

IZINCOMO PHAKATHI KWESIDUNA NAMABHINQA ESIXHOSENI

NGU

KNOWLEDGE MONWABISI RALARALA



Ithisisi efakwe njengenxal'enye yeemfuno zesidanga seMaster of Arts
kwiDyunivesithi yaseStellenbosch

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ISIQINISEKISO

Mna, osayine ngezantsi, ndiyaqinisekisa ukuba uphando olwenziwe kule thisisi lolwam buqu kwaye andizange ndilufake lonke okanye inxal'enye yalo ngaphambili nakuyiphi na iDyunivesithi ngeenjongo zokufumana isidanga.

ABSTRACT

This study aims to investigate the speech act of complimenting in Xhosa. The study constitutes of six chapters with respective to execute this aim.

Chapter one provides special details regarding the aim of this study, the method that has been followed, and the organisational structure of the study.

Chapter two focuses on both speech act and politeness theories. The central notion relates to (a) the acts of locution, (b) illocution and (c) perlocution. These elements of speech acts entail the notion that utterances that are produced by participants in a conversation comprises of (a) the actual sounds and words uttered, and those words and sounds (b) are intended towards the fulfilment of the force or intention behind them and (c) the effect of that force is intended to the hearer. Although there are other related elements, this notion is prominent in this chapter.

Chapter three examines speech acts of complimenting in Xhosa along with their responses. This examination is informed by various ideas from respective researchers. For an effective and successful investigation of speech acts, a guideline which serves as a base follows a model of ethnography of communication. Almost all these researchers are putting emphasis on this view. This chapter takes this issue further by exploring the differences in compliments and responses with reference to gender, along with other qualities that have been mentioned. The elements of the responses the principles, their nature, structure and appearance in general conversations with specific reference to complimenting, are other key properties examined in this chapter.

Chapter four focuses on the functions of the compliments. For example, almost all the researchers in the field are in agreement that compliments serve to revitalize, establish or create or encourage solidarity. Although there are other functions relating to this speech act, such as replacing other conversational formulas, e.g. greetings, softening criticism, the function of solidarity is perceived to be central. Another area which receives attention is the structural qualities of the compliment, along with syntactic and lexical features. This analysis explores the syntactic categories that relate to this work, together with the formulaic nature of this speech act. In addition, the status and gender of the participants in

an interaction, as informed by situations or friends who like to be complimented, are all matters that receive scrutiny in this chapter.

Chapter five constitute the central part of the study. The differences in compliments and responses receive attention with the aim of establishing possible difference between compliments given by males and females.

Chapter six is the last chapter, it presents the findings and conclusion of the study.

OPSOMMING

Hierdie studie het as doelstelling die ondersoek van die spraakhandeling van komplimentering in Xhosa. Die tesis beslaan ses hoofstukke wat gestruktureer is om uitvoering te gee aan hierdie doelstelling.

Hoofstuk een gee spesifieke besonderhede betreffende die doelstelling van die studie, die metode wat gevolg word, en die organisasie van die studie.

Hoofstuk twee fokus op spraakhandelingsteorie en hoflikheidsteorie. Die sentrale konsep hou verband met (a) die handeling van lokusie, (b) ilokusie en (c) perlokusie. Hierdie elemente van spraakhandelinge behels die begrip dat die uitinge wat deur deelnemers in 'n gesprek geproduseer word bestaan uit (a) die werklike klanke en woorde wat geuiter word, en wat (b) die intensie het om uitdrukking te gee aan die fors daaragter, en (c) die effek is gerig op die hoorder. Hierdie oorweging is sentraal in die hoofstuk.

Hoofstuk drie ondersoek die spraakhandeling van komplimentering in Xhosa tesame met die response daarop. Hierdie ondersoek word ingelig deur sieninge van verskillende navorsers. Vir die effektiewe ondersoek van spraakhandelinge, is 'n rigtinggewende basis vanuit die etnografie van kommunikasie nodig. Hierdie hoofstuk ondersoek die verskille in komplimente en die response daarop met betrekking tot gender en ander eienskappe. Die aspekte van die response, hulle beginsels, aard, en struktuur, en die gebruik daarvan in gesprekke wat komplimente bevat, word ondersoek.

Hoofstuk vier fokus op die funksies van komplimente. Feitlik al die navorsers in die veld van komplimentering stem saam dat komplimente die doel het om solidariteit te skep of te versterk. Alhoewel daar ander funksies is van komplimentering, bv. die verplasing van gespreksformules, soos groet, kritiek, is die bevestiging van solidariteit sentraal. 'n Ander area wat aandag kry in die hoofstuk, is die strukturele kenmerke van komplimente, insluitende sintaktiese en leksikale kenmerke. Die analyses behels 'n ondersoek na die sintaktiese kategorieë wat komplimente realiseer, tesame met die formule-agtige aard van komplimente as spraakhandelinge. Voorts word die status en gender van die gespreksgenote ondersoek.

Hoofstuk vyf vorm die sentrale deel van die studie betreffende die bepaling van moontlike gender verskille in komplimente.

Hoofstuk ses bied die samevatting en gevolgtrekkings van die studie.

ISISHWANKATHELO

Esi sifundo sikwiphulo lokuphanda ngezenzo zentetho zezincomo. Kuqulunqwe izahluko ezintandathu ezineenjongo ezahlukiyo ukufezekisa eli phulo.

Isahluko sokuqala sinika umkhombandlela malunga nenjongo yesifundo, imethodi elandelweyo kananjalo nolwakhiwo zinikwa ingqwalasela.

Isahluko sesibini sinika ingqwalasela kwithiyori yezenzo zentetho kananjalo neyentlonelo. Uluvo olungundoqo nolunika umdla kule ngxelo luqulathe izenzo ze (a) ilokhushini, (b) I- ilokhushini ne (c) nephelokhushini.

Ezi zenzo zixhibe ingcamango yokuba intetho eveliswa ngabo bathatha inxaxheba kunxibelelwano iqulathe (a) izandi zolwakhiwo lwesigama, ukuze eso sigama (b) sijoliswe kwinjongo ethile ekuyimfuneko ukuba iphunyezwe ekugqibeleni (c) ifuthe laloo mpumelelo lingqale lowo kunxibelelwano naye okanye umphulaphuli. Nasekubeni ekhona namanye amasolotya axhagileyo, kodwa le ngcamango iphawuliweyo iphume izandla kwesi sahluko.

Isahluko sesithathu siphonononga izenzo zeentetho zezincomo kananjalo neempendulo zazo. Olu phononongo lungqongwe zizimvo zeengcali eziphuma kwiinkalo ngeenkalo. Umkhombandlela osisikhokhelo kwiphulo lophando lwezenzo zeentetho naziphi na, ukuze lube yimpumelelo kwaye lusulungeke kufuneka lulandele imodeli okanye umgaqo we-ethinografi yonxibelelwano phantse bonke aba baphandi babeke umnwe kule ngcamango.

Ngokunxusa oku, esi sahluko, xa sihlabela mgama, siphawula ngeyantlukwano yezincomo neempendulo zazo ngesini, nangezinye iimpawu ezikhankanyiweyo. Uqulunqo lwemigaqo yokuphendula, ubunjani, ubume nembonakalo yayo entethweni gabalala ngokunxulumene nezincomo ngamanye amasolotya abalulekileyo nanika umdla kwesi sahluko.

Isahluko sesine sinika ingqwalaselo kwimisebenzi yesincomo. Umzekelo, phantse zonke ezi ngcali zikweli phulo ziyayingqina nento yokuba izincomo zivuselela , ziyila okanye zikhuthaza umanyano. Nangona ibonakala ikhona eminye imisebenzi ekhankanywayo engqonge esi senzo sentetho njengokuthabatha indawo yezinye zeefomula zonxulumano,

umz. imibulisi, ukuthomakalisa ugxeke–ncomo, olu luvo lomanyano lubonwa njengoluhamba phambili. Enye indima ephotonongwayo ziimpawu zolwakhiwo lwezincomo, kananjalo neempawu zesintaksi neleksikali. Olu hlalutyo lulo oludulisa izigaba zentetho ezibandakanyekayo kananjalo nobufomula besi senzo sentetho. Ukwaleka, iwonga nesini sabo bathabatha inxaxheba kolu nxibelelwano ngokulawulwa ziimeko okanye izihlobo ezikholisa ukunconywa, konke oku yimibandela efumana ukuphicothwa kwesi sahluko.

Isahluko sesihlanu siqulathe umongo wesi sifundo. Uhlalutyo lwezincomo neempendulo zazo lunikwa ingqwalasela ngamehlo abukhali; ngeenjongo zokufumanisa umahluko ongaba ukhona phakathi kwezincomo zamaduna namabhinqa.

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APPENDIX

ISAHLUKO 1

INTSHAYELELO

1.1 INJONGO YESIFUNDO

Injongo yolu phando kukuzama ukufumanisa umahluko ongaba ukhona kwizincomo zamaduna namabhinqa kulwimi olusisiXhosa. Umgaqo oyakuthi ulandelwe kolu hlalutyo ngongqonge izincomo ngokuqulathwe yithiyori yezenzo zentetho neyentlonelo. Nangona ingengomongo wesi sifundo, iimpendulo zezincomo ezibandakanya la maqela mabini akhankanyiweyo ziyakuphawulwa kwesi sifundo. Ukuphumeza injongo yolu phando, iimeko nezihloko zezincomo kananjalo namagatya oyamileyo ziya kuqulunqwa ngolu hlobo:

| | | |
|---------------------|-----------------------------|-------------------------------|
| | a) Ezibhekiselele kumaduna | b) Ezibhekiselele kumabhinqa |
| Imbonakalo: | 1.1 Ukuphuma esibhedlele | 1.1 Isinxibo |
| | 1.2 linwele | 1.2 Isinxibo sesintu |
| | 1.3 Isinxibo | 1.3 linwele |
| Ubuchule: | 2.1 Umsebenzi omtsha | 2.1 Ukonyulwa |
| | 2.2 Ukunyuselwa emsebenzini | 2.1 Ukupheka |
| | 2.3 Ubuchule kwezemidlalo | 2.3 Ukuphucula ikhaya |
| | 2.4 Ukosa | 2.4 Ubukrelekrele ezifundweni |
| | 2.5 Ukuqhuba | 2.5 Ukuqhuba |
| Izinto ezibangwayo: | 3.1 Imoto entsha | 3.1 Impahla ezintsha |
| | 3.2 Indlu entsha | 3.2 Izihlangu ezintsha |
| | 3.3 Izihlangu ezintsha | 3.3 Ifanitshala |

1.2 IMETHODI YESIFUNDO

Ezi meko nezi zihloko kananjalo nala magatya akhankanyiweyo, konke oku kuyakuthi kuqulathwe kumaphepha emibuzo angamashumi amabini aqulunqiweyo, apho oobani bayakuthi banikwe iimeko emabaphendule phantsi kwazo ngokuthi banike izincomo ukuze umnconywa aphenndule. Ishumi la lamaphepha emibuzo liya kubandakanya izincomo ezivela kumaduna zijoliswe kumabhinqa, kwakunye nezincomo ezivela kumabhinqa

zijoliswe kumabhinqa. Ukuze ishumi lesibini, libandakanye izincomo ezivela kumabhinqa zijoliswe kumaduna, kwakunye nezincomo ezivela kumaduna zijoliswe kumaduna. Le ngqokelela nala maphepha esi sifundo aya kwabiwa aze agcwaliswe ngabefundisi-ntsapho besikolo esiphakamileyo saseKhayamandi eStellenboch.

1.3 ULWAKHIWO LWESIFUNDO

Esi sifundo sinezahluko ezintandathu eziqulathe oku kulandelayo:

Isahluko sokuqala: Siqwalasela ngokufusthane injongo yesi sifundo ndawonye nemethodi esetyenzisiweyo ukuphumeza le njongo.

Isahluko sesibini: Ithiyori yezenzo zentetho neyentlonelo ebandakanya ezi ngcali zikhankanyiweyo zingumongo wesi sifundo: Trosborg (1995); Thomas (1995); Yule (1996).

Isahluko sesithathu: Izincomo njengezenzo zentetho kananjalo neempendulo zazo zifumana ukuphononongwa phantsi kwemisebenzi yeziphumo zophando ezidandalaziswa ziingcali ezivela kwiinkalo ngeenkalo.

Isahluko sesine: Imisebenzi, ulwakhiwo neleksikali yezincomo, kananjalo newonga nesini sabancomi nabanconywa, konke oku kufumana ingqwalasela njengenxalenye yesi sifundo.

Isahluko sesihlanu: Uhlalutyo lwezincomo neempendulo zazo kwisiXhosa lunikwa ingqalelo.

Isahluko sesithandathu: Umqulu weziphumo zophando ufumana ingqwalasela nokuxoxwa kude kufikelelwe esiphelweni.

ISAPHLUKO 2

ITHIYORI YENTLONELO NEZENZO ZENTETHO

2.1 INJONGO

Injongo yesi sahluko kukuphonononga nokunika ingqwalasela kumasoloty ethiyori yentlonelo nezenzo zentetho. Iingcali ezinegalelo kwesi sifundo zibandakanya uTrosborg (1995), uThomas (1995) noYule (1996). Imiba elulutho kwesi sishwankathelo iqulathe umsebenzi wonxibelelwano wezenzo zentetho kananjalo namasoloty angqongileyo, uluhlu lwezenzo lwe-ilotyushini, ifilosofi yolwimi eqhelekileyo, yonke le yimibandela eyakuthi ifumane ingqwalasela kwesi sahluko.

2.2 TROSBORG (1995)

2.2.1 Umsebenzi wonxibelelwano

Inggokelela eza kuthiwa thaca kulo mqulu iyakuthi ihlalutywe phantsi kwethiyori yomsebenzi wonxibelelwano. Imodeli yezenzo zentetho iya kuthi isetyenziswe njengomgangatho wethiyori yolu hlalutyo. Le modeli ibalulwayo ibonwa njengesihlomelo seethiyori zezenzo ze-ilokhushini ezaqulunqwa nguAustin (1962), zaze zaphuhliswa emva koko nguSearle (1969, 1971, 1975, 1976). Iithiyori zezenzo ze-ilotyushini nezentlonelo ezaqulunqwa nguAustin noSearle ngokwahlukeneyo, zithatyathwa njengomgangatho wophuhliso lwesiseko senkcaza ethi isetyenziswe njengesixhobo sokuhlalutyamaasoloty ofundo lonxibelelwano ngabafundi bolwimi lwasemzini, kananjalo nempumelelo yabo yokuzalisekisa ifuthe lepelokhushini (Trosborg, 1995).

2.2.2 Uluhlu lwezenzo ze-ilokhushini

UAustin noSearle bathi baseke iithiyori zabo phantsi kwehayiphotesisi ethi, '*speaking a language is engaging in a rule-governed form of behavior*'. (Searle, 1969:11), nangona uChomsky ebona ulwimi njengeseti yezivakalisi. Kolu luhlu, uTrosborg (1995) ukhankanya uSearle ngomsebenzi wakhe wokwahlulahlula umsebenzi wolwimi ngokuthi ahlule i-ilokhushini ngokweendidi eziqinqiweyo. Indlela athi ayibone iyeyokuqala yokwahlulahlula iinjongo zonxibelelwano zesithethi. Esi sifundo, ngokukaSearle (1976), sibonisa ukuba

umsebenzi wonxibelelwano ungancitshiswa ube ziiklasi ezintlanu ezingundoqo, Qwalasela le mizekelo ingezantsi:

- 1) Izenzo zentetho ezimeleyo
- 2) Izenzo zentetho ezingqalileyo
- 3) Izenzo zentetho ezibalulayo
- 4) Izenzo zentetho ezivakalisayo
- 5) Izenzo zentetho ezigunyazisayo

2.2.3 Uchithachitho lwezenzo zentetho

UTrosborg uyayikhankanya kwesi sifundo into yokuba abaphandi balamkela igama lezenzo zentetho njengesuntswana lentetho ukuze balisebenzise kwingqwalasela yophando lwabo.

Ilokhushini, i-ilokhushini nephelokhushini

UTrosborg uthi xa ubani evelisa isivakalisi, ubani uvelisa izenzo eziliqela. Phantsi kwezi ngcamango, uSearle uthi aqulunqe abuye achithachithe ezi zenzo kuthethwa ngazo, ngolu hlobo;

- i) Isenzo sokuthetha, sona sibandakanya ukuphinyiswa kwezandi zentetho ezithile, amagama nezivakalisi.
- ii) Isenzo sesiphakamiso, sona sibhekiselele entweni okanye emntwini kwaye sixela iimpawu zaloo nto okanye zaloo mntu.
- iii) Isenzo se-i-ilokhushini, sona siphanda intetho nesithembiso sefuthe lonxibelelwano, ingxelo yenyani njalo-njalo.

Okubalulekileyo nokugxininisiwayo, ngokukaSearle, kukuba ezi zenzo zintathu azizo ntsalu, nto nje ngamagatyana esenzo esinye esipheleleyo, ngamanye amagama ubukho besinye buxhomekeke kwesinye. Le ngcali ingacatshulwa ukunika inkcaza ethe vetshe;

"In performing an illocutionary act, one characteristically performs propositional acts and utterance acts" Trosborg (1995: 17)

Ehlabela mgama, uTrosborg uthi xa isithethi sisenza intetho silindelekile ukuba sibe nefuthe kumphulaphuli, elo futhe libizwa ngokuba sizenzo sephelokhushini. Ukudandalazisa le ngcamango, uTrosborg (1995: 17) ucaphula uAustin (1962) ngelithi;

'There is yet a further sense...in which to perform a locutionary act and therein an illocutionary, may also be to perform an act of another kind. Saying something will often, or even normally, produce certain consequential effects upon the feelings, thoughts or actions of the audience, or of the speaker or of other persons, and it may be done with the design, intention or purpose of producing them..., We shall call the performance of an act of this kind the performance of a perlocutionary act...'

Ukuhlatywa kwamadlala kwethiyori ka Searle ye i-ilokhushini

Le thiyori kaSearle ithatyathwa njengenye yeethiyori ezibe negalelo eliphume izandla kwizifundo zepragmatiki. Noko kunjalo, uTrosborg uthi inazo iziphako ezikhankanywayo. Umz. Le thiyori kuyaqapheleka ukuba iyohluleka ukunika imiqathango eyiyo ebonisa umahluko phakathi kwesivakalisi ndawonye nesenzo sentetho. Le ngcali ingacatshulwa isithi:

[Searle] "takes 'the complete sentence' as the characteristic grammatical form of the illocutionary act. While the notion of a sentence is a grammatical unit, a speech act is a pragmatic unit referring to a stretch of speech with a communicative function, and the speech act is considered the minimal unit of communication" (1995: 18-19)

Nangona ukuzalisekiswa kwephelokhusini kudalwa kuphela kukufikelela kwefuthe kumphulaphuli, noko kunjalo akaniki nkcazo eyanelisayo ngokuqulathwe leli futhe. Ukwaleka, uluvo lokuba le thiyori inokusebenza kumhlaba wonke nalo aluginyeki ncam kuba imigaqo eyiqulathileyo isenokulawulwa yiyantlukwano yenkcubeko, njengoko kungqinwa ziziphumo zophando zezinye iingcali. Equkumbela le ngcamango, uTrosborg uthi kutsha nje le thiyori kaSearle iqatshelwe njengeyoyisiweyo ukuphuhlisa iingcamango zikaAustin zezenzo zephelokhushini. Ecacisa ngakumbi:

"To Searle, the conversation reduced to a flow of one-way traffic, in which the performance of perlocutionary acts always consists of using illocutions to bring about effects on the actions, thoughts, beliefs, etc. of the listener. the listener is deemed to play a purely passive role and no account is taken of the interactional aspect of language". (1995:20)

Injongo yonxibelelwano/yokunxibelelana

Ngokwembono zikaTrosborg, ithiyori yezenzo zonxibelelwano epheleleyo yileyo ethi ikwazi ukucacisa inike ingxelo ngeenjongo zesithethi kananjalo noqikelelo lesiseko sesenzo sonxibelelwano, nekwaziyo ukunika inkcazo emalunga nokuphunyezwa kwezo njongo. Nangona uSearle engakhange ayise so ingcamango yephelokhushini, le ngcamango ithe yafumana ingqwalasela kubaphandi athe wabandulela abanje ngoCohen (1973) noHoldcroft (1978). Ukanti le ngcamango ithe yakhuliswa ngakumbi ngu Eemeren-Grootendorst (1984). Phakathi kwezinto azicacisayo, ukhankanya umahluko phakathi konxibelelwano nokunxibelelana, kananjalo nefuthe lephelokhushini lemvelo neziphumo zephelokhushini ezilandelelanayo. Ukucacisa le ngcamango:

"Illocutions and perlocutions are regarded as two distinct aspects of the complete speech act, with the illocutionary relating to the communicative aspect expressed in the attempt to achieve understanding and perlocutionary act relating to the interactional aspect expressed in the attempt to achieve acceptance". (Trosborg, 1995:21)

2.3 THOMAS (1995)

Ngokwezimvo zikaThomas umsebenzi kaAustin, nangona wayengeyongcali yolwimi, uthe wanegalelo nefuthe elingenakubaliswa phantsi kwezifundo zepragmatiki. Uyazichaza ke izizathu zoko. Okokuqala, kukuvela kwengqokelela yamaphepha akhe esihloko sithi, *'How to do things with words'* eyashicilelwa ngonyaka ka-1962. Okwesibini, yindlela efikelelekayo abhala ngayo uAustin, nenika umdla. Nangona ekuhambeni kwexesha enze utshintsho kwiingcinga zakhe, kodwa ingqiqo yakhe yona iye yahlala ingagungqi.

2.3.1 Ifilosofi yolwimi eqhelekileyo

Le filosofi yakhiwe liqela elibizwa ngokuba ziifilosofa zolwimi eziqhelekileyo phantsi kwembono nengqwalasela yokuba abantu abaqhelekileyo banakho ukusebenzisa ulwimi ngendlela eyiyo neyimpumelelo ngaphandle kwamagingxigingxi okanye kwengxaki nokusokola. Iinjongo zeli qela ke ngoko ibikukuqwalasela nokwazi ukuba le nto yenzeka kanjani. Endaweni yokuzisokolisa ngokukhangela nokususa iziphene, njengoba ezinye iingcali zenzile, uAustin (1962) kuThomas (1995:29) uhambisa athi:

"...we should try to understand how it is that people manage with it as well as they do"

Kwinyathelo lakhe lokuqala, uAustin wenze ubango lokuba uninzi lwentetho aluqulathanga miqathango yobunyani. Ecatshulwa nguThomas:

" They are not statements or questions but actions". (1995:32)

Le mizekelo ingezantsi inika ingxelo ethe vetshe:

a) **Ndilala ngalo lonke ixesha gqirha.**

(I sleep all the time, doctor.)

Kuselubala ukuba le ntetha ayisiyonyaniso kuba xeshikweni ethetha nogqirha lo mntu akalelanga.

b) **Imoto engabonakaliyo yathi gqi esithubeni, yagila imoto yam yaza yaphela emehlweni.**

(An invisible car came out of nowhere, hit my car and vanished)

Nakulo mzekelo ungentla kuyacaca ukuba akukho nyani kuba akukho moto ingaveli ndaweni, ingabonakaliyo eza kuvela seyitshayisa enye.

2.3.2 Iphositivisimu yengqiqo ne-semantiki yemiqathango enobunyani

Apha sixelelwa ngesizekabani somahluko nokungavumelani phakathi kweefilosofa zolwimi eziqhelekileyo kwakunye nezo zephozitivizimu yengqiqo. Ifilosofi yolwimi eqhelekileyo inoluvo lokuba intetho enentsingiselo yileyo inokuthi ivavanywe kwaye ihlalutywe. Ukanti iphozitivizimu yengqiqo yona ithi izibandakanye nalo masoloty ezivakalisi anokuthi avavanywe ngobunyani okanye okuchaseneyo nobunyani. Okubalulekileyo, ngokwembono zikaAustin, kukuba kuninzi okuqulathwe lulwimi ukodlula intsingiselo yamagama namabinzana. Le ngcali ibikholelwa ekubeni asaneli nje kukuthetha, siyenza ngolwimi. Yile nkolo ethe yazalisekisa ithiyori yakhe ebizwa ngokuba yi-*ilokhushinali*.

2.3.3 Ihayiphothesisi yesenzeko

Le hayiphothesisi ibonwa njengebalulekileyo ngenxa yezi zizathu zilandelayo. Ithi ibonise ukukhula kweengcamango zikaAustin. Kananjalo ithi ibonise iindlela nezizathu zokubela kwepragmatiki. Okwesithathu, iphefomethivi iqulathe esinye isigaba sezenzi ze-*ilokhushinali*. Zizenzi zephefomethivi ezithe zasetyenziswa yile ngcali ukufikelala esigqibeni sokuba iintetho ezininzi zizenzo. Le mizekelo ilandelayo iyakudulisa oku:

- a) **Ndiyaxengxeza**
(I apologise)
- b) **Ndidlala nge-R5 kuza kunetha**
(I bet you R5 it will rain)
- c) **Le nqanawa ndiyibiza ngokuba yi The Albatross**
(I name this ship The Albatross)
- d) **Ndiqhuba imoto emhlophe**
(I drive a white car)

Okuqaphelekayo ngezi zivakalisi zingentla kukuba zonke zikumntu wokuqala. Zonke zikwixesha langoku. Zonke zikwimo yentshukumo.

Phantsi kolu luvo, zikho izivakalisi ekungelulanga ukuzibona ubunyani bazo, kuba izenzi ezisetyenzisiweyo azidulisi nkcazo enokusetyenziswa ukubhentsisa ubunyani okanye ubuxoki, kodwa kuyo yonke loo nto zibe ziziphefomethivi. Indlela yokuvavanya nokuqinisekisa ubukho besenzi sephefomethivi kukuhlomela isihlomelo phakathi kwentloko nesenzi eso ngolu hlobo:

- a) **Ngenxa** yoko ndiyangxenxeza
(I **hereby** apologise)

- b) **Ngenxa** yoko ndidlala nge R5
(I **hereby** bet you R5)

Iphefomethivi zemetalingwistiki

UThomas uthi njengazo naziphi na iiphefomethivi, nezi zinezenzi ezibhekisa kuloo nto isithethi sentetho sibhekisa kuyo. Ziquathe ubunyani, kwaye zinefelisithi nempumelelo. Qwalasela le mizekelo ilandelayo:

- a) **Ndithi uJohn lixoki**
(I **say** that John is a liar)

- b) **Ndiyazithethelela andinatyala**
(I **plead** not guilty)

- c) **Ndiya hambisana nento yokuba kufuneka kupheliswe izingelo lweempungutye**
(I **move** that fox-hunting be abolished)

- d) **Ndiyangxengxeza ngokuqhatha abaphicothi zincwadi zemali**
(I **apologise** for deceiving the auditors)

Iphefomethivi yamatiletile

Olu hlobo lweephefomethivi impumelelo yalo ixhomekeke kumntu onelungelo lokwenza loo ntetho yesenzo ngelo xesha lithile. Yiyo le nto uThomas ethetha ngemiqathango

yefelisithi, kuba yiyo enxulumene namatiletile kananjalo neziganeko ezilandela imigaqo ethile. Xa simcaphula uhambisa athi, 'If the **felicity condition** are not observed, the performative may be **infelicitous**'. Le mizekelo ingezantsi icacisa ngakumbi:

- 1) *I sentence you to ten years.*
- 2) *I absolve you from your sins.*
- 3) *I baptize you.*

Iphefomethivi yentsebenziswano

Olu hlobo lwephefomethivi impumelelo yalo ixhomekeke kwintsebenziswano kulowo ubandakanyekayo. Imizekelo elandelayo icacisa ngakumbi:

- a) **Ndiyakumema kwiipistoli ekuseni**
(I challenge you to pistol at dawn)
- b) **Ndiyakwabela ilifa leeglasi zam**
(I bequeath you my glasses)

Ukungasebenzisani kwabo bathi babandakanyeke, ngokwale mizekelo ingentla, le phefomethivi ayingekhe ibe yimpumelelo.

Iphefomethivi yeqela

Olu hlobo lwephefomethivi impumelelo yalo ixhomekeke ekubeni kubandakanywe iqela. Le mizekelo ilandelayo inika inkcaza:

- a) **Thina matye mathathu sithembisa ukuzama ukulifaka igama lethu ezincwadini zembali ngoba yeyethu yaye akakho umntu onokuthi kungenxa yootatomkhulu bethu.**
(We three Fossils...vow to try and put our name in history books because it's our very own and nobody can say it's because of our grandfathers)
- b) **Asikufumani unetyala lokuziphatha kakubi emsebenzini.**
(We do not judge you to be guilty of professional misconduct)

UThomas uthi kananjalo abonise ukuba ezi ntlobo zeephofemothivi ziyadibana. Kwakule ngxoxo yakhe uveza umahluko wenkcubeko ehlukeneyo ekusetyenzisweni kwephefomethivi.

2.3.4 Ukuwa kwehayiphotesisi ka Austin yephefomethivi

UThomas uthi azibeke elubala izizathu zokuwa kwale hayiphotesisi. Esinye sesizathu esibalulekileyo soku sesokuba zikho iimeko apho unokwenza izinto ngamagama ngaphandle kokubandakanya izenzi zephefomethivi. Kuyacaca ke ngoko ukuba uAustin uye wayiqonda loo nto. Yiyo lo nto ethe yakhokelela ekubeni aveze umahluko phakathi kwephefomethivi efihlakeleyo neyokuqala, (UThomas ayibiza ngokuba yecacileyo). Equkumbela olu luvo, uThomas uthi aphawule ngala manqaku alandelayo; ilokhushini njengentetho, i-ilokhushinali njengenjongo entethweni nephelokhushini njengefuthe. Qwalasela lo mzekelo:

- a) **Kushushu apha ngaphakathi (ilokhushini), intsingiselo; ndifuna umoya obandayo (i-ilokhushini) ukuze ifuthe lephelokhushini; ubani makavule ucango okanye ifestile.**

2.4 YULE (1996)

2.4.1 Izenzo neziganeko zentetho

Kuphononongo lwakhe, uYule uphawula ngelithi abantu xa bethetha abaneli nje kukuvelisa intetho enezakhiwo zegrama namagama, bathi kananjalo baphefome izenzo ngokusebenzisa intetho. Izenzo eso akunyanzelekekanga ukuba ibe sesanelisayo njengomzekelo olandelayo, *'You're fired'*. Isenokuba sisenzeko esanelisayo okanye esimnandi njengomzekelo olandelayo, *'You're so delicious'*. Izenzo ezithi ziphefonywe ngokusebenzisa intetho zibizwa ngokuba zizenzo zentetho. Ukanti bobabini, isithethi nomphulaphuli, bathi bancediswe kule nkqubo ziimeko ezingqonge intetho. Ezi meko zibizwa ngokuba ziziganeko zentetho. Ngamaxesha amaninzi iba bubume bezi ziganeko zentetho okuzalisekisa ukutolikwa kwentetho ephefonywa zizenzo zentetho. Kuyacaca kwakhona ukuba intetho enye iyakwazi ukutolikwa ngeendlela ezininzi, ingasisikhalazo, uncomo njalo njalo.

2.4.2 Izenzo zentetho

Isenzeko esithi siphefonywe ngokuvelisa intetho siya kusoloko siqulathe izenzo ezintathu. Okokuqala, i) ilokhushini, ethatyathwa njengomongo wentetho kuba iqulathe ukuveliswa kwentetho yelingwistiki. Umz. *'Ndenze ikofu'*. Okwesibini, ii) isenzo se-i-ilokhushini, esi senzo siphefonywa ngefuthe lonxibelelwano lwentetho, Okwesibini, iii) isenzo sephelokhushi, ngamafusthane esi senzo singqale ekubeni umphulaphuli ayiqonde injongo nembali yentetho. Kwesi sifundo i-ilokhushini ithi ifumane ingqwalasela ngakumbi, kuba izenzo zentetho zisenokutolikwa njengesenzo se-i-ilokhushini.

2.4.3 Idivayisi ebonisa ifuthe le i-ilotyhushini

Umzekelo wale divayisi zizenzi zephofemothivi ezithi zichaze ngokucacileyo isenzo se i-ilokhushini esiphefonywayo. Qaphela lo mzekelo ungezantsi:

I (Vp) you that...

UYule ucacisa ngakumbi xa esithi:

"In the preceding example, 'promise' and 'warn' would be the performative verbs and, if stated, would be very clear IFIDS. Speakers do not always 'perform' their speech acts so explicitly, but they sometimes describe the speech act being performed " (1996: 49)

Ezinye i-divayisi singabalula ugxininiso, ithoni njalo njalo.

Imiqathango yefelisithi

Ifelisithi yimeko efanelekileyo nelindelekileyo apho isenzo sithi siqondakale njengesenzo esinenjongo. Kwakhona, isenzo esithile singathathwa njengesingafanelekanga xa sinokuphefonywa ngumntu ongafanelekanga. Ukanti kule miqathango kuyimfuneko kananjalo ukuba abo bathabatha inxaxheba baqondane ngolwimi abalusebenzisayo. Kulo mzekelo ungezantsi esi senzo besingekhe silindeleke okanye sifaneleke ukuba isithethi besingeyojaji.

a) *'I sentence you to six months in prison.'*

Ngaphandle kwale izekelisiweyo, ithi ibikhona neminye imiqathango eyandulelayo, umzekelo, imiqathango jikelele, imiqathango equlathileyo, imiqathango elungiselelayo, imiqathango enyanisekileyo kwakunye nemiqathango engundoqo.

Ihayiphothesisi yesenzeko

Le hayiphothesisi isekelwe phantsi koqikelelo lokuba kukho igatya eliquathe isenzi sephefomotivi esenza ifuthe le i-ilokhushini licace. Lo mzekelo ulandelayo uyicacisa ngakumbi le meko:

a) *I (hereby) Vp you (that) U.*

UYule uyicacisa ngakumbi le meko:

"This underlying clause will always make explicit, as [in example 2. below what, in utterances such as 1.], is implicit".

1. *Clean up this mess.*

2. *I hereby order you that you clean up this mess. (1996: 51)*

Lo mzekelo uku 1. usetyenziswe njengephefomotivi efihlakeleyo, ukanti lo uku-2. yiphefomethivi ecacileyo. Kwakhona kukho inzuzo nezithintelo kolu hlalutyo. Inzuzo malunga nohlalutyo lwephefomotivi ecacileyo kukucacelwa ngokuqulathiweyo kwimveliso nasekutolikweni kwentetho. Ukanti ezinye zezithintelo zezokuba kunzima ukwazi kanye kanye isenzi sephofemotivi kwezinye intetho nto leyo ithi idale ingxaki ngakumbi kuba eneneni alaziwa inani lezenzi zephefomethivi nakoluphi na ulwimi.

2.4.4 Uluhlu lwezenzo zentetho

Phantsi kolu luhlu singabalula iintlobo zibe ntlanu zemisebenzi gabalala eyenziwa zizenzo zentetho: (1) izenzo zentetho ezigunyazisayo, (2) izenzo zentetho ezimeleyo, (3) izenzo zentetho ezivakalisayo, (4) izenzo zentetho ezivakalisayo, (5) izenzo zentetho ezibophelelayo.

2.4.5 Izenzo zentetho ezingqalileyo nezingangqalanga

Apha kolu hlalutyo kuyaqapheleka ukuba kukho ubudlelwana phakathi kolwakhiwo nomsebenzi apho sifumana isenzo sentetho esingqalileyo. Lo mzekelo ungezantsi ucacisa ngakumbi:

a) *I hereby tell you about the weather.*

Ukanti xa kungekho budlelwana bubonakalayo phakathi kolwakhiwo nomsebenzi apho sifuna isenzo sentetho esingangqalanga. Qaphela umzekelo ongezantsi,

b) *I hereby request of you to close the door.*

Okuqaphelekayo kwakhona kukuba isenzo zentetho ezingangqalanga zinxulunyaniswa ngakumbi nentlonipho kwisiNgesi ukodlula isenzo zentetho ezingqalileyo.

2.4.6 Iziganeko zentetho

Iziganeko zentetho zichazwa njengomsebenzi apho abathabathi nxaxheba benxibelelana ngolwimi ngemvumelwano ethile ukuze kufikelelwe esigqibeni. Imizekelo yeziganeko zentetho ingabandakanya le mizekelo; ukucela ,ukukhalaza, ukucenga njalo-njalo.

2.5 ITHIYORI YENTLONELO

2.5.1 Trosborg (1995)

Kwesi sifundo intlonelo ithi ichazwe ngeendlela ngeendlela ziingcali ezahlukeyo. Umzekelo, uTrosborg uyibona intlonelo njengento yepigmatiki apho iimilo okanye izakhiwo zisebenzisanayo ngokweenjongo zesithethi ukuphumeza unxibelelwano olusulungekileyo. Ukanti ezinye iingcali ezinjengooLakoff (1973,1975), Brown noLevinson (1978,1987), Leech (1983) njalo njalo nazo zikhankanyiwe ngokuwa zivuka ekunikeni inkcazo engahlukanga kuyaphi ngolu luvo. Kuyo yonke le nquleqhu, ezi zimvo zihambe ziyokungqubeka kwimakzimu kaGrice (1975) yencoko. Kuqulunqo lwakhe lwemodeli, uGrice uzibalula ngezi makzimu zilandelayo; eyobuninzi, eyokulunga, eyonxulumano, neyemo yokuziphatha.

Kwakwesi sifundo uLeech (1977) uhambisana nemithetho-siseko yentsebenziswano kaGrice, noko kunjalo uthi aleke ngeyakhe imithetho siseko, ngelithi uweza le modeli kaGrice engxakini. Apha singakhankanya ezi makzimu zilandelayo; eyobuchule, eyobubele, eyolulamo eyemodesti, eyovumelwano neyovelwano. Ezi thiyori, ekaGrice noLeech zithi nazo zifumane ugxeke-ncomo, kuba kaloku ayililo lonke unxibelelwano olufumana intsebenziswano (Trosborg, 1995). Kolu gxeke-ncomo kunyathelwa nobu buninzi bezi makzimu zezi ngcali zimbini. Ukukhawulelana nale ngxaki uTrosborg usikrobisa kwithiyori ka Sperber-Wilson ebizwa ngokuba yimithetho siseko yonxulumano. Le thiyori ithi ibalulwe ngokungqala nangokucaca kwayo xa isetyenziswa, ukodlula eka-Grice. Amandla ayo abonwa ekhangelwa kusulungeko nokucaca kananjalo nokoyama kumqathango omnye olawulwa yinkqubo yengqiqo.

Ingcamango yobuso

Isiseko sethiyori yentlonelo kaGrice noLevinson bubuso nengqiqo. Kananjalo le ngcamango izibalula ngamacandelo amabini; intlonelo evumayo nentlonelo ekhanyelayo okanye egxekayo. Zikho izenzo ezoyikisa ubuso (FTA), (Brown noLevinson, 1978). Nasekubeni kubalulekile ubuso kwinkquleqhu yonxibelelwano, busenokulahleka okanye busenokugcinakala, kubalulekile ke ngoko ukuba abathabathi nxaxheba basebenzisane ekugcineni ubuso (Trosborg, 1995). Phantsi kongcipheko bobuso, ubani angasibaleka isenzo sokoyikisa ubuso, kungenjalo asenze phantsi kweemeko ezilandelayo; ukoyikisa ubuso ngokungachazwanga nokuba mbaxa. Ukoyikisa ubuso ngokuchaziweyo ngentetho ngqo. Ukoyikisa ubuso ngezicwangciso zentlonelo evumayo nangentlonelo ekhanyelayo. Kuyo yonke le nquleqhu, isicwangciso sixhomekeke kumyinge wesithethi wongcipheko wokuphulukana nobuso (Trosborg, 1995). Ngamafutshane, impumelelo yonxibelelwano olusulungekileyo ixhomekeke ekuthatheni ingqalelo phakathi kwabo bathabatha inxaxheba.

Ugxeke-ncomo lethiyori kaBrown noLevinson

Le thiyori ithi ifumane ukugxekwa nokuhlaselwa, ingakumbi ziingcali zaseAsia, ngokungathatheli ngqalelo indlela ubuso obusebanza ngayo kwezinye iinkcubeko. Ukunika ingqwalasela nokujongisa umbombo kwintlonelo yelingwistiki yaseNtshona kuphela. Ukungaqapheli ezinye iimo zeligwistiki ezinje ngehonorifiki ezibaluleke kakhulu kwintetho yentlonelo kwiilwimi ezinje ngesiJapani. Kuthi kubaluleke ke ngoko ukuba (Trosborg,

1995) sibe noluvo oluphangaleleyo ukuze sibe nokukwazi ukuphumeza ithiyori enokubangwa jikelele yentlonelo.

Intlonelo nemisebenzi yei-iloKhushinali

UTrosborg (1995) usikrobisa kuluhlu lwemisebenzi ye i-iloKhushinali ngokukhokhelwa yingcamango yeyentlonelo. Uluhlu lokuqala lolukaLeech (1983). Kolu luhlu uLeech ukhankanya umsebenzi wokhuphiswano obandakaya izezo ezinje ngokucela, ukunyanzelisa njalo njalo. Umsebenzi wolonwabo onemizekelo yokubulela, ukumema, njalo njalo. Umsebenzi wentsebenziswano ozekelisa ngokunika ingxelo, ukuyalela, ukupapasha njalo njalo. Umsebenzi wembambano, othi uzekelise ngezityholo, izoyikiso njalo njalo. Olunye uluhlu esikrotyiswa kulo nguTrosborg lolukaHaverkate (1988:386-387). Olu luhlu lubandakanya izezo zentlonelo nezenzo ezingezo zentlonelo. Esi senzo sentlonelo sithi singqamane (Trosborg, 1995) nemisebenzi kaLeech, njengowokonwaba, ukanti undilele yena afaniswe nentsebenziswano. Phantsi kolu luhlu imiyalelo ithatyathwa njengezenzo ezingezozentlonelo. Ukanti ezivakalisayo ngendlela ekhanyelayo zithi zihlelwe njengezo zingenayo kwa ukuba nayo intlonelo. Uluhlu lukaLakoff (1975) lona luqulathe intlonelo; izezo ezo zithi zikholose ngemithetho yentlonelo. Ezingezo zentlonelo zona zibandakanya izezo ezingakholosanga ngemithetho yentlonelo. Isenzo sobukwada sona sithi singazibandakanyi nentlonelo xeshikweni kuyimfuneko. Nangona kukho ingxoxo-mpikiswano phakathi kweengcali malunga nezi zintlu zentlonelo, uTrosborg (1995) uzibona zonke ziyimfuneko.

Ixesha nedeyikisisi yomntu

Phantsi kwesi sihloko inqaku eliphambili yimvumelwano yencoko phakathi kwesithethi nomphulaphuli ekuyimfuneko ukuba banyenise intetho ukuze ilungelelane nembonakalo yemithetho nemiqathango leyo. Ukuhlabela mgama nokugxininisa olu luvo uTrosborg uthi:

"The greater the distance from the deictic center, be it temporal or personal dimensions, the greater the degree of illocutionary force". (1995: 32)

Okunye okubalulekileyo yingqwalasela yenkcubeko ethi idlale indima enkulu kakhulu kunxibelelwano, ingakumbi kulowo usebenzisa ulwimi lwasemzini.

Imodeli yencoko

Le modeli iqulunqelwe incoko yaseklasini. Inamanqanaba angala; ukunxibelelana, intengiselwano, ulandelelwano, utshintshiselwano, ukusuka, isenzo nokulungiselelwa kwemodeli. Okubalulekileyo nomakuqatshelwe ziinjongo zokwakha (Trosborg) imodeli enamandla okuchaza, hayi incoko yeklasi kuphela, neezinye iincoko ezingaphandle kweklasi njengogqirha nomguli.

2.5.2 Thomas (1995)

Intlonelo njengento yepragmatiki

Kwesi sifundo uThomas (1995) ubalula ukubalaseka kwemisebenzi kaLeech (1980), uBrown noLevinson (1987) ngokunika ingqwalaseka kwintlonelo njengento yepragmatiki. Ukanti uThomas uthi ahlanganise intlonelo phantsi kwezihloko ezine; imakzumu yencoko, eyokulawula ubuso, imvumelwano yencoko kananjalo nesikali sepragmatiki.

Inkcazo yentlonelo njengemithetho siseko neemakzimu:

Kolu hlalutyo uThomas uhlomla amanqaku kaLeech (1983) amabini; ubumbaxa nemithetho sisekelo yepragmatiki. Le ngcali ihambisa ithi xa ubani enika intetho enobumbaxa kuyakwazeka ukuba umyalezo ufikelele kumphulaphuli ngaphandle kokukhubekisa okugqithisileyo. Ngokunxulumene nemithetho siseko yepragmatiki, olu luvo lubonwa nguLeech lukwinqanaba elinye nemithetho siseko kaGrice (1975). Kwakhona kwesi fundo, uLeech uvakalisa ukubaluleka kweemakzimu ekuchazeni intsingiselo namandla kwincoko. ULeech apha ubalula imakzimu yobuchule, yobubele, yemvume, yolulamo, yovumelwano, neyovelwano. Ezi makzimu, ngokuka Leech zinobudlelwane neemakzimu zikaGrice ezizezi; imakzimu yobuninzi, yokulunga, yonxulumano, neyemo yokuziphatha.

Ngokufutshane ngeemakzimu zikaLeech

Eyolulamo, le makzimu ithi inciphise inkolo yentetho ebandakanya ixabiso kubani, ize yandise inkolo yentetho ebandakanya inzuzo kubani. Eyobubele; le yona ithi inciphise ixabiso lentetho kubani, ize yandise inzuzo yentetho kubani. Eyemvume yona ihambisa

ithi; nciphisa inkolo yentetho engamncomiyo ubani, uze wandise inkolo yentetho encomayo. Eyolulamo yona ithi; nciphisa intetho encoma ubuqu, wandise intetho engancomi ubuqu. Eyovumelwano yona ithi inciphisa ukungavumelani ngentetho phakathi kwakho nalowo, uze wandise imvumelwano phakathi kwakho nalowo. Enye yeemakzimu ezikhankanyiweyo nguLeech yimithetho siseko yePoliyana. Le makzimu yona ithi ibandakanye izinciphisi kananjalo nobulekisisikali bokuphinda.

Okubalulekileyo omakukhankanywe kwesi sifundo kukuba iinkcubeko neelwimi ziyohluka kakhulu ngendlela imakzimu ezisetyenziswa ngayo entethweni. Nasekubeni uThomas (1995) ekhankanya iingxaki ngokunxulumene nale thiyori kaLeech, uthi agxininise ekuvakaliseni ukubaluleka kwayo kwindlela eyodwa yokuthelekisa nokuchaza ipragmatiki zeenkcubeko ezahlukeneyo phantsi kwentlonelo.

Intlonelo nokulawula ubuso

UThomas (1995) uthi undoqo kwithiyori yentlonelo, nto leyo ethi ivunywe ziingcali ezininzi njengoBrown noLevinson (1978), bubuso. Ngokwale ngcamango isidima, ukubaluleka nemizwa kabani konke kungonakaliswa kwaye kungagcinakala ngokunxibelelana. Kananjalo le ngcamango ineempawu ezimbini, evumayo nekhanyelayo okanye egxekayo. Kunxibelelwano zikho izenzo zentetho ezithi zibe negalelo ekoyikiseni ubuso (Brown noLevinson, 1978), ezo ke zibizwa ngokuba zizenzo ezoyikisa ubuso (FTA).

Izicwangciso zemisebenzi eyoyikisa ubuso

Ngokweengcamango zikaBrown noLevinson (1987), zikho izigaba apho ezi zenzo zinokusetyenziswa khona. Okokuqala, kukuphefoma izenzo ezoyikisa ubuso ezichaziweyo. Esi sigaba sixhaphake phantsi kweemeko ezimaxongo okanye ezinengozi, apho ubani kuyimfuneko ukuba enze intetho ngqo. Ukuphefoma isenzo esokoyikisa ubuso ngentlonelo evumayo kungabandakanya ulangazelelo (Thomas, 1995) nezinye iimeko zomdla kumphulaphuli. Okuqaphelekayo, esi sigaba sithi siyelelane neso sikaLeech sokufuna imvumelwano, ukwalana nokungavumelani njalo njalo. Ukuphefoma isenzo sokoyikisa ubuso ngentlonelo ekhanyelayo kuqapheleka ngeempawu zentlonelo eziqhelekileyo, iimpawu zentobelo, nesinciphiso sesinyanzelo. Imizekelo yolu hlobo ithi ibe lula ukuyifumana kulwimi olusisiNgesi (Thomas, 1995). Ukuphefoma isenzo esoyikisa ubuso ngentlonelo engachazangwa sesinye sezigaba esithi sibandakanye izikweko,

ubumbaxa, ukungagqali, njalo njalo. Ukungasiphefomi isenzo esoyikisa ubuso kuthi kunyanzeleke ngamanye amaxesha ingakumbi imeko xa isoyikisa (Thomas, 1995) ngakumbi.

Ugxeko-ncomo lukaBrown noLevinson

UThomas uyayidandalazisa into yokuba umsebenzi kaBrown noLevinson wesenzo sokoyikisa ubuso sibe nefuthi negalelo elingenakubaliswa phantsi kwezifundo zentlonelo. Noko kunjalo uthi aliveze igxeke ngale modeli. Kwakhona uThomas uthi asikrobise kwimodeli kaFraser (1990) yemvumelwano yencoko ethi ingabi namkhondo ubheke phi ngokwesi sifundo. Okokugqibela, uThomas ukhankanya uSpencer-Oatey (1992) yena othi imodeli kaBrown noLevinson iyacalucalula ngokwenkcubeko. Le ngcali iveza umyinge wentlonelo phantsi kwesikali sepragmatiki njengesisombululo kule ngxaki.

ISAPHLUKO 3

IZINCOMO NEEMPENDULO ZAZO

3.1 INJONGO

Injongo yesi sahluko kukudandalazisa uphononongo lwemodeli yezincomo njengezenzo zentetho. Ukuze kwindima yesibini siqwalasele iimpendulo zesincomo, imodeli yazo kananjalo nonxulumano olungqalene neyantlukwano ngesini esibandakanya izincomo neempendulo zazo kwesi sifundo. Eli linge liyakuthi liphunyezwe ngokuqwalasela imisebenzi yeengcali ezinje ngooWolfson noManes (1980), Wolfson (1983), Manes (1983), Holmes (1986,1988), Herbert (1990), Pomerantz (1978), Ylanne-McEwen (1993).

