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Nieuw Israëlitisch Weekblad (1865-1940)
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Appendix A. *The Construction of the Jewish Name Index*

Persons' names provide researchers with a great deal of information. Names can act as a signal for social status,[1] cultural identity,[2] nationalistic values,[3] and geographic origins,[4] among numerous other aspects. While not all child naming was intended to signal belonging, names that intentionally or unintentionally signal greater correlations to certain characteristics can be used to estimate or identify persons' affiliations to certain groups. Researchers have therefore used lists of highly distinctive names to identify individuals' belonging to various groups. Groups that have been distinguished using these methodologies include people with a migration background, [5] from specific country origins,[6] by race,[7] and belonging to various religious groups.[8]

Name-based methods enable identification of group belonging when more direct measurement of their sociocultural backgrounds, such as religious background in the case of Jews, is absent in the source material. To identify Jews in various Dutch sources that do not explicitly report religious affiliation, I construct a Dutch 'Jewish Name Index' to be applied to the names in these sources. For the construction of the index a source is needed that meets two conditions: (1) the source covers all persons within a geographic area and specific timeframe; and (2) the source includes information to identify group belonging, such as religious affiliation or race, directly. For instance, Fryer and Levitt employ a database of all births in California over the period 1961-2000, a source that includes the child's race or ethnicity,[9] while Abramitzky and collaborators have used historical U.S. censuses where having Yiddish or Hebrew as a mother tongue functioned as a measurement for being Jewish.[10] In the current dissertation I use the index of the Amsterdam population register for the years 1851-1853. This source includes the religious affiliation of all Amsterdam residents and can function as a census after removing duplicate entries. The religious affiliation is deemed reliable as religious

[1] Gregory Clark, *The Son Also Rises: Surnames and the History of Social Mobility* (Princeton, 2015).
[2] Ran Abramitzky, Leah Boustan, and Katherine Eriksson, "Do Immigrants Assimilate More Slowly Today than in the Past?," *American Economic Review: Insights* 2.1 (2020): 125–41.
[3] Lydia Assouad, "Charismatic Leaders and Nation Building" (Paris School of Economics Working Paper No. 2020-38, 2020); Felix Kersting and Nikolaus Wolf, "On the Origins of National Identity. German Nation-Building after Napoleon," *Journal of Comparative Economics* 52.2 (2024): 463–77.
[4] Kees Mandemakers and Gerrit Bloothooft, "Exploring Co-Variation in the (Historical) Dutch Civil Registration," in *Els Noms En La Vida Quotidiana.: Actes Del XXIV Congrés Internacional d'ICOS Sobre Ciències Onomàstiques. Annex. Secció 3*, 2014, 271.
[5] Abramitzky, Boustan, and Eriksson, "Do Immigrants Assimilate More Slowly Today than in the Past?"
[6] Dylan Shane Connor, "Class Background, Reception Context, and Intergenerational Mobility: A Record Linkage and Surname Analysis of the Children of Irish Immigrants," *International Migration Review* 54.1 (2020): 4–34.
[7] Roland Fryer Jr and Steven Levitt, "The Causes and Consequences of Distinctively Black Names," *The Quarterly Journal of Economics* 119.3 (2004): 767–805; Lisa Cook, Trevon Logan, and John Parman, "Distinctively Black Names in the American Past," *Explorations in Economic History* 53 (2014): 64–82; Lisa Cook, John Parman, and Trevon Logan, "The Antebellum Roots of Distinctively Black Names," *Historical Methods: A Journal of Quantitative and Interdisciplinary History* 55.1 (2022): 1–11; Hui Ren Tan, "Black and White Names: Evolution and Determinants," *The Journal of Economic History* 82.4 (2022): 959–1002.
[8] Dylan Shane Connor, "In the Name of the Father? Fertility, Religion, and Child Naming in the Demographic Transition," *Demography* 58.5 (2021): 1793–1815; Ran Abramitzky, Leah Boustan, and Dylan Connor, "Leaving the Enclave: Historical Evidence on Immigrant Mobility from the Industrial Removal Office," *The Journal of Economic History* 84.2 (2020): 352–94.
[9] Fryer Jr and Levitt, "The Causes and Consequences of Distinctively Black Names."
[10] Abramitzky, Boustan, and Connor, "Leaving the Enclave."

disaffiliation was rare in mid-century Amsterdam; approximately 2 percent of the population reported having no religion. Furthermore, at that time religious conversion was extremely uncommon among Dutch Jews,[11] making it unlikely that Jews would be reported as belonging to any non-Jewish religion.

What will follow are three subsections covering each of the three steps towards using the Jewish Name Index. First, the construction of the index. Second, the verification and testing of the index. Third, the application of the index to Amsterdam marriage certificates in the LINKS database of Dutch civil records.

A1. Constructing the Jewish Name Index

The indexed Amsterdam population registers for the periods 1851-53, 1853-1863, and 1863-1893 are available as public open-access databases on the website of the Amsterdam City Archive.[12] Only the index for the 1851-1853 period includes the religious affiliation. During this period 602,709 entries of individual persons were made. Some persons were entered multiple times after moving residences. Using the 1849 census population estimate of 224,025 Amsterdam residents as a baseline, each person was entered 2.69 times on average. Entries with duplicate full names and birth dates are removed, leaving 233,893 individuals. This falls in line with a linear interpolation between the 1849 and 1859 census estimates. 5563 individuals (2.4%) were listed without any religious affiliation. These people were either religiously unaffiliated or had illegible entries and were removed from our database. This leaves 28,562 Jews (12.5%)—individuals who listed either *Dutch* or *Portuguese Israelite* affiliations—and 199,768 non-Jews (87.5%)—individuals with any valid non-Jewish religious affiliation—for a total of 228,330 persons.

In total Amsterdam residents covered 1274 unique first names and 10,881 unique last names occurring at least five times. Following the philosophy of the Historical Sample of the Netherlands, names that occurred fewer than five times are considered misspelled. Since different spellings of names impact the probability that a name is considered Jewish or not—for example, the surname Wolf is considered Jewish but Wolff is not—names are not standardised extensively. Instead, I follow the *burgerLinker* approach and remove diacritics and change common exchangable letters: *c* to *k, ch* to *g*, *ph* to *f, ij* to *y*, and *z* to *s*.[13] For each of the valid names it is possible to calculate how common the name was among Jews and Gentiles. I follow the methodology, separately for first and last names, that was first used by Fryer and Levitt who used the following equation:[14]

$$\mathrm{JNI}_{name} = \frac{\Pr(name|Jewish)}{\Pr(name|Jewish) + \Pr(name|Gentile)}$$

where JNI is the Jewish Name Index-score ranging from 0 to 1 for a given name and Pr(*name*|*Jewish*) and Pr(*name*|*Gentile*) refer to the share of all Jews and Gentiles with a

[11] Hans Blom and Joël Cahen, "Joodse Nederlanders, Nederlandse joden en joden in Nederland (1870-1940)," in *De geschiedenis van de Joden in Nederland* (Amsterdam, 2023).
[12] These can be accessed here: https://www.amsterdam.nl/stadsarchief/organisatie/open-data/.
[13] *burgerLinker* is a modern approach to link civil certificates in the Netherlands. For more information, see Mandemakers et al., "LINKS" and https://github.com/CLARIAH/burgerLinker.
[14] Fryer Jr and Levitt, "The Causes and Consequences of Distinctively Black Names."

given name, respectively. An index score of 0 indicates that a certain name was only held by Gentiles, 0.5 corresponds with names that were equally common in both groups' name distributions, and 1 refers to names only given to Jews. The distribution of index scores and the relative distribution of names across religious groups are shown in Figure A1.

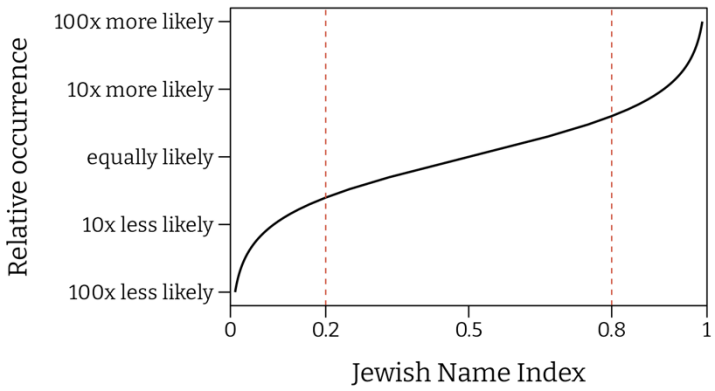

FIGURE A1 The relationship between Jewish Name Index and the relative distribution of names within different groups.

