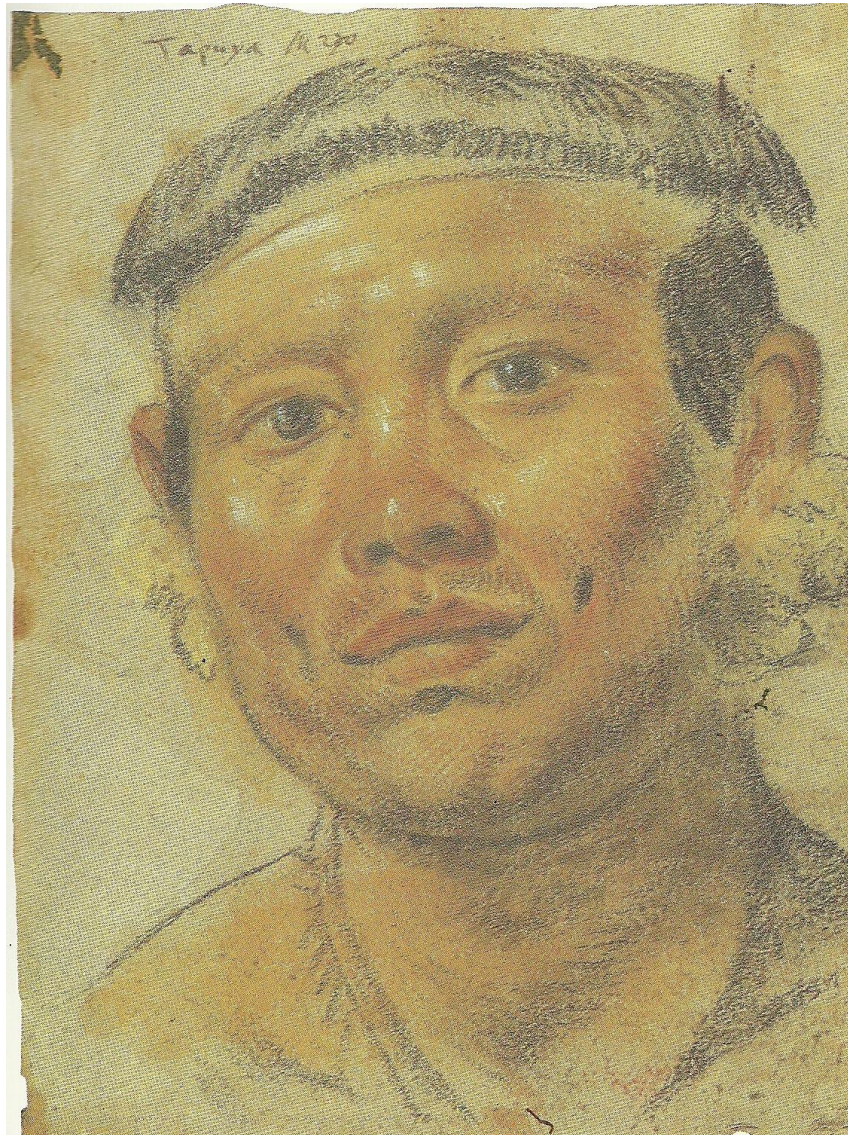


The Dutch and the Indigenous peoples of the Americas: A hidden heritage

28 September 2011 Plexus Studentencentrum, Kaiserstraat 25, Leiden.



An expert meeting within the program and network the Atlantic World and the Dutch, 1500-2000 (AWAD). This meeting is organized by Erfgoed Nederland and the Faculteit Archeologie van de Rijksuniversiteit Leiden.

Program The Dutch and the Indigenous peoples of the Americas: a hidden heritage.
28 September 2011, Leiden

