



ISSN: 0856-9965 eISSN: 2546-2164 Journal homepage: <https://journals.udsm.ac.tz/index.php/jlle>  
University of Dar es Salaam, Dar es Salaam, Tanzania

**Using Intertextuality to Advise  
Newlyweds in Haya Wedding Ceremonies  
in Tanzania**

JLLE  
Vol 19(2) 103–116  
© The Publisher  
DOI:10.56279/jlle.v19i2.9

Godfrey Francis Muganda<sup>1</sup>

ORCID: 0009-0004-8657-2858

Received 31 March 2025, Accepted 27 November 2025, Published Online 03 January 2026

**Abstract**

*The article analyses manifest intertextuality in parents' wedding speeches delivered to advise Haya newlyweds in Kagera, Tanzania. It seeks to determine signals of intertextual elements that parents draw on in their speeches, the types of intertextuality in the speeches, and the type of intertextuality that is most predominant in the speeches. Through audio recording, the study collected nine parents' wedding speeches. The data analysis is based on Fairclough's (1992, 1993) forms of intertextuality signals and Devitt's (1991) types of intertextuality. The findings indicate that Haya parents mostly use referential intertextuality rather than functional intertextuality and generic intertextuality. They also signalled their intertextual elements more via discourse representation in which biblical texts are more referenced through direct quotation with a reporting clause, direct quotation using a signal clause, indirect quotation using a reporting clause, and rewording. These methods are also used in referencing other texts.*

**Keywords:** Haya community, Haya parents, intertextuality, wedding ceremonies, wedding speeches

**Introduction**

Any text, regardless of its nature, incorporates at least some features of other texts. This relationship between texts is referred to as intertextuality. According to Fairclough (1993) and Kryachkov (2023), the term "intertextuality" was coined by Julia Kristeva in 1966 in a presentation, published in 1986, titled: *Word, Dialogue, and Novel*. The term was introduced to replace Bakhtin's notion of dialogism, which means that each text, written or spoken, is, in one way or another, in dialogue with another text, other texts, or discourses from other fields or cultural domains.

Intertextuality has been studied in multiple disciplines, including politics (Rutechura, 2018), literature (Msuya), religion (Malmström, 2015), advertising (Panigrahi & Chandra, 2013), and academics (Zhang, 2018). In all these disciplines, scholars have viewed intertextuality as a communicative strategy used for persuading, justifying, clarifying, or developing new ideas.

---

<sup>1</sup> **Corresponding author:**

Godfrey Francis Muganda, Department of Foreign Languages and Linguistics, University of Dar es Salaam, P.O. Box 35040, Dar es Salam, Tanzania. E-mail: [mugandago@gmail.com](mailto:mugandago@gmail.com)

In weddings, especially Haya weddings, intertextuality is used in Haya parents' speeches for various purposes, including advising the newlyweds regarding their married life, congratulating them, and urging them to maintain Haya culture in their married life. Despite its usefulness, there is no traceable study on the use of intertextuality in Haya wedding speeches. The current study fills this gap.

Fairclough (1992, 1993) divides intertextuality into manifest and constitutive intertextuality, otherwise known as horizontal and vertical intertextuality by Kristeva (1986). Manifest intertextuality applies when "individual other texts are explicitly present in the text—they are 'manifestly' marked or cued by features on the surface of the text, such as quotation marks and a reporting verb" (Fairclough, 1992: 271-272). The text can also be integrated by rewording the original (Fairclough, 1992). Constitutive intertextuality, also known as interdiscursivity, refers to a mixture of configurations of discourse conventions, such as genres, activity types, and styles (Fairclough, 1992, 1993; Jianguo, 2011). Thus, manifest intertextuality is more of a text-internal content of other texts, whereas interdiscursivity is about the text-external effect of genres, styles, and discourses.

This study examines the use of manifest intertextuality in parents' speeches delivered to advise the newlyweds during Haya wedding ceremonies. Their speeches in these weddings are infused with intertexts. The question is on the nature of these intertexts. Specifically, the study sought to find out how parents signal intertextual elements; the types of intertextuality the parents use; and which forms are most common in the speeches delivered to newlyweds.

### **The Haya Community and its Wedding Ceremonies**

The Haya community is found in the Kagera region of northwestern Tanzania. Its wedding ceremonies are conducted in one of two ways, i.e., church and traditional ways (D. K. Erukaana, personal communication, August 22, 2020). In the former way, procedures, such as paying the bridewealth (at least a certain amount of it, as can be agreed between the families of both the groom and the bride) and involving a go-between, are followed before a wedding ceremony is held. Conversely, in the latter, the young man/groom marries the young lady/bride secretly, and is asked to pay a fine, for that way of marrying a woman or lady is considered to be 'a theft'. The bridewealth is set and can be paid at the convenience of the young man's/groom's family, after which a church wedding may be organised, too.

The church wedding speech situation entails two stages: the church stage, where the bride and groom take marriage vows, and the function hall stage. This (function hall) stage was chosen for the current study, because it is at this stage that parents deliver their speeches. The current study analyses the way in which parents draw on intertextuality in the course of delivering their speeches during Haya wedding ceremonies.

