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**І УКРАЇНСЬКОГО ТИПІВ ГУМОРУ**

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**COMPARATIVE ANALYSIS OF ENGLISH AND UKRAINIAN  
TYPES OF HUMOUR**

Bachelor's Thesis

**Presented by:** Mihály Tihor

a 4th year student

**Professional Education program:**

014 Secondary education. Language and literature (English)

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## INTRODUCTION

The actual bachelor's thesis was written to organize the main ideas of scholars from distinct places in the world, and from different years throughout human history. The concept of humour is the same as every other concept: it has as many meanings and expressions, as many people are living in the world. The scientists are usually writing their findings in different journals, books, newspapers, internet articles, etc. Several writers may also be called scholars, because they understand and feel the essence of their own works. As a writer writes down his thoughts into a book, a comedian might write his or her own thoughts into a book using a humorous style; that is the way, a humourist is different from a writer. These books were written with a special analytical background, and some of them were used in the current work. The original thesis was constructed to give a short overview into the world of humour and give straightforward access to the basics of comedy. The current field might be interesting for an enormous number of people, as it is extraordinary. People may also be interested in the current topic not depending on their age, gender, and nationality. Humour is being used worldwide very frequently, and people may think that they know everything about humour by only reading jokes. However, the current thought is not true; humour is a discipline, which is based not only on knowing how to read, write and tell jokes, but knowing the history of humour in distinct nations, their traditions, and culture. The current study shows those important things in a wider manner as well as the changing of humour throughout history.

The object matter of the current study is humour, its difference between two totally distinct languages according to every category; an analytical comparison between their humour.

The subject matter is humour, its progress in several countries around the Globe during the world's history; the influence of humour on some bigger historical events, cultural and social life of people that belong to disparate national groups.

The first part of the current work is about the main information on what exactly humour is, the comedy in the English-speaking countries such as Britain, the United States as the two major English influencers throughout the Earth. The bigger part of the English part is about America because of numerous reasons: America has a more saturated history through less years, than the United Kingdom through many centuries; America took the so-called 'hype' and made itself even more famous by making even more historical events such as: the civil war with slavery; war of independence with mocking the British; close relationship with the French, who hated the United Kingdom for ages and vice versa. The United States were also called a new world, where people might make a new and better life than in Europe, so they started making colonies on the new land; capturing new territories and bringing there their own culture. In those years the new continent

may also be called an enormous mixer. Humour is a thing, which may be easily influenced by a simple human thought, the actual thing happened in the United States of those times. The current work mainly consists of meaning of numerous scientists about humour, and their analytical thoughts. It was researched by many scholars throughout history in every existing source. There is a reference to humour even in the Bible, and some other historical writings from two thousand years ago. In those times humour was a sin, which was making barbarians from polite people. Nowadays humour is a part of people's everyday life; it is even strange, how humanity may get used to something that is not good according to religion, what is a deeply serious part of human's life. The current study also involves information about relation of different nations to one specific type of humour.

The second part of the study is about Ukrainian humour mainly in music, and different humourists, who became known in Eurasia and maybe even across the planet. Some of them were not born in the present country, but have the Ukrainian nationality and are speaking on the targeted language. Putting humour in music is a strong method of making someone laugh because usually the rhythm of such a song will be funny to hear, the manner of pronouncing words must also be humorous.

The third part is about the object of the present work – about the analytical comparison between English and Ukrainian humour. With the use of a questionnaire the data was collected, then grouped and analysed. The usage of surveys was the one and only method of collecting data as it may give results rapidly and would depend only on the internet connection. The aim of the questionnaire was to gather general information about the participants of the two language groups; to find out the most frequent themes of speaking; to find taboos which may be accepted to the whole population of one language users; the reason of usage humour by people, and their preferences due to nearly everything that is combined with comedy. The actual method was chosen because of its rapidity, easiness, and acceptability to both for those who are close and afar. The results of the research show that humour is a thing that may change even faster than the person may think of it. Even the difference between generation shows that their humour is entirely different. However, there are several older people, who know much more about youth humour, than the young, and may use modern technologies with less trouble than the junior users. This may also be called a bridge between the generations, which is still strong enough in the European countries; however, it is weaker in the US because of their policy. Also, there are those, who are young, but understand only the elder humour; in other words, they are people, who are 'stuck' in the generation with low chances of adaption to the newer things.

## PART 1

### HUMOUR, ITS APPEARANCE IN HISTORY

#### 1.1 What is humour?

According to different writers, there are several meanings of the word “humour”. In other words, this word holds not only the meaning which is usual for every person nowadays. Stephen Leacock wrote down how it looks, when a person starts laughing with a short analysis of the taken progresses in his book “Humour: its theory and technique, with examples and samples; a book of discovery”. He wrote that there is no one, who never seen such a scene, when there are two people sitting or standing in front of each other and one of them is starting to tell a short story or joke. The other person’s reaction is not less interesting: his face starts deformation on different schemes. If we would not know, how it looks to laugh, we may certainly think that the actual person or listener is ill and needs help. Also, we should not forget that the speaker or the storyteller can tell an extremely funny joke, so that the listener can start “wobbling” (Linda,1992) and maybe even crying. This way every person can see if anyone starts laughing or smiling. That was a very analytical writing because every little thing was written down while many other writers usually omit the smaller things from their writings. After this description the writer starts to write more about the humour itself as a feeling or even a teachable subject. Also, the writer suggested that humour should be taught in colleges; he referenced to a Roman writer who told that a poet cannot be made. It he or she is certainly born, but the actual phrase can mean that the poet firstly must born and after that he can be taught for it so that he will be made. The situation with humour can be related to the ‘poet’ situation, because we can tell the same that a humourist cannot be made; only born. Also, people should remember that many types of humour can be better understood if it has a related painting. If a person has a ‘spark’ of humour in his blood, then he or she will have the ability to become a well-known humourist; still if the actual person does not do his or her best, then there would be no chance to become a great humourist. However, teaching humour as many people think can mean to teach people making fun of things, it certainly does not; teaching humour is the same as teaching people to understand their lives, surroundings, etc. According to Leacock’s words, Humour is a sense, which is something that is always bind with life: it can be a starting position to people, who want to understand life better. Humour can consist of theory and practice, so that it can be taught in college as an independent course. Stephen Leacock even made a model of humour courses.

By the way, Stephen Leacock was not the only one, who has written books about the great knowledge of humour itself. There are other writers with not less interesting variety of words. As an example, the other author Holland Norman Norwood in his book “Laughing, a psychology of humour” wrote about the relationship between humour and people in the eighteenth century: Although humour and comic are rather known by people, they are more complicated than other types of arts, the main reason for it is that the comic, for example, has a special effect in association, and it is laughter. Also, we should not forget that the person itself chooses if he or she want to laugh at a joke or not. It depends only on the personal preference due to the jokes or stories. In other words if one person will cry of laughing, it does not assure that any other person will laugh at the same tone. Furthermore, there is a chance that the person will remain silent and even tells you to stop joking. Holland Norman Norwood also wrote an extract from the letters of Lord Chesterfield. There was written the next: ““Having mentioned laughing, I must particularly warn you against it,” wrote Lord Chesterfield to his son in 1748, “and I could hear wish that you may often be seen in smile, but never heard to laugh while you live. Frequent and loud laughter is the characteristic of folly and ill manners.... In my mind, there is nothing so illiberal and so ill –bred as audible laughter.” Earlier in that decorous century the essayist Joseph Addison recalled a Capuchin monk who believed “that Laughter was the effect of Original Sin, and that Adam could not laugh before the Fall.” In ancient times Ecclesiastes had written, “I said of laughter, It is mad. And of mirth, What doeth it?” Even the pagan philosophers before Socrates said that joking was inconsistent with pity – and preferred pity. Neither the earliest preclassical writers nor their neoclassical descendants approved of laughing, yet all these ancients, I have no doubt, guffawed like the rest of us.”” (Gustav, 1895, 15). We may see that the actual writer made some references to the Bible as well as to a historical document, the letter from Lord Chesterfield was meant here. The bigger part of the humanity thinks that humour is something good and always comes to people’s life with joy and other positive emotions, while there are people like Holland Norman, for whom humour, laughter and smiling are the leading elements on the way to hell. These theories were the best examples of how much could meanings differ when we are talking about different people.

The next author that wrote about humour itself is Max Eastman, who wrote some of his key elements in his book entitled “The sense of humour”. He thought that humour is tightly bound with philosophy; this can be seen right in the beginning of his book. He says that humour is can be explained by all the systems of philosophy and every time a new system appears, humour gets a new explanation. Therefore, the explanations are usually shown up as a side-show. There is also said that humour usually goes in one step with wit and it can be seen as a relaxation with an intellectual wave onto the brain. There is one golden rule for any joke; for the first time every joke

comes in as a laughing matter, but after some more tries, it loses its humorous side. Despite the fact that the first time a person hears a joke, it feels like something very funny, but several times there are jokes that simply hard to understand. According to the author's meaning, the problem in the process of joke telling is that philosophers explained humour as it was a side-show, and not "a main part of the explanation of man." (Joseph) Philosophers are relating to our today's world as the universe, but there is no place for "fun and friendly merriment" (Joseph), the problem of laughter seems trivial and external, in other words, a "pert challenge" (Joseph). As living beings, all of the men and women both are in the pursuit of happiness, or just in the pursuit of some minimal things, that can make them smile; it can be even looking into the window in the morning. The author also makes a stress that any type of humour explanation that makes it seem to be at the same level with any other sense is like "a mechanical accident" (Joseph); also Mr. Eastman tells that humour as one of the variety that makes the human race raised above the animal world; the human can hear the animal laugh, but can never hear a joke or something like that. As we can see, Max Eastman is talking about humour, laughter and smiles as if it was a sense and can be distinguished by the use of philosophy. The third meaning which is totally different, but all of them have something that is the same: Humour is a sense which is real because many people cannot feel it and some people which cannot feel it will see only bad things in it, as it was written in the article taken from Holland Norman Norwood. One more point must be highlighted: everyone is right when talking about humour because humour is something that fits every of those feelings.

Humour itself was even used for teaching. Doran Rushton even wrote a book named "The Queen's English" with the illustrations of William Rushton. They made some sort of fun on the theme of learning the speech of the higher classes. The book became so popular, that even the royal family bought one with the autograph of Dorgan. She also wrote about it in the beginning: "It is with the greatest pleasure that I dedicate this book, the *Queen's English*, to the Royal Family, who give us such fine examples of how best to speak our wonderful language. I name this book *The Queen's English (high taw tawk prawpah-leah)* and I bless all those who sail in her. My husband and I have, for many years been at war..." (Rushton, 1985, 8). As the book was written in 1985, the author also makes a stress on the language learning and showing that there were still different classes of people. Furthermore, the writer is questioning the non-existence of speech trainings, that is why the book is about how to speak properly. She also wrote about people, that are using English, but are not being understood by other speakers/listeners. In other words, people of that time were still having the biggest problem in the society: the inability of speech. Using jokes and humour in learning something may even be the most productive way of learning. If a person would not know the language, but may hear a joke in that language, he would have asked

for a translation. If the joke was successful, then that person would have asked to tell him once more the original text to learn it.

