

Language: isiXhosa (Xhosa)

Linkumbulo nenzila kaWinnie Madikizela-Mandela njengegorhakazi lomzabalazo kumbongo kaTA Simayile othi “Ufudukile umama wesizwe”

Thulani SIMAYILE

Department of African Languages, University of Stellenbosch,
Cape Town, Western Cape
E-mail: simayileta@sun.ac.za

ORCID iD <https://orcid.org/0009-0008-2062-9566>

INTYLAPHANDO

Eli nqaku liphonononga iinkumbulo zeqgala negorhakazi lomzabalazo kumbongo kaSimayile (2018) othi, “*Ufudukile umama wesizwe*,” onguWinnie Madikizela-Mandela. Eli nqaku lidandalazisa ubuqhawe nemfundiso eshiywe kuluntu ngumama wesizwe. Ngokusekelwe kwimbali yomzabalazo wenkululeko yoMzantsi Afrika, uphando luphonononga indlela lo mbongo ohlanganisa ngayo intlungu yongcungcutheko ngelixa ukwaphuhlisa ubugorha bukaWinnie Madikizela-Mandela. Ngokusebenzisa ingcingane yohlalutyo lombongo, olu phononongo lujolise kwizixhobo zesihobe ezinjengophindaphindo, uvakalelo, umbuzo buciko, imifanekiso-ntelekelelo, isimboli nolwimi oluncomayo. Iziphumo zophando zityhila ukuba lo mbongo uvuselela iinkumbulo nentlungu kuluntu ngokushiywa ligorhakazi, ngokusebenzisa ubuchule bombongo obubonisa umothuko, ukungakholelwa noxinzelelo lweemvakalelo. Ngaxeshanye, olu phando luphuhlisa uWinnie Madikizela-Mandela njengomntu okwaziyo ukumelana neenzima zengcinezelo, ukungcungcuthekiswa nokunyamezela ukubandezeleka ngenxa yokulwela inkululeko yabemi abantsundu baseMzantsi Afrika ababenyhashelwe amalungelo abo. Uphando lubonisa ukufa kwakhe njengelahleko kwinkcubeko, ngokulwela amalungelo oluntu nezopolitiko. Uphando lukwaveza intlungu yokushiywa ngumyeni aye kuvalelwa kwisiqithi seentini (*Robben Island*), ngelixa emshiya ngasemva neemveku. Olu phando luqukumbela ngelithi lo mbongo unguvimba wenkcubeko obonisa indlela yombongo oyigcina ngayo indima eyadlalwa ngamaqhawe esizwe kwixesha lengcinezelo.

AMAGAMA ANGUNDOQO

Umama Wesizwe. Igqala Lomzabalazo. Inkumbulo. Ukuzila. Ufudukile

Memórias e luto por Winnie Madikizela-Mandela como heroína da luta no poema de TA Simayile, “A mãe da nação partiu”

RESUMO

Este artigo examina as memórias de Winnie Madikizela-Mandela — veterana e heroína da luta retratada no poema “Ufudukile umama wesizwe”, de Simayile (2018). O texto explora o heroísmo e os ensinamentos deixados pela “mãe da nação”. Com base na história da luta de libertação da África do Sul, a pesquisa analisa como o poema encapsula a dor do sofrimento ao mesmo tempo em que desenvolve a imagem heroica de Winnie Madikizela-Mandela. Utilizando a teoria da análise poética, o estudo concentra-se em recursos poéticos como repetição, emoção, pergunta retórica, imagens, simbolismo e linguagem laudatória. Os resultados revelam que o poema

evoca memórias e dor na comunidade pela perda da heroína, empregando técnicas poéticas que expressam choque, descrença e sofrimento emocional. Simultaneamente, a pesquisa apresenta Winnie Madikizela-Mandela como alguém capaz de resistir às adversidades da opressão e da tortura, suportando o sofrimento em prol da liberdade dos sul-africanos negros, cujos direitos haviam sido violados. O estudo retrata sua morte como uma perda para a cultura e para a luta por direitos civis e políticos. A pesquisa também aborda a dor do abandono por parte de seu marido — então encarcerado na Ilha Robben —, que a deixou sozinha com os filhos. Conclui-se que o poema constitui um arquivo cultural, demonstrando como a poesia preserva o papel desempenhado por heróis nacionais durante a era do apartheid.

PALAVRAS-CHAVE

Mãe da Nação. Veterana da Luta. Memória. Luto. Deslocada.

Memories and mourning of Winnie Madikizela-Mandela as a struggle hero in TA Simayile's poem "The mother of the nation has moved away"

ABSTRACT

This article investigates the memories of the veteran and heroine of the liberation struggle, Winnie Madikizela-Mandela, as portrayed in Simayile's (2018) poem "*Ufudukile umama wesizwe*" ("The mother of the nation has departed"). This article highlights the heroism and legacy that has been left by the mother of the nation to the society. Drawing on the history of South Africa's liberation struggle, the article explores how the poem intertwines the pain of persecution while simultaneously celebrating the courage and resilience of Winnie Madikizela-Mandela. Using the principles of poetic analysis, the article focuses on poetic devices such as repetition. Emotive language, rhetorical questions, imagery, symbolism and laudatory language. The findings indicate that the poem evokes collective memory and grief over the loss of a national heroine through poetic strategies that convey shock, disbelief and emotional distress. At the same time, the article portrays Winnie Madikizela-Mandela as a figure who suffered oppression, persecution and suffering in the struggle for the attainment of freedom for Black South Africans whose rights were denied under the apartheid. The article also sees her death as a deep cultural loss in the continuing struggle for human rights and political justice. It also brings out the pain of being separated from her husband who was in prison on Robben Island while she was left behind with her small children to care for. The article concludes that the poem is a cultural archive and shows how poetry preserves the memory of the important role of national heroes and heroines in the era of oppression.