### **Previous Studies**

Various intertextuality studies have been conducted in various disciplines. In political discourse, Rutechura (2018) analysed the use of intertextuality by Tanzania Kwanza and Ukawa in Tanzania's 2014 constituent assembly to determine the type of intertextuality used in persuading people so as to have a better type of union structure. It was found that the members of Ukawa were more effective in persuading by using manifest intertextuality to justify their preferred three-government union structure than their counterparts, whose preference was a two-government structure.

Unlike Rutechura (2018), Malmström (2015) focused on sermonic intertextuality to determine how and why contemporary preachers rely on intertexts when preaching. Malmström (2015) found that preachers use an intertextual reference approximately once every 90 seconds of preaching to move listeners towards understanding the message and to protect sermonic discourse from becoming (too) preacher-oriented. While parliamentary intertextuality is for persuasion, and sermonic intertextuality for listeners to understand the message better and to avoid the dominance of the preacher, it is not yet established why parents devote to intertextuality in their wedding speeches, especially during Haya wedding ceremonies. The current study intends to reveal this.

Unlike the scholars cited earlier (Malmström, 2015; Rutechura, 2018), Mao (2015) studied the intertextual relationship between texts created by White House spokespersons and journalists. The study found that different types of intertextual relationships were used in text segments by both groups (spokespersons and

journalists), viz., intertextual references, hyponymy, synonymy, interpretation/description, and intertextual ellipsis. Thus, different intertexts and the way they influenced each other among these two groups (White House spokespersons and journalists) were the target of the study. Like Rutechura (2018) cited earlier, Mao (2015) studied two groups. However, the current study's choice was not on two groups, but on two parents' wedding speeches to see how they used intertextuality and what types of intertextuality they used to advise newlyweds.

Unlike other studies cited earlier, AIAfnan's (2017) study focused on intertextuality and interdiscursivity in email exchanges in an institute in Malaysia. The study found that the texts in the emails were intertextually related to other texts based on three forms of intertextuality as proposed by Devitt (1991), namely, generic intertextuality, referential intertextuality, and functional intertextuality. While none of the other previous studies presented in the current study (Malmström, 2015; Mao, 2015; Rutechura, 2018) covered the relationship of texts using Devitt's (1991) model, the current study adapted Devitt's (1991) model to analyse intertextual elements used by parents in their wedding speeches to advise the couple regarding their married life. The adoption considered the fact that the parents' oral discourse can be analysed through the three forms of Davitt's model.

Looking at all these cited studies, it is logical to argue that intertextuality as a discursive technique has been applied to various fields, discourse events, and texts. Although from various genres (e.g., religious, institutional, political), these studies (Malmström, 2015; Mao, 2015; Rutechura, 2018) commonly have had a focus on the function of the intertextual forms drawn on. The functions identified are persuasion in politics and helping listeners understand, and avoiding preacher-based monotony in a religious context. Institutionally, the function was the intertextual relationship between the participants' texts in the discursive event. Some of these and other studies (e.g., AIAfnan, 2017 & Mao, 2015) have touched on the types and forms of the intertexts used.

The Haya wedding ceremonies, as discourse events with parents' speeches analysed in the current study, use intertextuality too. What differentiates Haya wedding speeches from other texts in other genres is their sociocultural and advisory content aimed for the newlyweds' better married life. Generally, only two studies on the Haya wedding speeches are traceable, viz., Muganda (2022) and Muganda et al. (2022). However, the focus of these studies was on identity and semiotic aspects and not intertextuality. The current study intends to fill this lacuna by analysing the use of intertextuality in parents' speeches to advise the newlyweds during the Haya wedding ceremonies.

### **Theoretical Background**

The study was guided by the typology of intertextuality by Kristeva (1986) and Fairclough (1992, 1993). Of the two types of intertextuality, namely, horizontal/manifest intertextuality and vertical/constitutive intertextuality, the present study utilised the former. Horizontal/manifest intertextuality is employed because it provides a more robust analytical lens for examining how parents utilise intertexts in their speeches during the Haya wedding ceremonies. Parents' oral wedding speeches are mostly endowed with directly cited texts from various sources, and often, before which a reporting verb is used. Some of these texts are integrated by rewording. The theory helps to explore how such texts, like those from the Bible, are incorporated into the parents' speeches.

Additionally, manifest intertextuality aids in understanding how parents' speeches employ intertextuality as categorised by Devitt (1991), namely, referential intertextuality (internal reference to other texts), functional intertextuality (influence of texts on other texts by prompting the creation of new texts), and generic intertextuality (repetition of genre forms in recurring rhetorical situations).

### **Methods and Materials**

#### **Research Approach, Sampling, Sample Size, and Methods of Data Collection**

The study employed a qualitative research approach, utilising an exploratory case study design, to investigate the use of intertextuality in parents' speeches in the Haya weddings. Qualitative studies consist of words rather than numbers (Creswell, 2013; Moleong, 2007). This approach enabled an in-depth

exploration and analysis of the way parents applied intertextuality in their speeches to advise newlyweds during the Haya wedding ceremonies.

The data of the current study constitute nine speeches delivered by parents of the brides and grooms during wedding ceremonies. In fact, parents' speeches were purposively sampled because they are normally referred to as "a word (of wisdom)" since they are meant to advise the newlyweds regarding their married life. The parents in this context, whose speeches were recorded, are biological parents or their representatives, baptismal superintendents of either the groom or the bride, and go-betweens. All these relatives to the bride and groom are normally given enough time to address the couple because they are regarded as parents in one way or the other.

