

**ISAKHIWO SAMAHLAYA NOKUNOTHISA KWAWO ULIMI
LWESIZULU**

NDUMISO SICELO ZONDO

2021

**ISAKHIWO SAMAHLAYA NOKUNOTHISA KWAWO ULIMI
LWESIZULU**

NGU-

NDUMISO SICELO ZONDO

LWETHULELWA UKUPHELELISA IZIDINGO

ZE-

MASTERS IN ISIZULU

EMNYANGWENI WEZILIMI ZOMDABU NAMASIKO

ENYUVESI YAKWAZULU

UMLULEKI: UDOKOTELA S.L. NTULI

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ISIFUNGO

Ngifunga ngiyaqinisa ukuthi umsebenzi osihloko sithi: **'ISAKHIWO SAMAHLAYA NOKUNOTHISA KWAWO ULIMI LWESIZULU'** ungumsebenzi wami, imithombo yolwazi esetshenzisiwe kulo msebenzi iboniswe ngendlela efanele nokuthi lo mqulu awukaze unikezwe enye iNyuvesi ngenhloso yokuthola iziqu.



N.S. ZONDO

Julayi 2021

Usuku: _____

UMNIKELO

Lo mqulu ngiwunikela ngentobeko nangenhliziyo emhlophe kumama wami ongizalayo uNurse Qondeni Mhlongo-Zondo odla anhlamvana okunguyena ongikhulisile wanginika nethuba lokwenza leli qhuzu. Ngibonga kuzo zonke izingane zakwethu uSamukelisiwe, Lethiwe, Tholumusa noSimphele ngokungeseka kwabo. Ngingemshiye ngaphandle umshana wami uBoss ovame ngamahlanya nobenza kube lula ukubuka lo msebenzi ngeso elihluzekile. Ngiwunikela nakuwo wonke umuntu obambe iqhaza empilweni yami kuze kube kuleli zinga lemfundo. Ngiyethemba bazojabula ukungibona sengikuleli zinga lemfundo, iNkosi ibabusise.

AMAZWI OKUBONGA

Ngifisa ukubonga nginconoze kuDokotela S.L. Ntuli ngokungicathulisa kuze kube sesiphethweni salo msebenzi. Ngibonga inkuthazo yakhe uDokotela ebilokhu ingimisa isibindi noma sekulufifi. Ngibonga amazwi akhayo nendlela esisebenzisane ngayo kusukela osukwini lokuqala kuze kufike ekugcineni. Nasezimweni ebezimelene nalo msebenzi (Khuvethe) ukwazile ukuveza amasu nezindlela okumele zilandelwe. Unwele olude!

Ngibonga kuSolwazi Z.L.M. Khumalo owanginika ithuba lokwenza lo msebenzi emnyangweni awengamele. Nakuba kwake kwaba inqaba kuye ukuvumela lo msebenzi ukuthi wenziwe ngemibandela ethile nobugweje besihloko, ngibonga ukuthi wagcina enginikile ithuba lokucwaninga ngamahlaya.

Ngibonga angiphezi kuDokotela N.M.A.R. Nzuzo owangivula ingqondo ngobuhlakani abuphiwe lapho ngiphicwa isihloko salo msebenzi. Kwathi noma ngangisibona singaba inselelo enkulu kimi kodwa wasihlahlela ngendlela eyangipha ugqozi lokufuzula ngithole umnyombo waso.

Ngifisa ukuphinde ngibonge ku-Nkk. Mhlongo-Zondo okunguyena owazi kangcono ukuthi uthando lwemfundo walufaka kanjani kimi. Ukungithengela amaphephandaba namaphephabhuku ngisakhula ikhona okwenza ngithande imfundo ngiqaphe nezindlela zami. Yilokho engifisa ukumbongela khona namazwi angimisa isibindi nalapho sekuthi angiphonse ithawula. INkosi uNkulunkulu imengamele njalonjalo nokhalo lwakhe.

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IQQQA

Lolu cwaningo luhlola isakhiwo samahlaya nokunothisa kwawo ulimi lwesiZulu. Kuzobhekwa indlela amahlaya akheke ngayo, izimpawu zolimi namasu asetshenziswayo ekwethulweni kwamahlaya. Lo msebenzi uzobheka kakhulu isakhiwo sangaphakathi samahlaya.

Lo mqingo ufisa ukuphenya ngomthelela amahlaya aba nawo ekuthuthukeni kolimi. Lokhu kuzovela ngaphansi kwezindlela ezisetshenziswa osomahlaya ukwethula umsebenzi wabo, izimpawu zolimi, okuyikhona okuvamayo emahlayeni. Ulimi alukwazi ukungathinteki kulesi sihloko, amahlaya ethulwa ngolimi oluthile.

Isahluko sokuqala: Isethulo socwaningo

Isahluko sokuqala siqukethe isingeniso noma isethulo socwaningo, ukuchazwa kwamahlaya, izinhloso zocwaningo, inkuthazo yocwaningo, izindlela zokuqhuba ucwaningo, izinsizakuhlaziya, uhlaka lwangaphakathi lwamahlaya, umklamo wocwaningo, imibono yongoti, nokubaluleka nobumqoka bocwaningo.

Isahluko sesibili: Ukubuyekezwa kwemibhalo ngezifengqo, amahlaya nomsebenzi wawo.

Bathini ongoti ngezifengqo emahlayeni? Baphawula bathini ngamahlaya? Bathini ngesakhiwo sawo? Ithini imicabango yabo? Kuthini ukugalela kwabo ngomsebenzi wamahlaya emhlabeni wonke jikelele?

Isahluko sesithathu: Uhlaka Iwezinsizakuhlaziya

Isahluko sesithathu siphethe izinsizakuhlaziya nezindlela zokwenza ucwaningo ezizosetshenziswa umcwaningi ocwaningweni lakhe. Ucwaningo luzosebenzisa insizakuhlaziya yokungavumelani, eyobutha, eyokukhulula, ejwayelekile yamahlaya ethulwa ngomlomo. Lezi nsizakuhlaziya izona ezizobamba elikhulu iqhaza ekuhlaziyeni amahlaya anhlobonhlobo athulwe ngezindlela ezahlukene. Kuzobhekwa ukuthuthuka kwamahlaya nesakhiwo sawo.

Isahluko sesine: Isakhiwo samahlaya

Kuzobhekwa izizinda zamahlaya, isakhiwo samahlaya nolimi lwawo, ukweyisa, ukudlalisa amagama, ihaba, umbhuqo nombhinqo. Kuvezwa ulwazi ngesu lemidwebo ukucacisa izihlaziyo nokuqhubeka ocwaningweni.

Isahluko sesihlanu: Izimpawu zolimi zokwethula ihlaya

Ukuhlaziywa kwezimpawu zolimi okuyimpinda, iziphumuzo (ezinde nezimfushane), amagama okuhlela inkulumo, nokuguquguquka kwephimbo. Konke lokhu kuzobhekwa ukuthi kuletha ini entuthukweni yolimi lwesiZulu.

Isahluko sesithupha: Isihlaziyo, iziphakamiso nesiphetho

Ukuhlaziywa komsebenzi wonke, kubekwe iziphakamiso lapho kudingeka khona bese kwephethwa ucwaningo. Kulesi sahluko kukhona isingeniso, ukubuyezwa kwemibuzo, izimpendulo zemibuzo yocwaningo, isihlaziyo socwaningo, iziphakamiso nesiphetho socwaningo.

OKUQUKETHWE

ISIHLOKO	IKHASI
ISAHLUKO SOKUQALA	1
1.0 ISETHULO SOCWANINGO	1
1.1 Isingeniso	1
1.2 Inkuthazo Yocwaningo	6
1.3 Izinhloso Zocwaningo	7
1.4 Imibuzongqangi Yocwaningo	8
1.5 Izindlela Zokuqhuba Ucwaningo	8
1.6 Isampulo Yobuchule Enenjongo	12
1.7 Uhlaka Lwezinsizakuhlaziya	16
1.8 Isakhiwo Samahlaya	21
1.9 Umklamo wocwaningo	22
1.10 Imbibono Yongoti	23
1.11 Ukubaluleka Kocwaningo	28
1.12 Imithetho Yokuziphatha	29
1.13 Invume Yokwenza Ucwaningo Esikhungweni	30
1.14 Ukuhleleka Kwezahluko	32
1.15 Isiphetho	33
ISAHLUKO SESIBILI	34
2.0 UKUBUYEKEZWA KWEMIBHALO	34
2.1 Isingeniso	34
2.2 Umlando Ngamahlaya Eshashalazi	34
2.3 Iqhaza Eliqavile Lezethameli	38
2.4 Ulimi Lwezifengqo Emahlayeni	40
2.5 Izimpawu Zolimi Zokwethula Ihlaya	50
2.6 Imithombo Yamahlaya	54
2.7 Amasu Ehlaya	56
2.8 Okucatshangwayo Ngesakhiwo Samahlaya	59

2.9	Ukuthuthuka Komkhakha Wamahlaya	61
2.10	Isiphetho	64
ISIAHLUKO SESITHATHU		65
3.0	IZINSIZAKUHLAZIYA	65
3.1	Isingeniso	65
3.2	Izinsizakuhlaziya Zamahlaya	68
3.3	Insizakuhlaziya Yokungqubuzana	70
3.4	Insizakuhlaziya Yobutha/ Ubukhondlakhondla	74
3.5	Insizakuhlaziya Yokukhulula	76
3.6	Insizakuhlaziya Ejwayelekile Yamahlaya	78
3.7	Uhlaka Lwamahlaya	81
3.8	Izindlela Zokwenza Ucwaningo Nesakhiwo Salo	84
3.9	Ucwaningo Oluyikhwalithethivu	85
3.10	IPharadayimu Yomhumusho	86
3.11	Ukuqoqwa Kolwazi	87
3.12	Ukuhlaziywa Nokutolikwa Kolwazi	87
3.13	Isiphetho	88
ISIAHLUKO SESINE		90
4.0	ISAKHIWO SAMAHLAYA	90
4.1	Isingeniso	90
4.2	Izizinda Zamahlaya	91
4.3	Isakhiwo Samahlaya Nolimi Lwawo	99
4.4	Ukweyisa	101
4.5	Ukudlalisa Amagama	115
4.6	Ihaba	120
4.7	Umbhuqo Nombhinqo	122
4.8	Isiphetho	123

ISIAHLUKO SESIHLANU	125	
5.0	IZIMPAWU ZOLIMI ZOKWETHULA IHLAYA	125
5.1	Isingeniso	125
5.2	Ukuguquka Kwephimbo Nolimi Lokulingisa	125
5.3	Impinda	127
5.4	Amalimi / Ukungingiza	128
5.5	Uhlaka Lwehlaya	134
5.6	Amagama Okuhlela Kahle Inkulumo	135
5.7	Izimpawu Zezinhlobo Zamahlaya	137
5.8	Ukushintsha	146
5.9	Ukukhuluma-Ngqo Nezethameli	149
5.10	Ulimi Lwama- <i>Emoji</i> Emahlayeni	151
5.11	Isiphetho	153
ISIAHLUKO SESITHUPHA	154	
6.0	ISIHLAZIYO, IZIPHAKAMISO NESIPHETHO	154
6.1	Isingeniso	154
6.2	Ukubuyekezwa Kwemibuzo Yocwaningo	155
6.3	Izimpendulo Zemibuzo Yocwaningo	155
6.4	Isihlaziyo Socwaningo	165
6.5	Iziphakamiso Zocwaningo	166
6.6	Isiphetho	167
	IMITHOMBO YOLWAZI	168
	ISINGEZO/ APPENDIX	183

ISAPHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO (*RESEARCH INTRODUCTION*)

1.1 Isingeniso (*Introduction*)

Umkhaka wamahlaya emhlabeni ubukeka uthathe elinye igxathu uma kuqhathaniswa nezikhathi zakuqala. Lokhu kungaba ngenxa yokwanda kolungelunge lwezinkinga emhlabeni nasempilweni yabantu. Kungabuye kube ngezinye izizathu ezibanga ukuthi abantu bahlekise, bahlekiswe.

Lokhu uCattle noMa, (2018:1849) bakubona njengendlela abantu abaxhumana ngayo nsuku zonke, lapho bethi:

Humour is a part of everyday communication. Although telling and understanding jokes comes naturally to most humans, the recognition and interpretation of humour is a very difficult task for computers.

Amahlaya ayingxenywe yendlela yokuxhumana yamihla yonke. Nakuba ukuxoxa nokuqonda ihlaya kuyimvelo kubantu abaningi, ukuliqaphela nokulihumusha kungumsebenzi onzima kumakhompuyutha.

Ukusetshenziswa kwamahlaya kusabalele futhi kwenziwa ngezindlela ezahlukene endimeni yokunandisa. Kuqala emahlayeni, kuze ehabeni, kuze kufike ezigamekweni ezisabulima ezilingiswayo kungashiwo magama (Vitug noKleiner 2007:1).

Amahlaya anesasasa kubantu abaningi, lokhu kungaba ngenxa yokuthi angena emikhakheni nasemazingeni empilo ahlukahlukene. Omunye wosomahlaya onesasasa kuleli uLoyiso Gola engxoxweni yakhe nephephandaba Isolezwe ngomhla zingama-24 Febhruwari 2021 waphawula ngokubaluleka kwamahlaya kulesi sikhathi se-Covid-19 wathi:

“Akekho ongazi ukuthi sisesikhathini esinzima emhlabeni wonke manje. Ngakho abantu bayakudinga ukuthi bahleke njengoba yonke into inzima, yingakho ngethula la mahlaya kubalandeli bami, isihloko sithi: *Unlearning*. Ngithemba ukuthi abantu bazowathokozela kakhulu.”

Amahlaya ayingxenywe yobuciko bomlomo abantu ababuthanda ngendlela emangalisayo. Elinye igama elisho amahlaya; amancoko noma uteku. Kuhle sisebenzise elamahlaya kulo msebenzi ukuze singadali indida.

Izifundo eziningi zocwaningo zikhomba ukuthi abantu abathanda ukuhlelekisa baba nengcindezi encane (Kuiper 2012), kuthi labo abangakukhonzile lokhu babe zisulu

zosizi nengcindezi. Isizathu kungaba ukuthi ukungathandi kwabo ukuhleka kubangwa izinkinga ababhekana nazo bengabi nazixazululo kuzo.

USibiya, (2003:250) uphawula ukuthi, ukwamukeleka kwamahlaya akufani kulabo abasuke bewamukela:

We must emphasise that humour is very subjective: what one finds humorous may not be so funny to the next person. We feel, however, that some of the examples that we are going to give are what can be generally regarded as humorous features of stories that are narrated by Zulu artists in music and poetry.

Asikugcizelele ukuthi ihlaya lunohlangothi olulodwa: okuhlekisayo komunye kakuhlekisi komunye. Sinomuzwa, nokho wokuthi, sengathi ezinye zezibonelo esizozisebenzisa zizonika izimpawu zamahlaya ezivamise ukwethiwa amaciko amaZulu emculweni nasezinkondlweni.

Kuyavela ukuthi ihlaya lamukeleka ngezindlela ezingafani kubantu. Lokhu kungabangwa yindlela elethulwe ngayo kanye nolimi olusetshenzisiwe. Ulimi nolimi lunobuciko balo oluhlobe ngabo nezingxenywe ezithile oluvama ukugqama ngazo kubantu. Lokhu kubonakala phakathi kokunye nalapho kusetshenziswa izifengqo ngobuchule.

UMaphumulo noThwala, (1993:82) bachaza lokhu esizama ukukuveza ngezifengqo kanje:

Kungashiwo ukuthi izifengqo ziwumhlobiso wolimi. Izifengqo ziyingxenywe yokusebenza kolimi, hhayi kuphela ezinkondlweni kepha kuzona zonke izingxenywe zolimi. Izifengqo ziwulimi olungaphezulu kwalolu olwejwayelekile.

Ulimi luezithako zalo ezenza luthokozelwe yilowo oluqonda kangcono. Le ndlela yokusebenzisa ulimi incike kakhulu ebugagwini bomuntu nasebuchuleni bakhe. Kuvamise kakhulu ukusetshenziswa kwalolu limi oluphendukezelwe ezinkondlweni.

UMsimang, (1990:84) ucacisa ngobumqoka bezifengqo ekusetshenzisweni kwazo ukwenza isakhiwo senkondlo esiphusile uthi:

Kunzima ukuba umbhalo sithi uyinkondlo nxa ungenazo izifengqo. Ngezifengqo siqonde ikakhulukazi imifanekisomqondo; ihaba; isibhinqo; uteku; isimeleli; isinekdokhe; isihlonipho; imbuqo' umqondombaxa nezinye. Imifanekisomqondo yona ibhanqa uphawu; isifaniso; isingathekiso; isenzamuntu esihambisana nesenzasilwane.

Ungoti owuMsimang usevele wayicaba indlela esizama ukuyihamba. Njengoba lolu cwaningo luhlose ukucwaninga isakhiwo samahlaya nje, kunzima ngasohlangothini lwamahlaya ukuthi singama ngonyawo olulodwa sithi, awanaso isakhiwo. Amahlaya

kuyakhokakala ukuthi nawo kumele akhiwe ilezi zithako zolimi ukuze awufeze umsebenzi wokuhlekisa ngolimi olunothile.

UHassaine, (2014:92) uyagalela naye ngolimi lwezifengqo emahlayeni njenganesithako esiwumgogodla kuwo kanje:

It has been noticed that figurative language constitutes the vehicle of comedic performances through which comedians express their aggressive or benevolent intentions in an implicit way.

Kuqaphelekile ukuthi ulimi lwezifengqo luhlanganisa okusetshenziswa ekwenzeni amahlaya lapho osomahlaya beveza ulaka lwabo noma uthando ngendlela egwegwesayo.

Amahlaya kuyacaca ukuthi athakwe ngezifengqo. Ziningi izinhlobo zezifengqo esinazo olimini lwesiZulu. Kuliqiniso ukuthi uma kukhulunywa ngezifengqo kuvamise kakhulu ukuthi kubhekiswe ezinkondlweni. Nakhu sekuhlala obala manje ukuthi ngabe sinephutha uma sithi izifengqo zigqama ezinkondlweni kuphela.

Lo msebenzi umayelana nesakhiwo samahlaya, sithi ake sijeqeze ukuthi yini eyinsika yamahlaya. Okuqaphelekayo ukuthi ukufengqa emahlayeni yikhona okuhamba phambili. Le ndlela singacishe sithi iwukucashisa inkulumo esobala iphoqe ukuthi kujulwe ngomqondo. Ngakho-ke insika yalo msebenzi isakhiwo samahlaya.

1.1.1 Ukuchazwa Kwamahlaya (*Definition of Humour*)

Umkhakha wamahlaya emhlabeni jikelele uthanda ukudlondlobala ngesivivini esikhulu kamuva nje. Esinye sezizathu esibanga lokhu kungaba yikho ukuthi wonke umuntu uyakuthanda ukujabula. Kulikhono ukuhlelekisa. Kungezizathu ezahlukahlukene ezenza abantu bakuthokozele ukuhlelekiswa emazingeni empilo ahlukahlukene.

UKatayama, (2009:1) uchaza ubumbano/ ubunye olungalethwa umsebenzi wamahlaya uthi:

Humour brings people together under shared laughter. However, since humour requires highly sensitive linguistic and cultural competence, expressing and appreciating humour is often a challenge in cross-cultural communication.

Ihlaya lihlanganisa abantu ndawonye ngaphansi kwehlaya elabelwene. Nakuba kunjalo, selokhu ihlaya lidinga ulimi oluphezulu nolwazi ngamasiko, ukwenaba nokuncoma ihlaya isikhathi esiningi kuyinkinga ekuxhumaneni kwezinhlanga ezahlukene.

Lokho okuthathwa njengehlaya kungehluka emasikweni ahlukene. Ihlaya eliyisiphakamiso kwelinye isiko akusho ukuthi liyihlaya kwelinye isiko; ngaphezu kwalokho, kungathathwa njengokungafanelekile.

Ihlaya lenzeka noma kuphi ngezindlela ezingafani futhi. Asinalo iqiniso lokuthi yini ekitazekayo kumuntu ukuze ahleke. UKatayama uveza ubunjalo bamahlaya ukuthi ahlanganisa abantu. Kungenzeka ukuthi iningi labathokozeli bamahlaya basuke belandela wona kanye umsebenzi wamahlaya lo, okuwukugcina ubunye nabanye abantu.

UScott, (2014:42) uveza ilaka lakhe ngokujula kobunjalo bamahlaya, ngaphandle kokuhlekisa uthi:

Laughing is good for erasing pain, cleaning away stress and chasing away the blues. Laughing boosts, the immune system and it provides exercise for your heart muscles and it creates beauty.

Ukuhleka kuhle ngokususa izinhlungu, kususe ukhwantalala futhi kuxosha umzwangedwa. Ukuhleka kudlondlobalisa ukuphila kwenyama bese kuvuselela ukushaya kwenhliziyi, kwakhe nobuhle.

Amahlaya avula umqondo aphinde awusabalalise (Ikram, Arsyad, Hati 2018:105). Abantu bayakwazi ukuxoxa izindaba zibe mnandi ngenxa yezinongo abazifakayo ukuze kuhlekwe ngaleyo ndaba ngisho ngabe ibuhlungu kangakanani. Iqiniso liyababa, ingakho uma lizoshiwo kumele lendlalelwe ngehlaya ukuze lihlale kangcono kolalele.

Amahlaya angaqondana nabadala, abamaphakathi nabancane. Angasetshenziswa ukululeka abahlukumezekile, abasemajele, ezindaweni zokusebenza nakwezinye izindawo ezahlukahlukene, njengoba ungoti ebeka.

Ihlaya kuyenzeka kube ukungconwa kokuthile okungaba umuntu, isilwane, izakhiwo, amabhizinisi, amasonto, izikhungo zemfundo ephakeme. Kungaba umphakathi othize wabantu, izimo zempilo, izinto nokunye. Ihlaya lincike ekutheni lowo ohlekayo ukuzwe noma ukubuke ngayiphi indlela lokho okumkitazayo.

UWoody, Van Der Spy, Jayakrishnan noPienaar, (2018:179) bachaza ihlaya bathi:

Humour is commonly defined as the quality of being funny, and someone is referred to as having a sense of humour, or the ability to appreciate or express that which is humorous. South Africans have a good sense of humour.

Ihlaya ngokujwayelekile lichazwa njengomumo wokuhlekisa, futhi omunye uyaye athiwe unomuzwa wehlaya noma amandla okuncoma

noma ukuchaza lokho okuyihlaya. INingizimu Afrika inomuzwa omuhle wokuhlekisa.

Izwekazi iNingizimu Afrika uyalitusa uWoody nabanye ngokuba nomuzwa wokuhlekisa. Lokhu kudinga kube nokuphicwa kolimi, kufengqwe ukuze linandise ihlaya. Livama ukuba duma ihlaya elibekeke ngolimi oluqondile nolusobala. Kumnandi kwakhona ukuthi olalele ihlaya azisombululele imfumbe yalo. Lokhu kuhlekisa kungaba senkulumweni yemihla ngemihla, imibhalo, impilo ephilwayo nokunye nje.

NgokukaMartin, (2007:5), uchaza ihlaya ngendlela yakhe nakubuka njengethalente elihlanganisa ukukwazi ukwenza abantu bahleke. Lokhu kungabuye kusikhombise ukuthi akuyena wonke umuntu ongahlekisa. Ukuhleka kuyimpilo kubantu, bakwenza ngisho bebhuqana. UGruner, (1978:1) ugcizelela lokhu okuphawulwa ngenhla ngamahlaya uthi:

Without laughter everyday living becomes drab and lifeless; life would seem hardly human at all. Likewise, a sense of humour is generally considered a person's most admirable attribute.

Ngaphandle kohleko ukuphila kwansuku zonke kuba lufifi kuphinde kungabi nampilo; impilo ingabukeka iwubuntu obunzima kukho konke. Ngokufanayo, umuzwa wokuhlekisa uwayelekile ukuthathwa njengento etuswa kakhulu kumuntu.

Akuvamisile ukuthi impilo yabantu abahlukahlukene ngamazinga uthole ukuthi akukho okubakitazayo. Cishe zonke izizwe ezakhile phansi komthunzi welanga zihlale zilangazelela ukuthola utho oluzozikitaza ngezizathu ezithile. UMakhoba, (2013:78) lokhu ukubeka ngala mazwi:

Ukuhleka kuyamkhulula umuntu athi noma kade edinwe eqhuma, abohle. Akulona ihaba ukuthi umuntu udinwe uyaqhuma noma uyasakazeka.

Njengoba esho lapha ngenhla uMakhoba, ukuhleka kungenye yezindlela zokuqeda ukuthukuthela nengcindezi. Kuliqiniso okungelula ukumelana nalo ukuthi cishe wonke umuntu emhlabeni uyakuthanda ukuhleka. Kuyenzeka omunye angakuthandi ukuhleka, kube lihlaya khona lokho kungahleki kwakhe. Ihlaya ngokujwayelekile, kungaba yinoma yini ehlekisayo.

Abanye amahlaya bawabiza ngokuthi uteku. Uteku luvamise ukunakeka kakhulu embhalweni wobuciko okuyizinkondlo. Lapha imbongi isuke ibeke amazwi ayo ngendlela ehlekisayo noma ekitazayo. Eqinisweni nje uteku akulona olwasezinkondlweni kuphela kepha yinoma iyiphi inkulumo noma umbhalo obekwe

ngendlela ekitazayo. U-Evans, Slaughter, Ellis noRivin, (2019:4) ufakazela lokhu osekuke kwaphawulwa ngenhla ngomsebenzi wamahlaya kanje:

Humour, defined as expressions that are appraised by others as funny or cause others to experience amusement, is considered a universal behavior that exists in nearly all cultures.

Ihlaya, lichazwa njengemizwa ethokozelwa ngabanye njengehlaya noma eyenza abanye bezwe injabulo, lithathwa njengendlela yokuphila etholakala cishe kuzo zonke izinhlanga.

Imivuzo yokusebenzisa ihlaya ihlanganisa ukwehla kwengcindezi, ithuthukisa izindlela zokuxhumana, iphinde ikhuphule imithelela emihle nokukhuthaza. Kuyakholakala ukuthi uma ihlaya lingenasakhiwo, liyanhlanhlatha ligcine lingasanandisi. Ngolimi lwesimanje baye bathi 'liyabhora', okusho ukuthi alihlekisi neze.

UKhumalo, (1995:92) uchaza ulimi lokutekula ikakhulu embhalweni wobuciko, inkondlo ukuthi lusebenza msebenzi muni:

Lolu hlobo lwesifengqo olusetshenziswa yimbongi ukwethula izimo nezinto ngendlela ezokwenza uhleke kanti kokunye kakuhlekisi okukhulunywa ngakho. Okuhlekisayo yindlela engajwayelekile okwethulwa ngayo (nokukitaza) kanti injongo/inhloso kuseyikho ukubeka obala okwenansika yesilwane emqondweni wakho.

Ungoti owuKhumalo usinika umhlahlandlela wokuthi ihlaya lingase lithakwe ngani. Ngakho-ke selokhu amahlaya nawo esebenza ukuhlekisa, cishe uteku luyisifengqo esihamba phambili kuwo. Singacishe sisho sithi ukutekula / ukuhlekisa umkhuba wamaciko emkhakheni eyahlukene yempilo.

1.2 Inkuthazo Yocwaningo (*Motivation of the Study*)

Ucwaningo lukhuthazwe ukushalazelwa kobuciko bosomahlaya ikakhulu olimini lwesiZulu. Kukaningi sihlanguana nemibhalo ethinta ubugagu bosonkondlo nawo onke amaciko akhile ezweni. Abacwaningi basipheka sibondwe size sibekwe iphini ngaphezulu betusa ubugagu bababhali nabahayi bezinkondlo.

Ukungashaywa mkhuba kokudlondlobala kolimi emahlayeni ikhona okukhuthaze lolu cwano. Ziningi izimpawu zolimi ezingacutshungulwa emahlayeni, zisinike imikhakha emisha olimini. Intshisekelo yocwaningo ibangwe yikho ukubona umkhakha wamahlaya unganikwa izinga elanele olimini lwesiZulu kanti kungenzeka kuningi osigcinela khona ngolimi nesiNtu.

Indlela yesiNtu yakudala nezimo zokukhuluma kubukeka sengathi osomahlanya banesulokusikhumbuza ngakho nokusigcinela khona. Le ndlela enothile esakukhipha inyumbazane labo abangaluqondi kahle ulimi lwesiZulu, kuhle siyipectule. Yejwayeleke kakhulu esithenjini, lapho kweqiselwana ngenkulumo.

Ukwenza lolu cwaningo kubuye kwakhuthazwa ukubona ukuthi akukabibikho lucwaningo olujulile lwaleli zinga oselwenziwe ngamahlanya olimini lwesiZulu. Okujwayele ukucwaningwa ngakho kuvamise ukuba yimibhalo yokuziqambela nezindaba ezithinta amasiko nomlando ikakhulu olimini nasesizweni samaZulu. Sikhulwa ukuthi ngalolu cwaningo izokwatheka kahle indlela ebheke ekuthuthukisweni kwamahlanya nokolimi lwesiZulu.

Angeke sikuphike ukuthi amahlanya ayadlondlobala kakhulu, ikakhulu ethulwa ngolimi lwesiZulu kuze kungene ngisho impilo yesiNtu kuwo lawo mahlanya. Okukhuthaza ukuba kwenziwe lolu cwaningo ukuthi lo mkhakha abacwaningi akaze basethulele lutho olutheni ngawo olimini lwesiZulu.

U-Apte, (1985:14) uphawula ngamahlanya nokusabalala kwawo ezilimini zonke uthi:

Humour and laughter are a universal aspect of human experience, occurring in all cultures and virtually all individuals throughout the world.

Ihlanya nohleko yizinto ezizinkomba ezenzeka kuwo onke amasiko futhi kuwo wonke umuntu emhlabeni jikelele.

Selokhu-ke amahlanya kuyinto efumaneka kuzo zonke izinhlanga namasiko, ake sikufakele izibuko lokhu sibuke ubunjalo bakho nomsebenzi wakho esizweni samaZulu. Kujwayelekile ezinkondlweni ukuthi kucwaningwe izifengqo, nalapha emahlayeni ziyinala. Kuhle-ke ukuba zibhekwe nazo ngeso elijulile nobumqoka bazo ngolimi lwesiZulu.

1.3 Izinhlalo Zocwaningo (*Purpose of the Study*)

- Ngalolu cwaningo kuhloswe ukucubungula isakhiwo samahlanya nomthelela wawo olimini lwesiZulu. Ngokubheka isakhiwo samahlanya ikakhulu ulimi lwezifengqo emahlayeni nokulunothisa kwawo, lokhu kungasinika isithombe esicacile sokuthi kungani osomahlanya abaningi bakhethe ukwethula amahlanya abo ngendlela engajwayelekile, esabunkondlo.

- Ucwangingo luhlose ukubheka ulimi oluvame ukusetshenziswa emahlayeni. Kuningi okungabhekwa ngaphansi kwesifundo solimi, kodwa lapha kuhloswe ukubheka ulimi olunothisa amahlaya.
- Ngalolu cwangingo kuhloswe nokubheka indlela abantu abawamukela ngawo amahlaya lapho ethulwa ngezindlela ezingafani.
- Ucwangingo luhlose ukubuka amahlaya ngokusabalele, okungukuthi amahlaya atholakala ezindaweni ezinhlobonhlobo okuhlanganisa amaphephandaba, ishashalazi, imisakazo, i-inthanethe (*YouTube*), imibhalo, ubuciko-mlomo nezinkundla zokuxhumana.

1.4 Imibuzongqangi Yocwangingo (*Research Questions*)

Ucwangingo lufezeka kahle lapho kunemibuzo okumele luyiphendule. Maqondana nesakhiwo samahlaya nokunothisa kwawo ulimi, miningi imibuzo engavela maqondana nalokho. Sizocaphuna leyo ebonakala ibalulekile noma iqavile ezokwenza ukuthi ucwangingo luqhubekile phambili. Le mibuzo ezophendulwa ihlelwe kanje:

- Ngabe amahlaya akheke kanjani ngokokuhluka kwawo?
- Iluphi ulimi oluvame ukusetshenziswa emahlayeni?
- Ngabe abantu bawamukela kanjani amahlaya ethulwa ngezindlela nangezinhloso ezingafani?
- Amahlaya ethulwa ezindaweni ezingafani, ngabe onke ayayifeza yini injongo yawo yokuhlekisa nokunye?

Yonke le mibuzo engenhla ucwangingo kufanele luyiphendule. Kumele luthi luyophela lube seluzilethile zonke izimpendulo zombuzo ngamunye. Ucwangingo kumele luhlangabezane nezidingo zombuzo, likuqikelele ukuthi yonke yonke luyiphendula ngendlela egculisayo.

1.5 Izindlela Zokuqhuba Ucwangingo (*Research Methodologies and Research Design*)

Izindlela zokuqhuba ucwangingo kulo msebenzi zinxambili; yilezo ezibizwa ngokuthi umqingo wokuhlaziya (*documentary analysis*) nokuhlaziya okulandisayo (*narrative analysis*). Lezi zindlela zingena khaxa kulesi sifundo esimayelana nezifengqo emahlayeni olimi lwesiZulu.

Lapha ekucwaningeni amabhuku umhlaziyi uzohlala phansi acubungule izincwadi eziqondene nomsebenzi wakhe wamahlaya. Ocwaningayo ugxila kakhulu emabhukwini aqondene namahlaya kodwa uyazifunda nezinye izincwadi ukuthasisela ulwazi lokwesekela akushoyo nakuphakamisayo. Le ndlela yokucubungula amabhuku izosiza umcwaningi ukuthi angaphumi emgudwini agcine esenkanta.

UBowen, (2009:2) uthi indlela yokucwaninga umqingo, indlela yobuchwepheshe yokubukeza noma ukuhlola imiqingo kanje:

Like other analytical methods in qualitative research, document analysis requires that data be examined and interpreted in order to elicit meaning, gain understanding, and develop empirical knowledge.

Njengezinye izindlela zokuhlaziya ucwaningo lwemiqingo, umqingo ohlaziwayo udinga ulwazi ukuba luphenywe kuphinde luhunyushwe ukuze kutholakala incazelo, kuzuzwe ukuqonda kuthuthukise ulwazi oluphathekayo.

Umcwaningi uzobheka kakhulu ikhono losomahlaya ekusethuleleni amahlaya abo. [//Inhloso yalokho kuyobe kuyikho ukubeka obala ubumqoka bamahlaya olimini lwesiZulu ikakhulukazi isakhiwo sawo. Okukhulu ucwaningo luzodinga ukuthi umcwaningi afunde imisebenzi esike yenziwa ngaphambili engxenyeni yamahlaya ngokusetshenziswa kwezifengqo.

UJames, (2012:15) uyichaza kanje indlela yokuhlaziya okulandisayo (*narrative analysis*):

Narrative inquiry uses field texts, such as stories, autobiography, journals, field notes, letters, conversations, interviews, family stories, photos (and other artifacts), and life experience, as the units of analysis to research and understand the way people create meaning in their lives as narratives.

Ukulandisa okuphenyayo kusebenzisa imibhalo yomkhakha, okufana nezindaba, umlando womuntu, ama-jenali, amanothi omkhakha, izincwadi, ingxoxo, izinhlolekhono, izindaba zemindeni, izithombe (nokunye okwenziwa abantu), kanye nomlando ngempilo, njengezinsiza zokuhlaziya ucwaningo nokuqonda indlela abantu abadala ngayo incazelo ezimpilweni zabo njengokulandisa.

Umcwaningi uzolalela osomahlaya ngezindlela abazisebenzisayo ukuze bahlekise abantu. Le ndlela yokuhlaziya okuxoxwayo izosiza kakhulu ekuvumbululeni imicikilisho elandelwa osomahlaya ukudlulisela kahle umsebenzi wabo kubathandi bawo.

Kuzoxoxiswa nosomahlanya kuxhunyanwe nabezindawo zokuqhuba lo msebenzi ngenxa ye-Covid-19. Lokhu kosiza ukuba sazi ukuthi miyalezo mini abasuke bezama ukuyidlulisa ngalo msebenzi wabo wamahlanya. Kophinde kutholakale ulwazi kubo osomahlanya nezindawo ezikhuthaza lo mkhakha ukuthi ulimi lwamahlanya lubasiza kanjani ekuqhubeni umsebenzi wabo.

Kuzobuzwa nabathandi bamahlanya ukuthi yini ebakitazayo nabayithandayo ngamahlanya. Bayocelwa ukuthi banikeze izimpendulo eziqondene nobumqoka bamahlanya empilweni yabo nasolimini lwesiZulu.

Lolu cwaningo luyikhwalthethivu (*qualitative research*), ngamanye amagama akukho okuyizinombolo okuphathekayo noma okuthintekayo olugxile kukho.

UWilliam noBrown, (2009:3) bachaza bathi ngocwaningo oluyikhwalthethivu:

In qualitative analysis, though, things are much more-murky, and there are few tangible practices that can be discussed as features of work that “constitute” analysis.

Ocwaningweni luhlonze, nokho, izinto ziba mdaka kakhulu, futhi kuncane kakhulu okuphathekayo esingakuxoxa njengezimpawu zomsebenzi “ogunyaza” ucwaningo.

Ngakho-ke umcwaningi uzohlaziya imiqulu, abuke aphinde atolike amahlanya enzeka ezindaweni ezingafani ngezindlela ezingafani. Akukho okuphathekayo azokunikela ngaphandle kolwazi nemiphumela yalo ucwaningo malungana namahlanya ikakhulu olimini lwesiZulu.

1.5.1 Ipharadayimu Yomhumusho (*Interpretive Paradigm*)

Umcwaningi uzosebenzisa indlela eyipharadayimu yomhumusho (*interpretive paradigm*) ekuqhubeni kwakhe ucwaningo. Le ndlela ihambisana kahle nocwaningo luhlonze (*qualitative research*).

Le ndlela izosiza umcwaningi ukuthi akwazi ukusabalala ocwaningweni lwakhe abuke umhlaba nomkhakha wamahlanya ngeso elivulekile (Mckenzie noKnipe 2006). Ipharadayimu le icubungula amaqiniso ngalokho okuhlaziwayo (Lincon 2000), iphinde inikeze izindlela namasu umcwaningi awasebenzisayo ukuhlaziya ulwazi.

UThanh noThanh, (2015:25) bayichaza kanje le ndlela ehlahliwayo yocwaningo luhlonze:

Although the interpretive paradigm is not a dominant model of research, it is gaining considerable influence, because it can accommodate multiple perspectives and versions of truths. Interpretivists believe an

understanding of the context in which any form of research is conducted is critical to the interpretation of data gathered.

Nakuba indlela ehlaziyayo kungeyona indlela ebusa ucwaningo, kuwukuthola umthelela olandelekayo, ngoba ihlanganisa izindlela zokubuka eziphindaphindiwe nezinhla zamaqiniso. Abahumushi bakholwa ukuqonda izimo lapho yonke indlela yocwaningo ilandelwe kubucayi ekuhlaziyweni kolwazi oluqoqiwe.

Le ndlela izomsiza kakhulu umcwaningi ekuhlaziyeni ulwazi aluqoqile ngesihloko sakhe. Lokhu kuzokwenza ukuthi amaqiniso afunyanwe umcwaningi akwazi ukwesekeleka ngendlela efanele njengoba enza ucwaningo olungeyizo izibalo.

1.5.1.1 Izimpawu Eziziqavile Zepharadayimu Yocwaningo (*Essential Elements of a Research Paradigm*)

Ipharadayimu inezimpawu okumele umcwaningi aziqikelele lapho ehlaziya ulwazi ngocwaningo ukuze angaphumi emgqeni. Lezi zimpawu zepharadayimu yomhumusho zimi kanje:

- Ukufinyelela Olwazini (*Epistemology of a Paradigm*) – lapha kubhekwa ukuthi umcwaningi ufinyelele kanjani emaqinsweni ngalokho akucwaningayo (Cooksey noMcDonald 2011).
- Ubunjalo Bokucwaningwayo (*Ontology of a Paradigm*) – umcwaningi wenza abantu bakholwe yilokho akucwaningayo ukuthi kunjengoba ekuchaza, (Scotland, 2012; Furlong 2013), kanye nokuqonda kahle umhlaba wocwaningo lapho lwenzeka khona.
- Indlela Esetshenziswayo (*Methodology of a Paradigm*) – indlela yokuqhuba ucwaningo isuke ibheka ukuthi kuhlangebezwane kanjani nazo zonke izingqinamba zocwaningo, (Searle 2015).
- Indlela Yokuziphatha (*Axiology of a Paradigm*) – le pharadayimu iphinde iqwashise umcwaningi ngezindlela ezivumelekile nezingavumelekile zokuziphatha ekuqhubeni kwakhe ucwaningo (Mertens 2015; Putnam 2012).

UThanh noThanh, (2015:25) bachaza ngabomhusho ekwesekeni kwabo indlela eluhlonze/ engabali ocwaningweni kanje:

Interpretivists tend to favour qualitative methods such as case studies and ethnography. Qualitative approaches often give rich reports that are necessary for interpretivists to fully understand contexts.

Abomhumusho bayayeseka indlela esaluhlonze njengezimo nokuchazwa komlando womuntu. Indlela engabali isikhathi esiningi inikeza iziphumo ezicebile ezidingekayo kubahlaziyi ukuze baqonde kangcono izimo.

Le ndlela izosisiza sihlube udlubu ekhasini, sibuke ubunjalo bamahlaya. Kuzobhudulwa kuhlaziywe namasu asetshenziswa osomahlaya ukuthulela amahlaya abo. Ngakho-ke ngale ndlela sizoqonda kangcono ukusetshenziswa kolimi oluthile emahlayeni esiZulu.

Imithombo yolwazi eyahlukahlukene nezindawo zokuqhulula amahlaya kuzoxhunyanwa nayo ngenxa yokufuna ulwazi nemibono yongoti. Umcwaningi uzoxhumana nabantu abehlukene asebenkantshubomvu kulo mkhakha noma asebeke babhala ngamahlaya. Osomahlaya nonohlaya (*comedians*) bazothintwa ukuthola ulwazi oluqondile ngamahlaya onkana. Inhloso yalokho ukucobelelana ngolwazi kuwo lo mkhakha wamahlaya okhula nsuku zonke.

1.6 Isampula Yobuchule Enejongo (*Stratified Purposeful Sampling*)

Isampula Yobuchule Enejongo (*Stratified Purposeful Sampling*) iyona ezosetshenziswa kulolu cwaningo. Isizathu sokukhetha le sampula ukuthi ixube imibono yabantu abahlukahlukene. Ivula ithuba lemibono eyahlukahlukene ngabantu abehlukene ngemibono. Ukukhetha isampula kusiza ekutheni ungabuzi bonke abantu emhlabeni kodwa ube neqoqo ozosebenza ngalo. Lona lelo qoqo lizokunika izimpendulo ezimela bonke abanye abantu.

UStuwing noStead, (2013:129) baphawula ngalokhu okungenhla bathi:

If you are sampling to obtain major variations in responses, then stratified purposeful sampling is appropriate. For example, selecting people from lower, middle and upper-class socio-economic strata would reflect stratification, with each of the three subgroups being a similar group.

Uma usebenzisa isampula ukuthola izimpendulo eziningi nezahlukahlukene. Le sampula iyona efanele. Isibonelo, ukhetha abantu abaphansi, maphakathi nabaphezulu ngokwezinga lempilo abayiphilayo emiphakathini lokho kuwubuchule, lamaqembu womathathu uwenza iqembu elilodwa.

Ukukhetha isampula kuya ngokuthi umcwaningi ufisa ukuthola ulwazi olungakanani. Umcwaningi walolu cwaningo uzokhetha abantu abehlukene abayishumi kuphela ukuphendula imibuzo yocwaningo lwakhe.

Isizathu salokhu ukuthi ucwaningo ludinga ulwazi lwabantu abehlukene kodwa abambalwa. Lokhu sikubiza nge-*Random Sampling*. Umklamo wabantu abambalwa ulufanele lolu cwano ngoba lufishane.

Umcwaningi uzofunda namaphephandaba nama-athikili ukuze kuvele nokunye okuhambelana nesihloko salolu cwano. I-inthanethi izosetshenziswa ukucwaninga ngamahlala ikakhulukazi eNingizimu Afrika. Ukusetshenziswa kwemithombo yolwazi eyahlukene kungeminye yemizamo yokuthola ukuthi batheni abanye abake bakuqaphela ukuthuthuka kwendima yamahlala. Imizamo yabo yokuthola kabanzi ngalokhu izoselekelela ukuthola onke amaqiniso afihlakele ngamahlala.

Ucwano luzosebenzisa indlela yokukhetha amaqembu amancane ahlukehlukehle. Lokhu kusiza umcwaningi ukuthi azithole izimpendulo ezahlukene ngenkathi efaka imibuzo ukuhlunganisa nosomahlala.

1.6.1 Imigudu Ezolandelwa Yocwano (*Sampling Criteria*)

Ucwano luzolandela imigudu ethize ukuze kuzoba ucwano olukhululekile.

Imigudu ezolandelwa ilena:

- Umuntu nomuntu kumele avume ngokwakhe ukuba ingxenye yocwano.
- Akube usomahlala noma umfundi ofunda eNyuvesi yakwaZulu.
- Akube umuntu othamela amahlala nowalandelayo ezindaweni ezahlukene.
- Akunqunyelwe minyaka; wonke umuntu olandela amahlala uvumelekile.

1.6.2 Ukukhethwa Kwabazobamba Iqhaza (*Sampling*)

Lolu cwano luzosebenzisa izindlela ezahlukene ukuze luphumelele. Singasho ukuthi okokuqala ukubheka ukuthi amahlala athakwe kanjani. Okwesibili ucwano luzogxila kubantu abayidlanzana abangamaqembu ahlukehle (*single group*) eNyuvesi yakwaZulu kanye nabethameli bamahlala abehlukahlukehle.

Ucwano oluyikhwalithethivu lunezindlela ezahlukene zokusampula, umcwaningi angeke asebenzise zonke izindlela ezikhona kodwa uzoqoka leyo abona izohambisana kahle nocwano.

UMytton noDiem, (2016:22) bachaza ukuthi uhlaka lwamasampula angeke lwakwazi ukuwola bonke abantu esibadingayo ocwano ngweni kanje:

Some sampling frames may not adequately cover the whole population we are interested in. They may not include everyone they purport to include.

Ezinye zezingqubo zokukhethwa kwabazobandakanywa ocwaningweni azikwazi ukuthatha umthamo omkhulu okumele ngabe ziyawuthatha. Zigcina zehluleka ukubandakanya wonke umuntu ezifisa ngabe uyingxenywe yocwaningo.

Umcwaningi uzoqhuba lolu cwaningo ngokubambisana nabahleli bamahlaya, osomahlaya nonomahlaya. Uyophinde umcwaningi asebenzise imibuzo efanayo kubo bonke osomahlaya. Le indlela ezosetshenziswa kakhulu ngembikombani (*emails*) izingcingo, nezingxogxo lapho kuzocelwa osomahlaya abavumayo ukuthi baphendule imibuzo ababuzwa yona maqondana namahlaya.

1.6.3 Indlela Yokukhethwa Kwabazozibandakanya (*Stratified Sampling*)

Ucwaningo luzosebenzisa indlela yokukhetha amaqembu amancane ahlukehukene. Lama qembu ahluke ngezinga labo osomahlaya. Lokhu kusiza umcwaningi ukuthi azithole izimpendulo ezahlukehukene ngenkathi efaka imibuzo.

UBertram noChristiansen, (2014:61) bachaza ukusetshenziswa kwale sampula kanje:

Stratified sampling is used when the research population consists of subgroups that may have different opinions or experiences of the world.

Lolu hlobo lokukhetha abazobamba iqhaza ocwaningweni lusebenza ngeqeqebana labantu abahlukehukene abangaba nemibono ehlukehukene ngemibono yabo ngokwenzeka ezweni.

Lokhu kuchaza ukuthi amaqembu ahlukehukene angaba nezimpendulo ezingafani. Kuyamsiza umcwaningi ukuthi athole ulwazi oluningi ngokuphawula kwamaqembu awaqokile.

1.6.4 Indlela Yokuqoqa Ulwazi (*Qualitative Research Methods*)

Ucwaningo luzosebenzisa indlela yokuqoqa ulwazi lapho luzothola imibono, imicabango, izincomo kanye nezikhalazo ebantwini abahlukehukene mayelana nokwethulwa (isakhiwo) kwamahlaya ngolimi lwesiZulu ezinkundleni ezahlukehukene.

Ucwaningo luzosebenzisa izindlela ezahlukehukene ukuqoqa ulwazi okuzoba imibuzo ezobhekana neqeqebana labantu (*focus group*) kanye nemibuzo ezoqondana nomuntu

ngamunye. Imibuzo kuzoba imibuzo evulelekile lapho umcwaningi ezosebenzisa amaqhinga okuthola amaqiniso ngendlela elula (*semi-structured techniques*).

1.6.5 Inqubo Yokuqoqa Ulwazi (*Data Collection Procedure*)

Umcwaningi uzosebenzisa izindlela ezahlukene zokuqoqa ulwazi. Uzocwaninga ngesakhiwo samahlaya olimini lwesiZulu, lapho ezobe ebheka konke okumayelana nokuthakwa kwamahlaya nomthelela wawo. Uzobheka ulimi oluqavile emahlayeni nokujula kwalo. Umcwaningi uzohlela uhla lwemibuzo mayelana nokwakhekha nobumqoka bamahlaya olimini lwesiZulu.

Umcwaningi uzosebenzisa uhla lwemibuzo. Uhla lwemibuzo yocwaningo kuzoba ingxoxo lapho abantu bephawula ngemibono yabo nokunye mayelana nokwakhekha kwamahlaya (*primary source*). Ucwanoinguzophinde luqoqe ulwazi ngokusebenzisa okubhalwe ezincwadini (*secondary source*).

1.6.6 Amathuluzi Okuqoqa Ulwazi (*Data Collection Instrument*)

Ucwanoinguzosebenzisa izinhlobo zezinkundla zokuqhulula amahlaya ngokubuka (*observation*) nangokulalela (*listening*). Ucwanoinguzophinde lusebenzise isiqopha mazwi (*audio recording*) kanye nemibuzo ehlelelwe ucwanoinguzokuthatha imibono eyahlukene emaqenjini ahlukahlukene kanye nokuzophawulwa osomahlaya ngokuhlukana kwabo. Ilunga ngalinye eqenjini lizonikezwa uhla lwemibuzo. Kuzoba ingxoxo kodwa ehambisana nemibuzo edingwa ukuphendulwa.

1.6.7 Indlela Yokuhlaziya Imiphumela (*Data Analysis*)

Ucwanoinguzoqala ngokubheka amahlaya enzeka ezinkundleni ezahlukene (amahholo, omabonakude, i-inthanethi, u-*YouTube* namashashalazi). Luzobuyeluhlaziye isakhiwo samahlaya nolimi olusetshenziswa khona. Ucwanoinguzobheka imiphumela ngokuhlaziya imibono ehlukene etholakale ocwanoinguzweni. Umcwaningi uzohlaziya imibono ehlukene nefanayo ngokwemiphumela yocwanoinguzo.

1.6.8 Ukuhlaziywa Kolwazi Oluyingqikithi (*Content Data Analysis*)

Le ndlela iwuhlobo lokuhlaziya imibhalo, inkulumo, imibono, okungamaqiniso ngokusetsenziswa kolimi nezikhalazo ezihambisana nezixazululo. Lolu hlobo

lusebenzisa ukuhlaziya inkulumo ekhulunywe ngenkathi kusetshenziswa imibuzo eyinkulumo-mpendulwano. Ukulalela nokuhlaziya amahlaya atholakala emithomjeni yolwazi ehlukahlukene.

1.7 Uhlaka Lwezinsizakuhlaziya (*Theoretical Framework*)

Wonke umsebenzi wocwaningo wamukeleka uma weseke ngezinsizakuhlaziya ezifanele. Nakhona lapha emkhakheni wamahlaya kunamahluzo akhona acwengisisa yonke insila namakhafilithi angadingakali.

Ngakho-ke kuhle ukweseka umsebenzi wocwaningo ngezinsizakuhlaziya ezifanele. Ziyelekelela kakhulu konke okuphawulwa umcwaningi, kungaba ukuncoma noma ukubeka amabala noma iziphakamiso.

USunday, (2016:5) ubeka ngendlela yakhe lapho echaza izinsizakuhlaziya kanje:

Theory is a model or framework for observation and understanding, which shapes both what we see and how we see it. Theory allows the researcher to make links between the abstract and the concrete; the theoretical and the empirical; thought statements and observational statements etc.

Izinsizakuhlaziya ziyuhlelo noma uhlaka lokucubungula nokuqondisisa, oluvivinya lokho esikubonayo nendlela esikubona ngayo. Insizakuhlaziya ivumela abacwaningi ukuba benze ukuxhumana phakathi kwemicabango namaqinsio agunyaziwe; uhla lwemicabango namaqinsiso; uhla lwemicabango kanye nohla lwalokho esikubonayo nokunye.

Kule ncazelo kaSunday kuvela ukuthi insizakuhlaziya kusuke kuyimibono esicutshunguliwe yabhekwa ngeso lochwepheshe. Le mibono ibheka ubunjalo bento ethile. Ukwahlulela umsebenzi walolu hlobo ngaphandle kokusebenzisa izinsizakuhlaziya (*theories*) kuwukuphaphalaza. Kuningi okufanele kuqikelelwe lapho kucutshungulwa amahlaya. Ngakho-ke izinsizakuhlaziya ziwumgogdla walo msebenzi.

Nawo-ke umkhakha wamahlaya lo, unezinsizakuhlaziya ezingena khaxa kuwo lapho ugxeke noma unconywa. Lezi nsizakuhlaziya ziyasiza ekuboneni ubuhle nobubi balowo msebenzi osuke uhlaziywa. Nakuba ingwe idla ngamabala, kodwa nayo inalo elimpisholo elisho isici sayo. Nakhona emkhakheni wamahlaya izinsiza kuhlaziya zizosisiza ukuhlahlela indlela ebheke empumelelweni ngeqhaza lamahlaya olimini lwesiZulu.

1.7.1 Izinsizakuhlaziya Zamahlanya (*Theories of Humour*)

Amahlanya nawo selokhu kuyinto ethathwa njengomkhakha wokunandisa, anemigudu ethile ejulile elandelwayo ukuze afinyelele kahle kubethameli bawo. Kungaba amahlanya abhalwa phansi, adwetshwayo, akhulunywayo nalingiswayo, onke anendlela adinga ukuhlaziywa ngayo ukuze kutholakale lokho okusuke kuhlosiwe. USchwarz, (2010:39) ulanda ngabasunguli bezinsizakuhlaziya zamahlanya uthi:

Many theories of humour have been advanced by famous philosophers such as Plato, Aristotle, Hobbes, Schopenhauer, and Kant. All their theories dealt with the question of why people laugh at certain situations, whereas they do not show any reactions in others. They tried to explain the various mental processes that allow us to experience humour.

Izinsizakuhlaziya eziningi zamahlanya zathuthukiswa ochwepheshe abaziwayo abangoPlato, Aristotle, Hobbes, Schopenhauer, kanye noKant. Zonke izinsizakuhlaziya zabo zaziqondene nombuzo othi kungani abantu behleke ezimweni ezithile, kanti kokunye abakhombisi kunyakaziseka. Bazama ukuchaza imigudu eyahlukahlukene yomqondo evumela umuntu ukuba alizwe ihlaya.

Okuphawulekayo lapha ngenhla ukuthi izinkakha emkhakheni eyahlukene yezemibhalo, zazizibuza ukuthi kungani abantu behleke kwezinye izimo kokunye bangahleki? Bafunisisa, ukuthi ngempela yini le ekitaza umuntu ukuze ahleke futhi kungani abanye bangahleki.

Izinsizakuhlaziya eziqokwe ucwaningo zizosisiza ukutholisisa kahle umthelela wolimi emahlayeni nomthelela wamahlanya kulo ulimi. Izinsizakuhlaziya ezizosetshenziswa ilezi:

- Insizakuhlaziya Yokungqubuzana (*Incongruity Theory*)
- Insizakuhlaziya Yobutha/ Ubuqhwaya (*Hostility or Superiority Theory*)
- Insizakuhlaziya Yokukhulula (*Release/ Relief Theory*)
- Izinsizakuhlaziya Ezejwayelekile Zamahlanya Ethulwa Ngomlomo (*The General Theory of Verbal Humour*)

Umcwaningi ubona ukuthi kuhle azisebenzise zozine lezi zinsizakuhlaziya ngoba zihlobene kakhulu, futhi ziyahambisana. Ukukhishwa kweyodwa kungafadabalisa ucwaningo.

1.7.1.1 Insizakuhlaziya Yokungqubuzana (*Incongruity Theory*)

UWarren noMcGraw, (2015:2) bachaza le nsizakuhlaziya njengongqa phambili kwezokuhlaziywa kwamahlanya kanje:

Incongruity theory is the most intuitively appealing and popular theory of humour in psychology, complementary social sciences, humanities, and business.

Insizakuhlaziya yokungqubuzana iyona ehehe amehlo kakhulu futhi edumile emahlayeni ezifundweni zengqondo, ukufaniswa kwesayensi yenhlalo, izifundo zokunikeza ulwazi olujwayelekile namakhono okuhlakanipha, kanye namabhizinisi.

Le nsizakuhlaziya ithatheka njengethuluzi elibheka ukuqubuka noma ukudaleka kwehlaya. Osomahlaya ngokwale nsizakuhlaziya bethula ihlaya labo ngendlela umhleki ebengalindele ngayo ukuthi kuzogcina kumhleki lokho okwethulwa kuye.

Lokho kusho ukuthi ihlaya lidalwa ukungqubuzana noma ukungavumelani okuba khona phakathi kwezincazelo noma imiqondo eyahlukene ethulwa usomahlaya. Kusinika isithombe sokuthi usomahlaya kumele abe nesakhiwo sehlaya lakhe elizodala ukungqubuzana kwemicabango ukuze kuhlekwe.

UNerhardt, (1977:47) ulanda ngale mpikiswano/ ukungqubuzana okuba khona ehlayeni kanje:

Consequently, incongruity involves a moment of surprise that results from the clash of two contrastive meanings. This brings forward one of the most important humorous features, which is ambiguity.

Ngokwaleso sizathu, ukungqubuzana kuhlangukisa umzuzu wokumangaza odala ukuklwebhana kwezincazelo ezingefani. Lokhu kwenza okukodwa okubalulekile ngezimpawu zehlaya, okuyindida.

Ngakho-ke kujwayelekile emahlayeni ukuthi, usomahlaya angabeki obala ihlaya lakhe. Kuvamise ukuthi athule inkulamo eyindida, ephica umqondo wezethameli kungenzeki ngale ndlela ezisuke zicabanga ngayo. Lokho okubizwa ngokuthi ukufengqa, esigxile kukho kulolu cwaningo.

