Research on The Issue of Intertextual Thesaurus and Intertextual Competence

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Abstract: The article examines the problem of studying the phenomenon of intertextuality in world linguistics, the intertextual thesaurus and its intertextual base, the coverage of intertextual units in the intertextual thesaurus, and intertextual competence as a phenomenon that determines the intertextual thesaurus of an individual. The issue of individual culture in the intertextual thesaurus and its types: colloquial speech (oral speech or literary speech), intertextual knowledge of representatives of the middle literary and elite speech cultures are discussed. The data presented are substantiated by examples and analytical conclusions are drawn.

Introduction: In world and Uzbek linguistics, intertextuality is at the heart of intertextual theory, which has been actively developed and studied by linguists and literary scholars in recent decades. As a result, it has been theoretically concluded that each speaker of a language is not inside or outside certain intertexts, but rather one of their components. [Kuzmina, 1999: 20-21]. The problem of intertextuality, which arose between the time-man-text connection, is considered to be the result of a direct allusion, a semantic connection between the author and the previous text, the original texts. This view leads to the conclusion that texts created by humans and their semantically dense relationships must include the intertextual thesaurus of the individual. In the wake of such conclusions, the term "intertextual thesaurus" was introduced into linguistics. To understand what this phenomenon is, it is necessary to dwell on the concept of thesaurus: "A thesaurus is an open and mobile system of meanings stored in a person's memory and organised according to the following principle: from the general to the specific within a specific field of application" [Dridze, 1980:128]. As can be seen from this definition of thesaurus, we can apply this term to a kind of dictionary that reflects the semantic relationships of the knowledge stored in a person's memory. The presence of many texts in human thought is a necessary condition for the formation of individual linguistic experience, since in most cases a person can only create new thoughts in the process of expressing his thoughts as a result of perceiving the thoughts of others. Therefore, a person's linguistic experience should include linguistic relations that are directly present in many of the texts that make up the thesaurus system. The Russian linguist N.V., who conducted research on the possibility of studying intertextual texts as a unit of thesaurus dictionaries, says Solomina: The speaker of a language has a certain set of precedents which, on the one hand, can be average and typical of a certain historical period, and, on the other hand, have specific features which characterize the speaker of the language as a carrier of a certain type of linguistic culture. Finally, there are IT signs that are characteristic of an individual as a member of different linguistic communities (family, circle of friends, etc.). We propose to call such a set of units an intertextual thesaurus (hereinafter - IT thesaurus)" [Solomina, 2008:3]. It is understood that the intertextual thesaurus is a part of the cognitive level of a linguistic individual, and the ability to understand and identify elements of the intertextual thesaurus from the text depends on the level of knowledge of the speaker of the language and what language culture he

represents. Linguists classify speech cultures as follows: colloquial (oral or literary speech), middle literary and elite. [Sirotinina, 1997: 8-10]. It seems that the intertextual knowledge of representatives of these three levels of language culture is fundamentally different.

Colloquial speech culture: a) oral speech - they have only one type from the point of view of the task - the system of colloquial speech, they can create correct, modern, creative, i.e. good speech only in free, informal and personal communication, i.e. the identity of the interlocutor is very important for them; b) literary speech - the owners of such speech can create speech regardless of the level of familiarity of the interlocutor, the main thing for them is the everyday communication environment.

Persons belonging to the culture of medium literary speech are mainly people with higher education, even philological education. Their language is highly developed, they can freely use two or three styles, they sometimes make factual errors due to insufficient knowledge of language norms, their sources of intertextual texts are limited to the media or literature intended for mass reading, and they often use them inappropriately due to insufficient knowledge of terminology.

Elite speakers are rare in society, perfect speakers. Their intertextual potential is also high and they strive to constantly improve their knowledge. In this respect, monographs, dictionaries, reference books, encyclopedias, etc. are reliable sources for them.

It should be noted that the concepts of the type of language culture and the quality of speakers' language cannot be considered identical or have a strict causal relationship (for example, a speaker of an elite language culture can produce texts that do not meet high standards and cannot be a model). [Solomina, 2008:49] We also agree with the linguist, since we can emphasize that the relationship between the types of speech culture is mainly probabilistic, and speech culture cannot determine the quality of speech, but only their relative dependence. However, the intertextual thesaurus and its content are formed and developed differently in representatives of different types of speech culture and are not the same.