3.2 ISINCOMO

UWolfson no Manes (1980)

Kwesi sifundo, ezi ngcali zinika ingqwalasela kumsebenzi wesincomo ingakumbi umsebenzi wokuxhomekeka nolwakheko. Kungenjongo yesi sifundo ukukhethwa, kuphela, kwemo nomsebenzi ovumayo wesincomo. Xa beqwalasela izincomo, uWolfson no Manes (1980) bafumanisa ukuba olu hlobo lwezenzo zentetho luziifomula. Nasekubeni izincomo ziyidlala indima kwimibulelo nakwimibuliso, kuyaqwalaseleka kwakhona ukuba owona ndoqo womsebenzi wesincomo kukudala nokugcina umanyano, kananjalo ulwakheko lunendibano ngekhonco nalo msebenzi. Aba babhali bagxininisa kakhulu kumgaqo omawulandelwe xa kusenziwa uphando olunxulumene nawo nawuphina umsebenzi wezenzo zentetho kunxulumano lwemihla ngemihla. Ngoko ke i-ethinografi yonxibelelwano ngokukaWolfson noManes (1980) ngumgaqo othembekileyo nosetyenzisiweyo kwingqokelela yabo yezincomo.

Kolu phando, uhlalutyo lwenziwe kwingqokelela ekumanqanaba ngamanqanaba onxibelelwano eqikelelwa kwi 950 yezincomo. Singabalula izithethi nabaphulaphuli amaduna namabhinqa abaminyaka iphantsi ukubheka phezulu. Abantu abavela kumakhono ngamakhono, isini sabo nendlela abanxulumene ngayo. Kananjalo le ngqokelela ithi ihlanganise abapheki, oomabhalani, abathengi, abaqeshwa, nabaqeshi, abazali nabantwana, abalingane, abahlobo, abamelwane, nabazanayo. Ukanti izinto

ezinconywayo zona zibandakanya iinwele, isiqu, izindlu, iimoto, ukutya, iziyunguma, izinephu, amaphepha emfundo ephakamileyo, iigadi, abantwana, izilwanyana njalo njalo.

UWolfson (1983)

Kwesi sifundo uWolfson (1983) unika izimvo ezithe gabalala ngenkcaza yendima yezincomo kwisiNgesi sase-Amarika njengomzekelo wolwazi oyimfuneko kwabo balwimi lwenkobe ingesosiNgesi, ukuze bakwazi ukunxibelelana ngempumelelo kwilizwe lase-Merika. Kolu hlalutyo, ecaphula kuHymes (1974), uWolfson uyayigxininisa into yokuba akukho ndlela yohlalutyo enokuba yimpumelelo ebandakanya izenzo zentetho ngaphandle kokulandela i-ethinografi yonxibelelwano. Xa simcaphula:

"The theoretical framework proposed by Hymes as a way of discovering the social rules, patterns and meanings of language would seem to be ideally suited to uncover the information most needed by language learners".
Wolfson (1983: 84)

Kolu hlalutyo, le ngcali inika uhlalutyo-nkcazo leziphumo zayo zophando lwesincomo. Eli waka lengqokelela yezincomo libandakanya izincomo ezivela kumaduna namabhinqa aphuma kumaqela ohlukileyo ngokwasekuhlaleni, ngokwemfundo, nangokwengqesho. Okunye okubandakanywa njengokubalulekileyo bubudlelwane babanxibelelani, imiz. abo bangaqhelananga, amalungu efemeli, abahlobo abavanayo, abalingane emsebenzini, abamelwane, abo baqhelene nje, abaminyaka ilinganayo. Ukanti ezinye iimeko ezibalulwa njengezidlala, indima, yiminyaka, isini, imvelaphi, ubudlelwane phakathi komncomi nomnconywa nendawo yonxibelelwano. Ezi, ziimeko ezikhankanywa njengezo zibaluleke kakhulu ekwazini nasekuqondeni ulwakhiwo nomsebenzi wesincomo.

Emva koxilongo nohlalutyo ngokwenkqubo yelingwistiki, iziphumo zolu phando zidandalazisa ukuba uninzi lwezincomo, nasekubeni luvela kubantu abohlukileyo naphantsi kweemeko ezohlukileyo, ziyafana ngokwenkqubo yolwakhiwo neleksikali. Le mizekelo ilandelayo ikhanyisa ingakumbi:

'NP is/looks (really) ADJ'

'I (really) like/love NP'

'PRO is (really) (a) ADJ NP'

Le mizekelo ikhankanyiweyo ibonakala njengevelayo phantse kuyo yonke ingqokelela yezincomo zikaWolfson. Okunye okuqaphelekayo kukuxhaphaka nokusetyenziswa kwezichazi ezintlanu ukubonisa imo evumayo kwizincomo. Imizekelo ekhankanywayo yile; *'nice', 'good', 'beautiful', 'pretty'* no *'great'*. Noko kunjalo, kuyacaca ukuba izenzi, izibizo kananjalo nezihlomelo zilulutho ekwakheni izincomo kwesi sifundo. Imizekelo exhaphakileyo ibandakanya oo *'well', 'genius', 'angel', 'like' no 'love'*.

Kuqhathaniso lwemisebenzi ka (Shelton, 1982) no (Manes no Wolfson 1980), uWolfson ufumanise iseti yeziphawuli eyahluke mpela kwizincomo ezivela kumaMerika aseAfrika athetha isiNgesi. imiz. *'serious', 'rough', 'seet', 'hooked', 'on time'*. Ezi ziphumo, (Wolfson, 1983), xa ziveza uluvo lokuba xa kukho iyantlukwano kwindlela yokuncoma phakathi kwamaqela athetha ulwimi olunye, loo nto ithetha ukuba le yantlukwano igabadele kumaqela athetha iilwimi ezahlukeyo. Ngenxa yesi sizathu, ezi ngcali zikufumanisa kubalulekile kakhulu ukuba ubani azi ukuba izincomo zingaqulatha umsebenzi ongekhe uqondakale kwabo ulwimi lwabo lungesosiNgesi sase-Amerika.

Enye ingcamango enika umdla kolu hlalutyo, ngokunxulumene nemisebenzi yezincomo kwizenzo zentetho zase Amerika, kukusetyenziswa kwezincomo njengokomeleza imvisiswano, ukukhwezela isenzeko esinqwenelekayo, ukugcina nokukhuthaza umanyano, ukuthomalalisa ugxeke-ncomo emsebenzini naphakathi kwabo bavanayo. Ukuze kwelinye inqanaba esi senzo sentetho sikwazi ukuthatha indawo yeefomula yezinye izenzo zentetho ezinjengemibuliso, izingxengxezo, imibulelo njalo njalo (Wolfson 1983). Imizekelo ebalulwayo icacisa olu luvo lwesibini:

- 1) *'Thanks for the card. We really like it'.*
- 2) *'That was a delicious dinner. Thanks for having us'.*

Phantsi kwezihloko, izihloko ezibandakanya ubuchule nembonakalo (Wolfson, 1983) ziqatshelwa njengezo zingundoqo kwizenzo zentetho zezincomo. Le mizekelo ilandelayo ilulutho;

- 'I like those pants on you'.*
'That outfit looks really nice'.

'I should have had my hair cut this week'.

'I think your apartment is fantastic'.

'Your baby is adorable'.

'Your husband is such a nice guy'.

'Jane writes extremely good papers- better than almost anyone I know'.

'You do this kind of writing so well. It has just the right tone'.

You 're being so nice about this. What you 've suggested is so sane, so reasonable. That 's very rare around here'.

Kule mizekelo ingentla, uncomo lwezinto ezibangwayo, njengempahla, ukubukeka kwabantwana kananjalo nobuchule zizinto eziqaphelekayo.

Ezinye iziphumo zolu phando zibonakalisa ukuba uthotho lwezincomo lufumaneka phakathi kwabo balinganayo nakwabo bawonga linye, kwaye zigxininise kwimbonakalo nakwizinto ezibangwayo. Noko kunjalo, esi senzo sentetho siyaqapheleka naphakathi kwabo bangalinganiyo ngamawonga, ingakumbi izincomo ezibhekiswa ngabo bakhulu/baphetheyo kwabo bangezantsi ngokunxulumene nobuchule babo. Le nquleqhu yokuncoma phantsi kwezi meko zikhankanyiweyo ingqale ukukhuthaza abo banconywayo ukuze babe nenkqubela phambili kwezo zinto zintle babandakanyeka kuzo.

Ngaphandle kwewonga, isini somncomi nomnconywa naso sidlala indima enkulu kakhulu kwesi senzo sentetho. Okunye okunika umdla okukhankanywayo kukuba amabhinqa akholisa ukuncoma kwaye ayanconywa rhoqo ukodlula abo bangamaduna ingakumbi kwizincomo ezibandakanya imbonakalo. Okuphawulekayo phantsi kolu luvo ngamagama elekisikali akholisa ukuvela kwizincomo zabo bangamabhinqa (Wolfson, 1983).

Ecaphula uLakoff (1973) ngelithi:

"...women use 'empty adjectives' such as 'divine' and 'cute'."

Aze angqine ngelithi:

"These are said to be not only meaningless but also devoid of any connotation of power if contrasted with" 'men's adjective' such as 'great' and 'terrific'. (Wolfson,1983: 93)

Xa iqukumbela, le ngcali ivakalisa ukuxhaphaka kwezichazi u 'great' no 'cute' kwizincomo zamabhinqa namaduna ngokunjalo. Xeshikweni isiphawuli u 'divine' singaveli kwaphela kolu phando.

Manes (1983)

Kwesi sifundo uManes (1983) uqwalasela indlela yokubonisa, ukugcina nokukhuthaza ixabiso lenkcubeko ekuhlaleni kwizenzo zentetho zezincomo. Uhambisa athi:

"Any speech act, of course, reflects a variety of cultural norms and values, and in so doing serves to express and maintain those values. Compliments are of particular interest, however, in regard to the reflection and expression of cultural values of their nature as judgements, over expressions of approval or administration of another's work, appearance, or taste".

Ngokwembono zikaManes, isincomo akuyomfuneko ukuba sibonwe njengesenzo samaqhetseba kuba owona msebenzi waso kukudala umanyano phakathi komncomi nalowo unconywayo. Ngenxa yesi sizathu, (Manes, 1983) kubalulekile ukuba kugxininiswe kuncomo, ekuboneni ngasonye nasemdeni, hayi amaqhetseba.

Kwakwesi sifundo, izincomo zifunyaniswa zinegalelo lokomeleza, zithi kananjalo zisebenze njengenkuthazo ekuphemeleleni izenzo eziyimfuneko kwabo banconywayo. Ehlabela mgama, uManes uveza uluvo lwembono-ngasonye. Uthi njengoko izincomo zikholisa ukuvela phakathi kwabo bangazani ncam, umz. phakathi kwabalingane basemsebenzini, abamelwane, abo bangaqhelananga ncam, kuyimfuneko ke ngoko ukuba ubani abone ngasonye okanye ahambisane nomoya wasekuhlaleni wokujolisa izincomo kwiimeko ezinjengembonakalo yomntu, izinto ezintsha nomsebenzi omhle. Ngokwenjenjalo uyakuba uyaziqonda izinto ezisixabisweni lokunconywa.

Kule ngcamango, uManes ukhankanya ukubaluleka kwembonakalo ekwayibona njengemeko eqaphelekayo, ngakumbi kwizincomo zamabhinqa. Le mbono izalwa yinkolo yokuba amabhinqa ekuhlaleni ayakholwa yimbonakalo entle. Le mizekelo ecacisa oku;

'Gee I like your skirt. I've been looking for one like it'

'I like your outfit'

'You 're looking very good. You 've lost weight'

Le mizekelo ingentla ayipheleli nje ekubonakaliseni imbonakalo entle nencomekayo phakathi kwamabhinqa, nto nje yomeleza (Manes, 1983) ukubaluleka kwale mbonakalo. Ukuba imbonakalo entle iyanconywa ngokuphandle, ubani uthi akhuthazeke ngokuthi gqolo ngezo nzame zokuzenza mhle ukuze afumane izincomo. Ukanti xa ezo nzame zingakhuthazwa ngokunconywa, ubani uthi akhathazeke okanye ave kabuhlungu.

Kwakwesi sifundo uManes uthi akhankanye ubutsha okanye izinto ezintsha ezincomekayo nendima eziyidlalayo ekuvezeni nasekomelezeni ixabiso lenkcubeko. Apha kukhankanywa izinto zexabiso eziqaphelekayo njengemoto entsha, indlu entsha njalo-njalo. Ezi zinto zinconywa xa zithe zaqapheleka okanye xa umninizo enokuzenza ziqapheleke, mhlawumbi, ngokuthi athethe ngazo kubani.

Ekuxilongeni ingqokelela yezincomo, le ngcali ifumanisa ukuba akho amacebo okuhlangabezana neendlela ezinxulumene nokuphendula izincomo. Eyona iqhelekileyo nesetyenziswa rhoqo kukuthi 'enkosi' xa ubani esamkela isincomo. Enye indlela eqhelekileyo, efumana ingqwalasela kolu phando lukaManes , kukusala isincomo ngendlela ethile yokujongela phantsi le nto inconywayo. Imizekelo ebonisa oku ingayile;

A: Oh, Anne, this is adorable !

B: Well, it's small, though

A: Oh! I really like that dress.

B: It's just an old thing. I really need some new clothes

Ngaphandle kwembonakalo nezinto ezibangwayo, ukuphucuka kweziphumo ngenxa yeenzame nobuncutshe kwalowo unconywayo, yenye yeemeko ezikholisa ukufumana ukunconywa. Singabalula ukutya okumnandi nomdlalo wobuncutshe. Noko kunjalo,

kwingqwalasela yale ngcali kule meko yezi zincomo zikhankanywe ekugqibeleni, kuyafunyaniswa ukuba izincomo ezingunozala wobuncutshe okanye umzamo azamkeleki ngokuzingca kulowo unconywayo. Qaphela le mizekelo;

A: Boy, that's nice work. I don't know how to do it.

B: It's easy when you have good tools.

A: Great meal

B: I just threw some things in the pot

Kubalulekile ukuyikhankanya into yokuba ayiyontengiso kuphela ekhuthaza abantu ukuba bathenge iimpahla ezintsha, balahle ezindala. Sizikhuthaza ngokwethu ngokusebenzisa izincomo ukwenza oko (Manes, 1983)

UHolmes (1988)

Kwinkcazelo yezincomo enikiweyo kwesi sifundo, (Holmes, 1988:454), ibonisa ukuba intetho yesincomo yileyo ibhekisa kwinto ebalulwa njengevumayo ngabo bathabatha inxaxheba, ebandakanya kananjalo umnconywa. Ngokwesi sifundo, izihloko okanye iimeko ezikholisa ukunxulunyaniswa nezincomo zibandakanya imbonakalo, ubuchule okanye ukuphefoma, izinto ezibangwayo kwakunye nezinye iimpawu zobuntu okanye ubuhlobo. Kuphononongo lolwabiwo lwezi zihloko zezincomo ngokwesini, ubani ufumanisa ukuba uthotho lwezincomo zembonakalo zijoliswe kumabhinqa ukodlula abo bangamaduna, Kwakwesi sihloko sinye, uthotho lwezincomo zembonakalo luqapheleka ngakumbi kwizincomo ezivela kumabhinqa, zijoliswe kumabhinqa (Holmes, 1988).

Okwesibini, kuyaqapheleka kwakhona ukuba izincomo zamaduna ezijoliswe kumaduna ezibandakanya izinto ezibangwayo zinegalelo eliphume izandla kule yantlukwano yezincomo zesini. Okunye okunika umdla kwesi sifundo luqhathaniso oludulisa ukuba amaduna aseNew Zealand ngokuchaseneyo nalawo ase-aMerika (Holmes, 1988) ayazifumana aze kwakho azinikezele izincomo zembonakalo. Elinye igalelo kule yantlukwano zizincomo ezikholisa ukuvela kumaduna, zibandakanya ubuchule, zijoliswe kumabhinqa.

UHerbert (1990)

Kwisifundo esiqwalasela iyantlukwano ngokwesini kwizincomo (Herbert, 1990), ulwakhiwo lwesiganeko sentetho sesincomo lelinye lamanqaku afumana ingqwalasela. Esi siganeko sentetho siqulathe ulwakhiwo loo mati abameleneyo okanye isiganeko setsheyina sesenzeko. Ngamanye amagama singathi, njengokuba uHerbert engqina:

"...the compliment event is a two-unit turn in which utterance 1 and utterance 2 are linked by both temporal and relevancy conditions"
(1990:201).

Olu luvo lucaciswa ngakumbi yile mizekelo yale ngcali;

- 1) A: *That's a beautiful sweater.*
B: *Thanks, my sister made it for me.*

- 2) A: *You look very nice today.*
B: *I 'm in such a hurry though.*

Xa siqwalasela ngakumbi, ubani ufumanisa ukuba u B ungqalane, kwaye uxhomekeke ku A. Ngoko ke u A no B bathande ukunxulumana njengokuba u A encoma u B, ukuze kananjalo u B aphendule okanye angqine ukuba u A uthethile. Olunye uluvo olunxulumeneyo olunika umdla kwesi sifundo sikaHerbert lubandakanya amagatya okanye iimeko zezincomo. Apha singakhankanya imizekelo eyile; imbonakalo ingakumbi isinxibo neenwele, izinto ezibangwayo kananjalo neziphumo zeenzame nobuchule.

3.3 IIMPENDULO ZEZINCOMO**UPomerantz (1978)**

Kwesi sifundo u Pomerantz (1978) ubalula ulungiso ngendlela emisiweyo kwiimpendulo zezincomo. Ulungiso lokuqala olungqalileyo lolubandakanya uvumelwano okanye ukungavumelani nesincomo. Ukanti ulungiso lwesibini lubandakanya ukwamkela okanye ukwala isincomo. Ngamanye amagama, uPomerantz (1978), uthi uvumelwano lunxulunyaniswa nokwamkelwa ukuze ukungavumi kunxulunyaniswe nokwala. Xa ubani

eqwalasela indlela yokusebenza kwezi meko zolungiso, kananjalo nendlela ezinxulumene ngayo, ubani ulindele ukuba kuvele iziphumo eziphume izandla ezibandakanya uvumelwano nokwamkelwa kweempendulo zezincomo. Noko kunjalo, le ngqokelela iveza umnqa koku kulindelekileyo ngokuthi idulise imodeli evumelana nokungavumi nokwala kwiimpindulo zezincomo (Pomerantz, 1978).

Enye ingcamango yale ngcali, ekwagxininiswa nguHerbert (1990), yeyokuba ulungiso oluhlenganisa izincomo neempendulo zazo lolo lwesenzeko setsheyina. Xa simcaphula uhambisa enjenje:

:" An action chain may be characterised as a type of organization in which two ordered actions, Action 1 and Action 2 are linked such that the performing of A1 provides the possibility of performance of A2 as an appropriate next action" (Pomerantz, 1978:82)

Le mizekelo yale ngcali iyibeka le ngcamango elubala;

A1: A compliments B

*A2: B accepts /rejects the compliment
okanye*

A1: A compliments B

A2: B agrees /disagrees with the complimentary assertion

Kweli tsheyina izincomo zinezenzeko ezizixhasileyo ezibandakanya izimemo, izipho, izibongo izithembiso njalo njalo. Xa ehlabela mgama, uPomerantz unika uthotho le mizekelo kolu hlalutyo ezama ukugxininisa iifomula ezahlukeneyo zeempendulo zezincomo. Umzekelo, phantsi kwemeko yokwamkela, kwigatyana lophawu lothakazelelo, ubani angalindela u -enkosi, enkosi kakhulu, heke enkosi njalo njalo. Qwalasela:

A: 'Why it's the loveliest record I ever heard' And the organ-

B: Well thank you

A: That's beautiful It really is [Yah]

B: Thank you

Imizekelo ebandakanya ukwala, ubani angalindela uhayi enkosi okanye isizathu okanye unobangela wokwala:

| | | |
|--------------|---|----------------------------|
| <i>John:</i> | <i>You wanna sandwich?</i> | <i>[offer]</i> |
| <i>Dave:</i> | <i>No thanks,</i> | <i>[neg. appreciation]</i> |
| | <i>I ate before I left</i> | <i>[account]</i> |
| | <i>Bill, what do you drink.</i> | <i>[offer]</i> |
| | <i>Thank you dear</i> | <i>[appreciation]</i> |
| | <i>I'm not - not drinking right now</i> | <i>[account]</i> |

Le ngcali iphinda ibonise ukuba, phantsi kweemeko ezithile ukwamkela kungalandelwa luvumelwano:

A: Oh it was just beautiful
B: Well thank you + Uh I thought it was quite nice...

Xa enika ingqwalasela kwimeko yokungavumi, le mizekelo kaPomerantz ilandelayo ilulutho:

H: Gee, Hon, you look nice in that dress
W: Do you really think so? It's just a rag my sisiter gave me.

H: (You) did a graet job cleaning up the house.
W: Well I guess you haven't seen the kid's room.

Eminye imizekelo enokukhankanywa phantsi kwemeko yohlobo lwesisombululo kolu hlalutyo, ingekuphela kwayo, yebonisa ukuphepha ingeniso phantsi kwamagatyana amabini; i) ukunikezela ngesincomo kwakhona,

R: You 're a good rower, Honey.
J: These are very easy to row. Very light.

ii) nokubuyisela isincomo.

A1: A compliments B

Ya ' sound (justiz) real nice

A2: B compliments A

Yeah you soun' real good too

UHolmes (1986)

Kuphando lwakhe olubandakanya izincomo neempendulo zazo, uHomes uphawula ngelithi, nasekubeni inkqubo yelingwistiki idlala indima yayo ekucaciseni izincomo ngokolwakhiwo neleksikali, uhlalutyo lweempendulo lona lunyanzelekile ukuba lucaciswe ngesemantiki (Holmes 1986). Ehlomla ngomsebenzi kaPomerantz (1978), uHolmes uthi iimpendulo zezincomo zimele isisombululo somnconywa samacala achaseneyo onxibelelwano. Ngoko ke kukho umoya wonyanzelo kumnconywa, wokuba avumelane kwaye asamkele isincomo njengoko umncomi/isithethi sinyanzelekile ukuba siphephe/siphambuke okanye sinciphise amathuba okuzincoma. Ephawula ngomsebenzi kaLeech (1983), uHolmes ukhankanya imakzimu yolulamo neyovumelwano. Umoya onyanzelisa uvumelwano nokwamkelwa kwesincomo ngumnconywa uchazwa njengemakzimu yovumelwano, ukuze umoya onyanzelisa ukuba ale, angasivumi isincomo woyanyaniswa nemakzimu yolulamo (Holmes, 1986).

Kuluvo lwakhe, uHolmes ubona kuyimfuneko kwaye kubalulekile kuhlalutyo nolwabiwo lwamacandelo eempendulo zezincomo ukuba kohlulwe phakathi kokuvuma nokungavumi komnconywa, kuphononongo oluvumayo, kwimeko yokwamkela okanye yokwala. Enika inkcazelo yesincomo uhambisa athi;

"A compliment not only makes a positive assertion, it attributes credit to the addressee in relation to that assertion. So compliments on the addressee's appearance, for instance, implicitly give credit to the addressee for achieving a good appearance. Attributing credit in this way may also extend to the appearance of any other person or thing..."

Olu luvo lugxininiswa ngakumbi nguWolfson (1983) kumsebenzi wakhe ohlalutya izincomo njengezenzo zokugcina nokukhuthaza ixabiso lenkcubeko.

Xa ehlabela mgama, uHolmes uveza uqulunqo lwakhe lweentlobo ezintathu ezinokusetyenziswa kwiimpendulo zezincomo. Ezi ntlobo zihamba namagatyana oyamileyo kwakunye nemizekelo ecacisayo:

A) **Ukwamkela**

- 1) Uphawu lothakazelelo/ lovumelwano: umz., *thanks, yes, or smile.*
- 2) Uphawu lovumelwano: umz., *I think it's lovely, too.*
- 3) Intetho yokweya: umz., *it's not too bad, is it.*
- 4) Ukubuyisela isincomo: umz., *you 're looking good, too.*

B) **Ukwala**

- 1) Ukuphepha ingeniso: umz., *I'm afraid I don't like it much*
- 2) Ukubuza unqondo: umz., *is beautiful the right word?*
- 3) Ukucela umngeni wobunyani: umz., *you don't really mean that.*

C) **Ukuphambuka/Ukuphepha**

- 1) Ukuphepha ingeniso: umz., *my mother knitted it.*
- 2) Inxelo yolwazi: umz., *I bought it at that Vibrant Knits place.*
- 3) Ukungahoyi: umz., *it's time we were leaving, isn't it.*
- 4) Ukuphambuka okusemthethweni: umz., *you know that shop in Cubacade.*
- 5) Ukucela ingqiniseko: umz., *do you really think so?*

Uhlobo lokuqala lulo olubonisa ngokuphandle okanye ngokucacileyo, ngokungacacanga okanye ngokufihlakeleyo ukwamkela izincomo. Ukanti uhlobo lwesibini lona loyanyaniswa neentetho ezibonisa ukungavumelani kananjalo nokwala izincomo, ukuze uhlobo lokugqibela lubandakanye ukuphepha okanye ukuphambuka komnconywa ekwamkeleni izincomo, esebenzisa la magatyana akhankanywe ngasentla.

Kwenye inkcazelo ayinikayo yeziphumo zophando lweempendulo zezincomo alenze eNew Zealand, uHolmes ufumanise isisithethe esixhaphakileyo nesinqenqeza phambili ukwamkela izincomo. Xa ecatsulwa uthi:

" On the evidence here by far the most common New Zealand response to a compliment is to accept it (61%) (1986: 496).

Okunye okunika umdla kwakhona, kukuvela kolunye uluvo kuphando lukaPomerantz, uHolmes umcaphula esithi;

"A large proportion of compliment responses deviate from the model response of accepting compliments" (1986: 495).

Ngenxa yesi sizathu, kuyacaca ukuba amandla emakzimu yovumelwano kwaneyolulamo, kananjalo nendlela umconywa axazulula ngayo uchasaniso phakathi kwezi makzimu ixhomekeke kwiinkcubeko ezahlukeneyo (Holmes, 1986).

Kulwabiwo lwezincomo, le ngqokelela kaHolmes iveza ezi zihloko zilandelayo; imbonakalo, ubuchule, izinto ezibangwayo, ubuhlobo okanye ubuntu kwanezinye ezingakhankanywanga. Ephnononga iziphumo zophando zezinye iingcali ezinjengoo-Wolfson (1983b:90) noManes (1983:98), uHolmes ufumanisa ubungqina bokuba isihloko sembonakalo (50%), silandelwe bubuchule (30%) ngokwahlukeneyo, ziqulathe uthotho lwezincomo. Njengoba lincipha inani kuthi kuvele izinto ezibangwayo (11%) ukuze kugqibele ubuhlobo okanye ubuntu.

UHolmes (1988)

Xa ephnononga umbandela weempendulo zezincomo, uHolmes (1988) uvula ngokugxeka encoma umsebenzi kaPomerantz (1978). Uhambisa athi uluvo olungqinwa ziziphumo zophando olwenziwe ngulo kaPomerantz ezidulisa imodeli evumelana nokuxhaphaka kokungavumi nokwala kwiimpendulo zezincomo uyaphikisana nalo. Kwingqokelela ayenze eNew Zealand iveza luvo lumbi. Okokuqala, ukufumanisa kukho ukunyanzeleka kulowo unconywayo ukuba avumelane nesincomo, asamkele kananjalo. Okwesibini, kukho ukunyanzeleka kumconywa ukuba aphephe okanye anciphise ukuzincoma. Loo nto, xa le ngcali iqukumbela olu luvo, ithi idulise ukuxhaphaka kokwamkelwa kwezincomo. Ukuze kulandelwe kukuphambuka kwengeniso.

Kwakhona, kolu hlalutyo uHolmes (1988) uphawula ngeentlobo zeempendulo zezincomo ezithe zaqulunqwa ngeenjongo zokunika inkcazelo epheleleyo ngengqokelela yophando lwayo. Le ngcali iyichaza le ndlela njengeyanelisayo ekulandeleni olu hlalutyo. Uhlobo ngalunye luhamba namagatyana oyamileyo njengokuba kucacisiwe apha ngezantsi.

1) Ukwamkela

- Uphawu lothakazelelo
- Uphawu lovumelwano
- Intetho yokweya
- Ukubuyisela isincomo

2) Ukwala

- Intetho yokungavumi
- Ukubuza unqalo
- Ukucela umngeni wobunyani

3) Ukuphambuka/ Ukuphepha

- Ukuphepha ingeniso
- Ingxelo yolwazi
- Ukungahoyi
- Ukuphambuka okusemthethweni
- Ukucela ingqiniseko

Xa ehlabela mgama ngohlalutyo lweempendulo zezincomo, uHolmes (1988) akaboni mahluko ubalulekileyo nonika umdla ngokunxulumene neyantlukwano phakathi kwamaduna namabhinqa, ingakumbi xa ubani equka ezi ntlobo zikhankanyiweyo. Noko kunjalo, le ngcali iyayigxininisa into yokuba xa ubani ekhangela ngokuqwalasela iimpendulo zezincomo phantsi kwala magatyana oyamileyo, umahluko obalulekileyo ukhona. Angacatshulwa esithi:

" It seems more likely that a man will ignore or legitimately evade a compliment than that a woman will" (19.3% vs 11.2%) (Holmes, 1988:461)

Le yantlukwano iphinde ivele xa abo bangamaduna bekhulisa ukuphepha ukuphendula isincomo ngandlela zonke, ngokuthi bangahoyi okanye ngokuphendula intetho eyandulelayo nengangqalanga. Ukanti amabhinqa, phantsi kokwala, ayabalulwa kwezi ziphumo ngentetho yokungavumi ukodlula ukubuza unqalo okanye ukucela umngeni wobunyani. Xa equkumbela, ngenxa yengcamango yokuba amabhinqa ethabatha izincomo njengezenzo zentetho ezinemizwa evumayo, uHolmes ufumanisa ingumnqa into yokuba amabhinqa abandakanyeke kwiziphumo zokwala izincomo.

Herbert (1990)

UHerbert uthi kukho uvumelwano kwiinkalo ezininzi zonxibelelwano, lokuba impendulo yezincomo eyiyo yile:

"Thank you" (1990:207)

Noko kunjalo, le ngcali iyayidandalazisa into yokuba ukuphendula izincomo asinto ilula njengoko ubani enokucinga. Elinye isuntswana elibonakalisa ubunzima, eliveza ngokuhlomla ngomsebenzi kaPomerantz (1978), uhambisa athi:

"The addressee 's dilemma is to respond simultaneously to the content component of the assertion (true vs false) and to the gift component (Acceptance vs.Rejection)" (1990: 208)

Kwingqokelela ayenze eBinghamton, lo kaHerbert uqulunqe iintlobo ezili-12 zokuphendula izincomo:

1. Uphawu lothakazelelo: umz. *Thanks, Thank you.*
2. Ukwamkelwa kwengxelo: umz. *Yea it's my favorite too.*
3. Ukunyusa isincomo: umz. *Really brings the blue out in my eyes, doesn't it?*
4. Imbali yengxelo: umz. *I bought it for the trip in Arizona.*
5. Ukuqinisekisa kwakhona: umz. *My brother gave it to me/It really knitted itself.*
6. Ukubuyisela isincomo: umz. *So 's yours.*
7. Ukubhekisa ezantsi: umz. *It's really quite old.*
8. Ukubuza: umz. *Do you really think so?*
9. Ukungavumi: umz. *I hate it.*
10. Isiqinisekiso: umz. *It's alright, but Len's is nicer.*
11. Ukunganaki: umz. *Ngokuphepha ingeniso/ngokungaphenduli*
12. Utoliko lwesicelo: umz. *You wanna borrow this one too.*

Olunye uluvo olunika umdla kwesi sifundo kukuqaphela ukuba sisiqingatha esithile kuphela seempendulo zezincomo ezivelayo kuhlobo lokwamkela. Ngapha koko uthotho lwezi senzo lubonwa njengesenzo somanyano kwizincomo zesiNgesi zase-Amerika. Ngaphandle kokwamkela, ukuba izincomo zibonwa njengezenzo zokukhuthaza

umanyano, akuhko sizathu esibangele ukuba iimpindulo zazo zingawuzalisekisi loo msebenzi (Herbert, 1990). Ukucacisa olu luvo, angacatshulwa esithi:

"I recognize that your compliment was intended to make me feel good. I choose to avoid self-praise and thus assert that we are equal" (1990: 211).

Xa ihlabela mgama, le ngcali ithi olu hlalutyo lunika intelekelelo yokuba ukwamkela, ingakumbi uphawu lothakazelelo njengo 'enkosi' alumelanga luvele rhoqo phakathi kweempindulo zabo baqheleneyo.

Ekugqibeleni, uhlalutyo lweempindulo zezincomo elibandakanya ukubuyisa ngenjongo yokukhuthaza umanyano, oluqulathwe yimithetho emibini echaseneyo kaPomerantz, lungoyanyaniswa kwaye lutolikwe phantsi komthetho womanyano. Ukanti, uhlalutyo lwezincomo neempindulo zazo njengeempawu ezibonisa umanyano kunxibelelwano, konke oku kubonwa njengengcamango yobuso (Herbert, 1990).

Ylanne-McEwen (1993)

Kwingxelo yayo yeempindulo zezincomo, le ngcali inika ulwabiwo lweentlobo zeempindulo zezincomo ezifanayo twatse nezo zidandalaziswa ziziphumo zophando lukaHerbert (1990). Ephawula ngolwabiwo lwezi zincomo, eqamela ngezimvo zikaHerbert, uthi kuvumelwana nolwamkelo lwezincomo ngumnconywa akubangi kuphambukela ekuzincomeni. Nto nje izincomo ezinxulunyaniswa nokuphepha okanye ukuphambuka ukuzincoma zikholisa ukuba nomanyano phakathi. Uninzi lwazo zezo zibandakanya ukubuyiswa kwezincomo (Ylanne-McEwen, 1993).

3.4 ISISHWANKATHELO

Kwesi sahluko ilinge lenziwe ukudandalazisa izimvo neengcamango zeengcali ezivela kwiinkalo ngeenkalo ngokunxulumene nolu phando. Ugxininiso kwithiyori ye-ethinografi yonxibelelwano, ebalulwa njengomongo othembekileyo, obalulekileyo nonempumelelo kuphando olululo nolusulungekileyo lwezenzo zentetho, yenye yeengcamango eziphambili. Kananjalo, umba wenkcubeko, nexabiso lenkcubeko eliqulathwe zizenzo zentetho zezincomo, konke oku kuthatyathwa njengegalelo elingenakubaliswa

ekukhuthazeni, ekuqeqesheni, kuvuselelo, kululeko nakunxibelelwano lasekuhlaleni kananjalo nokunxibelelana kwabantu ngokuthe gabalala.

Esi sahluko sithi kanjalo siphawule ngokuthe vetshe ngezihloko okanye iimeko ezikholisa ukunxulunyaniswa nezincomo, ugxininiso lukwiyantlukwano phakathi kwamaduna namabhinqa ekunikezelweni nasekufumaneni izincomo, lo mahluko kuphinde kuhlomlwe ngawo phakathi kwamaqela asekuhlaleni anjengabahlobo, abalingane emsebenzini, umqeshi nomqeshwa, abo bangazaniyo ncam njalonzalo. Izihloko, njengoba besekukhankanyiwe apha ngasentla, ezinje ngembonakalo, ubuchule nenkuthalo emsebenzini, izinto ezibangwayo, zonke ezi meko zithi zidlale indima nefuthe kule yantlukwano kuthethwa ngayo.

Xa sihlabela mgama kwiimpendulo zezincomo, esi sahluko siphawula ngolungiso lwetsheyina oluhlanganisa izincomo neempendulo zazo. Uthotho lwemizekelo enikiweyo luyiveza ngakumbi le ngcamango. Iintlobo ngeentlobo zoqulunqo eziqulathe ubuchule obunokusetyenziswa kwiimpendulo zezincomo ezibandakanya ukwamkela, ukwala, ukuphambuka okanye ukuphepha nazo zifumana ingqwalasela kwesi sahluko.

ISAHLUKO 4

IIMPAWU ZESINCOMO

4.1 INJONGO

Injongo yesi sahluko kukuveza iingcamango nezimvo zeengcali nabaphandi ababandakanya ooWolfson noManes (1980), Holmes (1986, 1988), Wolfson (1988), Ylanne-McEwen (1993), Herbert (1990). Ezi zimvo ziduliswa, ingakumbi, ziziphumo zophando eziquathe imisebenzi yezincomo, iimpawu zolwakhiwo lwazo, iwonga labancomi nabanconywa, ukuze kuqunjelwe ngemeko yesini sabancomi nabanconywa.

4.2 IMISEBENZI YEZINCOMO

UWolfson noManes (1980)

Kolu hlalutyo ezi ngcali zigxininisa uluvo lokuba umsebenzi wesincomo ubandakanya ukuyila nokugcina umanyano. Okwesibini, ubufomula kananjalo nokufihlakala kwako kunxulumene kakhulu kulo msebenzi ukhankanyiweyo (Wolfson noManes, 1980). Kule ngqokelela yaba baphandi kuyaqapheleka ukuba elinye isuntswana elibalulekileyo ngezincomo yinkululeko yazo yokuba zivele naphina kwimeko yentetho. Ngamanye amagama, singathi izincomo azibophelekanga kwintetho ethile yencoko. Ngenxa yesi sizathu esi senzo sentetho siyasetyenziswa njenge (a) mibulelo, (b) xa kuqalwa incoko, (c) kwimibuliso ekwabandakanya isincomo. Le mizekelo ingezantsi icacisa ngakumbi:

- a) *Thanks a lot for your present, I 'm so excited with it, it's beautiful.*
- b) *A: Well, don't you look cute today. You have such nice clothes.
B: Thank you. I've had this (blouse) for a while.*
- c) *Hi, Joe, you look nice today. Why so dressed up?*

Ukanti kuyaqapheleka kwakhona ukuba izincomo azaneli nje ukuvela nezihloko zokuvula incoko, sithi sibandakanye nenqaku lovumelwano ngokuyila umoya wokwamkela novumelwano.

Xa behlabela mgama, aba baphandi bafumanisa ukuba izinto ezintsha ezinje ngeemoto, iimpahla, iinwele ezenziweyo zizo ezikholisa ukuqaqamba ngokunconywa ekuhlaleni. Ngenxa yeso sizathu izincomo zithatyathwa njengezixhobo ezinokusetyenziswa ukukhuthaza ixabiso lenkcubeko eliyimfuneko, kuba eneneni ezi zinto zikhankanyiweyo zezinye zezinto ezibonwa ukubaluleka xa zinxulunyaniswa nomntu (Wolfson noManes, 1980).

UWolfson noManes bathi seyisiqhelo ebantwini into yokuncomana phakathi kwabalingane emsebenzini, kubahlobo ngezinto ezinxulumene nobuchule, ukuhlakanipha, ukubukeka njalo-njalo. Ngenxa yokuba isincomo sibonwa njengesiqinisekiso phantsi kwezi meko zikhankanyiweyo, ukunganconywa kusenokuthatyathwa njengento engamkelekanga kulowo alibona ililungelo lakhe ukuba anconywe. Kananjalo, zikhona nezinye iimeko apho isincomo sinokulindeleka, njengaphakathi kwabahlobo abagqibelana kudala, ngeenjongo zokuvuselela obo buhlobo ngokusebenzisa izincomo. Kanti kwezinye iimeko (Wolfson noManes, 1990) esi senzo sentetho siyaqinisekisa kwaye sivuselele unxibelelwano lwemihla ngemihla phakathi kwabalingane, abamelwane nabahlobo.

Ukusetyenziswa nokulandelwa kwefomula kubaluleke kakhulu xa kuqwalaselwa umsebenzi wezincomo, kuba xa kuthe akwasiwa so kungadala uchaselwano neyantlukwano phakathi kwabo babandakanyekayo, nto leyo ingaphazamisa ixabiso lomanyano. Kananjalo, ukusetyenziswa kweemo ezithile nezingaqondakaliyo, ingakumbi phakathi kwabo basuka kwiilwimi ezingafaniyo ncam, loo nto ingadala ifuthe elingelilo kwiinzame zokudala imvisiswano njengoko esi senzo sentetho sixhibe oko.

Ukanti izincomo, phakathi kwabo balwimi lunye, zikholisa ukuqulatha amagama angqalileyo eleksikali, njengeziphawuli, izihlomelo njalo-njalo, athi ahambelane nefomula, nto leyo ethi igxininise umanyano. Ukwaleka, ubufomula abaneli nje ukuthintela ubumbaxa ekusetyenzisweni kwezincomo, kuthi kananjalo kubangele ukuba zibe nokuqondakala njengokuba zihlonyelwa nandawunina entethweni. Okunye okubalulekileyo kukuba, nangona izincomo zinendima enkulu eziyidlalayo kumanyaniso, owona msebenzi uselubala kuzo kukuncoma ngokwenyani nangokukhululekileyo (Wolfson noManes, 1980).

Holmes 1986 (p 486-488)

UHolmes (1986) uthi abalule omnye wemisebenzi yesincomo njengezenzo zentetho ezinemizwa evumayo ezijoliswe kumnconywa, kwaye zixhibe ukugangatha umanyano okanye imvisiswano phakathi komncomi nomnconywa. Ngaphandleni kweminye imisebenzi yesincomo, ngokudandalaziswa zezinye iingcali ezinjengoWolfson (1978, 1983b), Brown noLevinson's (1978), Thomas (1985), Manes (1983), le ngcali ithi iyayinqina into yokuba izincomo zikwasebenza njengezenzo ezoyikisa ubuso phantsi kweemeko ezithile. Umzekelo onika umdla ngowokuba umncomi athi kanti uncwase okanye unqwenela ukuzuza into yalowo amncomayo. Le ngcamango iyavela ngakumbi kwezinye iinkcubeko (Holmes, 1986) ezinjengamaSamoan apho umnconywa azifumanisa sele enoxanduva okanye esetyaleni lokunikezela ngento ephathekayo anayo kungenjalo ubugcisa bakhe kumncomi. Lo mzekelo ucacisa ngakumbi:

C. *What an unusual necklace. It's beautiful.*

R. *Please take it.*

Le ngcali ithi ikhankanye neminye imisebenzi ebalulekileyo edlalwa sisincomo. Apha singabalula ukuvuselela nokukhuthaza isenzo esihle njengakutitshala kubantwana esikolweni. Le mizelo inika inkcaza ethe vetshe:

C. *Mary's sitting up nicely.*

R. *Non-verbal response: Mary sits up even straighter.*

You are doing well, Good work, Well done.

Kule ngcamango iselubala into yokuba izincomo zingasetyenziswa ngempumelelo njengesixhobo esivumayo sokuqeqesha nokufundisa.

Kuqukumbelo, UHolmes (1986) uyahambisana noWolfson noManes (1980) ngoluvo lokuba isincomo singasebenza njengendlela yokubonakalisa umbulelo ongazenzisiyo. Lo mzekelo unika umdla:

C. *I loved the tacos. I'll be back tomorrow for some more.*

R. *Hope they weren't too hot.*

UHolmes (1988)

Omnye wemisebenzi eselubala wesincomo kukubandakanya izenzo zentetho zemizwa ezivumayo ezijolise kumnconywa ngenjongo yokongeza okanye ukuqinisa umanyano phakathi komncomi nomnconywa (Holmes, 1984b, 1988). Enika ingqwalasela kwigalelo likaBrown noLevinson (1978), uHolmes ufumanisa ukuba izincomo ziyangqinelana nomthetho wezi ngcali oqulathe inkcazelo enokusetyenziswa njengentlonelo evumayo. Phantsi kwalo mgaqo, izincomo zibonwe njengezithomalalisi zezoyikisi zobuso eziqulathwe zizenzo ezoyikisa ubuso ngokuthi zidambise kwaye zithathele ingqalelo evumayo iimfuno zomnconywa (Holmes, 1988).

Ngamafutshane, izincomo zenza umsebenzi wokunciphisa umgama okanye umsantsa nokukhuthaza umanyano phakathi komncomi nomnconywa. Ukanti, phantsi kwelinye iqondo, le ngcali ifumanisa ukuba obu buchule buntsonkothileyo beSoshiyolingwistiki kungasetyenziswa njengesenzo sokoyikisa ubuso, ngokuthi buqulathe iminqweno neenkanuko ezijoliswe kwizinto zalowo unconywayo (Holmes, 1986, 1988).

4.3 IIMPAWU ZOLWAKHIWO LWEZINCOMO

4.3.1 Impawu zesintaksi neleksikali

UWolfson noManes (1980) (P400-404)

Kuphononongo lweleksikali nolwakhiwo lwezincomo, uWolfson noManes (1980) badanda lazisa izigaba zentetho ezilulutho ekwakheni esi senzo sentetho. Imizekelo ephawulekayo ziziphawuli, izenzi, izihlomelo, izibizo, nezigxininisi, nasekubeni uthotho lwezincomo lusebenzisa iziphawuli ezizintlobo njengezigaba zentetho, kuyaqapheleka kwesi sifundo ukuba uninzi lubandakanya iziphawuli ezizezi; a) *good* no b) *nice*. Ukuze zilandelwe ngu *beautiful*, *pretty*, no *great* ngokuxhaphaka kwazo. (Wolfson noManes, 1980). Le mizekelo icacisa ngakumbi:

- a) *That's a really nice couch.*
- b) *Your hair looks good.*

Ukanti phantsi kwezenzi, zimbini ezibalulwa ngokuxhaphaka phantse kuzo zonke izincomo, umz. (a) *like* no (b) *love*. Qwalasela:

- a) *like your hardwood floors.*
- b) *I love that shirt.*

Ikho imizekelo ebalulwayo, nasekubeni inqongophele, ebandakanya izihlomelo nezibizo. Qwalasela:

- a) *You do this kind of thing so well. It has just the right tone.*
- b) *Jane, you 're a genius*

Ukanti, phantsi kwezigxininisi kubalulwa imizekelo eyile; *really*, *very*, *such* njalo-njalo. Ukuze, eminye yemizekelo exhaphakileyo ibandakanye ukusetyenziswa komntu wesibini kwakunye nezimelabizo zokwalatha.

Kwingqwalasela yolwakhiwo, iziphumo zikaWolfson noManes zidandalazisa ubufomula bezincomo. Phantsi kwale fomula, kuyaqapheleka kwaye kunika umdla ukuba, kangangeepesenti eziyi80% zezincomo zilandela inkqubo ezintathu. Ezi ntlobo zo lwakhiwo nale mizekelo ingezantsi ikhankanyiwe;

- a) NP [is] (really) ADJ
[looks]

Imizekelo: *'Your hair looks nice'*. *'That shirt is so nice'*. *'It looks comfortable'*. *'This is really good'*.

- b) I really [like] NP
[love]

Imizekelo: *'I love your hair'*. *'I really like those shoes'*

- c) PRO is (really) (a) ADJ NP

Imizekelo: *'That 's a nice piece of work'*. *'This was really a good meal'*

Holmes (1986) (p489-490)

UHolmes uphawula ngeziphumo zophando zikaWolfson noManes (1981) ngobufomula bezincomo njengezenzo zentetho. Le ngcali ithi iqaqobana leeleksikali kananjalo neenkqubo ezimbalwa zezincomo zimele uthotho lwezincomo kwingqokelela yase-Amerika yaba baphandi bakhankanyiweyo. NgokukaHolmes (1986), ezi ziziphumo zingumfanekiso okhutshelweyo wophando alwenze eNew Zealand. Ethelekisa ezi ziphumo, le ngcali inika ingqwalasela kwinkqubo yesintaksi neleleksikali. Nasekubeni ingezizo zodwa ezifumanekayo kwisishwankathelo sakhe, kuyaqapheleka ukuba zine iinkqubo zesintaksi ezikholisa ukuxhaphaka kuwo omabini la mazwe. Kananjalo, kufumaniseke ukuba le nkqubo inika ingxelo yeepesenti eziyi 86.2% e-Amerika, ukuze zibeyi 78% eNew Zealand ngokunxulumene nengqokelela ebandakanya ukusetyenziswa kwezincomo. Le mizekelo ingezantsi icacisa isisikhokelo:

| | Ifomula yesintaksi | NZ | % | USA | % |
|----|---|-----------|-------------|------------|-------------|
| 1. | a) <i>NP BE (INT) ADJ</i> b) <i>BE LOOKing</i> e.g. <i>Your hair is really great</i> <i>You 're looking terrific</i> | | 41 | | 53 |
| 2. | <i>I (INT) LIKE NP</i> e.g. <i>I simply love that skirt</i> | | 15 | | 16 |
| 3. | a) <i>PRO BE a (INT) ADJ NP</i> e.g. <i>That 's a very nice coat, or</i> | | 13.0 | | 14.9 |
| | b) <i>PRO BE (INT) (a) ADJ NP</i> e.g. <i>That 's really great juice</i> | | " | | " |
| 4. | <i>(INT) ADJ)(NP)</i> e.g. <i>Really cool ear-ring</i> | | 7.7 | | 1.6 |
| | | | 78.0 | | 86.2 |

Isigaba sentetho esixhibe ukuveza imo evumayo nesixhaphakileyo kwesi senzo sentetho sesincomo sisiphawuli. Kwiziphumo zophando, kuyaqapheleka ukuba i-65% yamagama

asetyenzisiweyo kwizincomo eziqokelelwe eNew Zealand ziziphawuli, noko kunjalo inani ingqokelela ephelileyo yeepesenti zeziphawuli ngu86%. Ukanti uHolmes (1986) uphawula ngelithi iziphawuli ezithile ziye zabalasela ngokuxhaphaka. Imizekelo:

Good, lovely, beautiful, great, nice, no neat.

