

**THE KAFIR, THE HOTTENTOT, AND THE  
FRONTIER FARMER: PASSAGES OF  
MISSIONARY LIFE FROM THE  
JOURNALS OF THE VENERABLE  
ARCHDEACON MERRIMAN; PP. 8-200**

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**NATHANIEL JAMES MERRIMAN**

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P A S S A G E S  
OF  
MISSIONARY LIFE

FROM

*The Journals*

OF THE

VENERABLE ARCHDEACON MERRIMAN.

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THIRD THOUSAND.

LONDON :  
GEORGE BELL, 186, FLEET STREET.  
1854.

## PREFACE.

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THE Bishop of Capetown wishes it to be understood that he alone is responsible for the publication of these Journals. They were written by Archdeacon Merriman for his own amusement, and for the satisfaction of his family; not with any view to their being made public. To this cause must be attributed any defects of composition. They are published just as they were written, with the omission of certain passages, oftentimes some of the most interesting, which for various reasons it was thought desirable to cancel.

The Bishop has ventured to publish them without the Archdeacon's consent (though with

the concurrence of his family), because he believes that they will serve to interest many in the early struggles of the Church in South Africa, by exhibiting the deplorable condition of that country, in which it has recently been planted, and the difficulties by which it is surrounded; and by setting before those who are living at ease in England the daily life of one of the most heroic, self-denying, and devoted of the sons of the English Church, who has learnt, if any in these days, how to "endure hardness as a good soldier of Jesus Christ," and to obey that injunction of his Lord, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Is it too much to hope that the perusal of what this man of God is content to bear for Christ's sake, may stir the hearts and minds of some earnest spirits amongst our younger Clergy, and lead them to offer themselves for the work of the conversion of the Kafir tribes? It is a sad reproach to us, that up to this hour no Mission of the Church of England has been planted amongst them. One Clergyman of our Church is indeed prepared to give up home, and

prospects, and preferment, for this work. Are there none amongst us willing to follow his example?

Wherever Archdeacon Merriman is known, he cannot fail to be appreciated. His entire self-forgetfulness and tender consideration for others,—his frankness and straightforwardness,—his lighthearted cheerfulness and simplicity of character,—his frugal yet generous hospitality,—his energy, decision, determination,—have won for him the respect and admiration of many in the land of his adoption. If they who have been witnesses of his zeal, ardour, and devotion in his Master's cause, are not themselves elevated in tone and feeling by their intercourse with such a man, they will have much to answer for.

It remains only to observe, that if any, from the perusal of these Journals, should be moved to desire to help forward the work in which the Archdeacon is more immediately engaged, they can do so by contributing, at the Office of the *Society for the Propagation of the Gospel*, 79, Pall Mall, to the ALBANY FUND, which is entirely at his disposal.



The Archdeacon's income is itself an uncertain one; and there is no endowment for his office. Indeed, no small part of the interest of these Journals is owing to his poverty. Had he been a richer man, he would not have travelled as he has done.

easily have reached King William's Town, but the rain set in in the morning, just as we had off-saddled for breakfast on the banks of the Tamaka; so we pitched our tent, and had to remain all that day and night in the same spot, the rain falling heavily most of the time. I was far from regretting the detention, when I found the opportunity it gave me of conversing with several Kafirs, who came to visit us at our tent. We purchased plenty of their sour milk, of which we soon became very fond. Many of them expressed a wish to have a Missionary among them, at the same time mixing it up with complaints against the English for having driven them beyond the Keiskamma.

This gave me an opportunity of pointing out how they must begin by living up to the light which they had, and keep God's commandments, "Thou shalt not steal;" "Thou shalt not kill;" "Thou shalt not covet," and the like; telling them the English could not live with a nation of professed thieves dwelling amongst them. The Kafirs might have been inhabiting freely to the Fish River, and beyond it, if they had kept their hands from their white neighbours' cattle. The English in self-defence, had restricted them to their present bounds. God would not allow teachers to remain among them unless they learned these first elements of his law. *They had driven out their former Mis-*

sionaries, and burnt their stations when war arose, and now they must suffer a famine of the word of God.

I did not know while I was speaking that I was then sitting close to the spot where a former Missionary of the Wesleyans had been fairly driven out, before the war began, by the plundering habits of these Kafirs, who stripped him of everything. One man told me it was too hot for him to turn Christian; he must wear clothes if he did, and might not grease his body, or paint it with red clay. I found out that his wish for a Missionary was, that he might learn to make life more agreeable after his own way, by procuring some few things of European make which he wanted. And when I told him that Christianity did not consist in clothes, or the arts of life, he could scarcely comprehend the distinction, so unhappily had the Gospel been lowered in this land, and made to appear merely as a part and parcel of European civilization. He pointed to his children, and said, perhaps they might learn to be Christians, but he could not. After the others were gone, there came to our tent the headman of the adjoining kraals. It was raining hard. After exchanging a little conversation with my Kafir man, he said he must go; he should like to stay and talk to me, but it was too wet. He would not depart, nevertheless, without performing the old Kafir