

English translation



**Sound Waves of Resistance:
exploring hidden Black history through archives
and sound**

More info via: www.theblackarchives.nl/sonsbeek

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model), Raul Balai, Camille Parker (production assistant
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team and all volunteers.*

1 **Leisure and forced labor**

Arnhem is known for its extensive Sonsbeek park in the heart of the city. Standing prominently in the green landscape on the Hartjesberg is the Witte Villa, or villa Sonsbeek.

Sonsbeek is bordered to the north by the Zypendaal estate, a wooded estate developed in a English landscape garden style. The country house Zypendaal is situated in the middle of the estate.

These estates were once the country houses for the Dutch nobility and regent families and are now public parks where people can leisurely walk, rest and recreate.

Behind the lush landscapes and mansions lie hidden stories tied to histories of forced colonial labor and slavery.

The wealth and leisure of the noble and regent class in Arnhem was made possible by the forced labor of enslaved people in Suriname, Indonesia and other colonies.



ARNHEM.

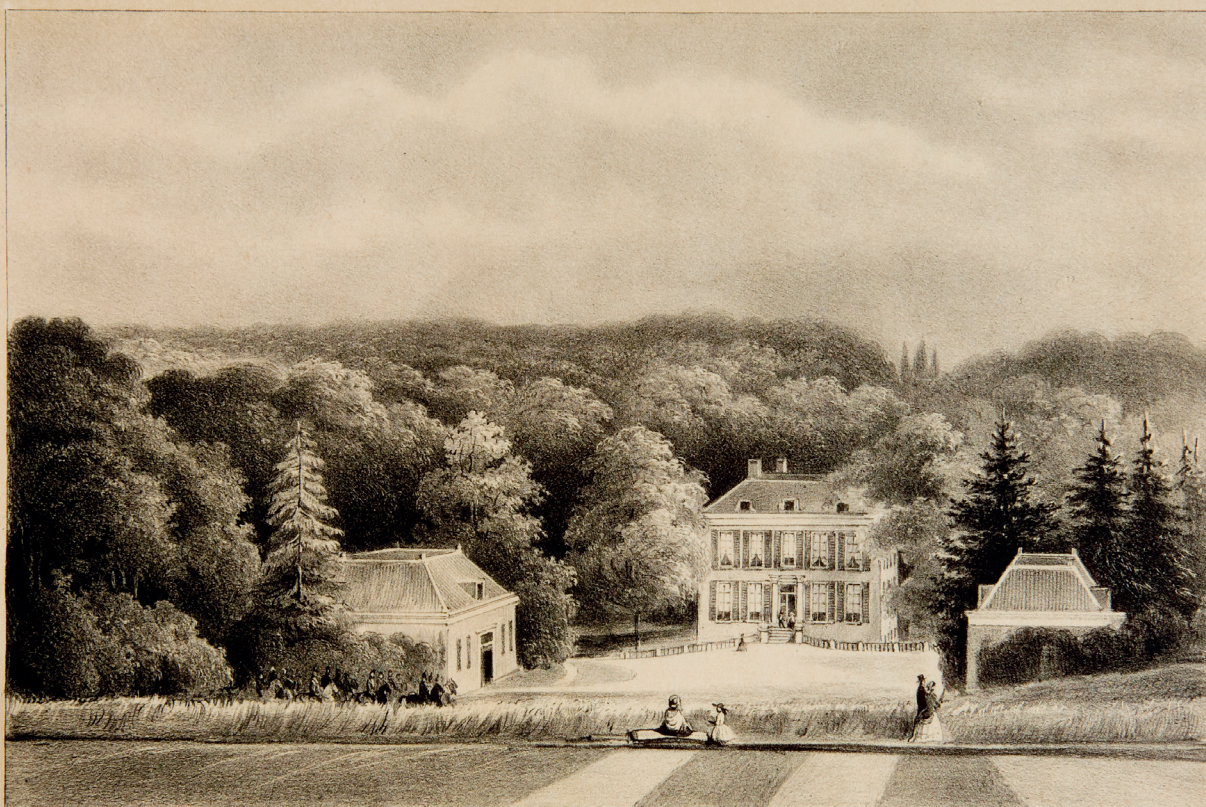
SONSBEEK.