As scores approach 0 and 1, the relative distribution of occurrence of names near infinity. At 0.8, a name is four times more common among Jews than Gentiles, at 0.9 this ratio has increased to 9 and at 0.95 it has risen to nearly 25. A practical example is the name Johannes which occurred a total of 9622 times in Amsterdam. In only two cases these persons were listed with a Jewish religious affiliation. Thus, the index score is:

$$\frac{\Pr(Johannes|Jewish)}{\Pr(Johannes|Jewish)+\Pr(Johannes|Gentile)}=\frac{\frac{2}{28{,}562}}{\frac{2}{28{,}562}+\frac{9620}{199{,}768}}=0.001$$

Likewise, the name Salomon occurred 888 times but belonged to a Jewish person 870 times. This gives the following calculation:

$$\frac{\Pr(Salomon|Jewish)}{\Pr(Salomon|Jewish)+\Pr(Salomon|Gentile)}=\frac{\frac{870}{28{,}562}}{\frac{870}{28{,}562}+\frac{18}{199{,}768}}=0.997$$

To distinguish names that *distinctively* suggest belonging to a certain group—the name Johannes clearly does not indicate a belonging to the Jewish group, whereas Salomon does—researchers have used thresholds to denote 'distinctively ethnic names.' [15] Commonly, this threshold is placed at 0.8 when studying distinctive first names; not

[15] Using a subset of 'Distinctively Jewish Names' has been a common approach to identifying Jewish individuals. For a recent example, see Chiswick, *Jews at Work*.

belonging to this group would then be the inverse of 0.2.[16] These thresholds are indicated on Figure A1 using red vertical lines. At the index score of 0.8, names are exactly four times more common among Jews than Gentiles. Others have introduced family names to the equation. Abramitzky and co-authors used a combined boundary of 1.4, or an average of 0.7 for first and last names, to distinguish their Jewish sample in early-twentieth-century New York City. While these boundaries are important to draw a threshold between names, Kreisman and Smith have demonstrated that most distinctively 'black' or 'white' names cluster at 0 and 1.[17]

A2. External verification of the approach

Before applying the Jewish Name Index to the LINKS' marriage certificates, I will first test the viability of the approach. This serves two purposes. First, to verify that those individuals who are identified as Jewish through this naming approach were indeed Jewish and not incorrectly matched Gentiles. Second, to configure the optimal number of first and last names and the index thresholds to be used. So far, studies have used one name—either the first or last name—or two names—a combination of the first and last name—to identify group belonging using ethnic name indices. However, several Dutch sources offer additional information in the names of parents. For instance, Dutch marriage certificates provide five names per family: the child's first name and their parents' first and last names. Since fathers' names are generally passed on to their children, one only needs to account for one to avoid double-counting. Using five names instead of two offers more bandwidth for persons to be identified even when one of their names is misspelled.

I will test thresholds ranging from 0.25 down to 0.10 in intervals of 0.05. For each threshold I examine the accuracy and efficiency of six identification techniques. These techniques identify a person as Jewish if: (1) their first name is Jewish; (2) their last name is Jewish; (3) either the first or last name is Jewish; (4) both the first and last name are Jewish; (5) at least two out of five names, including parents' names, are Jewish; and (6) at least three out of five names, including parents' names, are Jewish or at least both surnames are Jewish. In each case, no Gentile names are allowed. Gentiles are identified in the same way but with inverted thresholds.

To avoid testing the material on the source used to create the index, the Amsterdam population registers, the approach will instead be tested on two unrelated databases. To test whether identifying based on five names provides better results than using two names the databases should include a research person's parents' names on top of their own *and* indicate group belonging either explicitly or inherently. Baptism records and a database of *chuppahs*, Jewish religious weddings, fit these criteria. Excepting a small group of Sephardic Jews who baptised their children, all baptisms pertained non-Jewish children. Thus, after filtering out this Jewish subgroup, no Jews should be identified in this data. Since baptism records are only available until 1811, I limit the material to 243,812 baptisms occurring in the last 40 years, i.e. 1771-1811.

[16] Fryer Jr and Levitt, "The Causes and Consequences of Distinctively Black Names"; Tan, "Black and White Names."
[17] Daniel Kreisman and Jonathan Smith, "Distinctively Black Names and Educational Outcomes," *Journal of Political Economy* 131.4 (2023): 877–97.

The other source is a database of 12,139 *chuppah* marriages with full information in Amsterdam Synagogue administrations between 1834 and 1937.[18] In contrast to the baptisms, *chuppahs* should only include Jews. Hypothetically speaking, Gentile persons could occur on this source if they married a Jew. However, non-Jewish spouses were relatively uncommon for Jewish grooms and spouses, ranging from virtually 0 percent around mid-nineteenth-century up to roughly 15 percent in the 1930s.[19] Additionally, mixed-faith marriages were rarely religiously ordained. In the early twentieth century, the share of Jews entering interfaith marriages having a religious wedding in a Synagogue was between 3 and 5 percent, compared with over 95 of Jewish-Jewish couples.[20]

In data linking, matching techniques are tested on their ability to minimise Type I (false positives) and Type II (false negatives) errors. Moreover, one linking method is considered better than another if it is able to match a greater proportion of the data while keeping the level of errors constant. Two measures that are commonly used to appraise these two qualities of linking models are the Positive Prediction Value (PPV) and the True Prediction Value (TPV).[21] The PPV, given by the following equation:

$$\text{Positive Prediction Value} = \frac{\#\ correct\ matches}{\#\ matches} = (1 - \text{False Positive Rate})$$

measures the *accuracy* of a model by estimating the share of correct matches out of all (correct and incorrect) matches. In our case, a match is a person who is unambiguously flagged as either Jewish or Gentile. The PPV, calculated as:

$$\text{True Prediction Value} = \frac{\#\ correct\ matches}{\#\ observations} = (1 - \text{False Negative Rate})$$

indicates the *efficiency* of a model. It establishes how many persons were correctly identified as either Jewish or Gentile out of all possible matches, i.e. the sum of matched and unmatched persons. A tradeoff generally exists between accuracy and efficiency. More lenient models provide a greater number of matches at the cost of higher false positive rates.

Figure A2 presents the TPR and the False Positive Rate (FPR), which is simply 1 minus PPV, for each combination of the six selection techniques, four thresholds, two databases used for testing, and a split by sex for the *chuppah* marriages. Models are considered more optimal as they approach an FPR of 0 and a TPR of 1, that is the top right corner of the plots. In both the case of the baptisms and the *chuppahs*, techniques based on only the first name (denoted in yellow) or only the last name (blue) perform rather well. In all cases, except for brides in the *chuppahs* at the lowest threshold level, are the share of

[18] The database can be found on the website of *Akevoth*, formerly the genealogical department of the Center for Research of Dutch Jewry affiliated with the Hebrew University. It concerns marriages of Ashkenazi Jews occurring in Amsterdam Synagogues between 1834 and 1937. The information was collected and transcribed by Dave Verdooner;
https://www.dutchjewry.org/noach/synagogual_marriage_ascts_from_amsterdam.shtml.
[19] See Chapter 2 and Chapter 6 for a deeper discussion of Jewish-Gentile intermarriage trends.
[20] Boekman, *Demografie van de Joden in Nederland*.
[21] Ran Abramitzky et al., "Automated Linking of Historical Data," *Journal of Economic Literature* 59.3 (2021): 865–918.

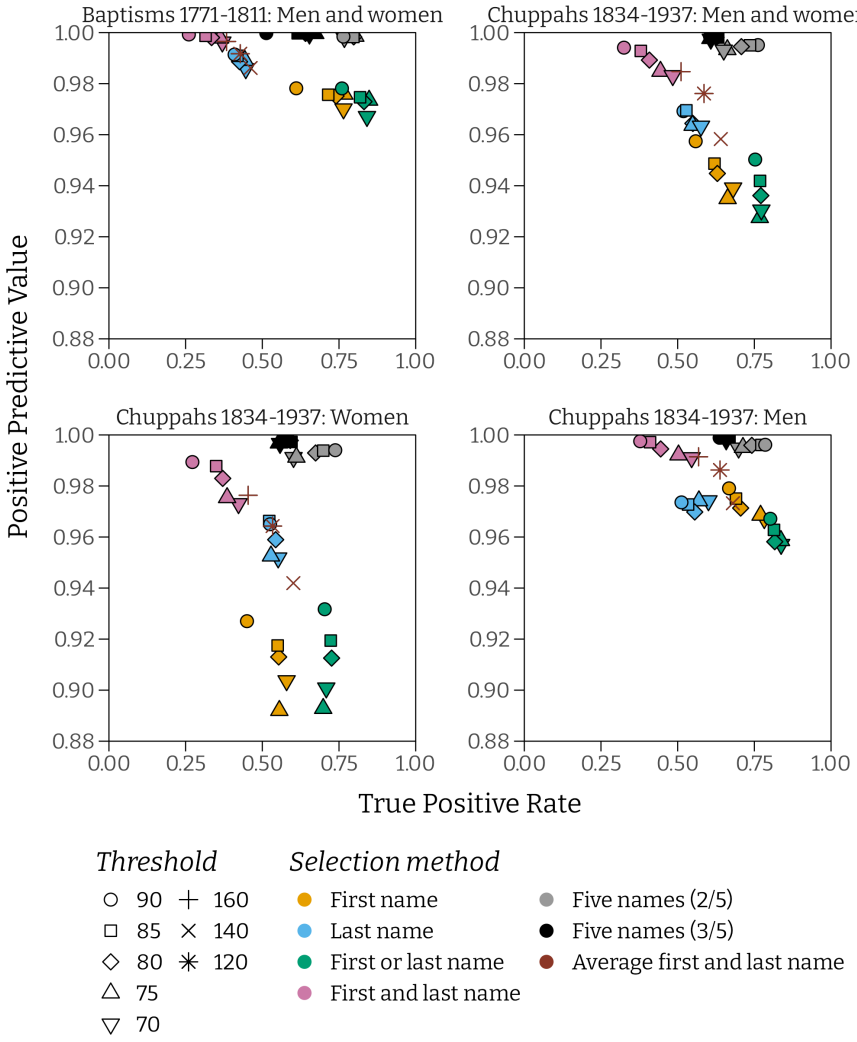

FIGURE A2 TPR and FPR values for different selection techniques and thresholds
Source: author's calculations using *Doopregisters* and *Chuppah* databases and JNI approach.
Note: * except for two last names, in which case two in-group names suffice.

