# The Multidimensionality of Translational Hermeneutics

*To My Husband*

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## The Multidimensionality of Translational Hermeneutics

Theoretical
and Methodological Perspectives

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# ACKNOWLEDGMENTS
## AND BIBLIOGRAPHICAL NOTES

The material on which this book is almost entirely based, albeit in a slightly modified form, was already published in journals and books. A few modified paragraphs of the Introduction come from my review article of the monograph entitled *Translational Hermeneutics. The First Symposium* edited by Radegundis Stolze, John Stanley and Larisa Cercel

(Bucharest 2015), which was published in *Studia Translatorica* 2019, 10: 412–427, from an initial fragment of a text titled *The act of translation in Hans Georg Gadamer's philosophy of language*, published in the journal *Studies in Logic, Grammar and Rhetoric* 2012, 28(41): 161–182, and from an article titled *Kompetencje tłumacza w świetle hermeneutycznej filozofii języka Hansa- -Georga Gadamera* [A translator's competence in the light of Hans-Georg Gadamer's hermenutical philosophy of language], published in the monograph *Komunikacja międzykulturowa w świetle współczesnej translatologii* [Intercultural communication in light of contemporary translatology] edited by Katarzyna Kodeniec and Joanna Nawacka, Olsztyn 2016: 39– 50. Parts of Chapter 1 of Part I of this monograph were published in an article entitled *The act of translation in Hans Georg Gadamer's philosophy of language*, in the journal *Studies in Logic, Grammar and Rhetoric* 2012, 28(41): 161–182. Some fragments of Chapter One also come from the second edition of my monograph *Rozumienie, dzieje, dialog. Kompetencje tłumacza w hermeneutyce filozoficznej Hansa-Georga Gadamera* [Understanding, history, dialogue. A translator's competence in Hans-Georg Gadamer's philosophical hermeneutics], Białystok 2019.

Chapter 2 formed the substance of an article entitled *Legal Translation Competence in the Light of Translational Hermeneutics*, in the journal *Studies in Logic, Grammar and Rhetoric* 2013, 34(47): 141–159. Chapter 3 was published, in a slightly modified version, in an article entitled *Kilka uwag na temat podo- bieństw pomiędzy głównymi założeniami współczesnej hermeneutyki przekładu i kognitywnej teorii translatologicznej* [Some remarks on the similarities between the main principles of contemporary translational hermeneutics and the cognitive theory of translation], in the monograph *Logos. Filozofia słowa* [Logos. The philosophy of the word] edited by Krzysztof Andruczyk, Ewa Gorlewska and Krzysztof Korotkich, Białystok 2017: 23–36.

Chapter 4 originally appeared in a modified form in the monograph entitled *Translational Hermeneutics: Philosophy and Practice* edited by Radegundis Stolze, John Stanley, Brian O'Keeffe and Larisa Cercel, Bucharest 2018: 291–317. Chapter 5 was initially published in the journal *Crossroads. A Journal of English Studies* as a text entitled *On the Hermeneutic Ontology of Language in Alice's Adventures in Wonderland and its Latest Polish Retranslation* (2017, 18: 18–35). My thanks go to all editors who kindly agreed to my using all the above parts of the published articles in this monograph. Although

the substance of the chapters is similar in many ways to the papers already published, I introduced a plethora of modifications, in terms of not only style, but also the subject matter. Hopefully, collecting all those texts in one publication will enable scholars interested in translational hermeneutics to understand the specificity of this strand of translation studies, in particular here, in Poland, where the hermeneutic approach to translation has been largely marginalised.

# INTRODUCTION

The development of the field concerned with the study of the hermeneutics of translation was strongly influenced by philosophical hermeneutics. This should be of no surprise as hermeneutics, in all its forms and configurations, revolves around such topics as language, understanding, meaning, text, interpretation, and, consequently, translation. Also, hermeneutics, just like translation studies, is concerned with overcoming barriers in order to come to a specific understanding. As Gadamer put it, the translator's task of recreation is different only in degree from the very general task that the interpreter has to complete while dealing with any text (Gadamer, 2004, p. 389). Here we can refer to the words of Palmer, who stated that "contemporary hermeneutics finds in translation and its theory a specific reservoir for exploring certain hermeneutic issues and problems, and that the phenomenon of translation is in a way a key matter of hermeneutic studies" (Palmer, 1969, p. 33).