2 Sonsbeek and Zypendaal

Villa Sonsbeek was built in 1744, commissioned by Adriana van Bayen. She had made her fortune in the Dutch East Indies. Relatively little is known about van Bayen's history.

Huis Zypendaal was built during the period of 1762 until 1764 commissioned by the prominent Brantsen regent family from Arnhem. Two brothers from the Brantsen family were married to two sisters from another upperclass family De Vree, who owned coffee and sugar plantations Vossenburg and Wayampimbo in Suriname.

Part of the profit from the forced labor of these plantations was invested in the Zypendaal estate in Arnhem. Although the owners of the Brantsen family did not set foot in the colony of Suriname, several generations have benefited from forced labor on Surinamese plantations.



J. O. A. T. a. s. lith.

Uitgave van J. van L. émond Jr.

Gedr. bij G. J. Thoené

ZWIJPERDAAL.

3

How a Surinamese plantation fell into the hands of a regent family from Arnhem

Suriname was conquered by the Zeelanders in 1667 from the English and became a province that had to produce colonial products like coffee, sugar, cacao and tobacco through the forced labor of enslaved Africans to enrich the motherland, the investors and the plantation owners.

One of the many fortune seekers who left for Suriname from the Netherlands was Gerard de Vree from Arnhem. De Vree came from a regent family. He left for the colony in 1698 with three other family members and worked on various plantations as plantation director. In 1705 he married Emilia De Graaf-Broen in 1705. Broen was the widow of Adriaan de Graaff and had inherited the property of the Vossenburg sugar plantation when her husband died.

Vossenburg was a plantation on the Commewijne River where sugar was grown by enslaved people who had been transported from Africa. De Vree kept a close eye on the development of production and the enslaved people in his journal under the heading 'Slaves profit and loss'. Enslaved people were not paid for their hard labor while the Arnhem plantation owner built up his wealth which he could pass on to his descendants. Vossenburg was also known as 'Mosika-de-Vru', a reference to de Vree.