Le nsizakuhlaziya izoselekelela kakhulu ekucubunguleni amahlaya anjalo. Besingageqi amagula asemuki, besikha nje phezulu ngale nsizakuhlaziya eyasungulwa nguRaskins ngowezi-1985. UMorreal, (2011:6) uchaza izindlela zokusebenza kwale nsizakuhlaziya kanje:

Incongruity theory operates in two ways. First, and most importantly, it explains why people react with laughter in a very wide range of situations, some which are not funny. In other words, incongruity theory provides an explanation for why humans find certain things funny. Second, it provides an explanation of what makes a situation itself funny.

Insizakuhlaziya yokungqubuzana isebenza ngezindlela ezimbili. Okokuqala, nokubaluleke kakhulu, ichaza ukuthi kungani abantu bephendula ngehlaya ezimweni ezahlukahlukene kakhulu, ezinye zazo azihlekisi. Ngamanye amazwi, insizakuhlaziya yokungqubuzana isinikeza incazelo yokuthi kungani abantu bethola ukuthi ezinye izinto ziyahlekisa. Okwesibili, isinikeza incazelo yokuthi kwenziwa yini isimo qobo lwaso sihlekise.

Lokhu okushiwo ungoti lapha ngenhla akulula ukuthi umuntu avele uphahluke athi kukhona ehlayeni uma engalijulele wabuka indlela elakheke ngayo. Ngakho-ke le nsizakuhlaziya izoselekela emahlayeni abukeka engahlekisi kodwa abantu abakitaze. Kokunye uthola abantu behleka ubudala besakhiwo, ngakho-ke le nsizakuhlaziya iyazibhekisisa izimo ezinjalo ukuthi zibangwa yini.

1.7.1.2 Insizakuhlaziya Yobutha/ Yobuqwaga (*Hostility/ Superiority Theory*)

Le nsizakuhlaziya ibheka amahlaya ethulwa ngenhloso yokudala ubutha nokuchukuluza nokuveza ubukhulu ngento ethile. Ziningi izizathu ezibanga abantu bangaboni ngaso linye baze begcine sebeklolodelana. Le nsizakuhlaziya izoselekelela ekubukeni amahlaya agqamisa ukungezwani noma ubuqwaga. USchwarz, (2010:47) uchaza le nsizakuhlaziya uthi:

Hostility theories, also known as disparagement theories, derision theories, superiority theories, or disappointment theories and the theories of frustrated expectation, go back to Plato's and Aristotle's early work and refer to the negative and the aggressive side of humour, which is mainly used to disparage and humiliate specific opponents.

Izinsizakuhlaziya zobutha, ezibuye zaziwe ngokuthi izinsizakuhlaziya zokujivazana, izinsizakuhlaziya zokwenziwa inhlekisa, izinsizakuhlaziya zobuqwaga, noma izinsizakuhlaziya zokuphoxeka futhi izinsizakuhlaziya zokucunuka ngalokho obekulindelwe, kusibuyisela emuva kuPlato no-Aristotle emsebenzini yabo yokuqala abakuchaza njengohlangothi olunobutha nobudlova lwamahlaya, okusetshenziswa ukujivaza nokuhlambalaza imbangi eqondiwe.

Uso mahlaya kuyenzeka abuke ubuthakathaka bento, ayigcone ayilulaze ngezizathu zakhe ezisuke zimqhuba ukuba enze lokho. Lapha usomahlaya wenza isiqiniseko sokuthi izethameli zihleka abangezwani nazo abeke amabala, ahlabe ahlikize kuhlekwe. Singacishe sithi umbhinqo owela ngaphansi kwegatsha lezifengqo.

1.7.1.3 Insizakuhlaziya Yokukhulula (*Release / Relief Theory*)

Sike sasho ngenhla ukuthi amahlaya, abuye enzelwe ukukhulula umuntu ekudinweni kwakhe nasengcinezini. Ziningi izinto ezikhathaza umuntu emoyeni wakhe, ngakho-ke amahlaya la ayindlela yokususa ingcindezi yosuku nezinkathazo.

Le nsizakuhlaziya igxile emahlayeni enzelwa ukususa ingcindezi nentukuthelo. Abantu baba nengcindezi ngenxa yezimo ezithile abadlula kuzo empilweni. Ngakho-ke bayakudinga ukwethulwa lowo mthwalo emoyeni nasemqondweni wabo bazizwe bekhululekile ngawo amahlaya la aletha imfudumalo. UNorrick, (2003:134) uchaza le nsizakuhlaziya kanje:

As their name suggests, release theories posit that humour is used to release tensions or to make one feel liberated when talking about taboo topics such as sex

Njengoba igama lazo likuveza, izinsizakuhlaziya zokukhulula ibeka ukuthi ihlaya lisebenza ukususa isifudumezi noma ukwenza umuntu azizwe ekhululiwe uma kukhulunywa ngezihloko eziyimfihlo njengezocansi.

Ngakho-ke njengoba esho uNorrick akhona amahlaya aqondene nezihloko ezibucayi kubantu abancane. La mahlaya avamise ukuqondana nabantu abadala abashadile, lapho bedinga ukukhululwa ezingqinambeni ababhekene nazo ngamahlaya. Nakhona awavele abekwe obala okomuhlwa linile.

Usohlalayo uwethula ngendlela enobuchule ukuze akhe, aluleke, akhuthaze amise isibindi, ikakhulu aphinde ahlekise. Ubani ongamela ukuhlala ekhuluma inkulamo enobuqili bokuhlekisa? Nakho-ke osohlalayo bakwenza imihla yonke.

1.7.1.4 Izinsizakuhlaziya Ezejwayelekile Zamahlaya Ethulwa Ngomlomo (*The General Theory of Verbal Humour*)

Amahlaya abhalwe phansi anohlaka lwawo olulandelwayo noluhlaziyekayo lapho ecutshungulwa. Le nsizakuhlaziya eyaqoshwa nguRaskins no-Attardo, (1991) iphakamisa ukuthi amahlaya abhalwe phansi ethulwa ngomlomo kumele akhiwe kucoshelelwe ukuthi kukhona indlela yokulanda (*narrative strategy*), okuhlosiwe (*target*), isimo (*situation*) kanye nendlela yokuhleleka (*logical mechanism*), nokuqophisana ngokubhaliwe (*script opposition*). USaude, (2018:8) uchaza lezi zinsizakuhlaziya kanje:

The General Theory of Verbal Humour (GTVH) is a broadening of Semantic Script-based Theory of Humour (SSTH) out of semantics to a broader multidisciplinary theory of humour. The GTVH aims to be a joke representation model, indicating all aspects of the joke from the abstract joke-concept identified by the SSTH, to the language it is being expressed in.

Insizakuhlaziya Ejwayelekile Yamahlaya Abhaliwe (GTVH) ziwukuqhutshekezwa kwensizakuhlaziya Yencazelo Yamahlaya-ancike ephepheni kuphunywa ezincazelweni kungenwa endimeni enkulu yensizakuhlaziya yamahlaya emikhakheni enhlakahlukene. I-GTVH ihlose ukuba ithuluzi lokwethula amahlaya, iveza zonke izinhloko zamahlaya kusuka ehlayeni eliwumcabango ongamaniseki osuselwa kokunye okuqagulwe i-SSTH, kuya olimi okwethula ngalo.

Insizakuhlaziya Ejwayelekile Yamahlaya Ethulwa Ngomlomo iyona ezale insizakuhlaziya yamahlaya abhalwe emaphepheni nasemibhalweni ye-inthanethi. Lokhu kwaba ngenxa yokuthi le nsizakuhlaziya yayingakwazi ukufeza ezinye izidingo ezithinta amahlaya abhalwe emaphepheni.

1.8 Isakhiwo Samahlaya (*The Structure of Jokes*)

Amahlaya nawo anesakhiwo okungelula ukusiqaphelisisa uma uphuthuma. Ekuhlaziyweni kwawo amahlaya kuyatholakala ukuthi nawo anohlaka oluthile akhelwa phezu kwalo. UMakhoba, (2013:97) noMartin, (2013) bathi: isakhiwo samahlaya asifani. Okuvamise ukuba kuthathwe njengesakhiwo sangaphakathi samahlaya yilokhu:

- Isakhiwo Esibikezelayo (*Build-up*)
- Iphuzu languquko (*Pivot*)
- Umusho owethula ingqikithi / isiphetho (*Punch Line*)

Isakhiwo esibikezelayo (*build-up*) yisona esiqukethe umzimba wehlaya. Isigaba lesi esisethulela ihlaya nokwenzekayo okudala iminyakazo ethile noma ukugqubuzana okunzima (Hockett 1960).

UMakhoba, (2013:97) uchaza isakhiwo sehlaya uthi: iphakathi nendawo lendatshana yilona elingumzimba. Indaba ikhula khona. Iphuzu languquko (*pivot*), liqagula igama noma ibinza lapho indida iqala khona ehlayeni. Ilona elisethulela isixakaxaka sendatshana eyihlaya.

Umusho owethula ingqikithi (*punch line*), usebenza ukusonga ihlaya nokusethulela isixakaxaka sokungaboni ngaso linye kubethameli nokuchaza isimo sonke ebesethulwa

ihlaya (Norrick 1989). Lo musho kumele wethule okumangalisayo kodwa okuletha injabulo nohleko kubahleki. Ake ngisebenzise nasi isibonelo ukucacisa lokhu:

Emveni kokuma isikhathi esingamahora amane phandle izulu lina, isiguli sathi, kumhlengikazi osebenza emtholampilo, “Sizolinda isikhathi esingakanani ukuze sithole umshanguzo? Kubuza isiguli. “Ngingazi kanjani mina? Kuphendula umhlengikazi. “Akaze ngisilinganise”.

Emveni kokuma isikhathi esingamahora amane phandle izulu lina, isiguli sathi, kumhlengikazi osebenza emtholampilo,
Isakhiwo esibikezelayo (*buil-up*)

Sizolinda isikhathi esingakanani ukuze sithole umshanguzo? Kubuza isiguli.

Iphuzu lenguquko (*pivot*)

Ngingazi kanjani mina? Kuphendula umhlengikazi. “Akaze ngisilinganise”.

Umusho oqukethe inqikithi yehlaya (*punch line*)

Besibheka nje isakhiwo samahlaya, akukhathalekile ukuthi ngabhalwayo noma ethulwa ngomlomo. Ihlaya kumele lihlanganiswe yilezi zimpawu noma lakhelwe phezu kwalolu hlaka ukuze lihlekise. Kuvamisile-ke ukuthi amahlaya ngasekugcineni asethulele ingwijikhwephu, sisale sibambe amaqubu entenetsha alokhu obekwethulwe kuqala.

1.9 Umklamo wocwaningo (*Research Delimitations*)

Kulolu cwano, kuzocwaningwa isakhiwo samahlaya kubhekiswe kakhulu olimini lwesiZulu. Ngenxa yokuthi amahlaya ahlukene ngezindlela ethulwa ngazo, kuzobhekwa ukuthi osomahlaya basebenzisa maphi amasu ukuze amahlaya abo afinyelele ngendlela esuke ihlosiwe kulabo aqondene nabo.

Lolu cwano luzophinde lubheke izindawo lapho amahlaya enziwa khona kanye nokuthuthuka kwalo mkhakha. Amahlaya anomthelela othile aba nawo kulabo athulelwa bona. Kuzobhekwa ukuthi ngabe awukho yini umonakalo nokuthunaza isithunzi namasiko abanye ngamahlaya.

Ucwano luzogxila kakhulu emahlayeni ethulwa ngemibhalo, amaphephandaba, izithombe, ishshalazi, ama-inthanethi (*YouTube*) nakomabonakude. Ngalolu cwano kuzobhekwa ukuthi amahlaya esimanje abambe liphi iqhaza olimini lwesiZulu nasekuthuthukiseni amasiko alesi sizwe. Kuzobhekwa ubunjalo bamahlaya esiZulu nolimi olusetshenziswa kuwo ukuze abe mtoti.

1.10 Ukubuyezwa Kwemibhalo (*Overview of the Literature*)

Kasinawo unyaka oqoshiwe okwavunyelwana ngawo ukuthi amahlanya aqala nini. Ngakho-ke singasho ukuthi amahlanya ayimpilo yabantu. Kufana nokukhala nokuphatheka kabi, asinalo usuku noma unyaka esilwaziyo ukuthi umuntu waqala ngawo ukukhala nokuphatheka kabi.

Nalapha emahlayeni kasazi aqala ngamuphi unyaka. Singacishe sisho ukuthi amahlanya aqala mhla kufika abantu kulo mhlaba. Kuningi okungaphawulwa ngamahlanya nomsebenzi wawo kubantu. Amahlanya abuye asetshenziselwe ukuxazulula izinkinga abantu ababhekene nazo.

UMakhoba, (2013:37) ubeka ngamafuphi okungenziwa ngamahlanya nokuhlangisa ukudambisa isimo:

Angasetshenziswa njengeqhinga lokuxazulula inkinga. Nokho abantu kabayi nganxanye njengamanzi. Abanye bayacikeka uma ungahlali endabeni ulibele ukuyendlalela ngamahlanya. Kepha uma esetshenziswa kahle ayasidambisa isimo, ikakhulukazi lapho kuqudulelwene khona.

Amahlanya ayabenza abantu ukuthi bazwane kalula. Ukufaka amahlanya engxoxweni yabo kubenza basheshe bazwane kudambe isimo esisuke sishubile. Kwesinye isikhathi kuyenzeka amahlanya asungule ubungani phakathi kwabantu.

1.10.1 Amahlanya Akudala (*Old Comedy*)

Amahlanya selokhu kuyinto eyaqala kudala kunendlela ahlahlelwa ngayo awakuqala nawanamuhla. Amahlanya akudala anezimpawu abonakala ngazo ukuwaqhathanisa nawamanje. Agqame kakhulu esizweni samaGreeki, lapho acustshungulwa khona abhalwa olimini lwesiZulu, kasinakho okuqoshiwe okusehluhanisela izinkathi nezinhlobo zamahlanya. UKundera, (1987:50) ulichaza kanje ihlaya lakudala:

The Old Comedy was a form of drama which has no parallel in subsequent European literature. It was a mixture of fantasy, political and personal satire, knockabout farce, obscenity (probably of ritual origin).

Amahlanya amadala kwakuwumkhando womdlalo okwakungenandlela kokwafika ngamuva emibhalweni yaseYurophu. Kwakuyingxube yemicabango, ipolitiki, nobuphukuphuku bomuntu, nendluzula yehlaya, ukuchukuluza (mhlawumbe imvelaphi yomkhuba).

Kuyavela ukuthi ekuhlahlelweni kwamahlanya, awakudala kwabe kucatshangwa ukuthi akheke kanjani. Lokhu kungasisiza ekucwaningeni ihlaya ukuba silazi ukuthi lingena

ngaphansi kwayiphi inkathi. Singacishe sisho ukuthi awesiZulu ancike kakhulu ekugconaneni okwethulwa ngenkulumo ecashile.

1.10.2 Amahlaya Aphakathi (*Middle Comedy*)

Okuvelayo ngamahlaya aphakathi nendawo ukuthi nakhona alukho uhla lweminyaka oluqoshiwe oluhlukanisa la mahlaya. UGraham, (2006:20) uluchaza kanje lolu hlobo lwehlaya:

Middle Comedy is generally seen as differing from Old Comedy in three essential particulars: the role of the chorus was diminished to the point where it had no influence on the plot; public characters were not impersonated or personified onstage; and the objects of ridicule were general rather than personal, literary rather than political.

Ihlaya Elimaphakathi lijwayele ukubukeka njengelihlukile Ehlayeni Elidala ngezinto ezibalulekile ezintathu: indima yekwaya yayehliswa ize ifinyelele esigabeni sokuthi ingabi namthelela ohlakeni; abalingisi bomphakathi babengalingiswa noma isenzasamuntu eshashalazini; futhi izinto zokukhohlisa zazijwayelekile kunokuba zithinte umuntu, ngokombhalo kunepolitiki.

Kade kwaqala khona ukulingiswa kwamahlaya emhlabeni. Lolu hlobo lwamahlaya lwabe lugxile kakhulu ekulingiseni. Asethe chithi saka nalapha eNingizimu Afrika amahlaya alingiswa emahholo nasemashashalazini. Uhlobo lwamahlaya lolu olwalunobungane kwane kakhulu.

1.10.3 Amahlaya Amasha (*New Comedy*)

Njengoba sesike sathi nqampunqampu lapha ngenhla ngehlaya lakudala neliphakathi nendawo kuhle sithi fahlafahla ngehlaya elisha. La mahlaya kukholakala ukuthi ethulwa encike kakhulu othandweni. Abakwazi ukugqamisa kahle lolu hlobo lwamahlaya yizo izinkakha kwezokucubungula amahlaya o-Aristotle (Cedric 1964). UBrown, (1998:47) ulichaza kanje ihlaya elisha:

Reaching its height in the brilliantly scathing plays of Aristophanes, Old Comedy gradually declined and was replaced by less vital and imaginative drama. New Comedy generally considered to have begun in the mid-4th cent. B.C., the plays were more consciously literary, often romantic in tone, and decidedly less satirical and critical. Menander was the most famous writer of New Comedy.

Sekufinyelele esicongweni sakho emidlalweni yezingozi yo-Aristophanes, Amahlaya Akudala kancane kancane ehla achitshiyelwa okudingeka ngokuphuthuma okuncane nemidlalo yemicabanngo.

Amahlaya Amasha, ngokujwayelekile athathwa ngokuthi aqala phakathi kwezinkulungwane ezine B.C., imidlalo ngokuqaphelekile yayibhalwa, ikakhulu ngephimbo lothando, yahlulele kancane ubudomu nobucayi. UMenander nguyena owayedumile ngokubhala Amahlaya Amasha.

La mahlaya ancike kakhulu kokwenzeka empilweni yemihla ngemihla kubantu kunezindaba zomphakathi noma isizwe. La mahlaya akhele phezu kwezimilo zabantu, ubudlelwano babo, amashwa nobuthathaka babo.

1.10.4 Amahlaya Kwezokukhangisa (*Humour in Advertisement*)

Imikhiqizo eminingi ekhangiswayo ezweni lonke yethulwa kubathengi bayo ngolimi lwamahlaya. Umkhangisi uyaye aqikelele ukuthi kukhona okulihlaya akwethulayo ngomkhiqizo wakhe. Kwesinye isikhathi, ihlaya leli kuba ihaba alisebenzisayo ukuheha abathengi bomkhiqizo. Amahlaya angena emkhakheni eminingi yempilo asebenze imisebenzi enhlobonhlobo.

UWeinberger noCharles, (1991: 35) bachaza ngamahlaya kwezohwebo bathi:

The use of humour has become common practice in advertising; yet our knowledge about its impact has not been updated since the last major review almost twenty years ago.

Ukusetshenziswa kwamahlaya sekuphenduke umkhuba ojwayelekile ekukhangiseni; njengamanje ulwazi ngeqhaza lakho alukathuthukisa emveni kokubuyekezwa cishe emva kweminyaka engamashumi amabili.

Amahlaya adlondlobele kakhulu nalapha emkhakheni wokukhangisa. Abamba elikhulu iqhaza leli. Ubani ongathenga umkhiqizo okhangiswe ngodli, nangomqondo oduma ongakitazi? Ulimi lwamahlaya ekukhangiseni luba nokuncenga, ukukhuthaza nokuheha okuhamba nokukitaza imizwa yomuntu.

Akukhathalekile ukuthi kukhangiswa hlobo luni lomkhiqizo, noma kungumkhiqizo ongadliwa, abakhangisi basebenzisa ulimi lwamahlaya oluhamba nehaba. Basuke besibambe kwamancane umkhiqizo wabo uthengwa ubuthaphuthaphu.

1.10.5 Amahlaya Njengendlela Yokufundisa / Yokufunda (*Humour as the Technique for Teaching or Learning*)

Abafundisi bezifundo ezahlukene kusukela emazingeni aphantsi kuya kwaphezulu baye baphumelele kahle ekudluliseni ulwazi uma isifundo sabo sinongwe ngamahlaya (Watson 2011). Amahlaya la enza ulwazi lufinyelele kahle kubafundi ngoba basuke

bengadiniwe noma umqondo wabo usuke usesimweni esikahle sokuthi bangathola ulwazi olusha. UMartin, (2007:350) ufakazela lokhu esikuphawule ngenhla kanje:

Students are more likely to learn if they are happy and amused than if they are feeling anxious and threatened.

Abafundi bafunda kakhulu uma bejabule futhi bejatshuliswa kunokuthi bazizwe bekhathazekile noma besatshisiwe.

Amahlaya angena kuyo yonke imikhakha yempilo selokhu singawathatha njengempilo yabantu (Feagai 2011). Ngakho-ke amahlaya akuwona nje awokuhlekisa kuphela, kodwa kuningi lapho elekelela khona ukufeza izinhloso zokusuke kuhlosiwe ngawo.

1.10.6 Ukwehluka Kwamahlaya (*Distinct of Humour / Jokes*)

Amahlaya njengoba sike sasho lapha ngenhla, athulwa ngezinhlalo ezingafani. Amanye awokukhipha inyumbazana umuntu othile, iqembu elithile noma isizwe esithile. Ahlukahlukene ngokwemikhakha yempilo nezinga labantu.

Kukhona amahlaya aqondene nezingane, amanye aqondene nabantu abadala. Ayehluka futhi amahlaya ngokwezindawo aqhululwa kuzo.

UZillmann, (1983:17) uchaza ngamahlaya achukuluzayo nasezindaweni anokwenzeka kuzo uthi:

In comedy clubs, joke books, television comedy, and social events, people are often exposed to humour that disparages others. In such humour, the target of the joke is victimized, belittled, or suffers some misfortune or act of aggression.

Emakilabhini amahlaya, izincwadi zamahlaya, amahlaya kamabonakude kanye nemicimbi yomphakathi, abantu kuvamise ukuthi bambandakanywe emancokweni ancokoloza abanye. Emahlayeni anjalo, ohloswe lihlaya uyisisulu, ehliswe, noma ahlushwe ngamanye amabhadi noma umnyakazo wobudlova.

Ungoti lapha ngenhla uphawula ukuthi kukhona amahlaya enziwa kuchukuluzwa noma kujivazwa abanye. Lolu hlobo lwamahlaya, kuba khona oyisisulu owenziwa inhlekisa. La mahlaya avamise ukwenziwa ngabantu abafaniswa nezilwane ezinezici ezihlekisayo noma ngesizwe esingashaywa mkhuba.

Nakuba la mahlaya enzelwa ukuchukuluzwa kodwa inhloso akukhona ukususa uthuthuva. Kuba yimpi yangaphakathi eliwa isisulu sehlaya, kwesinye isikhathi ize

iphumele ngaphandle. Okuhle ngalolu hlobo lwamahlaya ukuthi kusuke kujatshulwa kutekulwa nje.

U-Olson noBush, (1997:1) bafakazela lolu hlobo lwamahlaya ocwanigweni lwabo bathi:

Freud (1905) argued that people find disparaging humour to be amusing because it allows the expression of aggressive and hostile feelings in a socially acceptable manner.

UFreud (1905) uninga ukuthi abantu bathola amahlaya ancokolozayo engajabulisayo ngoba avumela ukwenzeka kwemizwa enolaka nenzondo ngendlela eyamukelekile yokuphila.

Ngakho-ke la mahlaya awasusi uthuthuva oluze lwedlulele ezigamekweni zangempela. Amahlaya nje angabanga ukuthi labo aqondiswe kubo bakhononde, bakhombe ukungahambisani nokushiwo usomahlaya. Amanye amahlaya awokujabulisa, njengoba negama lisho nje. Lapha akekho oncofwayo noma ochukuluzwayo. Usomahlaya wenza amahlaya ajwayelekile, ahlekise ngezinto ezijwayelekile.

UJeffrey, (2010:354) ulanda ngokuthi ihlaya lincike kusomahlaya nezethameli ukuthi baletshisa kanjani:

In relationships, humour is often most funny when it communicates something about the nature of the relationship between the two partners. Humour is not inherently positive or negative; it is dependent on the joker, the joke, the audience, and the relationship between the joker and the audience.

Ebudlelwaneni, amahlaya isikhathi esiningi ayahlekisa uma ekhulunywe ngemvelo yothando phakathi kwezithandani ezimbili. Ihlaya alihlali linobuhle noma ububi; kuncika kusomahlaya, ehlayeni, kwizethammeli, nasebudlelwaneni phakathi kosomahlaya nezethameli.

Esingakuphawula ngamahlaya, okuhlanganisa ngisho izisulu zawo. Amahlaya avamise ukuqondiswa kosaziwayo, umphakathi / indawo ethile, amabhizinisi athile, isizwe nohlanga oluthile, amabandla athile nokunye. Eqinisweni nje, kayikho into esingeke sathi iyihlaya. Ngisho ukufa komuntu imbala abantu bayakwazi ukwenza ihlaya ngakho.

UBradshaw noLowenstein, (2011:98) bachaza uhlaka lwehlaya kanje ngokwabo:

Humour has three formats: wit, mirth, and smiling. Wit is the cognitive process that elicits humour; mirth is the emotional reaction to humour, joy, and pleasure; laughter or smiling is a physical expression of humour.

Ihlaya linezinhlaka ezintathu: ukusebenzisa amagama ngendlela ejabulisayo, ukujabula kanye nokumamatheka. Ukusebenzisa amagama ngendlela ejabulisayo kuwumgudu womqondo oqubula ihlaya; ukujabula kuwumnyakazo womoya ehlayeni, injabulo kanye nobumnandi; ukuhleka noma ukumamatheka kuwukwenamela ihlaya ngokubonakalayo.

Ihlaya singacishe sisho ukuthi nalo liyahlaziyeka njengakho konke esikwazi ukukucubungula ngamathululuzi afanele. Nakuba livamise ukuba inkulumo eyethulwa ngomlomo, amanye ayabhalwa, kodwa bekunganakekile ukuthi amahlaya la anemigudu okumele ayilandele ukuze afinyelele kahle kubantu.

1.11 Ukubaluleka Kocwaningo (*Importance of Study*)

Lolu cwaningo olunzulu ngamahlaya lubalulekile uma kubhekwa ucwaningo maqondana nawo olumfimfa kakhulu olimini lwesiZulu. Luyingcosana kakhulu, kulukhuni ngisho ukwehlukana phakathi kwehlaya nokuqhuba nje intwala ngewisa.

Ucwaningo lolu luzosiza ukuvula amehlo osomahlaya nabathandi bawo ukuba babazi ubumqoka bawo esizweni. Ucwaningo luzohlomisa kakhulu abafundi nabafundisi basemazingeni aphezulu emfundo ukuthi kebebhukule nabo bembe okwemvukuzane bawuhlolisise lo mkhakha wamahlaya nobumqoka bawo esizweni sonkana bawufundise ezikhungweni zabo.

Abafundisi bezobuciko (*aristic work*) bazohlomula ngamasu anhlobonhlobo bakwazi ukuhlomisa osomahlaya abasafufusa nalabo asebegodile ngezinto okumele baziqikelele ekukitazeni kwabo abantu.

UCampbell, (2016) ekhasini le-CFR ulanda kanje ngomunye womsebenzi wamahlaya eNingizimu Afrika:

In fact, comedy has been an instrument of popular protest and social transformation since the anti-apartheid movement, and it is becoming even more influential in contemporary South Africa.

Eqinisweni, amahlaya asaba ithuluzi elijwayelekile lokutoyiza nokushintsha inhlalo yabantu kusukela embhidlangweni yokumelana nobandlululo, futhi aya aba nomthelela enhlalweni yamihla yonke eNingizima Afrika.

Ukucubungula amahlaya kuzosisiza ukubona ukuthi osomahlaya bona abasibuyiseli yini emuva, engcindezelweni. Kuyavela ukuthi amahlaya la, ayisikhali esijwayelekile sokuveza amanye amaqiniso ngokwenzekayo esizweni okungekuhle.

Abafundisi bamabandla enkolo nasezikoleni bazothola indlela yokukwazi ukudlulisa kahle imiyalezo yabo ngokusebenzisa amahlaya. Amahlaya selokhu eyimpilo yabantu, osomabhizinisi nabakhangisi bemkhiqizo eyahlukahlukene bazokwazi ukusebenzisa lesi sikhali ukuzuza abathengi.

Ucwaningo lubaluleke kakhulu nakubafundisi bolimi lwesiZulu ukuthi bangakubalekeli ukusebenzisa izifengqo lapho behlinzeka abafundi ngolwazi abaludingayo. Angeke ucwaningo lubavalele ngaphandle osomabhizinisi ekutholeni amasu okukhangisa imikhiqizo yabo.

Ucwaningo luzohlomisa ngolwazi olunzulu kubahwebi ukuze bakwazi ukwenza inzuzo eyengeziwe ngokusebenzisa ihaba (isifengqo) namahlaya lapho bekhanga. Ngokwenza lokho kuyakholakala ukuthi kuyothengwa ubuthaphuthaphu imikhiqizo yabo.

Ezimweni ezinzima, emtholampilo nasezibhedlela sibashiye ngaphandle? Phinde! Amahlaya amqoka kakhulu, abahllengikazi nodokotela abazimele bazohlomula ngolwazi lokukwazi ukubuyisa ithemba kumakhasimende abo ngokubancokolisa babamise isibindi. Baqunge isibindi noma sekonakele.

Nalapho imindeni yelekwe yifu elimnyama, ucwaningo luzosiza ukukhanyisa enye yezindlela zokuthoba amanxeba labo amalimele. Lunguxamu kavinjelwa lolu cwano ngoba alukhethi nkathi nazimo zempilo. Imindeni exovekile nezihlobo ezingasazani luzobashiya kanjani lungabanikile isisombululo sezinkinga zabo?

Abakhungethwe zinkinga ezinhlobonhlo, ezibanamathele njengoqadolo bazothola indlela entsha yokukwazi ukufihla ihlazo nemithwalo yabo phakathi kwabantu. Singasho sithi cishe yonke imikhakha namazinga empilo kuyathinteka kulo msebenzi. Ngakho-ke lolu cwano lungusigenga bagengce imbazo ebukhali, lungena kuyo yonke iminxaxaxaxa yempilo.

1.12 Imithetho Yokuziphatha (*Ethical Considerations*)

Umcwaningi uzolandela yonke imithetho nemicikilisho ebekwe isigungu seNyuvesi (*University Ethics Committee*) ukuze ucwaningo lube yimpumelelo lwethembeke. Umcwaningi kumele avumelane nabazobamba iqhaza kulolu cwano futhi kumele bengaphoqwa.

Ukuphuma kwelungu leqembu noma amalungu ababezocwaningwa kwamukelekile. Umcwaningi uchazela osomahlanya ukuthi bazovolontiya futhi ayikho inzuzo noma okuthile abazofumbathiswa khona ekugcineni kocwaningo. Ngakho-ke ucwaningo olokuthola amaqiniso ngelikucwaningayo aluzocebisa muntu ngemivuzo ebonakalayo.

Kuzosetshenziswa uhlelombuzo olwamukelekile olimini lwesiZulu, yonke imibuzo izobuzwa ngolimi lwesiZulu. Umcwaningi uzomukela izimpendulo, imibono nezikhalazo zabo mayelana nesakhiwo nobumqoka bamahlanya olimini lwesiZulu. Kuzoqinisekiswa ukuthi amagama abanye ababeyingxenye yocwaningo ayimfihlo angadalulwa.

UFouka noMantzorou, (2011:06) bachaza ngokuziphatha komcwaningi ngale ndlela bathi:

The issue of confidentiality and anonymity is closely connected with the rights of beneficence, respect for the dignity and fidelity. The researchers must always bear in mind all psychological and social implications that a breach of confidentiality may have on subjects.

Udaba lokufihlwa kwamagama alabo abazobandakanywa kucwaningo ahambisana namalungelo abo, ukuhlonipha isithuzi nokuthembeka komcwaningi. Abacwaningi kumele ngaso sonke isikhathi kube sengqondweni ukuthi akumele nakancane bedalule okungamele.

Lokho kuvikela labo abazibandakanya ocwaningweni kumele baziswe ngamalungelo abo nakho konke okuyimigudu ezolandelwa uma kuqhutshwa ucwaningo. Lokhu kuchaza ukuthi amagama abathile abazocwaningwa kumele engavezwa ngenhloso yokuvikela isithuzi namalungelo abo.

Umcwaningi uzosebenzisa izincwadi ezimgunyaza ukuba aqhubeke nocwaningo. Uzokwazisa ababambiqhaza ngegunya lokuyeka ukuzibandakanya uma bezwa bengasathandi noma bengasagculisekile.

1.13 Imvume Yokwenza Ucwaningo Esikhungweni (*Gatekeepers*)

Umcwaningi kumele alandele imigudu yokuthola imvume yokwenza ucwaningo. Okokuqala kumele kube nencwadi emgunyazayo ngocwaningo (*ethical clearance*). Umcwaningi kumele futhi athole imvume yokwenza ucwaningo ezikhungweni eziqokwe ucwaningo. Kufanele athole incwadi ephuma eNyuvesi eyimvume yokuba enze ucwaningo amaqenjini akhethiwe osomahlanya nabanolwazi lwalomkhakha wamahlanya.

1.13.1 Amathuluzi (*Resources*)

Ucwaningo luzosebenzisa izincwadi (*secondary sources*) kanye nolwazi olwahlukene oluzotholakala kulabo abazofakwa imibuzo (*primary sources*). Ucwaningo luzobuye lusebenzise iso lokubuka (*observation*) ukwethulwa kwamahlaya ngolimi lwesiZulu.

1.13.2 Imisebenzi Eshicilelwe Yabacwaningi (*Intellectual Property*)

Ucwaningo luzosebenzisa ulwazi olukhona lwangaphambili osekubhalwe ngalo kodwa umcwaningi uzokwenza isiqiniseko sokuthi uyiveza yonke imithombo kanye nalapho kucashunwe khona ulwazi alutomulile.

1.13.3 Ukuboniswa Nokuqiniswa Kolwazi (*Data Display and Condensation*)

Kulolu cwaningo kuzovezwa ulwazi nokuhlaziywayo ngendlela ehambisana nalolu cwaningo. Isu elizosetshenziswa ilelo elaziwa ngele-*flow chart* ukuze konke okuqhubeka ezihlaziyweni zethu kusheshe kubonakale, kugwemeke nendida engaba khona. Lokhu kuzokwenzeka ngokuthi kubuye kufakwe ezinye izihlokwana emabhokisaneni adwetshiwe, kusetshenziswe nezimpawu ezikhomba ukuxhumana kwalolo hlaka nokuthungana kwalo.

UVerdinelli noScagnoli, (2013:360) bathi ukuvezwa kolwazi kungasetshenziselwa ukumela ukuphenyisisa, ulwazi oluyisisekelo kokunye ekupheleni kokucwaninga. Kuyasiza ekuvezeni ulwazi oluphelele noma olungavuthiwe, kuphinde kusetshenziswe njengendlela yemibuzo evivinyekayo nokuthuthukisa izinsizakuhlaziya.

1.13.4 Ukusatshalaliswa Kolwazi (*Knowledge Dissemination*)

Ulwazi ngalolu cwaningo luzosatshalaliswa ngezindlela ezahlukene emphakathini oluqondene nayo. Umcwaningi uzobhala ama-athikili ngamahlaya, ahambele nemihlangano, izinkuthaza-kwenza (*workshops*) ezithile ukuze ulwazi lufinyelele emphakathini ohlosiwe. Umcwaningi uzonikezela lolu lwazi kubaphathi bosomahlaya abaqeqeshiwe/ abagunyaziwe.

1.14 Ukuhleleka Kwezahluko

Isahluko sokuqala: Isethulo socwaningo

Isahluko sokuqala siqukethe isingeniso noma isethulo socwaningo, ukuchazwa kwamahlaya, izinhloso zocwaningo, inkuthazo yocwaningo, izindlela zokuqhuba ucwaningo, izinsizakuhlaziya, uhlaka lwangaphakathi lwamahlaya, umklamo wocwaningo, imibono yongoti, kanye nokubaluleka nobumqoka bocwaningo.

Isahluko sesibili: Imibono yongoti ngezifengqo, amahlaya kanye nomsebenzi wawo. Bathini ongoti ngezifengqo emahlayeni? Baphawula bathini ngamahlaya? Bathini ngesakhiwo sawo? Kuthini ukugalela kwabo ngomsebenzi wamahlaya emhlabeni wonke jikelele.

Isahluko sesithathu: Uhlaka Iwezinsizakuhlaziya

Isahluko sesithathu siphethe izinsizakuhlaziya nezindlela zokwenza ucwaningo ezizosetshenziswa umcwaningi ocwaningweni lakhe. Ucwaningo luzosebenzisa insizakuhlaziya yokungavumelani, eyobutha, eyokukhulula, ejwayelekile yamahlaya ethulwa ngomlomo. Lezi nsizakuhlaziya izona ezizobamba elikhulu iqhaza ekuhlaziyeni amahlaya anhlobonhlobo athulwe ngezindlela ezahlukene.

Isahluko sesine: Isakhiwo samahlaya

Kuzobhekwa izinhlobo zezifengqo ezitholakala olimi lwesiZulu zihlanganiswa namahlaya nokwehluka kwawo. Kuzogxilwa nasezindaweni lapho eqhululwa khona amahlaya nemibhalo esethulela amahlaya.

Isahluko sesihlanu: Izimpawu zolimi zokwethula ihlaya

Kuzohlaziywa izimpawu zolimi okuyimpinda, iziphumuzo (ezinde nezimfushane), amagama okuhlela inkulumo, nokuguquguquka kwephimbo. Konke lokhu kuzobhekwa ukuthi kuletha ini entuthukweni yolimi lwesiZulu.

Isahluko sesithupha: Isihlaziyo, iziphakamiso nesiphetho

Ukuhlaziywa komsebenzi wonke, kubekwe izincomo lapho kudingeka khona bese kwephelelwa ucwaningo.

1.15 Isiphetho (*Conclusion*)

Lesi sahluko sisethulele ucwaningo, sithinte izinhloso zocwaningo nokuyizona umcwaningi afisa ukuzifeza ekugcineni. Kulesi sahluko siphinde sathinta nentshisekelo yocwaningo kanye nobumqoka balo. Okugqamayo ukuthi umkhakha wamahlaya uthanda ukudlondlobala kanye nokusetshenziswa kolimi lwesiZulu kuwo.

Ngokubheka ikhono losomahlaya ekusithakeleni kahle ulimi emahlayeni abo, lokho kungaba lusizo ekuthuthukiseni ulimi nalo mkhakha uye phambili. Lolu cwaningo luzogxila kakhulu ezifengqweni ezitholakala olimini lwesiZulu kubhekiswe emahlayeni.

Okuvelile ukuthi amahlaya enza imisebenzi eminingi kubantu abawalandelayo. Nalapha esizweni samaZulu athathe elinye igxathu. Esahlukweni esilandelayo kuzobhekwa imibono yongoti ngesakhiwo samahlaya nezithako zawo.

ISAHLUKO SESIBILI

2.0 UKUBUYEKEZWA KWEMIBHALO (*LITERATURE REVIEW*)

2.1 Isingeniso (*Introduction*)

Lesi sahluko sizogxila emibonweni evezwa ongoti abahlukene uma becubungula noma bebheka ngeso elijulile isakhiwo samahlaya. Inhloso enkulu yale ngxenye, kuwukuqoqela ndawonye imibono yalabo abayizinkakha nasebeke bakhhipha amangwevu emkhakheni wamahlaya. Ngemibono yongoti kuzohlala obala okwelanga likhanya emafini ukuthi amahlaya akheke kanjani nomthelela wawo ekunothiseni ulimi.

2.2 Umlando Ngamahlaya Eshashalazi (*History of Stand-Up Comedy*)

Kuliqiniso ukuthi amahlaya ayahlaziyeka nawo njengayo yonke imisebenzi yobuciko. Inhloso yokuhlaziywa kwamahlaya yikho ukuthola ubuqiniso ngesakhiwo sawo nokunye nje okuhlanganisa lobu buciko.

UNilsen noNilsen, (2019:6) asebethathwa njengezinkakha kwezokuhlaziywa kwamahlaya bafakazela khona ukuthi lobu buciko buyahlaziyeka:

If you're a linguist or a literature scholar, you might analyze a joke as a miniature discourse in which the set-up is loaded in the direction of the mundane, and the punchline is loaded in the direction of the dramatic, which allows the listener to reinterpret the set-up as dramatic.

Uma unguozilimi noma umfundi wezemibhalo, ungawahlaziya amahlaya njengokuxhumana kwemicabango endiwe lapho isizinda sibhekiswe kulowo mhlaba okukhulunywa ngawo, namaphuzu enguquko ebhekiswe ezigamekweni, ovumela umlaleli ukuthi acubungule kabusha isizinda njengezigameko.

Yize kungeyona into evamisile ukuhlaziywa kwamahlaya olimini lwesiZulu, kodwa ngokongoti bakwaNilsen kuyenzeka. Amahlaya anohlaka lwawo akhelwa phezu kwalo, okuthi lapho ehlaziywa kutholakale izithako ezinhlobonhlobo eziwahlanganisile.

URitchie, (2004:175) emizamweni yakhe yokuchaza ngezithako zamahlaya ubeka kanje lapho ehlaziya isakhiwo sawo:

It would be interesting to devise a comparable tabulation of descriptive statements available to a joke-theorist for stating the humour-relevant components of a joke... Such a classificatory arrangement would

constitute a theory of joke structure, if it were to be given the status of a substantive claim about what does/ does not constitute a possible joke.

Kungajabulisa ukuqagula izitatimende ezichazayo eziqhathanisekayo ezitholakalayo kwizinsizakuhlaziya zehlaya ngokubalula izithako ezifanele zehlaya...Lokho kuhlela ngokohla kungahlanganisa izithako zensizakuhlaziya yesakhiwo samahlaya, uma ngabe kunikiwe izinga lokwesekwa ngokuthi yikuphi okuhlanganisa noma okungahlanganisi ihlaya.

Ishashalazi-ke itemu elichaza okusobala. Lapha usomahlaya uma eshashalazini (*stage*) akhulume nezethameli. Usomahlaya kuba nguyena okubhekwe kuye konke, okungaba ukulingisa, iminyakazo kanye nokwethula ngamazwi amahlaya akhe (Manwell 2008; Double 2005). Ngokujwayelekile, usomahlaya usebenzisa umbhobho (*microphone*) ukuze azwakale kahle kuzo zonke izethameli.

UManwell, (2008:14) ocwaningweni lwakhe, ulanda ngobunzima bokuchaza ishashalazi kanje:

Stand-up comedy as an art is difficult to define because it contains so many elements of other genres of performance. Comedians are similar to actors; both perform monologues, work on stage, and use their voices and bodies to convey stories and ideas to their audiences.

Ishashalazi njengobuciko kunzima ukulichaza ngoba liqukethe izimpawu eziningi zobunyekk ubuciko obulingiswayo. Osomahlaya bayafana nabalingisi; bobabili balingisa ngenkulumo, balingisa obala, futhi basebenzisa amazwi neminyakazo ukuze badlulise izigigaba nemicabango yabo kwizethameli.

Kuyaye kube sothandweni lwakhe usomahlaya ukuthi uthanda ukuzihlekisa ngaluhlobo luni lwehlaya izethameli zakhe. USchwarz, (2010) uthi kungaba izindaba ezihlekisayo (*funny stories*) amahlaya angomigqa-munye (*one-liners*) noma amahlaya amafushane (*short jokes*) kanye nezigameko ezimfushane (*anecdotes*) okujwayele ukubizwa ngokuthi imigqumo (*bits*).

UDouble, (1991:3) naye uchaza ngenkiyankiya umchwayi waMamboza ekuchazweni kweshashalazi uthi:

Stand-up comedy is difficult to define, because it has undergone significant changes as it has evolved. There are various definitive features of the form which can be identified: it is a spoken form; it is a solo form, involving only one performer; it involves direct communication with the audience; and perhaps most importantly, it is defined by the effect it has on its audience, by the fact that it provokes laughter.

Ishashalazi lamahlaya kunzima ukulichaza, ngoba liyashintshashintsha selokhu laqala. Kunezimpawu zezincazelo ezahlukene ezingabalulwa: kuyuhla lokukhulunywayo; yuhla oluzimele, oluhlanganisa umuntu oyedwa olingisayo; okuhlanganisa ukuxhumana okuqondile nezethameli; ngokujwayelekile kuchazwa ngomthelela okunawo kwizethameli, ngendlela yokuthi kuqubula uhleko.

Nakuba kunjalo, ukuthi ishashalazi lihlanganisa umuntu oyedwa olingisayo ekhulumisana nezethameli ukuze azenze zihleke akwanele lokho, ngezizathu eziningi. Okujwayelekile ukuthi, eshashalazini usomahlaya kuvamise ukuthi abe yedwa. Kwesinye isikhathi kuyenzeka babe babili kuya phezulu kuncike ekutheni hlobo luni lwehlaya ekade lethulwa.

UNilsen, (2000:287) uchaza ngendabuko yamahlaya eshashalazi njengobuciko obaqala kudala ubeka uthi:

Stand-up comedy began to grow out of the burlesque and vaudeville traditions and traces its roots back to the 15th century Italian comedia dell.

Amahlaya eshashalazi aqala ukuthuthuka ngaphandle kokulingisa kwasematiyetha nezinkolelo zokulingisa ngomculo futhi kuveza indabuko yalo ukuthi laqala eminyakeni eyinkulungwane nesihlanu e-Italiya kuthiwa i-comedia dell.

Amahlaya eshashalazi kuvela ukuthi aqala eminyakeni eyinkulungwane nesihlanu lapho osomahlaya babehlekisa khona ngokuzemboza noma ukufihla ubuso bese bethula ihlaya labo. Ngakho-ke amahlaya eshashalazi ayenesakhiwo okwakumele asigcizelele lokhu.

USchwarz, (2010:18) uchaza ngendabuko yamahlaya eshashalazi ocwaningweni lwakhe uthi:

Research on the origins of stand-up comedy shows that its roots have not been clearly traced.

Ucwaningo ngendabuko yamahlaya eshashalazi luveza ukuthi imvelaphi yamahlaya ayiqaguleki ngokucacile.

Amahlaya eshashalazi awaqaguleki ukuthi aqala ngamuphi unyaka. Ucwaningo lwabanye ongoti luveza ukuthi kuyalinganiselwa ukuthi amahlaya eshashalazi aqala nini kodwa awukho unyaka oqondile. Izingwazi kwezokuhlaziywa kwamahlaya o-Aristotle noPlato nabo bayalinganisela abasiniki unyaka oqondile.

UMintz, (1985:2) ufakazela lokho osekushiwo ngenhla naye ngendlela efanayo ukuthi asiwazi unyaka okwaqala ngawo amahlaya eshashalazi kanje:

The origins of stand-up comedy remain yet unclear, perhaps because of the simplicity of the genre.

Indabuko yamahlaya eshashalazi namanje ayikacaci, mhlawumbe kungoba iwubuciko obujwayelekile.

Bonke abacwaningi asebeke bawubheka ngeso elijulile umkhakha wamahlaya ikakhulu lawo ethulwa eshashalazini bavumelana entweni yinye yokuthi abanakho abangama ngakho bathi aqala nini amahlaya.

UDouble, (2005:20) uyagalela naye ngendabuko yamahlaya eshashalazi kanje:

The history of stand-up comedy originated from the work of jesters, comedia dell' arte, Shakespearen clowns, British music hall comedians, and American vaudeville entertainers.

Umlando ngendabuko yamahlaya eshashalazi idabuka emsebenzini wababehlekisa amakhosi noma abantu abahloniphekile ngezikhathi zakuqala, amahlaya asetiyeza enziwa ngokumboza ubuso, ukuhlelisa ngokosomahlaya abasebenzisa indlela kaShakespear, osomahlaya basemahholo ase-British, kanye nabanandisi baseMelika abalingisa ngomculo bengasebenzisi amazwi noma inkulumo.

Okunye okuvelayo ngamahlaya eshashalazi ukuthi ayenohlaka lwawo nohlobo lwabantu abathile okumele luwethule. Ishashalazi namahlaya okungaba abhalwe phansi noma ethulwa kwi-inthanethi awafani ngendlela akheke ngayo yize engahlekisa onke. Ishashalazi linezindlela thize okumele zilandelwe ukuze ihlaya lifinyelele kahle ezethamelini

USchwarz, (2010:20) uchaza ngokusabalala kwamahlaya eshashalazi ezindaweni ezahlukene uthi:

In the 1970s, stand-up comedy began to reach its peak and expanded rapidly from nightclubs and smaller theatres to huge concert halls and arenas.

Ngeminyaka yezi-1970s, amahlaya eshashalazi aqala ukufinyelela ezingeni eliphezulu asabalala kakhulu kusuka emakilabhini nasematiyetha amancane kuya emahholo amakhulu okusingatha imicimbi nasezindaweni zombukiso.

Okuphawulwa ungoti kuliqiniso, amahlaya asesabalele kakhulu futhi ayadlondlobala usuku nosuku. Amatiyetha namahholo iwona aqavile kakhulu ekwethulweni kwamahlaya eshashalazi. Isizathu salokho kungaba yikho ukuthi kumele usomahlaya

athole indawo evulekile (*stage*) ukuze akwazi nokwethula iminyakazo yakhe ngempumelelo.

2.3 Iqhaza Eliqavile Lezethameli (*The Central Role of the Audience*)

Amahlaya njengoba esuke ethulwa ngenhloso yokuhlekisa abantu, kulindelekile ukuthi babe khona endaweni lapho lethulwa khona ihlaya. Okokuqala okusuke kulindelekile ukuthi bakwenze, kungaba yikho ukuhleka nokuxhumana kahle nosomahlaya. Okunye nokunye sekungalandela lapho sekukhona ukungqubuzana neminye imizwa engase iqtshulwe ihlaya.

UBrodie, (2014:5) uchaza amahlaya eshashalazi njengochungechunge olumbandakanya iqhaza lezethameli ngezindlela ezahlukene kanje:

Stand-up comedy is a form of talk. It implies a context that allows for reaction, participation, and engagement on the part of those to whom the stand-up comedian is speaking.

Amahlaya eshashalazi ayindlela yokukhuluma. Kuhlangukisa izimo lapho kuvumela iminyakazo, ukuzibandakanya nokuzihlangukisa kwalabo usomahlaya weshashalazi akhuluma nabo.

Lokhu kuyahambisana nokuphawulwa ungoti onguLimon (2000:10) lapho ethi ishashalazi lincike ngokuphelele ezethamelini uma sekuhlolwa ukuhleka kukonke. Ukuhlelekisa kuyindlela yokuphila ngoba ngaphandle kwezethameli, alikho ihlaya. Ubudlelwano phakathi komethuli wehlaya nezethameli kubukeka kungekhona okuqagula ihlaya ukuthi lihlekisa kakhulu noma liduma, baqagula ihlaya elihlekisa kakhulu noma eliduma.

Ngaphandle kwezethameli ihlaya alihlekwa muntu, kwalokho okwethulwayo akekho ongakubona ukuthi kuyahlekisa kungenazethameli. Kumqoka kakhulu ukuthi kube khona owethulelwa ihlaya ukuze alihlaziye, athole lokho okuhlekisayo. Ukuhlelekwa kwehlaya kulele endleleni abalibone ngayo labo abethulelwa lona.

URutter, (1997:92) uphawula ngobunjalo beshashalazi nezethameli:

Like conversation, stand-up is a 'collaborative production' [...]" and "is made possible by the active involvement of those that make up the interaction.

Njengasengxoxweni, ishashalazi liwumkhiqizo wenhlanganisela futhi lenziwe ngokumbandakanya labo abakwaziyo ukusebenzisana noma ukuzwana.

Ihlaya njengoba linesakhiwo elisetshenzelwa phezu kwaso, umsebenzi wezethameli nawo mkhulu kakhulu ekwenzeni ihlaya libe impumelelo. Kulindeleke kakhulu ukuthi izethameli zibambisane kakhulu nosomahlaya. Ngale kwalokho, akekho ongahleka futhi akekho ongethula amahlaya uma kunengxovangxovane yesimo.

UMcIlvenny, Mettovaara, noTapio, (1992:70) baphawula ngeqhaza lezethameli ekuvezeni umuzwa wazo ehlayeni kanje:

Positive audience responses include laughter, applause, cheers, whoops and whistles. Multiple of them often appear simultaneously. There is a rather evident causality – applause emerges from laughter when an extraordinary joke is told. Negative audience responses, on the other hand, are not as common. They appear mostly when encouraged by the comedian such as jeers, boos or verbal heckles.

Izimpendulo ezinhle kwizethameli zihlanganisa uhleko, ukushaya ihlombe, ukuhalalisa, ukukikiza, namakhwela. Ngokuphindeka kwakho okunye kwenzeka kanye kanye. Kukhona ubufakazi obungahlusiwe – ukushaya ihlombe kuvela ohlekweni uma ihlaya elikhulu selethuliwe. Izimpendulo ezimbi kwizethameli ngakolunye uhlangothi, azivamisile. Zijwayele ukuvela kakhulu uma zivukuzwe usomahlaya njengokudelela, ukuhahhameza noma ukuphazamisa ngamazwi.

Kuneqhaza elikhulu elibanjwa izethameli ekwethulweni kwamahlaya. Uma zilamukele kabi ihlaya, kungaphela ngisho umdlandla kusomahlaya. Kanjalo noma zilamukele kahle ihlaya, zingenza umsebenzi kasomahlaya ube lula, ageleze ekwethuleni ubuciko bakhe.

URincy, (2014:13) wahlukanisa izinhlobo zezethameli osomahlaya abahlangabezana nazo kanje:

Five types of event audiences have been identified and described by Mackellar (2014): mass event audiences, special interest audiences, community event audiences, incidental audiences and media audiences.

Kunezinhlobo ezinhlanu zezethameli eziqaguliwe zachazwa ngu-Mackellar (2014) kanje: izethameli zemicimbi emikhulu, izethameli zekhethelo, izethameli zemicimbi yomphakathi, izethameli ezingahlelelwe kanye nezethameli zabezindaba.

Zonke lezi zinhlobo zezethameli okuphawulwa ngazo ngenhla zinendlela ezidinga ukuhlelwa ngayo futhi zineqhaza ezilibambayo emahlayeni ethulelwa zona. Okuhle ngabo bonke, ukuthi basuke befuna wona lo muzwa wokuhlekisa nokuhlekiswa.

2.4 Ukusetshenziswa Kolimi Lwezifengqo Emahlayeni (*The Use of Figurative Language in Comedy*)

Okugqamayo ngesakhiwo samahlaya ukuthi, cishe onke akhiwa kusetshenziswe izifengqo kakhulu (Hassaine 2014). Ngokujwayelekile izifengqo zicutshungulwa kakhulu ezinkondlweni. Kungenzeka ukuthi ezinye izinkondlo zinakho ukuhlelisa ngoba zinolimi lokufengqa. Izifengqo ziyisisekelo noma ithuluzi lokwakha amahlaya ukuze agwegwese angahlali obala.

UNilsen noNilsen, (2019:2) balanda ngamafuphi lapho kubhekwa ubunjalo behlaya kanye nezithako zalo, bagalela bathi:

Some humorists and humor scholars stress the features of humor, like ambiguity, exaggeration, understatement, hostility, incongruity, irony, or surprise of humor... Other humorists and humor scholars stress the functions of humor, like to amuse, to tease, to test limits, to establish superiority or gain control.

Abanye bosomahlaya kanye nabafundi bawo bagcizelela izimpawu zehlaya njengomqondo-mbaxa, ukwandisa, ukwehlisa, ubutha, ukungqubuzana, umbhinqo, noma ukudumaza kwehlaya... Abanye osomahlaya nabafundi bawo bagcizelela imisebenzi yehlaya, njengokujabulisa, ukuchukuluza, ukuvivinywa imikhawuko yomuntu, ukuba namandla noma ukulawula.

Kuhle-ke ukuthi kesikuvivinye lokhu sikubuke olimini lwesiZulu nokunothisa kwakho ulimi lonkana. Ezinye zezimpawu zehlaya ezidalulwe ongoti ziwela ngaphansi kwesifundo sezifengqo, ezinye zingena zithi khaxa lapho kubukwa izinsizakuhlaziya zamahlaya.

2.4.1 Ukudlalisa Amagama (*Wordplay*)

Leli khono livame ukusetshenziswa abantu abangamagagu lapho bethula inkulumo yabo noma betekula nje. Ukudlalisa amagama kuwukuphica noma ukuthothanisa amagama ngendlela edida ingqondo kodwa ejabulisayo eletha izincazelo ezahlukene.

Osonkondlo yibona abavama ukusebenzisa le ndlela yokukhuluma lapho behaya izinkondlo zabo ukuze uzahlulelele wena ukuthi baqonde ukuthini, kwesinye isikhathi kuze kuvuke usikisiki noma umunyu.

UFreud, (1905:39) uchaza ukudlalisa amagama emahlayeni ngale ndlela:

The double meaning which arises from the literal and the metaphorical meanings of a word is "one of the most fertile sources for the technique

of jokes". It is one of the most common techniques of making jokes by using different meanings of a word in an amusing or clever way.

Incazelo embili evela kulokho okuyikho nasencazelweni nasekungathekiseni, kungenye yemithombo enothile yamasu amahlaya. Kungenye yamasu ajwayelekile okwenza amahlaya ngokusebenzisa izincazelo ezahlukenegama ngendlela ejabulisayo noma enobuhlakani.

Ngakho-ke ukudlalisa amagama kuyavela ukuthi kungolunye lwezinhloko zokwakha amahlaya. Singasho sithi usomahlaya usebenzisa amagama anezincazelo ezahlukenegama, uyangathekisa. Ukudlalisa amagama akugcini lapho kwethulwa wona amahlaya ngqo, kodwa emculweni nasezikhangisweni kujwayele ukwenzeka lokhu. URoss, (1998:7) ufakazela umbono kaFreud ngale ndlela:

An ambiguity, or double meaning which deliberately misleads the audience and can be considered the most obvious feature of much humour. Wordplay can be performed in various forms, including punning, sarcasm, mocking, or banter.

Amagama ayindida noma anezincazelo ezingaba mbili edusa izethameli angathathwa njengezimpawu ezisobala emahlayeni. Ukudlalisa amagama kungenziwa ngezindlela ezahlukenegama kuhlenganisa ukutekula, ukubhuqa, ukuhleka usulu noma ukuchukuluza.

Okuvelayo ngemibono yongoti ukuthi ukudlalisa amagama kuwumgogdla wamahlaya. Le ndlela yokucikozisa abantu bayayithanda ngoba ibasakaza umqondo (*blow*). Ngisho nemisindo okungaba izigingci noma yizimfijoli, lapho umdlali wazo ezikitaza kahle ephindaphinda imisindo eyodwa abantu ungabathola sebemi ngezinyawo bechazwa yibo lobu nyoninco.