The intertextual thesaurus is not only a set of intertextual units, but also the potential of the speaker. [Solomina, 2008:52] In fact, the speaker acquires knowledge throughout his life, is formed as a person, studies and teaches, as a result of which the communicative goal begins to be realized in him. In this process, he must enrich, expand and increase his intertextual thesaurus and also form the ability to use

it in speech communication. Therefore, for a meaningful and successful speech, the speaker must have a special competence, namely intertextual competence. In this study we will talk about the fact that the speaker's intertextual thesaurus is the main factor determining the level of development of intertextual competence.

METHODS

In order to make our research more reliable and to draw more accurate conclusions, we used various scientific research methods. In particular, the descriptive method was used to determine the current state of intertextual units, to describe intertextual connections in texts, to identify intertextual units from specific texts in Uzbek literature and to classify them into categories; the compilation method was used to collect intertextual units, intertextual thesaurus, concepts, theories and terms related to intertextual competence from various sources and to collect existing scientific theories about them in foreign and Uzbek linguistics; the cognitive-linguistic method was used to study the activity of language and thinking in the perception, understanding and interpretation of intertextual units and to draw a clear conclusion about intertextual competence; the analytical method was used to analyse the structural and semantic connections of intertextual units in literary texts and to analyse how intertextual units such as Allusion, Aphorism or Quotation are used in a literary work.

RESULTS

In linguistics, in order to become a full owner of a given language, that is, to master it perfectly, a person must have mastered the base of intertextual units specific to that language. Mastering this base means forming intertextual competence. Linguist Solomina proposes to understand the following situations under the phenomenon of intertextual competence: knowledge of a certain number of antecedent phenomena (mastered texts of a certain linguistic and cultural community), these phenomena forming an intertextual thesaurus, and the ability of a linguistic person to use this knowledge in accordance with the communicative situation, goals and tasks in order to achieve his goals. [Solomina, 2008:54] Indeed, when a reader gets acquainted with a literary text, the intertextual units in it attract the reader's attention, take their place in the intertextual base, and also actively use such units in his speech when the person enters into communication. In addition, when reading another new text, if an intertextual unit is encountered in it, the original text is recalled. For example: Yusuf to'shakka kirganida ham bu voqeani unutolmasdi. U Rashidning baquvvatligini bilardi. Lekin bu darajada deya o'ylab ham

ko'rmagandi. Beixtiyor afsonaviy Alpomishni esladi. Dostonda Alpomish elni ozod qilishdek ulug' ishlar kutib turganda ham dastavval rosa dangasalik qiladi. Rashidlar-chi?[Hamdam U., 2021:87]. In this excerpt from Ulugbek Hamdam's novel Muvozanat, Yusuf, the hero of the work, compares Rashid to the hero Alpomish in his imagination. When the reader gets acquainted with the text of the work, his intertextual competence comes into play. The reason for this is that in this text the name "Alpomish" is used twice in the intertextual units. Approximately during the reading of the above text, another text, i.e. the ALS text, is reflected vertically in the memory of the reader. The text that appears vertically in the first used antecedent name "Alpomish" could be as follows Alpomish - the main character of the famous Uzbek folk heroic epic called "Alpomish". Alpomish is brave, noble, proud, a true son of his people, a national hero. For this text association to occur, the reader may not have read the original text, i.e. the epic "Alpomish". However, information about the national hero of the people was gathered in the process of verbal communication and enriched the individual intertextual thesaurus. But when reading the second use of the precedent name "Alpomish", one must be familiar with the original text of the epic "Alpomish". Because the writer now reflects not only the precedent name, but also the precedent situation: "elni ozod qilishdek ulug' ishlar kutib turganda ham dastavval rosa dangasalik qiladi". That is, when the reader receives a letter from Barchinoy, Baysari hides the letter, Kaldyrgachoyim finds the letter and shows it to his brother, and his brother is lazy and does not rush to save Barchinoy and his people from the Kalmyks, and Kultoy backs down from his intention with a single blow: "Alpomish Qultoyning qoshidan qaytdi, ko'tarinib borayotib edi, "Bulay-shulay, deb Qultoy do'qlasa, akam qaytib kep qo'yardan ham toymas; o'z ko'zimiz bilan jo'natib yu borayik", — deb u qirqin kanizlari bilan Qaldirg'ochoyim kelayotib edi, oldidan chiqib qoldi. Alpomish yerga qarab borayotib edi. Shunday boshini ko'tarib qaradi, qarshi manglayiga kanizlari bilan singlisi kep qopti, qizlarni ko'rib, uyalgan kishi bo'lib, egar-abzalni tashlab yuborib, yo'l ustida yonboshlab yotdi," [Alpomish, 1998:78-79] should recall the events of the epic in parallel. Only then will the text be fully understood and analyzed by the reader. Therefore, in the author-text-reader triad, both the writer and the reader are required to have a broader intertextual thesaurus base, and this also determines the level of development of intertextual competence.