In light of the above, it is also worth considering what the hermeneutics of translation really means. According to Cercel (2013, p. 16–21), it is "a direction of thinking that focuses on the problem of understanding and interpretation in the act of translation and the subjective relations between them" (p. 16). Translational hermeneuticists, as the author claims, "strive to show how the subjective factor of the translation process, and therefore the translator, can be incorporated into scientific, objectified research on the act of translation" (ibid., p. 21). They are of the opinion that contemporary translation studies cannot really be understood in its entirety without the hermeneutic approach to translation. Contrary to common beliefs, translational hermeneuticists, as Cercel puts it, are not only interested in literary translation: they also deal with specialized translations, audiovisual translations, and even interpreting. One of the guiding principles followed by translation hermeneuticists is that different types of translations have many points in

common, and therefore the approach to their analysis should be uniform. For what matters is no longer the text itself and linguistic issues as ensuing from a particular type of discourse, but the translator, the decisions they make, the translation strategies they deploy, etc. (ibid., p. 21).

In recent years the hermeneutic approach to translation has received an increased amount of scholarly attention (see, e.g., Cercel, 2009; Stolze, 2011; Cercel, 2013; Robinson, 2013; Stanley et al., 2018). The discussion of the significance and role of the field called translational hermeneutics within translation studies is becoming increasingly methodologically oriented, with the major concerns of the most recent publications within this field including: 1) establishing certain criteria and categories which could serve as methodological departure points in analyzing not only translation products, but also the translator's behaviour during the translation process, and 2) delimiting both boundaries and common points between translational hermeneutics *per se* and other translational research trends, and between translational hermeneutics and different domains, for example cognitive science (see, e.g., Piecychna, 2021, p. 31–62).

Translational hermeneutics as a conscious movement found its foothold around 2010. Then, in 2011, the first international conference on this field of translation studies was organized by Radegundis Stolze, John Stanley and Larisa Cercel (26 and 27 May 2011 at the University of Applied Sciences in Cologne). In 2015 a post-conference volume was published. The editors of the volume wrote about the articles that were published in the collection: "They represent the diversity of the papers delivered, not a school of thought. There was no effort made to homogenize terminology or content. To the contrary, this collection has more the character of a portfolio which should confront the reader with the diverse perspectives drawn by the promise of fusing hermeneutics with translation. Hopefully, in the years to come the continued efforts to develop a field that we are now tentatively calling »Translational Hermeneutics« will yield some level of consensus on both fundamental precepts as well as unresolved, controversial questions" (p. 7). Both the conference and the collection of essays presented during the event reflect the editors' conscious and deliberate attempts to both renew and enliven interest in the relationship between hermeneutics and translation,

and to establish translational hermeneutics as a fully-fledged research branch within translation studies by bringing new ideas that seem to stand in stark contrast to the established and widely accepted objectivist paradigm in science. It is worth accentuating that contributors to the volume originate not only from different countries, but also from different continents. As the editors claim: "The fact that we had speakers come not only from Europe, the United States and Canada, but also from Egypt, Iran, Hong Kong and China suggested that the interest in linking hermeneutics with translation studies is one spanning many cultures" (ibid.). Although Germany has long been considered the centre and place of origin of hermeneutics, it seems plausible to claim that translational hermeneutics has already gone beyond this area and has become a truly global and interdisciplinary enterprise.

The main research questions that this monograph tries to address can be formulated in the following way: 1) "What are the main aspects that define translational hermeneutics as a sub-discipline of translation studies?"; 2) "How is translation approached in the hermeneutic tradition of contemporary philosophy?"; 3) "How can the main tenets of the hermeneutic theory of translation as delineated by Radegundis Stolze be deployed to devise theoretical models of specialized translation competence?"; 4) "What is the relationship between translational hermeneutics and cognitive science?"; 5) "Can the hermeneutic approach to translation teaching, as suggested by Radegundis Stolze, be regarded as effective and worth pursuing?"; 6) "How can literary translations be approached from the perspective of translational hermeneutics?". All the questions, however, revolve around my intention to demonstrate that translational hermeneutics, often criticised for the lack of any valid methodological grounding, could be considered a reliable theoretical and methodological framework by means of which translation scholars could address the questions which have been driving the quests behind the studies they have conducted. Answers to the research questions as posed above will be provided in the successive parts of this monograph, which consists of five chapters.

Chapter 1 provides an overview of Hans-Gadamer's philosophical views on translation as juxtaposed against his stance on language and such hermeneutic categories as text, interpretation and understanding.