KEYWORDS

Mother Of The Nation; Liberation Struggle Veteran; Memory; Mourning; Departure.

1. Intshayelelo

Ukusweleka kukaWinnie Madikizela-Mandela ngomhla wesi2 kuTshazimpuzi ngowe2018 kwaba lixesha lonxunguphalo kwimbali yoMzantsi Afrika, nto leyo eyabangela isankxwe kwilizwe nakwihlabathi jikelele. Oko kwavusa izivubeko kuluntu ngendlela awangcungcuthekiswa ngayo yingalo yomthetho wocalucalulo, eyayimana imkhupha ibuye imfake esiseleni ngenxa yokulwela intswela bulungisa. Ehlonitshwa njengomama wesizwe, uWinnie Madikizela-Mandela ngumzekelo wokumelana neenzingo, ukomelela, ukunyamezela nokuzinikela okungagungqiyo okuchasa

ucalucalulo nokumela umzabalazo wenkululeko (Mandela, 1995; Gunner, 2002). Uhambe emzileni wamagorhakazi omzabalazo alwela uMthetho waMapasi aquka uLilian Ngoyi, uHelen Joseph, uRahima Moosa, uSophia Williams-De Bruyn, uAlbertina Sisulu nabanye. Oku kumenze waba ngomnye wamanina adumileyo nafunga angajiki xa ebona izinto zihamba gwenxa. Unyamezelo nokuzinikela kwakhe phantsi kwengcinezelo elwela inkululeko yabemi boMzantsi Afrika kwamenza wangomnye onegalelo kwimbali yenkululeko yoMzantsi Afrika.

Emva kokusweleka kwakhe kwayilwa iziseko ezikhuthaza intuthuzelo ngeendlela ezahlukeneyo zenkcubeko, kuquka imibongo, ukuqanjwa kweengoma nokumiselwa kwezikhumbuzo zikawonkewonke. Ngoko ke, umbongo wonxunguphalo othi, *“Ufudukile umama wesizwe”*, usebenzise isihlonipho sokuthuthuzela uluntu ngokusweleka kwesikhuthali salo. Lo mbongo usekelezwe kumthetho wemibongo yaseAfrika equka izimbambazelo okanye intuthuzelo ngenxa yokungxwelerhwa kwamaAfrika bubukoloni (Nyongesa, 2017).

UFinnegan (2012) noOpland (1983) bathi unxunguphalo olubhalwa kwisihobe saseAfrika alusebenzi njengembonakaliso yonxunguphalo kuphela, kodwa nanjengendlela yokugcina inkumbulo yentlalo ngexesha lobukoloni nokwazi nzulu ngeziganeko zembali. Olu phononongo luphonononga ukubaluleka kwenkcubeko nembali yesihobe sesimbambazelo. Okunye olu phando lubonisa ukuba ubhalo lwesihobe ludlala indima enkulu ekuvezeni amabali okuchasa ukohluthwa kwamalungelo oluntu, ukugcina iinkumbulo zamandulo nokuzazi ukuba ungubani kuMzantsi Afrika wasemva kocalucalulo (Chapman, 2006; Ndebele, 1991).

2. Isakhelo Sengcingane

Olu phononongo lusekelwe kwiimbono ezintathu zengcingane ezinxulumeneyo: Ingcingane yomlomo, ingcingane yengqokelela yeenkumbulo, nengcingane yoncwadi lwasemva kobukoloni. Ezi ngcingane zizoba isiseko sokwazi indlela lo mbongo owakhiwe ngayo njengesimbambazelo, inkumbulo, ubugorha nokuchasa ubukoloni ngokubhekiselele kwimbali neziganeko zaseMzantsi Afrika.

2.1 Ingcingane yomlomo

Ingcingane yomlomo ngokweengcali (umz. Finnegan, 2012; Ong, 1982), igxininisa ukuba ulwazi, imbali, iinkolelo, isidima nenkcubeko ziyagcinwa zize zidluliselwe kwizizukulwana ngezizukulwana ngomlomo, kusetyenziswa amabali, iintsomi, izibongo, iingoma nezinye iindlela zoncwadi lwemveli. Le ngcingane ibalulekile ekuhlalutyeni isihobe sesimbambazelo kuba ibonisa indlela imbali neenkumbulo zoluntu ezigcinwa ngayo ngokusebenzisa uncwadi lwemveli (Finnegan, 2012; Ong, 1982).

