Interview with Henk Wals
30 years IISH

A dazzling legacy
125 years of ANDB

A surprising find in the IISH collection
Introduction

This fortieth issue of On the Waterfront appears at an historic moment in several respects. One obvious reason why this is an exceptional moment is the Covid-19 pandemic, which has caused unprecedented disruption of daily life, the economy, and global politics throughout the world. Of course the iish has been affected as well. In mid-March, the Institute shut down completely, for visitors and staff alike, to reopen again gradually in early June, with staff able to come to the Institute again whenever necessary and the reading room ready to readmit a limited number of visitors in the near future. As a result of this situation, the Friends Day in June had to be cancelled.

This is also the first issue for which I am writing an introduction as the new director of the iish. On 1 April Henk Wals concluded his long career at the iish earlier than initially planned to accept the knaw’s request to become director of Data Archiving and Networked Services (DANS-knaw), an institute for permanent access to research data, thereby postponing his retirement, which was originally scheduled for September.

With that in mind, this issue opens with a farewell interview with Henk, in which he reflects on his career and the policy that came about under his aegis, in a period when the iish underwent major changes involving globalization of collection development and research alike. This issue is also exceptional in that, for the first time in a many years, this year it was not preceded by the usual presentation of new acquisitions to the collection based on that Friends Day. A special Friends gathering took place in December in relation to the AnDab project, on which Karin Hofmeester (our new Director of Research), Susan Leclerc, and Eric Ruijter report extensively in this issue.

Our long-time staff member Bouwe Hijma presents several new acquisitions in this issue as a farewell gesture to the Friends, marking his retirement. We are very grateful to Bouwe, and also to Nataša van de Laar, who left the iish this spring to work at the vU (Free University Amsterdam), for their dedication to the Friends.

Leo Lucassen

About the Friends

Members of the Friends of the iish pay annual dues of 25, 100 or 500 euros or join with a lifetime donation of 1,500 euros or more. In return, members are invited to semi-annual sessions featuring presentations of iish acquisitions and guest speakers. These guest speakers deliver lectures on their field of research, which need not be related to the iish collection. The presentation and lecture are followed by a reception. The Friends coordinator may consult the Friends about allocation of the revenues from the dues and delivers an annual financial report in conjunction with the iish administration.

As a token of appreciation for their great contribution to the Friends, Jaap Kloosterman and Jan Lucassen were appointed as honorary members in 2014. The iish was founded by master collector N.W. Posthumus (1880-1960) in the 1930s. For the past two decades, two of the institutions established by this ‘history entrepreneur’ have operated from the same premises: the Netherlands Economic History Archive founded in 1914 and the International Institute of Social History, which is now more than 80 years old. Both institutes continue to collect, although the ‘subsidiary’ iish has grown considerably larger than its ‘parent’ neha. Additional information about the Institute may be found in Jaap Kloosterman and Jan Lucassen, Rebels with a Cause: Five Centuries of Social History Collected by the iish (Amsterdam 2010). For all information concerning the Friends, see http://socialhistory.org/en/friends

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Interview with Henk Wals

Henk Wals studied socioeconomic history at the University of Amsterdam and took his PhD on a study about subsistence strategies among Amsterdam construction workers in the late nineteenth and early twentieth centuries. In 1982 he joined the KNAW as executive secretary. He became head of general services in 1986 and deputy director in 1993. In 2004 he left to serve as director of the Huygens Institute of Dutch History in The Hague. In 2012 the KNAW asked him to become director of the IISH, and he returned to his former place of employment. Wals had been scheduled to retire in September 2020. Now, however, at the request of the KNAW, he will stay on a few more years to run a different institute: DANS, which gathers research data and makes them available for new research. As a result, he left the IISH slightly earlier than planned, on 1 April.

Do you remember your impression of the IISH when you applied to work there in 1982, and why you applied? I was working in private industry, more specifically in the travel sector, but I was looking for a job where I could indulge my passion for history more intensively. One day I spotted a job vacancy in the newspaper: the IISH needed an executive secretary. I applied and was hired. I envisioned an institute where people imbued with leftist ideals pursued a fine and important mission: securing the cultural legacy of the labour movement.

What type of organization did the IISH you joined turn out to be?
It was slightly different. It seemed more like a sectarian snake pit, where different ideological factions and personal cliques came into conflict, quite frankly without accomplishing very much. Outsiders who wanted to examine archives tended to be regarded more as nuisances than as productive. Management – if you could even call it that – was a mess. Research was a decade behind the methods and theories prevailing at universities at the time. The huge class differences were the most striking of all. For example, technical-administrative staff were not supposed to sit at the same tables as academic staff. Fortunately, the KNAW intervened in 1983. Eric Fischer from Utrecht University was appointed administrator, there was a reorganization, and the place was opened up. At that point conditions were brought about to turn an obsolete organization into a trailblazer. Among Fischer’s great strengths were his keen eye for talent and the latitude he granted. He immediately perceived the potential of someone like Jaap Kloosterman and appointed him head of collections and deputy director. He brought Jan Lucassen from Utrecht to head up the Research Department and appointed him head of operations. This yielded a small group that was not averse to innovation but welcomed it.

You have experienced major and extensive changes and have helped crystallize them at the IISH. Taking as a model the trial of influences at the IISH, as Huub elaborates in his PhD thesis on the history of the institute, what were the most important changes in each of the three corners (Society, Social history as an academic discipline; and Infrastructure) during your extended career within and outside the IISH?
They are difficult to conceptualize as distinct elements. In the 1970s, socio-political developments were still decisive. Political preferences helped determine the practice of historical scholarship. Embracing a broad spectrum of Marxist perspectives, for example, led to support for different schools in scholarship and ideology, thereby instigating all kinds of controversies, such as the ones between the groups supporting Ger Harmsen and the adherents of Theo van Tijn. In the reaction that ensued in the 1980s, scholarship in the humanities and the social sciences drifted away from political-ideological foundations and motives. Social history was no longer about the labour movement and ideology but addressed subsistence strategies of ordinary people and related them to global structures and long-term processes. New style social historians, such as the new head of research Jan Lucassen, who joined in 1987, may be said to have shown greater interest in fluctuations in grain prices or standards of living than in the stages in the ideas of Karl Marx or the clashes between the different schools in scholarship and ideology. They are difficult to conceptualize as distinct elements. In the 1970s, socio-political developments were still decisive. Political preferences helped determine the practice of historical scholarship. Embracing a broad spectrum of Marxist perspectives, for example, led to support for different schools in scholarship and ideology, thereby instigating all kinds of controversies, such as the ones between the groups supporting Ger Harmsen and the adherents of Theo van Tijn. In the reaction that ensued in the 1980s, scholarship in the humanities and the social sciences drifted away from political-ideological foundations and motives. Social history was no longer about the labour movement and ideology but addressed subsistence strategies of ordinary people and related them to global structures and long-term processes. New style social historians, such as the new head of research Jan Lucassen, who joined in 1987, may be said to have shown greater interest in fluctuations in grain prices or standards of living than in the stages in the ideas of Karl Marx or the clashes between the different schools within the SDAP. These more quantitative approaches reveal a connection with technical infrastructure, for example because databases are constructed, such as the Historical Sample of the Dutch population. From the outset, the IISH has been a trailblazer there. My predecessor Jaap Kloosterman immediately understood the impact of IT developments and acted accordingly. In the 1990s, under the aegis of Kloosterman and Lucassen, the IISH thus advanced from the rear guard...
to one of the pioneers, in research and in collection management alike.

