

Symposium
Spoken Language in the Mines: Euregion and beyond

25 & 26 April 2016, Maastricht University, Maastricht

Organizers: Leonie Cornips (Meertens Instituut & Maastricht University) &
Pieter Muysken (Radboud Universiteit)

Location: Grote Gracht 90-92, Spiegelzaal, Maastricht.
Faculty of Arts and Social Sciences, Maastricht University, The Netherlands

The colloquium has the aim to study the social practices and structural features of mining languages in a comparative perspective. Mining languages have a unique social ecology. Factors involved are rapid expansion and migration, the multi-ethnic composition of the workforce, binding to a locality, gender and male bounding, concerns for danger and safety, special technology, job specialization, and life underground as distinct from above ground. Generally, the language underground is not that of the owners of the mines but a lingua franca spoken by a chunk of the workforce. Also, there is always special vocabulary and new words being formed.

Existing work on the socio-cultural effects of globalization has typically focused on the huge contemporary metropolises with their explosive and conspicuous diversities (Wang, Cornips et al. 2014; 26). The mining areas go hand-in-hand with a huge diversity in linguistic resources but, nevertheless, are located in peripheral non-metropolitan areas, and often in border regions such as the Dutch, Belgian and German and borderland. These peripheral areas have remained understudied.

The focus will be on three continents: Europe (the former Oostelijke Mijnstreek, Belgian Limburg and the Ruhr area), Africa and South America.

The afternoon of the second day (26 April) will target in Dutch a broad audience of local laypeople who relate in one way or another to the Belgian, German and Dutch Limburgian coalmines. De middag van de tweede dag in het Auditorium Sociaal Historisch Centrum voor Limburg St. Pieterstraat 7 is bedoeld voor een breed publiek en de lezingen zullen in het Nederlands gehouden worden.

This colloquium would not have been possible without the financial contributions of:

- Universiteit Fonds, Maastricht University
- Raod veur ,t Limburgs
- Chair *Languageculture in Limburg* (UM)
- Research Stimulation and Valorisation Fund (FASoS, UM)
- Arts, Media and Culture (FASoS, UM)
- Institute for Transnational & Euregional Crosss Border Cooperation & Mobility (ITEM, UM)
- Meertens Institute (KNAW)

Schedule: Monday, April 25th, 2016: Grote Gracht 90-92; Spiegelzaal

10.15-10.30 Arrival with coffee/tea

10.30-10.45 **Opening: Prof. dr. Sophie Vanhoonacker**

Dean Faculty Arts and Social Sciences

Introduction: Leonie Cornips and Pieter Muysken

AFRICA

10.45-11.30 Rajend Mesthrie, University of Cape Town

Fanagalo and the mines of Johannesburg

11.30-12.15 Vincent de Rooij, Universiteit van Amsterdam

Shaba Swahili and the mines of the Democratic Republic of Congo

12.15-13.45 Lunch break

SOUTH AMERICA

13.45-14.30 Pieter Muysken, Radboud Universiteit

The mining languages of Potosí, Bolivia

14.30-15.15 Laura Álvarez López, Stockholm University

Língua Geral de Mina

15.15-15.30 Coffee break

15.30-16.15 Marjo de Theije, Vrije Universiteit

Mobility and place-making in Amazonian gold mines. Of miners, gold and culture.

COMMENTARIES AND DISCUSSION

16.15-17.00 Peter Auer and audience

Tuesday MORNING, April 26th, 2016: Grote Gracht 90-92; Spiegelzaal

9.00-9.15 Arrival with coffee/tea

EUROPE, FOCUS ON LIMBURG AND SURROUNDING MINING AREAS

09.15-10.00 Peter Auer¹, Leonie Cornips^{2/3} & Nantke Pecht³, ¹Albert-Ludwigs-Universität Freiburg; ²Meertens Instituut/KNAW; ³Maastricht University
(Socio)linguistic aspects of Cité Duits in Eisden (Limburg-Belgium)

10.00-10.45 Stefania Marzio, KU Leuven
*Contemporary Urban Vernaculars in the Belgian Limburg mining areas:
From mining language to urban vernacular*

10.45-11.00 Coffee break

11.00-11.45 Ton van de Wijngaard¹ & Roeland van Hout², ¹Streektaalfunctionaris Limburg & ²Radboud Universiteit
Coal mining terminology in the coal mines of Dutch and Belgian Limburg.