false positives above 10 percent. Using a combination of the first and last name leads to improvements in one direction at the cost of another. The lenient case of requiring only one of a research persons' first and last name (green) to be distinctive leads to the largest samples but with reduced accuracy. In contrast, the strict approach of requiring both the first and last name (pink) to be distinctive leads to the most accurate samples among those created from a research person's own names only, but also the smallest samples. Researchers who only have the names of the research person available and who prioritise accuracy should opt for using only the last name or use the strict approach of both first and last names being distinctive. This is applicable for Dutch Jews, who constitute only a small share of the Dutch population and where low accuracy rates and high false positive rates lead to high levels of contamination. Since Gentiles are nearly ten times more present in the data, even small error margins would lead to high shares of perceived Jews actually being Gentiles. When working with subgroups that comprise larger population shares, for instance when comparing Catholics and Protestants, using

only the first name or at least one of the first and last name could be sufficient and would lead to much larger samples.

Using additional names, thereby adding second opinions enabling less strenuous selection, provides a middle ground in this tradeoff. In fact, using five names consistently outperforms the efficiency-accuracy tradeoff portrayed by the curve along the other measures. Requiring as little as two distinctive in-group names out of five (grey), and none of the remaining names being distinctively out-group, leads to higher accuracy rates while maintaining a large sample. Tightening the restriction slightly by increasing the number of distinctive in-group names needed to three, except for when both surnames are distinctive (black), leads to even more accurate, but slightly smaller, samples. With FPR values as low as 0.002, meaning the approach makes virtually no mistakes on persons it matches, while still identifying over half of the persons in the samples, the two approaches which include parents' names in the identification strategy outperform those which only use a person's own names. If one envisions a straight line or curve going from the pink to the green symbols, to be interpreted as a tradeoff curve between efficiency and accuracy, then the black and grey values are significantly to the right and above this curve. Furthermore, varying the thresholds has only a marginal impact on the approach requiring at least three distinctive names. To ensure the highest level of accuracy this dissertation will use the approach of at least three out of five distinctive names. Since thresholds have little impact on the accuracy here, I stick with the threshold of 0.80 as has commonly been used in the literature. In the baptism dataset, this approach matched 63.6% of the sample including 155,106 correct matches and 47 incorrect matches. In the *chuppah* dataset, the approach matched 61.9% of the sample including 10,563 correct matches and 21 incorrect matches.

A3. LINKS' marriage certificates' samples

Having established the Jewish Name Index, verified that it works properly, and identified a 'best practice' for our sample, we now enact it on the LINKS marriage certificates. Since this dissertation concerns itself with the experience of Jews in Amsterdam, we limit the sample to marriages taking place in Amsterdam. This leads to a sample of 389,664 Amsterdam marriage certificates for the 1811-1932 period. I use the aforementioned approach on grooms' and brides' families separately. The distribution of the estimated group belonging is shown in Table A1. Ambiguous refers to persons who were not able to be 'matched,' i.e. they could not be identified distinctively as either Jewish or Gentile. Unambiguous refers to the 'matched' population, those who were considered as either Jewish or Gentile by the selection approach. For both men and women, matching rates exceeded 70 percent. This matching rate is higher than the matching rate in our testing, a likely result of the higher quality of recordkeeping in the civil registrations.

Furthermore, the share of Jews among the matched individuals, roughly equal to 10 percent for the entire period, corresponds to the Jewish share in the total Amsterdam population, which fluctuated between 8 and 12 percent throughout the period. This suggests that the selection approach is not skewed in either direction. Additionally, Table A1 presents separate matching results for period 1900-1932. These results verify that, although the distinctiveness of names was calculated from names present circa 1850, the matching results did not worsen in later periods. This could have happened as result of changing naming patterns as the Jewish population integrated more actively into Gentile society. Instead, the matching rates of this tail end of the data are actually 1

to 2 percentage points higher than the overall average. The share of Jews in the matched population, dropping to roughly 9 percent in the latter period, corresponds with the shrinking Jewish population share in Amsterdam since the late nineteenth century.

TABLE A1 Distribution of matches in LINKS data by gender and period

	Grooms	Pct.	Brides	Pct.
1811-1932				
A. Matching rate				
Total marriages	389,664	100%	389,664	100%
Ambiguous	95,691	24.56%	112,242	28.80%
Unambiguous	293,973	75.44%	277,422	71.20%
B. Distribution				
Unambiguous	293,973	100%	277,422	100%
Gentile	263,555	89.65%	248,875	89.71%
Jewish	30,418	10.35%	28,547	10.29%
1900-1932				
A. Matching rate				
Total marriages	179,147	100%	179,147	100%
Ambiguous	40,044	22.35%	49,228	27.48%
Unambiguous	139,103	77.65%	129,919	72.52%
B. Distribution				
Unambiguous	139,103	100%	129,919	100%
Gentile	126,032	90.60%	118,172	90.96%
Jewish	13,071	9.40%	11,747	9.04%

Source: author's calculations using LINKS and JNI approach.

Overall, all indicators suggest that the approach chosen leads to a sample of nearly 75 percent of all Jewish grooms and brides in Amsterdam at an extremely high level of accuracy. The use of this data throughout the dissertation is therefore warranted.

Appendix B. *Additional Figures for Chapter 2*

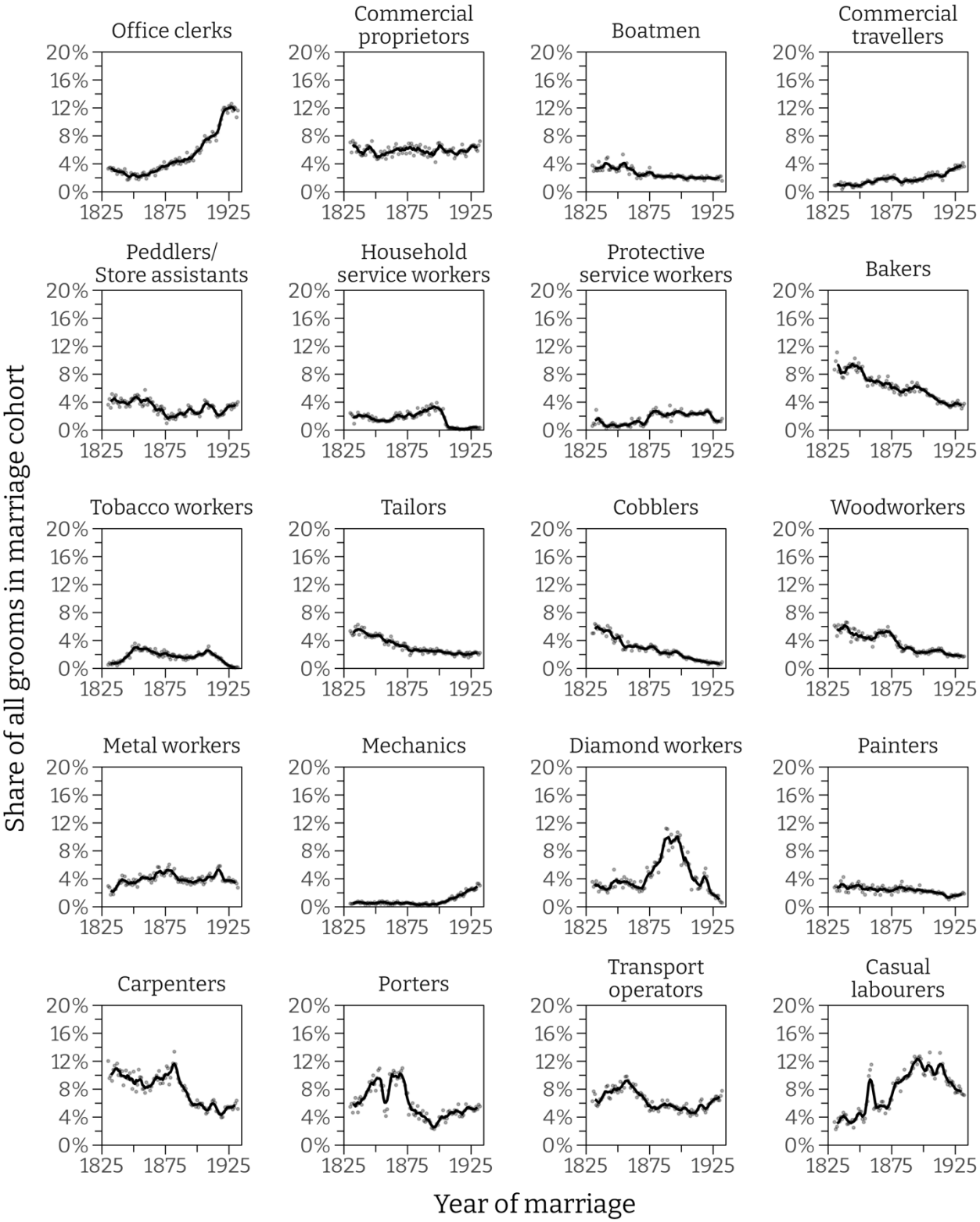

FIGURE B1 The share of grooms employed in the 20 most common occupations in Amsterdam, 1830-1932.
Source: author's calculations using LINKS.