Over the past fifteen years, social influences have been gaining ground again. This time they are materializing as strong guidance from the government, with the aim of research serving society and especially economic growth. While I fully agree that, as scholars, we serve a social purpose, the unilateral focus on economic return is short-sighted. It causes the humanities and the social sciences to stagnate and is ultimately of no use to society. The serious problems of the present, such as rising inequality, global warming, and even the outbreak of pandemics, derive from human behaviour, about which we need to continue generating knowledge.

Can you indicate which of the changes you guided gives you the greatest sense of pride?

During my first period with the iish I was deputy director and in charge of operations. Jaap Kloosterman gave me full independence there, and I think these were greatly professionalized, thereby contributing to the spectacular rise of the iish in the 1990s. The importance of sound operations was impressed upon me, when I returned in 2012 and had to reverse a perpetual annual deficit of nearly one million euros. While this made getting the institute back on solid financial ground the first priority, I tried to accomplish two other things as well. The innovative zeal from the 1990s and early 2000s seemed to have waned, both in research and in the collection department. I started by trying to position digital humanities and digital infrastructure development more prominently. That was an important consideration in merging with the Huygens ING and the Meertens Institute in het KNAW Humanities Cluster, so that we could acquire expertise and develop digital infrastructure together. In collections the time had come to transition to digital-born collections, and in research data handling was in serious need of professionalization. These were not spectacular new insights, but the resources were lacking. I managed to raise funds totalling over 10 million euros. This was a major milestone that enabled us to recruit talented young people with new expertise who all together were wonderfully refreshing and continue to have that effect. I believe that is my greatest source of pride: the iish is now being entrusted to a new generation that will provide new drivers.

I also worked very hard to forge closer bonds between the institute and society. We positioned research more explicitly in the context of the debate about the long-term development of economic and social inequality. I also felt that human action should figure more prominently in our research questions: how do people resist inequality, how do they organize, what works under which circumstances, and what does not? In addition, I wanted our research results to play a greater role in social debate. In Collections, new, more inclusive acquisition strategies needed to be explored, as well as ways of raising interest in the substantive goldmine we have here. Now that we have done all this, we are starting to see the results.

This is not solely my achievement. I am fortunate that I managed to assemble a fantastic team of directors, with Leo Lucassen for research, Afelonne Doek for collections, and Yildiz van den Akker as director operations for the Humanities Cluster. They are the best anywhere. Working with their departments, they crystallized the innovation. Our accomplishment in recent years has been a collective achievement by the institute as a whole.

Since the iish became a KNAW institute, shortly before you joined, the combination of a collection and a research institute has been a regular subject of debate. Can you explain why those two sections of the iish are inextricably linked and need to remain together, especially in a research environment that is increasingly digital?

The KNAW encompasses superior research institutes. At some points the KNAW questioned whether infrastructural activities such as building and maintaining a collection were compatible with this mission. Remarkably, this has now changed, because those in higher echelons started asking how KNAW and NWO institutes differed from university research groups. After all, if they were not different, they might as well be merged with a university. The current line of defence is that many KNAW and NWO institutes are distinctive in that they offer a component of national infrastructure, such as a collection. The iish therefore came through what is known as the portfolio evaluation with flying colours. This exercise determined which institutes qualified as ‘national institutes.’ Having a collection is therefore no longer a drawback, but an asset.

Otherwise, research and collections have indeed been fairly distinctive operations at the iish. At one stage in our existence, that was justifiable. Now, however, there are good reasons for closer involvement. If our researchers ask more questions about dealing with and resisting inequality, the answers are offered in our collections. As our collections become increasingly digital, more sophisticated opportunities for analysis emerge, once you have the right expertise and tools. On the other hand, the collection department can focus more on collecting and curating datasets that researchers need. I think that, over time, our collection will serve the same purpose as a laboratory in a life sciences institute.

What will you miss most after you leave?

Several people I care about and especially the nice ambience. And the substance. The iish is an institute that dates back 85 years and symbolizes a cause. This component of global memory is dedicated to the struggle against oppression, injustice, and inequality. And where we attempt to comprehend how it works. The sense of contributing, doing something meaningful. I have always found that to be a great honour.
Presentation of the Acquisitions

Hans Heinz Holz, German philosopher and communist

In 2019 the iish acquired the personal papers of Hans Heinz Holz. Holz is not widely known. All the same, he and his personal papers align with an extended tradition at the iish. Over the past few decades, Huub Sanders, who was in charge of German leftist archives at the Institute until the summer of 2019, collected many personal papers of people from the circles of Wolfgang Abendroth (1906-1985) and his student Georg Fülberth (born in 1939), both professors at the university in Marburg. Fülberth has been a member of the Deutsche Kommunistische Partei (DKP) since 1974. Founded in 1968, this party in effect succeeded the Kommunistische Partei Deutschlands (KPD), which had been prohibited in 1956.

In addition to the personal papers of Abendroth, the iish has in recent years acquired the personal papers of three other former students of Abendroth: Eberhard Dähne (1938-2010), Frank Deppe (born in 1941), and Kurt Steinhaus (1938-1991). All three were affiliated with the Institut für Sozialwissenschaftliche Forschung (Institute for Scholarly Social Research) founded in Marburg in 1968. They belonged to the DKP and were active within the German trade-union movement. The iish also acquired the personal papers of Ellen Weber (born in 1930). She did not have the Marburger academic background but had advanced from union leader at the factory to DKP executive. On Ellen Weber, see also ‘A lifetime of service to the DKP’ by Huub Sanders in On the Waterfront 35 (2018).