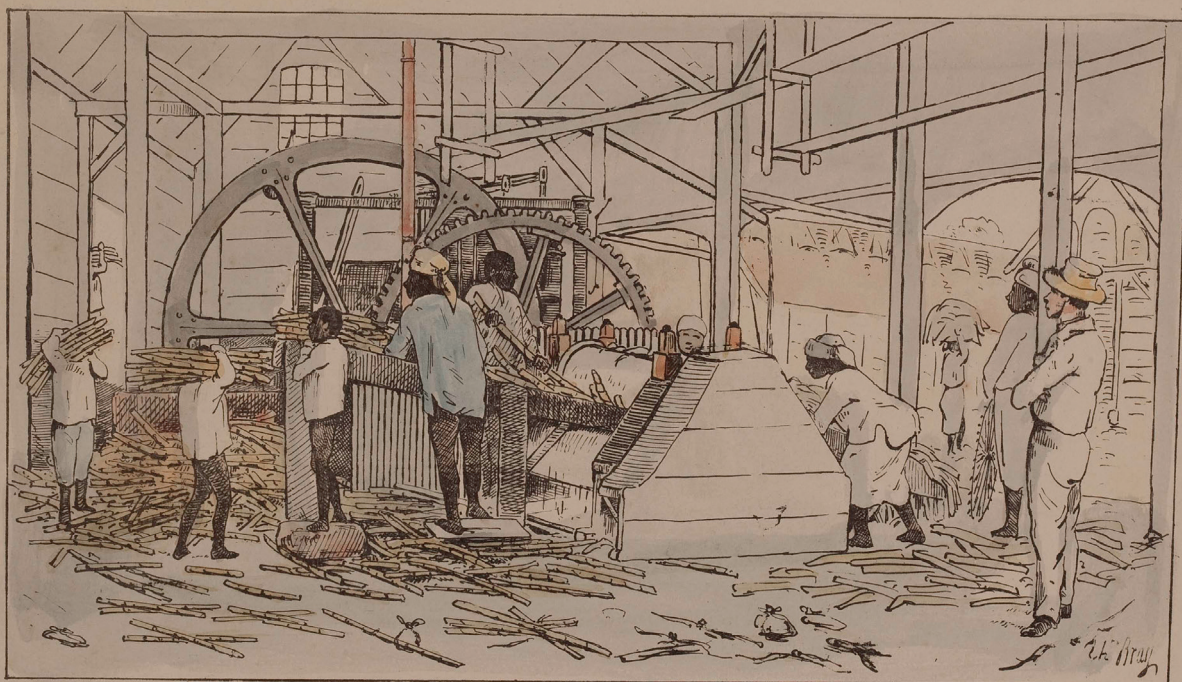
N. 7

4 Sugar, coffee and forced labor

At the end of the seventeenth century, sugar was the main product grown on the plantations. Sugar plantations were notorious for the extremely hard work in the sugar cane fields and in the production process.

Vossenburg was a sugar plantation with a water mill that only had enough power to grind the sugar cane at spring tide. This meant that enslaved people often had to work through the night. After an intensive production process, the sugar was shipped to the Netherlands as a half finished product, and traded and refined here. Coffee was also grown from 1723 on.

When the plantation came under the control of De Vree in 1705, ninety enslaved Africans and two enslaved indigenous people were included in the inventory to calculate the value of the plantation. They were mainly seen as means of production originating from inferior 'races'. Because of the hard labor and the degrading conditions, more enslaved Africans died than were born.



N° 23

5 Born in wealth

Emilia Broen died in 1707 and the Vossenburg plantation became property of Gerard de Vree. A year later he married Abigail van Sandick, daughter of the commissioner of the trade in enslaved Africans in the Dutch West India Company in Suriname. In 1713 de Vree also became co-owner of the Wayampimbo and Onverwagt plantations.

Gerard and Abigail had four children, two of whom died. The two surviving daughters Hester Henriette (1712) and Johanna Elisabeth (1713) inherited the shares of their father's plantations after Gerard de Vree died in 1726.

Their father's will stated that the daughter had to be sent to the Netherlands, accompanied by 'two maids'. The archives show that they were accompanied by a 'Black girl Anna'. The name Anna appears in the records several times, once with a 'value' of 400 guilders and once with a 'value' of 650 guilders.

Sammettaende — 63 g — 19 —

Den 10 Septembr. 1727. voor vrage
van goet betaende in 5. koffers
en 2. trommen aen den Gentelman
van Amsterdam op Arnhem bet. — 5 —

Dito voort naeyen van 22. half-
roochen bet. — — — — — 2 — 9 —

Den 13. dito aen Lijfje van Algentong
gegeven 4. gln. ter voorkere, dat
deselve by de Nigten gewacht, en de
Swarten Anna in haer sekte opge-
pakt heeft — — — — — 4 —

Dito al mede aen Vrouw Plas bet.
2-10-: omdat deselve de Swarten mede
opgepakt heeft — — — — — 2 — 10 —

Dito nog aen Hendricha van der Blijf
gegeven 4. gln. voor dat deselve de Nigten
mede in haer sekten gediect heeft. — 4 —

By quitance Den 19. dito aen Hendrina van ^{Blyenberg} ~~Huizen~~
volgens quit. bet. 10-12-: voor sekie
voor Anna — — — — — 10 — 12 —

Den 20. dito aen van Mannen betaelt
10-19-: volgens quit. voor linnen
tot onderbroeken — — — — — 10 — 19 —

679 — 9 —

6 Anna

Anna was born into slavery on the Vossenburg plantation. Gerard and Abigail de Vree were the plantation owners during this time period. Two Anna's are mentioned on the list of enslaved persons. It is likely that Anna who was sent to the Netherlands was born in 1711.

Not much has been documented about the lives of the enslaved people. It is not known who Anna's parents were, whether they were born in Suriname or transported from Africa.

In her youth Anna would have been confronted with the hard life on the plantation: forced labour, exploitation, physical and mental violence and death. On the other hand, despite the colonial violence, there was a sense of community among the enslaved people, and they managed to develop a rich culture.

Anna was a year older than Hester de Vree. It is possible that she had never worked in the sugar cane fields, but was already a 'servant' in the household of the de Vree family in Suriname.

What would her voice have sounded like? Would she have missed her family and life in Suriname? What were her dreams? Was she happy with her life?

