

Intertextuality In Language: The Speech of Ayatollah Ali Sistani as practical sample

Wissam Farhan Al-Nussairi

fwissamalneseiri@gmail.com

Basra Governorate Education Directorate-Basra-Iraq.

Abstract

The study aims to employ intertextuality in the language. It surveys the concepts and definitions of intertextuality according to some famous linguistic experts. The study gives a precise summary about intertextuality and the relation between discourse and intertextuality. The study explores types of intertextualities and refers to its subdivisions. The study includes an analysis part in addition to the theoretical side. The analysis is focused on a speech made by Ayatullah Ali Al_sistani. The analysis keened on intertextuality in that text and types of intetextuality that are adopted by the speaker . The study reached the conclusion that the speech was full with direct quotation for specific explanation. The orator followed this strategy to make his audience more experienced about he is oriented for. The study concludes that most texts are full of intertextuality. Political and religious texts are full with direct quotations for specific goals.

Keywords: *Intertextuality; Text; discourse..*

Introduction

Intertextuality is the presence of the actual elements of other texts within the new text. Fairclough (2003) shows that intertextual relations of texts are a significant part of it, or it is a matter of reconceptualization. This research focuses on the effects of intertextuality on texts. It shows some definitions to the concept of intertextuality which are related to this study. The study makes survey for the opinions of some linguistic scientists related to intertextuality like Julia Kristeva ,Bakhtin concepts, Fairclough and Halliday. It shows types of intertextuality in language. This research also shows the relation between discourse and intertextuality .This study analyzes a speech to examine the effects of intertextuality on written texts. The research proposes the Speech of Ayatu Allah(ALI Sistani) on 22 Jumada 1427 H.G , 13th June 2014. The practical part of this research keens on analyzing the speech as written text .

Kristiva states that intertextuality is a French word was originally introduced by Kristeva and met with immediate success. It has nothing to do with matters of influence by one writer upon another, or with the sources of a literary work; it does, on the other hand, involve the components of a textual system such as the novel, for instance the language poetic as" the transposition of one or more systems of signs into another, accompanied by a new articulation of the enunciatively and denotative position". It is

defined as in the space of a given text, several utterances, taken from other texts, intersect and neutralize one another. Halliday defines intertextuality as the thematic system is an intertextual construct, and once it is recognized that any discursive formation must depend on complex multi-accented intertextual relations, such as are implied by notions of register and genre.

Additionally, Zengin states that Intertextuality, is a theory which provides the reader with numberless ways of deciphering the texts including literary works because it considers a work of literature, as it views all texts, not as a closed network but as an open product containing the traces of other texts. In effect, it was Kristeva who first saw no discrimination between the literary and non-literary texts. The primary focus in intertextuality is the interdependence of texts. All texts are intertexts because they refer to, recycle, and draw from the pre-existing texts. Any work of art, for Kristeva, is an intertext which interacts with the other texts, rewrites, transforms or parodies them. Intertextuality suggests a range of links between a text and other texts emerging in diverse forms as direct quotation, citation, allusion, echo, reference, imitation, collage, parody, pastiche, literary conventions, structural parallelism, and all kinds of sources either consciously exploited or unconsciously reflected. By so doing an intertext transforms or reproduces the texts preceding it.

Fairclough in his viewpoint, intertextuality is the reconstruction of the chain of texts or network of texts in the new text. This understanding of intertextuality is too broad and general to suggest any practical framework for analysis. Fairclough (1992, p. 84) explains that intertextuality as 'the property texts have of being full of snatches of other texts, which may be explicitly determined or merged in, and which the text may assimilate, contradict, ironically echo, and so forth. Fairclough also makes distinctions between 'manifest intertextuality' and 'constitutive intertextuality', while the former refers to how quoted utterances are selected, changed, and contextualized, the latter is concerned with how texts are made up of heterogeneous elements: generic conventions, discourse types, register, and style, for Fairclough, such intertextual analysis can account for the ways in which texts are produced in relation to specific social and discursive practices in certain contexts, taking into consideration the dynamic processes of recontextualization and reconceptualization of different discourses.

