



(NATIVE OPINION) (NATIVE OPINION)

IMVO ZABANTU

IPEPA LAMAXOSA LEVEKI ZONKE.

(NATIVE OPINION)

LOKALESIWA

IXABISO 3d.]

KING WILLIAM'S TOWN, NOSHULO, DECEMBER 5, 1894.

G. WHITAKER,

Isebe elitengisa nentwana ezincinane,

Kwivenkile ebisakubu yeka Magiliganá (McGREGOR'S)

Utenga zonke intlobo Zoboza, Nezikumba zempahla emfushane, Neze Nkomo, Nempondo, enika amaxabiso adluliseleyo.

Uhlaia enento enenzi yentwana ezinjengo ziti, swekile, kofu njalo, njalo

INGUBO, IKELEKO, IPRINTI, Ipuhuwa nezikali,

Ingcawa, Amafelane, Ikeleko Zokulala.

Amacuba entlobo zonke—kwa nayo zonke into enqwenelwa ngabantu abantsundu.

Yonke impahla idla amaxabiso ahlisiweyo.

M. KEEVY & CO.

(Kwivenkile ebisakubu yeka Ngomti)

E-Bolorweni, nakwi strata sase Durban, nakwa Komani.

Abatengi nabatengisi bempahla ngempahla.

Amaxabiso amakulu ayani- twa ngo Boya, Nezikumba, nentwana zonke ezitengisiwayo.

FARCOE BROTHERS.

Zempahla inkaba isakubonwa

FARCOE, AYLIFE STREET.

INGOMA.

INTLOBO zonke ezincinane, nento zokucula i-Violin, i-Concertina, ne Godigana, Amaslongo ne Fleyta, njalo amaxabiso akhulu kakhulu, zingaba elikhulu nelincomano ezintsheni ezinkulu.

Intwana ezilala kamnandi ezibetwa ngomlomo, amaxabiso aqale kwi 3d ade aye kwi 10s.

Incwazi ye Netti, ibhotsho kakuhle enamaculo e 12d ade kakhulu. Izabiso layo yi 2s 6d kupela.

Yonke lempahla yokusuma iyanyanyisa

JAMES HYDE.

E-Qonce.

6 Nov., 1894.

W. J. DEALY.

Umtshini wempahla iyindawo ngendawo, noncedisi, abakubi akutanga ukutengisa, C/o. 76th Hill, Kwa-Zulu, abanjani pantu ezintatu, No. 3, Kuyinkumbiyo marika.

E-QONCE.

Uhlaia abanento enenzi yombona, na Madida, ne Tsheni, ne Bani, ne Kalika, njalo njalo, ayitengisa tabhu.

Amaxabiso alungileyo uyawanka ngento ezinjengakutya.

Impahla ezintsheni ziyayisiqumela kumacala onto e-Koloni.

G. N. TUDROPE.

Umenzi wemifanekiso,

Umtshini wempahla iyindawo ngendawo, noncedisi, abakubi akutanga ukutengisa, C/o. 76th Hill, Kwa-Zulu, abanjani pantu ezintatu, No. 3, Kuyinkumbiyo marika.

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Amaxabiso alungileyo uyawanka ngento ezinjengakutya.

Wanka umntu ontsundu ose Jagersfontein makayo kubona u

Ibulukwe ze 10/-; Ibatyi ze 12/8; Izihlangu ze 12/6; Iblankete ze 10/; Iminqwazi ye 5/.

Iswakile, nakofu, ne Cuba, zonke ezizinto zilungile zi tshipu.

Eyona mpahla ininzi e Jagersfontein.

U-M. no G. bayitenga Eugliane nase Skotlan eyabhi impahla. Yonke impahla yabo inxaxa ngenyameko ngabahlobo babo ababekaya kwindawo ezingedule, amaxabiso abizwa ngabo alunge nangangawapins anokufunyanwa apa e South Afrika.

Akunaku fumana nto igqite eyabo ngokulungu ngerabiso olirolayo.

J. W. WEIR & CO.

Abatengi nabatengisi bofani ngofani,

Nabangenisi kweli bempahla yamanye amazwe,

Base Market Street,

E-QONCE.

J. no-I. H. H. H.

Abatengisi bempahla Yama-Tona.

Kwi Ventile Yama-Tona.

E-QONCE.