## **1.2 Appearance of humour in the world and history**

### **1.2.1 English humour**

Britain is a country with a very long history. Everyone knows its periods, happenings, etc. However even this knowledge may be useless if another person asks someone else about the country's humour. The British are conservative, and it is a general truth. However, their history is well-known worldwide. The British sense of humour was mainly set on satire and intellectual jokes which had several meanings, this was the one think that did never changed. Even in modern Britain people may often see the same kind of humour which was many years ago. An example of existence of satirical comedy in the past of Britain could be represented by Jonathan Swift's book "Gulliver's Travels". The work is representing the pure nature of satire. Alfred G. L'Estrange was a writer, who made up a whole book only about the history of English Humour. The book was entitled as "History of English humour: with an introduction upon ancient humour". The book is drawing a picture inside of the reader's head about the changing humour in only one country that was independent for several centuries. In 1670 in Britain appeared a humorous periodical. The actual type of humour was not a popular one, because those lived a short life. Even though the first periodical had much knowledge inside, it was banned and was never printed again. Its title was "Jesuita Vapulans, or a Whip for the Fool's back", and a Gad for his Foul Mouth." Eleven (11) years later the second humorous periodical came out. The actual one seemed to be a simple small weekly paper that was entitled like "Heraclitos Rideons." which was published in 1681. The actual weekly paper was a strong aggressor against the Dissenters and Republicans. These works were usually printed as it would be a dialogue. In those times, the outlook of the periodicals was not catchy. The reason for it was that the editor did not take part in engineering the periodical; also the one, who was in the place of the editor was the author. That must be a hard work. There was one more periodical "London Spy"; it appeared in the 1699. The actual periodical was the one, which was living for a longer time.

### 1.2.2 New England humour

In America at first time people had the same sense of humour and over time a new type of humour became there. This was totally different from the British one. The main points of this type were mostly mocking, making fun of others, racism, nationalism. As there is written in Cameron C. Nickels' book "New England humour" about the actual flow and usage of American humour. He wrote that in the time between the start of revolution war and the Civil War, in New England appeared an American stereotype; it was the rustic Yankee. The actual stereotype was embodying" everything that was in the outside and in the inside of the Americans; the outside is meant as their features such as their national traits as nowadays we usually imagine the Americans as fat guys; and there were also the inside character traits, this meant the fears, hopes, eagerness for oil and gold, etc. The Loyalists started to write to identify Americans, who wanted to make America better and "fought for American cause", they appeared in the writings under the terms: "Yankee, Jonathan, and Brother Jonathan"; the identification was made in a satirical way. After these terms did get in use, Royall Tyler made up a play entitled "The Contrast (1787)", where the "Yankee Doodle" has appeared in both British and American versions. Also, Federalist writers started to write on the actual topic and written several imitations to "The Contrast", which were mostly mocking pastorals, and were written during the 1790s; this was called "the early New English humour of the next chapter." (Arthur, 1922, 7). After these words the author wrote down that he does not really know, from where did the Americans taken the character of Yankee and considered it to be 'the typical American'; also, he does not know, from where and why did Americans took the names 'Jonathan' and 'Brother Jonathan', but these figures have become those, who appeared the most in writing, plays, etc. These written words are a quite hardened type of explaining the main theme and characteristics of a whole humour kind. Actually, there were more writers about the same old New England humour and one of them was Arthur George Crandall, who made a stress on his book's title. He wrote about the New English humour as a whole and also made up sentences which are easier to understand and value. Even in the "Contents" part it is seen, that the actual author made up something close to a global research on the topic and included nearly everything in it starting with the general information and ending with several jokes and examples for that "Yankee" humour. This information can be read in Arthur George Crandall's book "New England joke lore; the tonic of Yankee humour" in which he wrote down everything that was written several sentences before. His book starts with a very general and in several ways unusual explanation on how can we find the New England Yankee. The author refers to stenographers in his books and starts with explaining an everyday thing in the actual stenographer's life. He tells that when a stenographer, that was grown up in the broad Mississippi Valley or in a thriving house,

wakes up, looks into the window, starts scanning his newspaper for the accidents or anything interesting while he or she is on the way to start doing the everyday tasks or simply to work. Usually in that time, newspapers were showing the New English news; they also had a little map of the United States of that time in the corner of the page. Then he wrote that it is necessary for the stenographer to learn and memorize the capitals of several states such as: Vermont, little Rhode Island, New Hampshire, and Connecticut. It was natural for the actual people to compare those cities with the map and think about “how small are they compared to the rest of the map!” (Alfred, 1878). There is a general truth that geography is an accurate science, but there was never an accurate map of the northeast corner of the United States of America; also, it was a usual thing, that a business man marries a stenographer. It is a good chance to make the business more productive and make a bigger income. In those times many of those business men married with stenographers and made up cartographies by connecting industry and intelligence; after these kinds of actions, with the use of the map income, they could easily go to have a rest. Usually, such pairs went to the northeast corner of the United States of America to make an accurate map according to what they could explore. Of course, we should not forget that those stenographers should visit the place several times to make the map; also they must find all the valleys, canyons, and caves, and tops of mountains. Without visiting the actual places, it is unreal to make a proper map. However, it is not a fact that after such adventures, living in local hotels, listening to local music, they will get closer in understanding the character of the typical New England Yankee. As it is seen, the writer made up a story with the example on how can a person find that “typical Yankee”. This book was published in 1922 what shows us that people even in that time spoke about America as it was the Yankee land. As it was mentioned by C. Nickels Cameron, American humour is made up on making fun of others, nationalist, stereotypes. Ironically, the Americans got a stereotype “the Yankee” so their whole nation was so called and even in several movies that are made nowadays, the viewer can still hear that “Yankee” in someone’s phrase. The usage if the actual word is not on the top, several years ago it was much more popular mostly in American movies. Also, the native residents in New England loved speaking in a sarcastic way. The same author wrote it down a few paragraphs below the previous part: “The native resident who remarks casually that the New England climate consists of “nine months winter and three months late in the fall,” is not probably making any plans to remove elsewhere. He is talking a sardonic pleasure in making it clear that he is laboring under no delusions as to what the seasons will reveal in the months to come. He makes no attempt to gloss over the enormities of the midwinter season, but indeed seems to take much satisfaction in quoting the below zero records which make a Philadelphian, for instance, gasp with horror.” (Alfred, 1878, 15-16). In other words, people in New England were



mostly fond of sarcastic stories or sentences. They loved to tell something with exaggeration or with a satirical background.

### **1.2.3 American humour during the Civil War**

The main end only reason of the Civil War was the question of slavery on Northern America. In other words, it was in the United States, the Northern part the president was Abraham Lincoln and he was against slavery as well as racism; for more information look into point 1.2.3.1 of this document. As it was written above, the Northern part of the US were the anti-racists, then logically, the Southern part were the racists. Fortunately, Wade H. Hall wrote a book entitled “Reflections of the Civil War in southern humour”, in which we wrote down the main influences of the war on the humour which was used by the native about different groups of people: soldiers, “negroes”, poor whites, folks. Also Wade H. Hall divided the book according to groups of people and the population as a whole during and after the war. The book starts with the use of humour during and after the war, only then there is written anything about the people in groups. In other words, the beginning of the book is a so-called comparison between the two periods in the time of the Civil War. It is said in the book that the Civil War was not something that people could laugh at. Certainly, it was not; the reason of its seriousness was that it was the most violent war which the world could know in those days. It was not bigger than the World War, but also it was not the smallest one. As everyone knows, the main matter of the actual war was that the North and the South had different points of view on the question of slavery and the war was something like a culmination between the two sides. The war took years of hate between the two nations which were the same. However, this could be avoided using a diplomatic way between the two heads of the sides. Despite this fact, the current war is also meant to be the most justifiable; it can be because one nation in one country cannot be divided into two; the war was made mainly because no one wanted to go on a compromise. Every war is can be distinguished as a business, the actual war is not an exception; it used an extremely grim way “..to determine the future of “the last best hope of man.”” (Milton, 1996). Despite the fact that the Civil War was violent and grim, it also has a lighter side; humorous comical side, which helped the nation to wake up from the sorrow and depression. Comedy and humour is also a good way to lighten the tragic moments in people’s lives; both people who were at their homes and on the front were telling jokes to pass the war easier and faster. There was a paradox even in humour: jokes about war were much more lighter than jokes from the period before the Civil War, there were also the Old Southwest humourists, who mainly made violent and coarse jokes. According to this text, people tried to make the war

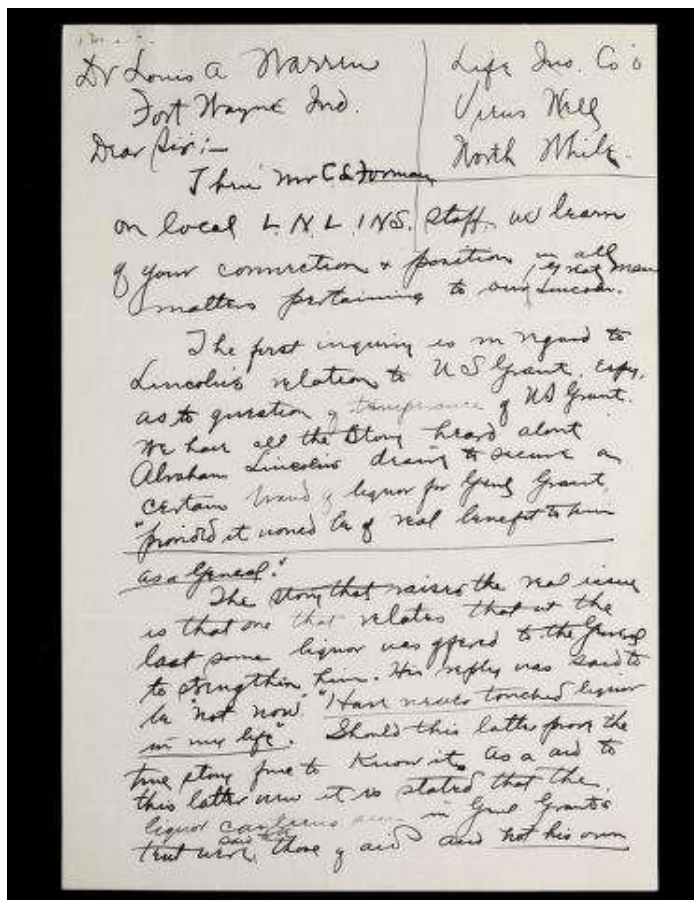
seem less violent, so that they will be able to speak about it with less tears and to think about it as something bad that passed away. Of course, the main theme to use people's ability of humour during war was the soldiers. Logical, they fight, they are on the front, and they are the best theme. It was written by Wade H. Hall, that one the most popular theme was logically the soldier, a big number of jokes were written about them not depending on the soldier's rank. The main thing, why the soldiers were in the centre of humour after the Civil War is not hard to understand: they were fighting, they had thoughts during the war, they usually wrote down, what happened to them in poetry, anecdotes, memoirs. When the European soldiers were in the Southern part as simple observers, even they became the subject of jokes and humorous sketches. Therefore, there was no exception on what kind of soldier it was, because even the Yankee soldiers were the subject of humour, but they were mostly used in satirical humour. With the use of satire, humourists made some sort of wave of feeling concerned on hurt, so that "...the South had suffered at the hands of the Northern soldiers." (Milton, 1996). Furthermore, the most vulnerable target of satire was General Ben Butler; he was known as "Beast" Butler below the Potomac. He was a general. He had become the military commander of New Orleans. As it was mentioned, Americans were highly satirical and had no fear even to make fun of a general. People could be easily caught and imprisoned, but they made jokes to feel better and to live their days easier. The poor whites were also a popular theme for humour; however, they appeared in jokes and wit only after the war. During war they could desert during the war and after it – be caught and sentenced or even killed. Despite the fact that the Union was strong in will among the poor whites in different parts of the Southern US such as east Tennessee, southwest Virginia, northwest North Carolina, north Alabama and Mississippi, and western Georgia, the nearly lowest group of people – the poor whites usually aligned themselves with slaveowners so that they could be on the united front in the case war came. In those years there was a phenomenon that all the poor whites were going on the so-called "the rich man's war"; the actual phenomenon was researched by several historians; as a result, they recognized an orator, whose name was William L. Yancey, who did not like the conception of equality between people of not the same skin colour. When he came to the army, he was an excitedly good sharpshooter because in his past, he was shooting rabbits and squirrels; he was invited to army as soon as he got grown up enough to hold a raffle in his hands to kill people. However, he could not live in a military place, so he was thinking of deserting, which was a common thing during that war. His family was starving, and it was a good reason to desert. In those times people were trying to hide every food, or it was taken by the soldiers as provision. Despite the fact that people in those days were very strict to deserters, the jokes and humour about the actual theme were very sympathetic in the period after the Civil War. "In Harris' *On the Plantation* a man who deserted to return to his starving family defines a deserter as one of "these

