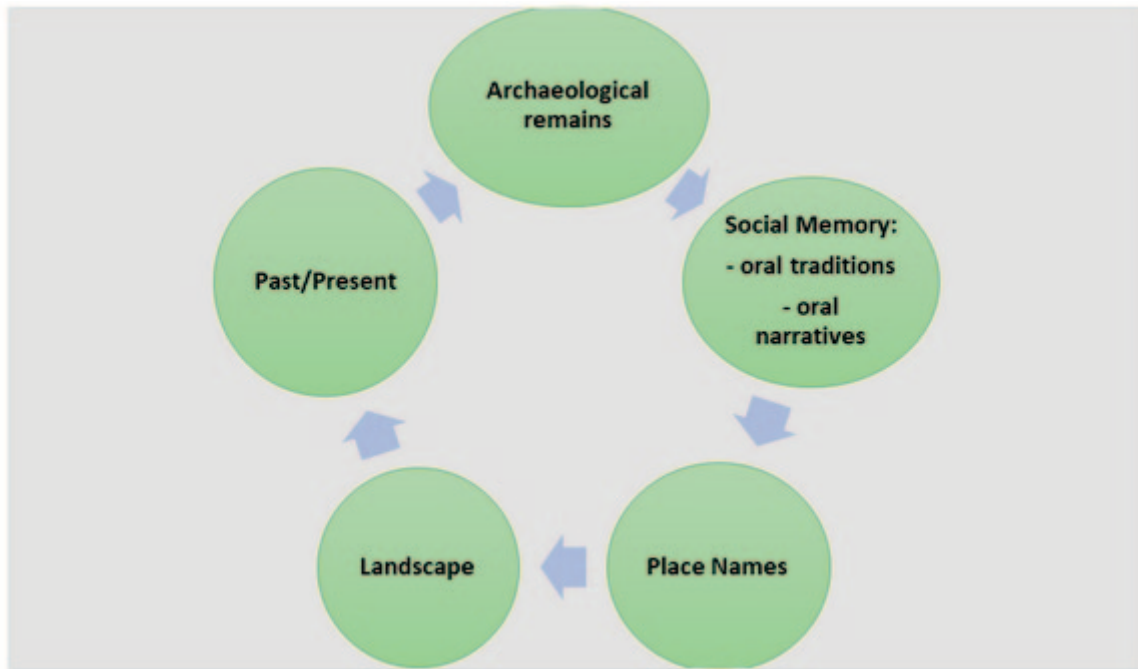


Fig. 1 Core research themes of the ArchaeoLore Group (made by: authors)
Sl. 1 Središnje istraživačke teme grupe ArchaeoLore (izradili: autori)

The central objectives of the ArchaeoLore Group network are:

1. To advance the understanding of the relationships between archaeology, landscape, toponymy, and social memory by exploring how places are constructed, perceived, and interpreted;
2. To contribute to the academic debate regarding the integration of intangible heritage into archaeological and landscape studies, highlighting the importance of social memory and oral tradition as essential tools for understanding the past and territorial dynamics.

Specific objectives include:

- Investigate the interaction between archaeological remains, the landscape, and social memory to understand how cultural practices and oral narratives contribute to the persistence, transformation, resignification, and reinterpretation of places.
- Collect, document and analyse oral traditions and local knowledge – including legends, stories, toponymy, and cultural protocols – associated with archaeological sites and landscape features, while recognising the value of community knowledge in historical interpretation.

- Examine toponymy (both macro and micro) alongside archaeological data and oral narratives to identify linguistic, historical, and cultural patterns that elucidate the evolution of specific locales.
- Develop comprehensive and integrated methodologies for interdisciplinary heritage analysis, creating a holistic research design that combines archaeology, landscape studies, oral tradition, and toponymy.
- Establish a digital database that aggregates information on archaeology, toponymy, and social memory across Europe and beyond, serving as a resource for future research and the enhancement of cultural heritage.
- Promote community engagement by disseminating research results to local populations and enabling them to contribute to the preservation and enhancement of their tangible and intangible heritage.
- Explore how cultural practices, social structures, and belief systems are manifested in the physical features of the landscape.
- Analyse the reciprocal influence between landscape features, place names, and cultural practices over time, and how this relationship shapes collective memory and communal identity.

Activities 2023–2025

The project's primary activities have focused on academic dissemination and community building through the organisation of thematic sessions at the annual meetings of the European Association of Archaeologists and the monthly webinar series, "The ArchaeoLore Group Webinars 2024/2025."

European Association of Archaeologists (EAA) Annual Meetings
Alexandra Vieira and Evangelos Kyriakidis coordinated the session "Landscape Archaeology and Oral Tradition (#495)" at the 29th Annual

Meeting of the European Association of Archaeologists (EAA) in Belfast, Northern Ireland, held from 30th August to 2nd September 2023.

Tomas Klir, Viktorie Janovská, Joanna Wawrzeniuk and Alexandra Vieira coordinated the session "Landscape Archaeology and Place Names in Multifocus Interpretations (#1054)" at the 30th Annual Meeting of the European Association of Archaeologists (EAA), Rome, Italy, held from 28th to 31st August 2024. During this session, Alexandra Vieira presented the poster *The ArchaeoLore Group: archaeology, oral tradition and place names – delving into new perspectives*.



Session #495

LANDSCAPE ARCHAEOLOGY AND ORAL TRADITION

To study landscapes in their multitemporality, to make their biographies, we must be aware of two types of phenomena. Firstly, we emphasize the "visible elements", materialized by archaeological evidence. Secondly, we must consider "the invisible elements", the immaterial or symbolic dimension of the landscape, which we can try to understand through the analysis of the oral tradition as the manifestation of the social memory of a local community. The landscape is shaped by the intertwining of temporal and spatial relationships.

