

No.	Igama lomniniwo Ekuqaleni.	Ixesha lokunikelwa kwe Tailile.	Ukuchazwa Komhlaba.	Ubukulu.	Irafu ese lityala.	Le rafu ilityala iqalango.	Wagqityelwa ukweli gama.
1	Zweni Langa	4th July, 1879	692 Building Lot No. 20, Zangqokwe	Mrgn 141 SqRd 100 Sq.Ft 150	£ 8.d. 1 5 0	1st January, 1882	Zweni Langa
2	do	do	691 Garden do 126	2 501	2 10 0	do	do
3	John Langa	do	702 Building do 25	••• 141	1 5 0	do	John Langa
4	do	do	703 Garden do 123	••• 100	2 10 0	do	do
5	Thomas Mzinjana	3 October, 1879	776 Building do 13, Kamastone	••• 100	1 5 0	do	Thomas Mzinjana
6	do	do	777 Garden do 138	••• 100	2 10 0	do	do
7	William Mzinjana	do	771 Building do 14	••• 100	1 5 0	do	William Mzinjana
8	do	do	772 Garden do 103	••• 100	2 10 0	do	do
9	Ntsabo Sifuba	do	801 Building do 29	••• 141	1 5 0	do	Ntsabo Sifuba
10	do	do	802 Garden do 138	2 374	2 10 0	do	do
11	Sarah Lakalaka	do	875 Building do Macailli	2 141	1 5 0	do	Sarah Lakalaka
12	do	do	876 Garden do 118	2 141	2 10 0	do	do
13	Philip Thutu	do	917 Building do 28	2 141	1 10 0	1st January, 1881	Philip Thutu
14	do	do	918 Building do 28	2 141	1 10 0	do	do
15	Dukaze	do	951 Building do 46	••• 141	1 5 0	1st January, 1882	Dukaze
16	do	do	952 Garden do 138	2 483	2 10 0	do	do
17	Tantiso Mabuto	14th November, '79	1085 Building do 30, Upr Didima	2 141	1 5 0	do	Tantiso Mabuto
18	do	do	1086 Garden do 135	2 510	2 10 0	do	do
19	Fundupo Magathana	do	1145 Building do 59, Zangqokwe	••• 140	1 5 0	do	Fundupo Magathana
20	do	do	1146 Garden do 111	••• 576	2 10 0	do	do
21	Nomggala	18th November, '79	1221 Building do 30, Romansigte	••• 141	1 10 0	1st January, 1881	Nomggala
22	do	do	1222 Garden do 105	2 500	86 3 0 0	do	do
23	Dagzi	do	1243 Building do 44	2 141	1 10 0	do	Dagzi
24	do	do	1244 Garden do 107	2 500	1 5 0	do	do
25	do	do	1245 Building do 141	2 141	1 10 0	1st January, 1882	Nagase
26	do	do	1246 Garden do 146	2 141	1 5 0	do	do
27	do	do	1247 Building do 126	2 549	1 5 0	do	do
28	do	do	1248 Garden do 288	2 500	1 5 0	do	do
29	do	do	1249 Building do 171	2 501	1 5 0	do	do
30	do	do	1250 Garden do 50, Hukuwa	2 141	1 10 0	do	do
31	do	do	1397 Building do 50	2 141	2 10 0	do	do
32	do	do	1415 Building do 59	2 141	1 10 0	do	do
33	do	do	1416 Garden do 288	2 500	1 5 0	do	do
34	do	do	1417 Building do 100	2 141	1 10 0	do	do
35	do	do	1418 Garden do 100	2 141	1 10 0	do	do
36	do	do	1419 Building do 100	2 141	1 10 0	do	do
37	do	do	1420 Garden do 100	2 141	1 10 0	do	do
38	do	do	1421 Building do 100	2 141	1 10 0	do	do
39	do	do	1422 Garden do 100	2 141	1 10 0	do	do
40	do	do	1423 Building do 100	2 141	1 10 0	do	do
41	do	do	1424 Garden do 100	2 141	1 10 0	do	do
42	do	do	1425 Building do 100	2 141	1 10 0	do	do
43	do	do	1426 Garden do 100	2 141	1 10 0	do	do
44	do	do	1427 Building do 100	2 141	1 10 0	do	do
45	do	do	1428 Garden do 100	2 141	1 10 0	do	do
46	do	do	1577 Garden do 333	2 500	115 1 5 0	do	do

Imvo Zabantsundu

(NATIVE OPINION)

Authorized Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories.

[No. 197

KUBABHALELI BAM

ABAHLOBO nababhaleli ndiyabazisa ukuba ndifudukile e Port Alfred. Ikaya lam lizakuba se Port Elizabeth ngomhla wokuqala ka September, 1888. Naln nhlobo lokundibhalela : — E. NQUKA, R. M. Office, August, 1888. Port Elizabeth.

INCWADI!! INCWADI!!

Kwi Ofisi ye “Mercury.”

KUKO into eninzi ye ncwadi zom Bhe-desho zesi-Xhosa ezazize kutungwa. Ukuba abaninzi abazikululanga ngapambi ko 31st August 1888 ziyakutengiselwa indleko zokubotshwa kwazo. Amagama abaninzi (1) Swartboy (2) James Kololi (3) Joe Smith (4) Jemima 8. Dlakiya (5) Joe (6).

KW

KuMnwa Otitshala Ababini (2).

(1) E Mount Fletcher, Griqualand East, kufuneka ititshala enokuwuqonda umsebenzi, kufuneka abantwana abamashumi matandatu (ngamnye amaxa nangapezulu). Umvuzo ngamashumi omanc eponi ngo-nyaka nendlu, namshu. Osifunayo ma- katumele kogama lingapansi, atumele incwadi ezibonisa ukuwulingana kwake umsebenzi onjalo. Makabalele isicelo sake ngesi Ngesi. STEPHEN MAKHOBOTLOANE. Mount Fletcher, Griqualand East.

(2) E Khetekhet, Griqualand East, nakona kufuneka ititshala enokuwuqonda umsebenzi, abantwana bakwa ngamashumi amatandatu. Umvuzo £40 ngonyaka nendlu namasimi. Osifunayo makatumele kogama lingapansi, abhalele isicelo sake ngesi Ngesi. STEPHEN MAKHOBOTLOANE. Mount Fletcher, Griqualand East.

