



They said my great-grandmother does not exist!

A very Cape story!

Horst Kleinschmidt in search of my Namaqua
ancestors at the Cape.



Zara Schamelen

Zara Hendriks or
Zara //Geixas
(1793 -1831). She
died young, on the
way home from
Cape Town, back
to Komaggas.
They had been to
Cape Town...

I found the site of
her grave on a
farm near
Porterville in 2013.

Hinrich Schmelen was born on 7 January 1776 in Kassebruch, near Bremen, in the independent County of Hanover. He was the son of “neither poor nor rich parents”. Poor enough, it seems to attend church via an external staircase at the back and out of sight of the local count. Hinrich trained as a blacksmith. When Hanover was occupied by Napoleons troops in 1805, the Count had to supply soldiers to Napoleon – eventually, to go to war against Tsarist Russia. Hinrich, to avoid conscription and with his parents consent, escaped to London. Here he came under the influenced of the Christian revivalist movement.



Abb. 10 Johann Hinrich Schmelen

In London Hinrich attended a meeting at which three Cape Khoi converts to Christianity spoke of their conversion. Hinrich went to their Cape based missionary Kicherer, and told him: what you do I want to do.



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



Berg
rivier

Leisenden:

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. A low intensity war against the indigenous people was being waged. For over a century Khoi and mixed-race Khoi escaped colonial rule and the disruption to their way of life and the destruction of their economy. With their livestock they moved into the arid north toward the Gariep River. This in turn disrupted the lives and livelihood's of Khoi living in the northern Cape. The arrival of colonial trekboere made contestation for the meager water and pasture resources intolerable and unstable.

The groups trekking north became known as the Oorlam. When the Colony expanded further north, they 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.



Was her family from Paarl?

The parents of Zara, from the little we know, were cattle, goat and sheep farmers. The adoption of the Dutch name 'Hendricks' suggests 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.

- Oral History
- Inventing a picture
- Being proud of her
- Restoring her dignity and humanity
- Reclaiming our collective humanity
- Becoming vulnerable.
- Unlearning the past
- Taking responsibility





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 and where Zara and her sister, Leentjie attended his catechism classes.



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

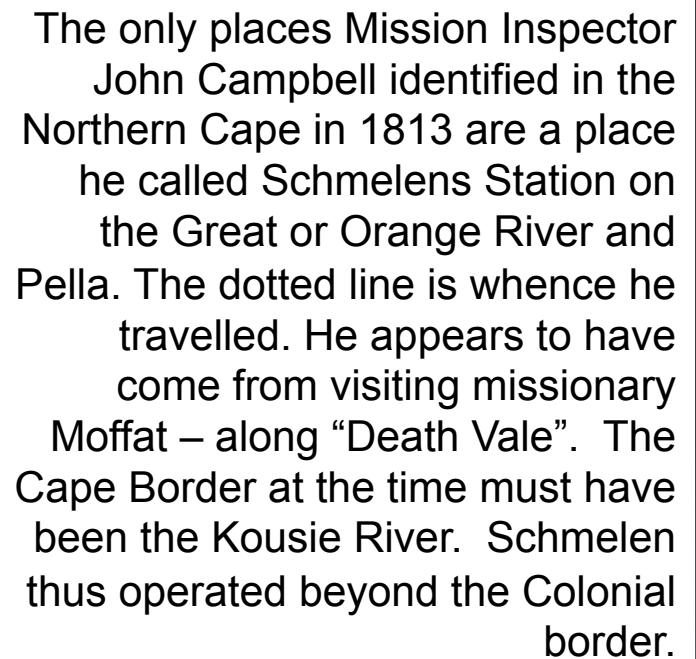


This is a British ordinance map of ca. 1820. one of its errors is the course of the Orange River – the loop around the Richters Veld is not recognized. The map is informed by Dr. John Campbell, mission inspector who travelled here in 1813. His journey is traced from whence he came to Namaqualand, i.e. 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.





Today probably the Buffels Rivier

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 and 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. He and the !Amam 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 Gariep. Above is the house the Schmелens built in 1814. It is a national heritage building today, though it is poorly maintained. It is said it is the first 'stone built house' of Namibia.



Bethel Church circa 1896

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

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

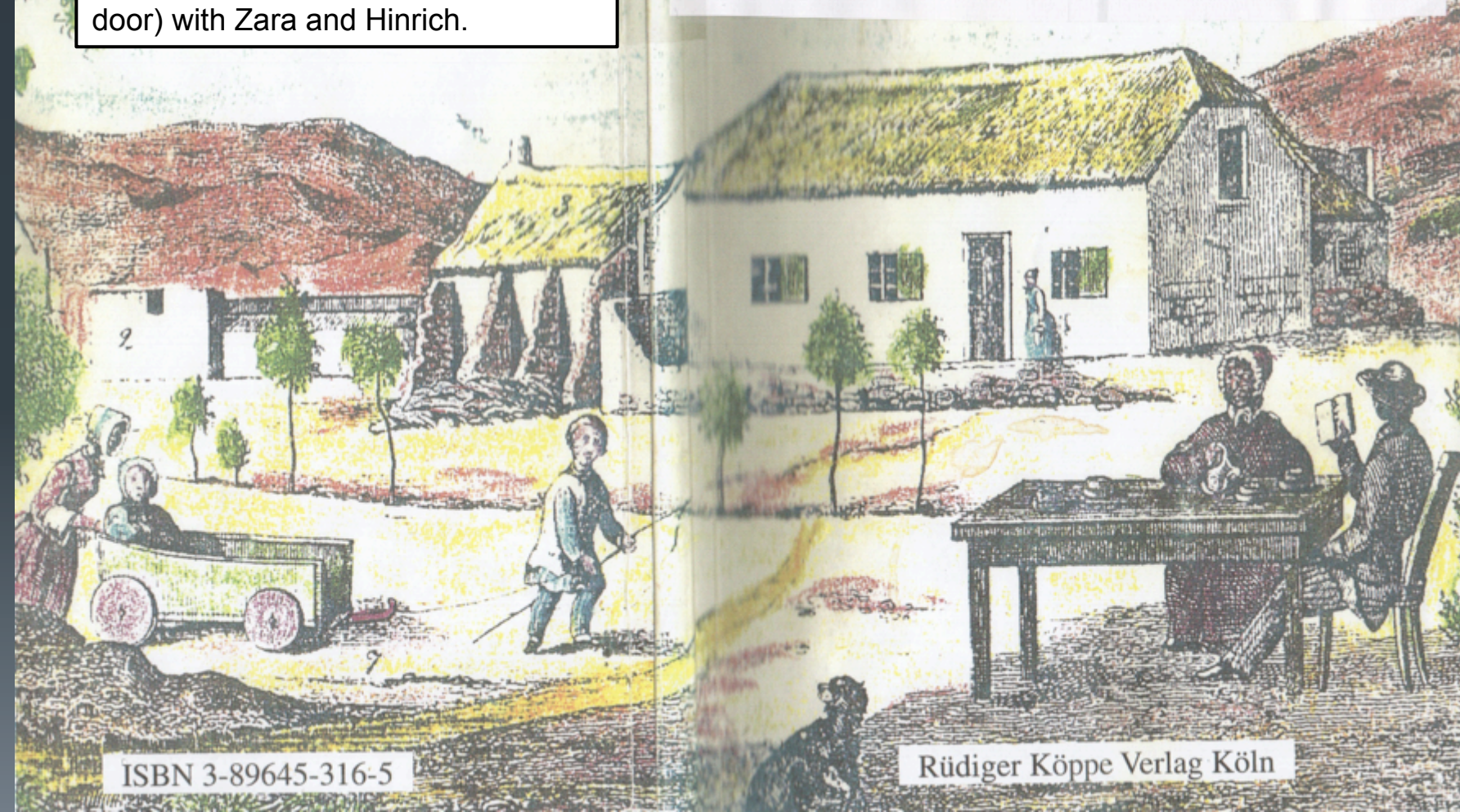
Here lived the Khoi people of Chief Karusab.