2.2 Ingcingane yengqokelela yeenkumbulo

Le ngcingane, eyaphuhliswa nguHalbwachs (1992), ithi iinkumbulo zonxunguphalo azigcinwa ngumntu omnye kuphela kodwa zakhiwa kwaye zigcinwe luluntu lonke. UHalbwachs uqhubeka athi imibongo, izibongo, nezinye iindlela zoncwadi zisebenza njengendawo yokugcina iinkumbulo zembali, iziganeko ezibalulekileyo kunye namava oluntu. Kwisimo saseMzantsi Afrika, isihobe sesimbambazelo sisetyenziselwa ukugcina iinkumbulo zengcinezelo, umzabalazo wenkululeko kunye nobugorha babantu abafana noWinnie Madikizela-Mandela, uLilian Ngoyi, uHelen Joseph, uAlbertina Sisulu nabanye (Halbwachs, 1992; Assmann, 2011).

2.3 Ingcingane yoncwadi lwasemva kobukoloni

Iingcali zesiHobe (umz. Baderoon, 2015; Bila, 2016; Ferrus, 2026) zithi le ngcingane yoncwadi lwasemva kobukoloniyali ihlolutya isihobe ngendlela abacinezweyo ababephendulela ngayo kwimithetho yobukoloniyali, ingcinezelo, ukuxhatshazwa kunye nokuphulukana nobuntu. Iingcali zikwathi le ngcingane ijonga indlela ababali besihobe abachasa ngayo imithetho yobukoloniyali, ngelokubuyekeza inkcubeko nesidima sabantu abacinezweyo. Isihobe sesimbambazelo sinokuhlalutywa kusetyenziswa le ngcingane kuba sisoloko siveza ukuchasa ingcinezelo, ukungcungcuthekiswa koluntu kunye nokubuyiselwa kwesidima samaAfrika (Ashcroft, *et al.*, 2002; Fanon, 1963; Nuttall & Coetzee, 1998).

Le ngcingane ingumzekelo omhle kulo mbongo kaWinnie kuba idandalazisa ubomi bakhe bakutyakatywa yidyokhwe yocalucalulo. Wabanjwa izihlandlo ezininzi ngenxa yokuchasa inkqubo yezopolitiko.

Wayengcungcuthekiswa rhoqo, kubandakanya nokuvallelwa yedwa esiseleni esibandayo, ngamanye amaxesha evalelwa ngaphandle kwesizathu (Mandela, 2013). Apho wayefumana impatho egadalala, egadwe ngamapolisa angqongqo. Wayetyholwa ngobunqolobi, wada waya kulahlwa eBrandfort, eFree State, ephantsi kweliso likarhulumente wocalucalulo. Apho kwakungelula ukuqhagamshelana namagorha omzabalazo, nangona wayezama ukuqhubeka nokuxhasa uluntu ukuba lunganikezeli ukulwela inkululeko (South African History Online, 2023).

3. Indlela Yophando

Olu phando lusebenzisa indlela yohlalutywa olusekelwe kuphononongo lombongo othi, *“Ufudukile umama wesizwe,”* obhalwe nguTA Simayile (2018). Lo mbongo uhlalutywa ngokufundwa ngokondeleyo kolwimi, ulwakhiwo kunye neempawu zesiHobe ukuze kuchongwe imixholo ephindaphindiweyo kunye neepateni zesimbo sokubhala umbongo.



3.1. Uhlalutywa

3.1.1 Uphindaphindo nengcaciso yokhuzo

Enye yezona mpawu zibalulekileyo kulo mbongo kukusetyenziswa kophindaphindo nezikhuzo. Imbongi iphindaphinda amagama athile ukuze igxininise ubunzulu bentlungu ebangelwe kukusweleka kukaWinnie Madikizela-Mandela. Oku kubonakala kwimiqolo yasekuqaleni kombongo ethi:

(1) *“A-a-a! Nobandla!”*

(2) *“A-a-a! Nomzamo!”*

(3) *“A-a-a! Nosizwe!”*

(4) *“A-a-a! Mam’ uWinnie!”*

(Simayile, 2018:71)

Uphindaphindo lwesikhuzo esithi, *‘A-a-a!’* lubonakalisa ukungakholelwa kokwehlileyo, ngokungathi lowo uswelekileyo uza kuvuka ekufeni, oku komntu oleleyo nokhwazwayo ixesha elide, ade eve, asabele. Ngokunjalo, ibinzana elithi:

(5) *“Awu! Uwile-e-e-e-e-e-e!”*

(6) *“Owu! Uwile-e-e-e-e-e-e!”*

(Simayile, 2018:71)

Liphindaphindwa kaninzi kuwo wonke umbongo ukubonisa umothuko obalaseleyo nobonisa ukuba akukho mntu ebelindele ukusweleka kweli gorhakazi. Olunye uphindaphindo oluthi:

- (5) "Uwile-e-e-e-e-e-e!"
(6) "Uwile-e-e-e-e-e-e!"
(7) "Uwile-e-e-e-e-e-e, kambe ntozakuthi!"
(8) "Uwile-e-e-e-e-e-e, mzindini oNtsundu!"
(9) "Uwile-e-e-e-e-e-e, maDlomo nani maMpondo!"
(10) "Uwile-e-e-e-e-e-e, umthi omthunz' omyoli!" (Simayile, 2018:71)

sisihlonipho esisetyenziswe njengomfuziselo wokusweleka komntu, nokubonisa ubunyani bokuba ngenene akasayi kuphinda athethe, sele engumfikazi. Olu phindaphindo lwenza ukuba umfundi aluve unxunguphalo lokusweleka komntu ebemthanda nobesenza okuncomekayo ekuhlaleni. Isingqi esidalwa lolu phindaphindo sinxulunyaniswe nezililo zabantu ezenzeka xa besemngcwabeni. Baye balile bangayeki de bathuthuzelwe.