KO TITSHALA

KUFUNeka kwi Sikolo sase Ndwana, i District yase Cala, i Titshala enokufundisa isi Bhulu nesi Xhosa, kunye nesi Ngesi. Onjalo angabhalela u

REV. E. J. WARNER, Mount Arthur, Lady Frere. 25, 7, 88.

KUFUNWA u Titshala we Sikolo sa Bantsundu e Kimberley, umvuzo ngama £75 ngonyaka. Umntu olisoka ufunwa ngapezulu. Ofunayo wobhalela ku REV. J. S. MORRIS, Posno Street, Beaconsfield.

KWABANTSUNDU

NDIVULE Ikaya le Ndwendwe. EMONTI (Hanover Street). Ndinasitali ezikulu. ENOCH MABENGEZA.

ISAZISO ESIKULU

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa oske amayeza nge Posi xa bebhalele kum batumela isi tampo nokuba yi mali chamba ngepepa 1-posi (P.O.O.) Imali yawo yi 3/6 lilinye, nga paandle ko *Mpilisi Wenene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yo buyiswa namayeza.

JESSE SHAW, Igcisa Lemiciza. The Laboratory, Fort Beaufort.

Kubatabati be "Mvo" e Bhayi.

KUYACELWA kul>o benke abatabati be “Mvo” abase Bhayi, abamapepa ebepuma ngo Mr. J. S. Adams, okweli lase Maxhoseni ngokunje, ukuba basitumele i address zabo kwakamsinyane.

Siyababongoza abamkeli be Mvo ukuba ulowo nalowo, makati, xa anga zifumaniyo “Imvo,” atumele ka-Msinyane ukusazisa ukuze londawo siphilngise ukuba kunokwenzeka.

ngabaniniyo, injengoko sekutshiwo; ke u Rulumente uya kuyitabata ibe yeyake ngo 1 November, 1888, ukuba ayimenyanga kwangapambi kwelo xesha, zaza zahlaulwa irafu ezingamatyala ku Mantyi weso siqingata, njengoko kubhalwe ngako kwesi siqingata salomteto, 1888.

8. Umhlaba ebanjwa Rulumente wase Koloni, ngendawo mhlambi ngempahla efunyenwe kuRulumente, engabhatalwanga kwada kwapela iminyaka emilanu, yaza londawo mhlambi lompahla yayekwa, yalahlwa, waza uoyena mminyo nokuba ngoqeshileyo, Bonababa kuyalo, kva nomhlabi wase ngomteto Okafunyanwa, kuya kuyifanela i Rulumeli ukuba yenze isaziso ngalondawo, mhlambi ngalompahla, ixele ukuba i Rulumente kwi *Government Gazette*, nokuba kukulipina, ipepa, eyoqonda ukuba ifanelekile, ubhe kanye ngenyanga kwinyanga ezintatu ezandelayo kuzo kukuba nokatsho kwezo nyanga ntatu zezazo, akafikanga umninwe, mhlambi oyoqeshileyo londawo nokuba yimpahla, kungafika nomhlabi wase Koloni, aze anike ayibhalele loraflu ilizala, kwi ekupeleni kwezo nyanga zintatu zikankanyweyo, i Rulumeli iya kuyitabata londawo nokuba yimpahla ngeyeyayo, ize iyisebenzise nangawupha umteto wolohlobo eswaba uko apa e Koloni ngaloxesha kodwa ke amaxesha onke ukuqutshwa kwalo mteto ukankanyweyo, maza ulungelelane nezahlukwana, apa e Koloni ngeloxesha neseShumi, zo Mmiselo wase Koloni, ukuba ubungumhlaba obambisileyo, nokusetyenziswa kwemali zazo zivumelane nalowo mteto.

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Iveki.

NGOMKOMBE oyi Trojan kufike ikulu labembi abavela e Cornwall, England. Baya e Transvaal.

LISAPITIZELA ngokoko kwimimandla epakati e Africa, e Nyassa. Indaba sifike neqela lamavolontiya elalisuke e Durban, Natal, axela ezokuba ama Arab adale ikampu, aka inqaba ecaleni kwendlela esinga kwidike lase Nyassa, aye echapata gadavu, ebabulala abantu abaya kwelo. Enze into enye lama Arab ukntimba abafazi nentsapo kwezo zizwe zintsundu, abatengise ebukobo-keni. Abantsundu belo bancedisana naba- mhlope ukulwa. Yimfazwe eqinileyo eya kulamla ipike mayelana noknba ngobanina abazakuba negunya kwelo eko ama Arab, eko ama Ngesi.

KUTSHE nge Sabata engapaya amasimi eswekile use Stuckeridge e Natal, nendlu yomniwiwo. Indleko inkulu.

KUXELWA ezokubhubha kuka Mr. P. J. Truter, imantyi yase Vryburg.

IBAFUNYANWA nanamhla imizimba yaba ntsundu abafela emngxunyeni e Dayimani, ukabola kwayo kona akutetwa.

INDAWO ka Mr. I. Wauchope, yokukhusha pambi kwemantyi e Bhayi itataywe ngu Mr. Ernest Nquka, obese Caval U Mr. Wauchope uye kufundela ubufundisi behlelo lase Dipente e Lovedale.

AMANENE avela e Kapa ati unyulo lwama lungu e Palamente lungango November ozayo.

KUTIWA ngu Mr. Snyman oya kungeniswa elugatsweni lokumela i Komani yi Bond. Ngati u Mr. du Plessis akavumi ukubekwa pambi komzi.

U SEMSEM (Mr. W. Simpson) obemi e Debe, ubhuhlele e Johannesburg ngolwesi- Tatu lwegqitileyo.

KUNDULUKÉ ngoliwe amadoda antsundu ase kalwini ngolwesi-Bini, esinga e Jagers- fontein ukuya kumba idayimani ayakunikwa 13s. ngeveki nokutya.

I Watchman icebisa ukuba abavoti aba- mele i Qonce batumele u Mr. Schermbrucker e Palamente, njengokuba kuzakunywulwa nje.