Dentith reports that Kristeva declares that Bakhtin theory reports that "any text is constructed as a mosaic of quotations; any text is the absorption and transformation of another. The notion of intertextuality replaces that of intersubjectivity, and poetic language is read as at least double. Kristeva later reformulated her notion of intertextuality in the light of some impatience with the way it had been taken up, though this later version was still developed directly out of her engagement with Bakhtin:

The term intertextuality labels this transposition of one (or of several) systems of signs into another; but because this term has often been understood in the banal sense of source-criticism of a text, we will rather use the term transposition, which has the advantage of specifying that the passage from one signifying system to another demands

a new articulation of the thetic of the enunciatively and denotative positioning. If it is admitted that any signifying practice is a transposition of diverse signifying systems (an intertextuality), it will be understood that its site of enunciation and its denoted object are never unique, full and identical to themselves, but are always plural, burst apart, susceptible to tabular models. Polysemy thus also appears as the result of a semiotic polyvalence, of belonging to diverse semiotic systems.

Worton (1990 p. 47) advocates that intertextuality moreover, the metaphor of textuality makes it possible, by overcoming the dichotomization of the real to the symbolic, or the base to the superstructure, or the social to the cultural, to recognize the semiotic dimension of all moments of the social (to understand the economic in terms of the systemic assignment and circulation of value, and the political in terms of structures of representation; to recognize that the world of things is organized as a system of taxonomically distributed objects, and that the body and its gender are differential cultural constructs)

Kristeva states that the relationship among the factors of the text as follow (the writer, addressee, contemporary and earlier contexts) these factors constitute textual surfaces that intersect and make up a three-dimensional space, in which language alternates between three coordinates, as it explained in the following model:

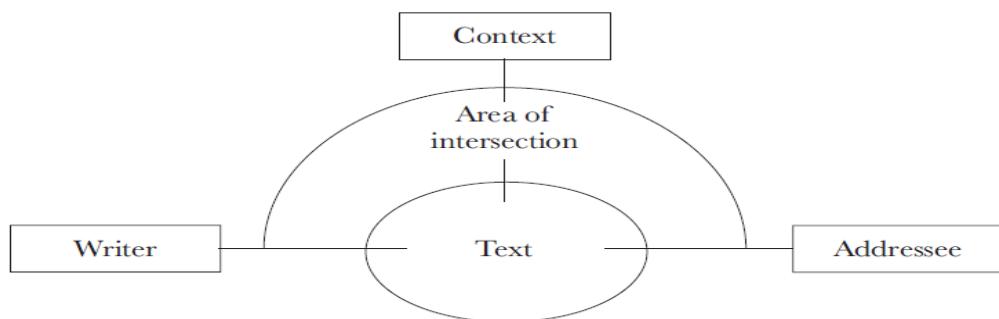


Figure 1. shows the Vertical axis of Text .

The text mediates on the vertical axis between structures from, for example the historical context and the text itself. On the horizontal axis the text mediates between the writer and the addressee. Writer and addressee both share the words of the text that structure the diachronic relations into synchronic ones. This mediating function of the text is what Kristeva refers to as “intertextuality”.

There are four types of intertextuality ,allusion ,adaption ,indication and quotation. It is the reference, without an obvious identification, to a person, place, or event, or to another literary work, For example, in Forster's short story, Ethel, Mr. Locus's daughter, one of the major characters, is an allusion to Antigone, Oedipus's daughter, in Sophocles Oedipus in Colonus, who when Oedipus finds himself guilty of killing his father and getting marriage with his mother gives up the kingdom, leaves Thebes, and

goes to Colonus in search of forgiveness and salvation, she accompanies her father. Imad Abu Dayyeh states that the literary terms in Intertextuality may take the form of pastiche, plagiarism, imitation, allusion, parody, irony, citation, etc. For instance, allusion is an implied reference, perhaps to another work of literature or art, to a person or an event, and he states that meaning. Hebel states that typology of allusions is made up of three main forms: mutational allusions, titular allusions, and onomastic allusions (ibid., 142). Furthermore, Hebel introduces the notion of pseudo intertextual allusion as a fourth type.