here fellers what jines inter the army an' then comes home arter awhile without life or license.” Harris also treated the deserter in “At Teague Poteet’s,” in which he pictured Georgia crackers dodging Confederate conscript officers and usually outwitting them.” (Milton, 1996, 70). It became clear, that deserting was a usual thing in the war period mainly in poor families. Good choice if the person has the possibility to come back. Does not matter, who is the person, he or she will do anything to make his or her starving family live better. No one should ever forget those, who left at home during war, these are wives, older people and children. People of that time made fun and criticized even them. As usual, the most suffering people in the war period were those, who were in the front. However, we should never forget those, who were in the back, at homes: women, children and older people. They were in only a little less danger. The cause of danger were the mobilized soldiers: while the husbands gone on the fronts, other soldiers were marching through these houses collecting all the supplies and sometimes even using women and depriving the houses; there were many families that lost even their places of living. These people could be killed and ‘robbed’ from both Northern and Southern soldiers. The only thing for them not to strive was to hide the supplies underground, in swamps, etc. After some time even these contradictions were useless. As it was written above, many families lost their houses; for this there were two cases: the soldiers kicked them out to live in the building, or the soldiers simply burned down the house using their torches. The worst thing in this was that the ‘noncombatant’ people had no chance against the soldiers because the husbands were usually sent to the farthest places. However, life was like hell, several women humourists still could find reasons to write jokes and make something to laugh at; many of those humorous matters can be still found in different archives. These usually were memoirs of imprisoned women, which were mostly grim, but several of them still were rather amusing. One of these brave women was Jane Tandy Cross, who was imprisoned during the war for her “Southern sentiments” (Milton, 1996); she wrote something like a diary which included her prison experiences and published it under the title “Six Month under a Cloud”. “The Virginian Sara Agnes Pryor recorded her Civil War experiences in *Reminiscences of Peace and War* (1904), her most popular book. An indication of the book’s humour is Ellen Glasgow’s mention of it in a letter to a friend: “Last night I sat up spellbound until I finished it, beginning with laughter and ending in real tears. . . . The tragedy of it I can understand, for it is not difficult to be tragic – but the delicious, piquant, never-failing humour – the humour that brightens tears, this, I confess, has taken me completely captive.” Women writers and women readers did much to promote the vogue of such crying humour in the postwar South.” (Milton, 1996, 77). Women had a great role in the folk life as they wrote entertaining stories and had a specific kind of humour, so that they were very important as well as nowadays. Furthermore, we should never forget Frances Miriam Berry Witcher who was the most famous humourist in that time America. She was known

for her vernacular humour which is also named 'dialect humour'. This humour type was absolutely new and was born in the 1830s both in the Northeast and old Southwest. The actual kind of humour fast became well-known because of it could be easily understood, and was the first humour type that fully contained the first truly American traits: its language, spirit, and subject. This humour type became also well-known because even those, who were not educated could understand. As we know, every country can be subdivided into regions and each region has its own dialect. As it was mentioned, the vernacular humour's second name is 'dialect humour', so it could be understood even by people, "who spoke in a distinct or regional "carthy" idiom, and whose values were on the fringe of the dominant culture's." (James, C., 2).

### **1.2.3.1 Abraham Lincoln's humour**

As we all know, the Civil War was located in northern America where the United States were divided into the Southern part and the Northern part. The aim of the war was to stop slavery. Actually, this was the reason, why did Abraham Lincoln, the president of the Northern part of the United States was on one side during the war. Abraham Lincoln was against slavery and given himself fully into the war. He was wise and powerful; this is why he became the president. However he was a president, he was also a human with his own sense of humour and collection of jokes or themes to laugh at. America of that time was fond of racism jokes and even loved to make fun of their slaves, but this was more usual. As the president of anti-slavery part of the US, Abraham Lincoln had no chance to tell any racist joke, if it is true, then what humour did he love? This question is answered in a newspaper of that time. It is said that he was simply a good storyteller. Abraham Lincoln loved telling stories from his own life and experience; his sense of humour was understandable by nearly everyone because it was built on things that are normal and usual for everyone in that time. Maybe he even added some of his own feelings into the stories and this is why they became so popular in his audience. He was so famous with his stories that he even won several legal cases; the main things in his stories were philosophy and fun. Abraham Lincoln even brightened his political speeches with the use of his stories. Such a good politician used his life stories in political speeches. The president had stories to nearly any situation. His most well-known phrase was when he was starting going home, "...he usually began saying, "Now, that reminds me of a story."'" (Max, 1921, 31). After these words, people which were among him could see, how the saddest face could transform into a face that was shining like the sun in only several seconds. This face was the one that everyone knew. One of Abraham Lincoln's jokes is shown below as his original handwriting.



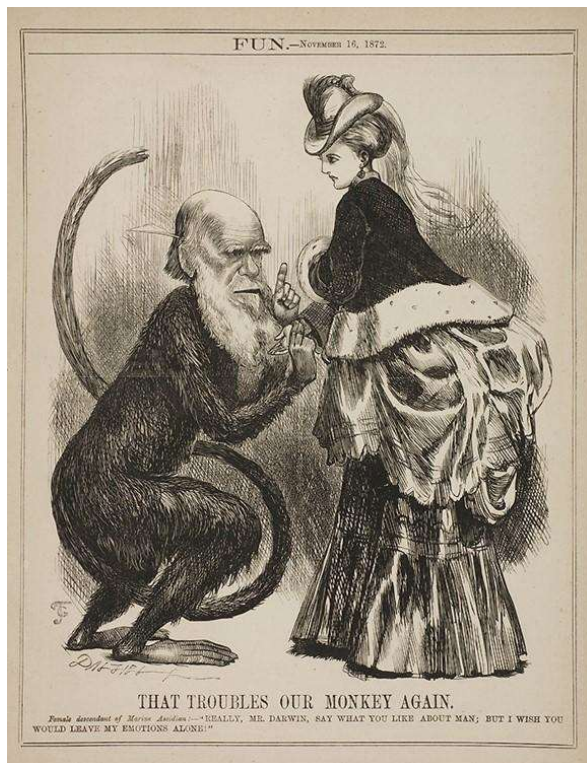
In the actual article of the same newspaper there are written several Lincoln's stories and one thing, Abraham did not love. This thing was: "Lincoln admitted that he was not particularly energetic when it came to real hard work. "My father," said he one day, "taught me how to work, but not to love it. I never did like to work and I don't deny it. I'd rather read, tell stories, crack jokes, talk, laugh – anything but work." (Max, 1921, 31). Everything about the president's humour is not clear, but we can admit, that he loved telling different stories that were produced during his life. Furthermore, everyone loved to listen his stories which were full of wit, memories, emotions and in some ways fun. One of his stories was "Abe's' hair needed combining" and the story was the next: "'By the way," remarked President Lincoln one day to Colonel Cannon, a close personal friend, I can tell you a good story about my hair. When I was nominated at Chicago an enterprising fellow thought that a great many people would like to see how 'Abe' Lincoln looked, and, as I had not long before sat for a photograph, the fellow, having seen it, rushed over and bought a negative. "He at once got no end of wood cuts, and so active was their circulation they were soon selling in all parts of the country. "Soon after they reached Springfield I heard a boy crying them for sale on the streets, 'Here's your likeness of "Abe" Lincoln!' he shouted, 'Buy one; price only 1 shilling! Will look a great deal better when he gets his hair combed!'" (Max, 1921, 31). As it can be seen, Lincoln's stories were really funny and emotional. In other words, when a

person reads the actual story, he will be able to feel that feelings, which were present during the writing of the story.

### **1.3 Humour and humourists in Britain**

According to different sources, British humour started at the time of Beowulf. In other words, humour is one of the oldest cultural traits of the great nation. By the time humour was changing throughout history, it was also different according to the geographical position. As an example, the humour of the Scottish and the English is not the same even in the twentieth or twenty-first centuries. As it was written, humour started in the time of Beowulf and is continuing till nowadays. The Canterbury Tales by Geoffrey Chaucer also has an illustration of the so-called British sense of humour. The characteristic of the actual writing is the most common one – it was a representative of the society of that time. As humour is developing and changing in time, many aspects are being taken from the main sense of humour of the nation, while there are different scenes, which are leading humour from its beginning to its end. Typical for the British humour were satire, vulgarity, and sexuality. During the medieval ages, there was one of the biggest natural diseases in Britain. Its name was plague. Comedy also had a different, option for the human. Humour was giving hope and made the terrifying days to end faster and faster. During a catastrophe of those times. The actual piece of writing may be called a masterpiece according to one reason. The reason may be easily displayed: the comedy still may be understood in the modern world as well as in the medieval ages. As an example, we may take a situation in which there is a doctor. The actual person is more interested in the patient's money than in the needed treat. Jonathan Swift is a well-known author and writer. His most famous work is "Gulliver's Travel" in which he used a big amount of satire. The same may be seen in the Canterbury Tales except for one thing – the humour of Jonathan Swift was darker. Dark humour was used to show people how they live or to show the main problems or mistakes of the society, or even the whole humanity. The time flow, the human invented television, actors were playing roles, and once a person tried to save something onto a clip. This was the first movie. Gulliver's travels had received several adaptations, so that it had a chance to be shown to people. Usually, movies are losing out several pieces of information. The latest adaptation of the current writing was released in 2010 and had a genre of comedy. As well as Jonathan Swift, Jane Austen was a writer, who was also using comedy during her writings. Jane Austen was using mainly irony – another type of humour. The other wave of humour types came with printing, when people started printing jokes into periodicals. These were called the comic periodicals and were publishing in the most usual way – weekly and were

cheaper than the medium usually bought papers. The two main periodicals of the actual time were “Fun” and “Punch”. On the one hand there was Punch, which was usually bought by rich people and was about politics, literature, and theatre. On the other hand there was Fun, which was usually considered as another version of Punch, but it was much cheaper. The main aim of such periodicals was to advance political views. This was also the reason, why did people stop producing such papers. This happened because people started losing interest in politics. The periodical “Fun” had different comic illustrations. One of them is shown next:

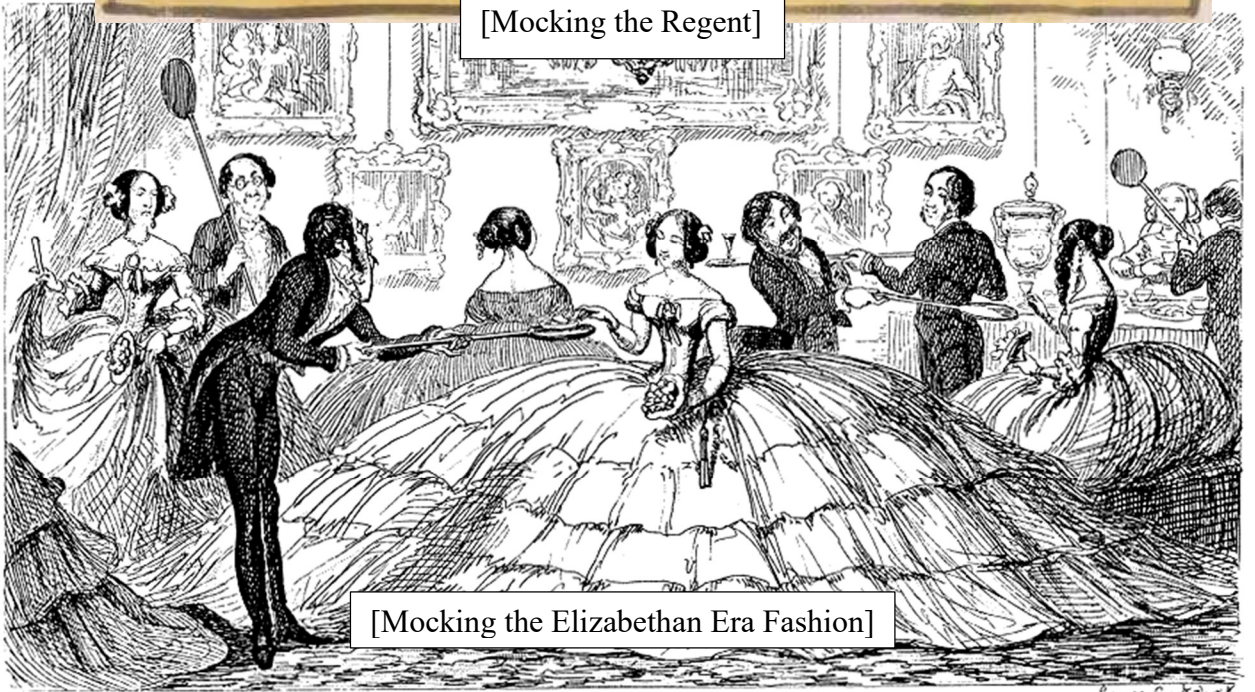


[Charles Darwin, ]

George Cruikshank was a famous British caricaturist, who produced mocking, satirical, and ironical pictures as well as illustrations for books. He illustrated books even for Charles Dickens. The author’s main works were caricatures based on the royal family, politicians, etc. In other words his art may be considered as political satire. For the upper class it was very important not to be in the centre of mocking, especially for someone, who is in the head of a country. This is why even King George paid Cruikshank a good amount of money not to mock him. But there was also one more reason for the king to give money to an artist. His mocking was too harsh for many people. He lived in the Victorian period and the satirical mocking of those times remained in the best quality. He was even mocking fashion, which is relevant even nowadays, so his pictures are not as jokes from periodicals. These pictures were made by mocking other people to make someone laugh.



