



A Family Restitution Model to Replicate

From Denial to Ownership

From Family secrets toward embracing inclusion

From rainbow hopes toward taking individual responsibility

From words to actions

Horst Kleinschmidt: In search of my Namaqua
ancestors at the Cape.

Nov 2016, Castle, Cape Town.

RESTORATION 1:

Finding, saying and re-imagining all that was hidden.



Zara Schamelen

Zara Hendriks -
Zara //Geixas
(1793 -1831).

The family secret.

A face and an
identity.

Gathering the
family to face up to
the past.

Hinrich Schmelen – German refugee in London when Napoleon occupied Hanover in 1804 – and requisitioned soldiers.

In London Hinrich listens to three Cape Khoi converts to Christianity. Hinrich goes to their missionary after the meeting and says to missionary Kicherer: what you do I want to do.

The London Missionary Society trained him and in 1811, sent him to the land of the Khoi in Little Namqualand – then beyond the Cape border. In Pella on the Great Gariiep where he meets the Khoi !Aman people, trekking, ever further north to escape colonial encroachment. (Their dispossession started in Paarl during Dutch colonial time)

1814 (Self) Marriage en route to Bethany. And return to settle at Komaggas,



Street named after Schmelen in the village of his birth, Kassebruch, near Bremen, Germany



The northern Cape colonial frontier is also referred to as the 'forgotten frontier'. When Hinrich came here in 1811 it was a country of conflict. For over a century Khoi and mixed-race Khoi, refuge seeking slaves and colonial adventurers and criminals escaped colonial rule to live 'just north of the border'. This amalgam of people, with their live-stock, disrupted the life of Khoi in the north. Scarce water and grazing could not sustain this migration, south of the Great Gariep River. Eventually conditions forced people to trek further north, between two deserts, the Kalahari and the Namib.

Those seeking freedom beyond the ever expanding colonial border were followed by Trekboer colonists who had the might of colonial power on their side. A drawn out low intensity war ensued against the former. The contestation for meager water and pasture became intolerable and with this the area south of the Gariep became more and more unstable.

The amalgam of Khoi, slave and colonial renegades trekking north became known as the Oorlam. When the Colony expanded further north, these Oorlam crossed the Great River, into today's Southern Namibia.

“It was clear to me that the answer was to be found in the crucial years of the eighteenth century, during which the Dutch colonists advanced into the Cape interior and confronted the Khoisan with a decisive challenge:

submit, retreat or perish”. - Prof Nigel Penn in *The Forgotten Frontier*.



Prof. Nigel Penn, speaking at the Calvinistiese Kerk in Komaggas at the Schmelen gathering, September 2014.



Today this is a classroom, part of the Catholic School and Cathedral in Pella, but in 1811, this was the Church of the London Missionary Society, where Hinrich Schmelen started his missionary work.

Zara (around 20 years old) and her sister, Leentjie, attended his catechism classes here.



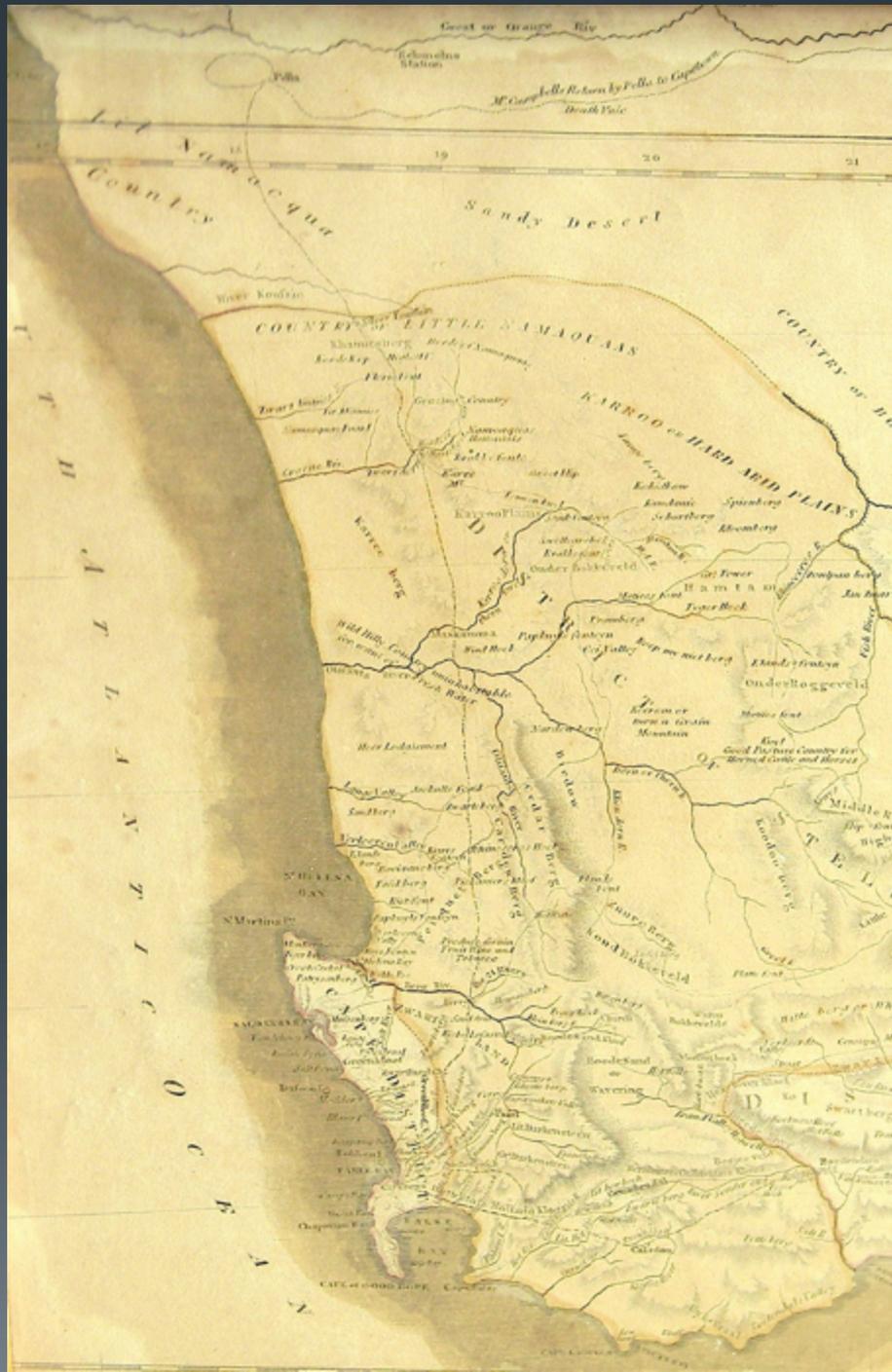
The ox wagon crossing at Pella. On the far side the remanant of a pass up the hill can still be identified

A family from Agter-Pêrel?

The parents of Zara, from the little we know, were cattle, goat and sheep farmers. The adoption of the Dutch surname 'Hendricks' indicates that colonial rule had already affected them. It is likely that before they came to Little Namaqualand (Northern Cape), her family left the heart of the Dutch occupied Cape colony.

