

Hermeneutics and Translation

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FORSCHUNGSZENTRUM HERMENEUTIK UND KREATIVITÄT

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Abel, Günter (1999): „Übersetzung als Interpretation“ in: Elberfeld, Rolf / Kreuzer, Johann / Minford, John / Wohlfart, Günter (Hg.) (1999): *Translation und Interpretation*, München: Fink Verlag, 9-24

Abromavičiūtė, Kristina / Kaminskienė, Ligija (2016): „[Hermeneutinė teksto interpretacija. Atvejo analizė](#)“ („Hermeneutical approach to text interpretation: A case study“) in: [Vertimo Studijos](#) 9, 56-73

Abstract: The article is based on aspects of a philosophical theory of understanding which were defined by the most outstanding representative of the theory of hermeneutics Hans-Georg Gadamer (1900-2002). The hermeneutic circle describes the process of understanding a text in stages. It refers to the idea that one's understanding of the text as a whole is established by reference to the individual parts and one's understanding of each individual part by reference to the whole. Neither the whole text nor any individual part can be understood without reference to one another, and hence, it is a circle. However, this circular character of interpretation does not make it impossible to interpret a text; rather, it stresses that the meaning of a text must be found within its cultural, historical, and literary context. H.-G. Gadamer and later on other linguists linked the theory of understanding with translation and disclosed identical starting positions of understanding and translation. R. Stolze and C. Nord have focused on the theory of hermeneutics in their works from a professional angle, by developing a number of parameters of text interpretation which help to grasp the conceptual aspects of a text before translator's decisions are made and code switching is started. Two legal texts, European Convention on Human Rights and Rights and freedoms in practice

Brochure were selected for a case study and analysed from the point of view of hermeneutics, i.e. from the interpretative perception of a text as an object: its situative background, discourse field, meaning dimension and predicative mode. The differences between the texts became evident after having determined the domain of these texts, the types of the texts, the

level of communication (expert/ lay), their function and intention. C. Nord's extratextual factors, such as sender, intention, receiver, medium, place, time, motive and function were applied as effective tools for the development of the translator's hermeneutical circle of text interpretation.

Agnetta, Marco / Cercel, Larisa (2017): „Was heißt es, den (richtigen) Ton in der Überstezung zu treffen? in: Larisa Cercel, Marco Agnetta, María Teresa Amido Lozano (Hg.): [Kreativität und Hermeneutik in der Translation](#), Tübingen: Gunter Narr, 185-213

Abstract: The aim of this study is to find possible answers to the question of what is meant when translators and translation scholars refer to the 'tone' or 'sound' of an original text which should be preserved in the target text. As a first step, a distinction will be drawn between three notions of the so-called 'text tone': the literal meaning, the metaphoric meaning and what we propose to designate as 'identitary' meaning (which combines the previous ones). As a second step, relevant statements of translators and translation scholars are examined on this issue. The examination shows that the notion of text tone is not only part of a takeover of musical terminology but also the symptom of an older intuition that texts have a musical dimension that are should not only be preserved in the target text but that is also the result of the (musical) interpretation of the translator himself. In order to answer the question of what is meant by reaching the (right) tone in translation, this article draws on findings from the field of musicology, semiotics and hermeneutics.

Key Words: Tone, literary translation, ear, music metaphor, musical interpretation, hermeneutics

Alavi, Seyed Mohammad (2015): „Quran Translation: A Hermeneutical Case Study” in: Radegundis Stolze, John Stanley, Larisa Cercel (eds.): [Translational Hermeneutics. The First Symposium](#), Bucharest, Zetabooks, 309-340.

Abstract: Th is paper investigates the role of translators' experience and understanding of Islam in the translation of the Quran. After juxtaposing and analyzing four translations of the verse 4:34, which deals with the issue of women's rights and obligations, it shows how conservative, moderate, modernist and pro-feminist readings produce completely different images of women and their relationship to men in family and society from a Quranic viewpoint. It also provides a hermeneutical analysis of the assumptions each translator brings into play when trying to reconcile the question of modern women's rights with the scripture. In doing so, this paper demonstrates how translators as real agents of translation immerse themselves from a particular viewpoint, or horizon, into the living context of the original text.

Key Words: Hermeneutics, Translation, the Quran, Reading, Interpretation, Understanding

Alavi, Mohammad (2018): „Social Dimensions of Hermeneutical Translation” in: Stanley, John / O'Keeffe, Brian / Stolze, Radegundis / Cercel, Larisa (eds.): [Philosophy and Practice in Translational Hermeneutics](#), Zetabooks, 2018, 143-177

Abstract: This paper uses Luhmann's theory of (social) systems to distinguish between psychic and communicative understandings. The former occurs at the psychic level and the latter at the social level. It argues that while hermeneutical translation adequately describes how, during the translation process, the translating subject comes to a particular understanding of the text, it does not sufficiently explain the communicative understanding involved when she selects linguistic equivalences for the translation product. In detailing the two levels of understanding, this paper seeks to dispel the illusion of incompatibility between hermeneutics and systems theory. It also suggests that hermeneutics and social systems theory can complement each other to explain the psychological and social dimensions of the translator's task.

Keywords: hermeneutics, social systems theory, communication, psychic and communicative understanding, observation

Aly Ismail, Alsayed M. (2017): [Hermeneutics and the Problem of Translating Traditional Arabic Texts](#), Cambridge Scholars Publishing

Amadori, Sara (2007): „La poesia di René Char. Il movimento della lettura e la sfida della traduzione“ in: [inTRAlinea](#), 9-2007

Keywords: analisi ermeneutica; orizzonte; intertestualità; traduzione letterale; dialogo.

Apel, Friedmar (1982): *Sprachbewegung. Eine historisch-poetologische Untersuchung zum Problem des Übersetzens*, Heidelberg: Carl Winter Universitätsverlag

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Arcaini, Enrico (2001): „Linguistique, herméneutique et traduction“ in: Calabrò, Giovanna (ed.) (2001): *Teoria, didattica e prassi della traduzione*, Napoli, Liguori Editore, 9-20

Ardila, John (1999): „Hermenéutica y pragmática en la traducción cinematográfica“ in: *Livius*, (13) 1999, 47-60

Aştirbei, Carmen (2011): „Pour une herméneutique traductive: (Re)Traductions des poèmes de Lucian Blaga en français“ in: [Atelier de traduction](#), 15 / 2011, 25-40

Ávila Penagos, Rafael (2012): [“La tarea hermenéutica de las ciencias humanas”](#) in: Inicio Vol. 30, Núm. 60 (2012), 44-60

Abstract: In this article, the author sustains the importance and pertinence of the Hermeneutic Tradition for all researchers in the field of the Human Sciences. Two paradigmatic cases open and close the text. These show, in a contusive manner, the impact of the hermeneutic activities on the configuration of new meanings, the change in the ways of seeing and the access to new forms of life in the social universe. In the intermediate/body of the text, the author describes the progressive distance of the Human Sciences with respect to the positivistic paradigm. He focuses on the conceptualization of the four fundamental categories of the hermeneutic activity: comprehension, explanation, interpretation and translation. He argues that the translation of the comprehension is the complementary task of the comprehension of comprehending. Additionally, he incorporates Paul Ricoeur's proposal for a new comprehension of the explanation of the matter in hand. Finally, the author argues that the self-comprehension and the self-valuation of the Human Sciences depend on its reflective capacity to consider its theories and practices like texts susceptible of self-examination.

Keywords: Hermeneutics, comprehension, explanation, interpretation, translation

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Baltrusch, Burghard (2018): „Sobre tradutibilidade e intradutibilidade em Walter Benjamin”, in: [Cadernos de Tradução](#) 38 (2) / 2018, 32-60

Abstract: The *Vocabulaire européen des philosophies. Dictionnaire des intraduisibles* defines intranslatability as “what one does not cease to (not) translate”. A paradigmatic example of a text continuously translated since the second half of the twentieth century, is the foundational essay of modern translation theory, “The translator’s task” by Walter Benjamin. Starting with a brief overview of 27 Ibero-Romance, Italian, English and French translations since 1962, with special emphasis on the Brazilian case, this paper will offer a reflection on the issues of translatability and intranslatability in Walter Benjamin. Some of “The translator’s Task”’s more complex passages will be analyzed to illustrate how Benjamin’s theory attempts to reframe the idea of the original through the notion of translation as a “continuum of transformations.” It will be argued that the concept of “pure language” can be understood as a strategic essentialism, a discursive tool for negotiating between the translatable and the untranslatable.

Keywords: Walter Benjamin; Translatability; Intranslatability; “Pure language”; Translation and hermeneutics

Barrento, João (2002): „Dar ouvidos à distância – a pergunta sobre a traduzibilidade de Heidegger“ in: Borges-Duarte, Irene / Henriques, Fernanda / Matos Dias, Isabel (eds.) (2002): *Heidegger, Linguagem e Tradução*, Colóquio internacional do Centro de filosofia da Universidade de Lisboa, Março 2002, 461-466

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Keywords: Steiner, hermeneutics, feminism

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Bălăcescu, Ioana / Stefanink, Bernd (2009): “Les bases scientifiques de l’approche herméneutique et d’un enseignement de la créativité en traduction” in: Cercel, Larisa (Hg. / éd.) (2009): *Übersetzung und Hermeneutik – Traduction et herméneutique*, Bucharest: Zeta Books, 211-266

Bălăcescu, Ioana / Stefanink, Bernd (2012): „De la valeur heuristique du terme dans l’approche herméneutique” in: Cercel, Larisa / Stanley, John (Hg.) (2012): *Unterwegs zu einer hermeneutischen Übersetzungswissenschaft. Rade Gundis Stolze zu ihrem 60. Geburtstag*, Tübingen: Gunter Narr, 224-238

Bălăcescu, Ioana / Stefanink, Bernd (2012): “Poïétique, herméneutique et cognitivisme. Hommage à la Grande Dame de la poïétique: Irina Mavrodin” in: *Atelier de traduction*, n°17, 125-148

Bălăcescu, Ioana / Stefanink, Bernd (2017): „Empirische Fundierung einiger fundamentaler Aussagen der Übersetzungshermeneutik“ in: Larisa Cercel, Marco Agnetta, María Teresa Amido Lozano (Hg.): *Kreativität und Hermeneutik in der Translation*, Tübingen: Gunter Narr, 245-266

Abstract: In the first *summa* of translational hermeneutics Cercel (2013) comes to the conclusion that there is still much to do in order to overcome the scepticism of many translators with regard to the hermeneutical approach in translation studies. She attributes it to the somehow too abstract statements of some hermeneuts. This can be considered as an appeal for more concreteness. We have tried to answer this challenge convincingly by illustrating some fundamentals of translational hermeneutics, hoping to evidence the pertinence of the hermeneutic approach as being the closest to translational reality. Our methodology is ethnomethodological conversation analysis, as developed in Stefanink (1995), which has proved to allow an insight into the translation process.

Key Words: Translation process, hermeneutics, ethnomethodology, semantics, language games

Benedetti, Giuseppe (2010): „[L'Elogio dell'interpretazione traducente](#)“ in: *Persona e Mercato*, 1 / 2010, 3-15

Beinert, Berthold (1977): „Fritz Paepcke zum sechzigsten Geburtstag“ in: Bender, Karl-Heinz / Berger, Klaus / Wandruszka, Mario (1977) (Hg.): *Imago linguae. Beiträge zu Sprache, Deutung und Übersetzen. Festschrift zum 60. Geburtstag von Fritz Paepcke*, München: Fink, 11-13

Benger, Claus-Bernhard (2004): *Von der Blechtrommel bis Ein weites Feld: Günter Grass' Prostil und die Probleme seiner Übertragung ins Französische*, University of Freiburg i. Br., Kap. 1.2.3. Die literarische Übersetzung im Spiegel der Hermeneutik, 35-40 (full text available online)

Benoteau-Alexandre, Marie-Eve (2010): [Figures des psaumes: genèse, poétique et herméneutique des traductions claudéliennes des psaumes](#), Thèse de doctorat en Littérature et civilisation françaises, Université Paris-Sorbonne

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Abstract: My paper is largely dedicated to exploring the fundamental role translation plays in Schleiermacher's thinking. When Schleiermacher presented his text, written in less than three days, at the Academy of Sciences in Berlin, his philosophical system was already achieved, although not yet published. In a letter to his wife, Schleiermacher refers to the essay on translation as “really trivial stuff”. This is probably not only because his main thesis had been anticipated in February 1813 by Goethe, but also because Schleiermacher's thoughts are prefigured in his hermeneutics, ethics, and dialectic, where the translation method that aims to move the reader towards the writer finds its justification. In any case, this explains why Schleiermacher outlines general translation principles but gives insignificant practical advice. My contribution is anchored in the discipline of hermeneutics, because translation is a special case of understanding. Indeed, the main point in both hermeneutics and translation is the identity of thinking and speaking: authentic discourse presupposes that thought and language are strictly interrelated, and authentic translation involves authentic discourse. I show how the principles of translation have, in Schleiermacher's view, an ethical dimension: translation is a form of interaction between the individual and the universal, which is fulfilled in the historical dimension of the realisation of reason. They are complementary in the affirmation of individuality and its drive to reach out towards the community, through which historical reason finds its purpose. To conclude, from the perspective of pure theoretical philosophy translation finds its realisation in the systemic discipline called dialectic, which is the art of scientific dialogue.

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Biere, Bernd Ulrich (2009): „Die Rolle des Übersetzers: Bote, Ausleger, Verständlichmacher?“ in: Cercel, Larisa (Hg. / éd.) (2009): [*Übersetzung und Hermeneutik – Traduction et herméutique*](#), Bucharest: Zeta Books, 187-210

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Bogomilova Atanassova, Denisa (2004): „Un enfoque hermenéutico de la traducción cultural / A hermeneutic approach to cultural translation“, in: [*Hermeneus*](#) 2004, nº6, 19-39
Abstract: Translation is the highest expression of the cultural need to know the symphony of life and to take part in it. The task of recreating, in a different language, a text that already exists in another amounts to a hermeneutic case of extreme difficulty. Hermeneutics as a general theory of interpretation does not lay anymore stress on correctness of interpretation but aims to establish what interpretation means and what restrictions and in-built features the comprehension practice implies. There is no meaning without comprehension. That is why the "loneliness" of signs drives us to try to rebuild their meaning as a whole. Nonetheless, neither the text nor its exegesis remains complete; there are always gaps that make the reception and interpretation of the message variable, and it is here where its strength lies. Hermeneutic theory brings to Translation Studies a vision which enables the translator to reinvent the text from where he/she stands rather than from where the author does, to imply or to hint at what words do not actually say, and to reflect ideology, world view and philosophy of life inferred by the original text.

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Bouregbi Salah (2016): “[Hermeneutics And The Text Translation: Interpretability, Probability, Impossibility](#)” in: *الترجمة في*, Volume 3, Numéro 1, 117-129.

Abstract: The original and the new translated texts are not similar; yet the second is the by-product of the first. The translator manipulates the first so that he gives birth to the second. But does the second contain the same entrails of the first? Does it contain the same voice as the original? Or just, behind any new text, there is intentionality of the translator! Can Hermeneutics be the adequate tool, which enables the translator/interpreter to find the authentic meaning of the original?

Keywords: Interpretation, Manipulation, Translation, Hermeneutics, Intentionality

Boyko, Lydmila / Kokovina, Larissa (2008): „Hermeneutic Approach to Teaching Translation and Interpreting“, Conference Paper at: Quality and Qualifications in Translation & Interpreting III, Kaliningrad, 9-10.10.2008, The Baltic Sea Region University Network

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Brinkel, Karl (1960): *Luthers Hermeneutik in seiner Übersetzung des Alten Testaments und die gegenwärtige Revision der Lutherbibel*, Berlin: Lutherisches Verlagshaus.

Brisco, Thomas V. (2002): „Translations and Hermeneutics” in: Corley, Bruce / Lemke, Steve W. / Lovejoy, Grant I. (eds.): *Biblical Hermeneutics. A Comprehensive Introduction to Interpreting Scripture*, Broadman & Holman Publishers, 230-243

Brisset, Frédérique (2018): Un "hair" de diglossie: herméneutique et traduction d'une hybridation lexicale à tout crin, in: [Atelier de traduction](#) 29 / 2018, 185-200

Abstract: French hair salons are now more and more often displaying commercial signs combining an English lexical basis and a French phoneme or lexeme. Such neologisms do transgress the morphological and syntactic rules of both languages. This article analyses the lexicogenesis processes underlying the formation of those compound and hybrid brand names, as well as the decoding mechanisms necessary for their reception by a French audience. We aim at understanding how the meaning of those heteroglossic lexemes is reconstructed in such an unstable in-between lexical space. We draw on lexicology, pragmatics, translation studies and hermeneutics for this case study based on a corpus of commercial signs identified in five French administrative departments.

Keywords: lexicogenesis, lexical hybridization, diglossia, English, French, commercial sign.

Brnčić, Jadranka (2006): „[Rétablir le sens des mots. À propos d'un livre de André Chouraqui Les dix Commandements aujourd'hui](#)” in: *Filozofska istraživanja*, 26: 4, 891-904

Abstract: André Chouraqui dans sa traduction de la Bible en français cherche à surmonter les barrières qui séparent les langues et les cultures en redécouvrent le sens symbolique et universel des mots. Telle traduction pourrait être un bon point de départ pour la réflexion hermeneutique. Les quatre exemples de la traduction des noms: ish-isha, rehem, JHVH et Dix Paroles montrent bien le travail de la traduction qui est en même temps le travail hermeneutique proche de la pensée de Paul Ricoeur. Ish-isha (masculin-féminin) – sont des mots qui découvrent une nouvelle dimension de la signification de la création: ce n'est qu'ensemble que l'homme et la femme soient l'homme. Le mot hébreu rehem (utérus) dévoile la signification de la miséricorde divine et s'ouvre sur une théologie de la tendresse. Le nom de Dieu – JHVH est le nom imprononçable qui entend désigner l'ineffable mystère de l'Être, cet Être qui toujours de nouveau réanime une discussion philosophique. Dans la Bible ce Nom est décrit par des interventions divines en faveur de l'homme. Les Dix Commandements, exprimés au futur et pas au impératif, ne sont pas les commandements dans le sens strict du mot, mais les paroles qui montrent à l'Homme vers quoi il doit tendre – vers la réconciliation avec l'humain, vers l'amour qui dépasse la justice et l'enrichit. Les effets de la narration biblique sur le lecteur suscitent une nouvelle (post-critique) ouverture au monde, qui nous rend capables à rétablir le sens des mots.

Keywords: André Chouraqui, Bible, traduction, hermeneutique, création, Nom, théologie de la tendresse, Dix Paroles

Bruera, Franca (2015): « [Après que les poètes ont disparu](#) » : retraduire Apollinaire en Italie, in: *Repères DoRiF Les voix/voies de la traduction* - volet n.1 - coordonné par Laura Santone - octobre 2015, DoRiF Università, Roma octobre 2015

Abstract: Between the 1940s and the 1980s, eight translations of Guillaume Apollinaire's Cors de chasse were published in Italy. Among the various methodological materials dealing with the concept of difference and repetition (Derrida, Eco, etc), and on the basis of existing historical-critical analyses, the essay enables the reader to face the practice of retranslation thus showing its ability to avoid any hierarchical distinction among the translated texts and underlining its metalinguistic function.

Keywords: (ri)traduzione, Apollinaire, ricezione, ermeneutica, (teoria della) traduzione

Brugiatelli Vereno (2014): „ [Ricoeur e Jervolino sulla traduzione come lavoro ermeneutico e come sfida etica](#)” in: M. Castagna, R. Pititto, S. Venezia (a cura di): *I dialoghi dell'interpretazione. Studi in onore di Domenico Jervolino*, Pomigliano d'Arco: Diogene Edizioni, 59-67.

Abstract: Taking into account the contributions made by Ricoeur and Jervolino to the debate concerning translation, in this paper my intention is to highlight the links between the text, hermeneutics and translation, and their theoretical implications. Following this thread, I will try to emphasize the multiple dimensions and ethical implications that Ricoeur and Jervolino have been able to grasp in translation.

Bruneaud, Karen (2011): “Traduire ou (comment) faire entendre la voix de l'Autre” in: [RIELMA](#) (International Review of Studies in Applied Modern Languages), 4 / 2011, 85-102

Abstract: The translator is often perceived as a person who lends his/her voice in order to let the Other be heard, with all the potential shifts inherent in this re-enunciation process. When confronted with deviant forms of writing, the translator faces added difficulties in trying to emulate these unique voices. How does the translator deal with this dual level of otherness? And in this particular case, how much of the translated voice we hear is the Other's and how much is that of the translator? Based on the paratext, the translation of metaphors, specific lexical choices, etc. as so many manifestations of the translator's voice. Based on corpus extracts, the article examines how the translator, with all his/her subjectivity, can adapt his/her voice in order to convey the Other's accents, and conversely how s/he can sometimes replace the Other's voice by his/her own.

Bühler, Axel (2000): „Überlegungen zum Verhältnis von Interpretation und Übersetzung“ in: Büttemeyer, Wilhelm / Sandkühler, Hans Jörg (Hg.) (2000): *Übersetzung – Sprache und Interpretation*, Frankfurt a.M.: Peter Lang, 9-23

Burzacchini, Gabriele (1997): „La poesia di Saffo nella critica recente“, in AA. VV., *La traduzione come ascolto dell'altro. Traduttologia e implicazioni ermeneutiche*, Quaderno del Liceo Classico "G.D. Romagnosi" - Associazione "Porte di Parole", I (1997) 71-92

Busa, Roberto (1992): „Ermeneutica e traduzione: prospettive di un lessico tomistico "biculturale", in: *Medioevo. Rivista di storia della filosofia medievale* 18, 1992, p. 3

Büyüktuncay, Mehmet (2017): „[Cultural Diversity, Linguistic Hospitality and Ethical Reflection in Paul Ricoeur's Hermeneutics of Translation](#)” in: MCBÜ SOSYAL BİLİMLER DERGİSİ 15 (1), 189-218

Abstract: Translation is never just a neutral communicative instrument to connect different linguistic communities or a disinterested process of transmitting messages. The act of translation has an additional ethical value in its function as a model to regulate the interaction between individuals and cultures. The bond of translation, according to Paul Ricoeur, with the inherent narrativity of the acts of recollecting and forgiving further reinforces the dialogicality that characterize translation as an act of exchange. He considers translation as a paradigm due to its mediating role between a diversity of languages and as a controlling metaphor in constructing a European ethos that calls for mutual recognition. This paper aims to investigate the employment of the potentialities of translation as an ethical act in mediating adverse cultural claims and reducing resistant cultural behaviours. Thus, the ultimate question to be addressed in this study is whether translation has the capacity to serve as a universal model in surpassing the limits of the nation state to promote a more plural and democratic civil society.

Keywords: Linguistic hospitality, desire to translate, work of translation, narrative identity, alterity.

Calame, Claude (2002): « Interprétation et traduction des cultures. Les catégories de la pensée et du discours anthropologiques » in: *L'homme* 3 (2002), 51-78

Campos Plaza, Nicolás / Ortega Arjonilla, Emilio: [Panorama de lingüística y traductología: aplicaciones a los ámbitos de la enseñanza del francés / lengua extranjera y de la traducción \(francés-español\)](#), Granada, Atrio Editorial, 2005.

Kap. 10.3. El papel de la hermenéutica en la configuración de la traductología actual ¿Hermenéutica o hermenéuticas de la traducción?, 350-354

Canullo, Carla (2007): “La traduzione come esperienza di mediazione nel dialogo tra culture” in: F. Mora / L. Ruggiu (edd.): *Soggettività, ontologia, linguaggio*, Venezia: Libreria editrice Cafoscarina, 83-102

Canullo, Carla (2007): “L'incomprensibile e la traduzione” in: [L'Ulisse. Rivista di poesia, arti e scritture](#), 7-8 / 2007 (La lingua della poesia: esperienze dei linguaggi, poesia e traduzione, dialettologia), 57-60

Canullo, Carla (2007): “La traduzione come mediazione nel dialogo tra le culture” in M. Signore / G. Scarafile (edd.): *Libertà e dialogo tra culture*, Padova: Edizioni Messaggero Padova, 205-234

Canullo, Carla (2011): „La traduction à l'épreuve de l'herméneutique” in Berner, Christian / Milliaressi, Tatiana (éd.): [La traduction: philosophie et tradition](#), Villeneuve d'Ascq : Presses Universitaires du Septentrion, 113-127

Canullo, Carla (2011): „La traduzione alla prova dell’ermeneutica” in: Lombardo, M. / Romele, A. (eds.): [L’Effettività Dell’Ermeneutica. Puissances de l’herméneutique](#), Franco Angeli, 66-76

Canullo, Carla (2012): „La metafora della traduzione: un percorso dell’opera di Paul Ricoeur”, in: *Il Protagora* 17, Milano, Mimesis edizioni, 119 - 132

Canullo, Carla (2013): „[La traduction politique comme héritage et pari. La réflexion de Paul Ricoeur sur l’ethos européen](#)”, in: *Archivio di filosofia*, LXXXI, 2013, 173-186.

Canullo, Carla (2014): „[La traduction politique. A propos des certains enjeux du “s’exposer en grec” d’Emmanuel Levinas](#)”, in: *Discipline filosofiche*, XXIV, 2014, 155-173.

Canullo, Carla (2014): „La traduction entre métaphore et vérité” in: [Doletiana. Revista de traducció literatura i arts](#), 4 (2014)

Canullo, Carla (2016): „[Herméneutique, traduction et dialogue inter-culturel](#)” in: Christian Berner, Carla Canullo, Jean-Jacques Wunenburger (eds.): *Herméneutique et interculturalité*, Lo Sguardo 20 (1), 2016, 5-14

Canullo, Carla (2017): [Il chiasmo della traduzione](#), Mimesis Edizioni

Abstract: Due questioni guidano questo libro che affronta la traduzione dal punto di vista della filosofia: la prima questione, se sia possibile dire come accade la traduzione al di là delle numerose formulazioni che di questa sono state proposte in filosofia e nelle diverse teorie che la riguardano. La seconda questione: senza ignorare *mai* che tradurre non è soltanto motivo filosofico e che è innanzitutto questione di linguisti, traduttori, interpreti, che cosa accade *per* la traduzione stessa quando è affrontata *anche* in filosofia?

Cappai, Gabriele / Zingerle, Arnold (Hg.) (2003): *Sozialwissenschaftliches Übersetzen als interkulturelle Hermeneutik = Il tradurre nelle scienze sociali come ermeneutica interculturale*, Milano / Berlin: Duncker & Humblot.

Cappelli, Federica (2006): “Scogli linguistici e difficoltà ermeneutiche nella traduzione del ‘Criticón’, Reforma universal, II, 1” in: Maria Grazia Profeti (Hg.) (2006): *Il viaggio della traduzione: Atti del convegno, Firenze, 13-16 giugno 2006*, 417-430

Caputo, Annalisa (2016): [Straniero tu stesso. Migrazioni ed ermeneutica, a partire de Paul Ricoeur](#) in: *Logio.ph – Journal of Philosophy* no. II, 5, 2016, 37-52

Caracciolo, Alberto (1980): “Ermeneutica e traduzione. Introduzione a una ricerca” in: [Giornale di Metafisica: rivista bimestrale di filosofia, Vol. 2, N.º. 2-3, 1980](#), 229-232

Casini, Federica (2014): „[La poetica dell’ospitalità di Antonio Prete. Un traduttore in dialogo](#)” in: *Cahiers d’études romanes. Revue de CAER*, 29 (2014), 245-257

Cercel, Gabriel (2015): „[Grundzüge einer dialogischen Hermeneutik von Eigenem und Fremdem in Heideggers Aus einem Gespräch von der Sprache](#)” in: *Heidegger Studies* 31 (2015), 153-174

Cercel, Gabriel (2016): „[Übersetzen als hermeneutische Grenzerfahrung. Gadammers Wahrheit und Methode auf Rumänisch](#)” in: Andrei Corbea-Hoişie, Mădălina Diaconu (eds.): *Geisteswissenschaften im Dialog. Rumänisch / Deutsch – Deutsch / Rumänisch*, Editura Universităţii Alexandru Ioan Cuza Iaşi / Hartung Gorre Verlag Konstanz, 2016, 209-222

Cercel, Gabriel (2016): „[Herder und die Geschichte der Hermeneutik](#)” in: Stefan Greif, Marion Heinz, Heinrich Clairmont (eds.): *Herder Handbuch*, Wilhelm Fink, 2016, 738-748

Cercel, Larisa (2005): „Hermeneutik des Übersetzens. Heidegger, Gadamer und die Translationswissenschaft“ in: *Studia Phaenomenologica*, V (2005), 335-353

Cercel, Larisa (Hg. / éd.) (2009): [Übersetzung und Hermeneutik – Traduction et herméneutique](#), Bucharest: Zeta Books

Reviews: Sabine Bastian in: [trans-kom](#), 3 / 2010, 262-269; Lucian Ionel in: [Meta. Research in Hermeneutics, Phenomenology, and Practical Philosophy](#), II (1) / 2010, 243-249; Henni Bloemen in: [Germanistische Mitteilungen. Zeitschrift für deutsche Sprache, Literatur und Kultur](#), ed. by Belgischer Germanisten- und Deutschlehrerverband, 72 (2010), 127-130; Werner Heidermann in: [Polylog. Zeitschrift für interkulturelles Philosophieren](#), 24 (2010), 104-107; Gabrel Kohn, Alina Pelea in: [Translationes](#), 3 / 2011, 283-286

Cercel, Larisa (2009): „Auf den Spuren einer verschütteten Evidenz: Übersetzung und Hermeneutik (Einleitung)“ in: Cercel, Larisa (Hg. / éd.) (2009): [Übersetzung und Hermeneutik – Traduction et herméneutique](#), Bucharest: Zeta Books, 7-17

Cercel, Larisa (2009): „Übersetzen als hermeneutischer Prozess. Fritz Paepcke und die Grundlagen der Übersetzungswissenschaft“ in: Cercel, Larisa (Hg. / éd.) (2009): [Übersetzung und Hermeneutik – Traduction et herméneutique](#), Bucharest: Zeta Books, 331-357

Cercel, Larisa (2010): „Subjektiv und intersubjektiv in der hermeneutischen Übersetzungstheorie“ in: [Meta. Research in Hermeneutics, Phenomenology, and Practical Philosophy](#), vol. 2, 1 (2010), 84-104.

Abstract: Much criticism regarding the theory of hermeneutics in translation focuses on the acceptance of subjectivity in translation. One of the objections brought into discussion is the difficulty of hermeneutics in objectifying and formalizing the translator's subjectivity, which in turn leads to the more radical question of the scientific status of hermeneutics itself. Surprisingly enough, critics often forget that a central aspect of the hermeneutical theory of translation, both in the past and at present, is the endeavour to find an acceptable scientific and intersubjective ground for interpretation. The aim of this article is to show how the hermeneutical theory of translation illustrates the play between subjective and intersubjective, subjective and objective dimensions. The contributions of F. Schleiermacher, R. Stolze and B. Stefanink to this topic will also be discussed.

Cercel, Larisa (2011): „Das Verhältnis von Eigenem und Fremdem in Schleiermachers hermeneutischer Übersetzungstheorie“ in: Kortländer, Bernd / Singh, Sikander (Hg.): [Das Fremde im Eigenen. Die Funktion von Übersetzungen im Prozess der deutschen Nationenbildung](#), Tübingen: Gunter Narr, 95-111

Cercel, Larisa / Stanley, John (Hg.) (2012): [Unterwegs zu einer hermeneutischen Übersetzungswissenschaft. Radegundis Stolze zu ihrem 60. Geburtstag](#), Tübingen: Narr

Cercel, Larisa (2012): „Übersetzungshermeneutik. Ein Spiel von Fragen und Antworten“ in: Cercel, Larisa / Stanley, John (Hg.) (2012): [Unterwegs zu einer hermeneutischen Übersetzungswissenschaft. Radegundis Stolze zu ihrem 60. Geburtstag](#), Tübingen: Gunter Narr, 288-302

Cercel, Larisa (2012): [„Übersetzungshermeneutik und romanische Sprachwissenschaft“](#) in: Atayan, Vahram / Wien, Ursula (Hg.): *Sprache – Rhetorik – Translation. Festschrift für Alberto Gil zu seinem 60. Geburtstag*, Frankfurt: Peter Lang, 305-314

Cercel, Larisa (2013): [Übersetzungshermeneutik. Historische und systematische Grundlegung](#), St. Ingbert: Röhrig Universitätsverlag.

Reviewed by Bernd Stefanink & Ioana Bălăcescu in: [Lebende Sprachen](#), 58 (2) / 2013, 393-396; Mariana Cristine Hilgert in: [Info DaF](#), 41. Jahrgang, Heft 2-3/2014; Karla Lușan in: [Translationes](#), 6 (1): 2014, 217-218; Radegundis Stolze in: [Target. International Journal of Translation Studies](#), 27 (3), 2015, 483-488; Qianzuan Gui, Guo Ge in: [East Journal of Translation 东方翻译](#), January 2018

Cercel, Larisa (2015): „Der Übersetzer im Fokus der Übersetzungswissenschaft” in: Alberto Gil, Robert Kirstein (eds.): [Wissenstransfer und Translation. Zur Breite und Tiefe des Übersetzungsbegriffs](#), St. Ingbert: Röhrig Universitätsverlag, 115-141.

Cercel, Larisa, Radegundis Stolze, John Stanley (2015): „Hermeneutics as a Research Paradigm” in: Radegundis Stolze, John Stanley, Larisa Cercel (eds.): [Translational Hermeneutics. The First Symposium](#), Bucharest: Zetabooks, 17-40.

Abstract: The historical overview covering Schleiermacher and the disciplinary status of translational hermeneutics was written by Cercel, the sections on important concepts and research within the paradigm of translational hermeneutics was authored by Stolze, and Stanley wrote the last three sections dealing with language games, a concrete research project and the role of phenomenology in research. The text was geared towards providing some background information on translational hermeneutics, a field which has bearing not only on the practice of translation but also on research in TS. From the vantage point of translational hermeneutics, research in translation studies takes its point of departure from the translator’s perspective: The guiding question is one centered on how a translator deals with the texts he or she has to translate.

Key Words: Translational Hermeneutics, Schleiermacher, Phenomenology, Historicity, Subjectivity, Language Games

Cercel, Larisa, Șerban, Adriana (eds.) (2015): [Friedrich Schleiermacher and the Question of Translation](#), Berlin: Walter de Gruyter.

Abstract: The aim of this volume is to assess Friedrich Schleiermacher’s contribution to the theory of translation two centuries after his address “On the Different Methods of Translating” at the Academy of Sciences in Berlin, and to explore its potential for generating future innovative work. For the first time this classic text forms the object of a focused, interdisciplinary approach. Scholars of philosophy and translation, working in English, French and German, provide a close reading of Schleiermacher’s lecture and combine their efforts in order to highlight the fundamental role translation plays in his hermeneutic thinking and the importance of hermeneutics for his theorisation of translation, within the historical and literary context of Romanticism. The various contributions revisit key concepts in Schleiermacher’s thought, in particular the famous metaphor of movement; examine the relation between his theoretical writings and his practice as translator of Plato, unearthing some of their philosophical and linguistic implications; discuss Schleiermacher’s reception in Germany and abroad; and assess the relevance of his ideas in the beginning of the 21st century as well as their potential to inspire further research in translation and interpreting.

Reviews:

Lucia Salvato in: [L’Analisi Linguistica e Letteraria](#), Università Cattolica del Sacro Cuore, 1 / 2016, 195

Matthew Ryan Robinson in: [Journal for the History of Modern Theology / Zeitschrift für Neuere Theologiegeschichte](#) 23 (2) / 2016, 282-285

Cercel, Larisa / Agnetta, Marco / Amido Lozano, María Teresa (eds.) (2017): [Kreativität und Hermeneutik in der Translation](#), Gunter Narr

Abstract: Die Kreativität nimmt gegenwärtig eine zentrale Position in der Translationsprozessforschung ein. Die Erkenntnis, dass Kreativität nicht nur beim Übersetzen literarischer Werke benötigt wird, bildet die Grundlage für die Entwicklung neuer Modelle der translatorischen Kompetenz. Zu dieser grundlagentheoretischen Ebene gehört die Betrachtung der überSetzerischen Kreativität in Verbindung mit den (eminent hermeneutischen) Begriffen des Verstehens und Interpretierens: Die Textvorlage verstehen, sie auslegen, um sie dann an-

gemessen kreativ in der Zielsprache wiedergeben zu können, ist ein translatorisches Grundverhalten. Der Band fokussiert den Nexus Kreativität-Verstehen-Interpretieren im Übersetzen und beleuchtet ihn aus den unterschiedlichen Perspektiven der Rhetorik, Literatur, Hermeneutik, Philosophie, Linguistik und Translatologie.

Černý, Lothar (2015): „Hidden Hermeneutics: The Beginnings of Translation Studies in Germany after World War II” in: Radegundis Stolze, John Stanley, Larisa Cercel (eds.): [Translational Hermeneutics. The First Symposium](#), Bucharest, Zetabooks, 55-84.

Abstract: This paper introduces some of the most influential figureheads in the emerging field of Translation Studies in East and West Germany after World War II. It outlines the reasons why Translation Studies parted from the traditional hermeneutical approach to translation. On the other hand it traces the resurgence of a new hermeneutical inquiry into the process of translation in the new, basically linguistic approaches and their science orientation.

Key Words: Germany, Hermeneutics, Semiotics, Translation Studies, Machine Translation, Teaching Institutions, Linguistics, Functionalism

Černý, Lothar (2018): „The Semiotic and hermeneutic Aspects of Translation” in: Stanley, John / O’Keeffe, Brian / Stolze, Radegundis / Cercel, Larisa (eds.): [Philosophy and Practice in Translational Hermeneutics](#), Zetabooks, 2018, 101-118

Abstract: Translation Studies needs a foundation beyond linguistics. Semiotics and hermeneutics provide insights into the mental processes of translation. This article analyses the possibilities of a bridge between hermeneutics and semiotics in the writings of Peirce and Schleiermacher. For both offer meta-cognitive insights into how the mind deals with difference. Schleiermacher’s lastly claims that language is the reason why a final certainty of knowledge is not possible. Peirce’s view of the sign function at first betrays a hermeneutic deficit, which he appears to overcome by pointing to the “*dynamical object*” of the sign, providing space for further interpretants. His ontological categories, especially the predicates of thirdness, point to a hermeneutic level of *semiosis*. However, a basic difference between Peirce’s semiotic theory and Schleiermacher’s hermeneutics remains. Peirce attempts to construct an objective model of signification, while hermeneutics focuses on the interpreting activity towards a given text-sign.

Keywords: semiotics, translation, hermeneutics, difference, “dynamical object”, thirdness

Chan, Sin-wai (2004): “Hermeneutic motion” in: *A Dictionary of Translation Technology*, Hong Kong: The University of Hong Kong, 95-96

Chan, Sin-wai (2004): “Hermeneutic translation” in: *A Dictionary of Translation Technology*, Hong Kong: The University of Hong Kong, 96

Chan, Sin-wai (2004): “Hermeneutic turn” in: *A Dictionary of Translation Technology*, Hong Kong: The University of Hong Kong, 96

Charron, Marc (2017): [De Ricœur à Borges: sur le concept d’« identité narrative » en traduction](#) in: *Atelier de traduction* 27, 2017, Université de Suceava, Roumanie, 69-79

Abstract: In the past quarter century, Literary Translation Studies has shown great interest in looking into the concept of the identity or, as it has been more often the case, of the multiples identities of the author, of fictional characters, of the translator, etc. Among all these possible identities, there is one, narrative identity, as articulated by French philosopher Paul Ricœur, to which Literary Translation Studies should in my opinion pay more attention. This article attempts to make such an argument, in good part by turning to Jean-Michel Adam, who devotes the last chapter of his *La linguistique textuelle: introduction à l’analyse textuelle des discours* (2005/2011) to the French translation by Roger Caillois, « Le Captif », of a very short 1957 text by Jorge Luis Borges.