3.1.2 Umbuzo-buciko nokungakholelwa

Imbongi isebenzisa umbuzo-buciko ukubonisa ukungakholelwa nokumangaliswa ukuba ngenene uWinnie ulishiyile eli limagad' ahlabayayo. Le mibuzo ayifuni mpendulo, koko iveza indlela abantu ababengakulungelanga ngayo ukwamkela ukufa kwakhe.

- (11) "Akungebi liphupha kusini na?"
(12) "Akungebi yintsomi kusini na?"
(13) "Akungebi lulwimi kusini na?"
(14) "Akungebi yinyani kusini na?"
(15) "Akungebi sisiqhulo kusini na?"
(16) "Akungebi ndiyelama kusini na?" (Simayile, 2018:72)

Le mibuzo buciko ikwabonisa ukuba uluntu lwalunethemba lokuba mhlawumbi iindaba zokusweleka kwakhe aziyonyani. Imbongi ngaloo ndlela iveza ubunzulu bothando nexabiso awayenalo uWinnie phakathi kwabantu. Yiyo loo nto waxolela ukungcungcuthekiswa, ezenza idini, ezama inkululeko yokucinezelwa koluntu. Umbuzo buciko usaqhuba kule miqolo ilandelayo:

- (48) "Kuthiwani na namhla"
(49) "xa intlak' ihluthw' emlonyeni?"
(50) "Kubhenelwa phi na xa kunqamk' umbele wezapholo?" (Simayile, 2018:72)

Apha imbongi iveza ukuba uluntu luzibona lulahlekelwe kwaye ludidekile kuba luphulukene nenkokeli yalo ebeluyithanda. Luzibona lushiyeke lungenammeli namncedi olunokukhalela kuye lwakudibana nengxaki. Kaloku intlaka ithandwa kakhulu kwaXhosa ngenxa yencindi yayo enencasa ngathi bubusi. Nokunqamka kombele ophuma ubisi, loo nto itolika ukuba uluntu loshiyeka lubhuqwa yindlala, kungekho mntu umana elumela ukuba lunikwe iinkonzo zalo zoluntu ngurhulumente wentando yesininzi.

3.1.3 Umfanekiso ngqondweni nesimboli

Umbongo usebenzisa imifanekiso-ngqondweni kunye nesimboli ukuqaqambisa ubukhulu bokulahlekelwa yinto ubuyixabisile kwaye uyithanda.

- (19) Uchwechwil' umama wesizwe,

- (20) *Ufudukile uNomzamo enxiweni,*
(21) *Ugodukile wabuyela kokwabo,*
(22) *Uzimele engashiyanga nelimdaka,*
(23) *Uhambe kubhudl' umoya elizweni,*
(24) *Usithele kuxokozela elizweni.*

(Simayile, 2018:71)

Kule miqolo ingentla kusetyenziswe isihlonipho sokufa ngelokuzama ukungakubizi kunjengoko kunjalo kuba ingumba omasikizi. Apha kusetyenziswe isigama esichaza ukufa esifana no'uchwechile,' esibonisa ukuba uzimele kungekho mntu umbonayo; 'ufudukile,' esibonisa ukuba akasayi kuphinda abuye ngamva kwindawo aya kuyo; 'ugodukile,' esibonisa ukuba ubuye kwikhaya lakhe lokugqibela. Esi sigama siphindaphinda ukufa ngeligxininisa ukuba uWinnie ngenene usandulele, ngexesha lobunzima apho ilizwe likruthakruthanayo ngakumbi kwezopolitiko. Ebemana eba namazwi awathethayo phambi kokuba asweleke, athi le politiki wayeyizabalazela ayiyiyo le nto wayecinga ukuba ingayiyiyo namhlanje. Oku kuxhaswa ngamabinzana afana nala: 'kubhudl' umoya elizweni, usithele kuxokozela elizweni,' ngelokubonisa ukungazinzi ncam kwezopolitiko. Umbongo uphinda uchaze ngokusetyenziswa kwesimboli kule miqolo ilandelayo:

- (10) *"umthi omthunz' omyoli."*
(18) *"Ucingo lwabaNtsundu luyangqina",*

(Simayile, 2018:71)

Igama elithi,'umthi' yisimboli ebonisa umzekelo wokhuseleko kuba umthi unamasebe akhusela umntu elangeni nathwala iziqhamo. 'Umthunz' omyoli' yisimboli eqaqambisa ukuba lo mthi awufani neminye, nomthunzi wawo wanelisa wonke umntu ophantsi kwawo. Oku kuthetha ukuba uWinnie ebengumkhuseli, enenkxaso nolonwabo kuluntu. Ebephelisa unxunguphalo, nonxinzelelo eluntwini, kwehle nezibilini. Ucingo lwabaNtsundu lutolika ukudula kweendaba zokusweleka kukaWinnie, ziviwe nanguthathatha. Kwakhona kulo mbongo kusetyenziswe izikweko ukuchaza isimo sikaWinnie, ezithi:

- (36) *"yimazi yehlobo."*
(63) *indlezana enebel' elide,*

(Simayile, 2018:72)

Ihlobo lixesha lokukhula kwezityalo nezihluma, nto leyo ebonisa impumelelo novuyo. Imazi yehlobo yeyona inobisi oluninzi neyenza umsengi alushiye engalusenganga lonke ngenxa yobuninzi balo. Ukanti indlezana yona yimazi yesilwanyana esinobubele kwithole laso elisandul' ukuzalwa. Oku kubonisa ukuba uWinnie wayenobubele kuwo wonke umntu, engenamkhethe. Kumqolo olandelayo kusetyenziswe isimboli yokuwa 'komthikazi' ngelokuqaqambisa ubuntshatsheli bukaWinnie eluntwini.

- (37) *wokuwa komthikazi,*

(Simayile, 2018:72)

3.1.4 Ulwimi lokuzila

Umbongo ukwaqulathe ulwimi lokuzila. Imbongi isebenzisa iincwina, izililo nonxunguphalo. Umzekelo:

- (41) *Lachaphaz' izulu kwehl' ilinco,*

- (42) *Yabuy' imfuy' edlelweni ishiy' abelusi,*
(43) *Zathotyw' iiflegi kulo lonke eleAfrika,*
(44) *Zabun' izityalo ngoqhwaya weso,*
(45) *Zehl' iintaka zandandela phantsi,* (Simayile, 2018:72)

Le miqolo ingentla ibonisa indlela ukufa okubuhlungu ngayo kude kuchaphazele nendalo ngenxa yokunganyamezeleki kwako. Kude kuthathe nabantu abaxabisekileyo nabalulutho kuluntu. Olu lwimi lukule miqolo ingentla lukwasebenzise ubabazo lokuqagambisa ukuba ukufa oku asinto iqhelekileyo nethathwa lula luluntu.

Kanti kwimigca ethi:

(61) *"Namhla uthule, mazim' iziyolo,"*

(62) *"Namhla ucimele, makube ngunyaka wenzila."* (Simayile, 2018:72)

Imbongi ibonisa ukuba ukusweleka kukaWinnie kubangele ukuba uvuyo luphele kwaye kuqalise ixesha lokuzila. Oku kukwaphuhlisa isinxulumanisi esibonisa ukuba xa kuswelekiwe kuyazilwa. Wofika emzini onomphanga wonke umntu ezibhijele ngebhayana kulucwangco, kungekho ngxolo nakuphithizela. Ngoko ke, olu lwimi olusetyenzisiweyo ludala umoya wosizi, unxunguphalo neenkumbulo zongasekhoyo.

3.1.5 Ukudunyiswa kwamagama nokumela ubuqhawe

Ukudunyiswa kwamagama yenye yezona mpawu zibalaseleyo kulo mbongo. KwaNtu umntu unconywa ngemisebenzi yakhe emihle ebeyenza noxa engasekho eluntwini. UWinnie unikwa amagama amaninzi embeko abonisa iindima zakhe ezahlukeneyo azidlalileyo kuluntu ngelixa ebesaphila. Intsingiselo yamagama:

- (1) *"Nobandla,"* ukubonisa ukuba ebengumntu kawonkewonke. Igama elithi 'ibandla' lichaza isiqhu sabantu abahlangene ndawonye.
(2) *"Nomzamo,"* ukubonisa ukuba ebezama phantsi kweenzima zengcinezelo. Ngenene uwufezile umzamo omhle wokuzabalazela uluntu kuba ngomnye wamaqhawe azise inkululeko eluntwini.
(3) *"Nosizwe,"* ukubonisa ukuba ebekhathalele sonke isizwe engakhethi buso bamntu. Oku kuye kwadizwa ngumngcwabo wakhe apho zazikho zonke iintlanga, abezopolitiko, oosomashishini, iindwalutho nezihandiba kunye noluntu jikelele, bonke bemtyibela njengomama wesizwe.

(Simayile, 2018:72)

Imbongi ibuye yasebenzisa iziduko ezifana nezi: *'MamSuthu,' 'MaMsengeshe,' 'Mbelukazi kaMakhalendlovu,'* ezisetyenziswa xa kunconywa imisebenzi emihle eyenziwe ngumntu phambi kwabantu.

Le miqolo ilandelayo ibonisa imbeko, uthando kunye nendima yakhe njengomkhuseli wesizwe. Kukwavezwa ubuqhawe bakhe bokulwela isizwe, ekwaxolele ukusifela:

(56) *"Elwel' inkululeko yabaNtsundu,"*

(57) *"Wahanjiswa ze phambi kweentsana,"*

(58) *"Akajika wathi: 'Phambili ngembokotho!'"* (Simayile, 2018:72)

Le migca ibonisa ukuzimisela kwakhe kumzabalazo wenkululeko nangona wayejongene nentshutshiso nengcinezelo. Waxolela ukuba yintlekisa yokubanjwa ngamapolisa engcinezelo phambi kwabantwana kodwa engajiki kumzabalazo.