The distribution of the nine speeches among the parents was: three speeches by the groom's fathers, two by the bride's fathers, one by the groom's mother, one by the groom's baptismal superintendent, and two by the go-betweens. The speeches were delivered in either Kiswahili or Ruhaya, or by switching between these two languages.

The speeches were recorded by the author of the current study using an audio recorder at three church-related ceremonies held first in the church and later in the function halls in Bukoba Urban. The latter stage was chosen for recording and studying parents' speeches because it is at this stage that parents delivered their speeches to the couples. These speeches were recorded after obtaining permission from the bride and the groom, as well as from the members of the organising committees (the parents whose speeches were to be studied were members of these committees). The recorded speeches were later transcribed to ease analysis.

The speeches were recorded from Bukoba Club, Lake Hotel, and Linas Night Club function halls in the Bukoba Municipality in Kagera region. The halls were purposefully selected because they were accommodating wedding ceremonies during the period of conducting this study.

The speeches were collected from the three function halls (instead of one hall) because I thought I would get a relatively good number of parents' speeches that could provide enough information regarding the use of intertextuality. Moreover, three halls were used, instead of one, to allow for site triangulation that could provide a reliable picture of the use of intertextuality.

### **Data Analysis Framework**

Drawing on Kristeva's (1986) ideas on manifest intertextuality and on Fairclough's (1993:118-123) forms used in manifest intertextuality, each speech was coded for intertextuality markers (e.g., reporting clauses, expressions demanding a response, quotations, etc.) using Fairclough's forms, that is, *discourse representation*, *presupposition*, *negation*, *metadiscourse*, and/or *irony*. Frequencies and functions were then compared.

*Discourse representation* is a form of intertextuality in which parts of other texts are overtly incorporated into a text and marked with devices like quotation marks and reporting clauses. *Presupposition* refers to propositions considered by a person producing the text as already existing. These are realised by some formal cues in the text to indicate presupposition. For example, the proposition introduced by the conjunction "that" is presupposed following verbs, such as forget and realise, and the definite article cue, which has existential meaning, e.g., "the phrase." As for *negation*, it is used in some sentences to presuppose the proposition in some other text that is contested or rejected. As regards *metadiscourse*, the producer of the text differentiates various levels within their text and distances themselves from some levels of the text, treating the distanced level as if it were another external text. This is achieved using expressions, such as sort of, kind of, as one might have put it..., in scientific terms..., metaphorically speaking.... Also, it is done by paraphrasing or reformulating an expression. As for irony, it is when a person echoes someone's expression that was produced earlier.

In another case, the study adapted Devitt's (1991) categorisation of (manifest) intertextuality as differentiated from interdiscursivity. The categories are referential intertextuality, functional intertextuality, and generic intertextuality. As for referential intertextuality, it refers to "internal reference to other texts" (Devitt, 1991: 342). Functional intertextuality refers to the influence of texts on other texts by creating the

need for these new texts. Generic intertextuality is the repetition of forms of a genre in re-occurring rhetorical situations (Devitt, 1991).

It is noteworthy that Fairclough’s (1993) forms and Devitt’s categories are integrated in two ways. While discourse representation co-occurs with referential intertextuality, other forms, that is, negation, presupposition, and metadiscourse and Devitt’s categories (functional and generic intertextuality) are presented sequentially.

As the speeches were delivered in either Ruhaya or Kiswahili or by switching between the two languages, the speeches whose excerpts are presented in the current study were translated into English. The names of the grooms and brides mentioned in the speeches are abbreviated to maintain anonymity.

**Results**

The investigation indicated that, when advising the newlyweds, the parents mainly drew on three categories of intertextuality as stipulated by Devitt (1991). The three categories are referential intertextuality, functional intertextuality, and generic intertextuality, as Table 1 indicates.

**Table 1: Number of Instances of Devitt’s (1991) Three Categories in Nine Speeches**

Speeches numbered for referencing	Number of intertextuality category instances in a speech			
	Referential Intertextuality	Functional Intertextuality	Generic Intertextuality	Total
Speech1	03	01	02	06
Speech2	01	00	01	02
Speech3	01	00	01	02
Speech4	02	01	02	05
Speech5	01	00	02	03
Speech6	01	00	01	02
Speech7	01	00	01	02
Speech8	03	00	01	04
Speech9	01	01	02	04
Total	14 (47%)	03 (10%)	13 (43%)	30 (100%)

**Source:** Research data, 2020

As Table 1 indicates, referential intertextuality was the most utilised (14 (47%)) in the nine speeches, while functional intertextuality (03 (10%)) was the least utilised. Moreover, the referential intertextuality was more dominated by biblical texts (Excerpts 1-5) than references made to the communication made during the preliminary stages of the wedding (Excerpts 6-9). Table 2 summarises.

**Table 2: Distribution of Texts in Referential Intertextuality**

Type of Referential Intertextuality	Frequency	Percentage
References made to the Biblical texts	05	62.5
References made to the communication made during the preliminary stages of the wedding	03	37.5
Total	08	100

**Source:** Research data, 2020

The study also indicated that the parents signalled intertextual elements via four forms of signals as postulated by Fairclough (1993), namely, discourse representation, negation, presupposition, and metadiscourse. Discourse representation co-occurs with referential intertextuality, whereas negation, presupposition, and metadiscourse occurred rarely (one example each).

