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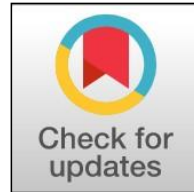
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## BASIC PRINCIPLES OF LEADING METHODS IN TRANSLATING FOLKLORE WORKS

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**Abstract:** The article discusses basic principles of leading methods in translating folklore works and takes into consideration various methods of translating of literary texts.

**Keywords:** Alternative method, Literal (kalkalash) translation, translating words together, Transliteration method, synonyms in translation, Transformation method

In the practice of translating folklore works, translators face many problems. It should be noted that one end of this problem is related to the process of translating lingvocultures.

A translator who does not understand the features of the oral text, images and means, signs and symbols, symbols and emblems, and most importantly, the folk tales in their language, some historical words, archetypes, cases of semantic migration and expansion of the past, difficult to explain. In this case, it is not enough for the translator to work only with dictionaries. It requires a good knowledge of the history, culture, literature and language of the people. If the translator does not work with folklore knowledge, historical-etymological preparation, he will not be able to achieve the expected result. If the translator makes a mistake, it not only complicates the reception process, but also allows a completely reverse understanding of the content of the work.

Therefore, it is necessary to solve the problem of pragmatic translation of lingvokulturemalar in folklore works, and at the same time to study the skills of translators, the types of leading translation methods, their features and principles. In translation practice, the most commonly used and can be used by translators are:

1. **Alternative method of finding.** In the language of translation of some words (even some word-realities) an alternative, that is, a word or compound expressed in the vernacular in which the work is being translated, is a semantically and semantically appropriate form. They provide an alternative in that they can reflect the exact meaning and content of the word to be translated.

The ability of a translator to know and find exactly such words determines his skill. In particular, giving the exact alternative of realities in the language of translation imposes on the translator the task of mastering the language and finding a word that can fully reflect its meaning. The method of finding alternatives to words and phrases in the translation process is adequate **translation** is one of the important conditions for achieving.

2. **Literal (kalkalash) translation method.** In this case, a word in a language can be replaced by the same word in the target language. However, it is necessary to distinguish between word and concept. This is because a word in one language may differ in form from a word in another, but it may differ in the breadth of its meaning. Therefore, it is likely that the translator, approaching the literal translation method, will allow the meaning to be distorted if the word is chased.

3. **The method of translating words together.** Translators sometimes translate some words that are not in the text by inserting them into the translated text and trying to explain the content of the text in this way. This is actually one of the main conversion methods.

4. **How to drop words.** In this case, if the translators do not find an alternative to some words, they will abandon it, deliberately omitting it from the text of the translation



they are creating. It is true that if the word-realities are omitted in the translation, the content of the text will be damaged.

**5. Transliteration method** . Translation is a literal method used because it is not possible to reconstruct the word-reality of a particular nation, according to which the word-reality is expressed in writing by the letters of the language of translation. According to K. Juraev, the method of transliteration is used in translation of words specific to geography and ethnography. Because the same geographical place names and ethnographies, as well as *lingvokulturema*, national realities have no English equivalents. For this reason, the translator is forced to follow the path of transliteration and try to keep them in the translation exactly as they were in the original.

Restoration of human names in translated texts is also a serious problem. Therefore, the method of transliteration is acceptable. However, when translating human names (anthroponyms) by the method of transliteration, translators face the problem of sharp differences between alphabets.

As K.Musaev said: "The main reason for using the method of transliteration is to replace the national feature of the original with the feature of the owners of the target language or to deprive the translation of such a feature altogether. Transliteration is one of the most effective ways to translate specific words that reflect the notions of life of peoples in translation, with the help of which the national character of the original is interpreted in a concise manner.