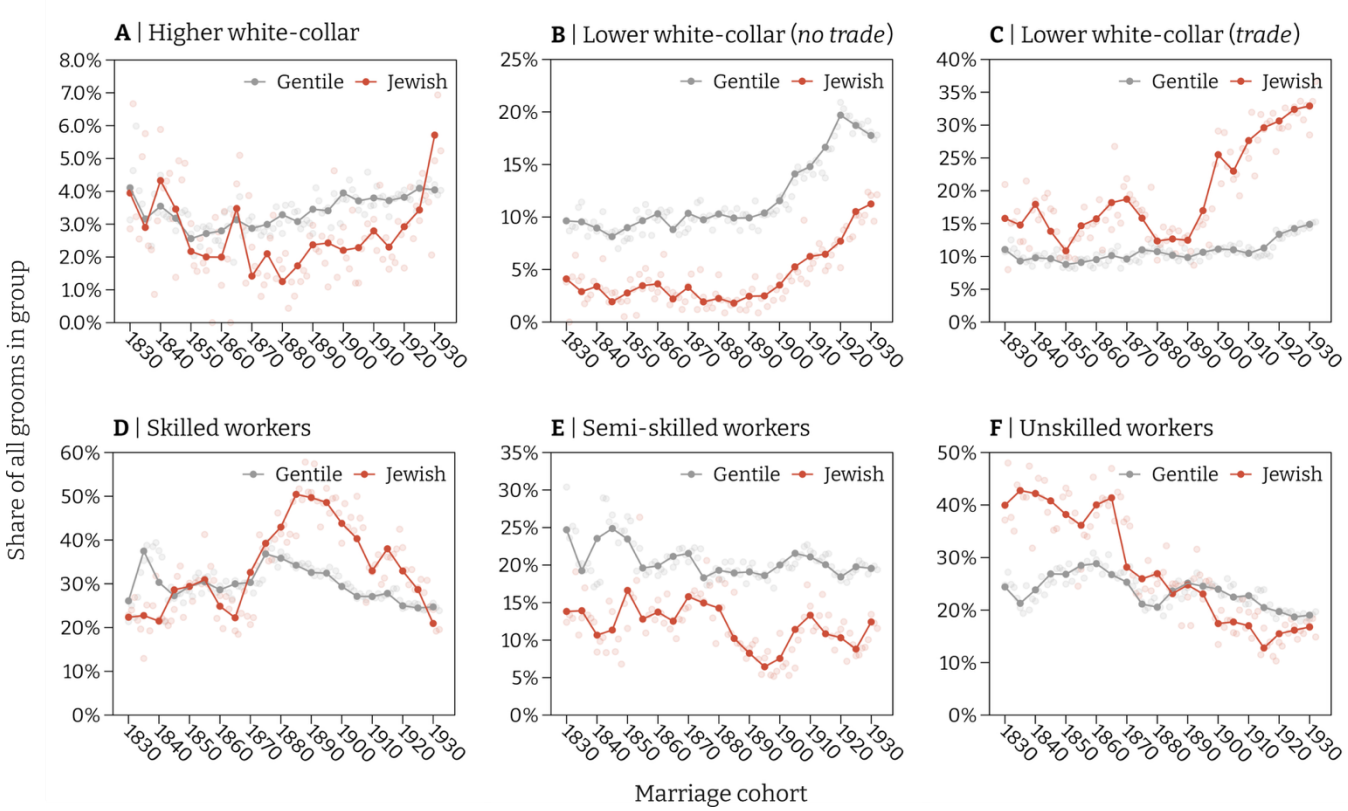

FIGURE B2 The share of grooms by ethno-religious background and social class, 1820–1932.
Source: author's calculations using LINKS and JNI.

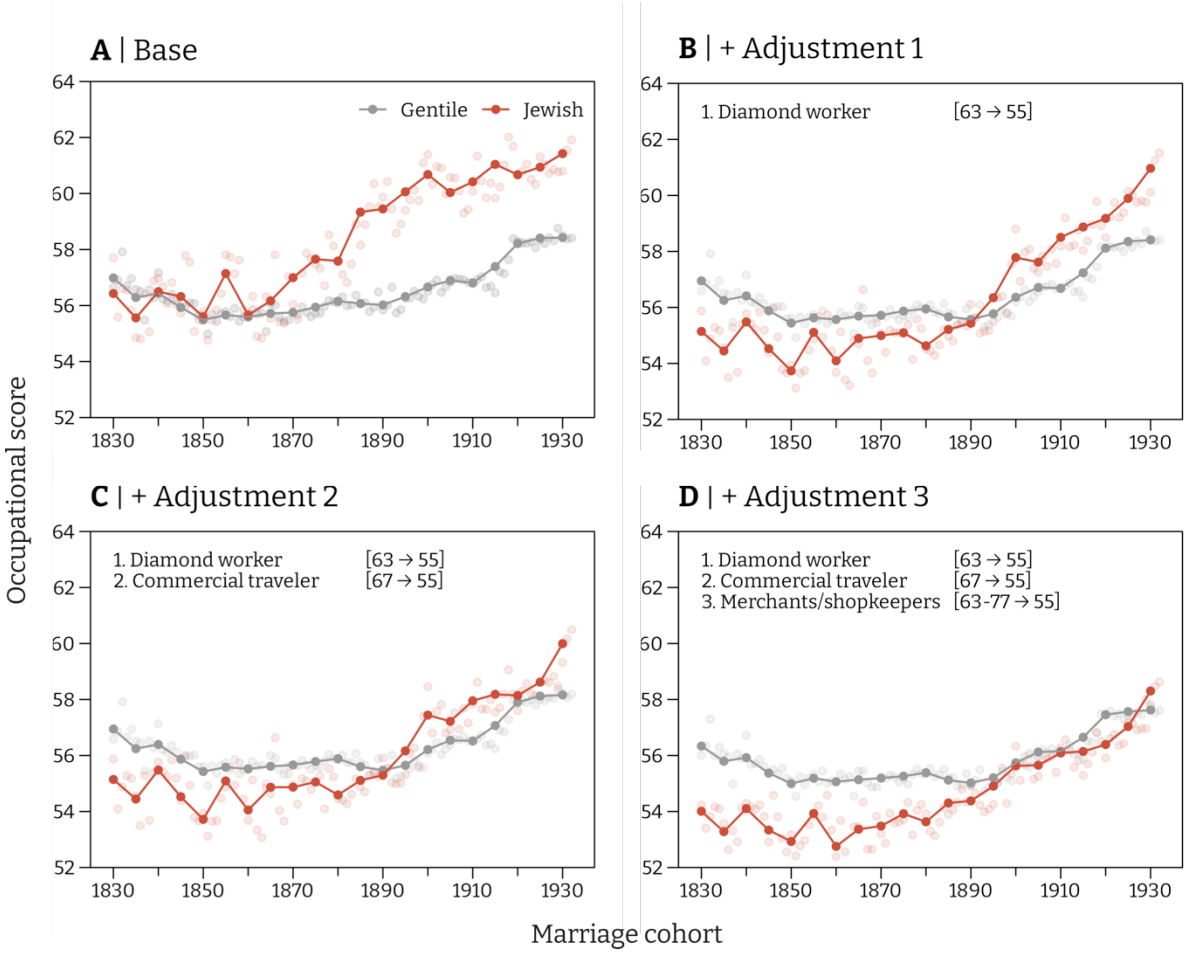

FIGURE B3 The average occupational scores by ethno-religious religion after adjusting common Jewish occupations downward, 1820-1932.
Source: author's calculations using LINKS and JNI.
Note: in panels B, C, and D, occupational scores in occupations where many Jews worked are reduced to the average occupational score in the 1820-1900 period (i.e. 55) to highlight the growth in Jews' occupational scores outside of these occupational groups. Panel B reduces the diamond workers' scores to 55, panel C additionally reduces those of commercial travellers, and D also those of merchants and shopkeepers.

Appendix C. *Additional Tables and Figures for Chapter 5*

TABLE C1 Gentile-Jewish intermarriage rates of all Gentile grooms and Gentile diamond workers, Amsterdam 1880-1929.

	All Gentile grooms		Gentile diamond workers	
Period	Intermarried / *N*	Pct.	Intermarried / *N*	Pct.
1880-1889	39 / 15,803	0.25%	2 / 552	0.36%
1890-1899	74 / 19,021	0.39%	5 / 1092	0.46%
1900-1909	113 / 23,363	0.48%	5 / 635	0.78%
1910-1919	213 / 28,934	0.74%	6 / 465	1.29%
1920-1929	393 / 35,507	1.11%	6 / 335	1.79%
1880-1929	832 / 122,628	0.68%	24 / 3079	0.78%

Source: author's calculations using LINKS "Cleaned Civil Registry" 2022 release.
Note: The sample is based on all Amsterdam marriage certificates where both the groom and bride were distinguished as either Jewish or Gentile. See Appendix A for a description of the selection process.