### Referential Intertextuality

The discourse representation was found in another text in two main aspects. These aspects are references made to biblical texts and references made to the preliminary stages of the wedding.

#### *References Made to the Biblical Texts*

These are evidenced by the texts in square brackets in Excerpts 1-5. In Excerpt 1, one of the groom's fathers cited Verse 4 of Chapter 13 of the Letter of Paul to the Hebrews from the Bible. This was cited to advise the newlyweds regarding the importance of keeping and respecting the marriage they were starting on the wedding day.

#### **Excerpt 1**

*Nimbaha [orujulu lumoi kuruga omubarua y'Abaebrania 13:4: "obushwere bukunirwe abantu bona ...]"*

'I am giving you [one verse from the letter to the Hebrews, 13:4: "May marriage be honourable in every way ...]" (Groom's Father)

Another parent, a bride's father, advising the newlyweds about loving each other, cited John 13:34 after the reporting clause, "... God said ..." in Excerpt 2.

#### **Excerpt 2**

*Mungu alisema: [pendaneni kama nilivyowapenda nyinyi.] Ili muweze kuishi vizuri katika maisha yenu, zingatia hiyo amri ya upendo.*

'God said: [Love each other as I loved you.] For you to live well, observe this commandment about love.' (Bride's Father)

In another instance in Excerpt 3, the Bride's father, cited in Excerpt 2, reminded the newlyweds about what the priest said during the taking-of-marriage-vows sermon. Although what was preached by the priest is not explicitly said, the parent seems to mean it was about love, which is commonly picked out in the three readings from the Bible. It can be argued that the intertext in Excerpt 3 is a rewording (Fairclough, 1992) in two parts. The first part is what the priest said, and the second part is the content of the three readings. Both of these are cited to urge the newlyweds that for them to have a good and long married life, they need to remember the church discourse, which was mainly about love.

### Excerpt 3

*... tuzingatie na [yale ambayo yamesemwa kanisani na Padre. Na somo la kwanza lilitoka Joshua Bin Sira, somo la pili lilitoka Wakolosai na injili ilitoka Mtakatifu Yohana] lakini yaligusia upendo. Naomba muyazingatie ili muweze kuwa na maisha mazuri na marefu ya ndoa.*

'... let's observe [what was said by the priest in the church. The first reading came from Joshua Ben Sira, the second reading from the Colossians, and the gospel from the Gospel of John], but they all touched on love. I urge you to observe them so you may have a good and long married life.' (Bride's Father)

One of the go-betweens, cited in Excerpt 4, used Mathew's 22:34-39 to remind the newlyweds of the word of God that urges Christians to love their Lord God first in every way, and then they should love one another. The go-between considered that the newlyweds decided to marry one another to fulfil the aspect of loving one another. Put differently, the newlyweds loved each other, thereby marrying each other. The intertexts in Excerpt 4 are explicitly indicated using the reporting clauses, "... they asked him ..." and "... he replied ...". The speaker uses the reporting clauses while paraphrasing the quoted texts from the Bible.

### Excerpt 4

*... FT pamoja na mke wake nipende kuwapa [neni kutoka Mathayo 22:34-39 ambapo wanafunzi wake walipokuwa wamekaa na Bwana wetu Yesu Kristo, walimuuliza amri iliyo kuu naye akajibu: amri iliyo kuu ni mpende Bwana Mungu wako kwa moyo wako wote, na kwa akili zako zote na akasema inayofuatia basi ni mpende jirani yako] ambayo Bwana FT wanatimiza siku ya leo. Upendo ambao unatufanya sisi sote tuweze kuishi, upendo ambao unatufanya sisi sote tusiweze kuhesabu mabaya, upendo ambao unatufanya sisi sote tuweze kuvumiliana na kuchukuliana.*

'Also, I would like to provide [a word to FT and his wife from Mathew 22:34-39, where the disciples were sitting with our Lord Jesus Christ, they asked him, which is the great commandment in the law and he replied: the great commandment in the law is love the Lord your God with all your heart, and with all your mind. Also, he said, the commandment after that is love your neighbour.] which FT and his wife are fulfilling today. It is love that makes us able to live and be able to avoid keeping a record of wrongs; it makes us all be able to tolerate and bear with one another. (Go-Between)

A groom's baptismal superintendents appreciated the newlyweds for their belief in Jesus Christ, thereby marrying one another religiously. This was supported with a direct quote from Mathew's 7:24-25 while using the reporting clause, "... Jesus Christ said ...", as indicated in Excerpt 5. The quotation likens Jesus Christ to a rock. The speaker claimed that if one were looking for the permanent rock, they should go to Jesus Christ.

### Excerpt 5

*... zawadi tuliyonayo ni ndogo lakini [kuna neno la Mungu Mathayo 7:24-25, Bwana Yesu anaposema: Yeyote anayesikia maneno yangu na kuyafanya anafanana na mtu aliyejenga nyumba ya msingi kwenye mwamba.] Leo mmeonesha wazi kwamba hakika mmekubali kujenga kwenye nyumba ya msingi. Msingi ambao unadumu ni Yesu Kristo.*

'... the gift we have is small but has [God's word from Mathew 7:24-25 where our Lord Jesus Christ says: Whoever hears my word and does it is like a person who built a house upon a rock.] You have shown today that you have indeed agreed to build a house upon a rock. The permanent rock is Jesus Christ.' (Groom's Baptismal Superintendent)

As indicated in all Excerpts 1-5, four out of nine speech providers involved in the current study supported their pieces of advice to the newlyweds by manifestly citing texts from the Bible in five different instances.