- 8.30-900 Reception
- 900-915 **Opening** Prof. dr. Maarten Jansen
- 915-1030 **Panel 1 Dutch-Indigenous relations from a historical perspective**
Chair Drs. Martine Gosselink
Dr. Ben Teensma
Drs. Kees-Jan Waterman MA
Dr. Arie Boomert
Dr. Mark Meuwese
- 1030-1045 **Coffee break**
- 1045-1200 **Panel 2 Dutch-Indigenous relations and collections**
Chair Dr. Lodewijk Wagenaar
Dhr. Wilfred Jubithana
Dr. Renzo Duin
Ilona Heijnen MA
Dr. Lodewijk Hulsman
- 1200-1300 **Lunch**
- 1300-13.45 **Panel 3 Dutch-Indigenous relations and projects**
Chair Prof. dr. Maarten Jansen
Drs. Martin Berger
Prof. Dr. John Monteiro
Dr. Eithne Carlin
- 1345-1400 Division into workgroups
- 1400-1530 **Workshops**
- Workshop 1 **Research of Dutch-Indigenous relations**
This workshop addresses research questions from the perspective of disciplines, like archaeology, history, anthropology, linguistics, etc. Which questions and priorities arise from this perspective about the heritage of Dutch-Indigenous relations?
- Workshop 2 **Management of heritage of Dutch-Indigenous relations**
This workshop discusses issues like the identification, classification, digitalization and conservation of the heritage of Dutch-Indigenous relations in different collections in material or immaterial form.
- Workshop 3 **Policies regarding the heritage of Dutch-indigenous relations**
This workshop discusses projects and programs related to the heritage of Dutch-Indigenous relations and the possibilities of policies and cooperation.
- 15.30-16.15 Processing of the results of the workshops
- 16.15-16.45 **Presentation of the results of the workshops**
- 16.45-17.00 **Conclusion**
- 17.00-18.00 **Drinks**



Program Panels The Dutch and the Indigenous peoples of the Americas: a hidden heritage.



Panel 1

Dutch-Indigenous relations from a historical perspective

Chair: Martine Gosselink

Ben Teensma: Many haystacks, few needles.

The historical heritage of Dutch-indigenous relations is hidden in 17th century documents in the archive of the Dutch West Indian Company (WIC). These documents are only partially published. The themes are spread in a fragmented way. Forced labour, mission and military services are European and not Indian themes. Indian culture, religion and ideology are of primary importance, but only sparsely present. The opening, organisation and analysis of such fragments is imperative.

Thesis: without the research of literature and the research of archives no result is possible.

Kees-Jan Waterman: Material and immaterial heritage as a reflection of the relations between Dutch and Indians in North America in the 17th and 18th century.

Albeit incidental contacts between Dutch and indigenous groups occurred in the late 16th and early 17th century, there was only a reasonable accumulation of material and immaterial heritage in the second quarter of the 17th century. This heritage consists mainly of archivalia, archaeological objects and structures, and linguistic material. This presentation sketches the historical relations between both groups and continues on to the 18th century when the Dutch maintained their relations with indigenous groups.

Thesis: The remaining material heritage that is known today, is not sufficient to describe the European-Indigenous interaction from new perspectives.

Arie Boomert: The relations of Dutch and the Indigenous peoples of the Caribbean area: the archaeological heritage.

Archaeologically there is very little known that sheds light on the relations between the Dutch and the indigenous peoples of the Caribbean area. Although we know that Dutch and Zealanders had started trading with Indians in the Caribbean and the coast of Guiana already by the last decade of the 16th century, little archaeological evidence has been found to support this knowledge. The research area is virtually unexplored.

Mark Meuwese: Beyond Pernambuco and New Netherland: New venues for the historical study of the Indigenous peoples in the Dutch Atlantic World.

This contribution discusses recent developments in the historiography of the relations between the Dutch and indigenous people in the Atlantic. While these relations in 17th century Northeast Brazil and New Netherland are still being researched with good results, other areas in the Atlantic such as Chile, Suriname and the Wild Coast should not be forgotten. It is also important to do comparative research on Dutch indigenous relations in other areas such as Atlantic Africa, South Africa and Taiwan.

Panel 2

Dutch-Indigenous relations and collections

Chair: Lodewijk. Wagenaar



Wilfred Jubitana: The contact between Dutch and the Surinamese Indigenous people in the period after the peace of Breda.

The contact between Dutch and the Surinamese Indigenous people in the period after the peace of Breda will be discussed. The departure of the British with their slaves after the peace of Breda was the cause of the increasing enslavement of the Indigenous population by the Dutch.

Thesis : 1) The Surinamese Indigenous people lost their identity when the missionaries entered their villages. The Indigenous names were for example substituted by mostly biblical names and missionaries took on the function of the traditional medicine man.

2) The encounter with the Dutch was the beginning of the end of the Indigenous language and culture in Suriname. What now.....??? When the dominant western culture entered the world of the Indigenous people there remained no return for these people.

Renzo Duin: Shared and Distributed Indigenous Cultural Heritage.

During centuries thousands of objects from Indians were shipped to Europe to be kept in collections of exotica, colonial institutes and museums of ethnology. New media make it possible to disclose hidden objects in ways that were not possible in the past. The method of digitalization is not the same in all institutes. I am also interested in the relation of Indians with the present collections.

Thesis: Indigenous cultural heritage that is conserved in the Netherlands and other places must be made available for Indians to do their own research.