U MR. RICHARD SOLOMON, M.L.A., nya fuduka e Rini, usings e Kimberley, uyakuba ngummeli amatyala pambi kwe Jaji kwelo.

AMADODA amabini amhlope, angene ephenyaneni e Ligwa emnandi, kwati kupakati asiqetula, akabinako nokudada. Abulewe

ITE ibiselivaliwe i Palamente yabuya yabizwa ukuba imisele umteto wemvisiswano namanye amakomkulu anjengala ama Bhulu ne Natal, ote waqetulwa yindlu ye ngwevu ekuzeni khvalwa i Palamente. Iqala kwanamhla ukhulala.

IGAMA elibekwe pambi komzi yi Palame- nte yase Free State, esikundleni somfi u President Brand, lelika Chief Justice Reitz, wakwa se Free State apo.

UDABA olufike e Pretoria izolo elinye lolokuba ute uminawe ka Mr. Grobelaar obehamba namadoda alishumi linawe besinga kwa Lobengula, wawelwa yi nkumanda ye nkosi u Kbama ebigcine umda, abulawa onke lo Mabhulu, wasinda kodwa u Grobe-, laar pofu enamamxeba. . Yapitizela onke Amabhulu ase mdeni we Transvaal.

Uviwo lo Titshala luya kuqala ngolwesi Bini, 25 September. Indawo oluya kuba kuzo nabongameli:—Beaufort West, Rev L Hugo; Bedford, Rev J F Philip, B.A.; Bensonvale, Rev G E Waterhouse; Blythe- wood, Rev J McLaren, MA; Burgersdopp, Rev W Cormack; Caledon, Rev C F Atkin- son; Cape Town, Education Office; Clarke, bury, Rev W S Davis; Emgwali, Rev A Welsh; Fort Beaufort, Rev Geo Noble; Graaff- Reinet, Rev W A Steabler; Gra- hamstown, Rev G W Cross; Hanover, Rev A H Hofmeyr; Heald Town, Rev W Hol- ford; Kimberley, Ven Archdeacon Gaul, MA; Kingwilliamstown, Rev J Gordon; Lovedale, Rev W J B Moir, MA; Morija, Rev Dr Casalis; Peddie, Rev E Gedye; Poit Alfred, Mr F Waldron; Queenstown, Rev J P Ritchie; Robertson, Rev A Mc- Gregor; Somerses East, Rev W Leith; Stellenbosh, Miss Colby; Tarkastad, Rev J Dewar, MA; Uitenhage, Rev W Llewellyn, BA; Umata, Rev W M Cameron, MA; Wellington, Miss Bliss; Worcester, Miss Smith.

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NGOKUPATELE kunyulo lwe qumru lo- mandla wase Qonce singaneka ezinyani- so :-—Umzi wase Qonce unelungelo loku- tumela amalungu amatatu. Isituba esi- goselwe ngu Mr. Thompson, ngase Mka- ngiso, ngu Mr. Stewart, e Ntsikizini, ngu Mr. Fletcher, e Kei Road, situmela ilungu elinye. Likwalinye elhimiselwe izituba ezigoselwe ngu Mr. Lowe, e Qibira, ngu J. Moody, e Ncera, ngu J. Francis, e Tyume. Impi egosa lingu Mr. Crowe e Lukalweni, ibandakanywe naka Mr. Koinan yakwa Qobogobo ngelungu elinye. I Berlin limiselwe ilungu elinye. Baza abagoselwe ngu Mr. Poutz e Zeleni nangu Mr. Landrey babotshwa ngelungu elinye. Gungquke ukupela i Council. Lixesha eli ete amadoda amana ukuvana ngendawo yelungu eliyakutunyelwa ngummandla ngamnye, ukuze ibe noku- qetulwa irafu yezinja?

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NGOKUPATELE kunyulo lwe qumru lo- mandla wase Qonce singaneka ezinyani- so :-—Umzi wase Qonce unelungelo loku- tumela amalungu amatatu. Isituba esi- goselwe ngu Mr. Thompson, ngase Mka- ngiso, ngu Mr. Stewart, e Ntsikizini, ngu Mr. Fletcher, e Kei Road, situmela ilungu elinye. Likwalinye elhimiselwe izituba ezigoselwe ngu Mr. Lowe, e Qibira, ngu J. Moody, e Ncera, ngu J. Francis, e Tyume. Impi egosa lingu Mr. Crowe e Lukalweni, ibandakanywe naka Mr. Koinan yakwa Qobogobo ngelungu elinye. I Berlin limiselwe ilungu elinye. Baza abagoselwe ngu Mr. Poutz e Zeleni nangu Mr. Landrey babotshwa ngelungu elinye. Gungquke ukupela i Council. Lixesha eli ete amadoda amana ukuvana ngendawo yelungu eliyakutunyelwa ngummandla ngamnye, ukuze ibe noku- qetulwa irafu yezinja?

UDODANA obeluse Lovedale kwixesha elipakati ko 1880 no 1883, luya kulwa- mkelo ngosizi udaba lokubhubha kuka Mr. Richard Soga, okuhle ngo 14 August, 1888, Emgwali, sisifo apa ekutiva yi consumption. Elokugibela alitsho kumfundisi obembuzile. Iilelokuba "U Yesu ndinaye, ungumhlobo wam." wa- mana efunda Izbhlaho Ezingewele, evu- ma, etandaza. Wabhuhla ngokuzola okukulu ngokuhlu. Inchwaba libe leliluku kunene. Umfi lo ube yindoda- na etandawa kunene ngabo bonke abebeti badibane nayo. Waye engumdlati otshatsheluyo we bhola. Ubeke wasebenza kwi ofisi zabaqondisi mteto e Monti nase Qonce. Asingabo abahlobo bake benywa- ma bodwa abakuvela usizi ukufa kwake, kodwa ngabo bonke abamaziyu, nabaziyo ukuba u Litshi ubengemntu unzintsha- ba ebengumntu nje.

Kwi MVO ka August 2, 1888 (utsho ose Mampodweni), kuko inqaku eliti Ama- mpondo atumele ngesigishimi sika Mr. A. White ukuba ama Cwera, no Mbali beza kuxotwa Emampodweni. Ayiko lonto; nokokuba ibiko ibingede ixelwe u Mdlavu obetuny we yi nkosi u A. White ukumcelela ihashi. Lowomntu uteta lonto ufuna ukupambanisa amakosi.