### References Made to the Communication Made during the Preliminary Stages of the Wedding

These references are indicated in Excerpts 6, 7, and 8. To start with, Excerpt 6 presents a story indirectly narrated by the father using two reporting clauses: "... he narrated to me ..." and "... I told him that ..." to show the way he has been and is supportive of his son and, hence, his son's wife. In this context, the two

past texts produced by the father and the son are manifestly incorporated in the story being narrated by the groom's father.

#### Excerpt 6

*Mutabani wange BN ... kayamfumoleile nanye namuuliliza. Nashuba nti nkulyenyuma.*  
'BN, my son ... when he narrated to me, I listened to him and told him that I support you.'  
(Groom's Father)

Another example of reference made to the communication made during the initial stages of the wedding is also done using the reporting clause, ... *kutoa taarifa kwamba...* '... to inform me that ...'. Refer to Excerpt 7. This text about the information provided by the son is intertextual because it was cited from the past to establish the background on which the father would build his advice to the couple.

#### Excerpt 7

*FT nakumbuka ulipokuja kutoa taarifa kwamba leo siku ya leo utafunga ndoa ...*

'FT, I remember when you came to inform me that today, you would marry ...' (Groom's Father)

In Excerpt 8, a go-between incorporated previous texts into a story used to appreciate the man who welcomed him at the bride's family home. The go-between quoted some parts of the texts directly using the reporting clauses: ... *akasema ...*, '... he said ...', ... *akasema neno hilo ...* '... he said that word ...', and ... *akaomba ...* '... he prayed ...' and reworded the last part of the talks; ... *tukaweza kuzungumza ...* '... we shared views ....' These are intertextual because they are texts from the past incorporated in the current narrated appreciations.

#### Excerpt 8

*... akasema: huyu ameishiwa na hana cha kuongea. ... akasema: tumshukuru Mungu na kuomba. Tukamshukuru Mungu... na maneno yakaniijia tukaweza kuzungumza ...*

'... he said, "The guy has run short of words." He said, "Let's thank God and pray to him." We thanked God ... I got words to share my views; hence, we shared views ...' (Go-Between)

### Functional Intertextuality

The influence of texts on other texts by creating the need for these new texts (Devitt, 1991) was observed in two main areas. The first area is when some people started with religious greetings before they delivered the content of their speeches. The second area is when a speaker asked a question that demanded a response.

As for religious greetings, they required certain necessary formulaic responses from the audience. Refer to Excerpt 9. The text at the beginning was produced by a person delivering a speech, and the text(s) after three dots were produced by the audience as a formulaic response. However, in some instances and contexts, one of these greetings suffices. Nonetheless, in an audience having a mixture of different people, addressors would use many of these religious greetings to capture almost all the greetings used in different religious meetings. This way, the speaker needs to be seen that they are not segregating or favouring any religion/denomination.

#### Excerpt 9

*Bwana Yesu Asifiwe! ... Amina!; Kristo! ... Tumaini Letu!; As-Salaam-Alaikum! ... Wa-Alaikum-Salaam!; Shika neno! ... Tenda neno!*

'Praise the Lord! ... Amen!; Christ!... Our Hope!; As-Salaam-Alaikum! ... Wa-Alaikum-Salaam!; Keep the word! ... Practice the word!' (Groom's Fathers; Go-Betweens)

Regarding a question that demanded a response, the speaker posed it to either a particular person or to the whole audience. The response to the question was a necessary text in this context. For instance, in Excerpt 10, a father tells the audience that the couple getting married had a baby a couple of days before,

but he is not sure of the age of the baby, and he would like to get such information from the bride and/or the groom. Normally, the couple should respond to the question in this situation. The question and answer by the father and the son made the audience break into applause. Thus, the audience approved the information. This makes an inference that the newlyweds are being urged to continue the love they had started by having the baby.

**Excerpt 10**

Groom’s Father: *Jamani hapa tulipo tuna kijukuu, kimeishafikisha miezi miwili?*

‘Hey! We have a grandbaby around. Has it reached two months of age?’

Groom: *Bado*

‘Not yet.’

**Generic Intertextuality**

According to Devitt (1991), each text draws on previous texts formulated for similar situations. In the current study, some parents who delivered speeches used some forms that are normally used by other people who deliver similar speeches to advise the newlyweds. For instance, most parents started their speeches with religious greetings, as indicated in Excerpt 9, which is repeated in Excerpt 11.

**Excerpt 11**

*Bwana Yesu Asifiwe! ... Amina!; Kristo! ... Tumaini Letu!; As-Salaam-Alaikum! ... Wa-Alaikum-Salaam!; Shika neno! ... Tenda neno!*

‘Praise the Lord! ... Amen!; Christ! ... Our Hope!; As-Salaam-Alaikum! ... Wa-Alaikum-Salaam!; Keep the word! ... Practice the word!’ (Groom’s Fathers; Go-Between)

Another instance of generic intertextuality is the fact that almost all parents used similar formulaic expressions in their pre-ending/ending speeches. Refer to Table 3. Note that the expressions are numbered for easy identification and reference.