Ilona Heijnen: 'Izcatqui', Here it is but in a hidden way – an Aztec astrological manuscript [1758] in the Tropenmuseum Amsterdam.

The Tropenmuseum Amsterdam conserves in its depot a singular document from the colonial history of Mexico. The manuscript is written in the language of one of the most fascinating people, Aztec (Nahuatl) and is a translation of a Spanish astrological, medical and agricultural almanac. This genre and intellectual perspective influenced the formation of modern Mexico, however both these aspects have hardly been studied.

Lodewijk Hulsman: Indians, Dutch and archives.

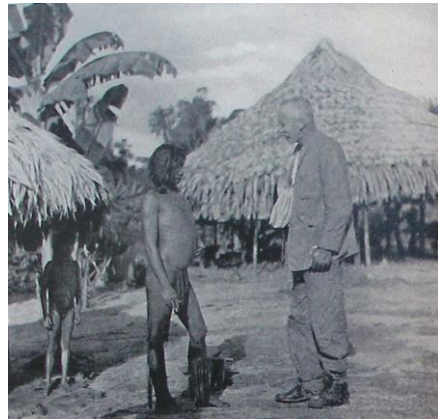
Dutch archives guard extensive information concerning the relation of the Dutch and the Indigenous people of America. This heritage merits a thematic approach on national level, not only because it is worth for the Indigenous societies, but also because of the heritage of the development of the Dutch society and the recognition of the importance of the Indigenous people of America in this development.

Thesis: The modern digitization of archives offers the opportunity to disclose and protect important sources. It is therefore important that a thematic guide of the sources on Dutch-Indian relations in Dutch archives is produced to guide this process.

Panel 3

Dutch-Indigenous relations and projects

Chair: Maarten Jansen



Martin Berger: Sharing Knowledge and Cultural Heritage: projects of the Rijks Museum Volkenkunde (RMV) to cooperate with Indigenous groups.

For a few years now, the RMV has developed projects in the area of “Sharing Knowledge and Cultural Heritage”. These projects are aimed at the disclosure of cultural heritage for the source communities, joint research of these collections and more cooperation between the museum and the source communities. The presentation will show some examples of these projects.

John M. Monteiro: Dutch-Amerindian Relations in Brazil: Past, Present, and Future Initiatives.

In recent years, Brazilian scholars and educators have developed a growing awareness of the need to include Indigenous peoples in current understandings of the national past. To that effect, the federal legislature passed a law in 2008 making Indigenous culture and history mandatory subjects in basic education. At the same time, Indigenous organizations throughout the country have intensified their involvement in their own educational projects and in the defense of material and intangible heritage. Within this context, an important chapter of Dutch-Amerindian relations can play a prominent role, in so far as the so-called Dutch “invasion” (1630-1654) produced a remarkable body of textual and visual records, part of which is available due to initiatives originating in Brazil, involving transcription, translation, publication, and digitization. This report presents insights on the current demand for scholarly resources and on the challenge of establishing a common ground with Indigenous organizations around the concept of shared heritage in light of a colonial past.

Thesis: A common project conceptualizing the “shared heritage” between Amerindian and European peoples must first reformulate approaches to Atlantic history by including Indigenous populations not as mere recipients of the “Columbian exchange” but rather as active co-participants in the construction of the modern world.

Eithne Carlin: Amerindian linguistic heritage in Suriname.

“*Aano omitae tēturujan?*” ‘Which language should I speak?’ asked the multilingual Kapitein Same from Apetina last month during a RMV meeting in Paramaribo, when he was asked to address those present, “*Wayana omi, Tarëno ijomi? Sranan omi? Nederlands?*” ‘Wayana, Trio, Sranantongo, Dutch?’ Many Amerindians from the interior of Suriname still have an extensive linguistic repertoire, while the majority of the Lokono and Kari’na can choose between Sranantongo and Dutch. Language courses have been organized by private initiatives. Most of the result of Dutch linguistic research is freely accessible, but it is hardly used by the communities. Why not? Because it is seen as a relic of the past, which has little significance for the modern reality. In the last 20 years, researchers in the Netherlands and in America have produced grammars; they collected oral traditions and generated wordlists. In this presentation, I will give an update of the modern linguistic research with the Amerindians of Suriname and raise the question: How can we share the research data in a meaningful manner with the communities whose life in the 21st century is dominated by tv/dvd/computers and mobile phones?

Thesis: Our (western researchers’) stories and histories of Surinamese Amerindians will remain largely alien and irrelevant to the communities unless we can relate our research results to the modern world and concrete economic advantages for the communities.