

THE NAMA BIBLE OF 1831

And the consequences for the Schmelen-Kleinschmidt descendants

WORK IN PROGRESS

advice and corrections gladly
accepted

Presentation by
Horst Kleinschmidt.

Windhoek
March 2018



ANNOE



KÁYN HÔEAATI

HAKA KÂNNITI,

NAMA-KOWAPNÁ

GOWAYHIIHATI.

²NA KOERIPY, ZAADA KÔEP

JESIP CHRISTIP

HÔOP KAUSY.

Dühiiko²Hoekáysná Kaykôep Bridekirkkipga.

1831.

The Four Gospels translated by
Hinrich und Zara Schmelen,
Printed in Cape Town in 1831.

The first Edition had the
different 'clicks' inserted by
hand. Later the clicks were cast
in lead and a second edition
was printed.

Both editions can be viewed at
the National Library in Cape
Town

To be seen at the Cape Town National Library

On the inside page is
written:

“The four Gospels
translated into
Namaquas by Rev.
Schmelen and Mrs
Schmelen, a Namas.”

In appreciation the
Cape Governor received
both for tea at his
residence.

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



Hinrich Schmelen, born 1778 in Kassebruch, near Bremen. In 1804, because of Napoleon's occupation he fled to London. In 1811 he arrives at the Cape as a Missionary. Died 1848.
 Zara, b. Hendricks - //Gaixas, ca. 1793 in Byzondermeijd or Steinkopf, Northern Cape. Went to school in Pella . Died in 1831 near Porterville.

1811 -1815 Schmelen taught here in Pella, with the brothers Albrecht and miss. Ebner.



This was the London Missionary Society Church. Today it serves as a classroom of the Catholic Church, adjacent to the Catholic Cathedral. It is here that Schmelen had Zara and her sister Leentje in his Catechism class.



Fig. 4 A Namaqua family (from the Gordon Collection, Cape Archives)

The father of Zara with his wife and children on the left? Drawing by Robert Gordon where he met with these people at the time Zara was a young child. Gordon inserted the names on the drawing, including that of Naigab. Explain >>

Who are the Khoi-khoi (Khoen-Khoen)?

What separates them from the San?

Research by Schlebusch (2013) und Pickerell (2014) shows a genetic connection of the Khoi and herders from Arabia 2000 years ago. These herders came south via Ethiopia and conquered or associated with people in the Kalahari. Eurasian genes can be found in all Khoi Nama speakers, including Damara people. In the Northern Cape 14% of the genes derive from the Middle East.

It is likely that the San were that part of the Khoi who did not integrate nor adopt the pastoral practices of the people from the North. Such independence contributed to imaging the San as inferior by Dutch, British and German colonial rulers and led to the genocide by the foreign powers.

The Khoi suffered a similar fate but early trade with the Cape colony, misogyny and integration with escaping slaves and fugitive Europeans created a different trajectory for many Khoi.

My consciousness as a descendant of Zara Schmelen came late in my life. But now claim and proclaim that which my parents wanted to keep secret. Those on my side of the rail track wanted to deny these roots in so doing did what they could to protect and preserve their social status as Whites.

There are those in our family who suffered because they were shunted to the other side of the track, whilst others suffered trying to hold on to whiteness, and failing in this pursuit. My father invented a different great, great, grandmother in order to gain membership of the Hitler Youth, here in Windhoek. The specter of being found out haunted him forever. Thoughts of suicide and then of keeping secret the truth forever followed him.

Today I have the genetic evidence that 1/64 or around 4% of me is Khoi of which one quarter is North African or Arabian.

My life's circumstances, the environment I grew up in and my opportunities do not compare with those of my father. Poverty, lack of education, real or perceived discrimination against German speakers and German nationalism shaped my father. This is why I do not condemn my father. But especially in my Sturm und Drang years we disagreed fiercely. He died young, before any reconciliation

Compare the bigotry of the 1930's with the unwitting prospect created by Hinrich and Zara Schmelen.