3.1.6 Amazwi amany' isizwe nokuzithemba

Umbongo awubalisi nje ngentlungu yembongi kuphela, koko umele ilizwi loluntu lonke. Oku kubonakala kwimigca ethi:

(8) *"Mzindini oNtsundu!"*

(18) *"Ucingo lwabaNtsundu luyangqina",*

(Simayile, 2018:71)

Apha imbongi ithetha egameni loluntu lwabaNtsundu ngokubanzi. Intlungu yomntu omnye iguqulwa ibe yintlungu yesizwe.

Kwakhona imbongi ikhumbula indima kaWinnie emzabalazweni:

(55) *"Licinga ngezo mini zamadabi,*

(56) *"Apho uWinnie wayesiw' evuka."*

(Simayile, 2018:72)

Le migca igcina iinkumbulo zomzabalazo ukuze izizukulwana ezizayo zingalilibali igalelo lakhe lokuzijul' ijacu efuna ilizwe likhululeke kumatyathanga ocalucalulo. Kukwasetyenziswe nochasaniso, *'uWinnie wayesiw' evuka,'* olubonisa ubunzima ahlangebazana nabo ngokumana ephuma engena entolongweni ngenxa yokuchasa umthetho wokunyhasha amalungelo abaNtsundu.

3.1.7 Ukugxeka nokuchasa

Nangona umbongo ugxile ekuzileni, ukwasebenzisa ilizwi lokugxeka abo bangazange bamxabise uWinnie ebomini bakhe. Oku kutyhilwa yile miqolo ilandelayo:

(76) *"Zathi imisebenzi yakhe bubuvuvu,"*

(77) *"Zambhunyul' ubukhosikazi ngenqala,"*

(78) *"Zamphuc' ilifa alithenge ngelakh' igazi."*

(Simayile, 2018:72)

Le miqolo ingentla igxeka abo banyevulela igalelo likaWinnie kumzabalazo wenkululeko. USouthall (2013) uyakungqina oko xa esithi nangona ubomi bakhe babambethwe yimingeni nezityholo ezada zenza uqhekeko kuye nomyeni wakhe onguNelson Mandela, kodwa yena usahleli ekhunjulwa ngabantu abaninzi njengenina eladlala indima enkulu kumzabalazo wenkululeko. Igama elithi *'igazi'* ligxininisa ukuzinikela kwakhe, ebanjwa aze angcungcuthekiswe esiseleni, ophe ngenxa yokulwela inkululeko yabaNtsundu. Imbongi ivalelisa ngokumkhulula uWinnie aye kuphululwa ngoPhezulu izivubeko zengcinezelo ezamtyakatyayo ngexesha lomzabalazo:

(83) *"Yikhululeni indwaluthokazi iyokuphumla,"*

(84) *"Kuba ilwile yeza nenkululeko."*

(Simayile, 2018:72)

Le migca ingentla ibuyisela isidima sikaWinnie kwaye iqinisekisa indawo yakhe njengelineye lamaqhawekazi amakhulu embalini yoMzantsi Afrika azama kwada kwazameka, ilizwe layifumana inkululeko elaliyinxanelwe.

4. Iziphumo Zophando

Iziphumo zolu phando zibonisa ukuba umbongo othi, *“Ufudukile umama wesizwe”* uzisebenzise ngempumelelo izixhobo ezahlukeneyo zokuphonononga isihobe, ukwakha iinkumbulo zesimbambazelo sikaWinnie Madikizela-Mandela. Uhlalutyo lubonise ukuba ukuphindaphindwa kwezikhuzo ezifana no‘A-a-a!’ no‘Uwile-e-e-e-e!’ zidala umoya wonxunguphalo nentlungu eyambese ilizwe nokungakholelwa kukusweleka kwakhe. Ezi zixhobo zoncwadi lwesihobe zenza ukuba umbongo ufane nonxunguphalo lwesihobe saseAfrika jikelele, apho iimvakalelo zobukoloniya zivezwa ngokucacileyo kubhalo loncwadi.

Uphononongo luphinde lwabonisa ukuba ukusetyenziswa kolwimi lokuzila nombuzo-buciko kunceda ekubonakaliseni ubunzulu belahleko eyafunyanwa luluntu lwaseMzantsi Afrika. Imibuzo buciko efana nethi, *‘Akungebi liphupha kusini na?’* nothi *‘Kubhenelwa phi na xa kunqamk’ umbele wezapholo?’* ibonise indlela abantu ababengakulungelanga ngayo ukwamkela ukufa kukaWinnie Madikizela-Mandela kunye nendlela ababemthatha ngayo njengenkokeli ebalulekileyo kuluntu.

Iziphumo zikwabonise ukuba imifanekiso ngqondweni kunye nesimboli zidlala indima enkulu ekwakheni umfanekiso ngqondweni wakhe njengomntu owazinikelayo ekulweni nengcinezelo. Ukumchaza njengomthi onomthunzi omyoli okanye *‘imazi yehlobo’* kubonisa indlela awayejongwa ngayo njengexhadi elinika inkxaso nelilwela inkululeko. Kwangaxeshanye, imifanekiso ngqondweni yendalo, efana neeflegi ezithotywayo, izityalo ezibunayo kunye neentaka ezindandela phantsi, ibonakalisa ubukhulu bentlungu yokusweleka kukaWinnie, eyathi yasasazeka kulo lonke ilizwe laseAfrika.