11.45-12.15 Discussion

12.15-13.15 Lunch break

PUBLIEKSMIDDAG: MIJNWERKERS IN DE EUREGIO EN DAARBUITEN

26 April 2016, 13.15 – 1600 uur

Locatie:

Auditorium Sociaal Historisch Centrum voor Limburg St. Pieterstraat 7 in Maastricht

Met de feestelijke aanbidding van het eerste exemplaar van de dissertatie van Bart Delbroek aan Jan Kohlbacher: *In de put. De arbeidsmarkt voor mijnwerkers in Belgisch-Limburg, 1900-1966* [Maaslandse Monografieën 79] (Hilversum: Verloren, 2016).

De middag sluit af met een korte documentaire 'Uit de kolen' van Frederieke Jochems (cameraman Andras Hamelberg). Deze documentaire toont beelden en persoonlijke verhalen van oud mijnwerkers van de Staatsmijn Hendrik in Brunssum en biedt op ontroerende wijze een inkijk in een stukje lokale geschiedenis van Brunssum.

13-15 – 14.00 Jan Kohlbacher

Het Cité Duits. Een eiland in een zee van talen

14.00 – 14.45 Ad Knotter

Migratie en interetnische verhoudingen in de geschiedenis van de steenkoolmijnbouw: een mondiaal perspectief

14.45-15.00 pauze

15.00-15.45 Wiel Kusters

Doa tuut 't

15.45 uur: Aanbidding aan Jan Kohlbacher van

IN DE PUT door Bart Delbroek. *DE ARBEIDSMARKT VOOR MIJNWERKERS IN BELGISCH-LIMBURG, 1900-1966*

In de put wordt uitgegeven door uitgeverij Verloren te Hilversum als nr. 79 in de reeks Maaslandse Monografieën. Het boek zal ter plekke te koop zijn voor € 25. Donateurs van het Sociaal Historisch Centrum voor Limburg krijgen 25 procent korting.

16.00 uur Korte documentaire 'Uit de kolen' van **Frederieke Jochems** (cameraman **Andras Hamelberg**)

16.30 uur Borrel

ABSTRACTS Day 1 and Day 2 (Morning)

Location: Grote Gracht 90-92, Spiegelzaal, Maastricht.

Laura Álvarez López, Stockholm University

REMAINS OF MINING LANGUAGES AND WORK SONGS IN MINAS GERAIS, BRAZIL

At the end of the 17th century, gold was discovered in a geographical region that subsequently became the state of Minas Gerais, Brazil. During the 18th century, 700 tons of gold were produced in the area, i.e. 50% of the global production of gold at that time. Diamonds were also found in the region around 1730. As a consequence of the findings, enslaved Africans were brought en masse to Minas Gerais to work in the mines and to build a road from there to Rio de Janeiro. Africans and their descendants worked mainly in the extraction of gold and diamonds, but they were also used for other types of forced labor, such as domestic work. In the 18th century, António da Costa Peixoto documented a Gbe-based “African language” in Minas Gerais, the *Língua Geral de Mina*, probably spoken by speakers of varieties of Gbe and their descendants (not necessarily those working in the mines [Castro 2002]). “Mina”, in *Língua Geral de Mina*, referred to the region in Africa that the Portuguese called *Costa da Mina*, meaning the Coast of the Mine, or Gold Coast (Law 1989). Peixoto’s findings were published in 1944; however, recent research in the region has not been able to identify remains of this Gbe-based variety (Simões 2014). In 1929, almost two hundred years after Peixoto’s fieldwork, Aires da Mata Machado Filho collected data in two villages where small-scale mining was still practiced: São João da Chapada and Quartel de Indaiá. Machado Filho’s work, published in 1943, focuses on mining communities and includes 65 local songs (among others, mining-work songs) and a glossary. Both Machado Filho (1943) and Simões (2014), who gathered additional data and compared his findings with those of Machado Filho, claim that most of the vocabulary is of Bantu origin. Based on these and other earlier studies, the aim of this presentation is to offer an overview of the history and usage of possible “mining languages” spoken by enslaved Africans who worked in the mines of Minas Gerais during the 18th and 19th centuries. The lexical study aims at verifying etymologies proposed by Machado Filho (1943) and Simões (2014), and focuses on correlations between linguistic and demographic data, as well as on conclusions that may be drawn from the sociocultural context and the social functions of this variety, through the analysis of the distribution of the lexicon in different semantic fields and word classes (cf. Bartens & Baker 2012).

