

## Jan Leton and the Archive

Jan Leton angutaasimavoq inunngortoq West Indies-imi. 1800-rujup aallartimalaarnerani tunissutitut tunniunneqarpoq Skagen-ip paarsisuanut tasanilu inuulluni, paarsisup kiffaatut, toqussani tikillugu 1827. Leton-ip Skagen-imi inuusimaneranut uppersaat takussutissatuaq tassaavoq toqnermi pappiaraq pisortatigoortumik toqusoqarsimatillugu nalunaarsuutitut allagarineqartartoq. Kisiannili allakkani illoqarfiup oqalualaavini 1877-ip kingornaniit taaneqallattaalluni.

Uani ersersakkami oqaluttuami, ilisimatuup misilillugu paasiniarpaa angut, oqarfigineqarnermisut, tikissimasoq inussiaatitut, kingusinnerusukkulli aniguisinneqartoq, orpippassuarni ilineqartoq, assaqinneqartoq, iliveqqinneqarlunilu oqaluffiup pigisaani.

Oqaluttuat ilisimatuup paasisai/pissarsiarisai aviisini toqortaasivinniittut, illoqarfimmilu isiginnaartsitsissutaasartut najoqqutarissagaanni paasinarsivoq, aallaqqaammi kukkuluttorneq aqqinneqartoq. Allallu takutippaat ataatsimut puigornersuaqarsimasoq Qallunaat inussianik imarpissuaq tamakkerlugu niuveqatiginninnerannut.

Ilisimatuup paasissutissanik Jan Leton-imut tunngasunik malersuinermini oqaluttuat assigiinngitsut siumortarpai, allanngorarneq assigiinngiaartoq Jan Leton-ip Skagen-imiissimanerani allaatigisat ersersippaat.

Ersersakkat assit takutippaat Jan Leton-ip Skagen-imut tikinnera (DK-mut) silami isiginnaartitsisut, illoqarfimmi isiginnaartitsisartut takutitassiaat.

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Jan Leton was a man born in the West Indies. In the early 19<sup>th</sup> century he was given as a gift to the bailiff of Skagen and lived there, as the bailiff's servant, until his death in 1827. Leton's death record is the only official document in which his presence in Skagen is marked in writing during his 'lifetime.' He does, however, appear periodically in the papers and local history narratives from 1877 onwards.

In this slide narrative, a researcher attempts to find out more about a man, who she'd been told, had arrived as a slave but was later freed, had been buried in the forest but later dug up and reburied in the church grounds.

Some of the narratives the researcher encounters in archived newspapers and local theatre plays, suggest an earlier wrong had been repaired. Others, that there was a collective amnesia about the Danish involvement in the transatlantic slave trade.

As the researcher attempts to follow the variations in the narratives about Jan Leton, she enters the terrain of contestation of the various ways in which Jan Leton's presence in Skagen have been inscribed.

The slides are from an outdoor play from 1989 where Jan Leton's arrival is staged by the local theatre group in Skagen (DK).