TABLE C2 Jewish-Gentile intermarriage rates of all Gentile sons and Jewish diamond workers, Amsterdam 1850-1929.

	All Jewish sons		Sons of Jewish diamond workers	
Period	Intermarried / *N*	Pct.	Intermarried / *N*	Pct.
1850-1859	8 / 700	1.14%	0 / 40	0.00%
1860-1869	9 / 832	1.08%	0 / 70	0.00%
1870-1879	25 / 1169	2.14%	3 / 198	1.52%
1880-1889	29 / 1288	2.25%	2 / 169	1.18%
1890-1899	46 / 1196	3.85%	1 / 91	1.10%
1900-1909	103 / 1532	6.72%	10 / 191	5.24%
1910-1919	176 / 1929	9.12%	38 / 571	6.65%
1920-1929	250 / 1872	13.35%	78 / 558	14.00%
1850-1929	646 / 10,518	6.14%	132 / 1888	6.99%

Source: author's calculations using LINKS 2022 "Cleaned Civil Registry" release.
Note: The sample is based on all Amsterdam marriage certificates where both the groom and bride were distinguished as either Jewish or Gentile. See Appendix A for a description of the selection process. Both sets of sons are limited to those with living fathers with valid occupations at the time of the sons' weddings.

TABLE C3 Jewish-Gentile intermarriage rates of all Jewish daughters and Jewish daughters of diamond workers, Amsterdam 1850-1929.

	All Jewish daughters		Daughters of Jewish diamond workers	
Period	Intermarried / *N*	Pct.	Intermarried / *N*	Pct.
1850-1859	7 / 730	0.96%	0 / 52	0.00%
1860-1869	17 / 863	1.97%	0 / 73	0.00%
1870-1879	10 / 1170	0.86%	0 / 206	0.00%
1880-1889	16 / 1295	1.24%	1 / 205	0.49%
1890-1899	39 / 1241	3.07%	3 / 99	3.03%
1900-1909	47 / 1608	2.93%	5 / 200	2.50%
1910-1919	112 / 2057	5.46%	22 / 621	3.54%
1920-1929	208 / 1987	10.20%	62 / 560	11.10%
1850-1929	456 / 10,951	4.16%	93 / 2016	4.61%

Source: author's calculations using LINKS 2022 "Cleaned Civil Registry" release.
Note: The sample is based on all Amsterdam marriage certificates where both the groom and bride were distinguished as either Jewish or Gentile. See Appendix A for a description of the selection process. Both sets of daughters are limited to those with living fathers with valid occupations at the time of the daughters' weddings.

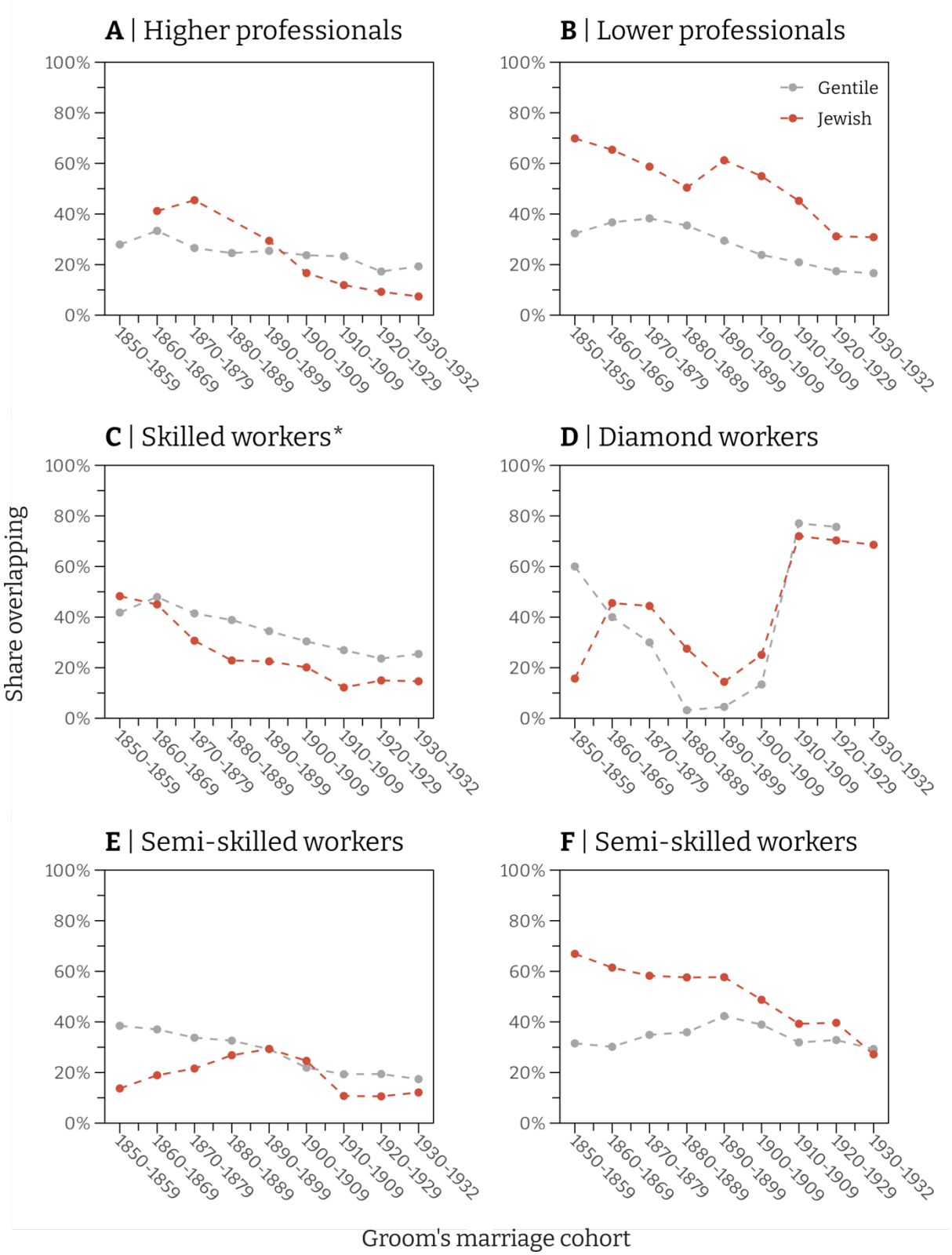

FIGURE C1 Occupational overlap between groom and father at the time of grooms' marriages by social class and ethno-religious background, Amsterdam 1850-1932.
Source: author's calculations using LINKS and JNI.
Note: combinations with insufficient grooms are excluded from panels A and D; * excluding diamond workers.