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

Danish missionary Knudsen drew the 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.



ISBN 3-89645-316-5

Rüdiger Köppe Verlag Köln



The Komaggas church in 1853, and now: - a ruin. On the left Schmelen descendant Dr Rainer Heller in 2011, prior to further deteriorations of the building. This church was probably built by Schmelen's successor, missionary Weich. It was built with mud bricks, hence its deterioration

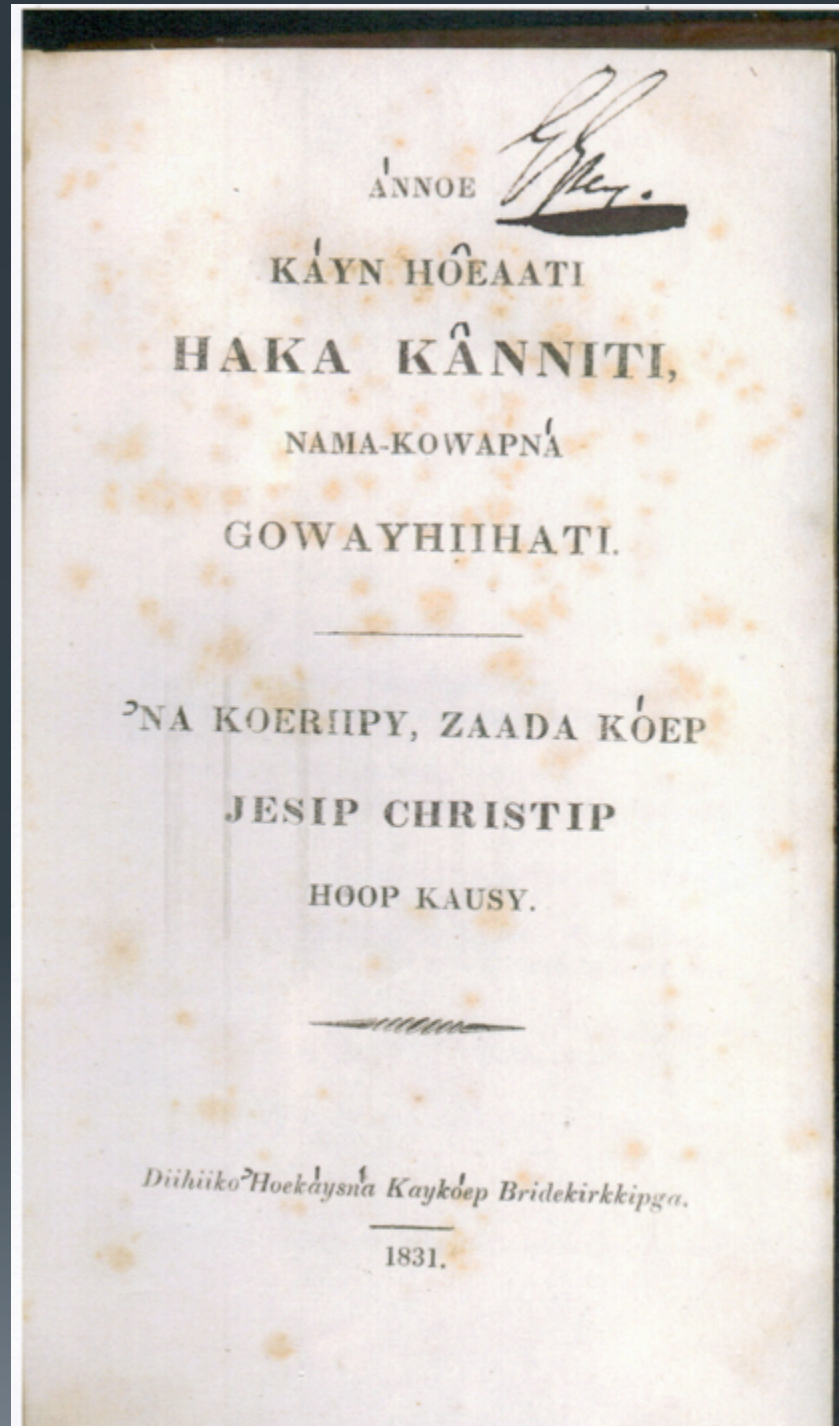
Komaggas, Northern Cape. Hinrich and Zara Schelen settled here amongst a small Koi community in 1828. They had 3 daughters, Anna, Johanna and Friederike.

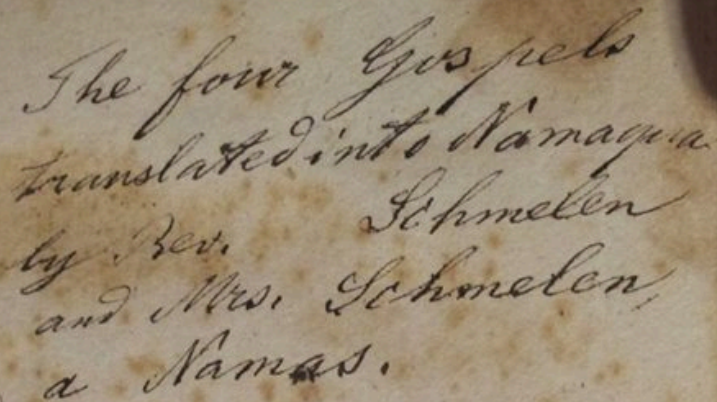


In this period Hinrich and Zara worked on the first Namaqua grammar. They invented signs for the 'click' sound. They did this to eventually translate the Bible into Namaqua.

