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Social processes structured by Tafí Valley peasant dwellers during the first millennium AD are characterized by a high increase of village settlements, allowed by demographic growth and agricultural field expansion. Nevertheless the ways of building landscape, inhabiting domestic space and constructing social relations attest marked continuities along almost ten centuries.

The aim of this work is to address the role of objects in collective constitution, especially in the reproduction of social logics that allowed and constrained practices. It is possible that the continuity of practices in the context under analysis was related to the constitution of fragmented memory communities. According to Hendon, memory communities are embedded in specific material domains that engrain human body with memory, knowledge and subjectivity through actions and interactions with persons and material objects in a particular spatial setting. Daily practices that include living around ancestors bodies, maize grinding and storage, food cooking and consuming, crafting, preparing farm lots, crop planting and feasting in several areas of the village setting set up particular histories and subjectivities. Tafi Valley first millennium AD houses and farm lots gave meaning to multiple and fragmented memory communities that could have been caught in conflictive relations, precluding the possibilities of negotiation and adoption of the memory of more inclusive collectives, condition that became the reproduction possibility for the logics that were the cause of them.

Keywords: Archaeology, Materiality, Social Reproduction, South Andes