Quotational allusions appear in both marked and unmarked forms, with quotation marks, italicization, spacing or the integration of a foreign language element being the most frequent signaling alternatives. These devices also appear in combination. Quotational allusions referring to public personae that I subsume under the category moral authority are also always graphically (or, in spoken form, phonemically) marked. In addition, as with the religious quotes mentioned above, they can be combined with an onomastic signal .

Like quotation allusions, titular allusions can be grouped into marked and unmarked ones (Hebel 1991, 142). Typical markers include italicization, capitalization and the use of quotation marks. In the absence of an explicit marker, recognition of the intertextual reference depends on the audience's quotation competence. As Hebel points out, these dynamic conceptions of allusion require the active participation of the reader in the actualization process in order to exhaust the allusions evocative potential as far as possible.

These onomastic allusions include mentions to personal names as well as names of places and important historical events and periods. This third group of allusions illustrates the cultural studies viewpoint that underlies my intertextuality concepts and that sees one-to-one text references as the deliberate, intentional and recognizable allusions to a pre-text where the latter is not restricted to verbal representations .

Furthermore, allusions also allow the speaker to refer to historical liabilities and times of domestic conflict, such as slavery or the human rights era, and to pay respect to the victims of these events without endangering the typological norms of an inaugural address as a festive, ceremonial occasion through a critique of the nation's past. This type, which can be found very often in political discourse, consists of fictitious statements referring to and suggesting the presence of a pre-text that actually does not exist. As Steyer explains, these allusions are characterized by type of global ...reference to a world of possible statements.

This type of intertextuality can be simply defined as taking a part of something (ideas, notions, ...) of a work and using for making another thing. For example, when Dryden in his poem Song for Saint Cecilia's Day, speaks of four basic elements: cold, hot, moist, and dry (or earth, fire, water, and air) being united by music, heavenly harmony, and the tuneful voice heard from high to show how the nature was created and ordered by the Divine Wisdom out of chaos, he "adapts the physics of the great philosopher

Epicurus to describe the composition. This kind of intertextuality suggest an idea, conception, meaning by viewing something relating to it. For instance, in the same poem, Dryden speaks of “heavenly harmony” as the major cause of unification of the basic elements to form the primary universal frame, he shows to religious view point to music and cosmic order by God.

This means quoting some words and ideas from others in a literary text either directly or indirectly. It should be mentioned that in Micro-intertextuality each sample may have some subdivisions. For instance, references undertake subdivisions like mythological, historical, social, religious, ... allusions. Or indications may be either explicit or implicit; so are quotations, direct and indirect quotations. Based on this model, intertextual elements were traced, identified, classified, and applied to the present study .

The intertextuality of the various texts collected in the mixed-content miscellanies evokes meanings which accent the explanation of the Christian Old Testament with the New Testament, emphasize Christian eschatology, and express political ideology. Miltenova's study demonstrates how the intertextuality of canonical collections and the mechanisms of their intertextual interpretations are at work in the interpretation of para-canonical collections as well. Bauk. M.(2010,p.40)

The intertextual properties of a text are realized in its linguistic features , according to which a particular text may draw upon plurality of genres, discourses or narrative . There is an expectation that text may be linguistically heterogeneous. The linguistic and intertextuality heterogeneous of a text is a particular part feature of a periods and areas social and cultural change

Fairclough (1995, p.115) states that intertextuality is the case, where specific other texts are overtly drawn upon within a text. In addition to that Fairclough (2001, p.128) concludes that the way the writer or speaker knows the intertextual experiences is by intertextuality. By intertextuality, the writer must construct ideal reader with a particular intertextual experience. Producers in mass communication thus have rather an effective means of manipulating audiences (Wissam,2022 ,p.59)

Intertextuality and interdiscursivity as a manifestation of the extreme instability and changeability of language, Fairclough sees it as a mark of both stability and instability, both continuity and change. Change is created by drawing on existing discourses in new ways, but the possibilities for change are limited by power relations which, among other things, determine the access of different actors to different discourses .