References

Bartens, Angela & Philip Baker (eds.) (2012) *Black through White. African Words and Calques which Survived Slavery in Creoles and Transplanted European Languages*. London / Colombo: Battlebridge.

Castro, Yeda Pessoa de (2002) *A língua mina-jeje no Brasil. Um falar africano em Ouro Preto do século XVIII*. Belo Horizonte: Fundação João Pinheiro / Secretaria de Estado da Cultura.

Law, Robin (1989) Slave-Raiders and Middlemen, Monopolists and Free-Traders: the supply of slaves for the Atlantic trade in Dahomey c. 1715–1850. *The Journal of African History* 30(1): 45-68.

Machado Filho, Aires da Mata (1943) *O negro e o garimpo em Minas Gerais*. Rio de Janeiro: Livraria José Olympio Editora.

Peixoto, António da Costa (1944 [1731/1741]) *Obra Nova de Língua Geral de Mina*, published and presented by Luís Silveira. Lisboa: Agência Geral das Colónias.

Simões, Everton Machado (2014) *África banta na região diamantina: uma proposta de análise etimológica*. Master's dissertation, University of São Paulo.

Peter Auer¹, Leonie Cornips^{2&3} and Nantke Pecht³

(1: Albert-Ludwigs-Universität Freiburg; 2:Meertens Instituut/KNAW; 3: Maastricht University)

(SOCIO)LINGUISTIC ASPECTS OF CITÉ-DUITS IN EISDEN (LIMBURG-BELGIUM)

In the thirties and forties of the former century, a way of speaking among the children of immigrant coal miners, self-labeled as *Cité-Duits*, developed in the coal miners' district of Tuinwijk in the village of Eisden, Belgian Limburg. Whereas *cit * refers to a miners' housing district, *Duits* is the Dutch word for the German language. According to the memories of these children - who are now elderly men in their late seventies and eighties - they started to talk in Cit -Duits to have 'their own language in the streets'. Having become coal miners themselves, they continued to use this variety throughout their lifetime, i.e. when working underground and in private life. Until the present, it is employed as an in-group language restricted to the cit  of Eisden. Since women were excluded from mining work and boys and girls remained separated in social life (e.g. school, church), Cit -Duits is principally confined to male speakers and has probably not been transmitted to subsequent generations.

We will argue that Cit -Duits developed and continues to be employed as a symbolic language for expressing group identity that has not emerged out of communicative necessity (since Flemish (Dutch) and the local dialect were available to communicate). New ways of speaking respond to and symbolize changing social situations and constellations.

The first aim of our talk is to focus on the historical social conditions of the emergence of a new variety in the linguistically isolated multiethnic and multilingual coal mining community in Eisden (the cit ). We will detail the changing size and composition of the migrant labor force in order to account for the German elements of Cit -Duits in a Flemish/Dutch dialect language area where very few native speakers of German were around. The second aim is to show that Cit -Duits is a hybrid variety resulting from the combination of elements of German, Dutch and a Limburgian dialect (Maaslands) through focusing and sedimentation. We will discuss the language use of individual speakers by presenting a first phonological and morphosyntactic description including verbal clusters,

extraposition and the use of determiners. Consequently, our talk provides information about the route(s) individuals may take to overcome linguistic ‘restrictions’ and about the structural relations between linguistic features and their origin (L2 features, contact features etc.).

Stefania Marzo, KU Leuven (Quantitative Lexicology and Variational Linguistics)

CONTEMPORARY URBAN VERNACULARS IN THE BELGIAN LIMBURG MINING AREAS:

FROM MINING LANGUAGE TO URBAN VERNACULAR

This paper focuses on new ways of speaking that have emerged in suburban mining neighborhoods in Belgian Limburg (called *cités*) where a significant number of speakers have bi- or multilingual backgrounds including different heritage languages (in particular Italian, Turkish, Moroccan) alongside the standard and non-standard Dutch varieties.