Ukudlalisa amagama kusabalalisa umqondo wezethameli zizifunele zona ukuthi ngabe ubeqonde ukuthini usomahlaya. USchwarz, (2010:122) ugcizelela lokhu osekushiwo ngabanye lapha ngenhla ukuthi ukudlalisa amagama kuyisu lokwenza ihlaya:

Wordplay represents one of the most common techniques of making jokes by using different meanings of a word in an amusing or clever way. Indeed, wordplay is a technique that regularly occurs in joke telling.

Ukudlalisa amagama kungelinye lamasu ajwayelekile okwenza ihlaya ngokusebenzisa izincazelo ezahlukenegama ngendlela ejabulisayo noma enobuhlakani. Empeleni, ukudlalisa amagama yisu elijwayele ukwenzeka ekwethuleni ihlaya.

Isakhiwo samahlaya sihamba size sifike lapho kumele sibuke ukuthi ngabe ihlaya lakheke kanjani. Lokhu kusibuyisela emuva lapho kwakuqonyiswa izintombi, kuculwa,

kubhinqwa ezithenjini, kuhaywa izinkondlo kusetshenziswa yona le ndlela ebuye ingene ithi khaxa nasendimeni yamahlaya.

2.4.2 Uteku (*Pun*)

Ukutekula kucishe kufane nokudlalisa amagama. Uteku lujwayelekile kakhulu ezinkondlweni, lapho imbongi isebenzisa igama elinezincazelo ezimbili ngendlela ehlekisayo kodwa. Nasendimeni yamahlaya, uteku lungezinye zezithako zokwakha ihlaya ukuze lizwakale kahle kubathandi balo. UKhumalo, (1995:92) uluchaza kanje uteku ezinkondlweni:

Lolu hlobo lwesifengqo olusetshenziswa yimbongi ukwethula izimo nezinto ngendlela ezokwenza uhleke kanti kokunye kakuhlekisi okukhulunywa ngakho. Okuhlekisayo yindlela engajwayelekile okwethulwa ngayo (nokukitaza) kanti injongo/inhloso kuseyikho ukubeka obala okwenansika yesilwane emqondweni wakho.

Lolu hlobo lwesifengqo luvamile kakhulu ekucutshungulweni kwezinkondlo. Ungoti onguKhumalo ucacisa ukuthi injongo yoteku enkondlweni kusuke kuwukuhlekisa. Ekwethulweni kwamahlaya, uteku nalo luthathwa njengophawu oluqavile ekuthakeni amahlaya ukuze abantu bahleke.

UKoestler, (1969:64) uchaza lesi sifengqo sokudlala ngamagama kanje:

Pun is the bisociation of a single phonetic form with two meanings – two strings of thought tied together by an acoustic knot.

Uteku ubudlelwano obubili besakhi esisodwa sefonetiki esinezincazelo ezimbili – imici emibili ehlanganiswe ndawonye ngefindo lemisindo.

Okugqamayo ngoteku ukuthi uhlobo lwesifengqo oluthi alufuze lokhu okuke kwaphawulwa ngenhla lapho sithinta ukudlalisa amagama. Nalo uteku luqukethe amagama anezincazelo ezimbili. Singacishe sisho ukuthi uteku luthinta kakhulu izinhlobo zamabizo okungaba amabizomuntu, amabizonto, amabizoqho, amabizomvama njalo njalo.

UNilsen, (2000:238) uteku uluchaza ngawakhe amazwi kanje kanje:

Puns consist of intentional confusion of a similar word or phrases for a humorous rhetorical effect and have to do with misinterpretation and misunderstanding and can often display an aggressive effect.

Uteku luqukethe indida ehlosiwe ngegama elifanayo noma amabinza ukuze kutholakale umuzwa wehlaya kunganakiwe futhi lusebenza ngokutolika okungeyikho nokungaqondi, lungaveza nemiphumela engemihle.

Uteku luphinde lucishe lufane nendida, igama elisetshenziswa usomahlaya kuyenzeka izethameli zilicubungule ngokungeyikho noma zingaliqondi, lokho kuthiwa uteku. Lesi sifengqo akulula ukuvele usibone / usizwe kumele ujule ngomqondo ngoba kuyenzeka usomahlaya asho igama elifana nelinye ngokwempimiso kodwa lihluke ngokwenzazelo. UNorrick, (2003:134) uveza owakhe umbono ngoteku emahlayeni uthi:

Punning as a type of word play may function either to amuse or verbally attack. But normally, puns should enhance rapport and make the talk enjoyable for all the speakers.

Ukutekula njengohlobo lokudlalisa amagama lungasebenza ukujabulisa noma ukuhlasele ngamazwi. Kodwa ngokujwayelekile, uteku lungaveza ukuzwana luphinde lwenze ingxoxo ithokozeleke kuzo zonke izikhulumi.

Njengoba sesike sasho, uteku singabuye silubize ngokudlalisa amagama. Lesi sifengqo naso singenye yezinsika zamahlaya, ihlaya elisobala livame ukungahlekwa. Ubuduma nobumtoto behlaya bulele endleleni usomahlaya asebenzise ngayo izifengqo kulelo hlaya.

UMaphumulo noThwala, (1993:87) bachaza uteku ngokwensebenzo yalo ezinkondlweni kanje:

Kusetshenziswa igama elilodwa kodwa libe nomqondo owehlukile kuleso naleso sigaba lapho lisetshenziswe khona. Iphani isho ukudlala njena ngamagama nenghloso yokunikeza imiqondo emibili noma emithathu efanelekile.

Ongoti bafakaza lokhu osekuphawuliwe ngabanye ongoti ukuthi, uteku luwukudlalisa amagama ngendlela ejabulisayo. Nakhona emkhakheni wamahlaya, uteku yilona oluyinsika kulobu buciko ngoba ekugcineni kumele kubahlekise abantu lokho okwethulwayo.

2.4.2.1 Izinhlolo Zoteku (*Types of Pun*)

Uteku lungahlukaniswa ngezogatshana ezithile ukuze lugqame kahle ukuthi lwehluke kanjani ngokwensebenzo yalo. Lesi sifengqo singahlukaniswa izigaba ezine: uteku olunomsindo ofanayo nelinye igama (*homophonic pun*) uteku ngokwenzazelo (*homographic/ semantic pun*) uteku ngokohlelo lolimi (*grammatical pun*) uteku ngezisho (*idiomatic pun*).

URitchie, (2004:109) ugagula ukuthi ihlaya ngokuvamisile lithakwa ngoteku kanje:

One of the simplest forms of joke is the pun, often known as a 'play on words'.

Uhlaka oluqavile lwamahlaya uteku, okwaziwa ngokujwayelekile ngokuthi ukudlala ngamagama.

Singasho ukuthi amahlaya ahlobene kakhulu nokudlala ngamagama ukuze kuzwakale ubumtoti behlaya elethulwayo.

2.4.2.1.1 Ukutekula Ngomsindo Ofanayo (*Homophonic Pun*)

Uso mahlaya kuyenzeka atekule ngegama elinomsindo ofanayo nelinye noma ocishe ufane. Lapha kuthinteka kakhulu uhlobo lwamagama athiwa ngomabizwafane.

U-Archibald, (1985:449) uluchaza kanje lolu hlobo loteku:

The homophonic pun refers to a word having the same or similar sound with one another.

Ukutekula ngomsindo ofanayo kusho igama elinomsindo ofanayo nelinye igama.

Lapha kusuke kusebenze igama eliphinyiswa lizwakale lifana nelinye, lingahluka ngokwenzazelo.

2.4.2.1.2 Uteku Ngokwenzazelo (*Semantic Pun*)

Uteku ngokwenzazelo lumbandakanya igama noma ibinza elilodwa kodwa elingaqukatha izincazelo ezahlukahlukene. Ngamanye amazwi, igama lilodwa lingaqukatha incazelo engaphezu kweyodwa. UYus, (2003::132) ukuchaza kanje ukutekula ngokwenzazelo:

Semantic pun means one word appears once or twice, but it has two different meanings. Many puns have a covert interpretation and one overt interpretation which searched for after reaching the covert one.

Ukutekula ngokwenzazelo kusho igama elilodwa elingaqukatha izincazelo ezimbili. Ukutekula kuyayifihla incazelo futhi kuyayiveza incazelo esuke icingwa emveni kokuba kufinyelelwe kulokhu okufihliwe.

Ngakho-ke lolu hlobo loteku lubheka kakhulu amagama anezincazelo ezixhantile. Incazelo yegama iyaye igqame kahle lapho lisebenze emshweni noma enkulumweni.

2.4.2.1.3 Uteku Ngokohlelo Lolimi (*Grammatical Pun*)

Lolu hlobo loteku lubheka kakhulu amagama esebenza emshweni kodwa eletha lowo muzwa wokujabulisa. Ukukhishwa kolunye ucezu noma ibinza emshweni kungaphazamisa yonke inqubo yokusebenza kwalesi sifengqo.

USperber noWilson, (2001:61) bakuchaza kanje ukutekula ngokohlelololimi:

Grammatical pun is a kind of pun which has grammatical uses. For instance, omitting some structures or some words has more than grammatical functions.

Ukutekula ngokohlelo lolimi uhlobo loteku olusebenza ngokwemisho. Singabekisa ngokuthi, uma ususa ingxenyanana noma amaganyana kungaphezu kokusebenza kwemisho.

Ukutekula ngokohlelololimi, lubheka ukubumbana okubakhona kulawo magama usomahlanya akhetha ukuwasebenzisa, anamathelene ngendlela yokuthi uma ukhipha enye ingxenye incazelo nomsoco womusho kungalahleka, ihlaya libe duma.

2.4.2.1.4 Ukutekula Ngezisho (*Idiomatic Pun*)

Izisho ziyinkulamo esebenzisa ukungathekisa. Imvamisa zichaza into noma isimo ngokufanekisa. Incazelo yazo ithe phecelezi okusho ukuthi akunakwa amagama njengoba efundeka (Nkosi noMsomi 1992). UTanaka, (1994:37) uchaza ukutekula ngezisho kanje:

Idioms and slangs can catch the audiences' eyes and they are very concise and economical.

Izisho nolimi lwesigodi kungazuza udlebe lwezethameli futhi zicacile ziyadlisa.

Ukusebenzisa izisho imvamisa kusuke kuyiyo inhloso yokunothisa inkulamo, kwesinye isikhathi uyifihla ukuthi ingacaci bha.

2.4.3 Umqondo-Mbaxa (*Ambiguity*)

Izifengqo zisebenza umsebenzi ocishe ufane. Zonke ziphoqa ukuthi uzifunele wena obekuqondiwe ngazo. Ukusebenzisa amagama angenancazelo eqondile, kuvamisile lapho ihlaya liphoqa ukuthi akuchitshiyelwe ngamanye amagama ukuze kutholakale ukuthi usomahlanya ubeqonde ini.

USuls, (1972:45) uchaza amagama anencazelo engacacile kanje:

Linguistic ambiguity is a common way that humour provides incongruity and potential resolution. It is important not to mistake ambiguous statements for vague statements because there is a certain difference.

Imiqondo eminingi yolimi indlela ejwayelekile ihlaya eliyiveza ngokungavumelani nangezisombululo ezibalulekile. Kubalulekile ukuthi singalenzi iphutha ngamagama angenancazelo eqondile namagama angenancazelo esobala ngoba kukhona umahluko.

Ungoti uqhuba athi amagama angenancazelo esobala ajwayele ukudida izethameli, kuthi amagama angenancazelo eqondile avama ukucutshungulwa ngezindlela ezimbili ezahlukene.

Le ndlela yokucashisa inkulumo icishe ifane nokubhinqa noma ukubhuqa, ngoba kukhona ukubalekela amagama anencazelo eqondile ukuze lowo okuqondiswe kuye inkulumo azame ukuciciyela emqondweni azifunele yena incazelo eqondile.

UNilsen, (1978:210) uqhuba ngokubaluleka kwamagama amqondo-mbaxa emahlayeni uthi:

The importance of ambiguity for language play as in satire, sarcasm, allusion, simile, and metaphor are only possible because the human mind is able to cope with ambiguity.

Ukubaluleka kwamagama angenancazelo eqondile ekudlaleni ngolimi njengasekugxekeni, umbhuqo, ukubhinqa, ukufanisa, kanye nokungathekisa kuyenzeka ngoba umqondo womuntu kulula ukuthi uhambisane namagama amqondo ucashile.

Nakho-ke sezivela ezinye izifengqo ongazimatani namagama amqondo ucashile. Okuhle ngalolu hlobo lwesifengqo ngokukangoti onguNilsen ukuthi umqondo womuntu nakuba kudingeka ukuba ujule ngazo kodwa uyakwazi ukuhambisana nazo uzicubungule ngokwawo. Asisho nje ukuthi amahlaya akhiwe ngezifengqo ngokujwayelekile.

UFreud, (1905:50) unezela ngeqhaza lamagama angenancazelo eqondile emahlayeni kanje:

Ambiguous statements are a common aspect of comedy.
Amagama anencazelo engacacile aluphawu olujwayelekile emahlayeni.

Osomahlaya beshashalazi bayathanda ukusebenzisa amagama ancazelo/ amqondo wawo ucashile ukuze zininge ngawo izethameli, lokhu kusiza usomahlaya ukuthi alungise elinye iphuzu azolethula elilandelayo.

UMaphumulo noThwala, (1993:90) bachaza lolu hlobo lwesifengqo njengenkulumo equkethe imiqondo eminingi kanje:

Kulolu hlobo lwesifengqo sithola imbongi yethula umqondo, othi lapho uwucwaninga uwuthole ukunika imiqondo eminingi eyehlukene. Kuyenzeka ukuthi imbongi isuke ingaqondile ukubeka imibono yayo ngale ndlela. Kwesinye isikhathi iye ikwenze ngamabomu lokhu.

Amagama amqondo ucashile acishe afane noteku, umahluko ukuthi iwona angumngodla woteku ngoba ethula inkulumo ephiciwe. Siyakholwa ukuthi lukhona uhlobo lwamahlaya olumagama aqukethe imiqondo eminingi.

2.4.4 Ukugigiyela (*Implication*)

Ukugigiyela ukwethula inkulumo egwegwesayo engahlabi emhlohlweni. Lapha usomahlaya uyaye athemeleze, abalekele amaqiniso athile ukuze uma sezimvukela

'izitha' zehlaya akwazi ukuziphunga. Ngamanye amazwi ukugigiyela lokhu kuthi akufane ncamashi nokubhinqa. Lesi sifengqo sijwayele ukusetshenziswa kakhulu lapho abantu bengezwani kodwa befisa ukutshelana amaqiniso ngezindlela ezicashile.

USchwarz, (2010:131) usichaza kanje lesi sifengqo esiwukugigiyela njengesihlanganisa ezinye izinhlobo zezifengqo kanje:

Implication is crucial for the effect of parody, satire, and sarcasm. It allows us to reveal many things we would not directly say, so it gives us the possibility of referring to socially sensitive and even taboo topics using indirect language.

Ukugigiyela kumqoka ekulingiseni indlela yomuntu, ukugxeka kanye nokubhuqa. Kuyasivumela ukuthi sidalule izinto eziningi esingeke sikwazi ukuzisho siqonde, ngakho kusinika ithuba lokufanekisa ngezihloko zenhlalo yabantu ezibucayi neziyimfihlo kusetshenziswe ulimi olugwegwesayo.

Ngakho-ke ukugigiyela osomahlanya bayakusebenzisa ukudlulisa ihlaya labo ngendlela engaqondile. Enenxeba yiyo ezwelayo lapho usomahlanya 'ecibishela' ukuze amaqiniso afisa ukuwedlulisa ngehlaya lakhe afinyelele kahle kulowo aqondiswe kuye. Lokhu kuwubuciko obujulile ngoba kuyenzeka omunye agcine engezwana ukuthi bekuqondwe ini ngehlaya elethuliwe.

U-Allen, (1998:36) uchaza ngendlela yakhe ukugigiyela uthi:

Many jokes involve making a more or less obvious point but managing not to state the point directly.

Iningi lamahlanya lihlanganisa iphuzu elisobala kakhulu noma kancane, kodwa liyakwazi ukungathinti iphuzu ngokuqondile.

Cishe iningi lamahlanya lakheke kanjengoba ungoti ongu-Allen esho, kuba khona ukubalekela iqiniso ukuze izethameli zizahlulele zona. Izethameli ziye zichazwe yikho ukuthi usomahlanya ushaya sengathi akawazi amagama aqondile futhi akazazi ukuthi ukusho ngani lokho, futhi ukusholo ini.

2.4.5 Ukubhinqa (*Allusion*)

Ukubhinqa kucishe kufane nokungathekisa, umahluko ukuthi lapha kubalekelwa amaqiniso asobala nalowo ahlosiwe bese kufihlwa inkulumo. Osomahlanya bayayisebenzisa kakhulu le ndlela ukubhinqa lokho okubanengile noma abangakwazi ukuphumela kahle obala ngakho ngenxa yemibandela ethile.

NgokukaBaldick, (1990:6) uchaza ukubhinqa njengokubalekela ukuqonda kokuyikhona kanje:

An allusion is an indirect or passing reference to some event, person, place, or artistic work, the nature and relevance of which is not explained by the writer but relies on the reader's familiarity with what is thus mentioned.

Ukubhinqa kuwukufanekisa ngokungaqondile izigameko ezithile, umuntu, indawo noma umsebenzi wobuciko, imvelo nezinto ezixhumene okungachazwanga umbhali kodwa kuncike ekujwayeleni kofundayo ukuthi kuyini lokho okubalulwayo.

Kuhle-ke sisho ukuthi ukubhinqa kubuye kuvikele isithunzi salowo ocashiselwa inkulumo ukuze angalimali emoyeni wakhe. Kwesinye isikhathi liyameqa ihlaya, agcine engathelwanga amachaphazelo alo, azitshela ukuthi usomahlaya ubezihhemela nje ngalokho abekusho.

UMaphumulo noThwala, (1993:106) baphawula ngalesi sifengqo esiwumbhinqo kanje:

Umbhinqo singawuchaza njengesifengqo lapho umuntu echaza khona into ngamazwi aphambene noma aphikisana nalawo awaqondileyo ngempela.

Singasho ukuthi umbhinqo usomahlaya uyawusebenzisa ukugxeka noma ukuthunaza into ethile, agqamise ubunjalo bayo bempela ngokubhinqa ahlekise ngayo obala.

UMhlanga noThwala, (2008:89) ukubhinqa bakuchaza kanje:

Lapha uhlekisa ngalowo, noma ngalokho okhuluma ngakho ngokuhlanekezela amazwi asho lokho okuphambene nawo. Kusebenza kakhulu iphimbo lokugcona, nokuhlekisa ngomuntu.

Usomahlaya angabhinqa noma yini afisa ukuhlekisa ngayo ngaleso sikhathi. Angabiza noma yini ngalokho okuphambene nobunjalo bakho. URoss, (1998:11) uchaza ukubhinqa emahlayeni kanje:

Allusion involves extra-linguistic knowledge, in other words, knowledge about the world.

Umbhinqo uhlanganisa ulwazi oluningi ngolimi, ngamanye amagama ulwazi ngomhlaba.

Lesi sithako sehlaya kungathiwa sisebenza ukwethula inkulumo ngokungahlali ephuzwini eliyilona lona (Freud 1905), okuhlanganisa nokwephunza kwemicabango (*faulty reasoning*). Ekubhinqeni, usomahlaya ufakela izethameli inselelo yokuthi zicabange ngokunye okucishe kufane nokwethulwayo (Norrick 1989), futhi uba nakho ukuthi lokho okugigiyelwa ngakho izethameli zinolwazi ngakho.

2.4.6 Ihaba (*Hyperbole*)

Njengoba igama lizisho nje, ihaba ukweqisa inkulumo noma amazwi kulokho okuyikho. Kuwukuchaza noma ukufakaza ngento ethile kodwa uyibeke ngamagama

andisayo. Ihaba liyisifengqo esisebenza nsuku zonke lapho sizama ukukholiswa abantu kulokho esikushoyo. UCuddon, (1977:310) uchaza ihaba njengesifengqo esinokweqisa izimo kanje:

Hyperbole is a figure of speech which contains an exaggeration for emphasis.

Ihaba isifengqo senkulumo esiqukethe ukweqisa kokuchazwayo ukuze kugcizelelwe.

Uso mahlaya kuyenzeka eqise emazwini akhe lapho echaza isimo noma okuthile ehlayeni lakhe. Okuhlekisa abantu ukuthi wenza izinto ezingenzeki zenzeke nezingekho zibe khona ngokuba nehaba enkulumweni yakhe.

UNorrick, (1982:172) uchaza indlela osomahlaya beshashalazi abasebenzisa ngayo ihaba kanje:

Therefore, hyperbole is a common feature in stand-up. It mainly serves to exaggerate familiar situations, to make the audience appreciate the joke telling, and to enhance its laughter. The stand-up comedian often starts relating a rather simple story and then makes it increasingly funny by telling of overstated situated situations and occurrences which always results in hearty laughter.

Ngalokho-ke, ihaba liwuphawu olujwayelekile emahlayeni eshashalazi. Lisebenza kakhulu ekwenezeleni ezimweni ezijwayelekile, lenze abalaleli benamele ukwethulwa kwehlaya, nokuthola uhleko lwehlaya. Uso mahlaya weshashalazi ujwayele ukuqala afanise isigameko esilula bese esenza sikhula ngokuthi sihlekise ngokwenezela okuyihaba nokwenzekile okwenza umuntu aphubuke.

Kuyaye kuthiwe inkulumo imnandi ngokuthakwa ngehaba. Ihaba akuwona amanga kodwa ukuthasisela ngawakho amazwi ngokwenzekile ukuze kuzwakale kangcono kulowo osuke exoxelwa. Nosomahlaya bayasisebenzisa lesi sifengqo ukuphumelelisa umsebenzi wabo wokuhlekisa ngokuthi babeke inkulumo yabo ngamagama athasisela lokho okwenzekile.

2.4.7 Umbhuqo (Sarcasm)

Ziningi izinhlobo zezifengqo ezingabhekwa uma kuhlolwa ukusebenza kwazo emahlayeni. Kuyenzeka kwesinye isikhathi kusetshenziswe isifaniso, uphawu nezinye izinhlobo zezifengqo ukuze kugqame kahle lokho okuxoxwa ngakho. UMhlanga noThwala, (2008:89) bachaza umbhuqo ngala mazwi:

Umbhuqo isifengqo lapho umuntu umgcona, umhleka noma umdelela ngokusebenzisa amazwi asho ngqo lokho esikuqondile. Umbhuqo usho ngqo lokho umuntu akushoyo kepha ngendlela embi futhi ehlabayo.

Ukubhuqa akukhona ukugigiyela, lapha usomahlaya ubeka obala lawo maqiniso ngokuthile ukuze aveze ilaka lakhe kodwa ngendlela esakugcona njengoba bephawula ongoti. UMaphumulo noThwala, (1993:86) bagalela kanje uma bezama ukusichazela ngalesi sifengqo:

Umbhinqo isifengqo lapho umuntu umgcona, umhleka noma umdelela ngokusebenzisa amazwi asho ngqo lokho esikuqondile. Umbhuqo usho ngqo lokho umuntu akushoyo kepha ngendlela embi futhi ehlabayo.

Lukhona uhlobo lwamahlaya olwethulwa ngenhloso yokulimaza noma ukuziphindiselela kulowo othathwa njengesitha ngusomahlaya.

2.5 Izimpawu Zolimi Zokwethula Ihlaya (*Linguistic Features of Joke Telling*)

Ekwethulweni kwamahlaya kunezimpawu zolimi ezihamba zivela. Okubanga lokhu yikho ukuthi ihlaya lethulwa ngolimi oluthile, kungaba olubhalwayo noma olwezimpawu. Ukugqama kwezimpawu kufakazela ukuthi ulimi yilona oluba ungqa phambili ekuhlekiseni abantu.

2.5.1 Impinda (*Repetition*)

Impinda ivame ukugqama kakhulu enkondlweni lapho kubhekwa isigqi sayo ukuthi singesinjani. Impinda isho ukulandelaniswa kwamagama noma imisindo efanayo ngendlela ezokhipha iphethini emnandi nenomqondo.

UBergerson, (1911:77) uchaza impinda ngale njengesu elinovama kakhulu uma kubhekwa ukuhlaziwa kwamahlaya:

Repetition is one of the most frequent techniques we can identify when analysing jokes. It is mainly used to determine the rhythm of the joke performance.

Impinda ingenye yezinhlaka eziqavile ezingadalulwa uma kuhlalelwa amahlaya. Isetshenziswa kakhulu ukuqagula isigqi sokulingisa ihlaya.

Ihlaya nalo njengenkondlo linesigqi esilandelekayo lapho kuphindwaphindwe khona imisindo efanayo. Okuyaye kuhlekise ukuthi amagama/ imisindo ephindwayo isuke isho into eyodwa noma ephimiseka ngokufana kodwa ingachazwa ngezindlela ezahlukene. UBerger, (1993:46) uchaza umsebenzi wempinda emahlayeni kanje:

Repetition is a means to dramatize situations and make people laugh, which is the reason why it is practiced in many forms of jokes. Repetition can help strengthen the rhythmic pattern of joke telling session.

Impinda iyimizamo yokudunga isimo esisuke sikhona bese yenza abantu bahleke, okuyisizathu esenza isetshenziswe ezinhlotsheni eziningi zamahlaya. Impinda ingasiza ukwandisa iphethini ekwethulweni kwamahlaya.

Kuyenzeka impinda usomahlaya ayenze ekuqaleni, esingenisweni sehlaya lakhe kuthi ngasekugcineni aphinde izinhlamvu/ amagama afanayo nalawo awasho ekuqaleni kwehlaya. Lokhu kuyabonakala kakhulu ekukhulumeni okusandida okuphiciwe (*riddles*) nasemahlayeni athiwa ukujovana/ ukungcofana (*knock-knock jokes*).

Ukuphindaphinda kuvamise ukutholakala kakhulu olimini lwezingane (Freud 1905:157) lapho zisho into eyodwa isikhathi esiningi. Emahlayeni kuyindlela yokugcizelela umqondo othile ngehlaya kanye nesigqi salo.

2.5.2 Uhlaka Lwehlaya (*Formulaicity*)

Uhlelo lwehlaya luyasiza ekutheni usomahlaya angayilahli ingqikithi nesigqi sehlaya lakhe. Lokhu singabuye sikubize ngohlaka lwehlaya, lapho usomahlaya elawula konke okwenzekayo ukuze ihlaya lakhe lihambe ngokohlaka asuke elakhele phezu kwalo.

UWray, (2002:93) uchaza ngohlaka lwehlaya kanje:

Formulaic discourse markers seem able to support both the speaker's and the hearer's processing simultaneously. They help the speaker to remain focused, while making the content and the speaker's intentions easier for the hearer to follow.

Izinhlaka zokuhlela kahle amagama zibukeka zikwazi ukweseka usomahlaya nezethameli ngesikhathi esisodwa. Ziyasiza usomahlaya ukuthi akwazi ukugcina ebophezelekile, ngesikhathi ulwazi nezinhloso zosomahlaya kulula ezethamelini ukuthi zikulandele.

Izinhlaka zamahlaya ziyalekelela kakhulu ukuthi usomahlaya angaphumi emgqeni, kodwa ahlale kulokho akuhlosile. Lokhu kuyelekelela ekutheni usomahlaya akwazi ukuholela ndawana thizeni izethameli zakhe ngomqondo ukuze afeze injongo yehlaya.

UNorrick, (2003:1356) uchaza ngomsebenzi wohlaka lwamahlaya kanje:

Formulaicity is important for the joke teller's timing. It provides a means with which the humourists can gain time in order to plan their further performance. Hesitation, formulaicity, and repetition help tellers gain planning time, but they also contribute to the overall rhythm of the performance, marking the flow of information and serving as guides to listeners.

Uhlaka lwehlaya lubalulekile ekuqapheleni amasu kusomahlaya. Lunikeza izindlela osomahlaya abangazisebenzisa ukuqhubeka nomsebenzi wabo. Ukungabaza, uhlaka kanye nempinda kusiza osomahlaya bathole isikhathi sokuzilungiselela, kodwa bayelekelela esigqini sehlaya lonke, benze ukusabalala kolwazi kwenzeke kalula futhi kusebenze njengokulawula izethameli.

Empeleni lapha usomahlaya uba nendlela athaka ngayo ihlaya lakhe ambandakanye nezethameli zibe yingxenye yalokhu akushoyo.

2.5.3 Amalimi / Ukungingiza (*Disfluencies*)

Ukungingiza noma amalimi abanye bazalwa nawo, badaleke kanjalo. Emkhakheni wezokunandisa okungaba ekuhayweni kwezinkondlo, emculweni, emahlayeni nakokunye, ukungingiza kuyithuluzi elihle lokunandisa ngoba abantu bayamthanda umuntu osho into angayiqedi elokhu ebambeke ephuzwini elilodwa. Ukungingiza, ukuphinda amagama, iziphumuzo neziqalo ezingamanga, osomahlanya bajwayele ukukusebenzisa ukuze bahlele kahle amahlanya abo.

2.5.3.1 Iziphumuzo (*Pauses*)

Ngaphansi kwesihlokwana sokungingiza singabalula iziphumuzo ezivame ukusetshenziswa osomahlanya ukwethula umsebenzi wabo ngempumelelo. Usomahlanya kuyenzeka abambe umoya ukuze angaphazamisi ihlaya lakhe. Injongo yeziphumuzo yikho ukuthi angagcini esebhuda nje kodwa avele aqonde kulokho akuhlosile.

USchwarz, (2010:143) uchaza ngeziphumuzo emahlayeni kanje:

Pauses describe a period of silence that gives the performer the opportunity to think of what he or she is going to say next, or during which the audience has time to think about what the speaker has said before. Normally, these pauses occur in the middle of sentences and do not last longer than a second or two.

Iziphumuzo zichaza isikhathi sokuthula esinika usomahlanya ithuba lokuthi acabange ngazokusho okulandelayo noma isikhathi lapho izethameli zicabanga ngalokho usomahlanya akushilo ngaphambilini. Ngokujwayelekile, lezi phumuzo zenzeka maphakathi nemisho futhi azithathi isikhathi eside.

Iziphumuzo kungenzeka kube imisindo ejwayele ukwenzeka lapho umuntu egwegwesa iqiniso noma ezizamulela nje. Lokhu kusho ukuthi kungaba noma ngamagama azihlanganiso kodwa ashwo ngenhloso yokulibazisa ukuze kuqhubeke kahle ihlaya.

USacks, (1992:498) ubeka ngawakhe amazwi ngomsebenzi weziphumuzo kanje:

Pauses do not necessarily mean losing the floor. Particular in stand-up comedy, they are planned and form one of the most important strategies that humourist applies.

Iziphumuzo azisho ukuthi usulahlekelwe ozokwethula. Ngokungajwayelekile emahlayeni eshashalazi, ziyahlela zenze uhlela oluthile usomahlanya alusebenzisayo.

Iziphumuzo zingelinye lamasu osomahlanya abalisebenzisayo ukuze balethule ihlaya labo linjengoba linjalo. Kwesinye isikhathi singathi iziphumuzo ziyefana nokugquzula isikhwehlela ukuze lowo okhuluma naye akulalelisise.

2.5.3.2 Iziqalo Ezingamanga (*False Starts*)

Leli lisu lokukhuluma liyaye lenze ukuthi usheshe unikezwe udlebe uma ulisebenzise kahle. Lapha usomahlanya usuke enza sengathi useqala ukukhuluma, izethameli zakhe zimnike udlebe. UWilson, (1979:189) uchaza ngeziqalo ezingamanga kanje:

False starts occur very often during joke telling sessions. The speaker begins his sentence, stops a moment, and then begins again with the same word. Also, the speakers can stop their beginning and choose another word to begin with.

Iziqalo ezingamanga zenzeka ngenkathi ukwethulwa kwehlaya kuqhubeka. Usomahlanya uqala umusho wakhe, eme umzuzwana, abe eseqala ngegama elifanayo. Kokunye, osomahlanya bangasiyeka isiqalo sabo, bakhethe elinye igama baqale ngalo.

Leli ngelinye lamasu okwethula ihlaya lapho usomahlanya ecishe enze into okuthiwa impinda. Isizathu sokuphinda igama noma umsindo aqale ngawo umusho wakhe, ukugcizelela umqondo wehlaya nokuthumba imiqondo yezethameli ukuze zimlalele.

2.5.4 Amagama Okuhlela Kahle Inkulumo (*Discourse Markers*)

Amagama okuhlela kahle inkulumo ayasiza ekusichazeleni amagama osomahlanya abake bawasebenzisa ngaphambilini. Lapha kungaba ibinza lamagama noma igama elilodwa elisihlelela kahle inkulumo.

UNorrick, (2000:49) uwachaza kanje amagama okuhlela kahle inkulumo:

Discourse markers describe words that help to relate them to other words or utterances used before. Most researchers stress that discourse markers make it easier for the listener to understand the speaker's utterances.

Amagama okuhlela kahle inkulumo achaza amagama noma impimiso eke yasetshenziswa ngaphambilini. Abacwaningi abaningi bagcizelela ukuthi amagama ahlela kahle inkulumo enza kube lula kumlaleli ukuthi aqonde kahle impimiso kasomahlanya.

La magama asetshenziswa osomahlanya ukuhlela kahle inkulumo kungaba izihlanganiso noma ibinzana lokuhlanganisa imisho / inkulumo.

2.5.5 Ukuguquka Kwephimbo (*Intonation*)

Ukwehla nokwenyuka kwephimbo kuvame ukucutshungulwa emibhalweni efana nezinkondlo lapho kusuke kumataniswa nesigqi sayo inkondlo. Nasemahlayeni kuba khona ukwehla nokwenyuka kwephimbo ukuze kuvele ubunjalo besimo asuke esethula usomahlanya. USchiffirin, (1987: ix) uchaza ngokwehla nokwenyuka kwephimbo kanje:

The impact that a single expression has in conversation may differ depending upon the way in which it is said. In joke telling, intonation also

plays an important role and is largely responsible for the successful performance of a joke.

Ukuchazwa kwesimo esisodwa engxoxweni kungahluka kuncike ekutheni leso simo sethulwe kanjani. Ekwethulweni kwamahlaya, ukwehla nokwenyuka kwephimbo kudlala indima ebalulekile futhi kuqethe impumelelo yehlaya.

Leli lisu libalulekile ngenkathi usomahlaya ethula ihlaya lakhe, lenza izethameli zimnike indlebe ngoba kuba khona ukuguquguquka kwephimbo. Lokhu kushintshashintsha kwephimbo kuzwakala kahle lapho usomahlaya elingisa izimo ezithile.

2.5.6 Ifanamsindo (*Alliteration*)

Ifanamsindo lithi alifane nempinda umahluko ukuthi lapha akuphindwa ibinza noma umusho wonke kodwa kuba nokuphindaphindeka kwemisindo okungaba engonkamisa noma ongwaqa (*consonance and assonance*). UMhlanga noThwala, (2008:93) bazichaza kanje izinhlobo zefanamsindo:

Lapha kuphindeka unkamisa onomsindo ofanayo emgqeni owodwa noma elandelanayo esigabeni senkondlo, lokhu kuphindeka kuzwakala kahle lapho kuphinyiswa.

Ufanangwaqa (*consonance*) bawuchaza kanje:

Nakhona lapha incazelo isafana naleyo enikezwe ngenhla, umehluko nje lapha ukuthi kuphindaphindeka ongwaqa abanomsindo ofanayo lapho bephinyiswa emgqeni elandelanayo.

Ifanamsindo alisona isifengqo kodwa lingelinye lamasu okuyaye kuthi uma lisebenziseke kahle lithokozise abantu abaningi. Ukufana kwemisindo lapha, kusuke kuveza ubuciko bukasomahlaya kugcizelela nomqondo othile okuyaye kuhambisane nesigqi sehlaya.

2.6 Imithombo Yamahlaya (*Sources of Jokes*)

Amahlaya angahluka ngezindawo lapho etholakala khona. Isizathu salokho ukuthi umhlaba usuthuthuke kakhulu kwezobuchwepheshe nokuxhumana. Amahlaya asabalele kakhulu, akhona atholakala ezinkundleni zokuxhumana okungaba o-*Facebook, Twitter, Instagram, Mxit, WhatsApp, YouTube* nezinye. Amanye angatholakala emisakazweni, emaphephandabeni, amaphephabhuku nakomabonakude. Awagcini lapho, ne-inthanethi inamakhasi anhlolonhlobo lapho isetshenziswa ukuqhuba ubuciko bosomahlaya.

Amahlaya nezindaba zomphakathi abantu bayazifunda ezinkundleni zokuxhumana, lapho kutholakala izinhlanga ezahlukene. Amahlaya athize abhaliwe nabukelwayo kulula ukuba asabalale, afinyelele ezigidigidini zabantu ngezinkundla zokuxhumana.

UCleary, (2014:203) uchaza ngamandla negxathu elithathwe omakhalekhukhwini uthi:

In South Africa today, with currently over 40 million cellphones in use (approximately 1.5 cellphone per user) texting has become the most cost-effective and effective way for small and large organizations to connect with clients and customers, both for information and marketing purposes.

Namuhla iningi labantu baseNingizimu Afrika basebenzisa omakhalekhukhwini ababalelwa ngaphezulu kwamashumi amane 40 ezigidi (okucishe kube umakhalekhukhwini oyi-1.5 ngomuntu) Imilayezo ebhalwa ezinkundleni zokuxhumana ihamba phambili. Le ndlela yenza kube lula abantu baxhumane nabathengi, abadayisi kanye nokuthola ulwazi kwezokuhwebelana.

Ubuchwepheshe bufike nezinhlobo zokuxhumana ezahlukene eNingizimu Afrika. Ukuthuthuka kwezobuchwepheshe kungaba nomthelela omuhle noma omubi ekuthuthukiseni indima yamahlaya. Lokho kusho ukuthi amahlaya akhayo nalawo angabanga uhlevane afinyelela kalula kubantu.

UPrell, (2012:01) ulanda ngobumqoka bokuxhumana ngala mazwi:

The social relations that knit together our modern world can have multiple effects and a local occurrence in one area of the world can affect the rest.

Ukuxhumana kwakha ubuhlobo esikhathini sanamuhla ezweni jikelele. Kunezinhlobo ezahlukene zokuxhumana ezibe nomthelela omuhle noma ungemuhle endaweni ethile kugcine sekusabalele umhlaba lonke.

Cishe zonke izindlela zokuxhumana zakha ubudlelwano obuthile ukuze kudluliseke kahle imiyalezo ephuthumayo naleyo yokuqhuba usuku nje. Namanye amahlaya axoxwa kuzo iziyingi zokuxhumana lezi, athokozelwe aphinde enziwe ihlaya kwawona.

UPotter, (2012: 12) ufakazela osekuphawuliwe ngamandla ezokuxhumana uthi:

There is huge amount of information manufactured each year in our culture, and a great deal of it is disseminated through the media.

Kunolwazi oluningi olutholakala emasikweni ethu unyaka nonyaka futhi iningi lalo lusatshalaliswa ngezinkundla zokuxhumana.

Izinkundla zokuxhumana zinezinhlobo zezinhlanga ezahlukahukene ezihlanganiswa yizo izindlela zokuxhumana. Likhulu iqhaza elibanjwa izinkundla zokuxhumana ukuqhuba umsebenzi wosomahlaya nokuwukhangisa emhlabeni jikelele.

2.7 Amasu Ehlaya (*Joke Techniques*)

Ngaphezu kwezifengqo ezisetshenziswayo ekuthakeni amahlaya, kubuye kube namasu okwethula ihlaya angasetshenziswa ukuze ihlaya libe impumelelo. Osomahlaya banawo amasu okusebenzisa izifengqo zabo emahlayeni ukuze zilethe lowo msoco wehlaya osuke ulindelekile.

2.7.1 Ukweyisa (*Ridicule*)

Lokhu singabuye sikuchaze ngokuthi ukuphendula inhlekisa into ethile. Osomahlaya kuyenzeka balisebenzise isu lokweyisa ukudlulisa kahle umyalezo wehlaya labo.

USchwarz, (2010:107) ukuchaza kanje ukusebenza kwesu lokwenza inhlekisa:

Ridicule and derision are features of the joke telling techniques that display impoliteness and aggressiveness. They are used to overtly reject another person's or group's identity. Speakers often use ridicule to make fun of someone else or even to insult or attack someone verbally.

Ukweyisa nokuchukuluza kuyizimpawu zamasu okwethula ihlaya eziveza ubuhlaza nobudlwangundlwangu. Ziyasetshenziswa ukuveza obala ukukhishwa inyumbazane komunye umuntu noma ukuqagula ubunjalo babantu. Izikhulumi zijwayele ukusebenzisa ukweyisa ukuze zenze inhlekisa omunye umuntu noma zimjivaze noma zimhlasele ngamazwi.

Leli lisu lihambisana kakhulu nokujivaza umuntu (*depreciation*) nokumbhuqa (*sarcasm*). Usomahlaya ukhipha inyumbazane abathile ukuze kuzwakale kunomqondo lokho asuke ezama ukukudlulisa, adicilele phansi abanye. UBerger, (1993:48) uchaza ngokusungulwa kwesu lokweyisa uthi:

It is designed to cause contemptuous laughter and humiliation [...] [and] takes a number of forms: deriding, which involves attacking someone with a scornful tone; mocking, which is to imitate another's appearance or actions; and taunting, which is to remind someone of some annoying fact.

Lisungulelwe ukuhlekisa ngamabomu nokujivaza futhi lingenzeka ngezindlela eziningi: ukuchukuluza, okuhlanganisa ukhulasela umuntu ngephimbo lokwedelela, ukuhleka usulu, okungaba ukulingisa isimo somuntu nezenzo zakhe; nokuchukuluza, okuwukukhumbuza umuntu amaqiniso acunulayo.

Ukweyisa kusungulelwe khona lokho ukuthi usomahlaya akwazi ukubeka amaqiniso abantu abangathandi ukuwezwa ngendlela enokuchwensa phakathi. Leli lisu lokweyisa

lingahluka kathathu (Wilson 1979) kungaba elasesitha (*private-ridicule*), elabelwanayo (*shared-ridicule*) nokuzeyisa wena (*self-ridicule*).

2.7.2 Ubusathaya (*Satire*)

Ukubukisa kusebenza kakhulu lapho umuntu efuna ukuveza ubukhondlakhondla bakhe kulabo abathatha njengabantukazana. Lokhu kuyavela nasemahlayeni, lapho usomahlaya ethula ihlaya lakhe elivezela izethameli ukuthi mkhulu kangakanani ngalokho akuqondise kwabanye, eveza ukungazi kwabo.

UMills, (2003:59) uchaza leli lisu lokubukisa kanje:

In terms of the humor theories, it is clear that ridicule and satire are closest to Plato's hostility or derision theory. Satire is mostly used to make fun of people superior to oneself.

Ngokwezinsizakuhlaziya zamahlaya, kuyacaca ukuthi ukweyisa nokugxeka kuhlobene kakhulu nensizakuhlaziya kaPlato yobutha noma ukuchukuluza. Ukugxeka kuyasetshenziswa kakhulu ukuhlekisa ngabantu abakhulu kunabanye.

Leli lisu lokuhlekisa livamisile lapho osomahlaya begxeka okungaba osopolitiki, osaziwayo nabo bonke abantu abasebalazweni. Okuyaye kujabulise abantu ukuthi usomahlaya uveza obala ukungazi nokudidiza kwabantu abaphezulu.

2.7.3 Ulimi Lokulingisa Ngemisindo (*Paralanguage*)

Lapha usomahlaya uxhumana nezethameli ngaphandle kokusho amagama athile. Okuyaye kwenzeka kuba ukulingisa nokukhipha imisindo ethile asuke elingisa ngayo (*gestures*).

U-Apte, (1985:205) uchaza ngolimi lokulingisa emahlayeni njengesikhiye esilawula ukwenzeka kwawo kanje:

Non-verbal expressive movements, especially gestures, constitute an important element of the key of verbal humor and gestures are often essential to convey the nonserious intent of the verbal message and can also be exaggerated more readily for visual impact.

Ukwenziwa komnyakazo ongenamazwi, ikakhulukazi imisindo elingisa okuthile, kuphetha ukhiye omqoka emahlayeni ethulwa ngamazwi futhi imisindo elingisa okuthile ibaluleke kakhulu ukudlulisa imiyalezo ehlosiwe engabalulekile yamazwi futhi ingenziwa ihaba ukuze ibe nomthelela obonakalayo.

Leli lisu lokwethula ihlaya lincike kakhulu ekhonweni losomahlaya ukuthi uyakwazi yini ukulingisa lesi simo noma lokho akhuluma ngakho ngemisindo kuphela.

Ukuguquka kwephimbo (*intonation*) nolimi lweminyakazo (*body language*) kuyizinsika emahlayeni ethulwa ngolimi lokulingisa.

2.7.4 Igunya, Ubunye Nokuzithoba (*Power, Solidarity and Politeness*)

Okunye okungambandakanyeka lapho kubhekwa amasu okwethula amahlaya kungaba igunya lapho usomahlaya ekwazi ukulawula sonke isimo, izethameli zilalela imiyalelo yakhe. Kungaba ukuthi usomahlaya uthi abenze okuthile noma abalingise okuthile.

UBrown noLevinson, (1978:285) bachaza isu legunya ngale ndlela:

Power, from a linguistic point of view, means that a speaker is both able to control his audience and reach his aims. Politeness and power can be expressed through various linguistic features.

Igunya, ngokokubuka ngeso lolimi, kusho ukuthi okhulumayo uyakwazi ukulawula izethameli afinyelele ezinhlosweni zakhe. Ukuziphatha namandla kungachazwa ngezimpawu ezahlukeni zolimi.

Usomahlaya kufanele abe nendlela yokuziphatha ehambisana nosikompilo lwalowo mphakathi awethulela umsebenzi wakhe wobociko. Kubalulekile ukuthi asebenzise ulimi lokuhlonipha nezimo ezakhayo nezidlulisa umyalezo omuhle ezethamelini.

UHolmes, (1992:285) uphawula ngesu lokuziphatha ekwathulweni kwamahlaya ngale ndlela:

Politeness is a sign of respect and thus the expression of what people feel for others in apologies, compliments, greetings, or thanks, for example. It is obvious that the rules of politeness differ from one country to another so that "linguistic politeness is culturally determined".

Ukuzithoba kuluphawu lwenhlonipho, ngalokho-ke kuwukuchaza ukuthi abantu bazizwa kanjani ngabanye abantu ngezixoliso, izincomo, izibingelelo noma ukubonga, ukubekisa nje. Kusobala ukuthi imithetho yokuzithoba iyehluka ngokwamazwe ukuze ukuzithoba ngokolimi kudalulwe yusiko.

Ukuzithoba kubukeka kuyinto elula nje ukuyenza, eqinisweni kuthatha isimilo somuntu ukukwazi ukuveza le ndlela yokuziphatha ukuze amukeleke kubantu. Ihlaya lingacina seliphunza uma lethulwe ngempakamo.

ULakoff, (1973:514) uchaza ubunye bukasomahlaya nezethameli, nokulekelela kakhulu ekugcineni izethameli zilalele:

Stand-up comedians want to connect their audience and try to regularly integrate them. They want to express solidarity with them and often work with the "we"- strategy and indirectness in order to mitigate the rudeness of the direct statements and points of view that they want to impose on their audience.

Osomahlaya beshashalazi bafisa ukuxhumana nezethameli nokuzama ukubumbana nabo njalo. Bafuna ukuveza ubunye nezethameli futhi bujwayele ukusebenzisa isu lika 'thina' nokungaqondisi ukuze badabukise ngemibono ehlosiwe enobuhlaza abafisa ukuyidlulisela ezethamelini.

Usohlahlaya ngokukaLakoff kufanele abe moya munye nezethameli zakhe ukuze kuzoqhululeka kahle amahlaya akhe. Ubunye lobu usomahlaya usuke ebubumba nezethameli ngenhloso yokuthi akwazi ukunandisa kahle ngamahlaya akhe.

2.8 Okucatshangwayo Ngesakhiwo Samahlaya (*Assumptions on Comedy Structure*)

Kuningi esesikudingide ngenhla okunokuhlotshaniwa kakhulu nezithako zamahlaya. Ukwanda kwemibono eyahlukene kuzosiholela ekutheni lesi sihloko ngesakhiwo sisiqhube nasezahlukweni ezilandelelayo ukuze sigcine sifinyelele kokuyikhona. U-Upchurch, (1994:28) ukholelwa ekutheni amahlaya akhiwa ngezindaba eziba nezixakaxaka lapho ethi:

All Comedy is storytelling, from the pratfall to the full length play or feature picture. All comedy, as all drama, has conflict, and all comedy, as all drama, is based on the three-act construction.

Onke amahlaya ayizindaba ezixoxwayo, kusukela emahlazweni kuze ekudlalisaneni okuphelele noma kube nezimpawu zemifanekiso. Onke amahlaya njengasemidlalweni kuba nesixakaxaka, njengoba imidlalo yonke yencike kakhulu ezinhlakeni ezintathu.

Kungenzeka ukuthi amahlaya ayuchungechunge lwezindaba nezigameko ezisuke zenzeka noma ezake zenzeka ezibekwa ngamagama anokukitaza imizwa yabalalele. Ocwaningweni olwenziwa ngu-Eisman, (2014:9) ngokuzihleka uthi isakhiwo samahlaya singahlukanisa izigaba ezintathu kanje:

This structure is present in jokes large and small—sarcastic one-line responses and full-length comedic novels. It can be broken into three interdependent parts. These three interconnected parts are the play frame, the paradox, and the reversal.

Lolu hlaka lukhona emahlayeni amancane namakhulu anezimpendulo ezingomugqa-munye bombhuqo nakumanoveli amade amahlaya. Lokhu kungahlukaniswa izingxenye ezintathu ezincikene, lezo zingxenye kuba uhlaka lokudlala, indida nokubuyela emuva.

Ngokongoti uhlaka lokudlala (*play frame*) ukungaxhumani phakathi kwehlala nalokho okulizungezile. Okuzungeze ihlaya kungaba zindatshana elethulwa ngazo, nezicutshungulwa izethameli, okuthi uma zingazizwanga kahle kufane nomhemo kungabi ihlaya.

Indima yalolu hlaka lokudlala ngokuka-Eisman, (2014:10) ukwahlukanisa ihlaya kukho konke okusuke kukhulunywa. Ukwahlukaniswa kwehlaya (*apartness*) kwenza ihlaya libe yihlaya kungabi ingxoxo nje. Iqhaza lalesi sigaba ukwenza ihlaya lingakhokali, nokugcina kuholela endideni (*paradox*) esesike sakhuluma ngayo.

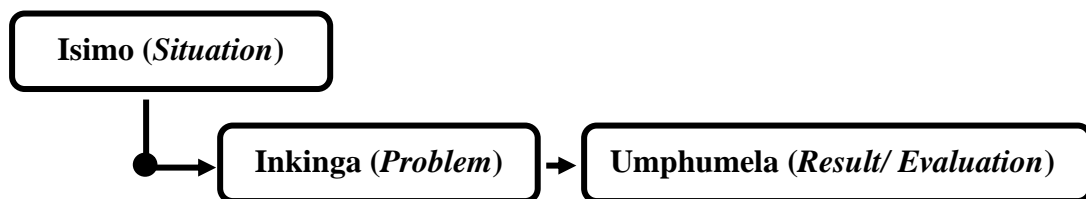
Ukudaleka kwendida ehlayeni elethulwayo kusuke kuyisigaba esibikezela ukubuyela emuva noma ukusonga ihlaya ngokukaFry, (1963:147) okuchaza kanje lokho:

In all that is regarded as humorous in the adult human world, there is a build-up of the process to a climax or punch line.

Kukho konke okuthathwa njengokuhlekisa emhlabeni wabantu abadala, kunesakhiwo esibikezelayo esiwuhlelo oluya esicongweni sehlaya.

Lesi sigaba ngokongoti yisona esazekayo kwabaningi abathanda amahlaya. Yisona esiveza ihlaya noma lokho okusuke kuhlosiwe siphinde sisonge ihlaya. UMartin, (2013: viii) uhlukanisa isakhiwo samahlaya izigatshana ezinhlanu: ukuhlela (*Set-up*), ubuhlakani (*Timing*), umusho owethula ingqikithi (*The Punch line*), ukungqubuzana (*The Incongruity*), nomqondo-mbaxa (*Ambiguity*).

Lezi mpawu zingabonakala phakathi kokunye lapho kusetshenziswe uhlokana oluqukethe lezi zimpawu zesakhiwo sehlaya kanje:



Isimo sehlaya singagqama kakhulu esingenisweni ukuthi limayelana nani, inkinga noma isixakaxaka sehlaya kumele kwethulwe ngobuhlakani, kungabi isimo esisobala. Umphumela walokhu kokubili, usuke umumethwe umusho ozokwethula, odala ukungqubuzana kwezimo, ulethe nomqondo ombaxa kukho konke obekwethulwa.

U-Upchurch, (1994:29) yena wehlukanisa amahlaya alingiswa eshashalazi (*sketch comedy*) izigaba ezintathu: ukulingisa okusezingeni (*classic sketch*), ukulingisa okunomculo nokudansa kwasemathiyetha (*revue sketch*) nokulingisa kwakamuva (*modern sketch*).

Ukulingisa okusezingeni eliphezulu kuba umusho owodwa olandisayo oholela engqikithini yehlaya. Ukulingisa okunomculo nokudansa kwasemathiyena kuyuhlaka

oluyinhlanganisela olunesiqalo, imaphakathi nesiphetho esifana nesezindaba ezimfushane. Ukulingisa kwakamuva yikhona okunohlaka olukhululekile kunalokhu okunye, akudingi kube nomusho oqukethe ingqikithi kodwa kuba nohide lwamasu okusonga ihlaya.

Uphawu okubonakala engathi yilona olungasali embonweni eminingi yongoti uma bebheka isakhiwo samahlanya umusho oqukethe ingqikithi yehlaya. UWallwork, (2018:viii) ukholwa ukuthi isakhiwo sehlaya sihlanganiswa ibalazwe (*setting*), ukulindela noma ukuhlaziya okungeyikho (*false expectation/ interpretation*) – leli yizinga lapho kugqama khona ingwijikhwebu yehlaya kube sekuba umusho osonga ihlaya.

Cishe alukho uhlaka esingathi yilonalona okuyaye kuhlaziye ngalo amahlanya, kodwa kuyelana nokuthi iyiphi indlela obuka ngayo ukwakheka kwalawo mahlanya. UMakhoba, (2013:97) uchaze isakhiwo sehlaya wathi: iphakathi nendawo lendatshana yilona elingumzimba. Ukwahluka kwemibono kuyasikhombisa ukuthi ayikabibikho indlela eyodwa yokucubungula amahlanya.

2.9 Ukuthuthuka Komkhakha Wamahlanya (*Development of Comedy Industry*)

Izinga lenqubekela phambili kulo mkhakha wobuciko yilona elingasikhombisa kangcono ukuthi lingakanani isasasa lawo. Amahlanya asethathe elinye igxathu eNingizimu Afrika, nokungenzeka ukuthi kungoba leli lizwe selibuya ezimweni eziningi ezinzima.

Miningi imibono ngenqubekela emkhakheni wamahlanya. Ukwanda nokwehluka kwemibono ngenqubekela phambili kulobu buciko kungalekelela ekwahluleleni ukuthi yikhona kuphi okuthuthukisa kuphinde kufadalalise lo mkhakha. Iphephandaba iBayede (14 Julayi 2016) laphawula kanje ngokukhula kwamahlanya:

Kubalulekile nokho ukugcizelela ukuthi i-*comedy* ikhule kakhulu kwaze kwavela nemikhakha ezimele ngaphansi kwayo nokuyiyona esidume kakhulu manje neyaziwa nge-*stand-up comedy*. Amaciko afana noSimphiwe Shembe yiwo ayigqamise kakhulu kulesi sifundazwe sakwaZulu-Natal kwase kuthi uMonwabisi Grootboom yena wayithatha wayibeka kwelinye izinga ngokuqhamuka nomsebenzi awubiza nge-99% Zulu Comedy nokuyiyo eveze osomahlanya abaningi ngokubanika ithuba. Ngisho nale nsizwa yaseSoweto esiphesheya uTrevor Noah ivele kaningana ku-99% Zulu Comedy kaGrootboom.

Omunye wosomahlaya onesasasa kuleli uLoyiso Gola engxoxweni yakhe nephephandaba Isolezwe ngomhla zingama-24 Febhruwari 2021 waphawula ngokusabalala kwamahlaya akhe eziteshini ze-inthanethi wathi:

“Okujabulisa kakhulu ukuthi kungokokuqala ukuthi ngibe wusomahlaya ozobe eyedwa ohlelweni lwamahlaya kuleli, akugcini nje lapho okunye amahlaya okuqala akuleli kulo nyaka ukukhonjiswa ku-*Netflix*, kimina lokhu kusho lukhulu.”

Amahlaya athanda ukuthuthuka ngesivinini, yiwo lawo asethulwa ngezindlela zobuxhakaxhaka bakule mihla. Kungaba yimisakazo, amathelevishini, amakhasi e-inthanethi, nezinye izinhloko okulula ukufinyelela kuzo ngale kokuya endaweni okwenzeka kuyo amahlaya.

UCabangile Gumede ongomunye wosomahlaya abadume kakhulu ngamahlaya eshashalazi nalawo ayizithombe-mnyakazo waphawula kanje ephephandabeni iBayede (30 Ephreli 2018) ngenqubekela phambili emahlayeni:

“Nakuba ikhona imidlalo engisebenze kuyo eboniswe kuthelivishini kodwa lona ngowokuqala wamahlaya. Kuyangijabulisa lokhu ngoba amahlaya yinto egijima emzimbeni wami.”

Amahlaya kucishe kukhanye ukuthi asegrade aze angena emkhakheni wezokulingisa, aba yinsika kuwo. Osomahlaya abasagcini ngokwenza amahlaya kuphela, neminye iminyango iyabavulekela ngalobu buciko, efana nakho ukulingisa nezokungebeleka.

Iphephandaba elibika kakhulu ngalo mkhakha Isolezwe (12 Novemba 2020) lake labika ngosomahlaya ongumsakazi weGagasi FM, uSandile ‘Flymotion’ Makhanya, ukuthi ukuqokwa kwakhe emincintiswaneni emibili kanye kanye, kwakungenxa yokuthi ubuye anikeze abanye osomahlaya ithuba lokuzibonakalisa.

Lokhu kuyakhomba ukuthi ikhona indlela eya phambili emahlayeni ngoba cishe asengene ezindaweni eziningi ezihlanganisa abantu. Lokho kukodwa kusho lukhulu kule ndima. Lo msakazi waphawula kanje ngokufukula kwakhe lo mkhakha:

“Kuningi engikwenzayo emsakazweni nangaphandle kwawo ukufukula abanye osomahlaya. Bekulukhuni kosomahlaya ukuthi banikezwe ithuba emsakazweni. Mina ohlelweni engisebenza kulo iNoma Yini ngo-12 kuya ku-3 ntambama noHeazy noLe Soul, nginikeza osomahlaya inkundla yokuthi basho amahlaya bukhoma ngoLwesine.”

