## Study on Intertextuality between Turkish 'Nasreddin Hoca' and Sicilian 'Giufà' Folktales

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Intertextuality, which literally refers to the correlation between texts, does not limit itself to the results of the completed relationships between texts. Rather, intertextuality refers to the ongoing culturalexchange flow than interaction between literatures from diverse cultures. It lead us to examine cultural and civilizational interaction based on the intertextuality presented between literature. This article is based on the Intertextuality-Theory of Julia Kristeva and analyzes the intertextuality between 'Narsreddin Hoca' from the Turkish culture and 'Guifa' of Sicily, with a view to reviewing the exchange between Mediterranean Civilizations in perspectives of the study of folk literature. Kristeva says that a text is built on the interactive layers of the previous discourses. Contact with various civilizations helped Sicily to show their multicultural significance in its culture such as art and language. Such factors clearly left their marks in the folk literature of the region. This study is based on the existing view of the academic community that, 'Narsreddin Hoca' was introduced to the folk literature of Sicily during the rule by the Ottoman empire and later reorganized into 'Guifa' story of Sicily. The two stories (or a group of episodes) share some common characteristics; the name of the main character, 'Hoca'; contemporary background at that time; similar audience of ignoratnt folks or the surrounded. 'Guifa' shows how intertextuality has been introduced from Turkish literature into the literature of Sicily. The similarities between the two stories in terms of their form and development show the process of one culture (or discourse) implanted into the other culture, binds itself with the local folk culture, and reproduces into another creation through the framework of stories. Therefore, in its broad meaning, we may consider intertextuality happens not only in the influence between texts but also broaden its territory to the relationship between the text and the culture. This shows how the linguistic and behavioral meaning of singular(or multiple) text take transformation depending their cultural background that sometimes change through transfer. The comparative study between two stories will lead us to infer how Sicilian culture accepted Turkish text and further, their culture in the literature, of publich englightment.