SIVA ukuba ngomhla we 14 kulenyanga kufike incwadi kumpati we Sinala yase Mgwali, u Rev. W. S. Davis, ivela ku Mpati we Micimbi ye Mfundo, u Dr. Dale, isiti Report efike kuye ngesi- kolo sase Mgwali (Clarkebury), ivela ku Mhlozi-Zikolo u Rev. Canon Woodrooffe, M.A., yencomekayo. Lonto tina sivuya kakulu ngayo, sitemba ukuba nabanye bovuya. Itsho into ka Dale yaqitela 'ekutini ukusukela ku July 1888 imali ye titshala ayanga itiwa nyi kunoko ibe ikuko. Naleyo indawo ibuleleka ngokukulu. Eligama liza kambe ngomsebenzi wotitshala nosapo lwabo. Bafane- lwe ukunconywa nglituba.

BONKE abafundisi nabapina bofumana into eya kubaxolisa kumhlali ka Messrs. Dyer & Dyer ezazisweni kwelanamhla.

AMAWETU ase Hewu, e Kamastone, nase Glen Grey, aze ake apose amehlo kwisime- mezo sika Dr. Darley-Hartley kwelanamhla.

IMVO ZABANTSUNDU

NGOLWESI-NE, AUGUST 23, 1888

Amafama UKUMELANA kwa Nezicaka mafama amhlope nezicaka zawo, kufuna ukuti ku- xoxwe ngengqondo ngezimini. Oko sikubona kwisenzo apa se Palamente, eqetule umteto apa obungeniswa ngu Mr. JOUBERT wokuba i Felkornet zenziwe ima- ntyi kwindawo zazo. Ute nakuba lomteto umxhaswe ngu Mr. RHODES nangu Mr. SIVEWRIGHT ilungu elanyulwa ngamawetu ase Mbo, awamkelwa.

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EZOMELO E PALAMENTE.

NDIKE NE NGQUSHWA.—Amalinga selese. Kwenziwa ngamagwangqa kumandla wase ngqushwa, ukuba kumiswe u Mr. Paul mm, abe nguye omnye wabaya e Palamente —U Mr. Johnson selevakalise ugesaziso epeni lase Dikeni ukuba uyakungeaa ekugatsweni Iwamadoda anga anganyulwa Kwintlanganiso yama Bhulu ebingase amagama angeniswe elugatsweni lontlanganiso ngawo Dr. Pope, Mr. R. A. allaityene no Mr Wentzel i Bhulu lilihala umandla wase Komani— Amadoda asele- kwabanyuli asemtobeni, ngawo la Messrs. Johnson, Paul Timm, Ballantyne, n, Slater (we *Journal* e Rini), Duncan

Imfaz'we kwa Zulu.

Ezifike ngolwesi-Bini (14 Aug.) zezo- kuba u Dinizulu ubepakati komkhosi wakwa Rulumente nomhlaba wama Bhulu. Kwaye kubo invumelano pakati ko Rulumeni nama Bhulu, ukuba aze am'bambe ukuba ugena emideni yawo. Zimbini into ngoku ekutiwa zipambi kwake—kukulwa kukuzinikela. Kuli- ndelwe kodwa ukuba ukuzinikela.

Kutiwa kekwati ngo 9 Aug. kwapuma amadoda apetwe ngu Col. Thompson, e Nkonjeni, eku 420, esinga e Vuna, apo aqubiseneya nnyama Zulu e Ntsunguzi ngo 10. Kutiwe kufe 12 kuma Zulu, za 16 ingxwela, kwatinjwa inkomo 400. Akuxelwa nto ngokwenzeka kweyakwa Rulumeni.

U Somopo no Betyana abakazinikeli.

Ezifike ekupeleni kweveki epelileyo zezokuba, abafazi nenlapano yama Zulu, bakwezinkulu intsi ngenxa yendla, abanye batshelwe yimizi.

U Genl. Smythe usinge e Ndwandwe apo ayakukwela enqanaweni esinga e Tekwini.

Ezifike ngo cingo ngo Mgqibelezokuba u Dinizulu no Ntabuko kutiwa ba-singe e Swazini. I Kumkani yukona u Mbandini selete uya kubanikela ku Rulumeni. Intlole ebezihamba kumacha-wuka ehlati elingu Ceza ziti imizi obehlala kuyo Usutu itshisiwe, baye aba-ntu beyimijazo ukubuyela kwasemizini yabo, bezinikela. Libonakala libuzola onke ngoku.

EZABABHALELI.

UNYANZELO LWE MFUNDO.

MHLELI WE MYO ZABANTSUNDU.—Malunga nenento ka Mr. T. Bottoman, elilizwi lokuba kwenziwe icebo lokuba abantu bambhalela u titshala bonke, nabangekatandi kubatumela abantwana babo esikolweni, ngati kum alilungile, alisayi kubaxolisa abantu bakuti aba- ngekabi nangondo yenkanyiscko. Nga- ti kum boba zinnyamakazi, okunye malunga nati ubuhlobo bosweleka kuti nabo, kuba igama letu soba ngabapangi babantwana babo, ke umpangi asinto intandwa mntu, nam andimtandi kanye. Qonda kakuhle. Sindane ukuba lento iya kuba ngumfanekiso wantonina, kum lento iya kuba ngumfanekiso we- ndodana eti ibone intombi iyitande, ize ingayi kuyicela kubazali, isuke iyitwale ibaleke nayo; ukanti imosha nje kodwa ayifilishi. Itike enye indodana kanti ite yangxama kakulu iyafilisha nengenene iyokutshata pipipi. Kangelake isikalo kubazali sisoloko sisinye. Kwanesi ke isikalo sabazali babantwana oti mabapangelwe emfundweni, sofana esikalo sabazali bezo ntombi zisakuti zibive ngama nyangaza, umhlambi kwabo bantwana abanye i mlando yobahlala nomina noyise ngokuti beve imisebenzi pipipi elungileyo nbeafancele- yo, kanti bazakuti bakufika kwezondawo bangenwe ngomoya abancholeleyo, ati ndikude nabazali akuko mntu undibo- nayo wazekayo, ademeshcke. Ndisitsho nje ke baninzi abafana beso senu abanteloko zemfundo abademeshileyo, ukuba ke kwabo bantwana oti mabapangwe kobako abanjengaba ndibabona apa, kotiwa ngabazali babo ungominye wama- nyangaza, abate bayifumana imfundo bayigcina, wobulelwa kubo njenge nya- ngaza eliti libulelwe lakubuya nayo intombi luyicininile seliyitshatile lagqiba ekutinike kufindeleke izigamo zayo londlu. Mandipele nkosi yam, uxolo ndigqitsile.—Ndimowako onganeno kwa bakolekileyo, ISAAC LANDELLA. Kimberley, 8, 8, 1888.