Lokhu ukuchaze njengendlela yokubakhuthaza futhi badume bathole nomsebenzi. Lokhu kwenzeka ngokuthi athathe iziqeshana zalapho benandisa bukhoma azidlale.

Kunemidlalo emifishane ayenzayo wonke amasonto nakhona usebenza nosomahlala abuye azibambeke yena ngoLwesihlanu.

Nakuba kukhona okuhle okuyimizamo yokufukula osomahlala, abanye leyo nhlala ayibehleli. Lokhu kuyaye kubenze baqalaze nakweminye imikhakha abangaba namava kuyo, benze nenzuzo.

Iphephandaba Isolezwe (13 Juni 2020) labika ngenye yezinkakha kwezamahlala eyethweswa iziqu zemfundo ephakeme. Lokhu sikholwa ukuthi kuyindlela yokuphakamisa izinga lalo mkhakha.

Wethwese iziqu kwezobuchwepheshe usomahlala obengomunye wabafundi abangu-7832 ebebethweswa iziqu zabo zemfundo emikhakheni eyahlukene eDurban University of Technology (DUT) .

Kwabanye ikhono lokuhlekisa ligcina selishabalala ngenxa yobumatasa ngezinye izinto ezingahlangene nawo. Miningi kakhulu imikhakha osomahlala abakuyo ngale kokuhlekisa abantu, nokubavulela intuba yokuzithuthukisa.

Uma siphatha eloxhaso olumfimbayo, usomahlala esixoxisane naye uThando Mseleku (22 Meyi 2021), weThando Comedy uphawule ngalesi simbelambela ababhekana naso kule ndima nokuthuthuka kwalo mkhakha:

“Ngingathi alikakathuthuki ngokwanele. Kuningi okusamele kwenziwe okulekelela laba abasafuna ukungena kanye nalabo asebenzile kule ndima kuze kuqhubeka lo msebenzi wamahlala. Isibonelo nje, imicimbi yezamahlala omasipala abajwayele ukuyenza kuze kube ibona osomahlala abazihlanganiselayo baholelwe imali ye-*gate* kodwa uxhaso luyivela kancane.”

Ngokwemibono yosomahlala, kusekhona okufanele kwenziwe ukubeka umsebenzi wabo ezingeni elifanele. Lesi ngesinye sezizathu esenza abanye abanekhono lalo msebenzi bagcine bengabonakalanga.

Baningi kakhulu osomahlala ebesingahlulela ngabo izinga lokuthuthuka kwalo mkhakha. Sikhetha ukucaphuna labo abambalwa, ukusikhanyisela ngokuthi yikuphi okuhle, nokudinga ukulungiswa.

Usomahlala osemncane, osezakhele udumo ngalesi sikhathi se-Covid-19 ezinkundleni zokuxhumana, uKing Nuba, ukwenza kube sobala ukugqoza koxhaso kulo mkhakha lapho ethi:

"Ngiziphilisa ngokushutha abantu izithombe ukuze ngithole amasenti, ngikwazi ukubhekana nezidingo zempilo njengawo wonke umuntu. Imali ayikhethi yingakho nami ngingakhethi msebenzi ngoba into ebalulekile ukuthi kubekhona umuntu akwenzayo okungenisa imali." (Isolezwe, 12 Meyi 2021)

Ukungaxhaswa ngokwanele kwalo mkhakha, ikakhulu labo abasafufusa, kungaba yisihlava esibi ekubulekeni kwalo msebenzi. Cishe nasekuqapheleni imidiyo yokwakhiwa kwamahlaya kungaba nomthelela wokuthi osomahlaya bangabi nakho ukucophelela ngesizathu sokuthi bayazilawula.

2.10 Isiphetho (Conclusion)

Kuningi okungabhekwa kule ngxenye kufakazelwe ngemibono yongoti. Sikholwa ukuthi lokhu okungenhla kwanele ukuthi kuhlale indlela kulokhu okuyingqikithi yalolu cwaningo. Ongoti abaningi bagiye baqephuza bachaza ukuthi amahlaya ahluke kanjani futhi athakwe ngani, namasu abawasebenzisayo ukwethula lobu buciko.

Kukho konke abakuchazile kukhona ukwahluka kwendlela ababuka ngayo isakhiwo samahlaya. Lezi zincazelo zigqamisa ukuthi amahlaya ayini, futhi abumbeke kanjani, nomthelela angaba nawo entuthukweni nasekufadalaleni kolimi.

Ngalolu cwaningo kuzovalwa igebe elikhona phakathi kokundwa nokufundiswa kolimi lwezifengqo emibhalweni yobuciko nakuwo amahlaya. Ulimi lwezifengqo lufundwa kakhulu emibhalweni, lushaywe indiva emisebenzini yobuciko efana nawo amahlaya. Esahlukweni esilandelayo kuzodingidwa ngezinsizakuhlaziya zamahlaya, izindlela zokuqhuba ucwaningo nemibono ngosomahlaya.

ISAPHLUKO SESITHATHU

3.0 IZINSIZAKUHLAZIYA NEZINDLELA ZOKWENZA UCWANINGO (*THEORETICAL FRAMEWORK AND RESEARCH METHODOLOGIES*)

3.1 Isingeniso (*Introduction*)

Kulesi sahluko kuzobhekwa izinsizakuhlaziya ezahlukene nezindlela zokuqhuba ucwaningo ezizolekelela ukwahlulela ngesakhiwo samahlaya nomthelela wawo olimini lwesiZulu. Izinsizakuhlaziya lezi ziwumongo nempilo yalo msebenzi.

Lapha isakhiwo samahlaya sizopeketulwa sibhekwe nhlangothi zonke nokuthi sisho ukuthini ekuthuthukeni kolimi lwesiZulu. Umbuzo oqhamuka uma kuphatheka isihloko esikhuluma ngezinsizakuhlaziya zamahlaya, ngothi: ngabe ziyini zona izinsizakuhlaziya lezi?

UMartin, (2007:31) uyagalela ngamazwi akhe lapho echaza izinsizakuhlaziya, ubeka ngale ndlela:

Theories are a way of organizing information and seeking to explain phenomena in a parsimonious way. Theories are not judged so much on the basis of whether they are right or wrong, but on the basis of their usefulness in accounting for phenomena and generating testable hypotheses. Thus, good theories have "heuristic" value in suggesting directions for research.

Izinsizakuhlaziya ziyindlela yokuhlela ulwazi nokuchaza lokho okucwaningwayo ngendlela eqoqekile. Izinsizakuhlaziya azahlulelwa ngaphansi kwemibandela yokuthi zilungile noma cha, kodwa ngemibandela yokusebenziseka kulokho okucwaningwayo nokuhlangabezana nemibuzo evivinyekayo. Ngalokhu, izinsizakuhlaziya eziphusile zinokubalulekile ezikuqagulayo ekuhlahleleni indlela yocwaningo.

Ngakho-ke izinsizakuhlaziya ziyindlela egunyaziwe yokuhlela kahle amaqiniso atholakala emveni kokuhlonzwa kwawo ngocwaningo. Ngale kwezinsizakuhlaziya, lokho okucwaningwayo kungase kungahleleki kahle, kugcine kungasatholakali ubuqiniso bocwaningo.

UDe Vos, Strydom, Fouche, noDelpont, (2005:263) bafakazela lo mbono ongenhla ngale ndlela:

In fact, theory is a way of systematically thinking about the phenomena we observe and experience, it also provides a framework for interpreting and organizing information we have collected.

Eqinisweni, insizakuhlaziya iyindlela yokucabanga ngokuthile esikubukayo sikwenze, iphinde isinikeze uhlaka lokutolika sihlele ulwazi esiluloqile.

Ngokwemibono yongoti kuyagqama ukuthi nawo lo msebenzi omayelana nesakhiwo samahlaya ungase ungahleleki uma izinsizakuhlaziya zishiywe ngaphandle. Singasho ukuthi ucwaningo lonke luzimelele kuzo, yizona ezisoselekela ukweseka konke esikuphawulayo ngesakhiwo samahlaya nomthelela wawo olimini lwesiZulu. USunday, (2016:5) uphawula ukuthi izinsizakuhlaziya ziwuhlaka lokucwaninga lokhu esikubonayo nokuxhumanisa imicabango ngakho kanje:

Theory is a model or framework for observation and understanding, which shapes both what we see and how we see it. Theory allows the researcher to make links between the abstract and the concrete; the theoretical and the empirical; thought statements and observational statements etc.

Izinsizakuhlaziya ziyuhlelo noma uhlaka lokucubungula nokuqondisisa, oluvivinya lokho esikubonayo nendlela esikubona ngayo. Insizakuhlaziya ivumela abacwaningi ukuba benze ukuxhumana phakathi kwemicabango namaqinsio agunyaziwe; uhla lwemicabango namaqiniso; uhlwa lwemicabango kanye nohla lwalokho esikubonayo nokunye.

Insizakuhlaziya uhlelo oluxhumene nokucatshangwa kwemibono ejiyisa iphinde ihlanganise ulwazi mayelana nomhlaba. Insizakuhlaziya iphinde ichaze kabanzi, iqagele nangobudlelwane obukhona phakathi kwezinto eziguququkayo.

USutton, noStaw, (1995:378) baphawula ngomsebenzi wensizakuhlaziya njengohlelo oluxhumanisa izigameko kanje:

Theory is about the connections among phenomena, a story about why acts, events, structure, and thoughts occur. Theory emphasizes the nature of causal relationships, identifying what comes first as well as the timing of such events.

Insizakuhlaziya imayelana nokuxhumana okuphakathi kwezigameko, indaba emayelana nokuthi yenzeke ngamiphi iminyakazo, izigameko, isakhiwo nemicabango eyenzekayo. Insizakuhlaziya igcizelela imvelaphi yobudlelwano obungaqoqiwe, iqagula ukuthi ikuphi okwenzeka kuqala nokukhalima ngesikhathi okwenzeka ngaso.

Insizakuhlaziya ibuye ibheke lokho okucwaningwayo ukuthi kusuka kuphi, futhi kwenzeka kanjani. Ngamanye amazwi, insizakuhlaziya uhlaka esakhela phezu kwalo lapho sikhaziya okuthile okungaba imicabango noma izigameko.

U-Eagleton, (1983:67) uzichaza kanje izinsizakuhlaziya ngendlela ezisebenziseka ngayo:

Sometimes it is used as synonymous with hypothesis, that is, to denote any tentative explanation of phenomena. Sometimes it is restricted to explanations that have already passed beyond the stage of mere hypothesis by having received a considerable amount of verification.

Kwesinye isikhathi isebenziseka ngokufanayo nohla lwemibono, okungukuthi, ukuveza imibono engahlusiwe yezenzeko. Kwesinye isikhathi iphoqekeka ezincazelweni ezedlula lokho okwenzekile ngokuthola umthamo omkhulu wokugunyazwa.

Ihlaba esikhonkosini le ncazelo ngokugqamisa ukuthi insizakuhlaziya yemukeleka emva kokuba lokho okusuke kuwumcabango sekucutshunguliwe kwathola ukuqinisekiswa okusezingeni eliphezulu. Uma kungenjalo kuqhamuka wonke umuntu nensizakuhlaziya yakhe, okwenza kugcine sekunoxhaxha lwezinsizakuhlaziya ezingaphusile.

UHawking, (1998:1) uchaza izidingo ezimbili insizakuhlaziya okumele izifeze ukuze yamukeleke:

A theory is a good theory if it satisfies two requirements: it must accurately describe a large class of observation on the basis of a model which contains only a few arbitrary elements, and it must make definite predictions about the results of future observation.

Insizakuhlaziya iba insizakuhlaziya enhle uma ifeza izidingo ezimbili: kumele ichaze ngendlela ngokuqondile iqoqo elibanzi lokuhlolwayo kususelwa esibonelweni esimumethe izinto eziqaphelekayo ezimbalwa, futhi kufanele ikwazi ukubikezela ngokuqondile imiphumela yokuhlolwayo.

Insizakuhlaziya ephusile kumele ifeze izidingo ezithile. Akukhona nje ukuthi insizakuhlaziya eyombukiso, ekugcineni kumele ibe neziphumo ezimbi noma ezinhle zalokho ekuhlaziyayo.

Ngakho-ke njengoba sesike saphawula ngokuphusa nokungaphusi kwezinsizakuhlaziya, zikhona impela eziphusile nezigunyaziwe ukuba kuqhutshwe ngazo umsebenzi wocwaningo. Kuhle ukuba ocwaningayo acophelele ukuthi ngenjani insizakuhlaziya ayiqokayo emsebenzini wakhe nokuthi iyahambisana yini nalokho akucwaningayo.

UNtuli, (2009:37) ufakazela konke lokhu osekuphawulwe ngenhla ngezinsizakuhlaziya ukuthi yizona kanye eziwuhlaka lwalokho okucwaningwayo:

Izinsizakuhlaziya yizona eziwumhlahlandlela owenza ukuthi sikwazi ukwahlulela mayelana nokuqhakamba noma ukufiphala kwale mibhalo esiyicwaningayo.

Ngiyavumelana nalo mbono kangoti ongenhla. Ngempela kusemqoka ukuthi lolu cwaningo lwesekwe izinsizakuhlaziya. Lokhu kuzokwenza ukuthi siwuqonde kangcono umsebenzi wobuciko bosomahlanya njengoba ongoti bekuveza lokho ukuthi izinsizakuhlaziya ziveza ubunjalo balokho okucwaningwayo.

3.2 Izinsizakuhlaziya Zamahlanya (*Theories of Humour*)

Amahlanya-ke nawo njengomsebenzi wobuciko, ayahlaziyeka kutholakale lokho okuhlosiwe okucashile ngawo. Okungumgogodla ekucutshungulweni kwamahlanya yizo izinsizakuhlaziya ngokujwayelekile. Yizona ezifana namatomu, ezilawula lonke lolu hambo ukuze kungaphunywa emgqeni.

UVeatch, (1998:162) uchaza ukusebenza kwezinsizakuhlaziya emahlayeni ngale ndlela:

The theory can be used to gain insight into other people's thoughts and feelings on the basis of their humor perceptions — even on the spot, as humor understanding and misunderstanding occurs between people in everyday situations.

Insizakuhlaziya ingasetshenziswa ukukhanyiseleka kahle ngemicabango yabanye abantu nemizwa yabo ngendlela ababona ngayo amahlanya – noma ngabe kusebalazweni, njengoba ukuqonda ngamahlanya nokungaqondi kuyenzeka phakathi kwabantu ezimweni zansuku zonke.

Ziningi izinsizakuhlaziya ezigunyaziwe nalezo ezingagunyaziwe ukuba zihlaziye umsebenzi wobuciko okungamahlanya. Lokhu kubangwa yikho ukuthi indlela esibheka ngayo amahlanya nomthelela wawo olimini lonkana ingase ingafani.

URitchie, (2004:8) ubeka ngamafuphi mayelana nokuzama ukusungula insizakuhlaziya yamahlanya kanje:

If one wishes to develop a universal theory of humour, or even of verbally expressed humour, there are various ways that one could tackle this long term goal. One approach, which could be termed universalist, is to devise an extremely general theory which is intended to cover all examples within the chosen area(a) of humour.

Uma umuntu enesifiso sokuqamba insizakuhlaziya yamahlaya ezingeni lomhlaba, noma eyamahlaya ethulwa ngomlomo, kunezindlela ezahlukene okumele zilandelwe ufukeza leli phupho eliqhubekayo. Indlela engabizwa ngokuthi usomuhlaba, eyokuqamba izinsizakuhlaziya ezinamandla ukuze ziphelelise izidingo zakho konke okuhlosiwe ngezibonelo eziqokiwe kulezo zingxeye zehlaya.

Izinsizakuhlaziya zamahlaya kuningi ezikubheka zikuhlaziye ehlayeni kungakhathalekile ukuthi ngabe elethulwa ngomlomo, elibhaliwe noma elidwetshiwe. Zingagcini lapho nje kuphela kodwa zijula zize zithinte ngisho ulimi imbala olusetshenziswa kuwo amahlaya.

Izinsizakuhlaziya ezizosetshenziswa ukucubungula zonke izinhlobo zamahlaya azohlaziywa ilezi:

- Insizakuhlaziya Yokungqubuzana (*Incongruity Theory*)
- Insizakuhlaziya Yobutha/ Ubukhondlakhondla (*Hostility/ Superiority Theory*)
- Insizakuhlaziya Yokukhulula (*Release/ Relief Theory*)
- Izinsizakuhlaziya Ezejwayelekile Zamahlaya Ethulwa Ngomlomo (*The General Theory of Verbal Humour*)

Isizathu esiholela ekusetshenzisweni kwalezi zinsizakuhlaziya ezithe xaxa ukuthi zinokuhlobana kakhulu. Ukukhishwa kwenye kungase kusho ukuthi kunezingxenye zehlaya noma uhlobo oluthile lwamahlaya ahlosiwe olungase lungahlaziyeke.

ULintott, (2016:347) ukuchaza kanje lokhu esizama ukukuphawula lapha ngokunganconzululeki kwalezi zinsizakuhlaziya kanje:

There are, it is said, three traditional theories of humor: the superiority theory, the incongruity theory, and the relief theory. However, as some have pointed out, the theories are not true rivals because they are not theories of the same thing.

Kunezinsizakuhlaziya zomdabu ezintathu zamahlaya njengoba kushiwo: insizakuhlaziya yobukhondlakhondla, insizakuhlaziya yokugqubuzana, nensizakuhlaziya yokukhulula. Nakuba kunjalo, njengoba abanye besho, lezi nsizakuhlaziya akukhona ukuthi ziyizimbangi ngoba akuzona ezohlobo olufanayo.

Ngakho-ke lezi nsizakuhlaziya okukholakala ukuthi ziyizinsika zokucutshungulwa kwamahlaya zizosebenziseka kakhulu ngokuhlelwa kwazo ukuze kutholakale lokho ezikucubungulayo.

Ukukhethwa kwalezi nsizakuhlaziya kuzoba nomthelela omkhulu kakhulu ekutholeni amaqiniso athile ngesakhiwo samahlaya. Lokho kuzokwenza ukuba lesi sifundo sikholakale futhi sikubeke obala lokho okuhlosiwe.

ULather, (1986:267) bafakazela lokhu esizama ukukuchaza, ukuthi ulwazi oluqoqiwe kumele lube nobudlelwano nezinsizakuhlaziya kanje:

Building empirically grounded theory requires a reciprocal relationship between data and theory. Data must be allowed to generate propositions in a dialectical manner that permits use of a priori theoretical framework, but which keeps a particular framework from becoming the container into which the data must be poured.

Ukwakhela phezu kwensizakuhlaziya enozinzo kudinga kube khona ubudlelwano obuthelelanayo phakathi kolwazi nensizakuhlaziya. Ulwazi aluvunyelwa lukwazi ukudala umhlahandlela ngendlela enokuhlaziya evumela ukusebenza kohlaka lwensizakuhlaziya, kodwa ezogcina lolo hlaka lube umphongolo okuzokhanywa kuwo ulwazi.

Ngakho-ke umcwangingi uzoqikelela ukuthi uhlaka lwezinsizakuhlaziya zakhe yilona kanye olufana nomphongolo oqukethe lonke ulwazi, futhi kukhona ukuhlobana phakathi kwesakhiwo samahlaya kanye nezinsizakuhlaziya eziqokiwe.

3.3 Insizakuhlaziya Yokungqubuzana (*Incongruity Theory*)

Sike saphawula esahlukweni sokuqala ukuthi le nsizakuhlaziya ithatheka njengethuluzi elibheka ukuqubuka noma ukudaleka kwehlaya. Osomahlaya ngokwale nsizakuhlaziya bethula ihlaya labo ngendlela ohlekayo ebengalindele ngayo ukuthi kuzogcina kumhleleka lokho ethulelwa khona.

UMulder noNijholt, (2002:3) ocwangingweni lwabo ngamahlaya bayichaza kanje le nsizakuhlaziya:

The incongruity theory is the most influential approach to the study of humour and laughter. Kant, in the eighteenth century, is credited to have made the first full conceptualisation of incongruity.

Insizakuhlaziya yokungqubuzana iyona enomthelela omkhulu esifundweni samahlaya kanye nohleko. UKant, eminyakeni eyinkulungwane nesishiyagalombili, uyanconywa kakhulu ngokuba ngowokuqala ukuchaza ngokugcwele ukugqubuzana.

Lokhu kungqubuzana ngokwale nsizakuhlaziya kubangwa izincazelo/ izigameko ezimbili ezethulwe ehlayeni. Kuyenzeka amagama asetshenziswe usomahlaya asho

okungaphezu kokukodwa, isethameli sizifunele sona ukuthi ubezama ukuthini usomahlaya ngalokho.

UWilson, (1979:9) uchaza ukungqubuzana okuvamise ukuba semqondweni wezethameli zamahlaya kanje:

The general proposition is that the components of a joke, or humorous incident, are in mutual clash, conflict or contradiction. Humor results in this case from the fact that there is a difference between what the recipient of the joke expects to happen and what actually happens.

Isiphakamiso esijwayelekile ukuthi izithako zamahlaya, noma izigameko ezihlekisayo, kuba sekugqubuzaneni okuhle, ingxabano noma ukungavumelani. Umphumela wehlaya kulesi simo ngokweqiniso ukuthi kukhona umahluko kulokho okulindelwe owamukela ihlaya ukuthi kwenzeka nalokho okwenzeka ngempela.

Amanye amahlaya akheke kanjalo, anokususa 'udweshu' yangaphakathi kumuntu. Lolu hlobo lwamahlaya ngokwale nsizakuhlaziya, anobuciko obuthile athakwe ngabo. Singacishe sithi uhlobo lwamahlaya anengwijikhwebu enokugqama kakhulu emibhalweni yobuciko efana namanoveli, imidlalo kanye namafilimu.

UShultz, (1976:12) emzamweni wakhe wokusichazela ukuthi ukungqubuzana ehlayeni kuyini, ukuchaza kanje lokhu:

Incongruity is usually defined as a conflict between what is expected and what actually occurs in the joke.

Ukungqubuzana kujwayele ukuchazwa njengengxabano ephakathi kwalokho esikulindele nalokho okwenzeka ngempela ehlayeni.

Uphawu lwalolu hlobo lwamahlaya oluqavile oluhlaziywa ile nsizakuhlaziya ngokugqubuzana. Ukugqama kwengqikithi yalo lolu hlobo lwamahlaya ibonakala kahle esiphethweni sehlaya lapho usomahlaya eseveza ihlaya lakhe ngendlela engalindelekile (*punchline*).

UMartin, (2007:62) ulandisa ngalokho izinsizakuhlaziya ezibheka amahlaya anokungqubuzana ezigxile kukho:

Incongruity theories of humor focus even more specifically on cognition and give less attention to the social and emotional aspects of humor. These theories suggest that the perception of incongruity is the crucial determinant of whether or not something is humorous: things that are funny are incongruous, surprising, peculiar, unusual, or different from what we normally expect.

Izinsizakuhlaziya zokungqubuzana zamahlaya zigxile kakhulu ngokuqondile olwazini bese ingazinaki kahle izimpawu zenhlalo nomoya

wehlaya. Lezi zinsizakuhlaziya ziphakamisa ukuthi inkolelo yokugqubuzana iyisigaba esiqavile sokuqagula ukuthi lokho kuyahlekisa noma cha: izinto ezihlekisayo zinokugqubuzana, zimangaze, zikhethekile, azijwayelekile, noma zahlukile kulezo esizilindele.

Ukungqubuzana lokhu kuyisisekelo samahlaya izingcweti eziningi ezivumelene ngaso. Ngokwale nsizakuhlaziya kumele kube nezimo ezinokuphikisana ukuze kuhlekise lokho okwethulwayo. Usomahlaya wethula impicabadala, uzifunele wena, uthole ukuthi kunokushayisana kulokhu akushoyo. Lokhu kushayisana kuba nokuhlekisa ngoba kusuke kungalindelekile futhi kunganakekile.

USpiegel, (1972:7) ubeka kanje ngale ngwijikhwebu evela emahlayeni anokugqubuzana kwemibono nemicabango:

Humor arising from disjointed, ill-suited pairings of ideas or situations or presentations of ideas or situations that are divergent from habitual customs form the bases (sic) of incongruity.

Ihlaya liqhamuka kulokho esingakulindele, imicabango engahambelani noma izimo nokwethulwa kwemicabango noma izimo ezingajwayelekile kulezo ezingumkhuba wendlela yokuphila ngokungqubuzana.

Okuyaye kwenze ihlaya libe mnandi, ukuthi izethameli zisuke zinomqondo othile ngalokho okukhulunywa ngakho kanti zishaye eceleni. Iphuzu lokungqubuzana (*incongruity point*) liyaye lenze izethameli zilahleke ngokomqondo ziqagule okungeyikho.

USchopenhauer, (1883:76) uchaza ngokudaleka kwehlaya ngokwale nsizakuhlaziya kanje:

The cause of laughter in every case is simply the sudden perception of the incongruity between a concept and the real objects which have been thought through it in some relation, and the laugh itself is just an expression of this incongruity.

Imbangela yokuhleka kuzo zonke izimo kujwayele ukwenziwa ukungqubuzana okuba khona phakathi kwemicabango nalokho okuyikho okusuke kucatshangwa ngakho kufanekiseka, kanti uhleko ngokwalo kuwukuveza lokho kungqubuzana.

Akhona amahlaya anjalo, lapho kuba nokungqubuzana emqondweni ngezimo ezikhona kanye nalokho esikucabangayo. Okubanga lokhu kungqubuzana kungaba ukungakholeki kahle kwento ethulwa usomahlaya.

URitchie, (2004:48) uchaza ngendlela ethi ayicishe ifane ncmishi nekaSpeigel ngokuqubuka kwehlaya kanje:

Laughter arises from the view of two or more inconsistent, unsuitable, or incongruous parts or circumstances, considered as united in one complex object or assemblage, or as acquiring a sort of mutual relation from the peculiar manner in which the mind takes notice of them.

Uhleko luvela ekucwaningweni kokubili okungenakuzimela, okungafanelene noma izimo nokunye okungavumelani, okuthathwa njengokuhlanganiswe ndawonye entweni eyindida noma ubudlelwano obuhle ngendlela yekhethelo umqondo onokukuqaphela.

Kunokwenzeka ukuthi izethameli zingakuboni okuhlekisayo ngenxa yokuthi usomahlaya uhlulekile ukucupha kahle ihlaya lakhe ukuze libange udweshu emqondweni noma libe nokuchukuluza. Lokhu kwehluleka kwenza ligcine ihlaya selilibi lingasemukeleki kahle.

Nakuba kunjalo, ukungqubuzana kukodwa akuyona into eyanele ukuthi singayibuka njengehlaya: okunye ukungqubuza, okungaba amabhadi, izenzeko, nezigameko zangempela azihlekisi. Ngamanye amazwi, ukungqubuzana kuyadingeka kodwa akuyona into eyanele kuphela ehlayeni.

Ukungqubuzana kuyenzeka ezimweni ezingesabisi, lapho izigameko zingahlasimulisi umzimba kodwa kuyinto ejwayelekile.

UWarren noMcGraw, (2016:3) bachaza izinhlangothi ezicutshungulwa ile nsizakuhlaziya kanje:

The four ways by which incongruity is conceptualized are: (1) surprise, i.e. something unexpected (2) juxtaposition, i.e. the simultaneous perception of incompatible elements of perception (3) atypicality, i.e. something different from what is normally expected and (4) violation, i.e. something that threatens one's sense of how things should be.

Izindlela ezine ukungqubuzana okungaziwa ngazo ilezi: (1) ukumangala, okungukuthiinto engalindelwe (2) ukuncikana, okunguthi imicabango emibili engavumelani (3) ukungahambisani, okungukuthi ukwenzeka kwento eyahlukile kuleyo elindelekile (4) ukwephula, okungukuthi into ethile esabisayo ukuthi izinto zizokwenzeka kanjani.

Lezi zimpawu zokungqubuzana ziyagqama kakhulu emahlayeni njengoba kuke kwashiwo ukuthi ukungqubuzana kuwumgogodla wamahlaya. Ukungqubuzana lokhu kwenzeka kakhulu emqondweni lapho isethameli sihlaziya okusuke kwethulwe usomahlaya. Sizowabheka-ke amahlaya analolu phawu esahlukweni esilandelayo.

3.4 Insizakuhlaziya Yobutha/ Ubukhondlakhondla (*Hostility/ Superiority Theory*)

Le nsizakuhlaziya ibheka amahlanya ethulwa ngenhloso yokudala ubutha nokuchukuluza nokuveza ubukhulu ngokuthile. Ziningi izizathu ezibanga abantu bangaboni ngaso linye baze begcine sebeklodelana. Le nsizakuhlaziya ihlaziya amahlanya agqamisa ukungezwani noma ubuqhawaga.

UFerguson noFord, (2008:288) bachaza ukugqama kwale nsizakuhlaziya ekuchazweni kwamahlanya kanje:

Superiority has been for a long time the main theory to explain humour, maintaining that amusement results from a sudden feeling of superiority or triumph one feels from the recognition of the infirmities or misfortunes of others.

Insizakuhlaziya yobukhondlakhondla isime isikhathi eside njengensizakuhlaziya enkulu yokuchaza amahlanya, igcizelela ukuthi ukujabula kuqhamuka emzweni wokuba namandla noma ukunqoba imizwa yomunye ngokukhumbula ubuthakathaka namabhadi abathile.

Ngokwale nsizakuhlaziya amahlanya ayethulwa aqondiswe kubantu ngenhloso yokukloloda noma ukubahleka usulu. Lokhu akulula ukukuqagula ngoba kusuke kwethulwe inkulamo ngamagama anokujivazana. Usomahlanya/ unomahlanya kuyenzeka abuke ubuthakathaka babantu noma bento ethile, ayigcone ayilulaze ngezizathu zakhe ezisuke zimqhuba ukuba enze lokho.

U-Afflerbach, (2015:15) uyenaba ngohlobo lwamahlanya olucutshungulwa ile nsizakuhlaziya kanje:

Superiority, briefly stated, is the view that humor is primarily found in the enjoyment at one's own abilities or status, contrasted with those of a "lower" or "foolish" person or being. It so called because one derives mirth from the realization or recognition of being superior to another individual, or of observing their folly.

Ubukhondlakhondla, buchazwe ngokwanele, ukubheka ukuthi ihlanya litholakala kuqala emandleni noma esimweni somunye umuntu , kuqhathaniswa nomuntu obukeka ephansi noma oyisilima. Kuyakhumbuleka kakhulu ngoba usuke umuntu ekade ejabule ngokukhumbula ubukhulu bakhe phezu komunye noma abuke ubuthakathaka bakhe.

Lokhu kucwasana kuvamise kakhulu ukugqama lapho kuhlalisene izinhlanga ezingafani nabantu abangalingani ngamazanga empilo. Nosomahlanya uba nendlela athula ngayo ihlanya lakhe egqamisa ubukhulu bento/ abantu abathile.

UPerks, (2012:120) udalula ukuthi ubukhondlakhondla bukasomahlanya ngokwale nsizakuhlaziya buvela emveni kokujivaza lokho asuke ekushlosile:

Superiority emerges from elevated feelings of self-worth after verbal denigration of a target.

Ubukhondlakhondla buvela emizweni yokuziphakamisa ngokuzazi emveni kokujivaza lokho okuhlosiwe.

Insizakuhlaziya yobutha/ ubukhondlakhondla icishe ifane naleyo yokukhulula (*relief*) ngokohlobo lwamahlanya eluhlaziyayo. Nayo le nsizakuhlaziya iphinde ihlaziye amahlanya athinta izihloko ezibucayi.

Insizakuhlaziya yobukhondlakhondla, okukuyo ingcweti enguThomas Hobbes ebuka amahlanya ngokubanzi, nemvelaphi yawo, iyahambisana nayo, ingachaza ngokugcwele ukuthi kuthiwa yini amahlanya ajivazayo, okunguthi amahlanya enza abanye babukeke bebancane noma alulazayo njengasemahlayeni athinta ubulili noma ubuhlanga.

Ngakho-ke le nsizakuhlaziya ibheka noma icubungula amahlanya anokululaza abathile ngenxa yobukhulu babathile. Lawo mahlanya angabuye achazwe njengacwasayo, athinta ubuhlanga nobulili kanye nebala labathile imbala.

UMartin, (2007:51) uchaza ngokuqagulwa ile nsizakuhlaziya lapho icubungula amahlanya asusa uhlevane kanje:

Another prediction of superiority/disparagement theory would seem to be that people with more hostile and aggressive personality traits will enjoy all kinds of humor (not just hostile humor) more than do less aggressive people. However, several studies have found no significant correlations between a variety of trait measures of aggressiveness and appreciation for various types of humor.

Okunye okuqagulwayo ngensizakuhlaziya yobukhondlakhondla/ ejivazayo ibeka ikuthi abantu abanezimpawu zobudlova ngendalo yabo bathokozela lonke uhlobo lwamahlanya kungewona amahlanya asusa uhlevane ukudlula abantu abangenabo ubudlova. Nakuba kunjalo, izifundo eziningi azikutholi ukuvumelana phakathi kwezinhlobo ezahlukene zobudlova nokuthokozelwa kwezinhlobo ezahlukene zamahlanya.

Ngakho-ke lesi ngesinye seziphakamiso sale nsizakuhlaziya. Abantu abanonya kuvamisile ukuthi bazithokozele izimo ezibukeka zinesihluku/ zibucayi kwabanye abantu. Le nsizakuhlaziya ibheka amahlanya anobudlova obubhekiswa kwabathile, okukholakala ukuthi bakhona abawathokozelayo.

3.5 Insizakuhlaziya Yokukhulula (*Release / Relief Theory*)

Ukuphila emphakathini nabantu abanhlobonhlobo kungenye yemivuzo umuntu angayihlomula ukuxazulula izingqinamba abhekene nazo. Ingcindezi iyingxenye yempilo, kodwa akukuhle ukuthi umuntu ehlezi ekhungethwe yiyo. Ingakuphazamisa ukusebenza komzimba nempilo yawo uma inganqindwa amandla ngendlela efanele.

UMartin, (2007:20) uchaza amahlaya njengendlela yokukwazi ukumelana nezimo ezinobutha kanje:

Like all forms of humor, the use of humor for coping with adversity usually takes place in a social context. People typically do not begin laughing and cracking jokes about their problems when they are all alone. Instead, coping humor commonly takes the form of joking and laughing with other people, either in the midst of an adverse situation or shortly afterwards.

Njengazo zonke izinhlobo zamahlaya, ukusetshenziswa kwawo ukuze sikwazi ukumelana nezimo ezizinzima kuyenzeka ezindaweni zokuhlangana kwabantu. Abantu ngokuvamisile abaqali bahleke noma baqhulule amahlaya ngezinkinga zabo uma bebodwa. Esikhundleni salokho, amahlaya ahambisana nezimo ajwayele ukuba nesimo sokuhlekisa nokuhleka abanye abantu, mhlawumbe ezimweni ezinzima noma emva kwazo.

Insizakuhlaziya yokukhulula, ibheka amahlaya ethulwa ngenhloso yokwethula 'lo mthwalo' ovamise ukuba intandela empilweni yomuntu. Amahlaya sike saphawula ukuthi ethulwa ngezinhloso nezidingo ezingafani. Ngokwale nsizakuhlaziya, enye ingxenye yamahlaya yethulwa ukuze kukhululwe abantu engcindezini ababhekana nayo usuku nosuku.

U-Afflerbach, (2015:27) usinikeza incazelo eqondile malungana nale nsizakuhlaziya kanje:

The theories of humor through relief (release) are most closely associated with social interaction and the psychology and physiology of social repression. Release refer to the discharge of one's energies pent up through social repression and, relief to the motivation for the discharge of those uncomfortable emotions.

Izinsizakuhlaziya zamahlaya ngokukhulula zisondelene kakhulu nophilisana kwabantu, ukuphila ngokomqondo kanye nokucindezeleka emzimbeni. Ukukhulula kusho ukukhishwa komuntu emandleni engcindezi ebangwa ukuhlala nabantu nokukhulwa komphefumulo kulokho ongaculisekile ngakho.

Ukukhulula lokhu kuyafana nokuqaqa imfumbe esuke ixake umuntu, okungaba semqondweni wakhe noma emoyeni wakhe. Ukukhulula-ke kungeminye yemisebenzi emihle amahlaya ayiphelelilsayo empilweni yabantu.

UMorreall, (2004:16) uphawula ngokudabuka kwensizakuhlaziya ebheka ukuthukululwa kwezimfumbe kanje:

Relief theory originated in the eighteenth century when “the nervous system was represented as a network of tubes inside which the animal spirits sometimes build up pressure, as in emotional excitement”: such excitement called for release.

Insizakuhlaziya yokukhulula iqhamuka ngeminyaka yenkulungwane nesishiyagalombili lapho umuzwa womndlandla wawuchazwa njengokuxhumana okuwuchungechunge ngaphakathi lapho umoya wezilwane kwesinye isikhathi wawakha ingcindezi, njengokuthokoza emoyeni: lokho kujabula kubizwa ngokukhululeka

Le nsizakuhlaziya indala kakhulu. Isizathu esibanga lokho kungaba yikho ukuthi ingcindezi kudala yaba khona, futhi kukade abantu befisa ukuthombululwa ezinkingeni ababhekana nazo imihla ngemihla.

UMartin, (2007:19) uphawula ngomsebenzi wamahlaya lapho ethombulula khona abantu ezinkingeni kanje:

This tension-releasing function of humor has been noted by many theorists over the years, and some have even suggested that tension relief is a defining characteristic of all humor. Although this view is perhaps overstated, it does reflect one of the important functions of humor and laughter.

Lokhu kuqaqulula ingcindezi okuwumsebenzi wamahlaya kuqaphelekile kakhulu ngezinsizakuhlaziya eziningi eminyakeni, futhi ezinye izinsizakuhlaziya zize ziphakamise ukuthi ukususwa kwengcindezi kuluphawu lokuchaza onke amahlaya. Nakuba lo mbono mhlampe ushiwo ngehaba, akuvezi umsebenzi owodwa obalulekile wehlaya nohleko.

Ungoti uphakamisa ukuthi le nsizakuhlaziya ingase ivalele konke ngaphansi kwayo ngokuchazwa kwezinsizakuhlaziya zamahlaya. Isizathu salokho ukuthi umsebenzi oqavile wamahlaya ukususa ingcindezi nokudala umoya wokwethaba kubantu.

UNeria, (2012:102) uchaza ngamafuphi ngemihlomulo yamahlaya ukuthi akukhona nje ukucabanga ngezinkinga zethu kuphela, kodwa ukwethulwa imithwalo:

An important attribute of humour is not only the possibility of discussing topics which concern us, but also the pleasure we enjoy after a joke. Thus, the benefit of humour is the transformation of our fears and concerns into comfort and relief.

Omunye umhlomulo ngamahlaya akukhona nje ukudingida izihloko ezisithintayo, kodwa injabulo esiyithola emva kwehlaya. Kanjalo, umvuzo wehlaya ukuguqula ukwesaba kwethu nezinto ezihluphayo ngokusiduduza nokusikhulula kuzo.

Ihlaya alinakukwenza lokhu okushiwo ungotii ngenhla uma lingethulwanga ngolimi olunobuchule. Ukududuza nokuqunga umuntu isibindi kubiza ukuthi kusebenziseke amagama ekhethelo ukuze kufezeke lokho. Ngisho iphimbo elisetshenziswayo kumele libe nakho ukubuyisa ithemba nokufaka umfutho.

3.6 Insizakuhlaziya Ejwayelekile Yamahlaya Ethulwa Ngomlomo (*The General Theory of Verbal Humour*)

Kunezindlela eziningi zokwethula amahlaya, amanye abhalwa phansi emapheshaneni (*scripts*) ethulwe eziteji noma ashicilelwe ezincwadini nakuma-inthanethi. Nawo amahlaya abhalwa emapheshaneni ayahlekisa njengawo ethulwa ngomlomo.

UMartin, (2007:89) uyenaba ngomsebenzi osuwenziwe ngosozilimi ukuthuthukisa izinsizakuhlaziya eziphusile zamahlaya kanje:

In recent years, a considerable amount of work has been done by linguists in the development of formal theories of humor. Not surprisingly, linguists who are interested in humor focus on types of humor that are communicated through language, rather than nonverbal forms like practical jokes or slapstick comedy.

Eminyakeni yakamuva, imisebenzi eyamukelekile yenziwe osozilimi ukuthuthukisa izinsizakuhlaziya zamahlaya eziphusile. Akumangazi, osozilimi abanothando lwamahlaya bagxile ezinhlotsheni zamahlaya ethulwa ngolimi (abhalwayo), kunalawo angabhalwa ethulwa ngomlomo nangokulingisa.

Amahlaya abhalwe phansi ethulwa ngomlomo anohlaka lwawo olulandelwayo noluhlaziyekayo lapho ecutshungulwa. Osozilimi bahlanganisa lezi zigatshana, ezihlanganisa imisindo yenkulumo, uhlelomisho, incazelo magama nendlela yokukhulunywa nokutolikwa kolimi (Martin, 2007:89). Le nsizakuhlaziya ibamba elikhulu iqhaza ekuhlaziyweni kwamahlaya iphinde isetshenziswe kakhulu ukufakazela imibono enhlobonhlobo ngamahlaya ethulwa ngomlomo.

URitchie, (2004:69) uchaza ngamafuphi ngale nsizakuhlaziya yamahlaya ethulwa ngomlomo kanje:

[The SSTH] has been the most influential work in humour research in its recent history. The GTVH has become widely accepted across the various disciplines involved in humour studies as a theoretical basis for research.

It has gained, despite its faults and lacks, a canonical status such that it is nearly impossible to find published humour research that does not make reference to it in some way.

Insizakuhlaziya yamahlaya ancike ephepheni ngokwenzazelo ibe ngumsebenzi onomthelela omkhulu ocwaningweni lwamahlaya ngokomlando wayo wakamuva. Insizakuhlaziya ejwayelekile yamahlaya abhaliwe yamukelwe kakhulu emikhakheni ehlukeneyezifundo zamahlaya njengeyuhlaka oluyisisekelo ocwaningweni. Ithole izinga eliphezulu lokugunyazwa kangangokuthi akuvamisile ukuthi uthole umsebenzi oshicilelwe wamahlaya ungasekwanga ngayo, yize inamaphutha nokuntula ezinye izinto.

Insizakuhlaziya Ejwayelekile Yamahlaya Ethulwa Ngomlomo (*The General Theory of Verbal Humor*) iyona ezale insizakuhlaziya yamahlaya abhalwe emaphepheni nasemibhalweni ye-inthanethi (*Semantic Script-based Theory of Humour*) ukuze iphelelise izidingo ezithile eyayizintula i-GTVH. Lokhu kwaba ngenxa yokuthi le nsizakuhlaziya yayingakwazi ukufeza ezinye izidingo ezithinta amahlaya abhalwe e(ma)phepheni ethulwe ngomlomo.

USaude, (2018:8) uchaza lezi zinsizakuhlaziya ngokuzalana kwazo ngenxa yezidingo ezithile kanje:

Victor Raskin and Salvatore Attardo (1991) proposed the General Theory of Verbal Humour (GTVH) as a revision of the Semantic Script-based Theory of Humour (SSTH). The General Theory of Verbal Humour (GTVH) is a broadening of Semantic Script-based Theory of Humour (SSTH) out of semantics to a broader multidisciplinary theory of humour.

U-Victor Raskin no-Salvatore Attardo (1991) bahlongoza Insizakuhlaziya Ejwayelekile Yamahlaya Abhaliwe (GTVH) njengokubuyekeza Insizakuhlaziya Yencazelo Yamahlaya-ancike ephepheni (SSTH). Insizakuhlaziya Ejwayelekile Yamahlaya Abhaliwe (GTVH) ziywukuhutshekezwa kwensizakuhlaziya Yencazelo Yamahlaya-ancike ephepheni kuphunywa ezincazelweni kungenwa endimeni enkulu yensizakuhlaziya yamahlaya emikhakheni enhlakahlukene.

Ekuhlaziyweni kwamahlaya, lezi zinsizakuhlaziya akulula ukuthi sizahlukanise ngoba ziyahambelana. Zingenye yemizamo yokuqonda kahle amahlaya ethulwe ngemibhalo/amapheshana nendlela akheke ngayo.

URitchie, (2004:70) uchaza kanje ngensizakuhlaziya yamahlaya ancazelo yawo incike kulokho okubhaliwe:

The SSTH states that the meaning of the text of a joke can be represented as a script (or an arrangement of scripts), where a script is a structured configuration of knowledge about some situation or activity.

Insizakuhlaziya yamahlaya ancazelo yawo incike ephepheni ibalula ukuthi incazelo yehlaya elibhaliwe ingethulwa njengepheshana (noma amapheshana ahleliwe), lapho iphepha lihlelwe kahle ngokohla lolwazi mayelana nezimo ezithile noma imisebenzi.

Ngakho-ke, ihlaya elibhalwe phansi incazelo yalo asiyitholi komunye umuntu kodwa kulokho elethulwe ngakho okuba umbhalo. Amanye amahlaya asewabhalwa ezinkundleni zokuxhumana ezinhlobonhlobo nasemakhasini e-inthanethi okuyizizindalwazi. Umongo walo ihlaya nenhloso yalo sikuthola kulawo maphepha asuke ehleliwe ukwethula lelo hlaya, kokunye kube okuyizithombe.

U-Attardo, (2001:25) uphawula ngophawu oluqavile le nsizakuhlaziya elubhekayo lapho icubungula amahlaya abhaliwe kanje:

The main distinctive component of the SSTH (compared to the traditional FR model) is that the two scripts (i.e. the interpretations) must, if the text is a joke, be opposed in some way (local antonyms).

Uphawu oluqavile lwensizakuhlaziya ecubungula amahlaya ancazelo yawo incike ephepheni (ukuqhathanisa nohlelo lokutolika ngokuphoqelekile) ukuthi amaphepha amabili (okungukuthi ukutolika) kufanelekile uma umbhalo ulihlaya, kuphikisana ngandlela thize (ukuqophisana ngaleso sikhathi).

Le nsizakuhlaziya inohlaka elulandelayo ngokucutshungulwa kolwazi olutholakala ehlayeni ukuze kutholakale umqondo walo ihlaya. Ihlaya elibhalwe phansi linokuhluka okuncane lapho liqhathaniswa nelethulwa ngomlomo noma umdwebho/ izithombe.

UMartin, (2007:89) uchaza injongo yale nsizakuhlaziya efisa ukuyifeza kanje:

The goal of this theory, then, is to provide a model of a hypothetical information-processing system that is capable of making sense of a humorous text, but not necessarily the way humans actually do it. In theory, the model could eventually be turned into a computer program for processing humor.

Injongo yale nsizakuhlaziya, ukunikeza uhlaka ngokusetshenzwa kolwazi olucwaningwayo olukwaziyo ukwenza umqondo wehlaya elibhaliwe, kodwa alunikezi indlela abantu bajwayele ukwenza ngayo. Kwinsizakuhlaziya, uhlaka lungaguqulwa lufane nohlelo lwekhompuyutha ukucubungula amahlaya.

Umahluko ngokwale nsizakuhlaziya ukuthi alikho izwi elisetshenziswa khona, kodwa kuba ngamagama/ imisho eyethula lelo hlaya. Okugqama kakhulu ngalolu hlobo lwamahlaya ngokwale nsizakuhlaziya ukuthi kuba nokuphikisana kulokho okubhaliwe.

USaude, (2018:8) uveza inhlosongqangi yale nsizakuhlaziya emahlayeni ngalamazwi:

The GTVH aims to be a joke representation model, indicating all aspects of the joke from the abstract joke-concept identified by the SSTH, to the language it is being expressed in.

I-GTVH ihlose ukuba ithuluzi lokwethula amahlanya, iveza zonke izinhloko zamahlanya kusuka ehlayeni eliwumcabango ongamataniseki osuselwa kokunye okuqagulwe i-SSTH, kuya olimi okwethula ngalo.

Lokhu kuphawula kongoti ngenhla, kufakazela okuningi osekuke kwabhekwa ngamahlanya, okuwukungqubuzana. Ngokwale nsizakuhlaziya kuhlenganisa izimo ezingefani nokugcina kuhlekisa noma kugadla kulowo ocubungulayo.

URaskins, (1985:99) lokhu kuqophisana kwemibhalo esephepheni eyethula ihlaya ukuchaza kanje kanye nezimo zakho:

A text can be characterized as a single-joke-carrying text if both of the [following] conditions . . . are satisfied: (i) The text is compatible, fully or in part, with two different scripts; and (ii) the two scripts with which the text is compatible are opposite in a special sense . . .

Umbhalo ungahlelwa njengehlanya elilodwa eliqukethe umbhalo uma izimo ezimbili zigwaliseka: (i) ukuhambisana, ngokuphelele noma ingxenye emapheshaneni amabili noma (ii) amapheshana amabili anombhalo ohambisanayo anokuqophisana ngandlela thile.

Nakhona emahlayeni abhalwa ephepheni kuba khona ukungqubuzana kwezitatimende/umbiko elisuke liwethule. Usomahlanya wethula inkulumbo yakhe enokuqophisana nalokho okusuke kubikwe ekuqaleni.

3.7 Uhlaka Lwamahlanya (Comedy Formulaic)

Kungase kube isinyathelo esihle ukuzwa ilaka losomahlanya maqondana nesakhiwo samahlanya. Lokho kukodwa kuzoselekelela ekuqondeni kangcono izinga lolwazi abanalo, nalapho bengadinga ukuvulwa khona amehlo.

Indlela amahlanya asabalele ngayo, kubukeka sengathi imikhakha eminingi yobuciko kugcina kuyiphoba ukuthi ibe nezigameko ezihlekisayo ukuze ibe nesasasa kubalandeli bayo. Iphephandaba iBayede (14 Julayi 2016) yaphawula ngokusabalala kwamahlanya ochungechungeni lwemidlalo yethelivishini kanje:

Mhlawumbe ukuqhamuka nemidlalo eminingi ene-comedy phakathi kungenza nabathandi beshashalazi bathutheleke ngobuningi njengoba iyinto ethandwayo kuleli. Kanti kulezi zinsuku i-comedy igcwele yonke indawo ngisho nasemasontweni imbala – angisaphathi-ke kwezepolitiki nakwezokuxhumana ngamaselifoni.

Cishe lokhu okwashicilelwa iphephandaba kunobuqiniso, nokusikhombisa ukuthi nobunye ubuciko bugcina buphoqeleka ukuthi busebenzise isu lamahlaya ukuze bugcine umgqigqo wabo nabalandeli.

Engxoxweni yesiteshi sethelevishini u-SABC1 (ezindabeni zesiZulu, 07 Ephreli 2021) isiteshi esibe nayo nosomahlaya bezithombe-mnyakazo (*animation*), uMusa ‘Mhlonishwa’ Masajar noBheki ‘Simelane’ Mathebula, sibabuze ngesakhiwo somsebenzi wabo baphendula kanje (Simelane):

“Yinto okudala ngifisa ukuyenza, bengilokhu *ngi-search* lapha ko-inthanethi ngibuka ukuthi uyenza kanjani *i-animations*, ngilokhu *ngi-search* ko-*YouTube* kepha ngilokhu ngingayitholi indlela. Yinto le okudala bengiyenza, ngilandelela, ngibuka abanye abebeyenza, nami ngathi ngelinye ilanga ngizoyenza, akusiyo into eyamane yazivumbukela nje.”

Lokhu bathi akukhona ukuduma okwamane kwazenzakalela, okuvamile kwabanye osomahlaya, abathi bayazidlalela, bagcine sebedumile bethandwa. Ukucoshela ulwazi emthonjeni ehluhahlukene kulaba osomahlaya, kuyasikhombisa ukuthi bayasazi isakhiwo sohlobo lwamahlaya abalwenzayo.

Lolu hlobo lwamahlaya abo olwaziwa ngele-*animation* lubukeka luhamba phambili ku-*YouTube*, ngezizathu eziningi. Ukudlondlobala kwalolu hlobo lwamahlaya kudonse amehlo amaciko amaningi, izimboni nezinkampani eziningi ezisebenzisa labo somahlaya ukukhangisa imikhiqizo yabo. Lokhu kusikhombisa ukudlondlobala kwamahlaya (Mndebele, 12 Febhruwari 2021).

UBeane, (2012:2) uchaza ukudlondlobala kwalo mkhakha ababukeka bezihambela bodwa kuwo uMhlonishwa noSimelane ezilimini zabaNsudu ubeka kanje:

The entertainment industry is the most widely recognized of the three primary 3D animation industries and includes film, television, video games, and advertising—each of which has subfields within it. The entertainment industry is dedicated to creating and selling entertainment to an audience.

Umkhakha wokunandisa waziwa kakhulu ngeminxa emithathu ye-3D yalokho okulingisayo emikhakheni ehlukeni okuhlanganisa amabhayisikobho, umabonakude, izithombe-mnyakazo nokukhangisa okutholakala ngaphakathi kule mikhakha. Umkhakha wokunandisa wahlukaniselwe ukuqopha nokudayisa ukunandisa kubalaleli.

Ukuphumelela kwalokhu ungoti akuphawula ngenhla kuncike kakhulu olwazini lokwenziwa kwalolu hlobo lwamahlaya. Lokhu kubiza ukuthi abahlanganisi balamahlaya babe nolwazi ngama-*D animations* okungaba-(1D, 2D, 3D) ukuze bakwazi ukusebenzisa ubuchwepheshe obudlisayo ngaleso sikhathi.

Ephephandabeni Isolezwe (12 Novemba 2020) umsakazi weGagasi FM, uSandile ‘Flymotion’ Makhanya, waveza ukuthi okumkhathazayo wukuthi osomahlaya babukelwa phansi kunamanye amaciko.

“Osomahlaya kumele basebenzise ubuciko obukhulu kabi uma beqamba amahlaya amasha kodwa bathathwa kancane. Uma ngisho imali engibiza yona uyiqhathanise nomuntu ongumculi noma uDJ, ihluke kakhulu futhi abantu bakubona njengomuntu ongasile.”

Ukuphawula komsakazi ngale ndlela kuyakhomba ukuthi ubuciko bamahlaya buyajulukelwa, futhi akukho lula ukuqamba ihlaya. Ihlaya liwuchunguchunge lobuciko, ngokwalo mbono kuyakhanya ukuthi kunohlaka oluthile okumele lilulandele.

UThando Mseleku, weThando Comedy indlela ahlela aqophe ngayo amahlaya akhe, yencikene kakhulu nezigameko zempilo:

“Ngisebenzisa izigameko zansuku zonke, kanye nezisematheni phecelezi (*trending topics*) ngiziguqule ngizenze amahlaya.”

Le ndlela inokusetshenziswa kakhulu osomahlaya, kasazi ukuthi iyisakhiwo sehlaya noma lokhu kuyingqikithi yehlaya. Ezikhathini eziningi osomahlaya basichazela kakhulu ngengqikithi yamahlaya abo, kabaphumeli obala, ngokuyisona sakhiwo abasisebenzisayo ukwenza lokhu.

Amahlaya ayahluka ngokwezinhloso zawo athulelwa zona. Lokhu kokunye kugcina kuyinsila kulowo somahlaya, aziwe ngokuthi wethula hlobo luni lwamahlaya yena. Iphephandaba iBayede (02 Ephreli 2016) lachaza amahlaya enkakha kwezokunandisa uVusi Ximba kanje:

UXimba waziwa kakhulu ngamaculo akhe amancoko kanti amanye awo ayebeke into njengoba injalo ikakhulu lawo akhuluma ngezomathandana kwabesilisa nabesifazane. Eminye yemisakazo yayize iwavale la maculo akhe ngenxa yokuthi abanye babethola elumela kanti yiwo kanye la maculo akhe ayejike adayise kakhulu.

Uhlobo lwamahlaya olufuze lolu bese sike saphawula ukuthi lungena luthi khaxa ngaphansi kwensizakuhlaziya yobutha. Inhloso kusuke kuyikho ukugadla kwabathile, kodwa okuhle basuke bekhona abathokozela lokho.

3.8 Izindlela Zokwenza Ucwangingo Nesakhiwo Salo (*Research Methodologies and Design*)

Bese sike saphawula esahlukweni sokuqala ukuthi sizosebenzisa izindlela ezimbili ukuhlaziya konke esikucwangingayo. Lezo zindlela zaziwa ngokuthi umqingo wokuhlaziya (*document analysis*) nokuhlaziya okulandisayo (*narrative analysis*).

UCreswell, (2014:13) uchaza ngamafuphi ucwangingo olulandisayo kanje:

Narrative research is a design of inquiry from the humanities in which the researcher studies the lives of individuals and asks one or more individuals to provide stories about their lives

Ucwangingo olulandisayo luwumkhando wokucwanginga ngabantu lapho umcwangingi efunda impilo yomuntu aphinde abuze umuntu ngezindaba zempilo yakhe.

Nakuso lesi sifundo kuzofakwa imibuzo kubathandi bamahlaya nakubo osomahlaya ukuze kutholakale lokho okuhloswe ucwangingo. Lokho-ke okuzotholakala umcwangingi uzobuye akubike ngendlela elandisayo. Isizathu salokho ukuthi akukho zibalo ezidingidwa ilolu cwangingo, ngakho-ke kumele umcwangingi kube nguye olandisa ngakho konke okutholakele.

ULapan, uQuataroli noRiemer, (2012:215) baqinisa ukuthi indlela elandisayo ingeyocwangingo oluyikhwalthethivu:

Narrative inquiry is a qualitative research methodology that seeks ways to understand and represent experiences through the stories that individuals live and tell.

Ukulandisa kuyindlela yocwangingo oluyikhwalthethivu ezama ukuqonda nokwethula izehlakalo ngezindaba ezenzeka kubantu abaphilayo abazixoxayo.

Ukukhula kothando ekulandeleni indlela elandisayo yokwenza ucwangingo kusibekela umugqa ekutheni siqonde kangcono ukuthi izigameko ezehlela abantu zenzeka kanjani futhi ziyiguqula kanjani inhlalo yabo.

U-Altheide noSchneider, (2012:290) bachaza indlela yokuhlaziya umqingo ngaphansi kocwangingo luhlonze kanje:

Qualitative document analysis is similar to all qualitative methodology in that the main emphasis is on discovery and description, including search for underlying meanings, patterns, and processes, rather than mere quantity or numerical relationships between two or more variables.

Ukuhlaziya umqingo wocwangingo luhlonze kuyefana nazo zonke izindlela zocwangingo luhlonze ngokuthi kugcizelela ukutholakala

nokuchaza okuhlanganisa izincazelo ezinqala, amaphethini nokuhlaziywa kunokubheka ubudlelwano obukhona phakathi komthamo noma izinombole zezinto ezimbili nangaphezulu.