In these ethnically and linguistically diverse settings, speakers have developed new variants of Dutch, which linguists and laymen generally call *Citétaal* (‘citélanguage’), *Cités* (‘Cité’s language’) or *Algemeen cités* (‘common cité’s language’). The term *cité* (‘compound’) refers to the occurrence of this new way of speaking in the former mining neighbourhoods, where it emerged and diffused. Today, *Citétaal* is associated with informal language use among adolescent speakers. There are, moreover, clear signs that it is spreading among local Flemish youngsters.

In this paper we sketch the emergence and diffusion of this Citélanguage since the Seventies and its evolution to a local vernacular. We will also analyze the use and the role of ‘typical’ Citélanguage features in the broader linguistic repertoire of Belgian Limburgian youngsters, by looking at how (with what frequency and in which contexts) youngsters shift between standard and non-standard varieties (including Citélanguage and the Limburgian regiolect) in their daily interactions.

Rajend Mesthrie, University of Cape Town.

FANAKALO AS A MINING LANGUAGE, WITH SOME NEW DEVELOPMENTS

Fanakalo (also spelt Fanagalo) is a pidgin that has been in existence for two centuries (for the conference of 2016, exactly 200 years since its first unintended documentation). For the first part of its lifespan it was a relatively simple contact variety that enabled communication between Europeans (missionaries, traders, adventurers, colonists) and indigenous South Africans, especially of Xhosa and Zulu background in the areas of the (then) eastern part of the Cape Colony and Natal. In Natal it stabilised with the arrival of large numbers of indentured Indians developing and working on the plantations. The pidgin rose to prominence when it was selected for use as the lingua franca of the highly multilingual mines that opened up in Kimberley (after the discovery of diamonds in 1867) and Johannesburg (after the discovery of gold in 1886). This paper will examine the properties of Fanakalo as a mining language, in contrast to its uses on farms, suburban households and urban employment. Mine Fanakalo is a planned variety (codified by the mining industry) that arose from farm Fanakalo. It has a special register of technical terms

pertaining to the mining industry, and has a higher number of Afrikaans words than the other varieties of Fanakalo and does not give evidence of extensive 'borrowing' (subsequent to its codification) or code-switching. While there have been calls in the last few decades to discontinue its use on the mines, on the grounds of its associations with colonial and racial domination, this has not proved feasible. Whereas Fanakalo has been invariably denigrated by intellectuals, as a language of oppression, rather than culture, there have been some surprising recent developments. In the wake of the tragedy at Marikana mines, where over 40 workers on strike were shot and killed by police, Fanakalo has come to prominence as the language preferred by the strikers for mass meetings and negotiations with management. This process offers possibilities of the linguistic elaboration of the pidgin.

Pieter Muysken, Radboud University (Nijmegen, Netherlands)

LANGUAGE IN THE MINES: THE POTOSÍ SILVER MOUNTAIN

The Cerro Rico (rich mountain) of Potosí in Bolivia was perhaps the most important source of income for the Spanish colonial empire. The city of Potosí was founded around 1540 and by 1610 had become the third largest city in the western hemisphere (after London and Paris, but before Rome and Seville). Thousands of people flocked to the city, by their own free will, as forced colonial indigenous labourers, or as African slaves. My question is: how did all these people communicate, both in the city and in the mines themselves? How can we find out? My argument has three parts.

First, I discuss mining languages in general, and their social ecology. Factors involved in the social ecology of mining languages are rapid expansion and migration, the multi-ethnic composition of the workforce, binding to a locality, gender and male bonding, concerns for danger and safety, special technology, job specialization, and life underground as distinct from above ground. Generally, the language underground is not that of the owners of the mines but a lingua franca spoken by a chunk of the workforce. Also, there is always special vocabulary and new words being formed.

Second, I discuss the history of Potosí and of the languages spoken there, mostly based on a mining 'dictionary' written in 1608 for overseers with a Spanish background. It contains many blends involving the Amerindian language Quechua, as well as some words in Aymara (Quechua and Aymara are the two most important Bolivian highland languages). It also contains many observations about language use in the mines and interethnic relations.

Third, I discuss the present day language of the Afro-Bolivian population living on the eastern slopes of the Andes, in an otherwise Aymara-speaking region. Nowadays they are farmers, close to the indigenous communities surrounding them, but their ancestors worked in the mines, after having been captured in the Congo and Angola regions. They speak a creole variety of Spanish, but their language contains many Quechua loan words, which I argue only could have come from the mines.