Ngenxa yokungabina mpilo 'ntle u
C. FENNEL & CO.

UTENCISA IMPAHLA YAMADODA YONKE,
 Kwisitrata sika Maclean.

Kumbulani olo 1 December.
 Uytengisa yonke impahla yake ukuba
 ipele kanye.

Amanani atotywe kakulu!
 Akufuneki kusele neyokubika ingubo.

Ingubo zonke zamakwenkwana,
 namadodana, namadoda zihliswe kwi-
 nto ebe ziyiyo kukuhliswa kwakuqala
 nge 20 per cent.

Okukukuti xa utenge into yesheleni ezintlanu,
 isheleni yobuyela kwakuwe.

X'utenge eyeshumi ezimbini zobuyiselwa kwa-
 kuwe.

X'utenge eyeshumi, lendaliso ezintatu zobuyi-
 selwa kwakuwe.

X'utenge eyeponi isheleni ezine zobuyiselwa
 kwakuwe.

Impahla yamadoda eyibulukwe ne-
 batyi ne ndulubatyi itotywe kwi 75/-,
 ngoku ikwi 39/6.

Amalapu ezandla (handkerchiefs)
 esilika etotywe kwi 4/6, ngoku ayi 2/6

Ihempe eziduliseleyo zefannel zokudlala ibola,
 7/11

Iribini zitengiswa ngexabiso elinga-
 pantel nakwele zatengwa ngalo Pe-
 sheya.

C. FENNEL & CO.
 November 1884

KANGELA APA
 November 1884

JOHN J. IRVINE & CO.,
 Abatenga impahla kwamanye amazwe,
 Nakweli,

Nabatengeli bofani ngofani,
 Abatengi bento eziveliswo ngabantsundu
 esinjengo

BOYA, IZIKUMBA ZENKOMO,
Nezempahla emfutshane,
BEMPONDO,
 Nokudla, njalo njalo.

Ivenkile nezitora sentlobo ngentlobo, ezikwindawo
 ngendawo, ezitenga impahla kuti, zine cam lokufumana
 impahla yentlobo zonke ehambe itengwa ngentelekelelo
 enkulu kumagumbi ngamagumbi eliswe.

Kuyo yonke indawo esitenga kuyo impahla yesi zitora
 zetu sitenga ngapandle kokwenza tyala, ngokwenjenja-
 lo ke sondele ekufumanini eyona mpahla itshataheleyo
 ngamaxabiso apantsi.

Amaxabiso apesulu anikwayo ngamaxa namaxa nge-
 nto esukuba itengiswa anikowa apa.

JOHN J. IRVINE & CO.

JOHN ROBINSON,
E-BONGWENI, TOLENI,
 Pesheya kwe Nciba, kwela Mamfengu,

Umtengi nomtengisi wofani
ngofani,

Izikumba zenkomo nezempahla emfutshane
 zitengwa ngemali.

Indawo yokutengela abantu bakolo yablu-
 kile kweyamagaba.

SITUATIONS.
 Vacant and Wanted.

THE "IMVO" having an exceptionally
 large weekly circulation for
 a New Paper throughout the Colony and the
 adjacent Territories, is the best means of
 advertising for Native Services with rapid
 results.

"CAPE MERCURY"

Office: 11, BATHURST STREET, CAPE TOWN.

Paula oku!

JOHN CHARLTON,
 Umlungisi wamicimbi yentlobo
 zonke, Enjangayomhlaba, Nontato,
 Nalanda.

Dikeni, nase Xosi (Ewe-
 Kama) nakwe Qobocobo.

Manabeni waqala ngo 1874.

U. M. URBAN

Umanyano nge Mfundo.

INTLANGANISO yelibandla yoba se Debe
 kwa Marsla ngomhla we-6 January,
 1885, ngo 10 a.m. Amapapa okukwama
 ayakulelwa ngamanene angu Mr. WILLIAM
 HAY, wase Qonce, ingxoxo: "Example better
 than Precept;" Mr. J. WILLIAM GAWLER,
 wase Mtswaku, ingxoxo: "One's own Native
 Language;" LO MR. WILLIAM MJOZOKELI, wase
 Mtati.

Amalungu azimiselo ukubako kulentla-
 nganiso mawatumelo isaziso kwi Secretary
 ngapambi kokupela konyaka.