7 Anna in Arnhem

Anna and the de Vree sisters arrived in Arnhem in 1927. They were housed with their uncle Derk de Vree, the mayor of Arnhem. He lived in the Bakkerstraat in the city center of Arnhem. Anna had become 'a free person' when she came to the Republic of the Netherlands, because slavery was not allowed on Dutch soil. In practice, however, as a 'servant' she was tied to the family of her former owners.

Mayor de Vree paid a considerable amount for the boarding school for the sisters de Vree, where they received an education and training that suited girls from the upper class. Anna was sent to a school for orphans for a fraction of that amount.

In 1729 Hester Henriette married Hendrik Willem Brantsen, a descendant of another Arnhem regent family. In 1734 Johanna Elisabeth married Johan Brantsen, a brother of Hendrik. He was city secretary of Arnhem. They moved to their parental home in the Bakkerstraat in the center of Arnhem. Anna lived there until the end of her life.

The Gerard de Vree estate was divided between the two daughters and their husbands. Both families received f. 50,000 in bonds in the plantations in Suriname, and gold and silverware. A few years later, in 1743, Hendrik Willem and Hester Henriette bought the Zypendaal country estate.

Not much is documented about Anna. On March 26, 1741 she was mentioned as 'heidinne' (female word for heathen) who had made a confession in an Arnhem church under the name Anna van Vossenburg. She was mentioned several times in notes of mr. Johan Brantsen, grandson of Johanna Elisabeth de Vree. On her deathbed she had given him a silver corkscrew which she probably had received from the sisters de Vree. Not much is documented about Anna. On March 26, 1741 she was mentioned as 'heidinne' who had made a confession in an Arnhem church under the name Anna van Vossenburg. She was mentioned several times in notes of mr. Johan Brantsen, grandson of Johanna Elisabeth de Vree. On her deathbed she had given him a silver corkscrew which she probably had received from the sisters de Vree. She died on December 22, 1780 at the age of about 70.

Emmetlaende — 3449-07-14

By quitance Den 27. Januar. 1729. aen van
den Groen bet: iii-1-: voor een wote
boomen cabinet & Thee volgens
rekening en quit. — — — 111-1-

By affirmatie Dito voor drinkgelt aen de Knecht, die
't selve geset hebben — — — 1-2-

Den 21. dito aen de Juffr^{re} voor Sak-
gelt — — — — — 13-1-

Den 17. febr. 1729. wederom voor
Sakgelt — — — — — 13-4-

Den 21. dito aen de Sangermeester — 7-:-

By quitance Den 26. dito voor 't naaien en ver-
schot van 14. hemden voor Double
Nagt volgens quit. — — — 9-3-11

Den 13. Maart 1729. aen van der
Hoop 3-2-4. voor een 1/4 ank. wijje
't geen voor de Juffrouwen in de
school was gelonden volgens quit. — 3-2-4

By affirmatie Dito aen Anna voor 3. maanden
Schoolgelt volgens accord a 6. 1/2
1 maent — — — — — :-11-1-

By quitance Den 19. dito aen den Hopman van Ma-
nen bet: vi-5-: voor een Ank fyndach
a 20 1/2 d'lt hemden volgens reken: & quit. — — 11-5-