The personal papers of Holz (http://hdl.handle.net/10622/arch04760) conclude this chain of DKP archives in some respects. Hans Heinz Holz was born in Frankfurt am Main on 26 February 1927. During the Second World War he was active in the resistance and was imprisoned by the Gestapo. He survived, worked for the U.S. armed forces in 1945-1946, and studied philosophy at the universities of Frankfurt and Mainz from 1945 to 1951. From 1957 to 1959 he was an editor for the Munich weekly Deutsche Woche and from 1960 to 1970 he worked for the Hessische Rundfunk in Frankfurt am Main. His first two attempts to complete his PhD were thwarted due to university politics. In the end, Holz took his PhD in 1969 and became a professor at the Philipps-Universität Marburg in 1971.

In 1978 he was appointed professor at Groningen University. The personal papers of Ger Harmsen reflect the circumstances surrounding this appointment. Harmsen chaired the selection committee and in a letter to Holz dated 14 February 1978 noted the ‘politische Verbundenheit und Verwandtschaft’ [political unity and affinity]. In subsequent years the relationship between Holz and Harmsen grew less cordial within the dialectical philosophy department. In a letter to Holz, dated 15 March 1982, Harmsen observed that ‘our political views keep drafting further apart since Afghanistan, military intervention in Poland, and related courses of events’. Harmsen also reproached Holz for his supervision of students and the rift within the Internationale Hegel-Gesellschaft. At a guest lecture by Manfred Buhr, who had been invited by Holz, Harmsen distributed a pamphlet containing critical questions. Buhr, a Marxist philosopher and member of the GDR Akademie der Wissenschaften, later turned out to have worked since 1965 as an ‘unofficial employee’ at the Ministerium für Staatssicherheit [Department of State Security]. Holz replied by letter to Harmsen, decrying his actions as lacking in ‘collegiality’ and ‘solidarity’ and concluded: ‘I am disappointed’ (inv. no. 50 in: http://hdl.handle.net/10622/arch02542).

In 1997 Repraesentatio Mundi. Festschrift zum 70. Geburtstag von Hans Heinz Holz was published. This solid work, comprising nearly 600 pages, features observations about e.g. Derrida, Feuerbach, Heidegger, Kant, Marx, and, of course, Ernst Bloch, on whose work Holz took his PhD.

Holz retired in 1993. From the summer of 1998 he served on the DKP Programmkommission. The personal papers of Holz acquired by the iish relate only to his period with the DKP. The archive spans about three metres and covers the period from the early 1990s until 2010. Many documents relate to
designing party programmes and preparing congresses. The archive highlights the 16th congress in 2002 and the 17th congress in 2005 and 2006. Preparations for these congresses focused extensively on drafting a new party programme. This new party programme was adopted at the second session of the 17th congress in April 2006. The programme is based on the scholarly foundation established by Marx, Engels, and Lenin and also reflects the history of the Federal Republic and the GDR in the stand formulated against neoliberalism.

At the 18th congress, in February 2008, Holz concluded his active role within the DKP. He took special pride in his contribution to the new party programme, which had been adopted after debates that dragged on for years. Holz reflected on the hundreds of party gatherings he had attended from the 1990s and in his farewell speech at the congress mentioned two men he regarded as special role models. The first was Max Reimann (1898-1977), who had been a leading figure in the West-German KPD during the postwar years, until he emigrated to the GDR in 1954. Reimann returned to the Federal Republic in 1968 and became honorary chairman of the DKP. The second was Fritz Rische (1914-2007). Rische, who was a trade union executive in the Ruhr area and represented the KPD in the Bundestag [German Federal Parliament] from 1949 to 1953, vehemently opposed the prohibition of the KPD in 1956. In 1968, Rische joined the DKP immediately and was in part responsible for the economic and social action points of the party.

On the one hand, Holz was a philosopher and as such strongly rooted in classical German philosophy, and on the other hand a hard-core communist, who, by following the examples of Reimann and Rische, in keeping with the tradition of the KPD actively helped shape the DKP in West-Germany and, from 1990 onward, German society.

Holz died in Sant’Abbondio, Switzerland, on 11 December 2011. (BH1)

Sebald Rutgers. Engineer and communist in the Soviet Union

The ISHI has a longstanding tradition of collecting material about Dutch people who moved to the Soviet Union during the interwar years to help build the new society there.

One such case appears in the archive of engineer Wim de Wit (1897-1938) and his wife Augusta de Wit-Schröder. The second example concerns the letters that Berthe van Loghem-Neumeijer, wife of the architect Han van Loghem (1881-1940), sent her parents and her manuscript ‘Naar Siberië.’ These letters inspired cinema director Pim Zwier in his motion picture Bouwen te midden van eenzaamheid [Building amid solitude] (2017). See also the web article ‘Idealen en ontberingen in Siberië’ (https://archive.socialhistory.org/nl/collections/idealen-en-ontberingen-siberie).

Other important travellers to Siberia included engineer and leading communist Anton Struik (1897-1945) the engineer Dirk Schermerhorn (1900-1937). The ISHI also holds the letters that Schermerhorn and his wife sent their family and relatives.

The facilitator among these Soviet idealists was Sebald Justinus Rutgers (1879-1961). Rutgers trained as a civil engineer at Delft Institute of Technology. Initially a member of the SDAP, in 1909 Rutgers switched to the Sociaal-Democratische Partij (SDP), the predecessor of the Communistische Partij Holland (CPH) and later the CPN. Initially employed at the Rotterdam Public Works, he was later stationed in the Netherlands East Indies and then the United States, where he represented the Netherlands-Indies Spoorwegsmaatschappij and the Deli Spoorweg Maatschappij [both railway companies], which because of the First World War were forced to purchase train wagons and other material in the United States. In 1918 he travelled from the United States via Yokohama and Vladivostok to Moscow, where in November 1918 Rutgers met Lenin and in 1919 represented the CPH at the first congress of the Komintern, the Communist International. From 1922 to 1926 Rutgers worked in Kemerovo, Siberia. Dutchmen Dirk Schermerhorn, Gerard Schoorl, Anton Struik, and Van Loghem (mentioned above) were also among the group of foreigners in Siberia.

