

## **Intertextuality in Sacred and Mystical Literary Texts as a Linguistic Phenomenon of Intercultural Dialogue: Based on the Material of English and Uzbek Languages**

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### ***Abstract***

*The methodological basis of the article was the provision on the dialectical relationship of language, consciousness and culture. The article is based on the inductive method of analysis: from specific linguistic facts to the establishment of systemic relations between them and generalization, formulation of conclusions on this basis.*

**Keywords:** *dialectical relationship of language, complex technique, specific linguistic facts, systemic relations, a complex methodology, the method of interpretation, the method of intertextual analysis, the method of contextual analysis.*

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## **I. Introduction**

In accordance with the objectives of the study, for the selection and subsequent processing of the material, a complex methodology is used in the work, which includes a number of general and particular scientific methods. The use of a complex technique provides multi-aspect control and correction of the results obtained. The general methods used include the method of linguistic description and the comparative method. Of the private methods of the science of language, the thesis used 1) the method of interpretation, 2) the method of intertextual analysis, and 3) the method of contextual analysis.

## **II. Literature review**

The theoretical basis of the article was the work in the field of the theory of intertextuality by I.V. Arnold, R. Bart, M.M. Bakhtin, Y.A. Bashkatova, H.A. Kuzmina, N.S. Olizko, I.P. Smirnova, H.A. Fateeva, S. Bazerman, J. Hawthorn, S. Kinser, M. Riffaterre and others. The issues of cognitive interaction between the concept and intertext are solved on the basis of H.A. Golubeva, C.B. Zverkova, N.S. Olizko, G.G. Slyshkin, I.V. Tolochin and others. The linguoculturological side of intertext systems is studied on the basis of the works of N.D. Arutyunova, E.M. Vereshchagin and V.G. Kostomarov, V.V. Vorobiev, V.A. Maslova, V.M. Shaklein and others.

Among the Uzbek-language texts, texts of Ukrainian and Belarusian cultures written in Uzbek are studied. English and Uzbek are considered as languages of intercultural communication. The work examines the texts of the XX-XXI centuries. It seems promising to study common pretexts as a reader's form of intertext systems used to decode texts belonging to different cultures. Within the framework of the linguoculturological approach, the dissertation continues a series of works on the study of the conceptual picture of the world of representatives of world cultures. The work expands the understanding of the intercultural textual space and the linguistic side of comparative mythology. The study of the meanings of the elements of the sacred-mystical language code contributes to the semantic studies of the text.

## **III. Analysis**

Intertext systems are included in new texts as integral semantic systems and participate in text formation in many ways: they set the sequence of semantic topics of the text, represent basic concepts, being a source of lexical material of key words. Mythological, folklore, religious and other intertext systems are directly involved in the construction of a transcendent artistic reality, forming artistic space and time. This type of text formation is typical for both English and Uzbek texts.

Modeling is also necessary for the authors to give "realism" to transcendental intertext systems, therefore, the least realistic and understandable elements for the modern reader are excluded. The desire of the authors to strengthen the semantic elements of the intertext systems "sacred", "miracle", "unusual" is realized through rethinking the meanings of intertextual elements and adding new elements to the system.

The study of the intertext system can be a convenient tool for comparative linguistic and cultural studies. Based on the concept of an intertext system, we conducted a comparative analysis of the texts of the English-speaking and Uzbek-speaking cultures. Text formation with the construction of an intratext intertext system is used in English and Uzbek texts. The use of direct negation and the addition of "compensatory" when included in the texts of the intertext systems Vampire and

Werewolf are productive in both cultures. Comparison of modern texts with traditional general texts of the intertext systems Vampire and Werewolf showed a shift in the boundaries of the intertext macro systems of the Force of Good and the Force of Evil and the corresponding concept spheres in both cultures. It should also be noted the introduction of the concept of humanism in the mythological concepts of vampire and werewolf.

We also identified some differences in the functioning of these intertext systems. A variation of the intertext system Werewolf "Wolf Hero" is more productive in the Uzbek-speaking culture. The intertext-system Werewolf in Uzbek-language texts is often used to represent the concepts of national hero and national character, and for English-language texts, the representation of the concept of humanism is more typical. The displacement of the Vampire intertext system into the intertext macro system and the corresponding concept sphere of the Power of Good are more pronounced in English texts.