The practices that perpetuate social memory are inscribed in the landscape and inscribe the landscape itself in the memory of the local communities, since it can be preserved through the continuity of all kinds of practices, either with the same content and/or form, or, through the creation of legends and/or superstitions. To study the way archaeological remains have been integrated into popular beliefs we must be aware that the traditional tools of Archaeology are not enough. So, in order to understand the "time depth" of the landscape and try to make its "biography", it is essential to analyse their oral tradition, as well as the place names, the historical documentation, the legends, superstitions, practices and beliefs.

Several questions related to these themes can be made, namely:

- Under what circumstances were these archaeological sites discovered?
- What legends are associated with them?
- What memories of these sites have been preserved by local communities?
- How were the vestiges of previous occupations integrated or not?
- How were materials and structures reused?
- Is the place name related to the archaeological remains?
- In short, how can archaeologists study the immaterial dimension of landscapes of the "past" and how are the material traces of these landscapes perceived in current landscapes?

KEYWORDS: Landscape, archaeological remains, oral tradition, place names, legends.

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Evangelos Kyriakidis (Greece) ³

1. CITCEM.FLUP; 2. Instituto Politécnico de Bragança
3. The Heritage Management Organization

Fig. 2 Poster for Session #495 at the EAA Belfast meeting (made by: A. Vieira)
Sl. 2 Poster 495. sesija EAA Belfast skupa (izradila: A. Vieira)

Alexandra Vieira, Tõnno Jonuks, Tomáš Klír, Loredana Lancini, and Katja Virloget Hrobat coordinated the session “Archaeology, oral tradition and place names – new perspectives (#190)” at the 31st Annual Meeting of the European Association of Archaeologists (EAA), Belgrade, Serbia (online), held from 3rd to 6th September 2025.

The ArchaeoLore Group Webinars 2024/2025

The ArchaeoLore Group webinars served as a platform for knowledge dissemination and interdisciplinary exchange, demonstrating the value of collaborative research while fostering stimulating discussions and professional networking among researchers. Supported by the ICOMOS International Committee on Intangible Cultural Heritage (ICICH) and the Institute of Archaeology in Zagreb, Croatia, the series was organized by Alexandra Vieira and Katarina Botić.

24 September 2024 | Katja Virloget Hrobat – *Between archaeology and anthropology. Collective memory,*

liminal spaces, boundaries, and mythical landscape

22 October 2024 | Alexandra Vieira

– *Sacred landscapes: the christianisation of the Landscape in the north of Portugal*

19 November 2024 | Tõnno Jonuks

– *Biographies of sacred natural sites in Estonia - Just a Local History or potential research method?*

03 December 2024 | Loredana Lancini

– *The big Giant is watching you: studying natural phenomena and landscape through oral tradition and mythology*

14 January 2025 | Tomáš Klír

– *Archaeology and contact onomastics: Case studies from Central Europe*

18 March 2025 | Paul Montgomery

– *Indigenous People, Traditional Ecological Knowledge, and Climate Change: The Iconic Underwater Cultural Heritage of Stone Tidal Weirs*

22 April 2025 | Patrick D. Nunn

– *Remembering Sea-Level Rise and Island Creation in Australian and Celtic Cultures*

17 June 2025 | Marilena Papachristophorou

– *Lost palimpsests: searching for the memory of the past in East Aegean, Greece*

EAA 2025
Call for papers: deadline 6th February 2025
Session: #190

Archaeology, oral tradition and place names - new perspectives

While archaeology provides material evidence through the excavation and analysis of artefacts, oral tradition and toponomastics complement these discoveries by offering historical, cultural and symbolic contexts that are often inaccessible through physical remains alone. Oral tradition is a way to encapsulate the memory of typical features of places, landscape, building, cultural activities, a behaviour observed in all societies. One way to codify the memory in oral tradition is the toponomastics, but there are other ways, like myth, legends, novels, dance, songs, all part of the collective memory of a community. Place names in particular can preserve past symbolic meanings and conceptualisations of places, identity and geography. By integrating archaeology and oral tradition researchers can reinterpret archaeological sites in the light of local narratives. Even if oral tradition constantly changes and adapts to current collective memories, identities, and values through time, researchers have shown that some continuity in its meaning and symbolism can be detected. Furthermore, this multidisciplinary approach allows us to explore how contemporary communities give meaning to landscape and how they associate with past people(s) and ancestral territories, revealing how place names and oral tradition provide the basis for collective identities, even in contexts of change and displacement. Oral tradition is still part of living culture and therefore becomes a tool to manipulate the perception of the past, it is an unexplored field that can be useful as long as it is systematic and based on a strict documentary basis. The abuse of oral history in the context of archaeological monuments is therefore an important subject of research. The 'new perspectives' reflect a more holistic approach to the study of the past: this interaction contributes to a more complex and complete view of ancient societies and their connections with present and past landscapes.

Keywords: Archaeology · Ethnology · Toponymy (place names) · Landscape studies · Oral tradition · Interdisciplinarity

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Fig. 3 Poster for Session #190 at the EAA Belgrade meeting (made by: Loredana Lancini)
Sl. 3 Poster 190. sesije EAA Beograd skupa (izradila: Loredana Lancini)

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The ArchaeoLore Group Webinars 2024/2025 updated

Organizers: **Alexandra Vieira** and
Katarina Botić

September 2024 – May 2025 **Tuesdays**
at 5 p.m. CET / 4 p.m. Portugal

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CALENDAR	
Moderator: Katarina Botić , Institute of Archaeology, Zagreb, Croatia	
<u>24.09.2024.</u>	Katja Hrobat Virloget – Between archaeology and anthropology. Collective memory, liminal spaces, boundaries, and mythical landscape
<u>22.10.2024.</u>	Alexandra Vieira – Sacred Landscapes: The Christianization of the Landscape in the North of Portugal
<u>19.11.2024.</u>	Tõnno Jonuks – Biographies of sacred natural sites in Estonia - just a local history or potential research method?
<u>03.12.2024.</u>	Loredana Lancini – The big Giant is watching you: studying natural phenomena and landscape through oral tradition and mythology
<u>14.01.2025.</u>	Tomáš Klír – Archaeology and contact onomastics: Case studies from Central Europe
<u>18.03.2025.</u>	Paul Montgomery - Indigenous People, Traditional Ecological Knowledge, and Climate Change: The Iconic Underwater Cultural Heritage of Stone Tidal Weirs
<u>22.04.2025.</u> 12 noon WEST/1 p.m. CEST	Patrick D. Nunn – Remembering Sea-Level Rise and Island Creation in Australian and Celtic Cultures Updated
<u>17.06.2025.</u> Updated 2 p.m. WEST (Lisbon time)	Marilena Papachristophorou – Lost palimpsests: searching for the memory of the past in East Aegean, Greece