Olu luvo, uhambisa athi, luyangqinwa ngu Wolfson (1984) ngengqokelela yeepesenti eziyi 80% zase-Amerika. Ezi ziphumo nazo zibonakalise ukuxhomekeka kwiziphawuli ukuze zidulise imizwa evumayo. Imizekelo athetha ngayo yile:

Nice, good, beautiful, pretty and great.

Ukanti amanye amagama athi abalulwe ngokuba lulutho kwisincomo zezi zenzi zilandelayo:

Love, like, enjoy, admire, and be impressed.

Kwakhona, okunika umdla kule ngxelo kukuthabatha indawo ephezulu nokuxhaphaka kwezenzi, u *like* no *love*. Kuyaqapheleka kananjalo ukuba iNew Zealand inkqenqweza phambili ngeepesenti eziyi 90% xa iqhathaniswa ne-Amerika (86%) kwesi sigaba sentetho.

Holmes 1988

Kule ngxelo yophando, uHolmes (1988) uthlekisa amabhinqa namaduna ngokunika ingqwalasela yeenkqubo zesintaksi ezikholwa ngala maqela ngokwahlukeneyo. Okokuqala, ngokwale tafile iqulunqiweyo, iselubala into yokuba amaduna namabhinqa asebenzisa iifomula ezifanayo. Okwesibini, iinkqubo zesintaksi zamaduna namabhinqa zingumfanekiso okhutshelweyo. Okwesithathu, inkqubo yokuqala ekhankanyiweyo, ngokwengxelo yeziphumo zophando zaseNew Zealand, ibonakala njengeyona ephantse isetyenziswe emhlabeni uphela kulwimi olusisiNgesi, nto leyo engakhathalelanga sini nalwimi langingqi. Le nkcaza ingezanzi ilulutho.

| | Ifomula yesintaksi | Amabhinqa % | Amaduna % |
|----|---|--------------------|------------------|
| 1. | a) NP BE (INT) ADJ b) BE LOOKing e.g. <i>That coat is really great</i> <i>You 're looking terrific</i> | 42.1 | 40 |
| 2. | I (INT) LIKE NP e.g. <i>I simply love that skirt.</i> | 17.8 | 13.1 |
| 3. | a) PRO BE a (INT) ADJ NP e.g. <i>That 's a very nice coat. or</i> | 11.4 | 15.6 |
| | b) PRO BE (INT) (a) ADJ NP e.g. <i>That 's really great juice</i> | " | " |
| 4. | What (a) (ADJ) NP! e.g. <i>What lovely children!</i> | 7.8 | 1.25 |
| 5. | (INT) ADJ (NP) e.g. <i>Really cool ear-rings</i> | 5.1 | 11.8 |
| 6. | Isn't NP ADJ! e.g. <i>Isn't this food wonderful!</i> | 1.5 | 0.6 |
| | | 85.7 | 82.4 |

Enye ingcamango evelayo kwesi sisifundo yeyokuba amabhinqa akholisa ukusebenzisa le fomula yesine (4), umz. (*What a neat blouse*) xeshikweni abo bangamaduna begxininisa kule fomula yesihlanu (5), umz. (*Great shoes*). UHolmes (1988) uyabuveza ubucukubhede bale yantlukwano obubandakanya inkqubo yobuciko bentetho, ithoni, ulandelelwano magama logxininiso njalo-njalo, nto leyo echaphazela abo babhinqileyo kananjalo nokuncitshiswa kwenkqubo yesintaksi ukuya kwelona qondo lakhe lalincinci nto leyo ebandakanya amaduna. Kule yantlukwano kubalulekile ukuba kukhankanywe

ukungabikho kwezincomo ezivela kumaduna, zijoliswe kuwo kule fomula yesine (4) njengeline lamanqaku akhokhelela kumahluko phakathi kwala maqela.

Kule ngqokelela (Holmes, 1988), amaduna akholisa ukunciphisa amandla esi senzo sentetho ngokutyumba ifomula yesintaksi ethile, xeshikweni amabhinqa esebenzisa amandla kolu tyumbo. UHolmes, oku ukubona ingomnye woonozala bale yantlukwano. Angacatshulwa esithi:

" It is worth noting that these preferences are consistent with the view that women perceive compliments as unambiguously positively affective acts while men perhaps feel more ambivalent about using them" (1988: 454)

Ylanne-McEwen (1993)

Kuphando luka Ylanne-McEwen olunxulumene nezincomo, ingqwalasela inikwa kumaqela amathathu kananjalo neelwimi azithethayo. Elinye inqaku eligxininiswa zezi ziphumo bubufomula bezincomo. Kolu hlalutyo, le ngcali iqulunqe uthelekiso lweetafile ezibandakanya ezi lwimi kananjalo nala maqela.

| Itafile 1, iqela 1 (IsiNgesi sase Britane) | Ukuxhaphaka | %(N =73) |
|---|--------------------|-----------------|
| <i>I NP is /looks (really) ADJ</i> e.g. <i>your room is very tidy</i> | 26 | 36% |
| <i>II e.g. I (really) like /love NP</i> | 14 | 19% |
| <i>III PRO is /looks (a) (really) ADJ NP</i> e.g. <i>that's a nice briefcase</i> | 11 | 15% |
| <i>IV You (have) (got) (a) ADJ NP</i> e.g. <i>You 've got a good tan</i> | 5 | 7% |
| <i>V You are looking really ADJ (ADV)</i> e.g. <i>you 're looking very well</i> | 5 | 7% |
| <i>VI PRO (really) suits you</i> e.g. <i>it suits you</i> | 3 | 4% |

| | | | |
|--|---|----|-----|
| VII | <i>What (a) ADJ NP (NP) (V)</i> e.g. <i>what a lovely suntan you have</i> | 2 | 3% |
| | <i>Others</i> e.g. <i>the furniture makes lovely</i> <i>you 're doing really well in this course</i> | 7 | 10% |
| Itafile 2, Iqela 2 (IsiFinishi) | | | |
| | <i>NP on /nayttaa (tosi) ADJ</i> <i>NP is /looks (really) (ADV) ADJ</i> e.g. <i>saa oot tosiruskee</i> | 22 | 27% |
| II | <i>Sinulla /teilla /NP on (tosi) ADJ NP</i> <i>You (T)/You (V) NP have (really) ADJ NP</i> e.g. <i>sulla on hyvannakonen salkku</i> | 22 | 27% |
| III | <i>(tosi) ADJ (NP)</i> <i>(really) ADJ (NP)</i> e.g. <i>ihana uusi laukku</i> | 16 | 20% |
| IV | <i>PRO on (tosi) ADJ NP</i> <i>(PRO) is (really) ADJ NP</i> e.g. <i>naai on todella V (ADV)</i> | 7 | 9% |
| V | <i>Sina olet tosiaan/todella V (ADV)</i> <i>You aux (really) V (ADJ)</i> e.g. <i>sa oot tosiaan laihtunut paljon</i> | 4 | 5% |
| | <i>Others</i> e.g. <i>nama hounekalut todella sopivat asuntoosi</i> | 11 | 13% |

Itafile 3, Iqela 3 (Abafundi besiNgesi abalwimi lusisiFinishi)

| | | | |
|-----|---|----|-----|
| I | <i>NP is /looks (really) ADJ</i> e.g. <i>your shoes are very nice</i> | 15 | 39% |
| II | <i>You (have) (got) (a) (ADJ) (NP)</i> e.g. <i>You 've got lovely suntan</i> | 14 | 37% |
| III | <i>I (really) like/love NP</i> e.g. <i>I love your new furniture</i> | 3 | 8% |
| IV | <i>Others</i> e.g. <i>you 've lost so much weight since we last met</i> | 6 | 16% |

Kangangeepesenti eziyi70% zezincomo eziqulwathwe yile ngqokelela ziwela kwenye yeenkqubo zesintaksi (kwezi zikhankanyiweyo, I, II, III) kwitafile yokuqala. Enika ingxelo yezinye iingcali (Wolfson noManes, 1981; Wolfson, 1983, 1986), uYlanne-McEwen (1993) uthi ezi nkqubo zikhankanyiweyo zidandalazisa iipesenti eziyi 85% zezincomo. Ukanti izincomo ezivela kubantu nakulwimi lwesiFinishi, ziwela (74%) phakathi kwenye yezi nkqubo zintathu zikhankanyiweyo. Ukuze iqela lesithathu elibandakanya abafundi besiNgesi abalwimi lusisiFinishi liwele kwenye yezi nkqubo zintathu ngeepesenti eziyi 84%. Kuyaqapheleka kananjalo, kwesi sifundo, ukuba izincomo ezivela kwisiNgesi nakwisi Finishi, zisebenzisa iziphawuli eziqingqiweyo. Umzekelo, kwisiNgesi kuphawuleka le mizekelo, *nice, lovely, no good*. Ukuze kwisiFinishi, kuxhaphake u *lovely no nice*, nto leyo equka iipesenti eziyi 51% zeziphawuli ezisetyenzisiweyo kwizincomo kolu lwimi (Ylanne-McEwen, 1993).

4.4 IWONGA LABANCOMI NABANCONYWA**Holmes (1986)**

Le ngxelo iphawula ngezincomo eziphakathi kwabo bangabalingane ngewonga, nto leyo uHolmes (1986) ayibalula njengexhaphakileyo nethathe unyawo kwesi sifundo. Le ngcali iqulunqe itafile yolwabiwo yothelekiso lwezincomo, ngolu hlobo:

| Relative Status | No | % |
|--------------------------------------|------------|--------------|
| <i>Recipient is higher in status</i> | 58 | 11.2 |
| <i>Recipient is equal in status</i> | 409 | 79.1 |
| <i>Recipient is lower in status</i> | 50 | 9.7 |
| TOTALS | 517 | 100.0 |

Njengokuba namanani engqina, izincomo phakathi kwabo bangabalingane ngewonga zitshatshela ngokuxhaphaka (79%) kwingqokelela eyenziwe eNew Zealand. Xa ehlabela mgama uHolmes uthi ezi ziphumo zophando zifumana inkxaso kuphando olwenziwe ngu Wolfson e-Amerika. Kolu hlaluty kuyaqapheleka ukuba ezijoliswe kwabo baphezulu nakwawbo bangezantsi ngewonga azibonisi yantlukwano ekunikezeleni kwazo, nto leyo ingumahluko kwiziphumo zophando lwase-aMerika, ngokuthi uthotho lwezincomo phantsi kweli nqanaba zivele kulowo uphezulu ngewonga (Wolfson, 1983b). Okunye okunika umdla kolu hlaluty yindlela yefuthe lobuqhetseba engunozala wezincomo ezivela kongezantsi zijoliswe kulowo uphezulu ngewonga ngeenjongo zokuzuza okuthile.

Okunye okuqaphelekayo kwesi sifundo yindawo nemeko apho uncomo lwenzeka khona. Apha uHolmes (1986) usininika inqaku lokuba iindawo neemeko ezithile ziyahambelana nenkqubo ethile yoncomo. Singazekelisa ngemeko yesikolo, esikolweni izincomo zijoliswe ngutitshala kubantwana apho ezisebenzisa ukubakhuthaza kwimizamo yabo, ngamanye amagama zinyanzelekile ukuba zikholise ukujoliswa ngongentla kwabo bangezantsi.

Enye ingcamango evelayo ebalulekileyo, kwiziphumo zaseNew Zealand, yeyokuba izincomo ezibandakanya izihloko ezithile, njengobuchule nenkuthalo emsebenzini, ezijoliswe phezulu nasezantsi ngewonga (54%) zikholisa ukuqaqamba ngaphaya kwembonakalo (27%). Ukanti ezibandakanya imbonakalo (57%) phakathi kwabo bangabalingane ngewonga zikholisa ukuxhaphaka ngaphaya kobuchule nenkuthalo (25%). Xa kuthelekiswa neziphumo zase-Amerika, kuyaqapheleka ukuba izincomo ezijoliswe ngezantsi zikholisa ukubandakanya umsebenzi ndawonye nobuchule nenkuthalo, nto leyo ikhuphela ngaphandle imbonakalo nezinto ezibangwayo. Ukwaleka, izincomo eziquathe imbonakalo, ezijoliswe kwabo bangentla azixhaphakanga ngokweziphumo zophando (Holmes, 1986).

Holmes (1988)

Kolu hlalutyo le ngcali inika ingqwalasela yezincomo ezivela kwiyantlukwano ngesini esibandakanya abancomi nabanconywa. Olu lwabiwo lunika inkcazo ethe vetshe:

Itafile yolwabiwo lwezincomo ngokwesini newonga labo bathabatha inxaxheba:**Isini somncomi nomnconywa**

| Iwonga | <i>F-F</i> | <i>M-F</i> | <i>F-M</i> | <i>M-M</i> |
|--------------------------------------|---------------|-------------|--------------|--------------|
| <i>Recipient is higher in status</i> | 31 (12.5) | 17 (15) | 5 (6.3) | 4 (9) |
| <i>Recipient is equal in status</i> | 193 (77.8) | 84 (75) | 70 (87.5) | 34 (77.3) |
| <i>Recipient is lower in status</i> | 24 (9.7) | 11 (9.8) | 5 (6.2) | 6 (13.6) |
| <i>Total</i> | 248 | 112 | 80 | 44 |

Qaphela: lipesenti zikwizibiyeli

Iziphumo zophando zidulisa into yokuba amabhinqa aphezulu ngewonga akholisa ukunconywa ngokuphindaphindwe kabini ukodlula amaduna akweli nqanaba. Ngokwentelekelelo, kuyaqapheleka ukuba izincomo ezijoliswe kumabhinqa aphezulu ngewonga zifumana ukwamkelwa ngaphandle kwentandabuzo okanye izoyikiso nokuba zivela kumabhinqa okanye kumaduna, xeshikweni amaduna ebonwa njengelona qela lijolisa izincomo ngakumbi kumabhinqa aphezulu ngewonga. Ukanti amaduna aphezulu ngewonga abonwa njengeqela eliyingozi nelinentandabuzo ukujolisa izincomo kulo. Oku kudandalaziswa ngamaduna namabhinqa ngaxesha linye (Holmes, 1988).

Xa ehlabela mgama, uHolmes uphawula ngokunxulumana kwezihloko newonga, ndawonye nesini sabo bathabatha inxaxheba. Ukucacisa olu luvo, olu lwabiwo lungezantsi lubalulekile:

Itafile yolwabiwo lwezincomo ngewonga, isini sabo bathabatha inxaxheba kananjalo nezihloko:

isini somncomi nomnconywa

| Iwonga | <i>F-F</i> | <i>M-F</i> | <i>F-M</i> | <i>M-M</i> |
|--------------------------------------|-------------|-------------|-------------|-------------|
| | % | % | % | % |
| <i>Recipient is higher in status</i> | | | | |
| <i>Appearance</i> | 4.8 | 1.8 | - | 2.3 |
| <i>Possession</i> | 2.4 | 0.9 | 1.3 | 2.3 |
| <i>Skill</i> | 4.8 | 11.6 | 3.8 | 4.6 |
| <i>Recipient is equal in status</i> | | | | |
| <i>Appearance</i> | 50.4 | 45.5 | 40 | 31.8 |
| <i>Possession</i> | 8.9 | 0.9 | 8.8 | 22.7 |
| <i>Skill</i> | 12.9 | 23.2 | 27.5 | 15.9 |
| <i>Recipient is lower in status</i> | | | | |
| <i>Appearance</i> | 5.7 | - | - | 2.3 |
| <i>Possession</i> | 0.8 | - | 1.3 | - |
| <i>Skill</i> | 2.4 | 8.9 | 3.8 | 11.4 |
| Total | 86.5 | 92.8 | 93.1 | 93.3 |

La manani ayayingqina into yokuba izincomo ezibandakanya imbonakalo njengesihloko zikholisa ukuxhaphaka phakathi kwabo bangabalingane ngewonga, nto leyo engakhathalele sini. Kuyaqapheleka kananjalo ukuba izincomo ezibandakanya imbonakalo zikholisa ukulawula phakathi kwamabhinqa, nto leyo engakhathalele wonga. Okunika umdla kukuba, isini esifanayo sibonwa njengemeko evala isikhewu necima iyantlukwano yewonga kumabhinqa ngaphezulu kwabo bangamaduna. Izincomo zobuchule zona zikholisa ukuvela kwabo bahlukeneyo ngewonga, kanti nalapha isini sidlala le ndima ikhankanyiweyo. Ukuxhaphaka kwezincomo zobuchule ezivela kumaduna aphezulu ngewonga, zijoliswe kumaduna namabhinqa sesinye sesenzeko esibalulekileyo ngokolu lwabiwo lungentla (Holmes, 1988).

Wolfson (1988)

Le ngcali izingca ngeziphumo zophando lwayo lwethiyori yodumo. Le thiyori iqulathe umahluko obalulekileyo nobanzi kakhulu, ofumaneka nosetyenziswa ngabo bakumgangatho ophakathi wempucuko kwelase-Amerika. Le yantlukwano, kwelinye icala, ibandakanya izithandani, abangalinganiyo ngewonga, nabangazani ncam. Ukuze kwelinye icala iqwalasele abangathandaniyo, abahlobo abalinganayo ngewonga, abo baqheleneyo, nabalingane emsebenzini. Elinye lamanqaku avelayo lelokuba, umz. eli qela likhankanywe ekuqaleni yintoni elihlanganisayo nefanayo kulo, engekho kwele lesibini?. Enika inkcazelo ethe vetshe, angacatshulwa esithi:

"...the more status and social distance are seen as fixed, the easier it is for speakers to know what to expect of one another. In a complex urban society in which speakers may belong to a variety of non-overlapping networks, relationships among speakers are often uncertain. On the other hand, these relationships are dynamic and open to negotiation". Wolfson (1988: 33)

Ehlabela mgama, le ngcali iyayiphawula into yokuba izincomo ezixhibe inkuthalo emsebenzini zibaluleke kakhulu kubudlelwane obuphakathi komqeshi nomqeshwa okanye utitshala nomfundi. Ukanti apho izincomo ziqulathe imbonakalo, isini sesona sikhokhelo singundoqo esiqabela sigqumelele iwonga phantse kuzo zonke iimeko. NgokukaWolfson, inqaku elibalulekileyo kwesi sifundo lelokuba, zonke izincomo, akukhathalisekanga nokuba kuphantsi kwesiphi isihloko okanye imeko, uthotho okanye uninzi lwazo luvela phakathi kwabo balinganayo ngewonga (Wolfson, 1988).

4.5 ISINI SABANCOMI NABANCONYWA**Holmes (1988)**

Okuselubala nokuqaphelekayo kwesi sifundo, ngokukaHolmes, kukuba amabhinqa ngawona ancoma nanconywa kakhulu ukodlula amaduna. Le tafile ingezantsi ilulutho:

Izincomo ngokwesini sabo bathabatha inxaxheba:

| Compliment- Recipient | Number | % |
|------------------------------|---------------|----------|
| <i>Female-Female (F-F)</i> | 248 | 51.1 |
| <i>Female-Male (F-M)</i> | 80 | 16.5 |
| <i>Male-Female (M-F)</i> | 112 | 23.1 |
| <i>Male-Male (M-M)</i> | 44 | 9 |
| <i>Total</i> | 484 | 100 |

Kolu hlaluty, amabhinqa anikezela ngezincomo eziyi 67.7% ngokweepesenti, ukuze bona bazuze izincomo eziyi74% ngokweepesenti. Kuyaqapheleka kananjalo ukuba izincomo phakathi kwamaduna zikholisa ukunqongophala (9%), eli nani liphinde libe ngaphantsi xa lithlekiswa nezincomo ezijoliswe ngamabhinqa kumaduna (25.5%). Xa ehlabela mgama, uHolmes unika ingqwalasela kwizincomo ezibandakanya isini sabo bathabatha inxaxheba nabo bangabaphandi. Le tafile ingezantsi inika isikhokhelo:

Isini ngokwesini sabo bathabatha inxaxheba nabaphandi:

| Compliment-Recipient | Sex of reseacher | | | |
|-----------------------------|-------------------------|----------------------|---------------|-----------------------|
| | Number | Average | Number | Average |
| | | per reseacher | | per researcher |
| | | <i>F (N=23)</i> | | <i>M (N=2)</i> |
| <i>Female-Female (F-F)</i> | 247 | 10.7 | 1 | 0.5 |
| <i>Female-Male (F-M)</i> | 71 | 3.1 | 9 | 4.5 |
| <i>Male-Female (M-F)</i> | 94 | 4.1 | 18 | 9 |
| <i>Male-male (M-M)</i> | 32 | 1.4 | 12 | 6 |
| <i>Total</i> | 444 | | 40 | |

Inqaku eliqaphelekayo nelibalulekileyo apha lelokuba, nasekubeni kungekho bungqina bupheleleyo, inani lezincomo elivela kwabo bangamabhinqa likholisa ukuba ngentla xa umphandi ilibhinqa. Ukanti inani lezincomo phakathi kumaduna likholisa ukuba ngentla xa umphandi iliduna.

Xa equkumbela olu hlaluty, uHolmes ubuza umbuzo obalulekileyo nonika umdla kakhulu:

"...why people don't compliment men as often as they do women" (1988: 452)

Kungathelekelelwa ngelithi izincomo zidandalazisa ukwamkeleka ekuhlaleni, kulindelekile ke ngoko ukuba zijoliswe kongezantsi njengesixhobo sokuqhelanisa nokwakha ukuzithemba kwabo bamo ibuthathaka. Amabhinqa ngokolu luvo, abonwa njengabo bangezantsi ngewonga ekuhlaleni. Kungenxa yeso sizathu esibangele ukuba bakholise ukufumana izincomo ukodlula amaduna. Ukanti ukuba amaduna athabatha izincomo njengezenzo ezoyikisa ubuso, ezibahlazayo nezingabaphathi kakuhle xa zijoliswe kubo, akumangalisi bani ukuba eli qela lingafumani zincomo zingako (Holmes, 1988).

Herbert (1990)

Kwesi sifundo, le ngcali inika ingqwalasela kwizincomo ngokwezenzo ezingqalene nomntu, le meko ivezwa ngokomntu wokuqala, wesibini, nowesithathu (enqeyeyomntu). (*1st, 2nd or 3rd, i.e., impersonal*)

Le mizekelo icacisa ngakumbi:

1st: I like your hair that way.

2nd: Your hair looks good short.

3rd: Nice haircut.

Okunika umdla kolu hlaluty, ngokukaHerbert, kukuba amabhinqa akholisa ukusebenzisa izincomo ezingqalene nomntu ukodlula amaduna. Ukuze amaduna abalulwe ngezincomo ezingangqalanga namntu. Le tafile ingezantsi ilulutho:

Izincomo ezingqalene nomntu ngokwesini sabanxibelelani:

| | <i>1st person</i> | <i>2nd person</i> | <i>3rd person</i> | <i>Total</i> |
|--------------|------------------------------|------------------------------|------------------------------|--------------|
| <i>M-M</i> | 35 | 37 | 156 | 228 |
| <i>M-F</i> | 51 | 73 | 134 | 258 |
| <i>F-F</i> | 152 | 120 | 58 | 330 |
| <i>F-M</i> | 111 | 79 | 56 | 246 |
| <i>Total</i> | 349 | 309 | 404 | 1,062 |

Iziphumo zophando zibonisa ukuba, kangangeepesenti eziyi60% zezincomo zamaduna azingqalanga mntu xa zithelekiswa neepesenti eziyi 20% zezincomo zamabhinqa. Okunye okubalulekilyo kolu hlaluty o sisini somncomi nomnconywa. Okokuqala, izincomo ezingqalene nomntu, akukhathalisekanga nokuba isini somnconywa sithini na, zixhaphakile phakathi kwamabhinqa. Ukanti olu hlobo lwezincomo lunqongophele phakathi kwamaduna ingakumbi xa lujoliswe kumaduna. Ukuze izincomo ezingqale umntu wesibini zikholise ukavela kumabhinqa, zijoliswe kumaduna, naxa zijoliswe ngamaduna kumabhinqa. Ukanti zikholisa ukunqongophala xa zivela kumaduna zijoliswe kwamanye amaduna. Kweli qela lokugqibela kukhankanywa ukuxhaphaka kwezincomo ezingangqalanga mntwini okanye ezibandakanya umntu wesithathu (Herbert, 1990).

Ehlabela mgama, le ngcali ikhankanya umahluko ovelayo xa kusetyenziswa izincomo ezingqalene nomntu, njengezi:

I love X no I like X

Olu thelekiso lucacisa ngakumbi:

| | | | |
|---|----|----|-------------------------|
| <i>M-M</i> | 28 | - | (<i>M-M total</i> 228) |
| <i>M-F</i> | 41 | - | (<i>M-F total</i> 258) |
| <i>F-F</i> | 94 | 47 | (<i>F-F total</i> 330) |
| <i>F-M</i> | 89 | 16 | (<i>F-M total</i> 246) |
| <i>(n = 315; 90.3% of 1st person compliment)</i> | | | |

Kuyaqapheleka ukuba ezi fomula zithabathe indawo engangeepesenti eziyi90% yezincomo ezingqalene nomntu. Kananjalo, le fomula ikhankanywe ekuqaleni (I love X) yoyanyaniswa ikakhulu namabhinqa ingakumbi intetho ebandakanya wona kuphela. (Female-Female), ukodlula unxibelelwano lwamabhinqa namaduna (Female-Male) (Herbert, 1990).

Equkumbela olu luvo, uHerbert ukhankanya iyantlukwano ethi ibonakale kwiimpedulo zezincomo phakathi kwamaduna namabhinqa. Kule yantlukwano, nangona singaniki nkcukacha, kuyabonakala ukuba isini salowo uncomayo sesona sikhokhelo sokuthekelela ukwamkelwa nokungamkelwa kwesincomo. Umz. phantsi kweemeko ezithile izincomo

ezinikezelwa ngamaduna zikholisa ukwamkeleka ukodlula ezo zivela kumabhinqa. Kululutho ukumcaphula:

"...there is an important difference in the likelihood of compliment acceptance that depends most directly on the sex of the person offering the compliment. Compliments from females will most likely not be accepted, whereas compliments from male will, especially by female recipients". (1990: 217)

4.6 ISISHWANKATHELO

Ngophononongo lwezimvo zeengcali ezahlukeneyo, esi sahluko sinika ingqwalasela kwimisebenzi yezincomo. Iingcamango eziphambili ezivela kuninzi lwezi ngcali zezokuba esi senzo sentetho sizibalula ngokuyila nokugcina umanyano phakathi kwabo bathabatha inxaxheba. Nasekubeni ikhona eminye imisebenzi enjengokuthatha indawo yezinye iifomula umz. imibuliso, isincomo sibalulwa kakhulu ekuvuseleleni imizwa evumayo kulowo sijoliswe kuye.

Kumbandela weleksikali nolwakhiwo, esi sahluko sidandalazisa iziphumo zophando ezivelisa, okokuqala, uthotho lwezigaba zentetho, okwesibini, inkqubo yolwakhiwo elandelwa sesi sigaba sentetho. Iziphawuli ezibalaseleyo ngokunkqenqeza phambili ngobuninzi kwizincomo, izenzi, izibizo, izigxininisi, zonke ezi zigaba zentetho zifumana ingqwalasela. Ezi ngcali ziyavumelana ngamxhel'umnye ngencamango ethi izincomo zizifomula. Obu bufomula kananjalo neliksikali zithi zithelekiswe kukhangelwa umahluko ongaba ukhona, ngokuqwalasela ulwimi olunye, olwahluke ngokweengingqi, kananjalo nolwimi olusetyenziswa ngamaduna namabhinqa ngokwahlukileyo.

Kwakwesi sahluko, uthelekiso lwezincomo phakathi kwabo bathabatha inxaxheba ngokulawulwa liwonga nesini lolunye uluvo oluthathelwa ingqalelo. Umz. uthelekiso lokunikezelwa kwezincomo phakathi kwabo balinganayo, kwabo bangezantsi nakwabo bangentla, amabhinqa namaduna, isini sabaphandi, izihloko ezikholisa ukubandakanyeka ukodlula ezinye ngokulandelelana kwazo, yonke le yimibandela ethi iphicothwe ngobunono kwesi sahluko.

ISAHLUKO 5

UHLALUTYO LWEZINCOMO NEEMPENDULO ZAZO KWISIXHOSA

5.1 INJONGO

Injongo yesi sahluko kukuzama ukufumanisa umahluko ongaba ukhona kwizincomo zamaduna namabhinqa. Ukuphumeza oku, kwenziwe ingqokelela yezincomo kumaduna nakumabhinqa ngokusebenzisa amaphepha emibuzo, apho kuthe kwabandakanywa iimeko zezincomo ezithile njengesiseko zesincomo ezizezi; imbonakalo, ubuchule nezinto ezibangwayo kananjalo namagatya oyamileyo kwezi ndidi. Ezi zincomo ziyakuthi zihlalutywe ngokuqwalasela umthamo kananjalo nefomula yazo ethi ibonakale kuzo. Okokugqibela, izinto ezikhankanyiweyo njengezinconywayo ziyakuthi zihlalutywe nazo.

5.2 IIMEKO ZESINCOMO NAMAGATYA OYAMILEYO

Le nkcazo ingezantsi izama ukubonisa iimeko okanye izihlokwana ezithe zasisikhokelo ekuqulunqeni ingqokelelela yezincomo ethi ihlalutywe kwesi sifundo. Kuyaqhaphaleka kwakhona ukuba ukho umahluko, apha naphaya, kula magatya okanye ezi zihlokwana onxulumene nezincomo ezijoliswe kula maqela, amaduna namabhinqa, ngokwahlukeneyo.

| | | |
|------------|----------------------------|------------------------------|
| Imbonakalo | a) Ezibhekiselele kumaduna | b) Ezibhekiselele kumabhinqa |
| | 1.1 Ukuphuma esibhedlele | 1.1 Isinxibo |
| | 1.2 Iinwele | 1.2 Isinxibo sesintu |
| | 1.3 Isinxibo | 1.3 Iinwele |

Nasekubeni ezinye izihlokwana zithande ukuyelelana phantsi kwembonakalo, umz. (iinwele-kumaduna). Xa kuphunywa ecaweni, iqela lolutsha libonakala lithabathekile luhlobo ezichetywe ngalo iinwele zomnye umfana okwaphakathi kwabo. Olu hlobo aluqhelekanga kweli qela, kodwa uthi ndijonge kuba mhle, nto leyo enika umdla ngakumbi kubo. Ukanti (iinwele-kumabhinqa), intombazana ilungise iinwele zayo. Isendleleni ebheka kukhuphiswano loonobuhle. Le nzwakazi izichongele uhlobo lwenene oluva yona lokuzenza mhle. Isendleleni njalo, idibana nomhlobokazi wayo ongakhange akwazi ukuzibamba bubuhle bezi nwele.

Xa siqwalasela ngakumbi, sifumana umahluko kwezi zihlokwana zilandelayo kula maqela omabini; (ukuphuma esibhedlele-kumaduna), Indoda izokubonwa ngabahlobo bayo emva kokuphuma esibhedlele. Lo mfo ebekhe wagula iintsukwana, ebonakala ehlike nasemzimbeni. Emva konyango lukagqirha, ubonakala echachile ngokwasempilweni, ebukeya, kwaye ebuyisile nasemzimbeni. Ukanti, (isinxibo sesintu-kumabhinqa) inkosikazi isemsithweni wenkcubeko. Wonke umntu oze kweli theko lokuvulwa kwe 'Art Gallery' unxibe imibhaco eqaqambileyo nemihle ngeyona ndlela. Kodwa le nkosikazi ithanda ukugqwesa ngesinxibo sayo sesintu esihle.

| | | |
|----------|-----------------------------|-------------------------------|
| Ubuchule | 2.1 Umsebenzi omtsha | 2.1 Ukonyulwa |
| | 2.2 Ukunyuselwa emsebenzini | 2.2 Ukupheka |
| | 2.3 Ubuchule kwezemidlalo | 2.3 Ukuphucula ikhaya |
| | 2.4 Ukosa | 2.4 Ubukrelekrele ezifundweni |
| | 2.5 Ukuqhuba | 2.5 Ukuqhuba |

Xa siqwalasela ubuchule, nalapha kuyaqapheleka ukuba kukho ukuyelelana. Umz. (ukuqhuba-kumaduna), indoda kuhola wendlela. Ecaleni kwayo kuhleli umhlobo wayo. Ngesaquphe kuthe thaphu iqhude liwela indlela lingaqaphelanga ukuba kukho imoto ezayo. Ngethamsanqa le ndoda ikwazile ukuphepha ngobuchule obungumangaliso ngaphandle kokothusa umhlobo wayo, ngokungathi yinto le ibilindelekile. Ukanti, (ukuqhuba-kumabhinqa) intombazana ikwindawo yokupaka imoto edolophini, le ntwazana izama ukupaka imoto ngendlela eyiyo ngokuthi ingene ngomva, nto leyo ethi iyenze ngempumelelo. Oogxa bayo ibingababoni ukuba bayibukele, bayiqhwabele izandla emva kwesi senzo.

Xa siqwalasela izihlokwana ezinomahluko singaphawula nje imizekelo eyile; (umsebenzi omtsha-kumaduna), ulutsha ludibana ebholeni, lukhumbuzana ngendlela umsebenzi osokoleka ngayo kule mihla siphila kuyo. Ukanti omnye phakathi kwabo usandul' ukuqeshwa ityeli lesithathu ingelothuba lide efumene isidanga. Uzidla ngobuchule bakhe bokukwazi ukwenza igalelo elililo kudliwano-ndlebe lomsebenzi. Ukanti, (ukuphucula ikhaya-kumabhinqa) Umfazi umi embindini wegumbi leendwendwe endlwini yakhe. Umama weli khaya ugqiba kufakela imifanekiso yokuhombisa eludongeni ngeenjongo zokwenza ukuba eli gumbi libukeke ngcono, libe nomtsalane. Nasekubeni singazi kunika ngxelo itheni, le mizekelo yobuchule ingentla idulisa umahluko ophume izandla ngokwezi zihlokwana zala maqela.

| | | |
|--------------------|-----------------------|-----------------------|
| Izinto ezibangwayo | 3.1 Imoto entsha | 3.1 Iimpahla ezintsha |
| | 3.2 Indlu entsha | 3.2 Izihlangu ezitsha |
| | 3.3 Izihlangu ezitsha | 3.3 Ifanitshala |

Kwizinto ezibangwayo, nalapha singakhankanya ukuyelelana kwesi sihlokwana; izihlangu ezintsha-kumaduna, apho inene liphuma ecaweni, linxibe izihlangu ezitsha ezinika umfaneleko ongumangaliso kwisinxibo salo. Kananjalo olu hlobo lwesihlangu lubizwa ngokuba yi 'Crocket and Jones', lulo olusefeshinini kwaye inene elisinxibileyo libonwa njengelo lilandelayo. Ukanti, izihlangu ezitsha-kumabhinqa, inenekazi liphuma ecaweni linxibe izihlangu ezinika umfaneleko ongumangaliso kwisinxibo salo. Kananjalo olu hlobo lwesihlangu lubizwa ngokuba yi 'Gino Poli', lulo olusefeshinini kwaye inenekazi elisinxibileyo libonwa njengelo lilandelayo.

Ukanti xa siqwalasela umahluko, singakhankanya imizekelo eyile; Indlu entsha-kumaduna, Abantu bancokola ngentsebenzo yabo. Enye indoda isandul' ukwandisa indlu yayo ngokufakela igumbi elinye. Lo mfo wakhe ngezi zitena zala maxesha zibiza kakhulu zibizwa ngokuba yi 'Face Brick' waza watyabeka ngee 'Ceramic Tiles'. Ukanti, (impahla ezintsha-kumabhinqa) umfazi uncediswa ngabantu kwigumbi lokulala, kuyapakishwa kwaye kubukwa izinto ezintsha. Omnye umntu uziva umdla wakhe uthabathekile bubuhle nokukhazimla kwezipili zomhlobokazi wakhe. Kuyacaca ke ngoko, ngokuqwalasela le mizekelo neminye ekunganikwanga nkcazo ngayo, ukuba ukhona umahluko ophume izandla kananjalo nokuyelelana kwiimeko ezibandakanya la maqela omabini.

5.3 AMAPHEPHA EMIBUZO

Ezi meko zezincomo kananjalo namagatya oyamileyo ziqulathwe kwiphepha lemibuzo apho oobani bathe banikwe iimeko emabaphendule kuzo ngokunika izincomo, ukuze umnconywa aphenndule. La maphepha emibuzo esi sifundo agcwaliswe ngabefundisi-ntsapho besikolo esiphakamileyo saseKhayamandi eStellenbosch, xeshikweni besempangelweni.

5.3.1 Iphepha lemibuzo elibhekiselele kumaduna:

1. Imbonakalo/*Appearance*

1.1 Ukuphuma esibhedlele

Indoda izokubonwa ngabahlobo bayo emva kokuphuma esibhedlele. Lo mfo ebekhe wagula iintsukwana, ebonakala ehlile nasemzimbeni.. Emva konyango lukagqirha, ubonakala echachile ngokwasempilweni, ebukeka kwaye ebuyisile nasemzimbeni.

Isincomo/Compliment: Ncoma umhlobo wakho ngempilo entle: ...

Impendulo/Response: Umhlobo wakho uyaphendula: ...

1.2 Iinwele

Xa kuphunywa ecaweni, iqela lolutsha libonakala lithabathekile luhlobo ezichetywe ngalo iinwele zomnye umfana okwaphakathi kwabo. olu hlobo aluqhelekanga kweli qela, kodwa uthi ndijonge kuba mhle, nto leyo enika umdla ngakumbi kubo.

Isincomo/Compliment: Ncoma umhlobo wakho ngenwele zakhe: ...

Impendulo/Response: Umhlobo wakho uyaphendula: ...

1.3 Isinxibo

Inene linoxibe isuti esikwe ngendlela engaqhelekanga, emnyama ngebala kwanehempe emhlophe qhwa. Lo mfo ugaxele kuba esiya kudliwano ndlebe lomsebenzi. Onjani wona umfaneleko kulo msiko. Obukeleyo ebenokuthi lo mfo sele ewufumene lo msebenzi.

Isincomo/Compliment: Ncoma umhlobo wakho ngesi sinxibo: ...

Impendulo/Response: Umhlobo wakho uyaphendula: ...

2. Ubuchule/*Ability*

2.1 Umsebenzi omtsha

Ulutsha ludibana ebholeni, lukhumbuzana ngendlela umsebenzi osokoleka ngayo kule mihla siphila kuyo. Ukanti omnye phakathi kwabo usandul' ukuqeshwa ityeli lesithathu ingelothuba lide efumene isidanga. Uzidla ngobuchule bakhe bokukwazi ukwenza igalelo elililo kudliwano-ndlebe lomsebenzi.

Isincomo/Compliment: Ncoma umhlobo wakho ngobuchule bokuthetha ekuzuzeni umsebenzi omtsha: ...

Impendulo/Response: Umhlobo wakho uyaphendula: ...

2.2 Ukunyuselwa emsebenzini

Abahlobo badibana kwigumbi lokutyela emsebenzini emva kwesibhengezo sokonyuselwa kwelinye inene eliNtsundu ngenxa yemisebenzi yalo apha kule nkampani. Nkampani leyo ibifudula ilawulwa sisininzi sabantu abaMhlophe. Wonke ubani wonwabile ngenxa yale nkqubela phambili.

Isincomo/Compliment: Ncoma umhlobo wakho ngokunyuselwa emsebenzini: ...

Impendulo/Response: Umhlobo wakho uyaphendula: ...

2.3 Ubuchule kwezemidlalo

Kumdlalo weqakamba eNewlands phakathi kweqela lomZantsi Afrika neIndia, uMakhaya Ntini ungowokugqibela ukungena ebaleni kwisiqingatha sesibini somdlalo. Esinye sezikhulu zeqakamba esikwangumlandeli wakhe simbamba isandla sincoma kananjalo negalelo lakhe kwisiqingatha sokuqala salo mdlalo.

Isincomo/Compliment: Ncoma umhlobo wakho ngobuchule bokudlala iqakamba: ...

Impendulo/Response: Umhlobo wakho uyaphendula: ...

2.4 Ukosa

Emva kwesidlo sangokuhlwa, indoda ihleli nabahlobo bayo. Le ndoda izikhethele olu suku lokuzalwa komnye wabahlobo ukuba ibe lelona yosa ngalo inyama yenkukhu. Umfo lo asingomntu ukholwa ncam kukosa. Kodwa kuyo yonke loo nto, le nyama yakhe imuncisa iintupha namhlanje.

Isincomo/Compliment: Ncoma umhlobo wakho ngokosa inyama: ...

Impendulo/Response: Umhlobo wakho uyaphendula: ...

2.5 Ukuqhuba

Indoda iyaqhuba kuhola wendlela. Ecaleni kwayo kuhleli umhlobo wayo. Ngesaqophe kuthe thaphu iqhude liwela indlela lingaqaphelanga ukuba kukho imoto ezayo. Ngethamsanqa, le ndoda ikwazile ukuphepha ngobuchule obungummangaliso ngaphandle kokothusa umhlobo wayo, ngokungathi yinto le ibilindelekile.

Isincomo/Compliment: Ncoma umhlobo wakho ngobu buchule: ...

Impendulo/Response: Umhlobo wakho uyaphendula: ...

3. **Izinto ezibangwayo/Possessions**

3.1 Imoto entsha

Abantu badibana egaraji yokutha ipetroli. Kupholile, emva kokuba bekukhe kwatshisa, enye indoda ihamba ngezi moto zala maxesha zivulwa apha ngaphezulu. Onke amehlo akule moto ngenxa yobutsha nobuhle bayo.

Isincomo/Compliment: Ncoma le moto yale ndoda: ...

Impendulo/Response: Umhlobo wakho uyaphendula: ...

3.2 Indlu entsha

Abantu bancokola ngentsebenzo yabo. Enye indoda isandul' ukwandisa indlu yayo ngokufakela igumbi elinye. Lo mfo wakhe ngezi zitena zala maxesha zibiza kakhulu zibizwa ngokuba yi 'Face Brick' waza watyabeka ngee 'Ceramic Tiles'.

Isincomo/*Compliment*: Ncoma le ndoda ngale ndlu yayo: ...

Impendulo/*Response*: Indoda iyaphendula: ...

3.3 Izihlangu ezitsha

Inene liphuma ecaweni, linxibe izihlangu ezitsha ezinika umfaneleko ongummangaliso kwisinxibo salo. Kananjalo olu hlobo lwesihlangu lubizwa ngokuba yi 'Crocket and Jones', lulo olusefeshinini kwaye inene elisinxibileyo libonwa njengelo lilandelayo.

Isincomo/*Compliment*: Ncoma umhlobo wakho nge zihlangu zakhe: ...

Impendulo/*Response*: Umhlobo wakho uyaphendula: ...

5.3.2 **Iphepha lemibuzo elibhekiselele kumabhinqa**

1. **Imbonakalo/*Appearance***

1.1 Isinxibo

Inenekazi liya emtshatweni. Linxibe iimpahla ezintsha nezintle ngokungathi liyadlisela. Kangangendlela elinxibe ngayo kukhangeleka ngathi ligqwesile kuba onke amehlo akulo.

Isincomo/ *Compliment*: Ncoma umhlobokazi wakho ngendlela anxibe ngayo: ...

Impendulo/*Response*: Umhlobokazi wakho uyaphendula: ...

1.2 Isinxibo sesintu

Inkosikazi isemsithweni wenkcubeko. Wonke umntu oze kweli theko lokuvulwa kwe 'Art Gallery' unxibe imibhaco eqaqambileyo nemihle ngeyona ndlela kodwa le nkosikazi ithanda ukugqwesa ngesinxibo sayo sesintu esihle.

Isincomol/Compliment: Ncoma umhlobokazi wakho ngesinxibo sakhe: ...

Impendulo/Response: Umhlobokazi wakho uyaphendula: ...

1.3 Iinwele

Intombazana ilungise iinwele zayo. Isendleleni ebheka kukhuphiswano loonobuhle. Le nzwakazi izichongele uhlobo lwenene oluva yona lokuzenza mhle. Isendleleni njalo, idibana nomhlobokazi wayo ongakhange akwazi ukuzibamba bubuhle bezi nwele.

Isincomol/Compliment: Ncoma indlela ezenziwe ngayo iinwele zomhlobokazi wakho: ...

Impendulo/Response: Umhlobo wakho uyaphendula: ...

2. **Ubuchule/Ability**

2.1 Ukonyulwa

Kulonyulo lwekomiti entsha yesikolo, umama owayefudula engutitshalakazi omkhulu wesi sikolo, ngenxa yeempawu zakhe ezincomekayo zobunkokheli, uwelwa ngumqa esandleni ngokuthi onyulwe njengomongameli wale komiti. Le ngcamango ithakazelelwa ngumntu wonke.

Isincomol/Compliment: Ncoma umhlobokazi wakho ngokonyulwa kwakhe: ...

Impendulo/Response: Umhlobo wakho uyaphendula: ...

2.2 Ukupheka

Emva kwesidlo sangokuhlwa intombazana ihleli nabahlobo bayo. Le ntombazana izikhethele olu suku lokuzalwa komnye wabahlobo bayo ukuba ibe lelona ipheka ngalo

kamnandi. Usisi lo asingomntu ukholwa ncam ziimbiza, kodwa kuyo yonke loo nto upheke okumuncisa iintupha namhlanje.

Isincomo/Compliment: Ncoma umhlobokazi wakho ngesidlo sakhe: ...

Impendulo/Response: Umhlobokazi wakho uyaphendula: ...

2.3 Ukuphucula ikhaya

Umfazi umi embindini wegumbi leendwendwe endlwini yakhe. Umama weli khaya ugqiba kufakela imifanekiso yokuhombisa eludongeni ngeenjongo zokwenza ukuba eli gumbi libukeke ngcono, libe nomntsalane.

Isincomo/Compliment: Ncoma umhlobokazi wakho ngendlela ahombise ngayo eli gumbi:

...

Impendulo/Response: Umhlobokazi wakho uyaphendula: ...

2.4 Ubukrelekrele ezifundweni

Utitshala nabafundi egumbini lokufundela, kuphononongwa iziphumo zesiqingatha sonyaka. Utitshala uziva enochulumanco ngomsebenzi wakhe ngokuthi akhankanye uNomsa, omnye wabafundi oyintombazana, njengomnye ophume phambili ezifundweni.

Isincomo/Compliment: Ncoma lo mfundi ngale mpumelelo yakhe: ...

Impendulo/Response: Umfundi uyaphendula: ...

2.5 Ukuqhuba

Intombazana ikwindawo yokupaka imoto edolophini, le ntwazana izama ukupaka imoto ngendlela eyiyo ngokuthi ingene ngomva, nto leyo ethi iyenze ngempumelelo. Oogxa bayo ibingababoni ukuba bayibukele, bayiqhwabele izandla emva kwesi senzo.

Isincomo/Compliment: Ncoma umhlobokazi wakho ngobu buchule: ...

Impendulo/Response: Umhlobokazi wakho uphendula athi: ...

3. Izinto ezibangwayo/*Possessions*

3.1 Impahla ezintsha

Umfazi uncediswa ngabantu kwigumbi lokulala, kuyapakishwa kwaye kubukwa izinto ezintsha. Omnye umntu uziva umdla wakhe uthabathekile bubuhle nokukhazimla kwezipili zomhlobokazi wakhe.

Isincomo/Compliment: Ncoma umhlobokazi wakho ngezipili zakhe: ...

Impendulo/Response: Umhlobokazi wakho uyaphendula: ...

3.2 Izihlangu ezintsha

Inenekazi liphuma ecaweni linxibe izihlangu ezinika umfaneleko ongumangaliso kwisinxibo salo. Kananjalo olu hlobo lwesihlangu lubizwa ngokuba yi 'Gino Poli' lulo olusefeshinini kwaye inenekazi elisinxibileyo libonwa njengelo lilandelayo.

Isincomo/Compliment: Ncoma umhlobokazi wakho ngezihlangu zakhe: ...

Impendulo/Response: Umhlobokazi wakho uphendula athi: ...

3.3 Ifanitshala

Ummelwanekazi ufikelwe ziindwendwe ezamgqibela kudala. Ngezolo ebengeniselwe yivenkile yefanitshala umabonakude omtsha. Ezi ndwendwe zibuka ubukhulu nobuhle balo mabonakude, kananjalo ofumaneka ngexabiso eliphantsi.

Isincomo/Compliment: Ncoma umabonakude kammelwane wakho: ...

Impendulo/Response: Ummelwanekazi uphendula athi: ...

La maphepha emibuzo agcwaliswe ngabefundisi-ntsapho besikolo esiphakamileyo saseKayamandi, eStellenbosch.

5.4 UHLALUTYO LWEZINCOMO

Ezi zincomo zihlalutywa ngokoxibeelwano lwesuntswana oluqulathe iindidi ezahlukeneyo zezincomo:

- Indlela zokubiza kwizincomo.
- Ukubonisa nesikhuzo sothakazelelo xa kunconywa.
- Ukubonisa nesikhuzo somothuko kwizincomo.
- Izincomo ngokwazo nezandiso kuzo. Ezi ntlobo zilandelayo zithe zaqulunqwa kwizincomo;
- Izincomo ezibhekiselele emntwini.
- Izincomo ezibhekiselele entweni ebambekayo.
- Izincomo ezibhekiselele kwisiganeko.
- Izincomo ezibhekiselele kwisenzeko.

Zonke ezi zincomo zithi zihlanganiswe ekugqibeleni. Kuzo zonke ezi meko zingentla, ingqwalasela yezincomo ithe yanikwa kwimeko nganye kwizincomo ezivela kumabhinqa namaduna, zibhekiselele kananjalo kwabo banconywayo, babandakanya amaduna okanye amabhinqa.