Olunye uphando olubalulekileyo oluvele kolu hlalutyo kukuba amagama endumiso asetyenziswe embongweni agcine kwaye aqinise inkumbulo yenkcubeko. Amagama afana no *‘Nobandla,’ ‘Nomzamo,’ ‘Nosizwe’* no *‘MamSuthu’* abonisa imbeko enkulu awayenayo phakathi kwabantu kwaye ammisela njengomfuziselo wobuqhawe nowobunkokeli.

La magama akwanceda ekumfakeni kwisimbo saseAfrika sokudumisa nokukhumbula iinkokeli ezibalaseleyo zomzabalazo. Ngaphezu koko, iziphumo zibonise ukuba umbongo awupheleli nje ngokuzila kodwa ukwasebenza njengendlela yokugcina inkumbulo yembali kunye nokuchasa iinzame zokuthintela igalelo likaWinnie Madikizela-Mandela kumzabalazo wenkululeko. Imiqolo egxeka abo babemnyevulela iqinisekisa ukuba igalelo lakhe kumzabalazo liyakhuselwa kwaye lidluliselwa kwizizukulwana ezizayo. Ngenxa yoko, umbongo umveza uWinnie njengomama wesizwe, iqhawekazi lenkululeko, kunye nophawu oluhlala luhleli kwimbali nakoovimba bokulondoloza amaqhawe aseMzantsi Afrika.

5. Ingxoxo

Iziphumo zolu phando zibonisa ukuba umbongo othi, *“Ufudukile umama wesizwe”* unochatha kumbongo wokuzila, kuba usebenze njengendlela yokwakha nokugcina inkumbulo yesizwe. Ngokusebenzisa izixhobo zesihobe ezifana nophindaphindo, imibuzo buciko, isimboli namagama endumiso, imbongi iyakwazi ukudibanisa iimvakalelo zosizi nenkululeko yembali ngendlela ebonisa ukubaluleka kukaWinnie Madikizela-Mandela kuluntu lwaseMzantsi Afrika. Oku kuhambelana nombono wokuba imibongo yokuzila ayikhumbuli kuphela abafuleyo, kodwa ikwanceda ekuqinisekiseni indawo yabo kwinkumbulo yemisebenzi yabo kuluntu.

Uhlalutyo lukwabonisa ukuba ulwimi lokuzila olusetyenziswa embongweni lunegalelo elikhulu ekwakheni umoya wonxunguphalo nesiingqala. Izikhuzo

eziphindaphindwayo kunye nemibuzo buciko zenza ukuba umfundi azive ebandakanyeka kule ntlungu, nto leyo eyenza ukuba amava embongi aguquke abe ngamava oluntu ngokubanzi. Ngale ndlela, umbongo uba sisixhobo esidibanisa abantu ngexesha lentlungu kunye nokubanceda ekwabelaneni ngeemvakalelo zokulahlekelwa ngulowo ebeliqhawe loluntu.

Enye ingongoma ebalulekileyo evela kwingxoxo kukuba umbongo uyamphakamisa uWinnie Madikizela-Mandela ukusuka kumgangatho womntu oqhelekileyo ukuya kumgangatho wamaqhawe esizwe. Ukusetyenziswa kwemifanekiso ngqondweni enjengomthi onomthunzi omyoli okanye 'imazi yehlobo' kumenza abonakale njengenina lokhuseleko, lethemba kunye nenkululeko. Le ndlela yokumelwa kwakhe iqinisekisa ukuba imbali yakhe ayixhomekekanga kuphela kwiziganeko zembali kodwa ikwafumana intsingiselo entsha kwinkumbulo nakwinkcubeko.

Ingxoxo iphinda iveze ukuba amagama endumiso asetyenziswa embongweni adlala indima ebalulekileyo ekugcineni nasekuqhubeleni phambili izithethe zoncwadi lomlomo lwesiNtu. Ngokusebenzisa la magama, imbongi ayibonisi nje imbeko kumfi, kodwa ikwadibanisa umbongo nezithethe zenkcubeko zaseAfrika zokudumisa nokukhumbula abantu abenze igalelo elikhulu eluntwini. Oku kubonisa ukuba uncwadi lunokusebenza njengesixhobo sokugcina inkcubeko kunye nembali ngaxeshanye.

Kwakhona, iziphumo zibonisa ukuba umbongo unesakhono sokusebenza njengendlela yokuchasa kunye nokulungisa imbali. Imigca egxeka abo babethoba okanye bengayixabisi imisebenzi kaWinnie Madikizela-Mandela ibonisa indlela imbongi ezama ngayo ukuphikisa iimbono ezingalunganga ngaye. Ngaloo ndlela, umbongo uba sisixhobo sokubuyisela isidima sakhe kunye nokuqinisekisa ukuba igalelo lakhe kumzabalazo wenkululeko alilibaleki okanye ligqwethwe.