Fig. 4 Poster for the 2024–2025 ArchaeoLore Group Webinar series (made by: A. Vieira)
Sl. 4 Poster webinarara grupe ArchaeoLore 2024. – 2025. (izradila: A. Vieira)

These scientific meetings have significantly bolstered the visibility and internal cohesion of the ArchaeoLore network. They have served as essential platforms for disseminating case studies, exchanging innovative methodologies, and presenting research results. In doing so,

these events have fostered interdisciplinary dialogue and collaboration. Furthermore, they have enhanced knowledge sharing, consolidated the network's structure, and encouraged partnerships and the adoption of best practices across archaeology and its related disciplines.

Key Themes

The group's work draws inspiration from interdisciplinary research on memory, landscape, and identity, as developed in fields such as historical anthropology, folkloristics, and landscape archaeology (e.g., Hrobat 2007; Assmann 2011). Rather than serving as a rigid theoretical framework, these perspectives inform the group's applied methodology.

The group's approach involves examining the contemporary social and cultural contexts of our case studies and working retrospectively to understand these places, but also to identify how memories of the distant past have been assimilated, transformed, or abandoned by modern local communities. This entails the study of place names, stories, legends, and myths – the entire corpus of oral traditions through which knowledge has been transmitted across generations. Historical documents, toponymy, contemporary lifestyles, and folklore provide valuable insights into how archaeological sites have been reinterpreted and transformed through to the present. Although such sources are frequently overlooked by archaeologists, this multidisciplinary approach provides our network with new investigative tools to identify the circumstances of site discovery and the specific narratives and memories that communities associate with them.

Social memory and oral tradition

The study of oral tradition and social memory posits that remembrance is not a passive retention of information but an active, dynamic, and socially framed process. As Maurice Halbwachs (1992 [1950]) demonstrated, individual memory is always shaped by collective societal frameworks; what communities choose to remember, transmit, or forget reflects shared identities and values. Memories of the past are subject to selection and transformation over time, evolving within a shifting set of collective recollections. Their significance lies not only with the individual who remembers but also in their contribution to the construction of identity and social relations (Fentress, Wickham 1994: 112). From this perspective, oral narratives are not static records of the past, but reconstructions continuously adapted to evolving social contexts. Jan Assmann (1995; 2011) further distinguishes between communicative memory, based on everyday interaction and generational exchange, and cultural memory, which is maintained through ritual, performance, and material symbols. Oral traditions often operate across both domains: they originate in lived communication yet become codified as cultural expressions that sustain collective identity over extended periods.

Paul Connerton (1989) further argues that memory is transmitted not only through verbal expression but also through embodied practices—ritual gestures, spatial routines, and commemorative acts—that anchor recollection within both the body and the landscape. These embodied performances

provide material and spatial dimensions to what might otherwise remain ephemeral narratives.

Jan Vansina (1985), writing from the perspective of historical anthropology, conceptualizes oral tradition as a living process governed by conventions of authority and reinterpretation. Each act of transmission involves selection, compression, and renewal, rendering oral tradition a medium of both preservation and transformation. Collectively, these perspectives frame oral tradition as a relational and performative practice: a process through which memory is socially negotiated, materially grounded, and continuously reshaped to sustain a community's sense of place and identity.

Ostensibly, there appears to be a repository of timeless folk knowledge, preserved and transmitted across generations through oral traditions—many of which have since been written down—within diverse cultural contexts. This image of unbroken continuity, however, is largely illusory; the transmission of social memory is a process of constant negotiation, adaptation, and change. As Fentress and Wickham (1994: 241) observe, memories continually overlap through lived experience, and each new layer of recollection partially obscures the preceding one. What persists is not a perfect record but a reconfigured set of mental “images” in which fragments of older memories are incorporated into more recent ones. This cumulative process may, for instance, explain the persistence of flood or deluge narratives, where memories of earlier inundations are subsumed within accounts of the most recent and impactful events.

Conversely, the absence of fixed material or textual anchors facilitates selective remembrance. Communities tend to discard or modify elements that no longer resonate, while introducing new details that better align with present circumstances or symbolic needs (Fentress, Wickham 1994). As Le Goff (1984: 11, quoting Changeux 1972: 356) observes, “the process of memory in humans intervenes not only in the ordering of traces, but also when re-reading these traces.” In other words, remembering is an act of active re-interpretation rather than passive recall. Memory, as both Halbwachs and Assmann suggest, operates within the social frameworks that provide it with form and relevance; it is reconfigured through performance, repetition, and the lived experience of communities that continually redefine their pasts in light of the present.

This dynamic understanding of memory is further supported by scholarship emphasizing that recollection often relies on mnemonic devices that facilitate its activation. Rather than emerging spontaneously, memory is typically anchored in external cues—objects, sites, or entire landscapes—that act as triggers for remembering (Müller 2008: 122). These material or spatial references serve as foundations for social memory, enabling individuals and communities to reconstruct past experiences and embed them within their lived environments. For example, Australian rock art has been suggested

to function as a significant *aide-mémoire* for storytellers (Brady et al. 2016; Kelly 2015). The premise that recollections of the past survive only if they are tethered to the material environment from which they originated has prompted a search for 'mnemonic traces' in the landscape that may have endured through oral tradition. Notable examples include the activities of 'giants' in parts of Northern Europe, which are frequently linked to the formation of megaliths (Holtorf 1998: 33), valleys, rock formations, and islands (Nunn 2026). Similarly, a specific example from Australia recalls the creation of islands by the ancestral being Ngurunderi along the south coast of the Fleurieu Peninsula; this narrative likely preserves a memory of the postglacial sea-level rise that did, in fact, result in the formation of those islands (Nunn et al. 2024).