5.4.1 Itafile 1: lindlela zokubiza ezivelayo kwizincomo

| Imeko | Indlela zokubiza kumaduna | | | Indlela zokubiza kumabhinqa | | | Imeko |
|-----------------------------|---------------------------|-----------|-----------|-----------------------------|-----------|-----------|-------------------------------|
| | m-m | w-m | lyonke | m-m | w-m | lyonke | |
| Imbonakalo | | | | | | | Imbonakalo |
| 1.1 Ukuphuma esibhedlele | 4 | 3 | 7 | 2 | 5 | 7 | 1.1 Isinxibo |
| 1.2 linwele | 6 | 3 | 9 | 2 | 4 | 6 | 1.2 Isinxibo sesintu |
| 1.3 Isinxibo | 3 | 3 | 6 | | 4 | 4 | 1.3 linwele |
| lyonke | 13 | 9 | 22 | 4 | 13 | 17 | lyonke |
| Ubuchule | | | | | | | Ubuchule |
| 2.1 Umsebenzi omtsha | 2 | 2 | 4 | 2 | 4 | 6 | 2.1 Ukonyulwa |
| 2.2 Ukunyuselwa emsebenzini | 3 | 2 | 5 | 1 | 5 | 6 | 2.2 Ukupheka |
| 2.3 Ubuchule kwezemidlalo | 2 | 5 | 7 | 2 | 2 | 4 | 2.3 Ukuphucula ikhaya |
| 2.4 Ukosa | 4 | 5 | 9 | 5 | 5 | 10 | 2.4 Ubukrelekrele ezifundweni |
| 2.5 Ukuqhuba | 4 | 4 | 8 | 2 | 5 | 7 | 2.5 Ukuqhuba |
| lyonke | 15 | 18 | 33 | 12 | 21 | 33 | lyonke |
| Ezibangwayo | | | | | | | Ezibangwayo |
| 3.1 Imoto entsha | 6 | 5 | 11 | 2 | 2 | 4 | 3.1 Iimpahla ezintsha |
| 3.2 Indlu entsha | 5 | 3 | 8 | 1 | 3 | 4 | 3.2 Izihlangu ezintsha |
| 3.3 Izihlangu ezintsha | 5 | 4 | 9 | 1 | 4 | 5 | 3.3 Ifanitshala |
| lyonke | 16 | 12 | 28 | 4 | 9 | 13 | lyonke |
| lyonke iphelele | 44 | 39 | 83 | 20 | 43 | 63 | lyonke iphelele |

| | | Kumaduna | Kumabhinqa |
|-----|---|-----------------|-------------------|
| (i) | | | |
| | indlela zokubiza kwezi meko zontathu | 83 | 63 |
| | Indlela zokubiza kwezi meko zontathu ezivela kumaduna | 44 | 20 |
| | Ipesenti | 44/83 =53% | 20/63 =32% |
| | Indlela zokubiza kwezi meko zontathu ezivela kumabhinqa | 39 | 43 |
| | Ipesenti | 39/83 =47% | 43/63 =68% |

Ezi pesenti zidulisa iindlela zokubiza ezivela kumaduna kwezi meko zontathu. Kuyacaca ke ngoko ukuba amaduna akhokhela phambili (53%) ukodlula abo bangamabhinqa, ekwamkeleni iindlela zokubiza. Ukanti xa siqwalasela iindlela zokubiza ezivela kumabhinqa, sifumanisa ukuba amabhinqa ankqenqeza phambili (68%) ukodlula amaduna (47%) ekwamkeleni iindlela zokubiza.

| | | Kumaduna | Kumabhinqa |
|------|--------------------------------|-----------------|-------------------|
| (ii) | | | |
| | indlela zokubiza Kwimbonakalo | 22 | 17 |
| | Ipesenti | 22/83 =26% | 17/63 =27% |
| | indlela zokubiza Kubuchule | 33 | 33 |
| | Ipesenti | 33/83 =40% | 33/63 =52% |
| | indlela zokubiza Kwezibangwayo | 28 | 13 |
| | Ipesenti | 28/83 =34% | 13/63 =21% |

Iipesenti zendlela zokubiza kwimbonakalo zibonisa ukungashiyani kuyaphi phakathi kwamaduna (26%) namabhinqa (27%). Ukuze kubuchule sifumane u40% ojoliswe kumaduna no52% ongqalene namabhinqa. Ukanti kwizinto ezibangwayo amaduna ahamba phambili ngo 34% ze alandelwe ngamabhinqa ngo21%.

| | | Kumaduna | Kumabhinqa |
|-------|---|---------------|---------------|
| (iii) | Indlela zokubiza ezivela kumaduna Kwimbonakalo | 13 | 4 |
| | Ipesenti | 13/83 =30% | 4/63 =20% |
| | Indlela zokubiza ezivela kumaduna Kubuchule | 15 | 12 |
| | Ipesenti | 15/83 =34% | 12/63 =60% |
| | Indlela zokubiza ezivela kumaduna Kwezibangwayo | 16 | 4 |
| | Ipesenti | 16/83 =36% | 4/63 =20% |

Xa siqwalasela apha, sifumanisa ukuba iipesenti zendlela zokubiza zamaduna kwiimbonakalo ezibhekiselele kumaduna zihamba phambili ngo30% ukodlula u20% obhekiselele kumabhinqa. Kubuchule sifumanise ukuba amabhinqa abalasele (60%) ukodlula amaduna (34%), ukanti kwizinto ezibangwayo amaduna athi ankqenqenze phambili ngo36% esodlula amabhinqa (20%).

| | | Kumaduna | Kumabhinqa |
|------|--|---------------|---------------|
| (iv) | lindlela zokubiza ezivela kumabhinqa Kwimbonakalo | 9 | 13 |
| | Ipesenti | 9/83 =23% | 13/63 =30% |
| | lindlela zokubiza ezivela kumabhinqa Kubuchule | 18 | 21 |
| | Ipesenti | 18/83 =46% | 21/63 =49% |
| | lindlela zokubiza ezivela kumabhinqa Kwezibangwayo | 12 | 9 |
| | Ipesenti | 12/83 =31% | 9/63 =21% |

Xa siqwalasela iipesenti zendlela zokubiza ezivela kumabhinqa ezijoliswe kumaduna namabhinqa ngokunjalo, sifumanisa ukuba imbonakalo iqulathe u23% wamaduna onganeno ku30% wamabhinqa. Kubuchule, amaduna (46%) awabonisi mahluko utheni kumabhinqa (49%), ukuze kwizinto ezibangwayo amaduna avele ngo 31% xa ethelekiswa no21% wamabhinqa.

5.4.2 Itafule 2: Ukubonakalisa nesikhuzo sothakazelo ezivela kwizincomo

| Imeko | Kumaduna | | | | | | Kumabhinqa | | | | | | Imeko |
|-----------------------------|----------------------|----------|-----------|----------------------------|----------|-----------|----------------------|-----------|-----------|----------------------------|-----------|-----------|-------------------------------|
| | Isikhuzo sothakazelo | | | Ukubonakalisa uthakazelelo | | | Isikhuzo sothakazelo | | | Ukubonakalisa uthakazelelo | | | |
| | m-m | w-m | lyonke | m-m | w-m | lyonke | m-m | w-m | lyonke | m-m | w-m | lyonke | |
| Kwimbonakalo | | | | | | | | | | | | | Imbonakalo |
| 1.1 Ukuphuma esibhedlele | | 1 | 1 | | | | 2 | | 2 | 2 | 3 | 5 | 1.1 Isinxibo |
| 1.2 linwele | 2 | | 2 | | 3 | 3 | | 1 | 1 | 1 | 1 | 2 | 1.2 Isinxibo sesintu |
| 1.3 Isinxibo | | | | 3 | 2 | 5 | 1 | 2 | 3 | | 3 | 3 | 1.3 linwele |
| lyonke | 2 | 1 | 3 | 3 | 5 | 8 | 3 | 3 | 6 | 3 | 7 | 10 | lyonke |
| Kubuchule | | | | | | | | | | | | | Ubuchule |
| 2.1 Umsebenzi omtsha | | | | 2 | 1 | 3 | | | | 2 | 1 | 3 | 2.1 Ukonyulwa |
| 2.2 Ukunyuselwa emsebenzini | 2 | | 2 | | 1 | 1 | 1 | 1 | 2 | 1 | 2 | 3 | 2.2 Ukupheka |
| 2.3 Ubuchule kwezemidlalo | 2 | 2 | 4 | 1 | 1 | 2 | | 2 | 2 | 3 | | 3 | 2.3 Ukuphucula ikhaya |
| 2.4 Ukosa | 1 | 1 | 2 | | | | | 2 | 2 | | | | 2.4 Ubukrelekrele ezifundweni |
| 2.5 Ukuqhuba | 1 | | 1 | 2 | | 2 | 2 | 2 | 4 | | | | 2.5 Ukuqhuba |
| lyonke | 6 | 3 | 9 | 5 | 3 | 8 | 3 | 7 | 10 | 6 | 3 | 9 | lyonke |
| Kwezibangwayo | | | | | | | | | | | | | Ezibangwayo |
| 3.1 Imoto entsha | 2 | | 2 | 2 | 1 | 3 | | 1 | 1 | | | | 3.1 Iimpahla ezintsha |
| 3.2 Indlu entsha | 1 | 2 | 3 | | | | | 2 | 2 | | | | 3.2 Izihlangu ezintsha |
| 3.3 Izihlangu ezintsha | 2 | | 2 | | | | 2 | 2 | 4 | 1 | 1 | 2 | 3.3 Ifanitshala |
| lyonke | 5 | 2 | 7 | 2 | 1 | 3 | 2 | 5 | 7 | 1 | 1 | 2 | lyonke |
| lyonke iphelele | 13 | 6 | 19 | 10 | 9 | 19 | 8 | 15 | 23 | 10 | 11 | 21 | lyonke iphelele |

| (i) | | Kumaduna | Kumabhinqa |
|---|----------|---------------|---------------|
| Uthakazelelo kwezi meko zontathu | | 38 | 44 |
| Uthakazelelo kwezi meko zontathu oluvela kumaduna | | 23 | 18 |
| | Ipesenti | 23/38 =61% | 18/44 =41% |
| Uthakazelelo kwezi meko zontathu oluvela kumabhinqa | | 15 | 26 |
| | Ipesenti | 15/38 =39% | 26/44 =59% |

Ezi pesenti ziveza uthakazelelo kwezi meko zontathu ngokuveliswa ngamaduna ejolise kumaduna namabhinqa. Xa siqwalasela sifumanisa ukuba amaduna akholisa ukuthakazelelana (61%) ngakumbi ukodlula abo bangamabhinqa (41%) kwezi meko zontathu. Ukanti xa siqwalasela uthakazelelo lwamabhinqa olujoliswe kumaduna namabhinqa, sifumanisa ukuba amabhinqa athakazelelana ngakumbi (59%) ngaphezu kwamaduna kwezi meko zontathu.

| (ii) | | Kumaduna | Kumabhinqa |
|----------------------------|----------|---------------|---------------|
| Uthakazelelo Kwimbonakalo | | 11 | 16 |
| | Ipesenti | 11/38 =29% | 16/44 =36% |
| Uthakazelelo Kubuchule | | 17 | 19 |
| | Ipesenti | 17/38 =45% | 19/44 =43% |
| Uthakazelelo Kwezibangwayo | | 10 | 9 |
| | Ipesenti | 10/38 =26% | 9/44 =21% |

Iipesenti zothakazelelo kwimbonakalo zibonisa ukuwa ngaphantsi okungephi kwamaduna (29%) xa ethelekiswa namabhinqa (36%). Ukuze kubuchule kungabikho kushiya kuyaphi phakathi kwala maqela omabini, amaduna (45%) namabhinqa (43%). Ukanti kwizinto ezibangwayo, sifumanise umahluko ongephi ngo (26%) wamaduna no (21%) wamabhinqa.

| | | Kumaduna | Kumabhinqa |
|---|----------|---------------|---------------|
| (iii) | | | |
| Uthakazelelo oluvela kumaduna Kwimbonakalo | | 5 | 6 |
| | Ipesenti | 5/23 =22% | 6/18 =33% |
| Uthakazelelo oluvela kumaduna Kubuchule | | 11 | 9 |
| | Ipesenti | 11/23 =48% | 11/18 =50% |
| Uthakazelelo oluvela kumaduna Kwezibangwayo | | 7 | 3 |
| | Ipesenti | 7/23 =30% | 3/18 =17% |

Apha siqwalasela ukuba uthakazelelo oluvela kumaduna kwimbonakalo olujoliswe kumaduna (22%) luthi luwe phantsi xa luthelakiswa nothakazelelo olujoliswe kumabhinqa (33%). Ukuze singafumani mahluko utheni kula maqela omabini xa sijonga uthakazelelo phantsi kobuchule ovela ngo 48% wamaduna no 50% wamabhinqa. Kwizinto ezibangwayo uthakazelelo oluvela kumaduna lujoliswe kumabhinqa lunkqenkqeza phambili ngo 30% ukodlula abo bangamabhinqa (17%).

| | | Kumaduna | Kumabhinqa |
|---|----------|--------------|-----------------|
| (iv) | | | |
| Uthakazelelo oluvela kumabhinqa Kwimbonakalo | | 6 | 10 |
| | Ipesenti | 6/15 =40% | 10/26 =38.5% |
| Uthakazelelo oluvela kumabhinqa Kubuchule | | 6 | 10 |
| | Ipesenti | 6/15 =40% | 10/26 =38.5% |
| Uthakazelelo oluvela kumabhinqa Kwezibangwayo | | 3 | 6 |
| | Ipesenti | 3/15 =20% | 6/26 =23% |

Uthakazelelo oluvela kumabhinqa lujoliswe kumaduna nakumabhinqa alubonisi mahluko utheni kwezi meko zontathu. Amaduna avela ngo 40% kunamabhinqa (38.5%) phantsi kwembonakalo. Ukuze kwakhona sifumane 40% wamaduna no 38.5% wamabhinqa phantsi kobuchule. Kwizinto ezibangwayo, amabhinqa athi 20% ukuze kubekho ukratya ka 23% wamabhinqa.

5.4.3 Itafile 3: Ukubonakalisa nesikhuzo somothuko ezivela kwisincomo

| Imeko | Kumaduna | | | | | | Kumabhinqa | | | | | | Imeko |
|-----------------------------|--------------------|----------|----------|------------------------|-----|--------|--------------------|----------|----------|------------------------|-----|--------|-------------------------------|
| | Isikhuzo somothuko | | | Ukubonakalisa umothuko | | | Isikhuzo somothuko | | | Ukubonakalisa umothuko | | | |
| | m-m | w-m | lyonke | m-m | w-m | lyonke | m-m | w-m | lyonke | m-m | w-m | lyonke | |
| Kwimbonakalo | | | | | | | | | | | | | Imbonakalo |
| 1.1 Ukuphuma esibhedlele | | | | | | | 1 | 1 | 2 | | | | 1.1 Isinxibo |
| 1.2 linwele | | | | | | | | | | | | | 1.2 Isinxibo sesintu |
| 1.3 Isinxibo | | | | | | | | | | | | | 1.3 linwele |
| lyonke | | | | | | | 1 | 1 | 2 | | | | lyonke |
| Kubuchule | | | | | | | | | | | | | Ubuchule |
| 2.1 Umzebenzi omtsha | | 2 | 2 | | | | | | | | | | 2.1 Ukonyulwa |
| 2.2 Ukunyuselwa emsebenzini | | | | | | | | | | | | | 2.2 Ukupheka |
| 2.3 Ubuchule kwezemidlalo | | | | | | | | 1 | 1 | | | | 2.3 Ukuphucula ikhaya |
| 2.4 Ukosa | | | | | | | | | | | | | 2.4 Ubukrelekrele ezifundweni |
| 2.5 Ukuqhuba | | 1 | 1 | | | | | | | | | | 2.5 Ukuqhuba |
| lyonke | | 3 | 3 | | | | | 1 | 1 | | | | lyonke |
| Kwezibangwayo | | | | | | | | | | | | | Ezibangwayo |
| 3.1 Imoto entsha | 2 | | 2 | | | | | | | | | | 3.1 Iimpahla ezintsha |
| 3.2 Indlu entsha | | | | | | | | | | | | | 3.2 Izihlangu ezintsha |
| 3.3 Izihlangu ezintsha | | 1 | 1 | | | | 1 | | 1 | | | | 3.3 Ifanitshala |
| lyonke | 2 | 1 | 3 | | | | 1 | | 1 | | | | lyonke |
| lyonke iphelele | 2 | 4 | 6 | | | | 2 | 2 | 4 | | | | lyonke iphelele |

| | | Kumaduna | Kumabhinqa |
|-----|---|-----------------------|-----------------------|
| (i) | Umothuko kwezi meko zontathu | 6 | 4 |
| | Umothuko kwezi meko zontathu ovela kumaduna | 2 | 2 |
| | Ipesenti | $\frac{2}{6}$ =33% | $\frac{2}{4}$ =50% |
| | Umothuko kwezi meko zontathu ovela kumabhinqa | 4 | 2 |
| | Ipesenti | $\frac{4}{6}$ =67% | $\frac{2}{4}$ =50% |

Xa siqwalasela umothuko ovela kwezi meko zontathu ngokunikezelwa ngamaduna ujolise kumaduna nakumabhinqa, sifumanisa ukuba amaduna awa ngaphantsi (33%) kwizikhuzo zomothuko xa sithlekisa namabhinqa (50%) kwezi meko zontathu. Ukanti kwizikhuzo zomothuko ezivela kumabhinqa zijoliswe kumaduna nakumabhinqa, iziphumo zibonakalisa ukuba amaduna angentla mpela (67%) kumabhinqa kwezi meko zontathu.

| | | Kumaduna | Kumabhinqa |
|------|------------------------|-----------------------|-----------------------|
| (ii) | Umothuko Kwimbonakalo | 0 | 2 |
| | Ipesenti | 0% | $\frac{2}{4}$ =50% |
| | Umothuko Kubuchule | 3 | 1 |
| | Ipesenti | $\frac{3}{6}$ =50% | $\frac{1}{4}$ =25% |
| | Umothuko Kwezibangwayo | 3 | 1 |
| | Ipesenti | $\frac{3}{6}$ =50% | $\frac{1}{4}$ =25% |

Iziphumo zomothuko kwimbonakalo ezijolise kumaduna yimbande yesikhova. Ukanti kumabhinqa sfumana u50%. Ukuze kubuchule abalasele ngeziphumo ezingu50% ukodlula u25% wamabhinqa. Ukanti kwizinto ezibangwayo la maqela aphuma neziphumo ezifanayo, amaduna ngo 50% ukuze amabhinqa avele ngo 25%.

| | | Kumaduna | Kumabhinqa |
|-------|---------------------------------------|------------------------|-----------------------|
| (iii) | Umothuko ovela kumaduna Kwimbonakalo | 0 | 1 |
| | Ipesenti | 0% | $\frac{1}{2}$ =50% |
| | Umothuko ovela kumaduna Kubuchule | 0 | 0 |
| | Ipesenti | | |
| | Umothuko ovela kumaduna Kwezibangwayo | 2 | 1 |
| | Ipesenti | $\frac{2}{2}$ =100% | $\frac{1}{2}$ =50% |

Xa siqwalasela izikhuzo zomothuko kwimbonakalo ezivela kumaduna zijoliswe kumaduna, sifumana imbande yesikhova. Ukanti kwezijoliswe kumabhinqa zibalasele ngo 50%. Ukuze kubuchule, sifumane imbande yesikhova kula maqela omabini. Kwizinto ezibangwayo amaduna abalasele (100%) ukodlula amabhinqa (50%).

(iv)

Umothuko ovela kumabhinqa Kwimbonakalo

Ipesenti

Umothuko ovela kumabhinqa Kubuchule

Ipesenti

Umothuko ovela kumabhinqa Kwezibangwayo

Ipesenti

| | Kumaduna | Kumabhinqa |
|---|-----------------------|-----------------------|
| Umothuko ovela kumabhinqa Kwimbonakalo | 0 | 1 |
| Ipesenti | 0 | $\frac{1}{2}$ =50% |
| Umothuko ovela kumabhinqa Kubuchule | 3 | 1 |
| Ipesenti | $\frac{3}{4}$ =75% | $\frac{1}{2}$ =30% |
| Umothuko ovela kumabhinqa Kwezibangwayo | 1 | 0 |
| Ipesenti | $\frac{1}{4}$ =25% | 0 |

Iziphumo zezikhuzo zembonakalo kumabhinqa ezijolise kumaduna yimbande yesikhova. Ukanti ezijoliswe kumabhinqa zibalasele (50%). Xa sithelekisa ubuchule sifumanisa ukuba amaduna ankqenkqeza phambili (75%) ngaphaya kwamabhinqa (50%). Ukanti kwizinto ezibangwayo amaduna azuza izikhuzo zomothuko ezingaphaya (25%) kwembande yesikhova yamabhinqa.

5.4.4 Itafile 4: Izincomo nezandiso zazo ezibhekiselele emntwini

| Imeko | Kumaduna | | | | | | Kumabhinqa | | | | | | Imeko |
|-----------------------------|-----------|-----------|-----------|-----------|-----------|-----------|------------|-----------|-----------|-----------|-----------|-----------|-------------------------------|
| | Isincomo | | | Isandiso | | | Isincomo | | | Isandiso | | | |
| | m-m | w-m | lyonke | m-m | w-m | lyonke | m-m | w-m | lyonke | m-m | w-m | lyonke | |
| Kwimbonakalo | | | | | | | | | | | | | Imbonakalo |
| 1.1 Ukuphuma esibhedlele | 6 | 5 | 11 | 4 | 2 | 6 | 5 | 6 | 11 | 2 | 4 | 6 | 1.1 Isinxibo |
| 1.2 linwele | 2 | 1 | 3 | | 1 | 1 | 3 | 5 | 8 | 1 | 2 | 3 | 1.2 Isinxibo sesintu |
| 1.3 Isinxibo | 2 | 2 | 4 | 2 | 2 | 4 | 4 | 2 | 6 | 2 | 1 | 3 | 1.3 linwele |
| lyonke | 10 | 8 | 18 | 6 | 5 | 11 | 12 | 13 | 25 | 5 | 7 | 12 | lyonke |
| Kubuchule | | | | | | | | | | | | | Ubuchule |
| 2.1 Umsebenzi omtsha | 5 | 3 | 8 | 4 | 2 | 6 | 4 | 2 | 6 | 3 | 3 | 6 | 2.1 Ukonyulwa |
| 2.2 Ukunyuselwa emsebenzini | 1 | 1 | 2 | 1 | | 1 | 2 | 1 | 3 | | | | 2.2 Ukupheka |
| 2.3 Ubuchule kwezemidlalo | 2 | 5 | 7 | 1 | 1 | 2 | 2 | 1 | 3 | | | | 2.3 Ukuphucula ikhaya |
| 2.4 Ukosa | 2 | 3 | 5 | | | | 4 | 3 | 7 | 3 | 1 | 4 | 2.4 Ubukrelekrele ezifundweni |
| 2.5 Ukuqhuba | 5 | | 5 | | 3 | 3 | 2 | 3 | 5 | 1 | 1 | 2 | 2.5 Ukuqhuba |
| lyonke | 15 | 12 | 27 | 6 | 6 | 12 | 14 | 10 | 24 | 7 | 5 | 12 | lyonke |
| Kwezibangwayo | | | | | | | | | | | | | Ezibangwayo |
| 3.1 Imoto entsha | 1 | 1 | 2 | | | | 1 | 1 | 2 | | | | 3.1 Iimpahla ezintsha |
| 3.2 Indlu entsha | 1 | 3 | 4 | | 1 | 1 | 2 | 1 | 3 | 3 | 1 | 4 | 3.2 Izihlangu ezitsha |
| 3.3 Izihlangu ezintsha | 4 | 3 | 7 | 2 | | 2 | | 1 | 1 | | | | 3.3 Ifanitshala |
| lyonke | 6 | 7 | 13 | 2 | 1 | 3 | 3 | 3 | 6 | 3 | 1 | 4 | lyonke |
| lyonke iphelele | 31 | 27 | 58 | 14 | 12 | 26 | 29 | 26 | 55 | 15 | 13 | 28 | lyonke iphelele |

| (i) | | | | | Kumaduna | Kumabhinqa |
|--------------------------------------|----------------|----------|-------|-----------|-----------------|-------------------|
| Izincomo zontathu | ezibhekiselele | emntwini | kwezi | meko | 84 | 83 |
| Izincomo zontathu ezivela kumaduna | ezibhekiselele | emntwini | kwezi | meko | 45 | 44 |
| | | | | lipesenti | 45/84 =54% | 44/83 =53% |
| Izincomo zontathu ezivela kumabhinqa | ezibhekiselele | emntwini | kwezi | meko | 39 | 39 |
| | | | | lipesenti | 39/84 =46% | 39/83 =47% |

Xa siqwalasela izincomo ezivela kumaduna, ezibhekiselele emntwini, zibandakanya abo bangamaduna (54%), ukuze ziquke nabo bangamabhinqa (53%) kwezi meko zontathu, sifumanisa ukuba ezi pesenti azibonakalisi mahluko. Kwakhona, izincomo ezibhekiselele emntwini, ezivela kumabhinqa, eziquka amaduna (46%) namabhinqa (47%) ngokwahlukeneyo, nazo azibonakalisi mahluko njengoko iziphumo zisichazela.

| (ii) | | | | | Kumaduna | Kumabhinqa |
|--|--|--|--|-----------|-----------------|-------------------|
| Izincomo ezibhekiselele emntwini Kwimbonakalo | | | | | 29 | 37 |
| | | | | lipesenti | 29/84 =35% | 37/83 =45% |
| Izincomo ezibhekiselele emntwini Kubuchule | | | | | 39 | 36 |
| | | | | lipesenti | 39/84 =46% | 36/83 =43% |
| Izincomo ezibhekiselele emntwini Kwezibangwayo | | | | | 16 | 10 |
| | | | | lipesenti | 16/84 =19% | 10/83 =12% |

lipesenti zezincomo ezibhekiselele emntwini kwimbonakalo ezibandakanya amaduna (35%) namabhinqa (45%) ngokwahlukeneyo zidulisa ukuhamba phambili kwabo bangamaduna. Ukuze izincomo ezibhekiselele emntwini ezibandakanya la maqela, amaduna (46%) namaduna (43%), omabini zingavezi mahluko umngako. Kwizinto ezibangwayo, sifumanisa ukuba amaduna (19%) ahamba phambilana ukodlula amabhinqa (12%).

| (iii) | | | | Kumaduna | Kumabhinqa |
|---|----------|--|--|---------------|---------------|
| Izincomo ezibhekiselele emntwini ezivela kumaduna Kwimbonakalo | | | | 16 | 17 |
| | Ipesenti | | | 16/45 =35% | 17/44 =39% |
| Izincomo ezibhekiselele emntwini ezivela kumaduna Kubuchule | | | | 21 | 21 |
| | Ipesenti | | | 21/45 =47% | 21/44 =48% |
| Izincomo ezibhekiselele emntwini ezivela kumaduna Kwezibangwayo | | | | 8 | 6 |
| | Ipesenti | | | 8/45 =18% | 6/44 =13% |

Xa sijonga izincomo ezibhekiselele emntwini zembonakalo, ezivela kumaduna zijoliswe kumaduna (35%) nakumabhinqa (39%), sifumanisa kungekho mahluko utheni. Nalapha kubuchule, iziphumo zezincomo zomntu ezivela kumaduna, zijoliswe kumabhinqa (48%) nakumaduna (47%) zingqina umahluko ongekho phakathi kwala maqela. Kwizinto ezibangwayo, iipesenti zezincomo zomntu ezivela kumaduna, zijoliswe kumaduna (18%) nakumabhinqa (13%) nazo azibonisi yantlukwano ingako.

| (iv) | | | | Kumaduna | Kumabhinqa |
|---|----------|--|--|---------------|---------------|
| Izincomo ezibhekiselele emntwini ezivela kumabhinqa Kwimbonakalo | | | | 13 | 20 |
| | Ipesenti | | | 13/39 =33% | 20/39 =51% |
| Izincomo ezibhekiselele emntwini ezivela kumabhinqa Kubuchule | | | | 18 | 15 |
| | Ipesenti | | | 18/39 =46% | 15/39 =39% |
| Izincomo ezibhekiselele emntwini ezivela kumabhinqa Kwezibangwayo | | | | 8 | 4 |
| | Ipesenti | | | 8/39 =21% | 4/39 =10% |

Iipesenti zezincomo ezibhekiselele emntwini kwimbonakalo, ezivela kumabhinqa, ezibandakanya amabhinqa (51%) zinkqenqeza phambili ukodlula ezo zamaduna (33%). Ukuze iziphumo zezincomo zomntu kubuchule ezivela kumabhinqa, zijoliswe kumaduna (46%) namabhinqa (39%) ngokwahlukeneyo zingabonisi mahluko utheni. Xa sijonga ezibangwayo, siqaphela ukuba nalapha iziphumo zezincomo zomntu ezivela kumabhinqa, zijoliswe kumaduna (21%) namabhinqa (10%) ngokwahlukeneyo, zinomahluko ongephi.

5.4.5 Itafile 5: Izincomo nezandiso zazo ezibhekiselele kwizinto ezibambekayo

| Imeko | Kumaduna | | | | | | Kumabhinqa | | | | | | Imeko |
|-----------------------------|-----------|-----------|-----------|-----------|-----------|-----------|------------|-----------|-----------|-----------|-----------|-----------|-------------------------------|
| | Isincomo | | | Isandiso | | | Isincomo | | | Isandiso | | | |
| | m-m | w-m | lyonke | m-m | w-m | lyonke | m-m | w-m | lyonke | m-m | w-m | lyonke | |
| Kwimbonakalo | | | | | | | | | | | | | Imbonakalo |
| 1.1 Ukuphuma esibhedlele | | | | | | | 3 | 1 | 4 | 1 | | 1 | 1.1 Isinxibo |
| 1.2 Iinwele | | 2 | 2 | | | | 3 | 1 | 4 | 2 | | 2 | 1.2 Isinxibo sesintu |
| 1.3 Isinxibo | 2 | 3 | 6 | 1 | 3 | 4 | 1 | 2 | 3 | 1 | 1 | 2 | 1.3 Iinwele |
| lyonke | 2 | 5 | 7 | 1 | 3 | 4 | 7 | 4 | 11 | 4 | 1 | 5 | lyonke |
| Kubuchule | | | | | | | | | | | | | Ubuchule |
| 2.1 Umsebenzi omtsha | | | | | | | | | | | | | 2.1 Ukonyulwa |
| 2.2 Ukunyuselwa emsebenzini | | | | | | | 3 | 2 | 5 | 2 | 1 | 3 | 2.2 Ukupheka |
| 2.3 Ubuchule kwezemidlalo | | | | | | | 3 | 5 | 8 | 1 | 4 | 5 | 2.3 Ukuphucula ikhaya |
| 2.4 Ukosa | 4 | 4 | 8 | | | | | | | | | | 2.4 Ubukrelekrele ezifundweni |
| 2.5 Ukuqhuba | | | | | | | | | | | | | 2.5 Ukuqhuba |
| lyonke | 4 | 4 | 8 | | | | 6 | 7 | 13 | 3 | 5 | 8 | lyonke |
| Kwezibangwayo | | | | | | | | | | | | | Ezibangwayo |
| 3.1 Imoto entsha | 3 | 6 | 9 | 4 | 4 | 8 | 4 | 4 | 8 | 2 | 2 | 4 | 3.1 Iimpahla ezintsha |
| 3.2 Indlu entsha | 5 | 5 | 10 | 2 | 4 | 6 | 4 | 4 | 8 | 1 | 1 | 2 | 3.2 Izihlangu ezintsha |
| 3.3 Izihlangu ezitsha | 4 | 5 | 9 | 4 | 3 | 7 | 3 | 5 | 11 | 3 | 5 | 8 | 3.3 Ifanitshala |
| lyonke | 12 | 16 | 28 | 10 | 12 | 21 | 14 | 13 | 27 | 6 | 8 | 14 | lyonke |
| lyonke iphelele | 18 | 25 | 43 | 11 | 14 | 25 | 27 | 24 | 51 | 13 | 14 | 27 | lyonke iphelele |

| (i) | | | | | Kumaduna | Kumabhinqa |
|--|--|--|--|----------|-----------------|-------------------|
| Izincomo ezibhekiselele entweni kwezi meko zontathu | | | | | 68 | 78 |
| Izincomo ezibhekiselele entweni kwezi meko zontathu ezivela kumaduna | | | | | 29 | 40 |
| | | | | Ipesenti | 29/68 =43% | 40/78 =51% |
| Izincomo ezibhekiselele entweni kwezi meko zontathu ezivela kumabhinqa | | | | | 39 | 88 |
| | | | | Ipesenti | 39/68 =57% | 38/78 =49% |

Iipesenti zezincomo ezibhekiselele entweni phantsi kwezi meko zontathu, ezivela kumaduna zijoliswe kumaduna (43%), ziwa ngaphantsi kancinci kwezo zijoliswe kumabhinqa (51%). Ukuze iziphumo ezibhekiselele entweni, ezivela kumabhinqa zijoliswe kumaduna (57%) namabhinqa (49%) ngokwahlukeneyo nazo zingashiyani kuyaphi, nto leyo engabonakalisi mahluko utheni kweli nqanaba.

| (ii) | | | | | Kumaduna | Kumabhinqa |
|---|--|--|--|----------|-----------------|-------------------|
| Izincomo ezibhekiselele entweni Kwimbonakalo | | | | | 11 | 16 |
| | | | | Ipesenti | 11/68 =16% | 16/78 =20% |
| Izincomo ezibhekiselele entweni Kubuchule | | | | | 8 | 21 |
| | | | | Ipesenti | 8/68 =12% | 21/78 =27% |
| Izincomo ezibhekiselele entweni Kwezibangwayo | | | | | 49 | 41 |
| | | | | Ipesenti | 19/68 =72% | 41/78 =53% |

Xa sijonga iziphumo zezincomo ezibhekiselele entweni kwimbonakalo, ezijoliswe kumaduna (16%) nakumabhinqa (20%) asifumani mahluko utheni. Ukanti, kubuchule kuyaqapheleka ukuba amabhinqa akhokela phambili (27%) ukodlula abo bangamaduna (12%). Ukuze kwimbonakalo, kwakwezi zincomo zibhekiselele entweni, sifumanise iyantlukwano engqinwa ziziphumo. Amaduna (72%) ankqenqenze phambili ukodlula (53%) amabhinqa.

| | | Kumaduna | Kumabhinqa |
|-------|--|-----------------|-------------------|
| (iii) | Izincomo ezibhekiselele entweni ezivela kumaduna Kwimbonakalo | 3 | 11 |
| | Ipesenti | 3/29 =10% | 11/40 =28% |
| | Izincomo ezibhekiselele entweni ezivela kumaduna Kubuchule | 4 | 9 |
| | Ipesenti | 4/29 =14% | 9/41 =22% |
| | Izincomo ezibhekiselele entweni ezivela kumaduna Kwezibangwayo | 22 | 20 |
| | Ipesenti | 22/29 =76% | 20/40 =50% |

Iziphumo zezincomo ezibhekiselele entweni, ezivela kumaduna kwimbonakalo, ezijoliswe kumaduna (10%) nakumabhinqa (28%) ngokwahlukeneyo, zidulisa umahluko ongqinwa zezi pesenti. Ukuze kwiziphumo zobuchule ezivela kumaduna ezijoliswe kumaduna (14%) namaduna (22%) ngokwahlukeneyo, nazo zibonise umahluko ololu hlobo. Kwizinto ezibangwayo, sifumanisa umahluko ophume izandla xa sijonga iziphumo zezincomo ezibhekiselele entweni, ezivela kumaduna zijoliswe kumaduna (76%) nakumabhinqa (50%) ngokwahlukeneyo.

| | | Kumaduna | Kumabhinqa |
|------|--|-----------------|-------------------|
| (iv) | Izincomo ezibhekiselele entweni ezivela kumabhinqa Kwimbonakalo | 8 | 5 |
| | Ipesenti | 8/39 =21% | 5/38 =13% |
| | Izincomo ezibhekiselele entweni ezivela kumabhinqa Kubuchule | 4 | 12 |
| | Ipesenti | 4/39 =10% | 12/38 =32% |
| | Izincomo ezibhekiselele entweni ezivela kumabhinqa Kwezibangwayo | 27 | 21 |
| | Ipesenti | 27/39 =69% | 21/38 =55% |

Ipesenti zezincomo ezibhekiselele entweni, ezivela kumabhinqa kwimbonakalo, ezibandakanya amaduna (21%) namabhinqa (13%) ngokwahlukeneyo azibonisi mahluko ungako. Unkati, phantsi kobuchule, kwizincomo ezibhekiselele entweni, ezivela kumabhinqa, zijoliswe kumaduna (69%) nakumabhinqa (55%) ngokwahlukeneyo kuqapheleka umahluko obonakalayo.

5.4.6 Itafile 6: Izincomo nezandiso zazo ezibhekiselele kwisiganeko

| Imeko | Kumaduna | | | | | | Kumabhinqa | | | | | | Imeko |
|-----------------------------|----------|-----------|-----------|----------|----------|-----------|------------|----------|----------|----------|-----|--------|-------------------------------|
| | Isincomo | | | Isandiso | | | Isincomo | | | Isandiso | | | |
| | m-m | w-m | lyonke | m-m | w-m | lyonke | m-m | w-m | lyonke | m-m | w-m | lyonke | |
| Kwimbonakalo | | | | | | | | | | | | | Imbonakalo |
| 1.1 Ukuphuma esibhedlele | 1 | 3 | 4 | | | | | | | | | | 1.1 Isinxibo |
| 1.2 linwele | | 1 | 1 | | | | | | | | | | 1.2 Isinxibo sesintu |
| 1.3 Isinxibo | 1 | | 1 | 1 | | 1 | | | | | | | 1.3 linwele |
| lyonke | 2 | 4 | 6 | 1 | | 1 | | | | | | | lyonke |
| Kubuchule | | | | | | | | | | | | | Ubuchule |
| 2.1 Umsebenzi omtsha | 1 | | 1 | | 1 | 1 | | 1 | 1 | | | | 2.1 Ukonyulwa |
| 2.2 Ukunyuselwa emsebenzini | 4 | 5 | 9 | 5 | 4 | 9 | | | | | | | 2.2 Ukupheka |
| 2.3 Ubuchule kwezemidlalo | 2 | 1 | 3 | 1 | | 1 | | | | | | | 2.3 Ukuphucula ikhaya |
| 2.4 Ukosa | | | | | | | | | | | | | 2.4 Ubukrelekrele ezifundweni |
| 2.5 Ukuqhuba | | | | | | | | | | | | | 2.5 Ukuqhuba |
| lyonke | 7 | 6 | 13 | 6 | 5 | 11 | | 1 | 1 | | | | lyonke |
| Kwezibangwayo | | | | | | | | | | | | | Ezibangwayo |
| 3.1 Imoto entsha | | | | | | | | | | | | | 3.1 Iimpahla ezintsha |
| 3.2 Indlu entsha | | | | | | | | | | | | | 3.2 Izihlangu ezintsha |
| 3.3 Izihlangu ezintsha | | | | | | | | | | | | | 3.3 Ifanitshala |
| lyonke | | | | | | | | | | | | | lyonke |
| lyonke iphelele | 9 | 10 | 19 | 7 | 5 | 12 | | | 1 | | | | lyonke iphelele |

| | | Kumaduna | Kumabhinqa |
|-----|--|---------------|------------|
| (i) | Izincomo ezibhekiselele kwisiganeko kwezi meko zontathu | 31 | 1 |
| | Izincomo ezibhekiselele kwisiganeko kwezi meko zontathu ezivela kumaduna | 16 | 0 |
| | Ipesenti | 16/31 =52% | |
| | Izincomo ezibhekiselele kwisiganeko kwezi meko zontathu ezivela kumabhinqa | 15 | 1 |
| | Ipesenti | 15/31 =48% | 100% |

Iziphumo zezincomo kwisiganeko, ezivela kumaduna zijoliswe kumaduna (52%) nakumabhinqa (0%) zisinika iziphumo ezizezi kwezi meko zontathu. Ukuze iziphumo zezincomo zesiganeko ezivela kumabhinqa, zijoliswe kumaduna (48%) nakumabhinqa (100%) ziveze lo mahluko.

| | | Kumaduna | Kumabhinqa |
|------|---|---------------|------------|
| (ii) | Izincomo ezibhekiselele kwisiganeko Kwimbonakalo | 7 | 0 |
| | Ipesenti | 7/31 =23% | |
| | Izincomo ezibhekiselele kwisiganeko Kubuchule | 24 | 1 |
| | Ipesenti | 24/31 =77% | 100% |
| | Izincomo ezibhekiselele kwisiganeko Kwezibangwayo | 0 | 0 |
| | Ipesenti | | |

Xa siqwalasela iziphumo zezincomo zeziganeko kwimbonakalo, ezijoliswe kumaduna (23%) nakumabhinqa (0%) ngokwahlukeneyo, sifumana lo mahluko. Ukanti, phantsi kobuchule, amaduna (77%) ashiyane namabhinqa (100%) njengokuba kukhankanyiwe, ukuze kwizinto ezibangwayo siphume nembande yesikhova.

| | | Kumaduna | Kumabhinqa |
|-------|--|---------------|------------|
| (iii) | Izincomo ezibhekiselele kwisiganeko ezivela kumaduna Kwimbonakalo | 3 | 0 |
| | Ipesenti | 3/16 =19% | |
| | Izincomo ezibhekiselele kwisiganeko ezivela kumaduna Kubuchule | 13 | 0 |
| | Ipesenti | 13/16 =81% | |
| | Izincomo ezibhekiselele kwisiganeko ezivela kumaduna Kwezibangwayo | 0 | 0 |
| | Ipesenti | | |

Iziphumo zezincomo zeziganeko, ezivela kumaduna kwimbonakalo, zidulisa iziphumo ezizezi; 19% ojoliswe kumaduna, 0% kumabhinqa. Ukuze kubuchule, iziphumo ezivela kumaduna, zigqame ngo81% wamaduna ukodlula imbande yesikhova ejoliswe kumabhinqa. Ukanti kwizinto ezibangwayo, kwizincomo zeziganeko ezivela kumaduna, la maqela apethe imbande yesikhova omabini.

| | | Kumaduna | Kumabhinqa |
|---|----------|---------------|------------|
| (iv) Izincomo ezibhekiselele kwisiganeko kumabhinqa Kwimbonakalo | ezivela | 4 | 0 |
| | Ipesenti | 4/15 =27% | |
| Izincomo ezibhekiselele kwisiganeko kumabhinqa Kubuchule | ezivela | 11 | 0 |
| | Ipesenti | 11/15 =73% | |
| Izincomo ezibhekiselele kwisiganeko kumabhinqa Kwezibangwayo | ezivela | 0 | 0 |
| | Ipesenti | | |

Iipesenti zezincomo zeziganeko, ezivela kumabhinqa kwimbonakalo zisinika u27% ojoliswe kumaduna, ukuze amabhinqa angabuyi nanto njengoko iziphumo zisitsho. Xa siqwalasela ubuchule, sifumanisa u73% obandakanya amaduna, ngokwezincomo zeziganeko ezivela kumabhinqa, ukuze amabhinqa angabuyi nanto njengoko iziphumo zingqina. Kwizinto ezibangwayo, la maqela abuya nembande yesikhova omabini.

5.4.7 Itafile 7: Izincomo nezandiso zazo ezibhekiselele kwisenzeko

| Imeko | Kumaduna | | | | | | Kumabhinqa | | | | | | Imeko |
|-----------------------------|-----------|----------|-----------|----------|----------|-----------|------------|----------|-----------|-----------|-----------|-----------|-------------------------------|
| | Isincomo | | | Isandiso | | | Isincomo | | | Isandiso | | | |
| | m-m | w-m | lyonke | m-m | w-m | lyonke | m-m | w-m | lyonke | m-m | w-m | lyonke | |
| Kwimbonakalo | | | | | | | | | | | | | Imbonakalo |
| 1.1 Ukuphuma esibhedlele | | | | 1 | 1 | 2 | | | | | | | 1.1 Isinxibo |
| 1.2 linwele | 4 | 2 | 6 | | | | | | | | | | 1.2 Isinxibo sesintu |
| 1.3 Isinxibo | | | | | 1 | 1 | 1 | | 1 | 1 | 1 | 2 | 1.3 linwele |
| lyonke | 4 | 2 | 6 | 1 | 2 | 3 | 1 | | 1 | 1 | 1 | 2 | lyonke |
| Kubuchule | | | | | | | | | | | | | Ubuchule |
| 2.1 Umsebenzi omtsha | | | | | | | | 1 | 1 | | 2 | 2 | 2.1 Ukonyulwa |
| 2.2 Ukunyuselwa emsebenzini | | | | | | | 2 | 1 | 2 | 2 | 3 | 5 | 2.2 Ukupheka |
| 2.3 Ubuchule kwezemidlalo | 1 | | 1 | 1 | | 1 | | | | 1 | | 1 | 2.3 Ukuphucula ikhaya |
| 2.4 Ukosa | 1 | 3 | 4 | 1 | 1 | 2 | 3 | 1 | 4 | 3 | 2 | 5 | 2.4 Ubukrelekrele ezifundweni |
| 2.5 Ukuqhuba | 4 | | 4 | 4 | | 4 | 1 | 1 | 2 | 4 | 3 | 7 | 2.5 Ukuqhuba |
| lyonke | 6 | 3 | 9 | 6 | 1 | 7 | 6 | 4 | 10 | 10 | 10 | 20 | lyonke |
| Kwezibangwayo | | | | | | | | | | | | | Ezibangwayo |
| 3.1 Imoto entsha | | | | | | | | | | | 1 | 1 | 3.1 Iimpahla ezintsha |
| 3.2 Indlu entsha | 3 | | 3 | 1 | | 1 | | | | | | | 3.2 Izihlangu ezintsha |
| 3.3 Izihlangu ezitsha | | | | | | | | | | | | | 3.3 Ifanitshala |
| lyonke | 3 | | 3 | 1 | | 1 | | | | | 1 | 1 | lyonke |
| lyonke iphelele | 13 | 5 | 18 | 8 | 3 | 11 | 7 | 4 | 11 | 11 | 12 | 23 | lyonke iphelele |

| | | Kumaduna | Kumabhinqa |
|-----|---|-------------------------|-------------------------|
| (i) | Izincomo ezibhekiselele kwisenzeko kwezi meko zontathu | 29 | 34 |
| | Izincomo ezibhekiselele kwisenzeko kwezi meko zontathu ezivela kumaduna | 21 | 18 |
| | Ipesenti | $\frac{21}{29}$ =72% | $\frac{18}{34}$ =53% |
| | Izincomo ezibhekiselele kwisenzeko kwezi meko zontathu ezivela kumabhinqa | 8 | 16 |
| | Ipesenti | $\frac{8}{29}$ =28% | $\frac{16}{34}$ =47% |

Xa siqwalasela iziphumo zezincomo zesenzeko kwezi meko zontathu, ezivela kumaduna, ezibhekiselele kumaduna (72%) nakumabhinqa (53%), sifumanisa ukuba zahluke ngolu hlobo phantsi kwezi meko zontathu. Ukuze iziphumo zezincomo ezivela kumabhinqa zijoliswe kumaduna (28%) ziwe ngaphantsi kwezo zinikezelwa kumabhinqa (47%), kwezi meko zontathu.

| | | Kumaduna | Kumabhinqa |
|------|--|-------------------------|-------------------------|
| (ii) | Izincomo ezibhekiselele kwisenzeko Kwimbonakalo | 9 | 3 |
| | Ipesenti | $\frac{9}{29}$ =31% | $\frac{3}{34}$ =9% |
| | Izincomo ezibhekiselele kwisenzeko Kubuchule | 16 | 30 |
| | Ipesenti | $\frac{16}{21}$ =55% | $\frac{30}{34}$ =88% |
| | Izincomo ezibhekiselele kwisenzeko Kwezibangwayo | 4 | 1 |
| | Ipesenti | $\frac{4}{29}$ =14% | $\frac{1}{34}$ =3% |

Iipesenti zezincomo zesenzeko kwimbonakalo, ezibhekiselele kumaduna (31%) singentla ukodlula ezo zijoliswe kumabhinqa. Kubuchule, siqaphela ukuba amabhinqa (88%) ankqenkqeza phambili ukodlula abo bangamaduna (55%) ngezincomo. Ukanti kwizinto ezibangwayo, nangona ezi ziphumo zingabonisi nto ingako, amaduna (14%) angentla ukodlula amabhinqa (3%)

| (iii) | | | | Kumaduna | Kumabhinqa |
|---------------------------------|----------------|------------|----------|---------------|---------------|
| Izincomo kumaduna Kwimbonakalo | ezibhekiselele | kwisenzeko | ezivela | 5 | 2 |
| | | | Ipesenti | 5/21 =24% | 2/18 =11% |
| Izincomo kumaduna Kubuchule | ezibhekiselele | kwisenzeko | ezivela | 12 | 16 |
| | | | Ipesenti | 12/21 =57% | 16/18 =89% |
| Izincomo kumaduna Kwezibangwayo | ezibhekiselele | kwisenzeko | ezivela | 4 | 0 |
| | | | Ipesenti | 19% | |

Iziphumo zezincomo zesenzeko ezivela kumaduna kwimbonakalo, zijoliswe kumaduna (24%) nakumabhinqa (11%), zibonisa umahluko ongaphaya phakathi kwala maqela mabini. Xa sijonga iziphumo zesenzeko ezivela kumaduna kubuchule, sifumanisa ukuba amabhinqa (89%) ahamba phambili ukodlula amaduna (59%) ngezincomo. Kwizinto ezibangwayo, amaduna avela ngo19% ukuze amabhinqa abuye nembande yesikhova

| (iv) | | | | Kumaduna | Kumabhinqa |
|-----------------------------------|----------------|------------|----------|-------------|---------------|
| Izincomo kumabhinqa Kwimbonakalo | ezibhekiselele | kwisenzeko | ezivela | 4 | 1 |
| | | | Ipesenti | 4/8 =50% | 1/16 =6% |
| Izincomo kumabhinqa Kubuchule | ezibhekiselele | kwisenzeko | ezivela | 4 | 14 |
| | | | Ipesenti | 4/8 =50% | 14/16 =88% |
| Izincomo kumabhinqa Kwezibangwayo | ezibhekiselele | kwisenzeko | ezivela | 0 | 1 |
| | | | Ipesenti | 0 | 1/16 =6% |

Xa sijonga izincomo zesenzeko ezivela kumabhinqa kwimbonakalo, sifumanisa umahluko ongaphaya phakathi kwezincomo ezijoliswe kumaduna (50%) nezo zijoliswe kumabhinqa (6%). Ukuze kwakhona kwiziphumo zezincomo zesenzeko ezivela kumabhinqa, zijoliswe kumaduna (50%) nakumabhinqa (88%) sifumane umahluko ophume izandla, njengoba kungqinwa ziziphumo. Iziphumo zezinto ezibangwayo azisiniki nto itheni. Amaduna apethe imbande yesikhova, ukuze amabhinqa avele ngegcuntswana lika6%.