Keywords: narrative identity, Literary Translation Studies, Paul Ricœur, Jorge Luis Borges, Jean-Michel Adam

Chau, Simon S. C. (1984): „Hermeneutics and the Translator: The Ontological Dimension of Translating“ in: *Multilingua* 2-3 / 1984, 71-77

Chau, Simon S. C. (1984): „How to Translate ‚This is a Red Rose‘? – The Grammatical, Cultural, and Interpretive Aspects of Translation Teaching” in: Wilss, Wolfram / Thoma, Gisela (Hg.) (1984): *Die Theorie des Übersetzens und ihr Aufschlusswert für die Übersetzungs- und Dolmetschdidaktik*, Tübingen: Gunter Narr, 124-133

Chen, Mao (2015): „Hermeneutics and Life Writing: Ha Jin as a “Migrant” Translator” in: Radegundis Stolze, John Stanley, Larisa Cercel (eds.): [Translational Hermeneutics. The First Symposium](#), Bucharest, Zetabooks, 431-442.

Abstract: The hermeneutics of translation is particularly important to Ha Jin’s work, which includes the novel instead *A Free Life*, a collection of essays instead *The Writer as Migrant*, and the book of short stories instead *A Good Fall*. The concept of translation adopted throughout is based on how “life writing” enables the author to employ his or her own experiences in composing a literary text, which is constituted in a manner that cannot be reduced to subjective concerns. Ha Jin is shown to present various personal experiences in a mediated form in his novels and prose essays. In contrast to a conception of “life writing” that draws strongly on the genre of memoir, this paper maintains that Ha Jin transforms or “translates” personal experience into a fictional content that goes beyond the writer’s life-history. The hermeneutics of Hans-Georg Gadamer and the phenomenological criticism of Wolfgang Iser are employed in this paper to demonstrate how Ha Jin’s contribution to literature cannot be assimilated to a subjective account of writing. In the conclusion of the paper, I emphasize how Ha Jin’s commitment to literary form is inseparable from his attempt to translate lived experience into fiction and criticism.

Key Words: Ha Jin, Life-Writing, Gadamer, Iser, Chinese Classic, Literary Form

Chesterman, Andrew (2012): „A Hermeneutic Dialogue with Radegundis Stolze“ in: Cercel, Larisa / Stanley, John (Hg.) (2012): *Unterwegs zu einer hermeneutischen Übersetzungswissenschaft. Radegundis Stolze zu ihrem 60. Geburtstag*, Tübingen: Gunter Narr, 31-38

Chiurazzi, Gaetano (2017): Educare all’estraneo. Interpretazione e traduzione in Schleiermacher, in: [Rivista Tradurre](#) 13 / 2017

Christen, Felix (2008): „Verhältnisse. Heideggers *Bemerkung zum Übersetzen*“ in: [Variations](#), Literaturzeitschrift der Universität Zürich, Translatio (16), 119-130

Ciurlia, Sandro Dettagli (2004): “La traduzione come esperienza ermeneutica”, in: *La traduzione. Un panorama interdisciplinare*, a cura di G.Gallo e P. Scoletta, Nardò, Nardò (Le), Besa, 2004, 45-57

Coelho, Fernando (2011): [Em Busca de uma Fundamentação para a Tradução de Filosofia Antiga: o Aspecto Hermenêutico](#) in: *Scientia traditionis* 10 (2011), 90-100

Cometti, Jean-Pierre (1987): “Le recul du texte: herméneutique et traduction in La traduction: réflexions-reflets” in: [Sud](#), 1987, vol. 17, n° 69-70, 13-27

Abstract: Dans la perspective du cercle herméneutique, la traduction actualise, en l’ouvrant encore davantage, le caractère dialogique du langage. Elle est ce mouvement par lequel la langue, l’oeuvre, s’exposent à une altération, à une aliénation qui, paradoxalement, en accomplissent l’efficience. Traduction, interprétation et commentaire (Heidegger)

Cometti, Jean-Pierre (2004): „Traduction de la philosophie, philosophie de la traduction. Quelques motifs de perplexité” in: Lavieri, Antonio (a cura di / sous la direction de) (2004): *La traduzione fra filosofia e letteratura / La traduction entre philosophie et littérature*, Torino, L’Harmattan Italia, 66-82

Constantinescu, Muguras (2009): "La traduction littéraire en Roumanie au XXI^e siècle: quelques réflexions" in: [Meta](#), vol. 54, no 4 / 2009, p. 871-883

(an article about 5 Romanian Hermeneutics-oriented translation scholars: Tudor Ionescu, Magda Jeanrenaud, Gelu Ionescu, Irina Mavrodin, Ioana Bălăcescu)

Abstract: This article proposes a synopsis on Romanian reflection upon literary translation as adopted in several studies and papers published in Romania. In this country, the onset of this century has seen the dramatical increase of the number of books on the market. The authors of the studies examined – Tudor Ionescu, Magda Jeanrenaud, Gelu Ionescu, Irina Mavrodin, Ioana Bălăcescu – have successfully assumed the triple role of literary critic, translator and academic, all these reflected in their approach and in the practical aspect of their work, issued from their approach and their firm belief in the efficacy of a theory on translation and translating. Thus, Tudor Ionescu confesses that he is in great doubt whether to class literary translation as an art or a science, Gelu Ionescu tries to define the horizon of translation, Magda Jeanrenaud surveys history and criticism of translation, Irina Mavrodin invites the reader to view literary translation not as a theory divorced from practice – or the other way around – but rather as a blend of the two, while Ioana Bălăcescu elaborates a didactics of translation placing creativity in the centre of the preoccupations. Despite the diversity of the viewpoints adopted by the translation theorists, a common denominator is very much in evidence when discussing the necessity and importance of a theory of literary translation as a constant companion when translating literary texts, with theory and practice intimately bonding in a two-way relationship.

Copeland, R. (1991): *Rhetoric, Hermeneutics, and Translation in the Middle Ages. Academic and Vernacular Texts*, Cambridge: Cambridge University Press

Review: Kibbee, Douglas A. in: [Target](#), Volume 6, Number 1, 1994, John Benjamins, 109-112(4)

Cortés Ortiz, Cecilia A. (2008): "[Hermenéutica en la Traducción y glossas de la Eneida de Enrique de Villena](#)" in: *Acta Poetica* 29 (1), 2008, 285-299

Costache, Adrian (2011): "[The Relevance of Wittgenstein's Thought for Philosophical Hermeneutics. The Problem of Translation between the Tractatus and Philosophical Investigations](#)" in: *Journal for Communication and Culture* 1, no. 1 (Spring 2011), 44-54

Costazza, Alessandro (1991): *Tradizione e traduzione. Fine della tradizione e traduzione inattuale*, Trento, 9-29

Costazza, Alessandro (1993): "[Wie eine Landkarte im Vergleich zu der Landschaft selber](#)": [Linguistische und hermeneutische Aspekte der Übersetzung](#)", in: Italo Michele Battafarano (Hrsg.): *Über-Setzen. Eine Unendliche Aufgabe*. Ricerche di Germanistica a cura di I. M. Battafarano, n. 2. Dipartimento di Storia della Civiltà Europea, Trento 1993, 87-169

Crisafulli, Edoardo (2004): „Eco's Hermeneutics and Translation Studies: Between 'Manipulation' and 'Overinterpretation'“ in: Ross, Charlotte / Sibley, Rochelle (Hg.) (2004): *Illuminating Eco. On the Boundaries of Interpretation*, Ashgate Publishing, 89-104

Cristin, Renato (2000): "La traduzione tra fenomenologia ed ermeneutica" in: *Magazzino di Filosofia*, 2 (2000), 169-183

Cristin, Renato (2000): „Phänomenologie und Übersetzung“ in: Büttemeyer, Wilhelm / Sandkühler, Hans Jörg (Hg.) (2000): *Übersetzung – Sprache und Interpretation*, Frankfurt a.M.: Peter Lang, 189-208

Crouter, Richard (2016): „Revisiting Schleiermacher on Translation: Musings on a Hermeneutical Mandate” in: Teresa Seruya, José Miranda Justo (eds.): [Rereading Schleiermacher: Translation, Cognition and Culture](#), Springer, 2016, 15-26

Abstract: This paper seeks to examine Friedrich Schleiermacher’s celebrated 1813 treatise “Ueber die verschiedenen Methoden des Uebersetzens,” first, within its own context and aims and, second, in light of its mandate and implications for the wider activity of cultural and historical transmission of meaning. His rationale for emphasizing the original meaning of texts is not entirely self-evident and appears to lead to the peril of archaizing or foreignizing, thus impeding, rather than enhancing, present-day understandings of the past. This paper defends Schleiermacher’s choice as reflecting his wider body of hermeneutical and historical understanding, including elements of his teaching about the non-eliminability of the individual subject.

Çurum Duman, Duygu (2015): „Hermeneutics in Interpreting Studies Research: Legacy of the Past into the Future” in: [Meta](#) 60 (2), 2015, p. 327

Abstract: Since Friedrich Schleiermacher introduced his theory of interpretation for translation in the late 1700s, the role and importance of hermeneutics in translation has been a point of interest among mainly German-speaking scholars and researchers. Along with theirs, the legacy of Hans-Georg Gadamer and Paul Ricoeur in hermeneutics has reflected upon Translation Studies as an approach rather than a method in its own right. In recent years, this hermeneutical approach in Translation Studies has started to gain a new ground mainly owing to the activities of Fritz Paepcke and Radegundis Stolze in Germany. However, Interpreting Studies is more or less a bare ground with respect to hermeneutic thought, except for the recent PhD thesis published as a book by Miriam Leibbrand. In this respect, Interpreting Studies is yet to explore the legacy of the past in the future.

In this study, this new and flourishing approach in Interpreting Studies shall be discussed in comparison with its relatively deep-rooted development in Translation Studies. The role of hermeneutics as an approach while studying interpreting and as a research methodology among others shall be dwelt upon and the results of a prior quantitative study conducted for identifying the array of methodologies used within the field of Interpreting Studies will form the basis of the discussion. The importance of shedding a methodological light upon this issue lies in the fact that the tension between naturalistic and Geisteswissenschaften-based understanding of social sciences has been argued upon widely, with few voices from the methodological point of view both in Translation and Interpreting Studies. Therefore, the study is thought to enlighten a long-neglected issue in Interpreting Studies.

D’Acunto, Giuseppe (2013): „[Estraneità e traduzione. Babele come paradigma del problema etico della differenza \(Gadamer, Ricoeur, Derrida\)](#)” in: *Testo e Senso* 14 / 2013, 1-10

Abstract: L’articolo mette a tema il nesso che corre fra estraneità e traduzione chiamando in gioco tre filosofi – Hans-Georg Gadamer (1900- 2002), Paul Ricoeur (1913-2005) e Jacques Derrida (1930- 2004) – molto diversi fra loro, ma che un tratto, almeno, hanno in comune: prospettano la questione filosofica della traduzione richiamandosi al racconto della Torre di Babele, visto come paradigma del problema etico della differenza.

Da Costa Pereira, Caio Heleno: [“Sobre os diferentes métodos da tradução”: A tradução no contexto político-pedagógico da *Bildung*](#), Universidade Federal do Paraná, Setor de Ciências Humanas, Letras e Artes, 2008 (master’s thesis)

Damian-Grint, P. (1999): „Translation as Enarratio and Hermeneutic Theory in Twelfth-Century Vernacular Learned Literature” in: [Neuphilologus](#), volume 83, number 3, July 1999, 349-367

Darwish, Housamedden (2011): *Paul Ricoeur: la problématique de la méthode et le déplacement herméneutique du texte à l’action et à la traduction: vers une herméneutique du dialogue*, Harmattan

Dauenhauer, Bernard P. (2011): „Ricoeur’s Model of Translation and Responsible Political Practice” in: Francis J. Mootz, III and George H. Taylor (eds): *Gadamer and Ricoeur. Critical Horizons for Contemporary Hermeneutics*, Continuum 2011, 181-202

Davidson, Scott (2012): „Linguistic Hospitality: The Task of Translation in Ricoeur and Levinas” in: [Analecta Hermeneutica](#), 4 (2012)

Davidson, Scott (2013): „Ricoeur’s Later Thought: From Hermeneutics and Translation and Back Again” in: [Philosophy Today](#), vol. 57, issue 1, 2013, 61-71

De Launay, Marc (2004): “Réflexions sur la traduction” in: *Ricoeur*, dirigé par Revault d’Allonnes, Myriam / Azouvi, François, Paris: Éditions de l’Herne, 85-95

Díaz Pérez, Olivia C. (2008): „El traductor como hermeneuta: la obra de Juan Rulfo en traducción alemana” in: Liliana Ruth Feierstein, Vera Elisabeth Gerling (Hg.): [Traducción y poder. Sobre marginados, infieles, hermeneutas y exilados](#), Madrid & Frankfurt: Iberoamericana & Vervuert, 121-136

Di Cesare, Donatella (2000): „Hablar es traducir a las fuentes de la hermenéutica” in: [Traduic. Revista de traducción literaria](#) 8:15 (2000), 3-7

Di Cesare, Donatella (2001): „Parlare è tradurre. Alle fonti dell’ermeneutica” in *Ermeneutica, fenomenologia, storia*, a cura di G. Cacciatore et alii, Napoli: Liguori, 355-364

Di Cesare, Donatella (2009): *Gadamer – ein philosophisches Porträt*, Tübingen: Mohr Siebeck. (Kap. VIII: 8: „Verstehen, Interpretieren, Übersetzen: Wo die Hermeneutik missverstanden wird“, 205-208)

Di Cesare, Donatella (2012): [Utopia of Understanding. Between Babel and Auschwitz](#), Suny Press

Dickson, Robert William (1991): [The hermeneutics and translation stylistics of the septuagintal books of Haggai and Malachi](#), University of Edinburgh, PhD Thesis.

Abstract: In Chapter 1 I introduce the study and explain that virtually all of the post major treatments of the LXX of the Minor Prophets were essentially atomistic in nature and made no effort to treat the Greek text as a coherent, unified literary and theological work with its own independent integrity. I argue that the nature of the LXX of these books and the function of the LXX in history both constitute compelling reasons to treat the text as something other than a more or less defective witness toward a reconstructed Hebrew *Vorlage* which might be useful in the text-criticism of the Hebrew Old Testament. In Chapter 2 I undertake a comprehensive evaluation of the *Kethib/Dere* variants, the *Sebirin*, the *Tiggune Sopherim* and the variants attested directly or indirectly in the manuscripts discovered in the Dead Sea region as these might bear upon the Hebrew text of the Minor Prophets. I conclude that there is no evidence of systematic conformity to a proto-septuagintal text-type and that the textual evidence suggests a stream-like history with a constant intermixing of texts. In Chapters 3 and 4 I provide a detailed textual commentary of Haggai and Malachi. In this commentary, I typically address the relation of the LXX's *Vorlage* to the MT, the meaning of the *Vorlage*, the meaning of the MT, the translator's understanding of the meaning of his *Vorlage*, the reasons the translator translated as he did and the significance of his Greek language without any concern for the motives or confusion which might be behind the Greek. In Chapter 5 I conclude the study with an argument that the LXX of the Minor Prophets illustrates that an ancient translation could be both highly literal and yet reflect a high degree of hermeneutical intentionality by the translator.

Díez, Francisco Martín (2014): „La potencialidad de la traición hermenéutica” in: [Doletiana. Revista de traducción literatura i arts](#), 4 (2014)

Díez Fischer, Francisco (2010): „[El anfitrión de la traducción](#)”, presentado en II Jornadas Internacionales de Hermenéutica. La hermenéutica en diálogo con las ciencias humanas y sociales: convergencias, contraposiciones y tensiones, Universidad de Buenos Aires, Facultad de Ciencias Sociales, Buenos Aires, Argentina

Abstract: In the essay titled „The Paradigm of Translation” Ricoeur examines different definitions of translation. They allow him to analyze the perplexity of the problem. The diversity of languages makes the translation an obligatory and useful duty. Its morality is contained in the suggestive idea of linguistic hospitality. The evidence of the foreigner raises a question: what is actually being "hosted" in the language?

Keywords: diversity, translation, hospitality, language

Dilcher, R. (2008): “Im Anfang war das Wort”. Ein Übersetzungsproblem und seine hermeneutischen Grundlagen“, in: M. Harbsmeier / J. Kitzbichler / K. Lubitz / N. Mindt (Hrsg.): *Übersetzung antiker Literatur. Funktionen und Konzeptionen im 19. und 20. Jahrhundert*, Berlin/New York, 49-60

Disanto, Giulia A. (2011): „Lesemodelle in der Übersetzungsdidaktik“ in: [BAIG](#) (Bollettino dell'Associazione Italiana di Germanistica) IV, supplemento febbraio 2011, 153-161 (Kap. 2: Lesen und Übersetzen aus der Sicht der Hermeneutik)

Domingo Moratalla, Tomás (2005): „[José Ortega y Gasset en la fenomenología hermenéutica. La experiencia de la traducción como paradigma hermenéutico](#)” in: Fernando H. Llano Alonso, Alfonso Castro Sáenz (eds.) (2005): *Meditaciones sobre Ortega y Gasset*, Madrid: Editorial Tébar, 373-410

Domingo Moratalla, Agustín (2010): “La edad hermenéutica de la moral: La traducción de lo sagrado en Habermas, Taylor y Ricoeur” in: *Pensamiento*, vol. 66 (2010), núm. 250, pp. 909-937 (full text online)

Abstract: How to give testimony of the sacred with philosophical credibility? Why sacralise the secular? What hopes hermeneutics offer to a contemporary moral philosophy open to religions? How to express in the public domain of modern societies the dialogue between ethics and religion? We present three answers in a new philosophical context that we call the «hermeneutical age of morality». We divide our work into four parts, the first explains the title, and the next three present three possible models of rapprochement between the sacred and the secular. All three acknowledge that we are facing new times that require translating from the sacred to the secular; from religious beliefs to the constitutional norms. We start introducing Habermas' normative approach, which retrieves the legitimacy of religion; we continue with Taylor's social philosophy which elaborates the eclipse of religion and end up with Ricoeur's ethics, expressed in the valuable analogy of the activity of translating.

Keywords: active citizenship, hermeneutics, secularization, democracy, ethics, public reason, sacred, deliberation, translation

Dorn, Ines (2013): „Hermeneutik und Bibelübersetzung” in: Klaus-Dieter Baumann / Hartwig Kalverkämper (Hg.): [Theorie und Praxis des Dolmetschens und Übersetzens in fachlichen Kontexten](#), Berlin: Frank & Timme, 2013, 483-514

Douglas-Klotz, Neil (2002): [Re-hearing Quran in Open Translation: Ta'wil, Postmodern Inquiry and a Hermeneutics of Indeterminacy](#)

(paper presented in the Arts, Literature and Religion Section of the American Academy of Religion Annual Meeting, Toronto, Ontario, Canada, November 23, 2002)

Drago, Antonino (2003): „Traduzione, doppia negazione ed ermeneutica” in: [Studium](#) 99 (5):769-780.

Abstract: As a basic problem of the translation I consider to be attentive to the doubly negated propositions because they do not belong to classical logica, rather to intuitionist

logic. I offer several instances of these propositions and classify the typical ways of their occurrences in a text.

Dreyer, Jacob S. (2011): „Public theology and the translation imperative: A Ricoeurian perspective” in: *HTS Theological Studies/Theology* 67(3), 1-8

Dufay, Alfons Karl (1967): *Die Identität und Differenz von Sprache und Sinn mit Bezug auf die ontologische Struktur von Interpretation und Übersetzen*, Dissertation, München

Duman, Duygu (2018): [A Hermeneutic Approach to Community Interpreting: Healthcare Interpreter and Subjectivity](#), Yildiz Technical University, Department of Translation and Interpreting, Turkey, PhD Thesis

Abstract: The aim of this study is to demonstrate how interpreters in healthcare institutions, one of the fields of application of community interpreting, experience subjectivity before, during and after the process of interpretation. According to related literature, objectivity and impartiality are internationally accepted qualities of a healthcare interpreter. To test this understanding in Turkey, the reflections of the subjectivity of interpreters on their rendering and professional experience were examined as manifested in their own accounts. It was also questioned whether interpreters are impartial and objective conveyors or prejudiced subjects that reflect their own perceptions, views and decisions.

Hermeneutic approach forms the methodological basis of the study. In-depth interviews constitute one of the three data sources of this study, where accounts of ‘subjects’ were analyzed in order to understand the expressions of *Erlebnis*, also known as the ‘experience of life’. Computer aided thematic analysis was conducted on the interviews administered to a group of 27 participants. *Hermeneutic circle* and the *fusion of horizons* were used both in the thematic analysis and in the discussion of the results. The scope of the duties and responsibilities of the interpreters participating in this research, their professional backgrounds, the decision-making processes and the concepts related to the affect were investigated. Research diaries form the second data source. As a means of tracing the subjectivity of the researcher, these diaries reveal the landmarks on the path that leads to the conclusion drawn by the researcher, who is also a subject. The last component of data triangulation is the document analysis conducted on national and international codes of ethics. Composed of codes addressing all translators and interpreters or only community interpreters, two different data sets include 32 codes of ethics in total, from 18 different countries and 3 international associations.

In conclusion, it is understood that the healthcare interpreters participating in this study may follow very different approaches to the principles referred to in the international codes of professional ethics and that subjective judgements and decisions direct and shape their professional experience to a great extent. The document analysis revealed that the qualities attributed to the principle of impartiality may vary by the context of the countries in question. Finally, it is considered vitally important for the efforts towards meeting the need for a reference document of professional ethics for healthcare interpreters in Turkey to be informed by the experience of the interpreters in the field, so that a document that addresses and duly relates to the actual conditions of the profession and that finds its place in the field may be created.

Key Words: Community Interpreting, healthcare interpreting, subjectivity, hermeneutic approach, hermeneutics, hermeneutic circle, fusion of horizons, qualitative research.

Dussart, André (1994): „L’empathie, esquisse d’une théorie de la traduction“ in: *Meta*, vol. 39, no 1 (1994), 107-115 (l’esquisse d’une théorie herméneutique)

Dussart, André (2006): „La traductologie: objet et objectifs“ in: Ballard, Michel (éd.) (2006): *Qu’est-ce que la traductologie?*, Arras, Artois Presses Universitaires, 133-144 (Dans cet article, l’auteur tente d’encre la traductologie dans le champ de l’herméneutique.)

Dymel-Trzebiatowska, Hanna (2016): „Das (Nicht)Verständliche (nicht) verstehen. Über die Probleme des Übersetzens und Verstehens von Texten über das Übersetzen am Beispiel eines Essays von Paul Ricœur“ in: Beate Sommerfeld, Karolina Kęsicka, Małgorzata Korycińska-Wegner & Anna Fimiak-Chwiłkowska (eds.): [Übersetzungskritisches Handeln. Modelle und Fallstudien](#), Peter Lang.

Emad, Parvis (1993): „Thinking More Deeply into the Question of Translation. Essential Translation and the Unfolding of Language“ in: Sallis, John (ed.) (1993): *Reading Heidegger. Commemorations*, Bloomington and Indianapolis, Indiana University Press, 323-340

Emad, Parvis (2006): „Translating Heideggers *Beiträge zur Philosophie* as an Hermeneutic Responsibility“ in: *Studia Phaenomenologica* 6 (2006), 347-368

Emad, Parvis (2009): “Translating Heideggers *Beiträge zur Philosophie* as an hermeneutic responsibility” in: Mejia, Emmanuel / Schüßler, Ingeborg (Hg.) (2009): *Heideggers „Beiträge zur Philosophie“*, Frankfurt am Main: Klostermann, 411-431

Emad, Parvis (2010): “Heidegger and the Question of Translation: A Closer Look”, in: [Studia Phaenomenologica](#), 10 (2010), Bucharest, 293-312

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Escoubas, Éliane (1989): “De la traduction comme ›origine‹ des langues: Heidegger et Benjamin” in: *Les temps modernes*, nr. 514-515 / 1989, 97-142

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Esteves, Lenita (2001): „Hermenêutica - Tradução - Psicanálise: Isso dá bode ou dá samba?“ [Hermeneutics, Translation and Psychoanalysis. Just Rhyme or Also Some Reason?] in: *Tradução e Comunicação. Revista Brasileira de Tradutores*, São Paulo, v. 10, 75-80

Faridzadeh, Raed (2011): [Metapher, Hermeneutik, Übersetzung: eine kontrastive Studie über den Begriff „Metapher“ innerhalb der westlichen und islamisch-persischen Gedankenwelt](#), Freie Universität Berlin, PhD Thesis

Fehér, István (1993): „Übersetzbarkeit philosophischer Texte und philosophische Probleme ihrer Übersetzung: Der Fall Heidegger“ in: Frank, Armin Paul / Maaß, Kurt-Jürgen / Paul, Fritz / Turk, Horst (Hg.): *Übersetzen, verstehen, Brücken bauen*, Berlin: Erich Schmidt, 269-285

Feng, Yue (2014): *Studies on Missionaries' Hermeneutics of Chinese Classics and Translation of Culture-loaded Terms*, Xiamen, China: Xiamen University Press.

Fernández-Jáuregui Rojas, Carlota (2014): “[El tercer peso: el método hermenéutico de los pasajes paralelos en la teoría de la traducción](#)” in: Pensar la traducción: la filosofía de camino entre las lenguas. Actas del Congreso (Talleres de comunicaciones), Madrid, septiembre de 2012, Madrid: Universidad Carlos III de Madrid, 2014, 95-107

Abstract: In this paper a reflection on the work of translation is proposed in relation to the hermeneutic procedure known as parallel passages. Through the development of this issue, and in relation to the work of St. Augustine, Wilhelm Dilthey, Peter Szondi and Hans-Georg Gadamer and the difficulties that their work arise, this article unfolds a meditation on comprehension's value, on its sense and on the matter of repetition that every text is faced up to in the movement of its translation.

Fersch, Barbara (2013): „Meaning: lost, found or 'made' in translation? A hermeneutical approach to cross-language interview research“ in: [Qualitative Studies](#) 4 (2) / 2013, 86-99

Abstract: Qualitative research that includes interviews in languages foreign to the researcher(s) has become increasingly common. However, there is surprisingly little reflection on the methodological implications of such research practices. Furthermore, strategies on how to analyse cross- and multi-language interview material are lacking. The aim of this article is to present possible ways of handling these challenges, focusing mainly on analysis. I propose a hermeneutical approach to the issue. First, I will discuss the epistemological / methodological foundations of the approach before proposing some 'tools' to help practically tackle the 'problem' of analysis using the chosen methodological perspective. Rather than ignoring or trying to circumvent the question of foreign language and/or translation, in the proposed approach linguistic questions and questions of translation are the central focus.

Keywords: epistemology, methodology, hermeneutics, analysis, cross-language, translation

Figal, Günter (1996): „Übersetzungsverhältnisse“ in: Figal, Günter: *Der Sinn des Verstehens*, Stuttgart, Reclam, 101-111

Filippi, Paola / Bazzanini, Lia (2012): „Zwischen Lexik und Hermeneutik. Die Realien als Orientierungspunkte“ in: Cercel, Larisa / Stanley, John (Hg.) (2012): *Unterwegs zu einer hermeneutischen Übersetzungswissenschaft. Radegundis Stolze zu ihrem 60. Geburtstag*, Tübingen, Gunter Narr, 169-188

Fontanet, Mathilde (2014): „[Le pacte du traducteur: réflexions autour du concept de l'altérité solidaire](#)“ in: *Parallèles*, 26, 2014, 84-99

Abstract: The aim of this article is to show that subjectivity is a key element for the translator to exploit. Subjectivity helps the translator to explore the depths of the original text and to render it with greater sensitivity in the second language. The concept of “interdependent alterity” will be introduced, as a means of deflating obsessions with equivalence. Alterity as a concept is premised on the fundamental difference between original and translation, and aims to legitimate – or rehabilitate – a phase of subjectivity both in the translation process and in the evaluation of translations.

Keywords: Translator's pact, status of the translated text, translation hermeneutics, translation process, translator's creativity, translation of Moby Dick

Fontanet, Mathilde (2017): „The Translation Process and its Creative Facets in a Hermeneutic Perspective“, in: Larisa Cercel, Marco Agnetta, María Teresa Amido Lozano (Hg.): [Kreativität und Hermeneutik in der Translation](#), Tübingen: Gunter Narr, 217-244

Foran, Lisa: „[An Ethics Of Discomfort: Supplementing Ricœur On Translation](#)“ in: *Études Ricœuriennes / Ricœur Studies*, vol. 6, no. 1, 2015, 25-45.

Forget, Philippe (1981): „Übersetzen als Sprachverhalten“ in: *Mitteilungsblatt des BDÜ* 27, 6 (1981), 1-9

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Forget, Philippe (1982): "Übersetzen als Spiel" in: *Jahrbuch Deutsch als Fremdsprache*, Band 8 (1982), 143-158

Forget, Philippe (1987): „Aneignung und Annexion. Übersetzen als Modellfall textbezogener Interkulturalität“ in: Wierlacher, Alois (Hg.) (1987): *Perspektiven und Verfahren interkultureller Germanistik*, München: iudicum, 511-526

Forget, Philippe (1994): *Il faut bien traduire*, Paris: Masson

Forget, Philippe (1999): „L'impossible accueil[le]“ in: Petitier, Paule (éd.) (1999): *Paul-Louis Courier et la traduction. Des littératures étrangères à l'étrangeté de la littérature*, Actes du Colloque International, Tours, Novembre 1998, Tours, Equipe de Recherche "Histoire des représentations", 185-199

Forget, Philippe (2009): "Traduction: la servante trace?" in: Nowotna, Magdalena / Moghani, Anir (eds.): [Les traces du traducteur: Actes du colloque international, Paris, 10-12 avril 2008](#), INALCO & CERLOM, 23-41

Forget, Philippe (2014): [„Salir de los clichés, pensar la traducción“](#) in: *Minerva* 23, 2014, 78-86

Forkel, Sophie (2008): [Translationstheorien: Friedrich Schleiermacher „Ueber die verschiedenen Methoden des Uebersetzens“ unter Einbeziehung der Hermeneutik](#), Grin Verlag für akademische Texte

Forster, Michael N. (2015): [„Eine Revolution in der Philosophie der Sprache, der Linguistik, der Hermeneutik und der Übersetzungstheorie im späten 18. und frühen 19. Jahrhundert: deutsche und französische Beiträge“](#) in: L. Cercel, A. Şerban (eds.): *Friedrich Schleiermacher and the Question of Translation*, Berlin, Walter de Gruyter, 23-40

Abstract: From roughly the second half of the 18th century onwards a revolution took place in Germany in four closely related disciplines concerned with language, namely the philosophy of language, linguistics, hermeneutics, and translation theory, a revolution that overturned widespread assumptions of the Enlightenment and developed a radically new theoretical model. Contrary to a dualistic conception of the relation between thoughts and concepts, on the one hand, and language, on the other, that was common during the Enlightenment and according to which thoughts and concepts were in principle independent of language and determined it (in other words, language was basically just a means for communicating thoughts and concepts), the new philosophy of language championed two opposing theses: (1) thought is of its very nature dependent on and bounded by language, and (2) concepts, or meanings, are not subjective "ideas", but word-usages. This new philosophy of language, then, together with a second anti-Enlightenment position, formed the basis for a new linguistics, a new hermeneutics, as well as a new theory of translation. The second position in question lay in the insight that the Enlightenment's widespread mental universalism, i. e., its assumption that human beings' beliefs, thoughts, concepts, values and feelings are fundamentally always and everywhere the same, is false, that on the contrary there are deep differences in these respects between historical periods, cultures and even individuals. This insight implied that there are much more severe obstacles in the way of knowing the minds of other human beings, interpreting their linguistic expressions, and translating these than had previously been realised. This then constituted the fundamental problem that the new linguistics, hermeneutics, and translation theory attempted to solve by developing new solutions that profoundly changed all three disciplines. But to what extent was this revolution really German? Did it not perhaps have foreign roots, especially French ones (as Hans Aarsleff has claimed)? I argue that, in the philosophy of language, the revolution was indeed more or less exclusively a German achievement.

However, in my view, the situation in linguistics, hermeneutics, and translation theory is different: here the revolution did not only have the same German origins in the philosophy of

language but also deep French roots, especially concerning the fundamental principle that different periods, cultures and individuals exhibit profound mental differences, which linguistics, interpretation, and translation need to do justice to. The renewed linguistics, hermeneutics, and translation theory therefore arose from a synthesis between the new German philosophy of language and the French contribution. Consequently, I conclude that, overall, the revolution was both a German and a French achievement.

Frentiu, Rodica (2011): "Language and Cultural Code Translation between Literariness and Literality" in: [RIELMA](#) (International Review of Studies in Applied Modern Languages), 4 / 2011, Cluj, 251-262

Abstract: Defined as cultural exchange, translation is a process of mediation between the plurality of cultures and the unity of humanity. However, when translation concerns languages that are geographically rather remote and when there is an inevitable hiatus between the two cultures involved, connotations tend to raise major difficulties for the translator; faithfulness presupposes, in this case, not only an asymptotic adjustment of the target-text to the source-text, through inventiveness and creativity, but also a corresponding hermeneutics, in the letter and the spirit of the text. This study examines translation as a bridge between two cultures, highlighting, on the basis of several examples of translations from and into Japanese, the intricate permutations occurring between the source language and culture, on the one hand, and the target language and culture, on the other.

Frick, Peter (2012): "[Interpretatio quaerens intellectum – 'Translation seeking understanding': The hermeneutics of translating Bonhoeffer](#)" in: *Theology*, September / October 2012, vol. 115, 330-338

Gábor, Mezei (2010): "[Foreign Translation: The Hermeneutics of Foreignness in Translation Theory](#)", in: *TRANS-. Revue de littérature générale et comparée*, 10 / 2010

Gagnebin, Laurent (2013): „[Prédication et traduction](#)” in: *L'Oratoire du Louvre*, Dossier: *Interpréter*, 795, 2013, 11-13

Gao, Tianxin (2016): [Dynamik in der Yijing-Übersetzung. Vergleich dreier deutscher Versionen aus hermeneutischer Sicht](#), Verlag Dr. Kovac.

Abstract: Die von Tianxin Gao untersuchten Werke umfassen die klassische Übersetzung des Yijing von Richard Wilhelm aus dem Jahr 1924, die Arbeit des ehemaligen DDR-Sinologen Gerhard Schmitt (1970) sowie eine moderne Version des freien Schriftstellers Frank Fiedeler, die 1996 erschienen ist. In ihrer umfassenden Analyse legt die Autorin sorgfältig dar, wie die persönlichen Prägungen und das sozio-kulturelle Umfeld der Autoren ihre Publikationen beeinflussen haben. Dabei reflektiert Gao's Arbeit die Bedeutung der Hermeneutik für den Bereich der deutsch-chinesischen Übersetzungen und regt zu weiterer Forschung darüber an, inwieweit sich die durch diesen Vergleich der Yijing-Übersetzungen erworbenen Kenntnisse verallgemeinern lassen.

Garcia, Leovino Ma. (2008): "On Paul Ricoeur and the Translation – Interpretation of Cultures" in: [Thesis Eleven. Critical Theory and Historical Sociology](#), 94 (1) / 2008, 72-87.

Abstract: This article presents Paul Ricoeur's ideas about translation in view of giving some guidelines for the interpretation of cultures. Ricoeur's 'hermeneutics of the self', which stresses the creativity of capable human being, has its source in a conviction of the superabundance of sense over the abundance of nonsense. It is the problem of the transmission of meaning from one language to another, from one culture to another that gives impetus to his preoccupation with translation. Ricoeur's radical astonishment before the plurality of languages and cultures and his deep conviction about 'communication' among human beings made him realize the urgent 'task of translation' that is accompanied by a 'task of morning'. If translation is the paradigm of all exchanges, its practice can provide us some guidelines in the dialogue of cultures. First, one must courageously open oneself to the 'test' of the Other, to welcome difference and respect it as unsurpassable. Second, one must wager on the possi-

bility of an 'equivalence without identity', to take a non-hierarchical view of cultures. Third, one must undertake the 'task of mourning', to learn to narrate otherwise, to interpret otherwise.

Keywords: culture, hermeneutics, interpretation, Ricoeur, translation

García Bulle Goyri, Dionisio Alejandro (2006): [Conceptos de interpretación y traducción del texto dramático desde una perspectiva hermenéutica](#), Universidad Iberoamericana, Mexiko. PhD Thesis.

Garrett, Frank (2015): „Negative Hermeneutics and Translation: The Unworkable Poetry of Wisława Szymborska” in: Radegundis Stolze, John Stanley, Larisa Cercel (eds.): [Translational Hermeneutics. The First Symposium](#), Bucharest, Zetabooks, 409-430.

Abstract: Situated at the fissure between translation and hermeneutics, my essay looks at two poems by Polish Nobel laureate Wisława Szymborska in an attempt to explicate my notion of negative hermeneutics, which stems from Maurice Blanchot's philosophy. Blanchot understands that the material of language exposes us to a two-fold dimension. On the one hand, the text bears witness to certain historical and biographical information; on the other hand, the grammatological nature of the text exposes readers and translators alike to the rupture of radical difference and distance, thus revealing nothing about its author or its contexts. To what extent does a work have anything relevant to say about its author? To what extent does a work authentically speak of the historical circumstances in which it came about? Can a work from the past speak to us today? Can it ever be more than a mere artifact or historical curiosity to us?

Key Words: Blanchot, Poetry, Polish, Szymborska, Translation

Garrido Ardila, Juan Antonio (1999): „Hermenéutica y pragmática en la traducción cinematográfica” in: [Livius. Revista de estudios de traducción](#) 13 (1999), 47-60

Gasson Lara, Esteban (2012): „Hermenéutica analógica y traducción. Algunas reflexiones” in: *Analogía Filosófica: Revista de Filosofía, Investigación y Difusión* 26 (e31) (2012), 95-109

De Genaro, Ivo (2000): „Heidegger on Translation – Ttranslating Heidegger“ in: *Phänomenologische Forschungen*, 5 / I (2000), 3-22

De Genaro, Ivo (2001): *Logos – Heidegger liest Heraklit*, Berlin, Duncker & Humblot (Zweiter Teil, zweiter Abschnitt: Übersetzung, 62-88)

De Gennaro, Ivo / Schalow, F. (2010): “Translation, Tradition, and the Other Onset of Thinking”, in: [Heidegger Studies](#), 26 (2010), Duncker & Humblot

Geng, Qiang (2006): [“Rethinking the Hermeneutic Approach to Translation Studies”](#) in: *Foreign Languages Research*, 3-2006

Abstract: Hermeneutic translation studies in China are apparently based on the three major principles of historical interpretation, fusion of horizons and effected history. Little attention, however, has been given to the possible negative influence of this approach upon translation studies as well as translation practice. This paper highlights three of such pitfalls, i.e., the blurring of subject boundaries, the substitution of the validity of text interpretation and the tendency towards nihilism brought about by absolute relativism.

Gentili, Carlo (2004): „La traduzione come atto ermeneutico: tradurre e comprendere diversamente“, in: Antonio Lavieri (Hg.) : *La traduzione fra filosofia et letteratura / La traduction entre philosophie et littérature*, Torino: L'Harmattan Italia, 96-111

Gerling, Vera Elisabeth (2015): „Übersetzung und moderne Hermeneutik bei Valery Larbaud” in: Radegundis Stolze, John Stanley, Larisa Cercel (eds.): [Translational Hermeneutics. The First Symposium](#), Bucharest, Zetabooks, 341-358.

Abstract: Long before the instauration of hermeneutical translation studies in the 1970s, understanding was considered a prerequisite for translation. Valery Larbaud's (1881-1957) opus represents an outstanding example for this. It is mainly in his book *Sous l'invocation de Saint Jérôme* (1946), a collection of short multifaceted works, where the author argues for employing a modern approach to hermeneutical translation theory *avant la lettre*. For Larbaud, translation constitutes an intellectual, selfreliant work of writing, and it is also a research activity.

Key Words: Valery Larbaud, Translation Concepts, Hermeneutics, Modernism, Postmodernism, Jerome

Gernig, Kerstin (1999): *Die Kafka-Rezeption in Frankreich. Ein diachroner Vergleich der französischen Übersetzungen im Kontext der hermeneutischen Übersetzungswissenschaft*, Würzburg, Königshausen & Neumann

Ghodrati, Maryam (2013): "Translation of Robert Frosts Poems from the Hermeneutic Perspective of Paul Ricoeur" in: [Translation Studies](#) 11 (42) / 2013, 86-98

Abstract: Paul Ricoeur is one of the most famous theorists of literary hermeneutics of the 20th century. He defines hermeneutics as the art of decoding indirect meaning and asserts that there is a need for interpretation when we are faced with multiple meanings in the case of symbols. Robert Frost is a philosophical poet of the 20th century. Frost's poems cannot be understood without interpretation. They include philosophical and critical elements. Given the characteristics of Robert Frost' poems and Ricoeur's emphasis on the interpretation of symbols, it seems viable to study the translation of these poems from the hermeneutic perspective of Paul Ricoeur. Literary criticism tries to decode meaning for text interpretation. This decoding and text interpretation are the focus of hermeneutics. By removing the distance between the time of text production and its interpreter, hermeneutics helps readers understand a literary text without the need to make understanding methodological.