- Listen to Oral History
- Restoring dignity and humanity
- Reclaiming collective humanity
- From the unspoken toward freeing.
- Unlearning the past
- Taking responsibility
- Story telling as healing
- De-mythologize race



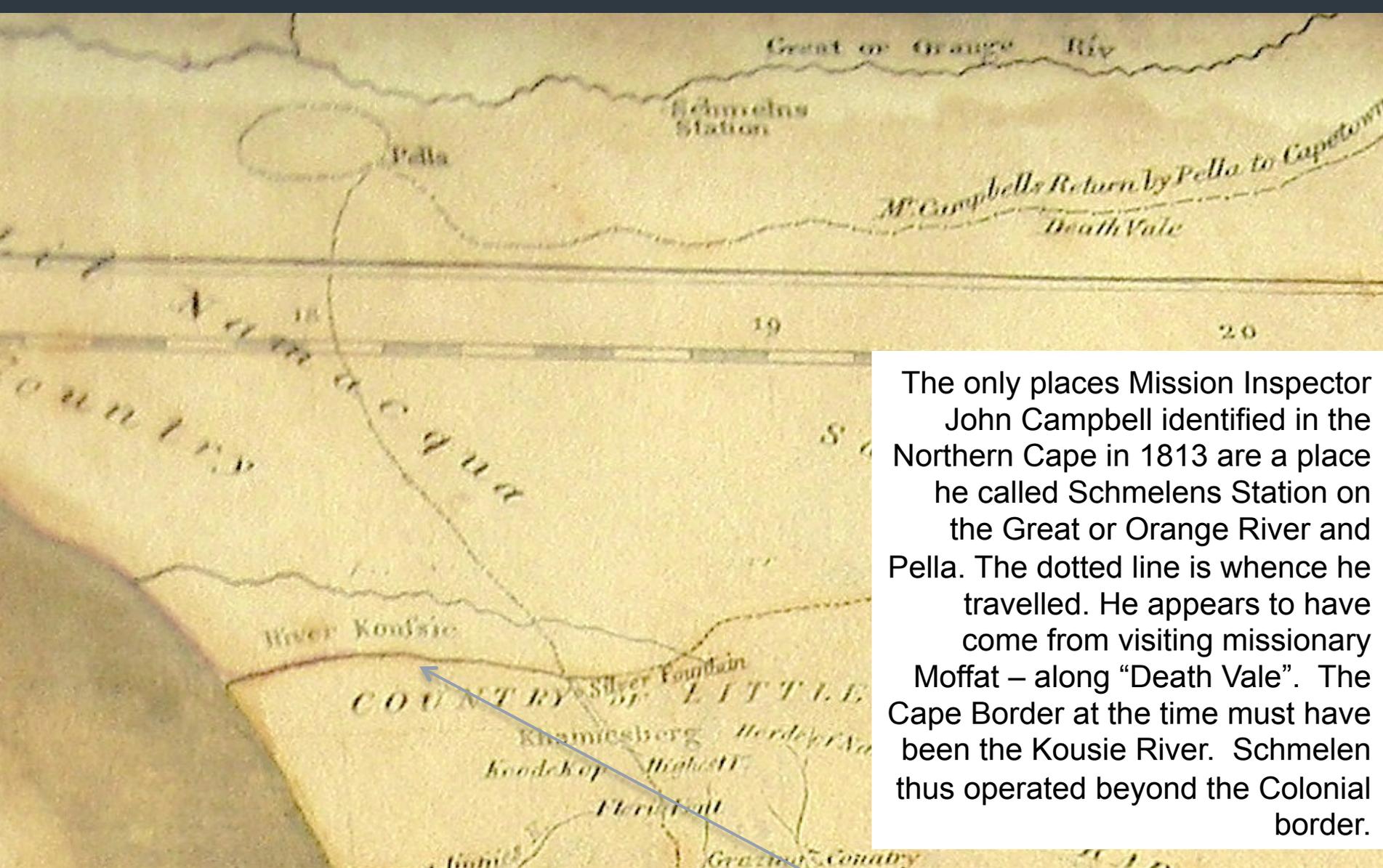


This is a British ordinance map of c. 1820. One of its errors is the course of the Orange River – the loop around the Richtersveld is not recognized. The map is informed by Dr. John Campbell, mission inspector who travelled here in 1813. His journey is traced from whence he came to Namaqualand, i.e. from the Moffat mission at Litakun, the place of the Batlaping, today near Kuruman. The map identifies ‘Schmelens place’ and ‘Pella’. Neither location is accurate.

Campbell campaigned against slavery

Title page of "Travels in South Africa" and engraving of author on the banks of the Great or Orange River.





The only places Mission Inspector John Campbell identified in the Northern Cape in 1813 are a place he called Schmelens Station on the Great or Orange River and Pella. The dotted line is whence he travelled. He appears to have come from visiting missionary Moffat – along “Death Vale”. The Cape Border at the time must have been the Kousie River. Schmelens thus operated beyond the Colonial border.

Today's Buffels Rivier is probably what was the Kousie River.

RESTORATION 2: Do not minimize the 'what' and the 'how'.

The courage on both sides to embrace and own whatever the pain!

Zara and Hinrich married in 1814, sometime during the ox-wagon trek to Bethanien in Southern Namibia

- The nearest pastor to marry them was several weeks, even months, away by wagon. To avert scandal in the eyes of those trekking north with him, and thus committing a sin, Hinrich stood up one morning before his congregants, holding Zara's hand up on high, he announced that he was wedding himself to Zara.
- At first he kept the marriage secret from his mission superiors but when he later explained and sought their approval, he said that he dutifully performed all the church requirements of a Christian marriage.
- Whatever the cloudy circumstances of this wedding, from his letters we glean that a loving, co-operative and productive marriage ensued.





Klipfontein was renamed Bethany by Schmelen. When he and the !Aman arrived here they found another Khoi group, the people of Kobus Boois, already living here. Drought and community conflict, in which Schmelen became involved, forced Hinrich and Zara to withdraw and return to the Gariiep.

Above is the house the Schmelens built in 1814. It is a national heritage building today. It is poorly maintained. It is said to be the first 'stone built house' of Namibia.



Bethel Church circa 1896

Bethel Church, near Komaggas, built by Schmelen c. 1829. Photo taken by Rev. Weich c. 1896. Today only part of the mud foundation remains. However, since the Schmelen gathering here in 2014, the Provincial Government plans to erect a memorial here.

Ryk Jasper Cloete had invited the Schmелens to establish a mission here.

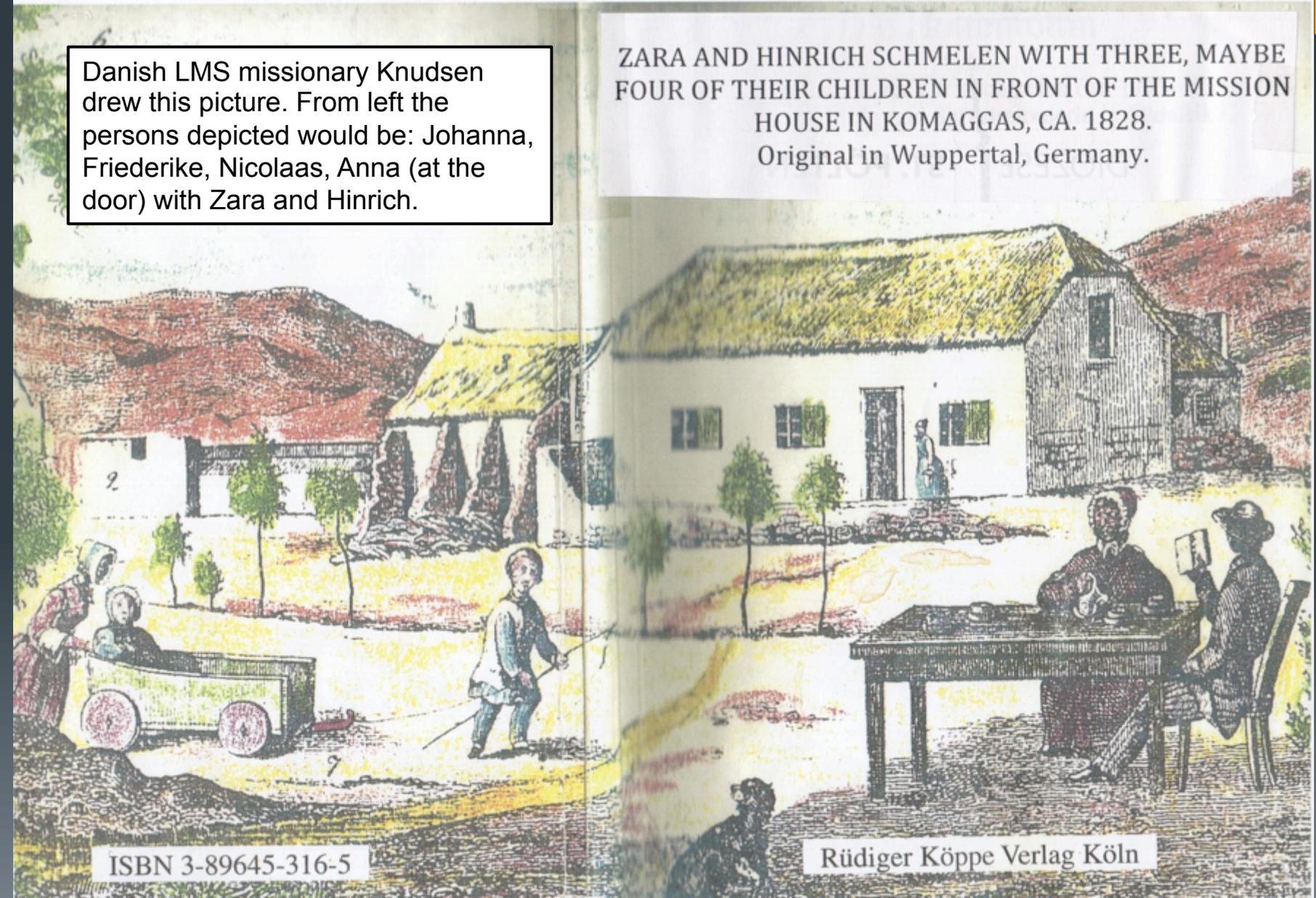
Here lived the Khoi people of Chief Karusab.