Based on these three considerations, I will hypothesize that the language of the mines was a blended and adapted form of the Amerindian language Quechua with some Aymara additions, possibly with variants depending on who spoke it.

Vincent de Rooij, Amsterdam Institute of Social Science Research, University of Amsterdam

SWAHILI IN DR CONGO'S MINING REGION KATANGA: AN INTRIGUING CASE OF CONTACT-INDUCED LANGUAGE RESTRUCTURING

At the start of the 20th century the Katanga region in the southeast of what is now the DR Congo was a very sparsely populated area where the use of Swahili was restricted to specific settlements of traders and chiefs originating from elsewhere in East and Central Africa. A mere 40 years later, Swahili had become the main language of the new, rapidly growing mining cities of the Katanga Copperbelt. A continuous back and forth migration of people from all over Central Africa ensured an ongoing process of language restructuring. Migrants speaking rather closely related Bantu languages had to learn Swahili as a second language while their children acquired Swahili as a first language (in many cases as one of their 'first' languages). On the Copperbelt, contact-induced restructuring of Swahili has resulted in structural reduction, expansion and innovation. Several characteristics of the restructured, localized, Katanga variety of Swahili will be discussed in some detail. The paper will propose some explanatory hypotheses for these structural outcomes, and will end by looking into the social significance of these features as strong indices of local belonging.

Ton van de Wijngaard & Roeland van Hout

Regional language officer Limburg & Radboud Universiteit

COAL MINING TERMINOLOGY IN THE COAL MINES OF DUTCH AND BELGIAN LIMBURG.

Coal mining dominated economy and societal life in large parts of Dutch and Belgian Limburg for more than 75 years. There were 19 mines, 12 in Dutch Limburg and 7 in Belgian Limburg. Labor power was recruited locally, but also from other parts of the Netherlands and from other countries. e.g. Germany, Poland and Italy.

The Dictionary of the Limburg Dialects contains a special issue on coal mining terminology (non-agricultural terminologies, volume 5: coalminer; XXX + 263 pages). The data was gathered through 36 extensive questionnaires filled in by/for local informants in their own dialect.

The coal mining terms in this area were borrowed from both the German and Walloon/French terminology. The German impact is particularly observable in Dutch Limburg, the Francophone one in Belgian Limburg. The third active language was Dutch. On top of that immigrating coalminers brought their own language, e.g. Polish and Italian. The consequence was a wide diversity of words for the same tools, places, and activities. Mine companies in Belgian Limburg distributed glossaries with terms in four languages (including Italian). The so-called State Mines Company (DSM; Dutch Limburg) actively

introduced a completely Dutch-based, standardized coalmine terminology. The companies wanted to prevent misunderstandings and calamities caused by miscommunication.

Next to the multilingual lexical sources, another important source of variation in the phonetic and morphological make-up of word forms is to be found in the local dialects. Coalminers commonly communicated in dialect, having the consequence that the Limburgian isoglosses became visible in the coal mining terminology. Characteristics of the High German Sound Shift return in the terminology of the mine sites in Kerkrade, and the Panninger Line (palatalized s) splits the East from the Central Limburgian dialects. Coalminers coming from other Limburgian dialect regions adopted the local terminology, but they often kept using their own dialect sounds.

We will illustrate the competing sources of variation by linguistic maps of the mines sites area. Interestingly, the coal mine terminology hardly left any traces in the local dialect vocabularies. In addition, we found no linguistic traces of languages like Italian and Polish (with one exception).

Marjo de Theije, Vrije Universiteit Amsterdam

MOBILITY AND PLACE-MAKING IN AMAZONIAN GOLD MINES. OF MINERS, GOLD AND CULTURE.

Small scale gold mining takes place in remote parts of the nation states, far from bureaucratic regulations and formal authorities. In the contemporary gold rush in the Amazon, local populations and flexible migrants meet, negotiate, produce gold and 'create' a local economy and community in the process. In this presentation I will focus on the main characteristics of this cultural encounter in the forest, and try to highlight some aspects of language too.

