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GLOBAL POST-MEDIEVAL/HISTORICAL ARCHAEOLOGY: WHAT'S HAPPENING AROUND THE WORLD 2018?

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INTRODUCTION

By Eric Tourigny and Sarah Newstead

This collection of papers represents our second series highlighting the state of post medieval archaeology in non-English speaking parts of the world. Our first edition explored how post-medieval/historical archaeology was experienced by archaeologists working in Finland, Spain and the island of Borneo. This year we investigate how our discipline operates in three other parts of the globe: Venezuela, Tanzania and Iran.

The purpose of this series is to expand the annual review issue of *Post-Medieval Archaeology* by presenting our readership with a brief summary of how post-medieval archaeology is practiced in parts of the world they may not be familiar with. Archaeologists working in these areas are asked to summarise how post-medieval/historical archaeology is conducted and perceived by local governments, the public and even other archaeologists while identifying existing government and/or other institutional supports available to them. They are asked to describe the benefits and challenges related to conducting research in these countries. Common themes that became apparent in our first issue persist in this one. This includes the challenge of getting regulating authorities and other archaeologists to recognize the value of archaeology of the recent past and issues related to how we define post-medieval/historical archaeology.

Our first paper takes us to South America and a country filled with archaeological potential hindered by the current political situation. Historical archaeology research has grown considerably in Venezuela over the past few decades with projects highlighting this potential. Challenges do not relate to the traditional historic/prehistoric divides often seen in other places, but to the lack of government support, a currently depressed economic state and a disheartening social situation. It is encouraging to learn that many dedicated researchers

continue to publish on the archaeology of the region as the world awaits greater stability to allow for further research.

Our second paper discusses Tanzania where the author reminds us of how the traditional framing of our discipline as archaeologies of "post-medieval" periods or "European expansion" can alienate those wishing to conduct archaeology of the recent past in countries that do not neatly fit these definitions. Discussions on how the discipline is traditionally defined is covered elsewhere[1], but it is an important reminder of the need for openness and inclusivity if we hope to expand interest in the recent past and begin conducting a truly global discipline. Research opportunities in Tanzania seem endless and local archaeologists are demonstrating this through their work.

The third essay focuses on historical archaeology in Iran and mostly points to the dearth of research projects investigating this period of history and the enormous potential for future research in the country. Although a very different political situation, parallels can be drawn to points raised in the first paper regarding access being given to researchers. While laws are in place to protect much of the heritage of the recent past, not all sites are equally protected.

As was the case in our first series, these papers point to a need for historical/post-medieval archaeology to be better engaged with on a global scale. While the presence of cultural heritage relating to the recent past is generally acknowledged, few programmes or modules teaching the topic are available in local universities. Collaborations with international partners have led to publications in mainstream and local journals. Last year's essays were written with an undeniable sense of enthusiasm and optimism as authors referenced increasing participation in historical archaeology and the seemingly endless opportunities for interesting research. This trend continues in this collection of essays despite the uneasy conditions some of these countries currently find themselves in.

We would like to thank *Post-Medieval Archaeology*'s editors and readership for supporting this series and to our authors for their contributions. If you work in a non-English speaking country or region and would like to contribute one of these essays in a future issue, please contact Eric Tourigny and Sarah Newstead.

HISTORICAL ARCHAEOLOGY IN VENEZUELA

By KONRAD A. ANTCZAK

DEFINING THE FIELD OF STUDY

Historical archaeological research in Venezuela has been ongoing for more than sixty years and in recent decades the field of study has been gaining a stronger disciplinary voice locally, regionally, and internationally. In Venezuela, historical archaeology is concerned with the period following Columbus' third voyage in 1498 during which he encountered the indigenous communities in what today is north-eastern Venezuela. Spanish colonization occurred slowly in subsequent years, as settlement only began in earnest after 1546 when the Crown revoked the charter that granted the Province of Venezuela to the German Welser banking family. Santiago de León de Caracas – the eventual capital of the Province and today's country – was founded as late as 1567. The long and turbulent period of Spanish colonialism came to a bloody end in a protracted independence struggle between 1810 and 1830, resulting in the establishment of the sovereign Venezuelan state.