Keywords: Ricoeur, Hermeneutics, Interpretation, Frost, Literary Criticism, Translation

Giacomelli, Roberto (2007): "Del tradurre ovvero il tormento e l'estasi" in: [Doctor Virtualis. Rivista online di stoia della filosofia medievale](#), 7 / 2007, 5-46

Gil, Alberto (2007): „Hermeneutik und Übersetzungskritik. Zu Jorge Luis Borges' Pierre Menard, autor del Quijote“, in: Gil, Alberto / Ursula Wienen (Hg.): *Multiperspektivische Fragestellungen der Translation in der Romania. Hommage an Wolfram Wilss zum 80. Geburtstag*, Frankfurt am Main: Peter Lang, 313-330

Gil, Alberto (2007): „Intuitive Rhythuserfassung als translatorische Größe“ in: Wotjak, Gerd (Hg.) (2007): *Quo vadis Translatologie? Ein halbes Jahrhundert universitärer Ausbildung von Dolmetschern und Übersetzern in Leipzig. Rückschau, Zwischenbilanz und Perspektive aus der Außenansicht*, Berlin: Frank & Time, 79-94

Gil, Alberto (2008): „Olla podrida, pot pourri und andere ‚Schweinereien‘. Lexikalische Transferleistungen via Übersetzungen“ in: Albrecht, Jörn / Harslem, Frank (Hg.) (2008): *Heidelberger Spätlese. Ausgewählte Tropfen aus verschiedenen Lagen der spanischen Sprach- und übersetzungswissenschaft. Festschrift anlässlich des 70. Geburtstages von Prof. Dr. Nelson Cartagena*, Bonn: Romanistischer Verlag, 67-78

Gil, Alberto (2008): „Jorge Luis Borges als Übersetzer“ in: Krings, Hans P. / Meyer, Felix (Hg.) (2008): *Sprachenvielfalt im Kontext von Fachkommunikation, Übersetzung und Fremdsprachenunterricht*, Berlin: Frank & Timme, 107-116

Gil, Alberto (2008): „Rhetorik als Humanwissenschaft. Anmerkungen zur rhetorischen Dimension des dialogischen Denkens“ in: Schmitz-Emans, Monika / Schmitt, Claudia / Winterhalter, Christian (Hg.) (2008): *Komparatistik als Humanwissenschaft. Festschrift zum 65. Geburtstag von Manfred Schmeling*, Würzburg: Königshausen & Neumann, 283-293

Gil, Alberto (2009): „Hermeneutik der Angemessenheit. Translatorische Dimensionen des Rhetorikbegriffs decorum“ in: Cercel, Larisa (Hg. / éd.) (2009): [Übersetzung und Hermeneutik – Traduction et herméneutique](#), Bucharest: Zeta Books, 317-330

Gil, Alberto (2009): „Traduire la Rhétorique. Rainer Maria Rilke als Übersetzer des sermon *L'amour de Madeleine*“ in: Gil, Alberto / Schmeling, Manfred (Hg.) (2009): *Kultur Übersetzen. Zur Wissenschaft des Übersetzens im deutsch-französischen Dialog*, Berlin: Akademie Verlag GmbH, 117-128

Gil, Alberto (2012): „Mimesis als rhetorisch-translatorische Größe. Ein Beitrag zur hermeneutisch orientierten Übersetzungstheorie“, in: Cercel, Larisa / Stanley, John (Hg.) (2012): *Unterwegs zu einer hermeneutischen Übersetzungswissenschaft. Rade Gundis Stolze zu ihrem 60. Geburtstag*, Tübingen: Narr Verlag, 153-169

Gil, Alberto (2014): „Kreativität und Problemlöseverfahren als translatorische Größen, am Beispiel der spanischen Übersetzung von Herta Müllers *Atemschaukel*“ in: Kerstin Kunz, Elke Teich, Silvia Hansen-Schirra, Stella Neumann, Peggy Daut (eds.): [Caught in the Middle – Language Use and Translation. A Festschrift for Erich Steiner on the Occasion of his 60th Birthday](#), Saarbrücken: universaar, 2014, 129-146

Gil, Alberto (2015): „Translologisch relevante Beziehungen zwischen Hermeneutik und Kreativität am Beispiel der Übertragungskunst von Rainer Maria Rilke“ in: Alberto Gil, Robert Kirstein (eds.): [Wissenstransfer und Translation. Zur Breite und Tiefe des Übersetzungsbegriffs](#), St. Ingbert, Röhrig Universitätsverlag, 143-162

Gil, Alberto (2017): „Cuestiones retórico-traductológicas de los marcadores del discurso (y de su ausencia), ejemplificadas en la traducción española de *Atemschaukel* (Herta Müller)“, in: Ana Paula Loureiro, Conceição, Cornelia Plag (coords.): [Marcadores discursivos \(e\)m tradução](#), Imprensa da Universidade de Coimbra / Coimbra University Press, 2017, 75-89
Abstract: Discourse markers (DM) play an important role in the processing of information. They are therefore a significant topic of research in Text Linguistics and Translation Studies. Research into not only their presence but their absence is important and in particular their implicit use for conveying subtle and even poetic instructions. This implicit use of DMs has occasionally been the subject of studies in Text Linguistics, but not in Translation. This paper intends to promote this research, establishing initially the theoretical basis of Translation Studies and applying them to the translation into Spanish of Herta Müller's subtle and poetic novel *Atemschaukel*. In this study, the explicitness of some of the DMs results in the loss of poetic nuance and the objectivation of the translated text turns some parts of the original into rather technical utterances. We propose a translation method in which there is a greater correspondence between hermeneutics and creativity, observing this relationship bidirectionally, in other words, starting with the creativity which leads to a better comprehension of the original.

Key Words: discourse markers; literary translation; interpretation; hermeneutics; creativity

Gil, Alberto (2018): „Diskursmarker und Hermeneutik. Eine deutsch-romanische Studie zu der Beziehung zwischen Hermeneutik und Kreativität“, in: Anna-Susan Franke, Vicente Álvarez Vives (Hg.): [Romaniae Pontes. Beiträge zur Sprache in der Gallo- und Iberoromania](#), Peter Lang, 2018, 243-254

Abstract: Discourse markers are indicators not only of sense, but also of style. In literary works, both are interwoven forming a unity of artistic message. Moreover, the original work contains important questions in order to achieve an appropriate translation. The translator is able to achieve an adequate work with an equilibrate relation between hermeneutics and creativity. In those translations, essentials of the original text can appear in a new form that is sometimes more transparent, although there is a difference.

Key Words: Discourse markers, style, translation, hermeneutics, creativity, poetics, rhetoric

Gil Clotet, Judit (2015): [De la lingüística a la hermenéutica. Teoría y método de interpretación del texto](#), Editorial Academia del Hispanismo

Giometti, Gino (1995): [Martin Heidegger. Filosofia della traduzione](#), Quodlibet

Girard, Fabien (2015): „Prendre langue avec l'Étranger. La traduction : un modèle pour l'herméneutique juridique?” in: [Sens public](#), 3, 2015.

Gómez Ramos, Antonio (2000): *Entre las líneas: Gadamer y la pertinencia de traducir*, Madrid: Visor

Review: Salvador Mas, “[Traducción y lenguaje](#)” in: *Revista de Libros* 60 (2001), 1-3

Gondek, Hans-Dieter (1996): “Das Übersetzen denken: *Übersetzen und Übersetzen*” in: *Heidegger Studies*, 12 (1996), 37-55

Gondek, Hans-Dieter (2000): “Über das Übersetzen philosophischer Texte und über philosophische Theorien der Übersetzung” in: Büttemeyer, Wilhelm / Sandkühler, Hans Jörg (Hg.) (2000): *Übersetzung – Sprache und Interpretation*, Frankfurt a.M.: Peter Lang, 209-226

Gong, Qian (2004): “A Hermeneutical Approach to Translating Emily Dickinson's Poetry—With Special Reference to Translating Her Stylistic Characteristics” in: [Foreign Language Education](#)

González Agudelo, Elvia María (2011): “[El retorno a la traducción o nuevamente sobre la historia del concepto de hermenéutica](#)” in: *Opinión Jurídica*, Vol. 10, Nº 19, 41-60

Abstract: The word hermeneutics as a neologism was introduced into the language by the philosopher Dannhauer in 1654, referring to a general science of interpretation as propaedeutic for all sciences. From there on the horizon of the past, the word hermeneutics was considered by Greek mythology as the enunciation of thought, translation, order or divination. But, with Aristotle the hermeneutics begins to be conceived as a language in analysis of judgments and in legal theory as comprehension, interpretation and creation. Thus, the use of the term Hermeneia was spread in the Middle Ages, around the theological and legal issues. In the theological, a particular text was applied, the Bible, developed between two opposites: the allegorical described by Filón de Alejandria, Orígenes, and Augusto de Dacia and the literal expounded by Lutero, Philipp Melanchthon and Flacius Illyricus. In the legal field, the hermeneia developed between dogmatics and exegesis stating as a professional discipline. However, the contemporary of the word hermeneutics as a general science, as Dannhauer's style, was followed by Wolff, Chladenius and Meier and from there, in the horizon, hermeneutics is a concept in Schleiermacher, Boeckh, Droysen, Dilthey and the lawyer Betti, all of them give the possibility of method to the understanding to apply truths to the Sciences of Spirits, following the model of the Natural Sciences. But In the twentieth century, with Heidegger and Gadamer, hermeneutics fully incurred in the problem of the being, it is the turn from the epistemological to the philosophical because the concept that carries the Sciences of the Spirit is the development. The Hermeneutics allows the formation of the being since is the translation of something strange in something of their own.

Keywords: Hermeneutics, formation, translation, prejudices, reflection, prior understanding, analysis, understanding, interpretation, synthesis, hermeneutic circle, tradition, effectual history, experience, horizon, conversation and sense structures

Goodwin, Phil (2010): “Ethical Problems in Translation: Why We Might Need Steiner After All” in: [The Translator: Studies in Intercultural Communication](#), Volume 16, Number 1, 2010, 19-42

Abstract: Translation represents the quintessential ethical situation of the encounter with the other. Beginning from Levinas, this paper argues that translation is intrinsically ethical.

Making extensive use of a case study from the theoretical literature (Jenin, Jenin, in Baker 2006), the paper demonstrates that the issues raised by this translation are profoundly ethical, rather than merely technical. Attempts to resolve these issues by 'importing' an ethical theory (rights theory is the example used here) are shown to be unsuccessful. However, the hermeneutical model of translation already contains within itself an ethics of translation. This is exemplified by Steiner's hermeneutic of translation as described in *After Babel* (Steiner 1975/1998). After considering some objections to Steiner's work, the paper argues that it should be regarded as a bridge between Levinas' philosophical ethics and the practical issues of translation.

Keywords: Levinas, ethics, George Steiner, Hermeneutic motion, Rights theory

Grassi, Martin (2016): „[Hermes' Commerce: An essay on Translation and Hermeneutics](#)” in: *Theoria & Praxis. International Journal of Interdisciplinary Thought* 4 (1) / 2016

Abstract: The question on the art of translation concerns the very essence of Hermeneutics, for comprehension is always a way of translating the world of the other to whom I am listening or reading. The mythological figure of Hermes will lead the way to acknowledge the ambiguities and paradoxes implied in translating and, therefore, in hermeneutics. The necessity of keeping at the same time the distance and the proximity between our world and the foreign one, has taken us to present the idea of commerce as the central activity in every interpretation. On the other hand, interpretation implies also a common World-Life (*Lebenswelt*), reconsidering the notion of objectivity, without losing, however, the linguistic dimension of human experience. We will show, in dialogue with Paul Ricoeur, how a meditation on translation impacts the very core of an hermeneutical philosophy.

Gorčeva, Maja (2014): “Asymmetries of Translation” in: *Studi Slavistici* XI (2014), 237-245.

Grohmann, Marianne / Ragacs, Ursula (Hg.) (2012): [Religion übersetzen. Übersetzung und Textrezeption als Transformationsphänomene von Religion](#), Vienna University Press bei V&R unipress.

Abstract: The history of Judaism, Christianity and Islam has always been attended by an underlying tension between Hebrew, Greek and Arabic “original texts” and their translations. Out of this tension between canonized texts and changing interpretations, a transformation has taken place that is typical of many religions. Religious texts are transformed through translation and through their reception in different contexts. Their interpretations are shaped by the respective contemporary contexts and at the same time contribute to processes of societal change. The contributions to this volume address the hermeneutical task of forging links between the present day on the one hand and antique bible texts, different stages in the history of their reception and interpretations of the Koran on the other. They present exemplary analyses of texts from the perspectives of the Old and New Testament, patristics, Judaism, Islamic studies, systematic theology and translation science.

Grondin, Jean (1993): „Die hermeneutische Dimension der Übersetzung“ in: Frank, Armin Paul / Maaß, Kurt-Jürgen / Paul, Fritz / Turk, Horst (Hg.): *Übersetzen, verstehen, Brücken bauen*, Berlin: Erich Schmidt, 151-157

Guidère, Mathieu (2008): *Introduction à la traductologie. Penser la traduction: hier, aujourd'hui, demain*, Bruxelles: De Boeck.
(Chapter: “L’approche herméneutique”, 48-50)

Gutiérrez, Heidi (2012): „Epistemology, translation and a path for meaning” in: *Mutatis Mutandis* 5 (1) / 2012, 40-52

Abstract: Basically, this essay traces an epistemological line. It starts by mentioning how positivism has influenced thought and knowledge today, especially in the field of Translation Studies. There is also reference to the influence of continental philosophy, known as well as post-structuralism and its influence on what has been called the Cultural Turn in Translation Studies. From both paradigms, scholars work hard in order to give a scientific status to the

discipline. In his path towards understanding, Paul Ricoeur has made a significant contribution with his inquiry method and his notion of meaning.

Keywords: Translation Studies, epistemology, meaning, event, dialectics

Gyssels, Silke (2014): [Analyse der niederländischen Übersetzung der Kunst- und Landschaftsdarstellungen im Roman 'Deutschstunde' von Siegfried Lenz](#), Universiteit Gent, Faculteit Letteren & Wijsbegeerte, Masterarbeit, 2014

Abstract: Die vorliegende Arbeit ist eine Analyse der niederländischen Übersetzung der Kunst- und Landschaftsdarstellungen im deutschen Roman *Deutschstunde* von Siegfried Lenz. Sie wird anhand der Hermeneutik durchgeführt, ausgehend von der Studie von Vicente Berezó über die spanische Übersetzung desselben Romans.

Hansen-Løve, Ole (2000): "W. von Humboldt et Fr. Schleiermacher: apports croisés à une réflexion sur la traduction des philosophes", in: Jacques Moutaux / Olivier Bloch (ed.) (2000): *Traduire les philosophes*, Paris: Publications de la Sorbonne, 497-507

Harmelink, Bryan (2012): [„Lexical Pragmatics and Hermeneutical Issues in the Translation of Key Terms”](#) in: *Journal of Translation*, Volume 8, Number 1 (2012), 25-35

Abstract: Translation involves, among other things, the attempt to communicate the words of one language in another language. An important part of Bible translation is dealing with the translation of key biblical terms. But is it words that we are really translating, or rather the concepts that are associated with those words? Is it reasonable to expect that in translation we will find a word in one language that will communicate "the same meaning" as another word in another language, or borrow a word if necessary? What is the relationship between words and meanings? How are different senses or different meanings bundled together in a single word? Should we be talking in terms of key biblical concepts, rather than key biblical terms, as the goal of what we aim to communicate in translation? This paper draws on insights from the field of lexical pragmatics in order to discuss realities and strategies in translating, based on the principles of representation, underdeterminacy, dynamic context, and the principle of relevance.

Hauptmann, Katharina (2018): „Ansätze zur Untersuchung des Verstehens beim Dolmetschen und Übersetzen" in: Stanley, John / O’Keeffe, Brian / Stolze, Radegundis / Cercel, Larisa (eds.): [Philosophy and Practice in Translational Hermeneutics](#), Zetabooks, 2018, 177-212

Abstract: This article is designed to contribute to the discussion of methodology in translation research. It deals with an attempt made to apply the phenomenological method to the process of understanding in translation and interpreting. The article begins with an overview of some of the literature on the hermeneutical approach as taken in interpreting and translation studies. The focus is on the notion of understanding, and the author discusses introspective methods employed to try to access processes of understanding, and she also introduces and discusses the phenomenological method. The latter was used for the research originally carried out as part of the author’s master’s thesis. The observations made here serve as a basis for discussing the value of the phenomenological method. The article concludes with a call for more openness regarding research methods.

Keywords: understanding, translation hermeneutics, interpreting, phenomenology

Hawkins, Spencer (2016): „An inductive approach to translating German philosophy" in: Beate Sommerfeld, Karolina Kęsicka, Małgorzata Korycińska-Wegner & Anna Fimiak-Chwiłkowska (eds.): [Übersetzungskritisches Handeln. Modelle und Fallstudien](#), Peter Lang.

He De-hong (2007): [„Hermeneutics and Translation Studies:Theories Sorting and Rethinking”](#) in: *Tianjin Foreign Studies University Journal*, 2007

Abstract: The relationship between translation and hermeneutics is too close to separate because both of them take the understanding of a source text as premises. With its development, hermeneutics has become one of the fundamental disciplines for all historical and psychological sciences. As a fundamental discipline, hermeneutics has inevitably influen-

ced translation and translation studies. Beginning with hermeneutics' historical development, this paper focuses on analyzing the influences upon translation made by hermeneutics' important theories at different historical stages, such as text-oriented theory, historical understanding, fusion horizon etc. At the same time, the author assumes that we should deal with the influences of hermeneutics in a manner of taking the positive elements to improve translation development while getting rid of the negative factors.

Keywords: hermeneutics, historical understanding, fusion horizon, the significance of text

Heffernan, George (2015): „Translating Augustine and Interpreting the Academicians: An Application of *Übersetzungshermeneutik* to the Questionable Relation between an Inaccurate Translation and an Inadequate Interpretation” in: Radegundis Stolze, John Stanley, Larisa Cercl (eds.): [Translational Hermeneutics. The First Symposium](#), Bucharest, Zetabooks, 359-388.

Abstract: According to the most recent and most read English edition/translation of the work, namely, that of Peter King, Augustine's *Contra Academicos/Against the Academicians* (386/387) is “a manifesto written by a former skeptic presenting himself for the first time as a platonist and a Christian”. On this interpretation, Augustine for a time “despaired of finding the truth and went through a period of being a skeptic”. During this time, he also “defended the view of the Academicians”, “did so publicly”, and “did so” by “peddling” it with the use of their skeptical notions of the “plausible” (*probabile*) and the “truthlike” (*verisimile*). Thus Augustine was “more than sympathetic” to the Academicians and it is wrong for scholars “to minimize his attachment” to them. The argument of this paper, on the other hand, is that the notion that Augustine once defended Academic skepticism is not a demonstrable fact but an untenable interpretation. The reason is that it can be proven, for example, that King's interpretation is inadequate because it rests on an inaccurate translation. In addition, it is shown that there is no evidence that would convince a judicious scholar beyond a reasonable doubt that Augustine ever assented to Academic skepticism. Finally, it is suggested that the attempt to argue that Augustine was once an Academic skeptic obfuscates the legitimate issue of whether he may have been a skeptic in a different, philosophically more significant, sense. The result is a hermeneutical case study of the questionable relation between an inaccurate translation and an inadequate interpretation.

Key Words: Hermeneutics, Translation, Philosophy, Augustine, Skepticism

Van der Heiden, Gert-Jan (2011): [“The Double Experience of Translation in Hermeneutics”](#) in: *Internationales Jahrbuch für Hermeneutik*, 10 / 2011 (Schwerpunkt: 50 Jahre Wahrheit und Methode)

Heidbrink, Ludger (1997): „Das Eigene im Fremden: Martin Heideggers Begriff der Übersetzung“ in: Hirsch, Alfred (Hg.): *Übersetzung und Dekonstruktion*, Frankfurt am Main: Suhrkamp, 349-372

Heidegger, Martin (1984): *Hölderlins Hymne ‚Der Ister‘*, GA 53, Freiburger Vorlesung SS 1942, hg. von Walter Biemel, Frankfurt, Klostermann (Kap. 12 zum Übersetzen, 74-83)

Heidelberger-Leonard, Irène (1985): “Translation as the prime art of communication? A note on George Steiner's After Babel” in: Debusscher, Gilbert / van Noppen, Jean-Pierre (Hg.) (1985): *Communiquer et traduire. Hommages à Jean Dierickx*, Bruxelles: Éditions de l'Université de Bruxelles, 19-25

Heilmann-Sennhenn, Claudia (2002): *TextVerstehenÜbersetzen. Der Dialog des Übersetzers in Hans-Georg Gadammers philosophische-hermeneutischer Perspektive unter Einbeziehung von Martin Heideggers Fundamentalontologie*, Berlin: dissertation.de – Verlag im Internet

Hemmat, Amrollah (2009): “Contemporary Hermeneutics and the Role of the Self in Translation” in: [MonTI](#) 1 / 2009, p. 157-174

Abstract: Hermeneutic investigations, which gained momentum by Schleiermacher in the early nineteenth century, seem to have led, by the close of the twentieth century, to a much deeper and more comprehensive understanding of the role of the translator. Various scientific and philosophical forces and moves have merged, reinforced each other, and ended in a confluence of theories which address the translator's concerns for the subjectivity of translation. This confluence is informed both by mainstream schools of thought such as Heidegger's and Gadamer's hermeneutic studies, Derrida's deconstructionism, Wittgenstein's adventures with language games, Michel Foucault's attention to reflexivity, and by more recent and less recognized works such as Gregory Bateson's systems and cybernetics thinking, Kenneth Burke's rhetoric and communication studies, Ervin Goffman's sociological studies, and finally Alton Lewis Becker's direct attempt in understanding the process of translation. This article synthesizes contemporary thought leading to such a hermeneutics understanding. It weaves together divergent approaches from different disciplines and draws an integrated perspective on the role of the translator. The author demonstrates that the long lived tension between traditional philology with its concern for the translator's fidelity to the original text and the contemporary hermeneutics view with its emphasis on the unique role of the translator as the co-creator of the text seems to have arrived at a relative reconciliation and ease through studies in self reflexivity.

Hénaff, Marcel (2006): "[La condition brisée des langues: diversité humaine, altérité et traduction](#)" in: *Esprit*, mars-avril 2006, 64-88

Hénaff, Marcel (2010): „Reading, Writing, and Translating. Proust with Lévi-Strauss and Plato” in: [Graduate Faculty Philosophy Journal](#), Volume 31, Number 1 (2010)

Hénaff, Marcel (2015): „[La condizione ‘spezzata’ delle lingue. Ricoeur: diversità umana, alterità e traduzione](#)” in: *Logoi.ph. Rivista di filosofia. Journal of Philosophy*, I (2) 2015: Paul Ricoeur e la sinfonia dei linguaggi / Paul Ricoeur and the Symphony of Languages, 60-72

Abstract: Si le philosophe s’est toujours intéressé à la tâche de la traduction, c’est qu’elle était inséparable pour lui d’une réflexion sur la diversité humaine. Comment comprendre la profusion des cultures et leur difficile communication ? C’est autour d’une telle inquiétude que s’est noué le dialogue, difficile et inabouti, avec l’anthropologie, en particulier avec Claude Lévi-Strauss.

Keywords: Translation, Human Diversity, Otherness, Languages, Ricoeur, Claude Levi-Strauss

Henriques, Fernanda (2002): „Paul Ricoeur: Linguagem, finitude e tradução“, in: Borges-Duarte, Irene / Henriques, Fernanda / Matos Dias, Isabel (eds.) (2002): *Heidegger, Linguagem e Tradução*, Colóquio internacional do Centro de filosofia da Universidade de Lisboa, Março 2002, 319-327

Herman, Akos (2011): “La traduction gadamérienne et benjaminienne”, in: Lombardo, M. / Romele, A. (eds.): [L’Effettività Dell’Ermeneutica. Puissance de l’herméneutique](#), Franco Angeli, 77-84

Hermans, Theo (2004): “Translation as an object of reflection in modern literary and cultural studies: Hermeneutics to poststructuralism” in: Kittel, Harald u.a. (Hg.): *Übersetzung Translation Traduction. Ein internationales Handbuch zur Übersetzungsforschung*, Berlin / New York, Walter de Gruyter, Bd. 1, 191–200

Hermans, Theo (2009): „Hermeneutics“, in: *Routledge Encyclopedia of Translation Studies*, hg. von Mona Baker, Gabriela Saldanha, London & New York: Routledge, 130-133

Hermans, Theo (2015): „[Schleiermacher and Plato, Hermeneutics and Translation](#)” in: L. Cercel, A. Şerban (eds.): *Friedrich Schleiermacher and the Question of Translation*, Berlin, Walter de Gruyter, 77-106

Abstract: Schleiermacher's German translation of Plato, the first five volumes of which appeared between 1805 and 1809, has received little attention from students of translation. Yet it embodies Schleiermacher's understanding of Plato, which he also elaborated in the introductions he wrote to each of the dialogues and in the general introduction to Plato's work as a whole. Schleiermacher's effort to understand and then translate Plato in turn laid the foundation of his hermeneutics, which provides the key to his 1813 Academy address "On the Different Methods of Translating". The present essay investigates Schleiermacher's translation of a single dialogue, the Phaedrus, making use of the translator's notes. It then outlines the early stages of Schleiermacher's hermeneutic theory. The final part offers a reading of the 1813 lecture, suggesting that the Academy address is not at all about the choice between either moving the author to the reader or moving the reader to the author, as is commonly believed. Instead, the lecture applies the principles of hermeneutics to translation, with Plato constantly in the background.

Herrero Rodes, Leticia (1996): „La traducción como diferencia. Una visión hermenéutica“ [Translation as a supplement. A hermeneutic approach], in: Valero Garcés, Carmen (ed.) (1996): *Encuentros en torno a la traducción II: Una realidad interdisciplinaria*, Alcalá de Henares: Universidad de Alcalá, 21-28

Von Herrmann, Friedrich-Wilhelm (1992): „Übersetzung als Auslegung“ in: Papenfuss, Dietrich / Pöggeler, Otto (Hg.) (1992): *Zur philosophischen Aktualität Heideggers*, Bd. 3, Frankfurt, Klostermann, 108-124

Hiebert, Robert J. V. (2006): „The Hermeneutics of Translation in the Septuagint of Genesis“ in: Wolfgang Kraus, R. Glenn Wooden (eds.): *Septuagint Research. Issues and Challenges in the Study of the Greek Jewish Scriptures*, Atlanta: Society of Biblical Literature, 85-104.

Holl, Herbert / Han, Kza (2006): „'L'Ister' de Friedrich Hölderlin suivi de Auf Schwingen der Übersetzung / Sur les rémiges de la traduction: approche herméneutique et heuristique de 'L'Ister', de Hölderlin“ in: Deniau, Guy / Stanguennec, André (éd.) (2006): *Expérience et herméneutique. Colloque de Nantes - Juin 2005*, édité par l'association Le Cercle Herméneutique, Argenteuil, Collection Phéno, Série herméneutique, 79-110

Horn-Helf, Brigitte (1999): *Technisches Übersetzen in Theorie und Praxis*, Tübingen / Basel: A. Francke Verlag (Kap. „Hermeneutisches Übersetzen“, 80-84)

Horváth, Géza / Sára, Balázs (Hg.): [Im Übersetzen leben'. Der Professor des Convivium am Eötvös-Collegium. Gedenkschrift zum 100. Geburtstag von Fritz Paepcke](#), Eötvös-József-Collegium Budapest, 2018

Hossein Djavari, Mohammad (2011): „Pourquoi plusieurs traductions d'un texte littéraire?“ in: *Recherches en langue et Littérature Françaises. Revue de la Faculté des Lettres* 5 (7) / 2011

Abstract: L'objectif de ce travail consiste à étudier le caractère pluriel de l'interprétation du texte littéraire. Ce caractère pluriel se manifeste aussi dans le travail de traduction littéraire qui est elle-même une interprétation. La preuve est la manifestation ou la publication de plusieurs traductions d'un texte littéraire donné dans une culture donnée. Ce phénomène n'est pas spécifiquement le cas de la littérature persane et des cas semblables se sont manifestés tout au long de l'histoire de la traduction dans plusieurs autres littératures. En évoquant les grands théoriciens du domaine, nous insisterons sur l'idée que la traduction littéraire n'est pas un transfert linguistique mais elle véhicule toute une culture de la langue source qui doit être adaptée, illustrée, interprétée, reçue dans la culture cible.

Keywords: traduction, interprétation, traduction littéraire, culture source, culture cible

Hüsgen, Thomas J. C. (1999): *Vom getreuen Boten zum nachschöpferischen Autor. Entwicklung und Anwendung eines integrierenden Modells der Übersetzungskritik*, 2 Bände,

Dissertation (Dissertação apresentada à Faculdade de Letras da Universidade do Porto para obtenção do grau de Doutor em Linguística Aplicada, realizada sob a orientação do Professor Doutor António C. Franco e a co-orientação do Professor Doutor Karl-Heinz Delille), Porto. (Kap. 3.5.2. Der hermeneutische Ansatz 125-143 und Kap. 3.6.5. Die hermeneutische Übersetzungskritik 215-219)

Hüsgen, Thomas J. C. (2018): "Literarische Übersetzungskritik und Hermeneutik" in: Stanley, John / O'Keeffe, Brian / Stolze, Radegundis / Cercel, Larisa (eds.): [Philosophy and Practice in Translational Hermeneutics](#), Zetabooks, 2018, 319-329

Abstract: This paper examines various examples of texts translated from Portuguese into German by Georg Rudolf Lind. These examples, taken from his translations of works by Vergílio Ferreira, Agustina Bessa Luís, and Fernando Pessoa, show the degree to which Lind's own profile as a translator has an impact on the translated texts. In this essay, my analytical reference point is the requirement of "coherence of the overall text composition" (Stolze 1982: 326). Thematic coherence and consistency is of paramount importance. The results of my analysis will reveal that, while the translation strategy used by the German translator contributes to the creation of good, legible target texts, it cannot always do justice to the peculiarities of the source texts.

Keywords: translation criticism, hermeneutics, text comprehension, Portuguese literature

Huysen, Andreas (1969): *Die frühromantische Konzeption von Übersetzung und Aneignung. Studien zur frühromantischen Utopie einer deutschen Weltliteratur*, Zürich / Freiburg, Atlantis

Hyang, Lee / Yun Seong-Woo (2011): "[Antoine Berman's philosophical reflections on language and translation: The possibility of translating without platonism](#)" in: *Filozofia. Journal for Philosophy* 66 (4):336.

Abstract: The paper surveys the problem of language and translation in Antoine Berman's pioneering achievements. This French philosopher of translation was deeply influenced not only by Schleiermacher, who affirmed the unity of thought and expression, but also by Benjamin, who drew attention to the formalism of language. In Berman's view the essence of language lies in signifiers and letters. He criticized the Platonic view of language and translation which endows non-sensual, mental, and universal elements, with a higher ontological status. Thus Berman proposed a modern theory of translation without Platonism. Meanings can be realized through and within letters not only in the source language, but also in the target language. In this sense, Berman's philosophy of translation clearly reflects "the achievements of modern semiotics" (P. Ricœur). The paper criticizes the conception of translation as trapped within the logic of identity, which ignores the differences between, and the multiplicity of, languages as a result of a deep-rooted drive to obtain a universal meaning. The paper shows that Berman's philosophy reflects and accepts this multiplicity allowing thereby the logic of difference/otherness to flourish in translation.

Indra, C. T. (2002): „Horizon of Expectations: Hermeneutics and Translation" in: Nair, Rukmini Bhaya (ed.) (2002): *Translation. Text and Theory: the Paradigm of India*, New Delhi, Thousand Oaks (California) & London: Sage, 153-172

Inhoff, Marcel (2015): „The Hermeneutics of Culture in D. Walcott's *The Prodigal*" in: Radegundis Stolze, John Stanley, Larisa Cercel (eds.): [Translational Hermeneutics. The First Symposium](#), Bucharest, Zetabooks, 443-464.

Abstract: In postmodern poetry, religious motifs have always played an intriguing role. The practice of religious hermeneutics, of translation, and of the development of new literary and cultural forms of expression have proved to be so interdependent as to be inseparable. Writers from former colonies have a radically unique relationship to this knotted complex of religion, nation and culture. In this paper I will examine this phenomenon by analyzing a text by Caribbean Nobel laureate Derek Walcott that grapples with the issues of hermeneutics, translation and hybrid identity. *The Prodigal: A Poem* is constructed around the tension

between being a part of the 'Western world', with its canonical cultural and political history, and being a native of Saint Lucia. It takes up James Clifford's notion of cultural travel by showing how European identity is predicated on the travel of ideas within the small geographic space that is Western Europe. Drawing on centuries of European literature, Walcott reverses the canonized metaphors of travel that characterize literature about his own home: in his text, Saint Lucia is the unmarked, fixed place, and Europe becomes the exotic village of anthropological studies. In doing so, Walcott makes deft use of the biblical figure of the Prodigal Son, well aware of how dependent European literature is on biblical traditions. In fact, as I will suggest in my paper, it is not the bible as a fixed, canonical text that we find underlying European myths. It is rather a long process of translation and interpretation and re-translation in which Christian images, metaphors and stories are passed on. This is constant act of hermeneutic attention to that specific text and its critics has become such an integral part of European literature and culture that it allows Walcott to easily use it to discuss the contradictory identity of a black writer, writing in English, "a hieratic language he will never inherit". In his travels through Europe, Walcott interweaves language and world, working out a sense of self, an identity paradoxically both predicated on European culture and independent of it.

Key Words: Derek Walcott, Hermeneutics, Postcolonialism, Translation, Transnationalism

Irimiea, Silvia (2008): „The avatars of a hermeneutical translation: R. Otto - The Numinous“, in: *Studia Universitatis Babeş-Bolyai – Philologia 2 / 2008*, 179-186

Abstract: The paper seeks to reveal the complex and challenging experience of a hermeneutical text-translation by looking closer at *The Numinous* (2005), a masterpiece of mysticism composed by the prominent philosopher, theologian and historian of religion Rudolf Otto. The paper highlights the technical prerequisites and the sources of fascination of the text shedding more light on the translational levels (hermeneutic and linguistic) and its avatars. It also suggests some ways of overcoming the areas of difficulty that translators may encounter when they engage in the devouring process of translating the text.

Ingenito, Domenico (2007): „[Canzone, per essere più antica sei più nuova](#)“. [Poesia persiana, traduzione ermeneutica, riscrittura poetica](#)“, in: *Il Porto di Toledo*. Testi e Studi intorno alla Traduzione.

Abstract: Der Aufsatz von Domenico Ingenito setzt sich mit der Möglichkeit auseinander, heute im Westen den persischen Dichter Hafez zu übersetzen. Es geht dabei um eine Hermeneutik der Übersetzung, über den Begriff der *différence*, über den 'Orientalismus' des Lesers und die Vorurteile des Übersetzers, und schließlich über die Beziehungen zwischen Altem und Neuem. Mit Beiträgen von Antonella Anedda, Maria Grazia Calandrone, Cristiano Leone, Luciano Neri.

Ionescu, Tudor (2008): „De l'herméneutique du traducteur“ in: [RIELMA](#), 1 / 2008, 77-81

Ioriatti Ferrari, Elena (2008) (a cura di): [Interpretazione e traduzione del diritto](#). Atti del Convegno tenuto a Trento presso la Facoltà di Giurisprudenza il 30 novembre 2007, CEDAM.

Abstract: L'Opera nasce da atti di convegno e raccoglie una serie di contributi che vogliono analizzare il rapporto fra interpretazione (come attività ermeneutica, quella del giudice) e traduzione del diritto. L'originalità è la visuale, che viene spezzettata in vari punti di vista: della filosofia del diritto, del diritto privato comparato, della sociologia del diritto. E' un tema che finora non è stato analizzato e grazie al convegno è stato utilizzato da studiosi insigni per ogni materia.

Jennings, Richard C. (1988): „Translation, Interpretation and Understanding“ in: *Philosophy of Social Sciences*, 18 (1988), 343-353

Jervolino, Domenico (2000): „Herméneutique et traduction. L'autre, l'étranger, l'hôte“ in: *Archives de philosophie*, n° 63, 2000, 79-93

Jervolino, Domenico (2000): „Translation as a Paradigm for Hermeneutics and its Implications for an Ethics of Hospitality“ in: Zaccaria, Giuseppe (Hg.) (2000): *Übersetzung im Recht / Translation in Law* (Jahrbuch für juristische Hermeneutik / Yearbook of Legal Hermeneutics), Münster, LIT, 57-69

Jervolino, Domenico (2002): [“Ermeneutica e traduzione. L'altro, lo straniero, l'ospite”](#) in: *Kainos. Rivista on line di critica filosofica*, 2 / 2002

Jervolino, Domenico (2007): *Ricoeur: herméneutique et traduction*, Paris, Ellipses

Jervolino, Domenico (2008): [Per una filosofia della traduzione](#), Brescia, Morcelliana

Jervolino, Domenico (2008): “Rethinking Ricoeur: The Unity of his Work and the Paradigm of Translation” in: D. M. Kaplan (ed.): *Reading Ricoeur*, Albany: SUNY Press, 225-236

Jervolino, Domenico (2008): “Discorrendo ancora di ermeneutica e traduzione. Il dono delle lingue” in: Giuseppe Cacciatore, Pio Colonnello, Stefano Santasilia (a cura di): [Ermeneutica tra Europa e America Latina](#), Roma: Armando Editore, 179-190

Jervolino, Domenico (2009): “À la recherche d'une philosophie de la traduction, en lisant Patočka” in: Cercel, Larisa (Hg. / éd.) (2009): [Übersetzung und Hermeneutik – Traduction et herméneutique](#), Bucharest, Zeta Books, 147-165

Jervolino, Domenico (2014): “Übersetzung und hermeneutische Phänomenologie” in: *Labyrinth* 16:1, 52-61.

Josefson, Jim & Bach, Jonathan (1997): “A Critique of Rawls's hermeneutics as translation” in: *Philosophy & Social Criticism*, vol. 23, no. 1, 1997, 99-124

Abstract: This paper seeks to demonstrate that hermeneutics is a powerful conceptual tool for exploring the current trend towards theorizing justice as a conversation. Specifically we explore the work of John Rawls in order to describe the particular variety of hermeneutics at work in both 'political liberalism' and 'justice as fairness' and to critique this hermeneutics from the perspective of the ontological hermeneutics of Hans-Georg Gadamer. Using the critique of Quinean pragmatism found in Joseph Rouse's epistemology, we draw a parallel between the 'hermeneutics as translation' in Quine and Rawls's public reason. This parallel, we argue, helps us better understand the features and the limitations of political liberalism, especially when Rawls's hermeneutics is contrasted with the possibility of a theory of justice inspired by Gadamer.

Kaladze, Inga (2009): [The Georgian Translation of Vis and Rāmin: An Old Specimen of Hermeneutics](#) in: [Journal of Persianate Studies](#), Volume 2, Number 2, 2009 , Brill, 137-142(6)

Kalt, Hans (2000): [Das Problem der literarischen Übersetzung. Friedrich Schlegels theoretischer Standardtext „Ueber die verschiedenen Methoden des Uebersetzens“](#), Grin: Verlag für akademische Texte.

Kharmandar, Mohammad Ali / Karimnia, Amin (2013): „The Fundamentals of Constructing a Hermeneutical Model for Poetry Translation” in: [Procedia. Social and Behavioral Sciences](#), 70 (2013), 580-591

Kharmandar, Mohammad Ali (2015): [“Ricoeur's Extended Hermeneutic Translation Theory: Metaphysics, Narrative, Ethics, Politics”](#) in: *Études Ricoeuriennes / Ricoeur Studies*, vol. 6, no. 1, 2015, 73-93.