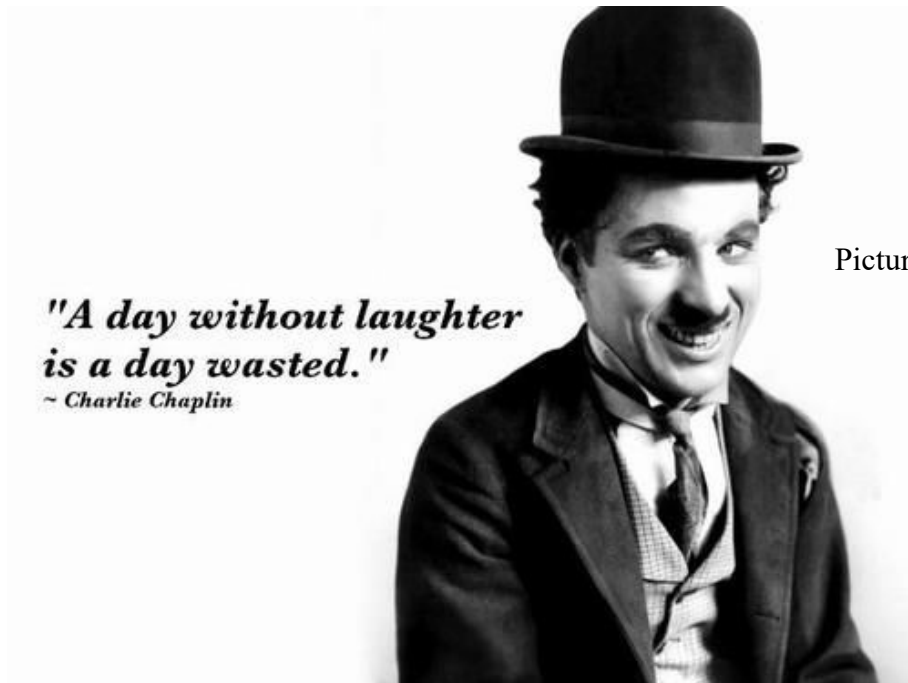
[Mocking the Regent]



George Cruikshank



### 1.3.1 Charlie Chaplin



Picture 1: Charlie Chaplin

Charlie Chaplin is one of the most well-known actor and humourist. Everyone who at least once heard his name – knows that he played in old-fashioned silent black-white films. His outfit had a name “The Tramp” and was an unforgettable one: he had a bowler hat, moustache and cane. In his films he usually acted as he was someone else, but played the role as a comedian. Charlie’s acting style may be described as slapstick, which means that all the actions were exaggerated. The main humour in his films was a little bit other, than is used nowadays. As an example, the laughing matter is not when the Tramp bumps into a tree, fence, etc; but when he is lifting his hat to the object in apology. In other words, Charlie Chaplin made up a comedy in which the only laughing matter is his attitude to anything that happens to him. His films are mainly based on a person, who lives in a hostile, but is treated badly and tries to survive, while is being kind and optimistic. He had also played a role as Hitler, the play was also based on mocking and has a humorous theme. Also he played a role as Benito Mussolini, while showing his thoughts and views on the society. As social problems started growing bigger, he tried to show people, that the system is not the best, and hides a big variety of problems, which should all have their own solutions.

### 1.3.2 Winston Churchill



Picture 2: Winston Churchill

Winston Churchill was the British Prime Minister during the Second World War. Everyone, who studied history, must know his name and what he has done. He was also a humoristic person and luckily he had a sharp tongue, which helped him to become a funny and clever person. He used his knowledge, wit, and clever words to make the good feelings better, and the bad ones at least neutral. This person knew how to tell something that will help people to stand by during the Second World War. His humoristic relation to nearly any theme was not a usual one. Winston Churchill used humour even to insult others, or talk about serious matters that concerned him. He was also mocking other politicians and their beliefs.

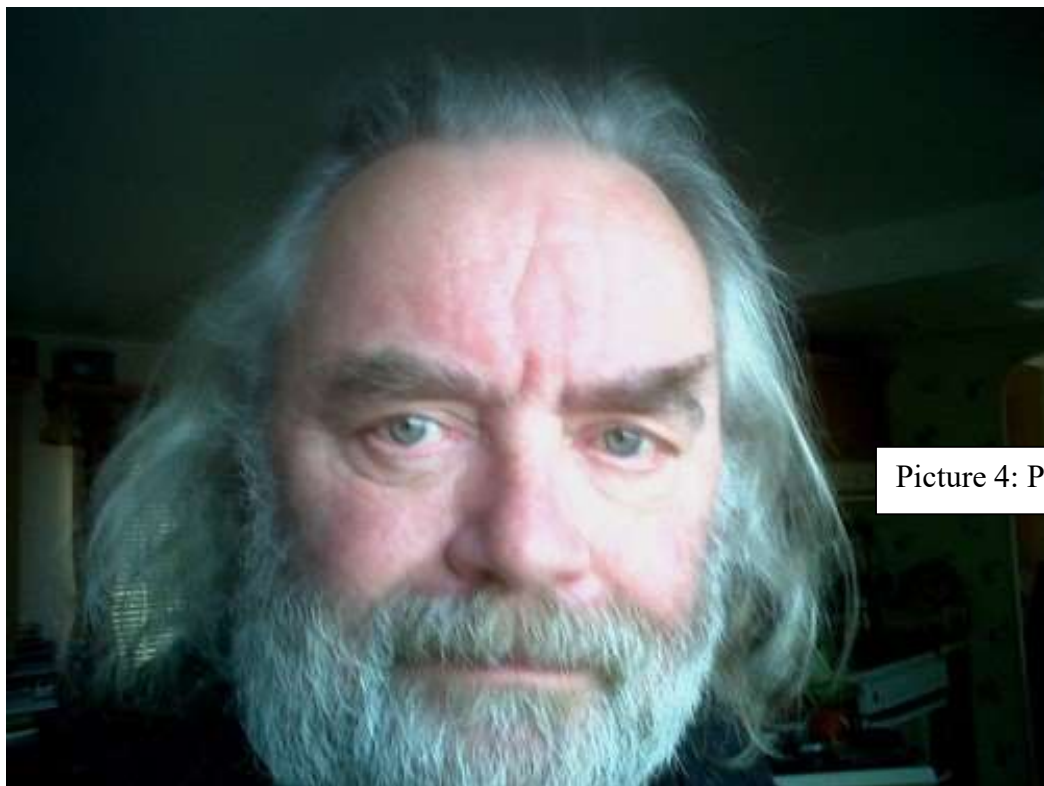
### 1.3.3 Rowan Atkinson



Picture 3: Rowan Atkinson

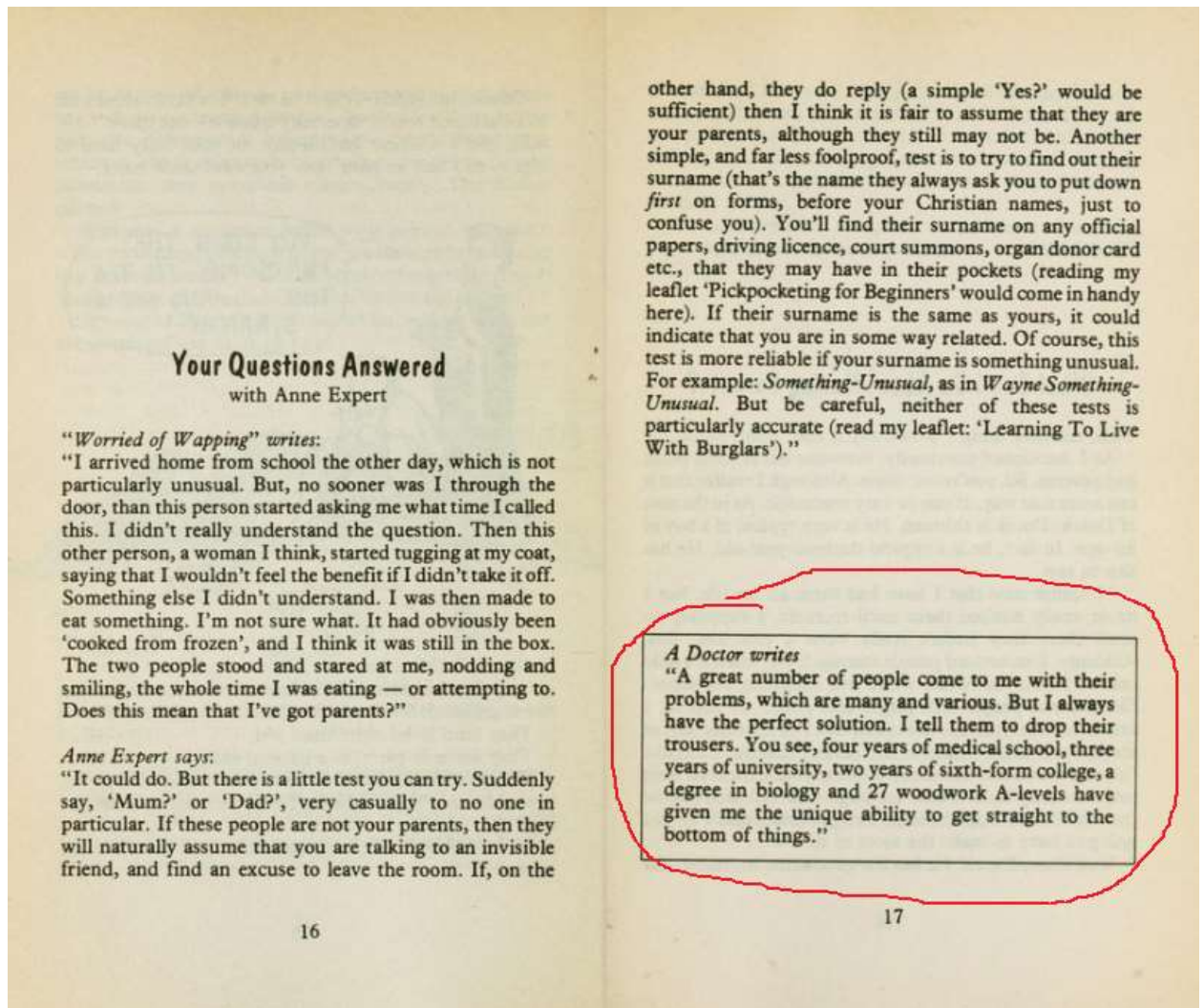
Rowan Atkinson is an actor who is mainly known for his play as Mr. Bean. The character itself is a middle-aged man, who behaves like a child. There are series of sketches with him, but he does not speak, so the reader may know what is he about according to his moves and behavior. The humourous part of the Mr Bean sketches are the childish behavior, interaction with other characters and the solutions, with the use of which he may find the way out of a difficult situation. Also there are several movies about Mr Bean. These movies are based on some crime, and Rowan Atkinson is the main character who is to find the solution to the crime. Rowan Atkinson even got listed in The Observer as he was one of the 50 funniest actors in British comedy.