Venezuelan archaeologists traditionally define the study of the country's post-1498 past as the archaeology of the colonial and republican periods. I prefer to refer to the archaeology of both these periods as 'historical archaeology' on the basis that, even though the term is contested,[2] it is widely recognized in the Caribbean and North America and is increasingly used and accepted in Ibero-America and beyond,[3] consolidating an important global disciplinary identity. Broad usage does not, nevertheless, imply that the term is taken uncritically as it is indeed contextualized and defined locally and regionally[4] in different ways.

BRIEF HISTORICAL OVERVIEW, INSTITUTIONS, AND GOVERNMENT SUPPORT

The earliest excavation of a colonial-period site in Venezuela was undertaken in 1955 by pioneering Venezuelan archaeologist of Catalan origin, José María Cruxent, in the short-lived Spanish city of Nueva Cádiz, formally established in 1528 on the desert island of Cubagua to harvest its rich pearl oyster beds.[5] Beginning in 1976, Iraida Vargas and Mario Sanoja excavated a number of colonial- and republican-period sites on the Lower Orinoco River, among these various Spanish fortifications, Catalan Capuchin missions, and settlements.[6] In the late 1980s and 1990s they furthermore undertook extensive excavations in the colonial centre of Caracas within historic landmarks, as well as in the urban centre of the city of Maracaibo.[7] During the past thirty years, Alberta Zucchi excavated in colonial- and republican-period cemeteries on two islands at the entrance to Lake Maracaibo, the church of San Francisco de Coro, Falcón State, and at a colonial-period Franciscan mission in Anzoátegui State.[8]

Other more recent studies include, among others, those by Luis Molina who undertook archaeological, historical, and architectural investigations of sugar cane mill haciendas (*haciendas de trapiche*) throughout Venezuela.[9] In 2006, the Institute of Cultural Heritage (*Instituto del Patrimonio Cultural*, IPC) – the institutional body governing heritage preservation in the country – sponsored historical archaeological investigations under the direction of Rodrigo Navarrete at multiple sites associated with the life of Simón Bolívar.[10] A rescue archaeology project was initiated in 2004 at the Casa Monagas in the city of Barcelona, Anzoátegui State, where Ana Cristina Rodríguez and Alasdair Brooks studied the nineteenth-century ceramics from the elite Republican-period household.[11] Over the past two decades, Kay and Franz Scaramelli conducted extensive archaeological investigations at

numerous colonial- and republican-period indigenous settlements, mission towns, and forts in the Venezuelan Middle Orinoco region.[12] Lastly, since the early 1980s, Marlena and Andrzej Antczak undertook historical archaeological investigations on dozens of Venezuelan islands including, most recently, Margarita Island.[13] In the past few years, I surveyed several of these islands, including La Tortuga, and excavated various campsites beside their saltpans where from the seventeenth to the mid-nineteenth century foreign seafarers cultivated sea salt.[14]

Many of the above investigations started as rescue archaeology projects funded by governmental and private entities including the IPC, public universities and research institutes, municipal governments, and large corporations.[15] The Constitution of 1999 made considerable strides in broadening the definition of cultural heritage and giving voice and rights to previously marginalized sectors of society.[16] In practice, this legislation, however, has not promoted funding for new question-driven archaeological research, encouraged critical redefinitions of what constitutes colonial- and republican-period cultural heritage, or incentivized its active preservation. Today, Venezuela is still ostensibly the only Latin American country without a national historical, anthropological, or archaeological museum in its capital city. Moreover, looting and metal detecting at colonial- and republican-period sites are large problems, and legislation and policing to curb these destructive activities is at most limited.

In the small circle of professional archaeologists working in Venezuela, those that have done historical archaeological research are mostly trained prehistorians. For this reason, there is no divide between prehistoric (prehispanic, in Venezuela) and historical archaeological research. Rather, historical archaeology developed out of prehispanic archaeology, from the ideological, ethical, and political concerns driving Venezuelan archaeologists to erase the arbitrary pre- and post-contact ‘boundary’, as well as trace historical continuities from the deep past into the present day.[17] As a result, sixteenth- through early twentieth-century

archaeological remains have been intentionally collected and recorded in most excavations in the country since the 1950s. Historical archaeological publications have also regularly appeared in Venezuelan journals and book series traditionally reserved for prehispanic archaeology, anthropology, ethnohistory, and history.[18] Books on historical archaeological topics in Venezuela have been published exclusively in the Spanish language and printed in limited numbers.[19] Furthermore, the results of many historical archaeological investigations cannot be easily accessed as these are either unpublished undergraduate and master's theses from the Central University of Venezuela (UCV) or single-copy reports given to governmental institutions. Although most Venezuelan archaeologists have engaged in historical archaeology, there is no existing association or support network for this work, and the discipline still largely derives its identity from the theoretical currents and methodological practices of prehispanic archaeology.