It took nearly 200 years for their marriage to be seen as normal. It will take yet more years to see Zara's contribution to the Namaqua language as a means to culturally survive as a people. She could not have known, but her role, described in detail by her husband in his diary, was a progressive act in the face of immense destruction. She provides the symbolic embrace of the inevitability of change and modernity.

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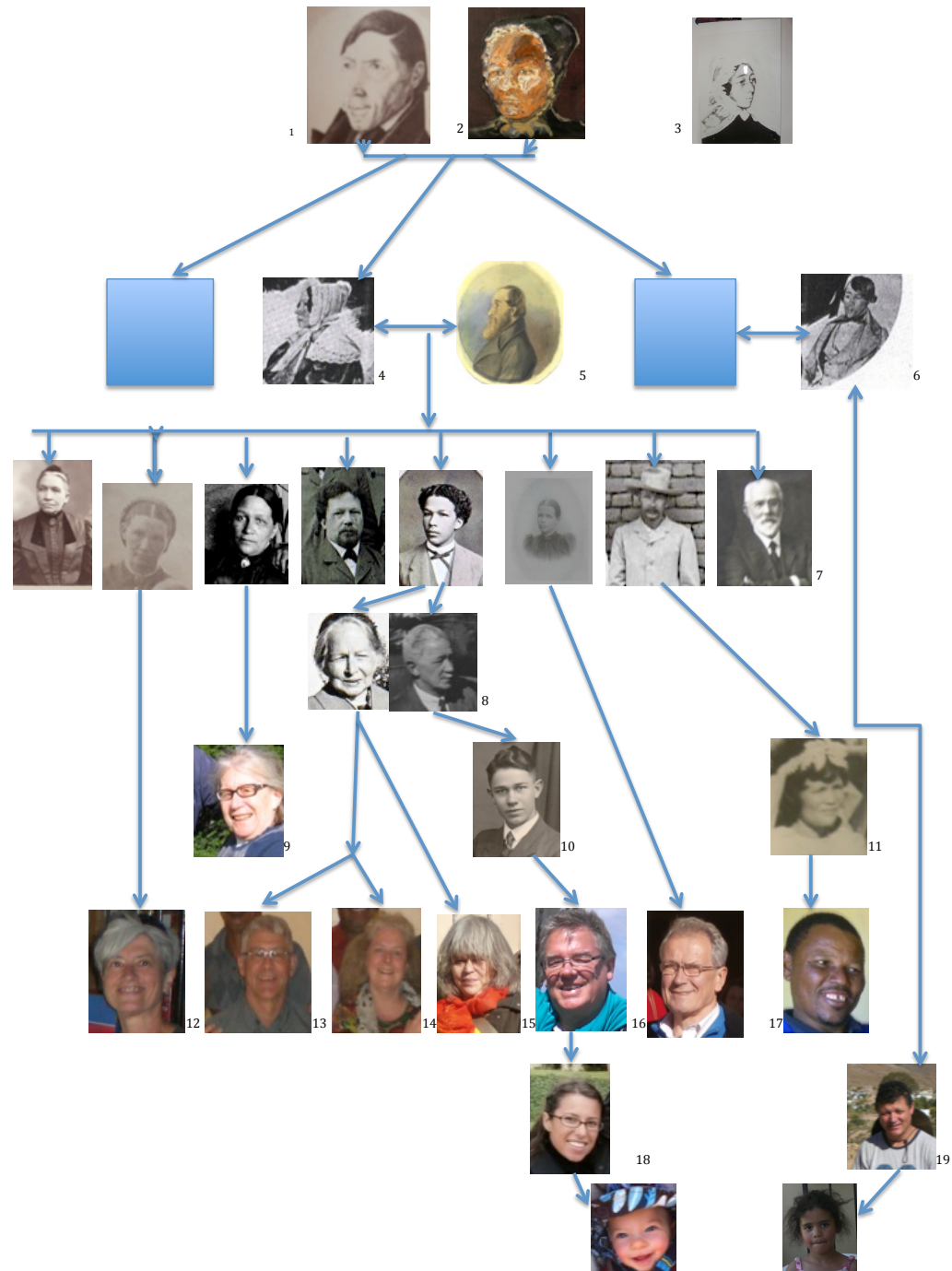
ZARA AND HINRICH SCHMELEN WITH THREE, MAYBE
FOUR OF THEIR CHILDREN IN FRONT OF THE MISSION
HOUSE IN KOMAGGAS, CA. 1828.
Original in Wuppertal, Germany.