U-Rev. ELIJAH MAKIWAZE, uyakuba se
 Sihlalweni. **BEN SAKUBA, Secretary.**
 Perksdale, 28th November, 1884.

Iveki.

Kuko ulure lokuba i-Buluneli ayivumelani
 nento esiqitywe ngo Mr. Uington no Mr.
 Sprigg kwela Bahlambeli.

Isikolo sase Dikeni siyakuvalwa ngo Lwe-
 nitata 17 December.

UMDLALO omkulu we Bola uyakubakha e-
 Bayi ngeveki ye Krismesi. Zonke izixeko
 ezikulu za Mangosi ziyakutumela amagela
 azo ukuba aye kukupa amagela ezinye inda-
 wo.

U-Hon. JONATHAN AYLIFFF use Caledon nge-
 nxa yokungapili.

Iqela lamajoni ebelise Natal lingene em-
 kombeni (ngo 27 Nov.) kwelawo ukungisa
 e-Kapa. Bekungelwe ukuba lidibane ne-
 linye livela e-Bombay kwelase Indiya.

U-Mr. EDWARD no Mr. Wainwright base
 Komani bafumene igunya lokuba tatenge
 amahashi kwesiqingata ukutengela amajoni
 alindelwe Pesheya.

Isikolo zentsapo sangapandle ziyakuvalwa
 ngolwe 19 lo December.

UMNTU obengengakaga e-Balini (Berlin)
 kuvakala ngokukuba ubu nerashalala.

U-CAPTAIN HOOK obenerasha e-Gqili, ku-
 fupi nje wabambela u-Captain Blyth kwela
 Mamfengu, nke wase Qonce apa eyela kwelo
 laso Gqili. Uwendeleni yokuya e-Tsolo apo
 atunyelwe kona ngu Bulumeni.

Ho, Ngqibelo 29, Nov. kubeko intlanganiso
 enkulu e-Bini yokucama ihambiso yolawo
 lwase Kapa kwela Bahlambeli. Abateli ababambili
 yayingo Mr. J. G. Wood M.L.A. no Mr. Croshaw,
 M.L.A., no Mr. R. Selomo, M.A., no Mr. J. Slater,
 B.A., no Mr. W. Ayliff, no Mr. A. Douglas, M.L.A.

U-Rev. Dr. Soyayima wase Glasgow
 ingwebu yase Skotilani, eyaka yabambela
 inkonzo zemvuzelo kweli sakwamanye, ngi-
 nge kwela Magrike (Greece) ngo 28 October
 bonzima wase u-Har. J. B. Komerville, no
 Mr. James D. White. Ukubambela ngentla-
 nganiso sokuvuzelwa.

IZANTLA ezipeta umsi wase Durban, e-Natal
 ihumelene kwelokuba ipeliswa imidlalo kwi-
 ndawo eNjengayo Park njalo njalo ngo Oka.
 Reboke abebokucela oko.

ANANOSI ase Monti ayantandabuzi ukuba
 umfazi nokwawo ekutiwa banengqakaga
 koloni wase abantwani banayo kanye. Nga-
 ti kwela lirababala.

U-LAWO lwa Pesheya kuvakala ukuba alu-
 kokiswe abizigabo somcimbi wela Bahlamba-
 li eqitywe ngaso ngu Mr. Uington no Mr.
 Sprigg.

Kwela Bayi kungawo ngokwenza
 izintlanganiso ezikuba i-Buluneli igxote
 lamadoda alandayo ngoku, tolo amanye. Isi-
 pika kwela kweza Bahlambeli.

U-Mr. URBAN no Mr. Sprigg bakhe e-
 Dayimani akarubi kwela Bahlambeli ngolwe
 Bise. Ngokubakha kwelawo kwakubakha
 okuba kubakha intlanganiso ngo e-Dayimani
 yokubakha ngamanene yabo kwela.