By affirmatie Dito aen de Juffr^{re} voor Sakgelt — — — 13-4-

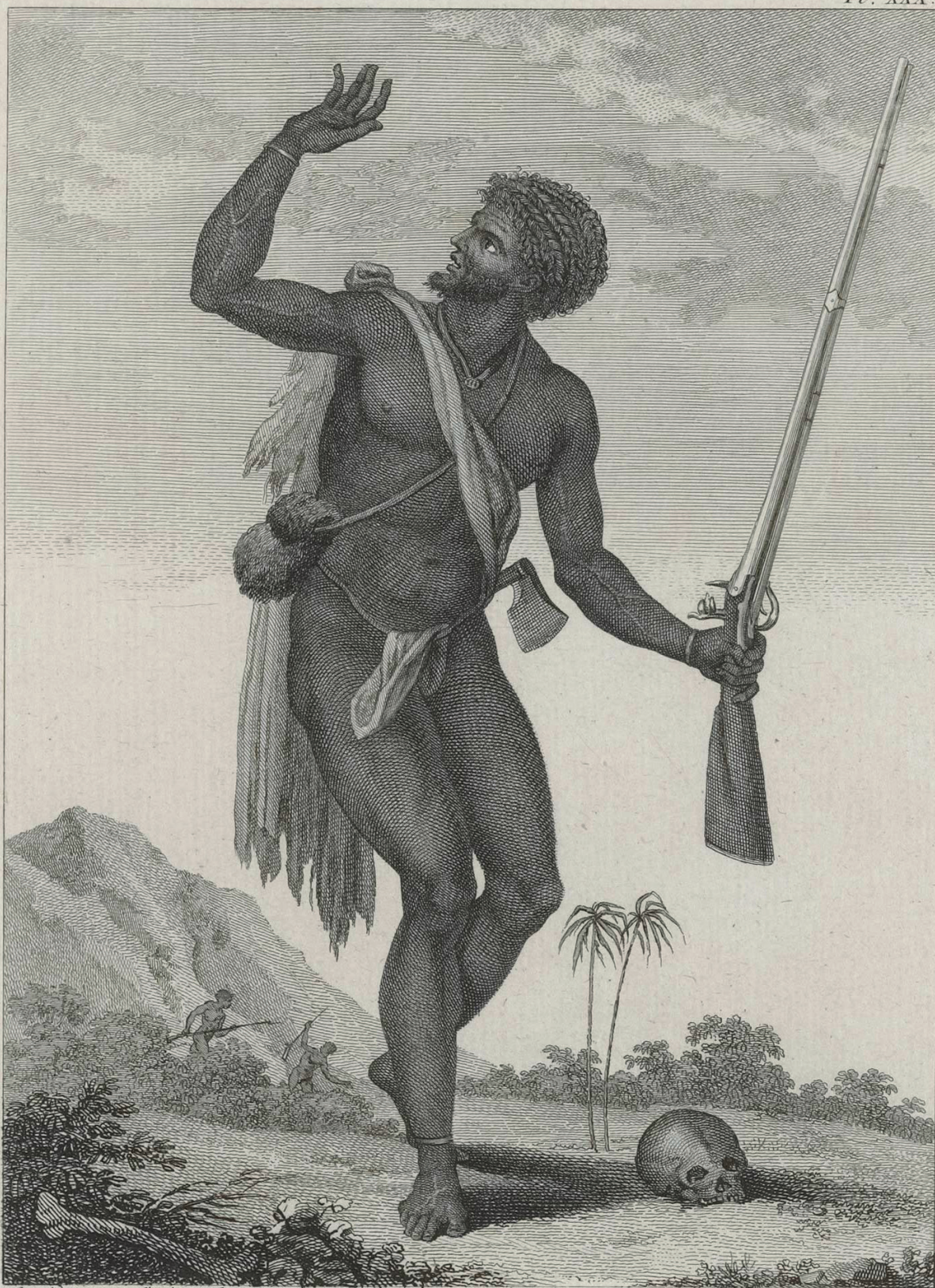
3702-07-14

8 Resistance

Where there is oppression, there is always resistance. Resistance in Suriname came in various forms. It occurred on an everyday level, for example by sabotaging the production process. A more risky form of resistance existed in the form of 'marronage', running away from the plantation.

Maroons developed their own societies which allowed them to preserve many of the spiritual, oral and musical traditions brought from Africa. In the 1770s, a well-organized group of Maroons led by Boni waged a guerilla war against the colonial rulers around the Commewijne and Cottica.

In the course of time, enslaved people from Vossenburg plantation also regularly walked away from the plantation to seize their freedom. The archives show that there were workers' strikes in 1776 on the Vossenberg and Wayampibo plantations. And in 1856, enslaved people organized to demand better working conditions.



Gravé par Tardieu l'aîné, Rue des Noyers N°3.

Nègre rebelle en faction

9 Nyanga

On July 1, 1863, slavery in Suriname and the Dutch Antilles was abolished on paper. The Dutch Parliament decided that the to be emancipated people had to continue working on the plantations as a form of 'apprenticeship' for another ten years. In addition, slave makers received f. 300 "compensation" per enslaved person.