At that time travellers from Cape Town to Namibia went via Komaggas, not least to receive advice from father Schmelen, about the road ahead.

Danish LMS missionary Knudsen drew this picture. From left the persons depicted would be: Johanna, Friederike, Nicolaas, Anna (at the door) with Zara and Hinrich.

ZARA AND HINRICH SCHMELEN WITH THREE, MAYBE FOUR OF THEIR CHILDREN IN FRONT OF THE MISSION HOUSE IN KOMAGGAS, CA. 1828.
Original in Wuppertal, Germany.



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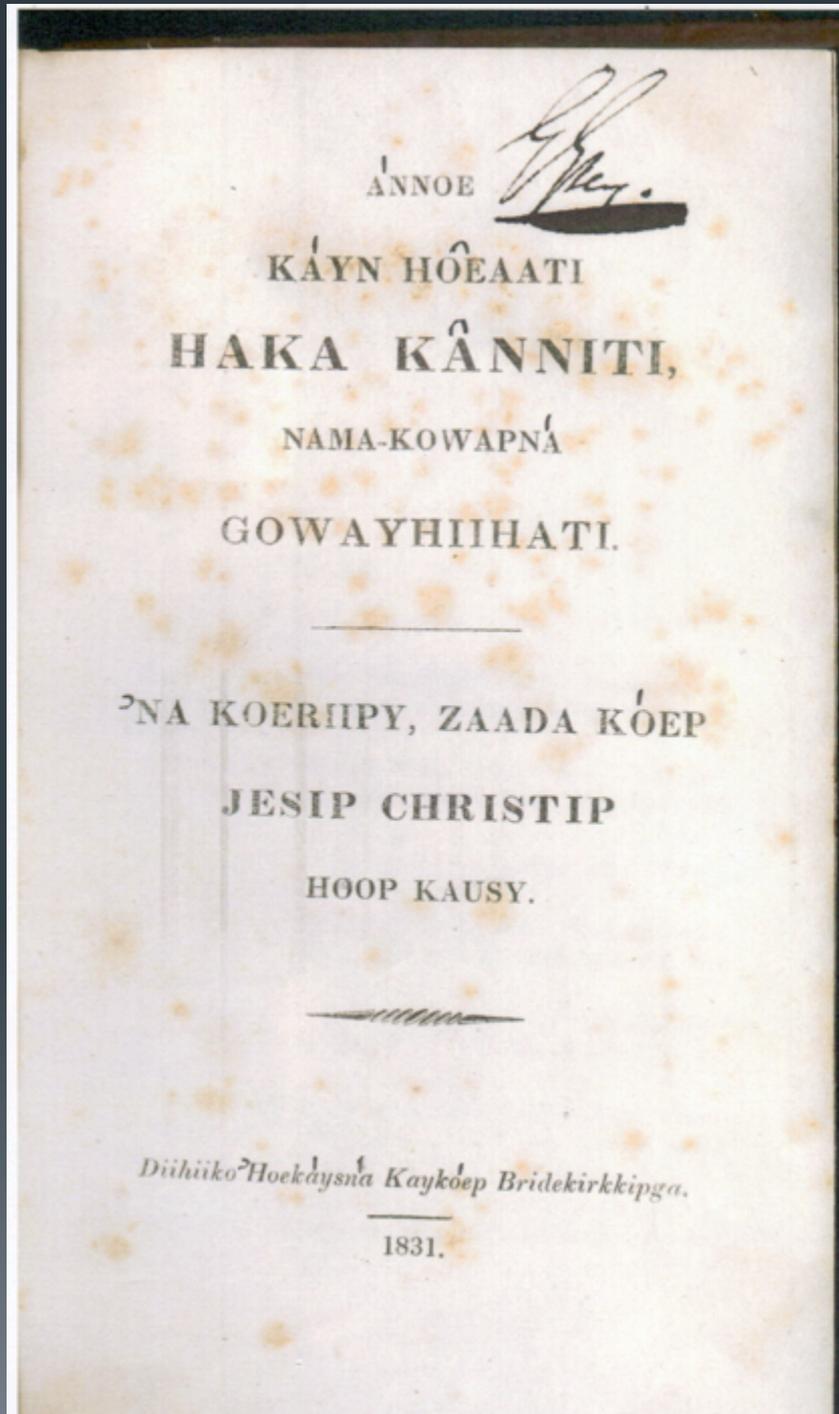
Komaggas, Northern Cape. Hinrich and Zara Schelen settled here amongst a small Koi community in 1828. They had 3 daughters, Anna, Johanna and Friederike. (The youngest, a boy, died early in life)

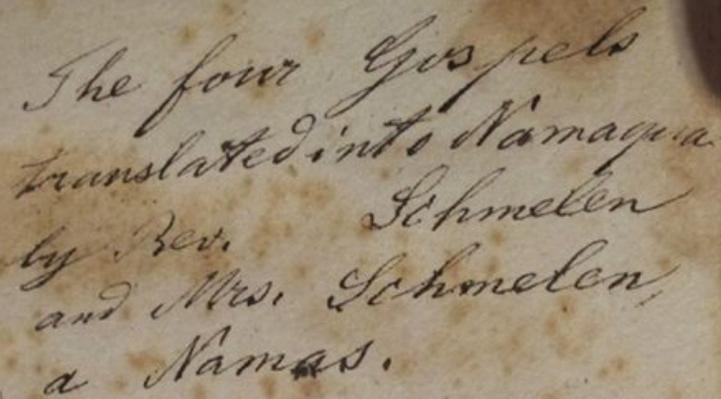


Between 1820 and 1831, Hinrich and Zara wrote the first Namaqua grammar. They also invented the first written signs for the 'click' sound. They did this to eventually translate the Bible into Namaqua.

On the right is the cover page of the Gospels in Namaqua type-set and printed in Cape Town in 1831. Namaqua is a dialect of the Khoi language.

The Bible Society had the 'clicks' cast in led, something that could only be done in London. The long wait for the printed document caused Zara to contract 'tering' (consumption), today known as TB. Days into the journey back home she died of the disease.





The four Gospels
translated into Namaqua
by Rev. Schmelen
and Mrs. Schmelen,
a Namas.

Inside the cover of the first Namaqua Bible the inscription reads: “The four Gospels translated into Namaqua by Rev. Schmelen and Mrs. Schmelen a Namas”. Zara is explicitly acknowledged for her contribution to this venture. This copy can be viewed at the archives of the South African National Library in Cape Town. The Cape Governor, Sir Galbraith Lowry Cole, invited the two of them to his residence after the launch to express appreciation for their achievement. Sir Lowry also promised them, that if ever they needed his support, they should approach him – an offer Hinrich availed himself of in the years to come.