To the right is the cover page of the Gospels type-set and printed in Cape Town in 1831, in Namaqua, 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 which the Schmelen had published in Cape Town in 1831, the inscription reads: "The four Gospels translated into Namaqua by Rev. Schmelen and Mrs. Schmelen a Namas". 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 the day after the launch to his residence to express his appreciation for their achievement. Sir Lowry also promised them, that if ever they needed his support, they should approach him – a matter Hinrich availed himself of in coming years.

Hinrich Schmelen, the male, white and missionary to the Namaqua has generally been credited with the person behind this Bible. In his own 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 so he could better understand how to emulate the 'click' sound. Here the Governor acknowledges Zara's role in this work.

All Hinrich's church services had to be spoken by Zara, as Hinrich's Nama remained too poor for people to understand him.

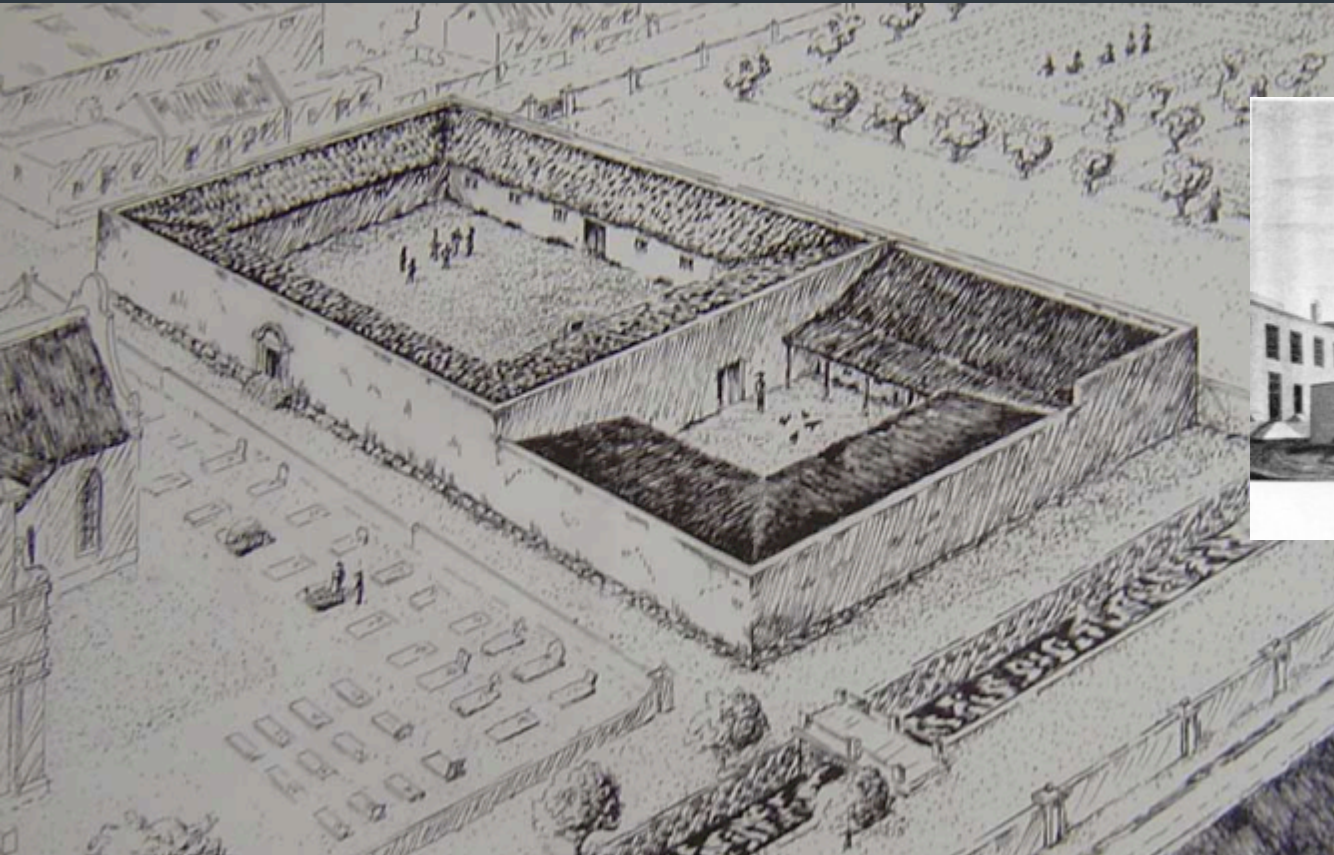
Komaggas



Entering Komaggas in 2014, a place where time has stood still and age-old traditions are still practiced and observed.

From Komaggas towards
Van Reenen's Pass





DUTCH REFORMED CHURCH AND
THE OLD SLAVE LODGE, CAPE
TOWN, 1824

The notorious slave lodge where Dutch East India Company slaves had to return to and be locked up at night. Male company soldiers and colonists were access to the female slaves for two hours in the evenings. Many children were born out of this systematic abuse of the women.

1833 is regarded as the date when Cape slaves were freed, although their freedom remained conditional in several respects. Schmelen encouraged several slaves, now homeless and in danger of being treated as vagrants, to come to Komaggas to teach his congregants horticulture. Their surnames survive in Komaggas to this day: The Adonis, Fortuin and Damons names are prominent in Komaggas to this day.

18.



Blacksmith's at work in Komaggas. The house is surmised to be that of the Damons' family. The Damons' came from the Cape after the emancipation of the slaves in 1834. Schmelen invited several ex slave families to teach horticulture in Komaggas. Here to be seen are a simple bellows and cow dung used as fuel.




Who are the Khoi?

What distinguishes the San from the Khoi?

Dutch, British and in Namibia, German genocide of the San, was close to total. The Khoi were similarly persecuted, but colonial male predation of their women, and inter-marriage, also with slaves, created a new identity. This identity is today mostly in denial about its Khoi roots.

The Zara and Hinrich descendants, in the 21st century are breaking with the unspoken. Through celebration, recognition, acknowledgment of prejudices and discussion, their quest is to counter historic amnesia and distortion. By example and through advocacy, they encourage families and communities to follow their example.