On 20 June 1863, 263 enslaved people were registered on the Vossenburg plantation. The Brantsen heirs received approximately f. 70,000.- in "compensation" at the abolition of slavery. The Afro-Surinamese people who were given their freedom on July 1, 1863/1873, received no compensation for their forced labour. They did get a last name.

Nyanga Weder was born and raised in Rotterdam, but one of her ancestors comes from the Vossenburg plantation: Bertha Afi Heerenveen. The granddaughter of this ancestor has procreated with a man from the Okanisi, a people that developed their own community in the interior of Suriname they fought themselves free.

Nyanga Weder was born and raised in Rotterdam, but one of her ancestors comes from the Vossenburg plantation: Bertha Afi Heerenveen. The granddaughter of this ancestor had children with a man from the Okanisi, a people that fought their way to freedom in the interior of Suriname.

Through family stories she learned about her ancestors, the history of slavery, the resistance and their spiritual traditions. Nyanga is a dancer, content marketer at a cultural institution and cultural scientist. With her dances she maintains the culture and traditions of her ancestors.

10 **The legacy of the colonial past**

The colonial past and the past of slavery has left deep traces in Dutch society and in former colonies such as Suriname. The traces are visible in our languages, culture, archives, but also in ‘intangible heritage’ such as the Sonsbeek and Zypendaal estates.

Slavery and colonialism was legitimized by racist ideas in which European people were seen as superior to the colonized peoples. They were seen as less developed, “pagan” and uncivilized. Slavery was abolished in 1873, but colonial ideas and relations continued to exist.

In 2020, tens of thousands of people took to the streets to demonstrate against anti-black and institutional racism during the #BlackLivesMatter, also in Arnhem.

Racism and discrimination are a legacy of the colonial past and the past of slavery. Where else do you observe the legacy of this past?

11

Indonesian Exhibition Arnhem (ITA)

In 1928 the “Indische Tentoonstelling Arnhem” (ITA) was organized in Sonsbeek park. European colonial powers organized colonial exhibitions to promote colonial trade but also to showcase and normalize their imperial power. During various colonial and ‘world’s fairs’ people from the colonies were exhibited for the entertainment of the local European public.

During the “Indische Tentoonstelling Arnhem” in 1928, there was a presentation on the Zypendaal estate about ‘East & West India’. Colonial products from Suriname were exhibited there. Two Surinamese ladies Carolina van Lieberherr and Petronella Lapar who came from the Catholic Maria Patronaat from Paramaribo braided Pana hats.