5.4.8 Izincomo zizonke

| | | Kumaduna | Kumabhinqa |
|-----|---|-----------------|-----------------|
| (i) | Izincomo kwezi meko zontathu | 212 | 196 |
| | Izincomo ezivela kumaduna kwezi meko zontathu | 111 | 102 |
| | Ipesenti | 111/212 =52% | 102/196 =52% |
| | Izincomo ezivela kumabhinqa kwezi meko zontathu | 101 | 94 |
| | Ipesenti | 101/212 =48% | 94/196 =48% |

Iziphumo zezincomo kwezi meko zontathu, ezivela kumaduna, zijoliswe kumaduna (52%) nakumabhinqa (52%) zinika umdla kakhulu ngokuthi zingashiyani nangempunde enye yepesenti. Kananjalo, kwiziphumo ezivela kumabhinqa, zijoliswe kumaduna (48%) nakumabhinqa (48%), sifumana lo mnqa weziphumo ezilinganayo kula maqela omabini.

| | | Kumaduna | Kumabhinqa |
|------|------------------------|----------------|----------------|
| (ii) | Izincomo Kwimbonakalo | 56 | 56 |
| | Ipesenti | 56/212 =26% | 56/196 =29% |
| | Izincomo Kubuchule | 87 | 88 |
| | Ipesenti | 87/212 =41% | 88/196 =45% |
| | Izincomo Kwezibangwayo | 69 | 52 |
| | Ipesenti | 69/212 =33% | 52/196 =26% |

Xa sijonga iziphumo zembonakalo, ezijoliswe kumaduna (26%) nakumabhinqa (29%), sifumanisa umahluko ongephi phakathi kwala maqela omabini njengoko kungqinwa ziziphumo. Ukuze kubuchule sifumane imeko efanayo naleyo yembonakalo. Iziphumo zezincomo zamaduna (41%) zibe nganeno kancinci kwezo zamabhinqa (45%). Ukanti okunika umdla kukwimbonakalo, apha sifumana umahluko ophume izandla. Amabhinqa (76%) ankqenkqeza phambili ukodlula amaduna (33%) ngeziphumo zezincomo.

| | | Kumaduna | Kumabhinqa |
|-------|---|----------------|----------------|
| (iii) | Izincomo ezivela kumaduna Kwimbonakalo | 27 | 30 |
| | Ipesenti | 27/124 =22% | 30/102 =29% |
| | Izincomo ezivela kumaduna Kubuchule | 63 | 46 |
| | Ipesenti | 63/124 =51% | 46/102 =45% |
| | Izincomo ezivela kumaduna Kwezibangwayo | 34 | 26 |
| | Ipesenti | 34/124 =27% | 26/102 =26% |

Xa sikhangelwa iziphumo zezincomo ezivela kumaduna kwimbonakalo, ezijoliswe kumaduna (22%) nakumabhinqa (29%), asifumani mahluko utheni phakathi kwala maqela. Kananjalo, iziphumo zobuchule azishiyani kuyaphi. Amaduna (51%) athe kratya nje kancinci ngaphaya kwamabhinqa (45%). Kwizinto ezibangwayo sifumana iziphumo eziyeleleneyo kwezo zobuchule. Amaduna apethe u (27%), ukuze amabhinqa avele ngo (26%) kolu thelekiso.

| (iv) | | Kumaduna | Kumabhinqa |
|---|----------|---------------|---------------|
| Izincomo ezivela kumabhinqa Kwimbonakalo | | 29 | 26 |
| | Ipesenti | 29/91 =32% | 26/93 =28% |
| Izincomo ezivela kumabhinqa Kubuchule | | 27 | 41 |
| | Ipesenti | 27/91 =30% | 41/93 =44% |
| Izincomo ezivela kumabhinqa Kwezibangwayo | | 35 | 26 |
| | Ipesenti | 35/91 =38% | 26/93 =28% |

Iziphumo zezincomo ezivela kumabhinqa kwimbonakalo zibonakalisa ukuba amaduna (32%) ahamba phambilana kunamabhinqa (28%). Xa sijonga ubuchule, lo msantsa uye uvuleka, njengokuba iziphumo zingqina. Apha amaduna apethe 30% ukuze amabhinqa ahambe phambili ngo44% kwiziphumo ezivela kumabhinqa. Kwizinto ezibangwayo sifumana umahluko obambekayo phakathi kwala maqela nangona uvela ngeepesenti eziphantsi. Amaduna ankqenqeza phambili ngo38% ukodlula u28% wamabhinqa.

5.5 IFOMULA YEZINCOMO

Ezi ntlobo zezincomo zilandelayo zikholise ukubalasele kumaphepha emibuzo.

Imo yolwakhiwo neyeleksikali:

a) Kuyaqapheleka ukuba uninzi lwezi zincomo luqulathe ingcambu yesiphawuli u **hle**.

Imizekelo:

- I.
 - a) *Umhle* ngeyona ndlela.
 - b) *Yantle* le lokhwe.
 - c) *Azisentle* iinwele zakho.
 - d) *Ayisentle* ikhathi yakho.
 - e) *Awusemhle*.

Ulwakhiwo oluthe gabalala olubonisa uluhlu lwezivakalisi ezibalaseleyo kule ngqokelela;
(I.a-e)

NP/pro [VP (neg) V cop Adje (hle) PP]

b) Kwakhona, kuyaqapheleka ukuba zikho izincomo eziqulathe izibanjalo zezibaluli zezibizo. Imizekelo:

- II. a) Samnandi isidlo sakho.
b) Kumnandi ukutya kwakho.

Ulwakhiwo oluthe gabalala olubonisa uluhlu lwezivakalisi ezibalaseleyo kule ngqokelela;
(II.a-b)

NP [VP Vcop NP]

c) Kwalapha kule ngqokelela sifumanisa izincomo eziqulathe izenzi. Imizekelo:

- III. a) *Ndiyavuyisana* nawe.
b) *Ufanelekile* kule suti yakho.

Ulwakhiwo: pro [Vp V PP]

- a) *Ndiyavuya* uphumile esibhedlele.
b) *Ukhangeleka* ungcono.

Ulwakhiwo: pro [VP V S]

- a) *Ndithanda* indlela akuzobe ngayo.

Ulwakhiwo: pro [VP V NP]

- a) *Iyabukeka* intloko yakho.

Ulwakhiwo: pro [VP V]

- d) Kwakule ngqokelela, siyafumanisa ukuba zikhona izincomo eziqulathe izihlomelo.
Imizekelo:

- IV. a) Uphendule *kakuhle*.
b) Uyayidlala *kakuhle* iqakamba.
c) Waza wayosa *kamnandi*.

Ulwakhiwo oluthe gabalala olubonisa izivakalisi ezibalaseleyo kule ngqokelela; (IV.a-c)

Pro [vp V Adv]

5.6 IIMPENDULO ZEZINCOMO

Iimpendulo zezincomo zihlalutywe ngokulandela iintlobo zeempendulo zikaHolmes (1990:460) noHebert (1990:208).

5.6.1 I-tafile 8: lintlobo zeempendulo zesincomo → limpendulo ezivela kumaduna

| Imeko | Accept | | | | | Ukwala | | | | Deflect/Evade | | | | | Iyonke | |
|-----------------------------|-----------|-----------|----------|----------|------------|--------|----------|----------|----------|---------------|----------|---|---|----------|-----------|------------|
| | 1 | 2 | 3 | 4 | Iyonke | 1 | 2 | 3 | Iyonke | 1 | 2 | 3 | 4 | 5 | | Iyonke |
| Kwimbonakalo | | | | | | | | | | | | | | | | |
| 1.1 Ukuphuma esibhedlele | 10 | 5 | | 2 | 17 | | | | | 4 | | | | | 4 | |
| 1.2 Iinwele | 6 | 4 | | 1 | 11 | | 1 | | 1 | 3 | 5 | | | | 8 | |
| 1.3 Isinxibo | 4 | 8 | | | 12 | | | 1 | 1 | | 1 | | | 1 | 2 | |
| Iyonke | 20 | 17 | | 3 | 40 | | 1 | 1 | 2 | 7 | 6 | | | 1 | 14 | 56 |
| Kubuchule | | | | | | | | | | | | | | | | |
| 2.1 Umsebenzi omtsha | 4 | 8 | | | 12 | | | | | 1 | | | | 1 | 2 | |
| 2.2 Ukunyuselwa emsebenzini | 6 | 7 | | | 13 | | | | | 2 | | | | | 2 | |
| 2.3 Ubuchule kwezemidlalo | 4 | 9 | | | 13 | | | | | 1 | | | | | 1 | |
| 2.4 Ukosa | 3 | 3 | 2 | | 8 | | | | | 5 | | | | | 5 | |
| 2.5 Ukuqhuba | 3 | 7 | | | 10 | | | | | 1 | | | | | 1 | |
| Iyonke | 20 | 34 | 2 | | 56 | | | | | 10 | | | | 1 | 11 | 67 |
| Kwezibangwayo | | | | | | | | | | | | | | | | |
| 3.1 Imoto entsha | 6 | 3 | 1 | 1 | 11 | | | | | 1 | | | | | 1 | |
| 3.2 Indlu entsha | 5 | 1 | | | 6 | | 1 | | 1 | 2 | 2 | | | | 4 | |
| 3.3 Izihlangu ezitsha | 4 | 4 | 1 | | 9 | | 2 | | 2 | 1 | | | | | 1 | |
| Iyonke | 15 | 8 | 2 | 1 | 26 | | 3 | | 3 | 4 | 2 | | | | 6 | 35 |
| Iyonke iphelele | 55 | 59 | 4 | 4 | 122 | | 4 | 1 | 5 | 21 | 8 | | | 2 | 31 | 158 |

5.6.2 I-tafile 9: lintlobo zeempendulo zesincomo → limpendulo ezivela kumabhinqa

| Imeko | Accept | | | | | Ukwala | | | | Deflect/Evade | | | | | Iyonke | |
|-------------------------------|-----------|-----------|----------|----------|------------|----------|----------|----------|----------|---------------|----------|---|----------|----------|-----------|------------|
| | 1 | 2 | 3 | 4 | Iyonke | 1 | 2 | 3 | Iyonke | 1 | 2 | 3 | 4 | 5 | | Iyonke |
| Kwimbonakalo | | | | | | | | | | | | | | | | |
| 1.1 Isinxibo | 6 | 5 | | 1 | 12 | 1 | | | 1 | | | | | 1 | 1 | |
| 1.2 Isinxibo sesintu | 4 | 6 | | | 10 | 1 | | | 1 | 1 | | | | | 1 | |
| 1.3 linwele | 4 | 7 | | | 11 | | 1 | | 1 | 1 | | | 1 | | | 2 |
| Iyonke | 14 | 18 | | 1 | 33 | 2 | 1 | | 3 | 2 | | | 1 | 1 | 4 | 40 |
| Kubuchule | | | | | | | | | | | | | | | | |
| 2.1 Ukonyulwa | 5 | 7 | 1 | | 13 | | | | | | | | | | | |
| 2.2 Ukupheka | 6 | 4 | | 1 | 11 | 1 | | 1 | 2 | 2 | | | | | | 2 |
| 2.3 Ukuphucula ikhaya | 3 | 7 | | | 10 | | 1 | | 1 | 2 | 1 | | | | | 3 |
| 2.4 Ubukrelekrele ezifundweni | 6 | 6 | | | 12 | | | | | 3 | | | | | | 3 |
| 2.5 Ukuqhuba | 3 | 7 | | 1 | 11 | | | | | 1 | | | | | | 1 |
| Iyonke | 23 | 31 | 1 | 2 | 57 | 1 | 1 | 1 | 3 | 8 | 1 | | | | 9 | 69 |
| Kwezibangwayo | | | | | | | | | | | | | | | | |
| 3.1 Iimpahla ezintsha | 4 | 3 | 1 | | 8 | | | | | | 3 | | | 1 | 4 | |
| 3.2 Izihlangu ezitsha | 5 | 6 | | | 11 | | | | | | 1 | | | | | 1 |
| 3.3 Ifanitshala | 5 | 5 | | | 10 | | | | | | 1 | | | | | 1 |
| Iyonke | 14 | 14 | 1 | | 29 | | | | | | 5 | | | 1 | 6 | 35 |
| Iyonke iphelele | 51 | 63 | 2 | 3 | 119 | 3 | 2 | 1 | 6 | 10 | 6 | | 1 | 1 | 19 | 144 |

Itafile 10: Itafile yeempendulo zezincomo

| Kwimbonakalo | Kumabhinqa | | Kumaduna | |
|------------------------------------|------------|------|----------|----|
| | Inani | % | Inani | % |
| (a) Ukwamkela | | | | |
| Uphawu lothakazelelo | 14/33 | 42 | 20/40 | 50 |
| Uphawu lovumelwano | 18/33 | 54 | 17/40 | 42 |
| Intetho yokweya | | | | |
| Ukubuyisela isincomo | 1/33 | 54 | 17/40 | 42 |
| (b) Ukwala | | | | |
| Intetho yokungavumi | 2/3 | 67 | | |
| Ukubuza unggqalo | 1/3 | 33.3 | 1/2 | 50 |
| Ukucela umngeni wobunyani | | | 1/2 | 50 |
| (c) Ukuphambuka / Ukuphepha | | | | |
| Ukuphepha ingeniso | 2/4 | 50 | 7/14 | 50 |
| Ingxelo yolwazi | | | 6/14 | 43 |
| Ukungahoyi | | | | |
| Ukuphambuka okusemthethweni | 1/4 | 25 | | |
| Ukucela ingqiniseko | 1/4 | 25 | 1/4 | 25 |

| Kubuchule | Kumabhinqa | | Kumaduna | |
|------------------------------------|------------|------|----------|-----|
| | Inani | % | Inani | % |
| (a) Ukwamkela | | | | |
| Uphawu lothakazelelo | 23/57 | 40 | 20/56 | 36 |
| Uphawu lovumelwano | 31/47 | 54 | 34/56 | 61 |
| Intetho yokweya | 1/57 | 1.8 | 2/56 | 3.6 |
| Ukubuyisela isincomo | 2/57 | 3/5 | | |
| (b) Ukwala | | | | |
| Intetho yokungavumi | 1/3 | 33 | | |
| Ukubuza unggqalo | 1/3 | 33 | | |
| Ukucela umngeni wobunyani | 1/3 | 33 | | |
| (c) Ukuphambuka / Ukuphepha | | | | |
| Ukuphepha ingeniso | 8/9 | 89 | 10/11 | 91 |
| Ingxelo yolwazi | 1/9 | 11.1 | | |
| Ukungahoyi | | | | |
| Ukuphambuka okusemthethweni | | | | |
| Ukucela ingqiniseko | | | 1/11 | 10 |

| Kwezibangwayo | Kumabhinqa | | Kumaduna | |
|------------------------------------|------------|-----|----------|-----|
| | Inani | % | Inani | % |
| (a) Ukwamkela | | | | |
| Uphawu lothakazelelo | 14/29 | 48 | 15/56 | 58 |
| Uphawu lovumelwano | 14/29 | 48 | 8/26 | 31 |
| Intetho yokweya | 1/29 | 3.4 | 2/26 | 7.7 |
| Ukubuyisela isincomo | | | 1/26 | 3.8 |
| (b) Ukwala | | | | |
| Intetho yokungavumi | | | | |
| Ukubuza unggqalo | | | 3/3 | 100 |
| Ukucela umngeni wobunyani | | | 3/3 | 100 |
| (c) Ukuphambuka / Ukuphepha | | | | |
| Ukuphepha ingeniso | | | 4/6 | 67 |
| Ingxelo yolwazi | 5/5 | 83 | 2/6 | 33 |
| Ukungahoyi | | | | |
| Ukuphambuka okusemthethweni | | | | |
| Ukucela ingqiniseko | | | | |

Itafile 11: Uqhathaniso lwetafile yeempendulo zezincomo

| Ukwamkela | Kwimbonakalo | | Kubuchule | | Kwezibangwayo | |
|----------------------|--------------|-----|-----------|-----|---------------|-----|
| | w | m | w | m | w | m |
| Uphawu lothakazelelo | 42 | 50 | 40 | 36 | 48 | 58 |
| Uphwau lovumelwano | 54 | 42 | 54 | 61 | 48 | 31 |
| Intetho yokweya | - | - | 1.8 | 3.6 | 3.4 | 7.7 |
| Ukubuyisela isincomo | 3 | 7.5 | 3.5 | - | - | 3.8 |

| Ukwala | Kwimbonakalo | | Kubuchule | | Kwezibangwayo | |
|---------------------------|--------------|----|-----------|---|---------------|-----|
| | w | m | w | m | w | m |
| Intetho yokungavumi | 67 | - | 33 | - | - | - |
| Ukubuza ungqalo | 33.3 | 50 | 33 | - | - | 100 |
| Ukucela umngeni wobunyani | - | 50 | 33 | - | - | 100 |

| Deflect/Evade | Kwimbonakalo | | Kubuchule | | Kwezibangwayo | |
|-----------------------------|--------------|----|-----------|----|---------------|----|
| | w | m | w | m | w | m |
| Ukuphepha ingeniso | 50 | 50 | 89 | 91 | - | 67 |
| Ingxelo yolwazi | - | 43 | 11.1 | - | - | 33 |
| Ukungahoyi | - | - | - | - | - | - |
| Ukuphambuka okusemthethweni | 35 | - | - | - | - | - |
| Ukucela ingqiniseko | 25 | 25 | - | 10 | - | - |

Ezi ziphumo zamanani zijolise ekuthelekiseni iimpendulo zezincomo phakathi kwamaduna namabhinqa. Olu thelekiso luqwalaselwa phantsi kwezigaba zembonakalo, ubuchule kwakunye nezinto ezibangwayo. Le ngqwalasela yenziwa phantsi kweentlobo ezithile zokunika iimpendulo zezincomo. Imizekelo; ukwamkela, ukwala nokuphambuka okanye ukuphepha.

Xa siqwalasela la manani ewonke, kuyaqapheleka ukuba awavelisi ziphumo ezinganika ingxoxo ethe vetshe ngazo. Kananjalo, ezi zigaba zikhankanyiweyo nazo azivelisi mla utheni onokusikhokelela kwiziphumo ezibalulekileyo ngokunxulumene nesi sifundo. Ukanti noko kunjalo, zikho iimbinana zeziphumo ezinika umdla ezinokuthi zikhankanywe kolu thelekiso. Umzekelo, phantsi kwembonakalo (50%*m*) nakwizinto ezibangwayo (58%*m*), nasekubeni kungekho lungqinelwano amaduna abonakalisa ukuzamkela izincomo ukodlula amabhinqa. Loo nto ithi icace kakuhle phantsi kophawu lothakazelelo. Kwintetho yovumelwano kuyabonakala ukuba kukho ukungqinelana kwiziphumo zamabhinqa ekwamkeleni izincomo phantse kuzo zonke ezi zigaba; (54%*w*, 54%*w*, 48%*w*). Noko kunjalo olu luvo luthi luphikiswe ziziphumo zamaduna zobuchule (61%*m*).

Xa sihlabela mgama, sifumanisa ukuba intetho yokungavumelani idulisa ukwaliwa kwezincomo phantsi kwembonakalo (67%w) nobuchule (33%w) ngokwahlukeneyo. Ukuze kwakhona kuvele ukuthandabuzeka kongqalo kuwo omabini la maqela, nto leyo ebandakanya ezi meko zontathu (33.3%w, 50%m, 33%w, 100%m). Umceli mngeni wokunyaniseka uduliswa ziziphumo ezingabonisi kungqinelana kwaphela, kodwa ezibandakanya la maqela omabini kananjalo neemeko ezikhankanyiweyo (50%m, 33%w, 100%m)

Xa siqwalasela ukuphambuka okanye ukuphepha kwizincomo, siqaphela ukuba iziphumo zokususa ingeniso ziqulathe umdla kuba omabini la maqela ayabandakanyeka phantse ngokulinganayo kolu phambuko kwezi meko zontathu zikhankanyiweyo (50%w, 50%m, 89%w, 91%m, 67%m). Noko kunjalo, phantsi kwezinto ezibangwayo akuveli nempunde ngokunxulumene namabhinqa.

ISAHLUKO 6

ISIPHELO

6.1 INJONGO

Injongo yesi sahluko kukunika ingqwalasela kumahluko omkhulu noqaphelekayo kwizincomo ezivela kumaduna nakumabhinqa zijoliswe macaca omabini kula maqela.

6.2 IINDLELA ZOKUBIZA EZISETYENZISWA NGAMABHINQA NAMADUNA KWIZINCOMO

Iindlela zokubiza kwezi meko zontathu:

Iindlela zokubiza ezivela kumaduna, zijoliswe kumaduna :(53%)

Iindlela zokubiza ezivela kumabhinqa zijoliswe kumabhinqa: (68%)

Iindlela zokubiza ezijoliswe kwisini esifanayo azibonisi khwiniba okanye ukungaphatheki kakuhle, ngokudizwa ngala manani, kwiqela ngalinye. Noko kunjalo isizathu sale yantlukwano singakhonjwa kwinkcubeko yabo balwimi lusisiXhosa.

Iindlela zokubiza kwimeko nganye:

Imbonakalo

Iindlela zokubiza ezivela kumaduna zijoliswe kumaduna (30%)

Iindlela zokubiza ezivela kumabhinqa zijoliswe kumabhinqa (30%)

Qwalasela ingcaciso engasentla (6.2.1)

Ubuchule

Iindlela zokubiza ezivela kumaduna, zijoliswe kumabhinqa :(60%)

Iindlela zokubiza ezivela kumabhinqa azibonakalisi mahluko ubalulekileyo.

Nasekubeni siquka inkcubeko njengomnye woonobangela wale yantlukwano, kuyacaca ke ngoko kwabo bangamaduna ukuba izincomo ezingqongwe yindlela yokubiza equlathe ubuchule azilindelekanga kangako kweli qela lamabhinqa.

Izinto ezibangwayo

lindlela zokubiza ezivela kumaduna zijoliswe kumaduna: (34%)

lindlela zokubiza ezivela kumabhinqa zijoliswe kumaduna: (31%)

Le yantlukwano ingengakanani nayo singayikhomba kwifuthe lenkcubeko elibandakanya intlonipho yokungabizi kwamabhinqa kwabo bangamaduna.

6.3 UKUBONAKALISA UTHAKAZELELO KWIZINCOMO**Ukubonakalisa izincomo kwezi meko zontathu:**

Uthakazelelo oluvela kumaduna lujoliswe kumaduna (61%)

Uthakazelelo oluvela kumabhinqa lujoliswe kumabhinqa: (59%)

Xa kuqwalaselwa ezi meko zontathu kuyacaca ukuba amabhinqa namaduna athakazelelana ngokufanayo. Loo nto iyangqinwa zezi ziphumo zeepesenti.

Ukubonakalisa uthakazelelo kwezi meko zontathu:Imbonakalo:

Uthakazelelo oluvela kumaduna lujoliswe kumabhinqa: (33%)

Uthakazelelo oluvela kumabhinqa : akukho mahluko ubalulekileyo Nasekubeni kungekho luthakazelelo lungako oluboniswa leli qela, singatsho ukuba imeko yasekuhlaleni ebandakanya iwonga nobuthathaka bamabhinqa ingangunozala wezi ziphumo.

Ubuchule:

Uthakazelo, nokuba luvela kweliphi iqela alubonisi mahluko ubalulekileyo.

Isizathu soku singathi kungqalene nemeko le kunconywa phantsi kwayo. Uthakazelelo alungqalenanga kangako nemeko yobuchule kwizincomo.

Izinto ezibangwayo:

Uthakazelelo oluvela kumaduna lujoliswe kumaduna : (30%)

Uthakazelelo oluvela kumabhinqa: (alubonisi mahluko ubalulekileyo)

Ayingomnqa, nangona la manani engabonisi kuyaphi, ukuthakazelelwa kwizinto ezibangwayo neziphathekayo phakathi kwabo banamaduna, kuba ubani uthi ahlonitshwe ngazo.

6.4 UKUBONAKALISA IZIKHUZO ZOMOTHUKO KWIZINCOMO

Ukubonakalisa izikhuzo zomothuko kwezi meko zontathu:

Izikhuzo zomothuko ezivela kumabhinqa zibhekiselele kumaduna: (50%)

Izikhuzo zomothuko ezivela kumaduna zibhekiselele kumabhinqa : (67%)

Isizathu sale yantlukwano singayikhomba kwimeko yokungakhululeki ncam ekwamkeleni izikhuzo zomothuko ngabo bangamaduna, kananjalo nokungafikeleleki ncam kwabo kwiqela lamabhinqa.

Ukubonisa izikhuzo zomothuko kwimeko nganye:

Phantsi kwezi meko zontathu zezincomo kuyaqapheleka ukuba la maqela omabini asebenzise izikhuzo zomothuko ezimbalwa. Kuyacaca ke ngoko ukuba abaphenduli bamaphepha emibuzo ababonisi methuko xa benconywa, isizathu soko ingalibango abanalo lokuba lilungelo labo ukuba banconywe xa kuyimfuneko, ngoko ke ayethusi lo nto kubo.

6.5 IZINCOMO EZIBHEKISELELE EMNTWINI

Izincomo ezibhekiselele emntwini kwezi meko zontathu

Izincomo ezibhekiselele emntwini ezinikezelwa ngamabhinqa okanye amaduna azibonisi kubaluleka kutheni kolu hlalutyo.

Izincomo ezibhekiselele emntwini kwezi meko zontathu

Imbonakalo:

Izincomo ezivela kumaduna: Izincomo ezivela kumaduna ezijoliswe kumaduna okanye kumabhinqa azibonisi kubaluleka kutheni.

Izincomo ezivela kumabhinqa zijoliswe kumabhinqa: (51%)

Ezi pesenti, okokuqala, zintama inkolo yokuba amabhinqa ayakholwa yimbonakalo entle. Okwesibini, zidulisa ukuba izincomo zembonakalo phakathi kwesini esifanayo ingakumbi iqela lamabhinqa zithanda ukubalasele. Ngamafutshane amabhinqa ancomana ngokukhululekileyo phantsi kwale meko ukodlula abo bangamaduna.

Ubuchule

Izincomo ezivela kumaduna, njengokuba besekukhankanyiwe azibonisi mahluko ubalulekileyo xa zijoliswe kumaduna okanye amabhinqa.

Izincomo ezivela kumabhinqa, zijoliswe kumaduna: (46%)

Ngokwezi ziphumo singatsho ukuba izincomo zobuchule zikholisa ukukhongozelwa ngamaduna ukodlula abo bangamabhinqa.

Izinto ezibangwayo

Kuyaqapheleka ukuba zibalwa kakhulu izincomo ezijoliswe emntwini, xa ubani encoma oko kubangwayo komnye umntu. Isizathu soko singaxhomekeka kwinto leyo ibangwayo, sakukhumbula ukuba kusoloko iyinto ebambekayo ebangwayo, xeshikweni umntu iyinto ephilayo. Ngokufutshane, ikholisa ukuba mbaxa into yokuba ubani ancome umntu xeshikweni isincomo sijolise kwinto ebangwayo.

6.6 IZINCOMO EZIBHEKISELELE ENTWENI

Izincomo ezibhekiselele entweni kwezi meko zontathu:

Izincomo ezivela kumaduna, zijoliswe kumabhinqa: (51%)

Izincomo ezivela kumabhinqa, zijoliswe kumaduna: (57%)

Xa siqwalasela ezi meko zontathu sifumanisa ukuba le yantlukwano ayixhomisi mehlo.

Izincomo ezibhekiselele entweni kwimeko nganye

Xa siqwalasela izincomo ezijoliswe entweni phantsi kweemeko ezibandakanya imbonakalo okanye ubuchule, kuyacaca ke ngoko ukuba zibalwa kakhulu. Oku kunqongophala kubangelwa kukuba ezi zincomo zingqalene nezinto, nto leyo efika ibe yingxaki kuba izincomo ezibandakanya imbonakalo okanye ubuchule zingqalelene nabantu. Noko kunjalo, ubuninzi bezincomo ezijoliswe entweni bungafumaneka kwizinto ezibangwa ngabantu, kuba eneni zizinto eziphathekayo.

Izinto ezibangwayo

Izincomo ezivela kumaduna ,zijoliswe kumaduna : (76%)

Izincomo ezivela kumabhinqa, zijoliswe kumaduna: (69%)

Ezi ziphumo zezincomo ziyakungqina ukubaluleka newonga eloyanyaniswa nezinto ezibangwayo neziphathekayo. Kuyacaca kananjalo ukuba amaduna azinikezela, kwaye azamkele izincomo phantsi kwale meko ngomzimba okhululekileyo.

6.7 IZINCOMO EZIBHEKISELELE KWISIGANEKO

Phantsi kwesi sigaba, kuyabonakala ukuba abaphenduli bamaphepha emibuzo basebenzise izincomo ezimbalwa kakhulu ezijoliswe kwisiganeko. Isizathu soko sibandakanya iimeko apho ezi zincomo zinikezelwa khona. Umz. iimeko ezibandakanya imbonakalo, izinto ezibangwayo, ubuchule njalo-njalo azingqalananga neziganeko, nto nje zingqalene nabantu okanye izinto eziphathekayo. Noko kunjalo, phakathi kwezincomo ezijoliswe kwiziganeko, kuyaqapheleka ukuba iziganeko zamaduna zifumana izincomo ezithe kratya ngaphaya kwamabhinqa. Sinye kuphela isincomo sesiganeko esivelayo esibandakanya amabhinqa.

Izincomo ezivela kumaduna, zijoliswe kumaduna (52%)

Izincomo ezivela kumabhinqa , zijoliswe kumaduna (47%)

6.8 IZINCOMO EZIBHEKISELELE KWISENZEKO

Izincomo ezibhekiselele kwisenzeko kwezi meko zontathu:

Izincomo ezivela kumaduna zijoliswe kumaduna : (72%)

Izincomo ezivela kumabhinqa zijoliswe kumabhinqa : (47%)

Nasekubeni izincomo zembonakalo zingangqalananga ncam nesenzeko, kodwa ifuthe lesini esibandakanyekayo, nasekubeni lingasiwa so, liyadandalaziswa zezi ziphumo. Ukanti izinto ezibangwayo zintama kananjalo abo bangamaduna.

Izincomo ezibhekiselele kwisenzeko kwimeko nganye:

Imbonakalo nezinto ezibangwayo

Kuyacaca ukuba zimbalwa kakhulu izincomo zezenzeko ezibandakanya imbonakalo nezinto ezibangwayo. Isizathu soko singakhonjwa kwezi meko zikhankanyiweyo. Xa sibaza amehlo sifumanisa ukuba ezi meko azingqalenangana nesenzeko. Izincomo ezininzi

ezikholisa ukubandakanya isenzeko zingafumaneka ikakhulu kwizincomo ezijoliswe kubuchule bomntu.

Ubuchule

Izincomo ezivela kumaduna, zijoliswe kumabhinqa : (89%)

Izincomo ezivela kumabhinqa, zijoliswe kumabhinqa: (88%)

Ezi ziphumo zintama ukungqalana kwezincomo zesenzeko kula maqela mabini

6.9 IZINCOMO ZIZONKE

Izincomo kwezi meko zontathu:

Xa sinika ingqwalasela kwezi meko zontathu, kuyacaca ke ngoko ukuba amaduna namabhinqa asebenzisa inani elifanayo lezincomo eziduliswa zezi pesenti, 52% no 48% ngokwahlukeneyo.

Izincomo kwimeko nganye

Imbonakalo:

Izincomo ezivela kumaduna, zijoliswe kumabhinqa: (29%)

Izincomo ezivela kumabhinqa, zijoliswe kumaduna: (32%)

Ubuchule

Izincomo ezivela kumaduna, zijoliswe kumaduna: (52%)

Izincomo ezivela kumabhinqa, zijoliswe kumabhinqa: (44%)

Izinto ezibangwayo

Izincomo ezivela kumaduna: (akukho mahluko ubaluleke kangako)

Izincomo ezivela kumabhinqa, zijoliswe kumaduna: (38%)

6.10 IFOMULA ZEZINCOMO

Ngokweziphumo zale ngqokelela sifumanisa ukuba iselubala into yokuba amaduna namabhinqa asebenzisa iifomula ezifanayo. Kwakhona, iinkqubo zesintaksi zamaduna namabhinqa zingumfanekiso okhutshelweyo. Okunika umdla nomakuqatshelwe kule ngqokelela kubandakanya ileksikali, i) Ukuxhaphaka nokusetyenziswa kwesiphawuli u-*hle*

kwizincomo ezivela nezijoliswe kumabhinqa (qwalasela ifomula 1); ii) Ukunqongophala okanye ukungabikho kwezincomo ezikholisa ukusebenzisa esi siphawuli sikhankanyiweyo phakathi kwabo bangamaduna.

6.11 IIMPENDULO ZEZINCOMO

Iziphumo zidandalazisa ukuba amabhinqa awa ngaphantsi kwimeko yokwamkela izincomo xa ethelekiswa namaduna. Xa siqwalasela la manani ewonke, kuyaqapheleka ukuba awavelisi ziphumo ezinganika ingxoxo ethe vetshe ngazo. Noko kunjalo, xa siqwalasela imeko nganye sifumanisa ukuba phantsi kwembonakalo, iziphumo zibonisa ukwamkelwa kwezincomo ngokuzinzileyo ngala maqela omabini, xeshikweni amabhinqa ebonisa ukuhamba phambili (67%) kwintetho yokungavumi ukodlula amaduna xa siphonononga ukwala. Xa kunikwa ingqwalasela ekuphambukeni, nalapha sifumanisa ukungashiyani kakhulu kwala maqela, nasekubeni amabhinqa ethe kratya ngokulawulwa ngamagatya oyamileyo. Kubuchule, nalapha siqaphela ukwamkeleka kwezincomo, phantse ngokulinganayo, kodwa amaduna (61%) athande ukuthi kratya phaya kuphawu lovumelwano. Xa sijonga imeko yophambuko, iziphumo azisiniki kubaluleka kutheni. Kwizinto ezibangwayo, siqaphela ukuzinza nokungashiyani okutheni kulwamkelo lwezincomo kula maqela omabini. Ukwala nokuphepha akuqulathanga ziphumo esinokuxoxa ngazo.

6.12 ISIPHELO

Olu phando, njengoba besekukhankanyiwe ukuba lixhibe ukuqwalasela umahluko wezenzo zentetho zezincomo ongaba ukhona phakathi kwamaduna namabhinqa, ngokwale ngqokelela sifumanise ukuba izincomo zizonke ngokuthe gabalala phakathi kwala maqela azibonisi mahluko utheni okanye phantsi kweemeko ezibandakanya imbonakalo, ubuchule kananjalo nezinto ezibangwayo. Noko kunjalo, ezi ziphumo zophando ziyayixhasa inkolo yokuba amabhinqa liqela elikholwayo zezincomo, olu luvo ludandalaziswa kakuhle zezincomo ezibandakanya imbonakalo yomntu. Ukanti, izincomo ezijoliswe kwizinto ezibangwayo neziphathekayo zikholise ukuqatsela phakathi kwabo bangamaduna, nto esingathi ingqina inkcubeko yasekuhlaleni okanye intlalo kaXhosa ebandakanya abo baphezulu ngewonga, isidima nesithozela ngenxa yolu bango.

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APPENDIX A1

COMPLIMENTS

IMBONAKALO (APPEARANCE)

1.1 UKUPHUMA ESIBHEDLELE

Questionnaire 1a): man complementing man

- a) Heke
(Hi)

Greeting

- b) Kuhle ukukubona usempilweni kwakhona emva kokugula ithuba elide
(It is good to see you in good health again after being ill for a long time)
- i) Direct compliment on the person
 - ii) Adjectival clause with **-hle**
- c) Mfondini
(Man)

Address form

Questionnaire 1(b): man complementing man

- a) Mhlob'am
(My friend)

Address form

- b) Ngaske uhlale unjena ke bonanje
(I wish you remain, in good health, like this)
- i) Direct compliment on the person
 - ii) Clause with **-njena**
- c) Ndagqibela kudala ukukubona usegazini kangaka. Ndiyabona ukuba la madoda ebekuphethe esibhedlele anenkathalo, uzube ngathi uyazinonophela ke.
(It's been a long while since I saw you in good health like this. I see that the hospital personel took good care of you, you must seriously take care of yourself)
- i) Extension of compliment on the person
 - ii) Clause with **-gazini**
- d) Mfo wethu
(Brother)

Address formQuestionnaire 1(c): man complementing man

- a) Ukhangeleka uchacha
(You seem recovering)
- i) Direct compliment on the person
 - ii) Clause with **-chacha**
- b) Mhlobo wam
(My friend)

Address form

- c) Uze uncede ke ungaziyeki iipilisi namayeza kuba umhle nyhani ngoku
(You must please not desert your medication because you are now really beautiful)
- i) Extension of compliment on the person
 - ii) Adjectival clause with **-hle**
- d) Kwaye ubonakala uphilile, futhi ubhetele
(Also, you look healthy and better)
- i) Direct compliment on the person
 - ii) Clause with **-philile**

Questionnaire 1(d): man complementing man

- a) Noko uyachacha ngoku
(At least you are now recovering)
- i) Direct compliment on the person
 - ii) Clause with verb **-chacha**
- b) Mntakwethu
(My brother)

Address formQuestionnaire 1(e): man complementing man

- a) Ndivuyisana nawe ukuba uphinde ube kunye nathi, ubusixhalisile
(Congratulations, that you are with us again, you worried us)
- i) Direct compliment on the event
 - ii) Clause with **-vuyisana**
- b) Mhlobo wam
(My brother)

Address form

- c) Yaye umhle
(And, you are beautiful)
- i) Direct compliment on the person
 - ii) Adjectival clause with **-hle**
- d) Uphinde wangula mntu ndimaziyo
(You have become the same person I used to know)
- i) Extension of compliment on the person
 - ii) Clause with **-phinda**

Questionnaire 1(f): woman complementing man

- a) Mhlob'am
(My friend)

Address form

- b) Ndiyabona ukuba ubuyisile
(I notice that you have gained weight)
- i) Direct compliment on the person
 - ii) Clause with verb **-buyisa**
- c) Kwaye umhle
(And you are beautiful)
- i) Extension of compliment on the person
 - ii) Adjectival clause with **-hle**
- d) Kwaye ndiyavuya uphumile esibhedlele
(And I am happy that you have been discharged from hospital)
- i) Direct compliment on the event
 - ii) Clause with verb **-vuya**

Questionnaire 1(g): woman complementing man

- a) Molo wethu
(Good day)

Greeting

- b) Tata
(Father)

Address form

- c) Ukhangeleka umhle
(You look beautiful)

- i) Direct compliment on the person
 - ii) Adjectival clause with **-hle**
- d) Kubonakala ukuba noko iintlungu zisabalekile, ungatyhafi uwatye ngendlela amayeza.
(It seems that the pains have run away, do not give up, take your medication regularly)
- i) Direct compliment on the event
 - ii) Clause with **-balekile**

Questionnaire 1(h): woman complementing man

- a) Ukhangeleka ungconwana noko ngoku akusafani nakuqala
(You look a little better now, it is not like before)
- i) Direct compliment on the person
 - ii) Clause with **-ngconwana**
- b) Inokuba ubuphetheke ngezandla ezinobubele
(It seems you were in good hands)
- i) Extension of compliment on the person
 - ii) Clause with **-phetheke**

Questionnaire 1(l): woman complementing man

- a) Yhu! wethu
(Wow! man)

Interjection of admiration

- b) Awusemhle
(You are so beautiful)
- i) Direct compliment on the person
 - ii) Adjectival clause with **-hle**
- c) Uphilile, loo nto utyebile ubuyele esiqwini sakho
(You are healthy, well fed and you have recovered your original body shape)
- i) Extension of compliment on the person
 - ii) Clause with **-philile**

Questionnaire 1(j): woman complementing man

- a) Ndiyavuya uphumile esibhedlele
(I'm happy that you have been discharged from hospital)
- i) Direct compliment on the event
 - ii) Clause with verb **-vuya**

- b) Mhlobo
(Friend)

Address form

- c) Noko ngoku uphilile kwaye umhle, ubuyisile nasemzimbeni
(At least you are healthy and beautiful now, and have recovered in terms of your normal body shape)
- i) Direct compliment on the person
ii) Adjectival clause with **-hle**

1.2 IINWELE

Questionnaire 1a): man complementing man

- a) Tyhini
(Gee)

Interjection of admiration

- b) Azisentle iinwele zakho
(Your hair is so beautiful)
- i) Direct compliment on the hairstyle (action)
ii) Adjectival clause with – **hle**
- c) Mfondini
(Man)

Address form

- d) Ingaba ubucheba phi?
(Where did you cut it)
- i) Desire to emulate (action)
ii) Interrogative clause

Questionnaire 1(b): man complementing man

- a) Yho!
(Wow!)

Interjection of admiration

- b) Sani
(Friend)

Address form

- c) Yeyiphi ngoku le khathi ushaye ngayo? Hayi Jack, ayoyalapha eMzantsi ndiyaqiniseka, le yeyaphesheya

(Which haircut you have is this? No Jack this is not from South Africa, I'm certain this is from abroad.

- i) Desire to emulate (action)
 - ii) Interrogative clause
- d) Usuke wangathi uyiBlack American, ukucwabile
(You look like a Black American, he has really made you)
- i) Direct compliment on the person
 - ii) Clause with **-ngathi**
- e) Joe

Address form

Questionnaire 1(c): man complementing man

- a) Mfondini!
(Man!)

Address form

- b) Intle nyhani ikhathi yakho
(Your haircut is really beautiful)
- i) Direct compliment on the hairstyle (action)
 - ii) Adjectival clause with **-hle**
- c) Ubuyenza phi?. Heyi nam ndifuna ukukhatha olu hlobo lwakho,
(Where did you do it?. Hey I also want to do the same haircut as yours)
- i) Desire to emulate (action)
 - ii) Interrogative clause
- d) Ayiqhelekanga nyhani, intle.
(It is unusual and really beautiful)
- i) Extension of compliment on the hairstyle (action)
 - ii) Clause with **-qhelekanga**
- e) Ntanga
(Fellow man)

Address form

Questionnaire 1(d): man complementing man

- a) Ngubani okwenze le ntloko?
(Who did your head?)
- i) Desire to emulate (action)
 - ii) Interrogative clause

- b) Hayi, ukushaye kakuhle
(No, he has done you well)
- i) Direct compliment on the hairstyle (action)
 - ii) Adjectival clause with **-hle**
- c) Mfethu
(Brother)

Address form

Questionnaire 1(e): man complementing man

- a) Ubuchetywa ngubani?
(Who cut your hair?)
- i) Desire to emulate (action)
 - ii) Interrogative clause
- b) Ukuchebe kakuhle, uyabukeka
(He cut you well, you look good)
- i) Direct compliment on the person
 - ii) Adjectival clause with **-hle**
- c) Uze ungabe uphinde uchebe komnye umntu, iyabukeka intloko yakho
(You must never cut your hair with someone else, your head looks good)
- i) Direct compliments on the hair (action)
 - ii) Clause with **-bukeka**

Questionnaire 1(f): woman complementing man

- a) Zintle namhlanje iinwele zakho
(Today your hair is so beautiful)
- i) Direct compliment on the hair (object)
 - ii) Adjectival clause with **-hle**
- b) Mhlob'am
(My friend)

Address form

- c) Sinike ithoyilethi-pheyipha sizosule
(Give us toilet paper in order to wipe ourselves)
- i) Expression of admiration on the hairstyle
 - ii) Clause with verb **-sula**
- d) Usonyelisile
(You have embarrassed us)

- i) Expression of admiration
- ii) Clause with **-nyelisa**

Questionnaire 1(g): woman complimenting man

- a) Wamhle
(You are so handsome)
 - i) Direct compliment on the person
 - ii) Adjectival clause with **-hle**
- b) Mfana
(Young man)

Address form

- c) Waliguzi liphum' ekhasini
(You are a berry out of the cover)
 - i) Extension of compliment on the person
 - ii) Idiomatic expression
- d) Ndithanda indlela akuzobe ngayo lo mntu ubekucheba
(I like the style the person who cut your hair did to you)
 - i) Direct compliment on the event
 - ii) Clause with **-thanda**
- e) Ingathi ndingasoloko ndikujongile
(I feel like looking at you all the time)
 - i) Expression of admiration
 - ii) Clause with **-soloko**

Questionnaire 1(h): woman complementing man

- a) Yaze yantle le ndlela uchebe ngayo
(The way in which you have cut your hair is so beautiful)
 - i) Direct compliment on the hairstyle (action)
 - ii) Adjectival clause with **-hle**
- b) Kwaye ayiqhelekanga tu
(And is so unusual)
 - i) Extension of compliment on the action
 - ii) Clause with **-qhelekanga**

Questionnaire 1(l) woman complementing man

- a) Ayisentle ikhathi yakho wethu
(Your hair cut is so beautiful)

- i) Direct compliment on the hair cut (action)
 - ii) Adjectival clause with **-hle**
- b) Ubuyicheba phi?
(Where did you cut?)
- i) Desire to emulate (action)
 - ii) Interrogative clause

Questionnaire 1(j): woman complementing man

- a) Mfondini!
(Man)

Address form

- b) Zintle iinwele zakho
(Your hair is beautiful)
- i) Direct compliment on the hair (object)
 - ii) Adjectival clause with **-hle**
- c) Ingaba ngubani na lo ebekucheba?
(Who cut your hair?)
- i) Desire to emulate (action)
 - ii) Interrogative clause
- d) Ndingavuya nam ndinjalo ngenye imini
(I can be happy to look like that some day)
- i) Desire to emulate (person)
 - ii) Clause with ndinjalo

1.3 ISINXIBO

Questionnaire 1a): man complementing man

- a) Ufanelekile kule suti yakho
(You look nice in your suit)
- i) Direct compliment on the suit (object)
 - ii) Clause with **-fanelekile**
- b) Ngathi wazalwa uyinxibile
(It seems as if you were born in it)
- i) Extension of compliment on the suit (object)
 - ii) Clause with **-zalwa**
- c) Mfo
(Man)

Address form

- d) Uyakwazi ukukhetha impahla
(You have a good taste for clothes)
- i) Expression of admiration
ii) Clause with verb **-khetha**

Questionnaire 1(b) man complementing man

- a) (Mntakwethu)
(My brother)

Address form

- b) Indlela onxibe ngayo yindlela etsala umxhelo
(The way in which you are dressed up is so inspiring)
- i) Direct compliment on the event
ii) Clause with **-ngayo**
- c) Kangangokuba ndiqinisekile iza kwandisela amathuba wokuba uqashwe
(As a result I am certain that it will boost your chances of getting a job)
- i) Extension of compliment on the event
ii) Clause with **-kwandisela**

Questionnaire 1(c) : man complementing man

- a) Wamhle ngathi sele uyilektshara yalapha
(You are so beautiful, it looks as if you are already a lecturer here)
- i) Direct compliment on the person
ii) Clause with **-hle**
- b) Ntanga
(Fellow man)

Address form

- c) Awunangawufumani lo msebenzi ngowakho
(This job is certainly yours, you will get it)
- i) Extension of compliment on the person
ii) Clause with **-ngawufumani**
- d) Umhle kwaye unomfaneleko, khona ubuyisikelwa phi le suti intle kangaka?
(Your beauty is coupled with good shape, where did you have this beautiful suit designed?)
- i) Expression of admiration
ii) Interrogative clause

Questionnaire 1(d) : man complementing man

- a) USylester uyibethile le suti
(Sylester has designed this suit so well)
- i) Direct compliment on the suit (object)
 - ii) Clause with **-bethile**
- b) Ukuba awunakuwufumana lo ingaba abayazi into abayifunayo
(If you don't get this one (job), they don't know what they are looking for)
- i) Direct compliment on the person
 - ii) Clause with **-kuwufumana**

Questionnaire 1(e): man complementing man

- a) Awusemhle ngako
(You are so beautiful)
- i) Direct compliment on the person
 - ii) Adjectival clause with **-hle**
- b) Unxibe ingathi uya kutshata
(You are dressed up as if you are going to marry)
- i) Extension of compliment on the person
 - ii) Clause with **-ngathi**
- c) Unomfaneleko
(You are well-shaped)
- i) Expression of admiration
 - ii) Clause with **-faneleko**
- d) Uze uyinxibe qho le mpahla
(You should wear these clothes quite often)
- i) Direct compliment on the clothes (object)
 - ii) Clause with **-uyinxibile**

Questionnaire I (f): woman complementing man

- a) Ubasiwe namhlanje
(You are hot today)
- i) Direct compliment on the person
 - ii) Clause with **-basiwe**
- b) Tshom'am
(My friend)

Address form

- c) Awusemhle suka
(You are so beautiful)
- i) Extension of compliment on the person
 - ii) Adjectival clause with **-hle**
- d) Nakolo dliwano-ndlebe soze ubuzwe nto
(At the interview you wont be asked a thing)
- i) Expression of admiration
 - ii) Clause with **-buzwe**
- e) Uza kufika unikwe umsebenzi
(You will just be offered a job)
- i) Expression of admiration
 - ii) Clause with verb **-unikwa**

Questionnaire 1(g): woman complementing man

- a) Ukhangeleka umhle
(You look beautiful)
- i) Direct compliment on the person
 - ii) Adjectival clause with **-hle**
- b) Nomntu okujongileyo ukubona ungophumeleleyo nakugqatso
(Even the person who is looking at you, sees you as a winner in the contest)
- i) Extension of compliment on the person
 - ii) Clause with **-phumeleleyo**
- c) Kwasinxibo siyakuchaza, uyincwadi efundekayo
(Even the clothes are demonstrating that, it is so obvious)
- i) Extension of compliment on the clothes (object)
 - ii) Clause with **-isinxibo**

Questionnaire 1(h): woman complementing man

- a) Yaze yakuhlala ke le suti
(The suit fits you so well)
- i) Direct compliment on the suit (object)
 - ii) Clause with verb **-hlala**
- b) Ingathi ibilinganiswa kuwe ngqo
(As if the design measures were taken from you)

- i) Extension of compliment on the suit (object)
- ii) Clause with **-linganiswa**

Questionnaire 1(l): woman complementing man

- a) Ayisentle isuti yakho
(Your suit is so beautiful)
 - i) Direct compliment on the dress (object)
 - ii) Adjectival clause with **-hle**
- b) Wethu
(Man)

Address form

- c) Yakufanela loo nto ngathi sowuyokusebenza
(And it suits you so well as if you are already going to work)
 - i) Extension of compliment on the suit (object)
 - ii) Clause with **-fanela**

Questionnaire 1(j): woman complementing man

- a) Iyakufanela le suti yakho
(Your suit fits you so well)
 - i) Direct compliment on the suit (object)
 - ii) Clause with **-fanela**
- b) Mfondini
(Man)

Address form

UBUCHULE (ABILITY)

2.1 UMSEBENZI OMTSHA

Questionnaire 1a): man complementing man

- a) Ubuchule bakho buncomeka kakhulu
(Your skill is highly complimented)
 - i) Direct compliment on the person
 - ii) Clause with **-ncomeka**
- b) Kuba ukwazile ukuzifumanela imisebenzi eliqela
(Because you have managed to find yourself a number of jobs)
 - i) Extension of compliment on the person
 - ii) Clause with verb **-fumanela**

Questionnaire 1(b): man complementing man

- a) Mfondini!
(Man!)