CURRENT STATE OF HISTORICAL ARCHAEOLOGY IN VENEZUELA

During the last two decades, Venezuelan public universities and research institutes employing archaeologists in the country have been suffering an aggravating budgetary crisis as they are being severely underfunded by the central government. This situation, concatenated with the country's profound social, economic, and political crisis, has stymied the development of young archaeologists, as well as resulted in an increasing diaspora of scholars and a stagnation in new research. For these reasons, in a country where scholars are already acutely underpaid, those undertaking archaeological investigations have had to finance new fieldwork and laboratory analyses from sources alternative to governmental funding or even out of their own pockets. Doing field archaeology in Venezuela has also become a dangerous undertaking as uncontrolled crime and violence severely limit archaeological surveys, fieldwork, and field schools, especially in remote and desolate locations.

In the face of all these obstacles, however, Venezuelan historical archaeology has steadily gained a stronger local, regional, and international disciplinary voice. The number of Venezuelan historical archaeological publications, not only in Spanish, but also in the English language has increased since the turn of the century, appearing as chapters in edited volumes or as standalone articles in top international journals. An upcoming volume, *Venezuelan Historical Archaeology: Current Perspectives on Contact, Colonialism, and Independence*,[20] will include a wide range of contributions by archaeologists working on late pre-contact and contact-, colonial-, and republican-period sites in Venezuela, and will be published in English and Spanish, guaranteeing broad internationalisation and Ibero-American and nationwide dissemination.

As discussed, historical archaeological research in Venezuela has typically not been an outcome of question-driven research designs but often resulted from rescue archaeology projects in urban centres. More recent interpretive studies, however, have moved from focusing on asymmetrical capitalist relations and processes of Spanish urbanization to engage with topics such as indigenous, afro-Venezuelan, and *criollo* agency and ethnogenesis,[21] gender and identity,[22] as well as seafaring mobilities and human-thing entanglements,[23] situating them within local, regional, and global contexts. Venezuelan archaeologists have also increasingly involved local communities and their concerns through historical archaeology workshops and inclusive public archaeology activities.[24] Venezuela has great historical archaeological potential and the future application of fresh theoretical approaches along with new methods and analytical techniques will not only contest extant metanarratives but also contribute meaningfully to wider debates on human-thing relations and multiple ontologies, transculturation and ethnogenesis, and colonialism and decolonization.

POST-MEDIEVAL/HISTORICAL ARCHAEOLOGY IN TANZANIA

BY: THOMAS JOHN BIGINAGWA

DEFINITIONS AND PERCEPTIONS

Post-medieval archaeology is an unfamiliar phrase among the general public and to some professional archaeologists in Tanzania.[25] Instead, the term *historical archaeology*[26] is better-comprehended. Perceptions about it vary among Tanzanian scholars, especially archaeologists and historians. Some at the University of Dar es Salaam consider it 'soft' compared to what is termed 'prehistory'. Some have gone so far as to think efforts in historical archaeology are a waste of resources.[27] On the other hand, some historians versed in traditional history are 'shocked' to learn that some studies in historical archaeology are beginning to meddle with their conventional 'established timeframes'.[28] This being the case, scholars who bestow on ideas and rigour of historical evidence have called against the current observed division of the past into' history' and 'prehistory'[29] – arguing that it unnecessarily creates intellectual division of labour. Historians are also urged to re-engage with archaeologists and add material evidence to their sources.[30]

CONTRASTING APPROACHES

North American historical archaeology is perceived variously - as the study of time periods and events for which written sources are available, and of societies that have developed a literate tradition[31], or the era of European expansion and exploration from the fifteenth century onwards[32], or even of the emergence of the modern world.[33] These definitions have been criticized by scholars working in Tanzania because they offer only a partial indication of the potential scope of historical archaeology in the country. This is due to the existence of a rich legacy of diverse oral sources and the activities of a range of non-European yet external actors - both prior to and after CE 1500.[34]

Tanzanian historical archaeology differs in three key areas. First, the timeline extends far beyond the fifteenth century AD. Studies from the Tanzanian coast stretch far back to the early-first millennium CE, attempting to unravel, among other things, the rise of Swahili urbanism and trans-oceanic trade connections.[35] These studies (also called 'Swahili' or 'coastal' archaeology)[36] are considered historical archaeology, since they make useof classical and Arab texts together with cultural material remains.