In recent decades extensive research has been conducted on these Dutch architects and engineers. In 1993 Hans Olink published De Vermoorde Droom. Drie Nederlandse Idealisten in Sovjet-Rusland about Sebald Rutgers, Dirk Schermerhorn, and architect Mathijs Wiessing. Previously, Olink had produced the colour insert ‘Het levenswerk van Sebald Rutgers’ for the weekly Vrij Nederland with Gerard Jacobs (1987). Though little known in the Netherlands, in Russia Rutgers became a ‘Hero of the Revolution,’ and the insert conveys how in 1922 Rutgers arrived in Kemerovo and took charge of the Autonomous Industrial Company Kuzbass. He was not immediately successful in the New Society. Rutgers explained in a letter to his wife Bartha: ‘Conditions in Kemerovo have not been ideal. First, the group of workers that spent the winter there and needed to repair the mine and the dwellings has failed miserably.’

In 1981 the ISHI received the beginning of the Rutgers archive from his son Jan. Thanks in part to additions from others, an impressive collection resulted comprising correspondence, typescripts, documents about five-year anniversary celebrations by Rutgers, as well as telegrams and photographs. In 2019 the ISHI received two substantial additions to Rutgers’ archive from his great grandsons. In the spring of 2019 we received overprints of articles Rutgers published between 1902 and 1908 about using concrete-iron structures in construction, a leaflet with his speech ‘De betekenis van het beton-ijzer als constructie-materiaal’ (which he delivered upon starting to teach at Delft University of Technology in 1909) and ‘Uit Sowjet-Rusland 25 september 1918-15 oktober 1919’ (his 16-part travel report published in the communist daily De Tribune).

In the autumn unique material followed: dozens of letters sent by Annie Palm, the wife of Rutgers’ son Jan, from Kemerovo to her parents in Amersfoort, plus correspondence from Jan...
and his in-laws. Jan Rutgers attended the Technische Hochschule in Zurich and trained for two months in Kemerovo in 1925. He expressed great enthusiasm about the prevailing idealism at the time. Jan Rutgers and his wife, who was a dancer, travelled via Moscow to Kemerovo on a two-year contract in March 1927. On 5 June 1927 Jan wrote his in laws about his plans for the future and those of his wife. ‘Staying here longer than a year, and all alone, would be intolerable for Annie. She does her utmost to keep her spirits up … Still, I think it would be better to spend the second year somewhere else, outside Russia, looking for work will be the same for me, regardless of whether I stay here for one or two years, since Annie definitely does not want to return to Russia, and I have lost any desire to do so as well … I still find China or Japan very appealing, but Annie does not.’ On 11 July Annie wrote that Jan found nothing ‘enjoyable’ about the work that was moreover very poorly paid, quoting him ‘if I earned a lot of money here, I would stay to avoid returning poor to Holland, but now I will work as a porter at a station, until I find a job, or I will peddle kwatta bars front of the H.B.S. [commercial secondary school]!’ After exactly nine months, Jan and Annie abandoned Kemerovo and the Soviet Union. Life there was too Spartan for them, the work too uncertain and poorly paid, and the climate too damp and cold. In her final letter from the Soviet Union, dated 28 December [1927], Annie wrote from Leningrad: ‘I cannot believe that I will be in Holland so soon too!’ She could not wait to return. The couple settled in Wassenaar.

Jan Rutgers turned out to have left just in the nick of time. In March 1938 Sebald Rutgers and his wife returned to the Netherlands, after receiving a warning. Their son Wim, Jan’s younger brother, stayed behind in the Soviet Union as did his sisters. The subsequent life and fate of Wim Rutgers are shrouded in mystery. During the Second World War he ‘disappeared,’ and according to the official data he died in 1946. Despite the purges, which in addition to Schermerhorn and De Wit may have claimed his son Wim among the victims, Sebald Rutgers remained loyal to the Soviet Union until his death in 1961.

For the archive of Sebald Rutgers, see: http://hdl.handle.net/10622/ARCH01226 (BHi)

Bart Tromp. Free spirit and social democrat

In 2019, the archive of Bart Tromp was donated to the IISH by his family. Bart Tromp, who was born in the Frisian town of Sneek in 1944 and died unexpectedly in 2007, was a sociologist, social democrat, and columnist. In late 1969, Tromp joined the Partij van de Arbeid [pvdA, Dutch Labour Party], of which he remained a member until his death. Tromp was very distinctive within the pvdA and was a kindred spirit of Joop den Uyl and Max van der Stoel. He did not support the New Left and definitely not the fashionable left. Tromp preferred interacting with members he believed to be sensible, such as Joop den Uyl and Joop van den Berg, who both ran the party think tank, the Wiardi Beckman Stichting, for an extended period. For a biography of Tromp, see also in memoria Bart Tromp 1944-2007 (Amsterdam, 2007).

The iisg acquired the paper correspondence archive of Tromp. This archive begins around 1965 and ends abruptly in 1995.

With whom did Tromp correspond? In addition to cultural anthropologist Rod Aya, the list includes Christien Brinckgreve, Koos Dalstra, Willem Frederik Hermans, Henk Hofland, Erik Jurgens, Michel Korzec, Martin Ros, Renate Rubinstein, and Immanuel Wallerstein. These individuals rarely appear in the same context and did not necessarily figure in contemporary social democracy but do make for an interesting group. Tromp had a brief exchange of letters with the author W.F. Hermans, after trying in vain to convince Hermans to write a contribution for the journal Tromp edited, Socialisme & Democratie. In 1986, Hermans was declared persona non grata by the Amsterdam city council under the aegis of Mayor Van Thijn because of his position on South Africa. Tromp sent three of his columns in which this matter was raised to Hermans in South Africa. Tromp was forced to move to Rijnsburg. ‘And, with a sarcastic over tone: ’presumably, the present city council has never heard of Spinoza.’

With Erik Jurgens, who at the time was still a member of the Politieke Partij RadicaLEN (ppr), Tromp discussed classical music. Jurgens quali-
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Color print ‘Prince Edward Station’ (inv. no. 21). A one-dem demand is too little, one night in Prince Edward is too much. Give me the truth of 31st of August. Rest in peace (2019). This text refers to the police attack in Prince Edward station. Citizens put white flowers in front of the closed station in remembrance of the (allegedly) deceased.

fied the two of them as follows: ‘Thanks from a romantic to a romantic, who both manifest as intellectuals!’ In 1986, Jurgens switched to the rvda, albeit somewhat reluctantly, considering his letter to Tromp dated 6 June of that year: ‘The rvda has by now become the most ideological of the four parties (including D’66). During the campaign I was dismayed to note in what measure this sentiment is still incited (red flags, the international) and how strongly voters resent it.’