Kharmandar, Mohammad Ali (2016): [A Re-Version of 'The Fundamentals of Constructing a Hermeneutical Model for Poetry Translation'](#), June 12, 2016, available at SSRN

Kharmandar, Mohammad Ali (2016): [Steiner's Hermeneutic Motion in Translation: A New Reading](#), May 12, 2016

Kharmandar, Mohammad Ali (2016): „[Argumentation-based literary translation quality assessment. A multidisciplinary model](#)” in: *Journal of Argumentation in Context* 5 (2), 139-156

Abstract: This study correlates argumentation, translation, and literature to construct a new model for assessing the quality of translated literature. Literary translation is described as being compatible with the rhetorical stream of argumentation studies, while the study rests on the overriding notion of ethics of difference in argumentative cross-cultural and translational encounters. The model incorporates ethics of difference and interpretive act, pragma-dialectical contributions of scheme/structure and rhetorical/dialectical situations, and aesthetic features including figures of speech and (sub)genres of literature. Application of the model to an English translation of a classical poem (a Rumi's allegory) shows that the model can be systematically applied to quality assessment of translated literature (and literary genres e.g. plays, novels, audiovisual/cinematic products, etc.). Considering the implications and suggestions for further research, the study can progressively develop into a literary or cross-linguistic subgenre of argumentation theory, with implications for comparative literature, philosophy of meaning, translation theory, and dialectical hermeneutics.

Keywords: pragma-dialectics, translation quality assessment, argumentation theory, translation theory, literary translation

Kharmandar, Mohammad Ali (2018): [The Interrelationship between Literary Translation and Literary Criticism: Reading in Interpretive Traditions](#), in: [sic] - a journal of literature, culture and literary translation 2 (8) / 2018, 1-20

Abstract: As a literary work is reviewed or commented on by a large corpus of critical approaches, stratified lines of interpretation may take shape, which try to appropriate the work in question. This condition can have significant implications for literary translation. The translator's subjective decisions situate the translation in a matrix of relations with critical readings. This study addresses the theoretical and methodical aspects of the interaction between literary criticism and literary translation by focusing on the historicity of the literary work. The study argues that an interpretive tradition is gradually and cumulatively shaped in the form of metatexts with compatible philosophies. As a result, a literary work may be interpreted according to various traditionalized readings. The study incorporates elements of transtextuality (intertext and metatext) with the temporality-related postulates of hermeneutics, suggesting a holistic analysis method.

Key Words: narrative, literary translation, traditionality, historical continuity, Hafez's poetry

Kasten, Madeleine (2012): “Wor(l)ds at Play: Gadamer and the Dynamics of Literary Translation” in: Kasten, Madeleine / Paul, Herman / Sneller, Rico (eds.): [Hermeneutics and the Humanities - Hermeneutik und Geisteswissenschaften. Dialogues with Hans-Georg Gadamer - Im Dialog Mit Hans-Georg Gadamer](#), Leiden: Leiden University Press, 198-216

Kaulen, Heinrich (1987): *Rettung und Destruktion. Untersuchungen zur Hermeneutik Walter Benjamins*, Tübingen, Niemeyer. (Kap. Messianische Sprachergänzung: ‚Die Aufgabe des Übersetzers‘, 7-90)

Kearney, Richard (2006): “Hermeneutics and the Paradigm of Translation”, *Introduction to Paul Ricoeur, On Translation*, translated into English by Eileen Brennan, Routledge, London and New York, 2006

Kearney, Richard (2007): „[Paul Ricoeur and the Hermeneutics of Translation](#)“ in: *Research in Phenomenology*, Brill, volume 37, number 2, 1997, 147-159.

Kearney, Richard (2008): „[Vers une herméneutique de la traduction](#)“, in: Gaëlle Fiasse (ed.): *De l'homme faillible à l'homme capable*, Paris: PUF, 157-178

Kearney, Richard (2010): “Le paradigme de la traduction” in: Jérôme Porée, Gilbert Vincent (éds.): [Paul Ricoeur, la pensée en dialogue](#), Presses Universitaires de Rennes, 169-182

Kim, John Namjun (2010): “Politics as Translation: Naoki Sakai and the Critique of Hermeneutics” in: Calichman, Richard, John N. Kim (eds.): *The politics of culture around the work of Naoki Sakai*, London / New York: Routledge, 52-71.

King Lee, Tong (2012): „[The Epistemological Dilemma of Translating Otherness](#)“ in: *Meta: journal des traducteurs / Meta: Translators' Journal*, Volume 56, numéro 4, décembre 2011, 878-895

Kisiel, Theodore (1990): “The Creativity of Translation and its Universality in the Hermeneutic Process” in: *Journal of French and Francophone Philosophy* 2 (3):142-151.

Kitagawa, Sakiko (2001): “Das Problem der Übersetzung und die Idee des Fremden”, in: Grundner, Klaus-Jürgen u.a. (Hg.): *Exzerpt und Prophetie. Gedenkschrift für Michael Landmann*, Würzburg: Königshausen & Neumann, 83-94 [über Schleiermacher]

Klimkiewicz, Aurélia (2001): *Bakhtine et l'herméneutique du XXe siècle : interprétation, traduction, dialogue*, Université de Montréal, PhD Thesis

Klimkiewicz, Aurélia (2003): “[Problématique de la fidélité en traduction](#)”, in: *Post-Scriptum* 3 / 2003

Abstract: This article discusses a number of approaches that attempt to grasp faithfulness in translation. Since the 1950s, there have been schools of thought within translation studies that emphasize one particular element (the linguistic structure or the message), either an agent of the translation process, such as the target society and its literary institutions, or translating subject becoming autonomous, creative, and responsible. Translation can therefore be perceived as a multi-dimensional activity demanding decision-making, and choosing according to the goal in view.

Klimkiewicz, Aurélia (2008): “[Que signifie la liberté en traduction littéraire ? Entre le produit, le processus, l'activité et la réflexion critique](#)” in: *Studia Romanica Posnaniensia*, Adam Mickiewicz University Press, Poznań, vol. XXXV, 2008, 187-219.

Abstract: Traditionally, literary translation was discussed in terms of form and content dichotomy. Yet when we take a closer look, translation is a complex phenomenon inscribed in a particular social and cultural space. In this article we investigate translation from three different perspectives: linguistic, social, and hermeneutical. The first focuses on the interlinguistic transfer, the second on the society that regulates professional behavior, while the last approach gives insight into the translator's subjectivity able to question the social order and defend transgressive practices of translation.

Klimkiewicz, Aurelia (2012): [Bakhtine et l'herméneutique: le sujet traduisant en dialogue. De l'herméneutique à la traductologie](#), Imprint Editions universitaires européennes EUE

Abstract: Ce travail inscrit dans les enjeux traductologiques s'inspire de Mikhaïl Bakhtine et de l'herméneutique du XXe siècle de Hans-Georg Gadamer et de Paul Ricoeur, et pose la question sur la nature du texte, la place occupée par le sujet traducteur, ainsi que la spécificité de l'interprétation et de la compréhension en tant que deux modes d'accès au texte par le biais de la traduction. À partir de cette réflexion, on dégagera une perspective théorique de la traduction inscrite dans le dialogue et la rencontre avec l'autre, ce qui pose le problème du

sujet traduisant, engagé dans la production du sens, ainsi que dans la compréhension de soi dans son rapport à l'autre et au monde. Parallèlement à la partie théorique, nous introduisons également la problématique de la traduction féministe comprise comme une mise en pratique du principe dialogique bakhtinien, qui remet en question l'autorité, la hiérarchie et la fidélité, forgeant ainsi un lieu d'énonciation ouvert à la parole de la différence dans une relation de pouvoir.

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Review: Ranke, Wolfgang (1989) über Rolf Kloepfer, *Die Theorie der literarischen Übersetzung. Romanisch-deutscher Sprachbereich*, München 1967 und Friedmar Apel, *Sprachbewegung. Eine historisch-poetologische Untersuchung zum Problem des Übersetzens*, Heidelberg 1982 in: *Jahrbuch für Internationale Germanistik*, Jhg. XXI, Heft 2, Peter Lang, 123-138

Kohlmayer, Rainer (1988): "Der Literaturübersetzer zwischen Original und Markt. Eine Kritik funktionalistischer Übersetzungstheorien", in: *Lebende Sprachen* 33, 145-156

Kohlmayer, Rainer (1996): *Oscar Wilde in Deutschland und Österreich. Untersuchungen zur Rezeption der Komödien und zur Theorie der Bühnenübersetzung*, Tübingen: Niemeyer

Kohlmayer, Rainer (1996): "Wissen und Können des Literaturübersetzers. Bausteine einer individualistischen Kompetenztheorie", in: A. F. Kelletat (Hg.): *Übersetzerische Kompetenz. Beiträge zur universitären Übersetzerausbildung in Deutschland und Skandinavien*, Frankfurt am Main u.a.: Lang, 187-205

Kohlmayer, Rainer (1997): "Was dasteht und was nicht dasteht. Kritische Anmerkungen zum Textbegriff der Übersetzungstheorie", in: E. Fleischmann u.a. (Hg.): *Translationsdidaktik. Grundfragen der Übersetzungswissenschaft*, Tübingen: Gunter Narr, 60-66

Kohlmayer, Rainer (2002): "Die implizite Theorie erfolgreicher Literaturübersetzer. Eine Auswertung von Interviews" in: R. Rapp (Hrsg.): *Sprachwissenschaft auf dem Weg in das dritte Jahrtausend. Akten des 34. Linguistischen Kolloquiums in Germersheim 1999, Teil II: Sprache, Computer, Gesellschaft*. Frankfurt am Main u.a.: Lang, 331-339

Kohlmayer, Rainer (2003): "Empathie und Rhetorik. Gedanken zur Didaktik des Literaturübersetzens", in: M. Perl / W. Pöckl (Hrsg.): *"Die ganze Welt ist Bühne". Fs. K. Pörtl*, Frankfurt am Main u.a.: Lang, 417-433

Kohlmayer, Rainer (2004): „Die Stimme im Text“ in: DAAD (Hrsg.): *Germanistentreffen Deutschland – Italien, 8.-12.10.2003. Dokumentation der Tagungsbeiträge*, DAAD: Bonn, 2004, 465-486

Kohlmayer, Rainer (2012): „Rhetorik und Theorie der Literaturübersetzung: Überlappungen und Differenzen“ in: Cercel, Larisa / Stanley, John (Hg.) (2012): *Unterwegs zu einer hermeneutischen Übersetzungswissenschaft. Radegundis Stolze zu ihrem 60. Geburtstag*, Tübingen, Gunter Narr, 131-152

Kohlmayer, Rainer (2015): „Die Stimme im Text als tertium comparationis beim Literaturübersetzen“ in: Radegundis Stolze, John Stanley, Larisa Cercel (eds.): [Translational Hermeneutics. The First Symposium](#), Bucharest, Zetabooks, 235-258.

Abstract: By neglecting to integrate the final step of rhetorics into theory, i. e. pronuntiatio and actio, modern text linguistics passed a theoretical definition on to modern translation studies. Literary texts must be read aloud in order to realize the acoustic potential programmed into the text by the author. The rhetorical tradition of writing and reading aloud was marginalized in the course of the 18th century when reading became a private and silent

aff air. Herder's (and others') foregrounding of the 'tone' or the 'voice' in literary texts and their translations is a theoretical attempt to return to the holistic view of text production, integrating performance into the process of literary production and reception. In practice, however, great literary translators always paid attention to the 'voice in the text'. The tradition of orality – distinguishing precise voices in literary texts – seems to come to an end in Jelinek's anti-individualistic texts.

Key Words: Voice, Tone, Rhetoric, Text Theory, Translation Theory, Cerebralism, Reading Aloud, Actio, Pronuntiatio, Performance, Stylistics

Kohlmayer, Rainer (2015): „'Das Ohr vernimmt gleich und hasst den hinkenden Boten' (Herder). Kritische Anmerkungen zu Schleiermachers Übersetzungstheorie und -praxis" in: Larisa Cercel, Adriana Șerban (eds.): [Friedrich Schleiermacher and the Question of Translation](#), Walter de Gruyter, 2015, 107-126

Abstract: The German Romantics' theory and method of foreignising has recently found strong support in the Anglo-American world. But this might be a misunderstanding. For one thing, Herder and A. W. Schlegel, the main representatives of German translation theory at the time, never advocated the kind of stylistic strangeness and obscurity Schleiermacher favoured. Secondly, Schleiermacher's translations of Plato do not always match his rigorous distinction between the methods known today under the names of "foreignising" and "domesticating". A close reading of a poetic passage from the Symposium in Schleiermacher's and Shelley's translations reveals the respective drawbacks and advantages of the two translation methods. Fortunately, the mainstream of literary translation theory seems to follow Herder's and Schlegel's footsteps in aiming for vivid reproduction of the original's orality, an aspect which makes the object of my study.

Kohlmayer, Rainer (2018): [Rhetorik und Translation. Germanistische Grundlagen des guten Übersetzens](#), Peter Lang.

Abstract: Das Buch wendet sich an Übersetzer und Übersetzungswissenschaftler, die mit der deutschen Sprache als Mutter- oder Fremdsprache arbeiten, um in klarer Sprache die Erkenntnisse der Germanistischen Sprachwissenschaft in die Translationswissenschaft einzubringen. Rhetorik, Hermeneutik und Textlinguistik werden dargestellt und auf die Analyse von funktionalen Textsorten (Nachricht, Glosse, Leitartikel, Werbetext, Interview) sowie auf literarische Textpassagen (Böll, Jelinek, Kehlmann, Keun, Koeppen, Kunert) angewandt. Der vergleichende Blick in die englischen und französischen Übersetzungen zeigt, was man heute unter gutem Übersetzen versteht. Der Autor plädiert für eine Renaissance der Rhetorik in der Übersetzungstheorie und -praxis.

Koller, Werner (1990): „Zum Gegenstand der Übersetzungswissenschaft“ in: Arntz, Rainer / Thome, Gisela (Hg.) (1990): *Übersetzungswissenschaft. Ergebnisse und Perspektiven. Festschrift für Wolfram Wilss zum 65. Geburtstag*, Tübingen, Gunter Narr, 19-30 (zum neohermeneutischen Ansatz, 22-24)

Koller, Werner (1992): *Einführung in die Übersetzungswissenschaft*, Wiesbaden: Quelle & Meyer. (Kap. 2.2.8. „Der (neo-)hermeneutische Ansatz“, 209-212)

Korning Zethsen, Karen (2007): [„Beyond Translation Proper—Extending the Field of Translation Studies”](#) in: *TTR*, 20:1, 2007, 281-308

Abstract: Modern society demands many different kinds of translation or translation-like activities which often exceed the boundaries of what translation theory traditionally terms translation proper. Highly functional translations, localisation, précis-writing, expert-to-layman communication, etc. are all part of modern life, but where do such activities fit in theoretically? In this article I shall discuss the fact that despite Jakobson's classical definition, intralingual translation or rewording is de facto peripheral to translation studies and I shall argue that the relationship between interlingual and intralingual translation is a neglected area of research, as is a thorough description of intralingual translation. Since Jakobson's definition, general definitions of translation have become less inclusive. This I

consider a major setback as there seems to be much to gain theoretically as well as practically by looking for similarities and differences between various kinds of translational activities. With the ulterior motive of putting intralingual translation (back?) on the map of translation studies and to encourage future empirical research within this area I shall argue for a broader perception of translation and consequently of translation studies as a discipline. Inspired by Jakobson (1959), Toury (1995) and Tymoczko (1998, 2005), I shall attempt to draw up an open definition of translation which reflects the many-faceted nature of the phenomenon.

Keywords: intralingual translation, translation proper, translation studies, restricted definition, open definition, hermeneutics, George Steiner

Kopetzki, Annette (1993): „Das Geheimnis von Babel. George Steiner über Sprache und Übersetzung“ in: *Zeitschrift für Didaktik der Philosophie*, 1 (1993), 18-26

Kopetzki, Annette (1996): *Beim Wort nehmen. Sprachtheoretische und ästhetische Probleme der literarischen Übersetzung*, Stuttgart, M&P Verlag für Wissenschaft und Forschung

Korycińska-Wegner, Małgorzata (2008): „Filmübersetzen und Hermeneutik. Das Drehbuch als Übersetzungsvorlage am Beispiel von ‚Sonnenallee‘ und ‚Good bye, Lenin!‘“ in: Maria Krysztofiak (Hg.) (2008): *Ästhetik und Kulturwandel in der Übersetzung*, Frankfurt, Peter Lang, 271-289

Korycińska-Wegner, Małgorzata (2011): *Übersetzer der bewegten Bilder. Audiovisuelle Übersetzung – ein neuer Ansatz*, Frankfurt: Peter Lang (Kap. II: Der hermeneutische Ansatz in der audiovisuellen Übersetzung. Die hermeneutische Sicht der Translation, 51-82)

Korycińska-Wegner, Małgorzata (2012): „Der hermeneutische Ansatz in der Untertitelung“ in: Cercel, Larisa / Stanley, John (Hg.) (2012): *Unterwegs zu einer hermeneutischen Übersetzungswissenschaft. Radegundis Stolze zu ihrem 60. Geburtstag*, Tübingen, Gunter Narr, 189-201

Krämer, Ernst (2007): *Kritik der Hermeneutik. Interpretationsphilosophie und Realismus*, München: C. H. Beck, Kap. B9: Die Frage nach der Übersetzbarkeit, 103-107

Krass, Andreas (1996): „Spielräume mittelalterlichen Übersetzens. Zu Bearbeitungen der Mariensequenz ‚Stabat Mater Dolorosa‘“ in: *Wolfram-Studien XIV: Übersetzen im Mittelalter*, Cambridger Colloquium 1994, hg. von Joachim Heinzle, L. Peter Johnson, Gisela Vollmann-Profe, Berlin, Erich Schmidt Verlag, 87-108 (Kap. II Exkurs: Zum hermeneutischen Übersetzungsbegriff, 91-94)

Kristeva, Irena (2009): [*Pour comprendre la traduction*](#), Paris: L’Harmattan

Kristeva, Irena (2009): “Perspectives herméneutiques de la traduction: du dialogue herméneutique à l’hospitalité langagière” in: [*Signes, Discours, Sociétés*](#), 3 / 2009

Kuhn, Irène (2007): *Antoine Bermans »produktive« Übersetzungskritik: Entwurf und Erprobung einer Methode. Mit einer Übertragung von Bermans »Pour une critique des traductions«*, Tübingen, Gunter Narr

Kupsch-Losereit, Sigrid (1993): „Hermeneutische Verstehensprozesse beim Übersetzen“ in: Holz-Mänttari, Justa / Nord, Christiane (Hg.) (1993): *Traducere navem. Festschrift für Katharina Reiß zum 70. Geburtstag*, Tampere: Tampereen yliopisto, 203–218

Kupsch-Losereit, Sigrid (1994): „Die Übersetzung als Produkt hermeneutischer Übersetzungsprozesse“ in: Kupsch-Losereit, Sigrid (2008): [*Vom Ausgangstext zum Zieltext. Eine Wegbeschreibung translatorischen Handelns*](#), Berlin, Saxa-Verlag, 95-103

Kupsch-Losereit, Sigrid (2008): [*Vom Ausgangstext zum Zieltext. Eine Wegbeschreibung translatorischen Handelns*](#), Berlin, Saxa-Verlag

Kupsch-Losereit, Sigrid (2009): "Translatorisches Handeln und der kulturelle Mehrwert der Übersetzung" in: Gerd Wotjak / Vessela Ivanova / Encarnación Tabares Plasencia (Hg.) (2009): [*Translatione via facienda. Festschrift für Christiane Nord zum 65. Geburtstag*](#), Frankfurt, Peter Lang, 137-152

Kupsch-Losereit, Sigrid (2012): „Übersetzen als Verhandlungs(spiel)raum und Sinngebungsprozess“ in: Cercel, Larisa / Stanley, John (Hg.) (2012): *Unterwegs zu einer hermeneutischen Übersetzungswissenschaft. Radegundis Stolze zu ihrem 60. Geburtstag*, Tübingen, Gunter Narr, 39-67

Ladmiral, Jean-René (2006a): "L'empire des sens" in: Lederer, Marianne (éd.) (2006): *Le sens en traduction*, Caen: Lettres Modernes Minard, 109-125

Ladmiral, Jean-René (2010): "La philosophie et la traduction" in: Batchelor, Kathryn / Gilonne, Yves (eds.): [*Translating Thought / Traduire la pensée*](#), Nottingham French Studies 49 / 2, Nottingham, 6-16

Review: Bernd Stefanink & Ioana Bălăcescu in: [*RIELMA*](#) (International Review of Studies in Applied Modern Languages), 4 / 2011, Cluj, 359-362

Ladmiral, Jean-René (2010): "Le concept d'interprétation et l'oralité dans la communication interculturelle" in: *Les pratiques de l'interprétation et l'oralité dans la communication interculturelle*, Colloque International, Lausanne, L'Âge de l'Homme, 9-20

Ladmiral, Jean-René (2012): „Esquisse herméneutique“ in: Cercel, Larisa / Stanley, John (Hg.) (2012): *Unterwegs zu einer hermeneutischen Übersetzungswissenschaft. Radegundis Stolze zu ihrem 60. Geburtstag*, Tübingen: Gunter Narr, 21-30

Lamy, Laurent (2007): „*Clavis hermeneutica*: la problématisation du traduire chez Friedrich Schleiermacher, ou l'ébauche du paradigme de la compréhension intersubjective“ in: *Meta* 52, 3 / 2007, 588-602

Lamy, Laurent (2013): „Steiner et Meschonnic: pour en finir avec la fable de l'indicible et le spectre de l'objection préjudicielle: quelques notes improvisées sur le clavier bien tempéré d'un sceptique“ in: [*Belas Infiéis*](#), 2, (1), 2013, 85-116

Larrosa, Jorge (2001): „Educar en Babel – Notas sobre la pluralidad y la traducción“ in: *TEIAS*: Rio de Janeiro, ano 2, nº 4, jul/dez 2001, 1-12 (full text online)

Abstract: En este artículo voy a desarrollar el motivo de la comunidad plural respecto a la cuestión de la pluralidad de la traducción. La hermenéutica es un pensamiento de la mediación y de la traducción. La desconstrucción es un pensamiento de la diferencia no mediada del lenguaje como pluralidad y diseminación.

Keywords: traducción, pluralidad de las lenguas, lectura

Larson, Michael (2011): „[*Altermodernity and the Ethics of Translation*](#)“ in: *Peninsula. A Journal of Relational Politics*, 1 (1) / 2011

Abstract: This paper intersects themes from Paul Ricoeur with the work of Nicolas Bourriaud on the ethics of translation. Bourriaud's conception of "altermodernity" involves an aesthetic of wandering and translation. Translation becomes an ethical theme in Bourriaud's work as he develops a rethinking of contemporary subjectivity in his work *The Radicant*. Bourriaud emphasizes a spirit of open communication through which meaning and subjectivity are neither lost to the wind nor bound by stable positions and traditions. This spirit is expressed in an ethic of translation where, as Ricoeur indicates, "its happiness" lies in an opening of relation even though "absolute translation" is itself impossible. Considering the reflections of

Bourriaud and Ricoeur on this theme opens possibilities for ethical and aesthetic dispositions that allow for the construction of meaning and a tactics of identification while avoiding the dead ends of essentialism and relativism.

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Lawhead, W. T. (1987): „Ortega's Phenomenology of Language versus Linguistic Philosophy“, in: Marval-McNair, N. (ed.) (1987): *José Ortega y Gasset. Proceedings of the Espectador Universal International Interdisciplinary Conference*, Westport, Greenwood Press, 105-111

Laygues, Arnaud (2006): “Pour une réaffirmation de l'>être-ensemble< par la traduction” in: *Meta* 51, no 4 / 2006, 838-847

Lederer, Marianne (2009): „Le sens sens dessus dessous: herméneutique et traduction“ in: Cercel, Larisa (Hg. / éd.) (2009): [Übersetzung und Hermeneutik – Traduction et herméneutique](#), Bucharest: Zeta Books, 267-292

Le Blanc, Charles (2009): [Le complexe d'Hermès. Regards philosophiques sur la traduction](#), Ottawa: Les Presses de l'Université d'Ottawa

Lederer, Marianne (2015): „Modern Hermeneutics: a New Approach to the Translation of Culture” in: Radegundis Stolze, John Stanley, Larisa Cercel (eds.): [Translational Hermeneutics. The First Symposium](#), Bucharest, Zetabooks, 289-308.

Abstract: Various translation theories adopt some of the stances of hermeneutics without espousing all of them, as does the Interpretive Theory of Translation (ITT). The first part of this paper argues that, contrary to the view held by a number of translational hermeneutists, language and culture are far from being inseparable. It also tries to put into perspective the question of the translator's subjectivity. It then deals with the comprehension of culture in intralingual communication and compares it to translators' comprehension and readers' comprehension of translated texts. The last part of the paper asks whether it is possible for translators to transmit a source culture as a whole and how a translator can make readers of translations understand the relevant parts of culture included in the text.

Key Words: Hermeneutics, Culture, Language, Comprehension, Subjectivity, Interpretive Theory of Translation, Domestication, Foreignization

Lee, Hyang / Yun, Seong-Woo (2012): „Ricoeur and Berman: An Encounter between Hermeneutics and Translation Studies” in: [Philosophy Today](#), 56 (1), 2012, 16-25

Leibbrand, Miriam Paola (2011): „Verstehen in der Forschung zum Simultandolmetschen. Ein Modell – Hermeneutik als Forschungsparadigma?“ in: Schmitt, Peter A. / Herold, Susann / Weiland, Annette (Hg.): [Translationsforschung. Tagungsberichte der LICTRA - IX](#). Leipzig International Conference on Translation & Interpretation Studies, 19.-21.5.2010, Frankfurt, Peter Lang, 527-539

Leibbrand, Miriam Paola (2011): [Grundlagen einer hermeneutischen Dolmetschforschung](#), Berlin,. Frank & Timme

Leibbrand, Miriam Paola (2015): „Der Beitrag der hermeneutischen Dolmetschforschung zur Begründung einer Translationshermeneutik” in: Radegundis Stolze, John Stanley, Larisa Cercel (eds.): [Translational Hermeneutics. The First Symposium](#), Bucharest, Zetabooks, 205-232.

Abstract: The doctoral thesis *Verstehen verstehen: Modellierung epistemologischer und methodologischer Grundlagen für die Konferenzdolmetschforschung ausgehend vom Simultandolmetschen in die B-Sprache* (Modelling Comprehension in Interpreting Studies:

Epistemological and Methodological Foundations for Research on Conference Interpreting; with an Initial Concentration on Simultaneous Interpreting into the B-Language) (Leibbrand 2009a/ 2011a) is situated thematically in the discipline of Interpreting Studies (Pöchhacker 2004). After briefly outlining the issues treated in my doctoral thesis, this essay tries to show what contribution the approach called “Hermeneutical Research into Interpreting” (*Hermeneutische Dolmetschforschung*) can make to the new field of Translational Hermeneutics. In addition, the essay demonstrates how this approach can fecundate the discussion concerning Hermeneutics and Cognitive Science on the one hand and, on the other hand, provide insights into the question concerning whether or not Hermeneutics and Empirical Research are conflicting paradigms. For *Hermeneutische Dolmetschforschung*, Translational Hermeneutics should not restrict its research to understanding in translation per se; rather it must go beyond this and also explore how understanding itself can serve as a research method and as the foundation for an epistemological attitude. The power and productivity of Hermeneutics for building a paradigm in Translation Studies is not limited to observing and explaining the processes and products of translation. Neither is it limited to contributing to the discussion of methods adopted by the translator/interpreter in translating or interpreting. The question of method includes the questioning individual who is actively and hermeneutically reflecting on his/her own research activities. The new methodology resulting from my investigations is called *Verstehende Forschung* and it is grounded on the epistemological attitude of *Epistemologische Offenheit*. This methodological approach is qualitative, not quantitative. Hermeneutical Research into Interpreting defines the process of understanding while interpreting (comprehension) as *Produktionsorientiertes dynamisches Verstehen*. However, the core of this new approach is built by the methodological dimension of Hermeneutics. Therefore, a contribution geared towards solving the LAP-versus-ESP-controversy in Translation Studies lies at the very heart of Hermeneutical Research into Interpreting.

Key Words: Epistemology, Methodology, Translation, Research, Hermeneutics, Simultaneous Interpreting, Qualitative Research, Theory Building, Cognition

Leibbrand, Miriam P. (2015): „[‘Marktgespräche’. Beobachtungen zur Translation in dem Gebiete des Geschäftslebens’ in der Romantik mit Bezug zur Leistungsfähigkeit eines hermeneutischen Ansatzes in der Translationswissenschaft heute](#)” in: L. Cercel, A. Şerban (eds.): *Friedrich Schleiermacher and the Question of Translation*, Berlin, Walter de Gruyter, 231-251

Abstract: This paper investigates Schleiermacher’s 1813 lecture on translation from the perspective of interpreting. I first analyse the essay’s reception within translation studies with regard to interpreting, then go on to show the topicality of Schleiermacher’s reference to interpreting, using an approach called Foundations of Hermeneutical Research on Interpreting. Two centuries after Schleiermacher’s claim that the less sophisticated interpreting belongs to business while translating belongs to scholarship and art, we witness the advent of a new approach in translation theory which takes interpreting as its point of departure. This approach ties in with, amongst others, the hermeneutical tradition in the German-speaking Übersetzungswissenschaft und Dolmetschwissenschaft. Indeed, it is in considering Schleiermacher’s statements on interpreting that Vermeer pointed to Schleiermacher’s dialectic. And the integration of Schleiermacher’s dialectic into the discourse on the mechanical task of interpreting opens up avenues for further research, particularly in terms of action and abduction in translation.

Lentz, Gleiton (2007): [“Horizontes da tradução: O projeto de tradução na analítica bermaniana”](#), in: *Scientia traductionis*, 5 / 2007

Lera Javier, San José (2003): „[Fray Luis de León: traducción, poesía y hermenéutica](#)” in: *Bulletin Hispanique*. Tome 105, N°1, 2003, 51-97

Abstract: This work studies Fray Luis de León’s paraphrastic translation of Psalm I, not only as a simple translating exercise, but as a paraphrasim, that is, as a way of interpreting the biblical text. This way of approaching and analyzing the Psalm requires an évaluation of a

complex créative literary process: as a poem, as an exegesis and as a way of constructing personal meanings.

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Lévy, Emmanuelle (2006): “Le statut du texte biblique à la lumière de l'herméneutique de Ricoeur” in: *Revue de théologie et de philosophie*, 56, 2006, 355-368.

Li, Yan (2012): „On the Translator’s Subjectivity – From the Perspective of Gadamer’s Philosophical Hermeneutics” in: [Higher Education of Social Science](#), 3 (2), 2012, 21-26.

Liederbach, Hans Peter (2014): „Übersetzungs-Räume: Zur hermeneutischen Konstellation von Martin Heidegger und Watsuji Tetsurô” in: [International Yearbook for Hermeneutics / Internationales Jahrbuch für Hermeneutik](#), Focus: Philosophy as Literature / Schwerpunkt: Philosophie als Literatur, Ed. by Günter Figal, vol. 13, 2014

Lillebø, Jonas Gamborg (2013): [„Branchements” and „translation” as approaches to culture. An epistemological reflection on some aspects in the thinking of Jean-Loup Amselle and Paul Ricoeur](#), Dissertation for the degree philosophiae doctor (PhD) at the University of Bergen, 2013

Lira, Salvador / D’Amore, Anna María (2013): [“Hacia una hermenéutica de la cultura: símbolo, mito y traducción”](#) in: Eva Parra Membrives, Ángeles García Calderón (eds.) (2013): *Traducción, mediación, adaptación. Reflexiones en torno al proceso de comunicación entre culturas*, Berlin: Frank & Timme, 75-92

Lisi, Laura (2010): “Traduzione ed ermeneutica”, in: Laura Lisi (2010): [L'ospitalità linguistica. Saggio di traduttologia comparata](#), Frankfurt, Peter Lang, 9-35

Lisi, Laura (2010): “Antoine Berman e gli approcci *text-oriented*”, in: Lisi, Laura (2006): [L'ospitalità linguistica. Saggio di traduttologia comparata](#), Peter Lang

Liu, Ying (1996): *Sprache, Verstehen und Übertragung. Hermeneutische Grundlage der philosophischen Übersetzung*, Frankfurt am Main u.a.: Peter Lang

Loba-Mkole, Jean-Claude (2009): [„Bible Translation and Reconstruction Hermeneutics”](#), in: *Acta Patristica et Byzantina* No 20 2009, 28-44

Véronique Lochert & Zoé Schweitzer (2012) (sous la direction de): [Philologie et théâtre. Traduire, commenter, interpréter le théâtre antique en Europe \(XVe-XVIIIe siècle\)](#), Amsterdam: Rodopi, coll. « Faux titre »

Review: Anne Teulade, « [La traduction comme lieu herméneutique](#) », in: *Acta fabula*, vol. 16, n° 3, « Pourquoi l'interprétation ? », Mars 2015

Loiseau, Anne-Françoise (2010): *Transmission, traduction, traditions: traduction et procédés herméneutiques à l'oeuvre dans les versions des XII Petits Prophètes principalement*, PhD Thesis

Abstract: Transmission, traduction, traditions, telles sont les trois facettes abordées dans cette approche (qui combine linguistique et herméneutique) des traductions et/ou recensions anciennes de la Bible, et en particulier de la première d'entre elles, la Septante. Le défi majeur des traducteurs grecs a été celui de la fidélité au texte (par ex. en cas de jeu de mots); il leur a fallu décider si le texte était mieux servi par une fidélité selon la lettre ou selon l'esprit. Trois voies principales de traductions ont été explorées, avec, aux deux extrêmes, chacune ses risques et ses limites. Le traducteur des XII a choisi la voie d'une "fidélité

créative", combinant une grande proximité syntactique (malgré quelques traces d'hésitations et de "réticences" à ce grec de traduction) avec un lexique choisi (44 néologismes) et quelques audaces interprétatives (par ex. Am 3, 15). L'apport des recherches qumraniennes est décisif dans le jugement, puisque diverses coïncidences entre des leçons variantes de la LXX, de Qumran et du Pentateuque samaritain ont amené les chercheurs à restreindre les libertés qu'auraient prises supposément les traducteurs grecs pour remonter plutôt à leur Vorlage, dans un contexte de fluidité pré-canonique. Dans ce travail, j'ai donné quelques exemples de traductions grecques laissent subodorer un substrat hébreu, par exemple par la présence d'un pronom rétrospectif, ou par la reconstitution de motifs probables de modifications qui n'ont de sens qu'au niveau des langues sémitiques, entre autres en araméen. L'araméen a également joué un rôle important dans la traduction grecque elle-même. Il est, en effet, divers cas où l'hébreu a été interprété d'après l'équivalent (linguistique ou sémantique) araméen ou syriaque, ou en fonction du champ sémantique de l'équivalent araméen ou syriaque, du champ sémantique de l'hébreu augmenté de celui de l'araméen, ou encore en fonction du champ sémantique de deux homonymes araméens ou syriaques. En outre, les LXX (et pour le NT, la crèche de Luc) ont été influencés par des traditions philologiques et exégétiques fixées en araméen, telles qu'on les retrouve dans le Targum. Outre le décryptage d'après l'araméen, les traducteurs ont pu recourir à différentes stratégies face à un mot difficile ou face à un énoncé qu'ils voulaient éviter, que ce soit par respect ou par désir d'actualisation: transcription, intertextualité, traduction "étymologique", métathèse, choix du sens de l'homonyme. Bien sûr, il faut tenir compte, au niveau de la Vorlage ou du déchiffrement de la Vorlage, des "erreurs heureuses": diverses variantes sont sans doute nées par accident, mais ont été accueillies parce qu'elles offraient du sens.

Lönker, Fred (1987): „Übersetzung und Deutung“ in: Schultze, Brigitte (Hg.) (1987): *Die literarische Übersetzung. Fallstudien zu ihrer Kulturgeschichte*, Göttinger Beiträge zur Internationalen Übersetzungsforschung, Bd. 1, Berlin: Erich Schmidt Verlag, 92-95

Lönker, Fred (1987): „Überlegungen zu Celans Poetik der Übersetzung“ in: Shoham, Chaim / Witte, Bernd (Hg.) (1987): *Datum und Zitat bei Paul Celan. Akten des Internationalen Paul Celan-Colloquiums Haifa 1986*, Bern etc.: Peter Lang, 211-228

Lönker, Fred (1990): „Der fremde Sinn: Überlegungen zu den Übersetzungskonzeptionen Schleiermachers und Benjamins“ in: Bauer, Roger et al. (Hg.) (1990): *Proceedings of the XIIth Congress of the International Comparative Association*, Bd. 5: *Space and Boundaries in Literary Theory and Criticism*, München, iudicium, 345-352

Lönker, Fred (1991): „Sprache und Fremdverstehen. Bemerkungen zum verfremdenden Übersetzen“ in: Shichiji, Yoshinori (Hg.) (1991): *Akten des VIII. Internationalen Germanisten-Kongresses*, Tokyo 1990, Band 5, München, iudicium, 212-219

Lönker, Fred (1992): „Aspekte des Fremdverstehens in der literarischen Übersetzung“ in: Lönker, Fred (Hg.) (1992): *Die literarische Übersetzung als Medium der Fremderfahrung*, Berlin, Erich Schmidt Verlag, 41-62

López-Semeleder, Elisabeth (2011): [‘Ich war Europäer’. Der Roman von Benno Weiser Varon in deutscher Übersetzung. Eine funktionale Übersetzungskritik nach dem Modell von Margret Ammann](#), Universität Wien, Betreuerin: Prof. Dr. Mary Snell-Hornby (master's thesis) (Kap. 1.2. Der hermeneutische Ansatz in der Übersetzungswissenschaft, 30-33)

Lu, Ying (2007): [„Relativity of Translation Criteria, from the Perspective of Philosophical Hermeneutics“](#) in: *Journal of Beijing University of Aeronautics and Astronautics (Social Sciences Edition)*, 2007

Abstract: From the perspective of Philosophical Hermeneutics, translation, in its nature, is interpretation. The openness of the text combined with the historical significance of the translator attribute to the process and result of translating interpretative. Nevertheless, this

does not deny any translation criteria. The determinateness of the text and the existence of public horizon in translator's horizon calls for a limited degree of interpretation. It, being dynamic and open, gives rise to the relativity of translation criteria, which, in fact, is based on the dialectical thoughts in Gadamer's philosophical hermeneutics.

Keywords: translation, criteria, relativity, philosophical hermeneutics

Machado, Flávia (2011): "[Interpretar não é traduzir](#)" in: *Debates Latinoamericanos*, año 9, N° 18

Marafioti Garnica, Antonio Vicente (2016): „Da tradução como projeto: história, hermenêutica e ensino de Geometria” in: [HISTEMAT – Revista de História da Educação Matemática](#), Sociedade Brasileira de História da Matemática, 2 (2) / 2016, 217-238

Mahony, Patrick (1994): „Hermeneutics and Ideology: On Translating Freud“, in: *Meta*, vol. 39, no 2 / 1994, 316-324

Maitland, Sarah (2012): „[Performing Difference: Bodas de sangre and the Philosophical Hermeneutics of the Translated Stage](#)” in: *Quaderns. Revista de Traducció*, (19) 2012, 53-67

Abstract: Postcolonial and translation scholarship draws attention to the role of translation in extending asymmetries of power and knowledge between aspects of culture and identity represented and involved in translation, focusing debate on the agency of the translator as the representing subject and calling for recognition of the cultural distinctiveness of the objects of translation. Yet in the context of translation for the theatre, where its object is the fleeting moment of performance that passes between a play and its original audience, the twin task of translating and protecting difference is challenged by the placelessness that surrounds it. This article seeks to examine how the placelessness of performance creates a challenge for translation and considers the extent to which philosophical hermeneutics offers scope for both the explanation and recognition of difference in translation.