UKUZITIZIYA KWABAFUNDILEYO.

NKOSI YAM.—Ndifuna ukupendula um- hlobo wam oti abafundileyo batyiwe.

Kwi Mvo ka August 9th umi hlobo wam otile abantu abafundileyo batyiwe. ngaba ngafundanga kanti hai aukayika- ngeli lento. Umetsananga wena ungekabo- ni imisebenzi yabantu abafundileyo. Aba- tiywanga bayalilelwa, kuba maxa uye e ofisini ye pasi wofika inkabi ihleli om- nyango. Yoti ipasi maxa ibiza isiheleni ati yena rola isiheleni ezine ipasi yako ayilungile ndokulungisela, kanti lomali Iya e Nkantini. Mauye kuvela e Nkantini wofika kuzele ngabantwana befundo. Isisi Ngesi sodwa nama ledi kulapo ku praktiswa kona isi Ngesi, nesi Latini, nesi Jelimeni, nesi Greek, nesi Hebere, ne sums. Abasebenzi bahleli apo. Makatinina ke u Mlungu akubona kunjje. Malitinina ke iqaba. Kaubase e Caweni, abanambeke, koti kuculwa amaculo nga- mazwi ibe besitsho inoti, abanye bebhale- la osisi bezigibisela ngemva. Kauye emqombotini wofika beko, kauye emtshatweni ngokuhlwa wofika ingosisi bonke, kuba intombi zipangwe ityali, ne qiya, ufike kuniwe ngenyawo kutiwa shiya u mama shiya u tata sibhadule. Atsho okunene intombazana ishiye abazali na- ntso no lolive e Kimberley ingazi ukuba iya pina. Ayitsho nokuti hai darling masitshate. Nasekufirisheni kwabo aba- fumu kuzeka, umsebenzi wabo andingewu- xeli kolofirisho lwabo. Siyazifihla nge- nxa yabo. Maxa ndibuzwa ngu Mlungu ukuba ndiyakwazina ukubhala isi Ngesi nditi hai ndibhala isi Xhosa. He banike umsebenzi woku titshala, boshiya kukalwa. Abanye nase Post Office bayazirazula inewadi zabantu, iyatatwa nemali ngabo. Mandiyeke ngeliti uyavuywa wena wati ukupuma esikoleni wahhala ebuqabeni. Ezi dolopini apa akungemtandi kakulu umntu wemfundo. Tina sati seza ezidolo- pini sifile ngababantu. Anditsho ukuti ngabo bonke, nokuti imfundo ayilungane- nga ilungile ngabo abangahambi ngayo. Ndixolele, Nkosi yam, ngamazwi ama- ninzi—N dingo wako VELABAHLEKENJENGESIKOVA.

ne ramente zabo pakati kwe Bishop ne Dean, kanti noko akungeze uve zisiti iramente ezimhlophe abalunganga abafu- ndisi abamhlophe kuba ziyazi ukuba abafundisi abafani ngezizato. Andika- nyeli kuti abako abafundisi abangenasi- pato esikolisa iramente zabo pakati kwa bafundisi betu abantsundu, njengokuba kunjalo nakwabamhlophe. Into endiyi- tetayo nditi, ngenisiti anibavisisi abafu- ndisi abo nihleli nabo. Ngoku ukuze sinivisise ningasuke niyuke bonke, kuba niyazi Mhleli ukuba kubo abafundisi ababekileyo nabazolileyo pakati kwa- bafundisi abantsundu esingababiza na- ngamagama xa ngaba kuyafuneka. aba- ngenazipitipiti neramente zabo. Xa ngaba niyapitizela nina Qonce, Bhayi ne Tinara, ne Beaconsfield, ezinye indawo azinjalo, ngako ke msani ukuquka, tetani ngezo- ndawo nikuzo, nilungise zona. Eloku- gqiba. lento ibingafanele kufakwa kweli pepa le Mvo Zabantsundu, kuba lento izimvo zo Mahashe no Ngxwashula no Mlefi nawe Mhleli, abantu abafuna aba- fundisi abamhlophe, uninzi luxolile nga- bafundisi abantsundu.—Owako ongu

Ac. SATSEYOENG. Rouxville, O. F. S., 2 Aug. 1888. [Umbhaleli wetu akavisisisi. Asicuku- cezi butundisi tina—zizenzo ezintxileyo esiya kuzixgwaxusha naninina. Utenina ukuba ungaqondi ukuba azi bona bufundisi izenzo ezingafanelekileyo.nokuba zenzi- wa ngabafundisi? Waye umfundisi onga- gwetywayo sisazole, may elana nezizinto zitetwayo engayi kuva buhlungu ngape- zu koko sibuvayo nati, ngento ezinganiki ludumo kumsebenzi omhle kangaka, cezi- nziwa ngabanye.—EDITOR Zmvo.]

NGENGXOXO-NGXOXO.

Ndicela indawo,—Kuko ingxoxo eya- vakala kamnandi eyatetwa linene u Mr. van den Heever e Palamenteni eti umzi ontundu ukuba upatwe yi Nkosazana yati ke longxoxo yayakudibana ne- ngxoxo yentlanganiso yokugqibela eya- yise Qonce, kuba umzi wawufike wapela kulondawo, ke kwaye kutiwe lomini iyakuti yakungena i Palamente e Kapa namanene untundu alapa abenayo intla- nganiso ize ziti ingxoxo ezipuma apo zifike indawoninye, andayazike ukuba yadakela pina londawo, mandiyishiyi apo.

