



*Women and girls of the Afrikaner community in 1878*

controlled a large part of the country. No other Namibian forces could have been a danger to their joint authority.

In May 1870 Maharero and Jan Jonker concluded a peace treaty at Otjikango. They would cooperate in leading the new alliance. Jan Jonker was to restore order in the country. He was also to prevent groups of Boer settlers from coming into the country from the Cape. Jan Jonker immediately issued laws about the price of cattle and ostrich feathers and about hunting. He tried to control the activities of European traders in the country. He declared that all the missionaries should be subject to the chiefs and obey them. He suggested replacing the Rhenish missionaries with English missionaries instead.

The Rhenish missionaries were alarmed. Hahn demanded that the three southern chiefs David Christian (Bethanie), Jakobus Isaak (Berseba) and Kido Witbooi (Gibeon) should

take part in new peace negotiations. The Rhenish Mission had close contact with these chiefs, although they had some quarrels with the Witboois. The Bondelswarts community under Chief Willem Christian (the grandson of Abraham Christian) in the far south did not take part in these disputes.

In September 1870 negotiations started at Okahandja for a new peace treaty. Those present were Maharero and Jan Jonker, a number of other Herero chiefs and Abraham Swartbooi, the three southern Nama/Orlam chiefs mentioned above, and the missionaries.

Hahn had the controlling influence in the new peace treaty. He made use of the differences between the various groups in order to isolate Jan Jonker Afrikaner. Another missionary who was present at the negotiations described the situation:

*"The conference lasted eight days. Things seemed to be going smoothly at the beginning, but*

# Grade 10 Namibian History

**M Walker**



## **Grade 10 Namibian History:**

## Enjoying the Beat of Phrase: An Emotional Symphony within **Grade 10 Namibian History**

In a global eaten by monitors and the ceaseless chatter of fast interaction, the melodic beauty and mental symphony developed by the published term frequently diminish into the background, eclipsed by the constant sound and interruptions that permeate our lives. But, set within the pages of **Grade 10 Namibian History** a wonderful literary value overflowing with organic thoughts, lies an immersive symphony waiting to be embraced. Constructed by an elegant musician of language, that fascinating masterpiece conducts viewers on a psychological journey, well unraveling the hidden tunes and profound influence resonating within each cautiously crafted phrase. Within the depths of the poignant assessment, we will investigate the book is key harmonies, analyze their enthralling publishing model, and surrender ourselves to the profound resonance that echoes in the depths of readers souls.

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