Other scholars argue that access to unconscious layers of memory it provided not necessarily by language or a specific event, but rather by material symbols. In this sense, the landscape itself may function as a "memory bank, by storing as much as losing characteristics over time" (Hrobat 2007: 32). Certain memories are thus inherently topographical, anchored in geographical features such as paths, caves, prominent rocks, mountains, houses, or communal meeting points (Fentress, Wickham 1994: 112). If we view social memory as a form of knowledge, it becomes essential to situate contemporary communities in relation to their own traditions and landscapes—exploring how they interpret their 'stories' and how these narratives operate as cognitive and cultural frameworks for engaging with the past (Fentress, Wickham 1994). Consequently, the integration of oral tradition is an essential tool for the study of landscape and memory in archaeology. Oral tradition constitutes knowledge transmitted verbally within a community across generations – from parents to children or grandparents to grandchildren. This knowledge encompasses communal activities and customs as well as folk tales, legends, myths, and other oral 'texts' stored in memory, such as proverbs, prayers, poems, and songs. A seminal example of an early encounter with these traditions was recorded in 1906 by the French ethnographer Arnold van Gennep. Observing Australian Aboriginal traditions, he noted that they included "des fragments d'un catéchisme, d'un manuel liturgique, d'un manuel d'histoire de la civilisation, d'un manuel de géographie, mais beaucoup moins d'un manuel de cosmographie" ["fragments of a catechism, a liturgical manual, a history of civilization textbook, a geography textbook, but much less of a cosmography textbook"] (van Gennep 1906: CXIV).

Oral tradition provides a mechanism through which communities anchor themselves to the locales they inhabit, constructing narratives that affirm their presence in those landscapes "since immemorial times" (Hrobat 2007: 37). Such knowledge is "anchored in place and defined by people's remembered associations with particular

places through story. It is time-deep rather than time-organised, reflecting its emphasis on understanding or wisdom, rather than history as a sequential iteration of events" (Reid et al. 2024: 33). The practices that perpetuate social memory are inscribed within the landscape, while simultaneously inscribing the landscape itself into memory. This immaterial dimension is recursive and continuously recreated; unlike written history, oral tradition is more expansive, encompassing narratives through which each generation contributes its own knowledge while transmitting legacies from the past (Müller 2008: 123). Heroes of old times are replaced by up-to-date contemporaries to ensure ancient narratives remain resonant with new audiences. As medievalist Rachel Bromwich observed regarding Welsh oral traditions: "It is to representatives drawn from among the famous legendary heroes of the sixth century, the period assigned to the beginning of their national traditions, that medieval *cyfarwyddiaid* [storytellers] attached the legends of the great inundations" (Bromwich 1950: 241).

The transmission of oral tradition is accompanied by a process of re-interpretation, which often drives the changes within the tradition itself (Fentress, Wickham 1994: 109). Traditionally in archaeology, oral tradition has been used merely as a 'surveying instrument' – invariably reduced to a list of place-names that to identify potential sites of interest. While linking oral tradition to the persistence and transformation of archaeological sites has been a neglected field, folk narratives often imbue places with meaning and should be recognized as valuable sources for landscape interpretation (Hrobat 2007: 31–32). Compelling evidence for this approach is found in the islands of the Outer Hebrides (UK), where several place names refer to past environments that are entirely distinct from modern topography. On the island of Vallay, for instance, a sea-filled embayment is named *Bàgh nan Craobagh* ('Bay of Small Trees'), reflecting its ecological state several thousand years ago (Elton 1938: 283). Understanding the perceptions and meanings that local communities attach to their landscapes and ancient sites can help detect fragmented or even forgotten social memories (Elton 1938).

Oral tradition serves as a fundamental tool – in conjunction with archaeological surveys – for understanding the material characteristics of a territory while elucidating a community's connection to its land. This is demonstrated by a recent study on the hillforts of Nadroga-Navosa Province in Fiji. In this context, local oral histories enabled researchers to locate the hillforts, trace their original access paths, and ultimately reconstruct a spatial geography rooted in the collective memory of these interconnected fortifications, thereby shaping identity-based relationships that link these sites to present-day villages (Lancini et al. 2025).

The memory of ancient sites can be preserved through three mechanisms: the continuity of ritual practices, whether maintained in their original form

or adapted over time – such as the Christianisation of cults and places; cultural rupture, which may manifest through the mythologising of certain elements or the emergence of legends and superstitions; or a change of meaning prompted by the reinterpretation of historical documents and archaeological evidence (Hrobat 2007: 48). In recent years, the geoscientific reassessment of legends has led to the recognition that many narrative details are consistent with high-impact geological phenomena (Franks et al. 2025; Piccardi et al. 2008).

Investigating myths, oral histories, and folklore can reveal observations of sudden catastrophic events – such as earthquakes and volcanic eruptions – as well as gradual geological changes in the landscape, including sea-level rise and the formation of distinctive geomorphological features. This perspective has been conceptualised as 'Geomythology' (Vitaliano 1973; Piccardi, Masse 2007). Numerous studies, including recent ones, have successfully applied this approach to document the impacts and descriptions of volcanism such as the oral narratives recalling volcanic eruptions on Kadavu Island in Fiji and across Northeast Australia (Lancini et al. 2023; Franks et al. 2025). Oral traditions are often codified as mythic narratives, which permit the investigation of societies from the more distant past, such as Ancient Greece and Rome. Despite temporal stratification and the proliferation of variants, they allow researchers to elucidate how ancient populations encapsulated memories and descriptions of geological phenomena and environmental processes within their narratives (Piccardi et al. 2008; Lancini 2020).