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Rüdiger Köppe Verlag Köln

8 Generations



Below, drawn by Missionary Knudsen depicts:

Schmelen's second wife Elizabeth, b. Bam. She and her brothers came from Cape Town to Komaggas. Elizabeth and Hinrich had no children. Hinrich Schmelen can be seen on the right.

But Elizabeth's brother Christian marries Friederike, the third daughter of Zara and Hinrich. There are no images of Friederike. Christian becomes a missionary – seemingly the only African the Rhenish affirmed for such high office.



Bottom left to right:

Missionary Franz-Heinrich Kleinschmidt who married Zara and Hinrich Schmelen's second daughter, Johanna or Hanna, seen here in the middle.

On the right is Christian Bam.



Hauptkirche in Unterbarmen, um 1832

25.10.1832



As a matter of interest:

When Kleinschmidt was trained as a missionary and worshipped here, Friedrich Engles was in the confirmation class of this congregation. Engles' father was a prominent donor to this church at that time.

**Missionary Franz Heinrich
Kleinschmidt,
died after fleeing Jonker Afrikaners men attacked
Rehoboth in 1864. The entire Damara community is
displaced and fled. After an attempt to settle in
Angola they settled in Fransfontein.**

**The economics, the Cape and foreign traders in
Namibia at that time deserves study, not expanded
on here.**



Kleinschmidt descendants in 2013 on the steps of the church in Wuppertal from where missionary Kleinschmidt was 'sent into the word' in 1838.

Missionary Kleinschmidt and wife had 8 children.

- 1. Marie b. in Windhoek in 1843, married missionary Baumann – most of the family today in the USA.**
- 2. Elisabeth b. in Windhoek in 1844, married missionary Hermann Hegner. Family in Germany**
- 3. Catherine (Kitty) b. in Rehoboth in 1847 married missionary Bernhard-Botolf Bjørklund – family in Finland.**
- 4. Johannes (John), b in Rehoboth in 1849, married Utermann then Kämper, family in Germany**
- 5. Franz-Heinrich, b. in Rehoboth in 1851, married Mathilde Krause, family in Namibia, South Africa and elsewhere**
- 6. Friederike, b. in Rehoboth 1854, married missionary Marti Rautanen – family in Finland.**
- 7. Ludwig (Ludo), b. 1857 in Rehoboth, married Rebecca Richter – all in Namibia.**
- 8. Wilhelm Georg, b. in Rehoboth in 1859, married Jeanetta Louw, family in Namibia, South Africa and Germany.**

1



Marie Baumann center (1843 – 1926), b. Kleinschmidt. Picture probably that of missionary Christian Bauman (born in Bessarabia 1842 died 1888. Marie here with 3 of 8 children, born in Namibia, prior to and after German colonial occupation.

Son Ludwig, engineer stood trial in Swakopmund und then Windhoek. Instead of sentencing him he was declared “Eingeborener” a native. “Mischlinge”, people of mixed race were classed with ‘natives’. He lost his right to vote and to own property. Charges against Ludwig B were dropped on condition he left DSWA. He went to Cape Town.

The Baumanns prior to 1888 in Namibia. One of the sons is likely to be Ludwig (see previous slide). The family went to South Africa and Germany and from there to the USA.