Keywords: theatre translation; performance; hermeneutics; cultural difference; foreignisation; domestication

Machulskaya, Olga (2015): „The problem of the adequacy of translation as conceptualized by Paul Ricoeur” in: [Nóema. Rivista online di filosofia](#), 6-2 (2015)

Maggi, Ludovica (2017): „[Pour une autre herméneutique traductologique : une théorie interprétative qui ose l'exégèse](#)” in: *Le Bulletin du CRATIL. Revue du Centre de recherche de l'ISIT* 15 / 2017

Résumé: Partant de la traductologie herméneutique de l'école allemande de Radegundis Stolze, puis analysant les points de convergences de cette dernière avec la théorie interprétative de la traduction (TIT) et les réflexions d'Umberto Eco en matière de traduction, nous tâchons dans cet article de dépasser les limites que ces positions traductologiques imposent à l'interprétation pour légitimer l'intervention exégétique du sujet dans le cadre de la traduction littéraire. Dans ce même périmètre, nous étendons du texte à l'œuvre le terrain de la compréhension et faisons évoluer du sens au Sens l'objet de celle-ci.

Mots-clés: Herméneutique, exégèse, sens, Sens, traduction littéraire, traduction de l'œuvre, théorie interprétative, subjectivité

Malet, Régis (2011): „Frontières, traduction et politiques de la différence: la tâche herméneutique de l'éducation comparée” in: *International Review of Education*, August 2011, Vol. 57, Issue 3-4, 319-335.

Abstract: Borders, translation and politics of difference: the hermeneutic task of comparative education – Governments are making increasing use of international comparisons as a tool to run and reform education systems, through the establishment of competency norms and assessment standards. In light of this trend, this paper wishes not only to reiterate the crucial distinction, made by Max Weber as early as 1922, between scientific research and political action, but also to recall the principles of separation and mediation from which the compara-

tive approach in education derives. The concepts that comprise a language, that are disseminated and become established in a social world, are borne of history, of dynamic uses, and are culturally rooted. By neglecting this social and cultural provenance of words there is a danger that one can end up with a comparability based on functional equivalencies alone; although there are strong pressures in this direction, it is probably the surest way, in the words of Marcel Détienne, of “comparing the incomparable”. The purely instrumental rationality that favours the spread of such frameworks or interpretative models appears indifferent to questions of meaning and culture, apart from being irrational on an axiological level, if we follow Weber. Strangeness or even ‘otherness’ tends to be erased. One wonders therefore what issues are raised for the comparativist when the illusion of spontaneity in translation is reduced to a functional equivalence. In keeping with the researcher’s responsibility to mediate, he/she must promote clarification and mutual understanding (inspired by C. Taylor), replacing the standardisation of words with a critical illumination of the semiotic variations generated by their use.

Manafi Anari, Salar / Safdari, Farnaz: „Translation as Interpretation: A Hermeneutical View toward Translation”, in: [Translation Studies Quarterly](#), 15(58) / 2017

Abstract: The present paper investigates translation from a hermeneutical angle. Seeking the interrelationship between translation and hermeneutics besides exploring the very similar interpretive basis of the two, this study presents the hermeneutical theory as a legitimate discourse for discussing contemporary translation. Not far from expectation, translation is a dynamic task to be performed on the basis of a deep understanding of the source text. This makes translation a hermeneutical act by its very nature. At this juncture, one may say that the whole matter of translation is about hermeneutics and interpretation. The first and foremost implication of this acknowledgement is the celebration of the pluralistic nature of translation which does not simply succumb to any transcendental thinking so prevalent in translation tradition. This plurality is illustrated through investigating different translations of T.S. Eliot's poems through Gadamer's philosophical hermeneutics. As revealed in this study, the translator's understanding of the source poem and his subsequent translation is an interpretive one. This means that different translations which illustrate different fusions of horizons can stand as equally valid interpretations, and each translation is far from being definitive and determinate.

Manzari, Francesca (2009): [“Herméneutique et traduction”](#) in: *In-Traduções*, vol. 1, no. 1 (2009)

Marassi, Massimo ((2004): „I Dialoghi del sapere: Schleiermacher traduttore di Platone” in: Lavieri, Antonio (2004) (a cura di): *La traduzione fra filosofia e letteratura – La traduction entre philosophie et littérature*, Torino: L’Harmattan Italia, 112-141

Marchetti, Adriano (1999): „Per un’ermeneutica all’ascolto del linguaggio“, in: “*Koiné*”, *Tradurre le sacre verità: la traduzione dei testi religiosi*, Anno V-VI, 1999, 81-92

Marinescu, Paul (2012): [„Figures de la distanciation dans l’expérience du langage chez Hans-Georg Gadamer: la traduction et le texte”](#) in: *Hermeneia. Journal of Hermeneutics, Art Theory and Criticism*, nr. 12/2012, Ed. Fundației Academice Axis, Iassy, 92-106

Abstract: The question that leads to the development of this article concerns the capacity of Gadamer’s philosophical Hermeneutics to provide a critical approach to a key issue in our contemporary thinking: the linguistic character of our world’s experience. Taking as a starting point the third part of Gadamer’s *Truth and Method* dedicated particularly to this issue, this article intends to present that asserting the co-originaryity between thinking, language and phenomena, as Gadamer does it convincingly, doesn’t imply the exclusion of any form of inner critical distanciation. Thoroughly analyzing the phenomena of the translation and text, this article proves that the reflective capacity of a hermeneutical consciousness of the language is finally based on the dialectic of question and answer, commanding our relation with historical tradition, and on existential vigilance.

Keywords: Hans-Georg Gadamer, Hermeneutics, language experience, critical distanciation, translation, text, consciousness of language.

Marinescu, Paul (2012): „Narațiune și traducere: două raportări fenomenologico-hermeneutice la timpul istoric [Narrative and Translation: Two Hermeneutic Interpretations of the Historical Time]”, in: Ch. Ferencz-Flatz / P. Marinescu (ed.): *Timp, memorie și tradiție. Studii de fenomenologia istoriei*, Bucharest, Zeta Books, 208-226.

Marinescu, Paul (2014): [„La traduction: „cas extrême” ou „paradigme” de l’expérience herméneutique? Un dialogue possible Gadamer-Ricoeur”](#) in: *Revue Roumaine de Philosophie* 58 (2014), 2, 171–185.

Abstract: The purpose of this paper is to open up a dialogue between two different theories on translation developed by Hans-Georg Gadamer in *Truth and Method* and Paul Ricoeur in his work *On Translation*. Therefore, I will firstly point out the unifying and the dividing aspects of their hermeneutical thinking. Secondly, I will question their manner to define the phenomenon of translation, by taking into consideration the relation in which the translation engages with the thing of the text and with the world of the text. By doing this, I will try to establish the particular status the translation holds within the frames of the philosophical Hermeneutics: is translation a paradigm, as Ricoeur defends, or rather an extreme case, according to Gadamer?

Keywords: Gadamer, Ricoeur, philosophical Hermeneutics, Translation, Thing of the Text.

Marinescu, Paul (2015): [„Traduire le passé: Enjeux et défis d’une opération historiographique”](#) in: *Études Ricoeuriennes / Ricoeur Studies*, vol. 6, no. 1 (2015), 57-72

Abstract: The aim of this article is to think about possible connections between the hermeneutics of history and the theory of translation, as they were elaborated upon, outlined, perhaps even suggested by Paul Ricoeur, taking as its point of departure the question of the translation of the past. This would establish whether the phrase “translation of the past” – that we find in his article of 1998 entitled, “La marque du passé” – could form the title of a coherent programme of a Ricoeurian hermeneutics of history or whether it would remain at the level of metaphors that invite an easy conceptual vagueness.

Keywords: Ricoeur, Translation, Past, History, Hermeneutics

Machulskaya, Olga (2015): [„The Problem of Adequacy of Translation as Conceptualized by Paul Ricoeur”](#) in: *Nóema. Rivista Online di Filosofia* 6 (2), 2015, 1-10

Abstract: The problems of the philosophy of language, of the explanation and understanding, of the translation and interpretation of texts, stand at the forefront of the philosophical works of the great theoretician from the field of phenomenological hermeneutics Paul Ricoeur. The philosopher takes the opportunity to present his viewpoint on these issues in the book *On Translation*, which is precisely concerned with the problems recounted above. The volume consists of three essays written in the 1990s: «Translation as Challenge and Source of Happiness», «The Paradigm of Translation», «A Passage: Translating the Untranslatable». The author himself is experienced in translation, having produced a French version of the principal work of E. Husserl *Ideas*, Volume 1 while imprisoned in Germany during World War II. Unlike a simple reproduction of a text in a different language, for Ricoeur translation is a mission to promote cultural dialogue, a mission that demands from the translator readiness to «immerse into the foreign language» and an aptitude for «linguistic sensitivity».

Matsudo-Kiliani, Susanne (2004): *Sprache-Verstehen-Übersetzen. Der Übersetzungsbegriff George Steiners*, Norderstedt: Books on Demand

Matten, Marc Andre (2004): [Hermeneutics of Translation: A Critical Consideration of the Term Dao in Two Renderings of the Analects](#) in: [Journal of Chinese Philosophy](#), Volume 31, Number 3, September 2004, Wiley-Blackwell, 329-347

Matten, Marc Andre (2006): “Der Beitrag der Gadammerschen Hermeneutik zum Problem der Übersetzung des Begriffs Nation ins Chinesische” in: Minghui, Peng / Qihua, Tang (Hg.): *Dongya shijiao xia de jindai Zhongguo* [東亞視角下的近代中國], Taipei: Zhengda lishixi, 329-362

Marques da Silva Campos, Flávia Maria (2009): [*La question de la traduction dans les pensées herméneutiques de Gadamer et de Ricoeur*](#), MA Thesis unter der Leitung von Jean Grondin

Martínez, Margarita (2004): “[Traducir, interpretar, escribir](#)” in: Revista Sociedad, Facultad de Ciencias Sociales, Universidad de Buenos Aires, 2004, 21-30

Mattioli, Emilio (1997): „Poetica ed ermeneutica della traduzione“, in: *Testo a fronte*, 17, Milano, ottobre 1997, 5-11

Mattioli Emilio (2003): „Ricoeur e Meschonnic sulla traduzione“, in: *Testo a fronte*, n. 29, dicembre 2003, 25-35

Mattioli Emilio (2005): “I La traduzione letteraria; II Poetica ed ermeneutica della traduzione; III La traduzione di poesia come problema” in: Franco Buffoni (ed.) (2005): *Traduttologia 1*, Edizioni del Poligrafico-Zecca

Mählmann, Romina / Stanley, John Wrae (2018): “Phenomenology and Conversational Analysis in Communicology and Translatology – A Progress Report” in: Stanley, John / O’Keeffe, Brian / Stolze, Radegundis / Cercel, Larisa (eds.): [*Philosophy and Practice in Translational Hermeneutics*](#), Zetabooks, 2018, 271-290

Abstract: This is a report on the initial efforts made to develop phenomenological and hermeneutical methods for didactical use and epistemological research in communicology and translatology. The following analysis deals with a face-to-face interaction workshop that took place at the University of Applied Sciences Cologne in January 2012. The primary goal of this workshop was to establish whether or not an adaptation of the Husserlian phenomenological method could be applied within the framework of role plays, i.e., to see to what extent the phenomenological method makes it possible to observe oneself reflectively while actively participating in role plays. In toto, 14 English and German speaking participants took part in different role plays simulating the job-interview process. For this purpose the phenomenological and hermeneutical methods were explicated in an introductory phase and – at least at a rudimentary level – employed in the role plays. During the role plays, the primary tool employed to disclose verbal, para-verbal and non-verbal phenomena used in communication was the phenomenological method. After the role plays, a hermeneutical analysis was done in one selected group. The participants involved were asked to talk about the experiences they made during the role play; this was done while watching a video of the role plays, and it was designed to access the meaning of various verbal, para-verbal and non-verbal phenomena. Especially the comparison of their feelings, thoughts and perceptions with those of other participants was quite informative.

Keywords: face-to-face interaction, role plays, reflective observation, phenomenological method, hermeneutical method, understanding of signs

Mejia Trujillo, Albeiro (2010): “[A tradução como ato hermenêutico](#)” in: *Travessias* 4 (2), 2010, 546-569

Abstract: The present paper presents contributions to the area of Translation that, even so has existed throughout the history of the culture scholar of the humanity, it appears only at the end of the 20th century as a professional field which formation happens in university level. It is pointed in this text the lack of specific theoretical contents for the formation of the translation professional, while it is presented the activity of the Translation as an hermeneutic act. Also, it is revealed that the transposition of a language speech for another one has peculiar characteristics that vary among the different knowing fields, but the

translator must be careful of not to confuse the level of interpretation, because of politician-ideological position, with the interpretation as semantics understanding instrument of the expressed speech in a determined code.

Melaney, William D. (2015): „Shelley, Hermeneutics and Poetics: Metaphor as Translation” in: Radegundis Stolze, John Stanley, Larisa Cercel (eds.): [Translational Hermeneutics. The First Symposium](#), Bucharest, Zetabooks, 389-408.

Abstract: Percy Bysshe Shelley’s work in the field of poetics is a memorable rejoinder to Enlightenment historicism, just as it provides a theoretical basis for reading his own poetry in terms of a hermeneutical approach to knowledge. However, while rich in suggestions concerning how Shelley’s work might be read, the critical tradition in general has tended to neglect hermeneutics in favor of either formal or text-specific approaches. What this paper seeks to explore instead is the hermeneutical significance of Shelley’s conception of poetics. The hermeneutical approach will be used to explain how Shelley conceives of language as a process whereby meaning itself is derived from the metaphorical nature of verbal experience. Accordingly, this paper makes three related claims: first, Shelley’s reflections on the origins of language, as most strongly presented in *Defense of Poetry*, assigns metaphor a role that is inseparable from the problem of translation, broadly conceived; second, Shelley’s *Prometheus Unbound* demonstrates on a figurative level how the human imagination forms the bridge (or translates) between diverse mental faculties; finally, the ‘theory of metaphor’ that Shelley elaborates evokes a view of language that can be examined through a reader-response approach to the hermeneutical tradition. This final claim will allow us to demonstrate how a phenomenology of reading employs an intertextual approach to literature that is responsive to temporal claims.

Keywords: Shelley, Metaphor, Romanticism, Hermeneutics, Imagination, Intertextuality

Mena Malet, Patricio (2015): „[Silenzio, ospitalità e traduzione](#)” in: Logoi.ph. Rivista di filosofia. Journal of Philosophy, I (2) 2015: Paul Ricoeur e la sinfonia dei linguaggi / Paul Ricoeur and the Symphony of Languages, 73-84

Abstract: With an evocative style, P. Mena Malet leaves out the silence ‘remaining’ at the bottom of any translation effort: hostile silence, at times; silence of welcome, in other cases; silently listening, hopefully; but always tragic silence, which is, at the same time, the background and foundation of the Ricœurian theory of alterity: Poetics of Agape, poetic of Foreignness, poetic of translation. Indeed, poetry does not exist without silence and the listening silence is always the silence of love.

Keywords: Silence, Hospitality, Translation, Otherness, Ricoeur

Mezei, Gábor (2010): “Foreign Translation: The Hermeneutics of Foreignness in Translation Theory”, in: [Trans – Revue de littérature générale et comparée](#), no 10 / 2010, Université Sorbonne Nouvelle Paris 3

Michajlova, Irina (2013): „[Hermeneutische Übersetzungsprobleme am Beispiel niederländisch-russischer Lyrikübersetzungen](#)” in: Birgit Menzel, Irina Alekseeva (eds.): *Russische Übersetzungswissenschaft an der Schwelle zum 21. Jahrhundert*, Berlin: Frank & Timme, 197-218

Mikhailova, Natalia A. (2005): [Transforming the Language: Translation as Exile and Hermeneutic Dialogue](#), Thesis Faculty of the Graduate School of Vanderbilt University August, 2005, Nashville, Tennessee (master’s thesis)

Mindt, Nina (2008): [Manfred Fuhrmann als Vermittler der Antike. Ein Beitrag zu Theorie und Praxis des Übersetzens](#), Berlin, New York, Walter de Gruyter (Chap. Übersetzung und Hermeneutik, 19-23)

Misseri, Lucas Emmanuel (2009): „[La traducción como una forma de hermenéutica desde el contexto del Renacimiento](#)” in: Leandro Cattoggio, Diego Parente (eds.): Enfoques sobre la hermenéutica contemporánea, Mar del Plata: AAIE Biblioteca Electrónica, 198-206

Mojola, Aloo (2010): “[The Global Context and Its Consequences for Old Testament Translation](#)” in: Holter, Knut / Jonker, Louis C. (eds.): *Global Hermeneutics? Reflections and Consequences*, Society of Biblical Literature, 57-82

Monsengwo, Cardinal (1975): “Le problème herméneutique de la traduction du message” in: *Telema*, 1, 1975, 9-22

Montella, Clara (2003): „Ermeneutica e fenomenologia della traduzione“ in: *Studium* 99 (5):677-685.

Mueller-Vollmer, Kurt (2004): „Sprachphilosophie und Übersetzung: Das Interesse der Sprachphilosophie an der Übersetzung“ in: Kittel, Harald u.a. (Hg.) (2004): *Übersetzung Translation Traduction. Ein internationales Handbuch zur Übersetzungsforschung*, Berlin [u.a.], Walter de Gruyter, Band 1, 129-155

Müller, Denis (2013): „[L'hospitalité en vue et en acte. Les méthodes de la traduction et leur lien à l'herméneutique et à la dialectique](#)” in: *Transversalités*, Special Issue: *Transmission, tradition, traduction*, 127:3, 2013, 31-41

Münch, Heinz-Otto / Steinbach, Ingrid (2009): „Verstehen und Geltung. Gadammers Hermeneutik im kritischen Licht der Übersetzungswissenschaft“ in: Cercel, Larisa (Hg. / éd.) (2009): *Übersetzung und Hermeneutik – Traduction et herméneutique*, Bucharest: Zeta Books, 167-186

Munday, Jeremy (2001): *Introducing Translation Studies. Theories and Applications*, London / New York, Routledge (Kap. “Steiner's hermeneutic motion”, 163-168)

Münnix, Gabrielle (ed.) (2017): [Über-Setzen. Sprachendiversität und interkulturelle Hermeneutik](#), Karl Alber

Abstract: Übersetzen beschränkt sich nicht auf die professionelle Praxis der Übersetzer und Dolmetscher, sondern steht für jede Art des Austauschs nicht nur zwischen Sprachen, sondern auch zwischen Kulturen. Das Erstaunliche beim Übersetzen ist, dass man versucht, etwas aus einer Sprache in eine andere bzw. aus einer Kultur in eine andere zu transportieren, ohne den Sinn des Übersetzten identisch wiedergeben zu können. Das ist nicht immer einfach und vielleicht sogar manchmal unmöglich, denn die Sprachen der Welt sind sehr unterschiedlich strukturiert; nicht nur im Hinblick auf Begriffe und ihre Geschichte, sondern auch im Hinblick auf grammatische Strukturen gibt es große Diversität. Und doch ergeben sich auf der Basis der Pluralität von Sprachen und Kulturen Möglichkeiten, durch Übersetzungen Zugang zu anderen Kulturen und Weltansichten zu bekommen und sich andere Sinnhorizonte zu erschließen. Das Buch geht im ersten Teil exemplarisch auf einige unterschiedliche Sprachstrukturen in Asien, Afrika, Arabien und Südamerika (im Vergleich zum Indogermanischen) ein, um im zweiten Teil zur Philosophie und Theorie des Übersetzens Ansätze aus Sprachphilosophie und -soziologie, Kulturwissenschaften und Translationswissenschaften zu präsentieren. Schließlich beschäftigt sich der letzte Teil mit ethischen und hermeneutischen Aspekten des Übersetzungsproblems.

Muñoz, Diana María (2002): „[El oído hermenéutico](#)” in: *Ideas y valores*, 120 (2002), Bogotá, 15-24.

Myojo, Kiyoko (2010): „[Textual Scholarship as a Bridge between Philology and Hermeneutics'. Discussing the Translation of Terminology](#)”, in: "Between Philology and Her-

meneutics" / "Entre la philologie et l'herméneutique", International Conference Proceedings / International Conference Series No.11, 75-81

Naccarato, Annafrancesca (2017): „La traduction selon Yves Bonnefoy. Un parcours herméneutique et poétique”, in: D. Fadda, C. Saggiomo (eds.): [Un coup de dés. Cahier de culture française, francophone et maghrébine](#), Napoli, Edizioni Scientifiche Italiane, 2017, 121-135

Abstract: Nous nous proposons d'explorer ici les territoires que trace l'approche traductive mise au point par Yves Bonnefoy, pour montrer que celle-ci s'intègre à l'œuvre poétique proprement dite, non pas comme élément accessoire, mais comme prolongement et approfondissement d'un parcours littéraire complexe et varié. En fait, c'est grâce au travail du traducteur, visant à faire revivre l'œuvre de départ par des significations et des sons différents, que se réalise pleinement une «pensée» de la poésie: «la traduction n'est-elle que le rendu incertain d'une poésie? Non, elle est l'occasion de penser à la poésie, d'en comprendre les voies, d'en indiquer la nécessité, d'aider à son recommencement là où cette nécessité était en risque d'être oubliée. Et elle peut apporter ce témoignage et désigner cette voie d'une façon convaincante, parce que c'est dans une écriture de poète, au travers de son existence, qu'elle aura acquis ces pensées, et non par simple philosophie» (Bonnefoy 2004: 75).

Keywords: signification, son, voix, traduction

Nguyen, Martin (2008): [Hermeneutics as Translation: An Assessment of Islamic Translation Trends in America](#) in: [The Muslim World](#), Volume 98, Number 4, October 2008, Wiley-Blackwell, 485-501(17)

Nguyen, Martin (2008): [Hermeneutics as Translation: An Assessment of Islamic Translation Trends in America](#), Cambridge, Massachusetts, Harvard University

Marinescu, Paul (2012): [“Figures de la distanciation dans l'expérience du langage chez Hans-Georg Gadamer: la traduction et le texte”](#) in: *Hermeneia*, 12 (2012), 92-106

Marques da Silva Campos, Flávia Maria: [La question de la traduction dans les pensées herméneutiques de Gadamer et de Ricoeur](#), Département de philosophie, Faculté des arts et des sciences, Université de Montréal, 2009 (master's thesis)

Moratalla, Agustín Domingo: [La edad hermenéutica de la moral: la traducción de lo sagrado en Habermas, Taylor y Ricoeur](#) in: *Pensamiento. Revista di Investogación e Información Filosófica*, vol. 66, nr. 250, 2010

RESUMEN: ¿Cómo dar testimonio de lo sagrado con credibilidad filosófica? ¿Por qué sacrificar lo secular? ¿Qué esperanzas plantea la hermenéutica para una filosofía moral abierta a las religiones? ¿Cómo plantear en el espacio público de sociedades modernas el diálogo de la ética con la religión? Queremos presentar tres respuestas en un contexto filosófico nuevo que vamos a llamar «edad hermenéutica de la moral». Hemos dividido nuestro trabajo en cuatro partes: una primera donde explicamos el título, y tres partes donde presentamos tres modelos de acercamiento entre lo sagrado y lo secular. Los tres reconocen que nos encontramos ante un tiempo nuevo que exige traducir, desde lo sagrado a lo secular, desde las convicciones religiosas hasta las normas constitucionales. Empezamos presentando el planteamiento normativo de Habermas donde recupera la legitimidad de la religión, seguimos con la filosofía social de Taylor donde nos habla del eclipse de la religión y terminamos con la ética de Ricoeur presentada en la valiosa analogía de la actividad de traducir.

PALABRAS CLAVE: ciudadanía activa, hermenéutica, laicidad, democracia, ética, sagrado, secularización, deliberación, religión, traducir.

Morozkina E. A. / Filippova J. A. (2014): [“Wilhelm von Humboldt's Linguistic System at the Origins of Hermeneutic Model of Translation”](#) in: *Vestnik Bashkirskogo Universiteta* 19 (1) / 2014, 110-114.

Abstract: The problem of the influence of German scientist and the founder of the concepts of general and comparative linguistics Wilhelm von Humboldt's works not only on the modern linguistics but on the sphere of translation studies as well is studied, aiming at applying his achievements to the widening of methodological opportunities of hermeneutic model usage in translation. There has been carried out an attempt to analyze famous Humboldt's antinomies in the context of their realization in literal texts, basing on the novel by Theodore Dreiser "A Doer of The Word", which has never been previously translated. The conducted research makes it possible to prove the underlying ontological connection between the renowned Humboldt's antinomies and hermeneutics, as well as the hermeneutic model of translation.

Keywords: language, thinking, speech, antinomy, sense, understanding, misunderstanding, hermeneutics, hermeneutic model of translation

Neagu, Adriana-Cecilia (2007): "Acts of Translation – Acts of Interpretation: Paraphrasing and the Hermeneutics of Translating" in: *International Review of Studies in Applied Modern Languages*. Conference Proceedings, "Translation and Interpretation: Science, Practice or Business", Babes-Bolyai University, Oct. 2007, Cluj-Napoca: Risoprint, 2007, 60-64

Nicoletti, Antonella (2002): *Übersetzung als Auslegung in Goethes »West-östlichem Divan« im Kontext frühromantischer Übersetzungstheorie und Hermeneutik*, Tübingen / Basel: Francke

Nouss, Alexis (1993): „Translation: art or science? A hermeneutical reading“, in: Gambier, Yves / Tammola, Jorma (eds.) (1993): *Translation and Knowledge. SSOTT IV. Scandinavian Symposium on Translation Theory. TURKU*, 4. -6. 6.1992 Turku: Maria Kälde, 53-63.

Review: Paul Bandia in: *TTR* [vol. 7, no 2](#), 1994, 213-219

Nouss, Alexis (1994): „Une traduction n'est pas une application: réponse au professeur Dasgupta“, in: *Meta*, vol. 39 / 1994, no 2, 387-396

Nouss, Alexis (1998): „Théorie de la traduction: De la linguistique à l'herméneutique“, [Conférence du 24 février 1998](#)

Nouss, Alexis (2004): „La traduction comme ovni“ in: *La traduction, qu'est-ce à dire? Phénoménologies de la traduction*, Université de Montréal, vol. 40, n° 3, septembre

Nouss, Alexis (2009): „La relation transhistorique“ in: Cercel, Larisa (Hg. / éd.) (2009): [Übersetzung und Hermeneutik – Traduction et herméneutique](#), Bucharest: Zeta Books, 293-316

Nouss, Alexis (2014): "[La traduction: au seuil](#)" in: Ève de Dampierre, Anne-Laure Metzger, Véronique Partensky et Isabelle Poulin (dir.): *Traduction et partages. Que pensons-nous devoir transmettre ?*, Bibliothèque comparatiste, SFLGC, 46-64.

O'Keeffe, Brian (2015): „Prologue to a Hermeneutic Approach to Translation“ in: Radegundis Stolze, John Stanley, Larisa Cercel (eds.): [Translational Hermeneutics. The First Symposium](#), Bucharest, Zetabooks, 145-176.

Abstract: The purpose of this essay is to explore the place Hans-Georg Gadamer makes for the activity of translation within his philosophy of interpretation. In general terms, the interest of Gadamer's approach lies in the effort to inscribe translation within what is described as the 'hermeneutic circle'. This essay accordingly offers a brief, but detailed account of the Gadamerian arc of interpretation, but suggests that the critical issues – along the lines suggested by Werner Hamacher in his book *Premises* – concern the way in which the circle begins to turn, and furthermore, how one actually enters the hermeneutic circle. If these are matters basic to the Gadamerian way with textual interpretation *tout court*, the principal claim of this essay is that it is the translator who experiences the most serious

difficulties in beginning, and indeed, in entering the ambit of hermeneutics. In detailing these particular difficulties, one reaches a limit-case of the hermeneutical interpreter – the translator as one to whom Gadamer grants a privileged place in his philosophy, but also as one who reveals to hermeneutics the nature of the problems that beset hermeneutic philosophy from the outset.

Key Words: Hans-Georg Gadamer, Werner Hamacher, Translation, Hermeneutics, Philosophy, Premises, Beginnings, The Hermeneutic Circle

O’Keeffe, Brian (2018): „Reading, Writing, and Translation in Gadamer’s Hermeneutic Philosophy” in: Stanley, John / O’Keeffe, Brian / Stolze, Radegundis / Cercel, Larisa (eds.): [Philosophy and Practice in Translational Hermeneutics](#), Bucharest, Zetabooks, 15-46

Abstract: Gadamer’s hermeneutic philosophy has become increasingly important to scholars working in the field of translation studies, and in that regard, one of the key texts is his “Lesen ist wie Übersetzen”. In the present article, I offer a close commentary of that essay, but I also suggest that it is better understood if read alongside two other essays, namely “Stimme und Sprache” and “Hören-Sehen-Lesen”. What emerges, when these three essays are put into dialogue (and into dialogue with his major work *Wahrheit und Methode*), are the lineaments of an interpretive philosophy that centres upon reading, writing, and translation. Yet these activities are also placed under the aegis of hearing. In analysing why it is necessary to hear words, we find ourselves contending with some of the central, and indeed long-standing questions of Western philosophy, and it is ultimately against that background, I argue, that “Lesen ist wie Übersetzen”, “Stimme und Sprache”, and “Hören-Sehen-Lesen” gain their truest significance.

Keywords: Hans-Georg Gadamer, hermeneutics, philosophy, translation

Oliva, Mirela (2008): „La differenza linguistica tra etica e ontologia” in: Ricœur, Paul: *Tradurre l’intraducibile. Sulla traduzione*, a cura di Mirela Oliva, Roma: Urbaniana University Press, 61-124

Oliva, Mirela (2008): “La traduzione et la questione del senso”, in: Ricœur, Paul: *Tradurre l’intraducibile. Sulla traduzione*, a cura di Mirela Oliva, Roma: Urbaniana University Press, 125-157

Oliva, Mirela (2010): “The Enchantment of Hermeneutics”, in: Korzeniowski, Ireneusz Wojciech (a cura di) (2010): [Per un’ermeneutica veritativa. Studi in onore di Gaspare Mura](#), Città Nuova Editrice, Roma, 68-74

Oliva, Mirela (2012): “Hermeneutics and the Illusion of Translation” in: Cercel, Larisa / Stanley, John (Hg.) (2012): *Unterwegs zu einer hermeneutischen Übersetzungswissenschaft. Radegundis Stolze zu ihrem 60. Geburtstag*, Tübingen, Gunter Narr, 239-245

Oliveira, Paulo (2012): [„Revisitando os clássicos: Schleiermacher, numa ótica Wittgenstein”](#) in: *Revista Letras*, 85, 2012, 163-180

Abstract: I retake here a criticism by André Lefevere’s (1990) of the classic text *On the different methods of translating*, by Friedrich Schleiermacher (2010). Despite their many merits, both authors succumb to the classical attempt of making the translator “invisible”. I suggest that the two ways proposed by the German philosopher, in the wake of Goethe, namely, lead the reader to the author or vice versa, still represent a valid distinction, but within a single (expanded) framework: the translator’s. The conception of language and philosophy of the later Wittgenstein helps us to clarify the epistemic foundations of the impossibility of erasing the translator’s presence, as a condition of possibility in the translation process, and as a condition of escaping from one’s own frame of reference and forms of life.

Keywords: translation and philosophy, Schleiermacher, Wittgenstein

Oliveira, Paulo (2013): „[Quadro de referência e tradução Schleiermacher e a hermenêutica à luz do Wittgenstein tardio](#)” in: Arley Ramos Moreno (org.): *Wittgenstein e a Epistemologia*, Coleção CLE, 63, 2013, 247-272

Oliveira, Paulo (2015): „[Translation, Sprache und Wahrnehmung](#)” in: *Pandaemonium Germanicum* 18 (25), 2015, 91-120.

Oliveira, Paulo (2015): „[Traduzir o radicalmente outro: rumo a uma epistemologia do traduzir](#)” in: *Tradução em Revista* 19 (2), 2015, 148-165

Oliveira, Paulo (2016): „Language Conception and Translation: From the Classic Dichotomy to a Continuum Within the Same Framework” in: Teresa Seruya, José Miranda Justo (eds.): [Rereading Schleiermacher: Translation, Cognition and Culture](#), Springer, 2016, 105-114

Abstract: Following the advice of Vermeer and Snell-Hornby about giving more attention to Schleiermacher’s views on language and interpretation when approaching his classical lecture on the two methods of translating, I shall here argue that his text is multilayered, with his National Translation Project above his epistemic insights into language and understanding. I propose that we invert the hierarchy, looking at hermeneutics in a way informed by the philosophy of language from the later Wittgenstein, as well as taking into consideration some major positions in contemporary translation theory. Ultimately, the paper deals with different conditions of possibility: that of the interpreter for translation and that of the conception of language for translation theory.

Oliveira, Paulo (2016): „Babel não revisitada” in: [Revista Graphos](#), 18 (2) 2016, 24-42

Abstract: The myth of Babel is a recurring reference in contemporary theoretical reflections on translation, as evidenced by the seminal contributions of authors like Georges Steiner, Walter Benjamin, Jacques Derrida and Umberto Eco, as well as a number of other commentators. This strong presence of a religious narrative in our universe of discourse strikes as curious, as our context is clearly marked by another kind of basic narrative, of a science that clearly accepts the existence of different explanatory paradigms at the basis of its own practices. Do not revisit Babel means, instead, an attempt to link translation theory to other myths of origin, other narratives, more consistent with the paradigms that we accept as valid in our research practices and in the conception(s) of language that give them support. In this paper, I discuss this question under the perspective of the conceptions of language that we use to form our theories of translation and then recur to some authors who seek to explain the diversity of languages based on the actual evolution of the human species and language, as Michael Tomasello (2008) and Mark Pagel (2012), in the search of the implications of their thought for translation. This is basically another move aimed at the dissolution of false paradoxes, such as the statement of a theoretical untranslatability followed by real translation of the very same concrete case – as part of an ongoing project in the interface of translation theory with philosophy of language, taking as a main source the late Wittgenstein and the hermeneutical tradition.

Keywords: translation theory, philosophy of language, historical anthropology

Ordóñez López, Pilar (2009): [Miseria y esplendor de la traducción. La influencia de Ortega en la traductología](#), Castellón de la Plana: Publicacions de la Universitat Jaume I. (insbesondere Kap. 2.2. Hermenéutica y traducción: reflexion hermenéutica en Ortega y Gasset, 44-62)

Ordóñez-López, Pilar (2009): “The Misery and Splendour of Translation: a Classic in Translation Studies”, in: [SKASE Journal of Translation and Interpretation](#), vol. 4, no 1

Ortega Arjonilla, Emilio (1996): *Apuntes para una teoría hermenéutica de la traducción*, Málaga: Málaga Universidad

Oseki-Dépré, Inês (2007): [De Walter Benjamin à nos jours... \(Essais de traductologie\)](#), Paris: Honoré Champion.

Abstract: Les études sur la traduction littéraire sont devenues un champ propre de la recherche. Elles présentent des polarités nettes, autour desquelles s'organisent les principaux débats. La réflexion de Walter Benjamin sur la traduction reste un passage obligé pour la réflexion. Elle peut être considérée en elle-même. Elle peut être aussi le point de départ pour considérer et recomposer les orientations contemporaines de la traductologie. C'est ce à quoi s'attache cet essai à travers l'analyse de quelques thèses sur la traduction, celle d'Antoine Berman, de Klossowski, de Meschonnic, d'Haroldo de Campos, d'Anthony Pym, et à travers la caractérisation des rapports entre traduction et herméneutique, traduction et contextes socio politiques, à travers l'examen de quelques cas exemplaires de traduction littéraire. C'est ainsi une nouvelle définition des études sur la traduction qui se dessine.

Oseki-Dépré, Inès (2009): „Traduction et herméneutique“ in: Cercel, Larisa (Hg. / éd.) (2009): [Übersetzung und Hermeneutik – Traduction et herméneutique](#), Bucharest: Zeta Books, 135-146

Ost, François (2009): *Traduire. Défense et illustration du multilinguisme*, Fayard. (Chap. Herméneutique: La traduction a toujours déjà commencé 135-139)

Ouyang, Weina / Li, Dan (2017): „[A Study on Translator's Subjectivity based on Hermeneutics](#)“, in: *Advances in Computer Science Research*, volume 82, 473-477

Paepcke, Fritz (1986): *Im Übersetzen leben – Übersetzen und Textvergleich*, hg. von Klaus Berger, Hans-Michael Speier, Tübingen: Gunter Narr

Paepcke, Fritz (1986): „Die Illusion der Äquivalenz. Übersetzen zwischen Unschärfe und Komplementarität“ in: Grözingen, Elvira / Lawaty, Andreas (Hg.) (1986): *Suche die Meinung. Karl Dedecius, dem Übersetzer und Mittler zum 65. Geburtstag*, Wiesbaden: Harrassowitz, 116-151

Paepcke, Fritz (1989): „Der Übersetzer im Dienste der Technik und als Wegbereiter des Dichters“ in: *Mitteilungsblatt für Dolmetscher und Übersetzer*, 5 / 1989, 1-10

Paepcke, Fritz / Forget, Philippe (1981): *Textverstehen und Übersetzen – Ouvertures sur la traduction*, Heidelberg: Julius Groos

Paganine, Caroline (2006): „[Tradução e Interpretação: Uma perspectiva Hermenêutica](#)“ in: *Scientia Traductiones*, 3 (2006), Universidade Federal de Santa Catarina, Brasil

Paganine, Carolina (2010): “A tradução ou o absurdo do possível: ‘On Translation’ de Paul Ricoeur” in: [Scientia traductionis](#), 7 (2010), 93-102

Abstract: This article seeks to present Paul Ricoeur's main idea on translation as exposed in his book *On translation* (2006) which ultimately views the various translation's dilemma in a positive perspective. By calling up theories of different thinkers on translation and on language issues, we aim at emphasizing translation's intrinsically paradoxical character, something that serves at the foundation of its own possibility of its achievement, that is, to think of translation as a task that lies in the “absurd of the possible”.

Pala, Giacomo (2016): „[Disciplinary Out-Onomy; On the Hermeneutics of Architectural Translation](#)“, in: Colmenares Silvia, *Digital Proceedings, Critic|all II International Conference on Architectural Design and Criticism*, Escuela Tecnica Superior de Arquitectura, Universidad Politecnica de Madrid.

Abstract: In this paper an attempt is made to discuss the issue of “Out-Tonomy” providing fertile ground for architectural and theoretical development. First the concept of “Discipline” is identified as a key element in architecture. Various ideas from different authors from XIXth and XXth century who discussed the issue of “disciplinarily” are then introduced. It is noted that a disciplinary idea of architecture exists only if there are other disciplines. Indeed,

the aim of this paper will then to addresses an hermeneutic issue: the necessity of understanding how architecture can translate other fields' means and contents and use them in its own terms. The paper then will discuss some key issues concerning this topic, giving examples form debates between art and architecture critics (namely, Colin Rowe, Clement Greenberg and Rosalind Krauss) and by discussing how a discipline can translate other disciplinary contents and operate a transaction of cultural values from a context to another. The paper consequently addresses the issues “literalism” and “paraphrasing” as some of the classical techniques used in order to embody others’ disciplines contents in architecture, discussing theories and ideas by authors as diverse as Alberto Pérez-Gómez, Claude Perrault or Bruno Zevi. Given such a brief historical and theoretical introduction, this paper will then define Out-Tonomy as the autonomy of architecture typical of the contemporary “episteme”; an episteme in which the digital media have influenced all the cultural disciplines that have then had the task of finding ways of applying these technologies in their cultural domains. Out-Tonomy will be then defined as the cultural domain of architecture allowing the exchange of information between the different disciplines in a symbolic nature or, in Nelson Goodman’s words, the condition defined by the construction of a symbolic world; an imaginary. In conclusion, this paper will define “Out-Tonomy” as a concept including both the respect of architecture’s disciplinary identity (which is necessary for the definition of what some content has to be translated into) and by cross-textual explorations taken from other disciplines.

Palumbo, Giuseppe (2009): “Hermeneutic motion” in: Palumbo, Giuseppe: *Key Terms in Translation Studies*, London / New York: Continuum, 56-57

Panahbar, Ehsan (2012): [The Ontology of Translation. Ideas of Philosophical Hermeneutics in Translation](#), LAP Lambert Academic Publishing

Panahbar, Ehsan / Dabaghi, Azizollah (2012): [„Philosophical Hermeneutics: A Path to Intercultural Understanding Through Translation”](#) in: *Mediterranean Journal of Social Sciences*, Vol. 3 (1) January 2012, 453-460

Paret Passos, Marie-Hélène (2015): “Les cahiers de travail d’un traducteur : analyse d’un traduire-écrire. Donaldo Schüler traducteur de James Joyce” in: *Linguistica Antverpiensia New Series Themes in Translation Studies* 14, 54–71.