As a columnist for the daily Het Parool, Tromp wrote 1,391 contributions. At the time of his death, he was working on column 1,392, in which he deplored the advice to raise the retirement age to 67. Tromp also contributed regularly to the weekly Vrij Nederland. The archive comprises correspondence with both periodicals.

Tromp could be very blunt and made no exception for kindred spirits. In his review of the book by Henk Hofland, Orde bestaat niet (Amsterdam, 1985), he offended the former executive editor of the xrc daily and received an irate reply by letter in January 1986. According to Hofland, Tromp had written ‘an odd piece.’ Following a prolonged silence, Tromp responded by decrying Hofland as a jock and concluding his letter to Hofland in June 1989: ‘So I wrote a sincere review of your book, and I am cross with you, because you are dissipating your scarce but unmistakable talent.’ This rigidity is characteristic of Tromp. His writing is in no way conciliatory but appears aimed at achieving the opposite effect. In July, Hofland replied, appealing to Tromp: ‘How about writing a nice, good essay about the rise and decline of Het Parool, once an unassailable Dutch bastion, which as a consequence of consistent mismanagement by two executive editors and the governing board nearly folded?’

Among the affairs in Dutch public opinion that Tromp addressed was the escalating China debate in the 1970s. In 1969, Tromp wrote his graduation essay about the law of oligarchization and the Cultural Revolution in China. In 1971 University of Amsterdam Professor of non-Western Sociology W.F. Wertheim published Evolutie en Revolutie, in which he depicted Maoist China rather favourably, including the Cultural Revolution. In the ensuing debate about the book, Tromp, sociologist Michel Korzec, and Belgian Sinologist Simon Leys, also joined by columnist Renate Rubinstein, took issue with the atrocities of the Cultural Revolution and their omission by Wertheim.

Korzec and Rubinstein were kindred spirits of Tromp. In late 1986, Korzec reported from Peking that ‘very high-ranking individuals’ were immensely interested in the Chinese translation of three essays by Tromp about Marx and Engels. A thick file containing correspondence from the period 1980-1988 between Tromp and Rubinstein remains. Tromp and Rubinstein (Tamar) trusted each other, sent each other their (draft) publications and exchanged ideas about their mutual adversaries. They reproached Hofland and W.L. Brugsma for idleness and intellectual complacency and waged their conflict with Hugo Brandt Corstius (Piet Grijis) on the pages of Vrij Nederland. Rubinstein suspended her column in Vrij Nederland for three months following a personal attack by Piet Grijis. Tromp gave her his full support in this matter. He also shared with her his misgivings about working with publisher Geert van Oorschot.

Another kindred spirit and close correspondent of Tromp was Martin Ros at Uitgeverij De Arbeiderspers. The archive contains correspondence between the two from 1969 to 1995. Their first contact concerned the publication of articles by Tromp in the journal Maatstaf, which Ros ran with Gerrit Komrij. De Arbeiderspers also published the series Jaarboeken voor het democratisch socialisme, which Tromp edited, and collected columns by Tromp in the Synopsis series. The letters that Ros and Tromp exchanged are lively and convey their mutual passion for writing the history of social democracy. Tromp’s international orientation surfaces in his correspondence with American sociologist Immanuel Wallerstein, who praised Tromp at the time of his death as a ‘public intellectual.’

For the archive of Bart Tromp, see: http://hdl.handle.net/10622/ARCH04731. (8H)

Protests in Hong Kong and imaging

In 1997, the status of the British Crown Colony Hong Kong changed. In consultation with the People’s Republic of China, it was agreed that Hong Kong would gradually integrate into the Chinese state model but would also remain a Special Administrative Region (SAR) until 2047. In 2019, the SAR of Hong Kong had a turbulent year. In mid-March, protests arose from the Extradition Law proposed by the Hong Kong administration, with the first large demonstration held on 31 March. This was organized by the Civil Human Rights Front (CHR), which was formed in 2002 as an umbrella organization comprising
dozens of bodies.

From the outset, the demonstrators stated five demands (‘five demands and not one less’), including revoking the Extradition Law, investigating the atrocities committed by the police, releasing and discharging from prosecution all demonstrators, and dismissing Chief Executive Carrie Lam.

Eef Vermeij, Asia collection developer at the IISH, collected material on site, together with Chung Sze Kwok, in October 2019 and again in December 2019/January 2020. This material has been placed in the separate collection Hong Kong Protest Movement 2019-2020 (http://hdl.handle.net/10622/coll00611). The IISH also has a separate Hong Kong Social and Political Developments Collection (http://hdl.handle.net/10622/coll00028), comprising material from the period 1997-2013.

In the article ‘Wie zijn de helden? De demonstranten of de politie?’, published in the nrc newspaper of 21 August 2019, correspondent Garrie van Pinxteren stresses the importance of imaging in the demonstrations: ‘As you walk in a demonstration in Hong Kong, you will have posters, stickers, and placards handed to you from all directions – the battle for the future of Hong Kong is a battle over imaging. Are the anti-government demonstrators young Hong-Kong heroes struggling courageously against a brutal police force? Or are they in fact terrorist hoodlums incited by the West and driving Hong Kong into anarchist damnation?’

Truth be told, many artists and graphic designers support the demonstrators. Likewise, the Chinese state media are inclined to depict the police as superheroes.

Also noteworthy are the so-called Lennon Walls, public sites at metro stations, footbridges, and the like, where people post their pamphlets and messages. This initiative started with the Occupy movement in Hong Kong in 2014. This propaganda war rages on, and the turmoil in Hong Kong has persisted in 2020. Many demonstrators sense that this is their only chance, and Hong Kong is a huge factor in the polarizing relations between the United States and China. In this context, it is relevant to consider that the success of Ping-pong diplomacy was nearly fifty years ago. This led the U.S. trade embargo against China to be lifted in June 1971 and U.S. President Richard Nixon to visit China in February 1972.

Which documents are in this brand-new collection about the protests in Hong Kong?

A few documents visualize the five demands of the Anti-Extradition Law Amendment Bill Movement, such as ‘Release all arrested protesters against the extradition bill without charges’ (inv. no. 5), although some are more extreme, such as ‘Support Hong Kong Police to Kick the Flag of China’ (inv. no. 7).

The picture taken at Prince Edward Station is one piece of the puzzle. On 31 August 2019, the police brutally intervened in a demonstration here. The white flowers in front of and in the gate commemorate those believed to have been killed (inv. no. 21).