Hinrich Schmelen, the male, white and missionary to the Namaqua has generally been credited with being the person behind this Bible. In his writings he however recognizes that this was a joint venture and that he could not have done this without his wife. At one stage he describes how the two sat in front of a mirror (‘looking glass’) so he could better see and hear how to make the ‘click’ sound.

All Hinrich’s church services, he writes, had to be repeated by Zara, as Hinrich’s Nama remained too poor for people to understand him.

Another Schmelen legacy:

Schmelens congregation complained to him that their water sources and pastures were increasingly and violently occupied by trekboere. Schmelen took up the offer Governor Cole had made to him and Zara at the time they handed him the Nama Bible in 1831. The new Governor, Sir George Napier was sympathetic and sent a land-surveyor to mark out communal land for the Komaggas community. In all 70,000 morgen (nearly 150,000 acres) became the collective property of the community of Komaggas.

Schmelen expressed his appreciation to the Governor, and said: You promised to have the size of a farm surveyed, but this is more like a whole county.

This land remained the property of the community throughout apartheid and is managed by the community on a communal basis to this day.

Tragically Schmelen and his congregants made no claim between Komaggas and the coast. At the time it was of no colonial interest, but here coastal winter rain sustained the community's animals, before returning to the interior to benefit from summer rains. In the 1920's they lost their access along the entire west coast when a diamond concession was granted to the de Beers business empire. The coastal strip from the Orange south to the Spoeg Rivier was alienated from countless communities, including the Komaggas people.

The damage to their traditional animal husbandry and potential to partake in the growing livestock economy has not been calculated. The community was never compensated. Land claims remain a distant dream.

RESTORATION 3: Re-uniting the family through gathering.



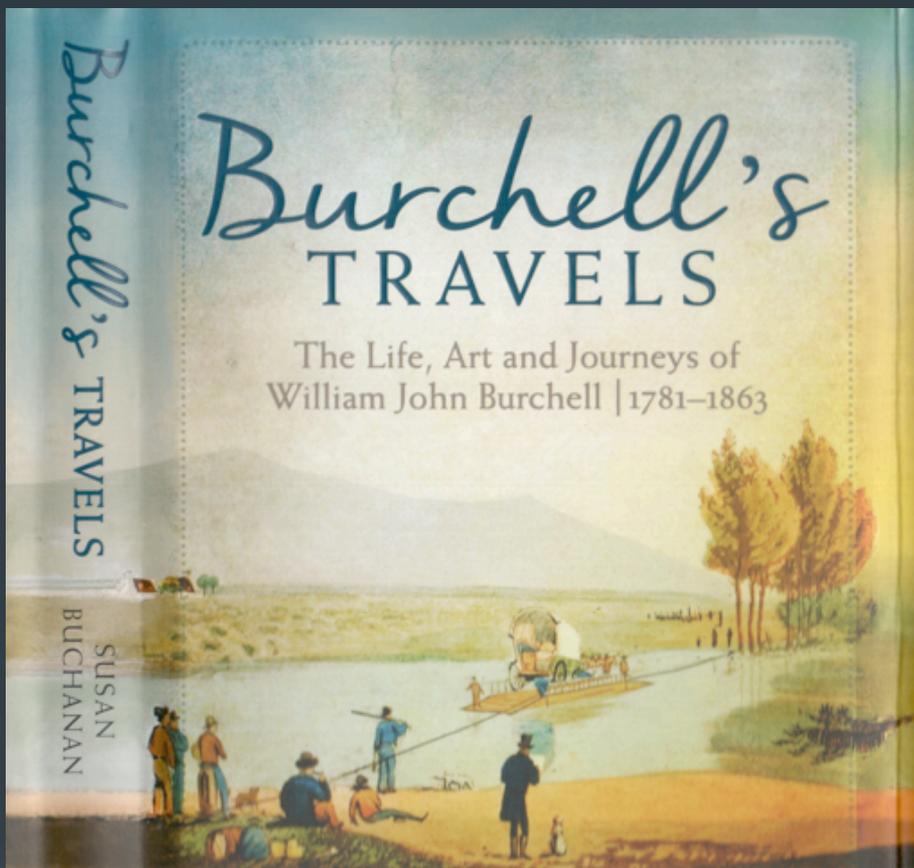
Christine and Horst signage to Zara's grave.

In September 2014 Schmelen, 150 descendants came from Finland, Germany, The United Kingdom, the USA, Namibia and South Africa to re-discover their heritage and their roots in reflection and in celebration of discovery, recognition, diversity and forgiveness. The programme started in Cape Town with a visit to the National Library where the 'Schmelen' Bible and other Nama or Khoi texts were on display. Then a visit was to Zara's grave, part of a group of graves, located on a wheat farm between Riebeek Casteel and Porterville, 100 km from Cape Town. Here we paid respect to Zara, everyone laying a rose at the presumed grave.

Next, and by now joined by a large Namibian delegation, was a reception in Steinkopf with speeches, a church service, music and dancing.

Then to Komaggas where local families provided accommodation and meals for four days. The programme included cultural events presented by Khoi musicians and dancers from throughout the Region.

Searching for Zara's grave



The London Missionary Society sent Hinrich to be trained in Berlin under Pastor Jänicke, before they sent him to the Cape and into the heart of Khoi land – or what was left of it!

He arrived in Cape Town in 1811 and made the arduous ox-wagon journey to the Gariiep (later Orange River), to the LMS Pella mission station.

On 23 June 1811, John Burchell travelled north, along the same route Hinrich took six months later. Burchell painted. On the left is his ox wagon crossing the Berg River, with the Honingberg in the background – the place where Zara would die and be buried in 1831.

Hinrich landed in Simonstown on 17 September 1811. The sailing ship could not enter the exposed Cape Town harbour due to a storm. To get to Simonstown, prolonged the journey by three days. He and three more missionaries (Ebner, Messer and another) set off by cart, drawn by eight horses, for Cape Town. They soon attended gatherings addressed by van der Kemp and Read. They also met “refugees” the missionary Albrecht, his wife and their recently widowed sister-in-law. Albrecht’s brother died on their flight from the marauding Jager Afrikaner. He lies buried at Botma’s Hof at the foot of the Honingberg.

Schmelen passed the Honingberg (for the first time) on 25 December 1811. In April 1812, he arrived at Bysondermaid and Kookfontein, the latter place he would later re-name Steinkopf.