Address form

- b) Ndohlamba ezantsi kwakho
(I worship you)
- i) Direct compliment on the person
 - ii) Idiomatic expression
- c) Isekwanguwe nakulo mjikelo?
(Is it still you even in this round)
- i) Expression of admiration
 - ii) Interrogative clause
- c) Wenza njani na wena ukusoloko wafumana lula umsebenzi?
(How do you do it that you always get a job so easy?)
- i) Direct compliment on the person
 - ii) Interrogative clause

Questionnaire 1(c): man complementing man

- a) Ubuqiniseke nyhani ukungena kwakho kola dliwano-ndlebe
(You were so determined when you joined the interview)
- i) Direct compliment on the person
 - ii) Clause with **-qiniseke**
- b) Ngathi uyayazi yonke imibuzo oza kuyibuzwa.
(As if you knew all the questions they were going to ask you)
- i) Extension of compliment on the person
 - ii) Clause with **-yazi**
- c) Ubumhle kwaye neempendulo zakho bezicace gca.
(You were beautiful and your answers were so clear)
- i) Extension of compliment on the person
 - ii) Adjectival clause with **-hle**

Questionnaire 1(d): man complementing man

- a) Inokuba wonwabile ngoku uyaphangela
(I guess you are happy now that you are employed)
- i) Expression of admiration
 - ii) Clause with **-nwabile**

- b) Mfowethu
(My brother)

Address form

Questionnaire 1 (e): man complementing man

- a) Uphendule kakuhle uyayazi loo nto?
(You have answered so well, you know that?)
- i) Direct compliment on the person
 - ii) Adjectival clause with **-hle**
- b) Kunjalo nje uphendule le nto ifunekayo
(Moreover, you have answered relevantly)
- i) Extention of compliment on the person
 - ii) Clause with **-funekayo**
- c) Ndikunqwenelela impumelelo
(I wish you success)
- i) Direct compliment on the event
 - ii) Clause with **-nqwenelela**

Questionnaire 1(f): woman complementing man

- a) Ndikuncamile uyincutshe
(I have given up on you, you are an expert)
- i) Direct compliment on the person
 - ii) Copulative clause with **-ncutshe**
- b) Mhlobo wam
(My friend)

Address form

Questionnaire 1(g): woman complementing man

- a) Hayi mfondini!
(No man!)

Interjection of surprise

- b) Umona masikhe siwuyeke into xa intle isenziwa ngumntu kuyafuneka inconywe.
(Let us stop jealousy, when someone does something beautiful it must be complimented)
- i) Expression of admiration
 - ii) Clause with **-nconywe**

- c) Ewe ulichule lokuthetha
(Yes, you have quite an ability to speak)
- i) Direct compliment on the person
 - ii) Copulative clause with **-lichule**
- d) Kwaye uneembono ezintle
(And your ideas are good)
- i) Extension of compliment on the person
 - ii) Adjectival clause with **-hle**

Questionnaire 1(h): woman complementing man

- a) Ndiyavuyisana nawe
(Congratulations)
- i) Direct compliment on the event
 - ii) Clause with **-vuyisana**
- b) Mfondini
(Man)

Address form

- c) Ubethe kwavokotheka watsho wawufumana nalo msebenzi
(You have spoken so well to an extent of getting the job)
- i) Extension of compliment on the event
 - ii) Idiomatic expression

Questionnaire 1(l): woman complementing man

- a) He wethu!
(Hey man!)

Interjection of surprise

- b) Wenza njani wena le nto utshintsha-tshintsha umsebenzi kangaka? Ithini iresipi yakho yodliwano-ndlebe?
(How do you do it, that you are able to change jobs so much? What is your trick for interviews?)
- i) Direct compliment on the person
 - ii) Interrogative clause

Questionnaire 1(j) woman complementing man

- a) Makube uliciko lendalo
(You must a natural speaker)

- i) Direct compliment on the person
 - ii) Clause with **-liciko**
- b) Kuba wena emva kodliwano-ndlebe soze ungabuyi nawo umsebenzi
(Because after interviews, it is unlikely that you don't succeed)
- i) Extension of compliment on the person
 - ii) Clause with **-ngabuyi**

2.2 UKUNYUSELWA EMSEBENZINI

Questionnaire 1a): man complementing man

- a) Ndivuyisana nawe kunyuselo lwakho emsebenzini
(I congratulate you on your promotion at work)
- i) Direct compliment on the event
 - ii) Clause with **-vuyisana**
- b) Kuba asinguye wonke oNtsundu ofumana eli cham
(Because, not every black person gets this opportunity)
- i) Extension of compliment on the event
 - ii) Clause with **-nke**

Questionnaire 1(b) man complementing man

- a) Eyi
(Hey)

Interjection of admiration

- b) Bafo!
(Brother)

Address form

- c) Akulahlwa mbeleko ngakufelwa
(You don't lose hope)
- i) Direct compliment on the event
 - ii) Idiomatic expression
- d) Ndakhe ndatsho ndathi oze anyibilike la madlagusha ngenye imini izinto azibone
ngendlela eziyiyo, wonyuselwe namhlanje
(I once said that the White men will some day realize and see things according to
reality, today you have been promoted)
- i) Extension of compliment on the event
 - ii) Clause with **-nyuselwe**

Questionnaire 1(c) man complementing man

- a) Siyavuyisana nawe
(We congratulate you)
- i) Direct compliment on the event
ii) Clause with **-vuyisana**
- b) Ntanga.
(Fellow man)

Address form

- c) Ubuwufanele la msebenzi
(You were quite suitable for that position,)
- i) Extension of compliment on the event
ii) Clause with **-fanele**
- d) Kwaye ndivuyela nokuba la magxagxa ayibone loo nto.
(And I am also happy that these White man have realized that)
- i) Extension of compliment on the event
ii) Clause with **-vuyela**
- a) Hayi
(Hey)

Interjection of admiration

- b) Mfowethu!
(Brother!)

Address form

- c) Iinqunqu zibonakala xa siza kuba nomnye wabaphathi okwaNtsundu.
(The underdogs are seen when we are going to have one of our Black fellows as part of management)
- i) Direct compliment on the person
ii) Clause with **-Ntsundu**
- d) Ngange ungabi ngunomgogwana wabeLungu
(We wish you don't become a puppet of the White men)
- i) Extension of compliment on the person
ii) Clause with **-nomgogwana**

Questionnaire 1(e) man complementing man

- a) Ndivuyisana nawe ukuba ubengumntu wokuqala omnyama kwesi sithuba.
(I congratulate you that you have become the first Black person in this position)

- i) Direct compliment on the event
 - ii) Clause with **-vuyisana**
- (b) Uze wenze into usibize sonwabe.
(You should organize a social event and invite us to celebrate)
- i) Extension of compliment on the event
 - ii) Clause with **-nwaba**

Questionnaire 1(f) woman complementing man

- a) Ndiyavuyisana nawe
(I congratulate you)
- i) Direct compliment on the event
 - ii) Clause with **-vuyisana**
- b) Mhlobo wam.
(My friend)

Address form

- c) Uyacaca ukuba awuyompunde.
(It is clear that you are no ordinary person)
- i) Direct compliment on the person
 - ii) Clause with **-caca**
- d) Uyasebenza mandikothulele umnqwazi kuba lo ngumsebenzi wezandla zakho
(You work very hard, let me take my hat off for you because this is a result of your hands)
- i) Expression of admiration
 - ii) Idiomatic expression
- e) Sana
(‘Baby’)

Address form

Questionnaire 1(g): woman complementing man

- a) Tshotsh' ubekho ndoda entsundu
(It is good that you exist Black man)
- i) Direct compliment on the event
 - ii) Idiomatic expression
- b) Ngubani obesazi ukuba ngenye imini singade siphathwe ngumntu oMnyama
(Who knew that some day we would be ruled by a Black person)

- i) Extension of compliment on the event
 - ii) Clause with **-phatha**
- c) lintliziyo zethu zixolile uze, ungabi nampakamo umazi umntu onengxaki
(We are happy in our hearts, you must never be aloof and remember the needy)
- i) Extension of compliment on the event
 - ii) Clause with **-xolile**

Questionnaire 1(h): woman complementing man

- a) Ndiyavuyisana nawe mfondini,
(I congratulate you man)
- i) Direct compliment on the event
 - ii) Clause with **-vuyisana**
- b) Maze usebenze kakuhle
(You must work well)
- i) Extension of compliment on the event
 - ii) Adjectival clause with **-hle**

Questionnaire 1(l): woman complementing man

- a) Siyavuyisana nawe wethu kwisikhundla esitsha osifumeneyo
(We congratulate you on your new position)
- i) Direct compliment on the event
 - ii) Clause with **-vuyisana**
- b) Sinethemba lokuba ngoku izinto ziza kuba ngcono kule nkampani
(Now we hope that things will change for the better in this company)
- i) Extension of compliment on the event
 - ii) Clause with **-ngcono**

Questionnaire 1(j): woman complementing man

- a) Ufumene elona wonga likhulu eli belifudula lifunyanwa ngabaMhlophe bodwa.
Uziva unjani ngoku?
(You have received the highest status, which used to be received by the Whites only. How do you feel?)
- i) Direct compliment on the event
 - ii) Interrogative clause

2.3 UBUCHULE KWEZEMIDLALO

Questionnaire 1a): man complementing man

- a) Ndiyayivuyela into yokuba ubonise olunye ulutsha, ingakumbi oluNtsundu
(I am happy that you are coaching the youth, especially the Black youth)
- i) Direct compliment on the event
 - ii) Clause with **-vuyela**
- b) Ukuthi iqakamba asingomdlalo wabamhlophe , xa unobuchule
(That cricket is not a White man's sport, if you 've got the skill)
- i) Extension of compliment on the event
 - ii) Clause with **-buchule**

Questionnaire 1(b) : man complementing man

- a) Ngxatsho ke
(That 's it my)

Interjection of admiration

- b) Mfowethu!
(Brother)

Address form

- c) Ndiyazile ukuba kobakho umahluko kulo mdlalo kukho wena nje.
(I knew that your presence in this game will make a difference)
- i) Direct compliment on the person
 - ii) Clause with **-mahluko**
- d) Futhi ke uyandonwabisa ngokucaca kwakho phakathi kwala madlagusha
(Moreover, you make me happy by being outstanding amongst these Whites)
- i) Extension of compliment on the person
 - ii) Clause with **-nwabisa**

Questionnaire 1(c) man complementing man

- a) Ntanga!
(Fellow!)

Address form

- a) Ukuba bebekufake kwanini kule gemu ndiyathemba ngewenze ngaphezulu
(Had they put you into this game earlier, you could have done more than you have)
- i) Direct compliment on the person
 - ii) Clause with **-faka**

Questionnaire 1(d) : man complementing man

- a) Hayi
(Hey)

Interjection of admiration

- b) Mfowethu!
(Brother)

Address form

- c) Uyaliqhokra i-apile laseJava, ndibona izithandathu ozibethileyo
(You can hit the cricket ball, I see the sixes you have made)
- i) Direct compliment on the action
 - ii) Clause with **-qhokra**
- d) Wabatsho baphelelwa lithemba abadlala nani
(You left your opponents in despair)
- i) Extension of compliment on the action
 - ii) Clause with **-phelelwa**

Questionnaire 1(e): man complementing man

- a) Ukuba ubungekho andazi iintloni ebeziza kwenzeka, ukubethwa ekhaya
(If you were not present I cannot imagine the disgrace we could have been subjected to, to be defeated in our home ground)
- i) Expression of admiration
 - ii) Clause with **-ngekho**
- b) Libe likhulu igalelo lakho kulo mdlalo
(Your contribution was enormous in this game)
- i) Direct compliment on the event
 - ii) Adjectival clause with **-khulu**

Questionnaire 1(f): woman complementing man

- a) Sana!
(‘Baby!’)

Address form

- b) Uyayidlala kakuhle iqakamba andinabhongo lakho
(You play cricket so well, it's unbelievable)
- i) Direct compliment on the person
 - ii) Adjectival clause with **-hle**

- c) Ndikothulela umnqwazi
(I take my hat off to you)
- i) Expression of admiration
ii) Idiomatic expression

Questionnaire 1(g) : woman complementing man

- a) Sukani
(Wow)

Interjection of admiration

- b) Madoda!
(Men!)

Address form

- c) Ngubani owayesazi ukuba lo mdlalo weqakamba ungade udlalwe nalolu hlanga luMnyama?
(Who knew that the game of cricket could even be played by the Black nation)
- i) Direct compliment on the event
ii) Interrogative clause
- d) Dlala uqaqambe nezinye iintwana zibone apha kuwe
(Play and be famous in order for the other boys to learn from you)
- i) Direct compliment on the person
ii) Clause with **-qaqamba**
- e) Kwedini
(Young man)

Address form

Questionnaire 1(h) : woman complementing man

- a) Hayi!
(Hey!)

Interjection of admiration

- b) Uyadlala
(You can play)
- i) Direct compliment on the person
ii) Clause with **-dlala**
- c) Wethu
(Man)

Address form

- d) Loo nto ulichule apha ekujuleni
(And you are an expert in bowling)
- i) Extension of compliment on the person
 - ii) Clause with **-chule**

Questionnaire 1(l): woman complementing man

- a) Mfondini!
(Man !)

Address form

- b) Uqhube kakuhle kwisiqingatha sokuqala sese uwubamba njalo nakwesi silandelayo
(You have done pretty well in the first half, continue like that in the second half)
- i) Direct compliment on the person
 - ii) Adjectival clause with **-hle**

Questionnaire 1(j): woman complementing man

- a) Uyalibetha i-apile laseJava,
(You can hit the cricket ball)
- i) Direct compliment on the person
 - ii) Clause with **-betha**
- b) Ingaba yintoni imfihlo yakho?
(What is your secret?)
- i) Desire to emulate the person
 - ii) Interrogative clause

2.4 UKOSAQuestionnaire 1a) : man complementing man

- a) Waza wayosa kamnandi kakhulu
(You have grilled it so nice)
- i) Direct compliment on the action
 - ii) Relative clause with **-mnandi**
- (b) Inga ungayeki
(In so much that you should carry on doing it)
- i) Extension of compliment on the action
 - ii) Clause with **ungayeki**

- c) Mfo wakuthi
(Fellow man)

Address form

Questionnaire 1(b): man complementing man

- a) He!
(Hey!)

Interjection of surprise

- b) Mfondini!
(Man!)

Address form

- c) Ukufundele phi na wena ukosa inyama kanjena?
(Where did you learn to grill meat like this?)
- i) Desire to emulate the action
 - ii) Interrogative clause
- d) Enje ukuba mnandi, ayitshanga tu kanti inkukhu idla ngokutsha ibe burhawuka.
(It is so nice, didn't burn at all, yet the chicken normally burn badly)
- i) Direct compliment on the meat (object)
- l i) Relative clause with **-mnandi**
- e) Hayi le yakho uyishayile futhi nesinongo sayo siyanambitheka.
(You have done so well this one of yours and its spice tastes good)
- i) Direct compliment on the person
 - ii) Clause with **-shayile**

Questionnaire 1(c) : man complementing man

- a) Mfondini!
(Man!)

Address form

- b) Andiyithandi inyama eyosiweyo, kodwa le uyenze apha yenziwe ngohlobo olulodwa elundenze ndanenze ingqondo ngomoso
(I don't like grilled meat, but you have done this one in a special way that I now have second thoughts about grilled meat)
- i) Direct compliment on the meat (object)
 - ii) Clause with **-enza**

Questionnaire 1(d) : man complementing man

- a) Andiyazi into oyigalele kule nyama, Kodwa uyenze kakuhle kakhulu
(I have no idea what you have put into this meat, but you have done it so well)
- i) Direct compliment on the meat (object)
 - ii) Adjectival clause with **-enza**
- c) Zange ndakubona uyenze ngolu hlobo
(I have never seen you doing it like this)
- i) Desire to emulate (action)
 - ii) Clause with **-enza**

Questionnaire 1(e) man complementing man

- a) Mfondini!
(Man!)

Address form

- b) Le nto yokosa inyama kamnandi kangaka ingathi uyifunda encwadini.
(It seems that you are learning the idea of grilling the meat from the book)
- i) Direct compliment on the person
 - ii) Clause with **-yosa**
- c) Wakhe waphangela ehotele?
(Did you ever work in a hotel?)
- i) Desire to emulate (action)
 - ii) Interrogative clause
- d) Nditsho kuba indlela eyenziwe ngayo, ayimnandi hayi kweli
(I 'm saying this because the way it has been done is very nice)
- i) Direct compliment on the meat (object)
 - ii) Relative clause with **-mnandi**

Questionnaire 1(f): woman complementing man

- a) Uyakwazi ukoja
(You know how to grill meat)
- i) Direct compliment on the person
 - ii) Clause with **-azi**
- b) Mhlob'am
(My friend)

Address form

- c) Le nyama imnandi imuncisa iintupha
(This meat is so nice that it is finger-licking good)
- i) Direct compliment on the meat (object)
 - ii) Clause with **-mnandi**
- d) Ukhule ungakhokhobi
(May you have many more years to live)
- i) Direct compliment on the person
 - ii) Idiomatic expression

Questionnaire 1(g) : woman complementing man

- a) Mhlobo wam!
(My friend)

Address form

- b) Ngubani lo mntu wayekufundisa ukuba inyama yosiwa kanje? Indlela emnandi nenencasa ngayo, imuncisa iintupha
(Who taught you that meat should be grilled like this? It is nice tasty and finger licking good)
- i) Direct compliment on the meat (object)
 - ii) Relative clause with **-mnandi**
- d) Hayi uyakwazi ukosa
(You certainly know how to grill)
- i) Direct compliment on the person
 - ii) Clause with **-kwazi**

Questionnaire 1(h) : woman complementing man

- a) Yaze yamnandi le nyama yangathi mayingapheli
(This meat is so nice in so much that it should not finish)
- i) Direct compliment on the meat (object)
 - ii) Relative clause with **-mnandi**
- b) Uyosa
(You can grill)
- i) Direct compliment on the action
 - ii) Clause with **-osa**
- c) Mfondini
(Man)

Address formQuestionnaire 1(l) : woman complementing man

- a) Hayi
(Hey)

Interjection of admiration

- (b) Mfondini!
(Man!)

Address form

- (c) Uyibethile
(You have done it so well)
- i) Direct compliment on the action
 - ii) Clause with **-bethile**
- d) Imnandi ngolona hlobo le nkukhu
(This chicken is so very nice)
- i) Direct compliment on the chicken (object)
 - ii) Relative clause with **-mnandi**

Questionnaire 1(j) woman complementing man

- a) Uyayibetha ke le nto
(You do this thing so well)
- i) Direct compliment on the action
 - ii) Clause with **-betha**
- b) Ndoda
(Man)

Address form

- c) Ingathi uyifunda encwadini indlela le oyoja ngayo
(The way you grill is as if you learn from a recipe book)
- i) Extension of compliment on the action
 - ii) Clause with **-ngathi**

2.5 UKUQHUBA (DRIVING)Questionnaire 1a): man complementing man

- a) Ndiyabubulela ubuchule bakho bokuqhuba
(I thank you for your driving skills)

- i) Direct compliment on the action
 - ii) Clause with **-bulela**
- b) Kuba indlela ophephe ngayo esa silwanyana ayindothusanga kangako
(Because, the way you swerved from hitting that animal did not really scare me)
- i) Extension of compliment on the action
 - ii) Clause with **-othusa**

Questionnaire 1(b) man complementing man

- a) Heyi
(Hey)

Interjection of admiration

- b) Kwedini!
(Young man!)

Address form

- c) Uyindoda.
(You are a man)
- i) Expression of admiration
 - ii) Copulative clause
- d) Indlela ebendimince ngayo kwakudlula eli qhude, besendisithi ifikile imini yam ndingathandazanga ndinjalo. Kuthe kanti awuyiphiwanga le layisenisi yakho, uyipasile
(I had my fingers crossed when this kudu walked passed, I almost said that my day had come without even making a prayer. It is clear that your license was not a hand over (given for free) to you, but you have passed it)
- i) Expression of admiration
 - ii) Clause with **-pasile**

Questionnaire1(c): man complementing man

- a) Mfondini!
(Man)

Address form

- b) Ukwazile ukuphepha phaya
(You were able to swerve there)
- i) Direct compliment on the action
 - ii) Clause with **-kwazile**
- c) Mna ngendiyibhudile
(If it was me I could have made a mistake)

- i) Desire to emulate the action
 - ii) Clause with **-bhudile**
- d) Abantu bebeyakuva ngodakada ukunuka
(People would have heard a shot)
- i) Extension of compliment on the action
 - ii) Idiomatic expression

Questionnaire 1 (d): man complementing man

- a) Inene uqhuba ngobunono
(Really, you drive with care my friend)
- i) Direct compliment on the action
 - ii) Clause with **-qhuba**
- b) Mhlobo wam.
(My friend)

Address form

- c) Enyanisweni indlela oqhuba ngayo ibonakalisa inkathalo nesakhono emva kwevili
(In reality, your driving demonstrate your care and skill behind the wheel)
- i) Extension of compliment on the action
 - ii) Clause with **-qhuba**

Questionnaire 1(e) : man complementing man

- a) Mfondini
(Man)

Address form

- b) Ukuqhuba oku inokuba yimfuza apha kuwe kuba ngendlela oyibambe ngayo le moto, okomntu oqhele ukuqhubela izigwili.
(Driving to you is inherited because the way you have managed to stop the car, is just like somebody who is accustomed to drive for the rich)
- i) Direct compliment on the action
 - ii) Clause with **-qhuba**
- c) Hayi uyakwazi kunjalo nje awothuki.
(You can do it, and yet you don't get shocked)
- i) Extension of compliment on the action
 - ii) Clause with **-uyakwazi**
- d) Ntanga
(Friend)

Address formQuestionnaire 1(f) : woman complementing man

- a) Uyakwazi kakuhle ukuqhuba
(You know very well how to drive)
- i) Direct compliment on the person
 - ii) Clause with **-qhuba**
- b) Mhlob'am.
(My friend)

Address form

- c) Uyabona, kucacile ukuba bekungaqhubi wena ngesibhubhile.
(You see, if it was not you driving, we would have been dead)
- i) Extension of compliment on the person
 - ii) Clause with **-cacile**

Questionnaire 1(g): woman complementing man

- a) Mhlobo wam!
(My friend)

Address form

- b) Awanelanga nje kukukufundela ukuqhuba, kuyacaca ukuba unaso nesiphiwo, kwaye uyakhawuleza ukuqaphela.
(You did not only learn driving, it is also clear that you are gifted and you are quick to notice)
- i) Direct compliment on the person
 - ii) Clause with **-qhuba**
- c) Inene komnye umntu ngesingasindanga kweli qhude.
(If it was somebody else, we never could have survived from the kudu)
- i) Extension of compliment on the person
 - ii) Clause with **-sinda**

Questionnaire 1(h): woman complementing man

- a) Ndikothulela umnqwazi, beselindiyile
(I take my hat off to you, I almost gave up)
- i) Direct compliment on the person
 - ii) Idiomatic expression
- b) Mfondini
(Man)

Address formQuestionnaire 1(i): woman complementing man

- a) Eyi!
(Hey!)

Interjection of surprise

- b) Bendisithi uligqibile, kuthe kanti uyincutshe oko ungalibulelanga.
(I almost thought you have knocked it over, You have proved to be an expert now that did not kill it)
- i) Direct compliment on the person
ii) Copulative clause

Questionnaire 1(j) : woman complementing man

- a) Ungumqhubi opheleleyo walo nyaka.
(You are a full driver of this year)
- i) Direct compliment on the person
ii) Clause with **-pheleleyo**
- b) Besele ndisithi sifile andazi ukuba sisinde njani
(I almost thought we are dead, I don't know how we survived)
- i) Extension of compliment on the person
ii) Clause with **-sisinde**

IZINTO EZIBANGWAYO (POSSESSIONS)**3.1 IMOTO ENTSHA**Questionnaire 1a) man complementing man

- a) Usebenzile kuba le moto ikwixabiso eliphezulu, futhi yeyala maxesha angoku.
(You have worked because this car is quite expensive and it is a new model)
- i) Direct compliment on the person
ii) Clause with **-sebenzile**
- b) Mfo
(Man)

Address form

- c) Halala
(I praise you)

Interjection of admiration

- d) Mfondini.
(Man)

Address formQuestionnaire 1(b) : man complementing man

- a) He
(Hey)

Interjection of surprise

- b) Mfondindini!
(Man!)

Address form

- c) Uqhekeze kweyiyiphi ibhanki, waqhuba onje umgrugra? Okanye uthengisa idayimane.
(In which bank did you break into, you drive such a beautifully new car . Or perhaps you sell diamonds)
- i) Desire to emulate (action)
ii) Interrogative clause
- d) Le uhamba ngayo yeyengcungcu
(The one you are driving belongs to the rich)
- i) Expression of admiration
ii) Copulative clause
- e) Mfowethu
(My brother)

Address formQuestionnaire 1(c) : man complementing man

- a) Intle imoto yakho
(Your car is beautiful)
- i) Direct compliment on the car (object)
ii) Adjectival clause with **-hle**
- b) Mfondini.
(Man)

Address form

- c) Awutyanga zilekese ngemali yakho
(You did not buy sweets with your money)
- i) Extension of compliment on the object
 - ii) Clause with **-tyanga**

Questionnaire 1(d) : man complementing man

- a) Kwekhu!
(Wow!)

Interjection of admiration

- b) Yantle ke khona imoto yakho
(Your car is so beautiful)
- i) Direct compliment on the car (object)
 - ii) Adjectival clause with **-hle**
- c) Mntakwethu
(My brother)

Address form

- d) Kunzima mpela ukususa amehlo kuyo
(It is so difficult to have my eyes removed from it)
- i) Expression of admiration
 - ii) Clause with verb **-amehlo**
- e) Andisathethi ke ngokuphola kwayo
(Not to mention coolness)
- i) Extension of compliment on the car (object)
 - ii) Clause with **-phola**

Questionnaire 1(e) : man complementing man

- a) Mfondini
(Man)

Address form

- b) Inokuba yeyalo nyaka le
(This must be this year's model)
- i) Direct compliment on the car (object)
 - ii) Clause with **-nyaka**

- c) Nexabiso layo liphezulu kwaye ungatyela apha enjinini yayo
(Its costs seems high and you can eat on its engine)
- i) Extension of compliment on the object
 - ii) Clause with **-phezulu**

Questionnaire 1(f) : woman complementing man

- a) Yantle imoto yakho
(Your car is so beautiful)
- i) Direct compliment on the car (object)
 - ii) Adjectival clause with **-hle**
- b) Yangathi yeyomlungu
(As if it belongs to a White man)
- i) Extension of compliment on the object
 - ii) Clause with **-yeyomlungu**
- c) Mfo
(Man)

Address form

- d) Intle kakhulu
(It is so beautiful)
- i) Direct compliment on the (car) object
 - ii) Adjectival clause with **-hle**
- d) Yaye ipholile
(And its cool)
- i) Extension of compliment on the object
 - ii) Clause with **-ipholile**

Questionnaire 1(g): woman complementing man

- a) Uthini na, uthi udiniwe kukuhamba ngemoto endala ufuna imoto enezinto ezizodwa
(What do say, you tired of driving an old car, you want a car with unique features)
- i) Direct compliment on the car (object)
 - ii) Clause with **-izinto ezizodwa**
- b) Mfo wam
(My son)

Address form

- c) Khawujonge iyazivulekela iifestile, iqwele ngokuzivalekela phezulu
(Look at this, it has electric windows and a sunroof)

- i) Expression of admiration
- ii) Clause with **-jonga**

Questionnaire 1(h) : woman complementing man

- a) Intle imoto yakho
(Your car is beautiful)
 - i) Direct compliment on the car (object)
 - ii) Adjectival clause with **-hle**
- b) Mfondini
(Man)

Address form

- c) Iyabaweleka
(I envy it)
 - i) Desire to emulate the person
 - ii) Clause with **-baweleka**

Questionnaire 1(l): woman complementing man

- a) Kwowu!
(Wow!)

Interjection of admiration

- b) Lihle eli qegu
(Your car is so beautiful)
 - i) Direct compliment on the car (object)
 - ii) Adjectival clause with **-hle**
- c) Kwaye lelodidi
(And it is a current model)
 - i) Extension of compliment on the object
 - ii) Clause with **-lelodidi**
- d) Mfondini
(Man)

Address form

- e) Awuqhelwa
(You are not to be taken for granted)
 - i) Direct compliment on the person
 - ii) Clause with **-qhelwa**

Questionnaire 1(j) : woman complementing man

- a) Yantle le moto
(Your car is so beautiful)
- i) Direct compliment on the car (object)
 - ii) Adjectival clause with **-hle**
- b) Yasuka yangathi ibunjiwe,
(As if it is hand made)
- i) Extension of compliment on the object
 - ii) Clause with **-ibunjiwe**
- c) Uyithenge phi enje yona?
(Where did you buy a car like this?)
- i) Desire to emulate the action
 - ii) Interrogative clause
- d) Mfondini
(Man)

Address form**3.2 INDLU ENTSHA**Questionnaire 1a): man complementing man

- a) Intsebenzo yakho ibonakele ke ngoku kuba akukho mntu ngaphandle kwakho onokuyenza le nto.
(The results of your work could now be seen, because there was no one except you who could have this done.)
- i) Direct compliment on the person
 - ii) Clause with **-akukho mntu**
- b) Yaye intle idlu yakho.
(And your house is beautiful)
- i) Direct compliment on the house (object)
 - ii) Adjectival clause with **-hle**

Questionnaire 1(b) : man complementing man

- a) Mhm! Hayi ke ngoku.
(Mmm! Oh no)

Interjection of admiration

- b) Eli pomakazi ndiya lizibula kule ingingqi.
(I am seeing this beautiful house for the first time in this area)

- i) Direct compliment on the house (object)
 - ii) Clause with **-ipomakazi**
- c) Enje yona, indosula umlomo.
(This one! Wipes my mouth)
- i) Extension of compliment on the house (object)
 - ii) Idiomatic expression
- d) Ubethile
(You have done well)
- i) Direct compliment on the action
 - ii) Clause with **-ubethile**
- e) Umona andinawo
(I have no jealous)
- i) Desire to emulate the action
 - ii) Clause with **-andinawo**
- f) Mhlobo wam
(My friend)

Address form

Questionnaire 1(c) : man complementing man

- a) Intle indlu yakho
(Your house is beautiful)
- i) Direct compliment on the house (object)
 - ii) Adjectival clause with **-hle**
- b) Mfondini.
(Man)

Address form

- c) Amadoda asebenza kuselithuba ayacaca
(Man who worked in good time are clearly seen)
- i) Direct compliment on the action
 - ii) Clause with verb **-sebenza**

Questionnaire 1(d): man complementing man

- a) Usebenzile ke khona
(You have really worked)
- i) Direct compliment on the action
 - ii) Clause with verb **-usebenzile**

- b) Mfo kanantsi
(Son of man)

Address form

- c) Awakhanga into kunayo wenze enye into.
(You have built such a beautiful home)
- i) Extension of compliment on the action
 - ii) Negative clause with **-awakhanga**
- d) Intle mpela le ndlu yakho
(Your house is really beautiful)
- i) Direct compliment on the (object)
 - ii) Adjectival clause with **-hle**

Questionnaire 1(e) : man complementing man

- a) Mfondini!
(Man!)

Address form

- b) Khawundixelele ukuba le mali uyifumana phi wedwa?
(Tell me, where do you get all this money?)
- i) Desire to emulate action
 - ii) Interrogative clause
- c) Hayi intle indlu yakho
(Your house is so beautiful)
- i) Direct compliment on the object
 - ii) Adjectival clause with **-hle**
- d) Yeya lamaxesha
(Its' modern)
- i) Extension of compliment on the object
 - ii) Clause with **-yeyala maxesha**
- e) Mfo kabawo
(My brother)

Address form

Questionnaire 1(f) woman complementing man

- a) Hayi suka,
(Oh no)

Interjection of admiration

- b) Ndikothulela umnqwazi
(I take my hat off to you)
- i) Direct compliment on the person
 - ii) Idiomatic expression
- c) Intle indlu yakho
(Your house is so beautiful)
- i) Direct compliment on the house (object)
 - ii) Adjectival clause with -hle
- d) Kwaye olu hlobo lesitena liyenze yantle ngakumbi
(And this type of brick has made it more beautiful)
- i) Extension of compliment on the object
 - ii) Clause with **-yantle ngakumbi**

Questionnaire 1(g): woman complementing man

- a) Ewe kambe ndiyakuvuma ukuba uyayazi ukuba imali yeyokwenza ntoni
(I agree that you know what money is meant for)
- i) Direct compliment on the person
 - ii) Clause with **-azi**
- b) Ndoda
(Man)

Address form

- c) Khangela ngoku utsho ngepomakazi lendlu ngokuqhwayaza kweliso
(Look now you have managed to build yourself a beautiful house within a short space of time)
- i) Direct compliment on the house (object)
 - ii) Clause with **-ipomakazi lendlu**
- d) Waqwela ngokuyihombisa ngefeyisibriki neethayile zeseramiki ezithi ndijonge
(And finally decorating it with face-brick and attractive ceramic tiles)
- i) Extension of compliment on the object
 - ii) Clause with **-ngokuyihombisa**

Questionnaire 1(h): woman complementing man

- a) Hayi
(Oh no)

Interjection of admiration

- b) Uyakhile le ndlu yakho
(You have really built your house)
- i) Direct compliment on the house (object)
 - ii) Clause with **-khile**
- c) Mfondini
(Man)

Address form

- d) Loo nto unesandla lo mntu ebekwakhela
(And your builder is quite good)
- i) Direct compliment on the person
 - ii) Adjectival clause with **-hle**
- e) Sihle nesi sitena usisebenzisileyo
(The brick you have used is also beautiful)
- i) Extension of compliment on the person
 - ii) Adjectival clause with **-hle**

Questionnaire 1(l) : woman complementing man

- a) Iyabukeka indlu yakho
(Your house looks nice)
- i) Direct compliment on the house (object)
 - ii) Clause with **-bukeka**
- b) Mfo
(Man)

Address form

- c) Kwaye iphume yodwa kule ngingqi
(And it is unique in the whole area)
- i) Extension of compliment on the object
 - ii) Clause with **-phume**

Questionnaire 1(j) : woman complementing man

- a) Uyitsho yalizulu le ndlu yakho ngoku
(You have made your house to look like heaven)
- i) Direct compliment on the (house) object
 - ii) Clause with **-indlu**

- b) Ayohlukanga kweyezinhlanhna
(It is not different from those owned by the rich)
- i) Extension of compliment on the object
 - ii) Clause with **-hluka**

3.3 IZIHLANGU EZITSHA

Questionnaire 1a) : man complementing man

- a) Ndikothulela umnqwazi
(I take my hat off to you man)
- i) Direct compliment on the person
 - ii) Idiomatic expression
- b) Mfo
(Man)

Address form

- c) Ngezihlangu ezikwixabiso eliphezulu ozithengileyo
(On being able to buy very expensive shoes)
- i) Extension of compliment on the person
 - ii) Clause with **-xabiso eliphezulu**

Questionnaire 1(b) : man complementing man

- a) Indoda eyindoda, enetsebenzo ke uyibona ngezihlangu
(A real man who is able to work could be seen via his shoes)
- i) Direct compliment on the person
 - ii) Clause with **-ntsebenzo**
- b) Mhlobo wam.
(My friend)

Address form

- c) Esi usinxibileyo, hayi sesingayiwayo.
(The pair you have put on is quite extraordinary)
- i) Direct compliment on the shoes (object)
 - ii) Clause with **-sesingayiwayo**
- d) Futhi ndiyakuqaphela uyayithanda ifeshini
(And, I have noticed that you like fashion)
- i) Extension of compliment on the person
 - ii) Clause with **-thanda**

Questionnaire 1(c) : man complementing man

- a) Unxiba ezamagqala
(The pair you have put on is for seniors)
- i) Direct compliment on the shoes (object)
 - ii) Copulative clause with **-amagqala**
- b) Ndoda.
(Man)

Address form

- c) Asiyosenti esi usinxibileyo.
(This is not cheap)
- i) Extension of compliment on the (object)
 - ii) Clause with **-asiyosenti**
- d) Khawucebise kaloku zifumaneka phi, njani ?
(Would you advise as to where and how did you get it?)
- i) Desire to emulate the person
 - ii) Interrogative clause

Questionnaire 1(d) : man complementing man

- a) Kwekhu!
(Wow!)

Interjection of admiration

- b) Wanxiba ke khona
(You have dressed so well)
- i) Direct compliment on the person
 - ii) Clause with **-wanxiba**
- c) Mntakwethu.
(My brother)

Address form

- d) Isihlangu sakho singumtsalane kakhulu
(Your shoes attracts so much attention)
- i) Direct compliment on the shoes (object)
 - ii) Copulative clause with **-ngumtsalane**

Questionnaire 1(e) : man complementing man

- a) Mfondini!
(Man)

Address form

- b) Wale liya lingahlalwa mpukane.
(You appear so neat and clean)
- i) Direct compliment on the person
 - ii) Idiomatic expression
- c) Azintle ngako izihlangu zakho,
(Your shoes are so beautiful and)
- i) Direct compliment on the shoes (object)
 - ii) Adjectival clause with **-hle**
- d) Zikufanele
(They are quite suitable for you)
- i) Extension of compliment on the object
 - ii) Clause with **-zikufanele**
- e) Yaye zezala maxesha
(And are modern)
- i) Extension of compliment on the object
 - ii) Clause with **-zezala maxesha**
- f) Inokuba nexabiso lazo lihle
(Its price is probably expensive)
- i) Extension of compliment on the object
 - ii) Clause with **-ixabiso elihle**

Questionnaire 1(f) woman complementing man

- a) Mhlob'am
(My friend)

Address form

- b) Usibulele
(You have put us off,
- i) Direct compliment on the person
 - ii) Idiomatic expression
- c) Zintle ezi zihlangu zakho
(Your pair of shoes is beautiful)

- i) Direct compliment on the shoes (object)
 - ii) Adjectival clause with **-hle**
- d) Futhi uyalandela uyayazi ifeshini
(And you seem to understand and follow the fashion)
- i) Direct compliment on the person
 - ii) Clause with **-yayazi**

Questionnaire 1(g) : woman complementing man

- a) Uthini na?
(What can you say?)

Interjection of surprise

- b) Uthi ezi zikwenza uchule ukunyathela xa uhamba
(You say you walk with style in this pair of shoes)
- i) Direct compliment on the shoes (object)
 - ii) Copulative clause **-ezi**
- c) Nto ka Qunta
(Son of Qunta)

Address form

- d) Uthi wena awunakuzisindisa ngeerifu ezinkulu, yayizizinto zasemgodini ezo
(You say, you cannot overload yourself with big boots, those were the worries in the mines)
- i) Extension of compliment on the object
 - ii) Clause with **-iirifu ezinkulu**

Questionnaire 1(h) : woman complementing man

- a) Ziyabukeka ezi zihlangu zakho
(Your pair of shoes appear very nice)
- i) Direct compliment on the shoes (object)
 - ii) Clause with **-bukeka**
- b) Inokuba nexabiso lazo liyabukeka
(I guess its price is expensive)
- i) Extension of compliment on the object
 - ii) Clause with **-liyabukeka**

Questionnaire: 1(I): woman complementing man

- a) Kowu!
(Wow!)

Interjection of admiration

- b) Sasihle esi sihlangu sakho
(Your pair of shoes is so beautiful)
- i) Direct compliment on the shoes (object)
 - ii) Adjectival clause with **-hle**
- c) Kwaye sesala maxesha
(And is modern)
- i) Extension of compliment on the object
 - ii) Clause with **-sesalamaxesha**
- d) Mfondini
(Man)

Address form

- d) Awuqhelwa
(You are not to be taken for granted)
- i) Direct compliment on the person
 - ii) Clause with awuqhelwa

Questionnaire 1(j): woman complementing man

- a) Zatsho zakufanela,
(This pair of shoes suites you so well)
- i) Direct compliment on the shoes (object)
 - ii) Clause with **-fanela**
- b) Mfondini
(Man)

Address form

- c) Uzithenge phi?
(Where did you buy it?)
- i) Desire to emulate the person
 - ii) Interrogative clause

APPENDIX A2

COMPLIMENTS

IMBONAKALO (APPEARANCE)

1.1 ISINXIBO

Questionnaire 2:a) man complementing woman

- a) Indlela omhle ngayo
(You are so beautiful)
- i) Direct Compliment on the person
 - ii) Adjectival clause with **-hle**
- b) Ngakumbi kwesi sinxibo
(Especially in this attire)
- i) Direct compliment on the object (dress)
 - ii) Noun phrase-isinxibo
- c) Ubagqwese bonke okweNyibiba ezingxondorheni.
(You have surpassed all of them, like a Lilly in swamps)
- i) Expression of admiration
 - ii) Comparative clause with **-gqwesa**

Questionnaire 2(b): man complementing woman

- a) Awusemhle nje
(You are so beautiful)
- i) Direct compliment on the person
 - ii) Adjectival clause with **-hle**
- b) Ntombi
(Girl)

Address form

- c) Loo nto iyakufanela nale mpahla uyinxibileyo
(And yet, the clothes you are in fit you so well)
- i) Direct compliment on the clothes (object)
 - ii) Clause with **-fanela**
- d) Ingathi ibisikelwe kuwe.
(As if it was designed from you)
- i) Extension of compliment on the object
 - ii) Clause with **-sikelwa**

Questionnaire 2(c): man complementing woman

- a) Yhoo!
(Wow!)

Interjection of admiration

- b) Akusemhle ngako
(You are so beautiful)
- i) Direct compliment on the person
 - ii) Adjectival clause with **-hle**
- c) Ndiyakubuka indlela ofaneleke ngayo amehlo am akafuni kusuka apha kuwe athi mandikujonge.
(I am appreciating you, your good shape and posture, I don't seem to take my eyes away from you)
- i) Expression of admiration
 - ii) Clause with **-buka**

Questionnaire 2(d): man complementing woman

- a) Awumhle ngakho!
(You are so beautiful)
- i) Direct compliment on the person
 - ii) Adjectival clause with **-hle**
- b) Loo nto le mibala ihambelana kakuhle
(Yet these colours match preety well)
- i) Direct compliment on the object (dress)
 - ii) Clause with **-hambelana**
- c) Umfaneleko olapha ndibala ntoni. Undikhumbuza umakazi wam owaswelekayo.
(Such a good shape and posture, what ca I say, reminds me of my late aunt)
- i) Extension of compliment on the person
 - ii) Clause with **-umfaneleko**

Questionnaire 2(e): man complementing woman

- a) Yhu!
(Wow)

Interjection admiration

- b) Sisi.
(My sister)

Address form

- c) Indlela omhle nofaneleke ngayo namhlanje ndonqena nongakuncomi
(Today you are so beautiful with your good shape and posture, I must compliment you)
- i) Direct compliment on the person
 - ii) Adjectival clause with **-hle**
- d) Ndiqinisekile uyakuthatha bonke abafana kulo mtshato.
(I'm certain that you will the hearts every men in that wedding)
- i) Extension of compliment on the person
 - ii) Clause with **-thatha**

Questionnaire 2(f): woman complementing woman

- a) Ntombi
(Girl)

Address form

- b) Awusemhle ngako
(You are so beautiful)
- i) Direct compliment on the person
 - ii) Adjectival clause with **-hle**
- c) Umfaneleko onawo uyamangalisa!
(Your well-shaped posture is surprising)
- i) Extension of compliment on the person
 - ii) Clause with verb **-mangalisa**
- d) Wonke umntu ujonge wena .
(Everybody is watching you)
- i) Expression of admiration
 - ii) Quantitative phrase **-wonke**
- e) Inene ngekhe ungafumani soka namhlanje.
(It is likely that you will find a man today)
- i) Expression of admiration
 - ii) Clause with **-fumana isoka**

Questionnaire 2(g): woman complementing woman

- a) Wamhle
(You are beautiful)

- i) Direct compliment on the person
 - ii) Adjectival clause with **-hle**
- b) Ntokazi
(Lady)

Address form

- c) Yakuhlala le mpahla uyinxibileyo
(The clothes you are wearing suits so well)
- i) Direct compliment on the person
 - ii) Clause with **-nxiba**
- d) Yawukhupha wonke umfaneleko wakho yangathi isikelwe kuwe.
(It has reflected on your good shape and posture as if it was designed from you)
- i) Extension of compliment on the person
 - ii) Clause with **-isikelwe**

Questionnaire 2(h) woman complementing woman

- a) Ntombi
(Girl)

Address form

- b) Unxibe kakuhle
(You are dressed up so well)
- i) Direct compliment on the person
 - ii) Clause with **-nxiba**
- c) Ngathi nguwe lo utshatayo
(As if you are the one who is getting married)
- i) Extension of compliment on the person
 - ii) Clause with **-utshatayo**
- d) Ude wogqitha nomakoti.
(You have even surpassed the bride)
- i) Extension of compliment on the person
 - ii) Clause with **-gqitha**

Questionnaire 2(l) woman complementing woman

- a) Sana
(‘Baby’)

Address form

- b) Awusemhle
(You are so beautiful)
- i) Direct compliment on the person
 - ii) Adjectival clause with **-hle**
- c) Umtsha wonke.
(You are entirely new)
- i) Extension of compliment on the person
 - ii) Clause with **-tsha**
- d) Hayi sana usihlalisa phantsi.
(‘Baby’, you really put us down)
- i) Expression of admiration
 - ii) Clause with **-hlalisa**

Questionnaire 2(j) woman complementing woman

- a) Ntombi
(Girl)

Address form

- b) Awusalityanga ilaphu lomlungu
(You are so dressed up in a whitema's cloth)
- i) Direct compliment on the person
 - ii) Clause with **-awusalityanga**
- c) Wanga ungangazikhululi
(I wish you don't take them off)
- i) Direct compliment on the object (clothes)
 - ii) Noun phrase with **-impahla**

1.2 ISINXIBO SESINTUQuestionnaire 2a): man complementing woman

- a) Inkubeko yethu bantu Bamnyama ilele apho ke. Ubulalise ngophotho kweli theko.
(The culture of our Black Africans is on this. You have surpassed everyone in this occasion)
- i) Direct compliment on the person
 - ii) Clause with verb - **lalisa ngophotho**

- b) Nzwakazi
(Beautiful lady)

Address form

Questionnaire 2(b): man complementing woman

- a) Waza wamhle umbhaco wakho
(Your traditional dress is so beautiful)
- i) Direct compliment on the object (traditional dress)
 - ii) Adjectival clause with **-hle**
- b) Loo nto wohlukile nelaphu eli lawo. Jonga namaso alo akaqhelekanga
(Both its cloth and beads are unique)
- i) Extension of the compliment on the object
 - ii) Clause with **-wohlukile**
- c) Ubuthungwa phi?
(Where was it designed?)
- i) Desire to emulate
 - ii) Interrogative clause

Questionnaire 2(c): man complementing woman

- a) Ntombi
(Girl)

Address form

- b) Ingathi lo mbhaco wakho wenzelwe kuwe
(It seems as if this traditional dress was designed from you)
- i) Direct compliment on the object (traditional dress)
 - ii) Clause with **-wenzelwe kuwe**
- c) Indlela obukeka ngayo
(It looks good)
- i) Extension of compliment on the object
 - ii) Clause with **-bukeka**
- d) Wonke umntu uthethe ntsho amehlo akhe kuwe.
(Everybody's eyes are on you)
- i) Expression of admiration
 - ii) Quantitative phrase **-wonke**

Questionnaire 2(d): man complementing woman

- a) Ingaba ndingumntu wokuqala na ukuthi kuwe umhle ngendlela emangalisayo?.
Inene mhle umntu ontsundu xa evathe nje ngawe
(Am I the first person to compliment you on your amazing beauty?. A black person is really beautiful when dressed up like you)
- i) Direct compliment on the person
 - ii) Adjectival clause with **-hle**
- b) Esi sinxibo sakho ingathi sidalelwe wena!
(It seems as if these clothes were designed from you)
- i) Direct compliment on the object (traditional dress)
 - ii) Clause with **-sidalelwe**

Questionnaire 2(e) man complementing woman

- a) Inga unganxiba ngolo hlobo yonke le mihla
(You should wear like this everyday)
- i) Direct compliment on the person
 - ii) Clause with **-unganxiba**
- b) Ndlela le sikufanela ngayo isinxibo sesintu .
(Traditional dress suits you so well)
- i) Extension of compliment on the person
 - ii) Clause with **-fanela**

Questionnaire 2(f): woman complementing woman

- a) Mfazi
(Woman)

Address form

- b) Indlela omhle ngayo kwesi sinxibo
(You are so beautiful in this attire)
- i) Direct compliment on the person
 - ii) Adjectival concord with **-hle**
- c) Ngathi sithungelwe kuwe
(It seems as if it was designed from you)
- i) Extension of compliment on the person
 - ii) Clause with **- thungelwe kuwe**
- d) Ngekhe ndikuyeke uze wedwa kweli theko ndingumyeni wakho.
(I will not let you go alone to this occasion, If I were your husband)

- i) Expression of admiration
- ii) Clause with **-umyeni**

Questionnaire 2(g) woman complementing woman

- a) Umfaneleko wakho kulo mbhaco uyamangalisa
(Your good shape and posture in this traditional dress is amazing)
 - i) Direct compliment on the person
 - ii) Clause with **-umfaneleko**
- b) Nkosikazi.
(Mam)

Address form

- c) Uthenga phi na wena sizokuya?
(Where do you buy in order for us to go?)
 - i) Desire to emulate
 - ii) Interrogative clause

Questionnaire 2(h) woman complementing woman

- a) Wakhangeleka umhle lo wakho umbhaco
(Your traditional dress looks nice)
 - i) Direct compliment on the object (traditional dress)
 - ii) Adjectival clause twith **-hle**
- b) Ubuwuthungelwa phi na mhlobo wam.?
(Where was it designed?)
 - i) Desire to emulate
 - ii) Interrogative clause

Questionnaire 2(l) woman complementing woman

- a) Sana
(‘Baby’)

Address form

- b) Awusemhle
(You are so beautiful)
 - i) Direct compliment on the person
 - ii) Adjectival clause with **-hle**
- c) Ingathi kuzokuboniswa ngawe apha emuyuziyami
(Its seems as if you are going to be on display in the museum)

- i) Extension of compliment on the person
- ii) Clause with **-boniswa**

Questionnaire 2(j) woman complementing woman

- a) Yho!
(Wow!)