According to Chandler ‘the notion of intertextuality reminds us [that] texts owe more to other texts than to their own maker. With regard to presidential discourse, the vertical dimension of intertextuality means that, as. “All have, consciously or not, been attended by predecessors, most obviously those with a special hold on their own understanding of the office . According to Phillips , for example, examines the way key words and formulaic phrases were intertextually linked across speeches, interviews, and press reportage to propagate the discourse.

In this way, the natural history of a discourse is open to shifts and transformations as social actors discursively interact and carry prior text into new settings. Intertextuality in action, therefore, not only contributes to the propagation of hegemonic discourses but also holds the key to understanding processes of social change .

Many studies have been conducted in terms Intertextuality in texts. Some of these studies have theoretical survey on intertextuality and has practical side. Here are some previous studies on intertextuality. The first study was done by Abdulilah Gheni in 2021 College of Arts, University of Kufa, Iraq. The study aims to investigate and tackle the intertextuality relations and types of different contexts of the selected poem written by T.S. Eliot in his famous poem "The Waste Land", and how it can be an effective stylistic literary device in the interpretation and production of the real meaning.

The second study was done by Imad Abu Dayyeh "Intertextuality In The Analysis Of Texts And Inter - Semiotic Translation" In this paper the research aim is to discuss the role of intertextuality, a subset of semiotics, in the analysis of texts. Then he attempts to introduce the problem of inter-semiotic translation and show how serious this problem becomes when the intertext not only involves a word or a concept located in a well-known source, but also includes reference to a sequence of elements, complete text.

The third study was by Moussa Ahmadian and Yazdani "A Study of the Effects of Intertextuality Awareness on Reading Literary Texts: The Case of Short Stories" This study was about the effects of intertextuality awareness on reading literary texts—short stories. To this end, a group of 25 homogeneous students of English literature at Arak University, Iran, were asked to take part in the study. Two short stories, as tasks of elicitation.

Table 1. shows types of Intertextuality

Types of Intertextualities			
Allusions	Adaptation	Indication	Quotation.
A . Quotation allusions			
B. Titular allusions			
C. Onomastic allusions			

Data Analysis

This section is devoted to the analyze the text that is said by Ayat Allah (Ali Al-Sistani) on 13th of June 2014. (22 Jumada 1427 AH) against sectarianism and terrorist .The study focuses on the analysis of intertextuality in this speech as written text . Intertextuality is the case, where specific other texts are overtly drawn upon within a text. The analysis focuses on intertextuality in the text and the types of intertextuality . There are four types of intertextuality allusion ,adaption ,indication and quotation. By intertextuality, the speaker must construct an ideal reader or hearer with a particular intertextual experience. The study shows the first type of intertextuality in the speech which is quotation. Example (1) Surah Aali 'Imran: "And hold firmly to the rope of Allah, all together, and be not divided, And remember Allah's favor upon you; when you were

enemies, and He united your hearts, and by His grace you became brethren". This example shows that the speaker quoted direct verse from holly quran to make his listeners more experienced about his idea (defend Iraq) and make them more experiences about the occasion that he talks about. It an explicit direct quotation.

Example(2) (Your blood, money and honours are forbidden to you as is the sanctity of your day in this month in your country, except to inform the absent witness) .The speaker uses another direct explicit quotation which is a direct a speech of the prophet Mohamed (peace be upon him). The two above examples can be considered as manifest intertextuality as it mentioned by Fairclough . These two examples show how the speaker quoted utterances and selected them to be contextualized. The speaker pointed in his speech to specific social discursive which is the real danger that surrounded all Iraqi people.