Research by Schlebusch (2013) and by Pickerell (2014) is based on genetic data modelling and suggests that pastoralism came to Southern Africa from Arabia via Ethiopia around 2000 years ago. Pickerell estimates the proportion of west Eurasian ancestry in southern African Khoi populations, according to language families, is 14% Eurasian ancestry amongst Nama (the highest), traces of 1.3% amongst Damara and others with no such influence. This research is far from conclusive but it points to the significant reason why some Khoisan became pastoralist's whilst others remained hunter-gatherers. For whatever reason a group of people with hamitic roots crossed the African continent with their animal herds and either taught or integrated into a section of Khoisan. When this happened, the climatic conditions might have been more favourable than the desert conditions that today mark the Kalahari and Namib deserts.

Another Schmelen legacy:

Schmelens congregation complained to him that their water sources and arable valleys were increasingly violently occupied by trekboere, colonists expanding and occupying new tracts of land. 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 appeared 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 property of the community of Komaggas.

Schmelen expressed his appreciation to the Governor, and said: You were going to have farm surveyed, but in reality 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. Coastal winter rain sustained their animals here, before returning to the interior where summer rains prevailed. In the 1920's their lost access along the entire western coast when the Oppenheimer empire was granted a diamond concession from the mouth of the Orange River to the Spoeg Rivier.

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



Rieel dancing has enjoyed 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

Re-uniting the family.

In September 2014 Schmelen 150 descendants from Finland, Germany, The United Kingdom, the USA, Namibia and South Africa met to re-discover their heritage and their roots in a celebration of discovery, recognition, diversity and forgiveness.



Marking the road to Zara's grave.

Celebrations started in Cape Town with a visit to the National Library where the 'Schmelen' Bible and other Nama or Khoi texts were on display.

The next visit was to Zara's place of burial, a group of graves, located on a wheat farm between Riebeek Casteel and Porterville, 100 km from Cape Town. They paid their respects to Zara, everyone laying a rose at the presumed graveside.

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

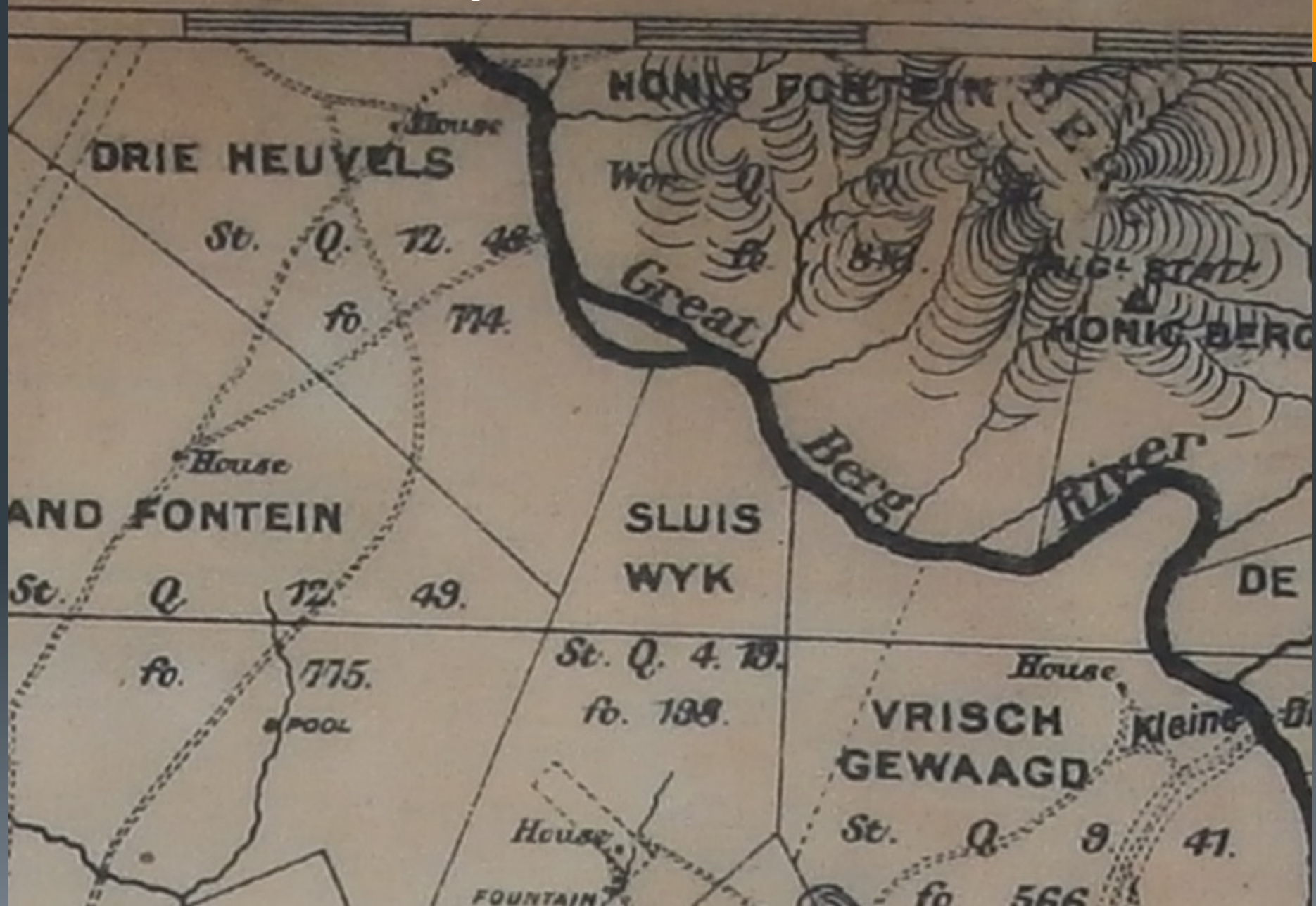
Then to Komaggas where local families provided accommodation and meals for four days. The programme included cultural events presented by Khoi musicians