Secondly, research topics go beyond "the spread of European culture, practices and peoples to other parts of the world from the fifteenth century"[37], to include a focus on the distinct internal dynamics of African societies and their material records.[38] Thirdly, oral histories are integral to Tanzanian historical archaeology research[39/40] . Historical archaeology in Tanzania, therefore charts a different path and prioritises a variety of research topics.

RESEARCH INSTITUTIONS

The Antiquities Division (AD) of the Ministry of Natural Resources and Tourism (MNRT), University of Dar es Salaam (UDSM), and the National Museum of Tanzania (NMT) are active in historical archaeology research. The AD began in 1957 under the directorship of British archaeologist, Neville Chittick, and was particularly active in the 1960s-1980s. Chittick and his mostly foreign co-researchers directed their attention to monumental ruins, including forts, castles and major historical towns along the coast. They studied the origins and rise of Swahili urbanism.[41] Most findings were reported in the *Annual Reports* of the Antiquities Division, *Azania* (Journal of the British Institute in Eastern Africa) and *Memoirs*.[42]

UDSM academics, in collaboration with staff from the NMT, actively researched from the mid-1990s.[43] This followed the establishment and consolidation of the archaeology teaching programme at UDSM. Local archaeologists began to challenge earlier Eurocentric

interpretations of coastal archaeology.[44] Spatio-temporal and thematic foci of archaeology, including historical archaeology, began to grow from the 2000s. This owed to increasing numbers of local researchers with post-graduate degrees. The Department of Archaeology and Heritage Studies at UDSM, the only one in East Africa, is key to this success. A few academics are currently active in Tanzanian historical archaeology and most publish their work in English-language archaeology journals with a regional focus. These include *Azania, Africa Archaeological Review, African Archaeology* and *Studies in the African Past*; the latter produced by the Archaeology Department at UDSM. The department trains students in archaeology and heritage studies up to doctoral levels; however, there is no specific historical archaeology programme.

SUPPORT AND LEGISLATION

There is no direct government support in this field. In 2004, the Tanzanian government and some funding agencies began to require Environmental Impact Assessments (EIA) for development projects.[45] Consequently, a number of archaeological investigations have taken place in areas of otherwise marginal interest to Tanzanian archaeologists. Land developers contract archaeologists to undertake cultural heritage impact assessment (CHIA) as part of the EIA. However, the absence of a professional historical archaeology authority affects the quality of CHIA execution.[46] Recently, international funding opportunities for archaeological research in the country have increased. Regular funders include SIDA/SAREC (Sweden), *African Humanities Program* (USA), *Volkswagen Foundation* (Germany), *Gerda Henkel Foundation* (Germany) and *National Geographic Society* (USA).

Antiquities Act No. 10 of 1964 (and its amendment Act No 22 of 1979) provides for the protection and preservation of movable and immovable cultural heritage resources in Tanzania.[47] The Act does not provide for any specific or special treatment of historical

archaeology; however, it interprets and guides on some key issues. The Act interprets a *relic* as any movable object made, shaped, carved, inscribed or otherwise produced or modified by human agency before 1863 AD. Similarly, a *monument* is described as any building, structure, rock painting or carving, earthwork formed, built, painted, excavated or otherwise engineered by humans before 1863. A *protected object* is any wooden door or doorframe[48] carved before 1940, or any object declared by the minister responsible for antiquities recognized and protected as objects of cultural heritage. Important to note is that any heritage asset over100 years old is automatically protected. The Act also empowers the minister to declare any object, or structure or area of archaeological, historic, cultural or scientific significance as protected.