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of this arbitrary regulation, which have no parallel in the Statute Law of this Colony, except, perhaps, in the Searching Regulations of Kimberley, Kafir Beer is still brewed. We dislike Kafir Beer as a beverage, we abhor it as an article of trade. Yet we must confess that it has a better claim in a Native hut than brandy has within thirty miles of a Native Location; for, we believe conscientiously, that, minus the canteens, Kafir Beer pure and simple will do little or no harm; for, as we stated before, it has been the homely beverage of the African from time immemorial, and it has never done him any harm—at all events not when it was made free from the adulterations, which have been devised by those who brew it for sale. Let our European readers take a note of the recipe given below of unadulterated Kafir Beer—Which we took down at the dictation of a brewer of the old school:

To make twenty gallons of Kafir Beer. Take twelve gallons of warm water, into which dissolve a stone of meal, and let the mixture remain until it gets sour; then let it boil gently, stirring it all the time. To prevent its thickening too much add more water. When ready pour the gruel into open vessels and let it get quite cold. Then take four or five pounds of malt and mix with the gruel, and in a few hours fermentation will begin. Then strain the wort and you have Kafir Beer.

Malt is made by steeping Kafir-corn in water until it germinates, and then drying it in the sun and grinding it. There you have your Beer, and you must finish it in three days or else it will become as bitter as quinine!

Attempts have been made at Port Elizabeth to bring Kafir Beer under the operation of the Excise Law, Act 11 of 1884. It is provided in section iii of that Act that:

"No person shall brew Beer for sale without a licence, and that if any person shall brew Beer for sale without such licence, he shall incur the penalty by this Act provided (a fine not exceeding £100 and imprisonment with hard labour for a period not exceeding twelve months), and all wort, beer, vessels, utensils and materials for brewing in his possession shall be absolutely forfeited."

The Excise officers, accompanied by a J.P. and two constables, made

all the brewers of the Strangers' Location had taken refuge, and succeeded in finding what to them appeared to be very much like Kafir Beer, although rather too "thick." This "thick" beer formed the contents of twenty paraffin tins. As a matter of course, the "thick" stuff was all destroyed and lodged in jail. The supposed Attorney GENERAL, who expressed that the "thick" beer was not beer within the meaning of the Act, and second, that if it was "beer" it must be put up that it was brewed for sale. The man (W. J. ...) was authorized to pay a fine of £10 or in default to be imprisoned for 14 days with hard labour. The man ... was ...

brandy—the canteen man must not be a loser by this prohibition, but the Native customer must either consume his bottle at the bar or in the street. Whether Kafir Beer or brandy is prohibited inside the Native hut the Licensed Victualler has nothing to lose and everything to gain. If our construction of the phrase in question is correct, which it must be, although we are no lawyers, then we say it is a step in the right direction. The bottle, we say, ought to be traced to the seller, and the selling of an article which it is criminal to possess ought also to be a crime. We defy any lawyer to break down the little law we have thus set up. If we had our own way we would write above the doors of every canteen the inscription: NO ADMISSION TO NATIVES, and then no bottles would be found in their huts at the Location. The evil of the Kafir Beer traffic will be dealt with in another issue.

THE ADVANCED POST.

THE opening, at Natal, on November 26th, of the Edendale Native Training Institution seems to have thrown the Press of the sister Colony into profound musing on the future of the Natives. This we hail with satisfaction; for we feel convinced that a close examination of the Native cannot but reveal to the anxious student the fact that while much of the light, frothy and worthless elements among our people may at any time be seen on the surface of Native society, and give a handle for injuring us as a race to surface thinkers, schemers and trimmers, yet there is, beneath the surface, the correct and vital materials for a society destined to become important if manipulated with patience and forbearance. Every thinking person will concur with the sage remarks (which we append) of the *Natal Mercury* on the position of the Natives at the present time.

The "native problem" (our contemporary observes) is often talked of, if reduced to its primary elements, amounts after all very much to a mere question of loyalty or disaffection. Could we feel absolutely certain that our natives would be as obedient to the

power as our own are to the monarch of Great Britain, or of any other European State, the task of legislating and administering for that people would be lightened of more than half its difficulty. It is the fear that our natives may not always obey the law, or submit to authority, that embarrasses action at every turn. Yet so far as Edendale is concerned, the native is as loyal a subject of the Crown as any that this Empire can produce. The banner that is suspended in the church there, bearing upon it the legend, "For Queen and Country," is a symbol fraught with enormous significance and hope to every student of the future. The flag is as simply or as unostentatious an emblem, for it represents woman's service done and blood freely shed in the defence of both Crown and land. The tale that it tells is interpreted in language that none can misunderstand. In the memorial tablet erected just outside the church by the natives themselves in the memory of their comrades who fell during the late war, loyalty to the Queen and Edendale is proclaimed in terms of a patriotic and glowing appeal. If this sentiment can thus be carried out and demonstrated in the ordinary habits of life, what is the use of the preaching of the principles of the constitution? ...

each in his own rut, and as there was nobody to lead so there was nobody to follow. If our surmise is correct, then, the sooner the wall of demarcation is demolished—the better. We wish the Institution much success. As the furthestmost outpost of Native education it opens another chapter in the history of that noble cause. We shall watch it with considerable interest.

