

The Features of Translation of Anthropological Terms

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Abstract: *This article focuses on the translation of anthropology terms, the meanings of which do not coincide in the Russian and English languages despite their sound-graphic similarity. It is applied to such terms as ethnology, ethnography, anthropology and their Uzbek analogies: antropologiya, etnologiya, etnografiya.*

Keywords: *terminology, comparative terminology, translation, comparative terminology, interlingual harmonization of terminology.*

To study the anthropology terms, are used a pragmatic approach, according to which terminology is viewed as a system that shapes an academic text. The translation of these terms is determined by their specificity.

Although anthropology is inseparably linked with biology, at the same time, it is closely connected with social sciences as well. From this point of view, anthropology crowns natural sciences.

The result of the research has shown that after establishing discrepancies in the system of concepts expressed in terms of native and foreign languages, the inter-language harmonization of terminology within the framework of comparative terminology is possible.

The need to study the peculiarities of the translation of anthropology terms, like any other terms, is due to the fact that the processes of integration, the expansion of international cooperation, make the terms of anthropology the object of close attention of researchers.

The establishment of a system of structural and conceptual correspondences between the English and Russian terminological systems of anthropology is the first step towards the implementation of professionally-oriented translation. The problems associated with the translation of anthropological terms have been of interest to translators, translators and linguists for more than a decade.

Despite the existence of a large number of definitions of the term, there is still no single definition. Most researchers tend to believe that the definition of the term given by O.S. Akhmanova as a word (phrase) meaning the concept of a special field of knowledge or activity is classical. It is proposed to consider the substantive units of the language as terms, since only "the noun meets as fully as possible the requirements that allow the terms to perform their main nominative-definitive function"

Terms can be subdivided by the number of components into mono-family and multicomponent, composite. According to L.V. Shcherba, compound terms included combinations of words that have structural and semantic unity and represent a dissected terminated nomination

It should be noted that the problems of translation of terms have always occupied a special place in the works on the theory of translation [Fedorov, 1968: 159] and continue to attract the close attention of modern translators and translators. This is explained by the fact that the terms define the informational content of a special text, being a kind of keys that organize, structure and encode special information

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Faced for the first time with an unknown language, the researcher is faced with the problems of translation and definition of the term, as well as with the problems of classification and categorization of the collected data. In the linguistic aspects of translation, a distinction is made between an intra-linguistic translation and an interlanguage translation¹⁰; Unlike the first, which uses the use of a synonym or a circumlocution, the second often does not find equivalents, so the linguist, as a translator, recodes the message in another language. While doing field work, some ethnographers try to learn the language of the ethnic group being studied, while others work with bilingual translators⁷. The advantage of knowing a language is that with it you can recognize concepts that would somehow be lost in translation, and besides, because language and culture are so closely linked, it is much easier to enter and understand the vision of the language. Language, the world of the "other", from its own logic³.

As a result of the analysis of translations of texts on anthropology from Russian into English, it was concluded that the terminological nuances existing in the concepts of science of different cultures do not pay much attention¹⁶. Thus, as a result of the translation made by the Institute of Archaeology and Ethnography of the Siberian Branch of the Russian Academy of Sciences, which has been publishing the international peer-reviewed journal "Archeology, Ethnography and Anthropology of Eurasia" since 2000, the official name of the journal in English looks like this: The international peer-reviewed journal Archaeology, Ethnology & Anthropology of Eurasia. In this regard, a number of questions arise:

1. Why is the term **Ethnography** transferred to English **Ethnology**?
2. On what basis is the anthropology of Eurasia, which refers to the physical characteristics of the Eurasian peoples, translated Anthropology of Eurasia, and not specified as Physical Anthropology of Eurasia. Returning to the first question, it should be noted that the terms¹⁵

Ethnography and Ethnology are equivalent and, therefore, interchangeable, since in Russian science Ethnography implies the collection and description of socio-cultural materials about different peoples. Ethnology is understood as "the science of the characteristics, history, and customs of the races of mankind," 1832, from ethnology, perhaps modeled on French or German, that is, Ethnology is considered as a theoretical, generalizing science about ethnoses¹⁴.

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