**Elizabeth Hegner (b. Kleinschmidt
(1844 – 1913 with husband
missionary Hermann Hegner (1840 –
1915)**



**Ursula Trüper,
descendant who
first investigated
the family secret**





Catherine (Kitty) Bjørklund, b. Kleinschmidt (1847 – 1917) with missionar Bernard Botolf Bjørklund (1844 – 1902) Family in Finland.(elaborate on the ‘der Kitty’ letter.

4



Johannes (John) Kleinschmidt, (1849 – 1907, in Görlitz, DGermany, with wife Marie (b Kämper 1847 – 1922).

Sons Alexander und Hans.

Elaborate:

Son as teacher in 1933 does not pass a boy from one class to the next. Fathers come and beat him up 'because he is not white'.

On behalf of his children he pleads with the NSDAP for acceptance until 1945.

H. WEHMANN

OSNABRÜCK

Bahnhofstr. 11A

Franz Heinrich Kleinschmidt (1851 – 1896), with wife Mathilde (b. Krause 1847 – 1905), with son Gerhard and daughter Mathilde junior.

He fails as Missionshändler (mission trading company) in Otjimbingue.

He acts as conduit for Governor Göring with local Chieftains over mining concessions. He is promised shares, but nothing comes of it and expresses bitterness over this.



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Siblings:

Mathilde, Heinrich, Gerhard (my grandfather) and Helene.

In 1913 Mathilde was denied the right to marry Fritz Ewaldt in terms of new DSWA but not Germany's rules. The 'no drop of blood' theory was being applied. On appeal in Windhoek she is made an exception of and they get married.

They leave for Germany and he 'dies in battle on 11 Dec 1916'. Another family secret is created. >Expand >



Mathilde in Köln



Mathilde Kleinschmidt with Fritz
Ewaldt ca. 1912 in Karibib.

“11.12.1916 Gefallen”

Mathilde ‘Tilly’ with their daughter
Erika born 1 Feb 1916. Expand >>



A letter dated 1936, from the NSDAP Bannführer which informs Ingeborg Kleinschmidt that her membership of the Bund Deutscher Mädchen is immediately rescinded. The reason is: "the racial re-nawal programme of the German Volk – and therefore she is an obstacle given her racial ancestry.

This did not stop her being part of the FLAK in Cologne in 1945 – bunkered in a police station. It was bombed and her sister died in an air raid in her presence.


Ingeborg was a grandchild of Johannes Kleinschmidt, Ilfeld, Thüringen. A great uncle of mine.

016

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Abteilung:
Beiden: KLB./Ha. – Personalamt
Beiden und Datum bei Antwort stets anzugeben!

Ihre Zeichen:
Gegenstand:

Berlin, den 20.1.1936

V e r f ü g u n g .


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: ~~1665 427~~ 1 665 427

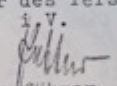
Laut Mitteilung des Obergau 8/Niedersachsen ist die Urgrossmutter der Ingeborg Kleinschmidt negroider Abstammung.

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.

Bannführer.

Zuzustellen an:

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

Stempel- und Unterschriftenformeln fallen bei allen persönlichen Schreiben weg.

018
017
Nationalsozialistische Deutsche Arbeiterpartei

Reichsleitung



Stabsamt des kolonialpolitischen Amtes

Ihr Zeichen

Ihrer Zeichen

W/St.

München 33, den 26.11.38.
Prinzregentenstraße 7 / Telefon: 38927

Herrn

Hans Kleinschmidt

Göttingen

Nonnenstieg 9

Betrifft: Ihr Schreiben vom 9. November 1938.

Der Reichsleiter ist nicht im Stande, ein vom Obersten Parteigericht gefälltes Urteil anzufechten. Ein solches Gesuch kann nur dem Führer selbst zur Entscheidung vorgelegt werden.