Izincwadi ezithintekayo zizovakashelwa ukuhlonza ubuciko bababhali okungaba izigameko neziqeshana ezinokuhlekisa emibhalweni yabo. Inhloso yalokho yikho ukuzama ukuvumbulula izimpawu zamahlanya anhlolonhlobo esinawo. Kungezincwadi zodwa, amaphephandaba namakhasi athile e-inthanethi azosetshenziswa ukuhlonza lokhu.

3.9 Ucwangingo Oluyikhwalthethivu (*Qualitative Research*)

Ucwangingo oluyikhwalthethivu lwethula izitatimende, izingxoxo nemibhalo nje, aluthintani nokuyizinombole. Kuvamise ukuthi kube izitatimende, izingxoxo nemibhalo olugxila kukho kakhulu.

UTaylor, Bogdan noDeVault, (2016:11) baveza ngamafuphi incazelo yendlela yokwenziwa kocwangingo oluyikhwalthethivu kanje:

The phrase qualitative methodology refers in the broadest sense to research that produces descriptive data — people's own written or spoken words and observable behavior.

Ibinzana lwendlela yocwangingo-simo lisho okukhulu ocwangingweni olukhiqiza ulwazi oluchazayo – amazwi abantu abhaliwe nabawakhulumile nokukhalimeka kwenkambo yabo.

Lolu uhlobo locwangingo olusebenzisa izindlela ezahlukene ukuqoqa ulwazi – luyindlela yokubhekana naleli zwe locwangingo. Lubuye lusebenzise amasu afana nokuqoqa ulwazi olungamaqiniso, liwahluse, lusale nalokho okuyimibono yomcwangingi.

UBurns noGrove, (2011:51) baluchaza kanje ucwangingo oluyikhwalthethivu, lapho bebuka indlela oluyiyo:

Qualitative research is a systematic, subjective approach used to describe life experiences and give them significance. It is a way to gain insights through discovering meanings. These insights are obtained not through establishing casualty but through improving our comprehension of the whole.

Ucwangingo oluyikhwalthethivu luyindlela esetshenziswa ukuchaza izigameko zempilo nokuzinika ubumqoka. Kuyindlela yokukhanyiseleka ngokuthola izincazelo. Lokho kukhanyiseleka akutholakali ngokwenza budedengu kodwa ngokucabanga sijule ngalokho esikucubungulayo.

Kuningi okungahlaziywa ngamahlaya, kodwa lolu cwaningo lukhethe ukugxila esakhiweni, okuwulimi lwamahlaya ikakhulukazi. Ngaleso sizathu, akukho okuyizinombolo nezibalo okuzokwethulwa ucwaningo.

UBrynard, Hanekom noBrynard, (2014:39) bachaza izindlela zokwenza ucwaningo oluyikhwalithethivu bathi:

Qualitative methodologies allow the researcher to know people personally, to see them as they are, and to experience their daily struggles when confronted with real-life situations.

Izindlela zekhwalthethivu zivumela umcwaningi ukuthi akwazi ukuqonda abantu, ababone njengoba benjalo ephinde ezwe izinkinga ababhekana nazo njalo uma bebhekana nezingqinamba zempilo.

Lolu hlobo locwaningo luvumela umcwaningi ukuthi atolike aphinde achaze izigameko zabantu. Lokhu kungenzeka kuchazwe kubhalwe phansi noma kube amazwi akhulunye, ulwazi oluchaziwe.

Kulolu cwaningo olumayelana nesakhiwo samahlaya sizokwethula ulwazi oluchazayo (*descriptive data*) ngalabo abambandakanyekile ocwaningweni ngamazwi abawakhulumile noma abawalobile ukuze singweme ukungakholeki kwesifundo.

3.10 IPharadayimu Yomhumusho (*Interpretive Paradigm*)

Indlela ezosetshenziswa kulolu cwaningo luhlonze ipharadayimu yomhumusho. Lokhu kungenye yemizamo yokukwazi ukufinyelela olwazini oluyilona ngempumelelo. Kuzohlaziywa konke okutholakalayo.

UDeetz, (1982:135) uchaza ngezinqamulelayo ngocwaningo oluhlaziyayo kanje:

Interpretive research needs to be principally concerned with that which is public but unseen.

Ucwaningo oluhlaziyayo kumele lugxile kakhulu kulokho okwazekayo kodwa okungabonakali.

Kuliqiniso ukuthi amahlaya ubuciko obazekayo kubantu abaningi kodwa kuningi okusithakele emehlweni abo uma sithinta isakhiwo. Isizathu kungase kube yikho ukuthi lobu buciko bujwayelekile kodwa akaze bazinika isikhathi sokubheka ukwakheka kwabo.

ULapan, Quataroli noRiemer, (2012:76) balanda ngamafuphi ngegxathu elithathwa abahumushi ocwaningweni:

Interpretivists take the position that social or cultural phenomena emerge from the ways in which actors in a setting construct meaning. The researcher comes to understand behaviors and the meanings attributed to them through immersion in the setting and interaction with the study participants.

Abomhumusho bakholwa ukuthi indlela yokuphila neyamasiko ivela ngokuthi labo abambandakanyekayo endaweni yocwaningwo banikeza kanjani incazelo. Umcwaningi ufinyelela ekuqondeni indlela okwenzeka ngayo okuthile, nokuyizincazelo ezisuselwa kulokho okwenzekayo ngokuqapha okwenzeka ebalazweni locwaningo nasendleleni abenza ngayo ababambe iqhaza kulo.

Ekuhlaziyweni kwesakhiwo samahlaya, umcwaningi kulindeleke ukuthi akuqaphele konke lokhu okubalulwa ongoti ngenhla ukuze azifeze izidingo zale pharadayimu ngaphansi kwalolu hlobo locwaningo. Lapha kungasetshenziswa osomahlaya ngqo noma labo abaqokwe umcwaningi okungaba abathandi bawo amahlaya ukwenza lo msebenzi.

3.11 Ukuqoqwa Kolwazi (*Data Collection*)

Ngaphansi kwalesi sigatshana ocwaningweni oluyikhwalthethivu umcwaningi uzoqoqa ulwazi ngokwethamela (komabonakude noma eshashalazini), ukulalela (emsakazweni), ukufunda izincwadi, amaphephandaba, izizindalwazi (*websites*), izinhla zemibuzo (*questionnaires*)/ izinhlolalwazi/ izimposambuzo.

Umcwaningi nguye olithuluzi lokuqoqa ulwazi (Holloway noWheeler 2010). Umcwaningi nguye onqumayo ukuthi yikhona kuphi okululwazi (Rees 2011), futhi ikuphi okumele kuqashelwe ezihlaziyweni zakhe nasezethulweni zeziphumo zokucwaningwayo.

Nakulolu cwaningo olumayelana nesakhiwo samahlaya nomthelela wawo olimini lwesiZulu, umcwaningi nguyena ozoqoqa ulwazi, aphinde aluhlaziye elawulwa yimigomo yakhona.

3.12 Ukuhlaziywa Nokutolikwa Kolwazi (*Data Analysis and Interpretation*)

Ucwaningo oluyikhwalthethivu (*qualitative research*) kanye nocwaningo zibalo (*quantitative research*) lusebenzisa izindlela ezingefani ekuqoqeni ulwazi. Ocwaningweni oluyikhwalthethivu kuhlaziywa ulwazi olungaba izicaphuno-ngqo (*direct quotations*) nokwenzeka kokuthile (*description of activities*).

URees, (2011:50) uchaza indlela yokuhlaziya ulwazi ocwaningweni oluyikhwalithethivu kanje:

Analysis in qualitative research is characterized by an inductive approach rather than a deductive one.

Ukuhlaziya ocwaningweni oluyikhwalithethivu kuhlukaniswa indlela engenasiqinseko kunaleyo enesiqinseko.

Lokhu kusho ukuthi ocwaningweni oluyikhwalithethivu, kuyacatshwanga kuqala lokhu okuhlaziwayo, kuphunywe nesiphetho esingenaso isiqiniseko. Lolu cwaningo alufani nocwaningo zibalo, lapho kuthathwa imibono, ihlaziye, bese kulahlwa konke okungelona iqiniso, kusale okuyiqiniso.

3.12.1 Ukuboniswa Kwemininingo (*Data Display*)

Ukuvezwa kolwazi kungasetshenziselwa ukumela ukuphenyisisa, ulwazi oluyisisekelo kokunye ekupheleni kokucwaninga. Kuyasiza ekuvezweni ulwazi oluphelele noma olungavuthiwe, kuphinde kusetshenziswe njengendlela yemibuzo evivinyekayo nokuthuthukisa izinsizakuhlaziya. UVerdinelli noScagnoli, (2013:360) ukuvezwa kolwazi bakubeka kanje:

Visual displays help in the presentation of inferences and conclusions and represent ways of organizing, summarizing, simplifying, or transforming data.

Ukuveza ngendlela ebonakalayo kuyasiza ekwethulweni kwalokho okukhulunywa ngakho neziphetho nokwethulwa kwezindlela zokuhlela, ukucacisa noma ukuguqula ulwazi.

Ukuveza ulwazi kuyasiza ekuluqiniseni (*data condensation*) nasekukholekiseni ucwaningo lonkana. Ukuqinisa lokhu kuyalola, kuhlele, kugxile, kuhlunge, noma kuhlele ulwazi ngendlela engasinika indlela yokuphetha yokugcina nokuqinisekisa ulwazi, (Miles, Hoberman noSaldana 2014)

Lolu cwaningo luzosebenzisa indlela ehambisana nalo ekubonisweni kolwazi, angeke kube zinombolo. Lokho kungasho ukuthi sesilahle imvelo yalolu cwaningo. Kuzokwelekelela kakhulu ukuthuthukisa indlela okuzohlaziywa ngayo kuphinde kukhanyise kakhulu okuphawulwayo.

3.13 Isiphetho (*Conclusion*)

Isihloko esithinta izinsizakuhlaziya zamahlaya sisabalele kakhulu, sidinga isineke ukuze siqondakale kangcono. Lokhu okuveziwe kulesi sahluko kuyakholakala ukuthi ilokho okudingekayo kulolu cwaningo. Kanjalo nezindlela zokuqhuba ucwaningo kuyakholakala ukuthi zihambisana kahle nezinsizakuhlaziya eziqokiwe. Ngakho-ke isahluko esilandelayo sizohlalelwa ngazo lezi zinsizakuhlaziya esizamile ukuzichaza.

ISAHLUKO SESINE

4.0 ISAKHIWO SAMAHLAYA NOMTHELELA WAWO OLIMINI LWESIZULU (*THE STRUCTURE OF COMEDY AND ITS IMPACT ON ISIZULU LANGUAGE*)

4.1 Isingeniso (*Introduction*)

Kulesi sahluko sizobheka isakhiwo samahlaya nomthelela wawo olimini lwesiZulu. Sesifike kokuyingqikithi yalo msebenzi lapho sizokwelekelelwa kakhulu izinsizakuhlaziya esizidingidile esahlukweni esandulela lesi. Lokhu kuzoselekelela kakhulu ukubheka lo msebenzi ngeso elibanzi nokuthi usho ukuthini ekuthuthukeni kolimi. Amahlaya esizowasebenzisa kulo msebenzi atholakala ezindaweni ezahlukene enzeka kuzo.

UPuksi, (2018:135) weseka lokhu esizokubheka ngamahlaya, okuwulimi olusebenza khona ukwakha isakhiwo sawo kanje:

Presupposition studies of humour cannot be separated from other linguistic perspectives that discuss how a speech can be considered to be funny. It is usually created by comics in order to create a funny effect from the speeches that he or she delivered through presuppositions.

Okuwumcabango ngezifundo zamahlaya akunakuhlukaniseka kwezinye izindlela okubukwa ngazo ulimi ezidingida ukuthi inkulumo iba kanjani lihlaya. Kuvamise ukudalwa amahlaya ukuze kwenzeke amahlaya anomfutho enkulumweni eyethulwa usomahlaya ngalokho okuyimicabango.

Ekuhlaziyweni kwesakhiwo samahlaya alukwazi ukungathinteki ulimi lonkana. Amahlaya akhiwe amagama, kubumbeke ulimi oluthile, esingathi oluhlekisayo. Ngakho-ke lokho sizokubheka ukuthi bakuhambisa kahle yini osomahlaya noma kunemthetho yolimi eyaphulwayo.

UZárate, Hernández, Cervantes, (2019:2105) bafakazela lokho okususe umcwaningi, okuwukubheka ulimi lwezifengqo kweminye imikhakha yobuciko ukuthi lusebenza kanjani:

For a long time, figurative language was studied merely from linguistic perspectives, yet it has lately captured the attention of other fields, such as natural language processing, sentiment analysis, and machine learning. The increasing interest in figurative language calls for a clear overview of figurative language research.

Esikhathini eside, ulimi lwezifengqo belufundwa kuphela ezingxenyeni zolimi, kodwa kamuva seluyahlaziywa kweminye imikhakha, efana nokuhlaziywa kolimi oluwumnsinsi, ukuhlaziya izinguquko nezinsika zokufunda. Ukukhula kothando lolimi lwezifengqo kubiza ukuthi kubuyekezwe ulimi lwezifengqo ngocwaningo.

Kuhle-ke ukuthi ulimi lwezifengqo singalubheki ngaphansi kwezingxenyeni zolimi kuphela. Ukwenza njalo, kungase kusincishe amathuba okubona ukusabalala kolimi nakweminye imikhakha yobuciko esebenzisa lona ulimi lwesiZulu.

Lokhu esike sakuphawula esahlukweni sesibili okuyizimpawu zolimi lwezifengqo kanye nezinsizakuhlaziya ikhona okuzosetshenzelwa phezu kwakho. Isizathu akukhona ukukuveza nje, kodwa ukwenezela ulwazi ngezifengqo nokwethula umkhakha omusha ongase ubhekwe olimini kwezobuciko.

4.2 Izizinda Zamahlaya

4.2.1 Amahlaya Ezinkundleni Zokuxhumana (*Comedy on Social Media*)

Izinkundla zokuxhumana seziphenduke izizinda sokuqhubulula amahlaya kamuva nje. Kunoxhaxha lwamahlaya oluqhutshwa khona ukuqeda isizungu. Cishe lokho kukodwa kwenza abantu bathokozele nokujoyina lawo makhasi ukuze bazenamise.

Ephephandabeni Ilanga, (Ephreli 22-24 2021, 3) umlobi walo uphawule ngamahlaya kwesinye seziqeshana zakhona kanje:

Uhlose ukunika abantu ithemba, abagququzele ukuba bazamukele lapho impilo ibabeke khona owesilisa waseMatsheni, eMzimkhulu osephenduke isilomo ngezithombe-mnyakazo (*videos*) zamancoko nomculo, ikakhulukazi ezinkundleni zokuxhumana.

Indlela elula yokuxhumana nabantu kule mihla yizo izinkundla zokuxhumana ezinokudidyela izinhlelo eziningi ezibuye zimbandakanye nabo ubuciko bamahlaya lobu.

UHolton noLewis, (2011:4) bachaza ngokusabalala kwezinkundla zokuxhumana kanje:

Social networking sites provide a number of online and offline functions for users, including information sharing, emotional support, and social connectivity. SNS such as Facebook and Twitter help people stay connected, develop identities, find content, investigate others, search for new connections, and update the statuses of their own lives.

Izinkundla zokuxhumana zihlinzeka ngolwazi kulabo abazisebenzisa, bekuzo ngaleso sikhathi noma bezivalile, okuhlanganisa ukwabelana ngolwazi, ukwesekana emoyeni, kanye nokuxhumana ngokwenhlalo.

Lezi nkundla zokuxhumana ezifana no-Facebook no-Twitter zisiza abantu behlezi bexhumene, bethuthukisa ububona, ukuthola ulwazi, ukucwaninga abanye, ukucinga izindlela zokuxhumana ezintsha kanye nokukhombisa okuqhukeya empilweni yabo

Izinkundla zokuxhumana zilithuluzi elinamandla elisetshenziswayo kule mihla yakamuva, ukwabelana ngamahlanya neminye imisebenzi yobuciko. Indlela abantu abahlalela ngayo izinkundla zokuxhumana, kuyakholakala ukuthi basuke beyozitika ngamahlanya.

UHernandez, Zarate, Cervantes, (2019:2106) nabanye bachaza ulimi olusebenza ezinkundleni zokuxhumana kanje:

Social networks such as Twitter1 and Facebook2 are popular networking Web sites where people share their opinions on any topic of their choice. However, a great amount of the information posted on such sites uses figurative devices, which alters its reliability.

Izinkundla zokuxhumana ezifana no-Twitter no-Facebook zaziwa kakhulu njengeziyinyi zokuxhumana lapho abantu beveza imibono yabo nganoma isiphi isihloko abasikhethile. Nakuba kunjalo, ulwazi oluningi olufakwa kulezi nkundla lusebenzisa amaqhinga okufingqa, okulahlekisa ubunjalo balolo lwazi.

Cishe sekuhlale obala ukuthi ilona luphi ulimi esizolubheka kakhulu ekuhlaziyeni kwethu amahlanya ethulwa ezinkundleni zokuxhumana. Ukufengqa yikhona esizozama ukukuqaphela ukuthi kuyatholakala yini, nokuthi kusho ukuthini olimini.

UWelch, Maiuri, noPoleschuk, (2010:11) bachaza ngamafuphi ngamahlanya esiwathulelwa ezobuchwepheshe kanje:

Given the ability of humor to connect individuals across societies, it is important to note how humor functions in the communication process, especially considering the evolving communication patterns brought on by technology. Humor is often shared among groups of people to help them connect and relax.

Ngokunikwa amandla kwamahlanya ukuthi axhumanise abantu emiphakathini, kubalulekile ukuqaphela ukuthi amahlanya asebenza kanjani ezindleleni zokuxhumana, ikakhulukazi ekuqaleni izindlela zokuxhumana ezilethwa ubuchwepheshe. Amahlanya abelwana emaqoqweni ukusiza abantu baxhumane futhi baphumule.

Cishe lokhu kukodwa kuyasikhombisa ukuthi amahlanya akuwona awokwethulwa emathiyetha (*theatres*), emahholo nakwezinye izindawo ezithintekayo kuphela, kodwa ubuchwepheshe bakule mihla buyasebenziseka kakhulu nabo.

4.2.3 U-Facebook

Leli khasi lenkundla yokuxhumana ilona eliyisikhondlakhondla uma kuqhathaniswa namanye. Isizathu kungaba ukuthi kulula ukuxhumana nabantu abaningi mawusebenzisa lona (Kross, Verduyn, Demiralp, Park, Lee, Lin, nabanye 2013 p1). UTaiwo, Obibunmi noAdetunji, (2016:21) bachaza ukusebenza kuka-Facebook nokudlulisa kwawo amahlaya kanje:

The Facebook is a veritable Internet host of visual and verbal texts designed to boost rapport among users. Part of the resources for establishing the rapport is the posting and sharing of humorous discourses which may be short, witty statement or extended, conversation-styled exchanges. Among other foci, the humours exploit pictures and words to generate laughter and consequently keep Facebook friends bonded.

U-Facebook isizindalwazi sangempela se-inthanethi semifanekiso nemiyalezo ekhulunywayo eyenzelwa ukubumba abasebenzisi bawo. Okunye kwezinsiza zokwenza ubumbano ukwethula nokwabelana ngemicabango ehlekisa engaba mfisha, izitatimende ezihlekisayo nezaluliwe, ngendlela esakuxoxisana. Elinye lamaphuzu amqoka, amahlaya enza izithombe namagama ukuthi adale ukuhleka kugcineke nabathandi baleli khasi bemunye.

Ngakho-ke leli khasi liyasebenziseka ukubumba umphakathi nesizwe sonkana, ngakho ukwethula izindaba nemibiko enokuhlekisa. Imvamisa kuleli khasi kuyaba zithombe, izindatshana kokunye kuze kube izithombe-mnyakazo (*videos*) ukuhlelekisa abantu.

Nakhona lapha abantu abamane bahleke noma yini eduma nje, kodwa lokho okwethulwe ngenhloso yokubakitaza imizwa. Abanye bangazwela ubuhlungu, uthole olunye uhlangothi lujabule.

4.2.4 U-WhatsApp

Leli khasi elasungulwa ngomnyaka wezi-2009, lidlondlobele kakhulu kwezokuxhumana. Kungezizathu eziningi ezibanga lokho, okuhlanganisa nawo ‘umgosi’ oqhutshwa kulo. Abasebenzisi baleli khasi baye bafake (*post*) ezikhaleni zabo (*column*) lokho okuhlekisayo ukuze ‘bangcofane’ (*tease*) nabangani babo.

UPetitjean noMorel, (2017:10) bachaza ngokusebenziseka kweziqeshana zohleko ku-WhatsApp nokwelekelela kwazo ukudingida izihloko ezisematheni bathi:

In text-based WhatsApp chats, users can make use of ‘laugh’ particles to show how they understand a prior posting or how they want their posting to be understood. Also, ‘laugh’ particles are deployed in different posting

positions or formats to either close or continue the topic at hand. This shows that 'laughter' is an important tool for topic management in WhatsApp chats.

Emibhalweni encike ku-WhatsApp. Abasebenzisi bawo basebenzisa iziqeshana zohleko ukukhombisa ukuthi bakuqonda kanjani lokho okwethuliwe noma bafisa ukuthi kuqondakale kanjani lokhu abakwethulayo nabo. Okunye, iziqeshana zohleko ziyasatshalaliswa emakhasini ahlukene ukuze kuvalwe noma kuqhutshekwe naleso sihloko esiseqhulwini. Lokhu kukhombisa ukuthi uhleko ilona thuluzi elibalulekile ekulawuleni isihloko esidingidwa ku-WhatsApp.

Ngakho-ke nakuleli khasi abantu abahlezi bekulo (*online*) ukuzobhuda nje, kodwa kunemisebenzi eminingi yobuciko bamahlaya abanakho ukuyithokozela ukuqeda ukhwantalala.

4.2.5 U-Twitter

U-Twitter uthathwa njengenkundla yokuxhumana esetshenziswa omntakabani. Isizathu kungase kube yizo izindleko zokusebenzisa leli khasi. Isolezwe langomhla zili-15 Julayi 2019, labika ukuthi owayengumengameli kuleli uMnumzane Jacob Zuma uyalisebenzisa leli khasi ukwenza amahlaya:

UZuma uvamile ukwenza amancoko ekhasini lakhe ku-*twitter*. Emasontweni amabili edlule ujoyine izinkumbi zabantu ebezihlekisa ngama-*video* esosha elibizwa ngoMabhena ethi leli sosha limkhumbuza iphoyisa langezinsuku zobandlululo kuleli.

Lokhu kuyisikhombisa ubumqoka bamahlaya nakubantu abakhulu ukuthi ayabasebenzela ukufakazisa izimo ezithile. Osopolitiki kusho ukuthi-ke amahlaya abuye ebasize ekuqhubeni imikhankaso yabo yansuku zonke. USo, Prestin, Lee, Wang, Yen, noChou, (2016) baphawula kanje ngale nkundla yokuxhumana:

Humor is one of the most widely recognized message features of online content that facilitates social transmission and sharing... Twitter messages containing humor will be more frequently retweeted than those without humor.

Amahlaya angenye yezindlela ezisabalele eziseqhulwini zemiyalezo yobuchwepheshe eyenza lula ukuguqula inhlalo nokwabelana... Imiyalezo ka-Twitter equkethe amahlaya iyabuyekwezwa kakhulu kunaleyo engenawo amahlaya.

Cishe kuyazikhanyela ukuthi kungani abantu behlala kangaka ezinkundleni zokuxhumana. Isizathu yikho ukuthola okungabahlekisa, ulwazi nokululekana ngezihloko ezithile.

4.2.6 Amahlaya Eshashalazi (*Stand-up Comedy*)

Lolu hlobo lwamahlaya luvumela usomahlaya ukuthi ukwazi ukubonana ubuso nobuso nezethameli aziqhululela amahlaya. Kuyenzeka kube yiminyakazo kuphela ayenzayo, kodwa kuvamise ukuthi usomahlaya akhulume aphinde alingise okuthile.

UHandika, Hermawati, noMarlina, (2019:14) bachaza lokho okuyingqikithi yalolu cwaningo nesakhiwo samhlaya, okuyizifengqo ukuthi yini inhloso yakho emahlayeni eshashalazi kanje:

Figurative language used in stand-up comedy is usually used to bring out the reader's imagination or to make the parody related to the theme or topic of the material.

Ulimi lwezifengqo olusebenza emahlayeni eshashalazi imvamise lungolokuqubula imicabango kulowo ofundayo noma ukwenza indida eyemene naleyo ngqikithi noma isihloko esibhungwayo.

Ulimi lwezifengqo alusebenzi kuphela emibhalweni yobuciko kodwa lungenye yezindlela ezinokusebenziseka nsuku zonke ekuxhumaneni kwabantu ngenkulumo. Lolu hlobo lolimi lusabalele futhi luthuthuke kakhulu, yilona oluhlabahlosile ukuqhathanisa nezinye izingxenye zolimi.

4.2.7 Imifanekiso Emele Okuthile/ Inkulumo-buthule (*Emojis*)

Le mifanekiso idla ubhedu ezinkundleni zokuxhumana. Ayidinge kutolikwa, iyakwazi ukudlulisa imiyalezo ephelele engadingi kuchitshiyelwa uma uyazi kahle. Abanye-ke bathi le mifanekiso (*emojis*) ingama-*pictogram*, kanti abanye bakholwa ukuthi iwulimi nayo.

UKimura-Thollander noKumar, (2019:1) bachaza ngokusabalala kwemifanekiso emele okuthile (*emojis*) nokusebenziseka kwayo kanje:

Emojis are becoming an increasingly popular mode of communication between individuals worldwide, with researchers claiming them to be a type of “ubiquitous language” [30] that can span different languages due to its pictorial nature.

Imifanekiso emele okuthile ikhula ngesikhulu isivinini emkhakheni wezokuxhumana kubantu umhlaba wonke, abacwaningi bakholwa ukuthi lolu ulimi olusemhlabeni wonke oluhlanganisa izilimi ezahlukene ngenxa yemifanekiso yalo.

Ekuhlaziyweni kwamahlaya, ama-emoji ayathinteka kakhulu nawo, anakho ukufengqa izimo nenkulumo yabantu. Imizwa nezimo ezithile le mfanekiso ikwedlulisa ngenkulu

impumelelo nakalula. Singacishe sithi, lapho sithinta isihloko samahlaya nesakhiwo sawo, ama-emoji angosomahlaya ngokwawo. Awaphinyiselwa noma alingiswe, kodwa indlela avela eyiyo ichaza konke.

USubramanian, Sridharan, Shu noLiu, (2019:3) basibeka esithombeni esicacile maqondana nokusebenza kwalezi mpawu (*emojis*) ikakhulukazi ezinkundleni zokuxhumana kanje:

Emojis have become an important tool that helps people to communicate and express their emotions. Emojis serve as a medium for us to express certain opinions that can't be expressed by our voice or body language.

Ama-emoji asephendukke ithuluzi elibalulekile ukusiza abantu bakwazi ukuxhumana nokuvza imizwa yabo. Ama-emoji lawa, iwona ami maphakathi kwethu ukuze sikwazi ukuveza imibono ethile esingeke sakwazi ukuyidlulisa ngamazwi noma ngesimo somzimba.

Ama-emoji lawa ayindlela yokuveza imizwa ngokuthile. Kungaba ukubhuqa, ukudida, ihaba nokunye nokunye okuyindlela yokufengqa inkulumo. Awavezi imizwa kuphela, kodwa abuye amele izimo ezithile, ashokhulu okwenzekayo ngaleso sikhathi.

4.2.8 Amahlaya ku-YouTube

Leli khasi le inthanethi liqukethe amahlaya ayizithombe-mnyakazo (*videos*) isikhathi esiningi. Liyindlela enqamulelayo yokukwazi ukufinyelelisa ulwazi masishane kubantu. Nakhona lapha osomahlaya banezinkumbi zabalandeli, abajoyina ekhasini labo ukuze bathokozele noma bacunulwe ilokho okwethulwayo.

UPaolillo, (2008:1) uchaza ngokusebenza kwaleli khasi le inthanethi elibuye lithathwe njengenkundla yokuxhumana kanje:

YouTube is thus a social networking site, with the added feature of hosting video content. Online social networks are often characterized by a core-periphery social network structure, in which central participants disproportionately influence social interaction and the development of content.

U-YouTube uyiyo inkundla yokuxhumana, nophawu olwengeziwe lokufaka ingqikithi yezithombe-mnyakazo. Izinkundla zokuxhumana zobuchwepheshe zivamise ukuhlukaniseka ngesakhiwo esiba namgatsha amaningi ezixhuma kuwo, labo abawasebenzisayo babe nomthelela ongaba mnace noma mkhulu bebuye bethuthukise ulwazi.

Baningi kakhulu osomahlaya asebezisungulele amakhasi abo azimele ku-YouTube ukuze balandelwe kuhlekwe lokho abakhuluma ngakho. Kuyakholakala ukuthi

okuyiyonanto eyenza balandeleke kalula, ulimi abalusebenzisayo ukuze kuhlekise lokhu abakushoyo.

4.2.9 Ulimi Lwezifengqo Emculweni (*Figurative Language on Music*)

Umculo ucishe ufane nchimishi ngokomsebnzi wawo namahlaya. Nakuwo uyaduduza, uqunge isibindi, ukhuthaze, weluleke, wenze konke okuhloswe ngawo. Kepha uphawu lolumi olugqama kuwo yilo ulimi olunokufengqa njengawo amahlaya. Singekuphike-ke ukuthi eminye imiculo iyahlekisa kakhulu, inezigameko ezihlekisayo ezihamba zivela ezinhlamvini zeculo.

UYuliyanti, (2019:2) bayihlaba esikhonkosi lapho bebheka izithako zomculo ezifana nchimishi nalezo zamahlaya kanje:

A song usually uses figurative language in order to make beautiful lyrics. Hence, some people might have misunderstandings toward the intended meaning when they do not know the meaning of the lyrics... The lyrics of a song usually have different meaning and description of real life that are entered by the composers.

Iculo livamise ukusebenzisa ulimi lokufengqa ukuze lenze izinhlamvu ezimnandi. Ngalokho, abanye abantu baye bangabi nakho ukuqonda lokho izinhlamvu zeculo ezikushoyo...izinhlamvu zeculo ngokuvamisile zinencazelo eyahlukile nalokho ezikuchaza ngempilo yempela okufakwa umqophi walo iculo.

Kuyaqondakala-ke ukuthi emzamweni wethu wokubheka ulimi lwezifengqo, asivalelekile etilongweni lamahlaya kuphela, kodwa ngisho umculo unawo amahlaya nezimpawu zawo.

Akhona amaculo asusa uhlevane, amanye ayagigiyela, amanye anokweyisa njalo njalo. Lokhu-ke kuyizifengqo nokunye, okuyiyonanto okukholakala ukuthi amahlaya akhele kuyo kakhulu.

4.2.10 Amahlaya Emibhalweni (*Humor in Literature*)

Imibhalo kayigcini nje ngokwedlulisa imiyalezo okungaba ukusola, ukuxwayisa, ukuncoma njalo njalo. Zikhona izigameko nezimo ezihlekisayo, ezinye zize zibe nobunganekwane obenza leyo mbhalo ithokozeleke.

USingh, (2012:65) wahlukanisa amahlaya nemisebenzi yobuciko kanje:

Humour is not a genre. It is a substance. Humor is often used in literature. Sometimes it is the witty banter of the characters, other times it is characterization itself or events that are ironic or absurd that lend humor to a book, poem, story, play, or other literary piece.

Amahlaya awawona umsebenzi wobuciko, ayisithako. Amahlaya ayasetshenziswa kakhulu emibhalweni. Kwesinye isikhathi kuba ukuchukuluzana kwabalingiswa, kokunye kuba izigameko eziyindida noma ezingahambisani ezenza ihlaya encwadini, enkondlweni, emdlalweni nakweminye imibhalo.

Kuliqiniso ukuthi imisebenzi yobuciko ingethokozelwe ngokugcwele lapho kungekho okuhlekisayo. Lesi sithako siyinsika ekubhalweni kwanoma iluphi uhlobo lombhalo ofundwa ngabantu. Kungaba indaba (*novel*), indatshana (*short story*), imvusamqondo (*essays*), yizinkondlo neminye.

Izinkondlo ziwubuciko obuvamise ukubhekwa ngokwesakhiwo sabo. Kokunye kuyenzeka kubhekwe ukuthi hlobo luni lwenkondlo, kodwa akaze sizwe kuthiwa inkondlo yamahlaya.

UYeibo, (2012:180) uveza izifengqo njenganengxenye yolimi echume kakhulu ekubhalweni nasekuhayweni kwezinkondlo uthi:

The critical fact that emerges from the foregoing is that, figurative language constitutes the cornerstone of the literariness or ornamental nature of literary language, as it enables the writer to exploit and manipulate the latent potentials of language, in sundry ways, for specific stylistic effects. Importantly, this pattern of language use is more predominant in poetry than other genres of literature (i.e. drama and prose).

Iqiniso eliqanda ikhanda elivela kokushiwo lithi, ulimi lwezifengqo ilona oluyisisekelo setshe lwegumbi lababhali noma ikhona okuwumhlobiso wolimi lwemibhalo, njengoba kwenza umbhali abe ngugombela futhi acindezele imikhakha ethile yolimi engakachumi ngezindlela eziningi, ngenxa yokuthi ufuna umbhalo wakhe be nesitayela esithile. Okubalulekile, lokhu kusebenziseka kwephephethini lolimi kuvamise kakhulu ezinkondlweni kunakweminye imibhalo yobuciko okungaba umdlalo nephrose.

Kungakho-ke kuze kuthiwe umuntu uyankondloza, ngoba usuke ethake kahle imizwa yakhe ngolimi olunokufengqa. Izinkondlo nazo zicishe zifane namahlaya, zinokungenamisi/ngezwakali kahle uma zike zalahla lesi sithako.

4.2.11 Izinganekwane (*Fairy Tales*)

Leli gama liyazisho, liqonde ukusho isimo noma isenzo esingakholakali. Izinganekwane singathi ziyindida (*paradoxy*) futhi zinokuguquguquka (*transfiguration*) kwalabo balingiswa bazo okuyizimpawu eziqavile ekucutshungulweni kwamahlaya.

UTatar, (2010:55) ubeka ngokuthi ukuguquguquka okuyisifengqo yikhona okuyinsika yenganekwane kanje:

Metamorphosis is central to the fairy tale, which shows us figures endlessly shifting their shapes, crossing borders, and undergoing change.

Ukuguquguquka kuyinsika ezinganekwaneni, okusikhombisa ukuguquka okungenamkhawuko kokuma kwezingcezu zenkulumo, ukudabula imiklamo nokwenzeka koshintsho.

Izinganekwane ziyisakhiwo samahlaya ngokuzimele. Likhona uhlobo lwamahlaya nezimo ezizwakala zingakhokakali, zinobunganekwane. Ngakho-ke izinganekwane ziyisithako kwazona, ziletha umqondo nemizwa ethile ehlayeni.

4.3 Ukuhlaziywa Kwesakhiwo Samahlaya Nolimi Lwawo (*Structure of Comedy Analysis and Their Language*)

Ulimi oluphathekayo uma kuthintwa isakhiwo samahlaya bese sikuphawulile ukuthi olwezifengqo. Kuningi kakhulu okungabhekwa lapho sithinta elezifengqo, ulimi lonke luyathinteka futhi ziningi nezinhlobo zazo esingazihlaziya. Ukuze singaphaphalazi, sizogxila kakhulu kulokho esikhulume ngakho esahlukweni sesibili.

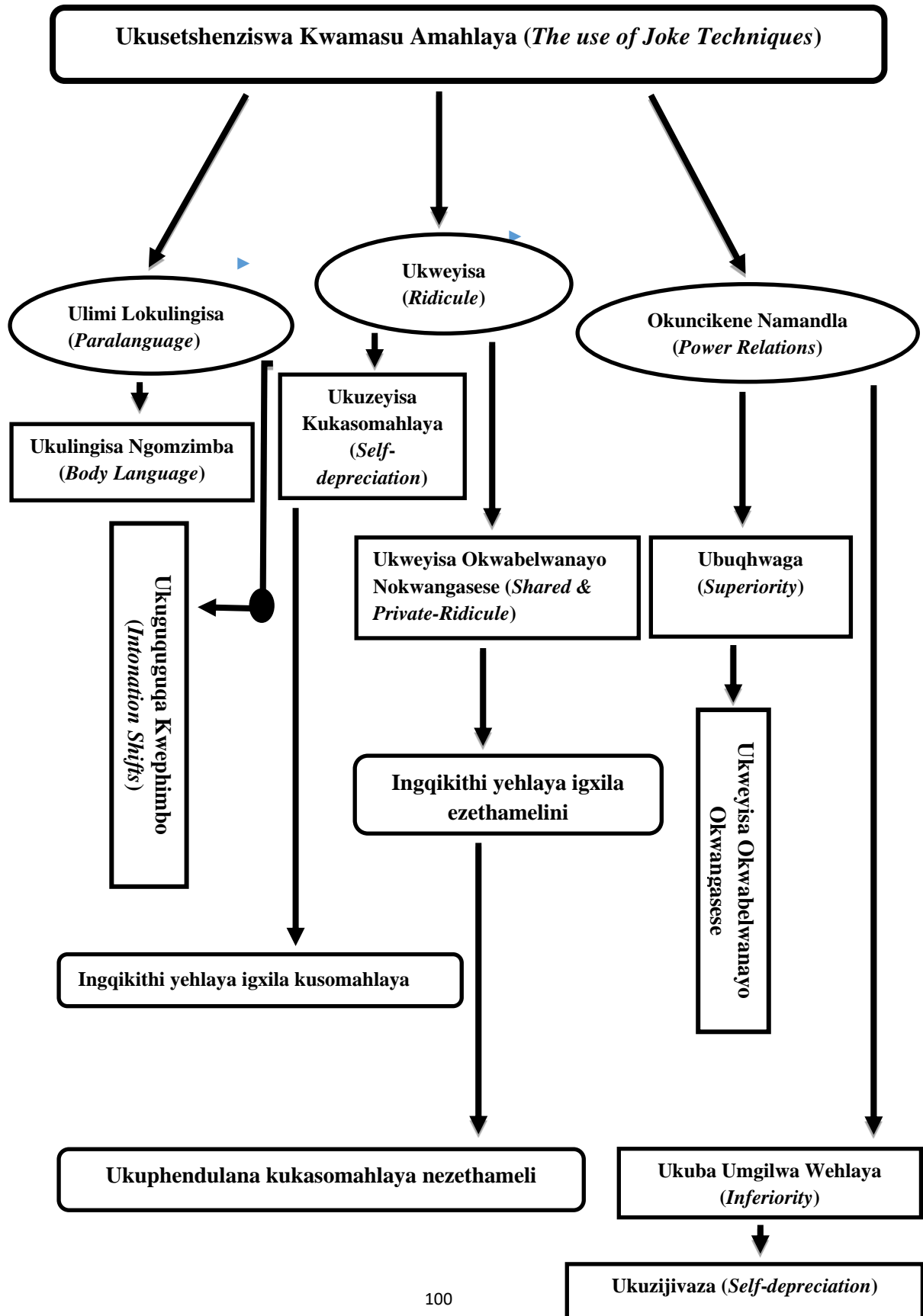
Kulesi sahluko sizosebenzisa nemidwebo ukuze ulwazi nesikuhlaziyayo kubonakale kahle (*data display*). Lokhu uVerdinelli noScagnoli, (2013:360) bakuchaza njengesinyathelo esibalulekile ocwaningweni oluyikhwalithethivu noma ezigabeni zokubhala. Ukuvezwa kolwazi kuyasiza ekuluqiniseni ngokukaMiles, Huberman noSaldana, (2014) abakubeka kanje lokho:

Data condensation refers to the process of selecting, focusing, simplifying, abstracting, and/or transforming the data that appear in the full corpus (body) of written-up field notes, interview transcripts, documents, and other empirical materials.

Ukuqiniswa kolwazi kuyindlela yokukhetha, ukugxila, ukucacisa, ukucaphuna noma ukuguqula ulwazi olubela emzimbeni wokubhalwe ocwaningweni, izinhlobo, imiqingo noma olunye ulwazi olucwaningiwe.

Uhlelo lokuveza kahle lokhu esizokuhlaziya ngolwaziwa ngele-*Flow Chart*, kuzofakwa izihlokwana emabhokisaneni. Lokhu kuzokwenziwa kulandelwa uhlelo lukaSchwarz (2010) ekuhlalelweni kwamahlaya, siyakhokwa luzoba usizo ekukhanyiseni konke okuhlosiwe. Lolu hlelo oluzolandelwa lumi kanje:

Umdwebo 1.



Lolu hlaka luzoba lusizo olukhulu ekuqondeni ukuthi kwezinye izimo ulimi lwezifengqo kuyenzeka lusetshenziswe njengesu lokwethula amahlanya. Amahlanya sizowethula sisebenzise isikhathi asuke esesidlalile kulowo mthombo. Uma lokhu okuhlaziywayo kutholakala emzuzwini wokuqala kuzobhalwa kanje: (01:00) izikhashana (*seconds*) zizokwethulwa kanje: (5.0) kuye ngokuhluka kwazo.

4.4 Ukweyisa (*Ridicule*)

Ukweyisa kungehluka izigatshana ezintathu uma kuhlaziywa. Kukhona ukweyisa okwenzeka esitha noma engekho lowo okukhulunywa ngaye (*private-ridicule*), ukweyisa okwabelwanayo (*shared-ridicule*) kanye nokuzeyisa kukasomahlanya (*self-ridicule*). Bese sike saphawula ukuthi leli, yisu elisetshenziswa ngosomahlanya ukwethula kahle lo msebenzi wobuciko.

➤ Ukweyisa Kwasesithe (*Private-Ridicule*)

Le ndlela yokwethula ihlaya inolimi olucushwa ngobuchule ukuze kuvele kahle imizwa enokugadla kukasomahlanya nezethameli ngesenzo sabathile abangekho. UWilson, (1979:189) uthi lapha kungaba uhlobo lwamahlanya abhekiswe kubantu abakhulu, abeyiswa ngesenzo sabo esithile.

Singacishe sisho ukuthi lolu uhlobo lwamahlanya anokuziphindiselela ngokusebenzisa imizwa enenzondo, okubhekwa kakhulu insizakuhlaziya yobutha (*hostility theory*).

Nanti ihlaya eliyinkulumo mpendulwano elicashunwe ku-YouTube elisihloko sithi: **Dear Msakazi – Ngikhonzela u-President Ramaphosa and Dr. Zweli Mkhize – Thenjiwe and Thando Comedy.**

00:05	: (kudlala ingoma yebika)
00:06 Umsakazi	: Kusemnandi-ke nakhona laphana-ke emsakazweni wakho iJuqu FM . Usahlezi naye umsasazi ohlelweni lwakho oluthanda kakhulu i- <i>Morning Drive</i> . Okubuhlungu kakhulu-ke ukungabi nabalaleli. Sesizongena khona-ke kwabakhonzayo.
00:16	: (kudlala ingoma yebika)
00:23 Umlaleli	: <i>Hallo</i> .
00:24 Msakazi	: Usemoyeni sawubona.
00:26 Umlaleli	: Sawubona msakazi, ngaze ngajabula ukungena.
00:28 Msakazi	: Siyaphila, siyaphila, ngabe usifonela ukuphi nendawo?
00:35 Umlaleli	: Hhayi ngifona la, ngila ngasekhaya, ngifona kuyi- <i>cool box</i> . Ngicela ukusheshisa nje ngikhonze kungaze

kuphele imali. Ngicela ukukhonzela umengameli wethu owu-President Ramaphosa. Ngiphinde ngikhonzele nomngani wakhe owuDokotela Zweli Mkhize. Ngithi-nje ngibakhonzela ngengoma ka-*Deborah Fraiser* ethi: Udlalile Ngabantu (sakuyicula) eehheee!

00:54 Msakazi

: Awu! Ukhonzela uMongameli wethu kanye noNgqongqoshe weZempilo uDokotela Zweli Mkhize ngengoma ethi: *Udlalile Ngabantu, Udlalile Ngabantu, Udlalile Ngabantu!* Sizobuyela kuyo-ke uma sibuya khona manje ezitolo.

Kule ngxoxo ehlekisayo engenhla, usomahlanya uyabhinqa, uyabhuqa isenzo sikamongameli nongqongqoshe ngokungabahlinzeki ngezidingo zabo esikhathini soKhuvelethe (Covid-19) ikakhulu ukuvala ukudayiswa kotshwala.

Leli hlanya singalihlahlela ngale ndlela ngokwesakhiwo salo nolimi lwalo:

- **Isakhiwo Esibikezela (*Build-Up*)** – ku: 00:06 umsakazi uyalutusa uhlelo lwakhe ukuthi lusaqhuba kahle kodwa abe esesethulela okuthanda ukuba inselelo.

00:06 Umsakazi : ...Okubuhlungu kakhulu-ke ukungabi nabalaleli. Sesizongena khona-ke kwabakhonzayo.

Le nkulumo isivusa umqondo ukuthi sicabange ukuthi, abalaleli bangashaya kanjani ebe engekho olalele uhlelo okuthiwa luhamba kahle? Kungenzeka umsakazi (usomahlanya) uyasidida (*parody*) usho inani labalaleli bohlelo lakhe ukuthi lincane.

Lokhu kungqubuzana ngokukaMulder noNijholt, (2002:3) yikhona okuba yisisusa sehlaya. Ukungqubuzana lokhu kudalwa ukuzibhuqa komsakazi, othi akanabalaleli, kodwa futhi uthi abashaye bangene ohlelweni. Lokhu-ke kuyisakhiwo esibikezelayo esethula inkingana edinga ukuxazululwa, lapha usomahlanya ukwenze ngokuzibhuqa okunendida nokungqubuzana (Shultz 1976:12).

Ngaphansi kwalelisu lokwethula ihlaya, okuwukweyisa, usomahlanya uyaziphindiselela kwabathile abahlonishwayo. Nakhona ukwenza ngobuchule, afengqe inkulumo yakhe ingahlali obala.

Ku-00:35 umlaleli uphendula okungeyikho, nokukholakala ukuthi kunokweyisa phakathi lapho ethi:

00:35 : Hhayi ngifona la, ngila ngasekhaya, ngifona kuyi-*cool box*.

Lokhu-ke abalandeli baleli khasi likaThando kuyabahlekisa ngoba, umsakazi ubuze ukuthi ukuyiphi indawo, uthi umalaleli u 'la' ngasekhaya, ngeshwa-ke akazi umsakazi kukuphi lapho. Inehaba elikhulu lenkulumo ngoba akekho umuntu ongafona kuyi-*cool box*, umlaleli ubezama ukusho i-*call box*, nosekuyizinto esezaphelelwa yisikhathi, ubuchwepheshe bakudala. Leli haba elingaka yilona elidala ihlaya.

- **Iphuzu lenguquko (*Pivot*)** – kuleli hlaya likhona ibinzana elisethulela isixakaxaka sendatshana elihlaya. Isizathu kungase kube yikho lokhu okwakwenziwa umlaleli ukukhonzela umongameli nongqongqoshe okuyinto engavamisile.

Ku-00:35 umlaleli ubhinqa, abhuqe umongameli nongqongqoshe kanje:

00:35 : ...Ngicela ukukhonzela umongameli wethu uWu-President Ramaphosa. Ngiphinde ngikhonzele nomngani wakhe owuDokotela Zweli Mkhize.

Isenzo sikamongameli nongqongqoshe sokuqinisa imithetho yokuvalwa kwezwe senza abantu abaningi babakhomba ngenjumbane ngezinkinga ababhekana nazo nsuku zonke. Lena indlela yokuziphindiselela ngoba angeke bakwazi ukubatshelela kwezikabhoqo lokhu abakuzwa ngaphakathi.

Lokhu cishe kuwukuhleba, kodwa usomahlanya (mlaleli) ukwenze ngokubabhuqa, azishaye samuntu obakhonzelayo, okhathazekile ngabo aze aveze nokuzwana kwabo athi bangabangani. Ubabhuqa abaqede lapho esethi ubakhonzela ngengoma ethi: *Udlalile Ngabantu* ngoba ukholwa ukuthi konke abakwenzayo ukukhohlisa abantu.

Abantu abacikwa izenzo zezombusazwe, bazizwa bekhululekile lapho bethokozela leli hlaya ngoba iyona ndlela kuphela yokuziphindiselela kulabo abakhulu.

- **Umusho owethula ingqikithi / isiphetho (*Punch Line*)** lapha ukhona umusho owethula ingqikithi (*punch line*), osebenze ukusonga ihlaya nokusethulela isixakaxaka sokungaboni ngaso linye kwizakhamuzi nokuchaza isimo sonke ebesethulwa ihlaya

Ku-00:54 umsakazi uphendula imbhuqo yomlaleli kanje:

00:54 Msakazi : Awu! Ukhonza kuMongameli wethi kanye

noNgqongqoshe weZempilo uDokotela Zweli Mkhize ngengoma ethi: *Udlalile Ngabantu, Udlalile Ngabantu, Udlalile Ngabantu!* Sizobuyela kuyo-ke uma sibuya khona manje ezitolo.

Le ndatshana yethula yonke ingqikithi yalesi simo ebesethulwa yihlaya, esingathi ukubalisa. Umsakazi uzwakala sengathi umi ngakumongameli nongqongqoshe, kodwa kuyezwakala ukuthi uyababhuqa lapho ethi: ‘**Ukhonza kuMongameli wethu**’ – lo ‘wethu’ ongumnini unokubhuqa phakathi ngoba umsakazi uzazi kahle ukuthi naye uhambisana nezinkonondo zabalaleli bakhe.

Lokhu kuphindaphinda (*repetition*) isihloko sengoma, esinombingo phakathi okwenziwa umsakazi kuyahlekisa ngoba sekuyasivezela ukuthi ukugcina kwale nkulumo kumbeka obala ukuthi naye uyakubona ukuxhashazwa kwabantu. Kubuye kugcizelele umqondo walokhu umlaleli akhala ngakho.

Udlalile Ngabantu, Udlalile Ngabantu, Udlalile Ngabantu!

Lokhu-ke uBergerson, (1911:77) ukuchaze ngokuthi kungenye yezinhloko eziqavile ezingadalulwa uma kuhlalelwa amahlaya. Isetshenziswa kakhulu ukuqagula isigqi sokulingisa ihlaya.

Ngakho-ke lapha usomahlaya nezethameli ezimlandela ekhasini lakhe, esingathi abalandeli, baveza imizwa yabo ngokubhinqa babhuqe ubuholi bezwe ngokucindezelwa kwabo nokugcina kuhlekisa-ke ngoba kungezeka kungafinyeleli kubo – bayazelapha.

Nazi izimpawu zolimi lokufengqa kuleli hlaya:

- **Ngifona la, ngila ngasekhaya ngifona kuyi-cool box:** ihaba > *i-cool box* ibhokisana eliyisiqandisi elifakwa amaqhwa (*ice*) ukuze liqandise iziphuzo, akufonwa kulo. Umalaleli wayesho eqonde *i-call box* okwakuyizindlwana okwakufonwa kuzo ngaleya minyaka kusabusa uTelkom kwezokuxhumana.
- **Ngicela ukukhonzela umongameli wethu uWu-President Ramaphosa. Ngiphinde ngikhonzele nomngani wakhe uWuDokotela Zweli Mkhize:** umbhuqo > lapha umlaleli uyabhuqa ngoba wazi kahle ukuthi abezinhloko zombusazwe kabanasikhathi semikhonzo, babhekelele izinkinga zezwe. Nakho ukubabiza ngabangani nje kusewukubhuqa, kanti cishe bahlanganiswe umsebenzi kunobungani.

- *Udlalile Ngabantu, Udlalile Ngabantu, Udlalile Ngabantu*: impinda > ukuphindwa kwesihloko saleli culo kuwukugcizelela umqondo womlaleli nakwabanye ukuthi ubuholi bezwe budlalile ngabo. Umsakazi ukwenza lokhu ngendlela okungelula ukuyibona ukuthi kwasa naye uhambisana nalokhu abhinqa ngakho umlaleli.

➤ **Ukweyisa Okwabelwanayo (*Shared-Ridicule*)**

Ngokukangoti onguWilson, (1979) lapha usomahlanya uzeyisa yena kanye nezethameli ngesikhathi esifanayo. Kungenzeka lapha usomahlanya agxeke isenzo esibi asenzayo kanye nezethameli, azijivaze, ajivaze nezethameli.

Ngaphansi kwalelisu lokwethula ihlaya sizophinde sisebenzise elinye elicashunwe ku-YouTube elibhalwe ngokuthi: **South African Comedian NganeNgane**.

00:54	Usomahlanya	: Sanibonani.
00:56	Izethameli	: Yebo!
00:57	Usomahlanya	: Ake ngiphinde futhi, Sanibonani.
00:58	Izethameli	: Yebooh!
01:00	Usomahlanya	: Angizwani-ke nokubingelela abantu nge- <i>house</i> bavume nge – <i>slow-jam</i> . Ngithe sanibonani.
01:05	Izethameli	: Yebooh!
01:07	Usomahlanya	: Zishayeleni izandla nibahle mani, eyi!
01:11	Izethameli	: (zishaya izandla)
01:14	Usomahlanya	: Yazizempilweni sengihambe kakhulu ngaze ngakhunyukelwa amazinyo, ngihamba ngibona abantu.
01:20	Izethameli	: (uhleko)
01:22	Usomahlanya	: Cha nibahle! Nginyaqala ngqa ukubona abantu abahle kanje. Liphindeni ihlombe mani ayi!
01:28	Izethameli	: (zishaya izandla)
01:32	Usomahlanya	: Ngijwayele ukubona abantu abahle ngaphezu kwalokhu.
01:34	Izethameli	: (uhleko namakhwelo)

Lapha usomahlanya uzigcona yena kanye nezethameli zakhe ngesikhathi esifanayo. Ukuzigcona kwakhe kwenza agcine ekwazile ukuphumelela emzamweni wakhe wokuvezela izethameli ubunjalo bazo nokuthi ziyefana naye kulokhu azigcona ngakho.

Lapha usomahlanya uzinike isikhathi esanele sokulungiselela ihlaya lakhe ukuthi libe yimpumelelo. Usebenzise kakhulu amagama okuhlela inkulumo (*discourse markers*) ukuze angaveli abajume nje.

Igama lokuhlela kahle ihlaya lakhe yilo leli elithi **sanibonani** esilithola ku-00:59, u-00:57 no-01:00 nokugcina kubahlekisa. UNorrick, (2000:49) lokhu ukuchaze ngokuthi amagama okuhlela kahle inkulumo achaza amagama noma impimiso eke yasetshenziswa ngaphambilini.

01:00 Usomahlanya : Angizwani-ke nokubingelela abantu nge-*house* bavume nge *slow-jam*. Ngithe sanibonani.

Usomahlanya ukwazile ukulandela indlela uSchwarz, (2010:47) ayichaze ngokuthi ingeyokuveza ubuqhawaga ngokuthile (*hostility theory*) kanye nokujivaza laba ababukeka bengenamandla okuziphindiselela.

Uzichaza njengomuntu owuhlobo lomculo osheshayo (*house*) bona bawumculo onensayo (*slow-jam*). Lo musho usamfumbe (*riddle joke*), angeke uwuqonde kalula uma ungawuhlaziyanga kahle ekhanda. Ukubiza umuntu ngesinokwe kuwukweyisa – usomahlanya ukwenze ngobuchule wakuchaza ngezinhlobo (*genres*) zomculo.

Indlela usomahlanya azama ukuvusa ngayo izethameli zakhe, inakho ukusikhombisa ukuthi unegunya ngaphezu kwezethameli zakhe. OBrown noLevinson, (1978:285) bakuchaze ngokuthi uma sikubuka ngeso lolimi, kusho ukuthi okhulumayo uyakwazi ukulawula izethameli afinyelele ezinhlosweni zakhe.

Izethameli zikwazile ukuxhumana naye kahle lapho esebenzisa amagunya akhe, zathi: **Yebooh!**, zisholo phezulu ukuze zikhombise ukuthi sezikunakile konke akushoyo.

Okwenza sithi leli hlaya lihlayiyeka ngaphansi kwesihlokwana esibheka ukweyisa okwabelwanayo (*shared-ridicule*) ilezi mpawu zalo ezinolimi lokufengqa:

01:14 Usomahlanya : Yazi empilweni sengihambe kakhulu ngaze ngakhunyukelwa amazinyo, ngihamba ngibona abantu.

Lapha usomahlanya uyazeyisa ngokuba nezisini/ izigewu kwakhe, lokhu ukwenza ngokuzibhuqa. Uyasinika nesizathuu esenza angabi namazinyo okuwukuhamba nokubona abantu. Yihaba-ke lelo ngoba ukuhamba nokubona abantu akukaze kwakhumula amazinyo omuntu. Okuhlekisa abantu ilokhu kungqubuzana (*incongruity*) okwethulwa inkulumo kasomahlanya.

Usomahlanya unezisini, izethameli zona zilindele ukuthi mhlawumbe angathi amazinyo akhe akhumuka elwa noma engozini thile, kodwa uma esethi ukubona abantu, kuyadida, ihaba lakhe libahlekise.

Lokhu kubukeka kuyinto elula, kodwa eqinisweni bekungeke kubahlekise abantu uma kungekho ukungqubuzana. Kwenzeke lokhu uSpeigel, (1972:7) athi ihlaya liqhamuka kulokho esingakulindele, imicabango engahambelani noma izimo nokwethulwa kwemicabango noma izimo ezingajwayelekile kulezo ezingumkhuba wendlela yokuphila ngokungqubuzana.

Okuhlekisa abantu yikho-ke ukuthi ukuhamba nokubona abantu kukhumula amazinyo. Lokhu ukuzigcona kukasomahlanya ngendlela esahaba.

01:22 Usomahlanya : Cha nibahle! Ngiyaqala ngqa ukubona abantu abahle kanje. Liphhindeneni ihlombe mani ayi!

01:28 Izethameli : (zishaya izandla)

Usomahlanya kuzwakala sengathi inkulumo yakhe imumethe ihaba nembuqo. Ekuqaleni uthe kudala ehamba ebona abantu, manje usethi uqala ngqa ukubona abantu abahle.

Kuyakholakala-ke ukuthi izifengqo azisebenzisayo yizona ezenza izethameli zakhe zenze akushoyo futhi zixhumane kahle naye. Iqhaza elibanjwa izethameli ngokukaMcIlvenny, uMettovaara, noTapio, (1992:70) izimpendulo ezinhle ezihlanganisa uhleko, ukushaya ihlombe, ukuhalalisa, ukukikiza, namakhwela.

Indlela ababhuqa ngayo lapho ethi bahle, abanye bayaduduzeka, bathuleke umthwalo nabakade betshelwa ukuthi babi ngokwenzizakuhlaziya yokukhulula (*relief/ release theory*).

- Umusho owethula ingqikithi / isiphetho (*Punch Line*) yiwo lo, ofakazela leli hlaya ukuthi lingena kahle ngaphansi kwalesi sigatshana:

01:32 Usomahlanya : Ngijwayele ukubona abantu abahle ngaphezu kwalokhu.