Kuko indawo esixakileyo indawo ye- rafu yezinja, londawo ke isixakile kuba siphilelile sitsala nzima kwangezi rafu zi- mbini, ke asiyazi into asenza yona u Rulumeni, mandiyishiyi apo londawo.

Ingxoxo yenene lebanda lase St. Steepen ngo Radebe no ty wala, ngowesi- ngapina u Radebe ezinkosini zohlanga kawuyichaze ngolunye uhlobo kuba tina kutiwa ngu Dlamini owokuqala, nditi ke mzalwana wase Tshatshi kawusica- zele sive mandiyishiyi apo ndiyoyika ndihambe kakulu, uxolo manene nakuba bendisenendawo mandiyeye apo.—Ndim, VELA NGAMEHLO. Qugqwala, 13 August.

ABALIMI NA BARWEBI.

E MARKENI.

E QONCE (Aug. 18).

Ihabile—5/ to 6/ ngekulu Itapile — 3/ to 10/9 ngenxhova Umbona—2/2 to 3/8 ngekala Umgubo—9/6 ngekulu Imbotyi—3/ to 3/6 ngekulu Ihabile ezinkozo—6/ ngekulu Inkuni—7/ to 26/ ngefllara

E KOMANI (Aug. 18).

Inkuni—24/ to 27/ ngefllara Irasi,—6/ ngenxhova Itapile— 10/ ngenxhova Umgubo—5/9 ngekulu

E RINI (Aug. 18.) Inkmi—8/ to 21/ ngefllara Ihabile,—3/1 to 3/10 ngekulu Irasi eluhlaza,—9d to 1/3 ngedazini ,, 9/ ngenxhova Umbona,—13/ ngenxhova Itapile— 8/ to 10/ ngenxhova Amatanga—2/1 to 6/3 ngedazini

E DAYIMANI (Aug 18) Isemile—7/ to 7/6 ngenxhova Irasi,—12/ to 13/ ,, Imbotyi,—7/ to 12/ ,, Amazimba—11/ to 12/ ,, Umbona—12/6 to 14/ ,, Umgubo wobona—21/ to 22/6 ,, Ihabile,—9/ to 10/ ngekulu Umgubo,—17/ to 23/ ngenxhova Inqholowa,—14/ to 14/6 ,, Ihabile—14/ to 15/ ,, Itapile,—2/ to 18/ ,,

NATIVE OPINION

THURSDAY. AUGUST 23, 1888

The Farmers RATIONAL views Their Servants.- appear to be gaining ground on the vexed question of the relation of European Farmers and their Native Servants. Only the other day Mr. JOUBERT's brutal Bill, introduced with the object of dealing with this subject was thrown out by a most decisive majority in a Legisla- tive Assembly dominated out of all proportion by representatives of the bucolic class. It is true that this measure obtained the support and advocacy of Mr. CECIL RHODES and Mr. SIVEWRIGHT, two very en- lightened Britishers who are given to coquetting with the Boers on the principle, that the man with one eye is a king among the blind. One Huguenot farmer, Mr. JAN P. DU PLESSIS, whose opposition to the measure was conspicuous, however, stood out and boldly affirmed his want of faith in the barbarous Bill,

maintaining that force was no remedy. To Mr. HOFMEYR's credit be it said, he took no part, either by speech or vote, in connection with this retrogressive proposal.

It was, we think, Mr. JOHNSON, who, in Parliament, one or two years ago, when the frontier echoed and echoed again with the cries of farmers on account of stock-thieving, mentioned his own immunity from that species of evil, because he treated his own servants with kindness and gave them plenty of food. The result being, that the servants not only did not think of stealing his property, but they positively would not allow the servants of his neighbours to do so. This is but natural, and every farmer would do well to ponder it.

The Farmers' Chronicle gives an account of a case that came before Mr. F. E. PHILPOTT, the Resident Magistrate of Cathcart, which shows clearly the loss and risk the farmers ruu by neglecting the virtue of kindness and liberality in dealing out rations to their servants. Let the chronicler give the account in his own words :—

One respected Magistrate, Mr. Philpott, hit the right nail on the head, last Friday, in his remarks on the way farmers feed their native servants. William Madolo, a native, was charged with stealing a sheep, the property of his master, Jas. William Gibben. Now Madolo admitted the theft, but stated in defence, or in condonation of the crime, that his daily ration was three pints of raw mealies. It seems that the prisoner is a herd, and had charge of a flock of 1,300 sheep, and after being absent with the flock all day, he returned at night to his hut to cook his three pints of mealies. He stated that sometimes in the summer, he got a little milk, but never in the winter, and that he never received any meat unless a sheep died, when his master gave him a portion of the carcase, therefore he was " like an asvogel, sitting watching [and praying] for a sheep to die." Now, as the Magistrate remarked, a man cannot live on mealies only, and this has been proved in our colonial prisons, and the sooner farmers give their servants a little fresh meat occasionally, the sooner they will find those petty thefts of one sheep at a time will stop. We are not by any means in favour of giving Natives luxuries but what we contend for is that he should be given enough food to keep him from the temptation of stealing. Now, take Madolo, the six months imprisonment he received for stealing the sheep will be a perfect godsend for him, simply because he will get a regular ration of good meat well cooked, served out to him on stated days. No wonder our goals are overstocked. We know that mealies are cheap, but farmers would find it far cheaper in the long run to give their Native herds on stated days a ration of fresh meat, and by this remove the temptation which exists to steal one of their master's sheep whenever they have a longing for a feed of fresh mutton.

Our contemporary's remarks on the case are very opportune and important; and are most creditable to a farmers' journal. It is quite possible that attention to this apparency little thing may go far to do away with what was promising to be the blight and curse of frontier farming.