Example(3) (If you do not have a religion and you do not fear the resurrection, then be free in your world and return to your account if you are Arabs as you claim).The speaker continues gives and uses direct ,explicit and manifest quotation to make his people and audiences more experienced about the current social disaster . The selection and the choice of these direct quotation was done not arbitrarily. The reason was to make his speech more coherent to that special social discursive context .

Example (4) (Your blood, money and honours are forbidden to you as is the sanctity of your day in this month in your country, except to inform the absent witness)

The speaker continuously implements direct quotation in his speech .The usage of intertextuality for certain purpose ,for instance her to make audiences feel their human right in the world and they are supported by all religions all global world .The speaker quotes the word (blood) to indicate that he is against racism and they should fight such phenomina .

The speaker also acetifies his speech with allusion intertextuality when he quoted this speech .Example (5) ([The women have no sins).Here the speaker considers the category of "moral authority" .The speaker defends women in general whether they are Muslims ,Christians or other religions or from other nationalities . The speaker in this example uses quotational and onomastic allusions because he judges and addressees the people with reference to historical religious and times of domestic conflict.

The speaker also adopts Micro-intertextuality so he supports his speech with references with subdivisions like mythological, historical, social, religious quotation .These factors make his audiences more experienced about the task of his speech.

Example (6) without falling into the trap of sectarian and ethnic strife, aware of the great danger that threatens the unity of this people). The speaker adopts another types of intetextuality which is indication intertextuality. He suggested the idea of not falling into the trap of sectarianism and Ethnic strife .The speaker warns audiences of such crises through adopting this way of intertextuality. He exposes the predicted future in case of falling in such problem by presenting the conception, meaning of sectarianism and viewing what is related to sectarianism .

The speaker also adapts the sacrifice of the greatest and faithful man in the world and to describe his loyalty to his religion. He presented the character of Imam Abu abduallah (Al-hussein Bin Ali bin Abi Talib). He quoted some quotation and presented the idea of sacrifice of that great Islamic leader adopts as an adaption intertextuality.