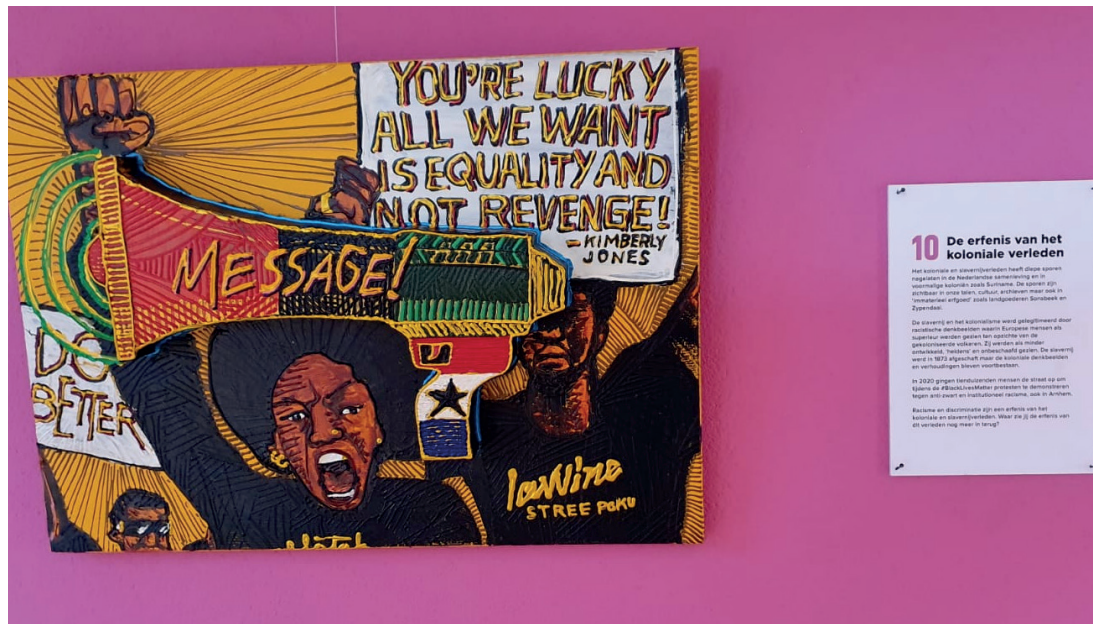
12

Winti and the secret language of the drum

Among the enslaved and the Maroons, a religious culture emerged composed of various faith traditions brought from Africa. One where rituals and nature gods stood at the center. The practice of Winti was suppressed by the church and the colonial government. Its practice was criminalized from 1874 to 1971. Winti was nonetheless practiced in secret. In 1894 it was revealed that there was a secret place of worship or a god named 'A Dangra' an hour's walk from the Vossenburg plantation. 'A Dangra' means deep secret'.

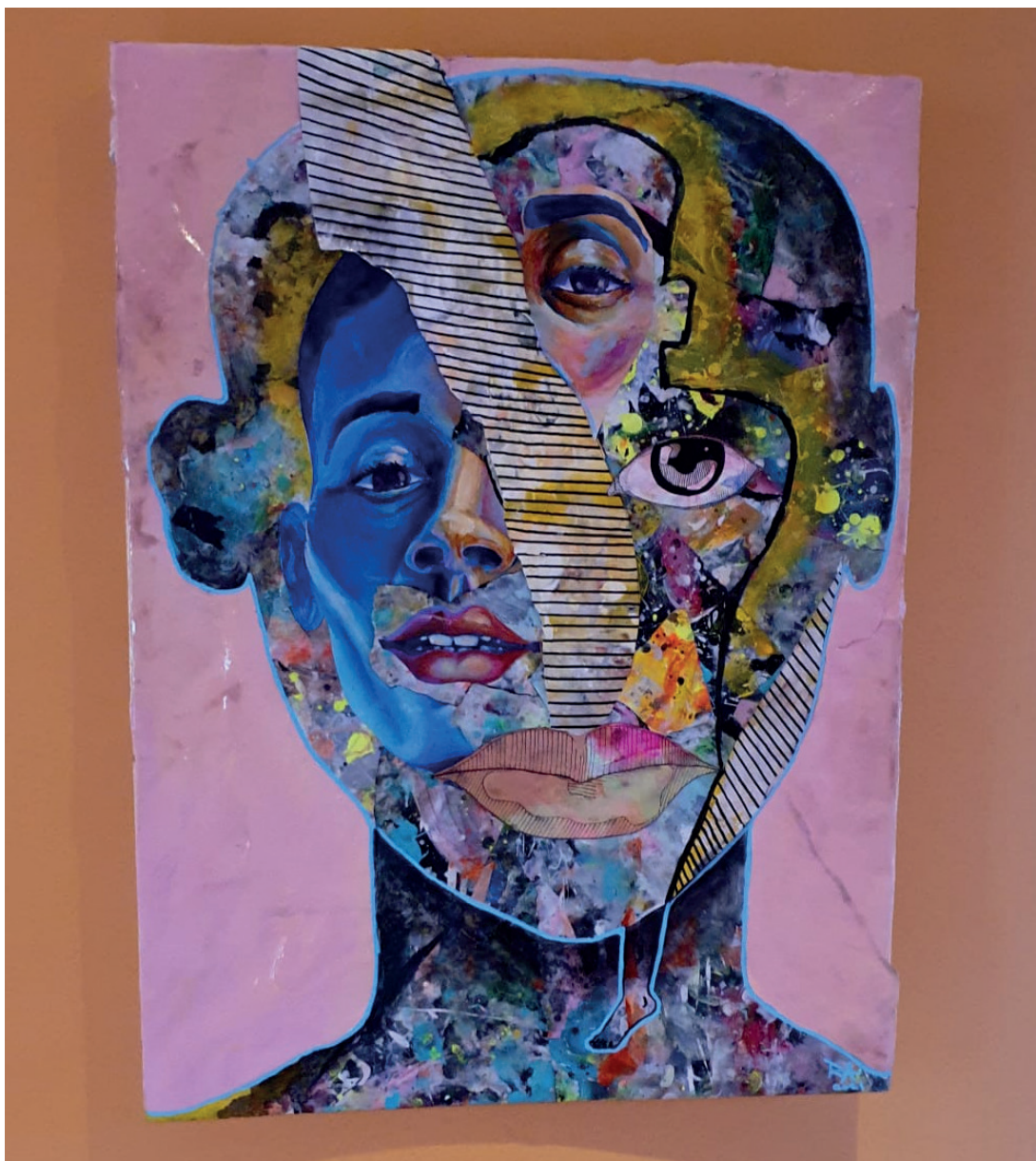
Within the Winti music the Apinti drum played an especially important role. It was used to make music during spiritual rituals and the drum was used to communicate secret messages.