#### 1.3.4 Peter Corey



Picture 4: Peter Corey

Peter Corey was an actor and writer. He wrote many books especially for children with the rubric “Coping with...” These books were written for children in a humorous way with additional funny information. One of the additional jokes may be seen several lines under the actual line. Peter also wrote several television programme scripts and acted in different movies such as dramas, soap operas, etc. However he did take part in several shows, which he created at his own: “Coping with Grown-Ups”, “Coping with Holidays”, etc. All of his books were transformed into the series except for one: “Coping with Parents”. Therefore, Peter played in several comedies such as “Your Mother Wouldn’t Like It”, “Palace Hill”, etc. Among the TV shows and series he also wrote different stage plays.



## 1.4 Racist humour

### 1.4.1 Negro humour in America

By the word combination of racist humour we understand, that someone will start speaking about black people mainly. There is also a variety that the person starts speaking about Jews or Asian people, but the highest chances are to hear jokes about black people. Going back in history, racist humour was the most popular during the slavery period; when the biggest amount of people were enforcedly transported from Africa to Europe and America. Black people were massively removed from Africa and could never return; the actual progress was the beginning of slavery. Those poor black people had nothing to put against the whites and were removed from their native lands with force. Those African nations did not realize they will be slaves, and could never think they would be a new centre of jokes, humour, and stereotypes. As all nations have their own sense of humour,

the Africans have theirs; this is the one thing that helped them in struggling for equal rights and freedom in the US; also humour played an important role in making a bridge between nations as a centre of understanding and compassion. The sense of humour of the black nation could be compared to a van, which was moving casually and very difficultly into urbanity. Actually, there were two different societies: folk society, and folk culture; the two were together all the time, still they were apart and moved in a parallel way; the same can be told about the lives of the black and the whites: they lived in the same place, but their habits, language and culture were not the same. Using humour, black people tried to vanish this gap between the two nations. (O'Brien, 2006, 11). However the humour, wit and jokes, Americans continued enslaving black people and taking them to the US despite they did not want to be there. By the way, the Americans of that time did not know, that those slavery things will transform into more global problems such as today's wars and riots against racism. It is an absolute fact that making slaves is profitable, but they could be simple workers with salary and with a couple of laws. Another important thing is that the black people had a completely different culture, traditions; they simply could not join the white people's life. At this moment we can continue speaking about humour; humour is nearly the only thing which can make people join to each other without the knowledge of the other's language or culture. If a person sees another person smiling or laughing, he will soon also start doing this. The understanding of a joke is fully another thing; peoples of different nations will nearly never understand each other without living in the same place for more than half a year. The main difficulty was that humour is very hard to understand without knowing the culture, and the same happened between Africans and Americans. There were several sociologists who researched the actual topic and came to one answer: Africans had their own humour, but it was so unusual for the white people that they could simply not understand or recognize it. The current research also shown that people with a primitive society may find humour in things which are not humorous at all for a modern nation. These themes were: "...smut or obscenity, crippled physical conditions, filth and excrement, unconventional conduct, misery, discomfort, accidents, stupidity, mispronunciations, aliens, magical changes..." (O'Brien, 2006, 12). The actual themes may be humorous for a narrow circle of people within a modern society. Let us remember, why did Americans choose specially Africans to work for them and not the Indians nor the Asians nor the Europeans; Africans had strong back and they were extremely productive. Gaining a black slave in that time was like getting the newest Tesla car or the strongest PC or laptop. Furthermore, if an American had a white European worker, he should have paid him as to anyone else. Slaves were not given any money or salary; also this was a reason why the Southern part of the US did refuse declining slavery; it is easier to make someone work on the fields than to work there at their own. Even though those times were harsh and brutal, there was place to fit some humour. It is a good

question, where could humour fit during a violent and brutal period in the so-called 'black America'? The answer does not need sophistication; it is understandable that humour played an important role in the lives of both black and white people. For the black, humour was a thing that helped them to live through the violent relation of the whites; in other words, it can be distinguished as a survival tool. Humour also had an influence on the mental part of the African Americans. (O'Brien, 2006, 20)

#### **1.4.2 Jewish humour**

Any person has ever heard a Jewish joke; it is not a secret, that Jews are one of the most used nationalities in telling jokes. Usually, Jewish jokes are consisting of black humour, racism, amoral humour, etc. Nothing belonging to the light side; also, we can say nothing about a whole vector of jokes, stories and anecdotes by using one simple sentence. Talking about a nation only through humour is also hard, so here will be written a short analysis of the nation as a whole. The author firstly asks a rhetorical question about if there is a sentence, which can characterize the Jewish humour from the general thoughts right into the essence of them. Actually, there is no chance, such a sentence exist. If it could be real, it must have been including everything about jokes in which the main characters are the Jewish mothers, rude drivers tight in Israel, etc. Even by thinking about such an enormous amount of information in one sentence – everyone will surely accept that it is impossible. However, by using only humour, we cannot study a whole nation. It is true, that humour usually shows several pieces of information about the nation, but never will tend to show everything. However, there is a big amount of data gathered during their history: about 150 years of Jewish humour and more than 2000 years old archeologically found collections of folklore. As a rule, these files are containing nearly everything about the life, habits, and traditions of a nation; usually, all the academic studies miss such important things and it may be distinguished as a problem. Of course, analysing the Jewish only according to humour and folklore cannot be accepted because even those materials are not containing everything about the Jewish. As an example of the missing information can be religion; those documents do not explain, why it is believed that the Jewish were chosen by God, another strange topic is in the birth control of Jews. Certainly, there are jokes about these themes, but the author refused adding them to his work. Everyone witnessed the scene, when someone, who is telling jokes – starts telling something not acceptable to the bigger part of the group; the same may be told about the Jewish jokes; there are themes, which should not be disturbed. Furthermore, even if there are many jokes of the same topic, the reader may get bored in a short period of time. (Linda, 1992, 16). However, we should

never forget, that the Jewish authors also had their own jokes, anecdotes and used their own humour; at last, they are all people. Jews usually used their feeling of humour in literary works; there were works that had a main theme of love, humour, etc. These are the feelings that people can gain during nearly any reading: stories, books, novels, etc. Nearly any writing has its own meaning, a collection of feelings which make the reader feel the same as the character. The same was in Jewish literature; Jewish writers wrote books with some humour. Despite this fact, the Jewish is a nationality, which is in lack of laughter and humour. As it is written down by Gustav Karpeles in his book titled “Jewish literature, and other essays”, Jews have the same feelings, but some of them are not shown fully, as it was mentioned – humour. Ernest M. Renan was a French scientist who made one of the most outstanding discoveries: many races, which he considered to be Semitic, including Jews, have less laughter in their lives; the same can be told about their sense of humour, these nations are simply in lack of it. In cases, Jews try to reproach the actual statement, it may be denied, of course if a nation is replying with such an assurance, the actual statement should be scientifically researched and justified. The Jewish usually appeal to the Bible as it is their first text-book, but it is giving truth to M. Renan. The Bible, as a holy book should involve only truth; Laughter is being mentioned there only twice: “..when the angel promises a son to Sarah, and again in the history of Samson, judge in Israel, who used foxes’ tails as weapons against the Philistines.” (C. Nickels, 1993, 191). The actual two passages are the only ones in the Bible, which are not in a serious tone. Despite the fact that there were the current two passages in the Bible, it has no more passages with a particular branch of art. The Bible is simply ignorant to these things as well as to the actual problems in life. In ancient Greece there was Aristophanes, he was also a writer of certain works, but could write only after the fall of Athenian institutions. It is said, that the way, people are doing to reach humour for healing is usually hard and contains tons of trials, but it does worth it. If a person reaches the actual level, he may not be thinking about depression anymore. It was a common thing for men to understand comedy at all times, as an example, “the history of Samson contains the germs of a mock-heroic poem” (C. Nickels, 1993, 192). By the time, for true humour it was not real to appreciate the younger generations. According to the actual writing, it is clear that the Jewish people are strongly believed in God and are living as the Bible say to. The actual nation lived and still lives as we all can read in the bible; they are trying to do their best to go to heaven at the end of their lives and this fact can be seen nearly in every step they do in their life. Usually, people say Jews are greedy and can easily trick anyone, people’s jokes are made up on these stereotypes. For them, it is important to live in peace at the same time physically and morally so that they can get to heaven as it was written in the last sentence. In those old times people could not get gratification though anything but love and the praise of God, any other tries of getting to satisfaction were unlucky. In the actual ages people still

did not make a line which divided the people's physical and spiritual worlds; in other words, people still believed that they would appear in heaven with the cost of their happiness; in an easier language, they must have suffered through their life. Even those there was no information about the other side, people still believed in it and lived in that belief. Talmud said correctly that there was no one who has ever returned from there to tell the others, what is there. These were the times, when people were very close to nature because of their religion and beliefs; they had such a life, where was no place for trouble in living. Even though the Jewish nation living in harmony, there were several problems as with everyone, but the nation's poets were fulfilled with only good emotions, their minds were open for everything new, their eyes were widely open to see the beautiful world in front of them, to see "the flowers unfold, the buds of the fig tree swell, the vine put forth leaves, and the pomegranate blossom unfurl its glowing petals". (C. Nickels, 1993, 192-193). The most beautiful and purest work of that time was the "Song of Songs" which was a creation of Hebrew literature. The actual literary work which was fulfilled with emotions on the world, it was full of drama, passion and childish delicacy. Even though Greece was a literary capital of that time, there was no such a perfect work as the Song of Songs. Therefore, the song of songs was written in such a good way that it could be only sang if the reader felt in love and could be like it was a pure form of humour. As it can be seen from the extract, the nation's life was fulfilled with joy and 'sunlight'. Jews lived a life with strict rules, but they still had some humour, laughter, etc. Despite this fact, the nation had its poetry, which had many important themes such as love in it. By writing such poetry, they started getting closer to 'our' type of writings, but their rules were strict as ever before, so that they had nearly no chance to show up love and humour highlighted. A sad story about those who are in the centre of mocking and laughter nowadays. As Jewish humour became a worldwide theme to laugh at, it also started its popularity in America. Therefore, it is known, that Americans loved to laugh at nationality humour, mocking, etc. Henry D. Spalding was the author of a collection of Jewish humour in America. He added some additional information with a comparison. Many years ago, a person said that humour and love might be compared by they both are not a matter to laugh. Everyone who had ever felt in love – knows that lovers usually have their own secrets, the current secrets are being held inside the minds and hearts of the two people in love; this time the Jewish pair. It may happen that these secrets are fully different or may be the same; the fact is that only these two people know those. However, it does not matter what exactly is held in those hearts, one thing should be highlighted: "love is love" (Corey, 1989, 1) and love between Jews is even more delicate than between two people of another nationality. The moment when a thought of marriage lastly visits a man's mind so that the man will get into a wedlock is not always such a cliché moment that is being imagined by nearly everyone; as an example, people imagine a girl and a guy under an arc of roses, etc. Jews usually



see love not as a privilege, but they look at both physical and moral sides. “A Yiddish maxim tells us, “Love tastes sweet, but only with bread.” Another solemnly declares, “A heart without love is like a pocket without money.” And, in 1831, Disraeli said, “Where we do not respect, we do not love.”” (Corey, 1989, 1). However, several times the saying gets out of control. In the Bible there are several declarations and one of them tells that love can cover any kind of crime. Between the Jews love was seem to be eternal and true, while humour was only a time related thing which was giving no long-term interest and importance. Still these two topics were strict and serious in the Jewish ‘world’ so that people could not laugh at them all the time and should have been taking it as it would be something special.