The inheritance of Zara and Hinrich

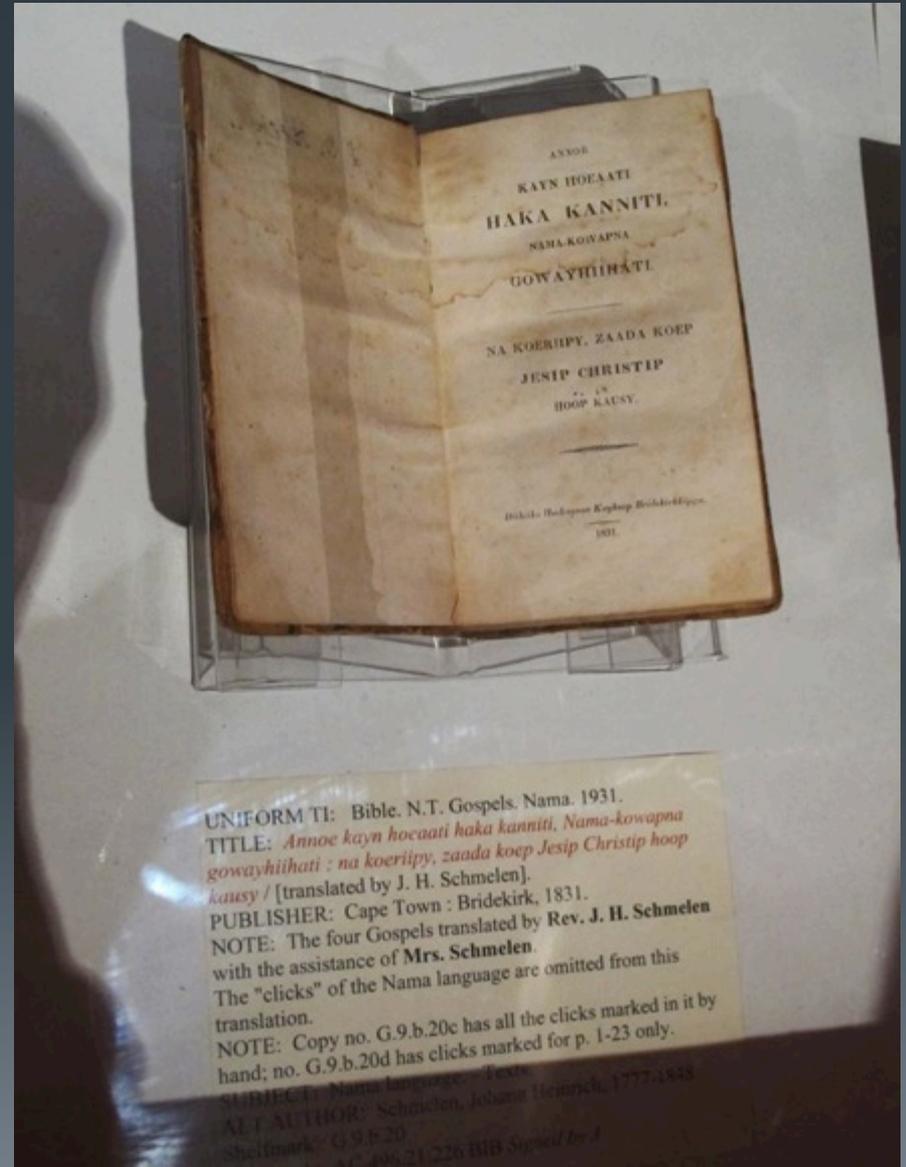
The first Namaqua grammar.

The first written invention of the 'click' sound.

The first translation and publication of the Gospels into Namaqua in 1831.

If Zara was a victim of colonial and religious forces, she also built some of the tools for Khoi cultural survival; a cultural and gender rights pioneer.

Zara's contemporaries are Khoi people like Zaartjie Baartman and David Stuurman, allowed to be victims only.



RESTORATION 4: Hoamge and Honouring. Taking ownership.

- Zara died in the shade of the Heuningberg near today's Porterville, across the Berg River at Botma's Hof. Botma, as opposed to most colonial farmers, was known as 'as a friend of the missionaries'. Her grave could be generally located amongst a group of graves in 2012. Also buried here was missionary Albrecht.



2014, descendants of Zara place roses at the place of her death.



ZARA SCHELEN

(1793-1831)



Ne //goe /howati //ægus ge, #an da as gose, Zara Schmelensa, neba ge #ai herasa !oa, Botma Hofs, Heunig Bergi !ab ai //goeb, ai a //osa. //is ge !Hoa - #Kheib di tsoatsoas, 1831 //i guri ge //o. //is ge //is aob, //Kha-//kha aob Hinrich Schmeleni, /khas oa !goaxa Kommagas, Noord Kapi !nâ //goes //ga, hia ge a //o. //is aob Hinrichi ge 1848 ge //o, tsi //gau mâi he hâ /howas, Kommagas !nâ //goes !nâ a //khasa.

Zaras ge Nama-Khoena xu ge #oaxa hâ i, tsis ge Khoi-khoi gowaba gere !hoa. //is ge //is aob Hinrichi, hia ge Deutschlanda xu #oaxa hâ ib tsi London's //Kha-//kha aogu di !nans xa Nama !Hub //ga si he hâ ib, /kha !Gariab !ab xo /kha //goe !as, Pellas ais //gausa ra #gâ hia ge /hao. //ib ge aitsama ge !gamera, 1814 gurib !nâ. Nes ge Namibiab di !kawagas !nâ ge isa. #Gui !gôab di Nama Khoen //ira /kha ge doe gau in ai-lâb ge //iba !gameb di Literixiba di toa tsi ge mi //gui "Nes /kha ta ge Zaras /kha go !game" ti.

//ira ge Kerkib di berosa Bethanis, hia Namibiab di !khwagas !nâ //goes, ai ge tsoa-tsoa. Xawera ge ega Kapi //ga ge oa. Neba ra ge Jasper Cloeteb, Kamiesbergs tira #gaihe !asa xu gere /khib xa //khauhe tsi Kommagas die Kerkib berosa ge //kowa-am.

Zaras tsi Henrichi tsira ge //ira ûi gurigu hoaga kaise /gugu se gere sisen /hao. //is ge //iba ao-//nâ di âb /kha gere hui, Nama gowab !nâ. //ira ge //khadi #guro Nama Gowab di grammaba ge xoa tsi nam-#gaudi //gau-//gau te ge guru. //Nas khao !gâ rage 4 !gai-#hoadi /gu-/garus di te ge #nûi-!khuni, Nama gowab //ga.

#Guro !nas hia rage ne #nui !khunisa #khanisa Kapi //ga a !nari us ai die ge gomte ne horaga #khanisa ge gom-#ûi. O ra ge //khawa #nui !khuni tsi 1831 //i guri #guro Nama gowab di /Gu-/garusa ge //gai //nâ ("print").

/Gu-/garus !nâns di //gai-//nâ aon (printers) ge aibe ge !âu, nam-#gaugu !aroma i /gurihâ guru nûte ni di hes gose! Nes ai !â i ge /gui khoma tsâ #khani i tsina Nama gowab !nâ xoa he tama ge hâ i.

Zaras ge amase ge /o-aisa i tarasa, kai ses ge Nama Khoen die #usib loagu /gaisa se ge //gui #gasen.

//is //khos tawa, ne da mabab ge //Kha-//khaob, Gustaf Zahni, Steintal Kerkib, Tulbaghi diba Hebre //in di 12 dana !as, 1-2 //i //ara lara xu neti ge khom ai:

1). //Na amaga //khadi sada, sada #namibe uha amaga da //oreba //gui //na ida satsisi

2). Ida Jesub, #goms di #gai-#labaheb ge ha i !gaia #gaob #gao tama i, tsi elob trons di

Tsâba //hao loabas, 18 /as T neba a di hes aib ge Zaras di ma. Anna Makatees, Khoese hâs, ge //khaba ne go gawis khom ai.

- 183 years later, in 2014, Anna Makatees, a 6th generation descendant after Zara, read the identical text Rev Zahn read at Zara's funeral in 1831.





Rieel dancing has enjoys a revival in recent years. It is unique and typical of ancient Nama society

In celebration of the life of Zara and Hinrich Schmelen, Komaggas September 2014

Restoration 5: re-kindling the the teaching of the Khoi language.

Passionately speaking for the preservation of The Khoi language, Culture and history.



The *snaarorkes*, string orchestra of Steinkopf, welcoming the Schmelen Descendants in 2014.



Restoration 6: A family Truth and Restoration Commission



With each other across
the divide.
Listening to the wrongs
and acknowledging
wrongs. *(see HK statement acknowledging
what he was brought up to believe about 'others')*

Restoration 7: In celebration together



In the Uniting Reformed Church, a thanksgiving service in Komaggas, 21 September 2014 to honour the Zara and Hinrich Schmelen legacy and commit to the possibility of a world free-er of racial prejudice and gender inequality.



A ballad to Zara by Oom George Cloete of Komaggas



At the family gathering in
Komaggas, September 2014.



Auntie May's house in Komaggas



Kenneth Makatees interviews Auntie May, 104 years old in 2015. She told the gathering in 2014 that she remembers being taught by Elizabeth van Reenen, a granddaughter of Hinrich and Zara Schmelen.



