

moment might lead them to break into the Transvaal, and that Ketchwayo, the Zulu King, had assumed a menacing attitude towards the Transvaal Republic. It was hoped by some that British influence might succeed in pacifying him. Therefore the effect produced upon the republic by this attitude upon his part was to accelerate the movement for its union with England.

16. These statements regarding the motives which actuated some of the inhabitants of the Transvaal Republic are made by the public Press. If true, it is clear that the Boers not only did not believe that Great Britain was exciting the Zulus to attack them, but that some of them believed that one chance of safety from the violence meditated against them by the Zulus lay in their receiving aid from that power which had made arrangements for using, in a certain contingency, the Zulu nation against them.

The Right Hon. the Earl of Beaconsfield.

I have, &c.,

G. GREY.

Sub-Enclosure to Enclosure in No. 8.

"*Macmillan's Magazine*," March, 1878, p. 431.

EXTRACT from article headed "A Visit to King Ketchwayo," by Magma Magwaza, who is the manager of the printing-office of the Bishop of Natal, and for whose accuracy the Bishop of Natal vouches in a note in the magazine, dated 29th October, 1877 :—

Magma.—Well, then, Buteleri [the name of an ancient ancestor, here used as surname for Mnyamana], I, for my part, have enjoyed myself with the King; but I wish to tell you that the *izanusis* are doing what is not right, and whereas Tshaka and Dingane condemned them, you, the King's Indunas, allowed them to be here. That seems to me bad—very bad. I wish to tell you that all the Zulus across the Tugela (refugees in Natal) wish to return here to-day, being oppressed with trouble coming from the white men, through having to pay much money to the Government and to the white landowners. But I assure you that there is not one who will come back to be killed, for truly you are people ruled by *izanusis*, who tell you that this or that person is an evil-doer. I don't believe for a moment that those persons are evil-doers, and I blame very much your doings in this respect. Why, don't you know that you have now joined yourselves entirely with the laws of the Queen? I don't see what good you are doing by allowing these *izanusis*. Further, I wish to tell you that it would be good that all the children of Zululand should be instructed, and get power to be wise like white men. Your sons ought to speak with the white chiefs, and to cross the sea and speak with the great Queen of the English, who is kind and gracious in all she does. You ought to know that. Now, I can venture to speak to you thus freely, for I admire—I admire the government of Zululand as it is carried on by you. I should say confidently that among the Zulus the country is quiet, and life is pleasant here. Nay, I find—what is most excellent—the King judging the causes of his people. I had been told that many people were being killed, and you know that Sobantu and all good white men are grieved to hear that, and it grieves all native people too like myself. Now I bid you farewell. But I wish to tell you that, to my mind, Ketchwayo's doings which I have seen are excellent. There ought to be here some instructed black men to instruct your children. Also I ought to tell you that I have spoken with Sobantu, and told him that I wish to go to Capetown some time or other, and see the living and ruling and doing of the white men.

All this they agreed to, saying that my words were excellent; all three also gladly assented to the teaching of the children. They parted pleasantly from us, and begged to be very much remembered to the Inkos' Sobantu. We went off, and went to sleep at Ensindeni.

Now let me give some account of the peaceful state of Zululand. There is no war, there is no calling together an *impi*. A little while ago, Somtseu (Sir T. S.), son of Sonzica, sent a messenger to Ketchwayo to say that he was going to set the Boers to rights, and Ketchwayo must collect an armed force to assist him in case anything should happen from the Boers fighting with him. So Ketchwayo mustered the whole tribe of Aba-Zulus, which lives to the north, and said that they were to stay assembled at Somtseu's word, and to attend to Somtseu's word, and in case the Boers should fight with him, then the Aba-Zulus were to render help, and go at once to assist Somtseu. Ketchwayo did all that, wishing to obey the commands of the Queen, though he did not want to do it, since no occasion had yet arisen for his fighting with the Boers, as they had not attacked him; but from what I saw at Maizekauye he is well prepared with ammunition, &c., in case any one should attack him. Well, so the Aba-Zulus stayed on in full force until Kaitskana came, sent by Somtseu to say that all was right—there was no fighting among the Boers; and then the Aba-Zulus dispersed to their homes.

The next day we arose at Ensindeni, and said farewell to Gaozi, and went on our way. . . . Ketchwayo stated: "I hope that Sobantu (Bishop of Natal) will always have a care for me; for those white men are talking, talking, and they want to come down with might upon me. But, for my part, as I have done no wrong I will not run away, and yet through that I know the ruin of the land will come."