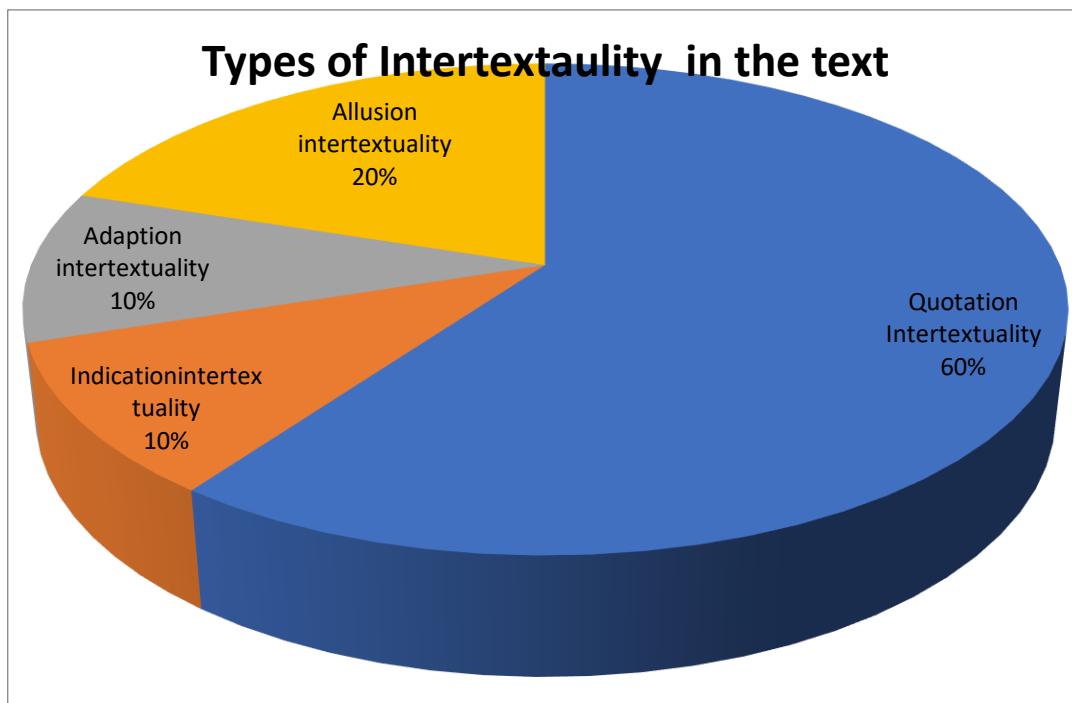


Figure 2. Shows The percentages of Types of Intertextualities.

Conclusions

The study concluded that there no text or speech whether they are written or spoken is free from intertextuality, otherwise most texts multi-intertextuality. The study concluded from the analysis of that text that the speaker makes his audiences more experienced about his speech by using intertextuality to deliver the message to the people correctly. The study concluded that the speaker adopts three types of intertextuality in his text purposely and disguise hegemonic ideology, power but mitigation. Most political and religious speeches are full with direct intertextuality Quotations.

References

Ahmadian, Moussa, and Hooshang Yazdani. "A Study of the Effects of Intertextuality Awareness on Reading Literary Texts: The Case of Short Stories." *Journal of Educational and Social Research* 3, no. 2 (2013): 155.

AÜSTERMÜHL, Frank. "The Great American Scaffold 'Intertextuality and Identity in American Presidential Discourse' Amsterdam." Philadelphia: John Benjamins Publishing Company, 2014.

Chandler, Daniel. "Semiotics for Beginners." Daniel Chandler [Aberystwyth, Wales?], 1994.

Dayyeh, Imad Abu. "Intertextuality in the Analysis of Texts and Inter-Semiotic Translation." *Bethlehem University Journal*, 1991, 77–91.

Dentith, Simon. *Bakhtinian Thought: An Introductory Reader*. Routledge, 2003.

Fairclough, Adam. *Martin Luther King, Jr.* University of Georgia Press, 1995.

Fairclough, Norman. *Analysing Discourse: Textual Analysis for Social Research*. Psychology Press, 2003.

_____. "Critical Discourse Analysis as a Method in Social Scientific Research." *Methods of Critical Discourse Analysis* 5, no. 11 (2001): 121–38.

_____. "Intertextuality in Critical Discourse Analysis." *Linguistics and Education* 4 (1992): 269–93.

Halliday, Michael Alexander Kirkwood, and Jonathan J Webster. *On Language and Linguistics: Volume 3*. A&C Black, 2003.

Jørgensen, Marianne W, and Louise J Phillips. *Discourse Analysis as Theory and Method*. sage, 2002.

Kristeva, Julia. *Desire in Language: A Semiotic Approach to Literature and Art*. Columbia University Press, 1980.

Phillips, Peter C B. "Econometric Model Determination." *Econometrica: Journal of the Econometric Society*, 1996, 763–812.

Schleicher, Marianne. *Intertextuality in the Tales of Rabbi Nahman of Bratslav: A Close Reading of Sippurey Ma'asiyot*. Vol. 116. Brill, 2007.

Tannen, Deborah, Heidi E Hamilton, and Deborah Schiffrin. *The Handbook of Discourse Analysis*. John Wiley & Sons, 2015.

Worton, Michael, and Judith Still. *Intertextuality: Theories and Practices*. Manchester University Press, 1990.

Zengin, Mevlüde. "An Introduction to Intertextuality as a Literary Theory: Definitions, Axioms and the Originators." *Pamukkale University Journal of Social Sciences Institute* 50 (2016): 299–327.