Abstract: I will analyse Donaldo Schüler’s 11 notebooks, where the Brazilian writer and translator, translated James Joyce’s *Finnegans Wake* into Portuguese. This analysis will help to bring to light the process of (re)creation of Joyce (multi) language text in Schüler’s (multi) language text. This creation goes through several work phases: reading and writing the text to be translated; pre-translating through the comments of three notebooks; preparing the first draft of the translation on seven notebooks; garnering lexical resources on a notebook. My aim is to analyse this peculiar “multi” language that makes a language-more-than-a-language. This language underlies the invention of the translator’s speech in his creation, as we can see from some notebooks, it is also apparent in the translator’s comments, that is to say, in a moment of reflexive and analytical reading and writing, that precedes the first draft of the translation. However these comments are also invention of speech, and therefore of the translator’s subjectivity. They are the expression of what I call the third degree of language. I will tackle this third degree of language focusing on Henri Meschonnic’s theories on translation.

Parlog, Aba-Carina (2011): “Transforming Literature: The Hermeneutics of Translation”, in: [Professional Communication and Translation Studies](#), 4 (1-2) / 2011, 107-116.

Pasinya, Laurent Monsengwo (1975): „Le problème herméneutique de la traduction du message“, in: *Telema*, 1, 1975, 9-22

Peña, Lorenzo (1988): „[Indeterminacy of Translation as a Hermeneutic Doctrine](#)” in: Daniel O. Dahlstrom (ed.): *Hermeneutics and the Tradition*, Washington: American Catholic Philosophical Association, 212-224.

Abstract: Quine’s Indeterminacy of Translation thesis is grounded in language-verificationism — the claim that language contains no unverifiable relation. Quine’s thesis issues in a hermeneutic doctrine to the effect that exegetical disputes are empty, any construal’s correctness depending on the choice of a translation manual alone. Gadamer, on the other hand, maintains that a sense is bestowed upon a text by the interpreter’s understanding horizon, the comprehension thus secured amounting to a merging of horizons. Translation, according to Gadamer, is to be conceived as a recreation (*Nachbildung*). While there are differences between Quine’s and Gadamer’s views, I emphasize their deep agreements. They both are in the end committed to embrace sense-relativism and so to regard clashing interpretations as correct upon adequate choices. That relativism is found fault with; for it entails that philosophical deliberation is futile, inasmuch as a philosophical system can be construed in such a way as to be equivalent to another, when what was going on was pondering on which of them, if any, was true. The paper concludes by rejecting the assumptions Quine’s and Gadamer’s hermeneutic doctrines of sense-indeterminacy are based on.

Perri, Antonio (2014): „[La traduzione intersemiotica, fra pratica professionale e attività ermeneutica](#)” in: Bruna Di Sabato, Antonio Perri (eds.): *I confini della traduzione*, Padova, Libreria Universitaria, 71-92

Petersen de Barros, Evelyn Grasiela (2009): [Da hermenêutica à tradução: as idéias sobre tradução de Schleiermacher segundo os pressupostos de sua teoria da compreensão](#), MA Thesis, Universidade Federal do Paraná, Setor de Ciências Humanas, Letras e Artes

Petraru, Ana-Magdalena (2015): „[Hermeneutical Approaches to the \(Romanian\) Discourse on Translation](#)” in: [La Francopolyphonie](#) 10 (2) / 2015, 247-256

Petry, Simone Christina (2008): [Tradução e relação: uma breve reflexão sobre a noção de relação Bermaniana a luz do conceito Derridiano de hospitalidade](#), Thesis, Universidade Federal do Paraná

Petry, Simone Christina (2009): “Reflexões sobre a noção bermaniana de relação à luz do conceito derridiano de hospitalidade” in: [Tradução em Revista](#), 7 (2009), 1-12.

Petry, Simone (2012): „[Antoine Berman, leitor do Romantismo Alemão](#)” in: *Scientia translationis* 11 (2012), 368-376

Pic, Elsa (2007): „Comprendre les concepts des droits de l’homme : où terminologie et traductologie se rejoignent-elles ?” in: *La tribune internationale des langues vivantes*, Union des professeurs de langues dans les grandes écoles scientifiques, 2007, pp.62-75

Abstract: Les difficultés de traduction les plus saillantes en matière de droit international des droits de l’homme relèvent en fait de problèmes terminologiques: ce sont les termes dénotant des droits, ou leur contenu, qui s’avèrent les plus ardues à traduire, et, en terminologie, à définir. Après avoir démontré la faillite à leur égard de théories plus classiques (traduction fonctionnelle et traduction herméneutique en traductologie ; théorie wüstérienne en terminologie), cet article avance l’hypothèse que cet échec serait imputable à la présence massive dans ces textes de "concepts essentiellement contestés" devant lesquels ces méthodes traditionnelles sont inopérantes. La notion de concept contesté étant un produit des sciences cognitives, l’auteur évalue ensuite la pertinence de la réponse apportée à ces problèmes par la traductologie cognitive (Garre 1999) et la terminologie socio-cognitive (Temmerman 2000). La déception partielle qu’elles suscitent est analysée pour ouvrir de nouvelles pistes.

Piccolo, Anne (2011): „Herausforderungen an den Übersetzer als Textausleger im christlich-religiösen Kontext” in: A. Greule, E. Kuchrska-Dreiss (Hg.): *Theolinguistik*, Band 4: *Bestandaufnahme – Tendenzen – Impulse*, Insingon: Bauer & Raspe, 111-119

Piccolo, Anne (2014): [Christlich-religiöse Textwelt als translatorisch-hermeneutischer Gegenstand. Gegenstandsbeschreibung und Herangehensweisen](#), University of Turku, Finland, PhD Thesis, published in: *Turun Yliopiston Julkaisuja – Annales Universitatis Turkuensis*, Sarja - ser. B osa - tom. 396, Humaniora

Abstract: The late philosophy of Wittgenstein and his concept of the language game offer a model for building up an adequate reference frame, one that allows for a multi perspective approach to the religious world of concepts, signs and texts. The idea of the language game is used here as a system that collects the similarities and differences of interpretations into the intra-textual system. This means that the system has its' own internal rules, a center and thus, a recognizable identity. The constitutional concepts of the religion as well as the biblical stories are in the center as the source for all postbiblical Christian text production. The translational source text is the postbiblical text, not the Bible texts. However, the research suggests parallel reading of both texts in the light of a rule theory and a narrative theory. These two approaches build up the translational model for interpreting and explaining the Christian world of texts. A rule speaks in a different way to the mind than a story. The goal of the study is a holistic description of the Christian world of texts through an adequate reference frame, and consequently, to propose a model for interpreting religious texts for translation. This theoretical, hermeneutical approach to translation is located in the encounter between translation studies, hermeneutics, philosophy of religion and language philosophy. The focus is on the hermeneutical process of translation, i.e. on interpreting, comprehending and explaining the translational source texts. No translational solutions for target texts are introduced. Crucial questions of philosophical and theological hermeneutics are discussed. The history of interpreting Bible texts, different language concepts, Christian doctrine, theological concepts, traditions of religious communities, human culture and time all influence the reception of the translational text and require understanding of broad contexts as well as a multiperspective approach to the field. The research also reflects on the concepts of text and sign and their dynamic functionality. The mechanism of the interpretation is shown here with the help of sign processes and the text is defined as a heuristic, exemplary description of the world. A single text represents only a part of the interpretive complexity. The hermeneutic field of the translator is extended into the real world of living, praxis and life forms.

Keywords: translator, translation, hermeneutics, hermeneutical circle, interpretation, comprehending, explaining, phenomenology

Pieczchna, Beata (2012): „The Act of Translation in Hans-Georg Gadamer’s Hermeneutic Philosophy of Language” in: [Studies in Logic, Grammar and Rhetoric](#), 28 (41), 2012, 161-182

Pieczchna, Beata (2013): „Legal Translation Competence in the Light of Translational Hermeneutics” in: [Studies in Logic, Grammar and Rhetoric](#), 34 (47), 2013, 141-159

Pieczchna, Beata (2014): „Wpływ dydaktycznego modelu hermeneutycznego Radegundis Stolze na akwizycję kompetencji tłumaczeniowej – wstępne wyniki eksperymentu” (The Impact of Radegundis Stolze’s Hermeneutical Model on the Acquisition of Translation Competence – the Initial Results of an Experiment) in: [Białostockie Archiwum Językowe](#) 14 (2014), 99-126.

Abstract: The aim of the article is to present initial results of an experiment studying the impact of Radegundis Stolze’s didactic hermeneutical model on the acquisition of subjects’ translation competence. In the first part of the paper the state of the art of the process of translation competence acquisition as well as Radegundis Stolze’s hermeneutical model are presented. The following parts of the article are concerned with research methodology and experimental procedure. The final part contains conclusions stemming from the research, as

well as some suggestions as to how the study of translation competence acquisition can be continued and what its implications are.

Piecychna, Beata (2015): „[Is \(translational\) hermeneutics of any use for the \(cognitive\) analysis of translation products?](#)” in: *CrossRoads. A Journal of English Studies*, Issue 11, 4 (2015), 29-45

Abstract: Traditionally, translation scholars have analyzed translation products by putting emphasis on the purely linguistic phenomena of a target text as related to a source text. However, the author of this paper claims that in order to analyze a translation product in all its facets, it is necessary to add a phenomenology-oriented approach to it, along with the accounts of the translators who translated the text in question. The aim of the article is to present how a standard way of the analysis of a translation product, including a cognitive one, might be enriched by considering the phenomenological and hermeneutic points of view. By analyzing a fragment of a women’s fiction novel, the author tries to demonstrate how a translation critic might evaluate translation products in order to gain insights into how translators go through the translation process. As well as that, the paper aims to refrain from regarding the act of translation and translation products as purely ‘objective’ phenomena but more on stressing the need for taking into account the subjectivity and inter-subjectivity of the act of translation as embedded in the relationship between a text and its readers (translators).

Keywords: translational hermeneutics; translation product; translation process; Radegundis Stolze; phenomenology

Piecychna, Beata (2017): „On the Hermeneutic Ontology of Language in *Alice’s Adventures in Wonderland* and its Latest Polish Retranslation” in: *CrossRoads. A Journal of English Studies* 18: 3 (2017), 18-35

Abstract: In 2015, the latest retranslation of *Alice’s Adventures in Wonderland*, produced by Grzegorz Wasowski, appeared on the Polish book market. As the translator explained in his afterword (Wasowski 2015: 159-173), the main aim of producing a new translation was to render the idea of the source text and to avoid word-for-word translation. Wasowski intended to render the so-called ‘English spirit’ contained within the original version by means of the richness of the Polish language. And although Wasowski accentuated the necessity for adapting a language to the wealth of human imagination, at the same time he claimed that the whole process must be completed moderately, within particular linguistic bounds. The main objective of this paper is to analyse whether the latest retranslation of *Alice’s Adventures in Wonderland* meets the fundamental requirements specified by its translator, that is, whether the version renders the ‘spirit’ of the source text and whether the attempts which have been made might be referred to as moderate. The facets and dimensions of language depicted by Lewis Carroll are illustrated as juxtaposed against Hans-Georg Gadamer’s ontology of language. Finally, the idea of so-called ontological parallelism is put forward, which stands for another type of equivalence, a key notion in the theory of translation.

Keywords: retranslation, *Alice’s Adventures in Wonderland*, Lewis Carroll, Grzegorz Wasowski, hermeneutics, Hans-Georg Gadamer’s ontology of language.

Piecychna, Beata (2018): „The Use of Hermeneutic Approach in Translation Classroom – Advantages from Translation Students’ Point of View” in: Stanley, John / O’Keeffe, Brian / Stolze, Radegundis / Cercel, Larisa (eds.): [Philosophy and Practice in Translational Hermeneutics](#), Zetabooks, 2018, 291-318

Abstract: Based on an empirical study involving novice translators, this article discusses the advantages of hermeneutic approach to translation teaching (Stolze 2011) as seen from translation students’ point of view. Fifteen translation students participated in a pre-experimental procedure during which they were asked to translate a few texts of children’s literature from English into Polish. The aim of the procedure was to check and verify the influence of the hermeneutic approach on novice translators’ translation competence acquisition. Afterwards, the participants were given a special questionnaire and were asked

to fill it in. The questions that they were asked to answer were concerned with their opinions relating to the hermeneutic approach to translation teaching. In the paper, opinions concerning the advantages of the approach are presented and discussed.

Keywords: translation teaching, hermeneutic approach to translation teaching, Radegundis Stolze, questionnaires, translation students' opinions

Planelles, Margarita (2014): „[La traducción more hermenéutico. Gadamer y Menard](#)” in: *Pensar la traducción: la filosofía de camino entre las lenguas*. Actas del Congreso (Talleres de comunicaciones), Madrid, septiembre de 2012, Madrid: Universidad Carlos III de Madrid, 2014, 74-82

Pommer, Sieglinde E. (2012): „The Hermeneutic Approach in Legal Translation“ in: Cercel, Larisa / Stanley, John (Hg.) (2012): *Unterwegs zu einer hermeneutischen Übersetzungswissenschaft. Radegundis Stolze zu ihrem 60. Geburtstag*, Tübingen, Gunter Narr, 274-287

Potepa, Maciej (2003): „Hermeneutische Theorie des Verstehens und Übersetzens bei Schleiermacher”, in: Hans Ruin & Nicholas Smith (Hg.): [Hermeneutik och tradition: Gadamer och den grekiska filosofin](#), Huddinge: Södertörns högskola, 77-89

Putt, B. Keith (2015): „[Traduire C'est Trahir—Peut-être: Ricoeur and Derrida on the \(In\)Fidelity of Translation](#)” in: *Études Ricœuriennes / Ricoeur Studies*, vol. 6, no. 1 (2015), 7-24.

Pym, Anthony (2010): *Exploring Translation Theories*, London / New York, Routledge (Kap. 6.4.3. Hermeneutics 103-105)

Abstract: This essay explores four key concepts "bias", "misinterpretation", "effective history" and "fusion of horizons" in modern hermeneutics and their relationships with translation studies. "Bias" or "prejudice" constituting "horizon" is brought to bear upon understanding or interpreting in the form of "effective history". Because understanding is embedded in history, bias serves as the productive ground and the starting point in understanding process. Besides, the translator's subjective role is emphasized, so "misinterpretation" is unavoidable and the interpretation of a text is open and pluralistic. Based on hermeneutical relevance to translation, the essay is intended to make a case study of the translation of the stylistic characteristics of Dickinson's poetry and argues that the deforms are attributable to the failure to identify stylistic deviations in understanding and the failure to represent deviations in expressing.

Pym, Anthony (2013): „[Research skills in translation studies: What we need training in](#)” in: *Across Languages and Cultures*, 14:1, 2013, 1-14

Abstract: This paper reports on evaluative comments made over some ten years on research by students in the doctoral program in Translation and Intercultural Studies at the Universitat Rovira i Virgili in Tarragona, Spain. The vast majority of the comments are found to involve general shortcomings that do not particularly concern Translation Studies. This would suggest that research trainees do not really need a doctoral program in Translation Studies. Other weaknesses stem from the relatively undeveloped intellectual position of Translation Studies as a discipline, especially with regard to unstable terminology, the attribution of authority to other disciplines, and tendencies to disappear into philosophical aporias, into indiscriminate data-gathering, and into the uncritical extension of vocational values or professional best practices. Some shortcomings, however, would seem more germane to the nature of translation as an object of knowledge. This particularly concerns the problems of describing translation quality and attempts to position the researcher as being external to the intercultural processes being investigated. Translation researchers, it is argued, are necessarily interpreting language in a way similar to translators, operating on the borders between stabilizing systems. That special position, which is specific in terms of degree rather than kind, makes hermeneutic work and self-reflection basic parts of translation research, and trainees need to develop the corresponding awareness. On the other hand, to limit

oneself to empirical and often positivistic methodologies from other disciplines would be to de-intellectualize the way researchers engage socially and politically with translation.

Keywords: research methods, research training, hermeneutics, epistemology, translation quality, activism

Pym, Anthony (2016): „[A spirited defense of a certain empiricism in Translation Studies \(and in anything else concerning the study of cultures\)](#)” in: *Translation Spaces* 5 (2), 289-313

Abstract: The scientific method known as empiricism has been attacked in two influential books in Translation Studies. Mona Baker’s *Translation and Conflict* sees all knowledge as being produced through narrative, thereby excluding the processes of repeated testing and dialogue that can be associated with an empirical approach. Further, Baker’s failure to attend to textual linearity, voice, and narrator position lends her project an ideological essentialism that actively shuns such empirical testing. Lawrence Venuti’s *Translation Changes Everything*, on the other hand, escapes essentialism by insisting on the active interpretation of all data. However, Venuti thereby falsely opposes hermeneutics to empirical method, in a way that willfully ignores the key twentieth-century epistemologies of science. The resulting anti-empiricism leads him to some very questionable psychoanalytical conclusions and an excessive reliance on the authorities of dictionaries and distanced theorists. Neither Baker nor Venuti can say, as must any empiricist, ‘I don’t know.’

Keywords: activism, empiricism, research methodology, hermeneutics, subjectivity

Quinney, Anne (2004): „[Translation as Transference. A Psychoanalytic Solution to a Translation Problem](#)” in: *The Translator*, vol. 10, number 1, 109-128

Abstract: As translator of the recent memoir *Windows* by French psychoanalyst J.B. Pontalis, the author draws on her experience of translating a psychoanalyst to explore the links between two practices, psychoanalysis and translation. The article discusses the ways in which both processes engage the powerful instruments of transference, counter-transference, resistance and revelation in order to achieve their respective goals. It argues that translation, more than being simply a metaphor for the psychoanalytic experience, shares with it many of the same stakes, problems and solutions to those problems and suggests a hermeneutics of translation based on a new respect for the role the unconscious plays in the process. This article also engages recent research in translation studies that has sought to address the role that cognitive and affective factors play in the process of translation in order to situate the psychoanalytic approach within a framework of current theories and methodologies.

Quintana Paz, Miguel Ángel (2008): “Observaciones críticas sobre cierta noción dizque hermenéutica de lo que es traducir”, in *Daimon. Revista de Filosofía*, Suplemento 2, 2008, 281-292

Raimondo, Riccardo (2016): „[Orphée contre Hermès: traduction, herméneutique et imaginaire \(esquisses\)](#)” in: *Meta. Journal des traducteurs* 61 (3), 650-674

Abstract: We can synthesize the approaches of translation by means of two mythological figures: Hermes and Orpheus. The first is a metaphor of an hermeneutical translation which transposes the meaning, in other words it’s a source-oriented translation. On the other hand, we find Orpheus, a figure that fumbles around in the darkness of form: it is a metaphor of a target-oriented translation. However, we can assume another type of translation, Apollo’s translation: it’s the mysterious way of recreation and revelation. We will explain those metaphors through four French translations of the first sonnet of Petrarch’s *Canzoniere*: Louis Aragon, Gérard Genot, Yves Bonnefoy and Jean-Yves Masson translations.

Keywords: translation, translation studies, Petrarch, hermeneutic, imaginary

Ranke, Wolfgang (2000): „L’approccio ermeneutico“ in: *Testo a Fronte*, N. 23, ottobre 2000

Rao, Sathya (2007): “Sujet et traduction. De la décision de Ladmiral à la pulsion de Berman” in: *Meta*, LII, 3, 477-483

Rao, Sathya (2008): "Les altérités en conflit: l'éthique bermanienne de la traduction à l'épreuve de l'Étranger lévinassien" in: [TranscUltrAl](#), vol. 1 (2008), 59-67.

Abstract: The purpose of the present article is to compare Antoine Berman's theory of translation with Emmanuel Levinas' ethical philosophy. Contrary to what has often been claimed, these works differ in many aspects that will be systematically addressed. The author will then undertake to derive a theory of translation from Levinas' philosophy of language.

Rao, Sathya (2015): [Philosophies et non-philosophie de la traduction. Essai de tradu-fiction](#), Editions Petra, 2015

Abstract: Si les relations entre traduction et philosophie ont fait l'objet de nombreux travaux, rares sont ceux qui se sont attachés à en décrire le fonctionnement. C'est précisément la tâche que se donne cet ouvrage en tirant parti du cadre méthodologique offert par la non-philosophie laruellienne. À partir d'une analyse serrée d'un corpus de traductologies diversifiées (Berman, Ladmiral, Meschonnic, Mounin, Quine, Ricoeur, Schleiermacher, etc.), il s'agira de comprendre, dans un premier temps, comment la suffisance philosophique borne l'imaginaire traductologique, le restreignant à une série de tropes (doublet, dialectique, continuité, tournant) dont il ne peut s'extirper et qui constituent l'inconscient philosophique de la traductologie. Dans un second temps, nous formulerons les bases d'une théorie non-philosophique de la traduction en traitant les traductologies précédemment critiquées au moyen de procédures propres à la non-philosophie. Nous dériverons ainsi un certain nombre de termes et d'axiomes constitutifs d'une traductologie d'un nouveau genre que l'on pourra qualifier d'appauvrie, à savoir la tradu-fiction.

Raspitsos, Kosmas: *Die Latinisierung des Griechischen. Sprache, Übersetzung und Seins erfahrung bei Martin Heidegger und Hans-Georg Gadamer* (Dissertation bei G. Figal, Freiburg)

Rega, Lorenza (1997): „Alcune riflessioni su ermeneutica e traduzione“ in: Margherita Ulrych (a cura di): *Tradurre. Un approccio multidisciplinare*, Torino: UTET Libreria, 75-99

Rega, Lorenza (2009): „Übersetzungspraxis und Hermeneutik im Spannungsfeld zwischen Vergangenheit und Gegenwart“ in: Cercel, Larisa (Hg. / éd.) (2009): [Übersetzung und Hermeneutik – Traduction et herméneutique](#), Bucharest, Zeta Books, 51-67

Rega, Lorenza (2012): „Übersetzungsdidaktische Überlegungen zur literarischen Übersetzung und Fachübersetzung“ in: Cercel, Larisa / Stanley, John (Hg.) (2012): *Unterwegs zu einer hermeneutischen Übersetzungswissenschaft. Radegundis Stolze zu ihrem 60. Geburtstag*, Tübingen, Gunter Narr, 102-114

Reitani, Luigi (2006): „Fehl und Fahnen. Zur Hermeneutik der Übersetzung am Beispiel Friedrich Hölderlins“, in: *Prospero. Rivista di letteratura straniera, comparatistica e studi culturali*, Trieste: Ed. Univ. di Trieste, 2006 (Sonderheft: Schreiben und Übersetzen), 57-66

Renken, Arno (2002): *La représentation de l'étranger: Une réflexion herméneutique sur la notion de traduction*, CTL n° 42, Lausanne 2002.

Renken, Arno (2004): „Distanz des Lesens. Zur hermeneutischen Funktion der Autor- und Übersetzerstimmen am Beispiel von Ludwig Hohls ‚Distanz des Sehens‘ und dessen Übersetzung von Walter Weideli ‚Distance du regard‘“ in: Christa Baumberger, Sonja Kolberg, Arno Renken (Hg.): *Literarische Polyphonien in der Schweiz / Polyphonies littéraires en Suisse*, Bern: Peter Lang, 145-163.

Renken, Arno (2008): „Vous parlez pour les autres et ils pensent pour vous? La traduction et l'étrangeté de la philosophie“ in: *Variations*, Literaturzeitschrift der Universität Zürich, Translatio (16), 75-89

Renken, Arno (2009): „Oui – et non. Traduction, herméneutique et écriture du doute“ in: Cercel, Larisa (Hg. / éd.) (2009): [Übersetzung und Hermeneutik – Traduction et herméneutique](#), Bucharest, Zeta Books, 117-133

Renken Arno / Vejdovsky, Boris (2010): “Postface: Translation and Strangeness, or, the Strangeness of Translation” in [Genre](#), Fall-Winter 2010, vol. XLIII n° 3 & 4, 459-465

Renken, Arno (2012): [Babel heureuse. Pour lire la traduction](#), Paris, Van Dieren

Resende Rocha, Janine (2011): “[Hermanêutica literária e a tradução do sentido](#)” in: Revista Contexto 2 (2011), 105-123

Abstract: This article aims to emphasize how the aesthetic field conditions mediations provided with theoretical implications, engendering also present in the process of giving meaning to the literary text, a process here referred to as literary hermeneutics. The literary hermeneutics presupposes the communicability of literature: but if there is a desire to exhaust the meaning of literary text and to add a truth to that sense, this hermeneutic can be reconciled with the unknowable or the illegibility. This reconciliation does not, however, the fact of literary hermeneutics require the definition of the meaning that emerges from the literary text with the reader’s engagement and resulting in an understanding grounded in the following hypotheses: 1. literature establishes a communication channel 2. understanding the factors and communication can get together a high equalization.

Keywords: Literary hermeneutics, Translation, Meaning, Reader

Ricoeur, Paul (2000): „Le paradigme de la traduction“ in: Zaccaria, Giuseppe (Hg.) (2000): *Übersetzung im Recht / Translation in Law* (Jahrbuch für juristische Hermeneutik / Yearbook of Legal Hermeneutics), Münster, LIT, 7-20

Ricoeur, Paul (2004): [Sur la traduction](#), Paris, Bayard (full text)

Rigolio, Elia (2003): [Lingua, traduzione e cultura nel pensiero Humboldtiano](#), Fondazione Scuole Civiche di Milano, Dipartimento Lingue, Scuola Superiore per Mediatori Linguistici, Thesis

Ríos Vicente, Jesús (2001): „Hermenéutica y traducción” in: Soto Vázquez, Adolfo Luis (ed.) (2001): *Insights into Translation III*, Universidade de A Coruña, 85-102

Rizo-Patrón, Eileen (2014): „Awakening the Inner Ear. Gadamer and Bachelard in Search of a Living Logos” in: Marella Feltrin-Morris, Deborah Folaron, María Constanza Guzmán (eds.): [Translation and Literary Studies. Hommage to Marilyn Gaddis Rose](#), Routledge, 54-68

Risku, Hanna (1998): *Translatorische Kompetenz. Kognitive Grundlagen des Übersetzens als Expertentätigkeit*, Tübingen, Stauffenburg Verlag (Kap. 5.7.1.2. Hermeneutische Expertenrolle, 97-99)

Ritter, Martin (2010): [„Vom Sinn der Übersetzung. Versuch einer Gegenüberstellung von Benjamin und Gadamer“](#) in: *Internationales Jahrbuch für Hermeneutik*, 9 (2010)

Ritter, Martin (2010): “Vom Sinn der Übersetzung. Versuch einer Gegenüberstellung von Benjamin und Gadamer“ in: [Internationales Jahrbuch für Hermeneutik](#), 8 (2003), Mohr Siebeck.

Rivero, Juan Fernández (2018): [Conversar con los muertos. Traducción y hermenéutica en la obra de José Ángel Valente](#), Guillermo Escolar editor.

Robinson, Douglas (1998): „Hermeneutic motion“, in: Mona Baker (Hg.): *Routledge*

Encyclopedia of Translation Studies, 1 edition, London & New York, Routledge, 97-99

Robinson, Douglas (2011): [Translation and the Problem of Sway](#), Benjamins

Robinson, Douglas (2012): "Translating Dostoevsky, Theorizing Translation: The Interpretant as Hermeneutical Guide" in: Cercel, Larisa / Stanley, John (Hg.) (2012): *Unterwegs zu einer hermeneutischen Übersetzungswissenschaft. Radegundis Stolze zu ihrem 60. Geburtstag*, Tübingen, Gunter Narr, 68-101

Robinson, Douglas (2013): [Schleiermacher's Icoses. Social Ecologies of the Different Methods of Translating](#), Zetabooks, 2013

Reviews:

Sue-Ann Harding in: [Translation Studies](#), vol. 7, issue 2, 2014, 227-230

Bernd Stefanink, Ioana Bălăcescu in: [Lebende Sprachen](#) 62 (1) / 2017, 234-239

Robinson, Douglas (2014): „[Embodied translation: Henri Meschonnic on translating for / through the ear and the mouth](#)” in: *Parallèles*, 26, 2014, 38-52

Abstract: Among translation scholars, Henri Meschonnic is best known as a radical theorist of translation, someone focused on the orality and general embodiedness of the poem, indeed someone who insisted that “we must invent discourse equivalences in the target language: prosody for prosody, metaphor for metaphor, pun for pun, rhythm for rhythm” (Boulanger, 2011, p. 71). What does that mean in practice? And what radical transformations does that practice mean for translation theory? This article does Meschonnic the honor of taking him seriously on mouthable orality, rhythm, and subjectivity by exploring the radical implications of his “wild” thinking.

Keywords: mouthable orality, translating rhythm for rhythm, hearing with the mouth, speaking with the ear

Robinson, Douglas (2014): „[The Inscience of Translation](#)” in: *International Journal of Society, Culture & Language*, 2:2, 2014, 25-40

Abstract: Drawing on Henri Meschonnic’s notion of an “inscient ethics,” and putting “inscience” into dialogue with the old ideal of a “science” of translation, the article explores the collective socio-affective ecologies that organize and regulate social and professional norms and values of translation below the level of conscious awareness—as the true underlying structure not only of “subjectivity” (somatics) but also of “objectivity” (“desomatized science”). Two models are developed for this dual structuring, the first circular or cyclical, with “objectification / desomatization” down one side and “subjectification / somatization” up the other; the other based on Gregory Bateson’s theorization of the double-bind, with both sides recursively intertwined. The circular model is developed in dialogue with Shoshana Felman; the double-bind model in dialogue with Juliane House’s model of Translation Quality Assessment. Both point us further to a retheorization of socio-affective ecologies in terms of ecosis/icosis.

Keywords: (in)science, desomatization, icosis, ecosis, double-blind

Robinson, Douglas (2015): „Fourteen Principles of Translational Hermeneutics” in: Radegundis Stolze, John Stanley, Larisa Cercel (eds.): [Translational Hermeneutics. The First Symposium](#), Bucharest, Zetabooks, 41-54.

Abstract: This paper organizes the hermeneutical study of translation into fourteen principles, the first six borrowed from a paper (in this volume) by Larisa Cercel, John Stanley, and Radegundis Stolze entitled “Hermeneutics as a Research Paradigm”: subjectivity (1), historicity (2), phenomenology (3), process (4), holism (5), and reflection (6). The next seven are a compilation of the author’s own research agenda “beyond” or “outside” classical hermeneutics, but arguably congruent with and supportive of a hermeneutical project: social constructivism (7), iterability (8), multiple subjectivities (9), dialogism (10), the double-bind (11), performativity (12), and rhetoric (13). The last (14) is somatics: It’s not enough to study how we interpret; we have to explore how we work in groups (almost always unconsciously)

to *regulate* interpretation. Without social regulation, imperfect and incomplete as it is, incapable as it is of imposing robotic conformity on human communication, interpretation remains a subjective will o' the wisp, an evanescent connectivity that is easily dismissed as sheer solipsistic fantasy.

Key Words: Hermeneutics, Phenomenology, Performativity, Rhetoric, Somatics

Robinson, Douglas (2017): [Translationality. Essays in the Translational-Medical Humanities](#), London and Singapore: Routledge

Abstract: This book defines "translationality" by weaving a number of sub- and interdisciplinary interests through the medical humanities: medicine in literature, the translational history of medical literature, a medical (neuroscience) approach to literary translation and translational hermeneutics, and a humanities (phenomenological/performative) approach to translational medicine. It consists of three long essays: the first on the traditional medicine-in-literature side of the medical humanities, with a close look at a recent novel built around the Capgras delusion and other neurological misidentification disorders; the second beginning with the traditional history-of-medicine side of the medical humanities, but segueing into literary history, translation history, and translation theory; the third on the social neuroscience of translational hermeneutics. The conclusion links the discussion up with a humanistic (performative/phenomenological) take on translational medicine.

Robinson, Douglas (2017): "Beyond das Gefühl des fremden "the Feeling of the Foreign": The Hermeneutical Creativity of das Gefühl des fremden "the Feeling of the Alien" and das Gefühl des fremden "the Feeling of the Strange"" in: Larisa Cercel, Marco Agnetta, María Teresa Amido Lozano (Hg.): [Kreativität und Hermeneutik in der Translation](#), Tübingen: Gunter Narr, 287-310

Abstract: Friedrich Schleiermacher's famous call to translators to simulate *das Gefühl des fremden*/the Feeling of the Foreign in their translations is often experienced as a limitation on or constriction of translatorial freedom; after all, the structure of the Academy address "Ueber die verschiedenen Methoden des Uebersetzens"/"On the Different Methods of Translating" is a series of binary gates, the closing of each of which shuts off one-half of the translator's options. Schleiermacher also portrays his preferred methods as an unattractive kind of self-limitation, the siring of *Blendlinge*/mongrels, where any sensible man would obviously prefer to sire purebred children in his own image. This chapter argues that Schleiermacher's argument can be recast in terms of hermeneutical creativity by translating "fremd" expansively into English, not just as "foreign" but as "strange" and "alien" as well. The possibility that the translator might seek to retain not only *das Gefühl des fremden*/the Feeling of the Foreign in the translation but *das Gefühl des fremden*/the Feeling of the Strange opens his preferred method up to the creativity of the German Romantic tradition of *Befremdung/Entfremdung/Verfremdung*/estrangement, especially as retheorized for modernism by Viktor Shklovsky as *ostranenie*/estrangement. And the possibility that the translator might seek to retain *das Gefühl des fremden*/the Feeling of the Alien opens the full range of nonsense poetry, whether that means translating nonsense poetry (like Russian *zaum* poetry, one of Shklovsky's inspirations) into TL nonsense poetry, or undertaking homophonic translations that render sense-making poetry nonsensical.

Key Words: Schleiermacher, translation, *das fremde*, foreign, foreignization, strange, estrangement, alien, nonsense poetry

Robinson, Douglas (2017): What kind of literature is a literary translation? in: [Target](#) 29 (3) / 2017, 440-463

Abstract: This paper is a kind of manifesto for a new conception of literary translation as a unique literary genre that is imitative but qualitatively different from, and not necessarily worse than, the model it imitates. It explores this possibility by first interrogating Gérard Genette's model of literariness in *Fiction and Diction* – considering how literary translation as a unique genre might fit that model – and then considering what the literary translator imitates, and the relationship between translation and the novel as similar imitative genres. Key to this comparison is the novel's early (and continuing) reliance on the "found-trans-

lation framing device,” which is effectively what Gideon Toury calls a pseudotranslation but is not (necessarily) designed to *hide* original creation – rather, to play with the illusion of reality. The paper ends with the suggestion that literature tout court might be reimagined in terms of its transformative energies – and that translation might come to be seen as one of literature’s most definitive genres.

Keywords: literary translation, Genette, literariness, genre

Rocha Barco, Teresa (1993): „La dimensión hermenéutica del traducir: El traductor como intérprete” in: López Ortega, Ramón & José Luis Oncins Martínez (eds.) (1993): *Essays on Translation 1 = Ensayos sobre traducción 1*, Cáceres: Universidad de Cáceres, 83-88,

Rocha Barco, Teresa (1994): „[Una posible salida a la tensión entre literalidad y libertad: la traducción como tarea hermenéutica](#)” in: Federico Eguíluz Ortiz de Latierro, Raquel Merino Alvarez, Vickie Olsen, Eterio Pajares Infante, José Miguel Santamaría (eds.): *Trasvases culturales: literatura cine traducción 1*, Vitoria: Universidad del País Vasco, 401-408

Rocha Barco, Teresa (1997): „De cómo traducir 'hermenéuticamente' un texto literario” in: Santamaría López, José Miguel & Eterio Pajares Infante & Vickie Olsen & Raquel Merino Alvarez & Federico Eguiluz Ortiz de Latierro (eds.) (1997): [Trasvases culturales: literatura, cine, traducción 2](#), Vitoria: Universidad del País Vasco, 315-324

Rojo López, Ana María & Campos Plaza, Nicolás (2016): [Interdisciplinarity in Translation Studies. Theoretical Models, Creative Approaches and Applied Methods](#), Peter Lang, Part 1, Chapter 2: Herméneutique de la traduction: un voyage d’aller retour de la théorie à la pratique

Romo Feito, Fernando (2012): [De interpretatione recta, de Leonardo Bruni: un episodio en la historia de la traducción y la hermenéutica](#), Universidad de Vigo.

Rübberdt, Irene / Salevsky, Heidemarie (1997): „New ideas from historical concepts: Schleiermacher and modern translation theory” in: Snell-Hornby, Mary / Jettmarová, Zuzana / Kaindl, Klaus (eds.) (1997): *Translation as intercultural communication. Selected Papers from the EST-Congress, Prague, 1995*, 301-312

Ruin, Hans (2002): „Ursprung im Exil. Heidegger und Benjamin über Sprache, Wahrheit und Übersetzung“ in: *Internationales Jahrbuch für Hermeneutik 1 / 2002*

Sainati, Vittorio (1981): „Ermeneutica e traduzione. Il problema della traduzione filosofica“ in: *Giornale di Metafisica. Nuova Serie Torino 3 (2)*, 299-325

Sakellariou, Panagiotis (2015) “[The appropriation of the concept of intertextuality for translation-theoretic purposes](#)” in: *Translation Studies*, 8:1, 35-47

Abstract: The present article offers a critical account of key applications of the concept of intertextuality for translation-theoretic purposes. It is argued that these applications form part of a reorientation in Western translation studies that involves a significant reconceptualization of both the practice of translation and the role of the translator. Seen from this perspective, the translation-theoretic appropriation of the concept of intertextuality presents itself as a particular moment of a reshaping process in the development of the discipline. The translation-theoretic import of the concept in question is examined against the backdrop of precisely this reshaping process.

Keywords: equivalence, hermeneutic approach to translation, identity and difference, law of the heterogony of ends, translation as system

Sallis, John (2000): „Hermeneutik der Übersetzung“ in: Günter Figal, Jean Grondin, Dennis Schmidt (Hg.): *Hermeneutische Wege. Hans-Georg Gadamer zum Hundertsten*, Tübingen: Mohr Siebeck, 149-159

English version: "Hermeneutics of Translation" in Schmidt, Lawrence (ed.) (2001): *Language and Linguisticity in Gadamer's Hermeneutics*, Rowman & Littlefield

Sallis, John (2001): "Heidegger como Traductor" in: *Sileno. Variaciones sobre arte y pensamiento* 11, 75-79

Sallis, John (2002): *On translation*, Indiana University Press

Sallis, John (2004): "Sobre a tradução: de Platão a Heidegger" in: Borges-Duarte, Irene / Henriques, Fernanda / Matos Dias, Isabel (eds.) (2002): *Heidegger, Linguagem e Tradução*, Colóquio internacional do Centro de filosofia da Universidade de Lisboa, Março 2002, 171-180

Sallis, John (2005): „Das Ende der Übersetzung" in: Figal, Günter / Gander, Hans-Helmut (Hg.): *Dimensionen des Hermeneutischen: Heidegger und Gadamer*, Frankfurt a.M.: Vittorio Klostermann

English version: „The End of Translation" in: *Translation and the Classic*, ed. A. Lianeri and V. D. Zajko, Oxford University Press, 2008.

Sallis, John (2018): „[The Play of Translation](#)" in: *International Yearbook for Hermeneutics* 17, 1-14

Salvato, Lucia (2010): [Herausforderungen an den Übersetzer. Überlegungen zur Theorie und Praxis](#), EDU-Catt, Milano

Abstract English: Why are translations, in which languages convey cultures, always possible? Is it possible to observe translations' scientific research fields reasoning forward from the strict empirical and phenomenological point of view, in order to extend the perspective to further reflections on language and linguistic signs? *Herausforderungen an den Übersetzer* aims to answer these questions without the aim of developing a new teaching approach about the Art of translating. It rather intends to offer a foundation for a long-term research topic focused on the ontological valence of language and the common identity of human beings. On a theoretical level, focus is on the main research fields connected with questions about purpose, terms and conditions of translating. At a pragmatic level, the work provides an example for the challenges a translator must face. 14 Italian translations of Goethe's novel *Elective Affinities* (1809) published between 1837 and 2004 are analyzed in parallel. The analysis aims to highlight their different linguistic and stylistic ways of reporting the content-related scope of the polysemic word *verwandt* in all its different combinations within the novel.