“In memory of the Missionary to the Little and Great Namaqua. Johann Heinrich (sic) Schmelen, Born on the 7 January 1777 in Kassebruch near Bremen, Died on 2 June 1848, In Komaggas.”

Hinrich never returned to Europe, even once. On the occasions when he visited ‘the Cape Town’ his first port of call was a tailor to rid himself of attire similar to what the Nama wore. Next he asked for newspapers, new and old, and ‘he read through the night’ to catch up with events local and international. Nothing attracted him back to the Europe he left behind. He was immersed into life on the frontier, unsettled by turmoil and conflict. If he wanted to create a ‘perfect Christian’ world here, his dream remained deferred.

Eventually he was the only remaining LMS paid missionary in Namaqualand. The LMS had put its focus and resources elsewhere in the colony, but Hinrich stayed, no doubt arguing that he had married into a Namaqua family. He was one of a handful of missionaries who married into local families. For this they experienced discrimination, also within the LMS.



At the unveiling of the Memorial stone to Zara in Komaggas in 2013.

KOMAGGAS ERFENIS FEES

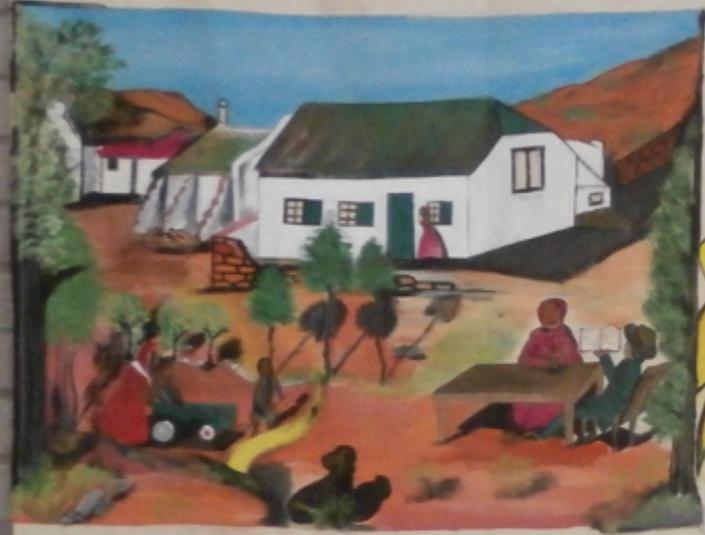
19-21 SEPT 2014

EERW. J H SCHMELEN

1778-1848

Hebr. 13:16

GEDENK JULLE VOORGANGERS WAT DIE
WOORD VAN GOD AAN JULLE
VERKONDIG HET





Juha Rautanen addresses the family gathering in 2014, a descendant of Zara and Hinrich's. On his left is his wife Martina, and on his right his sister Anu. Anu lives in the far north of Finland, in the arctic circle, Martina and Juha live in Helsinki in Finland.



A memorial stone to Zara was erected in 2013, next to her husbands grave in Komaggas



Church Elder, Oom George Cloete, beside the grave of Elizabeth van Reenen, granddaughter of Zara and Hinrich



Dr. Reiner Heller from Cologne, speaks of his granny who sang him lullaby's in a strange language with clicks.



Cousins: Bisey Uirab, Dr. David Uirab, Oom Eddie Sabata and Peter Müller – family who came from Namibia



Heidi Eidler (USA), Sybil Adonis (Komaggas) and Auriol Ashby (Namibia)



Veronika Armbruster (Germany), Di Oliver (South Africa) and Amy Nicolai (USA).

Dr. Pieter Grove, Dr. Boois and Ds. Present at the thanksgiving service



Singing the hymns Hanna Kleinschmidt translated into Nama 150 years earlier, still part of the Lutheran Hymn book today.





Oom Eddie Sabata.

Dr. David Uirab, Charles Otto Uirab from Namibia and Veronika Armbruster from Germany tracing their lineage to Zara and Hinrich on the 10 meter-long family tree



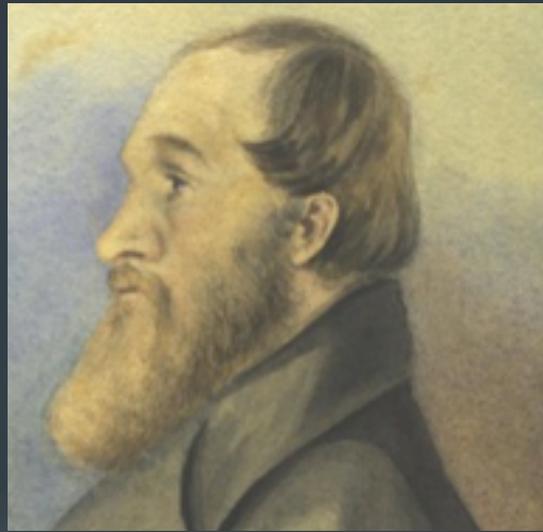
Charles Otto Uirab is the family biographer of the Swartbooi- Sabata people. Here he is seen with his daughter Juliet.

2nd family gathering in Fransfontein,
Northern Namibia, in April 2016.

Continuation of unfinished
business from the 2014 Komaggas
gathering. Further issues were
raised, notably over paternity
across the colour divide.



Hanna and Franz-Heinrich Kleinschmidt



Missionary Franz Heinrich Kleinschmidt, carpenter, then missionary assistant. Trained 1838/9. Born in Blasheim, Westphalen, Germany, 25 Oct 1812, died 2 September 1864 in Otjimbingue.

Of interest: Friedrich Engels (8 years younger than Kleinschmidt) was confirmed in the Church from where Kleinschmidt was sent as a missionary. Engels' father, a rich industrialist in Barmen was sponsor of the church and Rhenish Mission Society, formed in 1828. The Engels and Kleinschmidt families came from very different social backgrounds and are unlikely to have ever met.

1 Generation. The founders: missionary Hinrich and Zara. They had 4 children. When Zara died Hinrich married again. She was Elizabeth Bam. They had no children together. One of Elizabeth's brothers married a Schmelen daughter, Frederike.

2. Generation: Johanna (Hanna) Schmelen who married missionary Franz-Heinrich Kleinschmidt in 1842.

3. Generation: Marie, Elizabeth, Catherine (Kitty), Johannes (John), Franz-Heinrich (junior, Friederike(junior), Ludwig, Wilhelm Georg.