Memories of Places in Oral Traditions

Memory constitutes a fundamental dimension of cultural continuity, sustained and transmitted through oral traditions within communities. Unlike formal monuments or institutional archives, these memories are embedded in stories, legends, rituals, and local practices that encode a group's history, identity, and values (Halbwachs 1992; Assmann 2011). Over time, specific archaeological sites evolve into "landscape markers" – locales that are reinterpreted and reactivated across generations, thereby reinforcing the mnemonic functions of the environment. Human relationships are also mediated through these interactions with the environment, as the landscape itself becomes a dynamic participant in the social processes of remembering and belonging (Whyte 2007).

Oral narratives enable communities to retain knowledge regarding landscapes, landmarks, and culturally significant sites, ensuring that both tangible and intangible aspects of a place are preserved even as physical features or original functions evolve (Geertz 1973; Alves 2009). Both natural and built environments serve as repositories of collective memory. Hills, rivers, forests, and archaeological sites are far more than geographic features; they function as mnemonic

devices that anchor stories and practices, linking past experiences to the present and shaping social identity. Legends associated with specific locations often explain historical events, social relationships, or cultural customs, reinforcing the significance of the place within the community (Thomas 2003; Bettencourt et al. 2010; Alves 2020).

The memory of places within oral traditions highlights the intimate connection between landscape, storytelling, and cultural identity. It demonstrates that memory is actively preserved not through physical or institutional means alone, but also through the human narratives and practices that continuously bridge the past, present, and future. Consequently, the memory of a place is a living, evolving phenomenon, reflecting both the material and immaterial heritage of the communities that inhabit it (Alves 2001; 2022).

Toponymy plays a central role in the memory of places. Place names, including micro-toponyms, often encapsulate historical, cultural, and social knowledge, functioning as oral records that guide the transmission of local memory across generations (Carvalhinhos 2003; Tent 2015). These names act as markers within the landscape, providing cues for storytelling and ritual practices that sustain a community's relationship with its environment.

Place Names

Toponymy is the scientific study that examines, analyses, and presents the origin, evolution, and contemporary reality of the names chosen to designate places. The term is rooted in the words *tòpos* ("place") and *ònoma* ("name"), and it is related to onomastics, a subfield of linguistics (Faria et al. 2008: 6). The act of naming therefore reflects the culture and worldview of the name-giver, as demonstrated through the linguistic choices used to identify referents within a group's reality (Tent 2015). In the specific act of naming places, the cultural dimension of language becomes highly evident. As a discipline, toponymy intersects with various other fields of knowledge, including history, geography, and anthropology (Tavares, Isquerdo 2006: 274).

The linguistic sign is a fundamental element for understanding the history and culture of a people. Therefore, toponymy serves as a repository of information, and its interdisciplinary articulation with the social sciences is a key feature of its study. Indeed, a toponymic landscape can be compared to an archaeological site; by examining the crystallized meanings of place names, researchers can reconstruct vanished social realities, providing valuable data for disciplines such as history, human geography, and anthropology (Carvalhinhos 2003: 172–173).

Place names reveal significant insights into the historical essence of a locality. The designations attributed to places reflect the language of past inhabitants, allowing researchers to deduce details regarding former occupants, topography, land use, and other elements (Campbell 1999). Consequently,

the study of place names helps archaeologists gain a deeper understanding of their subjects, whether they are specific sites or broader landscapes. It is important to recognize that names evolve over time; therefore, a toponym's modern spelling may differ from its historical forms (Weldrake 2007; Vieira 2016).

Two fundamental ideas emerge from this study: first, toponymy can signal the existence of archaeological sites, guiding survey work toward their discovery; second, even if sites are never found – having been destroyed or lost over time – toponyms serve as vital indicators of the archaeological remains that may have existed in the past (Jorge 1982: 389–393; Vikstrand 2001).

This research aims to demonstrate the importance of integrating archaeology and toponymy within the analysis of landscapes and social memory (Perono Cacciafoco, Cavallaro 2023). Toponyms often possess “fixed” oral expressions that endure over time through a process of “crystallization” (Carvalhinhos 2003). Consequently, decoding toponyms helps recover the memory of a place or an archaeological site: “It was observed, among many other findings, that numerous expressions of archaic language crystallized in the form of toponyms, thus revealing, within the toponymic lexicon, traces of an ancient orality (...)” (Carvalhinhos 2007).

Methodological Framework

The ArchaeoLore Group integrates archaeological data, oral narratives, and place names through participatory fieldwork and archival research. Rather than proposing a fixed theoretical model, the group fosters interdisciplinary dialogues where diverse forms of knowledge intersect within the study of heritage and landscape. It provides a methodological framework for collaborative interdisciplinary research, aiming to develop a series of coordinated methodologies that facilitate novel approaches. These approaches integrate various fields – including archaeology, landscape studies, toponymy, and social memory – to better explore the convergence of oral tradition and the memory of places.

This approach fosters a deeper understanding of the evolving relationship between communities, places, and cultural practices, framing archaeological sites and landscapes as more than mere material remains. These sites are living spaces, shaped by layers of meaning accumulated and transformed over time. By emphasizing knowledge and observations encoded in the past—often in forms researchers rarely investigate—we revitalize the landscape. Rather than a static backdrop for human action, it becomes a lived, observed, and inhabited space: a site of memory, continuously reshaped and reconstructible through traces preserved in place names and narratives. This methodology is intentionally open and flexible, offering conceptual and practical tools that allow researchers to adapt their approach to

the specificities of their study area. ArchaeoLore thus proposes a methodological innovation rooted in interdisciplinarity and an appreciation for the multiple voices and layers of meaning that constitute cultural heritage. Its four components are summarised below.

