

Symposium on the English and Dutch in the Early Modern World

Friday, October 19, 2012, 9 am - 3 pm
The Newberry Library, Chicago

Speaker Abstracts

[Andrew Fleck, San Jose State University](#)

“The ‘Dutch Design’: England’s Anxieties about Dutch Aspirations to Global Empire in the 1660s”

As Spain’s ability to project force withered in the second half of the seventeenth century, English and Dutch cooperation in containing Spanish dominion began to fray. English and Dutch commercial interests, especially in distant colonial arenas, led to violent clashes throughout the early part of the seventeenth century. Events on Amboyna were symptomatic of that problematic relationship: England’s commercial interests conflicted with their former partners and allies, but in the interest of maintaining a united front against the Iberian powers, the incident was put aside for a later date. When the first war between the former partners erupted in 1651, the repressed incident returned, only to be swept aside again in the interest of a speedy resolution for peace. But when war erupted again a decade later, English propagandists wove the incident into a larger pattern of unscrupulous and violent Dutch ambition. We’ll explore John Darrell’s *A True and Compendious Narration; Or, Second Part of Amboyna* (1665) as an attempt to transform previous incidents that had been ignored in the interest of presenting a joint resistance to Spain into a means of recasting the Dutch as unprincipled, rapacious ingrates who had been working against England’s interests from the start.

[Jeffrey Glover, Loyola University Chicago](#)

“Cornelis Melyn’s *Broad Advice*“

Kieft’s War, a brutal 1643-1645 clash involving Dutch, English, and Lenape Native peoples, inspired a number of written accounts in Europe. Among the most fascinating and neglected is *Broad Advice to the United Provinces*, printed in Antwerp in 1649. Attributed to Cornelis Melyn, *Broad Advice* depicts the fictional conversation of a multinational crew of sailors as they travel home from America and trade stories about English and Dutch wars against Indians. The book has a decidedly critical bent. Through the conversation of the sailors, Melyn seeks to expose the illegality of Dutch proceedings against Native people. In publicizing Dutch conduct in Kieft’s War, Melyn draws upon the decades-old tradition of the Spanish Black Legend. However, he also draws upon secular, Roman concepts of just war, as well as Native ideas of proportional killing. *Broad Advice* suggests the complex variety of international frameworks that Dutch, English, and Native people used to understand and describe wars and other violent interactions. It also suggests that many colonial travelers viewed the New World not as a lawless zone but rather as a space governed by international norms, even if those norms were subject to heated dispute.

Bibliography

Evan Haefeli, “Kieft’s War and the Systems of Violence in Colonial America,” in Michael A. Bellesiles, ed., *Lethal Imagination: Violence and Brutality in American History* (New York, 1999), 17-40.

[Evan Haefeli, Columbia University](#)

“The [Flushing Remonstrance](#) of 1657 and the Anglo-Dutch Religious Exchange”

The Anglo-Dutch relationship was a complex mix of friendship and rival, respect and resentment, idealization and misunderstanding and this extended to the radical Protestant fringe as much as anything else. Documenting the ways English and Dutch ideas came together, however, is not always easy. The case of the Flushing Remonstrance, drawn up by English colonists living under Dutch rule in New Netherland, provides a rare opportunity to peek below the elite level of official exchanges and published texts to get some sense of this peculiar dynamic. Composed in response to a recent ordinance passed by the Dutch governor and council to punish anyone who would give shelter to recently arrived Quaker missionaries, the text draws on a stew of radical ideas, at least some coming from the Dutch mystic Hendrick Niclaes, and an interpretation of the Dutch constitution to defy the Dutch ordinance. The Dutch governor and council was not convinced and the remonstrance was dismissed, but the real interest in the document is its very existence. Drawn up in a public meeting of a number of townsmen, the remonstrance's value lies in its joint authorship, reflecting the consensual thinking and beliefs of a number of men who earlier in their lives could have been characterized as puritans. They had joined the migration of fellow puritans to New England but were unable to abide by the New England Way. Finding a home in New Netherland, they discovered that their understanding of Dutch tolerance was not shared by the local Dutch authorities. The resultant clash brought to a full circle the previous sixty years of relations between English Protestant radicals and the Dutch world, demonstrating both how interwoven yet distinct the two ultimately were.