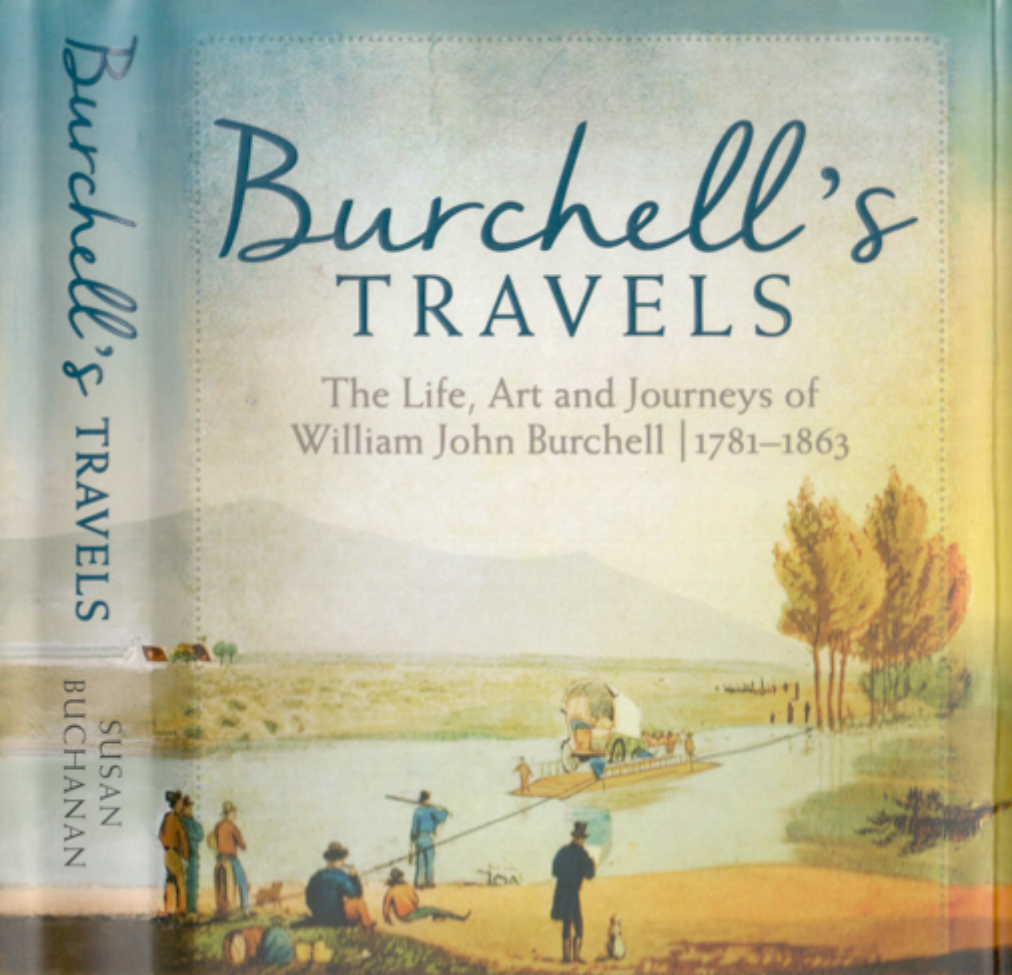
The search for Zara's grave

*Caart van den Oostelyken Oever en aangelegen Landen van Africa, behorende
onder het Gouvernement van de Caap de Goede Hoop
nijt de beste Stukken te Zamen gesteld in der tyd in Loco zijnde, door
den H^e Gouverneur en Directeur deser Colonien G.T. Van de Graaff
in den Jaare 1785 tot 1794*



The search 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 Gariep (later Orange River), to the LMS Pella mission station.

On 23 June 1811, John Burchell travelled north, along the same route Hinrich took was to take 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 xxx) 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.

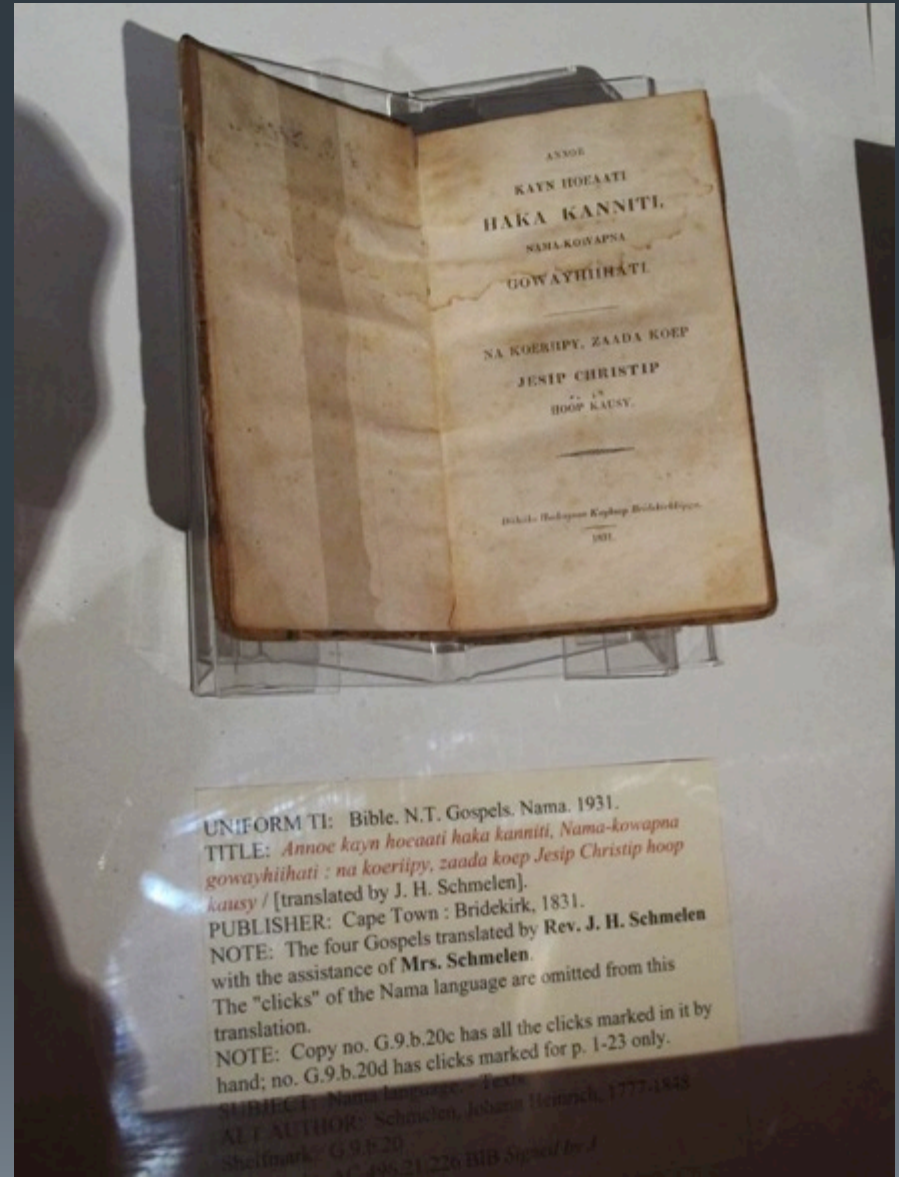
Schmelen passed the Honingberg (for the first time) on 25 December 1811. In April 1812, he arrived at Bysondermaid and Kookfontein, the latter place he would later re-name Steinkopf.