**Table 3: Formulaic Expressions in Parents’ Pre-ending/Ending of Speeches**

Pre-ending/Ending Expression	Frequency	Function
<i>Kwa hayo machache, basi nawashukuruni sana.</i> ‘With those few words, I thank you very much.’	01	Ending
<i>Sina mengi ya kuongea, ila kazi mliyomituma nimeikamilisha salama. Asanteni sana.</i> ‘I don’t have much to say, but I have accomplished the work you sent me to do. Thank you very much’	01	Appreciation-cum-Ending
<i>Asanteni sana.</i> ‘Thank you very much’	02	Ending
<i>Asanteni sana kwa machache hayo.</i> ‘Thank you very much with those few words.’	01	Pre-ending
<i>Mwakola bana bange</i> ‘Thank you, my dear children’	02	Appreciation-cum-Ending

<i>Kasinge waitu</i> 'Thank you'	02	Ending
-------------------------------------	----	--------

**Source:** Research data, 2020

As Table 3 indicates, the pre-ending/ending expressions had mainly three roles. Among the three roles, ending was the most dominant role (five times), followed by appreciation-cum-ending (three instances), and the pre-ending was the least used role (once). This implies that most parents utilised similar expressions of ending their advisory speeches. This way, it was easy for people following a speech and getting the content of a speech to stop waiting for more points from the speech.

### Negation

In one instance, a groom's mother said that she would not call her son's wife her daughter-in-law, but she would rather call her, her daughter. This negation transforms the cultural category 'daughter-in-law' into 'daughter,' indexing inclusion rather than in-law distance. Refer to Excerpt 12.

#### Excerpt 12

*...Toli mukamwana wange shana oli mwana wange.*

'... you are not my daughter-in-law but my daughter.' (Groom's Mother).

### Presupposition

A groom's father, while addressing the couple and the audience during a wedding, quoted a text that he meant the couple was communicating by implication after having married. He said that by marrying, the groom and the bride were explicitly promising the father, other parents and the wedding attendees in general that they had stopped love in the bushes. Love in the bushes is generally any illicit love affair, the love that is done secretly, anywhere, because the doers are not formally husband and wife. This is evident in the Ruhaya-Kiswahili codeswitched text in Excerpt 13.

#### Excerpt 13

*... leo vijana wetu wametuhakikishia kuwa balekela engonzi z'Ombikamba. Hiyo ahadi ni kubwa.*  
'... today our youths have assured us that they have stopped love in the bushes. That is a great promise.' (Groom's Father)

### Metadiscourse

This was evidenced while a groom's father was cautioning the bride and the groom regarding working tools that had been provided to them by their parents. The groom's father used some expressions that indicated a different level from which the speaker seemed to distance himself, thereby treating the level as external text. Refer to the expression in square brackets in Excerpts 14 and 15. In Excerpt 14, the father tells his son, who is the groom, about the proper usage of a spear given and cautions him about improper usage.

#### Excerpt 14

*Ekilikwija kubi obe nilwo oliyaayo, [chonka ebya "nanka yanjuma twabatuli aamilimo kangye mukoze"], tikyo nalikuweela!*

'Use it only when there is a threat. Don't use it [for things like "Someone has insulted me while we were at work, let me use it to pierce them."] This is not the purpose for which I have given it to you.' (Groom's Father)

In Excerpt 15, the father tells the bride about the proper usage of a hoe given as a gift and cautions her about the improper usage of it. The text in square brackets appears as if the father is citing someone external.

### Excerpt 15

... otagila ngu [nanka nabaninduga kutaha amazi nanka yagilaki kanyije ngimutemese.] Oteme eitaka muiguse abaana...

'... do not consider using it (hoe) [for things like "someone did something wrong to me while I was coming from fetching water, I will use my hoe to hurt them."] Cultivate land to feed your children satisfactorily.' (Groom's Father)

### Discussion

The current study aimed to analyse how the Haya parents signal intertextual texts in their wedding speeches while advising newlyweds. It also sought to identify types of intertextuality the Haya parents use in their wedding speeches to advise newlyweds. Lastly, the study set out to establish the type of intertextuality that the Haya parents draw on more in their wedding speeches than other types to advise newlyweds.

Findings indicate that the Haya parents signal intertextual texts in their wedding speeches through four main ways, namely, discourse representation, presupposition, negation, and metadiscourse. Discourse representation was, to a great extent, based on biblical texts and to a lesser extent, on non-biblical texts. The non-biblical texts were found in texts on the preliminary stages of the weddings. Mainly, the parents referred to other texts explicitly by using three methods as follows.

The first method used is direct quoting of the intertexts from the sources with a reporting clause. For instance, the reporting clause, *Mwenyezi Mungu alisema* 'the Lord God said' was used before *pendaneni kama nilivyowapenda nyinyi* 'love each other as I loved you.'

The second method is direct quoting using a signal clause. For example, the following clause signals another text from the Bible, *Nimbaha orujulu lumoi kuruga omubarua y'Abaebrania 13:4:...* 'I am giving you one verse from the letter to the Hebrews, 13:4:...' Although the text referred to is quoted directly (immediately after the chapter and verse, 13:4), like when a reporting clause (Fairclough, 1993) is used, these two clauses (signal and reporting) are different.