SAMENVATTINGEN PUBLIEKSDAG: 26 APRIL 2016 (MIDDAG)

Auditorium Sociaal Historisch Centrum voor Limburg St. Pieterstraat 7, Maastricht

Jan Kohlbacher

Bio: Jan Kohlbacher (Eisden 1936) zoon van Oostenrijkse ouders die in 1925 naar België kwamen. Groeide op in de mijnwerkerscit , was er onderwijzer en oprichter van de Stichting Erfgoed Eisden en het Museum van de Mijnwerkerswoning. En startte jaren geleden met een inventarisatie van de woordenschat van het Cit  Duits.

HET CIT  DUIJS. EEN EILAND IN EEN ZEE VAN TALEN

Bij de start van de kolenindustrie in 1907 in Belgisch Limburg, was er geen ervaring betreffende mijnarbeid voorhanden. De mijnmaatschappijen wierven ingenieurs en arbeiders uit de Waalse kolenbekkens aan, waardoor de omgangstaal en het ondergrondse vakjargon het Frans-Waals werd.

Wanneer men vanaf 1920, op zoek moet naar nog meer ervaren mijnwerkers, zijn de Centraal- en Oost Europees kolengebieden, in het voormalige Oostenrijk-Hongarije, dankbare rekruteringsvelden.

Vanaf 1922 komen ze in transporten van 100 man, Oostenrijkers, Noord Italianen, Hongaren, Tsjechen, Slowaken, Polen, Karpaten, Slovenen, Servi rs e.d., in Eisden aan. Zij komen terecht bij een werkgever die, naar het Britse Garden City model, mooie woonwijken met alle mogelijke culturele en recreatieve infrastructures, ter beschikking stelt. Wie in een dergelijk Cit  woonde moest deze wijk zelfs niet verlaten om in zijn dagelijkse behoeften te voorzien. Zodat de bewoners, in hun volledig door de mijnbazen beheerst en georganiseerd leven, zich als het ware in een eilandsituatie bevonden. De taalsituatie in het openbaar leven werd door het toenmalige Belgische model bepaald. Van de preken in de kerk, de straatnaamborden tot het onderwijs verliep alles in de Frans-Nederlandse tweetaligheid. Terwijl de offici le mededelingen van de mijndirectie naar de arbeiders in het Frans, Nederlands en Duits gebeurden

De buitenlanders vinden zich in eigen verenigingen, die met muziek- en toneelavonden hun heimatgevoel cultiveerden en daarbij hun eigen taal spraken. In hun dagdagelijkse omgang bedienen de mannen, zich van het Duits, of van "een Duits" dat zij aan hun legerdienst of aan de omgang met de Duitstalige overheid, overhielden. Met daarin verweven de woordenschat uit het Franstalige vakjargon.

De mannelijke jeugd nam dit taalgebruik over. Met dien verstande dat zij in hun dagelijkse omgang ook woorden van hun Hongaarse, Poolse, Sloveense e.a. vrienden overnamen. Dit alles omkaderd door het Vlaams dat zij in de school leerden....

Ad Knotter

Bio: Ad Knotter is directeur van het Sociaal Historisch Centrum voor Limburg en hoogleraar aan de Universiteit Maastricht in de vergelijkende regionale geschiedenis. In 2015 was hij mederedacteur van een Special Issue van de International Review of Social History over 'Migration and Ethnicity in Coalfield History: Global Perspectives'.

MIGRATIE EN INTERETNISCHE VERHOUDINGEN IN DE GESCHIEDENIS VAN DE STEENKOLMIJNBOUW: EEN MONDIAAL PERSPECTIEF

De industriële en transportrevolutie van de negentiende en vroege twintigste eeuw is niet denkbaar zonder steenkool, en dat geldt ook voor het kolonialisme en de globalisering die daardoor op gang kwam. Kolen leverden niet alleen energie voor de industriële activiteiten in de moederlanden en de koloniën, maar ook voor de wereldwijde verbindingen via spoorwegen en stoomschepen. Om in deze energiebehoefte te voorzien werden overal in de wereld, tot in de meest desolate uithoeken, steenkolenmijnen geopend. Om de exploitatie daarvan mogelijk te maken moesten arbeiders worden aangetrokken, zowel geschoolde mijnwerkers (veelal uit Groot-Brittannië) als laaggeschoold personeel uit nabije en verder weggelegen herkomstgebieden. Overal in de wereld is mijnbouw onlosmakelijk verbonden met migratie. Pogingen om voldoende arbeidskrachten te vinden leidden vaak tot de werving van etnische minderheidsgroepen met een lage sociale status. In dat opzicht was er een groot verschil met de geschoolde mijnwerkers die de mijnbouw tot ontwikkeling brachten. Etnische verschillen waren nauw verbonden met verschillen in geschooldheid en sociale status. Hoewel er tal van voorbeelden zijn van interetnische samenwerking en solidariteit, konden deze verschillen de samenleving in de mijnwerkersgemeenschappen diepgaand beïnvloeden.