Interjection of admiration

- b) Sana
(‘Baby’)

Address form

- c) Namhlanje umhle nyhani.
(Today you are so beautiful)
 - i) Direct compliment on the person
 - ii) Adjectival clause **-hle**
- d) Kwaye lo mbhaco uyakufanela
(And this traditional dress suits you well).
 - i) Direct compliment on the person
 - ii) Clause with **-fanela**

1.3 IINWELE

Questionnaire 2a): man complementing woman

- a) linwele zakho sithandwa azisenhle ngako
(Your hair is so beautiful my love)
 - i) Direct compliment on the person
 - ii) Adjectival clause with **-hle**
- b) Ngathi uzelwe nazo uhlobo ezikufanela ngayo.
(It seems as if you were born with it)
 - i) Extension of compliment on the person
 - ii) Clause with **-fanele**

Questionnaire 2(b): man complementing woman

- a) Esinje ukuba sihle isitayila
(What a beautiful style)
 - i) Direct compliment on the person
 - ii) Adjectival clause with **-hle**

- b) Ingathi uza kukhutshwa kumabonakude!
(It seems as if you are going to appear on television!)
- i) Extension of compliment on the person
 - ii) Clause with - khutshwa
- c) Hayi ntombazana
(Hey girl)

Interjection of admiration

- d) Bakucwabile.
(They have really made you)
- i) Direct compliment on the person
 - ii) Clause with - **cwaba**
- e) Ngaske ibe zezam
(I wish it were mine)
- i) Esire to emulate
 - ii) Clause with - **ngaske**

Questionnaire 2(c): man complementing woman

- a) Nokuba imeko ithini na, kwindawo oya kuyo uya kuphuma phambili ngenxa yendlela iinwele zakho ozilungise ngayo.
(Whatever the circumstances, wherever you go you will certainly succeed because of the way in which you have dressed your hair.)
- i) Direct compliment on the person
 - ii) Clause with -**lungisa**
- b) Ubuzenza kweyiphi indawo?
(Where did you make it)
- i) Desire to emulate
 - ii) Interrogative clause

Questionnaire 2(d) man complementing woman

- a) Hayi!
(Hey!)

Interjection of surprise

- b) Andikwazi ukuzibamba, olunje ukuba luhle unwele!
(I cannot keep quiet about how beautiful your hair is)
- i) Direct compliment on the hair (object)
 - ii) Adjectival clause with -**hle**

- c) Ngubani okuzobe wanje entloko?
(Who did your hair like this)
- i) Desire to emulate
 - ii) Interrogative clause
- d) Loo nto luhambelana nesakhiwo sobuso bakho.
(And yet, it suits the structure of your face)
- i) Extension of compliment on the object
 - ii) Clause with **-hambelana**

Questionnaire 2(e) man complementing woman

- a) Kowu!
(Wow!)

Interjection of surprise

- b) Lwaluhle olu hlobo uzibumbe ngalo iinwele zakho.
(The way you have dressed your hair is so beautiful)
- i) Direct compliments on the style (action)
 - ii) Adjectival clause with **-hle**
- c) Uyakuphuma utshaya nakolo khuphiswano loonobuhle
(You will certainly surpass them in that beauty contest,
- i) Extension of compliment on the action
 - ii) Clause with **-phuma**
- d) Andiqondi uya kubakho ozibumbe ngale ndlela ezakhe.
(I doubt if there will be anyone dressed them the way you did)
- i) Desire to emulate
 - ii) Clause with **-ngale ndlela**

Questionnaire 2(f) woman complementing woman

- a) Azintle ngako iinwele zakho!
(Your hair is so beautiful)
- i) Direct compliment on the hair (object)
 - ii) Adjectival clause with **-hle**
- b) Ubusenziwa ngubani , ngamalini?
(Who made it for you, and how much did you pay?)
- i) Desire to emulate
 - ii) Interrogative clause

- c) Ukuba awuphumelelanga abachongi abayazi into abayifunayo.
(If you do not succeed, the selection committee do not know what they are looking for)
- i) Expression of admiration
 - ii) Clause with verb **-phumelela**

Questionnaire 2(g) woman complementing woman

- a) Ntombi
(Girl)

Address form

- b) Zantle iinwele zakho
(Your hair is so beautiful)
- i) Direct compliment on the hair (object)
 - ii) Adjectival clause with **-hle**
- c) Loo nto ibala lazo lihambelana nobuso bakho, butsho bagqama ubuso babuhle.
(Yet its colour matches your face, and your face has become clear and beautiful.)
- i) Extension of compliment on the object
 - ii) Clause with **-hambelana**

Questionnaire 2(h) woman complementing woman

- a) Sihlobo
(Friend)

Address form

- b) Bendingakuqondanga ukuba nguwe lo
(I did not realize it was you)
- i) Expression of admiration
 - ii) Clause with **-qondanga**
- c) Indlela omhle ngayo ngathi lilanga liphuma
(You are as beautiful as sunrise)
- i) Direct compliment on the person
 - ii) Adjectival clause with **-hle**
- d) Ubuzenza phi iinwele zakho?
(Where did you do your hair?)
- i) Desire to emulate
 - ii) Interrogative clause

Questionnaire 2(l) woman complementing woman

- a) Yhuu!
(Wow!)

Interjection of admiration

- b) Sana
(‘Baby’)

Address form

- c) Ukuzobile entloko yaye iya kufanela
(Your head has been dressed so well, and it suits you)
- i) Direct compliment on the person
 - ii) Clause with **-fanela**
- d) Ingathi udalwe nayo
(It seems as if you were born with it)
- i) Extension of compliment on the person
 - ii) Clause with **-dala**

Questionnaire 2(j) woman complementing woman

- a) Zona iinwele zakho zithi ndijonge
(Your hair is so attracting)
- i) Expression of admiration
 - ii) Clause with **-ndijonge**
- b) Uzenza ngantoni?
(How do you do it?)
- i) Desire to emulate
 - ii) Interrogative clause
- c) Yhu!
(Wow!)

Interjection of admiration

- d) Zintle
(It is so beautiful)
- i) Direct compliment on the hairstyle (action)
 - ii) Adjectival clause with **-hle**
- e) Mhlobo wam.
(My friend)

Address form**ABILITY (UBUCHULE)****2.1 UKONYULWA**Questionnaire 2a): man complementing woman

- (a) Abantu bakonyule ngokubona into kuwe bayakwazi into oyiyo.
(People have nominated you because of what they have seen in you, they know what you are)
- i) Expression of admiration
 - ii) Clause with **-bona**
- b) Ngena kwezo zihlangu zikulingene kakade.
(Wear the shoes, because they fit you anyway)
- i) Idiomatic expression
 - ii) Clause with **-izihlangu**

Questionnaire 2(b): man complementing woman

- a) Ndiyavuyisana nawe kwesi hlalo usifumeneyo.
(Congratulations on your new position)
- i) Direct compliment on the person
 - ii) Clause with **-vuyisana**
- b) Yaye ndinesiqiniseko sokuba zonke izinto zakuhamba ngendlela nanje ngomntu onamava kwezokuhlohla.
(And yet, I am definitely sure tha things will work out fine because of your experience in teaching)
- i) Extension of compliment on the person
 - ii) Clause with **-isiqinisekiso**

Questionnaire 2(c): man complementing woman

- a) Bendiyazi ukuba soze ungoniyulwa!
(I knew you would be nominated)
- i) Direct compliment on the person
 - ii) Clause with **-nyulwa**
- b) Kaloku wena unezi mpawu zilandelayo ukuqiqa, umonde, inkathalo zizipho zakho ezo odalwe nazo.
You possess the following qualities; to think, patients, caring and those are your gifts and you were born with them.
- i) Extension of compliment on the person
 - ii) Clause with **-iimpawu**

Questionnaire 2(d): man complementing woman

- a) Inkokheli iyazalwa, ayibekwa. Akukho mpazamo ekonyulweni kwakho yimisebenzi yakho egqamileyo.
(A leader is given birth to not appointed. There is no mistake in your nomination, it is due to your outstanding work)
- i) Direct compliment on the person
 - ii) Clause with **-nyulwa**
- b) Ndikunqwenelela impumelelo!
(I wish you success)
- i) Extension of compliment on the person
 - ii) Clause with **-nqwenelela**

Questionnaire 2(e): man complementing woman

- a) Inene ndiya kuhlamba ezantsi kwakho
(I worship you)
- i) Direct compliment on the person
 - ii) Idiomatic expression
- b) Mangwanya.
(Clan name)

Address form

- c) Zange ndiyibone into yokuba wonke umntu avotele umntu kungabikho nabachasi aba.
(I have never seen a situation in which everyone votes for one person without any opposition.)
- i) Extension of compliment on the person
 - ii) Clause with **-votela**
- d) Hayi uyatshisa ndikuncamile.
(You are hot, I give up on you)
- i) Expression of admiration
 - ii) Clause with **-tshisa**
- e) Ngwanya
(Clan name)

Address formQuestionnaire 2(f): woman complementing woman

- a) Mhlobo
(Friend)

Address form

- b) Indlela owenza ngayo izinto yiyo ebangela ukuba ube kule ndawo ukuyo namhlanje.
(It is the way in which you do things that put you where you are today)
- i) Direct compliment on the action
 - ii) Clause with **-qaqambile**
- c) Imisebenzi yakho iqaqambile
(Your work is outstanding)
- i) Extension of compliment on the action
 - ii) Clause with **-qaqamba**
- d) Phambili
(Forward)
- i) Expression of admiration
 - ii) Clause with **-phambili**
- d) Mhlobo!
(Friend)

Address formQuestionnaire 2(g): woman complementing woman

- a) Siyavuyisana nawe ngewonga othe walifumana ukuba ube ngumongameli wekomiti
(Congratulations on your high status of being a president of the committee)
- i) Direct compliment on the person
 - ii) Clause with **-vuyisana**
- b) Mama.
(Mother)

Address form

- c) Wonyulwe ngenxa yomsebenzi wakho othe wazibalula ngawo
(You have been nominated due to your outstanding work)
- i) Extension of compliment on the person
 - ii) Clause with **-vuyisana**

Questionnaire 2(h): woman complementing woman

- a) Uyakubona ukuthembeka nokusebenzisana nabantu ukuba kunjani?
(Can you see the benefits of both trustworthy and good human relations?)
- i) Direct compliment on the event
 - ii) Clause with **-thembeka**

- b) Ngoba ukuba bekungenjalo ngewungakhangе ube wonyuliwe ngoku.
(Otherwise If it was not for that, you never would have been nominated now)
- i) Extension of compliment on the event
 - ii) Clause with **-nyulwa**

Questionnaire 2(I): woman complementing woman

- a) Wena usifanele kanye esaa sihlalo
(That position is quite suitable for you)
- i) Direct compliment on the person
 - ii) Clause with **-khokhela**
- b) Uyakwazi ukukhokhela abantu
(You know how to lead people)
- i) Direct compliment on the action
 - ii) Clause with **-khokhela**
- c) Uyinkokheli yemveli.
(You are a born leader)
- i) Extension of compliment on the person
 - ii) Clause with **-inkokheli**

Questionnaire 2(j): woman complementing woman

- a) Ntombi
(Girl)

Address form

- b) Indawo obekwe kuyo ikufanele
(The position you have been put into is quite suitable for you)
- i) Direct compliment on the person
 - ii) Clause with **-fanele**
- c) Ntinga ntaka ndini.
(Reach for the sky)
- i) Extension of compliment on the person
 - ii) Idiomatic expression

2.2 UKUPHEKA

Questionnaire 2a): man complementing woman

- a) Namhlanje upheka okomntu opheka ngenchwadi
(Today you cook like someone who follows a recipe)

- i) Direct compliment on the action
 - ii) Clause with - **pheka**
- b) Kwaye oku kutya kwakho kuzele yinkcasa
(And yet your food is full of taste)
- i) Extension of compliment on the action
 - ii) Clause with - **zala inkcasa**

Questionnaire 2(b): man complementing woman

- a) Uphekile namhlanje.
(You have really cooked today,
- i) Direct compliment on the person
 - ii) Clause with -**pheka**
- b) Cac'ukuba ubusemdleni nyhani wokupheka
(It seems you were in a really good mood to cook.)
- i) Direct compliment on the action
 - ii) Clause with -**umdl**
- c) Kuncamise ngenkcasa oku kutya
(Your food excels with taste)
- i) Extension of compliment on the action
 - ii) Clause with -**nkcamisa**
- d) Uzukhe undiphe iresipi leyo.
(You should provide me with your recipe)
- i) Desire to emulate
 - ii) Clause with - **pha**

Questionnaire 2(c): man complementing woman

- a) Yhu!
(Wow!)

Interjection of admiration

- b) Nguwe lo upheke kammandi kangaka ?
(Is it you who have cooked so nice ?)
- i) Expression of admiration
 - ii) Interrogative clause
- c) Ukutya kwakho akumnandi ngako
(Your food is so nice)

- i) Direct compliment on the food (object)
 - ii) Relative clause with **-mnandi**
- d) Ungavimba ixhegwazana lisifa ngamehlo.
(You can deprive a craving old woman)
- i) Extension of compliment on the object
 - ii) Idiomatic expression

Questionnaire 2(d): man complementing woman

- a) Ukutya okuphekileyo kunenkcaso yaye kumnandi kuyehla
You have cooked a tasty, nice and eatable food
- i) Direct compliment on the food (object)
 - ii) Relative clause with **-mnandi**
- b) Khawundixelele imfihlo yakho?
(Tell me your secret)
- i) Desire to emulate
 - ii) Interrogative clause

Questionnaire 2(e): man complementing woman

- a) Samnandi isidlo sakho
(Your food is quite nice)
- i) Direct compliment on the person
 - ii) Relative clause with **-mnandi**
- b) Umntu angazibona sele egqabhuke isisu
(One 's stomach could burst as a result)
- i) Direct compliment on the food (object)
 - ii) Idiomatic expression
- c) Sana
(‘Baby’)

Address form

- d) Imnandi nenyama yakho kodwa ke noko kuyo ndikutywatyusha ngoba ndiya yipheka mna andidlalisi
(Your meat is also nice, however I have surpassed you because I really cooked mine)
- i) Extension of compliment on the object
 - ii) Relative clause with **-mnandi**

Questionnaire 2(f): woman complementing woman

- a) Kuthe kanti usisele senyathi
(It has appeared that you are a real cooker)
- i) Direct compliment on the person
 - ii) Idiomatic expression
- b) Mhlobo wam
(My friend)

Address form

- c) Bendingazi ukuba uyakwazi ukupheka kamnandi kangaka.
(I did not know that you can cook so well)
- i) Direct compliment on the action
 - ii) Clause with **-pheka**
- d) Ungayiwisa nendoda xa usenza nje.
(You can certainly persuade a man if you do like this)
- i) Extension of compliment on the action
 - ii) Idiomatic expression

Questionnaire 2(g): woman complementing woman

- a) Kumnandi ukutya kwakho
(Your food is quite nice)
- i) Direct compliment on the food (object)
 - ii) Relative clause with **-mnandi**
- b) Mhlob'am
(My friend)

Address form

- c) Sihluthi isisu yaye sisamunc'iintupha kungoko sisithi nangamso.
(My stomach is full and we are still licking our fingers, and are thankful)
- i) Extension of compliment on the object
 - ii) Clause with **-hluthi**

Questionnaire 2(h): woman complementing woman

- a) Ntombi
(Girl)

Address form

- b) Usonqena kangaka nje ngubani lo ukufundise ukupheka?
(Lazy as you are, who taught you to cook?)
- i) Expression of admiration
 - ii) Interrogative clause
- c) Akusemnandi ngako oku kutya kwakho.
(Your food is quite nice)
- i) Direct compliment on the food (object)
 - ii) Relative clause with **-mnandi**

Questionnaire 2(l): woman complementing woman

- a) Sana
(Girl)

Address form

- b) Bendingakwazi ukuba upheka kamnandi kanganga.
(I did not know that you can cook so nice)
- i) Direct compliment on the action
 - ii) Clause with **-kamnandi**
- c) Ndikunika isicoco sokuba ngumpheki ovunyiweyo.
(I can give you the crown of being the best cooker)
- i) Expression of admiration
 - ii) Copulative clause with **-ngumpheki**

Questionnaire 2(j): woman complementing woman

- a) Hyuu!
(Wow!)

Interjection of admiration

- b) Ntombi
(Girl)

Address form

- c) Upheka kamnandi
(You cook so well)
- i) Direct compliment on the action
 - ii) Clause with **-pheka**

- d) Uze undifundise indlela owenza ngayo
(You must teach me the way you do it)
- i) Desire to emulate
 - ii) Clause with - **fundisa**

2.3 UKUPHUCULA IKHAYA

Questionnaire 2a): man complementing woman

- a) Ndiyawazi nomyezo waseEdeni akuthethwa le nto, le-ndiyibonayo ingaphaya kwayo ngobuhle.
(I know the garden of Eden, it is nothing like this. What I'm seeing here is way beyond it, in terms of beauty)
- i) Expression of admiration
 - ii) Adjectival clause with -**hle**

Questionnaire 2(b): man complementing woman

- a) Ndiyayithanda indlela oyidwelisa ngayo le mifanekiso kolu donga intle.
(I like the way you have decorated your pictures on the wall, its beautiful)
- i) Direct compliment on the action
 - ii) Clause with - **dwelisa**

Questionnaire 2(c): man complementing woman

- a) Hayi ntombi
(Hey girl)

Address form

- b) Ukude ebantwini.
(You are quite far)
- i) Direct compliment on the person
 - ii) Adjectival clause with -**de**
- c) Eli gumbi lakho lithi ndijonge
(Your room is quite attractive)
- i) Direct compliment on the room (object)
 - ii) Clause with -**jonga**
- c) Yaye imifanekiso oyifakileyo iyahambelana inomtsalane kakhulu.
(And yet the pictures you have attached are quite suitable and attractive)
- i) Extension of compliment on the object
 - ii) Clause with -**hambelana**

Questionnaire 2(d): man complementing woman

- a) Obunye ubugcisa nenkcubeko !
(Another art and culture!)
- i) Expression of admiration
 - ii) Clause with **-obunye**
- b) Hayi umtsalane olapha kutsho eli gumbi lange litsha,
(The attraction in this room makes it look new)
- i) Direct compliment on the room (object)
 - ii) Clause with **-mtsalane**
- c) Ndikuncamile ulichule
(I have given up on you, you are talented)
- i) Direct compliment on the person
 - ii) Clause with **-chule**

Questionnaire 2(e): man complementing woman

- a) Imihombiso emihle kangaka ubuyithatha phi na?
(Where did you get such beautiful pictures)
- i) Expression of admiration
 - ii) Interrogative clause
- b) Wethu
(Mam)

Address form

- c) Loo nto ilitsho lanomtsalane eli gumbi.
(And yet, it has created attraction in this room)
- i) Direct compliments on the pictures (object)
 - ii) Clause with **-mtsalane**
- d) Uzukhe undincede undizamele nam uyokuhombisa neliya lam igumbi.
(You should kindly organize them for me in order to have my room decorated)
- i) Desire to emulate
 - ii) Clause with **-zamele**

Questionnaire 2(f) woman complementing woman

- a) Yamihle le mibala kwaye yaqaqamba.
(These colours are both beautiful and bright)
- i) Direct compliment on the room (object)
 - ii) Adjectival clause with **-hle**

- b) Kutsho kwakuhle kwakhanya lanobomi eli gumbi.
(It has become both beautiful and bright and the room is filled with life)
- i) Extension of compliment on the object
 - ii) Clause with **-lanobomi**
- c) Uyincutshe.
(You are an expert)
- i) Direct compliment on the person
 - ii) Copulative clause with **-uyincutshe**

Questionnaire 2(g): woman complementing woman

- a) Labukeka lilihle eli gumbi
(This room appears beautiful)
- i) Direct compliment on the room (object)
 - ii) Adjectival clause with **-hle**
- b) Mhlobo wam
(My friend)

Address form

- c) Nemifanekiso ehombisileyo ihambelana nombala wedonga kutsho kwakhanya apha egumbini.
(And the decorating pictures match the colour of the wall, the room has become bright)
- i) Extension of compliment on the object
 - ii) Clause with **-hombisa**

Questionnaire 2(h): woman complementing woman

- a) Lambejembeje eli gumbi lakho
(Your room is bright and colourful)
- i) Direct compliment on the room (object)
 - ii) Clause with **-mbejembeje**
- b) Ulenza ngantoni ?
(How do you do it)
- i) Desire to emulate (person)
 - ii) Interrogative clause

Questionnaire 2(i): woman complementing woman

- a) Yhu!
(Wow!)

Interjection of admiration

- b) Akusekühle kweli gumbi
(This room is beautiful inside)
- i) Direct compliment on the room (object)
 - ii) Adjectival clause with **-hle**
- c) Le mifanekiso ingathi kudala ilapha, itsho kwakhanya.
(It seems as if these pictures have long been here, they have brought some brightness)
- i) Extension of compliment on the object
 - ii) Clause with **-khanya**

Questionnaire 2(j): woman complementing woman

- a) Heyi
(Hey)

Interjection of surprise

- b) Ntombi
(Girl)

Address form

- c) Wakufundela phi ukuhombisa ?
(Where did you learn to decorate)
- i) Desire to emulate (person)
 - ii) Interrogative clause
- d) Yhu!
(Wow!)

Interjection of admiration

- e) Latsho lalihle eli gumbi
(This room has become so beautiful)
- i) Direct compliment on the room (object)
 - ii) Adjectival clause with **-hle**
- f) Yangathi ayililo eli ndiqhele ukungena kulo
(As if it is not the one I used to enter)
- i) Extension of compliment on the object
 - ii) Clause with **-yangathi**

2.4 UBUKRELEKRELE EZIFUNDWENI

Questionnaire 2a): man complementing woman

- a) Abantu abamamelayo ke ubabona ngokwenza nje.
(People who listen, do exactly like you do.)
- i) Direct compliment on the action
 - ii) Clause with **-mamelayo**
- b) Ungabisema ke ngoku, qhubekela phambili
(You should not stop now, carry on forward)
- i) Extension of compliment on the action
 - ii) Clause with **-qhubekela phambili**

Questionnaire 2(b): man complementing woman

- a) Nomsa
(Name)

Address form

- b) Olu hlobo ukrelekrele ngalo.
(The way you display brilliance)
- i) Direct compliment on the person
 - ii) Clause with **-krelekrele**
- c) Ngaske ufunde unqandwe ziinkwenkwezi
(I wish you could study further and reach the stars)
- i) Extension of compliment on the person
 - ii) Clause with **-funda**
- d) Mntwana wam
(My child)

Address form

Questionnaire 2(c): man complementing woman

- a) Ulithemba lam wena.
(You are my hope)
- i) Direct compliment on the person
 - ii) Clause with **-lithemba**
- b) Bendisazi ukuba soze ungaphumi phambili
(I knew you would come first)

- i) Direct compliment on the action
 - ii) Clause with - **phuma phambili**
- c) Bheka phambili ungabuyi umva uqinise.
(Proceed forward confidently, and don't look back)
- i) Extension of compliment on the action
 - ii) Clause with - **ungabuyi mva**

Questionnaire 2(d): man complementing woman

- a) Asikuko nokuba ndineqhayiya ngawe
(I am so proud of you)
- i) Direct compliment on the person
 - ii) Clause with -**qhayiya**
- b) Libambe ze lingatshoni
(Hold on to that)
- i) Extension of compliment on the person
 - ii) Idiomatic expression
- c) Mntwana wam
(My child)

Address form

- d) Nomsa.
(Name)

Address form

- d) Ukufundisa umntwana oyintombazana kukufundisa isizwe.
(Educating a girl child is like educating a nation)
- i) Extension of compliment on the person
 - ii) Clause with -**kukufundisa**

Questionnaire 2(e): man complementing woman

- a) Sasa
(Name)

Address form

- b) Ndivile ukuba uphume emagqabini kwizifundo zakho.
(I 've heard you 'v come first class in your studies)
- i) Direct compliment on the person
 - ii) Clause with -**emagqabini**

- c) Umntu ke kufanele enze ngolo hlobo wenze ngalo angabi nantloni ngomsebenzi wakhe.
(A person must do just like that, s/he not be ashamed about his work)
- i) Direct compliment on the action
 - ii) Clause with - **ngolo hlobo**
- d) Uyibambe kulo ngalo ke sisi.
(Keep it like that.)
- i) Extension of compliment on the action
 - ii) Clause with -**bamba**

Questionnaire 2(f): woman complementing woman

- a) Nomsa
(Name)

Address form

- b) Usebenzile
(You have worked)
- i) Direct compliment on the person
 - ii) Clause with -**sebenzile**
- c) Uze wenze ngaphezulu kunoku
(However, you need to do better than this)
- i) Direct compliment on the action
 - ii) Clause with -**enza ngaphezu koku**
- d) Ukuba wenza ngolu hlobo ingomso lakho liya kuqaqamba.
(If you continue to do like this, you have a brighter future)
- i) Extension of compliment on the person
 - ii) Clause with - **enza ngolu hlobo**
- e) Ndiya zidla ngawe.
(I am proud of you)
- i) Expression of admiration
 - ii) Clause with -**ndiyazidla**

Questionnaire 2(g): woman complementing woman

- a) Nomsa
(Name)

Address form

- b) Uqhuba kakuhle kakhulu emsebenzini wakho
(You have done very well in your work)
- i) Direct compliment on the action
 - ii) Clause with - **qhuba kakuhle**
- c) Kungakho ndisithi qhubela phambili ube ngathi uyaqinisa ungabuyi uhlehle.
(It is against that background that I suggest that you proceed to go forward and do not turn back.)
- i) Extension of compliment on the action
 - ii) Clause with -**qhubela phambili**

Questionnaire 2(h): woman complementing woman

- a) Wenza ngantoni wena le nto usoloko uphuma phambili kwizifundo zakho. Ingaba yintoni imfihlelo?
(How do you do it that you are always able to come first in your studies. What is your secret?)
- i) Desire to emulate (person)
 - ii) Interrogative clause
- b) Ntombi.
(Girl)

Address formQuestionnaire 2(l): woman complementing woman

- a) Huntshu!
(Wow!)

Interjection of admiration

- b) Ntombazana
(Young girl)

Address form

- c) Bheka phambili unqandwe sisibhakabhaka.
(Proceed forward and reach the sky)
- i) Direct compliment on the person
 - ii) Clause with -**bheka phambili**

Questionnaire 2(j): woman complementing woman

- a) Hayi
(Hey)

Interjection of admiration

- b) Uyafunda
(You study seriously)
- i) Direct compliment on the person
 - ii) Clause with **-funda**
- c) Uze undiphe icebo eli wenza ngalo wena kuba kudala sizama kodwa siyawa
(You should offer me your plan because I 'v been trying without any success)
- i) Desire to emulate (person)
 - ii) Clause with **-pha icebo**
- d) Ntombi
(Girl)

Address form**2.5 UKUQHUBA (DRIVING)**Questionnaire 2a): man complementing woman

- a) Ihlobo oqhuba ngalo
(You drive so well)
- i) Direct compliment on the action
 - ii) Clause with **-qhuba**
- b) Wenza njani wena, ingaba waya eDyunivesithi wapasela ukuqhuba?
(How do you do it, did you go to the University to qualify for your driving?)
- i) Desire to emulate (action)
 - ii) Interrogative clause

Questionnaire 2(b): man complementing woman

- a) Tyhini!
(Wow)

Interjection of admiration

- b) Uqhuba ngathi sowunelayisensi
(You drive as if you already have a licence)
- i) Direct compliment on the action
 - ii) Clause with **-qhuba**
- c) Hayi umele nje uyinikwe ungabi sayopasiswa.
(You might as well get it without going through the driving test)

- i) Extension of compliment on the action
- ii) Clause with **-nikwa**

Questionnaire 2(c): man complementing woman

- a) Kanti ixesha elingaka ufihle into enkulu kangaka awutsho ukuba uyakwazi ukupaka imoto.
(For so long, you have hidden such an ability by not revealing that you are able to park a car)
 - i) Direct compliment on the action
 - ii) Interrogative clause

Questionnaire 2(d): man complementing woman

- a) Qingqa
(Stand firm)

Interjection of admiration

- b) Mntwana!
(‘Child’)

Address form

- c) Awusekrelekrele ngako
(You so brilliant in driving)
 - i) Direct compliment on the person
 - ii) Clause with **-krelekrele**
- d) Loo nto uyenze lula yonke le nto
(And yet you do this with ease,)
 - i) Direct compliment on the action
 - ii) Clause with **-lula**
- e) Phofu bendikuthembile
(Anyway I trusted you)
 - i) Extension of compliment on the person
 - ii) Clause with **-themba**

Questionnaire 2(e): man complementing woman

- a) Uyaqhuba, umona phantsi. Uyazi xa ndikujongile ndisoloko ndikuthatha ngoba ulityutyusi legangxa
(You can drive, jealous down. When I look at you I have always had the impression that you are not capable to drive)
 - i) Direct compliment on the person
 - ii) Clause with **-qhuba**

- b) Liziwe.
(Name)

Address form

Questionnaire 2(f): woman complementing woman

- a) Ntombi
(Girl)

Address form

- b) Upaka ngathi ibipakwa ngumntu oyindoda
(You park as if you are a man)
- i) Direct compliment on the action
 - ii) Clause with **-paka**
- c) Ndikuncamile uyaqhuba.
(I have given up on you, you can really drive)
- i) Extension of compliment on the action
 - ii) Clause with **-qhuba**

Questionnaire 2(g): woman complementing woman

- a) Mhlobo wam
(My friend)

Address form

- b) Kuyinto entle ukuba umntu xa ethe wenza into ngempumelelo anconywe ukwenzela ukumkhuthaza kungoko ndikuncoma ndisithi uqhube kakuhle.
(It is good that if someone does something successfully gets complimented in order to encourage him, hence I am complementing you by saying you have done well)
- i) Direct compliment on the action
 - ii) Clause with **-hle**

Questionnaire 2(h): woman complementing woman

- a) Kucacile ukuba awuzange uyithenge le yakho ilayisensi, ungazange uyifumane nangenkunzi yegusha
(It is clear that you never bought your licence, you never got it through bribery)
- i) Direct compliment on the person
 - ii) Clause with **-thenga**
- b) Ndibona indlela le upakishe ngayo.
(This I see from the way you have parked)

- i) Direct compliment on the action
- ii) Clause with - **pakisha**

Questionnaire 2(l): woman complementing woman

- a) Heyi
(Hey)

Interjection of admiration

- b) Sana
(‘Baby’)

Address form

- c) Ungumqhubi ovunyiweyo.
(You are a qualified driver)
 - i) Direct compliment on the person
 - ii) Clause with -**qhubi**

Questionnaire 2(j): woman complementing woman

- a) Hayi
(Hey)

Interjection of admiration

- b) Uyaqhuba
(You can really drive)
 - i) Direct compliment on the person
 - ii) Clause with -**qhuba**
- c) Mhlobo wam
(My friend)

Address form

- d) Uyacaca ukuba zange uyithenge
(It is clear that you never bought your licence)
 - i) Extension of compliment on the person
 - ii) Clause with -**zange**
- e) Sana.
(‘Baby’)

Address form**IZINTO EZIBANGWAYO (POSSESSIONS)****3.1 IMPAHLA ENTSHA**Questionnaire 2a): man complementing woman

- a) Zintle izipili zakho
(Your mirrors are beautiful)
- i) Direct compliment on the mirrors (object)
 - ii) Adjectival clause with **-hle**

Questionnaire 2(b): man complementing woman

- a) Khawutsho usihlamba ngantoni isipili sakho le nto simenyezela kangaka
(Tell me, what do use to wash your mirror that it becomes so shiny)
- i) Desire to emulate (person)
 - ii) Interrogative clause
- b) Ntombi
(Girl)

Address form

- c) Simenyezela ngathi ngamanzi
(It shines like water)
- i) Direct compliment on the mirror (object)
 - ii) Clause with **-ngathi**

Questionnaire 2(c): man complementing woman

- a) Mfazi!
(Woman!)

Address form

- b) Wawuzifumana phi ezinje zona izipili ukuphucuka
(Where did you get such beautiful mirrors)
- i) Desire to emulate (person)
 - ii) Interrogative clause
- c) Hayi ndikuncamile ungumlungu omnyama.
(No I have given up on you, you are a white a person)
- i) Direct compliment on the person
 - ii) Clause with **-ndikuncamile**

Questionnaire 2(d): man complementing woman

- a) Isipili siyayitshintsha indlu ibe ntle andithi ?
(The mirror changes the house to become beautiful doesn't it?)
- i) Direct compliment on the mirror (object)
 - ii) Interrogative clause
- b) Kunjalo apha kuhle
(Here it is like that, it is beautiful)
- i) Extension of compliment on the object
 - ii) Adjectival clause with **-hle**

Questionnaire 2(e): man complementing woman

- a) Zazintle ezi zipili zakho
(Your mirrors are so beautiful)
- i) Direct compliment on the mirrors (object)
 - ii) Adjectival clause with **-hle**
- b) Uzifumana phi?
(Where did you get them?)
- i) Desire to emulate
 - ii) Interrogative clause
- c) Zisuke zayitsho le ndlu yakho yanobumbejembeje obunomtsalane.
(They have made your house to be bright and colourful)
- i) Extension of compliment on the mirrors (object)
 - ii) Clause with **-zayitsho**

Questionnaire 2(f): man complementing woman

- a) Ntombi
(Girl)

Address form

- b) Uneliso lokukhetha iimpahla ezintle.
(You have an eye for choosing beautiful clothes)
- i) Direct compliment on the person
 - ii) Clause with **-khetha**

Questionnaire 2(g): woman complementing woman

- a) Zakhazimla zantle izipili zakho
(Your mirrors are bright and beautiful)

- i) Direct compliment on the mirrors (object)
 - ii) Adjectival clause with **-hle**
- b) Mhlobo
(Friend)

Address form

- c) Ingase ndihlale ndizibuka kuzo maxa onke ngenxa yokukhazimla kwazo.
(I wish I can keep on looking on them all the time because of their brightness)
- i) Extension of compliment on the object
 - ii) Clause with **-khazimla**

Questionnaire 2(h): woman complementing woman

- a) Azisentle ngako ezi zipili
(Your mirrors are so beautiful)
- i) Direct compliment on the mirrors (object)
 - ii) Adjectival clause with **-hle**
- b) Ubuzifumana phi?
(Where did you get them)
- i) Desire to emulate
 - ii) Interrogative clause
- c) Intle nendlela le zibekwe ngayo.
(The way in which they have been decorated is also beautiful)
- i) Direct compliment on the action
 - ii) Adjectival clause with **-hle**

Questionnaire 2(l): woman complementing woman

- a) Yho!
(Wow!)

Interjection of admiration

- b) Uza kuzibuka kakuhle kwezi zipili loo nto zintle ziyalayita.
(You will pose quite well on these mirrors, and yet they are beautiful and shiny)
- i) Direct compliment on the mirrors (object)
 - ii) Adjectival clause with **-hle**

Questionnaire 2(j): woman complementing woman

- a) Awu!
(Wow!)

Interjection of admiration

- b) Lalihle igumbi ingakumbi izipili
(The room is so beautiful, especially the mirrors)
- i) Direct compliment on the mirrors (object)
 - ii) Adjectival clause with **-hle**
- c) Ndingabuka ndive ndimana ukuthi ndimhle ngapha ndimbi ngapha.
(I can look, pose and say I 'm beautiful this and I'm ugly this side)
- i) Extension of compliment on the object
 - ii) Clause with **-buka**

3.2 IZIHLANGU EZITSHAQuestionnaire 2a): man complementing woman

- a) iiGino zakho azintle ngako
(Your Genos are so beautiful)
- i) Direct compliment on the shoes (object)
 - ii) Adjectival clause with **-hle**
- b) Kwaye zezi zikhoyo zodidi oluphakamileyo zefeshini.
(And yet they are both of quality and and in fashion)
- i) Extention of compliment on the object
 - ii) Clause with **-zodidi**

Questionnaire 2(b): man complementing woman

- a) Hayi awuqhelwa esinje ukuba sihle isihlangu
(You are not to be taken for granted, your shoe is beautiful)
- i) Direct compliment on the shoe (object)
 - ii) Adjectival clause with **-hle**
- b) Loo nto usezintweni unxibe esinegama.
(And yet, you are so important since you wear a shoe with a name)
- i) Extention of compliment on the person
 - ii) Clause with **-nxiba**

Questionnaire 2(c): man complementing woman

- a) Sana
(‘Baby’)

Address form

- b) Akunxibi nje wena unxiba igama, nagama lesihlangu sakho likude ebantwani
(You don't just wear, you wear a name and the name of your shoe is extraordinary and far from people's reach.)
- i) Direct compliment on the person
 - ii) Clause with **-igama**
- c) Kucacile ukuba unemali eninzi.
(It is clear that you have a lot of money)
- i) Extension of compliment on the person
 - ii) Clause with **-mali**

Questionnaire 2(d): man complementing woman

- a) Ayisente ngako le 'Gino Poli' enyaweni lakho
(This Gino Poli is so beautiful in your foot)
- i) Direct compliment on the shoe (object)
 - ii) Adjectival clause with **-hle**
- b) Yangathi unguCinderella wasentsomini.
(You resemble Cinderella from the fairy tale)
- i) Extension of compliment on the person
 - ii) Clause with **-ngathi**
- c) Uyakwazi ukukhetha ndikuncamile.
(You have a good choice, I have given up on you)
- i) Direct compliment on the person
 - ii) Clause with **-khetha**

Questionnaire 2(e): man complementing woman

- a) Uyazi ndisoloko ndisithi ulapha emxukuxeleni kucacile bendiziqhatha ezinje zona izihlangu zikucacisa mhlophe ukuba uthethe qelele.
(You know I have always thought of you as among the ordinary people, I is clear that I was wrong. With shoes like these, they surely make you extra ordinary.)
- i) Direct compliment on the shoes (object)
 - ii) Clause with **-ezinje**

Questionnaire 2(f): woman complementing woman

- a) Mhlobo
(Friend)

Address form

- b) Hayi isihlangu sakho siphuma emagqabini. Sihle .
(Your shoe is excecellent and beautiful)
- i) Direct compliment on the shoe (object)
 - ii) Adjectival clause with **-hle**

Questionnaire 2(g): woman complementing woman

- a) Wafaneleka kwezi zihlangu uzinxibileyo
(You appear very nice in this shoe)
- i) Direct compliment on the person
 - ii) Clause with **-fanelekile**
- b) Mhlobo wam
(My friend)

Address form

- c) Zikutsho uchul'ukunyathela ziwukhuphile umfaneleko wakho.
(They make you to walk with style and reflect your good appearance)
- i) Extension of compliment on the person
 - ii) Clause with **-zikutsho**

Questionnaire 2(h): woman complementing woman

- a) Sele unazo ezi zihlangu zisefeshinini ngoku bendisazibone kumabona kude.
Azisezintle.
(You already have these shoes that are in feshion, I've seen them on television. They are beautiful)
- i) Direct compliment on the shoe (object)
 - ii) Adjectival clause with **-hle**

Questionnaire 2(l): woman complementing woman

- a) Sana
('Baby')

Address form

- b) Asisesihle isihlangu sakho.
(Your shoe is very beautiful)
- i) Direct compliment on the shoe (object)
 - ii) Adjectival clause with **-hle**
- c) Usifumene phi?
(Where did you buy it?)

- i) Desire to emulate (person)
 - ii) Interrogative clause
- d) Yhuu!
(Wow!)

Intejction of admiration

- e) Ngumankqankqa wesihlangu
(This is an excellent shoe)
- i) Extension of compliment on the object
 - ii) Clause with **-manqanqa**

Questionnaire 2(j): woman complementing woman

- a) Yhu
(Wow)

Interjection of admiration

- b) Asisihle isihlangu sakho
(Your shoe is is so beautiful)
- i) Direct compliment on the shoe (object)
 - ii) Adjectival clause with **-hle**
- c) Ngathi asinyatheli phantsi.
(It seems as if you do not step the ground with it)
- i) Extension of compliment on the shoe (object)
 - ii) Clause with **-nyathela**

3.3 IFANITSHALA

Questionnaire 2a): man complementing woman

- a) Mhle kakhulu umabonakude wakho
(Your television set is so beautiful)
- i) Direct compliment on the television set (object)
 - ii) Adjectival clause with **-hle**

Questionnaire 2(b): man complementing woman

- a) Enje ukuba ntle iTV.
(What a beautiful television set)
- i) Direct compliment on the television set (object)
 - ii) Adjectival clause with **-hle**

- b) Yhoo
(Wow)

Interjection of surprise

- c) Inokuba ibibiza loo nto inesikrini esikhulu
(It must have been expensive, yet with such a big screen)
- i) Extension of compliment on the object
ii) Clause with **-biza**

Questionnaire 2(c): man complementing woman

- a) Kowu!
(Wow)

Interjection of admiration

- b) Wamhle ke umabona-kude wakho
(Your television set is so beautiful)
- i) Direct compliment on the television set (object)
ii) Adjectival clause **-hle**
- c) Loo nto mkhulu akayiyo ipotyana. Ndothuka nexabiso eli lakhe kuba liphantsi bendicinga ukuba yintloko ye-treyini.
(And yet it is not small but big. I'm surprised that it is not expensive, I thought it was expensive.)
- i) Extension of compliment on the object
ii) Adjectival clause with **-khulu**

Questionnaire 2(d): man complementing woman

- a) Awusemhle loo mbala walo mabonakude .
(Your television set is so beautiful)
- i) Direct compliment on the television set (object)
ii) Adjectival clause with **-hle**
- b) Loo nto unqabile kwaye mkhulu ungene nakakuhle kwisingxobo sawo.
(And yet it is big and rare to find. It also fits in well in its container)
- i) Extension of compliment on the object
ii) Clause with **-mkhulu**
- c) Sii mhle!
(It is so beautiful)
- i) Expression of admiration
ii) Adjectival clause with **-hle**

Questionnaire 2(e): man complementing woman

- a) Kowu!
(Wow)

Interjection of admiration

- b) Wamhle lo mabonakude
(Your television set is beautiful,
- i) Direct compliment on the television set (object)
 - ii) Adjectival clause with **-hle**
- c) Inokuba ukutyabule nyhani njengoba zibiza kangaka nje ezi venkile sithenga kuzo.
It must have been very expensive because the shops from which we buy are expensive.
- i) Extension of compliment on the object
 - ii) Clause with **-tyabula**
- d) Mmelwanekazi
(Neighbour)

Address formQuestionnaire 2(f): woman complementing woman

- a) Mmelwane
(Neighbour)

Address form

- b) Uyakwazi ukukhetha.
(Your choice is good)
- i) Direct compliment on the person
 - ii) Adjectival clause with **-khetha**
- c) Onje yena ukuba mhle umabonakude
(Such a very beautiful television set!)
- i) Direct compliment on the television set (object)
 - ii) Adjectival clause with **-hle**
- d) Mmh
(Wow)

Interjection of admiration

- d) Udlala kakuhle imiboniso icacile.
(It plays so well, the pictures are clear)

- i) Extension of compliment on the object
- ii) Adjectival clause with **-hle**

Questionnaire 2(g): woman complementing woman

- a) Wamhle umabonakude wakho
(Your television set is beautiful)
 - i) Direct compliment on the television set (object)
 - ii) Adjectival clause with **-hle**
- b) Mmelwane
(Neighbour)

Address form

- c) Loo nto mkhulu ubonisa imifanekiso emikhulu.
(And yet it is big and shows big pictures)
 - i) Extension of compliment on the object
 - ii) Adjectival clause with **- khulu**

Questionnaire 2(h): woman complementing woman

- a) Awusemhle lo mabonakude
(This television set is so beautiful)
 - i) Direct compliment on the television set (object)
 - ii) Adjectival clause with **-hle**
- b) Ubuwufumana kweyiphi ivenkile?
(In which shop did you get it.)
 - i) Desire to emulate (person)
 - ii) Interrogative clause
- c) Inokuba ixabiso lawo liyakhwaza
(It must have been very expensive)
 - i) Extension of compliment on the object
 - ii) Clause with **- xabiso**

Questionnaire 2(l):woman complementing woman

- a) Yhiyo
(Wow)

Interjection of admiration

- b) Awusemkhulu lo mabonakude
(This television set is so big)

- i) Direct compliment on the television set (object)
 - ii) Adjectival clause with **-khulu**
- c) Ingathi yile yomboniso bhanya-bhanya imifanekiso
(Its pictures seem like that of the big screen,
- i) Expression of admiration
 - ii) Clause with **-ngathi**
- d) Icacce gca nexabiso lawo lihle.
(It is clear and its price is good)
- i) Extension of compliment on the object
 - ii) Adjectival clause with **-hle**

Questionnaire 2(j):woman complementing woman

- a) Ntombi
(Girl)

Address form

- b) Mhle umabonakude wakho
(Your television set is so beautiful)
- i) Direct compliment on the television set (object)
 - ii) Adjectival clause with **-hle**
- c) Lolunye udidi
(It is a different kind)
- i) Extension of compliment on the object
 - ii) Clause with **-udidi**
- d) Ubuyithenga phi?
(Where did you buy it?)
- i) Desire to emulate (person)
 - ii) Interrogative clause
- d) Sana
(‘Baby’)

APPENDIX B 1

COMPLIMENT RESPONSES

IMBONAKALO (APPEARANCE)

1.1 UKUPHUMA ESIBHEDLELE

Questionnaire 1a): man responding

- a) Ewe mfondini ndiziva ndingcono kakhulu ,
(Yes man, I'm feeling much better)
Agreeing utterance
- b) Ndiyancoma noko
(At least I'm complementing)
Appreciation token
- c) Ugqirha endidityaniswe naye usebenzile undenze ndaphila nasemphefumleni besele ndincamile.
(The doctor who treated me has done a tremendous job, he has healed me spiritually I almost gave up)
Shift credit

Questionnaire 1(b): man responding

- a) Owu ayandikhuthaza la mazi akho
(Wow, your words are so encouraging)
Appreciation token
- b) Anditsho ndomelela nangakumbi ngoku.
(They have made me to feel strong)
Agreeing utterance

Questionnaire 1(c): man responding

- a) Ndiyabulela ngokuza kundivelela Mhlobo noko ndiyachacha impilo yona ibinkenenkene
(Thank you my friend for coming to visit me, I recovering, my state of health was terrible.
Appreciation token
- b) Ndibulela le tritimenti endiyihambayo.
(Thanks to the treatment I'm on)
Shift credit

Questionnaire 1(d): man responding

- a) Kunjalo Mntakwethu
(It is true my brother)
Appreciation token

- b) Noko wena izinto azamnta kaNgqika.
(Things are better now)
Agreeing utterance

Questionnaire 1(e): man responding

- a) Mhlobo wam ndiyabulela .
(Thank you my friend)
Appreciaton token

Questionnaire 1(f): man responding

- a) Ndiyabulela mhlobo
(Thank you friend)
Appreciation token
- b) Ngokuthi ubone le ngququ yokuphila kwam .
(For taking note of my state of health)
Agreeing utterance

Questionnaire 1(g): man responding

- a) Enkosi mhlobo wam
(Thank you my friend)
Appreciation token
- b) Ngenkuthazo nangenkathalo yakho
(For your encouragement and caring)
Agreeing utterance
- c) Ndiyavuya ukuba nomhlobo ofana nawe
(I'm grateful to have a friend like you)
Return compliment

Questionnaire 1(h): man responding

- a) Noko akufani nakuqala
(It is now better than before)
Agreeing utterance
- b) Noogqirha banenkathalo enkulu.
(Doctors are quite caring)
Shift credit

Questionnaire 1(i): man responding

- a) Enkosi wethu
(Thank you, hey)
Appreciation token

- b) Ndiziva ndingcono kakhulu
(I'm feeling much better)
Agreeing utterance
- c) Ndincoma oogqirha besi sibhedlele.
(The credit goes to the doctors of this hospital)
(Shift credit)

Questionnaire 1(j): man responding

- a) Enkosi
(Thank you)
Appreciation token
- b) Kuyacaca ukuba ungumhlobo, kwaye ke abahlobo benene babonakala xana kunje ke okanye ngamaxesha anje ke
(It is clear that you are a true friend and true friends are seen in times like these)
Return compliment

1.2 IINWELE

Questionnaire 1a): man responding

- a) Mfondini, mna andizoyikiseli ngentloko yam
(Man, I am not ashamed of my hair)
Agreeing utterance
- b) Ndiye kuleya ibhabhashophu inabaphume izandla ngokucheba, bona bakufundele ukucheba nemali yabo ayingako.
(I went to the babershop, the one that has the experienced they studied for cutting the hair and their prices are reasonable.
Informative comment

Questionnaire 1(b): man responding

- a) Ndiyabulela mhlobo wam
(Thank you my friend)
Appreciation token
- b) Bendizilungise kwintsuku ezimbalwa ezidlulileyo,
(I did it a few days ago)
Agreeing utterance
- c) Olu sele iluhlobo oluthile ekuchetywa lona.
(This is the common type that most people do)
Informative comment

Questionnaire 1(c): man responding

- a) Ndiqabele ukhwela-khwela ndaya kuyicheba edolophini. Kwaye iduru kakhulu ndiyibone kwiMagazini

(I travelled to town to do it. And yet it is so expensive I saw it in the magazine.)