#### **IV. Discussion**

Transformations of intertext systems, which consist in the inclusion of modern meanings and meanings, are a resource material for studying the conceptual picture of the world of representatives of different cultures. Sacred and mystical literary texts are not only the keepers of textual information about the concept sphere of the transcendent, but also a reflection of the most ancient cultural heritage in the form of myths, epics, fairy tales, religious, esoteric texts, etc. They contain intertextual elements of sacral-mystical texts in various forms. The changes they undergo during intertextual borrowing depend on the understanding of the concept of the transcendent by modern man.

The analysis of the material of sacred and mystical literary texts has shown the need for a systemic textual study of the intertext due to the productivity of text formation with the reconstruction of the semantic system of the pretext. We have established that the study of intertextuality in sacral-mystical texts requires analysis at the level of the text system, that is, the search for restored systemic connections of the pretext - first of all, theme-rhematic ones. The intertextual field-code reflects the textual forms of storing knowledge about the transcendent in the modern transcendental concept sphere (both in intercultural and national concept spheres). It also contains a set of intertextual models that have the potential to model new texts in any culture.

The structure of the intertextual field-code is made up of intertext systems - intertextual systems of textual elements that describe transcendental macro- or microworlds and act in the text space as role models for building new texts. During text formation, the intertext system is restored completely or partially in the form of several systemically related intertextual inclusions. So in the new text, the external intertext system forms an intratext intertext system - a special form of intertextuality that has not been previously distinguished in classifications. The pretext for an anthropocentrically oriented intertextual analysis should be a general pretext, the most stable and widespread textual form of the intertext system.

The semantic content of intertext systems is united at the conceptual level in the form of mythological concepts-frames. However, the boundaries of the intertext system and the corresponding concept may not coincide. Intertext-system in new representations can receive the changed conceptual content. To analyze the conceptual connections of intertext systems and the processes of intertextual text formation, we generalized linguoculturological and linguistic views on the mythological concept.

We have come to the following conclusions: the productivity of text formation on the basis of mythological concepts is associated with their a) archetypal nature, b) the relevant intercultural and national mythologems included in them, and also with their c) frame structure capable of unfolding into a stereotypical text.

External intertext-systems of the intertextual sacral-mystical field-code often represent systems of texts in themselves. Intertext-macro systems with elements of fantasy describe various ideas about the world (cosmogonic, eschatological, social, etc.). They are united by a system of intertext micro systems representing the elements of these worlds. Systemic connections of intertext systems have also developed in the process of recording, storing and transmitting mythological, fairy tale, religious, esoteric and other information in the form of text systems, including epic, sacred texts, collections of mythology, folklore, dictionaries.

Intertext systems have a stable internal system of links between elements, so the introduction of one element makes it potentially possible to further model the artistic space of the text. The introduction of an intertext system means the beginning of the interaction of two text systems, which requires their coordination. These features of intertext systems 1) affect the processes of text formation, 2) affect the processes of decoding. With a good knowledge of the pretext, the reader expects the unfolding of a familiar system of elements, compares the system known to him with a new form of its presentation.

Accordingly, the author a) introduces the system without changes, referring to the knowledge of readers, orients his text to their transcendental concept sphere, b) modifies some elements of the intertext system (the goals of this operation may be different), or c) makes fundamental changes in the system using the technique disappointed expectation. As an example of an intertext system representing the macro system of the Force of Good, we considered the Floiger Danske system. In the studied texts, she expresses the concept of a national hero. We examined in most detail the modifications of the traditional intertext systems Vampire and Werewolf as a result of the displacement of the boundaries of the transcendental concept spheres of the Force of Good and the Force of Evil. Examples of "transitional" intertext systems allowed us to see different forms of inclusion of intertext systems through their modeling and demonstrate the displacement of the boundaries of these concept spheres in modern consciousness. In the studied texts, the intertext systems Vampire and Werewolf modeled new texts in many ways: they set a sequence of semantic themes, represented basic concepts, being a source of lexical material of key words, and participated in the formation of a transcendent artistic space and time.

## **V. Conclusion**

We saw similarities and differences in the perception of these mythological concepts by representatives of English-speaking and Uzbek-speaking cultures, the influence of the era to which the author belongs on the form of modification of the intertext system. The studied material confirmed the hypothesis about the displacement of the boundaries of the concept spheres of the Force of Good and the Force of Evil in the intercultural concept sphere of the transcendental. Elements of intertext systems that previously belonged to 171 concept spheres of the Power of Evil, with the meanings of "fear", "cruelty" are subjected to modeling. Modern ideas about the fight against evil are introduced into traditional intertext systems in the form of elements of the concepts of science, medicine, psychology, etc. These representations are common for representatives of the English-speaking and Uzbek-speaking cultures.

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