1. Document Survey and Analysis:

- Compiling and studying existing historical, cartographic, and archaeological sources related to the study areas.
- Identifying references to toponyms, archaeological sites, and significant landscape elements.
- Analysing myths, legends, and recorded folk tales in all available versions, combined with rigorous historical analysis.
- Conducting toponymic surveys, including the analysis of macro- and microtoponymy. This involves relating place names to archaeological data and oral histories to identify linguistic, historical, and cultural patterns.

2. Fieldwork

- Executing archaeological surveys and landscape analyses using Geographic Information System (GIS) software.
- Collecting social memory and oral traditions through semi-structured interviews with local community members, focusing on narratives, legends, stories, myths, and traditional practices associated with specific locations.

3. Interdisciplinary Integration and Interpretation

- Cross-referencing data obtained across all research stages to construct narratives regarding the continuity, transformation, and meaning of places over time.
- Developing a digital database that synthesizes archaeological, toponymic, and social memory information to facilitate future research.

4. Dissemination and Community Engagement

- Sharing results with participating communities through public sessions, digital materials, and scientific publications.

A systematic documentary survey and analysis is conducted to collect historical, archaeological, and cartographic sources relevant to the study areas. This initial phase identifies references to place names, archaeological sites, oral histories, transcribed legends and myths, and landscape characteristics to inform subsequent research stages. Concurrently, archaeological and landscape fieldwork are carried out, encompassing site surveys, photographic surveys, and the recording of physical and contextual characteristics of the surrounding landscape. Georeferencing and Geographic Information Systems (GIS) are employed to facilitate spatial analysis and the overlay of archaeological, toponymic, and narrative data.

The collection of social memory and oral tradition constitutes a central pillar of the methodology. Semi-structured interviews are conducted with local community members, focusing on narratives, legends, stories, customs, and practices associated with specific locations. This material is recorded, transcribed, and analysed qualitatively, adhering to rigorous ethical standards that ensure informed consent and respect for participating communities.

The toponymic study complements these phases through the survey and analysis of macro- and microtoponymy. By investigating the origin, evolution, and meaning of place names, the research establishes links between archaeological remains, oral memories, and historical landscape transformations.

All data obtained feed into an interdisciplinary interpretation that synthesizes material evidence, oral testimonies, historical sources, and toponymic analyses. This synthesis illuminates the processes of continuity, transformation, and resignification that shape places over time. A digital database supports this integration, centralizing archaeological, toponymic, and social memory data. This platform serves as a permanent resource for future research and the management and appreciation of heritage.

The methodology concludes with the dissemination of results and community engagement through scientific publications, outreach activities, and participatory sessions. This dimension returns research findings to their original contexts while promoting an appreciation of cultural and landscape heritage. By encouraging local communities to actively participate in the preservation and interpretation of their intangible heritage, the ArchaeoLore Group frames archaeological sites and landscapes as dynamic entities. Imbued with successive layers of tangible and intangible significance, these spaces foster a comprehensive and nuanced understanding of the interplay between the past, the present, and the evolving landscape.

ArchaeoLore Group: Heritage, Memory, and Future Perspectives

The ArchaeoLore Group provides a significant contribution to the dialogue between tangible and intangible heritage. By focusing on the intersections of archaeology, toponymy, oral traditions, and legends, the group highlights the convergence of material traces of the past with immaterial dimensions – such as social memory, cultural narratives, and symbolic practices.

The group interprets cultural landscapes as palimpsests of memory, where archaeological sites coexist with oral traditions and place names that reflect past perceptions of space. The group adopts the metaphor “landscape as palimpsest” to express the multiple temporal layers emerging from community narratives and archaeological traces. This perspective aligns with the intangible

dimensions of landscapes, viewing them not merely as physical territories but as symbolic spaces shaped by communities over time.

By proposing an interdisciplinary, open, and flexible methodological framework, ArchaeoLore provides researchers from diverse backgrounds with the tools to analyse the dynamic relationship between communities, places, and cultural practices. This approach moves beyond strictly material interpretations, integrating oral memory, toponymy, and other forms of intangible heritage that humanise and enrich our understanding of the past. Furthermore, it validates intangible heritage for a broader audience, facilitating a more comprehensive understanding of human history and offering vital insights for the future.

Scientifically, this approach fosters collaboration between various fields of study, encouraging methodological innovation and opening new avenues for research. From a social perspective, it reinforces the appreciation of communities and their narratives, making heritage more accessible, respected, and meaningful to a wider audience. The proposed methodology seeks to safeguard, transmit, and enhance the oral traditions and collective memories that constitute an integral part of humanity’s cultural heritage.

Research outcomes are disseminated within focal communities in cooperation with local museums and authorities. Revitalizing oral culture fosters community awareness of local traditions, supporting their enhancement and preservation. Furthermore, the ArchaeoLore Group seeks to expand its network and disseminate its methodology, encouraging other research projects to adopt these objectives. This effort draws attention to heritage that is often overlooked and at risk of disappearing, as it relies on traditional modes of transmission and communication that are increasingly marginalized by modernity.

By safeguarding cultural memory—including toponymy, myths, and oral traditions—the project preserves evidence of historical events no longer visible in the material record. This process deepens the understanding of local history. It involves communities at every stage of the research through participatory working groups and circulating questionnaires. This approach allows for the collection and comparison of diverse information, including oral histories, folklore, legends, and other forms of cultural memory.

Integrated community participation ensures respect for both the territory and its traditions, allowing research to maintain methodological rigour required in fieldwork without disrupting the community’s balance. Communities are the primary beneficiary of this work; results are shared with local authorities and disseminated through public conferences, collaborations with tourism boards, and the installation of information panels and historical-environmental trails, as well as school projects developed alongside local teachers. These initiatives revitalise the

visibility of local archaeological remains, fostering new interest and engagement within the region.

Another positive outcome of this work is the local reappropriation of traditional knowledge, enabling communities to better recognize environmental risks and hazards as well as the resources and opportunities within their territory—knowledge that has previously survived primarily in oral forms.