The third method of discourse representation is indirect quoting using the reporting clauses. This is when a parent uses a reporting clause and then paraphrases the intertext element. For example, ...*kutoa taarifa kwamba...* '...to inform me that...' is used before an intertext element is paraphrased in Excerpt 7, presented as Excerpt 16.

### Excerpt 16

*FT, nakumbuka ulipokuja kutoa taarifa kwamba siku ya leo utafunga ndoa ...*

'FT, I remember when you came to inform me that today, you would marry ...' (Groom's Father)

The fourth method of discourse representation is rewording a text. For instance, a biblical text in Excerpt 17 was extracted from Excerpt 3. The groom's father cited only Biblical books from which the readings came, and then reworded what the books were generally about.

### Excerpt 17

... *somo la kwanza lilitoka Joshua Bin Sira, somo la pili lilitoka Wakolosai na injili ilitoka Mtakatifu Yohana lakini yaligusia upendo.*

'... the first reading came from Joshua Ben Sira, the second leading from the Colossians, and the gospel from the Gosper of John, but they hinted at love.' (Bride's Father)

This finding about rewording is consistent with Fairclough's (1992: 272) postulation that a text of another text may be presented through a rewording of the original in the surrounding text.

Besides discourse representation, the Haya parents signalled intertextual texts in their wedding speeches through presupposition, negation, and metadiscourse. As for presupposition, a parent pretended to quote

the bride and the groom that by marrying, they were actually telling everyone around that they (the couple) had stopped having sex illicitly. Negation was realised when a groom's mother refuted the text normally and culturally used to refer to her son's wife, which can be referred to as "you are my daughter-in-law". Instead, while speaking, the mother said, "You are not my daughter-in-law but my daughter".

Signalling intertextual elements through metadiscourse, the speaker uses metadiscursive quotation to attribute improper tool usage to hypothetical actors, thereby distancing himself and issuing a caution. Consider the text in square brackets, the part of Excerpt 14 presented as Excerpt 18.

**Excerpt 18**

*Ekilikwija kubi obe nilwo oliyaayo, tibya ["Nanka yanjuma twabatuli aamilimo kangye mukoze."]*

'Use it only when there is a threat, and not for things like ["Someone has insulted me while we were at work, let me use it to pierce them.]" (Groom's Father)

Therefore, the metadiscursive quotation was used as a way to caution the bride and/or groom about the risk of using such tools wrongly in their married life.

These findings confirm the postulation by Fairclough (1993) that intertextual texts are normally in five forms, namely, discourse representation, presupposition, negation, metadiscourse, and irony. However, contrary to Fairclough's stipulation, the current study did not reveal any case of intertextual irony in its parents' wedding speeches. Determinant factors considered included those by Fairclough (1993: 123): the tone of voice of the person echoing any text, the values and beliefs of the text producer, and if there was a blatant mismatch between the original text and the echoed one. The reason for its absence could be that the context of the wedding ceremonies did not allow the usage of intertextual irony.

Moreover, the data reveal that the Haya parents' wedding speeches fall into three types of intertextuality as indicated by Devitt (1991). These are referential intertextuality, functional intertextuality, and generic intertextuality. Referential intertextuality appears to be predominant in these speeches, and the speeches draw more on biblical texts than any other texts. Biblical texts seemed to be important in these speeches because the speeches were advisory to the couple regarding their married life. Thus, the speeches insisted on the importance for the couple to love God and love one another, submit themselves to the Lord God, and tolerate and bear with one another, all of which would imply living a peaceful married life among the couple. This finding about references to biblical texts being the most dominant in the wedding speech texts is akin to Msuya's (2024) finding, whose analysis was based on Ngugi wa Thiong'o's *Petals of Blood*. Msuya analysed the extents of textual borrowing in the form of reference, quotation, parody, borrowing, allusion and translation. However, while the dominance of biblical references in the *Petals of Blood* is associated with Ngugi wa Thiong'o's creativity in communicating the way Christianity has weakened independent thinking by Africans, the current study connected the dominance of these texts to the intention of the parents to help the couple be God-fearing to live a peaceful life. Although Msuya's study belongs to a different genre from the current one, both studies indicate the role of Christianity in African communities.

The study found few instances of functional intertextuality and generic intertextuality. The wedding speeches, given that they were a bit short, had little to do with the influence of texts on other texts by creating the need for these new texts (functional intertextuality) and the reoccurrence of rhetorical forms in reoccurring rhetorical situations (generic intertextuality). These types of intertextuality are found more in pre-marriage rituals, which can be analysed in a future study (Cory & Hartnoll, 1971).

Studies such as those on email communication are likely to provide a huge experience of functional intertextuality and generic intertextuality. This is because the more the exchange of information, the more the possibility of creating texts that would require other texts. The same applies to the possibility of creating generic intertextuality due to using reoccurring forms and reoccurring rhetorical situations. For example, AIAfnan's (2017) study on *Critical perspective to genre analysis: Intertextuality and interdiscursivity in electronic mail communication* indicated several instances of functional intertextuality and generic intertextuality. Among the examples of functional intertextuality is the influence of previous texts on a new text by creating the need for the new text, whereby markers like "RE" for topic identification and "FW" for

forwarded messages were used. Moreover, the 'cut-paste' strategy was also used, especially when the obligation of a certain practice or procedure was needed. As for generic intertextuality expressions, such as "with reference to" and "as per our conversation", they were evident in linking an email to its communicative context. Also, formulaic constructs, such as "kindly acknowledge receipt" and "if you have any queries, please do not hesitate to contact me" for asking one to confirm receipt and/or ask for help if needed, respectively, were recorded. Despite the presence of several instances of functional intertextuality and generic intertextuality, referential intertextuality was also the most common in this study, as was similarly revealed in the current study's data.