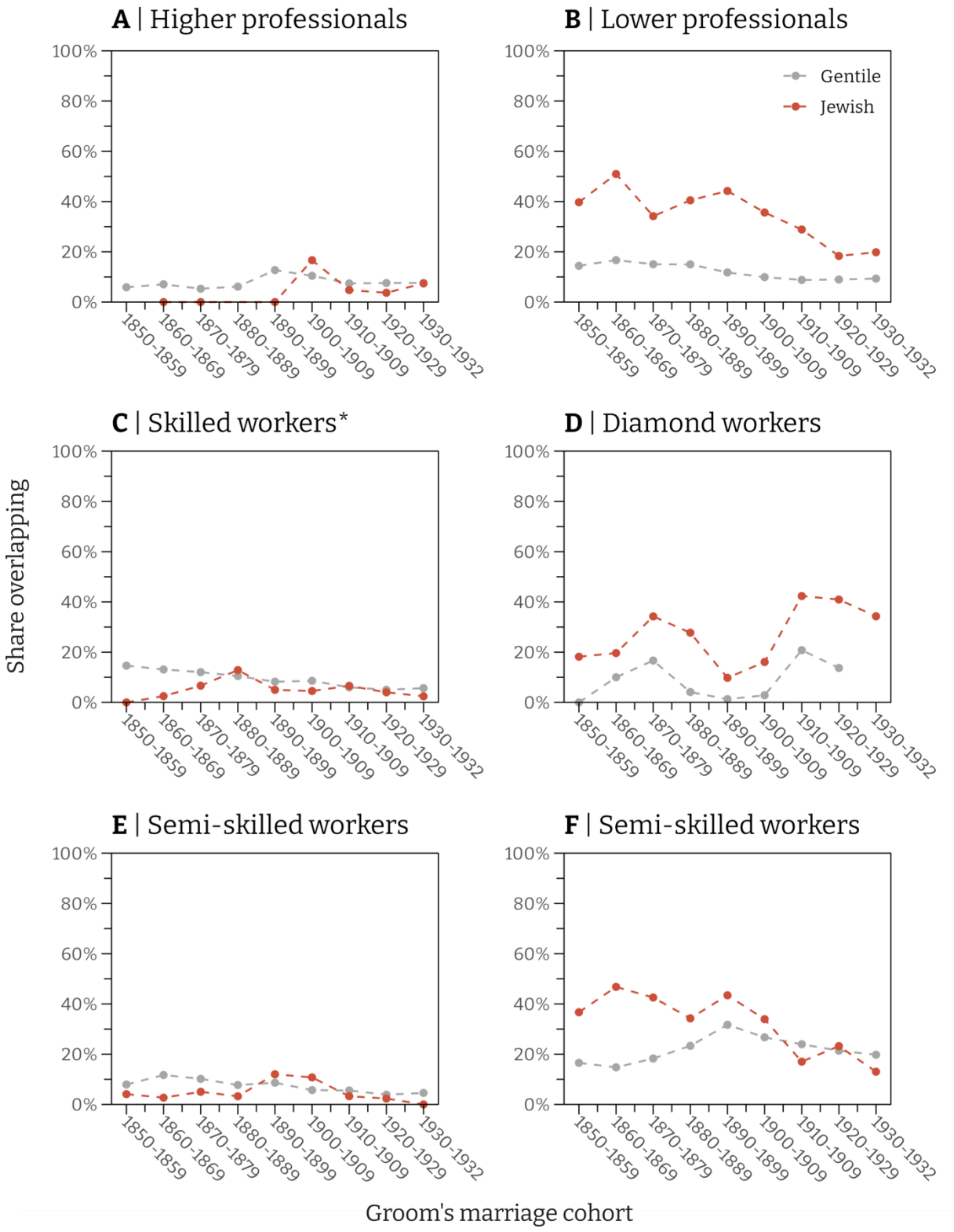

FIGURE C2 Occupational overlap between groom and father-in-law at the time of grooms' marriages by social class and ethno-religious background, Amsterdam 1850-1932.
Source: author's calculations using LINKS and JNI.
Note: combinations with insufficient grooms are excluded from panels A and D; * excluding diamond workers.

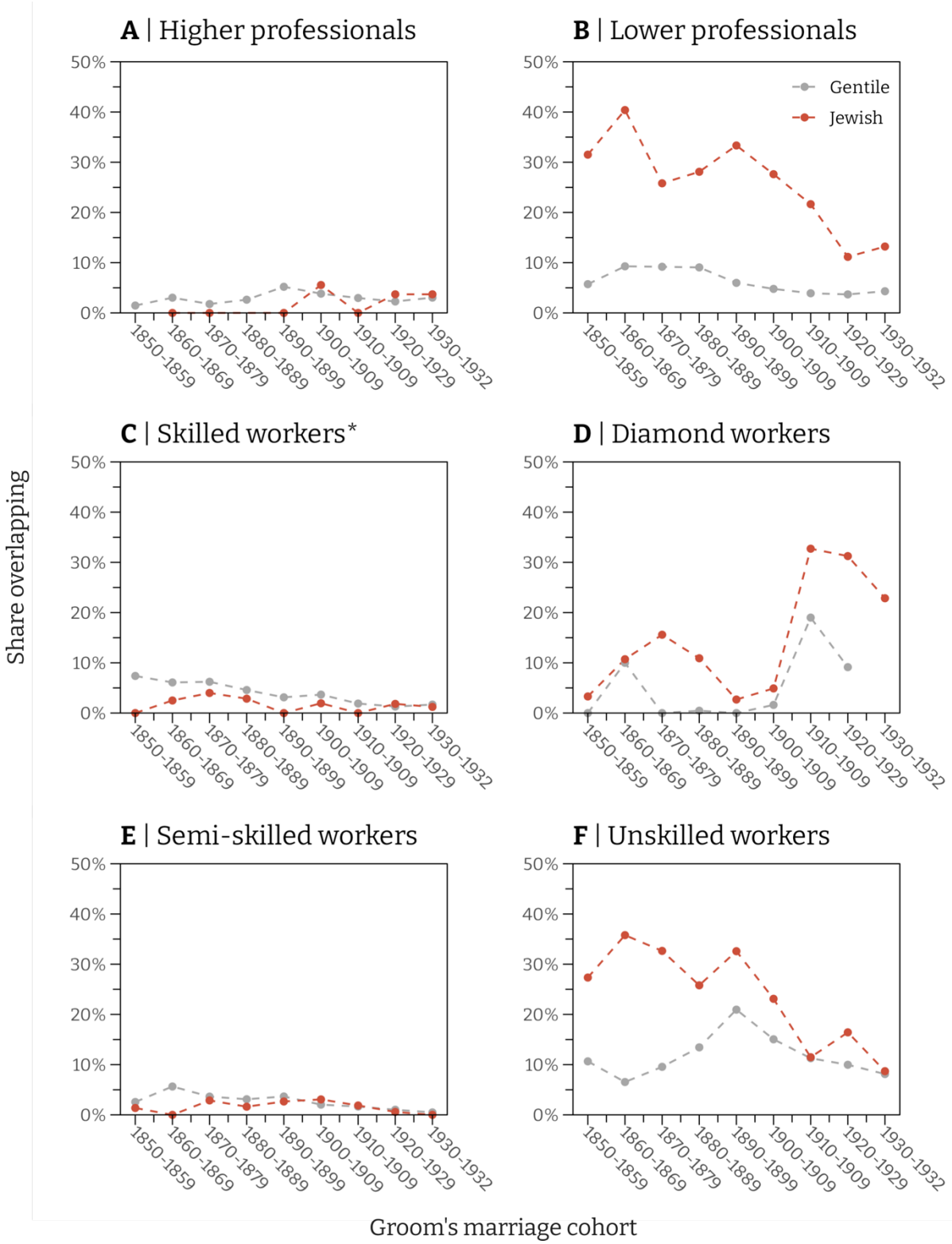

FIGURE C3 Occupational overlap between groom, father, and father-in-law at the time of grooms' marriages by social class and ethno-religious background, Amsterdam 1850-1932.
Source: author's calculations using LINKS and JNI.
Note: combinations with insufficient grooms are excluded from panels A and D; * excluding diamond workers.

Appendix D. *Bereavement of Fathers prior to Sons' Marriages*

To estimate the numbers in Table 5.4, marriages are needed where both the groom, their father, and their father-in-law were listed with a valid occupation. Parents who had died prior to the marriage were not listed with their ocucpational status. Consequently, our analyses may be biased if there existed differences in the likelihood of parents' survival that varied by ethno-religious background. For instance, if fathers and fathers-in-law of lower-status Jewish grooms were more likely to survive until their next of kin's wedding relative to Gentiles, then our analyses may pick up more lower-class Jews than Gentiles. While it is likely that there *were* differences in survival—as has been shown by Frans van Poppel and co-authors—it is important for our analyses that these differences in survival had little to no impact on the average status of the groom. To test this, I run an Ordinaly Least Squares regression where the outcome is the occupational score, or HISCAM, of the groom, and explanatory variables include the bereavement of at least one father(-in-law) interacted with ethno-religious background, age group, and the year of marriage. The results are shown in Table D1.

TABLE D1 Regression results of presence of living fathers at wedding on HISCAM-score

Variable	Beta	St. Error	*p*-value	
Bereavement father^ (*Ref.* = Both present)	0.303	(0.053)	0.000	***
Jewish groom	3.358	(0.120)	0.000	***
Bereavement × Jewish groom	-0.299	(0.152)	0.049	**
Age group (*Ref.* = 18-24)				
25-29	2.530	(0.053)	0.000	***
30-34	3.560	(0.070)	0.000	***
35-39	3.501	(0.096)	0.000	***
Year of marriage	0.049	(0.001)	0.000	***
Intercept	-37.824	(2.447)	0.000	***
N		189,217		
R^2		0.036		

Source: author's calculations using LINKS data and JNI approach.
Note: based on sample years 1865-1932; ^ bereavement of at least one father or father-in-law;
** $p < 0.05$; *** $p < 0.01$.

Given our large sample, these results will always be *statistically* significant. However, the estimated beta coefficients indicate that differences between grooms whose father and father-in-law were both alive—the reference category—and grooms for whom at least one father was not living were minimal. Moreover, Jews and Gentiles hardly differed in this regard. While Jews had, on average, occupational scores of 3.358 higher than Gentiles, the difference between Jews and Gentiles was reduced by only 0.3 occupational points if we compare grooms with at least one bereaved father-(in-law). Thus, I am confident that the results are not meaningfully impacted by differential mortality patterns of Jews and Gentiles.