The approach championed by the ArchaeoLore Group generates knowledge that supplements traditional archaeological research through a broader cultural lens. Aligned with UNESCO and ICOMOS principles, this methodology bridges tangible and intangible heritage to provide a comprehensive understanding of the past while supporting its preservation for future generations.

The ArchaeoLore Group aims to consolidate and expand its interdisciplinary impact by further integrating archaeological, oral, and toponymic knowledge in its research and community engagement. Future initiatives include continuing the group's webinars, which have proven effective for knowledge dissemination, and organizing seminars and conferences to foster dialogue among researchers, students, and local communities. These events will serve as platforms to share findings, exchange methodologies, and promote collaboration across disciplines.

The group will enhance its archival and digital resources by developing comprehensive databases that link oral narratives, place names, and archaeological data. This initiative ensures long-term preservation and accessibility for both researchers and local communities.

Regarding research outputs, the group will produce a joint publication synthesizing current projects and methodological insights alongside co-authored articles for academic journals. This strategy ensures the group's work contributes to broader debates in heritage, memory, and landscape studies. Furthermore, members will actively participate in national and international conferences to present findings and enhance the group's visibility within the academic community.

Interdisciplinary collaboration remains a core priority. The group seeks to deepen partnerships with universities, museums, research institutes, and local authorities to facilitate co-produced research and broader knowledge exchange.

Ultimately, the ArchaeoLore Group seeks to establish a sustainable, evolving model for interdisciplinary heritage research. This model balances rigorous documentation with community participation, ensuring that the memory of places, cultural practices, and oral traditions continues to inform identity, knowledge, and understanding for future generations.

Additional information

The ArchaeoLore Group

<https://archaeoloreapfo.wixsite.com/archaeolore>

ArchaeoLore Research Network (via WhatsApp): <https://chat.whatsapp.com/HNaDAN7FLeeKgCDHSwyjqk>
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Summary

Grupa ArchaeoLore istražuje složene odnose između arheologije, krajolika, toponimije, društvenog sjećanja i usmenih predaja. Cilj joj je produbiti azumijevanje kulturne baštine i povijesnih procesa putem kojih su zajednice pridavale značenje određenim mjestima. Budući da se znanje predaka često gubi tijekom vremena, grupa naglašava važnost bilježenja usmenih predaja, legenda, mitova i naziva mjesta. Ti podatci služe kao nadopuna arheološkim istraživanjima da lakše rekonstruiraju povijesni krajolici i društveni odnosi.

Grupa ima četiri strateška stupa: razmjenu znanja, interdisciplinarno istraživanje, umrežavanje, te prepoznavanje sinergija između disciplina. Mreža se usredotočuje na to kako se mjesta oblikuju, prožimaju značenjem i tumače, čime doprinosi akademskoj raspravi o integraciji nematerijalnih dobara u arheološke studije i studije krajolika. U tu svrhu, istraživanje ispituje interakciju između arheoloških ostataka, krajolika i društvenog sjećanja. Specifični ciljevi uključuju prikupljanje i analizu usmenih predaja i lokalnog znanja, proučavanje toponimije, izradu sveobuhvatnog pristupa istraživanju i digitalne baze podataka te poticanje sudjelovanja lokalne zajednice. Naposljetku, projekt istražuje kako specifična obilježja krajolika utječu na kolektivno sjećanje i identitet.

Grupa ArchaeoLore proizašla je iz niza radionica i znanstvenih skupova u Portugalu i Španjolskoj, gdje su se okupljali arheolozi i antropolozi kako bi ispitali ulogu usmenih predaja u tumačenju materijalnih ostataka. Uslijedile su publikacije i međunarodne konferencije – uključujući sjednice Europskog udruženja arheologa (EAA) – koje su proširile mrežu. To je potaknulo interdisciplinarnu suradnju u područjima arheologije, antropologije, etnografije, povijesti, geografije, lingvistike, studija okoliša i digitalne humanistike. Mjesečni webinar i mrežni resursi olakšavaju razmjenu znanja i umrežavanje. Znanstveni skupovi unutar mreže ArchaeoLore značajno su unaprijedili diseminaciju rezultata istraživanja i potaknuli institucionalna partnerstva, čime je mreža konsolidirana, a interdisciplinarni dijalog produbljen.

Projekt proučava arheološka nalazišta unutar njihovih suvremenih društvenih i kulturnih konteksta kako bi razumio na koji način lokalne zajednice čuvaju, transformiraju ili odbacuju sjećanja na prošlost. Oslanjajući se na nazive mjesta, usmene predaje, folklor i povijesne dokumente – izvore koji se u tradicionalnoj arheologiji često zanemaruju – istraživanje otkriva kako su nalazišta tijekom vremena bila iznova tumačena. Ovaj interdisciplinarni pristup nudi nove alate za otkrivanje okolnosti u kojima su nalazišta pronađena te priča i značenja koja se uz njih vežu.

Ovo istraživanje propituje usmene predaje i toponimiju arheoloških nalazišta i krajolika unutar zajednica. Kroz sustavni pregled i analizu povijesnih, arheoloških i kartografskih izvora, projekt otkriva gdje se ukazuje na nazive mjesta, usmene predaje, legende i osobine krajolika. Za preklapanje podataka

koristit će se georeferenciranje i geografski informacijski sustavi (GIS). Polustrukturirani intervjui s lokalnom zajednicom usredotočit će se na usmene predaje, legende, priče, običaje i tradicionalne prakse. Ova toponimijska studija ispituje i makrotoponimiju i mikrotoponimiju kako bi utvrdila odnose između arheoloških ostataka, usmenih sjećanja i povijesnih preobrazba krajolika. Naposljetku, interdisciplinarna interpretacija povezat će materijalne dokaze, usmena svjedočanstva, povijesne izvore i toponimijske analize kako bi se razjasnili procesi kontinuiteta, preobrazbe i ponovnog tumačenja lokacija tijekom vremena.