Das Stabsamt bedauert, Ihnen einen anderen Bescheid nicht erteilen zu können.

Heil Hitler!



Hans Kleinschmidt in Göttingen is informed that only the Führer has the power to intervene – to make an exception of the Kleinschmidt's so their children may remain members of German Youth Organisations. He pleaded until 1945, even writing to Hermann Göring saying that he, Göring should understand given his father was Governor in Namibia.



In 1935 was the Hitler Youth World Festival:

My father Wilhelm Kleinschmidt, to his left his cousin Erika von Zedlitz (b. Ewaldt) and Erika's three half sisters, Ingeborg being one of them.

My father falsified his ancestry to gain membership, Erika was granted conditional membership of the BDM, and her sisters were denied membership of the BDM.



End of WW1 at Ghaub, DSWA

Last battle between German and Union soldiers took place at Ghaub, in July 1915 near Grootfontein. It was at the time the Rhenish Mission Farm where my grandparents worked. Grandpa was a PoW in the south when this photo on Ghaub was taken maybe early 1915.

Here are grandma Klara Kleinschmidt with my father Wilhelm on her arm and Helmut the older brother. Wilhelm was born here on 5 August 1914.

Curious confluence of events.

Later grandpa Gerhard Kleinschmidt was charged under military (South African) law for utilizing the battle debris to re-appoint the farm. He stood trial until 1921 when the charges were withdrawn.

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Fr. Marrti Rautanen HELSINGFORS
24 Västergångsgatan 24.
Ambo 50

Missionary Dr. Marrti Rautanen 'Nakambale' (1845 – 1926) with his wife Friederike, (b. Kleinschmidt 1854- 1896) with 4 of their children.

He wrote the first oshiWambo grammar and translated the bible into oshiWambo.



1926 in Memoriam in the Allgemeinen Zeitung

Am 19. Oktober rief Gott den Pionier
der Finnischen Mission im Ovamboland,

Dr. Martin Rautanen,

in seinem 81. Lebensjahre nach kurzer Krank-
heit zu sich, nachdem er fast 56 Jahre in
unermüdlicher Arbeit unter den Ovambos
tätig war.

„Die Weisen aber werden leuchten wie
der Glanz der Himmelsfeste, und die, welche
viele zur Gerechtigkeit geführt haben, wie
die Sterne auf immer und ewig.“ Dan. 12, 3.

Die trauernden Mitarbeiter.

Es hat Gott, dem Herrn gefallen, unsere liebe
Kusine und Tante

Johanna Rautanen

zu sich heimzurufen.

In stiller Trauer

Klara Kleinschmidt
Familie H. Kleinschmidt
Familie W. Kleinschmidt
Familie E. Storm
und alle Angehörigen in
Finnland und Deutschland

1966

Ein Hundstücken Rührung

Seite 3

Kuku Johanna Rautanen †

Windhoek (AZ). In der Mittwochausgabe der Allgemei-
nen Zeitung stand eine kleine Todesanzeige der „Finnischen
Missionare und vielen Ovambos“, in der Kuku Johanna Rau-
tanen, Ovamboland, gedacht wurde, die dort im Alter von
83 Jahren verstorben ist. Hinter dem Namen Rautanen ver-
birgt sich allerdings etwas mehr, als die Anzeige auf dem
letzten Blatt unserer Zeitung aussagen konnte.

Kuku Johanna Rautanen wurde am 14. Mai 1883 in Ohi-
konda geboren. Sie war die erste weiße Frau, die im Ovam-
boland zur Welt kam, und zwar noch sieben Jahre, bevor
Hauptmann Curt von François den Grundstein zu Wind-
hoek legte. Ohikonda war zu jener Zeit noch der Hauptsitz
der Finnischen Mission im Norden Südwestafrikas. Johanna
Rautanen wuchs im Ovamboland auf und verbrachte lediglich
ihre Schulzeit außerhalb des heutigen Reservates.