Rarely does one hear of the wholesale plundering of the pioneer Boers, or their descendants in the Midland and Western divisions of the Colony. Heaven knows that these Boers are far from being paragons of perfection, and for that matter they would readily admit that themselves ; but the way they treat their servants, especially in matters of food, is entitled to commendation. As a consequence they are free from the depreda- tions by their own servants which plague stingy farmers, and farmers who do not cherish a spark of sympathy towards their servants. As one of the facts Mr. JOUBERT cited in introducing his Strop Bill he stated that such a law existed in the Republics and there it worked very well. But we are inclined to the belief that it is the kindness, the liberality and above all the sympathy which the Dutch farmer of the western districts and the Republic shows towards his im- mediate servants that renders the Strop Bill to remain a dead letter in the Republics. It is its application that would, we think, cause the servant to feel that the interests of his master are not his own, and lead to lamentable results. Mr. JOUBERT and his friends, the believers in the strop, might give a trial to this alternative policy and we are satis- fied they would discover, that the Bill, the passing of which would attach an indelible stigma of blood- thirstiness to Colonists, was un- necessary as it was behind the times.

Editorial Notes.

WE hear that the Church and people of Peelton are looking forward to the celebration of the jubilee of their mis- sionary, Mr. Birt; and are already be- ginning to make provision for an anticipated large gathering of Native people from all quarters. The date of the jubilee has been fixed for the 19th of September next. We hear that the pro- ceedings of the day are likely to be of a varied and interesting character.

THE CROWN Liabilities Bill is, perhaps, about the only good thing that has come out of the heckling Binda and sons have received at the hands of Government dependants and lawyers, on account of House Duty he never owed. It is to be hoped that a way may suggest itself whereby the Bill, if it become law, may take a retrospective effect as regards these unfortunate persons.

No one, we take it, will deny the Pondos to have their say in the matter of the newly appointed Colonial Resident, and it is well for our Government and the Colonial Public

co know what they have to say about it. This is bow a writer in Pondoland signing himself "S. K. " re- presents the Pondo or Native view of the appointment:—" Mr. Editor IMVO, I ask you to put in for me these sorrowful lines, in that paper of the Natives. This is the sorrowful thing:—Government has been a long time beseeching the Pondos to ac- cept a Magistrate that it would send them. My question is this what disturbance is there to put down in Pondoland to cause the Government to send a Magistrate in this manner, in a self-governing country The Pondos have not asked for it, nor have they represented to Government that they have experienced a difficulty, and they come under Government. The Pondo nation has long been existing, governing itself, without a Magistrate, and it is in this that the reason of its existence would be found, and that it still has respect for the Government. All the Native tribes that have had Magistrates have fought with the Government on account of the bad treatment of the Magistrates, for their treatment is vexatious. The Tem- bus on the other side of the Kei have fought with the Government; simply because they had Magistrates. The Amangqika have fought with the Government; they had Magistrates. The Pandomises fought with the Government; they had Magistrates. The Gcalekas fought; they had a Magistrate. And the Basutos in the same way. Also the Griquaast Kokstad, had a Magistrate, and fought with the Government. At the present moment Government money is being wasted in Zululand over a dis- turbance, which has been caused by a Magistrate. It would be well if Govern- ment let the Pondos alone, since they are at war with nobody. Government says it is for peace; but in the places which I have enumerated, there has been no peace. Because the Pondos still manage their own affairs, they are at peace, and do well at negotiation with the Chief Magistrate of East Griqualand, W. E. Stanford, Esq., and even now, nothing has gone wrong; all Government waste, is to exasperate the Pondos through a Magistrate. The countries under Govern- ment are subject to incessant turmoils through the white man's brandy; there is no repose. The Pondos are drinking already, and Government should let them alone. Affairs were beginning to settle after the war caused by Disarma- ment, and I may observe that the Pondos did not join in that conflict, simply because they had separate rule. Now Government is seeking for a cause of war. Pardon me for the amount of space I have taken.—Yours ever, " S. K.," Pondoland."

AFTER Mr. de Wet's public assurance that the Government had no ulterior object in planting Mr. Scott in Pondo- land, it will be seen that the language of this writer is unnecessarily strong. It is, as we have said, only but right that our Government and the Colonists should arrive at the genuine feelings of the Natives in these matters, as without that they cannot be successfully or satisfactorily dealt with. It seems to us that our correspondent has made out so strong a case against the Magistrate among the Native, as to make it clear why the Pondos are in such wholesome dread of that august person. We must say, how- ever, that there have been Magistrates who have been considerate and painstaking in their dealings with Natives, but, unfortunately, such- have been excep- tions rather than the rule.

Another effect of a poor diet is to produce exhaustion. In many instances what in the Kafir labourer is put down to laziness is due to sheer exhaustion from undertaking heavy work while living on insufficient food. An English agricul- tural labourer would not stand work on a railway cutting for three days on his poor diet. The navy lives well, either on beef of prime quality, or on bacon with fine wheaten bread thickly spread with butter.

An effect of living on vegetable food only, is the creation of a craving for stimulants. The labourers in Holland eat little meat, and are addicted to brandy. The upper ranks are not. If the Kafirs engage in hard labour and live on kafir-corn and maize, they will take to brandy, unless they can get tea and coffee. A greater mistake never was made by a Govern- ment, than to tax these articles. They ought to allow at least the Natal tea to come in duty free. That would encourage tea culture in Natal; would draw it and the Colony together, and would be an invaluable boon to the Natives.

To bring the matter of food to a point—an educated Kafir should regard corn and pumpkin as insufficient food, with- out milk. If milk cannot be had, eggs can, and butter, with a little meat or fowl occasionally. In order to live better, people must work harder. It is also unsafe for any native student to have much brain work, or for anyone to be a teacher, or to lead a sedentary life as a clerk or a printer, without the use of tea or coffee, and nourishing food.

Another essential and much neglected thing is cooking. Maize and kafir-corn must undergo long boiling, else they are not digested and cannot nourish. It would be better if both were ground into meal, and made into porridge, which if well boiled would be more nourishing.

Variety is another great principle in diet. When blood, saliva, bile, brain and half a dozen other things have all to come out of the food we eat, how can we subsist on one article. It might be suggested, that potatoes, bread, porridge of wheat meal, and vegetables afford a variety to corn food, within easy reach of the Native people; but there is no need for going into such details.

S.

THE LAWS OF HEALTH.

ADDRESSED TO YOUNG MEN.

The death rate by consumption among the educated portion of the Native races and among the others who have adopted European modes of life, is startling enough, and gives only too plain warn- ing that somehow they are living in persistent violation of the Laws of health. This is rendered all the clearer from the circumstance that the climate is so good, that South Africa has become the resort for consumptives, and from the fact that many consumptive families came here as Colonists, who now enjoy robust health.

