

Umqwano wetu ngowokuba ngama- naga wagoduka ngendlela entle, akufu- ukomelela Sesizituzela ng...

Impawana.

Le ilandelayo yenye yencwadi esimana sizifumana kumawoti ezisikutasayo kwimi zamo esiyenzayo yokokona ablanga Olanzunda:—INDWANA, NKOSI ETANDEKAYO...

Intlanganiselo yamadoda ayayise Mgqakwebo ka Mding'ingolweni. Elana olungapara ite esakonduluka u Mr. Solomon yasa...

Nango umqan wena, hafana! "Umhoni!" kwa Matole usitumela elibali:—Kolomandla wetu kuko ledi elisekayo?...

"Ndiyat mba," utsho omnye wabafundisi bakowato, nkuba akubabulalisi abafundisi noko besemva ngomali zobo, kuba banqulula elopepa ukuba lisikeleleke?...

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Okwenene Amamfengu ayee akona kuma Xhosa, obengase ke ngaso asatu abe anokudlelwa ngexa yokuba yimvelti ukuba lisicaka silingane nenokul yaso nje...

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u Bungane, u Bungane usala u Mtimkulu, u Mtimkulu usala u Langalibalele no Siyepu, u Mtimkulu usala u Mtimkulu...

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Native Opinion.

Another Friend WEDNESDAY, the 13th instant, is a day to be remembered in connection with Lovedale and the cause of Native Education.

A great, earnest, devoted, and successful worker then began his journey back to Scotland after labouring in this country for twenty-two years. We refer to Mr. ANDREW SMITH, M.A.

As we have said, he has been labouring in the cause of education in Africa for twenty-two years. With the exception of a very short interval he has, during that time devoted his uncommon abilities to what he considered the work of his life, and applied himself with increasing enthusiasm.

Mr. SMITH was essentially a teacher. He believed in concentrating his energies to this one great object, and persistently resisted all pursuits which seemed to him to interfere with it, or divide his attention.

For some time he edited with fair-success the Christian Express, and we have no doubt that many of our readers are acquainted with his valuable contribution or pamphlet on what we may call Kafir medicines.

His aim as a teacher was to develop what energies were in the scholar, or as he often said himself, "to make men." He had absolute contempt for cramming or knowledge which was poured into a cask.

He had absolute contempt for cramming or knowledge which was poured into a cask. His efforts were therefore directed not to the knowledge of certain text books, or the mere passing of certain examinations, but to a thorough understanding of the subjects studied, in order thereby to increase the active powers or faculties of the person taught.

To this task he brought an amount of learning, which was ever the wonder of those who had the blessing of sitting under him, and which could not fail to stimulate them. Then the pleasure he showed and the ready assistance he gave to any pupil who manifested a desire to improve himself cannot be described in words.

earnestness to those who were inclined to trifle. Both in the class and outside he was respected. He believed that life was a grave business. Perhaps it may be said that he lived as if because life was grave it was also gloomy, and that if he had not added the latter element his success would have been still greater than it is.

During his residence here an outcry was raised against higher education for the natives—an outcry which is now being carried to its logical consequences which may be summed up as follows—deprive the native of all education, of all lands and of the franchise. When the outcry was first raised and when the real aims of the movement were still veiled in fine phrases some whose interest in the cause of native progress is undoubted made concessions which have encouraged the opponents.

We wish to repeat again that the departure of Mr. SMITH is a distinct loss to South Africa. Though a quiet man, a man who had aversion to all praise he was an enormous power, a pillar of strength, and contributed largely to the confidence people had in sending their children to Lovedale. As showing the estimation in which Mr. SMITH was held we may mention that it is almost a universal practice of Lovedale boys to mark their progress by the time they have been in Mr. SMITH'S classes.

ABANGABRATALIYO.

Asiyenzi ngamhlali lento yokudwelisa amagama abantu abanamatyala kwi Afo. Ixonye kwaba iminyaka, mibini ixonye ngumnyaka onento silindile ukuba bawukupe umrumo wopepa, abayenzi lonto.

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UWIYO LWERTSAPU.

Amagama abe tanyelwe e Kapa abebeto buza kungeza kulo viwo lwentsapo luka Rulumente obengama 914, inkfiso usaka loyito bakotama abanye kwangena ama 892.

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ABALIMI NA BARWEBI.

Uboya bungona ngamandla kakulu, ama-zabiso wona asazi kwindawo yawo. Obabalimiyo 52d to 54d agepost; obarabara bobanyanya 34d to 36d agepost; obayawo ngomabini 1/2d agepost.

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