Ekuqukumbeni, olu phando lubonisa ukuba "*Ufudukile umama wesizwe*" ludibanisa umsebenzi woncwadi, inkumbulo yembali kunye nokwakhiwa kwesazisi sesizwe. Umbongo ugcina iinkumbulo zomzabalazo wenkululeko, ukhuthaza ukuqhubeka kokuxatyiwa kwamagorha esizwe, kwaye uqinisekisa ukuba ilifa likaWinnie Madikizela-Mandela liyaqhubeka nokuphila kwiingqondo zabantu nakwizizukulwana ezizayo. Oku kungqina ukuba uncwadi lunendima ebalulekileyo ekwakheni inkumbulo yoluntu nasekugcineni imbali yesizwe (Nuttall & Coetzee, 1998).

6. Isiphelo

Olu phando belujolise ekuphononongeni indlela umbongo kaTA Simayile (2018) othi "*Ufudukile umama wesizwe*" owakha ngayo iinkumbulo, intlungu yokuzila kunye nomfanekiso ngqondweni wobuqhawe bukaWinnie Madikizela-Mandela. Ngokusebenzisa uhlalutyo olusekelwe kwizixhobo zoncwadi lwesihobe ezifana nophindaphindo, izikhuzo, imibuzo buciko, imifanekiso ngqondweni, isimboli, amagama endumiso kunye nesimbo sobhalo, uphando lubonise ukuba lo mbongo uyakwazi ukuveza ubunzulu bentlungu yesizwe ngaxeshanye ugcine inkumbulo yegalelo likaWinnie Madikizela-Mandela kumzabalazo wenkululeko.

Iziphumo zophando zibonisile ukuba umbongo awusebenzi nje njengesimbambazelo sokusweleka komntu, kodwa ukwasebenza njengendlela yokugcina imbali, inkcubeko kunye neenkumbulo zoluntu. Imbongi isebenzise izixhobo zesihobe ukwakha umfanekiso ngqondweni kaWinnie Madikizela-Mandela njengomama wesizwe, iqhawekazi lenkululeko kunye nomzekelo wokunyamezela, ukomelela nokuzinikela ekulweleni amalungelo abantu abacinezelayo. Ngaphezu koko, umbongo uchasa iinzame zokunciphisa okanye zokugqwetha igalelo lakhe kwimbali yoMzantsi Afrika ngokuphinda uqinisekise indima yakhe ebalulekileyo kumzabalazo wenkululeko.

Ngokusekelwe kwiingcingane zomlomo, zengqokelela yeenkumbulo kunye noncwadi lwasemva kobukoloni, olu phando luginisekisa ukuba uncwadi lwesiXhosa lunendima ebalulekileyo ekugcineni iinkumbulo zembali, ekwakheni ubuwena besizwe nasekudluliseleni imbali yamagorha kwizizukulwana ezizayo. Ngoko ke, umbongo othi, “*Ufudukile umama wesizwe*” ngumzekelo obalaseleyo wendlela isihobe esinokuthi sidibanise ngayo ukuzila, inkumbulo, imbali kunye nokuchasa, ngelixa sigcina kwaye sihlonipha ilifa lamaqhawe esizwe.

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Author's Bio

Ibhayografi

UThulani Simayile ngumhlohli kwiSebe leeLwimi zesiNtu kwiYunivesithi yaseStellenbosch. Uqukumbela isidanga sePhD kwizifundo zokufundisa ulwimi nethiyori ye-apreyizali kuncwadi. Uphando lwakhe lobungcali lukwithiyori ye-apreyizali, imfundo ngeelwimi ninzi, ukufundisa okusekelwe kuhlobo lwejanri, uphuhliso lokwazi ukubhala nokufundisa, uncwadi, kunye nezifundo zophuhliso lweelwimi zesiNtu (kubandakanywa nezifundo zenkcubeko). Amava ngezifundo zakhe aquka izifundo zeYunivesithi yaseStellenbosch, iYunivesithi yaseMzantsi Afrika (UNISA), iLawrence Bible University, kunye neKing Jesus Bible Institution. Njengesifundiswa, unamava okufundisa nokufunda kwimfundo ephakamileyo nakwimfundo esisiseko. Ukwanamava ekuphuhliseni ikharityhulam nasekufundiseni abafundi abangekathweswa zidanga nabasele benezidanga. Njengombhali ophume izandla, sele ebhale iindidi ngeendidi zoncwadi eziquka iinoveli, iidrama, isihobe, namabali amafutshane esiXhosa, nalapho athe waphumelela ukuwongwa ngeembasa eziquka iSanlam Prize for Youth Literature, iSouth African Literary Award for Youth Literature neNational best author award for African languages.

Thulani Simayile is a lecturer in the Department of African Languages at Stellenbosch University. He is pursuing a PhD in language teaching and appraisal theory in literature. His specialisation research is in appraisal theory, multilingual education, genre-based pedagogy, academic literacy, literature, and African language development studies (including cultural studies), among others. His previous qualifications include studies at Stellenbosch University, University of South Africa (UNISA), Lawrence Bible University, and King Jesus Bible Institution. As an academic, he has experience in teaching and learning in higher education and basic education teaching. He also has experience in curriculum development and teaching academic literacy (to undergraduates and postgraduates). As an author, he wrote several genres including novels, dramas, poetry, and short stories in isiXhosa for which he has won awards, including the Sanlam Prize for Youth Literature, the South African Literary Award for Youth Literature, and the National best author award for African languages.

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