ANALYSIS OF TEXT DESCRIBING CEREMONIES IN ENGLISH AND UZBEK

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Abstract *This article analyzes the fact that texts related to English and Uzbek rituals are often created in an oral artistic form, each of them has its own lexicon, and scientific and popular texts adapted to the transmission of information are also created using these words. Through ritual texts, it was found that the concept of "text" causes problems in translation due to the relationship between language and speech, its multi-functionality, and the expression of hierarchical relations as a multi-layered integration event in terms of structure.*

Key words: *Uzbek and English literature, scientific and popular, culture, relation of speech, component.*

INTRODUCTION

Since the words used in ceremonial texts are related to the social life of the people, their equivalents in other languages do not exist. When translating such words, scientists and translators use more translation methods such as transliteration and commenting. For example, although some errors and omissions were made in the English translations of Uzbek rituals, foreign students were introduced to some information about our national rituals.

The most important type of text is literary text. Also, the texts emphasize learning in a diachronic and synchronic aspect. This indicates that it has ancient, classical and modern types. The texts are also divided into scientific, scientific-popular, and artistic types. From this it is understood that they have artistic and non-artistic forms. The principles of literary text organization are examined to reveal the main differences between such texts. Fiction is studied through the method of linguopoetic research. In this, the main attention is paid to the creator's worldview, emotional-modal attitude to reality, originality of creative thinking, language.

The main rules of the theory of the artistic text are that it is based on the figurative perception of the world. It is known that artistic texts are created in poetic, prose, dramatic form.

The organization of an artistic text is characterized by its own complexity and multifunctionality, it actively uses aspects and levels that are not loaded in other types of speech communication and become insignificant, as a result of which the structure of an artistic text has a multi-layered structure. It is combined with a unique hierarchical relationship between the layers, which often requires great creative effort on the part of the translator.

Main part: Ritual texts have an aesthetic value. Although they were originally created as a text by one author, then as a result of word of mouth, from generation to generation, they become texts created by many different authors. Ceremonial texts are the subject of research of many researchers as a phenomenon of language and speech, a product of

people's poetic thinking. In the ritual texts, the authors have the opportunity to verbally convey their attitude to some real reality or religious belief.

As we have seen above, concepts related to ceremonies are decoded through words expressing their attributes. A number of hermeneutic indicators are added to the ritual text and its subtext content. In the texts related to the ceremony, the names of folk customs, paintings and drawings attract attention due to the frequent use of the names lingvokul'turema (words reflecting culture), ethnographisms (words reflecting the people's life), therefore, in understanding them it is necessary to work in connection with cultural studies, ethnography, dialectology. Whether scientific or scientific-popular texts explaining ceremonies or artistic texts serving to increase their effectiveness are created, in which lexical-semantic and stylistic units and syntactic devices are used to express the concepts related to them. Such hermeneutic indicators, which have an unlimited scope, are filled with new components. These indicators are often lexical and are described and interpreted in large and small contexts. Such lexical signals are important in conveying information about the status, structure, purpose, and tasks of a certain ceremony.

Text performer (singer, puppeteer, singer, etc.); text listener (people). By studying the relationship between them, the position of using the text becomes clear. Because the representatives of the people pay special attention to the signals of their point of view, look for and use the text of the ceremony. It repeats fragments of ritual texts in compositionally juxtaposed forms (sound, word, phrase, sentence), actualization of synsemantic words, title, etc.

In some such texts, a situation of objective assessment of the surrounding world and surrounding events is observed. In them, the narrator is the third person. Texts are also aimed at learning different types of speech. Depending on them, it is possible to distinguish political, mass-informational, business, scientific, pedagogical, religious, medical, memoir, personality-oriented and other types of speech. Using the language, texts can play the role of a reliable object in understanding the organization of speech, the classification and development of the language. Syntagmatic and paradigmatic connections in the text, harmony of universal ideas, integrity, situationality, special superphrase units with denotative unit signs are fully interpreted.

So, the text is a multidimensional phenomenon consisting of a sequence of linguistic signs, which is united on the basis of meaning, has consistency and integrity. Therefore, a text can be considered in semiotics as a sequence of any sign units, and in the framework of linguistic semiotics, it is correct - as a sequence of oral or written verbal signs. Studying the text includes not only functional, but also pragmatic aspects.

Conclusion: By now, texts have become objects of research. As a result, it is important that text analysis (textual analysis), textual studies find a separate and wide development. This shows that according to the creation of the text, whether it is oral or written, it is diachronic and synchronic. It is observed that the texts are large and small, prose, poetic, dramatic, and mainly perform the task of providing information. They differ from each other in that they are scientific, artistic, journalistic in spirit. The source of intertextuality as an interaction of meaning-creating structures can be the cultural (primarily literary and

artistic) and socio-historical context. In post-folklore, ritual intertexts are emerging, which can sometimes be understood through the use of "foreign" words in the texts. The text should be taken as complete information and systematic integrity. Text types are diverse and each has its own characteristics.

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