ngoka Mjacu. Yena ngapezu koninzi Iwa- 1 belungu ubezinikele kwabantsundu ngango- i kude azidle ngokuzibiza ngokuba naye ngo- kwake ungu Mxosa. Abantsundu bebembi- i za ngesizwe sase Maxoseni, abanye ku Ma- . mfengu bembiza ngesizwe sesa Mamfengwi- i ni, kanti noko kunjalo Amaxosa aya kumbu- ] lala, amanye amshiye ebulawa nje ngeramcwa : kanti noko kunjalo Amamfengu aya kubale- : ka amshiye esikwa nje ngenyamakazi. Bonke abebekona sikolwa baya kubulela umbuso ; wo Mlungu, oti noko benze ihlazo eliuje, ubuye ubayeke kungavakali nto benziwe yona.

Abahlolokazi nenkedama eziseleyo asiku- ko nokuba siya velana nabo. Wanga um-G-cini wabanjalo angaba nabo bonke kude kube sekupeleni, abatutuzele ngentutuzelo engenakunikwa mntu.

INDLALA YASE INDIA.

Ilishwa elihlele i-India asikuko nokuba likulu noko siya kukohlwa kukulikangela ngenxa yenkatazo ezikufupi kuti. Umbali otile wapesheya—esiya kulandela yena kula mazwi alandelayo, uti akulo lingangalo elike lahlela abantu ngangoko banokuku- mbula abasa pilileyo. Abantu abase bu­hl wempini ngenxa yale ndlala bazizigidi ezimashumi matatu anesihlanu. Abebesebe- file pambi ko November bebengamawaka angamakulu amahlanu—babake besafa ku- ngeko onokuxela ukuba koda kupele pina. Ukuba kube kuya kutiwa indlala iwabulele onke Amamfengu na Maxosa, abafazi naba- ntwana bawo, sibe singotukayo kuba singa- zanga sova inani elisondelayo nokusondela kwezi zizwe lisifa—kanti ke nokuba ezozi- zwe zozibini zibe ziya kufa zititu, zibe zingayikufikakwinani eselitshabalele e-Iudia. Iziqamo zendlala azibuhlungu kwabafelwe- yo bodwa. Nabambalwa abapumeleleyo ibashiya bengamahlwrempu, impahla yabo ehambayo, neyokuvata beyitengisile. Abanye ibashiye benamatyala abangasayi kuza ba- wafeze, abaya kuti mhlaumbi baqenqe imi- nyaka bezamana nawo. Baninzi ebafumene bezizityebi ebashiya bengamangqiba.

Ngokuteta kwalo mbali indlala e-India abayotuki. Ukususela kumnyaka we 1800 iselibeko amaxesha alishumi elinesibini, noko ukubako kwayo ibiman’ ukutabata iziqwe- ngana ezincinane, ize ngobunziina ingafiki kule yanonyaka nje. Kwelozwe idla ngo- kubako ekupeleni kweminyaka emihlanu, mhlaumbi elishumi, mhlaumbi elishumi, eli- nesihlanu. Eyona ebandezelayo ibako kwa- kupela iminyaka emashumi mahlanu, mhla­umbi elikulu, nokuba ilikulu elinamashumi amahlanu. Lonto ke ukuba ifumaneka iyi- nene, iya kuba luncedo olukulu kwabalumkj-

B. Tainton ukupe umninawa wake ukuba aye kutimba inkomo zalomntu ubengekayi kupi eyake. Uliambe umninawa lowo no Mr Brown bafika lomntu eye komnye umzi, kunye nenkomo zake. Balandela bafika Amaxosa ekangeleka ngokungati azizilo, bacinga ukuba mababuyele kwakulandlu yefama enomkuluwa wabo. Kulondawo kuvakala ukuba bade beuqwa, kuba nengubo zabo zibe zinetile. Amapolisa abenabo ebe- hleli mganyana kubo, kwanekwe ingubo. Kusenjalo uvakele esiti omnye naraulwa, aba Amaxosa selesizaexobile kodwa inkoliso ipete izikali. Abelungu bobatatu batabate imipu noko oka Mjacu omkulu wanika ku- bantu bake izwi lokuba kungadutyulwa, ute esitsho, waba kwabanye ebaxelela ukuba akuziwanga ngabumpi, kulandwa umkondo kodwa. Ubokuwatinta asuka anga kukona abizwayo, omnye wasele binza ngomkonto. wati omnye wamgqibela ngembumbulu. Kunjalo nje ke amapolisa kunye nabelungu ababini babalekile. Ute omuci ka Tainton akuva ukuba okayise uwile wabuya, kanti naye useleya kufela kulondaw'o noko yena ake wazandlalela, wenjenjalo no Mr Brown aza ke lomadoda omatatu afela kulondawo. Amapolisa abaleka onke, asliiyana kanti elinye eliyi Mfengu, laya kubulawa kwihla- tana ebelibaleke langena kulo kunye nelo Mxosa.

Kunjalo ke ukufa kwa lomadoda, ngangoko sinokuzihlauganisa inteto zababalisi bayo. Okukubulawa kwabo kuyenye yento ezilusizi ngokukulu zesi sipitipiti, enendawo ezibanga umsindo, nokudana, nokumangaliswa.

