

## **Translation Study - Similarity & Dissimilarity of Translation**

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### **I. Introduction**

Beautiful is not faithful. Faithful is not beautiful. Between these two propositions pendulums the entire scenario of translation. The first form of translation is textual or etymological translation is word by word translation. This sort of translation is very faithful to the writings of the author. But it hardly reads nice and beautiful. The second form is thematic translation. Here, the translator picks up the thoughts of the writer and reproduces in his own words and makes it beautiful according to his own aptitude. This sort of translation although reads beautiful but not faithfully to the writer.

Taking account of the above two forms of translation different methods of translation may be categorised as follows:

- 1) There are eight types of translation: word-for-word translation, literal translation, faithful translation, semantic translation, adaptive translation, free translation, idiomatic translation and communicative translation.
- 2) Word for Word translation: The SL word order is preserved and the words translated by their most common meanings. Cultural words are translated literally. The main use of this method is either to understand the mechanics of the source language or to construe a difficult text as pre-translation process.
- 3) Literal translation: The SL grammatical constructions are converted to their nearest TL equivalents but the lexical items are again translated out of context. As pre-translation process, it indicates problems to be solved.
- 4) Faithful translation: It attempts to reproduce the precise contextual meaning of the original within the constraints of the TL grammatical structures. It transfers cultural words and preserves the degree of grammatical and lexical deviation from SL norms. It attempts to be completely faithful to the intentions and the text-realisation of the SL writer.
- 5) Semantic translation: It differs from faithful translation only in as far as it must take more account of the aesthetic value of the SL text, compromising on meaning where appropriate so that no assonance, word play or repetition jars in the finished version. It does not rely on cultural equivalence and makes very small concessions to the readership. While 'faithful' translation is dogmatic, semantic translation is more flexible.
- 6) Communicative translation: It attempts to render the exact contextual meaning of the original in such a way that both language and content are readily acceptable and comprehensible to the readership.
- 7) Idiomatic translation: It reproduces the message of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms.
- 8) Free translation: It reproduces the matter without the manner, or the content without the form of the original. Usually it is a paraphrase much longer than the original.
- 9) Adaptation: This is the freest form of translation mainly used for plays and poetry: themes/ characters/ plots preserved, SL culture converted to TL culture & text is written.

In the above premises, the entire process of translation involves two basic items: Similarity and dissimilarity. SIMILARITY in translation is possible where the texts are simple and written in modern vocabulary and where the translator is acquainted with the meanings of the words.

Whereas, dissimilarity between Text and Translation occurs where the texts are in classical language. The translator faces difficulty when he fails to understand the exact meaning of the terms and their onomatopoeic appearance. The translator faces problem when he translates the Hebrew Bible into Greek, Latin or English. That was why, many of the translations of the Hebrew Bible were rejected. For these translations appear dissimilar from the original text.

The translator faces similar problems when he translates the Holy QURAN. As to the QUR-AAN's translations ing to be frank, they often fail to convey the real sense, spirit and delicacy of the original, mainly because English terms are more or less inadequate to express the basic concepts of the QUR-AAN, such as 'Abd' and 'Rab'. Rahmaan and 'Raheem', 'Ahad' and 'Samad' and several others.

Similar problem a translator faces when he attempts at translation of the classical Vedic literature, Tibettian & Chinese literature etc. Here occurs the problem of translation of the original words. And the translated words appear dissimilar to the text. The teachers also face problems in course of teaching the classical literature in translation. More problem face the interpreters when he acts in between two persons of different

language and not able to understand each other. These problems of translation can be solved by deep study in Pedagogy, Lexicography, Liturgy and Government dealings. The fortress of translation is not impregnable though difficult.

### **Bibliography**

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