Editorial Notes.

EXIGENCIES of space do bar us, we regret to say, from reproducing at length the reports of the successful meetings of Mr. Garcia, Civil Commissioner of Queen's Town, with the Kamastone and Oxkraal Fingoes. Several missionaries in the district, Mr. Frost, M.L.A., and other Government officials were present. Arrear taxes were the burden of their song, and we are pleased to discern in these meetings the re-appearance of the old manner of procedure towards the natives; when there was mutual co-operation between the Missionary and the Magistrate, both actuated by mutual forbearance, in matters of this kind. There is no telling the amount of good that this friendly co-operation may do among a people just emerged from barbarism, and one of the immediate results of it was the appreciation of the difficulty it has been our misfortune to point out again and again in connection with the arrears in this district, which, to all intents and purposes, is yet unappreciated. We refer to the prevalent distress among the people. It is to be hoped that our people will bear in mind the advice tendered them by the Rev. J. Read on this occasion that "they should pay their Government dues with punctuality, because without funds no Government could exist. They all know," Mr. Read reminded them, "what the Saviour said when a Roman coin was offered to Him for an expression of His opinion. 'Render, said He, to Caesar the things that are Caesar's, and to God the things that are God's.'" Addresses were also made by Mr. Frost, and Mr. Garcia who sympathetically, not to say pathetically, informed them that "he would represent their circumstances to Government, but could hold out no hope that further time would be given—certainly not beyond the present year. He might add that those who were physically incapable of earning a livelihood would not be pressed for payment, but where he was satisfied that the amounts could be paid if there was any desire to do so he would feel it his duty to the country to press for payment."

The report which we are attempting to summarize concludes by saying "the natives gave the three hearty cheers for the Magistrate, and looked all the more content for having had a talk with him over these matters." Independent accounts which have reached our office from natives who

were present ... the most noteworthy incidents of the meetings is the Chief Zulu's speech which we take over in extenso:—"Chief Zulu—Right glad am I to see here to-day our Magistrate—the child of the Government. He sees us under disadvantages. The country is dried up. There is no yield. The cattle are lean. The horses are thin and the sheep are affected with brucellosis. Yet we are glad to welcome him. It is a sign that the Government has some regard for us. He represents the Government and, being here, is another proof that we are not forgotten. I wish to thank the Magistrate for coming and to say that we are right glad to see him. Some of us have never seen a Magistrate here. Indeed, when the children heard that the Magistrate was coming, they got afraid. They said, 'Oh! what shall we do? Who is the Magistrate here?' But I don't think that the children would be afraid if they were here now and heard the kind words of our Magistrate. We positively want that the sympathy of the 'native problem' would be removed by some kindly enactment of the Government representative in our party, and in this connection would strongly advise upon these matters the Government representative for the district. Every Government of Magistrate's office. Else what Zulu says."

DYER no DYER,

e-Qonce nase Monti,

Bahleli bene mpahla etengisayo:

Enjengama-felane
Iblankete
Ingubo ezitambileyo zokulala
Iqiya zezandla (handkerchiefs)
Intlobo ezintsha zezigubungelo zobuso
Amaso, alingeneyo nabala lita-ndwayo
Izihlangu nekausi
Ingubo zamadoda zekodi nezitofu
Itwil ezibomvu neziluhlaza
Ityali ezintle kunene
Thempe nemingwazi
Imela zamaxosa nezipili
Izikotile
I-ambile zentlobo ngentlobo zobu-

kulu

Isali ne Tuma
Imikala ne berote
Ucumse nacitywa
Icuba la Mabulu nela Maxosa
Ujiko lwe-xina
lobedu

Iswakile zamabala onke
Ugwane (ee) osantsha yena
Icuba zamandi kanye yase Rio
Icuba zamandana nemisa

Icuba zamandana nemisa