Die Verstorbene war bis ins hohe Alter außergewöhnlich
rüstig. Manch ein Besucher der Finnischen Mission ließ sich
von ihren Erzählungen aus dem alten Südwest beeindrucken.
Besonders interessant scheint ein Bericht von Johanna Rau-
tanen zu sein, der viele Theorien über die ersten Diamanten-
funde zerstört und den wir nachstehend kurz skizzieren:

Der deutsche Afrikaforscher und Meteorologe Dr. Dove
bereiste in den Jahren 1892/93 mit Missionar Martin Rau-
tanen, dem Vater der Verstorbenen, Südwestafrika. Auf
Ochsenwagen fuhren beide von Walvis Bay aus ins Innere
des Landes. Schon am ersten Abend erlebten sie Schauriges,
denn ihr Ochsentreiber fand am Wege die Leiche eines Wei-
ßen und meldete dies den beiden Reisenden. Diese begaben
sich zu der Fundstelle und erkannten, daß der Tote durch
einen in seinem Rücken steckenden Giftpfel von Buschleu-
ten ermordet worden war. Dr. Dove und Missionar Rautanen
entnahmen den Taschen des Ermordeten ein Tagebuch und
einen Beutel mit Diamanten. Aus dem Tagebuch war zu er-
sehen, daß es sich bei dem Toten um einen Deutschen namens
Krebs handelte, der sich in der Namib verirrt hatte und in
die Hände von Buschleuten geraten war, die ihn fast ein Jahr
gefangen hielten. Nach der schließlich gelungenen Flucht fand
Krebs dann nahe Walvis Bay durch seine Verfolger den Tod.

Der spätere Präses der Finnischen Mission, Martin Rau-
tanen, hat diese phantastisch anmutende Geschichte ver-
schiedensten Reisenden im Ovamboland später immer wieder
bestätigt. Johanna Rautanen hatte sie indirekt im Alter von
neun Jahren miterlebt. Offiziell wurden die ersten Diamanten
in Südwestafrika erst im Jahre 1908 durch August Stauch
entdeckt.





Ludwig Kleinschmidt (1857 – 1929), married Anna Richter from Rehoboth.

He was a farmer and translator, here between omuhona Manasse of Omaruru und Governor Theodor Leutwein. Photo 1895.

About Ludwig the family tree and the family said nothing. He transgressed the unspoken rule – and married into a Coloured rather than White family

His son, Ludwig Junior's daughter, Rebecca, married into a Damara family, today the widely known Uirab family.



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This presentation has not dealt with the discrimination and deprivation the darker-skinned descendants of this family encountered. That is work in progress.



The first encounter in 2013 in Khorixas with Emma and Rubin Joodt with Horst K.

Emma's grandmother was Rebecca Kleinschmidt, grandchild of Ludwig Kleinschmidt senior.



Wilhelm Georg Kleinschmidt and wife Jeanetta (b. Louw) and their children. Georg and his brother Ludwig went to school in Paarl, Cape Province. He was a teacher in South Africa

To end, some pictures that connect me to the Jatow family. My mother, Eva was a born Jatow.



The house in Swakopmund, near the original railway station where I spent my first four years. It still exists in today's Nathaniel Maxulili Strasse



Musiciansr: Nachod, Jatow and ?? Nachod was a Jew. He died during the Spanish influenza in 1918. Hermann Jatow, my grandafather spoke of him as 'his' exemplary Jew. 'Renomierjude'.
Photo in Windhoek or Swakopmund



Hermann Jatow (senior) und Hermann Jatow (junior) in Berlin, Reichstag, 1936, during the Olympic Games. Hermann (jr.) came to Germany in 1935 as a member of the boys delegation from SWA. Like my father he attended the Hitler-World-Youth Festival. He went to a political training school and when the war started was trained as a pilot, where he was shot down. Was PoW and walked back from Russia to Germany after the war, together with thousands of others.