[Sabine Klein, University of Maine Farmington](#)

“Harmen Meyndertz van den Bogaert: *Journey into Mohawk and Oneida Country*, 1634-1635”

Written in the form of a diary, van den Bogaert's text represents an early narrative of Indian-settler contact in Indian territory. The journal documents the complex processes of cultural negotiation as van den Bogaert and his travel companions make sense of the Native American world they have entered. Proto-ethnographic in nature, the account explores the landscape and geography of Mohawk and Seneca territory, the impact of contact on Indians and Dutch settlers alike, and the social and political organization and expectations of all involved parties. Interestingly, despite his often emotionally detached observer-voice, van den Bogaert's narrative sometimes alludes to the emotional aspects of contact, as both Dutch traders and their Native American counterparts display fear and curiosity as well as humor and uncertainty.

Bibliography:

Sabine Klein, “Shires and Sachems: Languages of Political Theory in Dutch and English Narratives of Contact,” *EAL* 43, 3 (2008), 535-555.

Bogaert, Harmen Meyndertz van den. *A Journey into Mohawk and Oneida Country*, ed. and trans. Charles T. Gehring and William Starna (Syracuse, NY: Syracuse University Press, 1988).

[Su Fang Ng, University of Oklahoma](#)

“Anglo-Dutch Relations through Native Eyes”

I will introduce a Southeast Asian poem, *Sja'ir Perang Mengkasar* (*The Rhymed Chronicle of the Macassar War*), as a text that offers a third, indigenous perspective on Anglo-Dutch relations in the East Indies. Written in Malay by the royal scribe to the court of Makassar, the South Sulawesi kingdom with which the VOC had fought numerous wars in the seventeenth century, this long heroic poem (comprising over five hundred stanzas) is one of the first poems to feature a Dutch historical actor, Cornelius Speelman, as one of the major protagonists. In addition, the poem includes several stanzas on English factors based in Makassar. Despite the obvious antagonism against the Dutch within what is clearly an Islamic framework, the poem portrays a complex view of the war. Rather than a binary opposition between Christianity and Islam, the poem shows how alliances cut across religious and cultural lines. Dutch efforts were supported by other indigenous groups, including, most importantly, the Bugis, while the kingdom of Makassar was aided by the English. Anglo-Dutch relations were thus complicated and inflected by their local, native alliances.

Bibliography

Leonard Y Andaya, *The Heritage of Arung Palakka: A History of South Sulawesi (Celebes) in the Seventeenth Century* (The Hague: Nijhoff, 1981).

Su Fang Ng, “Dutch Wars, Global Trade, and the Heroic Poem: Dryden’s *Annus mirabilis* (1666) and Amin’s *Sya’ir perang Mengkasar* (1670),” *Modern Philology* 109.3 (2012): 352-84.

C. Skinner, ed. and trans., *Sja’ir Perang Mengkasar (The Rhymed Chronicle of the Macassar War) by Entji’ Amin, Verhandelingen van Het Koninklijk Instituut voor Taal-, Land-en Volkenkunde* vol. 40 (The Hague: Martinus Nijhoff, 1963).

G. H. Werndly, *Maleische Spraakkunst*, (Amsterdam, 1736).

[Joanne van der Woude, University of Groningen](#)

[“Poetry by Johan Farret and Petrus Stuyvesant”](#)

About a decade ago, Jaap Jacobs came across a manuscript in the holdings of the Dutch National Maritime Museum that (partly) consisted of friendship verses exchanged by Petrus Stuyvesant and Johan Farret in the early 1640s. Most of the poems are so-called *trantveersjes*: style- or manner-verses in which the respondent exactly mimics the sender’s use of final sounds in each line. This habit results in highly artificial poems, many of which deal with the difficulty of composition and feature humility topoi of the speaker for his product. In keeping with tradition, the verses are highly neoclassical, with an array of Gods aiding the poet. My interest lies specifically in how that neoclassicism interacts with America. To that end, I will look closely at three poems out of the edited and translated collection of fourteen. In these poems, which are between 26 and 40 lines long, Farret congratulates his friend upon receiving the directorship of the Curacao Islands; Stuyvesant replies; and Farret responds to that answer. The poems concern Stuyvesant’s new appointment, as well as a collection of painting exercises of ‘typical’ faces (so-called *tronije* or *tronies*) that Farret painted on Curacao. A guiding question for our readings might be whether the New World plays any part in these exchanges that seem so focused on the ancient Mediterranean.

Bibliography

Jaap Jacobs, ed., *Een pant van ware vrintschap: Trantveersjes and enkele andere gedichten van Johan Farret en Petrus Stuyvesant* (Leiden: Kopwit, 2004).