That this state of matters is one not to be trifled with, will become apparent if we look at the case of the other races who have come in contact with civiliza- tion—as it is called. The Tasmanians have died out to a man. The Maories of New Zealand say, that the native grass is being pushed by the European grass, that the native birds are disappearing before the birds introduced by the white man, and they add mournfully that they themselves are fast going the same road. The Tahitian race who came with unthinned ranks through the horrors of war and cannibalism, are now fast coming down hill, and strange as it may sound this decimation began not only on the advent of Christianity, but owing to it. Christianity brought peace. Formerly they lived a life of vigilance and self-

restraint under the constant tear of death. When this fear was removed, they gave themselves up to wallow in all the abominations of heathenism, and then came the doom. Brandy, as here, is the curse of Tahiti. Theirs is made from the orange, of European introduction ; ours is prepared for the destruction of the Natives by the descendants of the, Huguenots! There is, however, in Tahiti a portion of the people, who have accepted Christianity as a holy religion, and who live according to its precepts. They are prospering, and counted separately this portion of the community is increasing.

It is a happy omen for the Kafir races that they are rapidly multiplying in contact with the Europeans. We accept this a proof, that they will come through the ordeal, and live to see a brighter day. But it is evident that there are some things dangerously wrong in their social condition, and it becomes all of them who are enlightened enough to see that, and all missionaries, to begin the work of thorough reformation.

The most important thing in relation to health will naturally come first—

FOOD.

Food serves two purposes. It is either converted into flesh, bones, and blood, the materials which make up the body; or it is burnt in the lungs to keep up the vital heat. The chief element for the former purpose is nitrogen, which is abundant in flesh, milk, butter, and eggs; for the latter, it is carbon, which is supplied by bread and every sort of corn food. If food is wanting in either of these elements, it cannot properly support life. There are several ways in which poverty of diet shows itself. One of them is that when a person lives on poor food, or on one thing only, he has no strength to shake off infectious disease. Thus when small-pox in sweep- ing over America came to those Red Indians who had become civilized and lived on maize, few died; but when it reached the hunting tribes who lived almost entirely on flesh, it carried off multitudes. Some tribes were extermin- ated in a few days. On the contrary, cholera made terrible havoc among the maize-eating Indians, but among the Indians living on flesh, it became a mild disease and disappeared. Small-pox and cholera appear to be opposite diseases. The likelihood is that persons living on a mixed diet of corn and flesh, would have escaped both.

To come nearer home, the Malays at ths Cape are well to do carpenters and builders, and spend their money on Caps carts and horses, and on fine dresses ; but they live on a meagre diet of rice and snoek. They have consequently no strength to resist disease. The death rate among them is high, even when there is no epidemic. A Malay funeral at the cemetery on the northern slope of Table Mountain is one of the daily spectacles at the Cape. No grass grows on the path leading to the Malay burying ground. The coloured people there live on the same food. They add to that, dirt and drunkenness. Among them are bred, or developed into malignant forms, the infectious diseases—scarlet-fever, measles, small-pox—which come forth from the Cape Peninsula to devastate the Colony.

Another effect of a poor diet is to produce exhaustion. In many instances what in the Kafir labourer is put down to laziness is due to sheer exhaustion from undertaking heavy work while living on insufficient food. An English agricul- tural labourer would not stand work on a railway cutting for three days on his poor diet. The navy lives well, either on beef of prime quality, or on bacon with fine wheaten bread thickly spread with butter.

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S.

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Amehlo Mzi Ontsundu!

NDICELA amehlo kuni mzi wakowetn ngomfana ontsndwana, amagama ake Jim, Mbeki, akayise Abraham Goba-ngwana Kinass. Wagqityelwa ese Kapa nge 1882, naku Mr. John James, nakwaba nye abafundisi bamahlelo ngamahlelo apo e Kapa nakwezinye indawo. Ondilandisayo angatumela kwi editor ye *Mvo*, nokuba knknm. Indleko zake zingabnyiswa ndim, M. A. G. KINASS, R.M. Office,

Mount Ayliff.
23 June, 1888.

J. G. NICHOLSON,

Iqgweta elise zincwadini zakomkulu

nomteteleli wama Fandesii,

E-NGQUSHWA.

Ulungisa amafa. Uguqula amagama e Tayitile. Uquka izi kweliti zi Bhatalwe kwa ngoku.

Yonke into ayi patisiweyo ifezwa ngokukauleza.

Uli Gosa le Colonial Mutual Life Assurance Society.

Ikaya Labantsundu.

INDAWO elungileyo emntwini nase ramnweni.—Izindlu zinkulu zininzi.

Amanani okutya nehabile alula. General Agency.

PAUL XINIWE.

Ikaya Lendwendwe.

U JAMES MADALA uvule INDLU YEZI-PUNGO (*Coffee Shop*) e Malay Camp, eyazeka kakuhle kwabantsundu kuse Wesile, kulapo abahambi abavela koma Bhayi, Pesheya kwe Neiba, e Natal, nase Lusutu bangazibuzza kona izihlobo zabo.

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LASE AFRIKA.

Yincindi yengambu zemiti yelilizwe.

UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjene Hashe, izifo ezise Lufe- leni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Intswela utongo, Ubutataka be ngqondo, Izifo zesi Fuba, nent' eninzi yezilwelwe zama Nkazana, njalo, njalo.

Kangela Encwadini abapilisiweyo nendle- la elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sele- namava amaninzi umninilo, ulyaleza nge- ngqiniceko eliyeza ukuba liyayi pilisa inko- liso yezifo zabantsundu base Afrika, kwa- nale 1 iva (cesina) yase Dayimani, kona kwesi sifi sabantu abamnyama liyi nqobe Kawulilinge please.

Litshipu, ibhotile zi- sheleni zontatu, izele liyeza elinga tata intsu- ku ezilishumi. Ibhobho nganye ihamba ne- newadi ene ntezo yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

KING WILLIAM'S TOWN,

Linoku zuzwa kw inkoliso yaba geyi mayeza kuyo yonke Ikoloni.

Printed for the Proprietor, J. TENGO- JABAVU, by HAY BROTHERS, Smith Street, King Williamstown.