### Jewish Piano



Picture 5: Jewish joke

#### 1.4.3 Sick jokes

Sick jokes are consisting of today’s well-known black and amoral humour. According to several books, Black Humour has no strict and accurate definition, but according to the website [www.dictionary.com](http://www.dictionary.com), Black Humour is “a form of humour that regards human suffering as absurd rather than pitiable, or that considers human existence as ironic and pointless but somehow comic.” (Stephen, 1935). Black humour also has got several other names such as dark humour and gallows humour; this humour kind can be illustrated in a separate way: a person starts telling a dark joke, the listener usually just listens to it as it was a story, but closer to the end, the joke has something about death, racism, etc. This is entitled as ‘Black Humour’ in the modern world. We can divide people that reached their eighteen years into two separate groups. One group consists of less than the half of the people and these are the people, who do not like dark humour; they simply try to walk away or not to listen to the joke, and several times they even asking not to tell the actual type of joke in their presence. The other group of people is those ones, who love dark humour, and dark jokes; these people are fond of listening to or reading the actual humour type. People of this kind can also be considered as those, who are not shy, because humour like this requires the person to

have a strong stomach. This quality is the same to amoral humour. Sick jokes were also used as visuals in commercials, advertisements, etc. Ted Goumelos wrote about sick jokes a whole explanation on what are they and how can we find them in his book titled “A Decade of Dark humour: How Comedy, Irony, and Satire Shaped Post -9/11 America” which he wrote together with Viveca Greene. They made up a whole book on the today’s most popular humour style. The biggest number of visual jokes nowadays was made on conflicts; any conflict that may be seen in news can be transformed into a humorous picture, advertisement, etc. Furthermore, there were jokes not only about small conflicts, but also disasters such as war in Afghanistan, bin Laden’s terroristic movements, and even the attack on the World Trade Center; these disasters were simply combined with a reference which was not too catastrophic and were shown as jokes. These were called the ‘9/11 jokes’; it was typical for them to appear in the most popular places for that time: commercials, computers, pop culture. The most popular 9/11 jokes were a combination of bin Laden and an advertisement, as an example there were advertisements in which there was bin Laden’s face with a very famous text which said “Just do it”; this phrase even in the twenty-first century is being well-known and popular. The current combination was also added to a picture of the World Trade Center while it was attacked. “Also popular were references to popular culture, varying from *Sesame Street*’s Bert flying a plane into the WTC to variations on pop song titles, lyrics, and CD covers. This technique was not limited to visual jokes; sometime in October 2001, a Taliban version of “The Banana Song” started circulating on the Internet. A much smaller category consisted of jokes referring to computer culture: flight simulator games, pictures of the WTC with the Microsoft window asking, “Are you sure want to delete both towers?” Other domains that were used featured weather forecast, children’s culture (“Talitubbies,” a pun on Teletubbies and Taliban), tourism and travel (“Greetings from New Palestine”; “Bin Laden Travel: The Fastest Way to the Heart of Manhattan”).” (Max, 1921, 32). All the places where the jokes appeared were those, where people could see them every time; as an example they could appear on big boards by main streets, everywhere in the Internet, etc. The main thing why those jokes were made was a ‘playing with genres’, because those were combinations of news, advertisements of computer games and music, or CD, or postcards. The basic system of the current jokes was looking like disaster jokes; disaster jokes mainly consisted of a part – which is felt to be too unserious compared to the meaning of a catastrophe. Nevertheless, if the oral type of jokes were a separate genre for a long time, the Internet jokes are not the same; they have not got a distinct genre, at least, not yet; the explanation is an easy one, while trying to define an Internet joke, the searcher will find only definitions which were written to other genres. It was recognized that the Internet jokes were sometimes using irrelevant information, but this had also shown that the actual kind of jokes is an extremely flexible one and can contain fully different texts with the same

humorous power. The actual jokes are defined mainly as amoral ones. They consist of nearly nothing, but still, they are very humorous. It is a fact that the 9/11 jokes did not show any feeling of sympathy to the victims during the attack. Also, these jokes did not show anything against the terrorists, so they may be considered as neutral ones. Also, there were several joke games in which the main villain was bin Laden and the government was something like the main protagonist. According to this extract, we can make a conclusion that people started joking not a long time after the great catastrophe. People, who got involved right into the middle of the crush, may feel pain when looking onto those advertisements or commercials. Just imagine being in a horrible situation, nearly die and after several days see a commercial in which there is a joke about the same situation. Also, there are more Sick Jokes; the next type is called 'meme'. Memes are the most popular joke types because everyone is watching and reading them. They are satiric, ironic, sarcastic, and simply dumb jokes about everything, what can happen in the world. If there is a car crash, there will be a meme about it, or even more than one.

**Man: Please, I have a wife and two children**

**Robber: I don't want to kill you**

**Man: But why?!**



Picture 6: Sick joke

## PART 2

### UKRAINIAN HUMOUR, UKRAINIAN HUMOURISTS

#### 2.1 Ukrainian humour

Ukraine is a country, which lives for a short time, and so its humour simply cannot have a long history. Ukrainians were thinking that they were mocked by the corrupted USSR for many years, but under that time the nation was still trying to make new genres in literature, heroes, jokes. In today's Ukraine it would be hard to find even one person, who would not know even one nationalistic anecdote about one of the corrupted presidents, or any other system. These jokes and mocks were mainly to please themselves after a long and hard day at work. Jokes were not the only ones, what appeared at that time, there were also caricatures, comedian songs, and even sculptures. Even though the humour called Ukrainian, it was started using not the Ukrainian language, but Russian. These short humoristic verses, were nearly everywhere: they were painted on walls, sent in SMS messages. In other words, these short comedies were used on every second corner. As the Ukrainian humour developed mainly by mocking the politics, the main themes were revolutionary ones. The main thing in Ukrainian humour was that the more people were hating the politicians, the more they will fight with it and the more satiric jokes and anecdotes will be created.

The main humour type in Ukraine was satire for a long period of time, it may be seen even in books, where the author shows the reader that satire is the most important humoristic element of all. In the book "Українська народна сатира і гумор" – M. V. Nahorny Wrote that satire as well as humour is one of the main things in the life of every Ukrainian with the purpose of defence of attack. The defence and attack using satire may be displayed the following way: If a person got bullied for a long time, the actual person will start thinking about his life badly, but at a certain point he will start changing his ideas into a satirical way and that may even make him laugh of the bad past. Satire may also be an attack tool if the person uses it in a right way. However, the actual type of satire was named as folk satire, according to its theme. The main satirical things of that time were poems, anecdotes, etc; where the author wants to give more power to the poor. In these satirical poems the author tells that despite the fact that the Mister is rich and powerful, he is also very dumb, so that the peasant deserves a better life in the upper class, while the Mister deserves only living in worse conditions than a peasant. The second theme was mocking of Tsar and his subjects. In the earlier times, the peasants were the object of mocking and maybe even a tool for brutal demonstration of strength. Therefore, the judge, police officers, etc; they were also ruining the life of normal people by claiming much more money for even not real taxes. Peasants had

strongly believed that if they will mock the upper-class people, they will gain strength, but unfortunately this is not real. The actual theme is fulfilled with anecdotes mainly. The variety of different literary genres may satisfy others. As an example, this theme includes tales about “How the holy were eating sour cream”. There were also poems of mocking. As an example, there is a poem entitled “About judges”. The third main theme was the theme of ‘foreign conquerors’. The idea of the actual theme was nearly the easiest one. Every other nation, who were in war with the Ukrainians might get ‘praised’ by the actual theme. Also, any other nations which were conquering the Ukrainians for centuries were included. This theme was used to retell different historical events and facts. For example, the letter from the Cossacks to the Turkish Sultan, everyone knows about that historical event. This method of using satire was not in attack, but in defence; this kind of memorial made the morale much stronger, so that the warriors or Cossacks had more wish to go into attack or to defend their base. It is unfortunate, that the percentage of lost satirical memorials is extremely high; it is the actual reason of why is the conqueror theme is the less known and researched. The last two themes of satire are: elder army satire, religious satire. The first one means that the elder generals and officers were laughed at and mocked extremely frequently. In the actual theme, the soldier plays a more important role than the higher classes such as officers. Simple soldiers, who came out of the everyday life, would become heroes, while it was unreal for the Officers. The next and last satire theme is the religious satire. The actual theme has nearly all the literal genres in it. In the previous centuries the church had an enormously big importance and power. While in the times of satire, people started seriously mocking God and everyone, who was working with the church. Usually, they were showing God as someone, who cannot do anything, while the popes were fat, lazy, and greedy.

## 2.2 Ukrainian humourists

### 2.2.1 Andriy Danylko



[Verka Serduchka]

[Andriy Danylko]

Andriy Danylko is a famous humourist, musician, and parodist. He made a career and became well-known using a penname Verka Serduchka and with a stage persona. Andriy won the Eurovision Contest in 2007 with a simple song which has no hidden meaning in it. His songs usually are having a humorous character about a serious theme. Verka, the stage persona of Andriy has an outstanding outfit, which is sparkling in any sort of light and is having a gigantic star on her head, which is also shiny. The musician started his career in 1999 and became well-known because his genre was totally unusual. When people were singing mainly serious folk music, or national songs, Verka was singing about having fun and trying to drink alcohol in any pointless situation.

### 2.2.2 Ostap Vyshnya



[Ostap Vyshnya]

Ostap Vyshnya was a well-known Ukrainian writer; he wrote humoresques and stories with a humorous background. He did not have the citizenship of Ukraine, but was born on the territory of today's Ukraine; also, he wrote his stories in Ukrainian. His real name was Pavlo Hubenko and he was writing satire mainly. As it was a normal thing in those times Ukraine, he was born in a large peasant family, and there were many children; he was one of the seventeen children in the family and that gave him a large motivation to develop and gain a better lifestyle.

### 2.2.3 Evgen Koshovyj



Evgen Koshovyj is a very famous Ukrainian actor and humourist. He is known from the 'Kvartal 95' TV programme, where he was playing roles in different smaller scenes. Also, he was the narrator of another TV show 'Розсміши коміка'. The main theme of the show was to make the humourists laugh. Any average people might take part in it like amateur humourists. The game was going like the 'Who wants to be a millionaire' show the way is was going in steps from a small amount of money to a bigger one and the last prize was fifty thousand (50 000) UAH. Eugene was born before Ukraine gained its independence, and was studying all his life to be an actor. The scenes that were played in the 'Kvartal 95' were having political background mostly; in other words, all his career was around mocking serious global problems as well as mocking the government. One of his best roles was when he was playing the mayor of Kyiv Vitali Klitschko, who was a boxer in his past and is still having several problems with his logical movement in speech. It may be heard in many of his speeches on the television. The whole country is making fun of him, but Evgen Koshovyj was trying to play his role as accurate as he could.

## **PART 3**

### **ANALYTICAL COMPARISON BETWEEN ENGLISH AND UKRAINIAN HUMOUR**

First of all, humour is a thing that was changing all the time throughout our history. Today's humour cannot even be compared to the humour of the last century, decade. This process is evolving too rapidly. Therefore, humour may be also compared between different nationalities. In other words, there are no two nationalities with the same sense and type of humour. It may be true, that two separate people from two contrasting nations will have the same sense of humour and will like the same jokes, anecdotes, etc, but it is impossible to do the same with the whole nations. The actual part of the Final thesis shows the different senses of people belonging to two totally distinct nations according to their geographical position, culture, traditions, and history. The English is more worldwide than Ukrainian, and so there are even more interesting facts and dissimilarities between the two. Sense of humour may change instantly because of several unusual things in life: birth of a child, losing the job, getting depressed, marrying, etc. These situations are mainly giving a harder influence on the everyday life.