01:34 Izethameli : (uhleko namakhwelo)

Lokhu kusikhombisa ukuthi sonke lesi sikhathi usomahlanya ebancoma, ebaphakamisa, ezeyisa, ubecuphe umgoga wokuthi abe nentuba yokubatshele ezabo. Lapha akakhulumi ngomuntu ongekho, kodwa udlana imilala nezethameli zakhe.

Sekuyacaca ukuthi ingqikithi yayo yonke into akade ekhuluma ngayo bekuwukubavezela ukuthi ababahle ngaphezu kwabanye abantu – okusho ukuthi ubebabhuqa ngenkathi ebatusa ubuhle.

Ihlaya lakhe libe impumelelo ngoba izethameli zikuhlekile konke abekufengqa enkulumweni yakhe elandela isakhiwo sehlaya.

➤ **Ukuzeyisa Kukasomahlanya (Self-Ridicule/ Self-Depreciation)**

Lelisu lokwethula ihlaya, liyazichaza, usomahlanya uzigcona azeyise yena ukuze ahlekwe izethameli. Kungaba yinoma yini usomahlanya azigcona ngayo eyenza izethameli zimhleke okuvamise ukudala ukungqubuzana (*incongruity*).

Kwelinye lamahlanya atholakala kuYoutube, sicaphune nanti ihlaya elisihloko sithi:

Thenjiwe live show on Blessers elihlanganaisa izimpawu eziningi zehlaya:

00:02	: (umsindo wokuqoba iklabishi)
00:04 Usomahlanya 1	: Yabona mina le nto yokudlana neklabishi zonke izinsuku angisazi ngizoyenza njani. Okokuqala-nje khona manje amafutha ebenginawo ngoba kade ngithosa ngawo ufishi ngiwathole esengenwe amaphela, angazi ngizoyenza njani le nto.
00:19 Izethameli	: (uhleko oluphansi)
00:24 Usomahlanya 1	: Yazizifana nomuntu ongazele ngibe ngizele ingane yentombazane ukuthi ngingahlala ngikhumana neklabishi zonke izinsuku, hhayi ngeke, ngeke ngidlulwa oMaSibiya bazele izingane eziyizitabane kodwa awazo amadoda ayazondla.
00:37 Izethameli	: (uhleko nezandla)
00:43 Usomahlanya 1	: Yabona-nje isiphambano uMaSibiya iklabishi uligcina kwi- <i>coleslaw</i> , akalidli-nje zonke izinsuku njengale nto eyenziwa imina. Hhayi ngeke, le ngane kuzofanele icabange kabanzi.
00:56 Izethameli	: (uhleko)
00:58	: (umsindo wokuqoba iklabishi)
01:00 Usomahlanya 2	: (Engena esiteji ecula). Ayabhampa amagwinya ehhotela.
01:03 Izethameli	: (izamqhe)
01:05 Usomahlanya 2	: Solala sidleni kwaMashu?
01:07 Izethameli	: (izamqhe)
01:09	: (umsindo wokuqoba iklabishi)
01:10 Usomahlanya 2	: Ayabhampa amagwinya ehhotela.
01:12 Izethameli	: (izamqhe)
01:13 Usomahlanya 2	: Sawubona mah.
01:15 Usomahlanya 1	: Izamqhe yokunuka.
01:16 Izethameli	: (uhleko nezandla)
01:20 Usomahlanya 1	: Solala sidleni kwaMashu? Sodla nanti iklabishi.
01:22 Izethameli	: (uhleko)
01:23 Usomahlanya 1	: Ukhona uyintombazane kodwa. Hhayi Thenjiwe ngane yami awenze, awenze, awubone ukuthi wenzanjani. Angeke ngize ngihlupheke ukhona uyintombazane awenze.

- 01:35 Usomhlanya 2 : Hhawu mah, ufuna ngiye ebhusha ngiyothenga inyama yini?
- 01:34 Izethameli : (uhleko)
- 01:35 Usomahlanya 1 : WeThenjiwe uyoyithenga ngezinkinobho yini?
- 01:37 Izethameli : (uhleko)
- 01:38 Usomahlanya 1 : Yazizinto okufanele uyenze wena, khumula nansi i-*uniform* ugqoke ushenqe uhambe uyofuna ama-*blesser* njengezinye izingane, ngeke phela.
- 01:46 Izethameli : (uhleko)
- 01:48 Usomahlanya 2 : Hawu mah, angifune ma-*blesser* mina, ngifuna ukufunda isikole.
- 01:51 Usomahlanya 1 : (eqoba iklabishi). Ihee! Hawu weThenjiwe awukahle, njengoba uthi ufuna ukufunda isikole-nje, angithi uyababona nampa bagcwele la, bafundile banamajazi kodwa abasebenzi, uyezwa-ke?
- 02:01 Izethameli : (uhleko nezandla)
- 02:03 Usomahlanya 1 : Abanye babhizi *Fees Must Fall! Fees Must Fall!* Mina ngithi *Panties Must Fall!* Uyangizwa?
- 02:09 Izethameli : (uhleko nezandla)
- 02:11 Usomahlanya 2 : Uyangizwa Thenjiwe? Ngeke ngidlale wena mina, hawu!
- 02:15 Izethameli : (uhleko)
- 02:18 Usomahlanya 2 : Le nto... le nto yakho Thenjiwe, into ozongisiza ngayo nje phuma uhambe uyofuna ama-*blesser* njengezinye izingane. Uyabona uBuhle? Akanawo ngisho u-*matric* kodwa kubo uvele wa-*extend* umuzi wesiphahlaphahla esinjeya. Uyayizwa leyo nto? Unemoto, ushay... uhamba ngonyanyavu, futhi ngiyibiza kancane, uhamba ngonya-nya-vu lwemoto.
- 02:38 Izethameli : (uhleko)
- 02:40 Usomahlanya 1 : Uyayizwa leyo nto? Mina ngizokhu... ungazuthi owakwa-*Generations* (Buhle). Mina ngizolokhu ngikhombana namatekisi engathi ngisebenza kwiSibaya. Hhayi Thenjiwe.
- 02:51 Izethameli : (uhleko)
(Liyaqhubeka/ *Continued*)

Leli lisu usomahlanya uyalisebenzisa ukuchaza isimo abhekene naso noma ake abhekana naso. Lokhu ukwenza ngokuthi athathe leso simo esivamise ukuba ngesibi nesinzima ahlekise ngaso njengoba sibona kuleli hlaya. Ngamanye amagama osomahlanya ngokwensizakuhlaziya yokukhulula (*relief theory*) basuke beletha izisombululo ezinkingeni nabo uqobo abake bangena kuzo ngendlela ehlekisayo.

UBerger, (1993:48) lokhu ukuchaza njengesu elisetshenziselwa khona ukuhlelisa nokujivaza okungenzeka ngezindlela eziningi. Kuyaba ukuhlasele abathile ngephimbo elinokweyisa, kube ukwedelelela okungenzeka ngokuthi kulingiswe iminyakazo nezenzo

zabathile noma kube ukuchukuluza ukuze uxwayise abathile ngamaqiniso abangafisi ukuwezwa.

Kuleli hlaya ku-00:04 usomahlaya 1 uqala akhulume ngesimo sakhe sokweswela nokuhlaselwa zinambuzane “amaphela” emafutheni akhe, nokumveza ewumuntu oswele. Lapha izethameli uziluthile ukuthi zingakwazi ukubona ukuthi uselungiselela iphuzu lenguquko (*pivot*) yehlaya lakhe.

Lokhu kuyagqama ku-00:24 lapho usomahlaya 1 esekuveza ukuhlupheka kwakhe ukuthi kudalwa ingane yakhe eyedlulwa abantu abathandanayo bobulili obufanayo. Emepeleni isimo sikasomahlaya 1 sobuhlwempu, usibhinqa ngabazali abathile abahlomula ngothando lwabobulili obufanayo.

Usomahlaya uhlekise ngaye kodwa wasibhinqa isimo sakhe. Kulokhu abhekene nakho usomahlaya 1 unaso isixazululo, nesizosiza izethameli zakhe ukuthi lithi liyophela ihlaya izimfumbe zazo zobuhlwempu zibe zixazululeke zonke. Ku-00:43 uyakuveza ukuthi ingane yakhe eyintombazane okumele ibone ukuthi kwenziwa kanjani, kodwa impendulo eqondile akayisho, izethameli kazazi noma nayo kumele ithande abobulili obufana nobayo noma yenze ngokunye.

Lokhu kuyisigaba sehlaya lapho izethameli zihlalela phezulu, zifune ukuzwa ingonyuluka ngesakhiwo esibikezelayo (*build-up*) ukuthi yini le esiyiqagulayo. Okuqeda kakhulu izethameli ngensini ku-01:51 ukuthi usomahlaya 1 owumama akakujabuleli ukungena kwengane yakhe ‘endlini’, uyayidilika ngesenzo sayo sokumlambisa.

Lolu hlobo lwehlaya olulingiswayo lwethula izimo ezingamaqiniso, luveze nemvelaphi yezinye zezinto eziyisihlava emphakathini. Osomahlaya (1&2) nakuba beyisana bodwa kodwa le ndlela yabo inokubhinqa kakhulu izimo ezenzeka emphakathini, iphinde ibeke obala labo abenza lezi zenzo ukuthi basuke begunyazwe ngobani.

Ngesimo sokuthi leli hlaya liyingxoxo, elinye iphuzu lenguquko lapho usomahlaya 1 esegonyuluka khona ngolaka lwakhe aluveze ku-01:51 liku-01:38 lapho eseziveza ukuthi “ungumama” onjani uma ebhekene nendlala.

Lokhu kushayisana kobekulindelwe izethameli nokwenziwa usomahlaya 1 ikhona osekudala ihlaya. Bona balindele ukuthi ngoba ku-00:24 ukhulume ngabobulili

obufanayo, uzokhuthaza ingane yakhe ukuthi nayo yenze njalo – kodwa wayikhomba kuma-*blessers*.

Ngakho-ke osomahlaya bahlekisa ngesimo sabo sobuhlwempu nezixazululo abazenzayo ukulwa nalokhu. Okugqama kakhulu kuleli lisu lokuhlekisa ukuthi osomahlaya basebenzise indlela ewumbhuqo ukukwenza lokho.

Ku-01:51 usomahlaya 1 ubhuqa abantu abafundile ngokuthi banamajazi kodwa abasebenzi. Lokhu kuyabakhuthaza nabanye abangafundile ukuthi bangaziboni bengabantu balutho, imfundo ayisizi kangako.

Nemizamo yabafundi basemaNyuvesi yokulwa nokukhushulwa kwezimali zokufunda usomahlaya 1 ku-02:03 ukubone kungento yalutho, wadala ihlaya ngakho ngokuthi akwenze kube isiqubulo sakhe sokukhuthaza abesifazane ukuthi balwe nobubha ngokuzinikela ocansini.

Cishe singasho siqinise ukuthi usomahlaya wethule leli hlaya ezama ukuletha izixazululo zokubhekana nobubha. Lokhu ukwenze ngokuthi azenze umuntu ompofu, wabe esethinta imikhakha eminingi yempilo ukuletha izixazululo.

Kuningi ukubhuqa kuleli hlaya elide, cishe belingeke libe impumelelo leli hlaya uma belingethulwa ngolimi oluqondile. Ku-02:40 usomahlaya 1 uhlekisa ngesimo sabalingisi bomdlalo kamabonakude iSibaya ukuthi bagibela amatekisi. Mhlawumbe nabo uyabatshela ngokubabhuqa ukuthi abathole ama-*blessers* ukuze babe nemali nempilo engcono.

UNorrick, (2003:134) uphawule ukuthi insizakuhlaziya yokukhulula ibeka ukuthi ihlaya lisebenza ukususa isifudumezi noma ukwenza umuntu azizwe ekhululiwe uma kukhulunywa ngezihloko eziyimfihlo njengezocansi.

Nakulo leli hlaya singasho ukuthi usomahlaya ubezokhulula abantu bobulili obufanayo, abama-*blessers*, abangafundile, abangadlali kumabonakude ukuthi lokhu bangakwenzi ingcindezi kubo, akusho lutho. Lokhu kuphawuleka lapho izethameli ziphendula ngehlaya, zingamhahhamezi, zikhomba ukuthi zingabagilwa balokhu akushoyo futhi kuyazelapha.

➤ **Ubusathaya (Satire)**

UMills, (2003:59) uchaze leli lisu lokubukisa ngokwezinsizakuhlaziya zamahlaya ngokuthi lihlobene kakhulu nokugxeka nensizakuhlaziya yobutha noma ukuchukuluza. Ukugxeka kuyasetshenziswa kakhulu ukuhlekisa ngabantu abakhulu kunabanye.

Leli lisu lokuhlekisa livamisile lapho osomahlaya begxeka okungaba osopolitiki, osaziwayo nabo bonke abantu abasebalazweni njengakwi-*private-ridicule*. Okuyaye kujabulise abantu ukuthi usomahlaya uveza obala ukungazi nokudidiza kwabantu abaphezulu.

Kwelinye ihlaya eliyingxoxo ehleliwe, eyinkulumo mpendulwano, elicashunwe kwa*YouTube* elisihloko sithi: ***Makhelwane Thenjiwe Comedy South African funny comedian***, bagxeke kanje izenzo ezithile:

- 01:51 1 : Cha... khona makhelwane ngikhala ngoba phela kufanele umuntu aku-*Practice* ukuyokhala, yabona?
01:59 : (uhleko)
02:01 2 : Cha makhelwane.
02:05 1 : Ngoba masebethole imali yalo mfana bazobe beshintsha amawindi Bethenga izimoto bekwenza konke, uyayibona leyo nto?
02:10 2 : Sebekhohliwe ukuthi nawe wakhala umfana efile.
02:14 1 : Awusatholi na... nalesisipheko akade silethiwe bakusize, ukuthi ufike wakhala wenza umngcwabo wanesigqi.
02:21 : (uhleko nezandla)
02:25 2 : Angikhali-nje! Mina angisakhali ngoba kweminye imingcwabo ufike ukhale, ukhale, ukhale kanti umbhedo-nje onamasaladi awu-2.
02:35 : (uhleko)

Kuzwakala engathi osomahlaya lapha banezinkonondo ngokwenzeka kweminye imingcwabo. Izinkonondo zabo baziveze ngokugxeka imingcwabo engekho eqophelweni eliphezulu kanye nabantu abancishana ukudla kwesipheko.

Ekuhlaziyweni kwamahlaya, ihlaya liba nemizwa ethile eliyiqukethe elisuke liyedlulisela kubantu. Ukuze lokho kube yimpumelelo, kufanele izimo ezethulwa yihlaya zikusithe lokho, kubonakale ekugcineni ukuthi usomahlaya ngabe ubedlulisa ihlaya elinomuzwa wothando, inzondo, udlame njalonjalo.

Ukugxeka kuvamise ukuthi kuhambisane nemizwa yenzondo nokugqame kakhulu ku-02:14 2 lapho usomahlaya ezwakala engazimisele ngokukhala isililo esingenamvuzo. Lokhu osomahlaya cishe bakubonile ngokwabo ukuthi sekuyisihlava emphakathini, kumele babe namasu okuveza izisombululo ngokukwenza inhlekisa.

Nakuba kugxekwa kuleli hlaya kodwa lokhu bakwenze ngokukhononda ngezimo ababhekana nazo uma kushoniwe. Lokhu-ke kuwukugxeka, osomahlaya baveza umhobholo abantu abashonelwe ababa nawo ngasekudleni. Ngokwensizakuhlaziya yobutha lokhu kuwukuveza imizwa kasomahlaya ehambisana nenzondo nokungagculiseki ngezenzo zabakhulu angeke afinyelele kubo kalula.

02:25 2 : Angikhali-nje! Mina angisakhali ngoba kweminye imingcwabo ufike ukhale, ukhale, ukhale kanti umbhedo-nje onamasaladi awu-2.

Uso mahlaya lapha ngokwensizakuhlaziya yokukhulula kungashiwo ukuthi uyazelapha kanye nezethameli zakhe ezibhekene nale nkinga, bazizwa bekhululekile uma kudingidwa le nkinga ababhekene nayo yokunikwa ukudla okuncane emngcwabeni.

Ziningi-ke izimo okungeke kwalula ukuziphonsela inselelo ngokuthi abasuke bethinteka kuzo bangabantu abanagama. Ngisho nabantu abakhulu bezombusazwe, abaveli bakhonjwe ngenjumbane, kodwa kusetshenziswa amagama ahlabayo, abhalwe emabhodini nasezinkundleni zokuxhumana ukuze bagudluzwe ezikhundleni zabo.

Leli hlaya liyaqhubeka ligxeke abanye abakhulu kanje:

04:57 1 Hhayi uma esehlule uMaswidi usefike epakisteshi. Lapha yila kuma khona zonke. UMaswidi uqaqa zonke izinkinga, u... u... uyabona yena nogogo uKhuzwayo ngibabeka kanje (ekhombisa) kodwa-ke yena unohlelo lwakhe. Into engikucela ngayo awumyise la e-*Albert Park* kunalo mfundisi osanda kufika waseMalawi.

05:18 : (uhleko)

02:21 2 : Makhelwane, nihamba nikholwa yiyo yonke into. Bathi bayelapha abafundisi baseMalawi, bafike nezinto, abalaphi ngani konakala emazweni abo?

05:31 : (yebooh)

Lokhu osomahlaya bakuhlelile ukuthi amahlaya abo azodingida izingqikithi abesabayo abantu ukukhuluma ngazo ngenxa yobucayi bazo. Ukugxekwa kwabafundisi bokufika kuzwakala zikuthakasela izethameli ku-05:31 lapho zivumela phezulu. Leli lisu lingenye yezingxenye zolimi zokudlulisa amaqiniso.

Abagxeki kuyenzeka bagxeke umuntu othile, imikhakha ethile noma izenzeko (Berger 1993:49) nokugqame kakhulu kuleli hlaya lapho kugxekwa abefundisi baseMalawi. Kokunye ukugxeka kungaba ukuthunaza ngamazwi isimilo somuntu noma umphakathi (Koestler 1969:72) ngokweqisa izimo ezithile zibe yihaba.

Ukugxeka kuyisigatshana esingena ngaphansi kokweyisa (*ridicule*), ngalokho kuyasetshenziswa kakhulu emikhakheni eminingi yobuciko ukuveza ilaka ngokuthile. Bukhona nobucikomazwi bezinkondlo obaziwa ngokugxeka (*satiristic poems*) nokufakazela ukuthi lesi sifengqo esibuye sibe yisu lamahlaya, siyisikhali esihle sokubeka obala amaqiniso.

➤ **Indida (*Paradoxy*)**

Indida uhlobo lwesifengqo oludala ukugqubuzana uma lowo osethulele yona ekwazile ukucupha amagama akhe kahle (McGhee 1979:10). Kokunye indida singayibuka emidwebeni ethile, lapho kwethulwa izimo ezithile ngendlela esingayilindele.

Ake sikubheke lokhu kunawu umdwebo ocashunwe ephephandebeni Isolezwe (11 Ephreli 2021, ikhasi 8) ukuthi umdwebi onguQap's ukwenze kanjani lokhu:



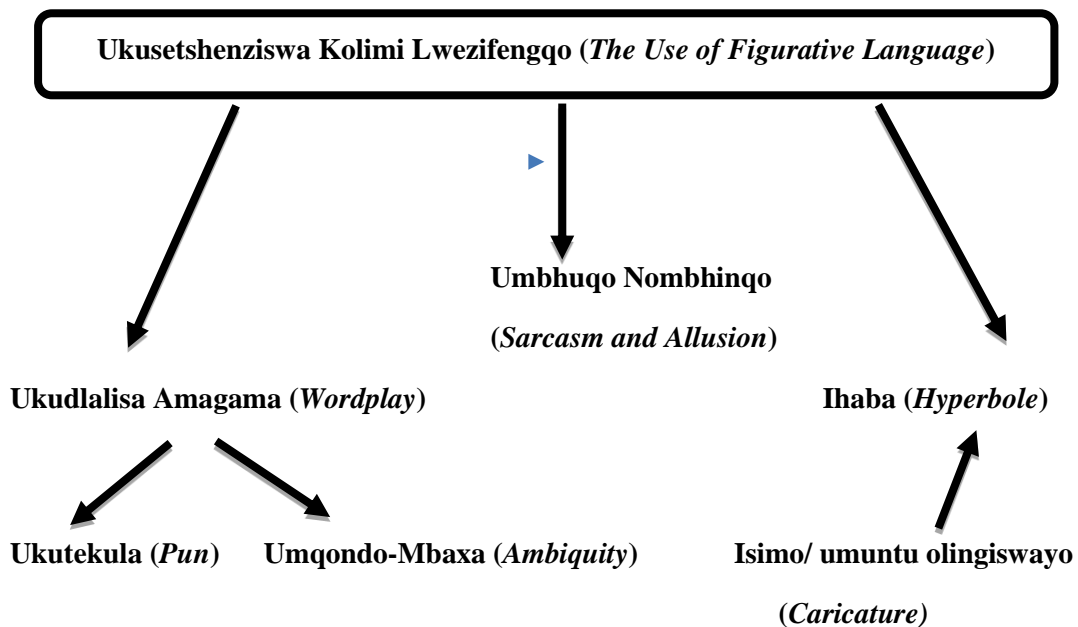
Imidwebo inakho ukufihla incazelo yayo, idale indida uma kuphendukezelwa izimo ezithile. Kulo mdwebo kuqaliswe ngesiqubulo/ isivumo samabutho u"Hebe!!!" umdwebi ebongela inyoka eluhlazana umabona abulawe.

Lokhu kuzwakala engathi umbhali ukuqondise enyokeni yangempela kanti uqonde iqembu lebhola lezinyawo Amazulu FC. Umdwebo wakhe waleli qembu uyadida ngoba uvele wadweba inyoka ngqo. Okudidayo ukuthi le nyoka inekhanda lomuntu, okuwumqeqeshi walo leli qembu.

Indlela okwethulwe ngayo lo mdwebo iyadida, iphinde ihlekise ngoba le nyoka inekhanda lomuntu, ifake amacici, yafaka umqhele ekhanda layo, yaze yayothi chwa ngophaphe lwendlondlo esiphundu saleli khanda lomuntu, izicathulo zokukhahlela ibhola, lokhu kungaphinde kuthiwe ihaba, akaze inyoka yagila imikhuba engaka.

Injalo nje le nyoka igingile amaqembu amanye okuyi-*Chippa, Leopards, TTM ne-Stellenbosch*. Inyoka yezimanga. Empeleni umdwebi ubesikhombisa ubukhondlakhondla baleliqembu elibizwa ngenyoka eluhlazana. Ulimi olude oluphuma emlonyeni, isona sikhali sayo esinoshevu oqeda izimbangi zayo.

Umdwebo 2.



4.5 Ukudlalisa Amagama (Wordplay)

USchwarz, (2010:122) uthi ukudlalisa amagama kungelinye lamasu ajwayelekile okwenza ihlaya ngokusebenzisa izincazelo ezahlukene zegama ngendlela ejabulisayo noma enobuhlakani. Empeleni, ukudlalisa amagama yisu elijwayele ukwenzeka ekwethuleni ihlaya.

4.5.1. Uteku (Pun)

Uteku lungena ngaphansi kokudlaliswa kwamagama. Njengoba bese beke baphawula ongoti ezahlukweni ezedlule ukuthi lolu hlobo lwesifengqo lusetshenziswa ukwethula

izimo nezinto ngendlela ezokwenza uhleke kanti kokunye kakuhlekisi okukhulunywa ngakho (Khumalo 1995:92; Makhambeni 1989:129) .

Ukuze singagcini sesixova ndawonye izinto eziningi, kuhle uteku silwehlukalise ngokwezinhlobo zalo.

- Uteku ngemisindo efanayo (*Homophonic Pun*) > lapha usomahlaya usebenzisa amagama anezincazelo ezahlukene, abhalwa ngokwehluka kodwa aphinyiswa ngokufana. Lokhu kuqapheleka kakhulu olimini lwesiNgisi, kolwesiZulu amagama angabhalwa ngokufana, aphinyiswe ngokufana kodwa asho okwahlukile.

Olimini lwesiNgisi kungashiwo igama elilodwa, eliphimiseka ngendlela eyodwa kodwa elingabhalwa ngezindlela ezimbili kuya phezulu. Lokhu singakubheka ngokwesibonelo sikaNash, (1985:138) asisebenzise kanje uma kubuzwa:

When does the baker follow his trade? (Kunini lapho umphekizinkwa enza khona uhwebo lwakhe?)

- *Whenever he needs (kneads).* (Kunoma yinini uma edinga (exova).

Uteku ngamagama (imsindo) engomabizwafane olimini lwesiNgisi lubonakala kahle nakhona uma kubhaliwe. Lapha amagama awu-*need* lisho ukudinga, elithi-*knead* lisho ukuxova kodwa aphinyiswa ngokufana. Olimini lwesiZulu aphinyiswa ngokufana, abhalwa ngokufana kodwa angachaza okwahlukile.

Encwadini yezinkondlo kaMakhambeni, (1989:52) kube nokudlalisa igama elilodwa esitanzeni esisodwa kanje:

- 1 Emhlabeni mtanomuntu!
- 2 Inggondo i-**lahlekile**,
- 3 Indlela i-**lahlekile**,
- 4 Ikhaya li-**lahlekile**,
- 5 Ubuntu bu-**lahlekile**,

Leli gama elibhalwe ngokunzima lingachaza okuningi uma singena emqondweni walo eliwethulayo. Lokhu kucishe kufane nokutekula ngegama elinezincazelo eziningi (*homographic pun*) umahluko ukuthi lapha kubhekwa umsindo walo igama ngaphezu kwencazelo.

Kulesi sibonelo esingenhla ukusuka ku-2-5 imisindo efanayo yegama u-**lahlekile**. Yize lemisindo ifana kodwa ingachaza okuhlukile komunye nomunye. Emgqeni wesi-2 lo

lahlekile usho ukuphazamiseka komqondo okwesikhashana (*lost of memory*). Emgqeni wesi-3 lo msindo usho ukuphambuka/ ukuduka endleleni (*err in the way*), kowesi-4 usho ukungazi ekhaya/ ubuhambuma nobuzulane (*fugitive and vagabond*). Emgqeni wesihlanu lo msindo usho ukuphela kobuntu.

Le misindo ibizwa ibhaleke ngokufana esiZulwini, igcina ikitaza ngendlela ethakwa ngayo ezinkondlweni. Nosomahlanya kuyenzeka balisebenzise lelisu ukudlulisa imiyalezo ethile engahlekisi kwesinye isikhathi.

- Uteku ngegama elimqondo-mbaxa (*Homographic/ Semantic Pun*) > usomahlanya angasebenzisa igama elilodwa kodwa elichaza izinto eziningi, alidlalise ehlayeni lakhe ligcine selidida.

Ehlayeni esesike salisebenzise ngenhla elitholakala kuYoutube, sicaphune nanti ihlaya elisihloko sithi: **Thenjiwe live show on Blessers** limi kanje:

- | | |
|---------------------|---|
| 02:52 Usomahlanya 2 | : Hawu mah. Yini indaba ungazitholeli wena <i>i-blessor</i> ngoba nawe uwumuntu wesifazane unayo yonke into enginayo? |
| 02:59 Izethameli | : (uhleko nezandla) |
| 03:02 Usomahlanya 1 | : WeThenjiwe wongicabangela, wongicabangela Thenjiwe. Sizowathathaphi ama- <i>blessor</i> ngoba ontangayethu senabenza o... o- <i>Sugar Daddy</i> benu? Abasifuni nala sambe khona. Thenjiwe ngithi hamb' ofuna ama- <i>blessor</i> . |
| 03:16 Usomahlanya 2 | : Hhayi bo mah, wena usamncane kabi nawe ungalithola <i>i-blessor</i> , ungamthola noma <i>Archbishop</i> Tutu akugunde. |
| 03:21 Izethameli | : (uhleko) |
| 03:23 Usomahlanya 1 | : Ihee! Wuuh dade! Awukahle wena mawubhekile umshini kaBhishobhi usakwazi ukugunda utshani? |
| 03:30 Izethameli | : (uhleko nezandla) |

Osomahlanya (1&2) basebenzise igama elimqondo-mbaxa ehlayeni labo ku-03:16-03:23 elithi gunda. Balisebenzisele ukudida izethameli engxoxweni yabo. Ukugunda kusho ukususa ikakhulu utshani noma ukhula ukuze kuhlangezke. Kokunye ukugunda kungasho ukususa izinwele ekhanda. Kodwa kuleli hlaya ukhonyana umqondo wokugunda osho ucansi (*sex*).

Lolu hlobo loteku oluyi-*Homographic/ Semantic Pun* lusetshenziswe ukuhloniphisa isimo ebesingeke sivele sibekwe ngembaba. Lo mabizwafane ubelifanele leli hlaya

ukuze aphelelise izinhloso zokugqubuzana lapho izethameli sezibona ukuthi kuqondweni ngokugunda.

Ngokwaleli hlaya, bekucashiswa isimo sikabhishobhi sokungakwazi ukwenza inkonzo yocansi ngesimo sokuthi usekhulile. Ku-03:16 usomahlaya 2 ukuhlelile ukuthi leli gama alidlalise kodwa lingawuphelelisi kahle umqondo ligcwaliseke ku-03:23 lapho sekugqama kahle ukuthi kuqondweni.

Uteku lolu lungenye yezindlela ezithandekayo kakhulu eziphoqa ukuthi izethameli nabafundi bamahlaya bazitholele bona incazelo yegama ngokwaleso simo okusuke kukhulunywa ngaso lapho. Kusho ukuthi umqondo nodlebe kumele kucijeke kahle ukuze kungalahlekwa emgudwini wehlaya.

Ephephandabeni Isolezwe (Julayi 11, 2017, ikhasi 13) ngaphansi kwemibono yababukeli, ikhona inkulumo eyisihloko engena ithi khaxa ngaphansi kwalolu hlobo loteku:

‘Shayani kuphela uma nizokhuluma into ebhadlile.’

Isihloko salo mbono womfundi wephephandaba sisebenzise amagama ngendlela esakutekula. Nakuba wayengaqonde kuhlekisa ngalokhu, kodwa ngenxa yokuntula amahlaya angena kahle kulesi sihlokwana sibone kukuhle sicaphune lokhu.

Leli gama ‘shayani’ lingasebenziseka njengoteku ngoba okokuqala lingasho ukushaya okuyisenzo/ ukubeka umuntu isandla. Okwesibili lingasho ukufona ngocingo.

NgokukaGrunner, (1997) uthi lolu hlobo lwamagama lungasetshenziswa olunye lumumathe ingqikithi yehlaya, olunye ludale ukugqubuzana lapho kungasavumelani kahle okushiwo usomahlaya. Ngempela le nkulumo ingacina isikudida ukuthi ngabe uthola imvume yokukhuluma uma uzoshaya umuntu noma shayela emsakazweni uma uzokhuluma into ephusile.

- Uteku ngokohlelomusho (*Grammatical Pun*) > OSperber noWilson, (2001:61) bathi ukutekula ngokohlelomusho, ukubumbana okuba khona kulawo magama usomahlaya akhetha ukuwasebenzisa, anamathelene ngendlela yokuthi uma ukhipha enye ingxenye incazelo nomsoco womusho kulahleke, ihlaya libe duma.

Imvamisa ekutekuleni ngolimi kuba amagama akwazi ukubumba imisho okungaba izihlanganiso, nanoma imaphi amagama agqamisa umqondo wenkulumo/ musho/ ihlaya.

Kwelinye lamahlaya elicashunwe kubasebenzisi bekhasi lika-*WhatsApp* kunohlobo lwehlaya olugqamisa kakhulu ukutekula ngokohlelomusho kanje:

Iqiniso ngempela yini ukuthi *i-slender* uma siqeda ukusuza siphelelwa amandla?

Igama eliqukethe umqondo walo lonke leli hlaya ilelo elithi *i-slender*, ngale kwalo le nkulumo ibingephunza. Leli gama likwazile ukuhlanganisa imiqondo yaleli hlaya, uma bekungathiwa alikho lo musho ubungeke ukhulume.

Ukuze leli hlaya lifinyelele kahle, obhalile ubonile ukuthi akasebenzise igama elizogqamisa umqondo wakho konke lokhu akushoyo ngomuntu wesifazane onomzimba omncane. Amanye amahlaya awasebenzisi amagama agqamisa umqondo, kodwa akheke ngendlela yokuthi noma ungasusa amagama amaningi awawulahli umqondo.

Ukutekula ngokohlelomusho kusho ukuthi kuba negama noma ibinzana elithwala ihlaya lonke.

- Ukutekula ngezisho (*Idiomatic Puns*) > ukungathekisa yisifengqo esigqama kakhulu uma sisetshenziswe nezisho. Kuyenzeka incazelo yehlaya ithi phecelezi, kungabi njengoba ulizwa noma ulifunda.

Esicaphunweni sika-*Facebook* ekhasini labafundi i-*Unizulu Students* kunehlaya elisebenzise uteku ngezisho, (05 Mashi 2021) ongaze udideke uma ulifunda ukuthi likhuluma ngani:

Enyuvesi yakwaZulu, ikati
lathithinta izinyawo laziyela
eziko lazilalela 🤔😭😭😭😭

Kulikhuni ukutholisisa kahle ukuthi ngabe yini le okungathekiswa ngayo lapha. Obhalile ekhasini labafundi kuzwakala engathi ukhuluma ngekati laseNyuvesi elazithintithela izinyawo layolala eziko, nongeke ukuqonde ukuthi kusho ini uma ungakufundisisanga kahle.

Izisho bese kuphawuliwe ukuthi ziyadlisa kakhulu ekwethulweni kwamahlaya, ngesimo sokuthi zinencazelo ethe phecelezi. Lapha umfundi uveza ukuthi isimo abhekene naso eNyuvesi singesokuhlupheka, futhi usephonse ithawula. Lokhu kusukela esishweni esithi: Ikati lilele eziko – okungukuthi kuyahlushekwa kulanjiwe. Indlela okunwetshwe kwafihlwa ngayo umqondo walokhu abanye abakuhleki, kuyabadida ukuthi leli kati labe lingenwe yini.

UTanaka, (1994:37) uchaze ukutekula ngezisho nolimi lwesigodi njengeqhingha lokuzuza udlebe lwezethameli nokuthi yikhona okudlisayo nokusheshe kuqondakale kulabo abakwaziyo. Abafundi abaningi bayasazi isimo okukhulunywa ngaso, okuwukungangeni kwemali ka-NSFAS kuma-akhawunti abo, (24 Mashi 2021):



Angisazike bengithi ngiProud isivele yazicimela inso yenyoni ayisafuni ukuvuleka. Sengicabanga Isamba engeke ngisithole

Nakuleli hlaya elingenhla kusetshenziswe isimo sokukhuluma ukwakha ihlaya. Kuphendukezelwe uhlobo lwama-*laptop* ahlinzekwa abafundi abizwa nge-*Meccer* ukuthi mancane njengenso yenyoni.

Abalandeli baleli khasi labafundi okuyi-*Unizulu Students* bayakuhleka kakhulu lokhu kulinganiswa kwalolu hlobo lwe-*laptop* nenso yenyoni. Empeleni le nkulumo ilihaba elakhelwe phezu kwesisho, angeke i-*laptop* ilingane nenso yenyoni.

4.5.2 Umqondo-Mbaxa (*Ambiguity*)

Amagama anencazelo engacacile aluphawu olujwayelekile emahlayeni ngokukaFreud, (1905:50). Kulolu hlobo lwesifengqo kungethulwa umqondo, othi lapho uwucwaninga uwuthole ukunika imiqondo eminingi eyehlukene. Kuyenzeka ukuthi lowo osethulela lokho usuke engaqondile ukubeka imibono yakhe ngaleyo ndlela.

Ephephandabeni Isolezwe lomhlaka-28 kuFebhruwari ekhasini (28) lokuqala babhala nasi isihloko singahlaziywa ngaphansi kwamahlaya:

IChiefs iqhubekile nokuba ‘yisigubhu sezangoma’.

Lo musho oyisihloko owufundayo angasho ukuthi, i-*Chiefs* iqhubekile nokuvuma ukudliwa amanye amaqembu. Omunye umqondo ongaletshwa ilomusho kungaba ngothi, i-*Chiefs* seyaphenduka ekubeni iqembu lebhola, yaba isigubhu sezangoma.

Ukushayisana phakathi kwalokhu okwethulwa umbhali ikhona okwenza ukugqubuzana, okuyikhona okuphethe ubumtoto (*humorous effect*) behlaya kulo musho/ isihloko.

4.6 Ihaba (*Hyperbole*)

Ihaba liyasiza osomahlanya bagcine ubumtoto behlaya, nokuqinisekisa ukuthi olalele/ofunda ihlaya uyalibona iphuzu lenguquko (*pivot*) nokweqiswa (*exaggeration*) kwezimo ezithile, ahleke-ke. Ihaba liyisithako samahlanya, akulona ihlaya kodwa liyenezela ebumtotini behlaya.

Encwadini yezimvusaqondo kaXulu, (1987:55) kunendatshana esihloko sithi: ‘**NGOKUZENZA MUHLE**’ ehlekisayo ayixoxayo ngothekwane uthi:

Yeka isililo esalilwa nguthekwane ezibuka emanzini ethi: “Wawumuhle thekwane. Kodwa woniwa yilokhu, nalokhu – isidlodlo!”

Uthekwane wayemuhle kuqala engakoniwa yisidlodlo. Kwathi lapho ezibuka emanzini, wafica ukuthi amanzi amtshela ukuthi usemubi, futhi usoniwe yisidlodlo. Waqala lapho-ke uthekwane ukuba athande ukuyozibuka njalo emanzini ecabanga ukuthi ngelinye ilanga uzozifika esemuhle futhi, kodwa phinde, waba eyilokhu ekhala isililo sokufuna ukuzenza abemuhle.

Inhloso enkulu yokusetshenziswa kwehaba ukweqisa izimo ezijwayelekile, ukwenza abantu bakwamukele kahle lokho okwethulwayo ukuze bathole ihlaya ngakho. Lolu uhlobo lwendatshana esabunganekwane esebenzise ihaba kakhulu. Kakukholakali lokhu umbhali akhuluma ngakho lapha, ukukhuluma kukathekwane namanzi.

Ihaba ngokukaNorrick, (2004:222) uthi linezimo ezinokungqubuzana phakathi kwalezo zimo ezeqisiwe (*overstated*) nalezo okuyizo ngempela ezisuke zichazwa.

Kule ndatshana engenhla sizoqaphela ukuthi umbhali usebenzise indalo kathekwane ukusixoxela ngosuke ukubhunga namanzi, okulihaba ngoba akaze sawezwa amanzi nothekwane kukhuluma.

Indlela le ndatshana engenise ngayo, isebenzise ihaba kakhulu, nelisebenzile ngokwesakhiwo samahlanya ukusiholela engqikithini yalokho umbhali agcine ehlekisa ngakho, okuwuzenza muhle.

Ukungakholeki kwehlaya ikhona okwenza lihehe kubalaleli nabafundi balo. Abantu abasebenzisa ihaba emahlayeni abo kuye kuthiwe banamanga kodwa akunjalo basuke benandisa amahlaya.

UMakhoba encwadini yakhe, (2014:32) usethulele nali ihlaya elingahlaziyeka elinehaba kanje:

Iyahlupha phela le ngane efuna kuthiwe ihlakaniphile ngoba nakhu yephula isiZulu. Ngezwa omunye ethi: ‘Mara, yini bambiza mtwana ngoba useka mdala tu?’ Uma sengilandela, lo muntu uhlale eGoli unyaka owodwa kwaphela umsebenzi.

Okukoqala okuyihaba kuleli hlaya ukuthi wephula isiZulu. Ukuphula ulimi kulihaba elikhulu ngoba isiZulu asibonakali futhi asithinteki ukuba ungasephula. Ukuhlala isikhashana nje ube usuthi ‘Mara’, umbhali ukusebenzisile ukuveza isimo sehaba.

Ngakho-ke ihaba akulona ihlaya njengoba sesishilo, kodwa liyasetshenziswa ukwenezela umqondo ongaphezu kwalokho okwazekayo. Amahlaya cishe angeke abamnandi uma kungasetshenziswa ulimi olweqisayo nolufihliwe.

4.7 Umbhuqo Nombhinqo (*Sarcasm and Allusion*)

UMaphumulo noThwala, (1993:86) bathe umbhinqo isifengqo lapho umuntu umgcona, umhleka noma umdelela ngokusebenzisa amazwi asho ngqo lokho esikuqondile. Umbhuqo usho ngqo lokho umuntu akushoyo kepha ngendlela embi futhi ehlabayo.

Kuyenzeka lezi zifengqo zisetshenziselwe ukuhlekisa, kube yikho-ke ukuthi kukhona okusuke kuhlekiswa ngakho. Okwenza kuhlekise indlela ezisuke zicushwe ngayo kuleyo nkulumo.

Engomeni kaMtshengiseni Gcwensa kwikhasethi yakhe ethi: **Akubhucwa-Bhucwa-Ngcuba**. Ingoma isihloko sithi: **Akubhucwa-Bhucwa-Ngcuba** sicaphune nansi ingxenye yezibongo azishoyo:

09:03 ... : hhawu, eeh, cishe ngakhohlwa. Ngithi ngiyanibongela bafana bami ngokuba nenhlahla engabe nayithathaphi nami ningiphe. Ngiye ngichazwe ukuthi manihamba phakathi kwabantu abaniboni nokuthi ningobani niyagudluzana-nje, hawu nanenhlahla wemadoda.

Kuye kuthi makuqhamuka thina esinamashwa ubona nje: kusukuma ngisho nesinedolo isalukazi kuphazamiseke imicimbi kume yonke into, iish!

10:26 ...

Leli yisu lokudlulisa okuthile ngendlela engaqondile ngqo. Umbhuqo nombinqo singaphinde sithi ungena uthi khaxa ngaphansi kokugigiyela (*implication*). Lokhu-ke ngokukaNorrick, (1989:117) kuphonsela inselelo lowo owethulelwa ihlaya/ lowo mbhinqo ukuthi azifunele ukuthi usukela kuphi.

Okwenza lezi zibongo zaleli culo zibe nokubhuqa nokubhinqa ukuthi umculi ubhuqa abathile ngenhlahla abanayo. Le nhlahla kodwa yenza bangabonakali yize bengabantu abadumile, abajatshulelwa bona. Lokhu kuthi banenhlanhla kuwukubabhinqa, akekho umuntu okungathiwa udumile kodwa unenhlahla yokungajatshulelwa abalandeli bakhe aze agudluzane nabanye ngenxa yokungabonakali.

Kuwukubabhinqa ngoba akasitsheli ukuthi bangobani bona labo bantu. Kumele sizifunele thina ukuthi kungaba ngobani labo. Lokhu-ke kuwukungcofa/ ukujova izimbangi ngendlela engaqondile, kuwumbhinqo.

Lokhu-ke kugcina kubahlekisa abantu ukuthi kanti kunabantu abadumile abangabonakali uma behamba ezindaweni ezihlanganisa abantu. Uzwakala sengathi umculi yena unesinyama kodwa esimbizela abalandeli, abangenabo laba abanenhlahla.

Lokhu kuphica inkulumo kanje, yikhona kanye okudala ihlaya ngoba kunokungqubuzana phakathi kwezinto esizaziyo ngabantu abadumile. UBaldick, (1990:6) uchaze ukubhinqa njengokufanekisa ngokungaqondile izigameko ezithile, umuntu, nokunye.

Lezi zibongo eziwumbhuqo nombhinqo zibukeka zinalo uhlaka lwamahlala ezilulandele njengoba zigcina sezihlekisa nje:

- **Isakhiwo Esibikezelayo/ Isingeniso (*Build-up*)** – umculi usebenzise umusho owodwa ukusingenisela le ndaba abefuna siyazi. Usebenzise amagama okuhlela kahle inkulumo (*discourse markers*): **hhawu, eeh...** - kolalele uyamangala ukuthi ngabe wethuswa yini umculi, afune ukwazi okuzokwethulwa.
 - ...**cishe ngakhohlwa**. Lo musho yiwo kanye ongenise leli hlaya (mbhuqo nombhinqo). Sicija amadlebe ethu ukuba sizwe ukuthi, emveni kohide olungaka akade ezibonga ngalo, usekhohlwe ini.
- **Iphuzu lenguquko/ Umzimba (*Pivot*)** – ukubongela abathile abanenhlahla yokungabonakali nokugudluzana. Lokhu-ke kuyisixakaxaka sendatshana

eyihlaya lapho ukulalele ngoba kuyadida ukuthi khona abantu abanganconyelwa into ebuhlungu kangaka bedumile.

- **Umusho owethula ingqikithi/ Isiphetho (*Punch Line*)** – ukuqhamuka komuntu onamashwa kusukume nesidolo kuphazamiseke yonke imicimbi. Le nkulumo iyasikhombisa ingqikithi yakho konke lokhu ukuthi umculi ubefuna ukusivezela izinkumbi zabalandeli anazo. Lokhu ukwenze ngokubhinqa amavukane emculweni.

Umculo unazo izimpawu zolimi, ikakhulu olwezifengqo nokwenza ugcine nawo usuwela ebucikweni bamahlaya. Kuyabonakala futhi ukuthi nawo ukuze uhlekise kumele ulandele uhlaka oluthile lwamahlaya nolimi oluthile.

4.8 Isiphetho (*Conclusion*)

Amasu okwethula ihlaya abukeka encikene kakhulu nezinhlabo zolimi lwezifengqo ekusebenzisekeni kwawo. Ubumtoto behlaya buncike kakhulu ekuphicweni kwezimo kusetshenziswe ulimi lwezifengqo ukuze kudaleke lokho kugqubuzana okudala ihlaya. Ulimi emahlayeni lusabalele kakhulu. Esahlukweni esilandelayo kuzobhekwa izimpawu zolimi ezinokuvama emahlayeni ukuthi ziguqula kanjani izimo eziqwayelekile zigcine sezilihlaya.

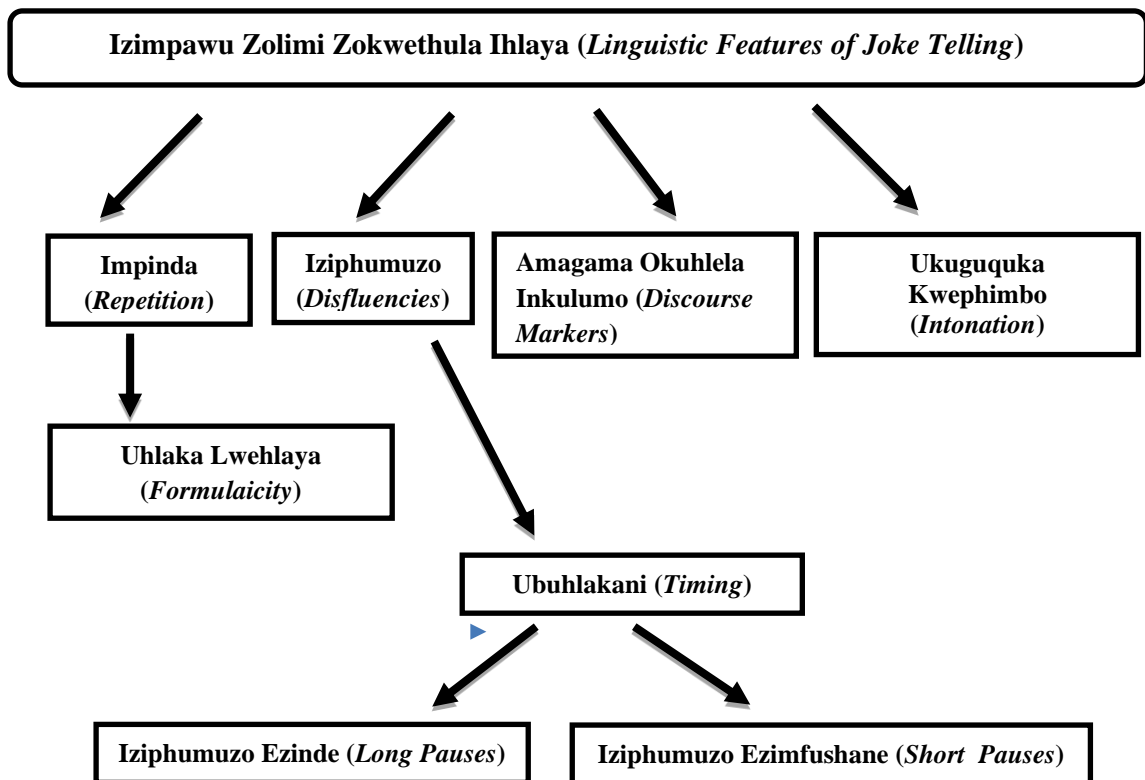
ISAHLUKO SESIHLANU

5.0 IZIMPAWU ZOLIMI ZOKWETHULA IHLAYA (*LINGUISTIC FEATURES OF JOKE TELLING*)

5.1 Isingeniso (*Introduction*)

Ekuhlaziyweni kwesakhiwo samahlaya, kulula nalapho silandela izimpawu zalo ulimi ezinokuvama emahlayeni abhaliwe nalawo alingiswayo. Lolu hlaka olulandelayo, nalo luzoba usizo ekuqhubekeni nezihlaziyo zethu. Lolu hlelo lumi kanje:

Umdwebo 3.



5.2 Ukuguquka Kwephimbo Nolimi Lokulingisa (*Intonation and Paralanguage*)

Kwezinye izimo kusetshenziswa imisindo ethile ukucaba indlela ebheke ehlayeni (Apte 1985:205). Lokhu kuyasiza kakhulu ekutheni ezinye izimo ezingeke zachazeka kahle ngamazwi zilingiswe ngemisindo ethile nokuguquququlwa kwephimbo. Lolu yuhlobo lwamahlaya oluvamise ukuwela kulawo athwetshulwayo/ ayizithombe-mnyakazo.

Ehlayeni elisihloko sithi: **SATMA AWARDS DAY 1 SOUTH AFRICA COMEDY SHOW Simphiwe Shembe UNIZULU BHEKUZULU HALL**, elicashunwe kuYouTube kunanantu ulimi:

06:30 Usomahlaya	: Sengiphuma, nike niwabuke ama <i>movie</i> ama- <i>China</i> ?
06:34 Izethameli	: Yebo.
06:37 Usomahlaya	: Nike ninake ukuthi ama- <i>China</i> aqala akhale <i>before</i> elwe?
06:37 Uzethameli	: Yebo.
06:39 Usomahlaya	: <i>Like</i> (elingisa umsindo wama- <i>China</i>)
06:43 Izethameli	: (uhleko nezandla)
06:49 Usomahlaya	: Ningeze ningabona? (elingisa umsindo wama- <i>China</i>)
06:53 Izethameli	: (uhleko nezandla)
06:55 Usomahlaya	: Khona enye <i>movie</i> yama <i>China</i> engayibuka, leliya <i>China</i> lakhala laze lakhihla isililo uyabo?
06:59 Izethameli	: (uhleko)
07:00 Usomahlaya	: Kwakuyinto ekanje (elingisa umsindo we- <i>China</i>)
07:05 Izethameli	: (uhleko)
07:08 Usomahlaya	: Lasikhihla lasikhihla, lase laya ukuyomshaya loya muntu omunye. Lingakafiki kuyena kwa- <i>ring</i> ifoni ephakatheni. <i>So, serious</i> , kwakuyinto ekanje (elingisa umsindo we- <i>China</i>)
07:24 Izethameli	: (uhleko)
07:25 Usomahlaya	: (elingisa umsindo wama- <i>China</i>)
07:29 Izethameli	: (uhleko)

Ulimi lokulingisa (*paralanguage*) lubaluleke kakhulu emahlayeni ancike kakhulu eminyakazweni nasekulingisweni. Ukusetshenziswa kwalo kuyalekelela izethameli ukuthi zikwazi ukuzenzela imifanekiso yalokho okukhulunywa ngakho, nokudlala enkulu indima ebumtotini behlaya.

Nokuguquguquka kwephimbo nokusetshenziswa kwemisindo ethile kuyasiza ekutheni kwethulwe bukhoma iminyakazo eyahlukene. Ku-06:39 usomahlaya uqala alingise ama-*China*, kube nokwehla nokwenyuka kwephimbo ekulingiseni kwakhe.

Lokhu kwenze ukuthi izethameli zimlalele ngokugcwele, ngokuguqula iphimbo lakhe ku-06:49 ukuze akwazi ukungaveli agxumele engqikithini yehlaya izethameli zigcine sezidinwa ilokho akushoyo.

Kusukela ku-06:55 usomahlaya usishintshile isigqi sephimbo lakhe. Okokuqala ukhulume ngendlela eyahlukile uma eveza ulwazi ku-06:37 ngokwenziwa ngama-*China* kumabhayisikobho awo, ngaphambi kokuba akhulume ngokunensa ukuze izethameli zakhe zikuthokozele lokhu okuxoxwayo.

Nakuba ekhuluma ngokunensa kodwa lokhu akushoyo izethameli azicikwa yikho. Ukulingisa kwakhe imisindi yama-*China* ngokuguquguqula iphimbo ikhona okukhiqiza uhleko ngoba kufuzene kakhulu nalokho okwenzeka kumabhayisikobho angempela.

Ngaphezu kwalokho, lolu shintsho luyamsiza usomahlaya ekutheni agcizelele ingqikithi yehlaya, okuwukugxeka indlela ama-*China* enza ngayo amabhayisikobho awo. Lokhu kuquguquguka kwesigqi sehlaya kuhlangukiswa nesihloko esisaziyo nathi, izethameli zikufakazela ngohleko ku-06:59 naku-07:05.

Kulesi simo, ihlaya aliqhumaki kuphela endleleni usomahlaya achaza ngayo amabhayisikobho ama-*China* kodwa kakhulu emaswini awasebenzisile ukuze adale ubumtoti behlaya okube:

- Ukulingisa umsindo wesibhakela sama-*China*
- Ukulingisa umkhalambazo wama-*China*
- Ukulingisa umakhalekhukwini wama-*China*

Lokhu yikhona kanye okuhlekisa izethameli ngoba indlela aveza ngayo ukungahleleki kwakho, kwenza olalele azidwebele izithombe abone lokhu okugxekwa usomahlaya, akufuzise ngephimbo alisebenzisayo lapho ama-*China* elingisa amabhayisikobho awo.

5.3 Impinda (*Repetition*)

Impinda iyasiza ekuqiniseni isigqi sehlaya ngokwenza izimo zehlaya zibe nezehlakalo eziluxhaxha (Berger 1983:46); lokhu kungaba ukuphinda indatshana noma isiqeshana sesenzeko esithile esinephuzu lenguquko (*pivot*) nokucina kudala ihlaya. Lokhu kuluhlaka oluhle lokwenza izethameli zilalele kahle ihlaya futhi ziliqonde.

Ehlayeni elisihloko sithi: **SATMA AWARDS DAY 1 SOUTH AFRICA COMEDY SHOW Simphiwe Shembe UNIZULU BHEKUZULU HALL**, elicashunwe ku*YouTube* kunanantu ulimi:

02:13 Usomahlaya	: Ngiyjabula, ngiyjabula ukuba la.
02:17 Usomahlaya	: Ade ngicabanga, ngacabanga, ngacina ngiyiyekile le nto yokucabanga.
02:18 Izethameli	: (uhleko)
02:24 Usomahlaya	: <i>cause</i> ngibonile ukuthi le nto engiyicabangayo ayicabangeki

02:25 Izethameli	: (uhleko namakhwelo)
02:28 Usomahlaya	: Awucabange nje mfwethu.
02:30 Izethameli	: (uhleko)
02:32 Usomahlaya	: So, kade ngicabanga ukuthi <i>why</i> ngingacabangi?
02:35 Izethameli	: (uhleko)
02:37 Usomahlaya	: Ngithi <i>why</i> , <i>why</i> ngoba ngangicabanga nje?
02:40 Izethameli	: (uhleko)
02:42 Usomahlaya	: Awucabange nje?
02:43 Izethameli	: (uhleko)

Le mpinda yamagama iyona eyenza ubumtoto behlaya. Leli fanamsindo (*alliteration*) lenza kube nephethini esigqini saleli hlaya. Kuyacaca ukuthi usomahlaya akathandanga ukusebenzisa elinye igama ebelingaba nomqondo ofanayo nalelo elithi ‘cabanga’.

Kwezinye izimo usomahlaya uyasebenzisa impinda okungaba eyonkamisa noma ongqwaqa kuphela. Okujabulisa izethameli, indlela okuphindwa ngayo leli gama, eligcina seliyinhlekisa kwalona.

Ukungahleleki kahle kwale nkulumo (*lack of logic*) ikhona okuyisisusa sehlaya, usomahlaya uthi lokhu ayekucabanga kwakungacabangeki, nokudala indida. Ukuphindwaphindwa kwamagama/ izinhlatvu ezithile kuwubuciko, nokwenza osomahlaya bagcine sebetekula.

UFreud, (1905:157) uthi ukuphindaphinda lokhu kuvamise kakhulu olimini lwezingane. Kungenzeka-ke ukuthi okuhlekisa abantu yikho ukuthi, nangu usomahlaya esephenduke ingane, ekhuluma umhemo wodwa.

Empeleni ihlaya lakhe belingenandaba ayethulayo ejulile, kodwa ubeveza ukwephunza kwemizamo yakhe entweni abeyicabanga. Ngakho-ke akubanga khona ikhefu lapho kusetshenziswa amanye amagama ukuqhuba ihlaya, kodwa yilelo lokucabanga ebelilokhu liphendulwa, laze layofika esicongweni sehlaya.

5.4 Amalimi / Ukungingiza (*Disfluencies*)

Iziphumuzo zidlala enkulu indima ekwethulweni kwehlaya. Ziyasiza ekuhleleni kahle okuzokhulunywa noma kubhalwe ukuze kufezwe izinhloso ezithile. Lapha singabheka zona iziphumuzo (*pauses*) neziqalo ezingamanga (*false starts*).

Ukungingiza/ amalimi emahlayeni ngokukaHardiyanti no-Indah, (2020:36) bathi kungaphinde kubukwe ngaphansi kwezihlokwana ezifana nalezi: Ukubuyekwezwa komsindo (*Revision*); Ukuphindwa komsindo owodwa (*Multisyllabic repetition*);

Ukuphindwa kwelunga/ igama elilodwa (*Monosyllabic repetition*); Ukuphindwa kwebinza (*Phrase repetition*); Iziphumuzo eziphelele (*Filled pauses*); Ukwelulwa komsindo (*Prolongation of sound*); Ukuphumula buthule (*Silent pause*).

