

Because the military expeditions were extremely dangerous and too costly for the Dutch planters to continue to finance, the Dutch signed a peace treaty with the Saramaka in 1762 (R. Price 1983b: 5). Following the treaty, the Dutch crown paid the Maroons periodic tribute in the form of cloth, pots, guns, and other European-made goods. Richard Price reports that cloth was one of the primary goods offered to the Saramaka as tribute; he cites, for instance, one of the tribute lists associated with the peace treaty which included thirty pounds of undyed thread, sixty skeins of blue thread and sixty of white, and one thousand bolts of cotton cloth (1983b: 48).

Once the provision for tribute was phased out by the colonial government in the middle of the nineteenth century, Maroon men began spending time on the coast as boatmen, loggers, and laborers. Their employment provided the cash income necessary to purchase the coastal, imported goods needed for their life in the interior. Commercially-manufactured cotton cloth is one of the most important items that a man brings back from the coast for his wives. Sally Price has noted that a typical list of

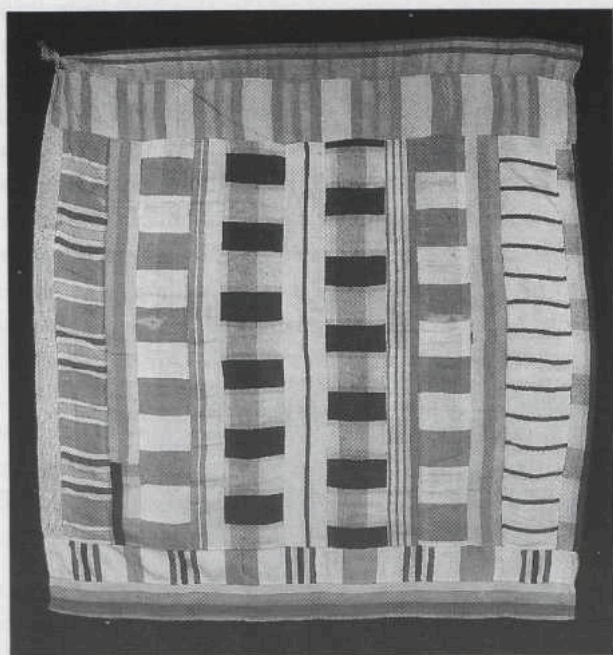


Fig. 3. Saramaka man's shoulder cape, collected 1960s. Fowler Museum of Cultural History, University of California, Los Angeles (X72-125). Photograph by Antonia Graeber.

<sup>4</sup> Some of the best information about the Saramaka during their early history comes from the accounts of Captain John Gabriel Stedman, a British military officer who was commissioned from 1772 to 1777 to capture or kill runaway slaves. See Stedman 1796/1988.