#### **3.1 Research questions and aims**

Humour is just a theme, and like every other theme, it also has problems. As it was written above, humour may change not only between nationalities, but even between people of the same town, city, or village. However, today's generation of youth may only tell that they all have the same sense of humour, they laugh at the same jokes, they are founding them from the same sources, etc. The study of humour is much more elaborate, than people may think. It is not only about reading anecdotes in a magazine, newspaper, or on the web. Studying humour is a much deeper work, which has an extreme amount of problems in it. However, studying only one nation's humour may be simpler than studying two or more, because usually people of one nationality are having the same or close sense of humour to the other in the same nation. Researching the comedy of more than one nation is more complex and more interesting because of several factors: one of those nations may have a totally distinct sense of humour, which may make the research harder to understand, but more interesting to read. The questions of the research are written below:

- 1) How much does the humour of several nationalities differ?
- 2) How may a habit or a life situation change the sense of humour?
- 3) What may cause the differences in humour between several nationalities?
- 4) What is taboo, and why is it important to mention?



- 5) What is the purpose of using jokes?
- 6) May people call humour as an addictive thing?

### **3.2 Data collection and participants**

During the current research, I was using the questionnaire as the only data collection method. The purpose of questionnaire is simple: questionnaires are quick in creating, quick in input, quick in gaining, and quick in analysing. Therefore, using questionnaires, it was much easier for me to collect the data from people from the whole globe, as I have helpers from the USA, Southern Africa, New Zealand, and the United Kingdom. The same reason was helping me to collect the data from the Ukrainians, as it is easier to send the link, than to make a whole interview. Interview is the best method to collect data, but it has different disadvantages: it takes long to give the questions and gain the answers; participants may ask to omit questions; the participant may be a person who likes to talk much and hates getting interrupted. Therefore, the usage of interview is not the best way to make such researches, even though it may collect a bigger amount of more specific data as it may contain extra questions after the interviewee answers one of the questions. The questionnaire was used in the current research as its suitability and easiness.

The currently used questionnaire was made in a bilingual way twice, so that one was sent to the English people worldwide, while the other was sent to people from central and Eastern part of Ukraine. The actual form contains a number of different questions, including liking scale, short answers, long answers, yes/no questions, multiple choice questions. The answers in the form are structured in a logical way. Firstly, as it was written above, nearly every happening in life may change the way, the person will use humour, so the first five questions are about the asked person's life, his personal information. The next questions are focused on humour: what does the person know about humour, what type of comedy he/she likes, where is he/she searching for it, etc. The questionnaire is bilingual, but it was made twice with the purpose of sending the same questions to different nations and not confusing the results. In other words, one questionnaire was sent to the Ukrainian, while the other was sent to the English. The survey was constructed online using google forms, so that it was much easier to forward it using social resources such as Messenger, Facebook, Instagram, etc. The participants stayed anonymous as the question sheet was not asking for their names, place of living, etc, and also the researcher does not know those people as the participants were people who were asked by a person who does the researcher knows. In other words, there was no straight connection between the researcher and the participants. The English received the link using Messenger, Facebook, Instagram and WhatsApp, while the Ukrainians received them

with the usage of Telegram, Instagram, and only one time Messenger. Only two things were asked from the helpers: the first one is to tell the researcher, which social resource were they using during forwarding the link; and the second, was not to mix the nationalities they are forwarding to. There were also one rule, which said not to fill in the question sheet by themselves as it would not be a casual research.

The requirement for the participants were the next: to know how to read; to be older than eight years. As the surveys were shifting through the internet, there was no chance to be filled with a person, who was younger than ten-eleven years. There were no restrictions for the contributors due to their race, gender, age, religion, because every single person has its own sense of humour and comedy. The comical aspect of every person differs so much as even two people of the same nation, age, gender, religion, geographical position may have a totally different sense of humour. The number of participants of the present study were thirty (30) people from Britain and forty-seven people from Ukraine. Both genders and many age groups were participating in the present study.

### **3.3 Method of analysis and discussion of the results**

The questionnaires were used to gather the data in two ways: the first way was the data, which might be grouped; while the second way was the data, which might not be grouped. Therefore, grouping information was possible only with such types of questions as yes/no questions, questions where only one answer may be chosen, close questions. The ungroupable data was taken from questions such as open questions, questions with a liking scale. Even though, many answers were organized, there were many others, which were needed to be analysed by the researcher one by one, because they were giving peculiar data. The main aim of organizing the data was to find out the simplest differences and similarities between the comments of both Ukrainian and English participants. The final part of the current phase was to make up a short conclusion between the organized answers so that it was much easier to analyse them.

After I inspected the answers, I have found out, that there were several anomalous answers according to my expectations. First of all, there were answers from females, which were mainly written by men, also there were answers from younger people, who claimed the same as the elder ones. It was strange for me to read such answers. However, I felt pleasant because things that were used decades ago are still known by some of the young. Another abnormal thing was reading fully correct explanations about the word “meme” from an elder partaker. It might be caused because this type of humour develops too rapidly, so that the younger generations are starting to involve

elder people. Also, this might be because of the reason, that elder people are getting used to different technologies such as Smart TV, Computers, etc. As the senior citizens are getting involved into the technological era and are to understand the internet, they may also have some relations to comedy type of “meme”. Our ancestors are not like the young: if they will see an unfamiliar word, they will look for it in the dictionary; if a junior shows a senior how to surf the web, how to use the searcher, how to find a translator, etc, then the elder person may get much more information about the internet on his/her own.

### **3.3.1 English national humour**

The English question sheet was filled out forty-seven (47) times, and the average age was 38 years. However, I do not know, how many people of each nationality took part in the research, because I have only the number of replies. The participant’s answers vary from totally opposite, to similar. Although, these answers were not bind to the age, gender, or nationality of the shareholder. As it was written above, people of different age groups may have totally different answers according or not to their stereotypes. Stereotypes are special beliefs about a nation, a group of people, or about a separate person. Nonetheless, they are not those things, that should be believed in as much as in facts about traditions, etc. Usually, stereotypes are made by exaggeration of some special cultural, or personal trait. According to gender there were more male partakers. Therefore, this may put a shadow on the fact, that female people are less like to take part in comedy, or they are simply not interested in completing surveys because of several reasons. As the question sheet was forwarded to different countries with different culture and geographical position, there were those, who wrote languages distinct from English. Examples of this were Afrikaans, Maori. Even if a person is using one language, he/she may be from another nationality. The next question was asking the participant if he/she has internet connection. All of the answerers replied positively. Some would say that the question might have no negative answer, but there may be people, who are using some public internet source to complete the form, but have no internet connection at home. The purpose of this question was that without a permanent internet connection it is much harder to deal with humour and comedy in everyday life. The following question was about having children, 34% of participants answered positively. The purpose of the current question was written in the previous parts of the research. There are many types of humour and the bigger part of them may be considered as grown up humour only for those, who are older than eighteen (18) years. Usually if one parent tells such a joke while there is a child near – the other parent will instantly shout at him. This is the main reason of asking the actual question. The next question was about personal themes

of conversation. Mainly people wrote those things, which they were doing the moment of filling out the form, several times about their job. Less frequently were answers related to memories and personal liking. The next question was asking about the person's own sense of humour. About fifty-six (56) % of answers were including positive themes, while the rest forty-four (44) % of answers were negative. Even by comparing to my previous work, the number of negative answers to this question made me astonished. The next questions were pointing into the participants' likings: do they prefer written or oral jokes, what language are they mainly using for jokes, whether they are reading the jokes from the internet, or from books, how often do they meet anything funny (this question has got a liking scale from one to five, where one (1) referred to "Once in a year", while the five (5) referred to "Everyday"), what themes are the most joyful for them, do they have taboos in humour, the number of humour types, their preferences among the given humour types (five types were written), question asking for the meaning of the word "meme", their favorite humour type, two violent questions: participant's opinion on jokes or anecdotes about injuries or death, their opinion on humour, which is humiliating their nationality; the next two questions are not as violent: a question asking about their country preference in the sphere of comedy, the purpose of their usage of humour. In a nutshell, 78% of the English like reading jokes on the Web; 38% of them meet joyful things often, the others not as frequently, but such an answer that would say 'once a year'; the main humorous themes of the English were about economy, race, stereotypes, illnesses; only a few of the English wrote about their taboos, which were mainly about violence, racism. The number of humour types varies around 20, there were no answers like there are less humour types than 10. The five types of humour, which have the highest rating in the world, they are: Dark humour, Anecdotes, Ironic humour, Satiric humour, and Stand-up. According the partakers – the three most popular humour types are: Dark humour (74%), Ironic humour (69%), and Satirical humour (52%). All of the asked knew what a meme is, but not everyone could write a short explanation. The favourite humour type was changing with every answerer, but the mostly written one was Dark humour. The two most violent questions altogether with the last one gave me the most interesting answers: everyone liked that humour type, where a person dies or get injured. The next question about humiliation had several negative answers, while the only positive answers had a part which tells that 'it is good if the joke is good' or 'written in a good manner', etc. English people mainly chosen American type of humour instead of British or Ukrainian. This may be because America was a so-called port for all the nations from Eurasia, and collected all the nationalities in a short period of time. Its humour mutated and now America has got the most suitable humour type according to the whole world. The last question brought me nothing too serious or special from the English. They are mainly using humour to please each other and simply have a good time.

### 3.3.2 Ukrainian national humour

As it was told before, the two question sheets are identical and the only differences in them are the answers. The average age of the answerers in the Ukrainian survey was twenty-nine (29) years. In the current questionnaire women took part mainly; it shows that Ukrainian women are more likely to tell a joke than men and may be closer to comedy. In the current questionnaire the two native languages are Russian and Ukrainian. The percentage of people with Russian as their native language is 23%, while the rest have chosen Ukrainian. One hundred percent (100%) of the participants wrote that they are having permanent Internet connection. In the actual survey less than the half have children. The majority claimed that they may speak about nearly any possible theme. Ukrainians mainly told that they have no sense of humour, but may tell a joke if the situation will need; some also mentioned that they have a good sense of humour, but never told a single joke, anecdote. The current nation likes the oral jokes more than the written ones; these people are completing the 64% of all the participants. This may be cause because people in Ukraine, especially the younger ones are usually going outdoors to hang out with their friends, and during this time they are telling jokes to each other. The mainly used languages for reading and listening to humorous things and jokes are Russian and Ukrainian, but still there were a few people, who prefer reading jokes in Hungarian and even in English. The current nation is using only the Internet for reading jokes. Nothing special for people, who may be determined as the generation of technics. The frequency of meeting anything funny in the current nation is referring with 69% of people answered every day and 31% answered nearly every day. The main themes Ukrainians are fond of laughing at the most is somewhere between normal and violent themes. All the answers are different, but mostly it is about people's behaviour. Ukrainian participants are usually do not have any sort of taboos; however, there are people in Ukraine, who have psychical traumas. These people are usually not telling jokes, but with time, they might see that situation as a funny one and get rid of their own taboo. In the current nation there were seven (7) people, who have chosen that there are less than ten (10) types of humour. The three humour types, which were preferred by the answerers are the Anecdotes, the Ironic humour, and the Satirical humour; withal, not everyone has chosen these, the percentages of all were varying between 56% and 84%. Every single shareholder knew the meaning of the 'meme' word, maybe it is because younger generations are in contact with the elder even if they reach the age of twenty (20). The Ukrainian nation has too many favourite comedy types, but the two with the highest percentage were the Ironic humour and anecdotes. The average answer to the violent jokes is that it is filthy, not relevant, or disgusting. The current nation in 43% percent likes the humiliation jokes about their nation, while 57% are against that. Ukrainian people were choosing both American and Ukrainian humour; this may be

caused by the great influence of America on Ukraine. The last question brought the most awful, and horrible emotions to me. The reason is simple: it is a multiple-choice question which gives the opportunity to tell the purpose of using humour to the answerer, and ninety-seven (97) % of participants have chosen the 'To please yourself while humiliating someone else' variant.