Inkampani i-*URBAN VIEW Entertainment* isethulela nanti ihlaya elenziwa ngusomahlaya onguSimphiwe Shembe elibhaleka kanje:

00:45 Usomahlaya	: Siyabonga, siyabonga kakhulu.
00:47	: 3.0 (isiphumuzi esiyimizuzwana emithathu)
00:50 Usomahlaya	: Ngangijima naye lomjitha.
00:51	: 3.0 (isiphumuzi esiyimizuzwana emithathu)
00:55 Usomahlaya	: Ngiyadlala, ngiyadlala.
00:57 Izethameli	: (uhleko)
01:00 Usomahlaya	: Angiyenzi into engenasidingo mina. Ngiqukule izinsimbi. Uyayazi insimbi? Uyisuse la, uyibeke la. Kushuthi naleli culo la... la... la... lasenkonzweni, la... la... la... laqalwa ejimini. Ngiyithatha la, ngiyibeke la.
01:19 Izethameli	: (uhleko)
00:22 Usomahlaya	: Ngiyithatha la, ngiyibeke la.

Leli hlaya ilona elizosetshenziswa kulandelwa lezi hlokwana ezingena ngaphansi kwamalimi/ ukungingiza ukuze sibone ukuthi lokhu kuba namthelela muni ekuhululekeni nasekuvimbekeni kwehlaya. Kungenzeka iziphumuzo zigcine seziba yisizathu sobuduma behlaya kokunye zingaba zinsika ebumtotini balo.

5.4.1. Iziphumuzo (*Pauses*)

Kuke kwavela ngokukaSchwarz, (2010:143) ukuthi iziphumuzo zisho isikhathi sokuthula esinika usomahlaya ithuba lokuthi acabange ngazokusho okulandelayo noma isikhathi lapho izethameli zicabanga ngalokho usomahlaya akushilo ngaphambilini.

Lo musho owu-00:47 : (3.0) kunesiphumuzo esiyisikhashana esingama-*seconds* amathathu (3) esivumele usomahlaya ukuthi aqhubeke, akwazi nokuvumela izethameli zenanele ihlaya lakhe ngohleko.

Indlela usomahlaya athule ngayo isikhashana ibikhombisa ukuthi kukhona akulindele ezethamelini zakhe. Nasemshweni owu-00:51: (3.0) uphinde wazinika isikhashana wavumela nezethameli zakhe ukuthi zimbheke lo owayejima naye.

Cishe indlela ezimbheke ngayo, zamqhathanisa nosomahlaya ngesikhashana nje ikhona okwenza zihleke lapho zibona ukungalingani kwabo esiqwini somzimba. Lesi

sikhashana esiwu (3.0) singathiwa ukuphumula buthule (*silent pause*) okubangwa yindlela usomahlaya nezethameli abazizwa ngayo ngaleso sikhathi.

Kokunye-ke usomahlaya usebenzisa iziphumuzo ezingaba izinhlamvu zamagama anqanyuliwe. Lokho uSacks (1992 vol II: 498) ukuchaza ngokuthi akukhona ukuthi usomahlaya usuke eselahlekelwe indawo yakhe, kodwa usomahlaya usuke evele ezihlelile iziphumuzo zakhe ukuze adonse amehlo ezethameli.

01:00 Usomahlaya : Angiyenzi into engenasidingo mina. Ngiqukule izinsimbi. Uyayazi insimbi? Uyisuse la, uyibeke la. **Kushuthi naleli culo la... la... la... lasenkonzweni, la... la... la... laqalwa ejimini.** Ngiyithatha la, ngiyibeke la.

Kulo musho ocashuniwe, kusebenze kakhulu u-la, obengasho-ke ukukhomba, kodwa usomahlaya ubengingiza ezama ukuphonsela izethameli inselelo ukuthi zibacabange nazo ukuthi iculo laphi leli akhuluma ngalo.

Lokhu kuphindwa komsindo/ ilunga legama elifanayo u-la (*monosyllabic repetition*) yikhona okudonsa amehlo nendlebe yezethameli ukuthi zikhalime lokhu okwethulwayo.

Le ndlela ewukuphumula isikhashana noma kube nobungingingi iyisu osomahlaya abaningi abalisebenzisayo ukuze bagcine izethamli zilalele futhi zikuthokozela okukhulunywa ngakho. Ukusebenza kweziphumuzo kuyindlela osomahlaya abafinyelela ngayo engqikithin yehlaya labo.

Ukusetshenziswa kwesu lokuma isikhashana esingama-(3.0) no-la... la... la... kuleli hlaya uma sikubheka ikhona okusiholele ekutholeni ingqikithi (*punch line*) yaleli hlaya. Izethameli bezihlalele phezulu zifuna ukwazi ukuthi emveni kwalo-“la” ikhona kuphi usomahlaya azokuveza. Nebala uyivezile-ke imvelaphi yeculo lasenkonzweni.

Le ndlela-ke iyasiza futhi ekudambiseni isimo ihlaya elingasethula. Ukungingiza kwenza nobengathukuthela, agcine esemi manzonzo elindene okuyingqikithi. Kokunye kuyaziphaphalazisa izethameli ziqagele amanga, usomahlaya avele nokuzodida imiqondo yazo.

5.4.2. Iziqalo Ezingamanga (*False Starts*)

Iziqalo ezingamanga zenzeka ngenkathi ukwethulwa kwehlaya kuqhubeka. Usomahlaya uqala umusho wakhe, eme umzuzwana, abe eseqala ngegama elifanayo.

Kokunye, osomahlaya bangasiyeka isiqalo sabo, bakhethe elinye igama baqale ngalo. Iziqalo ezingamanga zingabuye zibizwe ngokubuyekeza kwamagama noma imisindo ethile ehlayeni (*revision*).

Ehlayeni elisihloko sithi: **SATMA AWARDS DAY 1 SOUTH AFRICA COMEDY SHOW Simphiwe Shembe UNIZULU BHEKUZULU HALL**, elicashunwe kuYouTube kunanazi iziqalo ezingamanga:

01:04 Usomahlaya : *Ever since* ngi-*gain* i-*weight* -

01:07 Izethameli : (uhleko)

01:12 Usomahlaya : *Serious, serious*, lalela -
kade –

Umah kade ethi kimi Simphiwe *why* ungazigezi izandla uma uphuma endlini encane? Ngathi mina ingoba sengiyogeza izitsha.

01:25 Izethameli : (uhleko)

Emgqeni owu-01:12 usomahlaya ubefuna ukuqalisa ihlaya lakhe ngesingasenzo esiwu “kade” kodwa wabuye wama kancane wazilungisa ephutheni ebelingenzeka uma eqhubeka nehlaya lakhe. Leli hlaya belingama kanje uma usomahlaya engakunakile lokhu akushoyo:

“kade ethi kimi umama Simphiwe *why* ungazigezi izandla uma uphuma endlini encane?”

Lokhu kuqalisa ngesingasenzo kanje bekungazidida izethameli ukuthi usomahlaya ngabe usekhuluma ngani. Kodwa ukwazile ukuphinde azihlele kabusha, aqalise ihlaya lakhe ngokuphongoza ibizo “umah” (mama) ukuze kuzwakale ukuthi ukhuluma ngobani.

Lokhu-ke kuthiwa ziqalo ezingamanga ngoba kuyamsiza usomahlaya ukuthi angakhulumi inhlakanhlaka engezwakali ngoba enqena ukusivala isiqalo sakhe azilungise kahle. Kokunye kuyasetshenziswa igama elisha kodwa elizohambisana kahle nokuzolandela nesimo esethulwayo.

Kuyenzeka kwezinye izikhathi kusebenziseke izimo nezinkathi ezingahambisani, usomahlaya asheshe akulungise lapho ezwa ukuthi akuhlafuneki kahle. Singasebenzisa nasi isibonelo:

1. Kodwa-ke akusenani
2. Lo mfokazi waye –
3. Ubefuna imoto yakhe

Kulesi sibonelo kuyagqama ukuthi okhulumayo ku-2 usheshe asinqamule isiqalo sakhe ngesimo sokuthi angeke sixhumane kahle nalokhu afuna ukulandelisa ngakho. Ekusebenziseni kwakhe u “waye-” oyisiphongozo esikhomba inkathi edlule ubonile ukuthi usezophambanisa izinkathi zalokho akuchazayo, kungenzeka ukhuluma ngenkathi yamanje.

Lokhu-ke kugqama kakhulu emahlayeni athulwa ngomlomo kunalawo angabhalwa adwetshwe noma enziwe ngeminyakazo engenaphimbo. Kokunye usomahlaya uyazisebenzisa leziqalo ukwenzela izethameli zidonsekele kuye, kungekhona ukuthi yingoba engaboni ukuthi useyaphambanisa izinkathi nezingcezu zenkulumo.

Kwelinye ihlaya eliyingxoxo ehleliwe, eyinkulumo mpendulwano, elicashunwe kuYouTube elisihloko sithi: **Makhelwane Thenjiwe Comedy South African funny comedian**, bayihlele kanje ingxoxo yabo:

00:01 Usomahlaya 1 : Nkosiyami -
00:02 Usomahlaya 2 : **Hawu** yebo makhi.
00:06 Usomahlaya 1 : **Hawu nkosiyami**, selidume ledlula lapha kwaGumede makhelwane.
00:10 Izethameli : (Hhawuu)

Kuleli hlaya usomahlaya 1 uqale ngesiqalo esiwu “Nkosiyami-” okuyigama elikhomba ubunini. Kodwa ukuze afeze injongo yehlaya labo, ucabangile ukuthi indlela engenza isimo sibe yilokhu akufunayo akaphongoze u “Hhawu” owukubabaza ku-00:06. Lokhu kuvele kahle ku-00:10 lapho izethameli seziveza ukudumala kwazo ngendlela angenise ngayo ihlaya/ isimo abezosethulela usomahlaya 2.

Lapha lo “hhawu” usebenze ukubalisa, nokuguqula isimo sehlaya lingahlekisi kodwa lidabukise. Mhlawumbe ukuba usomahlaya uvele wathi:

“Nkosiyami, selidume ledlula lapha kwaGumede...” bekungenzeka izethameli zingaphenduli ngendlela esakumangala, bezingathula zizwe imbhangela yalokho. Kodwa ukuze zingene kahle endleleni usomahlaya azizwa ngayo, uziphoqile ngokulungisa isiqalo sakhe asifake lombabazi, nazo zaphatheka kabi.

Cishe yiyona njongo enkulu ngeziqalo zamanga nasenkulumweni yethu yamihla yonke ukuzilungisa nokwenza abasilalele bathathe isimo sethu ngaleso sikhathi. Kokunye kusuke kuwukubalekela ukukhuluma okungavumelekile noma okufihliwe, kusheshe kunqanyulwe ngokuthi kufakwe esinye isiqalo esingaphalazisa wonke umqondo.

Kulona ihlaya elifanayo le-*URBAN VIEW Entertainment* kukhona izimpawu zokungingiza/ amalimi ezingahleleka kanje:

00:05 Usomahlaya : a-ya-ya-ya-ya – **i-i-i** - ye-ye-ye (inina phela labo)
00:15 Izethameli : ya-ya-ya-ya
00:18 Usomhlaya : uwe...
00:19 Izethameli : we-hhe-hhe-hhe-hhe
00:21 Usomahlaya : **i-i-i**
00:23 Izethameli : ya-ya-ya-ya-ya
00:25 Usomahlaya : uwa-wa-wa-wa. Uma ufika esitolo , ufike uthi ya, ikhona iya-ya-ya-ya-ya, athi lo odayisayo ya. Bese uthi **i-i-i**. Siyabonga.
00:42 Izethameli : (uhleko)

Emshweni owu-00:05 usomahlaya usebenzise isu lokuphinda umsindo/ uhlamvu olufanayo (*multisyllabic repetition*) ukuze ambandakanye izethameli zakhe ehlayeni afuna ukulethula ngokuphinda lomsindo abuye wawusebenzisa naku-00:21. Emshweni owu-00:25 usomahlaya usesethulela esingathi kuyingqikithi ngalo-‘i’ amsebenzise kakhulu nokuphindwa kwamagama/ amalunga afanayo ango-‘ya’ no ‘wa’ okuyiwona akhe ngawo ihlaya.

Ukwelulwa komsindo (*prolongation of sound*) kusho ukunweba imisindo yenkulumo ngendlela ebingahleliwe. Lokhu singakufanisa namagama angaphinyiswa/ abhalwe kanje: **s-s-s-s-shaya** le ngane; **b-b-b-b-biza** lo mfana -okunokuvama kwabanamalimi.

Izimo ezifana nalezi zolimi osomahlaya bayazisebenzisa ukuveza imiqondo ethile ngabasuke bekudingida nezethameli zabo, banwebe umsindo othile. Ukuphindwa kwebinza (*phrase repetition*) kusho ukusetshenziswa kwamagama usomahlaya ake wawasebenzisa ehlayeni lakhe angabuye athiwe uhlaka lwehlaya (*formulaicity/ revision*).

Ehlayeni elicashunwe kuYouTube elisihloko sithi: **Luh & Uncle – Luh a problem child (Isisu – The Belly)** kungatholakala lolu limi:

00:05 Usomahlaya 1 : “Awu isisu somhambi asingakanani, singangenso yenyoni, hhawu singangenso yenyoni” (ecula).
00:10 Usomahlaya 2 : Malume, kushuthi awusoze-ke wena waba umhambi.
00:14 Usomahlaya 1 : Hhe?
00:16 Usomahlaya 2 : Cha ngisho ngoba phela wena uthi , “isisu asingakanani, singangenso yenyoni”. Kanti wena **aaah, mmmh, aaah**.
00:29 : (umsindo kamabonakude)
00:31 Usomahlaya 2 : **aaah, mmmh, aaah, mmmh, aaah**.
00:42 : (umsindo kamabonakude)

Iziphumuzo eziphelele (*filled pauses*) ziyasiza usomahlaya uma enedlingozi noma ufuqufunqu ngokuthile ukuthi angaveli akubhadlaze nje. Lamagama azimuphuzo eziphelele angafana no-**mmmh, aaah, eeh** namanye esingabuye sithi acishe afane namagama okuhlela kahle inkulumo (*discourse markers*). Awela ngaphansi kwezibabazo. Umahluko ukuthi iziphumuzo eziphelele azinawo umqondo kunamagama okuhlela inkulumo, angahlalelwa kukhishwe izakhi kuwo.

Kuleli hlaya elingenhla ku-00:16-00:31 iziphumuzo eziphelele usomahlaya 2 uzisebenzisile ukuncokoloza usomahlaya 1 ngokungabi nathuba lokuba ngumhambi ngenxa yesisu sakhe esikhulu. Lokhu ukwenze ngalezi ziphumuzo, akashongo magama anomqondo, kodwa kufinyelele kobekuqondiswe kuye.

Iziphumuzo eziphelele zivamisile ezingxoxweni zamihla yonke, ziyasetshenziswa ukucabanga nokuhlela kahle okuzokhulunywa. Esifundweni samahlaya, ziyasetshenziswa ukufengqa leso simo esithile esisuke sidingidwa ngaleso sikhathi. Lamagama sithi awanawo umqondo ophelele ngesizathu sokuthi akulula neze ukuwahlalela ngokwezakhi zamagama futhi asikho isiqiniseko sokuthi angabhaleka kanje.

5.5 Uhlaka Lwehlaya (*Formulaicity*)

Lokhu kungachaza ubudlelwano obukhona phakathi kwezingcezu zamagama ezibe ziphindwa ekwethulweni kwehlaya. Amagama ahlela kahle ihlaya avamise ukuba sekuqaleni kwalo. Lawo magama osomahlaya bayathanda ukuwasebenzisa ukuze enze isakhiwo esithile sehlaya abasuke belethula. Lokhu kungabuye kuthiwe ukuphinda ibinza (*phrase repetition*)

Ehlayeni elisihloko sithi: **SATMA AWARDS DAY 1 SOUTH AFRICA COMEDY SHOW Simphiwe Shembe UNIZULU BHEKUZULU HALL**, elicashunwe ku*YouTube* kunalolu ulimi:

06:30 Usomahlaya	: Sengiphuma, nike niwabuke ama <i>movie</i> ama- <i>China</i> ?
06:34 Izethameli	: Yebo.
06:37 Usomahlaya	: Nike ninake ukuthi ama- <i>China</i> aqala akhale <i>before</i> elwe?
06:37 Uzethameli	: Yebo.
06:39 Usomahlaya	: <i>Like</i> (elingisa umsindo wama- <i>China</i>)
06:43 Izethameli	: (uhleko nezandla)
06:49 Usomahlaya	: Ningeze ningabona? (elingisa umsindo wama- <i>China</i>)
06:53 Izethameli	: (uhleko nezandla)

Leli hlaya linobudlelwano elinabo ezingcezwini zamagama ezisetshenziswe usomahlaya ukuze angacini esenenga izethameli zakhe ngokuphinda igama elilodwa. Uhlaka lwehlaya lucishe lufane neziphumuzo, lunikeza ithuba usomahlaya ukuthi ahlele kahle okulandelayo azokusho.

Ngaphezu kwalokho, uhlaka lwehlaya lubamba iqhaza esigqini sehlaya, luqinisekise ukusabalala kolwazi nokusiza abalalele. Uhlaka oluyikhethelo (*special formulas*) luyakushintsha ukuqhubeka kwehlaya ngokuthi kwezinye izikhathi ligcine selidingida isihloko esisha.

Kuleli hlaya elingenhla, usomahlaya usebenzise nantu ucezu lwamagama ukwakhela ihlaya lakhe:

06:30 Usomahlaya : Sengiphuma, **nike niwabuke** ama *movie* ama-*China*?

Lolu hlaka lumsizile usomahlaya ekutheni, ngesikhathi izethameli zicabanga, ziphendula lokhu akubuzayo, ebe ezilungiselela ukwethula umqondo walokhu akubuzayo.

Ukwenzile lokhu kodwa esezimise ngenye indlela lezi zingcezu zamagama ku-06:37 kodwa esethi “**Nike ninake?**” okungamagama asaqukethe umqondo owodwa. Lokhu ke kuye kwenze ihlaya libe impumelelo ngoba izethameli kuzigcina zilalele futhi ziyigxenye yehlaya.

Naku-06:49 “**Ningeze ningabona**” usomahlaya usebenzise uhlaka lwehlaya lakhe, nokubonakala kube impumelelo lapho izethameli ziphendula ngohleko okukhomba ukuthi zilalele. Akhona-ke amanye amahlaya angenalo uhlaka, nagicina eseduma.

5.6 Amagama Okuhlela Kahle Inkulumo (*Discourse Markers*)

Lolu uhlobo lwamagama olungabuye luthiwe ngolusiza usomahlaya ukuthi azilungise yena uma kukhona aqalise ngakho okungeyikho. Aphinde anike usomahlaya ithuba lokuthi aqhubeke nalokho asuke esevele ekukhulumile.

Ehlayeni eliyingxoxo ehleliwe, eyinkulumo-mpendulwano, elicashunwe kuYouTube elisihloko sithi: **Makhelwane Thenjiwe Comedy South African funny comedian**, bayihlele kanje ingxoxo yabo:

00:01 Usomahlaya 1 : Nkosiyami.

00:02 Usomahlaya 2 : **Hawu** yebo makhi.

00:06 Usomahlanya 1	: Hawu nkosiyami , selidume ledlula lapha kwaGumede makhelwane.
00:10 Izethameli	: (Hhawuu)
00:14 Usomahlanya 1	: Eyi, hhayi, hhayi, makhelwane, hhayi, hhayi, eyi, eyi eyi.
00:19 Izethameli	: (uhleko)
00:24 Usomahlanya 2	: Cha phela makhelwane musa ukumosha izinyembezi uyokhala ngomngcwabo sekukhona abantu.
00:26 Izethameli	: (uhleko nezandla)
00:31 Usomahlanya 2	: Manje kuthiwa kuzokwenziwa njani ngoba selidume ledlulabakithi. Bebenawo nje umasingcwabisane?
00:37 Usomahlanya 1	: Eyi , makhelwane ukhona angithi umfana ubesebenza kodwa eyi ...
00:45 Usomahlanya 2	: Eyi bayajabula kodwa yazi, nje mina ngiye ngithi kodwa akusashoni ngani oyedwa kengithole no-R200 <i>we-airtime</i> .
00:52 Izethameli	: (uhleko)

Lolu uhlobo lwehlanya olungabizwa ngokuthi luyinkulumo-ngxoxo (*conversational dialogue*). Alufani nalolu okuke kwaphawulwa ngalo esahlukweni sesibili ku-2.2 lapho usomahlanya eba yedwa eshashalazi athule ihlanya lakhe (*monologue*).

Izimpawu ezingagqama ohlotsheni lwamahlanya anjena, kungaba yikho ukukhuluma kanyekanye (*simultaneous talk*), ukweqana ngenkulumo (*overlapping*) nokuvimbana (*latches*). Lokhu kuvamisile emahlayeni asangoxoxo ngenxa yokuthi mhlawumbe bayayazi ingqikithi (*punch line*) yalokho okukhulunywa ngakho, bagcine sebevimbana ngenkulumo ukuze baqhubekela phambili.

Maningi-ke amagama okuhlela kahle inkulumo angasetshenziswa ukuqhuba ubuciko bamahlanya. Kwezinye izikhathi kuyenzeka kuthiwe, “bheka”, “kuhle”, “kulungile”, “uyazi”, “ngiyacabanga”, “kunjengokuthi”, namanye angasetshenziswa. Lolu hlobo lwamagama luyasebenza ukuveza ukungabaza, nokunika usomahlanya isikhathi sokuthi ahlele kahle azokusho.

Kokunye lolu hlobo lwamagama luyamlungisa uma eqale ngamanga, ahlele kabusha azilungise. Okukhulu kakhulu ngala magama ukuthi ayasebenza ukusivezela imizwa kasomahlanya ngaleso simo asuke esethula.

Kuleli hlanya eliqokiwe ku-00:01-00:06 osomahlanya basebenzise u- “**hawu**” ongumbabazi ngokujwayelekile, kodwa kulesi simo usebenze ukuhlela kahle lokhu abebezokwethula.

Le ngxoxo ibingaqhubeka futhi izwakale kahle noma engekho lo “**hawu**”, kodwa ukuze isimo semizwa kasomahlanya 1 sivele ukuthi singesinjani, basebenzise leli su lamagama okuhlela, nokugcine kuthinta imizwa yezethameli.

Nakuba emahlayeni afana nalawa okuhlosiwe kakhulu (*target*) kungezona izethameli kuphela, kepha kuwukuphendulana phakathi kosomahlanya ababili, kodwa azikwazi ukusala ngaphandle ngoba zisuke zikhona endaweni yokwethulwa kwehlaya.

Okuzenze izethameli zathatha isimo sikasomahlanya 1, akukhona nje ukuthi uthe:

00:06 Usomahlanya 1 : ...selidume ledlula lapha kwaGumede makhelwane.

Ukususwa kuka, “**Hawu nkosiyami...**” bekungenza izethameli (00:10) zingabi nawo umuzwa wokuzwelana nobuhlungu usomahlanya 1 abuzwayo. Ngakho-ke amagama okuhlela kahle inkulumo nakuba engelona ihlaya, kodwa ukungasetshenziswa kwawo kungadlala indima enkulu ebudumeni behlaya, aqukethe imizwa yehlaya.

Usomahlanya uphinde wakhetha amanye amagama ahlukile kuleli lokuqala, navele aphenduka ihlaya kwawona:

00:14 Usomahlanya 1 : Eyi, hhayi, hhayi, makhelwane, hhayi, hhayi, eyi, eyi, eyi.

Cishe ukuthothelaniwa kwawo eduze, usomahlanya sesimbinda isimo azama ukusenekela usomahlanya 2 ikhona okwenze izethameli ku-00:19 zivele ziphubuke zihleke, la magama okuhlela kahle inkulumo.

Lolu hlobo lwamagama namanye amaningi, acishe afane nokuphefumulela phezulu ngaphambi kokukhuluma. Ayelekelela ekutheni izihloko ezingeke zethulwa zinjalo, zicatshangwe kangcono lapho esetshenziswa ukuze zizwakale kahle. Cishe singasho sithi amagama la, anokuqukatha imizwa ethile, andulela lokho okungaba kuhle noma kubi okukhulunywayo

5.7 Izimpawu Zezinhlolo Zamahlanya (*Characteristic Forms of Jokes*)

Indlela amahlanya akheke ngayo iyehluka kulolo nalolo hlobo lwehlaya (*genres of humor*) olwethulwayo. Amahlanya awahlali elandisa (*narrative jokes*), kodwa amanye awuhlobo lwamahlanya olufushane (*one-liners*), amanye ayimfumbhe (*riddles*) amanye anokungcofana/ ukujovana (*knock-knock jokes*). Lawa-ke enzeka kakhulu ohlotsheni lwamahlanya oluyinkulumo mpendulwano.

Kuleli hlaya elicashunwe kuYouTube elisihloko sithi: **Luh & Uncle – Granny is a sore loser. MDM Sketch Comedy.**

00:01 ... : (ingoma eyibika)
 00:05 Mthandeni : (engena emnyango) Yini Luh walala *early* kangaka? Uyagula yini?
 00:10 Luh : Ugogo mfwethu, eish.
 00:15 Mthandeni : Ugogo? Yini? (ephendukela kuye embhedeni) Haa! Bakwenze nje? Yini bekwenze njani?
 00:20 Luh : Kushuthi bengingena.
 00:22 Mthandeni : *I'm sure, I'm sure* kodwa, *very sure* ubuyi-*deserve* le nduku oyitholile. *But* qhubeka kwenzakaleni?
 00:30 Luh : Kushuthi bengingena.

Isu Lokujejeza Emuva (*Flashback Technique*) -1

... : (ikhwelo)
 00:35 Gogo : WeLuh.
 00:36 Luh : Gogo.
 00:40 Gogo : Luh.
 00:42 Luh : Gogo, hhayi!
 00:45... : (kuvuleka umnyango)
 00:50 Gogo : Yeyi wena, weLuh awuzwa ukuthi ngiyakubiza?
 00:55 Luh : Ngikuzwile.
 00:57 Gogo : Pho?
 00:59 Luh : Ngishilo ngathi yebo gogo.
 01:02 Gogo : Awuzi ngani ngoba uyezwa ukuthi ngiyakubiza?
 01:05 Luh : Gogo awungibizanga uthe weLuh, ngathi yebo gogo kwathuleka. Mina bengizitshela ukuthi sidlala umamemezana. Kodwa ngoba usula, usungasho ukuthi ubuthini.
 01:11 Gogo : He! Hehe! Yabona-ke manje sekufike ekugcineni (ethatha ipani emshaya ngalo).

Okwenzeka Ngaleso Sikhathi (*Present Scene*)

01:17 Mthandeni : Hhayi ngeke umama u-*wrong* ingane ayishaywa kanjena.
 01:22 Luh : Malume ngicela ungenzela isemishi ngafa indlala.
 01:26 Mthandeni : *Okay boy sure.*
 01:27 Luh : Malume ungamtsheli ugogo ukuthi wenzela mina. Uthe namhlanje akafuni ngithinte ukudla kwakhe.
 01:30 Mthandeni : Hhawu wanonya uMah! *Okay boy* (esukuma elungisa isemishi)
 01:34 Gogo : Mthandeni wenzani?
 01:36 Mthandeni : Ngenza isemishi.
 01:38 Gogo : Wenzela bani?
 01:40 Mthandeni : Ngizenzela mina.
 01:42 Gogo : Uphu uLuh Mthandeni?

01:44 Mthandeni : Angimazi uLuh ukephi.
 01:47 Gogo : *Sure sure?*
 01:49 Mthandeni : Yah, ngine-*sure*, usufuna ukungishaya nami Mah ungibulale?
 01:53 Gogo : Cha bengizibuzela nje.
 01:55 Mthandeni : (ephuma eya ekamelweni)
 01:58 Gogo : Hhayi bo! Ngimshaye ngimbulale? Hhayi bo! UMthandeni madoda selokhu aphunyelwa zimali zikababa wakhe-nje, hhayi ngathi khona okungahambi kahle la kuye.
 02:01 ... : (kugudluka umnyango kungena uLuh)
 02:05 Luh : Gogo aphi amanga ami? Cela R5 yami-ke?
 02:09 Gogo : (emnika) Hhayi cha. Hhayi lesididi esinguMthandeni.
 02:11 Mthandeni : (elunguza emnyango wekamelo lakhe) Hhayi bo Lunah! Musa ukumdelela uzokushaya futhi.
 02:13 Luh : (eqaqa ibhandishi ekhanda lakhe)
 02:15 Mthandeni : Kanti awulimele?
 02:18 Gogo : Akalimele lo, besibhejile wayilahla-ke wena.
 02:20 Mthandeni : Benibhejile?

Isu Lokujejeza Emuva (*Flashback Technique*) -2

02:22 Luh : Ooh, yah ankeli awungenzeli isemeshi phela *boy*.
 02:26 Mthandeni : Mina ngenzele wena isemishi? Soze mina, wathi wena ngi-*useless* uhlangene nabangani bakho. Nx!
 02:30 Gogo : Wemaye! Ucabanga ukuthi umalume wakho uzokwenzela isemeshi emveni kwezinto ezingaka ohlale umenza zona.
 02:35 Luh : Gogo asinqumeni u-R5, R5 umalume uzongenzela isemeshi.
 02:37 Gogo noLuh : (banquma ngokuhlanganisa iminwe)

Okwenzeka Ngaleso Sikhathi (*Present Scene*)

02:40 Mthandeni : Mmmh! Kanti ubeqamba amanga ethi umshayile?
 02:44 Gogo : Weeh! WeMthandeni wodlala uLuh kuze kube yinini ngempela?
 02:48 Mthandeni : Yooh! Wonakele uLuh. Kodwa-ke Mah *this time* akadlalanga ngami kuphela, udlale ngathi sobabili. Mina ungenzise isemishi, wena bakudlela imali *and* ngibona engathi uwena oshayeke kakhulu *this time* (ehleka).
 02:51 Gogo : Lalela-ke, musa ukuphapha izitsha leziya uzigezile?
 02:54 Mthandeni : Yah, izitsha ngiziwashile Mah.
 02:56 Gogo : Amawindi wona?
 02:59 Mthandeni : Yah, nawo ngiwawashile ekuseni.
 03:02 Gogo : Uthayela?
 03:05 Mthandeni : Hhayi ngeke Mah, uthayela awuwashwa, futhi kade linetha izolo.
 03:08 Gogo : (ethatha igilasi enamanzi ewachitha phansi) Sula

03:11 Mthandeni : lamanzi, ngisulele lamanzi phansi (ephuma)
: Kwenzakalani layikhaya?

(ukuphela/ end)

Leli hlaya singalihlaziya ngezindlela eziningi lapho sibheka isakhiwo salo. Ake siqale sibheke ukwakheka kwalo ngaphambi kokuba sibuke izinhlobo zamahlaya ezitholakala kulo.

- **Isakhiwo Esibikezelayo (*Build-Up*) -1** – ngokwakheka kwaleli hlaya, abahlanganisi balo basebenzise isu lokujeqeza emuva (*flashback technique*) ngokusethulela okwakwenzeke kuqala ngaphambi kokuba kudingidwe okuyingqikithi yalo.

00:01 ... : (ingoma eyibika)

00:05 Mthandeni : (engena emnyango) Yini Luh walala *early* kangaka?
Uyagula yini?

00:10 Luh : Ugogo mfwethu, eish.

**00:15 Mthandeni : Ugogo? Yini? (ephendukela kuye embhedeni) Haa!
Bakwenze nje? Yini bekwenze njani?**

00:20 Luh : Kushuthi bengingena.

00:22 Mthandeni : *I'm sure, I'm sure* kodwa, *very sure* ubuyi-*deserve*
lenduku oyitholile. *But* qhubeka kwenzakaleni?

00:30 Luh : Kushuthi bengingena.

Lolu uhlobo lwehlaya olulandisayo (*narrative joke*). Isakhi salo sokubizekeza siyalandisa ngokwenzeke ngaphambilini ku-00:15 - 00:20 lapho uMthandeni ebuza ngokwenzeke ku-Luh, ethola nesisusa sesimo abhekene naso.

Ngakho-ke sizobona ukuthi emahlayeni akumane kugijinyelwe engqikithini yalo, kodwa kumele lingeniswe ngesakhiwo esizokwenza sibe manzonzo sifune ukwazi ukuthi kungase kwenzekwe ini ezosihlekisa noma isidumaze. Lokhu bakwenze ngesu lokujeqeza emuva njengoba sike saphawula.

Mhlawumbe leli hlaya belingase lingabi yimpumelelo lapho abahlanganisi balo bevele begijimela engqikithini kodwa bangasithathi ngomqondo basibuyisele emuva ukuze siqonde lokhu abazokudingida. Ukubuyiselwa kwethu emuva ngesu lokujeqeza, kwenza siyiqonde inkinga yehlaya, simince futhi lapho sicabanga ngokungase kulandele.

- **Isakhiwo Esibikezelayo (*Build-Up*) -2** - ihlaya-ke kuyenzeka libe nezakhi zokubikezela ezimbili kuya phezulu. Nalo leli linesakhi sokuqala esethula

okwakwenzeke phakathi kuka-Luh nogogo wakhe. Kuphinde kube nesakhi sokubizela esenzeka ngaleso sikhathi sesigameko kusuka ku-00:35-01:11.

... : (ikhwelo)
00:35 Gogo : WeLuh.
00:36 Luh : Gogo.
00:40 Gogo : Luh.
00:42 Luh : Gogo, hhayi!
00:45... : (kuvuleka umnyango)
00:50 Gogo : Yeyi wena, weLuh awuzwa ukuthi ngiyakubiza?
00:55 Luh : Ngikuzwile.
00:57 Gogo : Pho?
00:59 Luh : Ngishilo ngathi yebo gogo.
01:02 Gogo : Awuzi ngani ngoba uyezwa ukuthi ngiyakubiza?
01:05 Luh : Gogo awungibizanga uthe weLuh, ngathi yebo gogo kwathuleka. Mina bengizitshela ukuthi sidlala umamemezana. Kodwa ngoba usula, usungasho ukuthi ubuthini.
01:11 Gogo : He! Hehe! Yabona-ke manje sekufike ekugcineni (ethatha ipani emshaya ngalo).

Nakhona lapha siyasibona isisusa sokungayi kukaLuh kugogo wakhe nxa embiza. Leli hlaya liyalandisa, liphinde libe nokweyisa ku-01:05 lapho uLuh ephendula ngendlela esakubhuqa ugogo wakhe.

Cishe lezi zakhiwo zokubikezela zisikhanyisela kangcono ukuthi ihlaya liwubuciko obujule kangakanani, nokungathi uma bevele belijuma nje, bagcine sebesho okungahlekisi nhlobo.

Lelisu lokujeqeza emuva nalokho okwenzeka ngaleso sikhathi, abahlanganisi behlaya bakwazile ukukuxhumanisa kahle, ukuze umsebenzi wabo uwelele kwelinye izinga. Ukuwelela kwawo kwelinye izinga kusho ukuthi singakwazi nokugcina sesitomula nezinye izinhlobo zamahlala ezingatholakala kulo.

- **Iphuzu lenguquko (Pivot)** – kuleli hlaya likhona ibinza namagama/ indatshana esethulela isixakaxaka sehlaya, lapho kunokungqubuzana khona sekuvela obekungalindelwe okudala ihlaya.

02:01 ... : (kugudluka umnyango kungena uLuh)
02:05 Luh : Gogo aphi amanga ami? Cela R5 wami-ke?
02:09 Gogo : (emnika) Hhayi cha. Hhayi lesididi esinguMthandeni.
02:11 Mthandeni : (elunguza emnyango wekamelo lakhe) Hhayi bo Lunah! Musa ukumdelela uzokushaya futhi.
02:13 Luh : (eqaqa ibhandishi ekhanda lakhe)
02:15 Mthandeni : Kanti awulimele?

02:18 Gogo : Akalimele lo, besibhejile wayilahla-ke wena.
02:20 Mthandeni : Benibhejile?

Kusukela ku-02:01-02:20 le ndatshana eyisixakaxaka, iyahlekisa ngoba isisivezela ukuthi sonke lesi sikhathi, umalume (Mthandeni) ubenziwa isilima ezikhathaza ngento engekho.

Ukungqubuzana phakathi kobekulindelwe uMthandeni nokuyikho ngempela kwenza elikhulu ihlaya ngoba uzama ukusiza, kanti uzimoshela isikhathi. Lona ngumzimba walo ihlaya, akusona isiphetho.

- **Umusho owethula ingqikithi yehlaya/ isiphetho (*punch line*).**

02:48 Mthandeni : Yooh! Wonakele uLuh. Kodwa-ke Mah *this time* akadlalanga ngami kuphela, udlale ngathi sobabili. Mina ungenzise isemishi, wena bakudlela imali and ngibona engathi uwena oshayeke kakhulu *this time* (ehleka).

Lo musho ususephethela lonke ihlaya, uyakhomba ukuthi ingqikithi yalo bekuwukudlala ngabantu abadala.

Lokhu-ke bekuwukubheka isakhiwo salo kusuka esingenisweni (*build-up*), umzimba (*pivot*) kanye nesiphetho (*punch line*). Lo musho usethulela okumangalisayo ngoba sekuyavela nokuthi ugogo uke wadlalwa ingqondo naye, ebesingakuzwanga engxongxweni yonke.

➤ **Izinhlolo Zamahlaya Ezitholakala Kuleli Hlaya:**

Ukalandisa (*narrative joke*) – leli hlaya lilonke nje, liyalandisa, liyakuthatha likubeke kusuka ekuqaleni kuze kufike la sekuqaqululeka konke obekufihlwe kulo.

00:01 ... : (ingoma eyibika)
00:05 Mthandeni : (engena emnyango) Yini Luh walala *early* kangaka? Uyagula yini?
00:10 Luh : Ugogo mfwethu, eish.
00:15 Mthandeni : Ugogo? Yini? (ephendukela kuye embhedeni) Haa! Bakwenze nje? Yini bekwenze njani?
00:20 Luh : Kushuthi bengingena.

Okwenza siqinise ngokuthi liyalandisa leli hlaya ukuthi konke okuqhubeka kulo, kuyingxoxo enemibuzo eminingi, nokwenza kulandwe, kuchazwe kulo. Lo mkhuba wokulandisa ubonakala kakhulu emibhalweni yobuciko efana nemidlalo, amanoveli, izimvusamqondo neminye, lapho uthola ababhali bayo besilandisa ngokwenzeka kuyo.

Linawo amahlaya amafushane (*one-liners*) lapho umqondo onokubhuqa nokweyisa wethulwe emshweni munye.

01:05 Luh : Gogo awungibizanga, uthe weLuh, ngathi yebo gogo kwathuleka.

Le nkulumo ewumusho owodwa nje ikuhlekisa ucashile. Uma umuntu ethi akabizwanga, ethi kubizwe igama lakhe, kuyadida lokho, kuba nokungqubuzana emqondweni, kuhlekise lapho esephetha inkulumo yakhe.

Ukungqubuzana lapha, kulapha ethi: ‘Gogo awungibizanga, uthe weLuh’.

Uma uyetshisa kahle le nkulumo iyawudida umqondo. Uma umuntu ebiza igama lakho usuke ekubiza, asikho isidingo sokuthi aze ethi: “woza lapha”.

Kodwa ukuze kuhlale obala ukuthi bekuvele kuqondwe ikuhlekisa, kungakho uLuh etelekele ukubizwa wazivikela ngezaba zakhe.

Kukhona olunye uhlobo lwehlaya esingalutomula kulo leli hlaya elilodwa elaziwa ngelokugcofana/ ukujovana (*knock-knock joke*). Leli hlaya lingabangwa ukuphindisela, ukuveza amandla akho (*superiority*), ukuzikhulula (*release*), ukungqubuzana kobukulindele (*incongruity*) nokunye.

02:48 Mthandeni : Yooh! Wonakele uLuh. Kodwa-ke Mah *this time* akadlalanga ngami kuphela, udlale ngathi sobabili. Mina ungenzise isemishi, wena bakudlela imali *and* ngibona engathi uwena oshayeke kakhulu *this time* (ehleka).

02:51 Gogo : Lalela-ke, musa ukuphapha izitsha leziya uzigezile?

02:54 Mthandeni : Yah, izitsha ngiziwashile Mah.

02:56 Gogo : Amawindi wona?

02:59 Mthandeni : Yah, nawo ngiwawashile ekuseni.

03:02 Gogo : Uthayela?

03:05 Mthandeni : Hhayi ngeke Mah, uthayela awuwashwa, futhi kade linetha izolo.

03:08 Gogo : (ethatha igilasi enamanzi ewachitha phansi) Sula lamanzi, ngisulele lamanzi phansi (ephuma)

03:11 Mthandeni : Kwenzakalani layikhaya?

Ku-02:48 uMthandeni uzama ukungcofa ugogo ngokuthi uyena oshayeke kakhulu ngokudlelwa imali uLuh. Ukusuka ku-02:51 ugogo uzwakala ephindisela, esebenzisa amandla akhe (*superiority*) exaka ngemibuzo enokugcofa. Ukugcofeka kwembangiyakhe (Mthandeni) kuzwakala lapho isizikhalela ku-03:05: ‘Hhayi ngeke Mah...’

Naku-03:11: ‘Kwenzakalani layikhaya?’

Lokhu kungcofana kugcina kumdida uMthandeni ngoba ngokwenzizakuhlaziya yobuqhwa (*superiority theory*) ugogo uzama ukuzivikela ebuthakathakeni bakhe bokudlelwa ingane imali ngokusebenzisa amandla akhe achukuluze abanye.

Kunolunye uhlobo lwamahlanya olwaziwa ngokuthi izindatshana. UMakhoba, (2014:61-62) uthi ezinye izindatshana ziye zithi noma zihlekisa uthole ukuthi zicoba amathambo kunokuhlekisa kwazo. Indatshana le kayikaleki kahle ubude bayo kodwa uma isingamakhasi amabili ukuya nangaphezulu isuke isiyinde kakhulu isiphenduke indaba hhayi indatshana.

Encwadini yezimvusaqondo kaXulu, (1987:82) kunendatshana esihloko sithi: **‘NGOKUGUQUKA KWENSOSHA NESIMO SOMUNTU’** kunengxoxo ehlekisayo ayixoxa ngeLembe uShaka uthi:

Kuthiwa uShaka wayengabathandi abantu ababi ebusweni, ababuso buyintshibongo, nabayizimbomotho. Wayengabathandi nabakheke kabi babayizimbaklaksana. Kuthiwa wayebabuka ababuke abantu abanjalo maqede aqhubuke ahleke, athi bayamhleka. Uozwakala esethi: “Mbambeni lona niyombulala, uyangihleka.

Uphawu lolimi olugqama kule ndatshana ehlekisayo indida (*paradox*) – konke okuxoxwa umbhali kuyamangaza, kudide ukuthi abantu bake bafela ukuthi babi futhi bayahleka.

Kuyenzeka ezinye izindatshana, zibhinqe, zibhuqe, ezinye zize zizwakale sengathi ziyahlambalaza. Izindatshana ezihlekisayo, ezisuke ziqoshwe kulandelwa uhlaka lwamahlanya.

UMakhoba, (2014:61-62) endatshaneni asixoxela yona encwadini yakhe uyibeke kanje:

Ngizobuye ngiyixoxe leyo kaMathabela owacishe wangiyekisa ubuthisha. Ngisanda kuqala ukusebenza laphaya eKwazini eMlaza. Ngiyibhungu ngiyajima negazi liyagijima.

Nansi-ke le ngane egqoka isiketi esifishane. Ihlala phambili, ihlale kabi nje. Ngiyayisusa ngiyise emumva, ibuye izohlala phambili ngale ndlela yayo yokuhlala noma yikanjani. Sengike ngazama ukuyishaya kodwa nakhona lapho bengintshontsha ngoba uthish’omkhulu uNgobese wangidonsa ngendlebe wathi ngingalokothi ngishaye izingane. Wathi kuyingozi kakhulu ngoba ngiyajima.

Ngize ngibize umzali manje khona sizokhuluma ngale ngane yakhe engenzi kahle ezifundweni ngoba ilibele ukuzinaka. Afike umama wentombazane. Bafana ngathi amawele nengane yakhe. Ngimbizele endlini yezihambi. Siluqale idaba.

Athi umzali: Kodwa wenzani thisha?

Wadlala ngengane yami ngibhekile.

Qinisa induku le uyifake enganeni!
Wabhoka wakhahlela umzali, ngasala ngikhungathekile mina.
UNGobese ngapha nemithetho kaHulumeni, uthi azingathintwa
izingane, umzali ngapha uthi induku enganeni!

Le ndatshana ithakwe ngokudlalisa amagama, okugcina kugqamisa amagama amqondo-mbaxa (*ambiguity*). Lokhu uNilsen, (1978:210) ukuchaze ngokuthi amagama angenancazelo eqondile abalulekile ekudlaleni ngolimi njengasekugxekeni, umbhuqo, ukubhinqa, ukufanisa, kanye nokungathekisa ngoba umqondo womuntu kulula ukuthi uhambisane nakho.

Athi umzali: Kodwa wenzani thisha?
Wadlala ngengane yami.
Qinisa induku le uyifake enganeni!

Le ngxenye yendatshana ecashuniwe izwakala inencazelo engaphezu kweyodwa, nokwagcina kudida uthisha ukuthi uthini ngempela umzali. Nayo le ndatshana singayohlalela ngohlelo lwesakhiwo samahlanya kanje:

- **Isakhiwo Esibikezelayo (*Build-Up*)** > Kodwa thisha wenzani?
Lo mshwana owumbuzo iwona osethulela ihlaya nokuzokwenzeka okudala ukungqubuzana phakathi kokulindelwe nokwenzekayo. Indlela umzali abuza ngayo uthisha ukuthi wenzani, kasazi noma ubuza ukuthi ulindeni angashayi ingane noma uyishayeleni ingane. Lokhu-ke kubizwa ngokuthi i-*ambiguity* kuqukethe imiqondo embaxa.
- **Iphuzu lenguquko (*Pivot*)** > Wadlala ngengane yami.
Nalapha futhi le ndatshana isasidida ngoba kasiqondi ukuthi uthisha udlale kanjani ngengane. Kasazi noma uyishaye into engekho, uyishaye kakhulu, wonile ngokungayenzi lutho. Ukuhlelisa kwale ndatshana kubangwa yiyo-ke le mqondo-mbaxa (*ambiguity*) nokwenza ihlaziyeke ngaphansi kwamahlanya.
- **Umusho owethula ingqikithi / isiphetho (*Punch Line*)** > Qinisa induku le uyifake enganeni!
Lo musho usethulela okumangalisayo kodwa okuhlekisayo. Okwenza kuhlekise ukuthi uthisha udibene nabengakulindele kumzali. Kuzwakala sengathi umzali ukhuthaza uthisha ukuthi alale nengane yakhe, kodwa ukusho ngezindlela eziphansi, uthisha akazifunele yena umqondo wokujula kwengxoxo yabo.

Ngaphansi kohlobo lwamahlaya azindatshana singaphetha ngelokuthi nawo agqama kahle lapho kusetshenziswa ulimi olusithele, olwezifengqo ukuze ahlekisa. Lapha kuvele olwemiqondo emningi nokwenza sihleke lapho sesithola ukuthi ibibheke kuphi le nkulumo. Le ndatshana iyahlekisa kodwa iphinde icobe amathambo uma umzali egunyaza uthisha ukuthi enze isenzo esibi kangaka enganeni.

5.8 Ukushintsha (*Transitions*)

Lokhu-ke kuyindlela esetshenziswa kakhulu emahlayeni eshashalazi lapho usomahlaya esuka esihlokweni axoxa ngaso engena kwesinye ngendlela engalindelekile (*abrupt changes*). Lokhu kungabangwa yikuthi usomahlaya usefike esiphethweni sehlaya lakhe noma izethameli azilithokozeli nhlobo. Ukushintshwa kwesihloko-ke kusuke kuyimizamo yokugcina izethameli zilalele futhi zithokozela ihlaya.

Ehlayeni elitholakala ku-*YouTube* elisihloko sithi: **99 Zulu Comedy**, kunehlaya eliyingxoxo kasomahlaya owuVusi Ximba elinokushintsha izikhawu ngezikhawu kanje:

Govozile

- 00:01 : (kudlala inkositini)
- 00:10 : (uhleko nezandla)
- 00:22 : WeGovozile, elani-ke leli gula lesisu? Govozile usumithi? “Yebo mah”.
Umithiswe ubani? “Angazi mah, baningi abafana engibajolayo eshibhini”.
Yehheni webantu! Sokhokhelwa ubani lesisisu? (amazwi kamama) “Wemah, maningi amabhari eshibhini”.
- 00:54 : (kudlala inkositini)
- 00:56 : (ecula) Ungayi eshibhini uzomitha mntanami.
- 01:01 : (kudlala inkositini)
- 01:03 : (ecula) Ungayi eshibhini uzodlala abafana.
- 01:08 : (kudlala inkositini)
- 01:10 : (ecula) uzomitha, uzomitha mntanami
- 01:14 : (kudlala inkositini)
- 01:17 : (ecula) Uzomitha, uzomitha mntanami.
- 01:22 : (kudlala inkositini)
- 01:57 : (uhleko nezandla)

Ukushintsha (*Transition*)

Bambulele Umtakababa

- 02:10 : (kudlala inkositini)
- 02:12 : (ecula) Bambulele umtakababa, bambulele umtakababa.
- 02:23 : (kudlala inkositini)
- 02:40 : Yatheleka indoda ngekhumbi. Uhlezi unkosikazi nekhwapha lakhe.
- 02:46 : (uhleko oluphansi)

- 02:49 : “Baleka, gibela phezu kwekhabethe uguqe udunuse ngikwemboze ngecansi. Yadunusa-ke indoda kwasho ukuthi yayingenayo i-*under*.”
- 03:00 : (uhleko)
- 03:02 : Avela-ke amazambane ngemuva.
- 03:04 : (uhleko)
- 03:08 : Ahlala-ke amadoda ephuza, langena ikhehla lakwaMkhize elalibhema emakhaleni, malibhema libheka phezulu, “Ngisho kungathiwa izinto ziyefana amasende lawa”.
- 02:22 : (uhleko nezandla)
- 02:32 : Wasukuma unkosikazi wagxuma wabheka phezulu, “WeMkhize mawungezile ukuzophuza uzobheka izinto zabantu ngizokuhlalela ikhanda mina”. “Kahle nkosikazi nawe uyambona uMkhize useyidakelwe”. Laphinde labhema labheka phezulu, “MaNtombi kababa ngisho ngabe kuthiwa izinto ziyefana iwona”.
- 03:57 : (uhleko nezandla)
- 04:04 : Lavele lagxuma ibheshu lagxumela phansi, laphuma ngelikhulu ijubane. Ayaphuza la madoda anuka ugologo wawo, awuyeka phansi asukela le nsizwa. Yabaleka, kwasho ukuthi sebeyayibamba impela, waphuma unkosikazi wamemeza, “Hheyi kunini ngikubhalela eGoli ngithi wozobethela, izona-ke izilwane ezingihluphayo lezo”.
- 04:30 : (uhleko nezandla)
- 04:36 : (kudlala inkositini)

Ukushintsha (*Transition*)

Kula mahlaya amabili kaVusi Ximba, kube nokushintsha esihlokweni akade esidingida ekuqaleni ngoGovozile. Akabikezelanga ukuthi useyashintsha, kodwa uvele wadlala inkositini yakhe wangena esihlokweni sendoda nenkosikazi. Nakhona akavelanga wangena ngendlela ecacile, ukwethule ngeculo ku-02:12 nokugcine kuvela ukuthi kwakungubani lowo ku-04:04.

Kungenzeka-ke ukuthi usomahlaya owuXimba ubesevele eliqedile ihlaya lakhe 01:17, walinda kancane ngokudlala inkositini ukuze azilungisele ukungena kwenye ingqikithi yehlaya. Cishe le nkositini singathi ibiyindlela yokuhlela kahle ihlaya lakhe (*discourse marker*) esike sayidingida ku-5.1.9.

Kokunye singathi usomahlaya ubonile ukuthi izethameli zihleka emveni kwesikhathi eside, futhi akubi uhleko olunamandla, wakhetha ukwetha enye indaba. Okuyingqikithi kulokhu ukuthi, osomahlaya bayakwazi ukufunda ukuqhubeka kwehlaya labo, bashintshe isihloko uma singathakaselwa.

Lokhu kushintsha ikhona okungaletha umsoco noma ubuduma behlaya, kuyenzeka usomahlaya ashiye phakathi ihlaya lakhe ngoba kungahlekwa kanti izethameli bezilindele ingqikithi ukuze zizahlulelele zona ubumtoto nobuduma behlaya.

Isitayela sikasomahlaya kuleli hlaya sokushintsha kube ukudlala inkositini, kwezinye izimo usomahlaya angashintsha ngokusebenzisa amagama azihlanganiso, imisindo noma avele ethule ihlaya elisha elingahlobene nalelo akhethe ukulishiya ngezizathu zakhe.

Ehlayeni eliqoshwe yi-*URBAN VIEW Entertainment* nanti ihlaya elenziwa ngusomahlaya onguSimphiwe Shembe elinokushintshashintsha izihloko:

Ukubonga Umthandazo

- 01:24 : Siyabonga kakhulu, sibonge kakhulu kubaba uMthembu osivulele ngomthandazo omnandi, e... akafuni ukuphinda?
01:30 : (uhleko)
01:34 : Uthandaze kamnandi kakhulu, kodwa ngathi uyawuphinda loya mthandazo, khona la ake awusho khona.
01:42 : (uhleko)
01:45 : Kushuthi unomthandazo owodwa.
01:47 : (uhleko)
01:50 : (ehleka) Eyi, ubab'Mthembu.

Ukuphela kwe-Women's Month

- 01:51 : Sibonge, ayikho into engijabulisa njengokuthi isize yaphela i-*Womans Month* (enza umsindo wokujabula)
01:57 : (uhleko nokubabaza)
02:00 : Ngiyadlala. Abantu be-*Women's Month everyday*. Kodwa uyazi abantu besifazane abanqeni ukukufuna i-*gift* nangeMandela Day.
02:10 : (ukubabaza nohleko)
02:11 : "Mandela Day ngicela i-*gift*". Hhowu sewungowakwaMandela wena?

Ukubonga abantu abadala

- 02:17 : Siyabonga kakhulu, ngiyajabula ukuthi khona abantu abadala la, nasekhaya bakhona.
02:23 : (uhleko)
02:25 : Ngiyajabula kakhulu, ngiyajabula kakhulu.

Ukufika endaweni yomcimbi

- 02:29 : Kade ngingekho e... *that's why* ngifikile, nina benikhonani?
02:34 : Cha! (uhleko)
02:37 : Benivele nila? Oh, sonke besingekho?
02:40 : Yebo!
02:44 : Cishe ngathi ngifike ngedwa, kanti nani nifike nodwa.
02:47 : (uhleko)

Uso mahlaya usebenzise eyakhe indlela ukuze amahlaya akhe ahululeke kalula. Uqale ekhuluma ngomthandazo womfundisi ku-01:24, washintshela kwesinye isihloko esidingida i-*Womans Month*, lokhu ukwenze ngokusebenzisa igama eliyisenzo abevele eqalise ngalo ku-01:24 ukuze inkulumo yakhe ibe nokuhlobana ngokwezingeniso zakhe.

Umahluko kula mahlaya ukuthi elokuqala, kusetshenziswe umsindo (inkositini) ukushintsha izihloko zamahlaya, kanti kuleli kusetshenziswe igama eliyisenzo. Leli hlaya lakheke laba lifushane, nokungezeka ukuthi usomahlaya kuwo wonke ubesefinyelele ezinjongweni zakhe.

Ekucutshungulweni kwawo, singabheka igqikithi yawo, sibone ukuthi usomahlaya uwashintshe ngoba eduma noma yingoba ubesefinyelele esiphethweni sawo. Indlela okuhlekwa ngayo kuwo wonke kunokwenzeka ukuthi ingqikithi yawo ibisivele obala.

5.9 Ukukhuluma-Ngqo Nezethameli (*Direct Address to the Audience*)

Amahlaya njengoba angeke abhalwa, adwetshwe noma alingiswe ngeminyakazo kuphela, lawo ethulwa ngomlomo ayadinga ukuthi kube nokuxhumana phakathi kukasomahlaya nezethameli zakhe. Lokhu kuxhumana kungasho ukwelekelelana phakathi kukasomahlaya nezethameli zakhe ukuze ihlaya lifike esicongweni.

Lokhu singabuye sikuchaze ngokuthi yindlela esetshenziswa osomahlaya ukuze izethameli zibambe iqhaza ekudingideni inkanankana ihlaya elingayethula nokufinyelela engqikithini yalo. Lokhu-ke kungenzeka ngezindlela eziningi. Kokunye usomahlaya angenza izethameli zibe yingxenywe ngokuzethusa, ukuziyala, ukuzifaka imibuzo nokunye.

URutter, (1997:92) ku-2.3 lokhu ukuchaze ngokuthi kufana njengasengxoxweni, amahlaya eshashalazi awumkhiqizo wenhlanganisela futhi enziwe ngokumbandakanya labo abakwaziyo ukusebenzisana noma ukuzwana – okuwusomahlaya nezethameli zakhe.

Ehlayeni elisihloko sithi: ***SATMA AWARDS DAY 1 SOUTH AFRICA COMEDY SHOW Simphiwe Shembe UNIZULU BHEKUZULU HALL***, elicashunwe ku*YouTube* kunalokhu ukuxhumana nezethameli:

Bhaka noNgizwe

- 02:45 : Hheyi khona noBhaka. Wena Bhaka uvesane uqhamuke nje, uvumbuke.
02:51 : (uhleko)
02:53 : Ungamethembani uBhaka? UBhaka uyinoma yini, ngelinye ilanga uyinyanga...
02:59 : (uhleko nezandla)
03:01 : Uyinoma yini, ngelinye ilanga uwumculi, ngelinye ilanga usewumongameli agadwe. U-*decide* ekuseni, “a... athi ngibe inyanga namuhla”.
03:14 : (uhleko nezandla kuphindwa amagama ashiwo usomahlaya)

- 03:27 : Ah, nihlezi noNgizwe, uNgizwe uvesane ashade nje uma engenzi lutho.
03:31 : (uhleko nezandla)

Kuleli hlaya kuyakholakala ukuthi usomahlaya uphazanyiswe ukubona osoziwayo abangoBhaka noNgizwe wabe esebasenzisa ekwethuleni amahlaya akhe. Lapha akakhulumi ngomuntu ongekho njengasemahlayeni asesitha 5.1.1 (*private-ridicule*) kodwa uhlekisa ngabantu abakhona endaweni yehlaya.

Usomahlaya uthe mayethi nhla, wababona, waqondana nabo masishane. Indlela achaza ngayo isimo sikaBhaka sokuba yinoma yini nesikaNgizwe yisona esihlekisa abantu. Ngakho-ke lokhu kuthiwa ukuxhumana nezethameli ngqo nokuvamise ukuletha ubumtoti emahlayeni ngoba usomahlaya usuke engcofa umuntu okhona.