ArchaeoLore naglašava vrijednost usmene predaje kao riznice znanja o katastrofalnim događajima, promjenama u okolišu, povijesti nalazišta i kulturnoj praksi, a to je znanje često očuvano unutar mitova, legenda, usmene predaje i naziva mjesta. Ono istraživačima omogućava prepoznati mnemoničke tragove u krajoliku, razumjeti odnos zajednice prema nalazištima, te otkriti u kojoj je mjeri društveno sjećanje utjecalo na tumačenje i preobrazbu mjesta tijekom vremena. Konkretno, studije pokazuju koliko su mjesne usmene predaje korisne da se lociraju arheološka nalazišta, prate pristupni putovi predaka i rekonstruiraju prostorna geografija, što istovremeno jača suvremeni identitet zajednice.

Društveno sjećanje i usmena predaja dinamični su procesi putem kojih se iskustva iz prošlosti biraju, preoblikuju ili zaboravljaju, čime se oblikuju identitet i odnosi unutar zajednice. Iako se često percipiraju kao „bezvremensko“ znanje, usmene se predaje stalno mijenjaju. Sjećanja se uslojavaju, prelaguju i prilagođavaju kako bi ostala bitna. Krajolici, nalazišta i predmeti služe kao mnemonička osnova za priče, legende i mitove koji prenose znanje kroz generacije. Pripisivanjem značenja određenim lokalitetima i čuvanjem tragova prošlih događaja – pa geoloških pojava – usmene predaje arheolozima pružaju uvid u odnos između zajednice i njezina okružja. Te su predaje dragocjeni alati za identifikaciju nalazišta, rekonstrukciju prostorne povijesti te interpretaciju obrazaca kulturnog trajanja, prekida i preobrazbe.

Usmene predaje imaju temeljni značaj za očuvanje sjećanja na mjesta, jer olakšavaju prijenos kulturnog kontinuiteta unutar zajednica. To su sjećanja usađena u priče, legende, rituale i lokalne običaje, pa ističu blisku povezanost između krajolika, pripovijedanja i kulturnog identiteta. Arheološka nalazišta i prirodni krajolici funkcioniraju kao mnemonički alati: daju čvrst temelj pričama i običajima, čime povezuju prošla iskustva sa sadašnjošću i oblikuju društveni identitet. Toponimija, a osobito mikrotoponimija, sažima povijesno, kulturno i društveno znanje. Ta imena djeluju kao biljezi u krajoliku i nude putokaze za pripovijedanje i obrednu praksu koja podupire odnos zajednice s njezinim okružjem.

Toponimija je grana onomastike koja istražuje podrijetlo, razvoj i sadašnje stanje naziva mjesta. Ona odražava kulturu i svjetonazor imenovatelja, te

naglašava kulturne dimenzije jezika. Toponimija je neophodan alat za razumijevanje povijesti i kulture nekog naroda: njezino proučavanje pomaže arheolozima da bolje razumiju predmet istraživanja, bilo da je riječ o specifičnom arheološkom nalazištu ili o širem krajoliku. Nazivi mjesta otkrivaju mnogo o nekadašnjoj suštini lokaliteta, što nam omogućava izvesti zaključke o nekadašnjim stanovnicima, topografiji zemljišta i poslovima koji su se tamo obavljali. Nadalje, toponimija može ukazivati na eventualne arheološke ostatke iz ranijih vremena. Proces dekodiranja toponima pomaže da se obnove sjećanja na mjesto ili arheološko nalazište te otkriva tragove drevne usmenosti unutar toponimijskog leksika.

Metodološki okvir projekta ArchaeoLore kombinira dokumentarnu analizu, terenska istraživanja, georeferenciranje, prikupljanje usmene predaje i toponimijske studije, pa združuje te podatke radi interdisciplinarnog tumačenja. Razvija se digitalna baza podataka za pohranu arheoloških, usmenih i toponimijskih informacija kako bi se olakšala buduća istraživanja. Diseminacija i angažman zajednice ključne su komponente projekta, čime se osigurava da se rezultati dijele s lokalnim stanovništvom radi promicanja svijesti, očuvanja i revitalizacije nematerijalne baštine.

Grupa ArchaeoLore podcrtava važnost nematerijalne baštine naglašavajući odnos između arheologije, toponimije, usmene predaje i legenda. Projekt ističe isprepletenost materijalnih tragova prošlosti s nematerijalnim dimenzijama kao što su društveno sjećanje, kulturni narativi i simbolička praksa. Nudeći interdisciplinarni i fleksibilni metodološki okvir, grupa teži razumijevanju dinamičnog odnosa između zajednica, mjesta i kulturne prakse, spajajući usmeno sjećanje i toponimiju s drugim oblicima izražavanja nematerijalne baštine. Ovaj pristup potiče suradnju i metodološke inovacije te čini baštinu pristupačnijom i suvislijom za širu javnost.

Zajednice igraju ključnu ulogu u arheološkim istraživanjima time što čuvaju svoje tradicije i doprinose metodološkoj točnosti. Uključivanjem lokalnog znanja istraživači uspješnije šire rezultate istraživanja putem javnih predavanja, turističkih zajednica, informativnih panoa i školskih projekata. Takvo novo vrednovanje uvriježenih znanja pomaže zajednicama da osvijeste svoje ekološke rizike i resurse. ArchaeoLore proučava i ističe znanje predaka, koje se u konvencionalnim istraživanjima često zanemaruje. Time humanizira prošlost, što usko znanstveno istraživanje ne bi moglo. Grupa interpretira krajolike kao dinamične, proživljene i smislene prostore oblikovane kroz materijalne i nematerijalne slojeve sjećanja, kulture i identiteta. Ovaj pristup usklađen s načelima UNESCO-a i ICOMOS-a, jer povezuje materijalnu i nematerijalnu baštinu kako bi omogućio sveobuhvatnije razumijevanje prošlosti i podržao njezino očuvanje za buduće naraštaje.

Dodatne informacije

Grupa ArchaeoLore
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Napomena

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