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.



Little is known about the short life of Zara.

- Zara died two days into the journey from Cape Town to Klein Namaqualand, days after the publication of the Nama Bible in 1831. 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.
- The sermon missionary Zahn preached at her funeral survived.



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



ZARA SCHMELEN

1793-1831)



//goe /howati //aegus ge, #an da as gose, Zara Schmelen, neba
#âi herasa loa, Botma Hofs, Heunig Bergi lab ai //goeb, ai a //osa.
s ge !Hoa - #Kheib di tsoatsoas, 1831 //i guri ge //o. //is ge //is aob,
//ha-//kha aob Hinrich Schmeleni, /khas oa !goaxa Kommagas, Noord
di !nâ //goes //ga, hâ ge a //o. //is aob Hinrichi ge 1848 ge //o, tsi
au mâi he hâ /howas, Kommagas !nâ //goes !nâ a //khosa.

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-lkhuni, Nama gowab //ga.

#Guro !nas hâ rage ne #nui !khunisa #khanisa Kapi //ga a !nari us ai die
ge gomte ne horaga #khanisa ge gom-#ûi. O ra ge //khawa #nûi !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 lâu, 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
!oagu /gaisa se ge //gui #gasen.

//is //khos tawa, ne da mabab ge //Kha-//khaob, Gustaf Zahni,
b, Tulbaghi diba Hebre //in di 12 dana !as, 1-2 //i
eti ge khom ai:

//khadi sada, neti go kai
uha amaga da !gomi hoat
/na ida satsisib /kha sada

goms di #gai-#gui tsi di-te
!gaia #gaob di am !nas
elob trons di am-/khab,

abas, 18 /as Tara //khun
ib ge Zaras die surib tsi /
catees, Khoese gurixas /g

nas, ge //khada ne go gawise a mihe !
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.



Little is known about Zara and her family. But from the evidence we do have, she stands out as an early pioneer who traversed new frontiers for her people and her gender.

The poster is in Namaqua about Zara.

Valda Makatees and Christine Crowley at Zara's graveside in Spetember 2014



5th from the left,
seated, is Rev.
Gustav Zahn, from
Steinthal, Tulbagh.
He laid Zara to rest
at Botma's Hof, Berg
River, in 1831.



The photograph is displayed at the museum in Wuppertal, Cape. All shown here are Rhenish missionaries at the Rev. Gustaf Zahn from Steinthal, Tulbagh. He laid Zara to rest at Botma's Hof, Berg Cape, 2nd half of the 19th century.



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

The snaarorkes,
string orchestra of
Steinkopf welcome
the Schmelen
descendants.





In the Uniting Reformed Church, a thanksgiving service in Komaggas, 21 September 2014 to honour the Zara and Hinrich Schmelen legacy and the prospect of a world without racial prejudice and gender equality.



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 7th January 1777 in Kassebruch near Bremen, Died on 2nd June 1848, In Komaggas."

Hinrich is unlikely to have known that the Europe he left behind, and never returned to once, was once more in the midst of revolution. On the occasions when he had visited 'the Cape Town' it is known that his first port of call was to a tailor and rid himself of attire such as the Nama wore. Then he would ask for newspapers, new and old, and he would 'read through the night' to catch up with events local and international. It seems nothing attracted back to the world he left behind. As is evident from his life on the frontier, this did not take him away for turmoil and conflict. If he had searched for and wanted to create a perfect Christian world, his dream remained deferred.

For the latter years of his life 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 the Namaqua and that this was where he belonged.



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. 13:6

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





Juha Rautanen addresses the family gathering in 2014, a descendant of 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





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



Heidi Eidler (USA), xxxxxxx Komaggas and Auriol Ashby (Namibia)



Veronika Armbruster (Germany), Di Oliver (South Africa) and

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



Singing the hymns Hanna
Kleinschmidt translated into Nama,
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

450 members of the family from 1700
to 2014



Family biographers, Horst and Charles Otto.



Truth and Reconciliation
discussed in the circle of
family members.