Abstract Deutsch: Warum sind Übersetzungen, in denen Sprachen Kulturen vermitteln, möglich? Kann man ihre wissenschaftlichen Forschungsbereiche nicht nur in Bezug auf eine empirisch-phänomenologische Perspektive betrachten, sondern sie auf weiterführende Überlegungen über die Sprache und das sprachliche Zeichen ausdehnen? *Herausforderungen an den Übersetzer* will diese Fragen beantworten, aber keine neue Lehre über diese Kunst bieten. Sie dient vielmehr als die Grundlage für ein langfristiges Forschungsobjekt, das die ontologische Valenz der Sprache und somit die gemeinsame Grundlage im Menschen in den Mittelpunkt stellt. Auf theoretischer Ebene stehen die wesentlichen Forschungsbereiche im Vordergrund, die mit der Frage nach dem Sinn und den Voraussetzungen und Bedingungen des Übersetzens verbunden sind. Auf pragmatischem Niveau wird ein Beispiel dafür dargeboten, welchen Herausforderungen sich ein Übersetzer stellen muss: Vierzehn zwischen 1837 und 2004 publizierte italienische Übersetzungen von Goethes Roman *Die Wahlverwandtschaften* (1809) werden parallel analysiert, um ihre unterschiedliche sprachlich-stilistische Wiedergabe der inhaltlichen Tragweite des polysemen Begriffs *verwandt* in all seinen Wortbildungen zu verdeutlichen.

Savy, Pierre / Schreiber, David (2001): „[Traduction et interprétation. À propos des dangers du geertzisme](#)“ in: *Labyrinthe* 8 (2001), 27-35.

Schleiermacher, Friedrich (1963, 21969): „Über die verschiedenen Methoden des Übersetzens“ in: Störig, Hans-Joachim (Hg.) (21969): *Das Problem des Übersetzens*, Darmstadt: Wissenschaftliche Buchgesellschaft, 38-70

Schmidt, D. J. (ed.) (1990): *Hermeneutics and the Poetic Motion. Translation Perspectives V.*, Binghamton.

Schmidt, Dennis (2015): „Text and Translation“ in: Jeff Malpas, Hans-Helmuth Gander (eds.): [The Routledge Companion to Hermeneutics](#), Routledge, 345-353

Schmidt-Melbye, Inger Hesjevoll (2012): „[Ambiguïtés et hybridité – de la subjectivité dans le domaine de la traduction](#)“ in: *Synergies. Pays Scandinaves* 7 (2012), 31-41

Abstract: The field of translation covers not only translation theory, but also the practice or art of translating. Moreover, it has so far been more or less dependent on other disciplines in the humanities. Using a hermeneutic perspective, I point to the methodological complexity of the field. More particularly, I analyze specific cases from Norwegian translations of African literary works written in French. In contrast to translation theorists who try to categorize the translator's choices, I show that it is not necessarily possible to identify a particular ideological stance in the translations or to clearly classify the many choices made by the translator. Confronted with the great variety of possible translations of a text, I ask: What is the effect of subjectivity on the field of translation?

Key words: ambiguity, hybridity, subjectivity, translation theory, interpretation

Schmitt, Gerhard (2013): [Relation und Metapher: Eine Einführung in die hermeneutische Analyse, Interpretation und Übersetzung von literarischen Texten](#), Grin Verlag.

Schneiders, Hans-Wolfgang (2007): *Allgemeine Übersetzungstheorie. Verstehen und Wiedergeben*, Bonn: Romanistischer Verlag. (enthält viele Kapitel zur Hermeneutik)

Schöneich, Juliane (2012): „Hermeneutik und Hermetik“ in: Heike van Lawick, Brigitte E. Jirku (Hg.) (2012): *Übersetzen als Performanz. Translation und Translationswissenschaft in performativem Licht*, LIT Verlag.

Scott, Clive (2011): „[The Translation of reading. A phenomenological approach](#)“ in: *Translation Studies*, volume 4, issue 2 (2011), 213-229

Scott-Bauman, A. (2010): “Ricoeur's translation model as a mutual labour of understanding”, *Theory, Culture & Society* 27(5), 69-85

Seid Motahhari, Masoud / Akbari Moallem, Leila (2015): „[The Relationship between Hermeneutics and Translation of the Holy Qur'an](#)“ in: *Nova. Journal of Arabic Studies*, 3 (1), 2015, 1-11

Abstract: The present study is an attempt to examine the relationship between hermeneutics and translation of the Holy Qur'an. In this article were explained various hermeneutical theories, especially Betti's theory to analyze three translations of some verses of Qur'an into English by Arberry, Shakir and Yusuf Ali. These translations were analyzed based on four hermeneutical canons of Betti and also according to Qur'an exegesis by Allameh Tabatabaei in *Almizan Exegesis*. The aim of the study was to investigate how translators of Qur'an have observed Betti's theory while translating of verses. The results of research showed there are a number of verses that none of the Betti's canons observed by translators and in number of verses translators have observed the hermeneutical canons completely. Moreover, it has been noted in all translations only to the function; and meaning that mentioned in exegesis of verses there is not in translations and in

fact translations have 'lost of meaning'.

Keywords: Hermeneutics, translation, Qur'an, exegesis, Betti's hermeneutical canons

Semko, Svyatoslav A. (1997): „[On some hermeneutical aspects of translation](#)” in: *Perspectives: Studies in Translatology*, 5:1, Special Issue: Russian Translation Studies, 11-24

Abstract: Contemporary Russian translatology tends to be an interdisciplinary science attempting to embrace all important aspects of translation (semiotic, informational, hermeneutic, cultural, etc.). In the last few years it has focussed on (1) the differentiation between text and message, meaning and sense, and translationally relevant and irrelevant information; (2) the clarification of the basic mechanisms of text production and comprehension; (3) the formulation of the notion of communicative competence and its role in communicative success and failure; (4) the description of such hermeneutically significant characteristics of the text as its informational redundancy and incompleteness, informational unambiguity (or determinacy) and ambiguity (or indeterminacy); (5) the clarification of causes of translational variability; (6) the classification of various types of inter- and intralanguage interference; and (7) the definition of the notion of the translational mode and the description of its submodes. Although some details in the above fields are to be specified or modified in the course of further research, the results obtained are instrumental for improving translation practice and teaching. Providing a deeper insight into the very nature of human communication and translation, they also contribute to the integration of various translational concepts into translatology.

Seong-Woo, Yun / Lee, Hyang (2011): „[Antoine Berman's Philosophical Reflections on Language and Translation: The Possibility of Translating without Platonism](#)” in: *Filozofia* 66(4), 2011, Institute of Philosophy, Slovak Academy of Sciences, 336-346

Abstract: The paper surveys the problem of language and translation in Antoine Berman's pioneering achievements. This French philosopher of translation was deeply influenced not only by Schleiermacher, who affirmed the unity of thought and expression, but also by Benjamin, who drew attention to the formalism of language. In Berman's view the essence of language lies in signifiers and letters. He criticized the Platonic view of language and translation which endows non-sensual, mental, and universal elements, with a higher ontological status. Thus Berman proposed a modern theory of translation without Platonism. Meanings can be realized through and within letters not only in the source language, but also in the target language. In this sense, Berman's philosophy of translation clearly reflects “the achievements of modern semiotics” (P. Ricoeur). The paper criticizes the conception of translation as trapped within the logic of identity, which ignores the differences between, and the multiplicity of, languages as a result of a deep-rooted drive to obtain a universal meaning. The paper shows that Berman's philosophy reflects and accepts this multiplicity allowing thereby the logic of difference/otherness to flourish in translation.

Key words: Platonism, A. Berman, Translation, Language, Signifier, Signified, Letter, Sense, Multiplicity

Seong-Woo, Yun / Lee, Hyang (2013): „[Hermeneutic Turn in Antoine Berman's Philosophy of Translation: The Influence of Heidegger and Ricoeur](#)” in: *Filozofia. Journal for Philosophy*, 68 (3), 2013, Institute of Philosophy, Slovak Academy of Sciences, 205-219

Abstract: The paper aims at explaining Antoine Berman's “hermeneutic turn”, as exhibited in his final and posthumous publication *Toward a Translation Criticism: John Donne*, from the perspective of the Heideggerian and Ricoeurian hermeneutics. In the first part of this paper, we deal with the overall nature of Berman's hermeneutic turn. In the second part we try to discover the influence of Heideggerian hermeneutics on Berman's reflection. Next, we discuss the key notions of Ricoeur's hermeneutics, known as “post”-Heideggerian hermeneutics, with reference to the main concepts proposed by Berman for translation critiques. Finally, we reflect on the significance of Berman's “unfinished” hermeneutic project.

Key words: Epistemology, Heidegger, Hermeneutics, Method, Ricoeur, Translation

Seong-Woo, Yun / Lee, Hyang (2015): „[Ricoeur and the Paris School: An Imaginary](#)”

[Encounter on the Notion of Interpretation](#)” in: *Filozofia* 70 (4), 2015, Institute of Philosophy, Slovak Academy of Sciences, 282-294

Abstract: Danica Seleskovitch and Marianne Lederer, the translation scholars of the Paris School who invented the Interpretive Theory of Translation (ITT), were intrigued by the use of the same notion of interpretation in hermeneutics, especially that by Paul Ricoeur. Unfortunately, although an invitation was extended by the Paris School, an encounter between the two parties never came to fruition during Ricoeur’s lifetime. In this paper, we attempt to imagine this unfulfilled encounter between Ricoeur and the Paris School, and reflect on the convergence and divergence of their views on interpretation as applied in hermeneutics and Translation Studies. This paper shows the shared convictions and divergence between Ricoeur and the Paris School, and focuses in particular on their opposing stands through several keywords: the object of interpretation, the scope of interpretation, ambiguity, communicator versus interpreter, and the hermeneutical circle. Finally, this paper attempts to situate the ITT within the history of hermeneutics.

Seruya, Teresa / Miranda Justo, José (eds.) (2016): [Rereading Schleiermacher: Translation, Cognition and Culture](#), Springer

Shadd, Deborah M. (2012): „Chasing Ricoeur: in Pursuit of the Translational Paradigm” in: [New Voices in Translation Studies](#) 8 (2012), 158-169

Shapiro, Harvey (2011): „Fusing and Defusing Horizons in Teaching and Translation” in: *Philosophy of Education*, 377-380

Sharp, Ronald A. (1989): “Interrogation at the Borders: George Steiner and the Trope of Translation” in: *New Literary History. A Journal of Theory & Interpretation*, Bd. 21, Nr. 1 / 1989, 133-162

Sharp, Ronald A. (1991): “Creation and the Courtesy of Reading” in: *The Kenyon Review*, Bd. XIII, Nr. 1 / 1991, 187-192

Sheikh Al-Shabab, Omar (2010): “[The Role of Micro Interpretation and Semantic Primitives In Translational Commensurability](#)” in: *Scientific Journal of King Faisal University (Humanities and Management Science)*, 11 (1) / 2010, 201-234

Abstract: The hermeneutic approach to natural language translation concentrates on large scale notions such as text (Al-Shabab 2008 and Tymoczko 2007), a level which cannot tackle the basic mechanics responsible for transporting meaning at the level of concept, word or phrase. 'Incommensurability' between rival theories has been suggested as responsible for untranslatability due to variance of 'lexical structures' (Kuhn 1962 and Feyerabend 1975). This paper investigates the role of micro interpretation and semantic primitives in executing semantic transportation, using examples from translating the Quran into European languages and English poetry into Arabic. The results show that translational commensurability involves specific processes of micro interpretation, in addition to general interpretation and grammatical and stylistic formulation.

Keywords: Interpretation, Semantic primitives, Translatability, Commensurability, Semantic transportation

Shiratori, Maya: [Das Problem der “Übersetzung” und die Hermeneutik von Hans-Georg Gadamer](#), Martin-Luther-Universität, Halle-Wittenberg, PhD Thesis

Shokrollah Zadeh, Mohammad Jafar (2016): „Steiner’s Hermeneutic Model and the Translator’s Decision-Making Process: A Practical Translation of *Rubáiyát* of Omar Khayyam” in: Margherita Dore (ed.): [Achieving Consilience. Translation Theories and Practice](#), Cambridge Scholars Publishing, 2016, 12-32

Siever, Holger (2009): „Flussers Übersetzungstheorie im Lichte der Translationswissenschaft: Rekontextualisierung als Übersetzungskonzept“ in: Klenger, Susanne / Siever, Holger (Hg.) (2009): *Das Dritte Ufer. Vilém Flusser und Brasilien*, Würzburg: Königshausen und Neumann, 191-206 (siehe dort insb. Kap. 2.2. Hermeneutische Übersetzungstheorien)

Siever, Holger (2010): [Übersetzen und Interpretation. Die Herausbildung der Übersetzungswissenschaft als eigenständige wissenschaftliche Disziplin im deutschen Sprachraum von 1960 bis 2000](#), Frankfurt, Peter Lang

(Kap. 4. Das verstehensorientierte Paradigma, 4.3. Der Stammvater der Hermeneutik: Schleiermacher, 4.4. Die hermeneutischen Ansätze, 4.4.1. Güttinger und Friedrich, 4.4.2. Klöpfer, 4.4.3. Apel, 4.4.4. Paepcke, 4.4.5. Stolze, 88-130)

Review: Bălăcescu, Ioana / Stefanink, Bernd in *Lebende Sprachen* 57, 2 (2012), 407- 419

Silva Retamales, Santiago (2014): [„¿Entiendes lo que estás leyendo?« \(Hch 8, 30\) Acerca de la traducción de la Biblia de la Iglesia en América](#) in: Medellín. Biblia, Teología y Pastoral para América Latina y El Caribe 40 (157), 2014, 99-108

Abstract: This article aims to present the criteria used for the translation of the Bible called the Holy Scriptures of the Church in America (BIA). We seek to answer the question: What is the basis hermeneutics of this new translation sponsored by the Latin American Episcopal Council (CELAM)? These pages want to emphasize that Scripture is not just any book, but it is the literary expression of the religion of a people. Moreover, the theme of this article can help the reader to evaluate the quality of biblical translations currently circulating and the criteria for determining when to use a translation or another.

Keywords: Hermeneutics, Bible, translation, Latinamerican Bishop's Council (CELAM)

Sainati, Vittorio (1981): „Ermeneutica e traduzione. Il problema della traduzione filosofica“ in: *Giornale di Metafisica. Nuova Serie Torino* 3 (2):299-325.

Schmidt, D. J. (1990): „Hermeneutics and the Poetic Motion“ in: *Hermeneutics and the Poetic Motion*. New York, State University of New York at Binghamton.

Sinha, Lalita (2010): “Lessons in Engagement from a Malay Classic: The Translation of *Syair Siti Zubaidah Perang China*”, in: [Kajian Malaysia](#), vol. 28, no. 1

Abstract: Poetry has always played an important role in sustaining languages, as well as in conveying both the "outward" or literal and the "inward" or hidden meaning of words. The classic poem from the oral tradition of the Malay world, *Syair Siti Zubaidah Perang China*, conveys the nature of relationships between different cultures and traditions. One aspect of this relationship is the apparent conflict and war between the people of *Kembayat Negara* (or Malay-Muslims) and those of China (the Chinese tradition). However, in the process of translation of the text from Malay to English, a harmonious engagement between the Malay and the Chinese cultures has been unravelled. The contention is that through a hermeneutical reading of the text, and through observation of the exacting demands of literary translation, rich reflections of acceptance of "the other" are found, at a level that might otherwise have remained hidden. By revealing the meanings beyond the apparent theme of war and conflict, this paper offers a model for the translation of classical Malay poetry.

Keywords: Malay classics, literary translation, hermeneutics, engagement, tolerance

Smith, Jordan A. Yamaji (2014): [“Translating \(as\) Excess. Toward *Communitas* in the Hermeneutics of a Saturated Phenomenon](#) in: *The Comparatist* 38, October 2014, 6-22

Snell-Hornby, Mary (2006): *The Turns of Translation Studies. New paradigms or shifting viewpoints?*, Amsterdam / Philadelphia: John Benjamins (chap.1.2. Paving the way: From Jakobson to Paepcke, 20-35)

Snell-Hornby, Mary / Lakner, Antonina Cordelia (2012): „Verstehen im Theater. Weshalb Tom Stoppard auf deutschsprachigen Bühnen nur eine Zeiterscheinung blieb“ in: Cercel,

Larisa / Stanley, John (Hg.) (2012): *Unterwegs zu einer hermeneutischen Übersetzungswissenschaft. Radegundis Stolze zu ihrem 60. Geburtstag*, Tübingen, Gunter Narr, 202-223

Staeves, Cornelia (1996): *Notkers Hermeneutik-Übersetzung. Möglichkeiten der zweisprachigen Textbearbeitung*, Peter Lang

Stanley, John (2009): „Die Relevanz der phänomenologischen Hermeneutik für die Übersetzungswissenschaft“ in: Cercel, Larisa (Hg. / éd.) (2009): [Übersetzung und Hermeneutik – Traduction et herméneutique](#), Bucharest, Zeta Books, 69-90

Stanley, John (2011): “Translation Hermeneutics and the Notion of Language Games: A New Paradigm for Synthesizing the Pragmatic and Cultural Turns in Translation Studies?” in: Schmitt, Peter A. / Herold, Susann / Weiland, Annette (Hg.): [Translationsforschung. Tagungsberichte der LICTRA](#) - IX. Leipzig International Conference on Translation & Interpretation Studies, 19.-21.5.2010, Peter Lang, 815-827

Stanley, John (2012): [„Translation - Interpretation: A Phenomenological Analysis of Some Distinguishing Characteristics from the Vantage Point of Translational Hermeneutics“](#) in: Ahrens, Barbara / Hansen-Schirra, Silvia / Krein-Kühle, Monika / Schreiber, Michael / Wiene, Ursula (eds.): *Translationswissenschaftliches Kolloquium II*, Frankfurt am Main: Peter Lang, 29-74

Stanley, John (2012): „The Dilemma of Subjectivity in Translational Hermeneutics“ in: Cercel, Larisa / Stanley, John (Hg.) (2012): *Unterwegs zu einer hermeneutischen Übersetzungswissenschaft. Radegundis Stolze zu ihrem 60. Geburtstag*, Tübingen, Gunter Narr, 246-273

Stanley, John (2012): [“Concerning the Relevance of the Hermeneutical Approach to the Translation of Economic Reports”](#), in: Monika Krein-Kühle, Ursula Wiene, Ralph Krüger (Hg.): *Kölner Konferenz zur Fachtextübersetzung*, Frankfurt am Main: Peter Lang, 237-252

Stanley, John Wrae Jr. (2015): „Translational Hermeneutics and Inverted Worlds: Some Reflections on Paradigms” in: Radegundis Stolze, John Stanley, Larisa Cercel (eds.): [Translational Hermeneutics. The First Symposium](#), Bucharest, Zetabooks, 85-144.

Abstract: Translational Hermeneutics – a discipline aspiring to approach human communication from a hermeneutical vantage point – is in its infancy. The presentations delivered at the first Hermeneutics and Translation Studies Symposium – most of which shared an interest in merging hermeneutics with translation studies – were marked by a strong diversity. The widely differing perspectives and approaches embodied by the presentations make it difficult to delineate what Translational Hermeneutics actually is. The purpose of this essay is to prod and stimulate the debate. The essay begins with an analysis of the Kadean perspective on translation studies, for it offers a sharp contrast to any hermeneutical approach. Then the essay proposes a hermeneutical lineage, one emphasizing the phenomenological roots of the tradition running from Husserl, through Heidegger and up to Gadamer. The purpose of the historical overview is to define some aspects of the hermeneutical tradition that Translational Hermeneutics rests upon. In so doing, some essential cornerstones will be laid for Translational Hermeneutics. In particular, the link to Husserl’s phenomenology not only sets high standards regarding scientific rigor, it also distances the Translational Hermeneutics from the approach taken in the natural sciences. The link to phenomenology requires that we not only re-examine the notion of objectivity but also enrich and develop the concept of “subjectivity.” The interdependence between the “subject” and “object” in experience robs the objects of their predominant role as a source for truth claims and stability in communication. The loss of this foundation for research and stability in communication leaves a vacuum that has to be filled within the paradigm of Translational Hermeneutics.

Key Words: Translational Hermeneutics, Phenomenology, Objectivity, Subjectivity, Method

Stanley, John Wrae (2017): „Tanzen ohne Ketten’. Sprachspiele als Rahmen für die übersetzerische Kreativität” in: Larisa Cercel, Marco Agnetta, Maria Teresa Amido Lozano (Hg.): [Kreativität und Hermeneutik in der Translation](#), Tübingen: Gunter Narr, 333-346

Abstract: The Philosophical Hermeneutics as introduced by Martin Heidegger and developed especially by Hans-Georg Gadamer served as the theoretical backdrop for much of Fritz Paepcke’s reflections on translation. Paepcke in turn is one of the key scholars that those currently working in the field of Translational Hermeneutics draw upon. However, on German terrain there is a historical fissure between the philosophical tradition underlying Philosophical Hermeneutics and conceptual foundation of Translational Hermeneutics, a fissure which is detrimental to the effective history (*Wirkungsgeschichte*). This fissure is most prevalent regarding the ontology of Translational Hermeneutics. One primary purpose of essay is to begin the process of closing this fissure drawing the ontological dimension into the discourse. By narrowing the historical gap, we can grasp the relevance of Gadamer’s claim that it is “language games” (*sprachliche Spiele*) that serve as the “real *subjectum*” (*das eigentliche subjectum*), i.e., foundation, for understanding. When viewed as real *subjectum* of understanding, cognition and with it translational creativity have to be embedded in language games. This has far reaching methodological consequences for the translator, which are briefly discussed.

Key Words: Hermeneutics, translation studies, creativity, pedagogy, language games

Stanley, John / O’Keeffe, Brian / Stolze, Radegundis / Cercel, Larisa (eds.): [Philosophy and Practice in Translational Hermeneutics](#), Zetabooks, 2018

Abstract: This volume presents selected papers from the second symposium on Translational Hermeneutics held at Cologne in 2013. Hermeneutics offers a way to understand understanding itself – how we apprehend and process meaning, and indeed go in search of it. To that extent, hermeneutics reveals its roots in the philosophy of language, given that the philosophy of language reflects deeply on the nature of human understanding and on how that understanding is enabled by the use of language. Historical embedding, factual knowledge and openness to new horizons of experience are the relevant topics here. In the practical event of translating a text from one language to another, Translational Hermeneutics focuses on the translator’s holistic perspective in dealing with texts. It seeks to understand how a translator understands his or her own practice – how, that is, a translator apprehends the meaning that emerges in the nuanced back-and-forth negotiation translation involves, and how that meaning is inflected by the translator’s own subjectivity. Evidently, cultural differences are at stake, as too the rhetorical resources a translator relies upon, particularly in view of the expectations of an intended audience. Translational Hermeneutics also takes note of the way in which a translator often relies on his or her voice (and so-called inner ear), as when a translator queries whether a translation “sounds right”, or “rings true”. Translational Hermeneutics works at the intersection of theory and practice. It seeks to clarify the relationship Translational Hermeneutics has with philosophical hermeneutics, and it also explores the viability of a hermeneutical method that could enhance the teaching of translation, a method that splices both hermeneutics and phenomenology, and which could, we hope, provide new ways to carry out research undertakings in the field of Translation Studies.

Stanley, John Wrae (2018): ”Verstehend Übersetzen: Hermeneutics, the Pragmatics of Translation, and Specialized Texts” in: Stanley, John / O’Keeffe, Brian / Stolze, Radegundis / Cercel, Larisa (eds.): [Philosophy and Practice in Translational Hermeneutics](#), Zetabooks, 2018, 237-270

Abstract: When students – even advanced students – produce low quality translations in my translation classes at the Technische Hochschule in Cologne, it is often due to a diminished awareness of what a translator’s job consists of. Due to an interest in expediency and often influenced by the idea that translation boils down to code switching, students frequently severely truncate any efforts to read and comprehend the source text; instead they often try to substitute words in the source language with those from the target language without reaching an adequate understanding of the source text. The resulting translations almost

always bear painful witness to the shortcomings of these “neophyte tactics.” Teaching a hermeneutical approach to translation is one effective way to counter such neophyte tactics. Drawing upon especially Heidegger and Gadamer, I will delineate briefly my own notion of “understanding” with particular regard for use by the translator. Based upon this notion of understanding, an approach to translation will then be sketched out. This is a work in progress, and the approach has not yet rendered a clearly defined technique for translation. However, by outlining some elements of cognition that seem to be essential to the process of understanding, it does demarcate some core issues that should be addressed when devising any pragmatics of translation that is hermeneutical in nature.

Keywords: hermeneutics, understanding, method, translation, pragmatics

Stefanink, Bernd (1997): „›Esprit de finesse‹ – ›Esprit de géométrie‹: Das Verhältnis von ›Intuition‹ und ›übersetzungsrelevanter Analyse‹ beim Übersetzen“ in: Keller, Rudi (Hg.): *Linguistik und Literaturübersetzen*, Tübingen, Gunter Narr, 161-184

Stefanink, Bernd (2005): „Quel sens traduire? Exégèse ou interprétation?“: *Atelier de traduction*, 4 / 2005, 120-136

Stefanink, Bernd (2008): “De quelle quantité et de quel type de théorie un traducteur a-t-il besoin? Et pourquoi“ in: [Revue Internationale d’Etudes en Langues Modernes Appliquées / International Review of Studies in Applied Modern Languages](#) (RIELMA), 1 / 2008, 12-46

Stefanink, Bernd (2011): „Un herméneute dans l’âme: Tudor Ionescu“ in: [Revue Internationale d’Etudes en Langues Modernes Appliquées / International Review of Studies in Applied Modern Languages](#), 4 / 2011, 17-26

Abstract: In this article we are trying to bring back to life our colleague and friend Tudor Ionescu. Tudor Ionescu has been teaching translation at the University of Cluj-Napoca, not by edicting rules and algorithms, which sometimes are supposed to be necessary in order to guarantee a certain objectivity in translation, but by sensitizing the students to the phenomenon text. In referring to his article – Călătorind spre capătul traducerii – (Voyage au bout de la traduction), published in the volume *Urme de condei*, we are trying to provide evidence that Tudor Ionescu’s sensitivity for texts is not something that one has (as the artist that he was had) or not, but that one can acquire this sensitivity by developing the Heideggerian *Achtsamkeit* for texts (and for everything that is not tied up in one’s own ego). We hope to show that Tudor’s description of his translational approach to texts that has often been judged as not scientific enough deserves more positive attention in so far as a close reading of his writings allows us to deduce fundamental elements of a didactic kind that should be the basis of any training of translators considered from the point of view of the hermeneutic approach in translation.

Stefanink, Bernd / Bălăcescu, Ioana (2010): “L’herméneutique de Eugenio Coseriu appliquée à la traduction” in: [Revue Internationale d’Etudes en Langues Modernes Appliquées / International Review of Studies in Applied Modern Languages](#), 3 (2010), 31-46

Stefanink, Bernd / Bălăcescu, Ioana (2015): „[Les cheminements de la créativité en traduction](#)” in: *Meta* 60 (3), 2015, 599-620

Abstract: Creativity is often deliberately pushed aside from translational reflection under the pretext that it “does not lend itself to a systematic study” (Gerzymisch-Arbogast and Mudersbach 1998: 16). All the same, it is the daily bread of the translator. It is therefore essential in a theory that takes practice into account. We propose to demonstrate the relevance of the hermeneutic approach in the management of creativity with an empirical example using the ethnomethodological conversation analysis which allows us to witness the path that leads to a creative solution that might at first seem somewhat bold, but is brilliantly justified with the results of recent research in cognitive science showing how our brain really functions.

Key words: creativity, hermeneutics, cognitive research, ethnomethodological conversation

analysis, cultural barriers

Stefanink, Bernd / Bălăcescu, Ioana (2017): [Le verbum interius du traducteur et la cristallisation du sens: la traçabilité du processus traduisant à travers les isotopies et les sciences cognitives](#) in: *Meta. Journal des traducteurs* 62: 2, 2017, 289-312

Abstract: Nous nous sommes proposé dans ce travail de mettre en évidence le bien-fondé de certaines thèses qui sont à la base de l'approche herméneutique en traduction, mais ont donné lieu à des critiques de la part d'un certain nombre de traductologues qui, selon nous, font preuve d'une méconnaissance de cette approche. Dans la conclusion de la première synthèse des recherches en herméneutique traductive, Cercel (2013 : 364) déplore ce manque de compréhension dû, selon elle, à un manque d'explicitation de ces thèses de la part de ses représentants, qui s'en tiennent à des « plakative Aussagen » [déclarations abstraites]. Nous relevons ce défi d'explicitation en essayant d'établir le bien-fondé de ces thèses contestées, notamment celle que résume cette déclaration de Heidegger « Den Bedeutungen wachsen Worte zu » [les mots viennent aux significations] – et en illustrant des concepts comme la *Leibhaftigkeit* (Paepcke 1986) [corporéité] à l'aide d'un exemple pratique tiré de notre corpus d'herméneutique traductive. Nous utilisons l'analyse conversationnelle ethnométhodologique pour étudier la négociation du sens à traduire en ayant pour objectif de fournir des explications aux processus relationnels entre texte et traducteur. Nous nous basons, pour ce faire, sur des théories linguistiques (notamment le concept d'isotopie), ainsi que sur des recherches récentes en sciences cognitives. Notre exemple veut illustrer la thèse que le sens élaboré par le traducteur dans son mental se comporte comme le verbum interius tel que le conçoit Saint-Augustin.

Stefanink, Bernd / Bălăcescu, Ioana (2017): [The Hermeneutical Approach in Translation Studies](#) in: *Cadernos de Tradução* 37: 3, 2017, 21-52

Abstract: Our aim is to convince the reader of the validity of the hermeneutical approach in translation studies. In a first part, we will show that this validity is based on the fact that the hermeneutical approach integrates factors like subjectivity, intuition, corporeality and creativity in its theoretical reflection, being thus close to the reality of the translation process. In a second part, we will situate this approach in the context of the development of modern translation studies since the 1950s, and show that this development was characterized by a dominating tendency that led from an atomistic to a more and more holistic view of the translation unit, legitimating the holistic approach, which is fundamental in translational hermeneutics. Our third part relates the history of philosophical hermeneutics as the legitimate foundation of translational hermeneutics. In a fourth part, devoted to the “outcoming perspectives”, we will try to reinforce the legitimacy of the hermeneutical approach by showing how it is supported by recent results of research in cognitive science. In order to foster further research in translational hermeneutics we also offer a methodology based on hermeneutic principles to study the translation process. Finally, we give an example of legitimation of a creative problemsolving based on a hermeneutical approach of a translation problem which finds its validation in the results of cognitive research.

Keywords: Translational hermeneutics, Subjectivity, Creativity, Translatology, Cognitive science.

Stefanink, Bernd / Bălăcescu, Ioana: Chapter 5.4. Hermeneutics, in: Lieven D'hulst, Yves Gambier (eds.): [A History of Modern Translation Knowledge: Sources, concepts, effects](#), John Benjamins, 2018, 309-316

Stegemann, Wolfgang (2008): "[Translation or Interpretation: Intense Controversy about the New German Translation of the Bible](#)," *SBL Forum*, n.p.

Steinbach, Ingrid (1992): *Übersetzen und Subjektivität: Eine historisch-hermeneutische Studie zum gegliückten Übersetzungsinteresse bei ausgewählten »Tableaux parisiens« von Baudelaire*, Heidelberg (Diss.)

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Steiner, George (1976): „Aspects du langage et de la traduction. Entretien avec Jacques De Decker“ in: *Cahiers internationaux de symbolisme*, Heft XXXI / 1976, 3-31

Steiner, G. (1992): *After Babel. Aspects of Language and Translation*, Oxford [Nach Babel. Aspekte der Sprache und des Übersetzens, Frankfurt/M. 1994, Frankfurt/M. 2004].

Reviews:

Willi Huntemann in: *Jahrbuch für internationale Germanistik*, Jg. XXI, Heft 2 (1989), 147-155

Hugh Lloyd-Jones: „The Anatomy of Translation“ in: *Encounter*, vol. XLIV, no 6, 1975, 64-69

John Bayley: „Hermeneutics and the Man“ in: *New Statesman*, 31 January 1975, 143-144

Steiner, George (1995): „The Art of Criticism II“, Interview geführt von Ronald A. Sharp in: *The Paris Review*, 137 / 1995, 43-102

Steiner, George (1997): „Eine exakte Kunst“ in: Steiner, George (1997): *Der Garten des Archimedes*, München / Wien: Hanser, 141-165

Steintrager, James A. (2010): „Hermeneutic heresy: Rey Chow on translation in theory and the ‘fable’ of culture“ in: [Postcolonial Studies](#), Volume 13, Issue 3, 2010, Special Issue: Rey Chow, postcoloniality and interdisciplinarity, 289-302

Abstract: Translation is a topic that seems to come and go with regularity on the literary theory scene. It has most recently enjoyed a vogue among comparatists, who have positioned translation as a way to renew—yet again—their discipline (see, for example, Emily Apter's *The Translation Zone*). Translation has also been discussed in the context of feminism, deconstruction, and postcolonial studies. With respect to the last grouping, the writings of Niranjana, Spivak, and Chow stand out. In this essay, I return to Chow's discussion of translation and national identity in *Primitive Passions*. I am particularly interested in showing how Chow, almost alone, attempts in that work to overcome the dominant hermeneutic paradigm that informs other theorists on translation, from the cultural conservatism of George Steiner to the declared radicalism of Spivak and of more recent works such as Bassnett and Trivedi's edited volume *Postcolonial Translation Theory*. I argue that none of these writers has taken up the challenge to hermeneutics that Chow posited and explored specifically with regard to ‘Fifth Generation’ Chinese filmmakers. Chow's challenge, I claim, resides in her focus on mediation as key to understanding both identity formation and the construction of ‘culture’ itself. Using theorists of media and social systems such as Friedrich Kittler and Niklas Luhmann, I go on to unfold Chow's discovery and demonstrate that hermeneutics and the translation theory derived from it are largely products of print and that the shift to film in the global marketplace has undermined the conceptual apparatus of both.

Stella, Vittorio (1980): „La traduzione come modalità dell'interpretazione estetica in croce e Gentile“ in: [Giornale di Metafisica: rivista bimestrale di filosofia](#), Vol. 2, N° 2-3, 1980, 247-276

Stolze, Radegundis (1992): *Hermeneutisches Übersetzen. Linguistische Kategorien des Verstehens und Formulierens beim Übersetzen*, Tübingen: Gunter Narr Verlag.

Reviews:

Jan Engberg in: [Hermes. Journal of Linguistics](#), 10 (1993), 109-114

João Azenha Júnior in: [TradTerm](#), 1 / 1994, 123-125

John Desmond Gallagher in: *Lebende Sprachen*, 1 / 1996, 45

Frank G. Königs in: *Target*, 6: 1 / 1994, 105-108

Gabriele Pisarz-Ramirez in: *Germanistik. Internationales Referatenorgan mit bibliographischen Hinweisen*, 35. Jg., 2 / 1994, 400-401

Stolze, Radegundis (1999): „Sprachphilosophie (Hermeneutik)“ in: Mary Snell-Hornby, Hans G. Höning, Paul Kußmaul, Peter A. Schmitt (Hg.): *Handbuch Translation*, 2., verbesserte Auflage, Tübingen, Stauffenburg, 115-119

Stolze, Radegundis (2003): *Hermeneutik und Translation*, Tübingen, Gunter Narr

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Stefanink, Bernd in: *Info DaF*, 2-3/2004, 366-370

Stefanink, Bernd in: *Meta* 49, no. 4 / 2004, 938-941

Stolze, Radegundis (2004): „Creating Presence‘ in Translation“ in: Gyde Hansen / Kirsten Malmkjaer / Daniel Gile (eds.): [Claims, Changes and Challenges in Translation Studies](#), John Benjamins, 39-50

Stolze, Radegundis (2009): „Die Sprachform nachreformatorischer Bibelübersetzungen“ in: Uwe Gerber / Rudolf Hoberg (Hg.) (2009): *Sprache und Religion*, Darmstadt, Wissenschaftliche Buchgesellschaft, 117-164

Stolze, Radegundis (2009): „Hermeneutik und Übersetzungswissenschaft – eine praxisrelevante Verknüpfung“ in: Cercel, Larisa (Hg. / éd.) (2009): [Übersetzung und Hermeneutik – Traduction et herméneutique](#), Bucharest: Zeta Books, 19-49

Stolze, Radegundis (2010): „Rekonstruktion kultureller Identität im Übersetzen“. In: Beate Sommerfeld, Karolina Kesicka (Hg.): [Identitätskonstruktionen in fiktionalen und nicht-fiktionalen Texten. Übersetzung und Rezeption](#), Frankfurt, Lang, 105-133

Abstract: Based on the analysis of two different translations of an English short story, this article discusses the difference between contrastive linguistics as a transfer methodology in translation and hermeneutics as a holistic approach in translation. The practical results as well as criteria for translation criticism vary significantly. It is shown that a reconstruction of cultural identity in translation is dependent on the translator's hermeneutical circle and cannot be deduced from linguistic features.

Stolze, Radegundis (2010): „Hermeneutics and Translation“, in: Yves Gambier & Luc van Doorslaer (eds.): [HTS Handbook of Translation Studies](#), Amsterdam, John Benjamins, 141-146

Stolze, Radegundis (2010): „Kulturbilder in ihrer Rezeption durch deutsche Bibelübersetzungen“, in: Maria Krysztofiak (Hrsg.): [Probleme der Übersetzungskultur](#), Frankfurt am Main, Peter Lang, 25-40

Stolze, Radegundis (2010): „Phänomenologische Fallstricke in der interkulturellen Wirtschaftskommunikation“, in: Kallmeyer, Werner / Reuter, Ewald / Schopp, Jürgen (Hg.): [Perspektiven auf Kommunikation. Festschrift für Liisa Tiittula zum 60. Geburtstag](#), Berlin, Saxa, 2010, 305-325

Stolze, Radegundis (2011): „Übersetzungskompetenz und Phänomenologie“ in: Schmitt, Peter A. / Herold, Susann / Weiland, Annette (Hg.): [Translationsforschung. Tagungsberichte der LICTRA - IX. Leipzig International Conference on Translation & Interpretation Studies](#), 19.-21.5.2010, Peter Lang, 829-839

Stolze, Radegundis (2011): [The Translator's Approach - Introduction to Translational Hermeneutics. Theory and Examples from practice](#), Berlin, Frank & Timme

Review:

Bălăcescu, Ioana / Stefanink, Bernd in: *Lebende Sprachen* 57, 2 / 2012, 400-406

Stolze Radegundis (2011): [Übersetzungstheorien. Eine Einführung](#), Tübingen, Gunter Narr

(Kap. 9 Die Rolle der literarischen Übersetzung, 9.2 Literarische Übersetzung als Mimesis (Steiner) (141-144), Kap. 17 Das hermeneutische Denken (236-259), Kap. 17.1 Denken – Sprache – Verstehen (236-239), Kap. 17.2 Das Paradigma der Übersetzungshermeneutik (239-243), Kap. 17.3 Übersummativität, Multiperspektivität, Individualität von Texten (Paepcke) (244-248), Kap. 17.4 Orientierungskategorien beim Übersetzen (Stolze) (248-255), Kap. 17.5 Stimmigkeit von Übersetzung und Textvoralge (255-259)

Stolze, Radegundis (2012): „The Hermeneutical Approach to Translation” in: [Vertimo Studijos Mokslo darbai](#) 5, Vilniaus Universiteto, 2012, 30-42

Stolze, Radegundis (2015): [Hermeneutische Übersetzungskompetenz. Grundlagen und Didaktik](#), Berlin, Frank & Timme.

Review: Lothar Franz Cerny in: [Sendebare. Revista de Traducción y Interpretación](#), Universidad de Granada, 26 / 2015, 283-286

Stolze, Radegundis (2015): „Faktoren einer hermeneutischen Übersetzungskompetenz” in: Radegundis Stolze, John Stanley, Larisa Cercel (eds.): [Translational Hermeneutics. The First Symposium](#), Bucharest, Zetabooks, 177-204.

Abstract: Hermeneutical translation is based on the conviction that one first has to understand a text before being able to present the message once again in another language. The objective is precision in the sense of an authentic presentation of that message in the translation. This task requests a dynamical translation competence that interlinks knowledge-based, reflexive and strategic elements. The article offers a systematic description of the factors involved in such a competence. Specifically, it addresses the necessary cultural and technical knowledge, hermeneutical fields of orientation as to how to comprehend texts and formulate their translation, and the issue of the translator’s intellectual growth brought about by lifelong learning and the inter-relation between various translation assignments. Hermeneutical translation competence, which can be presented in a systemic model, proves to be an informed, self-critical, dynamic and flexibly networking approach to texts and their worlds.