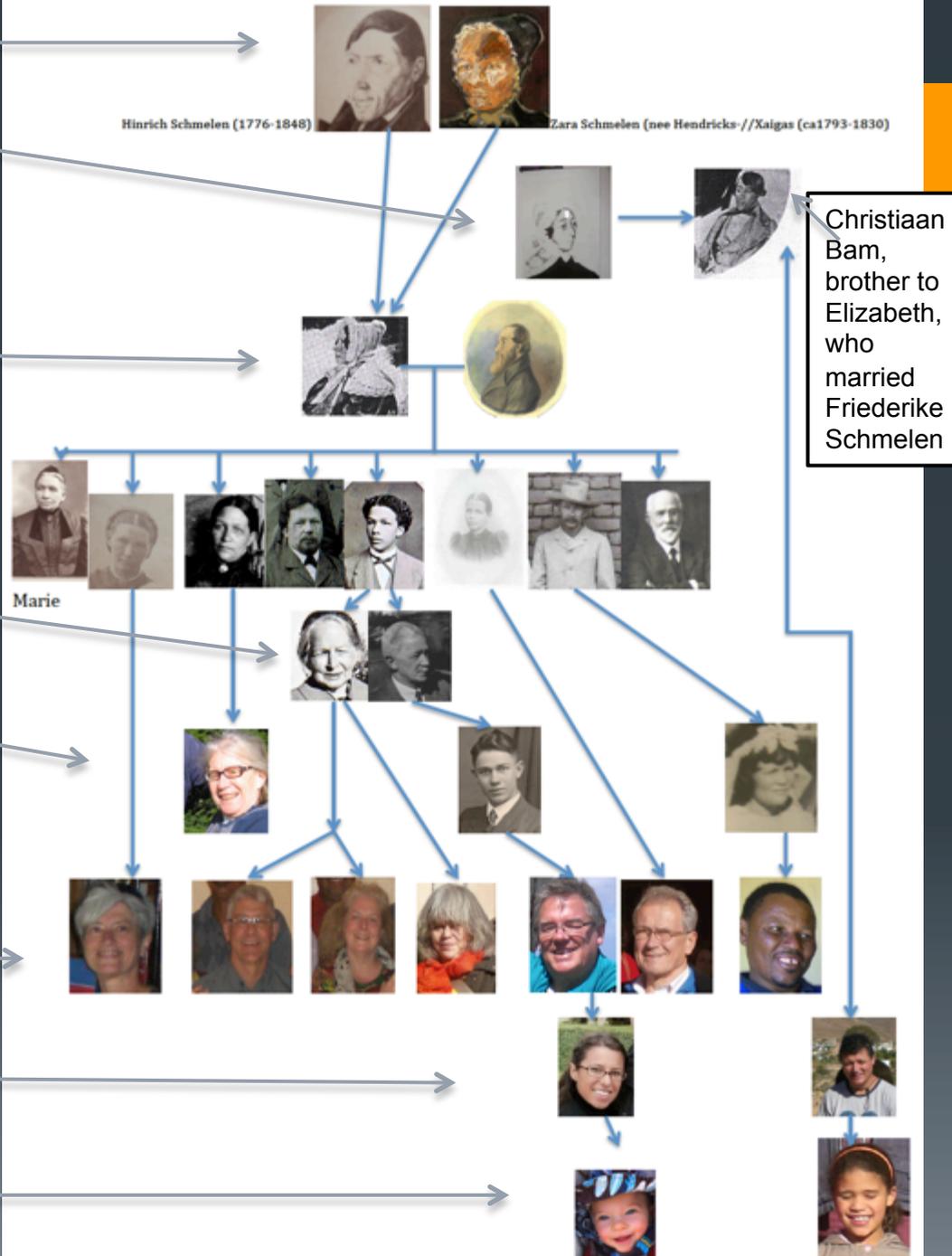
4 Generation (extract only): Mathilde (Tilly) (junior) and Gerhard.

5 Generation (indicative extract: Riitta Bjrørklund, Wilhelm Kleinschmidt and Emma Joodt.

6 Generation (indicative extract): Ursula Trüper, Rainer Heller, Inge Heller, Heidi Reisig, Horst Kleinschmidt, Juha Rautanen, Otto //Uirab.

7 Generation (indicative): Zindzi Sugerman and Kenneth Makatees.

8 Generation (indicative): Jude Sugerman and Anna Makatees.

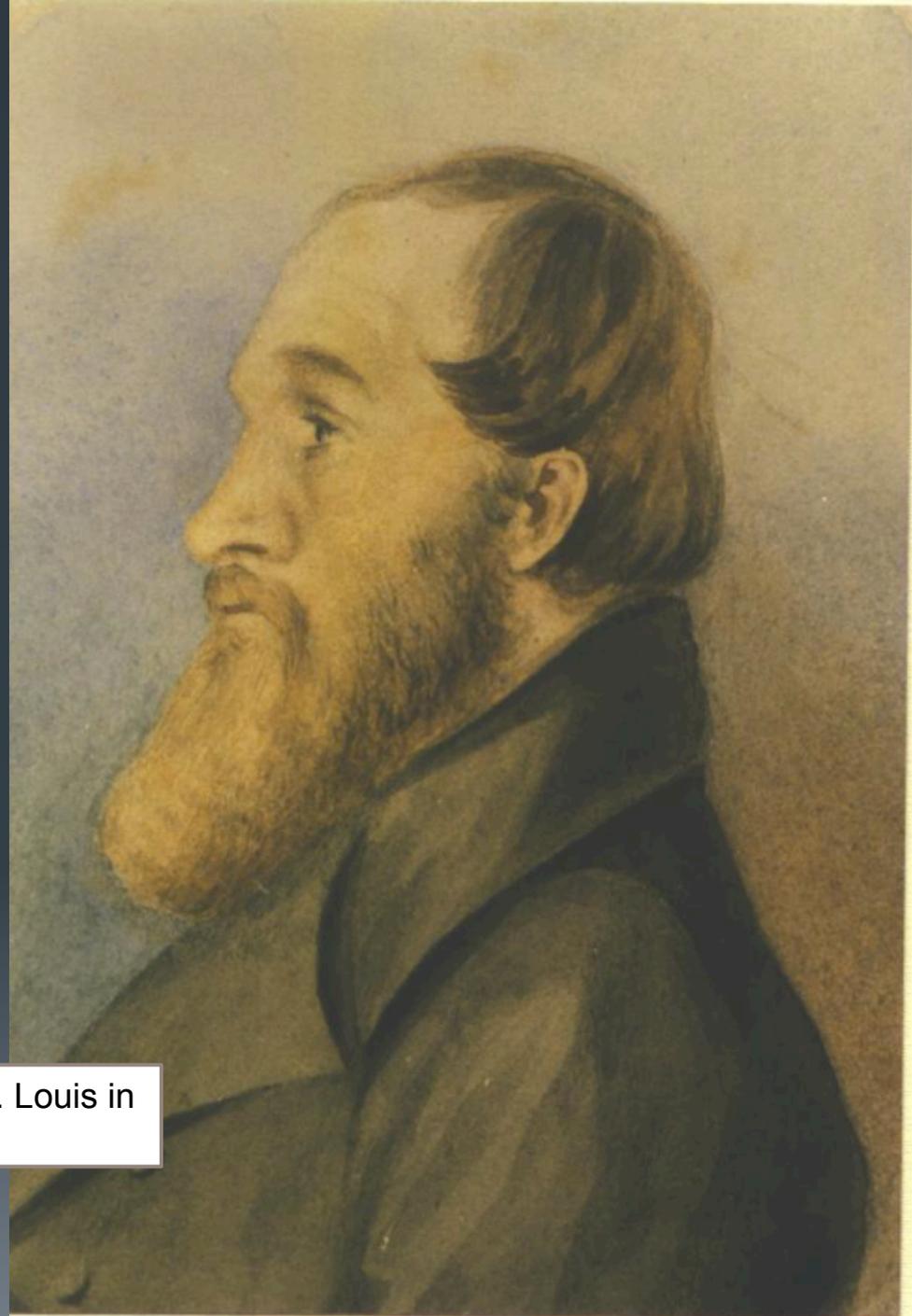


Missionary Kleinschmidt:

29.10. 1839 arrival in Cape Town / 1.11. Stellenbosch / 13.12. Wuppertal (together with Leipold) / 29.2. 1840 Ebenezer / 7.5.1840 Komaggas / 23.5.1842 married Hanna Schmelen / 27.5. Start trek to Bethany / 30.8.1842 arrival in Bethany.

In the green book "Die ältesten Reiseberichte über Namibia" is a map of the missionary-routes, among others the routes taken by Schmelen and Kleinschmidt into 'unknown' terrain.

His sisters and brothers all emigrated to St. Louis in the USA.





My great grandfather
Franz-Heinrich
Kleinschmidt b.29 Nov
1851 in Rehoboth, died 7
February 1896 in
Otjimbingue. He was a
mission trader – an
attempt by the society to
become self-sufficient.
The attempt failed totally
and he himself was in
deep debt.

3 Generation

Mathilde (senior), born Krause, with husband Franz-Heinrich (junior) (1851 – 1896), with their oldest son Gerhard (my grandfather) and second born, Mathilde (Tilly) (junior).

Mathilde (my grand-aunt) was denied the right to marry German trader in Karibib in 1911. The German colonial magistrate ruled (against German laws) that she was not 'white'. On appeal in Windhoek the marriage was affirmed on the testimony of a Pastor who said: she may not be white but she conducts herself like a white (person).