One remarkable item in the collection is a carton with a label featuring a frog with a strong set of teeth. This is Pepe the Frog, who first appeared in a web cartoon by the American illustrator Matt Furie in 2005. Around 2015, the American alt-right movement adopted the frog, after which it was killed by Furie. In Hong Kong the green frog acquired an entirely different significance and came to symbolize progressive resistance against an authoritarian state and appears on the carton croaking: ‘Hongkongers Resist’ (inv. no. 32).

The streets in Hong Kong appear colourful, although black also figures in the collection, as exemplified by the ‘Pitta mask’, a face mask (inv. no. 40). In October 2019, the Hong Kong administration, in its struggle against the demonstrations, prohibited wearing masks and distinctive facial coverings in public. With the onset of the coronavirus, however, healthcare experts forced the authorities to revoke this prohibition. Since April 2020, nearly everybody in Hong Kong wears a mask, and, thanks to the turmoil over prohibiting and revoking this prohibition, wearing a mask is now more popular than ever. (EVe)
On 9 November 1894, 10,000 diamond workers went on strike: men and women, Jews and non-Jews, skilled and unskilled gathered on the Museumplein in Amsterdam. After a crisis that had dragged on for years, the situation in the diamond industry was finally improving, but wages for diamond workers had hardly increased, which was why they went on strike.

Only then did many Dutch people understand how important the diamond industry was for Amsterdam’s economy: “Truth be told, much of our city depends on the vicissitudes of the diamond industry. Those who questioned this previously and have watched the gigantic procession of diamond workers along our canals and streets will now readily believe it.” (De Telegraaf, 9 November 1894)

A strike committee led by Henri Polak and Jan van Zutphen pressured the employers, who soon consented to considerable pay rises. The first victory had been achieved. On 18 November 1894 the General Diamond Workers’ Union of the Netherlands (ANDB) formed the strike committee. In the years that followed, the union achieved unprecedented successes: higher wages that were equal for men and women, a week of paid holiday in 1910, and the first eight-hour working day in Europe in 1911. Thanks to the paid union executive, which ran a tight ship and charged high dues, members were eligible for benefits during strikes, unemployment, sickness, and disability. Later on they also had the option to obtain pension insurance via the ANDB. These provisions are but a dream for many of today’s self-employed.

November 2019 marked the 125th anniversary of the establishment of the ANDB. The IISH manages the 70 linear metres of the ANDB archive, and took this anniversary year as an opportunity to highlight the union that figured so prominently in the history of the trade union movement and the struggle to improve subsistence security for workers.

Een schitterende erfenis was the title of the large-scale public project that Karin Hofmeester and Susan Leclercq conducted about the union, with substantial support from the Friends of the IISH. The project goal was to focus the general public’s attention on the union and its ‘dazzling legacy’: the archive, the union building designed by the renowned architect Berlage, as well as the achievements of the union, which we cherish in the present day. The project comprised six sections: a crowd-sourcing project to digitalize the membership records of the ANDB; a website that supports searching members by name (see elsewhere in this issue as well); an exhibition in the Jewish Historical Museum (see elsewhere in this issue); a storytelling project in De Burcht – the ANDB building designed by Berlage; a light projection on the façade of that same building; and finally a richly illustrated general-audience book on the history of the ANDB, based on new archival research.

The rich ANDB archive had previously been digitalized thanks to a Metamorfoze project. All documents from the archive may be viewed as images on the IISH website. Data from the extensive ANDB membership records were then entered by a great many volunteers as part of the Vele Handen project (https://velehanden.nl/projecten/bekijk/details/status/closed/project/mbi). This was very labour intensive, as there was a separate card for each ANDB member, indicating his or her name, date of birth, address(es), and a

Aad Blok narrating the story of Salomon Kleerekoper.
Photo: Hans Luhrs

By Karin Hofmeester and Susan Leclercq

A dazzling legacy
section number matching the occupation within the industry. The cards also contain data about temporary migration to Antwerp, about arrears in dues and about changes of occupation. Some members even had more than one card in their record, for example if they had left the trade for an extended period. Before getting a job as a diamond worker, you had to apprentice for several years. From 1904 onward, the ANDB kept records of these apprentices as well. Their cards reveal in which trade the apprentices were trained, as well as the teacher and/or factory where they received their training. These cards also indicate whether the apprentices had parents and brothers or sisters in the trade. Altogether, data from about 28,000 cards were entered, offering a wealth of personal information that may be retrieved on the diamantbewerkers.nl website. In addition, the site features the membership cards of the General Diamond Workers’ Association of Belgium (ADB) pertaining to the collections of the Amsab Instituut voor Sociale Geschiedenis in Ghent. Fifteen life stories of well-known and less well-known ANDB and ADB members and officials appear there as well, such as that of Salomon Kleerekoper. Born in 1877 on Batavierstraat, in the heart of Amsterdam’s Jewish quarter, he became a brilliant cutter in 1894 and joined the association of brilliant cutters, which later merged with the ANDB. His membership cards reveal that he was a loyal union member, paid his dues on time, and joined strikes when necessary.

The tenacious struggles for higher wages and shorter working days were not the only causes of the ANDB leaders and members. They also wanted the new world they aimed to bring about to be more beautiful. The week of paid holiday and the shorter working day gave diamond workers time to enjoy art and culture. Since ANDB leader Henri Polak believed they needed instruction in those fields, he had the union building designed by Berlage, who completed the premises in 1900. On the outside the battlements resembled a citadel [Burcht], and it soon became known as De Burcht. The interior was beautifully arranged and decorated. The objective was to ensure that each time diamond workers entered the Burcht to attend a meeting, borrow a book from the union library, or collect benefits, they would experience this beauty. The murals by Richard Roland Holst in the board room and the magnificent lamp by Jan Eisenloeffel in the hallway are gifts from the union members and attest to the widespread appeal of Polak’s ideas.

In the hallway, beneath that nice lamp, the first story told in the storytelling events we organized from 30 November to 29 December was that of Salomon Kleerekoper. Storytelling means telling a story to encourage listeners to identify with the main character of the story, by using vivid details to convey the time, place, and circumstances in which the events from the life of the main character transpired. In the story of Salomon Kleerekoper – who received benefits from the ANDB at various points – the narrator knocked on the counter those benefits were issued from and noted: ‘Everybody hoped to avoid ending up here, but in times of need, it provided great relief.’ In addition to the stories of the relatively unknown Salomon Kleerekoper and Louis Gans, and the stories of ANDB leaders Henri Polak and Jan van Zutphen, there was the story of Betje Lazarus, who together with her sister Sophie managed to organize a large share of the women diamond workers.