Furthermore, the Act prohibits the sale, exchange or export of any relic or protected object; the search for relics, protected objects and monuments unless licensed by the government; and excavation or collection of relics unless licensed by the director of Antiquities. The excavation or collecting license is only granted to persons with sufficient training or experience in excavation, and with resources to excavate and publish scientific discovery. Archaeological materials must be submitted to the directorate of Antiquities after studies and stored at the National Museum of Tanzania. However, the Antiquities policy of 2008 emphasizes retention of these materials on site if conservation facilities like site museums are available.[49]

CONCLUDING REMARKS

The international community needs to recognize that historical archaeology in Tanzania goes beyond the study of European expansion, to include topics that focus on internal dynamics of African societies. Tanzania has all the necessary opportunity to diversify into historical archaeology as a fully-fledged sub-discipline of archaeology. It has pioneered pedagogical

archaeology in East Africa and continues to produce archaeologists of the recent past who are likely to promote its growth and spread elsewhere. What is needed are clearly developed research programmes that can attract support and encourage engagement from the government and other stakeholders – both within and outside the country.

ARCHAEOLOGY OF THE RECENT PAST IN IRAN

BY: RUTH YOUNG

ARCHAEOLOGY IN IRAN

Historical archaeology is an extremely new idea and practice in Iran, so much so, that only two projects have taken place and been published (see below). This can be explained through the politics of those in power – archaeology as an academic discipline is taught in Universities initiated under the Pahlavi dynasty. The Pahlavis explicitly used ancient heritage and archaeology to legitimate their right to rule, impacting on such things as clothing, the calendar, and even the name change from Persia to Iran[50]. The last Shah, Muhammad Reza Shah, is well known for the extravagant international celebrations of kingship at Persepolis in 1971. Following the departure of the Shah in 1979, and the subsequent Islamic Revolution, archaeological interest expanded to include Islamic sites[51]. In practice, this usually meant studying mosque architecture and its evolution, rather than the excavation of settlement or industrial sites from 650 CE onwards. Monumental Islam remains important in the archaeological agenda, alongside the acceptable archaeology of prehistory and of the early historic dynasties such as the Empires of the Achaemenids, the Parthians, and the Sassanians.

The post-medieval period in Iran is defined broadly as c.1500 onwards, being the Safavid, Afsharid, Zand and Qajar dynastic periods, which are widely considered the domain of history, and thus not necessary to explore archaeologically. Collection of post-medieval and more recent finds during survey or excavation is rare; excavations at Tell sites in Iran routinely discard as surface rubbish or contamination anything that is not of the Islamic period or earlier. Historical archaeology really is not defined in Iran. Fazeli and Young and

Fazeli et.al present a broad definition of historical archaeology outlining it as the last 500 years, since the establishment of the Safavid dynasty[52].

GOVERNMENT AND PROFESSIONAL SUPPORT

Iran has a series of laws regarding cultural heritage[53], and anything that is 100 years or older may be protected by law. More recent ruins, such as the mudbrick ruins studied as part of the Landlord Villages of the Tehran Plains project (discussed below), which were abandoned mainly in the 1970s and 80s, are not protected by law. In many cases, the recording and collection of historic/post-medieval archaeology is to the desire of the site director.

While there really are no professional support networks for post-medieval and later archaeology in Iran, there are active supports for anthropology field projects and data collection. Where these overlap with archaeological aims, support will be offered through the Iran Cultural Heritage, Handicrafts, and Tourism Organisation (ICHTO), which is the main government body dealing with heritage in all academic and practical forms (e.g. protection) in Iran.

THE STATE OF POST-MEDIEVAL ARCHAEOLOGY IN IRAN

While the ICHTO covers a very wide range of heritage initiatives, archaeological and anthropological projects, there are also archaeology departments in most of the major public and many private universities. The archaeology department in Tehran University is one of the most significant, and certainly plays a role in setting agendas, but public universities in the major cities in each province dominate local agendas and archaeologies. With the exception of the academic interest in the Department of Archaeology at Tehran University, there are no research projects or teaching interests in historical archaeology. There are multiple projects

and lecturers in Islamic and prehistory or the early historic (e.g. Sassanian), but nothing post Safavid. There are no commercial units in Iran, neither attached to universities or private concerns.