URincy, (2014:13) wehlukanise izinhlobo zezethameli osomahlaya abahlangabezana nazo nathe kungaba ezemicimbi emikhulu, ezekhethelo, ezemicimbi yomphakathi, ezingahlelelwe kanye nezabezindaba. Cishe usomahlaya ube bukhali ekucabangeni, waqonda ukuthi ukuba khona kwezethameli esingathi ngezekhethelo kuzokwenza amahlaya akhe abe mnadi ube eziphendula imbhuqo.

Osomahlaya balusebenzisa uhlobo lwezethameli zamahlaya abo ukunezela imiqondo ethile emahlayeni abo nokwenza ezinye izethameli zibone kumoqoka ukubalalela ngenxa yokuthi khona abanye abasemazingeni aphezulu abakuleyo ndawo yamahlaya. Ubengaqondene nabantu bonke, kepha bekunguBhaka noNgizwe abeqondene.

Okushukuthi ngaleli hlaya singasho ukuthi izethameli okuwuBhaka noNgizwe babambe elikhulu iqhaza ngokuba ingxenye yalamahlaya ngoba kugcine sekuhlekiswa ngabo. Nezethameli zonkana amehlo azo ebethe njo kulezi sulu zehlaya, bemanisa lokhu okushiwo usomahlaya bakuthokozela.

Ake sibheke leli elicashunwe ku*YouTube* ukuthi usomahlaya uxhumane kanjani nezethameli zakhe. Libhalwe ngokuthi: *South African Comedian NganeNgane*.

Pastor Zondo

- 01:41 : Yazi into engichazayo, sibonge, ake sithi nje izandla (ebakhombisa)
01:47 : (ziphakamisela izandla phezulu)
01:49 : Awusukanini madoda (embheka ehleka)
01:54 : Uyazi into engiyithanda ngalo baba, uyamothiveyithana mani. Uyazi ukumothiveytha, ugcine inkinga yakho uyibone engazuthi iyona *i-solution*.
02:04 : (uhleko)

Kuleli hlaya usomahlaya uxhumane ngqo nezethameli zakhe ngokucela ukuba zimlingise ekuphakamiseleni izandla phezulu. Lokhu kuwumkhuba owenzeka ezinkonzweni uma kuhlatshelwa, cishe nosomahlaya ukuze ihlaya lakhe liqukathe umuzwa wenkolo ubone kukuhle akufake emqondweni wezethameli lokho ngokuzilingisisa lesi sitayela samakholwa.

Indlela leli hlaya lakhe ayelengenise ngayo ku-5.1.1 ngaphansi kokweyisa okwabelwanayo (*shared-ridicule*) kungenzeka ukuthi yikhona okwenza usomahlaya abone isidingo sokuxhumana nezethameli ngokuthi azenzise okuthile. Lokhu cishe kuyasikhombisa ukuthi kuwumsebenzi wosomahlaya ukukwazi ukufunda isimo sezethameli zakhe, aziqaphe zingaze zingakulaleli lokhu akwethulayo.

Kuyenzeka usomahlaya azokwethula ihlaya lakhe kubantu abahlukumezekile, abakhathele, abasosizini, abajabule nabangaba kunoma yisiphi isimo ngaleso sikhathi. Okumqoka ukukwazi ukuxhumana nabo ngamasu angawasebenzisa ukuze uhlelo lwehlaya lakhe lufezeke.

Ubumtoti bamahlaya eshashalazi bulele ekutheni usomahlaya uyakwazi yini ukulawula izethameli zakhe nokuzenza ingxenye yalobu buciko. Lokhu-ke kungenzeka ngezindlela eziningi ukuze nolimi usomahlaya alusebenzisayo luwele ezindlebeni ezikulalele kahle okwethulwayo.

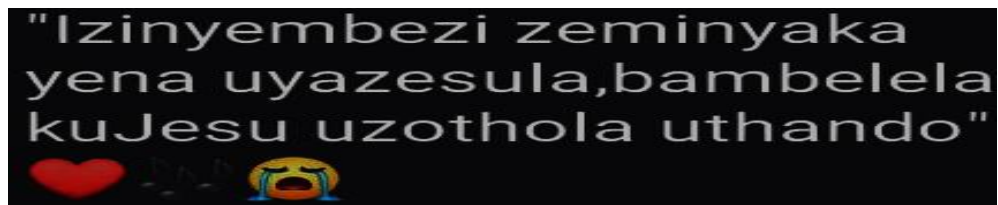
5.10 Ulimi Lwama-Emoji Emahlayeni (*Language of Emojis in Comedy*)

Ekucutshungulweni kolimi lwamahlaya singasho ukuthi le mifanekiso emele okuthile iwulimi kwayona. Iyakwazi ukuchaza izimo ezithile, ibuye idlulise imizwa ethile kulabo esuke isetshenziselwe bona ngaleso sikhathi, ikwenza buthule lokho. Lokhu-ke

kungakuhle sikufake ngaphansi kolimi esingacishe sithi ‘olwezimpawu’ ngoba akunazwi/ iphimbo naminyakazo etheni eyenziwa ama-emoji.

Olwazini esingalunezelela ngolokuthi ama-emoji ayakwazi ukuba osomahlanya, abe izethameli, aphinde abe amathuluzi okuchukuluza imizwa. Kokunye angasebenziseka ekupheleliseni, ekwandiseni nasekugcizeleleni umqondo osuke wethulwa ngaleso sikhathi. Lukhulu uhambo aluhambayo ama-emoji ezinkundleni zokuxhumana, nobuciko bokuhlekisa buyawasebenzisa kakhulu.

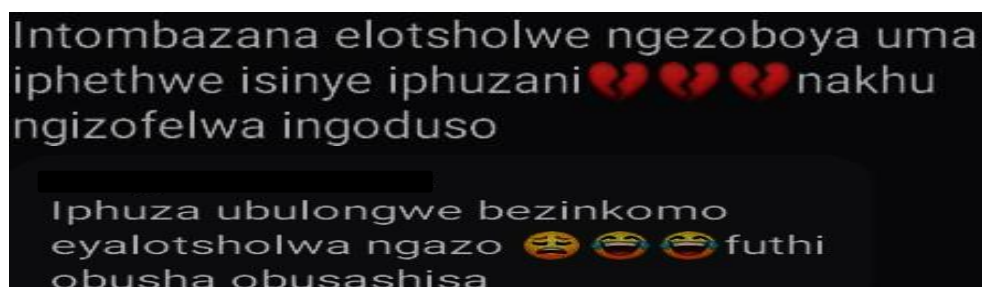
Ezicashunweni zaku-Facebook (29 Mashi 2021) sizobuka indima edlalwa ilolu ‘limi’ ekwedluliseni imiyalezo nasekuvezeni imizwa.



Lokhu obekwethulwe ekhasini lo msebenzisi ka-Facebook ukugcizelele ngokusebenzisa ulimi lwama-emoji. Nakuba ubesekuqedile akushoyo kodwa ubone kukuhle ukuthi akasebenzise lolu limi okuze luveze imizwa anayo ngesimo akhuluma ngaso nokuphelelisa umqondo wakho konke akushoyo.

Lezi mpawu zolimi lwama-emoji zingasho lokhu: olokuqala oluwumfanekiso wenhliziyo lusho ukuthi inhliziyo iyalithanda leli culo alilalele. Olwesibili lusho ukuthi uvule noma ulalele ingoma, kanti olwesithathu lusho ukuthi uyakhala lapho ekhona, ukitazwa noma udabukiswa ingoma ayilalele.

Lokhu akakuchazanga ngamagama, kodwa usebenzise lezi mpawu umyalezo wakhe wafinyelela kahle kubalandeli bakhe. Ukufinyelela kahle kwalezi mpawu kwabazifundayo, kubonakala ngendlela abaphendula ngayo ngokuphawula (*comment*) kulawo makhasi kanje (28 Mashi 2021):



Ama-emoji kulengxoxo eqala sengathi kunokwephuka kwezinhliziyi ayenze yagcina isiveza imbuqo. Ekuqaleni obhalayo uzwakala enovalo ngokuba sencupheni kwengoduso yakhe, wasebenzisa uphawu lwe-emoji oluyinhliziyi eyahlukene phakathi, ukuveza ukudabuka kwakhe.

Lapha lolu phawu lusebenze ukuveza imizwa, abengeke amagama akuveze kahle, mhlampe bekungaze kudingeke asho ukuthi inhliziyi yakhe yaphukile. Cishe-ke singasho ukuthi ulimi lwama emoji lunezela umqondo luveze nemizwa.

Lengxoxo igcine isiphenduka ihlaya lapho ophawulayo enika impendulo eyimbuqo, wasebenzisa lezi mpawu zolimi lwama-emoji ukuveza ukuthi ukwephuka komunye inhliziyi, uyakuhleka yena. Kwezinye izikhathi lezi mpawu zama-emoji zivele zifakwe zodwa, kuhlekwe, kukhalwe, kudatshukwe njalonzalo.

Ophawulayo ubengeke asho ukuthi useyahleka, kodwa lezi mpawu zimsizile ukuveza ukuthi uzizwa kanjani ngalokhu okukhulunywayo. Kuhle sisho ukuthi ama-emoji nawo angelinye lamasu afike nobuchwepheshe bakule mihla ukudambisa nokwandisa izimo osomahlaya abazethulayo.

Ziningi kakhulu izimpawu zama-emoji ezisetshenziswayo namhlanje ukuchaza izimo nemizwa eyahlukene. Okukhulu kakhulu ngawo ukuthi ayakwazi ukwandisa, afengqe, aveze imizwa ngokuthile.

5.11 Isiphetho (Conclusion)

Amahlaya ngokuhluka kwawo kuyavela ukuthi anamagama athile agqamisa umqondo wawo ukuze ezwakale kahle kulabo ethulelwa bona. Uhlobo lwamahlaya oluhlaziyeka kahle olweshashalazi, nokuyilona oluhamba phambili kulawo alingiswayo. Okugqamayo ukuthi isakhiwo samahlaya sibunjwe ngolimi lwezifengqo namasu azifengqo ukuphica izimo ezethulwa ihlaya.

ISAHLUKO SESITHUPHA

6.0 ISIHLAZIYO, IZIPHAKAMISO NESIPHETHO (ANALYSIS, RECOMMENDATIONS AND CONCLUSION)

6.1 Isingeniso (*Introduction*)

Inhlosongqangi yalolu cwaningo bekuwukucaba indlela ekhanyisela isizwe nosozilimi ngesakhiwo samahlaya nolimi olunokuvama kuwo. Amahlaya ahlotshiswe anongwa ngolimi olunobumtoto yize amanye esuke ethulwa ngenhloso yokugadla kwabathile. Ubumtoto nobuduma bamahlaya bungaqagulwa isakhiwo sawo, nolimi olusetshenzisiwe.

Amahlaya awasoze alala insila uma ukusetshenziswa kolimi ngendlela enobuchule kungenzekanga. Indlela osomahlaya abasebenzisa ngayo ubuhlakani nolimi ukuphica izimo ezithile yikho okwenza amahlaya afeze izidingo asuke ethulelwa zona. Amanye ayagadla, aqunga isibindi, ayahlekisa, ayajivaza nokunye okuhlosiwe.

Lesi sahluko siyiqoqa locwaningo lonke. Lapha umcwaningi ubheka ngamafuphi okuxoxwe ngakho esahlukweni ngasinye. Lokhu kuzobhekwa ngamafuphi kusuka esahlukweni sokuqala kuze kube kwesokugcina.

Isahluko sokuqala sihlahle indlela nenqubo ezolandelwa ekuqhutshweni kwalolu cwaningo. Lesi sahluko sibheke kakhulu amaphuzu abalulekile uma kwenziwa ucwaningo. Kulawo maphuzu athintwe umcwaningi singabala izinhloso zocwaningo, inkuthazo yocwaningo, izindlela zokuqhuba ucwaningo, izinsizakuhlaziya, umklamo wocwaningo, imibono yongoti, abazohlomula nokubaluleka kocwaningo.

Isahluko sesibili besibheka kakhulu imibono yongoti abehlukene ngesihloko socwaningo. Lesi sahluko sibeke obala inqwaba yemibono yongoti ngesihloko. Kubhekwe imvelaphi yamahlaya eshashalazi, iqhaza lezethameli, ukusetshenziswa kolimi lwezifengqo emahlayeni, izimpawu zolimi nesizinda samahlaya. Imibono yongoti eyahlukene ngalezi zihloko yenze kwacaca bha ukuthi sithole konke okuqondene nesihloko socwaningo.

Isahluko sesithathu besibheka izindlela okusetshenziswa ngazo izinsizakuhlaziya, nalezo ezisetshenziswe ekuqhubeni lolu cwaningo. Umcwaningi kulesi sahluko uveze

izinsizakuhlaziya azikhethe ezihambisana nalo msebenzi wakhe. Izinsizakuhlaziya akhethe ukuzisebenzisa: Insizakuhlaziya Yokungqubuzana (*Incongruity Theory*), Insizakuhlaziya Yobutha/Ubukhondlakhondla (*Hostility/Superiority Theory*), Insizakuhlaziya Yokukhulula (*Release/Relief Theory*), Izinsizakuhlaziya Ezejwayelekile Zamahlaya Ethulwa Ngomlomo (*The General Theory of Verbal Humour*). Lapha umcwaningi uhlube udlubu ekhasini ngalezi zinsizakuhlaziya.

Isahluko sesine besihlaziya isakhiwo samahlaya nomthelela wawo olimini. Lesi sahluko besihlaziya kabanzi amahlaya atholakala ezindaweni ezahlukene. Siveze obala ukusetshenziswa kwamasu okwethula ihlaya, ulimi lwezifengqo, isakhiwo samahlaya sonkana. Lesi sahluko siwumumethe umongo wocwaningo.

Isahluko sesihlanu siqhubeka nokuhlaziya isakhiwo samahlaya. Lesi sahluko sigxile kakhulu ezimpawini zolimi ezinokugqama emahlayeni. Lapha singabala impinda, iziphumuzo, amagama okuhlela inkulamo, ukuguquka kwephimbo, nohlaka lwehlaya. Yisona esisonga ukuhlaziywa kwesakhiwo samahlaya.

6.2 Ukubuyezwa Kwemibuzo Yocwaningo (*Review of Research Questionnaires*)

Esahlukweni sokuqala umcwaningi wethule uhla lwemibuzo athembise ukuthi izophendulwa yilolu cwano. Kuhle ukuba le mibuzo iphinde ibuyezwe kutholakale okuvezwa yocwaningo ngayo. Le mibuzo ebizophendulwa ucwaningo ibihlelwe kanje:

- Ngabe amahlaya akheke kanjani ngokokuhluka kwawo?
- Iluphi ulimi oluvame ukusetshenziswa emahlayeni?
- Ngabe abantu bawamukela kanjani amahlaya ethulwa ngezindlela nangezinhloso ezingafani?
- Amahlaya ethulwa ezindaweni ezingafani, ngabe onke ayayifeza yini injongo yawo yokuhlekisa nokunye?

6.3 Izimpendulo Zemibuzo Yocwaningo (*Answers of the Research Questions*)

Umbuzo wokuqala ububuzwa ukuthi: Ngabe amahlaya akheke kanjani ngokokuhluka kwawo? Impendulo yalo mbuzo ithi osomahlaya banokulandela uhlaya olufanayo lapho benza amahlaya abo. Lolu hlaka kufumaniseke ukuthi lumi kanje: isakhiwo esibikezelayo (*build-up*), iphuzu lenguquko (*pivot*) nomusho owethula

ingqikithi (*punch line*). Lolu hlaka yilona olubonakale lunesasasa ezinhlotsheni eziningi ezihlaziyekayo. Kokunye uSacks, (1974:340) isakhiwo sehlaya uthe singama kanje: uhlaka (*set-up*), ubuhlakani (*timing*) nomusho owethula ingqikithi (*punch line*).

Isakhiwo esibikezelayo/ uhlaka lwehlaya kutholakale ukuthi yisona sigaba sehlaya esingabuye sibizwe ngokuthi isingeniso salo ihlaya. Lapha izinhlobo eziningi zamahlaya, ethulwa eshashalazini, alingiswayo eziteji, ayizithombe minyakazo (*videos*), abhalwayo, anendlela abikezela ngayo okungase kwenzeke nokwenza olalele ame manzonzo.

Lesi sigaba kuvele ukuthi yilapho usomahlaya enikeza khona ngolwazi lwaphambilini. Kuthiwe lokhu akungabi indaba ende kakhulu, kungase kwenze agcine esekhohlwa ukuthi ikuphi akhuluma ngakho, ngaphambi kokufinyelela engqikithini yehlaya.

Ucwaningo luthole ukuthi ukuze olalele agcine eshleka, kumele usomahlaya amenze akholwe ukuthi lokhu akwethulayo kuyiqiniso. Ukukholeka kwalokho okwethulwayo kuyaye kuncike kakhulu engqikithini yolwazi olwethulwayo, okuvame ukuthi kube yulimi olufengqayo. UMartin, (2013:43) uveza ukuthi lesi sigaba sesakhiwo esibikezelayo/ uhlaka lwehlaya kumele sibe khona kuwo wonke amahlaya.

Kwelinye lamahlaya ahlaziyiwe ku-5.1.1 esahlukweni sesine usomahlaya ulibikezele kanje ihlaya lakhe:

- **Isakhiwo Esibikezela (*Build-Up*)** – ku: 00:06 umsakazi uyalutusa uhlelo lwakhe ukuthi lusaqhuba kahle kodwa abe esesethulela okuthanda ukuba inselelo.

00:06 Umsakazi : ...Okubhulungu kakhulu-ke ukungabi nabalaleli. Sesizongena khona-ke kwabakhonzayo.

Lokhu ukwenze ngokunikeza ingqikithi yolwazi ngalokho okwenzekayo nokuthi abalaleli bakhe bazahlulelele bona ukuthi kungase kwenzeke ini. Lokhu-ke kuyenzeka kubikezelwe ngendlela ewumbuzo nempendulo (*question and answer form*). Umbuzo-ke uba usuma njengesakhiwo esibikezelayo sehlaya, nokwenza abalalele babe nogqozi lokuzwa ukuthi izothini impendulo.

Ehlayeni elisesahlukweni sesine ku-7 (Izimpawu Zezinhlobo Zamahlaya) ukubikezelwa kwehlaya, kwenzeke ngendlela ewumbuzo kanje:

- **Isakhiwo Esibikezelayo (*Build-Up*) -1** – ngokwakheka kwaleli hlaya, abahlanganisi balo basebenzise isu lokujejeza emuva (*flashback technique*) ngokusethulela okwakwenzeke kuqala ngaphambi kokuba kudingidwe okuyingqikithi yalo.

00:01 ... : (ingoma eyibika)

00:05 Mthandeni : (engena emnyango) Yini Luh walala *early* kangaka? Uyagula yini?

Lolu hlobo lwehlaya, olwethulwa ngendlela ewumbuzo, lusuke lulandele uhlaka lokwethula ihlaya, nolwenza lowo obukayo nolalele afise ukwazi ngempela ukuthi lokhu okuxoxwayo kuzophetha kanjani.

Enye indlela yesakhiwo esibikezelayo ucwaningo luthole ukuthi yileyo elandisayo. Ukulandisa kungasho izindaba ezethula ukuxhumana kwezigameko ezithile, zixoxwe ngendlela ezilandelana ngayo (Mieke 1985:89). Ehlayeni elisesahlukweni sesihlanu ku-7 isakhi salo sokubizekeza siyalandisa ngokwenzeke phambilini ku-00:15 - 00:20 lapho uMthandeni ebuze ngokwenzeka ku-Luh, ethola nesisusa sesimo abhekene naso.

Le ndlela uChiario, (1992:49-52) uveza ukuthi ngaphansi kwamahlaya alandisayo singalandela lolu hlelo:

Isimo (*Situation*) ➡ Inkinga (*Problem*) ➡ Ukunanela (*Response*) ➡ Umphumela (*Result/ Evaluation*).

Isimo (*situation*) yisona esima njengesakhiwo esibikezelayo/ uhlaka lwehlaya kulawo alandisayo. Okuyingqikithi kukho konke okuphathelene namahlaya ekungenisweni kwawo ukuthi kumele kube nesakhiwo esilandelwayo ukuze afeze izinjongo ezithile kulabo athulelwa bona.

Okunye okufunyanwe ucwaningo ngaphansi kwalo mbuzo ukuthi ihlaya kumele libe nephuzu lenguquko (*pivot*). Lesi yisigaba sehlaya lapho sethulelwa khona okuyingqikithi yakho konke okuqukethwe ihlaya.

Lokhu kuyindatshana emfushane, eyisixakaxaka edala imibuzo eminingi, nokwahlulela okuvamise ukushaya eceleni. Yilapho izethameli, ababukeli, abalaleli nabafundi bamahlaya beba nezimvo zabo, abangaziphimisi, kepha abasuke bezindla ngazo. USchwarz, (2010:65) uthi lokhu kungaba yigama noma ibinzana lapho kwakheka khona indida. Cishe iningi lamahlaya esiwahlaziyile asethulele izixakaxaka, nokungolunye lwezimpawu zawo.

Ubuhlakani (*timing*) ngokocwaningo buwuhlaka lwamahlanya nabo. Ucwanningo luthole ukuthi lokhu singakufaka ngaphansi kweziphumuzo (*disfluencies*). Ubuhlakani kutholakale ukuthi bungavezwa ngeziphumuzo ezinde (*long pauses*) noma ezimfushane (*short pauses*).

Lesi yisikhathi lapho esiyisiphumuzo esiba maphakathi kwesakhiwo esibikezelayo nengqikithi yehlaya. Isigaba esifana nchimishi nephuzu lenguquko. U-Adrieth, (1998:42) uthi lokhu kuyisikhashana esifushane kakhulu esiphela ngokubhadlaza kwengqikithi yehlaya.

Ehlayeni esilahlaziyele esahlukweni sesihlanu ku-5.4 usomahlanya usebenzise nabu ubuhlakani obuyimizuzwana emithathu kanje:

00:45 Usomahlanya : Siyabonga, siyabonga kakhulu.

00:47 : **3.0** (isiphumuzi esiyimizuzwana emithathu)

Ucwanningo luthole ukuthi ngaphandle kwalezi ziphumuzo ezifana nalezi nezinye ezidingidiwe, isakhiwo sehlaya singamfimba, ihlaya libe duma lilahlekelwe umfutho walo. Ubuhlakani bungasho isivinini sehlaya noma ukunensa kwalo, yibona obuba ngamatomu okulawula noma igiya lesivinini sehlaya (Norrick 2001:255).

Ubuhlakani kufanele bulethe ubumtoto behlaya, kungabi ukuthi iziphumuzo ezisetshenziswayo azihambisani nezimo zehlaya. Lokho uDean, (2001:125) ukuchaza njengophawu olumqoka ekuhlekeni, nokuyilona olwenza uhlaka lokwethulwa komusho oqukethe ihlaya (*punch line*).

Ngaphansi kwalesi sigatshana sobuhlakani, ucwanningo luthole ukuthi, usomahlanya kufanele akwazi ukucupha isikhathi sakhe sokuphumula, okungabuye kube ngamagama athile, izinhlamvu ezithile, imisindo ethile, ukuze azilungiselele kahle ukuphetha ihlaya lakhe. Lokhu u-Ajaye, (2002:20) ukufanise nokokhela isiqhumane ngaphambi kokuphethwa kwehlaya.

Uphawu lokugcina olutholwe ucwanningo ngaphansi kwalo mbuzo kube umusho oqukethe ingqikithi yehlaya (*punch line*). Lo musho/ isigaba sisebenza ukusonga ihlaya nokusethulela iphuzu elinokungqubuzana noma isigameko esisha.

Lesi ngokocwaningo, isigaba sokugcina sehlaya, esenza abantu bahleke noma bangcofeke, kuye ngokuthi ihlaya belihlose ini. Lokhu kungaba umusho noma

ukuguquguqulwa kwayo okunokuhlekisa noma okudala ihlaya, kokunye kube yimicabango yolalele (Dyner 2008:12).

Ucwaningo luthole ukuthi lesi sigaba yilapho usomahlanya esuke esefinyelele khona esicongweni sehlaya, eveza obala lokho okusuke kulindelwe. Okuhlekisayo ukuthi lokhu okusuke kulindelwe kuyenzeka kungabi yikho, usomahlanya aveze okudala ukungqubuzana.

Ngaphandle kwalokhu kungqubuzana, angeke laba mtoti ihlaya. Lesi sigaba yisona esixazulula zonke izixakaxaka ngendlela esandida. Amagama amqondo-mbaxa (*ambiguity*) ucwaningo luthole ukuthi ayingxenye yesakhiwo samahlanya. Lokhu u-Attardo, (1997:87) uthi kusho ukuthi ingxenye eningi yamahlanya yencike kukho, okuvamise ukuba umzimba wehlaya oqukatha izincazelo eziningi. Konke lokhu kufunyanwe ucwaningo kuyizona zinsika zesakhiwo samahlanya.

Umbuzo wesibili ngobuthi: Iluphi ulimi oluvame ukusetshenziswa emahlayeni?

Okuhlalulekile ngalo mbuzo ukuthi ulimi lwezifengqo yilona oluyinsika kulobu buciko bamahlanya. Lokhu kutholakale kulandelwa uhlelo lokuhlaziya esahlukweni sesine nesesihlanu (umdwebo 1, 2, 3). Ulimi lwezifengqo kutholakale ukuthi yilona olwenza kube lula kosomahlanya ukwethula zonke izimo abafisa ukukhuluma ngazo.

Ucwaningo luthole ukuthi ulimi lwezifengqo lunikeza osomahlanya indlela yokuthi bakwazi ukwethula izinhloso zabo ngolimi olungaqondile nolungenakho ukulimaza. Ukudlalisa amagama, amatemu adidayo nokugigiyela kungamanye amasu asetshenziswe osomahlanya ukuveza ilaka labo namagunya phezu kwalabo abebhlosiwe.

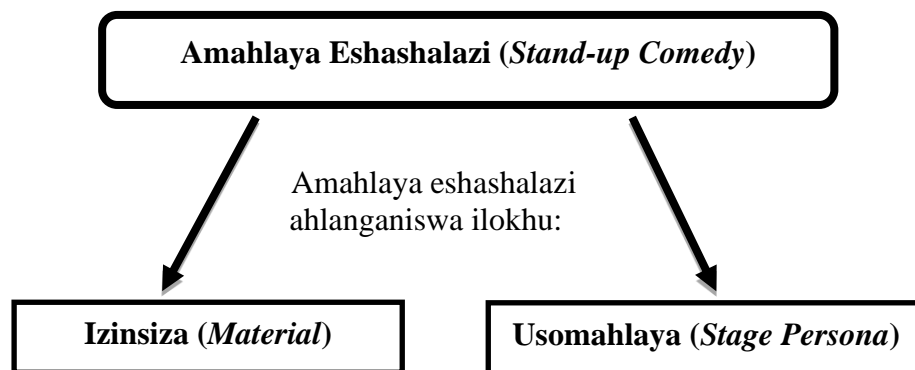
Kokunye ulimi lwezifengqo lusebenze kakhulu ekwabelaneni ngolwazi kula mahlanya aqokiwe ahlaziywa. Izifengqo ezifana nokubhinqa, ukubhuqa, ihaba nezinye zinolwazi olwengeziwe lolimi, nobekwenza osomahlanya bakwazi ukudala ubumbano nezethameli zabo.

Abanye bosomahlanya bebegcizelela izimpawu zehlaya ezinjengomqondo-mbaxa, ukwandisa, ukwehlisa, ubutha, ukungqubuzana, umbhinqo, noma ukudumaza kwehlaya. Abanye osomahlanya bebegcizelela imisebenzi yehlaya, njengokujabulisa, ukuchukuluza, ukuvivinya imikhawuko yomuntu, ukuba namandla noma ukulawula.

Umbuzo wesithathu: Ngabe abantu bawamukela kanjani amahlaya ethulwa ngezindlela nangezinhloso ezingafani? Indlela okwemukelwa ngayo amahlaya ayefani neze. Ucwangingo lutholile ukuthi kwesinye isikhathi amahlaya awabi mnandi kwabanye, kodwa agadla enhliziyweni. Lokhu kungabangwa izinsiza zikasomahlaya nendawo asuke eyisebenzisa ukwenza lo msebenzi.

Amahlaya okutholakale kulula ukuwacubungula yilawo ethulwa eshashalazini, ilawo ayizithombe-mnyakazo (*videos*) natholakala ezinkundleni zokuxhumana. Isizathu ukuthi siyakwazi ukubona indlela abantu abamukela ngayo lokho okwethulwayo, besebenzisa imifanekiso emele okuthile/ inkulumo-buthule (*emojis*) kokunye benanele ngemisindo engafana namakhwelo, imkikizo, ihlombe nokunye.

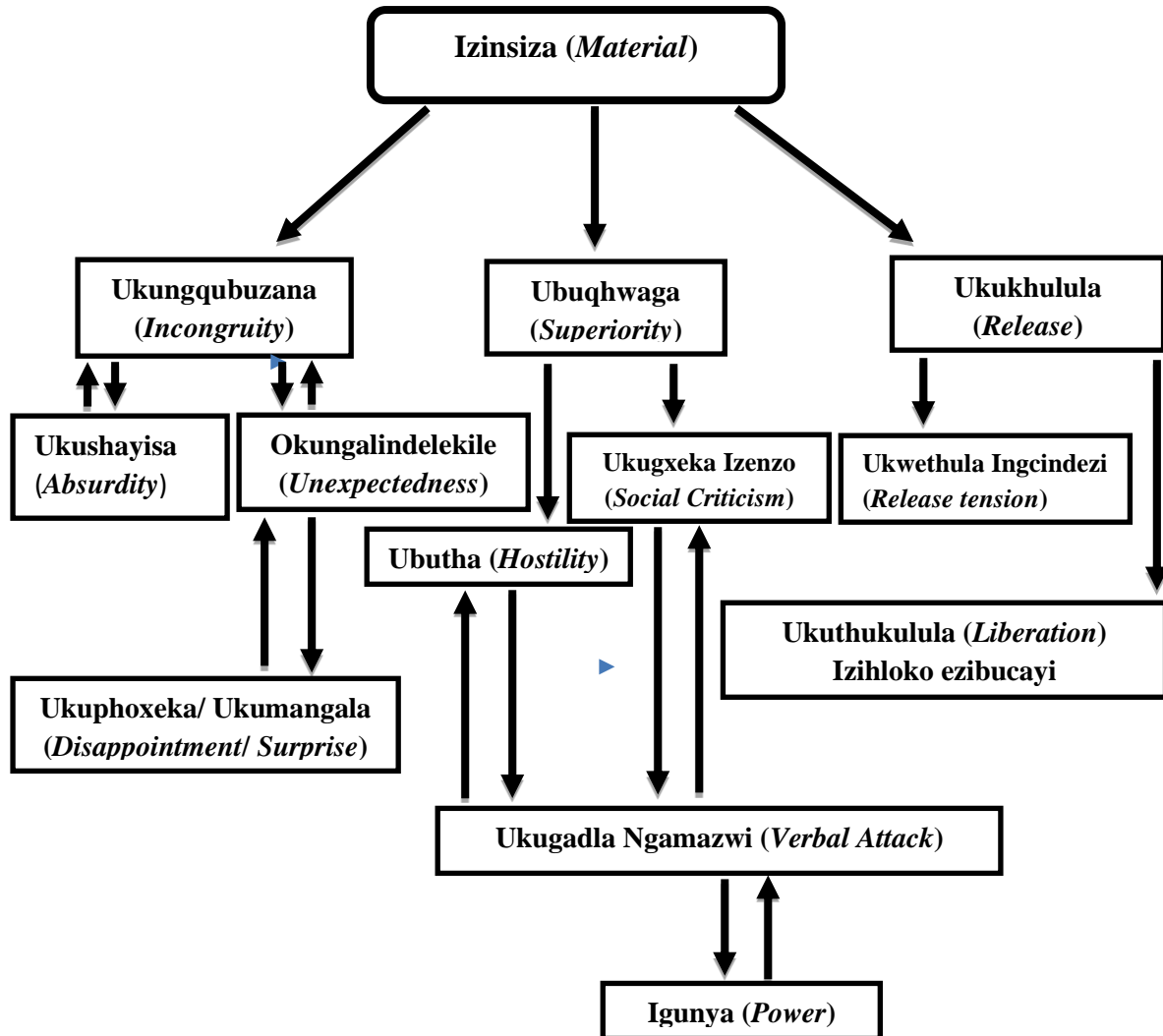
Uhlaka olungase lusisize kangcono ekuphenduleni lo mbuzo yilolu olulandelayo, oluxilonga izingxenye eziningi endleleni okwamukelwa ngayo amahlaya. Lolu hlaka lumi kanje:



Lolu hlaka luyasikhombisa ukuthi amahlaya ebesiwahlahlela ikakhulu lawo eshashalazi, ebehlanganiswe izinsiza nosomahlaya. Izinsiza zisho izikhali osomahlaya abagadla ngazo kanti bona balingisa lokho abakushoyo. Indlela ihlaya elamukeleka ngayo incike kakhulu ekutheni izinsiza ezisetshenziswayo zifanele yini nokuthi zisetshenziswa ngendlela efanele yini.

Izinsiza lezi zencikene kakhulu nezinsizakuhlaziya eziqokwe ukuhlahlela lolu cwangingo. Izinsiza ucwangingo luthole ukuthi ziyelekelela kakhulu enjuleni yehlaya, uma zisebenziseke kabi, ihlaya lingase lingaziwa ukuthi beluluhlobo luni futhi ledlulisa muphi umyalezo nemizwa. Izinsiza lezi kungaba ulimi olusetshenziswayo, oluqukethe imizwa ethile yehlaya.

Kuzolandelwa lolu hlaka ngaphansi kwezinsiza zosomahlaya ukuze sithole ukuthi isihlaziyo socwaningo ngendlela okwamukelwa ngayo amahlaya.



Okokuqala okutholwe ucwaningo ukuthi ukungqubuzana yikhona okuyinsika yamahlaya nokwahlulela indlela amukeleka ngayo. Ukungqubuzana namahlaya uVeale, (2004:103-105) ukufanisa nabangani ongeke wabahlukanisa, kuyinhliziyi yamahlaya. Ukungqubuzana yikhona okuwumkhando wamahlaya, ancike kukho kakhulu.

Emahlayeni acwaningiwe kutholakale kunezimo ezinokushayisana, ebezithakwe ngolimi olufengqayo, okungalindekile nobekudala ukuphoxeka. Ukungqubuzana lokhu

kuyaye kusebenzise izixazululo zakho (*Incongruity Resolutions*) nokuvame ukuthi ngokwehlaya, kube yisigaba esambula amaqiniso alo ihlaya.

Ukungqubuzana ucwaningo luthole ukuthi yikhona okuyinsika yamahlaya, nokugqama kakhulu esigabeni sokusongwa kwehlaya (*punch line*). Lesi sigaba sokungqubuzana yisona esiyisicongo sehlaya. Kuwo wonke amahlaya ahlaziyiwe, atholakale enalo lolu phawu oluyisisusa sehlaya, esisuke sibikezelwe isakhiwo esithile nesixakaxaka esiyindatshana.

Ukungqubuzana lokhu uMartin, (2013:48) ukuchaza njengokubulawa kohlelo oluthile emfanekisweni osuke wenziwe olalele ihlaya mayelana nezimo ezethulwa ihlaya. Ilowo nalowo ohlangabezana nokungqubuzana kusuke kudalwa ilokho akwaziyo nalokho abekulindele. Sikubonile emahlayeni amaningi, imicabango yezethameli iphambana nalokho okwethulwa ihlaya.

Ucwaningo luphinde lwathola ukuthi osomahlaya basebenzisa ubuqhawaga ukwethula amahlaya abo. Lokhu bakwenze ngokwethula amahlaya anobutha/ anyakazisa inhliziyo nokugxeka izenzo ethile ezenzeka emphakathini. Kwenzeke lokhu ngokuthi bagadle ngamazwi besebenzisa igunya abanalo. Esahlukweni sesihlanu ku-7, kuzwakala omunye wosomahlaya (uGogo) kusuka ku-02:51 ephindisela, esebenzisa amandla akhe (*superiority*) exaka ngemibuzo enokugcofa nokuphindisela 'embangini' yakhe. Lokhu kubonakele emahlayeni amaningi lapho osomahlaya abathile besebenzisa amagunya abo ukufeza izinhloso zabo.

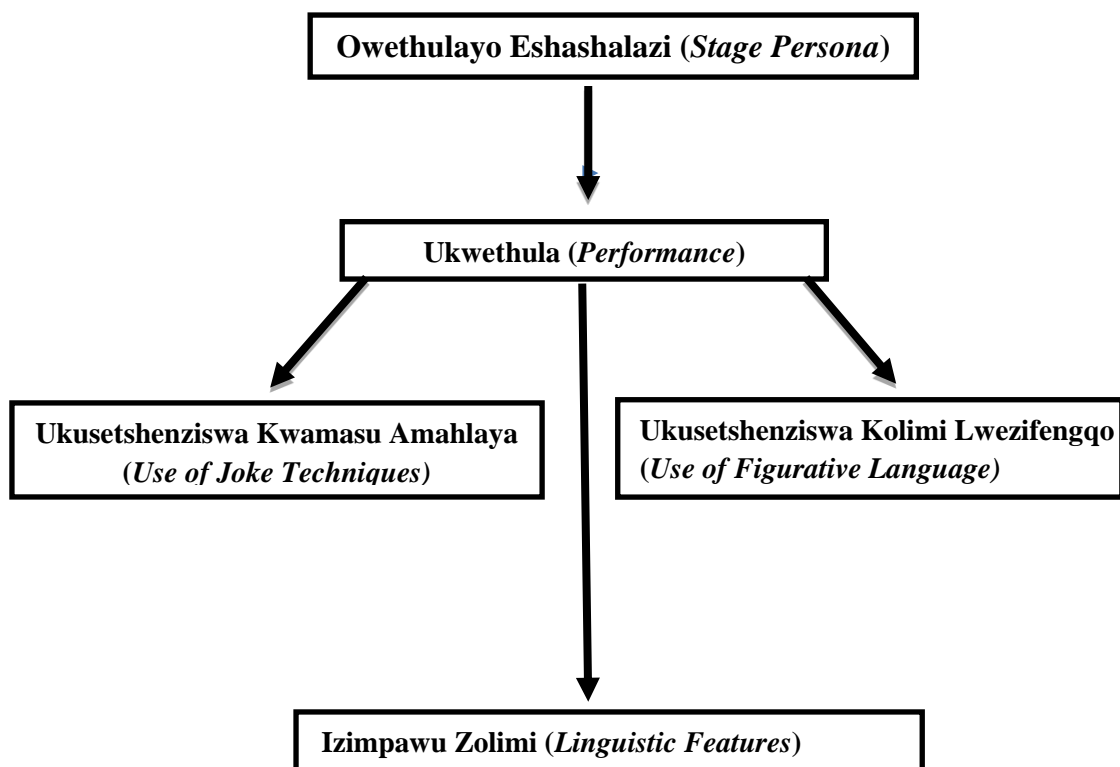
Lokhu kugadla ngamazwi uBerger, (1993:48) uthe kungena ngaphansi kokweyisa, okusuke kuqondiswe kothile, entweni noma emcabangweni othile. Kusuke kuqondwe ukudala ihlaya ngakho, nokujivaza. Ukuhleka ucwaningo luthole ukuthi ngaphansi kwalesi sigaba kubangwa ukuchukuluzwa, kuhlekwe abancane (*inferiority*), kuyindlela yokugadla engasebenzisi izikhali (MacHovec 1988:31).

Enye yezinsiza etholwe ucwaningo ukukhulula. Ekuhlaziyweni kwamahlaya, amanye ezwakale ekhulula ngokwethula ingcindezi ngokudingida izihloko ezibucayi. Ehlayeni eliku-5.1.2.1 esahlukweni sesine, ngaphansi koteku osomahlaya (1&2) basebenzise igama elimqondo-mbaxa ehlayeni labo ku-03:16-03:23 elithi gunda. Balisebenzisele ukudida izethameli engxoxweni yabo. Kuleli hlaya ukhonyana umqondo wokugunda

osho ucansi (*sex*), okuyizihloko okuvamisile ukuthi kukhulunywe ngazo esidlangalaleni.

Lo mbuzo obheka indlela okwamukelwa ngayo amahlaya cishe uphendulekile ngoba ucwaningo lutholile ukuthi abanye ayahlekisa kodwa amanye ayagadla, ayakhulula, ayaduduza, amanye ayajivaza.

Olunye uhloko olungasenza siwuphendule kangcono lo mbuzo yilolu olulandelayo. Inhlosongqangi yalo ukuthi uma kukhona lapho singakwazanga ukufinyelela khona ngokuchaza, ofundayo asheshe abone ukuthi kungaba yinto ekanjani lokhu esikudingidayo. Lolu hloko lumi kanje:



Ucwaningo luthole ukuthi indlela okwamukeleka ngayo amahlaya anokwethulwa eziteji, izithombe-mnyakazo, nabhalwayo, incike ekutheni lowo owethulayo, uyakwazi yini ukusebenzisa amasu okwethula ihlaya. Ucwaningo luthole ukuthi osomahlaya abanengi basebenzisa: ulimi lokulingisa, ukweyisa nokuncikene namandla.

La masu okwethula ihlaya, ku-(5.2) sithole ukuthi ekuhlaziyeni kwethu, usomahlaya uyakwazi ukulingisa (Brodie 2014: 91) ngokugugugugula iphimbo lakhe asebenzise nolimi lokulingisa (*gesticulations*). Lokhu kuyaye kwenze kubonakale kalula ukuthi ihlaya lakhe lamukeleka kanjani. Uma ukugugulwa kwephimbo kungenasasasa

nokulingiswa ngemisindo ethile, kubonakala ngokuthi izethameli zingenaneli ngalutho. Uma kwenzeke ngempumelelo izethameli, zibamba iqhaza ngokunanela ngohleko nokulingisa lesi simo.

Ngokocwaningo kutholakale ukuthi ukweyisa kufanele kuhlukaniswe izigaba ezintathu ukuze ihlaya lizwakale ukuthi lingelimi kanjani futhi liqondiswe kobani. Kunamahlanya anokweyisa okwabelwanayo, ukweyisa kwasesitha nokuzeyisa kukasomahlanya. Sithole ukuthi amahlanya anokweyisa izethameli ziwemukela kahle, ziwathokozele ngoba kuncane kakhulu okusuke kuqondiswe kuzo.

Kwethulwa amahlanya angahambisana nenzondo (*hostile jokes*) aqondiswe kwabakhulu abasuke bengekho endaweni yehlaya, nokuzigcona kukasomahlanya (Schwarz 2010:107). Kokunye izethameli uyazigcona kodwa naye azifake nokwenza kube lula ukuthi izethameli zikwamukele kahle ngoba zisuke zibona ukuthi lokhu okukhulunywa ngakho akuyona inkinga yazo kuphela.

Bese sike saphawula ngokuncikene namandla ukuthi ucwaningo luthole ukuthi osomahlanya bakusebenzisa ngezindlela ezahlukene. Abanye amandla bawasebenzisa ukuveza ilaka labo ngezihloko ezingaxoxwa, abanye basebenzisa amandla ukugadla kwabathile nasezenzweni ezithile, ezimbi.

Ukusetshenziswa kwempinda, iziphumuzo, amagama okuhlela kahle inkulumo, ukuguquka kwephimbo kubonakale kuyikhona okugqamile ezimpawini zolimi. Lezi zimpawu zolimi zicwaningwe zafunyanwa zingezinye zezinhlaka zokwakha isakhiwo sehlaya.

Okuphathelene nolimi lwezifengqo bese kuphendulekile. Indlela abathandi bamahlanya abaphicwa ngayo ulimi olusetshenziswayo ikhona okuvamise ukubahlekisa uma sebethola umongo wakho. Amahlanya ahlaziyiwe, abonakale amukelwa kahle, amanye ebangcofa, kokunye kusetshenziswa ama-*emoji* ukuveza imizwa ngaleso simo sehlaya.

Umbuzo wesine ubuthi: Amahlanya ethulwa ezindaweni ezingafani, ngabe onke ayayifeza yini injongo yawo yokuhlekisa nokunye? Ucwaningo luhlaziye amahlanya eshashalazi, atholakala ku-*YouTube*, izinkundla zokuxhumana, izincwadi nasemaphandabeni.

Kulawo ethulwa eshashalazini, kuzwakale ezifeza izinjongo zawo. Indlela izethameli ezinanela ngayo ehlayeni iyona ebiyahlulela ukuthi lelo hlaya lifinyelele kanjani kuzo.

Kokunye bezishaya izandla namakhwelo, kokunye zibabaze kokunye zithule uma kuzwela.

Ucwaningo luthole ukuthi amahlaya aku-*YouTube* nawo amukelwa kulandelwa umlayezo awuqukethe. Indlela yokwahlulela imizwa yabathameli bawo, izimvo zabo (*comments*) nokusetshenziswa kwama-*emoji*. Ukuthi basuke bengekho endaweni okwethulwa kuyo ihlaya, umlayezo ufinyelela unjengoba unjalo, kubonakale ngendlela abananela ngayo ehlayeni.

Emahlayeni atholakala ezinkundleni zokuxhumana, icishe ifane indlela enzeka ngayo naleyo yaku-*YouTube* owethula amahlaya ayizithombe-mnyakazo. Ezinkundleni zokuxhumana imizwa nakhona izezwa ngezimvo, ama-*emoji* kokunye kube ukuqoshwa kwephimbo (*voice note*) ikakhulu ku-*WhatsApp*.

Kulawo angafundwa emaphepheni ayizindatshana, imidwebo natholakala ezincwadini nawo umcwaningi uwathole ehlekisa, amanye edumaza, amanye enesihluku, ngokuthi akwazile ukuphelelisa izidingo zokwakhiwa kwehlaya.

Ekusongeni lo mbuzo, ucwaningo luthole ukuthi kalikho ihlaya elingefeze injongo yalo, inqobo nje uma lizolandela uhlaka lokwakhiwa kwamahlaya. Akhona amahlaya amaningi, ucwaningo olungakwazanga ukuwahlulela ngokuthi, kawanasakhiwo, yize abantu bewathokozela, kodwa akubonakali ukuthi akhelwe kuluphi uhlaka.

6.4 Isihlaziyo Socwaningo (*Research Analysis*)

Ucwaningo beluhlose kakhulu ukubheka isakhiwo samahlaya nokunothisa kwawo ulimi lwesiZulu. Kusuka ekusampuleni kuze kube sekuhlaziyweni kolwazi olutholakele, kutholakale ukuthi izinsizakuhlaziya eziqokiwe zanele ukwahlulela isakhiwo samahlaya.

Ulimi lwezifengqo yilona olutholakale luyinsika ekwethulweni kwalobu buciko. Amasu okwethulwa kwehlaya nezimpawu zolimi, kuyizinhlela ezingabulala ihlaya uma zingasetshenzisiwe kahle.

Kutholakale ukuthi ihlaya liwumbhalo noma inkulumo ehlaziyekayo. Ihlaya lingaba umugqa-munye, ukungcofana, ukulandisa okufushane noma libe sambuzo onempendulo. Okubalulekile ukuthi ihlaya ukuze libizwe ngehlaya, kumele libe nomusho noma isimo esethula ingqikithi yalo.

Kutholakele ukuthi amahlanya abamba iqhaza eyahlukene, angahlekisa ukuze anandise, ayasetshenziswa ukudlulisa imiyalezo. Ngamahlanya kungafundwa usikompilo lwabathile, kulungiswe nendlela embi abaziphatha ngayo.

Ukuchazwa kwamahlanya kwenziwe kubukwa nokungqubuzana. Ukungqubuzana ingxabano eba khona phakathi kwalokho okwenzekayo, nalokho okulindelekile ehlayeni. Ukuxazululwa kokungqubuzana kwenzeka ngokuthi kwethulwe ingqikithi yehlaya. Amahlanya nokungqubuzana ‘abangani’ abangeke bahlukaniswa.

Amagama amqondombaxa emhlayeni enza ukuthi emahlayeni kube nokuhlaziywa okungafani kwalawo magama, nokuletha ubumtoti behlaya uma sekutholakala obekuhlosiwe ekwethulweni kwalo. Kucacile ekuhlayizeni kwethu ukuthi abanye bathi belithokozela ihlaya, abanye bangabi nawo lowo muzwa. Lokhu kubangwa ukuthi indlela usomahlanya ethula ngayo ihlaya lakhe usuke ecabanga ukuthi izohlekisa, kanti olalele unendlela akucubungula ngayo lokho.

6.5 Iziphakamiso Zocwaningo (*Recommendations of the Study*)

Lolu cwaningo belubheka isakhiwo samahlanya nomthelela wawo olimini lwesiZulu. Kungaba kuhle ukuthi kucwaningwe amahlanya ngaphansi kweminye imikhakha, kucotshelwe ngolwazi labo abawenzayo.

Kulolu cwaningo kutholakele ukuthi amahlanya amaningi ancike ezigamekweni ezenzeka empilweni yamihla yonke. Lokhu bekwethulwa kakhulu ngolimi lwezifengqo nalezo zingxenyane zolimi eziveziwe ucwaningo ezingakathuthukiswa kahle olimini lwesiZulu. Kungaba kuhle ukuthi ucwaningo olufana nalolu luqhutshwe, sekubhekwa kakhulu ulimi olutholakala emahlayeni, ngale kolwezifengqo.

Kungaba yinzuzo enkulu emkhakheni wolimi ukuthi kuqhutshekwe nomsebenzi ofana nalona, lapho kungabhekwa khona ulimi lwamalimi/lokungingiza (*disfluencies*), uhlaka (*formulaicity*), amagama okuhlela kahle inkulumo (*discourse makers*), ukuguquka kwephimbo nolimi lokulingisa (*intonation and paralinguistics*). Isizathu ukuthi lezi zimpawu zolimi zandile emahlayeni kodwa ziyingcosana ekufundweni kolimi lwesiZulu.

Okunye okungathasiselwa kulokhu osekuphawulwe ngenhla ngokuqhutshwa kwalo msebenzi ukuthi ucwaningo olunzulu ngesakhiwo samahlanya luyagqoza kakhulu.

Lokhu kubonakale kakhulu ekusetshenzisweni kwemithombo yolwazi, iningi layo eqondene namahlanya midala, futhi akukho mkhinqizo yayo etheni ephuma minyaka yonke.

Kulolu cwaningo sihlaziye amahlanya ahlukene. Amahlanya aqondiswe kosopolitiki, kubafundisi bezenkolo, kuma-*blesser*, kothisha, emvelweni, ezemidlalo namanye. Siphakamisa ukuthi esikhathini esizayo kucwaningwe amahlanya ngokwezigaba zawo. Lokhu kungaba yisu elihle lokuthola ukuthi ngabe indlela amahlanya akheke ngayo ngokwezigaba zawo iyafana yini.

6.6 Isiphetho (*Conclusion*)

Lolu cwaningo luyasiza ekukhanyiseni ukuthi ulimi lungegcine ngokucutshungulwa ngaphansi kwemiklamo yalo kuphela, kodwa lusabalele kakhulu nakweminye imisebenzi yobuciko efana namahlanya. Ukukhanyiseleka ngalokhu kungafaka umfutho nakwabanye abacwaningi ukuthi bakubheke ngeso elibanzi.

Lolu cwaningo lungaphinde lusize futhi ekucabeni indlela ebheke ekucutshungulweni kwamahlanya, isakhiwo nolimi lwawo kusetshenziswa izinsizakuhlaziya ezifana nalezi okuhlalelwe ngazo amahlanya kulo msebenzi.

Osozilimi bazohlomula, ikakhulu labo abanentshisekelo yokucaciseleka kabanzi ngolimi olunokuvama emahlayeni nesifundo samahlanya sonkana. Osomahlanya abenza lobu buciko bazosizakala ikakhulu labo abethula amahlanya ngekhono lokuzalwa kodwa bengenalo ulwazi ngokuhlelwa kwehlanya.

Ngesizathu sokuthi maningi amavukane azama ukwenza amahlanya, lolu cwaningo luyisibani kubo bonke abenza lokhu ngokungaqondi kahle hle. Ukuntula ulwazi ngohlaka lwamahlanya kungathunaza kakhulu izinga lawo nesasasa lawo uma kwanda amahlanya angamawongowongo.

Okokugcina, ucwaningo olufana nalolu luzofana nesibani esilokoza ebumnyameni kubabhali bezincwadi zesiZulu, kuze kuntwele ezansi, baqale babhudule ngamahlanya njengoba benzile kweminye imisebenzi yobuciko. Ucwaningo nezincwadi ngamahlanya kumfimfa kakhulu, akukho okuphathekayo esingazimelela kukho.

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AMAPHEPHA AFUNDIWE

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2019: 15 Julayi 2019

2020: 13 Juni 2020

2020: 12 Novemba 2020

2021: 24 Febhruwari 2021

2021: 28 Febhruwari 2021, ikhasi 28

2021: 11 Ephreli 2021, ikhasi 8

2021: 12 Meyi 2021

IZIZINDALWAZI

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Facebook

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ISINGEZO/ APPENDIX

Imibuzo Yocwaningo (Research Questionnaires)

1. Cishe zonke izinto eziwubuciko (*art*) zinohlaka/ isakhiwo ezakhelwa phezu kwaso. Wena njengosomahlanya, kukhona yini okusebenzisayo, okuwuhlaka oluthile ukwakha amahlanya akho?

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2. Amahlanya eshashalazi (*stand-up comedy*) abukeka kuyiwona enzeka kalula emahholo, kuma-playhouse nasemathiyetha. Ngabe ngokubona kwakho lolu hlobo lwamahlanya ethulwa eshashalazi luthuthuke kangakanani eNingizimu Afrika?

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3. Izimo izwe elingaphansi kwazo azivumi ukuthi kuhlange abantu abayisibalo esikhulu ukwenza imicimbi eyahlukene. Izethameli (*audience*), zibamba liphi iqhaza ekwethulweni kwamahlanya? Uma zingekho endaweni okwenzeka kuyo ihlaya (*monologue comedy*), wazi kanjani ukuthi zizokuzwa kahle lokhu okwethulayo?

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4. Ngabe ukusebenzisa ulimi olufengqayo (*figurative language/ situations*) kukusiza kanjani ekutheni uhlekise abantu?

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5. Amahlanya njengobuciko bomlomo, kuyenzeka yini ukuthi angagcini ngokuhlekisa, kodwa afundise, aduduze, akhuze, athobe amanxeba, nokunye?

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6. Ikhona yini imithetho kaHulumeni elawula ukusebenza kwenu, engafana nokuthi inivimbe ukuthi ningakhulumi ngezindaba ezithile noma kuvulelekile akunambandela ukusebenza kwenu?

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7. Ukusetshenziswa kwemisindo emele okuthile (*gestures*) kubaluleke ngani ekwenziweni kwamahlaya?

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8. Ukulingisa ngomzimba (*body language*), nokuguquguquka kwephimbo (*intonation shift*) niyakuhlela ngaphambi kokuba nikwenze noma umuzwa onifikela ngaleso sikhathi nethula amahlaya?

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9. Lingakanani isasasa nokuthuthuka kwamahlaya ethulwa ezinkundleni zokuxhumana nako-*YouTube* (*social network based humor*)? Abhalwayo nalawo alingiswayo ngezithombe-mnyakazo (*videos*).

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10. Ubuhlakani (*timing*) okungafana neziphumuzo (*pauses*), kudlala yiphi indima ebumtotini behlaya?

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11. Ngokubona kwakho, yini eyenza kwezinye izikhathi amahlaya agcine engahlekisi, abantu bangawathokozeli?

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12. Ngokubona kwakho kubalulekile yini ukuthi kwenziwe ucwaningo ngamahlaya, ikakhulu isakhiwo sawo nomthelela wawo olimi lwesiZulu?

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13. Kukhona ofisa ukusazisa khona ngamahlanya akho owenzayo, ngaphandle kwalokhu esikubuzile? Lokho kungasisiza ekuqondeni kangcono umsebenzi wamahlanya.

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Siyabonga iqhaza nesikhathi sakho!!!



Private Bag X1001, KwaDlangezwa, 3886

22 Meyi 2021

Mr Zondo
Researcher
University of Zululand
West Residence
Contact: 073 163 2574

REQUEST FOR PERMISSION TO CONDUCT RESEARCH IN COMEDY INDUSTRY

Dear Comedian.

My name is Ndumiso Sicelo Zondo, a postgraduate student in the Department of African Languages and Culture at the University of Zululand. My University student number is: **201313107**, doing a Master's Degree. The research I wish to conduct for my Master's dissertation involves: **The structure of comedy and its impact on Zulu language**. This project will be conducted under the supervision of Dr S.L. Ntuli (University of Zululand, South Africa).

I am hereby seeking your consent to answer questions related to the formulaic of jokes used by the comedians.

I have provided you with a copy of my questionnaires to be used in the research process, as well as a copy of the approval letter which I received from the UNIZULU Research Ethics Committee.

Upon completion of the study, I undertake to provide the Department of Arts with a bound copy of the full research report. If you require any further information, please do not hesitate to contact me on: 073 163 2574/ ndumisomthiya@gmail.com.

Thank you for your time and consideration in this matter.

Yours sincerely,

Ndumiso S. Zondo (University of Zululand)



Private Bag X1001, KwaDlangezwa, 3886

22 Meyi 2021

Mr Zondo
Researcher
University of Zululand
West Residence
Contact: 073 163 2574

ISICELO SEMVUME YOKWENZA UCWANINGO KOSOMAHLAYA

Sawubona Somahlaya.

Igama ngingu-Ndumiso Sicelo Zondo, ngingumfundi eMnyangweni weZobuciko Namasiko eNyuvesi yakwaZulu. Inombolo yami yaseNyuvesi ithi: 201313107 ngenza iziqu ze-Masters. Ucwangingo engifisa ukulenza kuleli zinga le-Masters ngoluthi: **Isakhiwo Samahlaya Nokunothisa Kwawo Ulimi LwesiZulu**. Lolu cwangingo lwenziwa ngaphansi kweso lika-Dokotela S.L. Ntuli (University of Zululand) ongumluleki.

Lapha ngicela invume nesikhathi sakho sokungelekelela ngokuphendula imibuzo ehambisana nale ncwadi eqondene nesakhiwo samahlaya.

Ngikuhlinzekile ngemibuzo engifisa ungiphendulele yona kanye nencwadi ephuma ekomidini lesikhungo (*Higher Degrees Committee*) egunyaza ukwenziwa kwalolu cwangingo.

Uma lolu cwangingo seluphuthuliwe, ngiyathembisa luyonikelwa eMnyangweni Wezamazulu Namasiko (*Department of Arts and Culture*) kuzwelonke ukuze kuthuthukiswe lo mkhakha wamahlaya. Uma udinga ulwazi oluthile ngalo msebenzi, ungangithinta ku-073 163 2574/ ndumisomthiya@gmail.com. Ngiyabonga ngesikhathi sakho nokulandela lokhu engikucelayo.

Ozithobayo

Ndumiso S. Zondo