### **3.3.3 Analytical comparison between the two languages**

All the nations have taken participation in the research and filled out the questionnaire. As it was written above, distinct nations usually differ in everything. Despite this fact, they have also got some connections, as an example, the actual research has shown that several people, which are not in the same faction due to all the parameters: age, gender, nation. The difference between the two average ages was made because of the number of shareholders. The main gender of the questioned between the English were men, while between the Ukrainian – women. All the nations have got a permanent internet connection, which leads to an infinite comedy source. All the peoples have got more than one native wording; the only difference was that the Ukrainians has got Russian and Ukrainian, while the English have got Irish, Maori, Afrikaans, French, English, etc. In both nations there were participants, who got children. Their amount is not the highest, but still they are. The English mainly like talking about things that they were into at the moment of filling in the question sheet, while the Ukrainians do like talking about absolutely random themes or about things they are dreaming of. The English explained their sense of humour as it would be better than the average, or very good, while the Ukrainians, known as brave people were replying mostly in a negative manner about themselves. All the nations prefer oral jokes, or in other words those, which are being told by someone else, not the written ones. For the English it is natural to read jokes in English as it is their native language predominantly, while several Ukrainians are fond of reading jokes that are written in English, even though their native language is far from any language that uses the Latin alphabet. All the people read jokes mostly from the internet, but between the English there are several people, who are using books instead of Internet; the reason of this may be because of the age of the participants. The frequency of seeing anything funny for the Ukrainians is more likely as they do not even do anything else, but watching and learning new jokes. It is a usual habit of nearly every Ukrainian. The frequency of seeing humorous things for the English is not as constant as for the Ukrainians, but also a usual thing for example in an office while they are at work. The English people may use several themes for telling a joke or to laugh at something, but usually these themes are quite serious; the other nation usually laughing of nearly everything, and it does not depend on the harshness of the subject. Looking for a taboo in today's society is a hard

task; people's modesty is getting depressed; this means that people are getting used to talk about nearly anything. Each and every nation nearly have no taboo. In every nation there are people, who are thinking that there are less than ten (10) types of humour. However, there are about twenty (20) types of humour. In consonance with the next question with the liking scale, Dark humour is the most preferable humour type for the English, while there are people of the same age group from Ukraine telling that their favourite types of humour are Anecdotes, Ironic humour, and Satirical humour. In all the nations there are participants, who do not know the true meaning of a meme. The English like Dark humour mainly, while the Ukrainians are fond of Ironic humour and Anecdotes. The reason of that may be that Ukrainians were using anecdotes for many years straight. Violent jokes are a kind, which may be accepted by a smaller amount of people, as it may be seen, by simply looking at the answers of the English. The Ukrainians are not really fond of the current kind of humour and would rather escape from it anyway. According to the humiliation jokes, the English people like them more than Ukrainians, this may be understood, because of the last years national movements in Ukraine. People living there started to be more patriotic, which is not a problem, but has a huge influence on the everyday life and humour. Both question sheets collected mainly praising for America in the penultimate question, while Ukrainians also chose Ukrainian jokes. The last question was the harshest and the results for it might be the worst for all the participants, but still there is no problem with it because the questionnaire was anonymous. People have mainly chosen the answer, where they might please themselves by harassing or humiliating others. This may be a serious social problem.

## CONCLUSIONS

Despite the fact that comedy and humour is a harder theme to deal with, the current work may show that even a hard work might be done. However, it needs an enormous amount of energy. The theoretical information in the first and second part of the work may seem harsh or hard to understand, but gives information, which might be even more complicated to find. Even though the work must show information in a simple way, it is troublesome to forward it into a writing. The development of comedy or humour was not happening in a short period of time. Therefore, this kind of progress took more than ten (10) centuries.

The first part of the actual work is about the English part of the world, its humour, historical events, the symbiosis between those events, people's social and cultural life and humour. During the history of America, there were so many wars, revolutions and other events, that too many handwritings were simply lost. However, such thing as Abraham Lincoln's handwriting with a joke remained till nowadays and is shown in the first part of the current work. The first part is also fulfilled with other information about different worldwide known English humourists; their short biography, main roles and jokes.

Historical events such as the Civil War and the war of independence brought a new wave of thoughts and ideas. The Civil War was the bloodiest event in the history of America and is known all around the world. As it was against slavery, many black people raised to get their rights. However, this movement caused the racist white people to make fun of those black people. The war of independence brought another wave of criticism between the US and Britain. Therefore, the British started to make fun of the Americans (Yankees), while the Americans started making up comedies about the UK.

The second part gave theoretical information about the Ukrainian humour, famous Ukrainian humourists, actors and humorous musicians. Mainly it consists of biographies and their achievements. As a person, who was raised on several of those songs, I may tell, that not all of them are concretely funny to all age groups, but only for the elder, or only for the younger people.

The third part is the practical research, which is written down in a detailed way. Two identical questionnaires were used during the research, because the data might be collected from the two language holders with the same questions. The practical value of the third part might be examined as a research because all the information was constructed carefully without conflicts between the researcher and the participants.

The current work may serve only as a quick overview of the history of humour and the comparison between the English and Ukrainian due to their comedy.



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## РЕЗЮМЕ

Незважаючи на те, що комедія та гумор – важча тема для досліджень, дана робота може бути доказом, що навіть важку роботу можливо виконати. Однак для цього потрібна величезна кількість енергії. Теоретична інформація в першій та другій частині роботи може здатися сухою або важкою для розуміння, але дає інформацію, яку може бути ще складніше знайти. Незважаючи на те, що робота повинна відображати інформацію простим способом, складно передати її у письмовій формі. Розвиток комедії чи гумору не відбувався за короткий проміжок часу. До того ж цей прогрес зайняв більше десяти (10) років.

Перша частина цієї роботи стосується англійської частини світу, її гумору, історичних подій, симбіозу між цими подіями, соціального та культурного життя людей та гумору. За історію Америки було стільки війн, революцій та інших подій, що занадто багато паперів було втрачено. Однак рукопис Авраама Лінкольна з жартом залишився по сьогоднішній день і його показано в першій частині даної роботи. Перша частина також містить іншу інформацію про різних відомих у всьому світі англійських гумористів; їх коротка біографія, головні ролі, та жарти.

Такі історичні події, як Громадянська війна та війна за незалежність, принесли нову хвилю думок та ідей. Громадянська війна стала найкривавішою подією в історії Америки і відома у всьому світі. Оскільки це було проти рабства, багато чорношкірих людей піднялось щоб здобути свої права. Однак цей рух змусив расистських білих людей глузувати з цих чорношкірих людей. Війна за незалежність спричинила чергову хвилю критики між США та Великобританією. Тому британці почали глузувати з американців (янки), тоді як американці вигадували щось смішне про Великобританію.

Друга частина давала теоретичну інформацію про український гумор, відомих українських гумористів, акторів, та гумористичних музикантів. В основному він складається з біографій та їх досягнень. Я можу сказати, що не всі вони конкретно смішні для всіх вікових груп, а лише для дорослих, або для молодших людей.

Третя частина – це практичне дослідження, яке детально записано. Під час дослідження використовувались дві однакові анкети, оскільки дані могли бути зібрані у людей знаючих різні мови з однаковими запитаннями. Практичне значення третьої частини може розглядатися як дослідження, оскільки вся інформація була побудована ретельно, без конфліктів між дослідником та учасниками.

Дана робота може слугувати лише швидким оглядом історії гумору та порівнянням англійської та української мов через комедію.

## APPENDIX

Questionnaire conducted for the purpose of practical research in writing the final thesis of a student of the Ferenc Rákóczi II Transcarpathian Hungarian College of Higher Education. The questionnaire is anonymous.

Анкетне опитування яке проводиться з метою практичного дослідження при написанні дипломної роботи студента Закарпатського угорського інституту ім. Ференца Ракоці II. Опитування є анонімним.

What is your age? / Скільки Вам років?

Краткий ответ

What is your gender? / Яка Ваша стать?

- Male / Чоловіча
- Female / Жіноча

What is your native language? / Яка Ваша рідна мова?

Краткий ответ

Have you got a permanent access to the Internet? / Чи маєте Ви постійний Інтернет зв'язок?

- Yes / Так
- No / Ні

Have you got children? / Чи є в Вас діти?

- Yes / Так
- No / Ні

What are you talking about most likely? Less likely? / Яка Ваша улюблена тема для розмов? Чому?

Развернутый ответ

How could you characterize your own sense of humor? / Як Ви можете охарактеризувати власне почуття гумору?

Развернутый ответ

Do you prefer written or oral jokes? / Вам більш до вподоби написані чи розказані жарти?

- Written / Написані
- Oral / Розказувані

Jokes on what language do you prefer reading or listening to? / На якій мові Ви переважно читаєте або слухаєте жарти?

Краткий ответ

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Do you prefer reading anecdotes from books or Internet? / Ви переважно читаєте анекдоти з книг чи Інтернету?

- Books / Книги
- Internet / Інтернет

How often do you meet with anything humorous? / Як часто Ви зустрічаєте що-небудь смішне?

- 1      2      3      4      5
- Once a year / Один раз на рік                        Everyday / Кожного дня

What is the main theme, you like laughing at? / Над якою темою Ви смієтесь найчастіше?

Развернутый ответ

---

What are the main themes, which are a taboo for you to laugh at? / Які теми для Вас є табу?

Развернутый ответ

---

How do you think, how many humor types are there? / Як Ви вважаєте, скільки різновидів гумору є?

- Less than 10 / Менше десяти
- More than 10 / Більше десяти

Which of the following humor types do you prefer? / Яким серед наступних різновидів гумору Ви надаєте перевагу?

- Dark humor / Чорний гумор
- Anecdotes / Анекдоти
- Ironic humor / Іронічний гумор
- Satirical humor / Сатиричний гумор
- Stand-up humor / Стенд ап

Do you know the humor type "Meme"? If yes, how may you explain its meaning? / Чи знаєте ви різновид Гумору під назвою "Мем"? Якщо так, як Ви могли б його охарактеризувати?

Развернутый ответ

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What humor type is your favourite? Why? / Який тип гумору Ваш улюблений? Чому?

Развернутый ответ

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What do you think about jokes, where someone gets seriously injured or dies? / Що Ви вважаєте на рахунок жартів, у яких хтось постраждає або навіть помре?

Развернутый ответ

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Do you like laughing at jokes that are humiliating your nationality? Why? / Чи любите Ви сміятись над жартами, де Вашу національність принижують? Чому?

Развернутый ответ

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The humor of which country do you prefer? / Гумор якої країни Ви любляете більше?

- America / Америка
- Britain / Британія
- Ukrainian / Україна
- Другое...

For what purpose do you use humor? / Для чого Ви використовуєте гумор?

- Learning / Навчання
- To make a person laugh / Щоб розсмішити когось
- To teach someone / Щоб навчати когось
- To make the person feel better / Заставити когось почувати себе краще
- Make fun of someone / Дразнити когось
- To please yourself while humiliating someone else / Щоб підняти свій настрій за рахунок униження інш...
- To join a group of unknown people / Щоб познайомитись з групою незнайомих
- Другое...

## NYILATKOZAT

Alulírott, Tihor Mihály angol szakos hallgató, kijelentem, hogy a dolgozatomat a II. Rákóczi Ferenc Kárpátaljai Magyar Főiskolán, a Filológia tanszéken készítettem, angol nyelv és irodalom tanári diploma megszerzése végett.

Kijelentem, hogy a dolgozatot más szakon korábban nem védtem meg, saját munkám eredménye, és csak a hivatkozott forrásokat (szakirodalom, eszközök, stb.) használtam fel.

Tudomásul veszem, hogy dolgozatomat a II. Rákóczi Ferenc Kárpátaljai Magyar Főiskola könyvtárának Kézirattárában helyezik el.