MAJOR AREAS OF RESEARCH FOCUS: THEMATIC AND GEOGRAPHICAL

The two Iranian projects concerned with the archaeology of the recent past have been driven by the project directors' personal interests. The first project to combine the analysis of material culture and historical data was the Bam Ethnoarchaeology project led by Papoli Yazdi and colleagues[54] which took place in the aftermath of the 2003 Bam earthquake exploring "population change, material culture, graveyards, markets, and domestic architecture" in order to understand how the population of Bam regained a sense of place and return to ordinary life[55]. The second project, running from 2007-2009, was the Landlord Villages of the Tehran Plains project co-directed by Fazeli (Tehran University) and Young (University of Leicester, UK)[56]. The project explored three abandoned mudbrick villages that had been owned and occupied by landlords as part of the extremely long-lived land tenure system in Iran[57] . It combined planning, building analysis, excavation, artefact analysis and ethnographic interviews in order to explore themes such as power and place, class and gender, and the role of these villages in the wider political economy of Iran. While interest in landlord villages in this particular type of land tenure, has resulted in a small number of unpublished student projects exploring similar structures in different areas of Iran under the supervision of Fazeli, there has not been any real spread of historical archaeology.

UNDERSTANDING AND VALUE OF HISTORICAL ARCHAEOLOGY

Historical archaeology, an archaeology of the recent past is scarcely recognised in Iran even now, and is not part of any academic teaching syllabus. The Iranian regime of the last 39 years has made studying the last 100-150 years a rather difficult task, not least because it

remains largely unrecognised as a valid period in archaeology. Historians might record the increasing corruption of the Pahlavis and the role of the west, the downfall of Muhammad Reza Shah and the rise of the Islamic regime, but there is no perceived need for attention to the material culture of this time. The concept of studying material culture in order to offer multiple readings or understandings of the past might be part of a healthy society, but has not yet become a recognised ambition of archaeology in Iran.

WHERE IS RESEARCH BEING DISSEMINATED?

Historical archaeology research is being disseminated within Iran, and also published in English, in regional specific journals such as *Iran* and in a range of international academic journals dealing with social and historical archaeology. Local records and archives are held in institutions such as universities; for example, the materials and archives of the Landlord Villages of the Tehran Plains project are held by Tehran University, as the employer of the CO PI.

OPPORTUNITIES AND CHALLENGES FOR HISTORICAL ARCHAEOLOGY IN IRAN

Historical archaeology in Iran is wide open, and there is huge potential to explore sites and themes right across the region. Exploring the impact of the different dynasties in the post-Safavid period in rural and urban settlements; changing patterns of trade with Russia, Europe, China and the US; Iran's role in globalisation, and many other issues could be the subject of exciting research projects. Many Iranian archaeologists in universities across the country are interested in collaborating with international partners, and some could be persuaded to consider archaeologies of the recent past. Gaining a visa for Iran can be challenging and unpredictable, which in turn makes some grant awarding bodies reticent about allocating funding which might not be used in the event visas are refused. The Iranian government has

recently expressed the intention of top-slicing all international funds for research projects being brought into the country, and this could be as much as 20%.