Informative comment

Questionnaire 1(d): man responding

- a) Ndiyabulela mfo
(Thank you man)
Appreciation token
- b) Yaye ndiyabona ukuba lo mfo yingcungela. Ndiva ngamantyontyelo xa ndidlula kwezi ntwazana.
(I can see that this man is an expert. I can hear through the compliments when I walk passed these ladies)
Shift credit

Questionnaire 1(e): man responding

- a) Njengoko uyibona intloko yam intle
(As you can see, my hair is beautiful)
Agreeing utterance
- b) Ndicheba kwindawo eyodwa yokucheba indawo yabantu abangamaNdiya
(I do it in a special and unique place which is owned by the Indians)
(Informative comment)

Questionnaire 1(f): man responding

- a) Tshomi zikhutshelwa imali zibe nje ngezam esaloni iinwele.
(My friend, you need to go to the saloon and pop out money to have hair like money.
Informative comment

Questionnaire 1(g): man responding

- a) Enkosi sisi
(Thank you my sister)
Appreciation token
- b) Zintle nezakho iinwele zikhazimula ngathi ziintsiba zepikoko
(Yours are beautiful too, they shin just like the feathers of a peacock)
Return compliment

Questionnaire 1(h): man responding

- a) Enkosi
(Thank you)
Appreciation token
- b) Ulichule umchebi endihamba kuye.
(My barber is an expert)
Shift credit

Questionnaire 1(i): man responding

- a) Enkosi wethu
(Thank you)
Appreciation token
- b) Yindlela nje endizizingeleyo
(It is just my unique style)
Agreeing utterance
- c) Ndacela umntakwethu andichebe
(I asked my brother to cut my hair)
Shift credit

Questionnaire 1(j): man responding

- a) Enkosi
(Thank you)
Appreciation token
- b) Bendingazi ukuba abantu baya kuyithanda indlela endizichebe ngayo ezi nwele.
(I didn't know that people will like the way in which I have cut my hair)
Question accuracy

1.3 ISNXIBOQuestionnaire 1a): man responding

- a) Mna ndadalwa nguThixo ngekhe undincede lonke ilaphu xa ndilinxibile liyandihlala iba ngathi into yenzelwe kum lilonke umfaneleko ndadalwa nawo.
(I was created by God, you cannot help it. Whenever I wear a piece of cloth it suits me. It seems as if everything was made on me. Generally, I was created with good posture and shape)
Agreeing utterance

Questionnaire 1(b): man responding

- a) Bekunge kunganjalo mhlobo wam kuba yenye yezizathu ebangela ukuba ndinxibe ngolu hlobo.
(I wish it could be like that my friend because it is one of the reasons I'm dressed up)
Agreeing utterance

Questionnaire 1(c): man responding

- a) Kowu! ntanga le suti ndayithenga ngelona xabiso liphezulu. Ndithi ndakuyinxiba ndizive ndiyinto kanantsi ndiyakuxelela mhlobo wam.
(Wow! fellow man, I paid a very high price to buy this suit. When I put it on I really feel that I'm son of man my friend)
Agreeing utterance

Questionnaire 1(d): man responding

- a) Hayi ntwana le isuti ivela eMoroko yaye ndinethemba ngekhe ndingawufumani lo umsebenzi.
(No friend, this suit comes from Morocco and I hope there is no way that I cannot get the job)
Agreeing utterance

Questionnaire 1(e): man responding

- a) Owu uyandiphoxa ke noko
(Wow, you are not really serious)
Challenge complimenter's sincerity
- b) Kodwa ke yeyophopho ifanele ukukutsala.
(Otherwise it belongs to the expert hence the attraction)
Agreeing utterance

Questionnaire 1(f): man responding

- a) Yhani! ndiyavuya ukuba undincome sihlobo kuba bendingatsho ukuba ndiyajongeka.
(Really! I'm pleased to be complimented by you my friend, I did not think that my looks are good)
Appreciation token

Questionnaire 1(g): man responding

- a) Enkosi sisi
(Thank you my sister)
Appreciation token
- b) Ndiyithenge kwaMarkams le suti ngesaphulelo
(I bought this suit at Markams on discount)
Informative comment

Questionnaire 1(h): man responding

- a) Utsho na?
(Is that so?)
Request reassurance
- b) Ndithathe ixesha ukuyikhetha.
(I took a while to select it)
Agreeing utterance

Questionnaire 1(i): man responding

- a) Ndiyabulela.
(Thank you)
Appreciation token

- b) Ndichithe imali ezinkulu kuba ndizama ukunika umzekelo omhle ngam kule nkampani
(I spent a lot of money in trying to display a good example of this company)
Agreeing utterance

Questionnaire 1(j): man responding

- a) Enkosi mfondini
(Thank you man)
Appreciation token
- b) Bendingazi ukuba isuti iyandifanela, kufuneka ndiphinde ndithenge enye.
(I did not know that it fits me well, I will have to buy myself another one)
Agreeing utterance

2. UBUCHULE (ABILITY)

2.1 UMSEBENZI OMTSHA

Questionnaire 1a): man responding

- a) Akhonto igqitha ukunyamezela ebomini. Mna ndizincede ngokuzigqatsa kuqala ndingalindelanga kubhatalwa, loo nto indenze ndawufumana lula umsebenzi.
(Nothing that can overcome endurance in life. I played clever by volunteering myself without expecting payment, and helped me to get the job easily)
Agreeing utterance

Questionnaire 1(b): man responding

- a) Hayi wena akukho nto ingako into nje iyeza lam endilisebenzisayo kukuphanda kuqala ndazi yonke into eyenziwa kulo msebenzi ndiwufakela isicelo, emva koko ndizithengise kudliwanondlebe
(No man nothing much, my medicine is to research about the job I 'm applying for and then market myself at the job interview)
Agreeing utterance

Questionnaire 1(c): man responding

- a) Ndizibone nje ndiphumelela ithemba belingekho. Ndibulela amawethu
(I could see myself succeeding, otherwise I had no hope. I'm grateful to my ancestors)
Shift credit

Questionnaire 1(d): man responding

- a) Inene ndonwabile noko
(I'm very delightful)
Appreciation token
- b) Nakum impela-nyanga iza kukhe ibe nentsingiselo.
(To me, the end of the month will also have meaning)
Agreeing utterance

Questionnaire 1(e): man responding

- a) Uyabona ntanga ulwazi lwemveli lubalulekile. Bendicinga ukuba baza kundibuza ngokwesikolo suka babuza apho bendingazilungiselelanga khona kodwa ndabazama.
(You see fellow man, indigenous knowledge is very important. I thought they will ask me on scholarly work but they did otherwise in which I was not prepared for but I tried.)
Agreeing token

Questionnaire 1(f): man responding

- a) Utsho na sana?
(Do you say so 'baby'
Request reassurance
- b) Kodwa ndithe ndiphuma ngala mnyango ndabe ndiyazi ukuba la msebenzi ngowam. limpendulo beziphuma ngeempumlo.
(Anyway, when I walked out of the door I knew that the job was mine. I handled the interview questions well)
Agreeing utterance

Questionnaire 1(g): man responding

- a) Enkosi mhlobo' am
(Thank you my friend)
Appreciation token
- b) Kodwa unokuzifundela izakhono zokuthetha kudliwano-ndlebe, kwaye zininzi iincwadi ezikhoyo ezinokukufundisa ezo zakhono.
(You can study interview techniques on your own, there are so many books on these techniques)
Agreeing utterance

Questionnaire 1(h): man responding

- a) Ndizamile
(I have done my best)
Appreciation token
- b) Ndancedwe kukunyamezela nokufuna uncedo kwabanolwazi.
(Being persistent and asking for help from the experts was of great help)
Agreeing utterance

Questionnaire 1(j): man responding

- a) Ndisoloko ndisenza uphando ngenkampani endifuna umsebenzi kuyo, loo nto indenzela lula ukuphendula imibuzo kudliwano-ndlebe.
(I always do some research about companies that I applied for, and that makes things a little easier when it comes to respond to interview questions)
Agreeing utterance

Questionnaire 1(j): man responding

- a) Enkosi mhlobo
(Thank you my friend)
Appreciation token
- b) Kuyacaca ukuba wena awunamona , into xana intle kuwe intle.
(It is clear that you are not jealous, if something is beautiful to you it is)
Agreeing token

2.2 UKUNYUSELWA EMSEBENZINIQuestionnaire 1a): man responding

- a) Nam ngokwam mfondini ndiyavuya
(I'm happy too, man)
Appreciation token
- b) Ngoba ndandingazi ukuba iyakuba ingumntu omnyama ophetheyo ngalo eli xesha kodwa ke ngokwemizamo yabantu ndiphumelele.
(I never thought it would be a black manager in this position by now, but due to peoples'efforts I'm successful.
Shift credit

Questionnaire 1(b): man responding

- a) Ha Tata abevi mna beva umthi wam bekunyanzelekile .
(Hey man, its not me but my medicine, they had to do it)
Agreeing utterance

Questionnaire 1(c): man responding

- a) Umthetho wabantu abamhlophe ntanga banomona bathi ngoku bebona ukuba wenza into entle benze ngathi ababoni.
(Fellow man, it is the tendency of White people to be jealous, they pretend not to see the good that one does)
Agreeing utterance

Questionnaire 1(d): man responding

- a) Mfowethu olu lunyuselo ndiluthabatha nje ngomceli-mngeni. Yaye ndizimisele ukuhlangabezana nawo ngandlela zonke.
My friend, this promotion is a challenge to me. And intend to meet the demands by all means
Agreeing utterance

Questionnaire 1(e): man responding

- a) Ukuba awonwabanga ngoku ndinyuselweyo sokuze uphinde wonwabe kodwa ndozama.
(If you are not happy while I'm promoted you will never be happy, but I will try)
Agreeing utterance

Questionnaire 1(f): man responding

- a) Sihlobo sam akuyiboni imincili endinayo
(My friend, can't you see I'm filled with joy)
Appreciation token
- b) Ndothuke emva kokuba kubhengeziwe ndaqonda ukuba ndisifanele esa sithuba.
(I was surprised after the announcement and I realized that I was suitable for the position)
Agreeing utterance

Questionnaire 1(g): man responding

- a) Enkosi sisi
(Thank you my sister)
Appreciation token
- b) Kungenxa yankxaso yenu into yokuba ndilifumene eli thuba lixatyisiweyo, kwaye ndiza kulinga ndinisebenzele ngeendlela
(It is because of your support that I 'm able to get this position, and I'm going to try and work for you by all means)
Shift credit

Questionnaire 1(h): man responding

- a) Enkosi ndiza kuzama .
(Thank you I'm going to try)
Appreciation token

Questionnaire 1(i): man responding

- a) Enkosi
(Thank you)
Appreciation token
- b) Iinjongo zam kukuba siyizame le nkampani sisonke ukuba ikuqonde ukubaluleka kokulinganiswa kwamanani eentlanga ezohlukeneyo.
(My aim is to work together with you and make this company realize the importance of the equity act as regards to different nationalities)
Agreeing utterance

Questionnaire 1(j): man responding

- a) Enkosi
(thank you)
Appreciation token
- b) Bafondini kuyacaca ukuba ekunyamezeleni kukho umvuzo.
(Gentlemen, it is clear that persistence has positive results)
Agreeing utterance

2.3 UBUCHULE KWEZEMIDLALO

Questionnaire 1a): man responding

- a) Enkosi sihlobo
(Thank you friend)
Appreciation token

Questionnaire 1(b): man responding

- a) Mntakwethu ndiyabulela
(Thank you my brother)
Appreciation token
- b) Xa kanti umdlalo wam uyathandwa ngabantu kwaye ndiyabanelisa xa kanti ndihoyekile kwaye ndijongiwe.
(If my sport is appreciated, attracts attention, brings satisfaction and people look after me)
Agreeing utterance

Questionnaire 1(c): man responding

- a) Kaloku kum ukubetha iqanda zinto ezincinci phofu ke nokuzilolonga kunendawo okuyidlalayo.
(To me, beating a cricket ball is a small thing, moreover practice also plays an important role)
Agreeing utterance
- b) Enkosi mfo kabawo
(Thank you very much my brother)
Appreciation token

Questionnaire 1(d): man responding

- a) Sikhule siqhokra amatye thina beliyintoni ke i-apile laseJava.
(We grew up hitting stones, compared to that the apple of Java is nothing)
Agreeing utterance

Questionnaire 1(e): man responding

- a) Kaloku uthinti ndamdlala kwasezinkomeni
(I played cricket since I was a herdbooy)
Agreeing utterance

Questionnaire 1(f): man responding

- a) Enye into iqakamba yenye yeziphiwo zam.
(Another thing is that cricket is one of my gifts)
Agreeing utterance

Questionnaire 1(g): man responding

- a) Ndiyabulela
(Thank you)
Appreciation token
- b) Noko bekungenzimanga ukufikelela kweli nqanaba ndikulo kuba isizwe sabaNtsundu sonke sindixhasile.
(It was not very difficult to reach this level because of the support received from the Black community.
Shift credit

Questionnaire 1(h): man responding

- a) Kuyanceda kanti ukuzilonga ngalo lonke ixesha umamele nakumqeqeshi wakho.
(It helps to practise all the time and and also listen to your coach)
Agreeing utterance

Questionnaire 1(i): man responding

- a) Akululanga kodwa sizimisele ukuwuphumelela lo umdlalo ukuze sihambe lula kule mibini izayo.
(It is not easy, but we are so determine to win this game in order to have things easier in the next two games)
Agreeing utterance

Questionnaire 1(j): man responding

- a) Enkosi mhlobo
(Thank you my friend)
Appreciation token
- b) Bendingayazi ukuba ndinabo abalandeli, nditsho ndakhuthala ekuziqeqesheni
(I did not know that I had followers, I know feel encouraged to practise)
Agreeing utterance

2.4 UKOSAQuestionnaire 1a): man responding

- a) Andimntu ufane ose ngakumbi inyama yenkukhu kodwa namhlanje ndiye ndanomdla wokwenza njalo kangangokuba bendingazi noba ingavuthwa
(I don't normally grill meat especially chicken but today I got interested to do it. I did even know if it will cook well)
Downgrading utterance
- b) Ndiyavuya ke xa incamise ngencasa
(I'm glad to learn that it tastes good)
Appreciation token

Questionnaire 1(b): man responding

- a) Ukosa mfowethu ndazalwa nako utsho nje ndingekakoseli eyenkomo.
Grilling I was born with it .It is a pity that I haven't grilled you beef.
Agreeing utterance

Questionnaire 1(c): man responding

- a) Kaloku le nto ndiyenza ndisemdeni ngoko ke yiyo loo nto ndiyoje ngononophelo.
(I have done this with great interest, hence I took great care in doing it)
Agreeing utterance

Questionnaire 1(d): man responding

- a) Mhlobo wam esi isinongo ubungekhe usazi, sibuya kwelaMandiya.
(My friend, you wouldn't know this spice, It comes from India)
Shift credit

Questionnaire 1(e): man responding

- a) Le nto yokosa ndikhula nayo ndayincaca ebeleni kuma.
(Grilling is something that I grew up with I sucked it from my mother breast)
Agreeing utterance

Questionnaire 1(f): man responding

- a) Mhlobo wam umama wandifundisa ukupheka.
(My friend, my mother taught me how to cook)
Shift credit

Questionnaire 1(g): man responding

- a) Ndiyabulela mhlobo wam.
(Thank you my friend)
Appreciation token
- b) Noko utata wam undifundisile ukosa
(At least my father taught me how to cook)
Shift credit

Questionnaire 1(h): man responding

- a) Ndayibona emsebenzini le ndlela yokosa inyama yenkuku
(I saw this technique of grilling chicken at work)
Shift credit

Questionnaire 1(i): man responding

- a) Ewe. Olu luhlobo endisoloko ndilujonge kwaba bamhlophe xa besoja emsebenzini.
(Yes, This is a technique that I have always observed from the White people when they grill meat at work)
Shift credit

Questionnaire 1(j): man responding

- a) Enkosi mfondini
(Thank you fellow man)
Appreciation token
- b) Bendingazi ukuba ndiyakwazi ukosa inyama yenkukhu ndakutsho ndikhuthale ukosa.
(I did not know that I can grill chicken, I will now be keen to do it)
Downgrading utterance

2.5 UKUQHUBAQuestionnaire 1a): man responding

- a) Ayikuko nokuba bubuchule ncam nto nje ndakufundela ukuqhuba.
(It is not really a skill, but I learnt to drive)
Agreeing utterance

Questionnaire 1(b): man responding

- a) Kunyanzelekile mhlobo wam xa uqhuba uhlale ulindele nantoni enokwenzeka endleleni
(It is important my friend that you should expect anything that can happen when you drive on the road)
Agreeing utterance

Questionnaire 1(c): man responding

- a) Mfondini! andizange ndizifumane ngomgunyathi iincwadi zokuqhuba enye into ndaqhuba ndiseyimveku.
Fellowman! I didn't get my license illegally, the other thing I drove since I was young.
Agreeing utterance

Questionnaire 1(d): man responding

- a) Ndiyowaba mhlobo wam xa kukho abantu abayiqaphelayo loo nto.
(I rejoice my friend when people take note of that)
Appreciation token

Questionnaire 1(e): man responding

- a) Ewe mfondini kaloku ukuqhuba ndakufunda kakuhle andifani naba bathenga iimpepha zokuqhuba.
Yes fellow man, I learnt driving so well, I'm not like the ones who buy licenses.
Agreeing utterance

Questionnaire 1(f): man responding

- a) Ndayipasa ilayisensi yam yokuqhuba zange ndiyithenge.
(I passed my driver's license, I didn't buy it)
Agreeing utterance

Questionnaire 1(g): man responding

- a) Kaloku kubalulekile ukuba ingqondo yakho uyibeke kuloo nto uyenzayo .
(It is important that you put your mind into what you are doing)
Agreeing utterance
- b) Enkosi ke kodwa.
(Thanks anyway)
Appreciation token

Questionnaire 1(h): man responding

- a) Mfondini sisindiswe nguNkulunkulu .
(Fellowman, we have been saved by God)
Shift credit

Questionnaire 1(i): man responding

- a) Hayi mna mhlob'am kudala ndayihamba le ndlela nento zayo sendizazi
(Not to me my friend, I have travelled this road for long and I know its problems)
Agreeing utterance

Questionnaire 1(j): man responding

- a) Enkosi ngokundikhuthaza.
(Thanks for encouraging me)
Appreciation token

3. IZINTO EZIBANGWAYO (POSSESSIONS)**3.1. IMOTO ENTSHA**Questionnaire 1a): man responding

- a) Ngumthetho wam lowo.
(I'm like that)
Agreeing utterance

Questionnaire 1(b): man responding

- a) Hayi mfondini ndithe kubusentanyana ebendinabo ndancedwa yiBanki
ngokundiboleka
(No man, out of the cents I had I was assisted by the Bank by a loan)
Shift credit

Questionnaire 1(c): man responding

- a) Ndiyabulela mhlobo wam.
(Thank you my friend)
Appreciation token

Questionnaire 1(d): man responding

- a) Ndiyabulela mfo wakuthi.
(Thank you fellow man)
Appreciation token

Questionnaire 1(e): man responding

- a) Hayi kanti yeyalo nyaka uphelileyo yaye lisekeni
(No man, It is last year's model and a second hand)
Downgrading utterance
- b) Kodwa ndiyabulela.
(Thanks anyway)
Appreciation token

Questionnaire 1(f): man responding

- a) Ndiyithenge kuba kudala ndiyinqwenela sihlobokazi.
(I bought it friend because I have always wanted it)
Agreeing utterance

Questionnaire 1(g): man responding

- a) Mazi enethole
(Thank you)
Appreciation token
- b) Nawe ungaba nemoto enje xa unokusebenza ngokukhuthuleyo
(You can also have a car like this if you can work hard)
Return compliment

Questionnaire 1(h): man responding

- a) Enkosi.
(Thank you)
Appreciation token

Questionnaire 1(i): man responding

- a) Ekunyamezeleni ukhona umvuzo.
(Out of perseverance there is a benefit)
Agreeing utterance

Questionnaire 1(j): man responding

- a) Enkosi mfondini
(Thank you fellow man)
Appreciation token
- b) Kucacile ukuba awunamona
(It is clear that you are not jealous)
Agreeing utterance

3.2 INDLU ENTSHAQuestionnaire 1a): man responding

- a) Enkosi mhlobo.
(Thank you very much friend)
Appreciation token

Questionnaire 1(b): man responding

- a) Yho mfondini indlela endityabule ngayo le ndlu kodwa kuba ndiyifuna ndadibanisa konke endinakho yaphuma yayile nto.
(Wow, fellow man I really spent a lot of money on this house, however because I wanted it I had to put together everything I had in order to have it like this)
Agreeing utterance

Questionnaire 1(c): man responding

- a) Enkosi kakhulu mhlobo wam
Thank you very much my friend
Appreciation token

Questionnaire 1(d): man responding

- a) Hayi noko mfondini ayintlanga kuyaphi nje le ndlu, kwaye ayehlukanga kwezinye.
(No fellow man this house is not that beautiful and not that different from the others)
Question accuracy

Questionnaire 1(e): man responding

- a) Kuyasetyenzwa nilele nje!
(People work while you sleep)
Informative comment

Questionnaire 1(f): man responding

- a) Uyayazi ukuba xa imali yakho uyigcina uthenga izinto ezintle.
(You know, when you save your money you buy beautiful things)
Informative comment

Questionnaire 1(g): man responding

- a) Enkosi mhlobo wam
(Thank you my friend)
Appreciation token
- b) Umntu oneliso yinkosikazi yam nguye obekhetha
(My wife has eyes for it, she was the one who chose)
Shift credit

Questionnaire 1(h): man responding

- a) Le ndoda ngumakhi olichule yaye nezi zitena zicingwe nguye.
(This man is a good builder, this type of brick is his idea)
Shift credit

Questionnaire 1(i): man responding

- a) Ndiyabulela sihlobo
(Thank you my friend)
Appreciation token

Questionnaire 1(j): man responding

- a) Enkosi mfondini ngenkuthazo
(Thank you fellow man for your encouragement)
Appreciation token

3.3 IZIHLANGU EZITSHAQuestionnaire 1a): man responding

- a) Enkosi mhlobo.
(Thank you my friend)
Appreciation token

Questionnaire 1(b): man responding

- a) Nokho asiyiyo ifeshini le ngumhlobo wakudala koko uninzi lwabantu abazazi.
(This is not fashion, but antique and most people do not know about it)
Downgrading utterance

Questionnaire 1(c): man responding

- a) Ntanga uyakuthanda ukubaxa izinto, azixabisi nakangako ezi mpahla
(Man, you like to exaggerate things, these clothes are not that new)
Question accuracy

Questionnaire 1(d): man responding

- a) Kanti ndikhethelwe yinkosikazi kaloku bona bayakholwa zizinto ezibukeka kakuhle.
(My wife chose it for me, women like good appearance)
Shift credit

Questionnaire 1(e): man responding

- a) Mfo kabawo yiyonanto uyaziyo ukuba yinto yam leyo yokunxiba izinto ezintle.
(My brother, you know for a fact that dressing up in beautiful clothes is my style)
Agreeing utterance

Questionnaire 1(f): man responding

- a) Enkosi mhlobo
(Thank you my friend)
Appreciation token
- b) Uyayazi kakade iJones iyabiza.
(You know for a fact that Crocket and Jones is expensive)
Agreeing utterance

Questionnaire 1(g): man responding

- a) Enkosi !
(Thank you)
Appreciation token
- b) Ndiyazazi izihlangu ezinxitywa kule mihla mna.
(I know the type of shoes that are worn these days)

Questionnaire 1(h): man responding

- a) Noko azibizi olo hlobo
(They are not that expensive)
Question accuracy

Questionnaire 1(i): man responding

- a) Andikholwa kukuquqa evenkileni kuloko ndikhetha izinto zexabiso.
(I don't like going to the shop from time to time, hence I choose things of high quality)
Agreeing utterance

Questionnaire 1(j): man responding

- a) Mfondini enkosi
(Thank you fellow man)
Appreciation token

APPENDIX B2

COMPLIMENT RESPONSES

IMBONAKALO (APPEARANCE)

1.1 ISINXIBO

Questionnaire 1a): woman responding

- a) Enkosi wethu mhlobo
(Thank you friend)
Appreciation token

Questionnaire 1(b): woman responding

- a) Ndinjalo nje mna. Impahla iyandihlala uyayazi nawe mhlobo wam.
(I'm like that. Clothes suit me well and you know it my friend)
Agreeing utterance

Questionnaire 1(c): woman responding

- a) Ndiyabulela mntakwethu,
(Thank you my brother)
Appreciation token
- b) Kanti nawe ilaphu liyakuhlala. Ndikhe ndikubukele
(Even you, the cloth fits you nicely. I sometimes look at you)
Return compliment

Questionnaire 1(d): woman responding

- a) Kaloku sana emtshatweni kufuneka ube mhle uzokufumana isoka utshate.
'Baby', in a wedding you must look beautiful in order to win a man and get married)
Agreeing utterance

Questionnaire 1(e): woman responding

- a) Enkosi Mphathiswa kodwa ibingezonjongo zam ukuthatha abafana.
(Thanks Minister. It was not my intention to win man)
Appreciation token

Questionnaire 1(f): woman responding

- a) Utsho ntombi
(Do you really mean that girl)
Request reassurance
- b) Hayi suka sukuphoxisa ngam,
(No don't ridicule me)
Disagreeing utterance

Questionnaire 1(i): woman responding

- a) Ndikhumbule ubuXhosa bam
(I just remembered my Xhosa nationality)
Agreeing utterance

Questionnaire 1(j): woman responding

- a) Yhu ntombi ndiza kuthini ukungabi mhle ndifumene ithayikhuni yomhlaba.
Wow girl, why wouldn't I be beautiful when I got a great tycoon)
Agreeing utterance

1.3 IINWELEQuestionnaire 1a): woman responding

- a) Ndiyayazi ukuba zintle andifuni kunconywa.
(I know it is beautiful but I don't want to be complimented)
Legitimate evasion

Questionnaire 1(b): woman responding

- a) Ndiyabulela .
(Thank you)
Appreciation token
- b) Akhona amaxesha anjalo
(There are times like that)
Agreeing utterance

Questionnaire 1(c): woman responding

- a) Enkosi wethu ,
(Thank you friend)
Appreciation token
- b) Loo nto uyandithanda wena, uyandincoma maxa onke.
(And you seem to like me, you compliment me at the time)
Agreeing utterance

Questionnaire 1(d): woman responding

- a) Akwabe ubusazi indlela endilele kabuhlungu ngayo kuba ndikokose olu hlobo lwenele.
(I wish you had known that I slept so badly because I had to take care of this hair style)
Question accuracy

Questionnaire 1(c): woman responding

- a) Enkosi
(Thank you)
Appreciation token
- b) Ndiyayithanda impahla yakwantu kuba ndiba nomfaneleko, yeka nje ukuba singayixabisanga.
(I like traditional clothes because I tend to have a nice posture in it, let alone that we don't pay much attention to them)
Agreeing utterance

Questionnaire 1(d): woman responding

- a) Hayi akukho kwanto ingako qha ndikhumbule endulo.
(No, there 's nothing serious I just remembered my roots)
Agreeing utterance

Questionnaire 1(e): woman responding

- a) Ndiyakwazi ke wena ke ngempoxo
(I know you, you like to ridicule)
Disagreeing utterance

Questionnaire 1(f): woman responding

- a) Hayi wethu umyeni wam akongomntu okhweletayo noko undithembile.
(No friend, my husband is not a jealous type, at least he trusts me)
Agreeing utterance

Questionnaire 1(g): woman responding

- a) Ndiwukhethe ngokuwuqonda ntombi
(I chose it with intentions, girl)
Agreeing utterance
- b) Kwaye ndiyavuya xa kanti ndiyabukeka.
(And I'm happy that I look good)
Appreciation token

Questionnaire 1(h): woman responding

- a) Enkosi ntombi
Thank you, girl
Appreciation token
- b) Bendiwuthungelwe ngomnye umama waseMtata
(It was designed for me by a woman from Umtata)
Shift credit

- c) Kodwa enkosi.
(Anyway thank you)
Appreciation token

Questionnaire 1(g): woman responding

- a) Enkosi
(Thank you)
Appreciation token
- b) Kwaye ndiyikhethe ndingayazi ukuba iza kundifanele olu hlobo kodwa ke abantu abaninzi bathi indifanele.
(And when I chose it I did not think it would suit me the way it does, but most people say it suits me)
Agreeing utterance

Questionnaire 1(h): woman responding

- a) Enkosi wethu
(Thank you friend)
Appreciation token
- b) Kodwa uyandiphoxa noko andinakude ndogqithe umakoti.
(However, you ridicule me I may not surpass the bride)
Disagreeing utterance

Questionnaire 1(i): woman responding

- a) Hayi kaloku sana kwakudala yinto yam leyo. Ilaphu lomlungu ndiyalicwaba.
(No, 'baby' form way back it has always been my style to master a White man's cloth)
Agreeing utterance

Questionnaire 1(j): woman responding

- a) Hayi kaloku sana ndiyabulala owam umntu uyandinxibisa ngusozimali kaloku lowa.
(No sana, I dress to kill, my boyfriend dresses me, that one is a wealthy man)
Agreeing utterance

1.2 ISINXIBO SESINTU

Questionnaire 1a): woman responding

- a) Enkosi.
(Thank you)
Appreciation token

Questionnaire 1(b): woman responding

- a) Enkosi mhlobo wam ndiyabulela.
(Thank you my friend, I thank you)
Appreciation token

Questionnaire 1(e): woman responding

- a) Kanti ke akujongwa zinweleni qha, indlela yokuhamba nayo ibalulekile.
You, however, don't look at the hair only. Good walks are important too)
Agreeing utterance

Questionnaire 1(f): woman responding

- a) Enkosi mhlobo ngokuncoma
(Thank you friend for complementing me)
Appreciation token
- b) Kodwa ke andiziyelanga eSalon ndizenze ngokwam.
(However, I did not go to the Salon I did it myself)
Agreeing utterance

Questionnaire 1(g): woman responding

- a) Enkosi
(Thank you)
Appreciation token
- b) Bendingakhange ndiyiqonde ukuba ziyafanelana nebala lam
(I did not realize that they suit my complexion)
Agreeing utterance

Questionnaire 1(h): woman responding

- a) Bendizenza kwaSnowy Hair Salon
(I did it at Snowy Hair Salon)
Shift credit

Questionnaire 1(i): woman responding

- a) Kaloku thina Bantu abamnyama sibahle siyagqwesa ke sakuzihombisa.
(We Blacks are beautiful, we excell when we decorate ourselves)
Agreeing utterance

Questionnaire 1(j): woman responding

- a) Ndiyaphangela kaloku ngoku ntombi ndiphangelela imali
(I'm working now girl I'm working for money)
Agreeing utterance

2. UBUCHULE (ABILITY)**2.1 UKONYULWA**Questionnaire 1a): woman responding

- a) Enkosi.
(Thank you)
Appreciation token

Questionnaire 1(b): woman responding

- a) Enkosi ndiyawabulela amazwi akho
(Thank you for your words)
Appreciation token
- b) Nam ndizimisele ukuwafezekisa amaphupha am kwaye ndisebenze ngezandla ezingenamkhinkqi.
(I also want to realize my dreams and work hard with willingness)
Agreeing utterance

Questionnaire 1(c): woman responding

- a) Ndiyabulela
(Thank you)
Appreciation token
- b) Kukho nto wena ongayiqondiyo le yokuba ngenxa yokundincoma kwakho ndiyakhuthazeka.
(There is something that you cannot realize that by complementing me I get encouraged)
Agreeing utterance

Questionnaire 1(d): woman responding

- a) Ndiyabulela ngamazwi akho enkuthazo.
(Thank you for words of encouragement)
Appreciation token
- b) Ukuze inqwelo ihambe kufuneka siphathisane.
(In order to go forward we must work together)
Agreeing utterance

Questionnaire 1(e): woman responding

- a) Kwelo cala nditshisa mpela kaloku kuthiwa ibuzwa kwabaphambili.
(I 'm very strong on that, they say we must ask our forerunners)
Agreeing utterance

Questionnaire 1(f): woman responding

- a) Enkosi mhlobo wam
(Thank you my friend)
Appreciation token
- b) Ndenza ngako konke okusemandleni ukuba umsebenzi wam uqaqambe.
(I do everything in my power to make my work look bright and good)
Agreeing utterance

Questionnaire 1(g): woman responding

- a) Ndivuya ndingavuyi kuba abantu bayakuze bakonyule endaweni bajike bakujikele kodwa ke ndakuzama.
I'm not sure whether to rejoice or not because people would nominate you into a position and later betray you. However, I will try)
Challenge complimenter's sincerity

Questionnaire 1(h): woman responding

- a) Ewe kulungile ukusebenzisana nabantu kwaye ngaske ndisebenze kakuhle kule komiti kuba kunzima ukukhokela abantu.
(Yes, it is good to work with people, I wish to work along well with this committee because it is difficult to lead people)
Agreeing utterance

Questionnaire 1(i): woman responding

- a) Andithembisi nto kodwa ndiza kuzama ukuba inkqubela ibekho kuba ke ndiyawazi amahla ndinyuka esi sikolo.
(I don't promise anything, however I will try to establish progress because I know the ups and downs of this school)
Downgrading utterance

Questionnaire 1(j): woman responding

- a) Ntombi kaloku ndahlanjwa ngumama
(Girl, I was blessed by my mother)
Agreeing utterance

2.2 UKUPHEKAQuestionnaire 1a): woman responding

- a) Enkosi
(Thank you)
Appreciation token

Questionnaire 1(b): woman responding

- a) Ndatsho ndavuya kakhulu.
(I'm now very happy)
Appreciation token
- b) Ngamazwi enkuthazo ke lawo. Iresipi inye kukupheka ngokuzimisela nokuzinikela. Those are words of encouragement. The only recipe is to cook with determination and seriousness)
Agreeing utterance

- b) Ukupheka kona ndiyakwazi qha nje ndiyonqena.
(I know how to cook, I'm just lazy)
Agreeing utterance

Questionnaire 1(j): woman responding

- a) Ukupheka kaloku ndakufundela
(I was trained for cooking)
Agreeing utterance

2.3 UKUPHUCULA IKHAYA

Questionnaire 1(a): woman responding

- a) Ifana nam.
(It is like me)
Agreeing utterance

Questionnaire 1(b): woman responding

- a) Mhlobo wam ibe ngumsebenzi omkhulu lo. Ndiye ndazama ukungqamanisa imifanekiso nombala oseludongeni.
(My friend, this was a great job. I tried to match the pictures and the colour on the wall)
Agreeing utterance

Questionnaire 1(c): woman responding

- a) Ndiyabulela ntombi
(Thank you very much girl)
Appreciation token
- b) Ndizama ngako konke endinako ukuba ndilihombise eli khaya.
(I'm trying by all means to decorate this home)
Agreeing utterance

Questionnaire 1(d): woman responding

- a) Ngalo lonke ixesha ndicinga indlela ezakwenza indlu yam ibukeke.
(Everytime I think of the way in which to make my house looks nice)
Agreeing utterance

Questionnaire 1(e): woman responding

- a) Kanti ke nam ndiyibone kwenye indlu ebe ndindwendwele kuyo
(I also saw it in a certain house I visited)
Informative comment

Questionnaire 1(f): woman responding

- a) Enkosi mhlobo wam
(Thank you my friend)

Questionnaire 1(c): woman responding

- a) Enkosi
(Thank you)
Appreciation token
- b) Kaloku ndaziwa njengomntu ongakwaziyo ukupheka ndiqonde ukuba mandikhangele kwiMagazini yethu iBona esona sidlo.
(You know I'm known for being unable to cook, I then realize that I should look through the Bona Magazine for the best meal.
Shift credit

Questionnaire 1(d): woman responding

- a) Ukupheka oku ndakufundela yeka nje ukuba ndikonqena.
(I was trained for cooking, let alone that I 'm lazy)
Agreeing utterance

Questionnaire 1(e): woman responding

- a) Enkosi
(Thank you)
Appreciation token
- b) Kodwa ndakuthanda ukuba ngenye imini undivise esakho, uyapheka ndiyakwazi.
(However, I would like you to have me taste yours I know you can cook).
Return compliment

Questionnaire 1(f): woman responding

- a) Hayi wethu mhlobo wam imbiza yeyona nto ndiyonqenayo ndikholwa kukupheka xa ndicacileyo.
(No friend, I'm lazy to cook, I like to do it when I'm in a good mood)
Disagreeing utterance

Questionnaire 1(g): woman responding

- a) Ndiyavuya xa kunjalo kuba kumnandi xa abantu betye ukutya okumnandi.
(I'm happy to hear that, it feels good when people eat a tasty meal)
Appreciation token

Questionnaire 1(h): woman responding

- a) Ndifundiswe nguNowaka yhazi bendingayazi ukuba kumnandi ukukwazi ukupheka.
(Nowaka taught me, I didn't realize how nice it can be to be able to cook)
Shift credit

Questionnaire 1(i): woman responding

- a) Enkosi sana
(Thank you 'baby')
Appreciation token

- b) Kaloku umthetho wam ndilichule ngakwicala lokuhombisa.
(By nature I'm good in the area of decorations)
Agreeing utterance

Questionnaire 1(g): woman responding

- a) Enkosi ndiyabulela mhlobo wam
(Thank you very much my friend)
Appreciation token
- b) Le mibala ndiyikhethe ndingaqinisekanga ke kodwa xa ibonwa nanguwe ukuba mihle inokuba mihle nyhani.
I was uncertain when I chose these colours. However, if it is also complimented by you it should be really beautiful)
Agreeing utterance

Questionnaire 1(h): woman responding

- a) Le mifanekiso bendiyiphiwa ngumlungu wam ndaqonda ukuba mandiyincamathelise kweli gumbi
(These pictures were presented to me by my White boss)
Shift credit
- b) Mihle kakhulu na ntombi?
(Are they really beautiful girl?)
Question accuracy

Questionnaire 1(i): woman responding

- a) Heke,
(Thank you)
Appreciation token
- b) Uyabona ke lo nto yeyona ndiyifunayo kucace xa kukho utshintsho endilwenzileyo.
You see, this is what I really I want that if I made some changes it get noticed)
Agreeing utterance

Questionnaire 1(j): woman responding

- a) Ndafunda kumama ondizalayo
(I learnt it from my biological mother)
Shift credit

2.4 UBUKRELEKRELE EZIFUNDWENI

Questionnaire 1a): woman responding

- a) Enkosi
(Thank you)
Appreciation token

- b) Ndakuqhubela phambili uThixo endiphe amandla.
(Agreeing utterance)

Questionnaire 1(b): woman responding

- a) Ngumnqweno wam lowo titshala. Ngamazwi athethwa ngumama lawo esithi imfundo sisitshixo.
(That is my wish teacher. These are my mother's words when she says education is the key)
Agreeing utterance

Questionnaire 1(c): woman responding

- a) Enkosi mfundisi
(Thank you teacher)
Appreciation token
- b) Kodwa ndazi nto inye kumbulelo wam eyokuba ndiphumelele ngenxa yemigudu nenzame yakho.
(However, I know one thing in my thanks giving that I have been successful because of you)
Shift credit

Questionnaire 1(d): woman responding

- a) Ndiyabulela titshala
(Thank you teacher)
Appreciation token
- b) Ubukho bakho bube luncedo kum.
(Your presence was of great help to me)
Shift credit

Questionnaire 1(e): woman responding

- a) Ndiyabulela mfundisi ngenkxaso yakho
(Thank you teacher for your support)
Appreciation token
- b) Kwaye ndithembisa nakanjalo ukuba ndiyakuqhubela phambili
(And I also promise that I will continue to go forward)
Agreeing utterance

Questionnaire 1(f): woman responding

- a) Awundivanga nam indlela endothuke ngayo kwaye ndiyavuya.
(You have no idea of the shock I got and I'm grateful)
Appreciation token

Questionnaire 1(g): woman responding

- a) Enkosi titshala
(Thank teacher)
Appreciation token
- b) Ndiyavuya xa iziphumo zam zibe lolu hlobo ndakuzama ukwenza ngaphezu koku
(I'm happy that my results are like this, I will try to do better than this)
Agreeing utterance

Questionnaire 1(h): woman responding

- a) Andinayo tu enye imfihlelo ngaphandle nje kokuhlala ndenze umsebenzi wam
ngexesha elifanelekileyo
(I don't have another secret, except that I settle and do my job in good time)

Questionnaire 1(i): woman responding

- a) Mna titshala ndibulela wena kuba ndithi ukuba ubungekho ngekungenje.
(Mine is to thank you teacher, because if it wasn't for you, things wouldn't have
been like this)
Shift credit

Questionnaire 1(j): woman responding

- a) Ndiyafunda mhlobo wam enye into ndifuna ukuzithwala zonke ezi zidanga
zinxitywayo.
(I study my friend, and I want to have all the degrees conferred upon me)
Agreeing utterance

2.5 UKUQHUBAQuestionnaire 1a): woman responding

- a) Hayi noko ndifundiswe ngumntu onomonde
(No, I been taught by a patient person)
Shift credit
- b) Enkosi mhlobo.
(Thank you my friend)
Appreciation token

Questionnaire 1(b): woman responding

- a) Ewe kunjalo kodwa kunyanzelekile ukuba ndihlolwe phambi kokuba ndiyifumane.
(Yes, it is true, however, I must get examined before I get it)
Agreeing utterance

Questionnaire 1(c): woman responding

- a) Ndiyabulela boogxa bam
(Thank you colleagues)
Appreciation token
- b) Anazi nje nina indlela endandisoyika ngayo ukuqala kwam ngoku ingathi yintsomi.
(You have no idea how scared I was when I started, but now it's like a fairy tale)
Agreeing utterance

Questionnaire 1(d): woman responding

- a) Enkosi mhlobo wam.
Thank you my friend
Appreciation token

Questionnaire 1(e): woman responding

- a) Kaloku uze wazi mhlophe ukuba ukuqhuba oku zange ndikufundele enqwelweni.
(You must clearly know that I did not learn driving from the wagon)
Agreeing utterance

Questionnaire 1(f): woman responding

- a) Kaloku bahlobo kufuneka siwabonise la madoda ukuba sinako nathi ukuqhuba njengawo.
(Friends, we must show these men that we can also drive as much as they can)
Agreeing utterance

Questionnaire 1(g): woman responding

- a) Injalo tshom'am unga nawe ungenza njengoko ndenzile ndiyakunqwelela ukuba nawe wenze njengam
(It is like that my friend, I wish you could do exactly the way I have done)
Return compliment

Questionnaire 1(h): woman responding

- a) Kunjalo akulunganga ukuyithenga, bubulumko ke ukuyifundela uyipase.
(Yes, it is not right to buy it. It is wise to learn and pass for it)
Agreeing utterance

Questionnaire 1(i): woman responding

- a) Kanene uyaqala ukundibona xa ndiqhuba hayi sana ndingumqhubi ovunyiweyo.
(I guess you are seeing for the first time behind the wheel, 'baby' I'm a qualified driver.
Agreeing utterance

Questionnaire 1(j): woman responding

- a) Hayi, kaloku sana ilayisenisi iyafundelwa kwaye ndinamava ngokuqhuba, ungandijongi ezibhatyini mna.
(No, 'baby' you study for a driver's liscence and I have experince in driving, you must not underestimate me)
Agreeing utterance

3. IZINTO EZIBANGWAYO (POSSESSIONS)**3.1 IIMPAHLA EZINTSHA**Questionnaire 1a): woman responding

- a) Enkosi
(Thank you)
Appreciation token

Questionnaire 1(b): woman responding

- a) Hayi ndiyazosula yonke imihla yaye ndiyazithanda.
(No, I wipe them everyday and I like them)
Downgrading utterance

Questionnaire 1(c): woman responding

- a) Enkosi mntakwethu
(Thank you my brother)
Appreciation token
- b) Akufuneki kaloku ukuba sizityhafise, ndazithenga kumzi wakwa Lewis
(We must not look down upon ourselves, I bought them at Lewis stores)
Informative comment

Questionnaire 1(d): woman responding

- a) Enkosi
(Thank you)
Appreciation token
- b) Ngumnqweno wam ukuba kube kuhle apha.
(It is my wish that this place stays beautiful)
Agreeing utterance

Questionnaire 1(e): woman responding

- a) Hayi bo! utsho na?
(Oh! no, you say so)
Request reassurance

Questionnaire 1(f): woman responding

- a) Sana ndingumntu okwaziyo ukukhetha umthetho lo wam.
(‘Baby,’ it is in my nature to have a good choice)
Agreeing utterance

Questionnaire 1(g): woman responding

- a) Kanti ke ndizifumene ngexabiso nje eliphantsi eSalt River nawe ungayokuzifunela mhlob'am.
(I got them with a low price at Salt River, you can also go and get it for you my friend)
Informative comment

Questionnaire 1(h): woman responding

- a) Bendizithenga eWynberg
(I bought them at Wynberg)
Informative comment

Questionnaire 1(i): woman responding

- a) Mna xa ndithenga andenzi phela sonwabe ndithenga ndisazi ukuba loo nto asoze ndibe ndiyithenga.
(When I buy I don't just buy for the sake of buying, I buy quality)
Agreeing utterance

Questionnaire 1(j): woman responding

- a) Sana enkosi kakhulu
(‘Baby,’ thank you very much)
Appreciation token

3.2 IZIHLANGU EZITSAQuestionnaire 1a): woman responding

- a) Enkosi
(Thank you)
Appreciation token

Questionnaire 1(b): woman responding

- a) Hayi ngumthetho wam, ndithanda ukunxiba izinto ezijongekayo.
(It is my nature, I like to wear things that attract attention)
Agreeing utterance

Questionnaire 1(c): woman responding

- a) Ndiyabulela wethu ntombi
(Thank you very much girl)
Appreciation token

- b) Kaloku mna ndikhetha into eza kundifanela ingekuko ukuba ndinemali eninzi.
(I choose something that suits me, that doesn't mean that I have a lot of money)
Agreeing utterance

Questionnaire 1(d): woman responding

- a) Enkosi sisi
(Thank you my sister)
Appreciation token

Questionnaire 1(e): woman responding

- a) Kaloku uze wazi mhlophe ukuba ifashoni ndihamba nayo.
(You must know clearly that I observe the fashion world well)
Agreeing utterance

Questionnaire 1(f): woman responding

- a) Kaloku mna andibanxibi oofanakalo ndinxiba oondoqo bodwa
(I don't wear imitations I only wear quality)
Agreeing utterance

Questionnaire 1(g): woman responding

- a) Enkosi sisi
(Thank you my sister)
Appreciation token
- b) Kwaye ndilukhethe ngokuluthanda olu hlobo lwesihlangu.
(I chose this type of shoe with full of trust in it)
Agreeing utterance

Questionnaire 1(h): woman responding

- a) Ewe ntombi ndiqonde ukuba mandizikhawulezele kuba ndiyazithanda.
(Yes girl, I realized that I should get them quickly because I like them)
Agreeing utterance

Questionnaire 1(i): woman responding

- a) Enkosi mtshana.
(Thank you my niece)
Appreciation token

Questionnaire 1(j): woman responding

- a) Sana bendisithenga kwa Edgars andinxibi masekeni.
(Baby, I bought them at Edgars, I don't wear second hand)
Informative comment

3.3 IFANITSHALA

Questionnaire 1(a): woman responding

- a) Enkosi
(Thank you)
Appreciation token

Questionnaire 1(b): woman responding

- a) Kudala ndifuna umabonakude onje, ndiqonde ukuba mandzincame nokuba andinamali.
(I've been desparately wanting this television set, I realized that I should buy it even if I don't have money to spare.)
Agreeing utterance

Questionnaire 1(c): woman responding

- a) Enkosi mmelwane
(Thank you my neighbour)
Appreciation token
- b) Kanti ke ixabiso layo alixhomanga olo hlobo, ndifike amaxabiso ethotywe.
(Its price is not that high, when I there the prices had been brought down)
Agreeing utterance

Questionnaire 1(d): woman responding

- a) Uyaqaphela kambe!
(You are quite observant)
Agreeing utterance

Questionnaire 1(e): woman responding

- a) Enkosi mheza wethu kaloku
(Thank you my neighbour)
Appreciation token

Questionnaire 1(f): woman responding

- a) Noko sana kwicala lokukhetha ndiyincutshe.
(At least 'baby', I'm good in making choices)
Agreeing utterance

Questionnaire 1(g): woman responding

- a) Enkosi mhlobo
(Thank you friend)
Appreciation token

Questionnaire 1(h): woman responding

- a) Bendiwuthenge kwaLubners kwaye amaxabiso ebethotywe
(I bought it a Lubners and the prices were brought down)
Informative comment

Questionnaire 1(i): woman responding

- a) Nam ndenziwe umnqweno lixabiso lawo eliphantsi.
(I was also attracted by its low price)
Agreeing utterance

Questionnaire 1(j): woman responding

- a) Enkos sisi
(Thank you my sister)
Appreciation token