Key Words: Dynamics, Empathy, Formulating, Historicity, Learning, Subjectivity, Self-Reflection, Fields of Orientation, Translation Competence, Understanding, Hermeneutics

Stolze, Radegundis, John Stanley, Larisa Cercel (eds.) (2015): [Translational Hermeneutics. The First Symposium](#), Bucharest, Zetabooks.

Reviewed by: Mohammad Ali Kharmandar in [Continental Philosophy Review](#) 50:2, 2017, 1-5

Stolze, Radegundis (2015): „[Die Wurzeln der hermeneutischen Übersetzungswissenschaft bei Schleiermacher](#)” in: L. Cercel, A. Şerban (eds.): Friedrich Schleiermacher and the Question of Translation, Berlin, Walter de Gruyter, 129-152

Abstract: The article examines the extent to which Schleiermacher’s thinking has influenced the modern hermeneutical approach to translation, even though his ideas have not been received directly but were handed down in a roundabout way. In any case, in looking back, it is clear that his enlightening thoughts pointed the way ahead for modern linguistics and translation studies. However, this was covered up in the shortened reception of the 19th century. As a social act of mediation, translating implies the fact that one first has to understand a text before one may begin to formulate its translation, which will inevitably present the content as understood by the translator. This can become a problem especially in the case of written texts that are severed from their situation of origin and, consequently, only offer hints for their interpretation. The basic idea remains that there is a meaning in texts that has to be ascertained. Since philosophical hermeneutics discusses the question of how understanding is possible, it makes sense that translation should be a fundamentally hermeneutical affair. In my paper I try to unveil this lost evidence by illustrating which suggestions given by Schleiermacher underlie translational hermeneutics as it has developed up to now.

Stolze, Radegundis (2016): „[Fritz Paepcke zum Hundertsten – Hermeneutik des Übersetzens](#)” in: MDÜ Fachzeitschrift für Dolmetscher und Übersetzer 3 (16), 2016, 31-33

Stolze, Radegundis (2016): „Übersetzen und Grenzen des Wissens” in: Beate Sommerfeld, Karolina Kęsicka, Małgorzata Korycińska-Wegner, Anna Fimiak-Chwilkowska (eds.): [Transgressionen im Spiegel der Übersetzung. Festschrift zum 70. Geburtstag von Prof. Maria Krystofiak-Kaszyńska](#), Peter Lang, 2016, 25-39

Stolze, Radegundis (2016): [Übersetzungstheorien](#), Narr Starter, Tübingen, Narr Francke Attempto, Chapter 7: Die Übersetzungshermeneutik, 53-57

Stolze, Radegundis (2016): „Principles of Document Translation” in: Martina Bajčić and Katja Dobrić Basanež (eds.): [Towards the Professionalization of Legal Translators and Court Interpreters in the EU](#), Newcastle upon Tyne/UK: Cambridge Scholars Publishing, 188-209

Stolze, Radegundis (2016): „The holistic approach in translation” in: Julian Maliszewski (ed.): [Linguistic, Cultural and Social Aspects of Specialist Translation and ESP-Use](#), Czestochowa University of Technology, Czestochowa: Publishing Office of Czestochowa University of Technology, 17-28

Stolze, Radegundis (2016): „Art. 81. Kulturwissenschaftliche Orientierung in der Übersetzungswissenschaft” in: Ludwig Jäger, Werner Holly, Peter Krapp, Samuel Weber, Simone Heekeren (Hrsg.): [Sprache – Kultur – Kommunikation / Language – Culture – Communication. Ein Internationales Handbuch zu Linguistik als Kulturwissenschaft / International Handbook of Linguistics as a cultural Discipline](#), HSK 43, Berlin: Mouton de Gruyter, 783-790

Stolze, Radegundis (2016): „Subjektivität in der Fachübersetzung” in: Hartwig Kalverkämper (Hg.): [Fachkommunikation – Paradigmen, Positionen, Perspektiven. Festschrift für Klaus-Dieter Baumann zum 60. Geburtstag](#), Berlin: Frank & Timme, 747-770

Stolze, Radegundis (2017): „Quellen der Kreativität beim Übersetzen” in: Larisa Cercel, Marco Agnetta, María Teresa Amido Lozano (Hg.): [Kreativität und Hermeneutik in der Translation](#), Tübingen: Gunter Narr, 267-286

Abstract: This article describes the sources and bases of creativity in translation. Research sees creativity as a problem solving activity in order to create new and useful objects. The translation is a social service for understanding and translators do their job individually based on understanding the text and strategically applying their language knowledge. The subjectivity of translators as persons includes cognitive, existential and individual aspects, all working together in the hermeneutical translation competence. Understanding a text as preparation for the translation is a reenactment in empathy, trying to become aware of the text's original message as a whole. Thus, understanding is a semiosis, and not a deduction from text analysis. The basis for creativity in writing a translation is one's feeling for the language that includes both grammar knowledge and awareness of stylistic norms. Linguistic creativity is enhanced by intuition and reflection, whereas a definite formulation is a problem of coordinating the various individual expressions. Orientation in dealing with texts, such as observing the situational background, the discourse field, the meaning dimension and the predicative mode for understanding are presented, and strategies in view of coherence, media, stylistics, function and content are discussed with some examples.

Key Words: Creativity, subjectivity, empathy, understanding, *Sprachgefühl*, intuition, precision

Stolze, Radegundis (2017): „Cognition and Subjectivity in Specialist Translation”, in: *Cognitive Approaches to specialist translation*, ed. by Julian Maliszewski, Czestochowa University of Technology, series Monographs No. 329, Czestochowa 2017, 19-29

Stolze, Radegundis (2018): „Kulturspezifische Phänomenologie in der politischen und juristischen Übersetzung“, in: [Linguistik als diskursive Schnittstelle zwischen Recht, Politik und Konflikt](#), ed. by Martin Henzelmann, Hamburg, Verlag Dr. Kovač 2018, 201-217

Stolze, Radegundis (2018): Das Erbe Fritz Paepckes – Hermeneutisches Übersetzen, in: Géza Horváth, Balázs Sára (Hg.): [Im Übersetzen leben. Der Professor des Convivium am Eötvös-Collegium. Gedenkschrift zum 100. Geburtstag von Fritz Paepcke](#), Eötvös-József-Collegium Budapest, 2018, 41-47

Stolze, Radegundis (2018): „Dimensionen der Subjektivität beim Übersetzen“ in: Stanley, John / O’Keeffe, Brian / Stolze, Radegundis / Cercel, Larisa (eds.): [Philosophy and Practice in Translational Hermeneutics](#), Zetabooks, 2018, 77-100

Abstract: The central idea of traditional hermeneutics is that a translator only transfers what he or she interprets as the text’s message. Modern philosophical hermeneutics, for its part, deals critically with what is conditioning the interpreter’s understanding of a text. In this regard, the focus is on the particular knowledge-base that constitutes the background of subjective understanding. In order to clarify the modern hermeneutical approach to translation, this essay discusses various dimensions of subjectivity. At issue, firstly, is the cognitive subject which takes charge of the translator’s reaching out into foreign worlds and specialist domains. Secondly, there is the existential subject: all translators live in a society and can learn about other modes of interpretation and rhetorical formulation, especially insofar as there is the possibility of being influenced by a given tradition. Thirdly, there is an individual subject informed by feelings and experiences which condition the translator’s linguistic creativity and motivate a certain deconstructionist reaction to texts. All three areas, this essay will argue, are constantly interlinked in understanding, translation, and writing.

Keywords: subjectivity, understanding, knowledge, writing, text

Straub, Jürgen (2002): „Differenz und präkere Äquivalenz in einer Übersetzungskultur. Ein hermeneutischer Rahmen für die exemplarische psychologische Analyse eines ‚Übersetzungsfehlers‘“ in: Joachim Renn, Jürgen Straub, Shingo Shimada (Hg.): *Übersetzung als Medium des Kulturverstehens und sozialer Integration*, Frankfurt / New York: Campus, 346-389

Strosetzki, Christoph (1994): „Der Standort der literarischen Übersetzung zwischen *Anciens*, *Modernes* und Postmodernen. Anmerkungen zu einer hermeneutischen Übersetzungspragmatik“ in: *Übersetzungen und ihre Geschichte – Beiträge der romanistischen Forschung*, Tübingen, 151-171

Sze Amy, Chan Kit (1993): [The Hermeneutic Turn of Translation: Illustrated With Tang Poetry](#), MA Thesis, The Chinese University of Hong Kong.

Șerban, Adriana (2015): „Writing, Directing and Translating Poetic Film“ in: Radegundis Stolze, John Stanley, Larisa Cercel (eds.): [Translational Hermeneutics. The First Symposium](#), Bucharest, Zetabooks, 259-288.

Abstract: In this paper I examine the possibility of a holistic approach to audiovisual translation which puts the emphasis on people, context(s) and interpretation(s). I consider the relation between image, sound, and the spoken and/or written word in the audiovisual medium, and then explore some of the issues involved in creating poetic films, in particular the choice of language or silence. The translator’s mediating voice is not always easy to observe in subtitles. For they are governed by a complex set of constraints and conventions, to such an extent that it may appear there are no significant choices to be made, choices which, if noticed, might reflect competing interpretations. I endeavour to trace the translators’ voice in a small collection of poetic films translated into English and French, and explain that it manifests through more or less felicitous subtitling choices, and sometimes through failure.

Key Words: Interpretation, Poetic Film, Silence, Subjectivity, Subtitling, Translation, Understanding

Șerban, Adriana / Cercel, Larisa (2016): „Creativity and Alterity in Film Translation. A Return to Schleiermacher’s Hermeneutics” in: Teresa Seruya, José Miranda Justo (eds.): [Rereading Schleiermacher: Translation, Cognition and Culture](#), Springer, 2016, 291-303

Abstract: The aim of this paper is to revisit a number of concepts outlined in Friedrich Schleiermacher’s 1813 Academy address *Ueber die verschiedenen Methoden des Uebersetzens* and other writings by him, and link them to film subtitling. It is not our aim to retrace the passage of Schleiermacher’s concepts between languages and theoreticians who gave them new life in the twentieth and beginning of the twenty-first century; instead, we return to Schleiermacher’s text itself and focus on the translator’s creativity with respect to cultural identity and alterity. Our theoretical reflections inspired by Schleiermacher’s hermeneutics are complemented by the case study of a contemporary Romanian film, *The Death of Mr. Lazarescu* (2005), and its French and English DVD subtitles. We examine some of the challenges involved, and the choices made by the subtitlers in view of presenting to Western audiences a cultural product from Eastern Europe, the continent’s internal other. This leads us to a number of considerations about Schleiermacher and film, especially in relation to ‘die feinste Linie’ (‘the finest line’) between identity and alterity, which is reconfigured through the various degrees of the translator’s creative decision-making.

Tamargo, Elena (2000): „Hacia una hermenéutica de la traducción” in: [Traduic. Revista de traducción literaria](#) 8:15 (2000), 8-11

Tatasciore, Claudia (2018): „Übersetzungshermeneutik und Kinderliteratur. Eine Fallstudie anhand der italienischen Übersetzungen von Ferenc Molnárs *Die Jungen der Paulstraße*” in: Stanley, John / O’Keeffe, Brian / Stolze, Radegundis / Cercel, Larisa (eds.): [Philosophy and Practice in Translational Hermeneutics](#), Zetabooks, 2018, 339-366

Abstract: Children’s literature is relatively autonomous within the literary polysystem. In children’s literature, several systems work together: the social, the educational, and the literary. Children’s literature is motivated by quite specific aims, therefore, and it is also informed by representations of children and childhood that are specific to a given historical or social context. This essay argues that the most important issue a translator has to confront, when working on a text addressed to children, is the asymmetrical relationship between adults and children, particularly insofar as it structures the communicative situation. As I will show in an analysis of certain Italian translations of the Hungarian novel *A Pal utcai fiúk* (The Paul Street Boys), a hermeneutical approach to translation helps us assess the intention behind translations of books destined for young readers as well as their reception.

Keywords: children’s literature, image of the child, The Paul Street boys, critical analysis of translations, isotopies

Thawabteh, Mohammad Ahmad (2008): [“The Function of Cultural Reference within the Hermeneutic Circle: The Case of Arabic-English Translation”](#) in: *AS / SA*, no 21, 5-14

Abstract: The present paper examines the functions of Arabic cultural references within the scope of the hermeneutic circle of the translator. These functions are investigated through a corpus consisting in a translation of *The Square Moon: Supernatural Tales* by Ghada As-Samman. An English translation of As-Samman’s work is analysed in terms of Steiner’s four-move model, revealing a continuum in which each complements the others in the reconstruction of translated meaning. The moves are finally evaluated *vis-à-vis* equivalence theory and translation strategies. The analysis shows that realising the functions of Arabic cultural references in translation depends on the translator’s hermeneutic circle.

Keywords: Hermeneutic circle, equivalence, translation strategy, cultural reference.

Thomas, Robert L. (1990): „Dynamic Equivalence: A Method of Translation or a System of Hermeneutics?”, in: *Masters Seminary Journal*, 1-2 (1990)

Thouard, Denis (2000): „Goethe, Humboldt: poétique et herméneutique de la traduction“, in: Jean-Louis Chiss, Gérard Dessons (coord.), *La force du langage. Rythme, discours, traduction. Autour de l'œuvre d'Henri Meschonnic*, Paris: Honoré Champion Editeur, 193-210

Thouard, Denis (2015): „[Passer entre les langues. Réflexions en marge du discours de Schleiermacher sur la traduction](#)“ in: L. Cercel, A. Șerban (eds.): *Friedrich Schleiermacher and the Question of Translation*, Berlin, Walter de Gruyter, 59-73

Abstract: This paper aims to show the intrinsic coherence of Schleiermacher's 1813 Academy address, on two levels: 1) inside his philosophical system, as an application of Schleiermacher's Hermeneutics, itself related systematically to his Dialectic—from which translation derives its possibility; and 2) in the specific historical context of Germany at the beginning of the 19th century, at a time when translation had a key role to play in building national consciousness against Napoleon's empire. In this light, the political and theological dimensions of the lecture are obvious: Germany's historical mission among the other nations was that of achieving a synthesis of human knowledge; the need for translation indicates that the country was still on its way towards this. The article is complemented by a brief discussion of Schleiermacher's translation of *Travels in the Interior Districts of Africa* by Mungo Park, on which he worked while he was writing his much more famous *On Religion* (1799).

Toda Castán, Claudia: El enfoque hermenéutico en traducción: revisión bibliográfica in: María Ángeles Recio Ariza, Belén Santana López, Manuel De la Cruz Recio (Hg.) (2015): *Interacciones: reflexiones en torno a la traducción e interpretación del/al alemán = Wechselwirkungen: Überlegungen zur Translationswissenschaft im Sprachenpaar Spanisch – Deutsch*, Frankfurt: Peter Lang, 647-666

Toda, Fernando (2010): „[Transferencia cultural, hermenéutica del texto y adaptación en la traducción: reflexiones a partir de casos prácticos](#)“ in: Albert Freixa, Juan Gabriel López Guix (eds.): *Actas del II Coloquio Internacional «Escrituras de la Traducción Hispánica»*, San Carlos de Bariloche, 5-7 noviembre 2010, 27-43

Tomaiuolo, Saverio (2009): “ ‘A bad reader is like a bad translator’: ermeneutica e traduzione in alcune poesie di W. H. Auden” in: *Testo a fronte*, 2009

Tononi, Daniela (2012): “[Genetica testuale e traduzione interpretativa: i manoscritti laboratorio virtuale](#)” in: *InVerbis* 1 (2012), 47-

Tosun, Muharrem / Kabukcik, Sevinç (2010): “[Die Maßstäbe der Übersetzungskritik: Die Grundlagen der Übersetzungskritik als künstlerische, wissenschaftliche, philosophische und hermeneutische Tätigkeit](#)“ in: *Trans. Internet-Zeitschrift für Kulturwissenschaften* 17 (2010)

Trebak, Abderrahim (2009): [Die Übersetzung arabischer Redensarten ins Deutsche. Ein Beitrag zur übersetzungsorientierten Sprichwort-Forschung und ihrer Rolle beim Kulturtransfer](#), Dresden, PhD Thesis (Chap. 1.4.3.: Übersetzung als hermeneutische Dimension, 95-109)

Tugushev, Nikolay (2008): [Conditions in Translation](#), MA Thesis, Stony Brook University, May 2008

Abstract: The following paper addresses the questions of meaning by a close study of the phenomenon of translation. In particular, translation involves saying the same in a different way. By addressing what is the “same” and what is “different,” this study proposes that meaning is performed through translation—a performance of sameness-in-difference. The argument draws on structuralist concepts of speech/language, signifier/signified, as well as the distinction between sense and reference. It is concluded that these distinctions become possible through the performance of translation by instantiating these differences. The paper

then draws on the hermeneutic tradition, especially as espoused by Gadamer, to justify an interpretation of understanding as requiring translation.

Tupan, Maria-Ana (2016): „Sites of Sign-Production and Interpretation” in: [Journal of Arts and Humanities](#), 5 (3) / 2016, 50-63

Abstract: T.S. Eliot’s query in *The Waste Land*, “Who is the third who walks always beside you?” may be said to sum up the hermeneutic situation of any language act, whether of sign production or interpretation. Whereas traditional topoi of expressionist aesthetics, such as the artist’s subjectivity, empirical psychology, truthfulness, intentionality, etc. have become irrelevant in the heteroglotic discourse of the most famous dirge on the decaying West, Eliot’s awareness of the matrilineal role of cultural semiosis allows us to place him among the founding fathers of semiotic aesthetics. The anagnorisis episode in *The Waste Land* is one of appropriate reading of the body of Christ through knowledge of the crucifixion scene and associated symbolism. Rooted in the insights of Charles Sanders Peirce and Charles Morris, and enlarged by post-war contributors, such as Roland Barthes, Umberto Eco, Michael B. Hardt, Richard Rudner, Foucault, Vattimo, Baudrillard and Deleuze, the semiotic, cultural materialist, or genetic approach to art makes interpretation dependent on a mediating third (Peirce: the Interpretant), which is variously related to context, regime of signification, episteme, schemata, generic convention, structure of feeling, triangulation of desire ...

Keywords: Philosophical Hermeneutics; Translational Hermeneutics; Hypertext; Interpretive Arc; The Waste Land

Upton, Edward (2016): „[Translation, Comparison, and the Hermeneutics of the Fragment in The Waste Land](#)” in: *The Journal of Religion* 96 (1) / 2016

Uteza, Francis (1995): „Herméneutique et traduction dans *Grande Sertão: Veredas* de João Guimarães Rosa”, in: Serge Bourjea (éd.): *Génétiq ue & Traduction. Actes de colloque de Arles*, Paris: L’Harmattan, 223-236

Varne, Jennifer (2009): “[From hermeneutics to the translation classroom: a social constructivist approach to effective learning](#)” in *T&I - The International Journal for Translation & Interpreting Research*, Vol. 1, No. 1, 2009, 27-43

Varlik, Selami (2008): *La question herméneutique de la traduction du Coran comme parole divine*, actes du colloque „Traduire le même, l’autre ou le soi” qui a eu lieu à Aix-en-Provence en 2008

Varsimashvili-Raphael, Maia (2015): „[Traduction et quête identitaire: Le cas de la Géorgie](#)” in: *Ticentre. Teoria Testo Traduzione* 3 (2015), 97-124

Vajda, Karl (2018): Im Niemandsland zwischen philosophischer und theologischer Hermeneutik, Deutungslehre und Übersetzungswissenschaft bei Fritz Paepcke, in: Géza Horváth, Balázs Sára (Hg.): [„Im Übersetzen leben“. Der Professor des Convivium am Eötvös-Collegium. Gedenkschrift zum 100. Geburtstag von Fritz Paepcke](#), Eötvös-József-Collegium Budapest, 2018, 49-58

Venuti, Lawrence (2007): „Adaptation, Translation, Critique” in: [Journal of Visual Culture](#), April 2007 vol. 6 no. 1, 25-43

Abstract: Translation theory advances thinking about film adaptation by enabling a more rigorous critical methodology. The relation between such second-order creations and their source materials is not communicative but hermeneutic, depending on the translator’s or filmmaker’s application of an interpretant. The hermeneutic relation can be seen not only as interpretive, fixing the form and meaning of the source materials, but as interrogative, exposing the cultural and social conditions of those materials and of the translation or adaptation that has processed them. The critic in turn applies an interpretant, whether a

critical methodology or specific interpretation, to formulate the hermeneutic relation and its interrogative effects.

Venuti, Lawrence (2010): „Genealogies of Translation Theory: Jerome” in: *Boundary 2. An International Journal of Literature and Culture*, 37 (3) / 2010, 5-28.

Abstract: This article offers a historical examination and ideological critique of Jerome's famous *Letter to Pammachius* (395 CE), exploring its complex relations to the Roman translation tradition, on the one hand, and to an emerging Christian tradition, on the other hand, with examples taken from the New Testament and Jerome's own translating. Jerome's letter is the most influential statement of what can be called the instrumental model of translation, the notion that translation is the reproduction or imitation of an invariant contained in or caused by the source text. Attention is given to modern theoretical developments like Eugene Nida's concept of dynamic equivalence. The aim is to formulate and argue for the comprehensiveness and ethical value of a hermeneutic model, the notion that translation is a variable interpretation that is culturally and historically contingent. The ethics of translation proposed here draws on the work of the French philosopher Alain Badiou.

Venuti, Lawrence (2011): “Poetry and Translation”, in: [Translation Studies](#), 2 / 2011

Veizin, François (2009): “Expérience de la parole, expérience de la traduction” in: Mejia, Emmanuel / Schüßler, Ingeborg (Hg.) (2009): *Heideggers „Beiträge zur Philosophie“*, Frankfurt am Main: Klostermann, 341-355

Vigneault, Érik (1999): „Herméneutique et traduction poétique: quelques remarques”, in: *TTR: traduction, terminologie, rédaction*, [Volume 12, issue 2](#), 173-188

Vincenti, Giampaolo (2007): “Appunti sull'ermeneutica e sull'etica della traduzione da Schleiermacher a Berman” in: in [L'Ulisse. Rivista di poesia, arti e scrittura](#), 7-8 / 2007 (La lingua della poesia: esperienze dei linguaggi, poesia e traduzione, dialettologia), 61-69

Vincenzi, Giampaolo (2003): „Etica ed Imitazione nella traduzione poetica” in: *Smerilliana*, n. 2.

Vital, Alberto (2013): “[Hermenéutica, intertextualidad y referencias a la política. Observaciones sobre traducciones de Rainer Maria Rilke, Bertolt Brecht y Günter Grass](#)” in: *Estudios de traducción* 3 (2013), 297-313

Abstract: En el presente artículo se discuten pasajes de traducciones existentes de Rilke, Brecht y Grass a la par que se presenta el contexto histórico-discursivo de las respectivas obras. La extrema riqueza del lenguaje rilkiano requiere la atención a formas fonéticas y gramaticales, mientras que la hermenéutica literaria facilita la comprensión. Brecht establece en las Elegías de Buckow una relación intertextual con Rilke, aun subvirtiéndolo el género elegíaco. En el poema *Die Lösung*, motivado por los acontecimientos del 17 de junio de 1953, el traductor se enfrenta a la auto ironía del autor. El gusto por inmiscuirse con asuntos del momento es compartido por Grass. *Politische Landschaft* es un poema que, siendo en su primer momento muy legible, se vuelve arduo fuera del horizonte político original.

Voila, Vasile (2016): [Literatura comparata la turura ultimului secol. Anxietati, paradigm, metode](#), Editura Univers. (s. Kapitel: Traduction littéraire)

Vol'skij, Aleksej L. (2009): „Auf der Suche nach der ‚reinen Sprache‘. Hermeneutische Aspekte in Paul Celans Chlebnikov-Übersetzung“ in: [Das Wort. Germanistisches Jahrbuch Russland](#) 2009, 145-157

Von Hoff, Dagmar (2016): „Der hermeneutische Akt des Übersetzens. Schleiermacher und die Literaturverfilmung” in: Teresa Seruya, José Miranda Justo (eds.): [Rereading Schleiermacher: Translation, Cognition and Culture](#), Springer, 2016, 137-149

Abstract: Friedrich Schleiermacher's notion of translation can be applied productively to the dialogical relationship of literature and film. Whilst a literary translator translates the original text into the target language, thus stepping back behind the original, this process is entirely different in the case of literary adaptation. Here it is the director who takes the author's place, ostensibly causing the original text to disappear. Furthermore, the translation of a literary text into the language of cinema is an interpretative engagement with, and an attempt to better understand, the original work. In contrast with translation in a stricter sense, which has by its nature a duty to uphold and to faithfully reproduce the original text, it is striking that the cinematic adaptation cannot help but 'outdo' the original text, thus proclaiming its own ability to say 'more', or rather to put things in different terms to the original. At the same time, however, the adaptation also tends to offer its own interpretations. This essay considers the extent to which Schleiermacher's concept of translation can be applied as a critical category to the analysis of literary adaptations. Using Luchino Visconti's film *Morte a Venezia* (1971) as a salient example, it will examine not only the congeniality of the adaptation of Thomas Mann's story *Tod in Venedig* (1912) but also consider whether it would be more apt to speak of a distortion or, in the words of Umberto Eco, a "transmigration of the theme".

Wallaert, Ineke (2016): „Hermeneutic Uncertainty and Prejudice” in: [Meta: Journal des traducteurs](#), 61 (2) / 2016, 165-186

Abstract: Hermeneutic uncertainty is an inherent part of the art of translation, and its consequences are ineluctable features of translation products. In this article I support the claim that the teaching and practice of translation do not escape the social responsibility which resides in clearly declaring and acknowledging the existence of hermeneutic uncertainty. Investigating how Heideggerian hermeneutics led to Gadamer's development of the concept of hermeneutic prejudice. I will show that the philosophical description of how this prejudice functions can be a useful part of the pedagogical materials presented by translation teachers, and can help students to approach ambiguous or difficult source text elements more confidently. Such hermeneutic consciousness-raising can also be applied to published translations, where it can be tested to reveal how translators have dealt with specific instances of hermeneutic uncertainty. The case studied here is a pair of terms occurring in Walter Benjamin's *Die Aufgabe des Übersetzers*, chosen mainly for its ubiquitous presence in the field of translation studies. The story of how French and English translations differ in their understanding of this specific hermeneutic difficulty will be used to investigate the extent to which translators acknowledge (or ignore) the existence of hermeneutic uncertainty by allowing it to enter their translations or by discarding it from them.

Keywords: prejudice, uncertainty, Hans Georg Gadamer, Walter Benjamin, Translation Studies

Wei, Keling (2018): La critique littéraire comme expérience de la traduction, in: Florence Xiangyun Zhang, Keling Wei (eds.): [Recherche et traduction. Une vision engagée de la traduction](#), Peter Lang, 2018

Weissbrod, Rachel (2009): “Philosophy of translation meets translation studies: Three Hebrew translations of Kipling's “If” in light of Paul Ricoeur's “Third Text” and Gideon Toury's “Adequate Translation” in: [Target 21:1](#) / 2009, 58-73

Abstract: Though there are no clear-cut boundaries between the philosophy of translation and translation studies, they are obviously not the same. They differ not only in how they address their subject matter but also in that they occupy different “niches” in the culture. In the terminology of Bourdieu, they partake in different, though possibly partly overlapping cultural fields. This article attempts to create a meeting place for two representatives of these disciplines: Paul Ricoeur, a leading figure in French hermeneutics of the 20th century, and Gideon Toury, a prominent researcher in the field of translation studies. Ricoeur's concept of the (non-existing) “third text” is compared with Toury's concept of “the adequate translation as a hypothetical construct”, which was proposed in the 1980s and negated in the 1990s; and Ricoeur's view of translation as “equivalence without adequacy” is compared with Toury's

stand on this issue. The possibility of working with both and reading each of them in light of the other is examined by applying their ideas to a test case – three Hebrew translations of Kipling's "If". The underlying assumption is that establishing links between translation studies and the philosophy of translation can contribute to the understanding of the phenomenon, which is the subject matter of both.

Keywords: adequacy, equivalence, philosophy of translation, translation studies, "third text"

Wilhelm, Jane Elisabeth (2004): „Herméneutique et traduction: la question de «l'appropriation» ou le rapport du «proper» à «l'étranger»“, *Meta*, XLIX, 4, 768-776

Wilhelm, Jane Elisabeth (2006): „Le dialogue herméneutique“ in: *Hermēneus* 8, Publication of the Faculty of Translation and Interpretation, University of Valladolid, 155-180

Wilhelm, Jane Elisabeth (2006): “L'intention de l'auteur ou le monde de l'œuvre” in: Lederer, Marianne (éd.): *Le sens en traduction*, Caen: Lettres modernes Minard, collection Cahiers Champollion, 347-354

Wilhelm, Jane Elisabeth (2009): “Pour une herméneutique du traduire” in: Cercel, Larisa (Hg. / éd.) (2009): [Übersetzung und Hermeneutik – Traduction et herméneutique](#), Bucharest, Zeta Books, 91-115

Wilhelm, Jane Elisabeth / Schnarenberger, Michel (2007): “Lire pour traduire, une approche herméneutique de la traduction spécialisée” in: Lavault-Olléon, Elisabeth (éd.): *Traduction spécialisée: pratiques, théories, formations*, Bern: Peter Lang, 91-102

Wang Xiaoli (2008): [„Gadamer's Philosophical Hermeneutics Approach to the Difficulties of Translating Chinese Classical Poetry“](#), in: *Foreign Languages and Their Teaching*, 4-2008

Abstract: That translating classical Chinese poetry is difficult is a fact, and many scholars have studied and written papers about the principles, strategies, and techniques of translating classical Chinese poetry from different angles. This article deals with the causes of the difficulty in translating Chinese classical poetry from Gadamer's philosophical hermeneutic approach, pointing out that such hermeneutic concepts and principles as prejudice, temporal distance, fusion of the horizons, and the model of conversation reveal the basic causes of the difficulty of the translation of Chinese classical poetry, and their unavoidability helps the translators and the translation critics adopt a correct attitude towards the disputes and re-translation of Chinese classical poetry.

Wille, Lucyna (2003): [Semantische Figuren in der Übersetzung. Ein Spiel mit Wort und Werk](#), Marburg, Tectum Verlag (see chapter 1.2. Hermeneutik als Methode der Geisteswissenschaften, 3.5. Der große und kleine hermeneutische Übersetzungszirkel)

Wu, Roberto (2018): „The Rhetorical Aspect of Translation“ in: Stanley, John / O'Keeffe, Brian / Stolze, Radegundis / Cercel, Larisa (eds.): [Philosophy and Practice in Translational Hermeneutics](#), Zetabooks, 2018, 119-142

Abstract: After the phenomenological and hermeneutical contributions of Heidegger and Gadamer, among others, the performative peculiarity of language in its various aspects – speaking, writing, and listening – has been recognised in its own right. This account of language recalls the standpoint of philosophers who deal with the subject of rhetoric. In terms of the matter of translation, which is important for hermeneutics but also for classical rhetoric, certain differences emerge. From the perspective of classical rhetoric, translation is originally situated in the context of orality, where the orator endeavours to be intelligible to an audience while delivering a discourse that describes the subject vividly. But contemporary translation studies mainly considers written works and silent reading. The purpose of this essay is to examine the extent to which hermeneutics aligns with rhetoric, and whether an analogy between the translator and the orator is still admissible nowadays.

Keywords: vividness, linguisticity, orator, audience, reader, translator

Yameogo, Fidèle (2012): "La communication implicite dans son fonctionnement et sa traduction. Quelques remarques sur la scène 'Jardin de Marthe' dans Faust I" in: Cercel, Larisa / Stanley, John (Hg.) (2012): *Unterwegs zu einer hermeneutischen Übersetzungswissenschaft. Radegundis Stolze zu ihrem 60. Geburtstag*, Tübingen, Gunter Narr, 115-130

Yan, Li (2012): [„On the Translator’s Subjectivity -- From the Perspective of Gadamer’s Philosophical Hermeneutics”](#) in: *Higher Education of Social Science*, 3 (2), 21-26

You, Li (2015): [„Fusion of Horizons in Classical Literary Translation”](#) in: International Proceedings of Economics Development and Research IPEDR, 83 (2015), Singapore, 110-114
Abstract: As the theory and methodology about understanding and interpretation of text meaning, Hermeneutics is closely linked to translation. Hans-Georg Gadamer, the most renowned contemporary philosopher in Germany, founded philosophical hermeneutics in 1970s and it opened up a new ground in the field of translation study. In view of the growing significance of classical literary translation, this paper introduces philosophical Hermeneutics and analyzes the hermeneutic comprehension in classical literary translation from three perspectives: dialogues between translator and text, between translator and target readers and between different horizons of different times. Lastly it discusses its significance in classical literary translation from a macroscopic perspective.

Keywords: Hermeneutics; classical literary translation; fusion of horizons; dialogue

Yu, Sen-lin (2009): [„Gadamer’s Philosophical Hermeneutics and Translation”](#) in: *Journal of Southwest Jiaotong University (Social Sciences)*, 2009

Abstract: Translation and Hermeneutics are closely related. The notions "prejudice", "fusion of horizon", and "effective history", put forward by Gadamer in his *Truth and Method*, offer us a new perspective to understand and interpret translators' creativity and subjectivity, re-translation and the relativity of translation criteria.

Keywords: historic understanding, fusion of horizon, effective history, translators' subjectivity and creativity, re-translation, relativity of translation criteria

Yuan Li (2003): „A hermeneutic approach to the studies of translator’s subjectivity” in: *Journal of PLA University of Foreign Languages*, 3, 74-78.

Yun, Seong-Woo, Hyang Lee: [„Hermeneutic Turn in Antoine Berman’s Philosophy of Translation: The Influence of Heidegger and Ricœur”](#) in: *Filozofia. Journal for Philosophy*, vol. 68, no. 3, 2013, 205-219.

Abstract: The paper aims at explaining Antoine Berman’s “hermeneutic turn”, as exhibited in his final and posthumous publication *Toward a Translation Criticism: John Donne*, from the perspective of the Heideggerian and Ricœurian hermeneutics. In the first part of this paper, we deal with the overall nature of Berman’s hermeneutic turn. In the second part we try to discover the influence of Heideggerian hermeneutics on Berman’s reflection. Next, we discuss the key notions of Ricœur’s hermeneutics, known as “post”-Heideggerian hermeneutics, with reference to the main concepts proposed by Berman for translation critiques. Finally, we reflect on the significance of Berman’s “unfinished” hermeneutic project.

Zărnescu, Crina-Magdalena (2011): [„La traduction comme paradigme herméneutique. Identité et altérité dans l’acte du traduire”](#) in: *Studii și cercetări filologice* 9 (2011), Editura Universității din Pitești, 124-140.

Abstract: Knowing the real world is based on a translation process since the world would not exist without a thought to translate it. (cf. A. Berman, M. Blanchot, I. Oseki-Dépré, etc.). Starting from this hypothesis, in this paper we propose ourselves to present the double role played by the translator in this « tête-à-tête » with the literary text, i.e. that of experienced reader and that of interpreter/hermeneut. Interpreting and translating become the two facets of the same complex process investigating the text on the paradigmatic vertical and

on the syntagmatic horizontal, which makes a «decortication» of the text to be translated, consisting in finding out the metaphorical network, the stylistical features which individualize the writing and anchor it in a certain discourse, a certain poetical and cultural context. In order to attain our goal, we chose Mallarme's poem « Un Coup de dés n'abolira jamais le hasard » which represents the final moment of the search for a new poetics, the poetics of the spatial writing, of breaking off a textual continuity in a moment of maximum tension. This paper is not just an enumeration of the difficulties encountered by the translator, but also an attempt to point out via the philosophy of interpretation the multitude of readings virtually encoded in the genetic code of the poem. Our paper has three levels : 1. the evocation and the definition of the identity-alteration report within the domain of translation studies; 2. a few poetical references on Mallarme's poem « Un Coup de dés n'abolira jamais le hasard »; 3. a special « reading » of the poem made with the help of computer simulation.

Keywords: translation, identity, alteration, kinetic perspective, cube, virtual space

Zhang, Mingquan / Mao, Weiqiang (2009): [„On Translating the Poetic Images from Chinese into English”](#), in: *Asian Social Science*, vol. 5, no. 6, June 2009, 40-43

Abstract: Despite the concern over the loss of poetic images in the translation process, the translation practice of poetry never ceases. As the result of different approaches to the poetic imagery, the poetic images might be preserved, lost or replaced by others. The hermeneutic approach, with a view to preserving the alterity of an alien culture, would like the original image to be preserved as much as possible. The comparative literature approach is concerned with the misreading unavoidable in the translation process and cultural interaction. And the cognitive linguistics approach both admits the linguistic relativism and tries to offer a solution to the disparity in cultural connotations of the poetic imagery. Nevertheless, with the duel between domestication and foreignization pacified by the cultural interaction, more poetic images would be preserved in translating Chinese poems into English.

Zhang, Jinghua / Cui, Yonglu (2006): [„Relevance Theory of Translation and Practical Hermeneutics”](#) in: *Foreign Languages and Their Teaching*, 2006

Abstract: According to Relevance Theory of Translation proposed by Gutt, translation is regarded as a kind of interpretive use, which embodies the philosophy of practical hermeneutics. Moreover, if observed from macro perspective, Relevance Theory of Translation is similar to practical hermeneutics as far as its important notions are concerned. By analyzing the basic issues of hermeneutics in translation from the micro perspective, it is proved that interpretive use conditioned by optimal relevance is "practice"-oriented, hence it is able to avert the disadvantages of other research paradigms.

Keywords: interpretive use, optimal relevance, practical hermeneutics

Zhang, Meng (2008): [A Hermeneutic Approach to Translation Process](#), Shanghai International Studies University, MA Thesis

Abstract: The study of translation can be generally divided into two types: product-oriented research and process-oriented research. Although the former approach dominates in translation studies, it has to be admitted that translation product is only the static result of dynamic translation process. Obviously, it is the research on translation process that is supposed to offer an answer to the key question about how the target text is produced. Therefore, it is justifiable that process-oriented research that has long been marginalized is increasingly becoming the order of the day in translation studies.

Many translators and translation theorists, with the help of their rich experience and meticulous observation, have established ample models of translation process, concentrating on the linguistic studies and psychological or cognitive studies. However, these aspects have their defects. Firstly, these approaches focus on translation process in its narrow sense, without effective analysis of translation preparation and the phenomena of re-translated texts. Secondly, seldom are these studies concerned with social, cultural and historical factors in translation process. For example, how do culture and history interfere

in the deciphering process and how do they express themselves by the translator? Thirdly, the previous translation process studies treat the translator as an ideal objective neutral, without any linguistic, cultural or personal preference.

This thesis holds the view that the application of hermeneutics to the study of translation process may help solve the above three problems. Although the mental studies of translators contribute a lot, it is too abstract and difficult to put them into actual practices. On the contrary, hermeneutic approaches to social aspect of translation process are more feasible in case studies, particularly in answering the question on why translation is done in a certain way. Hermeneutics is a theory of understanding and interpretation of texts. It admits that “fore-understanding” and “prejudice” exist before readers approach texts, which is thought to be valid also in translation in that translators are social beings in a certain culture and history. That is to say, both writers and translators have their respective “horizons” which will be fused in the process of translation. In a word, hermeneutics puts weight on the historicity that human beings and texts exist in certain time and space, which can be used in translation process study to offer tentative solutions to the mentioned three questions and project a new perspective to analyze translation process. In this light, this thesis is going to introduce hermeneutics into the present study, attempting to provide practical guidance for translators to follow and implying new yardsticks to measure up translated texts.

Keywords: translation process; translator; hermeneutics

Zingerle, Arnold / Cappai, Gabriele (2003): [Sozialwissenschaftliches Übersetzen als interkulturelle Hermeneutik / Il tradurre nelle scienze sociali come ermeneutica interculturale](#), Duncker & Humblot

Zsóok, Izabella (2012): *Translation – the bridge between languages and cultures*, Babeş-Bolyai University, Cluj, PhD Thesis (full text online) (see chapter 3: The Hermeneutics of Translation)