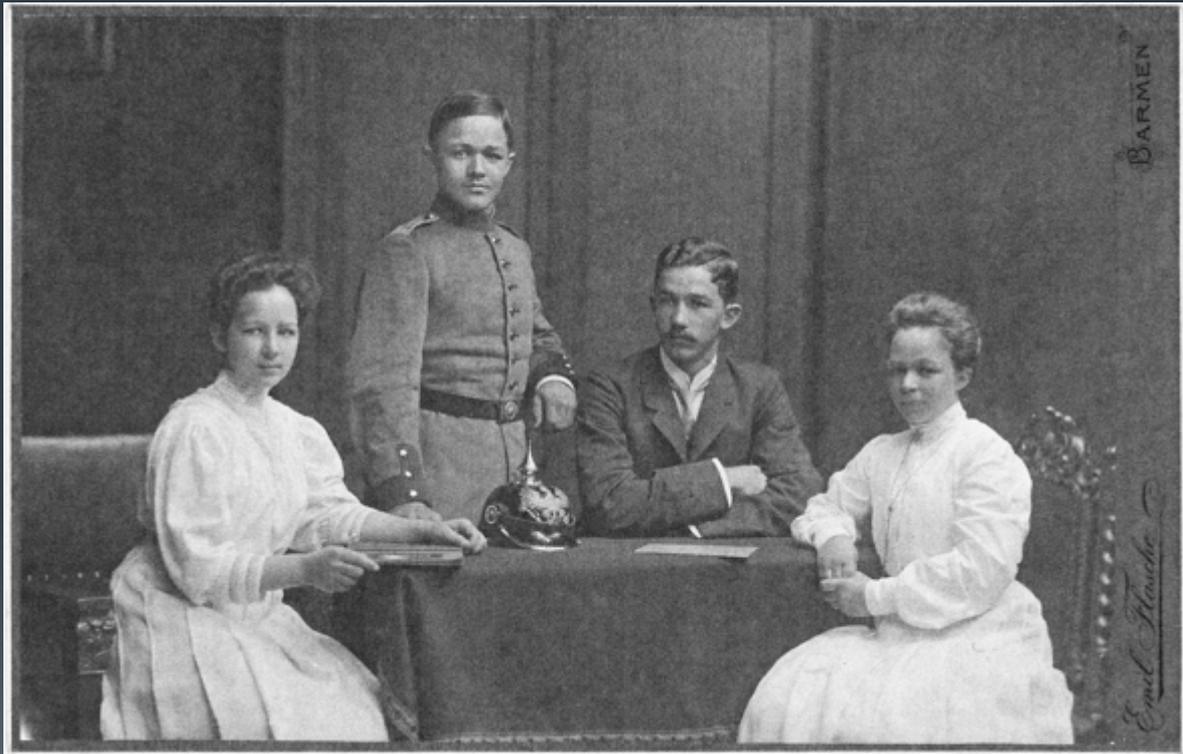


W. HERMANN  PHOTOGRAPHIC STUDIO
CAPE TOWN.



Mathilde (senior)
and F-H.(left)

Kleinschmidt siblings: Mathilde, Heinrich, Gerhard and probably Frieda (Helene presumably absent amongst these siblings). Frieda might have already died (1904) when this photo was taken. Is Heinrich in Schutztruppen uniform here? He later went to Germany and was killed during WWI, on 1 August 1914/15 (?), in Warsaw at age 35.



4 Generation

Tilly and husband left for Germany, possibly because of the sharpened racial attitudes in this German colony. But in Germany her new husband's family did not approve of her either. His relationship with another woman led to his suicide. The family recorded that he died as a soldier in WWI. Tilly married again. Her children's children came to both family gatherings.



Helene



Gerhard and Mathilde Kleinschmidt with their children (5. Generation):
Helmuth, Elizabeth and Wilhelm (my father)

More brokenness in the 5. generation

1935 in Germany: Wilhelm Kleinschmidt (1914-1972) representing German youth from SWA at the Hitler Youth Festival and the Nuremberg Reichsparteitag. To his left is his cousin Erika. Both were admitted into the Hitler Youth, Erika 'on condition she does not marry and will not have children', Wilhelm (my father) had falsely claimed a different ancestor to cover up his Khoi g-g grandmother. Erika's three half-sisters also joined the Hitler Youth.



“With effect from 20 January 1936, the person admitted (to the H-J) on 1 August 1935 is reversed.... (because her) mother is of Negroid origin ... in terms of the renewal of the German nation and [resultant] policy of the NSDAP, it is decided to distance.... Ingeborg Kleinschmidt from the Federation of German Girls (BDM).

Ingeborg was a cousin to my father and his nieces. Mathilde. Ingeborg was nearly 17 years of age when she received this letter. – Inclusion and exclusion as happened in Germany.

Nationalsozialistische Deutsche Arbeiterpartei

Reichsjugendführung

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Abteilung:
 Zeichen: Kl8./Ha. – Personalamt
 Zeichen und Datum bei Antwort stets angeben!

Berlin, den 20.1.1936

3/4 Zeichen:
 Gegenstand:

Verfügung

Mit Wirkung vom 20. Januar 1936 wird die am 1. August 1935 erfolgte Aufnahme der Ingeborg Kleinschmidt in den Bund Deutscher Mädel für nichtig erklärt.

Personalien:

Ingeborg Kleinschmidt,
 geb. 21.3.1919 zu Ilfeld/Thüringen,
 wohnhaft Hannover, Wedekindplatz 3,
 Beruf: Schülerin,
 Mädelgruppe 3/74/273,
 Eintritt in den BDM: 1.8.1935,
 Mitgliedsnummer: ~~1 665 427~~ 1 665 427

Laut Mitteilung des Obergau 8/Niedersachsen ist die Urgrossmutter der Ingeborg Kleinschmidt negroider Abstammung.

Auf Grund der rassistischen Erneuerung des Deutschen Volkes und auf Grund der Bestimmungen und Satzungen der N.S.D.A.P. musste von einem Weiterverbleiben der Ingeborg Kleinschmidt innerhalb des Bundes Deutscher Mädel Abstand genommen werden.

Es war daher zu erkennen, wie geschehen.



Der Leiter des Personalamtes

i. V.
[Signature]
 Bannführer.

Zuzustellen an:

- 1.) Ingeborg Kleinschmidt, Hannover-, Wedekindplatz 3 / mit Zustellungsurkunde 1
- 2.) BDM-Obergau 8/Niedersachsen 1
- 3.) Reichsjugendführung 1.

Emma Joodt, whose mother was born Sara Rebecca Kleinschmidt. Her granfather was my granduncle.

“We have been waiting for you, where have you been?” were the words of Emma to me when I first met her in Khorixas, Namibia in 2011.

All her children participated in the two family gatherings.





Khoi riel dancing at the family gathering in 2014.



Komaggas family gathering, September 2014



Restitution 8: Solidarity



In 2012 ten young men, some from Komaggas, died when the shaft in which they were digging for diamonds collapsed on them.

According to the law they were digging illegally.

According to villagers throughout the area, they were digging on 'their' land for which they were not compensated.

At SAHRC hearings in Komaggas, testimony to the injustices perpetrated by the de Beers mine came from 'white' cousins also.



What next?



1. Building an inclusive SA identity. Breaking social barriers.
2. Telling truth where it was swept under the carpet.
3. Encouraging family members to open the cupboards and lofts. Helping others to do this.
4. Acknowledging truth, guilt or complicity and benefit.
5. Speaking of the hurt, pain and injustice. Accept that family or personal history cannot always be bathed in shining glory.
6. 'Your brokenness mirrors my brokenness!'
7. Creating a new 'normal' in social relations.



This suggested approach does not get people their land back, but you might help those seeking land restitution.

Nor does it outstanding expected state compensation.

This example does not replace systemic inequality, but it has the potential to create awareness that may lead to solidarity actions.

You can do this. If you do:

- We begin to deal with our historic trauma.
- Expect a process, expect the unexpected
- Think how you can put the incoherent into coherence
- Don't define an outcome or solution.

- THANK YOU FOR LISTENING

For more information visit:

www.horstkleinschmidt.co.za