Hanna and Franz-Heinrich Kleinschmidt

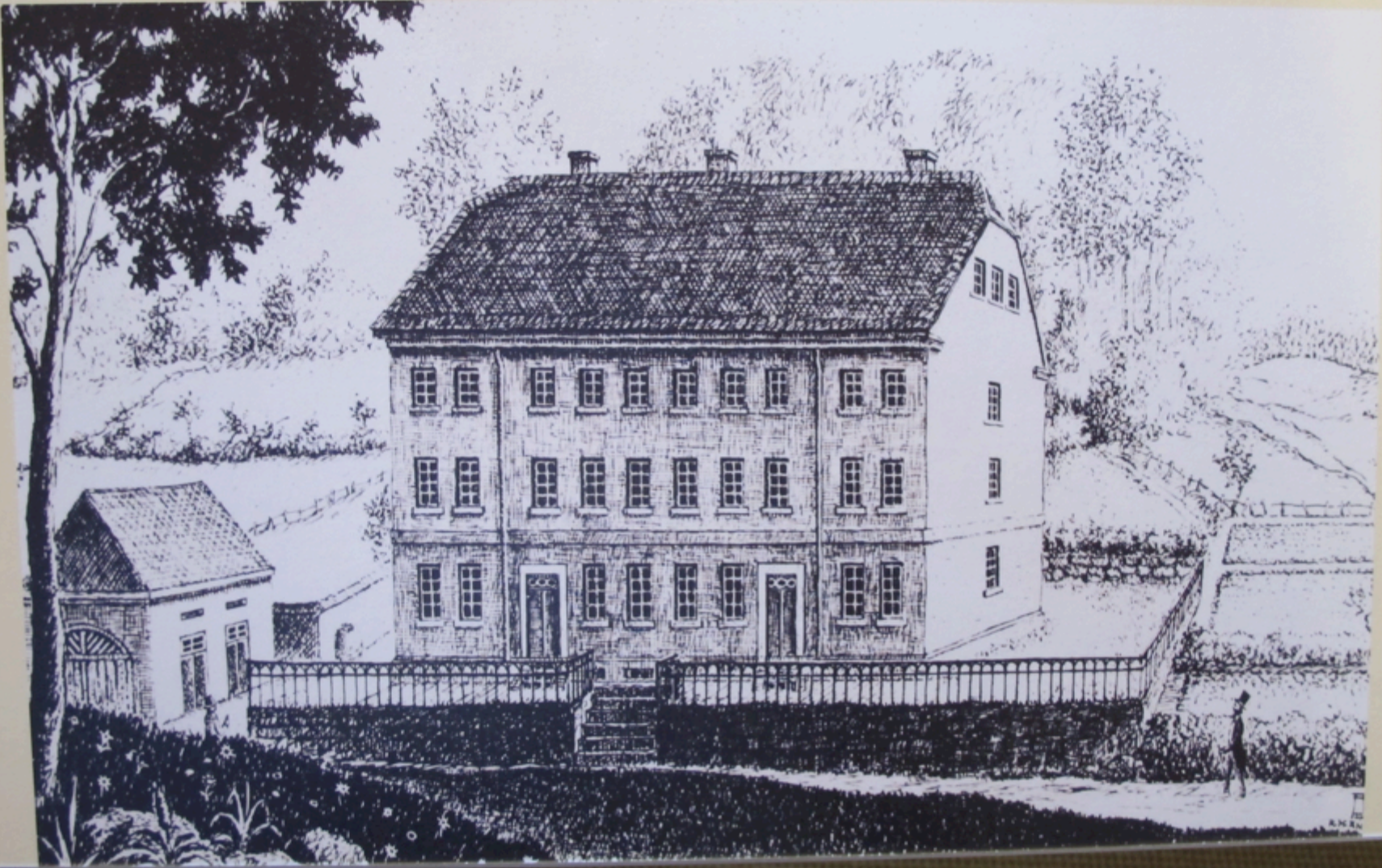


Missionary Franz Heinrich Kleinschmidt, carpenter, then missionary assistant. Trained 1838/9. Born in Blasheim, Westphalen, Germany, 25 Oct 1812, died 2 September 1864 in Otjimbingue.

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 a sponsor of the church and Rheinische Mission Society, founded in 1824. The English and German missionaries of the Rheinische Mission Society were active in the region of the Orange River in the 1840s and 1850s.

Beginn der Arbeit
am Kap.

Das Rheinische Missionshaus Barmen, heute Wuppertal,
erbaut 1832





Nach der Konferenz im Wupperthal.

Wupperthal/S.A. 1841. Dort wurde beschlossen, die Nama-Mission jenseits des Oranje zu beginnen.

Repro WM 1966

Missionary Kleinschmidt arrived at the Cape in 1838. As he was the first of the missionaries to be sent to across the Orange River into Great Namaqualand, it can be assumed that he sat at this table in 1841 where the decision to cross the Orange river was taken. In 1842, before he trekked north, he married Johanna (Hanna) Schmelen in Komaggas.

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 Elizabeths 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.

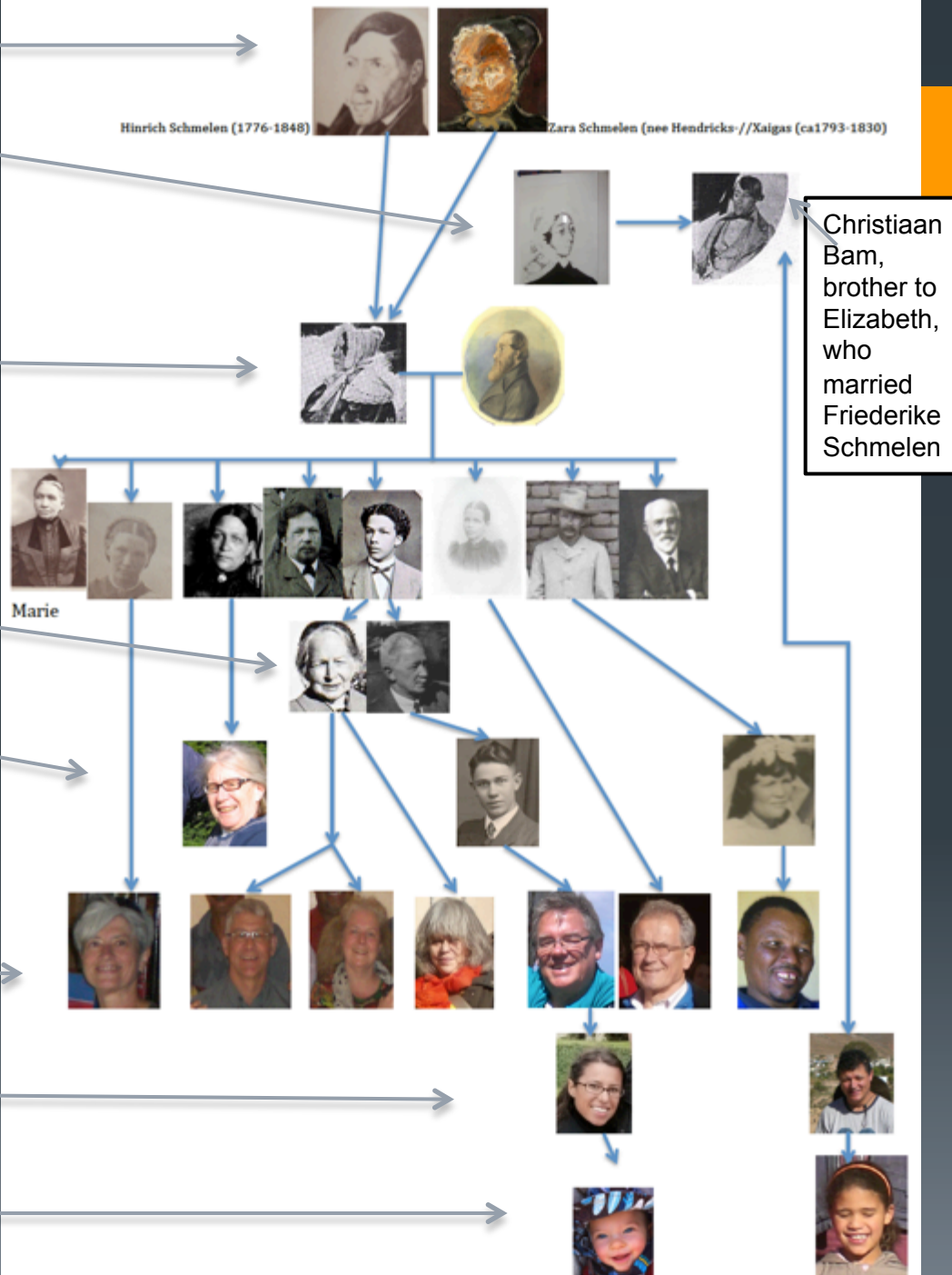
4th Generation (extract only): Mathilde (Tilly) (junior) and Gerhard.