In determining a person's intertextual competence, the most important intertextual unit, apart from precedent units, is the quotation (citata). Linguists give different definitions of quotation as an intertextual unit. In particular, N.A. Fateeva defines quotation as follows: quotation is the reuse of two or more components of a donor text, with or without attribution, having its own predication [Fateeva, 2000: 122]. From the point of view of the general theory of intertextual units, intertext and intertextual competence, quotation is "an IT sign with high energy potential, which allows it to move through intertextual time and space, accumulate cultural meanings and thereby increase implicit energy" [Kuzmina, 1999: 99]. From these two definitions, it is clear that quotation is the use of a small (word or phrase) or relatively large syntactic unit (sentence or text) text fragment belonging to another (predecessor or contemporary, mainly a person with high intertextual competence) as a donor text in the text for the purpose of generalising, proving and concluding an idea. In Abdulla Qodiriy's novel "Mehrobdan Chhayon", Anvar and his friend Sultanali Mirzo have a conversation about the friendship or enmity of Mullah Abdurahman. In the conversation, Sultanali Mirzo quotes a verse from Sheikh Sa'diy to prove his point:

> "Mening hukmimga qanoat qilmasangiz, hikmatka qarang. Shayx Sa'diy:
>
> Bishuy, ey xiradmand, az on do'st dast,
>
> Ki bo dushmanonant buvad hamnashast,- deydirlar. [Qodiriy A., 2014: 429]

The writer also provides an Uzbek translation of this quote from the hero's language as an explanation: Ey hushyor kishi! Dushmaning bilan birga o'lturishkan-hamsuhbat bo'lgan do'stingdan qo'l yuvg'il. (writer).

The novel also directly mentions the original author of the text, Sheikh Sa'diy, clearly demonstrating that the quotation is an intertextual unit. Now, if the reader of the novel is familiar with the works of Sheikh Sa'di, he will understand that this verse is quoted in the 13th wisdom in the eighth chapter ("On the Manners of Conversation" ("Suhbat odoblari haqida")) of Sheikh Sa'diy Shiroziy's famous work "Gulistan":

> Har kimki dushmanlari bilan yarashsa, do'stlariga ranj-alamni ravo ko'rgan bo'ladi.
>
> Agar dushman bilan birga o'tirsa, do'st emasdir u,
>
> Uningdek do'stdin, ey oqil odam, tezroq qo'lingni yuv.[Sheroziy S., 2018:134]

The intertextual thesaurus of this example can be expressed as follows: The intertextual thesaurus of the quote "Bishuy, ey xiradmand, az on do'st dast..." from the novel "Mehrobdan chayon":

№	Element	Description
1	**Source text**	Sa'diy Shiroziy, Guliston, chapter eight, description of conversational etiquette. Persian couplet: نشست هم بود دشمنانت با که / دست دوست آن از ،خردمند ای ،بشوی *Bishuy, ey xiradmand, az on do'st dast,* *Ki bo dushmanonant buvad hamnashast*
2	**As an intertextual unit**	Abdulla Qodiriy, *Mehrobdan chayon*. Published in "Selected Works" compiled by H. Qodiriy in 2018. Page 429
3	**Intertextual unity form**	A direct quote
4	**Meaning**	It is a didactic idea that a wise person should test friendships and quickly turn away from a friend if he is in league with enemies.
5	**Function in the text**	The novel explores the themes of trust, loyalty, and betrayal between people. It creates a powerful context that defines the characters' internal conflicts and moral decisions.
6	**Semantic load**	The poem raises not only the issue of personal betrayal, but also the issue of hypocrisy and freedom of conscience in the social and political environment.
7	**Rate of change**	Very low. The meaning, functional role, and stylistic tone are almost completely preserved. Only minor changes for transliteration and smooth adaptation to the text.

So, through the above table, we have been convinced that the process of perceiving a quotation in a text is a phenomenon related to its presence in the intertextual thesaurus of the speaker of the language, and that a person's intertextual competence is related to the ability to recognize a quotation.

CONCLUSION

In conclusion, the process of creating and perceiving intertextual units (antecedent name, aphorism, proverb, quotation, etc.) in a text is an individual, i.e. specific, intertextual activity of a speaker of a particular language. It is this activity that determines, firstly, the presence of an intertextual thesaurus in a person and, secondly, intertextual competence.

The skills and qualifications developed in the use of intertextual units in a literary text or in live communication are considered to be intertextual competence, which makes it possible to include intertextual units in the text being composed by the author or speaker, i.e. to encode them, and to decode clearly defined and undefined intertextual units by the listener or reader.

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