In thirteen half-day sections we welcomed nearly 900 visitors, who in various parts of De Burcht listened to the five life stories during a one-hour guided tour, narrated by devoted iish staff, employees of other KNAW institutes, FNV officials, and others. Many visitors praised this project highly, and the guest book was filled with compliments: ‘Storytelling – what a wonderful concept. The building comes to life. Thank you so much!’ ‘History, that will be us tomorrow’; ‘How exhilarating to be in the place where...
Vast numbers of visitors admired the light projection displayed on the façade of De Burcht during this same period. In twelve different slides, based on edited ANDB archive documents and photographs, artists Machteld Aardse and Femke Kempkes showed that union members were the main focus, and that in addition to the struggle for better working conditions, the pursuits included beauty, art, and edification.

The lives of the diamond workers are also featured in the richly illustrated book Een schitterende erfenis. 125 jaar nalatenschap van de Algemene Diamantbewerkersbond (Ed. Karin Hofmeester). In this book, different authors describe for the first time the entire history of the ANDB, not only the early days and major victories but also the gradual decline of the industry and the union after 1920, when the competition from Antwerp became too great. The fate of the union and its Jewish members during the Second World War is also recounted here for the first time. Efforts to revive the industry and the union after the war met with little success. In 1953, Salomon Kleerekoper (who was among the few Jewish diamond workers who survived the war) wrote a note to
the union executive indicating that the old guard members were still filled with fighting spirit:

‘As an ole diamond worker, who has struggled so hard, I remain hopeful that times will improve under your leadership and look forward to celebrating the 60th anniversary of the A.N.D.B., coinciding with my 60-year membership, in a period more favourable for the industry.’ His hope proved futile, as in 1958 the Amsterdam industry had all but disappeared, and the ANDB ceased to exist as an independent union.

This is the first public project of the IISH to cover such a broad and comprehensive scope. It raised awareness among many, and, considering the reactions of the public to the storytelling events in De Burcht and the exhibition in the Jewish Historical Museum, we have achieved our objectives. We have highlighted both the material legacy and the ideas of the ANDB. Many people came to understand the significance of the union and its victories for individual members, as is clear from the online survey that several visitors completed after the Storytelling project. Answers to our question what impressed them the most included: ‘solidarity’; ‘self-awareness of the union members’; ‘how the union was sustained by the members.’ Visitors were also struck by ‘the emphasis on unity between Jewish and Christian diamond workers, consideration for the position of women, and of course the lovely decorations by A. Roland Holst and texts by H. Roland Holst, and the dismantling of the Trade Union by the German occupying forces. One visitor even derived inspiration from the guided tour for his or her New Year’s greeting for 2020. The narrators and the approach drew praise, including compliments about ‘the personal stories combined with the magnificent building. It was enormously captivating, and the narrators were excellent.’

The project encouraged many to explore the subject further and make use of the collection. Our Public Services Department received many questions about the ANDB and the digitalized archive, and requests for guided tours of De Burcht soared. The book also sold very well. The entire project was covered by external funding, which proved very time-consuming to find. This factor should be taken into account, if we plan another public project in the future.

A surprising find in the IISH collection

By Karin Hofmeester

From 27 September 2019 to 1 March 2020, the Jewish Historical Museum in Amsterdam organized the exhibition Amsterdam, City of Diamonds as a tribute to Amsterdam’s diamond industry and the ANDB. In this exhibition, organized in close cooperation with the IISH and displaying many items from our collections, objects and banners were featured alongside documents and prints. The charcoal drawing from 1914 by Engelien Reitsma-Valença, which has recently been restored with support from the Friends, is very special in this exhibition. The drawing was presented by the Press Museum as a gift to the IISH.

On the rear is a drawing of cats, while women diamond cutters are depicted on the front. They are rubbing together two diamonds mounted on sticks; this is how diamonds are cut. They are using an ordinal to block shadows and soften the light. Former co-worker Hans Drieman discovered Reitsma-Valença’s signature and, from correspondence with former co-worker Bart de Cort, who wrote a biography and œuvre about this artist, learned that this genuine discovery is noted in the account of the œuvre but lacks a visual depiction, because at the time the account was written the owner was unknown. The drawing nicely complements the known works on this subject by the artist (e.g. in the collection of the Jewish Historical Museum) and our diamond workers’ collection.

Engelien Valença was born in Amsterdam in 1889. Her father was Sephardi-Jewish and her mother Ashkenazi. Engelien’s father was a diamond cleaver and at times also worked as a diamond broker and agent, purchasing polished gemstones from jewellers and selling them to wholesalers. Despite these fairly prestigious occupations, the family was not wealthy, presumably because the father had to support his impoverished family. Engelien attended the school for girls until she was fourteen and then had to go to work in the diamond industry.

In keeping with the ANDB ideal of edification, she might have been expected to encounter art and culture along the way, but that did not happen at all in her case. Her life story, or rather that of her father, reveals that some diamond workers wanted nothing to do with the ANDB. Engelien was raised with music, art, and science, often visiting the Rijksmuseum with her father. As a diamond cleaver – the absolute elite among the diamond workers – her father felt he was a bit too good for the ANDB, the union organizing all diamond workers; when the separate association of men and women cleaners merged with the ANDB, he and many other cleaners left the association. ‘I am not going to join that union and obey their rules,’ Engelien’s father explained.

According to his membership card, in 1899 he had in fact been a member of the union he so detested for four months... The reason remains unclear. From 1903, Engelien was trained at home by her father to work as a cleaver. At the time, the general freeze on apprentices proclaimed

by the ANDB to regulate the labour market was still in effect; from the perspective of the ANDB, therefore, Engelien was a clandestine apprentice. When apprentices started to be recruited again in 1904, according to the information available she did not register with the ANDB; in any case, no apprentice card appears in the ANDB archive for Engelien.

Engelien found cleaving to be hard work and also found the responsibility difficult to bear as a young woman. After all, a cleaver can ruin an extremely valuable raw diamond with a single stroke of the cleaver’s hammer. Cleaving did give her a steady hand, which later proved very convenient for doing engravings. In 1904 she attended the girls’ day school for drawing and industrial art (part of the society for the working class), where she greatly enjoyed doing portraits. At 17 she enrolled in the Rijksacademie voor Beeldende Kunsten [national academy for the visual arts], where she attended classes in the mornings and evenings, while she was expected to earn her keep by cleaving during the afternoons.