Deze processen zullen worden belicht aan de hand van voorbeelden uit mijnbouwgebieden in de hele wereld (Azië, Amerika, Afrika en Europa).

Wiel Kusters

Bio: Wiel Kusters was vanaf 1989 tot en met 2012 verbonden aan de Universiteit Maastricht als hoogleraar Algemene en Nederlandse letterkunde. Wiel Kusters is dichter en mijnwerkerszoon.

DOA TUUT 'T

DOA TUUT 'T

Mijn vaders horloge zat in een doosje
een ijzeren kastje
met rood vilt bekleed en
met een mica venstertje
zodat je de wijzerplaat kon zien
stofvrij min of meer
stofvrije tijd

een horloge voor onder de grond

Zo begint de theatermonoloog *Doa tuut 't*, die de dichter Wiel Kusters, zoon en kleinzoon van Limburgse mijnwerkers, in 1998 schreef voor theaterwerkplaats Het Kruis van Bourgondië. In 2011 werd zijn tekst opnieuw op het toneel gebracht in een vroegere mijnstreek, nu die van Belgisch Limburg.

Doa tuut 't / Schachtsignalen is in 2012 heruitgegeven in de reeks Literair Limburg van uitgeverij B for Books, met een vertaling naar het Kerkrads door Lei Heijenrath. Vanmiddag brengt Wiel Kusters *Doa tuut 't* zelf als verteller ten gehore.

AANBIEDING AAN JAN KOHLBACHER VAN: *IN DE PUT* door Bart Delbroek. *DE ARBEIDSMARKT VOOR MIJNWERKERS IN BELGISCH-LIMBURG, 1900-1966*

In de put wordt uitgegeven door uitgeverij Verloren te Hilversum als nr. 79 in de reeks Maaslandse Monografieën. Het boek zal ter plekke te koop zijn voor € 25. Donateurs van het Sociaal Historisch Centrum voor Limburg krijgen 25 procent korting.

Bio: Bart Delbroek promoveerde in 2011 aan de Vrije Universiteit Brussel op het proefschrift dat nu verschijnt in de reeks Maaslandse Monografieën. Hij was daarna als onderzoeker verbonden aan het Katholiek Documentatiecentrum (KADOC) in Leuven en aan het Sociaal Historisch Centrum voor Limburg in Maastricht. Hij volgde de archiefopleiding in Brussel en is thans werkzaam als archivaris bij het Agentschap Onroerend Erfgoed te Brussel.

DOCUMENTAIRE 'UIT DE KOLEN' VAN FREDERIEKE JOCHEMS EN (CAMERAMAN ANDRAS HAMELBERG).

Deze documentaire toont beelden en verhalen van oud mijnwerkers van de Staatsmijn Hendrik te Brunssum. Tijdens het kunstproject 'Kolen in het Pompgebouw' (2012, Cultura Nova, KuS Heerlen) werd over de vloer van het vervallen gebouw tien ton kolen gestort. De ruimte deed zo voor een maand denken aan het leven onder de grond van weleer. Oud mijnwerkers beheerden de expositie waar in de filtercilinders monitoren stonden met hun opgetekende videoverhalen. Deze interviews werden ter plekke opgenomen. Bijzondere en doorleefde verhalen over ieders jeugd en waarom men bij de mijn ging werken. De opleiding op de Ondergrondse Vakschool, het fysiek zware werk, het gevaar en de ongelukken. Hoe het vroeger in Brunssum was met de Italianen en andere nationaliteiten in de gezellenhuizen, hoe de jongens ondergronds goed verdienden en aantrekkelijk waren voor de meisjes. En wat er gebeurde toen het werk in de mijn plotseling stopte. Deze *oral history* verhalen van de oud koempels zijn persoonlijk, geven inzicht in een voorbije tijd.

16.30 uur: BORREL/DRINKS