Gauturnfest in Swakopmund. Left Hermann Jatow (Senior).



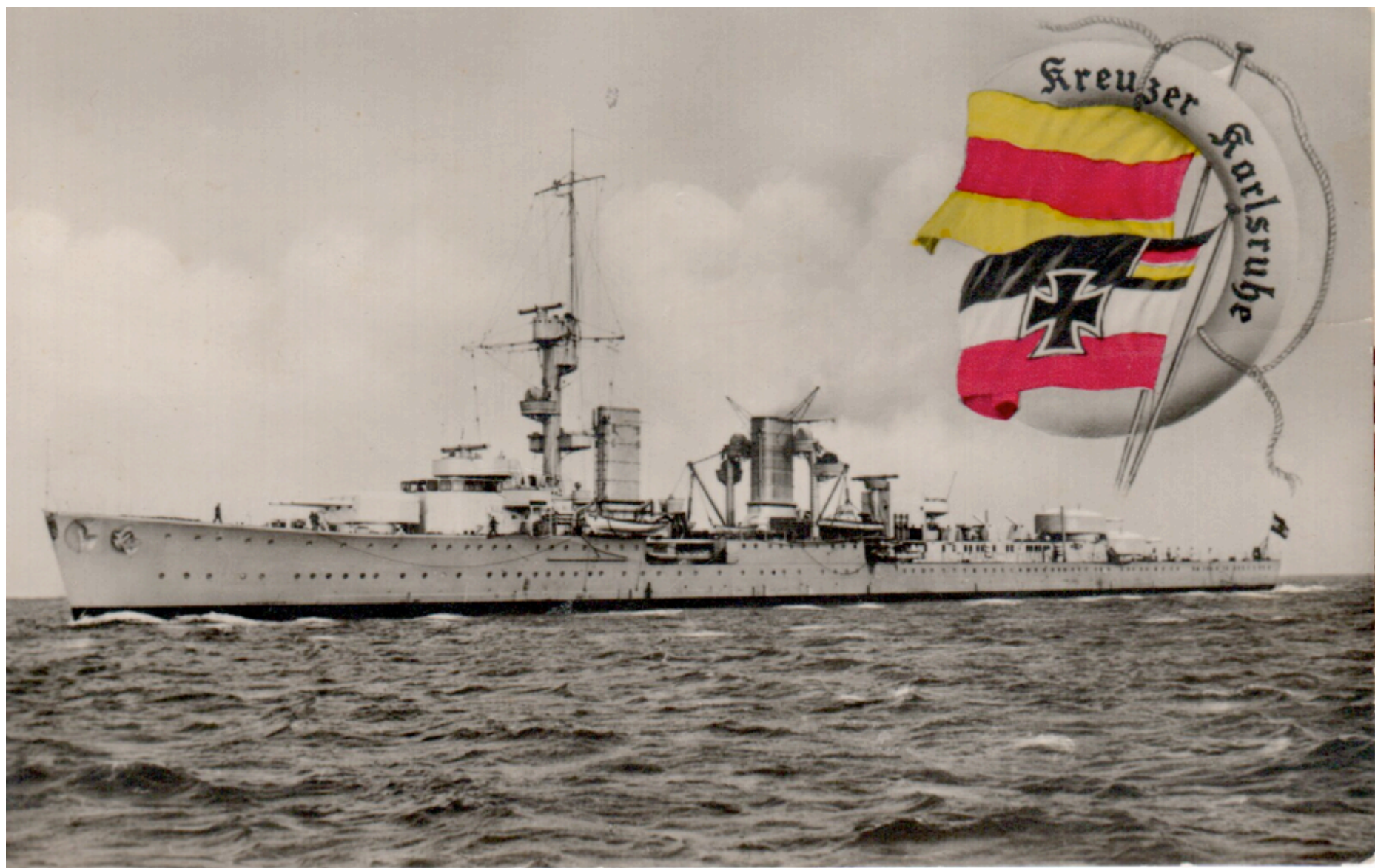
B.D.M. 1934 in der Kaserne



BDM in the Kaiserstraße in front of the shop Kurt Trede. Front right is my mother Eva Jatow (Kleinschmidt)

Deutsche Jugend (H-J) 1934 on an epic road trip from Windhoek to Johannesburg. Wilhelm Kleinschmidt was part of the group.