Appendix E. *Additional Figures and Tables for Chapter 6*

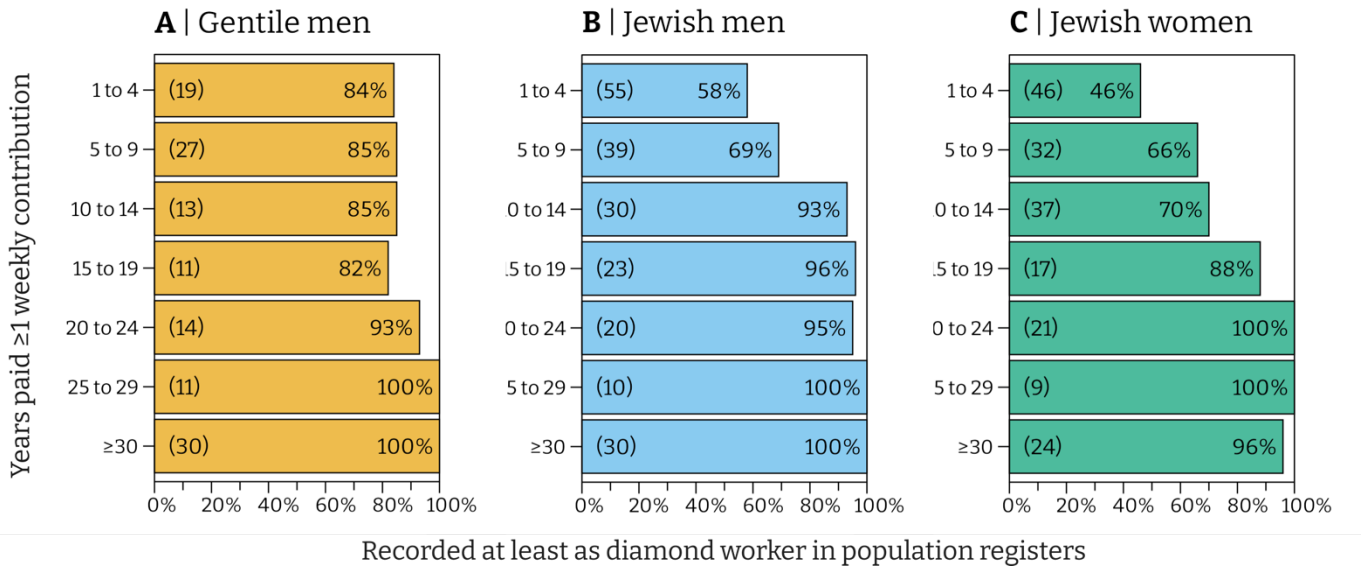

FIGURE E1 The share of members recorded as a diamond worker in the population registers, by years spent as ANDB members, gender, and ethno-religious background
Source: author's calculations using HSN-ANDB and ANDB membership cards.
Note: sample sizes of each category are given to the right of each panel.

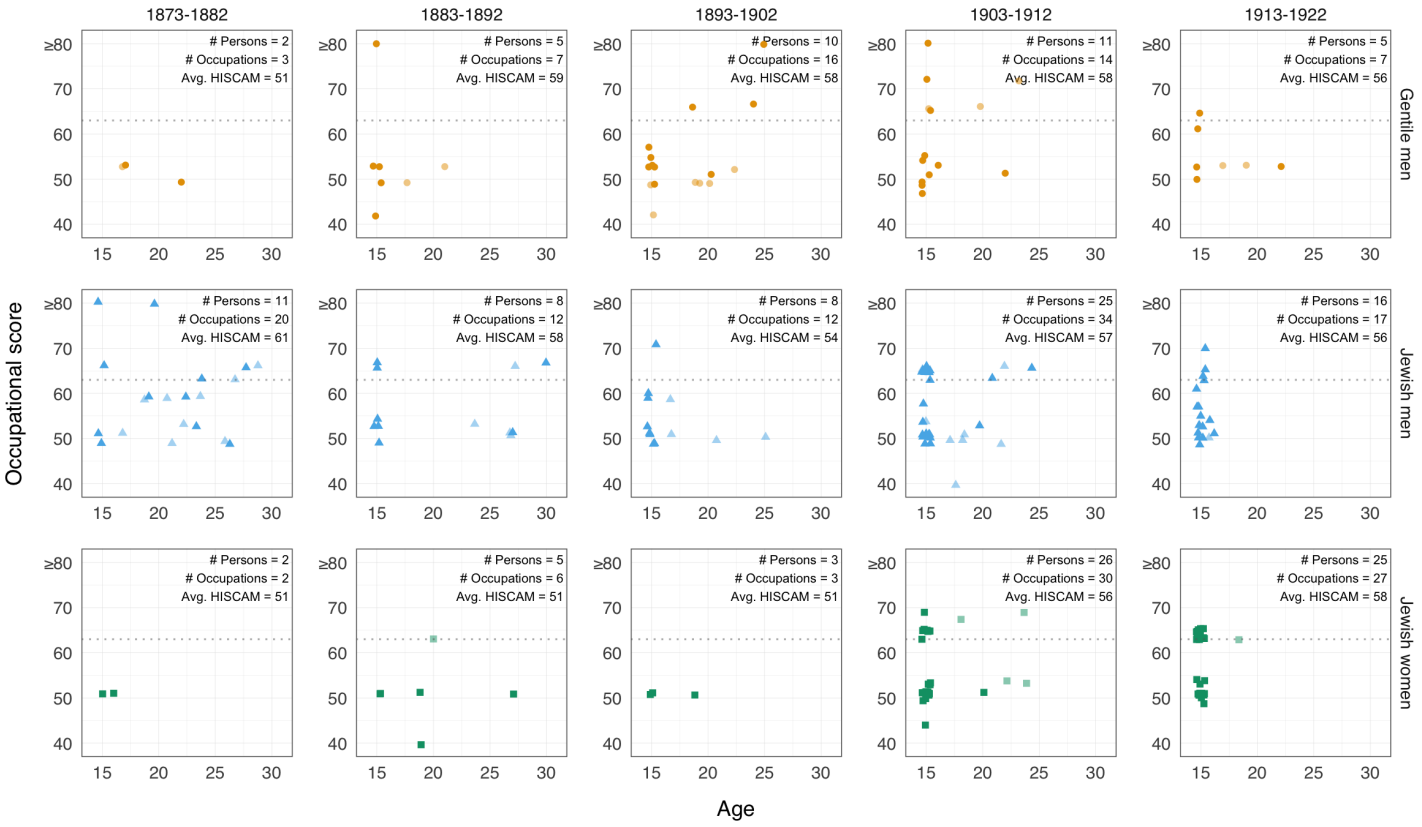

FIGURE E2 Occupations held by diamond workers prior to their entry into the diamond industry, by cohort, gender, and ethno-religious group
Source: author's calculations using HSN-ANDB
Note: dark colours indicate first occupation, light colours subsequent occupations. Average HISCAM calculated using first occupation only.

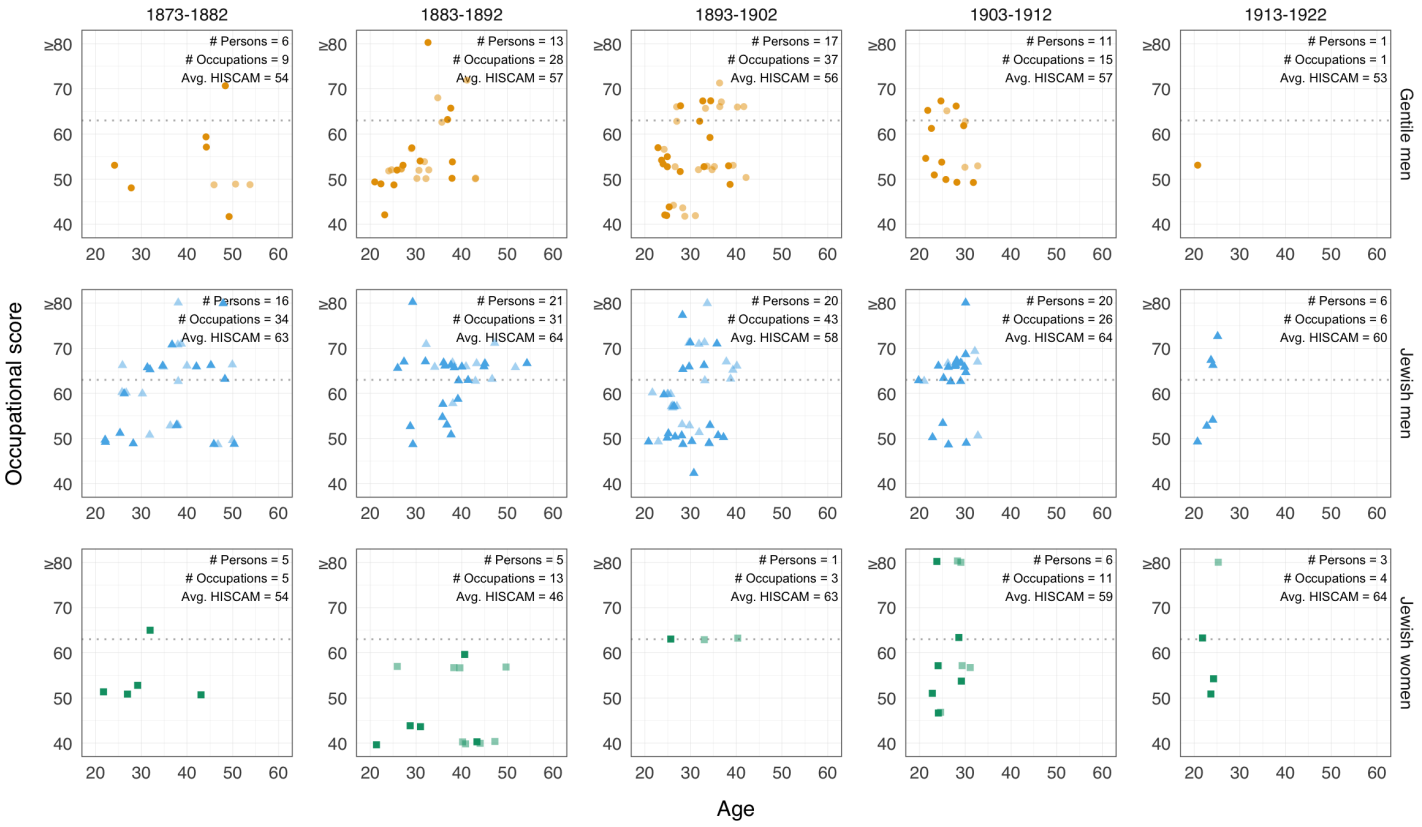

FIGURE E3 Occupations held by diamond workers after their entry into the diamond industry, by cohort, gender, and ethno-religious group.
Source: author's calculations using HSN-ANDB
Note: dark colours indicate first occupation, light colours subsequent occupations. Average HISCAM weighted by number of occupations per person.

