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Hispaniola - hell or home? : Decolonizing grand narratives about intercultural interactions at Concepción de la Vega (1494-1564)
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Propositions

accompanying the thesis

HISPANIOLA - HELL OR HOME?: DECOLONIZING GRAND NARRATIVES ABOUT INTERCULTURAL INTERACTIONS AT CONCEPCION DE LA VEGA (1494-1564)

by

Pauline M. KULSTAD

- 1) Two Grand Narratives have been used to explain lifeways at 16th century Concepción: the Hell in Hispaniola narrative (based on historical documents) and the Benign Culture Change (based on archaeological data). Neither are totally false, nor totally untrue. (This dissertation)
- 2) The use of various avenues of inquiry presents a more complete view of intercultural interactions in 16th century Concepción de la Vega. (This dissertation)
- 3) The difference in artifact distribution patterns between the Fort and Monasterio de San Francisco areas corroborates the difference in activities undertaken at the different locations recorded in the historical documents. (This dissertation)
- 4) Decoloniality in the Dominican Republic can be metaphorically explained as a Merengue, played by drums (representing Africa), accordion (representing Europe), and *guira* (representing Indigenous peoples), at once, harmonically interdependent, and independent in rhythm and contour. (This dissertation)
- 5) It is difficult to temporally compare Concepción with other 16th century circum-Caribbean colonial sites (Santo Domingo, Puerto Real, Cubagua and St. Augustine) (This dissertation).
- 6) In 16th century Spanish Caribbean colonial sites, food preparation activities, as represented in the archaeological assemblage, should show an admixture of European and locally manufactured wares.
- 7) Status-related artifacts should be almost exclusively European in manufacture, in 16th century Spanish Caribbean colonial sites.
- 8) In 16th century Spanish Caribbean colonial sites, structures using nails will have a European architectural style and layout.
- 9) Foodways in 16th century Spanish Caribbean colonial sites should show an admixture of the Iberian barnyard complex of peninsular Spain and farming strategies of the Indigenous peoples.

10) The Fuku Americanus is related to the Admiral-Who-Must-Not-be-Named.