Commenting on the validity and effectiveness of the use of transliteration in the translation of national realities that cannot be translated, H. Hamroev says: "The use of transliteration is explained by the lack of accurate equivalents to realities in the language of translation. This is due, firstly, to the fact that the paths of development and socio-economic conditions of life of the two peoples are different, and secondly, the overuse of realities can not digest the language of translation and the realities cause strange misunderstandings for the reader. At the same time, Isakova agrees: "It is better to transliterate the national words of each nation, which are unique to each nation. Because transliteration is one of the easiest ways to interpret national concepts in translation, it compresses the national spirit of the original, the historical situation and the social environment of the characters. " Such a special emphasis is observed in the research of R. Shirinova, R. Doniyorov, D. Hoshimova. Researchers believe that it is advisable to use non-alternative words in translations that represent the national identity of each nation. "Specific words that express the national identity of each nation should be transliterated in the work being translated; To do this, it is necessary to distinguish words that reflect the national identity of each nation from ordinary words that do not reflect national realities and not to allow them to be translated.

**6. How to use synonyms in translation.** This method is used when there is no alternative to words and phrases because of the need to use synonyms instead. But this can result in sentences that are incomprehensible to the receptor. Such problems often arise when specific words are encountered in the original text. Speaking about the need to use synonyms in translation, T. Saidaliev said: "The effective use of synonyms in the translation of words and phrases can alleviate the burden of the translator." In order to express the text as it is in the original, one has to find a synonym that means the exact meaning of the word.

**7. Method of commenting.** In the process of translation, an additional explanation is a method of quoting an explanatory word, an explanatory sentence, an explanatory tag, in order to convey to the receptor intelligible words and concepts that have not been found equivalent. If in the process of translation, when translating specific words , the options given in the language of translation do not fully convey their meaning, it is necessary to explain them. In other cases, comments are not required. Often this method is very useful in

conveying realities. This is because when quoting realities in translated texts, their meanings play an important role. Commenting on them under the text, therefore, plays an important role in conveying to the reader the pragmatic features of that reality. In translation practice, it is observed that this method is more effective. Often, word-realities in translation necessitate interpretation either by the method of transliteration or by means of commentary and commentary.

Providing explanations and comments to the translated text is one of the ways to make it easier for the receptor to increase the comprehensibility of the re-created text in the translation.

**8. Transformation method.** It has appearances such as lexical transformation and grammatical transformation. For example, a type of syntactic adaptation of grammatical transformation can be used in translation to reflect comparative images.

**9. Creative translation method.** In doing so, the translator takes a creative approach to the text. If the norm of a creative approach is increased, the result will not be ideal. As M. Javburiev noted: "The translator has the right to work creatively, but in moderation."

**10. Generalization \_ method .** Meaning in translation is a method of generalization. It is often used in the translation of comparative images. The translator also relies on the generalization transformation method. This method: "is the opposite of concretization, which involves replacing a narrow word in the original with a broad, generalizing word in the language of translation."

**11. The method of concretization .** The method of concretization plays a very important role in translation U l missing -semantic transformation basic species is one . G. Rakhimov explains: "Concretization is one of the main types of lexical-semantic transformation, which is the concretization, generalization (generalization), modulation (expansion of meaning) of lexical meaning in the language of translation." Sh. Sirojiddinov writes about it: "In order to bring pragmatic potential to translation, the translator can use other methods, such as specification. He should give different interpretations if necessary and creatively use any opportunity that leads to a communicative rapprochement between the two cultures. "

**12. Modulation method in translation.** It is a way of expanding the meaning of words and expressions in translation.

**13. Conditional comparison method in translation.** It is an internal comparison by the translator of the objects and events described in the text of the translation. On this basis, the interpreter pays special attention to the properties of the objects being compared in the comparative image. As a result, the translated text becomes clear and understandable. To achieve this, a translator must have a high level of knowledge, experience, skill and talent. According to D. Hashimova: "Unless the author's conditional method of comparison is felt in the translation process, the translation will be ambiguous and incomprehensible. If he uses the word he wants, and if there are words left that express the author's opinion and express a conditional comparison, of course, there will be ambiguity in the translation, and the author's skill will be damaged.

**14. A method of translating by analogy of word or by approximation of meaning.** If there is no alternative to the word used in the target language, a word similar to and close to the meaning of the non-alternative word is used in the translation process. "

In short, working on the translated texts of folklore works is a very complex process, which requires translators to conduct new research, to find specific ways to vividly reflect the real or romantic reality, images and concepts, moral and aesthetic views expressed in them.



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