Kubanga umsindo ukuva ukuba kuhleliwe- nje kuko abantu abangade bayi sliiye inkosi yabo njengokuba enjenjalo lamapolisa. Uku- shiywa kwenkosi engozini yinto equmbisayo kubautu abanentliziyo, nokuba yenziwa ngabase lutshabeni. Ke u-Mr Tainton ube- pume neqela la Maxosa na Mamfengu, yena eyinkosi kubo, kanti noko kuya kuti kwa- kuba seugozini bamsbiye ngokwamapamba. Uizwi lokuti kwake maningadubuli, aliyi sus^ lendawo siyi tetayo, kuba xa bebesebebona ngoku ebulawa, xa bebona ukuba nanku umninawa wake ebetwa yinceba yokuzalana ebuya, xa bebesiva Amaxosa eduma pezu kwake engati abulele iramnewa, bebefanele ukuba babe bonke abebelapo bafele kona, ibe namhla lembali siyiva nga Maxosa ambu- leleyo. Endaweni yoko akuvakali ukuba kuko noko amnye oke wati ntozakowetu ko- nakele. Akuko namye ofe apo kufele inkosi, kuba nala Mfengu ife izibalekela okukokwayo, esikohliweyo ke ngoko ukuyi ncoma. Siti lendawo ibanga umsindo no­kudana. Uihlazo kwabantsundu.

Into ke engummangaliso nekwaludano kanjalo yeyokuba Amaxosa abulale onje

leyo kuba beya kuhlala benokuwutelekelela umnyaka wokusondela kwayo.

Abelungu, abantu abantliziyo zizodwa ngokulunga, bate kwakuhla lendlala babinqe- la pezulu ukuncedisa. Irulumente yakona irole izigidi ezitile zeponti ukutenga ukudla, nokumisa indawo apo kuya kwabelwa kona, nokufunela umsebenzi abebengekapeli ka- nye. Nama Ngesi apesheya, ate akuwuva lomkosi, ayirola imali yawo ngokungati kufa abazalwana bawo. Kwelinye ipepa sibona ukuba ibe ngapezu kweponti ezingamawaka amakulu mabini anamashumi mahlanu (£ 250,000).

Indaba zokugqibela ebezivela kona bezi- bika ukuba imvula ike yana noko keingeka- bi ngangoko kufunekayo.

INDABA ZASE LIVINGSTONIA.

Livingstonia, November 27, 1877.

Mhlobo warn Mhleli we *Sigidimi* ndiyakucela ukuba undifakele lamazwana ambalwa esi *Gidimini* sako. Kwati ngomhla 17 ka September sanduluka apa ngalomkonjana wetu uyi *Hala* sinomfo wakwa Rulumente owabesihambele apa, umhambi wesibin- ekubeni sifikile apa. Sahanjelwa ngu mzalwana ka Dr. Stewart, owafika waba ngogqiba ixeshana nati, nanamhla. Sasuka ngalomhla. Salinqumla eli Cibi sakangela entshonalanga wabefuna ukuhambela zonke inkosi zelilizwe, ezimele i-Nyassa. Kwabonakala ukuba ayokufika kwinkosi ebizwa ngokuba ngu Demba, kuloko sati sakufika kwatiwa akakabuyi e- Killimane apo wabehambele kona ukuya kutengisa ngamazinyo endlovu kwa nangamakoboka. Sadlula kwangalomhla saya kulala kwesamakoboka isiqitinje- ngoko nafundayo ukuba sake saya kutabata amako- boka kwisiqiti esitile ngalomkombe wetu angama- shumi amabini anababini, asekoyo nanamhla apa engase ngawo namhla. Kwasa sinduluka apa singa- mashumi 28 saya kulala kobunye ubu gama, kwasa sigawula inkuni zokuhambisa umkombe, kwati ma- lunga nokutshona kwelanga sanduluka, sahamba umgamana ongepi kwafuneka sifune indawo yokula- la, ngokuba lomkombe wetu awuhambi ebusuku, kuba kuyingozi ematyeni, ngokuba kuhamba kubako amatye esiwapepayo, kwanangenxa yokuba abantu abanakufumana ndawo yokulala bonke pakati kwawo. Saya kumisa kufupi nelinye icwetyana elingena kwa- kweli likulu, kwafuneka abanye beye elunxwemeni ukuba bafumane indawo yokulala. Sati maxa sitya- yo, kwehla okungehliyo! umoya waqala ukuvutuza Iwati nolwandle Iwavuka, kwati kwaoko wabeta ngamandla amakulu. Kwabonakala ukuba masiwu- kwezele umlilo ukuba sibalekele pakati kolwandle sawubasa kamsinya, ngokuba umkombe wabuwarola amatyatanga omabini kuko ulwalwa emva kwetu owarolela kulo, wati umlilo nomsi wakwenela salinga ukuwanyusa, kwala ukuba sibambe, kwafika ilizakazi, latsho pakati kwetu sakubcna ukuba sisaqudalele ladlula singamajacu, akubanga kade emva koko, labuya lapinda lasishiya sifinya sonke, kwabonakala ukuba umkombe uza kweuzakala ematyeni emva kwetu, sapanga kwintambo ebopelele amatyatanga sayinqumla sawayeka antywila omabini; nanko sibeka pakati kolwandle. Wahamba udlokova pezu kwalomaza ati naxa azayo ukumbule ukuti wehla umame namhla. Autambekisa amabandla akona nditeta ke sati sonke inkoliso yetu yamana ibeta