Visit by the German navy to SWA. German youth or Hitler Youth (?) greeting the German officers.

My father, Wilhelm Kleinschmidt is Tambour Major.



Löwenhaus, in Swakopmund. Expand >> parents, cellar, Radio Zesen during the war, painting: 1944 by HM Laschien.



1946: Grandpa Hermann Jatow visits Swakopmund. After he was released from internment he was not allowed back to SWA – was put up by German families in Krondal – pending possible deportation to Germany. Permission was granted him to meet his grandson, Horst. (on his lap. Here with Wilhelm Kleinschmidt in the Tropengarten



Hermann Jatow, was head of the NSDAP, secretly, in Swakopmund. Initially he was not detained but wives of other detainees denounced him. Their husbands were not Nazis and the big fish nearly got away.

What has all this to do with the Nama Bible?

1. As you have realized some Schmelen-Kleinschmidt descendants had their part in serving racist ideologies whilst other descendants suffered because of racism. This division happened during colonial times, especially after 1900 and continued until the end of apartheid in 1990 here and 1994 in SA.
2. To deal with and begin to reconcile this past openly and honestly demands discussions across the racial and social divide. The wounds of the past will not heal unless we confront that past.
3. Silence or denial are not options. I know this from a decade of talks between our family members. I also know that we are building a new and moral Normal.

Zara and Hinrich Schmelen's efforts to create the first Nama grammar, who invented the first written form of the 'click', and who translated and had the Gospels published, symbolically serves the quest for equality between people.

Zara Schmelen stands out as a dark-skinned woman who, 200 years ago, represents intellectual engagement for gender equality. Beyond that she built a lasting bridge for the survival of Khoi or Nama language and culture when the immense onslaught of European presence in Africa asserted itself.



Thanksgiving service at the Reforming Church in Komaggas, Northern Cape when 150 descendants of Schmelen Kleinschmidt met in 2014. They came from Finland, Germany, SA , Namibia and elsewhere. We met for one week and we met again in Fransfontein, Namibia in 2016.

The Nama language has the right to exist. Zara, and Hinrich Schmelen built the first foundation for this right of existence. Zara represents one of the very first Khoi people to assert this right. In her time missionary John Moffat had a very different view of Zara's language. He said that the bushman languages were an aberration and should be replaced with English asap.

Consciously or unconsciously Zara was a counter to the colonial thrust. With her husband Hinrich they deviated from the norm. This deserves recognition.

Zara is one of the very few Khoi/Nama people who in her time was treated with respect. The day after Zara and Hinrich attended the launch of the Nama Bible they were received by the Cape Governor in Cape Town who expressed his admiration and appreciation – not to the male Hinrich alone, but equally to Zara!

The Schmelen-Kleinschmidt-Rautanen-Uirab-Bam family are on a journey :

- Through dialogue and joint endeavor we seek to build our diverse heritage in unison. We aim to invent our connectedness in new ways and we celebrate this in the certainty that we can overcome the divisive past.
- Our journey is not complete and we know that we must continue and build what we started. The new normal is in the making.
- Our task is to define and enrich our African identity without taking away the cultural strands that made us different.

Might it be possible, through our family experience, to encourage fellow Namibian families with similar pasts, to go beyond the impasse that still divides us to this day? Für weitere Information und verwandten Themen, besuchen Sie meine Webpage: www.horstkleinschmidt.co.za.

I thank you!