COMBINED NOTES

[1] e.g., Johnson 1996; Orser 2004; Hall and Silliman 2005; Hicks and Beaudry 2006; Gaimster and Majewski 2009.
[2] The term is often rightly charged with perpetuating ahistoricism. For one of the Venezuelan critiques see Vargas Arenas 2014.
[3] See, for example, Montón Subías & Abejez 2015.
[4] See, for example, Zarankin & Salerno 2007.
[5] Cruxent 1955.
[6] Sanoja & Vargas Arenas 2005.
[7] Sanoja 2008; Sanoja et al. 1998; Sanoja & Vargas-Arenas 2002; Vargas A. et al. 1998.
[8] Zucchi 1997, 2006, 2010, 2013.
[9] Molina 1999, 2005.
[10] Navarrete 2014, 2017.
[11] Brooks & Rodríguez Y. 2012; Rodríguez Y. & Brooks 2012. Brooks has been one of the few non-nationals to take part in historical archaeological investigations in the country.
[12] Scaramelli & Scaramelli 2015; Tarble de Scaramelli 2016; Tarble de Scaramelli & Scaramelli 2005, 2012.
[13] Antczak et al. forthcoming.
[14] Antczak et al. 2015; Antczak 2015, 2018.
[15] Large corporations have been principally involved in funding rescue archaeology operations to mitigate the impacts of their construction of hydroelectric dams and gas pipelines, as well as other large infrastructural projects.
[16] Molina 2007; Tarble de Scaramelli 2016.
[17] Such historical continuities should, nonetheless, be considered with caution as they cannot be assumed to have existed *a priori* based on ethnohistorical sources alone (direct historical approach).
[18] These journals include *Antropológica*, *Boletín Museo Antropológico de Quíbor*, *Boletín Antropológico* (Universidad de Los Andes, Mérida), *Revista Venezolana de Economía y Ciencias Sociales*, *Tierra Firme*, and *Nuestro Sur*, many of which are now freely available online.
[19] Altez & Rivas 2002; Amodio et al. 1997; Sanoja et al. 1998; Sanoja & Vargas-Arenas 2002; Sanoja & Vargas Arenas 2005; Vargas A. et al. 1998; Zucchi 2010, 2013.
[20] Antczak forthcoming 1.
[21] Rivas 2001; Tarble de Scaramelli & Scaramelli 2011.
[22] Scaramelli & Tarble 2000; Tarble de Scaramelli 2012.
[23] Antczak forthcoming 2.
[24] Antczak et al. 2013; Rivas & Altez 2015; Tarble de Scaramelli 2016.
[25] Possibly because medieval and post-medieval histories are a European phenomenon and do not feature in the history syllabus at any education level in Tanzania.
[26] Connah 2007.
[27] For example, see a conclusion by Chami 2009a, p.220
[28] M. Chuhila (personal communication on 13 May 2018). Dr. Chuhila had raised the same observation during seminar presentation by Prof. Y. Lawi on the 10 May 2018. However, for a detailed discussion on this subject see Reid (2011).
[29] Schmidt and Mrozowski 2013.
[30] Lane 2016.
[31] Deetz 1977.
[32] Hall 1993.
[33] Orser 2013.
[34] For a detailed review, see Biginagwa 2013.
[35] See, *inter alia*, Chami 1998; Horton and Middleton 2000.
[36] Lane 2016

[37] Biginagwa 2012.
[38] See *interalia*, Mjema 2014; Wachawaseme 2017; Biginagwa 2018; Biginagwa and Ichumbaki 2018; Valence 2018;
[39] Schmidt 2006.
[40] For example in interpreting archaeological sites, to understand potting, iron production techniques and the associated symbolism, see Biginagwa 2013.
[41] See, *interalia*, Chittick 1974.
[42] For memoirs, for example Chittick 1974
[43] According to Mturi (2005), such collaboration dates far back from the time when the University College, Dar es Salaam was established in 1961. The curator of the Museum was recognised as a member of the Academic Staff of the University College and occasionally gave lectures at the university.
[44] For example, Chami 1998.
[45] In accordance with the Environmental Management Act No. 20 of 2004 of the United Republic of Tanzania.
[46] See *inter alia*, Mapunda 1991; Mturi 2005; Kaminyoge 2018.
[47] United Republic of Tanzania (1964/1979).
[48] These are mostly found on the urban Swahili coast of Tanzania, and are of particular interest because they are more elaborate and of diverse forms than elsewhere on the former dhow-trade circuit. Their legal protection is mainly due to increasing danger by rebuilding programmes and theft. Also see Aldrick 1990.
[49] For example, at Caravan Serai Museum at Bagamoyo in Coast Region; Livingstone memorial museum at Ujiji in Kigoma Region; The Maji maji war museum at Songea in Ruvuma Region; Mwalimu J.K. Nyerere museum at Butiama in Mara Region; Kalenga museum in Iringa Region.

[50] Ansari 2003; Shawcross 1989; Stark 1934
[51] Niknami 2005
[52] Fazeli et al. 2009.
[53] see UNESCO 2018 for an overview
[54] Dezhamkhooy and Papoli Yazdi 2013; Dezhamkhooy and Papoli Yazdi 2010; Garazhian and Papoli Yazdi 2008; Papoli Yazdi, Garazhian, Dezhamkhooy 2011; Papoli Yazdi 2010
[55] Papoli Yazdi 2010, 34
[56] Fazeli and Young 2008; Fazeli et al. 2009; Young and Fazeli 2013; Fazeli and Young 2013; Young and Fazeli 2018
[57] Lambton 1953