5th Generation (indicative extract: Riitta Bjrørklund, Wilhelm Kleinschmidt and Emma Jodt

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

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

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



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 marriage with Hanna Schmelen / 27.5. Start to Bethany / 30.8.1842 arrival in Bethany. In the green book "Die ältesten Reiseberichte über Nambia", Teil 1 is a map of the missionary-routes, among others the routes of Schmelen and Kleinschmidt. This map is a bit small, but it might be helpful for a first orientation.

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.

3rd generation

Mathilde (senior), born Krause, with husband Franz-Heinrich (junior) (1851 Rehoboth – 1896 Otjimbingue), possibly with their oldest children Gerhard and Heinrich.

Franz-Heinrich was became the trader for the Mission Trading Society. It collapsed and Franz-Heinrich died in deep debt.

Franz-Heinrich (junior)

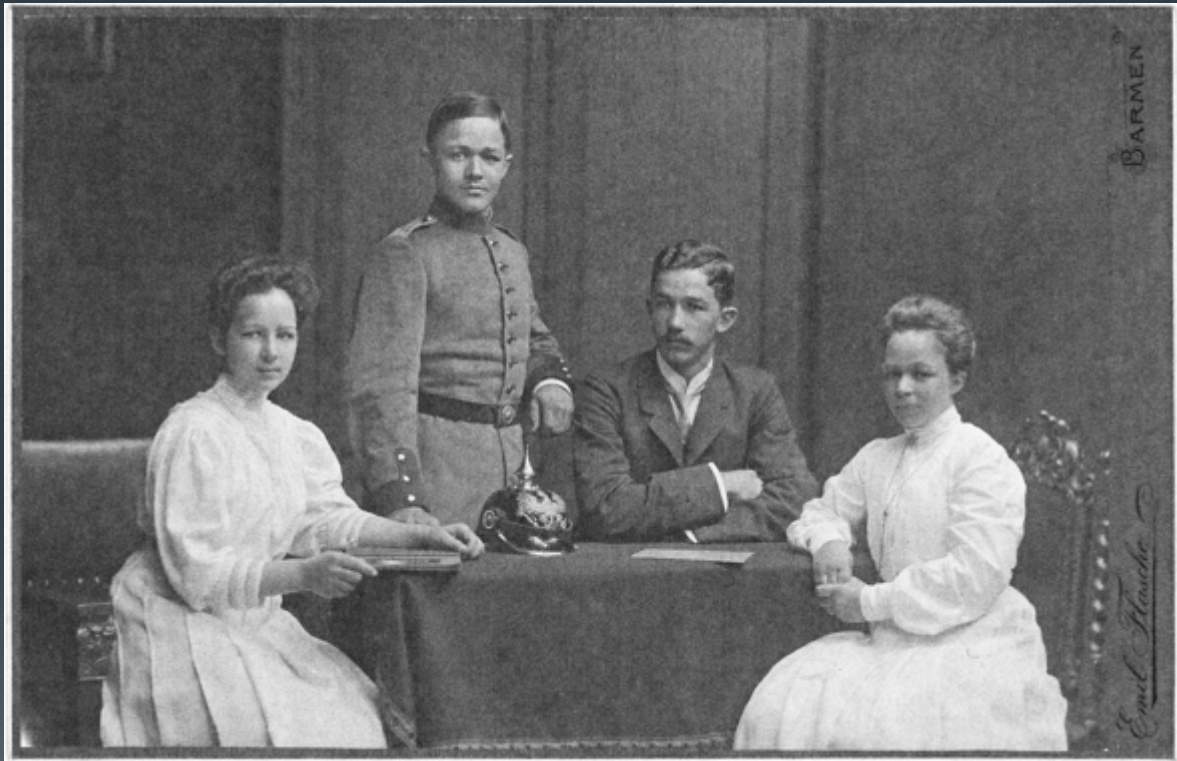


Mathilde (senior)



W. HERMANN PHOTOGRAPHIC STUDIO
CAPE TOWN.

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.



Helene





1935 in Germany: Wilhelm Kleinschmidt (1914-1972) representing German youth from SWA at the Hitler Youth gathering that year in Germany. 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 had falsely claimed a different ancestor to cover up his Khoi grandmother. The half sisters to Erika were denied membership of the Hitler Youth on the basis of their (un-falsified) ancestry.



“With effect from 20 January 1936, the person admitted on 1 August 1935 is reversed.... According to (her) mother is of Negroid origin.....the scholar...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 the daughter of Mathilde. Ingeborg was nearly 17 years of age.

Nationalsozialistische Deutsche Arbeiterpartei

Reichsjugendführung

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Berlin, Zimmerstr. 88, F A 1 Jäger 0022

Abteilung:
Zeichen: K18./Ha. - Personalamt
Zeichen und Datum bei Antwort stets anzugeben!

Berlin, den 20.1.1936

34r Zeichen:
Gegenstand:

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
Beruf: Schülerin,
Mädelgruppe 3/74/273,
Eintritt in den BDM: 1.8.1935,
Mitgliedsnummer: ~~XXXXXXXXXX~~ 1

Laut Mitteilung des Obergau 8,
mutter der Ingeborg Kleinschmidt negr

Auf Grund der rassischen Erneue
Grund der Bestimmungen und Satzungen
Weiterverbleiben der Ingeborg Kleinsc
Mädel Abstand genommen werden.

Es war daher zu erkennen, wie g



Der I

Zuzustellen an:

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



Emma Joodt, whose mother
was a
born Sara Rebecca
Kleinschmidt

“We have been waiting for you,
where
have you been?”













Why is this exploration important?



1. Building an inclusive SA identity. Breaking social barriers.
2. Telling truth where it was swept under the carpet.
3. Encouraging others to open the cupboards and doors in their family. Helping others to do this.
4. Acknowledging guilt or complicity or benefit.
5. Speaking of the hurt, pain and injustice.
6. Together looking for restitution, and then reconciliation.
7. Redeeming the past.

You can do this too! Ask questions at home and help South Africa to truly break with the past of racial prejudice.

To give back is to go forward! That is what we all need to be about!

For more information visit:

www.horstkleinschmidt.co.za