Artists



LAWINE - STREE POKU (2021)

LAWINE consists of rap artists: Ella John, DenZen, RFX and producer/dj The Flexican. Brian Elstak is also part of the crew as visual artist. These five creatives came together to work on an art installation inspired by The Black Archives, for Elstak's 'L.O.B.I. ARCADE' art show (now on display at OSCAM Amsterdam). 'STREE POKU' meaning "battle song" and is one of the many tracks LAWINE has created. This piece is inspired by the uprising of 2020 as well as other historical events pertaining black and brown people here and abroad.



Richard Kofi - Traces of Anna/Ama (2021)

Acrylic paint, charcoal, wood stain, wallpaper glue, paper on a wooden panel.

Traces of the life of Anna van Vossenburg can be found sparsely scattered throughout the city. On the go from location to location, Kofi sees traces of Anna in today's faces.

The name Ama is a well-known name in Ghana for women born on Saturday. On markets in Accra stall holders use the name Ama to attract the attention of passing women. Hopefully they will look up and see their merchandise.



Ishfarah Esseboom - Anna

Ishfarah Esseboom is a local spoken word artist and student. At the request of The Black Archives she wrote a poem about the story of 'Anna'.

Ishfarah's mother Barbara Esseboom and colleagues from Erfgoed Gelderland investigated Zypendaal's hidden past. They also looked into the story of the enslaved girl Anna, who was taken to Arnhem from the Vossenburg plantation in 1727 after the death of the first plantation owners. Anna was recorded as a 'loss item' in the cash book of the plantation. In Arnhem she most likely worked unpaid as a servant in the household of the Brantsen family until her death in 1780. We recorded a conversation between Ishfarah and Barabara about their research into the history of Arnhem's colonial past, institutional racism, #BlackLivesMatter and reparations. Check it out via www.theblackarchives.nl/sonsbeek



Leonel Piccardo - 'Ancestral Rhythm'



Jessica de Abreu - An Anthropological Study of Whiteness

In 1928 the Indonesian Exhibition Arnhem (ITA) was organized in Arnhem. European colonial powers organized colonial exhibitions to promote colonial trade but also to showcase and normalize its imperial power.

During ITA there was an exhibition on the Zypendaal estate about the 'East & West Indies'. Colonial products from Suriname were exhibited. However, the exhibition also included two Surinamese ladies

Carolina van Lieberherr and Petronella Lapar who were shown making Panama hats.

Several post cards were made based on pictures of the colonial exhibition and Jessy found a video of it in the archive. During various colonial and 'world's fairs' people from the colonies were exhibited for the entertainment of the local European public what does this tell us about the white gaze and the construction of whiteness?



Various books from the archive

In the research process we found out that Anna used to live in the Olde Munte in the Bakkerstraat in the center of Arnhem. Currently there is a bookstore and antiquariat on the location where Anna lived. We found several antique books including interesting information about the colonial history and gaze of the Netherlands. In the vitrine you can also see several documents from The Black Archives such as a 'promisary note' which was given to 'plantation owners' at the abolition of slavery, it shows the amount a 'plantationowner' received as 'compensation'. in addition the vitrine includes a colonial yearbook from Suriname from the year 1853.