### Conclusion

Drawing on intertextuality theory, the study highlights the way the Haya parents incorporate external texts in the course of delivering their advisory speeches to the newlyweds about their married life. The study concludes that intertextuality is a useful tool in advising the newlyweds during the Haya wedding ceremonies in Tanzania. This is because, through incorporating external texts in their speeches, the parents cement their points in a way that the newlyweds are able to see the points being made easily. Through referential intertextuality, functional intertextuality, and generic intertextuality, as well as using discourse representation, presupposition, negation, and metadiscourse, the parents were able to deliver their advisory speeches well. The study results indicate how useful intertextuality can be in oral cultural activities where the elders are given a role to provide advice to the youth.

### Declaration of conflicting interests

There is no potential conflict of interest.

### Funding

This study was self-funded.

### References

- AlAfnan, M. A. (2017). Critical Perspective to Genre Analysis: Intertextuality and Interdiscursivity in Electronic Mail Communication. *Advances in Journalism and Communication*, 5: 23-49. doi.org/10.4236/ajc.2017.51002
- Cory, H. & Hartnoll, M. M. (1971). *Customary law of the Haya tribe: Tanganyika territory*. London: Frank Cass & Company LTD.
- Creswell, J. W. (2013). *Qualitative Inquiry and Research Design: Choosing among Five Approaches* (3<sup>rd</sup> ed.). London: SAGE Publications.
- Devitt, A. (1991). Intertextuality in Tax Accounting: Generic, Referential, and Functional. In C. Bazerman & J. Paradis (eds.). *Textual Dynamics of the Professions: Historical and Contemporary Studies of Writing in Professional Communities*. Madison: University of Wisconsin Press, 336-357.
- Fairclough, N. (1993). *Discourse and Social Change*. Cambridge: Polity Press.
- Fairclough, N. (1992). Intertextuality in Critical Discourse Analysis. *Linguistics and Education*, 4: 269-293. Doi: 10.1016/0898-5898(92)90004-g
- Jianguo, W. E. (2011). Understanding Interdiscursivity: A Pragmatic Model. *Journal of Cambridge Studies*, 6: 95-115. <http://www.journal.acs-cam.org.uk/data/archive/2011/201123-article8.pdf>
- Kristeva, J. (1986). *The Kristeva Reader*. New York, NY: Columbia University Press.
- Kryachkov, D. (2023). Intertextuality in Media Texts: Language Yesterday, Today, Tomorrow. *The Journal of University of SS Cyril and Methpdius in Trnava*, VIII(1): 62-78. doi.org/10.34135/lartis.238.1.05
- Malmström, H. (2015). The "Other" Voice in Preaching: Intertextual Form and Function in Contemporary English Sermonic Discourse. *The Journal of Communication and Religion*, 39(2): 80-99.
- Mao, Z. (2015). *Intertextuality in Institutional Talks: A Corpus-assisted Study of Interactions between Spokespersons and Journalists*. A PhD Thesis, University of Birmingham, Birmingham.
- Msuya, E. A. (2024). Intertextual Borrowings in Ngugi wa Thiong'o's *Petals of Blood*. *UMMA*, 11(1): 80-108. doi.org/10.56279/ummaj.v11i1.4
- Muganda, G. (2022). A Social Semiotic Analysis of Identity Construction in the Haya Wedding Ceremonies. A PhD Thesis, University of Dar es Salaam, Tanzania.
- Muganda, G., Keya, A. & Rutechura, F. (2022). The Semiotic Resourcesfulness of Okutongerera among Haya Newlyweds. *Journal of Linguistics and Language in Education*, 16(1): 151-163.

- Moleong, J. L. (2007). *Qualitative Research Methodology* (Revised Edition). Bandung: PT Remaja Rosdakarya.
- Panigrahi, D. & Chandra, N. D. R. (2013). Intertextuality in Advertising. *Language in India*, 13(9). [www.languageinindia.com](http://www.languageinindia.com)
- Rutechura, F. (2018). Linguistic Features of Persuasion in Parliamentary Debates: The Case of the 2014 Constituent Assembly in Tanzania. A PhD Thesis, University of Dar es Salaam, Tanzania.
- Zhang, X. (2018). Analysis on the Application of Intertextuality and Context Theory in Humorous Discourses. *Communication and Linguistic studies*, 4(2): 27-31.

### **Author Biography**

**Dr Gofrey Francis Muganda** is a Lecturer in Language and Linguistics in the Department of Foreign Languages and Linguistics at the University of Dar es Salaam, Tanzania. His research interests encompass (multimodal) discourse analysis, Critical Discourse Analysis, pragmatics, social semiotics and sign linguistics. His recent publication is *A Multimodal Discourse Analysis of COVID-19 Posters in Tanzania: The Case of the University of Dar es Salaam* (Southern African Linguistics and Applied Language Studies, 2024).