She produced many portrait engravings of such exceptional quality that in 1913 she became the first woman to be awarded the Prix de Rome. The stipend covered her sojourn in Rome for three years, and from that moment on she progressively cultivated her skills as an artist. Her days of cleaving diamonds were over. Thanks to her marriage to the non-Jewish Koos Reitsma, she survived the war and amassed a vast and impressive oeuvre.
Enriching the lives of Amsterdam’s diamond workers

By Eric de Ruijter

The wonderful archive of the Algemene Nederlandse Diamantbewerkersbond (General Diamond Workers’ Union of the Netherlands, ANDB) is a vast resource. This was confirmed by Metamorfoze, the national digitization programme, which saw good reason to digitize the entire archive. The collection is now easier to use, although the question remains whether that is sufficient. It still consists only of images to browse through and read online. Researchers or genealogists wishing to use the content will also need to access information about the diamond workers as discrete data.

As described elsewhere in this issue, the ANDB archive is exceptional in that the membership records have been preserved, comprising about 20,000 membership cards and 8,000 apprentice cards. Coinciding with the other activities relating to the ANDB, the IISH started a project to enter the data on the cards in a data file that may be searched on a website. A follow-up project, financed by the London Rothschild Foundation Hanadiv, enabled us to enrich these data by connecting them to other data files. Specifically, we did the following.

The objective was to connect these data to as many other data files as possible. As a result, we convey details about the lives of the diamond workers, without needing to write 28,000 individual biographies. The first step after scanning the handwritten cards was to transcribe them and generate a data file.

On the Vele Handen crowd-sourcing platform hundreds of volunteers copy data from documents or photographs. The ANDB membership cards were registered as a project there as well, and within a year the handwritten data on the cards had been copied and checked. This was achieved very rapidly, especially considering that our project was more detailed and broader than comparable projects. Members often moved, or worked at different factories, and we wanted all these data to be recorded separately. The outcome was a gigantic Excel sheet that still needed extensive review and cleaning of the data. The first version of the data file was posted on the website www.diamantbewerkers.nl in November 2019.

In that same month, the Rothschild Linking Lives project was launched, focusing on the individual persons and their address data. We aim to link the data on the ANDB diamond workers as much as possible to other sources in which the same individuals are mentioned, and to connect their address data to maps, to discover more about their social background.

The underlying technology is ‘linked open data’. Specific concepts (a person, an address, or an occupation) are assigned unique identifiers and are then connected to the same concepts in other source files. Once both files are available online, the link can be selected, and information about the same term may be retrieved from the other source file. Information in the linked files is thus mutually enriching, as the examples below demonstrate.

Before anything could be done with the data, additional cleaning was necessary. The ANDB administrators had been meticulous, but errors remained possible, and in any case they had not always recorded street names consistently: tweede Jan Steenstraat/T. Steenstraat. And in some cases the volunteers had been unable to read the street names or had copied them incorrectly. A good online source (https://adamlink.nl) allowed us to standardize all Amsterdam street names, including streets that no longer exist. No standard list is available for names of persons, which made cleaning those data more challenging.

The card file comprised both apprentice cards and membership cards, with some overlaps. The next task was to distil a unique file for individual persons. Cleaning the data and making persons unique yielded multiple cards for some individuals. The initial automatic check of given name, surname, and date of birth was insufficient.

Checking for minor discrepancies proved helpful as well, for example slight differences in the spelling of given names or variations in diacritical marks. In the end, the 28,424 cards were reduced to 21,646 unique individuals.

After cleaning the data, the actual enrichment began. We also have the data file of the membership cards from the Antwerp diamond workers (the members of the ADB). Close ties were known to exist between the industries in Amsterdam and Antwerp, and Amsterdam members were encouraged to join the union in Antwerp as well. The same automatic comparison of the members in Amsterdam and Antwerp revealed that over five hundred persons appeared in both files. Their life records were enriched by the added information about their Belgian period. An interesting cross-section emerged as well at this point, enabling more detailed research on migration between both cities.

The next improvement to the file came from the Jewish Monument, which contains data of all
Jews murdered in the Second World War. About seventy percent of individuals in the ANDB membership files were Jewish, so a considerable share of their data should match. This turned out to hold true for nearly 5,000 persons. Their names also appear on https://oorlogslevens.nl [war lives], a new website of the Netwerk Oorlogsbronnen, which includes the persons from the Jewish Monument. The ANDB membership cards do not list the date of death, but that information is retrievable through the new enrichment. The ‘war lives’ website has been enriched with information about their active lives.

Address data offer an interesting additional research source. In the HisGis project, buildings on all streets in Amsterdam were recorded precisely, with coordinates, for selected years (1832, 1853, 1876, 1909, and 1940). The last two years are interesting for linking to ANDB members’ address data. This allowed us to map the specific homes where people were born, and where they lived and worked. It also enables tracking the residential pathways of workers and studying their social mobility. Did they move to nicer neighbourhoods? Did they live in the same neighbourhood with co-workers?

A list of diamond-cutting factories was used for the project, once again cleaning the data and publishing them online as linked data. The apprentice cards list who taught apprentices, and at which diamond-cutting factory they learned the trade. The connection with HisGis enabled verification of the assumption that apprentices lived near their work.

All activities performed with the data on the diamond workers are expected to converge in a new version of the website in late 2020. The links with the other data files will be made visible there by having more data available on the individual workers. The project should offer a broad public greater insight into work in the diamond industry and gives genealogists additional data on over 20,000 ANDB members, in addition to supplying researchers with firmer research data. One example is the iISH project Tegen de stroom in: de sociale mobiliteit van joodse Nederlanders (1880-1940), which uses the ANDB data to generate a historical case for research on the integration of contemporary migrants. Hopefully, more of this type of research will follow.

Migration Histories of the Medieval Afroeurasian Transition Zone

Aspects of mobility between Africa, Asia and Europe, 300-1500 C.E.

Edited by Johannes Preiser-Kapeller, Lucian Reinfandt, and Yannis Stouraitis

The transition zone between Africa, Asia and Europe was the most important intersection of human mobility in the medieval period. The present volume for the first time systematically covers migration histories of the regions between the Mediterranean and Central Asia and between Eastern Europe and the Indian Ocean in the centuries from Late Antiquity up to the early modern era. Within this framework, specialists from Byzantine, Islamic, Medieval and African history provide detailed analyses of specific regions and groups of migrants, both elites and non-elites as well as voluntary and involuntary. Thereby, also current debates of migration studies are enriched with a new dimension of deep historical time.

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