TABLE E1 Occupational scores by sample, ethno-religious group, cohort, and career stage, 1888-1940.

	ANDB Jewish men *Career stage*			**ANDB** Jewish women *Career stage*			**ANDB** Gentile men *Career stage*		
Cohort	Early	Mid	Late	Early	Mid	Late	Early	Mid	Late
1	62.6	62.7	62.4	60.1	61.9	61.0	62.1	62.7	62.6
2	62.5	63.5	62.4	61.7	61.1	60.3	61.7	61.2	60.7
3	61.2	60.2	59.8	61.1	61.6	60.4	60.0	61.0	59.5
4	60.8	61.6	60.8	60.2	60.2	60.9	61.5	62.3	62.1
All	**61.7**	**62.0**	**61.5**	**60.7**	**61.0**	**60.7**	**61.0**	**61.6**	**60.9**

	General Jewish men *Career stage*			**General** Jewish women *Career stage*			**General** Gentile men *Career stage*		
Cohort	Early	Mid	Late	Early	Mid	Late	Early	Mid	Late
1	58.9	59.7	59.9	48.7	50.9	49.7	56.7	56.7	57.7
2	57.5	59.2	59.3	48.9	51.7	51.9	54.9	56.0	56.1
3	61.5	62.1	62.1	52.6	52.6	52.7	56.7	57.0	56.6
4	60.1	60.3	60.2	56.4	56.7	56.3	58.1	57.7	57.6
All	**59.9**	**60.5**	**60.4**	**53.2**	**53.1**	**53.2**	**56.5**	**56.7**	**56.7**

	Non-identifying Jewish men *Career stage*			**Non-identifying** Jewish women *Career stage*		
Cohort	Early	Mid	Late	Early	Mid	Late
1	62.4	62.4	63.0	56.4	57.8	55.8
2	61.1	63.4	62.2	50.1	51.3	51.2
3	61.0	60.4	60.3	56.6	58.2	58.2
4	61.4	60.9	61.3	58.0	60.4	59.3
All	**61.4**	**61.6**	**61.6**	**56.4**	**57.6**	**56.9**

Source: author's calculations using "ANDB Members' Life Courses," 2024 release.

Appendix F. *Description of Linkages between Apprenticeship Cards and 1941 Gemeentelijst*

The ANDB apprenticeship administration counts 7695 cards between 1904 and 1958. From these, I exclude: (*i*) all *protégés* of the *Algemene Juweliers Vereniging* ('General Jewellers' Association');[22] *(ii)* those whose cards offer too sparse information on either the apprentice or their parent; and *(iii)* all apprentices who did not start between 1904 and 1913 and outside of the ages 13 to 18. This last requirements keeps backgrounds of apprentices similar—it is unlikely they had prior career before joining, focuses on the period with the most incoming apprentices (1904-1913), and ensures that individuals had reached full adulthood by 1941. This leaves 4606 apprentices, roughly three quarters of whom were Jewish. These were linked to the municipal list of 1941 using their first name, last name, and date of birth.[23] This direct linking method created 1442 links, over half of all Jewish apprentices.[24] Four main reasons explain the absence of links: (1) individuals were no longer alive in 1941; (2) individuals no longer resided in Amsterdam in 1941; (3) the names or date of births deviated considerably between the apprenticeship cards and the municipal list; or (4) individuals had survived the war and lived long post-war lives.[25]

The linked sample consists of 1131 men and 311 women. They were born in the period 1886-1898, started apprenticeships between 1904 and 1913, and were aged 43 to 55 in 1941. To minimise differences between the three groups, the sample is delimited further. We only look at apprentices who (*i*) had parents in the diamond industry and *(ii)* lived in the old or new Jewish Quarter during their apprenticeships. Since married women were rarely listed with an occupation, and a majority of women were married by 1941, the following analyses will be based on the male apprentices. This leaves a total of 654 apprentices: 291 who completed their apprenticeship and were diamond workers in 1941, 288 who completed their apprenticeships and worked in different occupations in 1941, and 75 apprentices who changed careers prior to completing their apprenticeship examination.

[22] The AJV was allowed a certain number of their apprentices placed each year. This allowed them to acquire the know-how needed to be a diamond trader. These apprentices generally did not continue working as members of the union.

[23] Allowing for a total Levenshtein distance of 2 for the combined first and last name.

[24] 2772 of the 4606 could be identified as Jewish based on their apprenticeship cards. Identification occurred based on linking to the *Joods Monument*, by the distinctiveness of their names, or manual examination in the Amsterdam population registers.

[25] The dataset of the Amsterdam municipal list of 1941 available to me does not include approximately 13 percent of the total Jewish population, roughly half of all Holocaust survivors, for privacy reasons.

Acknowledgements

Those who have the misfortune of knowing are well aware that writing a dissertation is rarely an easy task. Fortunately, many people have guided me along the way.

First and foremost, I would like to express my sincere appreciation to my supervisors, Karin Hofmeester and Leo Lucassen. Karin, thank you for your steadfast support and understanding throughout this journey. I enjoyed our many inspiring discussions about Jewish Amsterdam and the diamond industry, for which I could always pop into your office. This PhD surely would not have been possible without your expertise! Leo, thank you for urging me to keep writing and challenging my thinking on key ideas at critical junctures. Your thoughtful comments and praise each step of the way gave me the confidence to see this work through. As supervisors, you gave me the space and freedom to shape the dissertation in my own way, yet were readily available when I inevitably needed direction. Your combined feedback on consecutive drafts of the manuscript helped turn this dissertation into a far more complete and, hopefully, readable product.

Though not formally part of my supervision team, I am also indebted to Kees Mandemakers and Rick Mourits, who mentored me at times as though they were. Whenever I felt stuck, I could consistently count on you for timely suggestions, input on data and methods, or simply the space to vent and discuss my ever-expanding list of research ideas. Your patience and attentive ears helped me stay grounded during the customary ups and downs of the writing process. This dissertation certainly would not have ended up in its current form without your help.

I spent just under five years at the International Institute of Social History, first as a PhD candidate and later as a Junior Data Engineer. During this time, I was fortunate to work alongside colleagues who kindly tolerated my quirks and occasional complaints during coffee breaks and games of table tennis. I am especially grateful to Bram, Eva, Samantha, Hanna, and Alexander. Within the project I gained from the presence of Lex Heerma van Voss and, in particular, the empathetic support of Sietske van der Veen, my fellow PhD.

During my PhD, I benefited from insightful feedback at workshops hosted by the Posthumus Institute. I would like to thank the discussants who engaged with my work there: Marlou Schrover, Christine Fertig, Jan Kok, Tim Riswick, and Sanne Muurling. I am additionally thankful to Tim and Sanne for their generosity over the years and entertaining my frequent questions and requests—your openness meant a great deal.

Seeking international academic connections, I joined the *Association for Young Historical Demographers* in 2022. Since then, my fellow board

members have provided me with a welcome and therapeutic monthly outlet, for which I remain appreciative.

In 2023, I had the privilege of returning to my *alma mater*, Lund University, as a visiting researcher. My sincere thanks go to my host, Martin Dribe, and to everyone in the department who made me feel at home in Sweden once more. I also want to acknowledge Faustine Perrin and Tobias Karlsson in particular, who inspired me when I was a student and have continued to offer guidance ever since.

It was only a short time after I started my studies in Lund that I realised I wanted to study social inequalities in the past professionally. I want to thank my friends who were with me then—Marcos, Silvia, Toni, and Ludwig—for patiently enduring my enthusiasm in those early days. I also want to express my appreciation to the friends I made as I continued my academic journey—especially Mads and Louise, Hampton and Alfie, Danny, and Qi. Thank you for staying in touch, making time for me despite your busy lives, and bearing with my chronically slow replies. Your presence has meant more than you know.

I am deeply grateful to my family—Bente, Rob, and Ivo—for their constant encouragement and lasting curiosity about my niche topic of study. Your unconditional emotional support has helped me face challenges big and small and make it out unscathed.

Above all else, I owe my deepest gratitude to one person: my co-pilot, Momo. No person assisted me more during our shared detainment in 'work jail.' Your unwavering support and no-nonsense perspective kept my focus on the goal and helped me stay motivated to complete this manuscript. Whether it was in Lund, Leiden, Barcelona, or Belfast—I felt at home wherever I was with you. Thank you, always.

Belfast, July 2025