It aims at proving that the translator is situated at the very centre of the translation process, and that the main difficulties ensuing from the procedure result from cultural and linguistic diversity. The objective of this chapter is also to show how translation is described in the hermeneutic tradition of contemporary philosophy, as exemplified by Gadamerian philosophical hermeneutics. Chapter 2 offers an overview of various concepts and models of the notion of translation competence. It also discusses the role and skills of the translator in legal translation. The considerations serve as starting points for more hermeneutically-grounded reflections on the act of translation as based on Radegundis Stolze's hermeneutic theory of translation and its two main phases: translational reading and translational writing. On the basis of the main tenets of the theory I then offer a unique model of hermeneutic translation competence as resulting from the hermeneutic perspective. Chapter 3 examines various correlations between the main assumptions behind the rationale of translational hermeneuticists and those translation scholars who represent a more cognitively inclined approach to the phenomenon of translation. It notes that proponents of the two "schools" of thought might successfully cooperate and draw inspiration from each other. Chapter 4 capitalizes on an empirical study involving novice translators and discusses the advantages of the 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. Afterwards, the participants were asked to answer questions concerned with their opinions relating to the hermeneutic approach to translation teaching. Chapter 5 discusses the latest Polish retranslation of the *Alice* book by Lewis Carroll, with the main aim of verifying whether the translator attempted to render the spirit of the source text, as was claimed in the Afterword. The translator's stylistic decisions are evaluated against Gadamerian ontology of language. This chapter also suggests some possibilities of implementing the main categories of Gadamerian hermeneutics into the field of literary translation analysis. The final section of this monograph offers a summary of the

achievements of translational hermeneutics made so far and suggests new avenues and directions within this field of research.

The titles of all the particular chapters contain keywords that define them and specify their *metacontent*. The *source* in the first chapter is indicative of the origin of translational hermeneutics, a sub-discipline which has been mostly inspired by hermeneutic philosophers' work, including that of Martin Heidegger, Hans-Georg Gadamer and Paul Ricoeur. All of them contributed significantly to the development of translational hermeneutics as we know it today; however, it was unquestionably the second of them who exercised the greatest impact on both theoreticians and critics within the field of translation studies (see Baker and Saldanha, 2008, p. 132). The *model* in the second chapter pinpoints the potential of the hermeneutic approach for the development of theoretical systems and frameworks which could serve as starting points for more empirically oriented translatological studies. This notion of *model* is also meant to indicate that translational hermeneutics, however philosophically grounded it is, can also offer novel and original insights into the most significant concepts in translation studies, such as, for example, *translation competence*. The *interconnection* in the title of the next chapter demonstrates the inherent relationality between hermeneutics and translation studies in that it refers to similarities in handling certain phenomena, which are specific to translation studies and hermeneutics, by both translation scholars and hermeneuticists. The *praxis* in the title of the fourth chapter is indicative of the application of the most important hermeneutic principles, such as the hermeneutic circle or hermeneutic dialogue, to practical, or rather applied, domains of translation studies, such as translation didactics. The *full circle* as an exponent of the last chapter should be referred to as a self-explanatory concept in that it marks the way of reaching the philosophical source (that is, Gadamer's *œuvre*) in its potential re-enactment on more explicit literary grounds. This also shows evidence for the profound potential that the methodological aspects of translational hermeneutics carry. It should be reiterated that the sub-discipline is still largely marginalized by translation scholars, either because of the sheer lack of knowledge and awareness of what the field entails, or because of criticisms levelled at translational hermeneuticists who, according to proponents of more

empirical and pragmatic approaches to translation, have not developed a reliable and valid methodology on which the sub-discipline they are inclined towards could capitalize. The last chapter is meant to prove that translational hermeneutics is a lively area of study, which should be seen not only as a separate field, or branch, in its own right, but also as a hermeneutics-based method to analyse and interpret translation work in at least two main dimensions, that is, as a product and as a process.

This monograph follows, as I call it, the Gadamerian tradition of translationality. The first chapter provides a discussion of the philosopher's views on the question of translation. The successive chapters of the monograph resort to Radegundis Stolze's hermeneutic theory of translation, which is based, *inter alia*, on Gadamer's philosophical hermeneutics. The last chapter deploys the main categories of Gadamerian philosophy of language in order to analyse a literary translation. This way the monograph comes full circle by showing not only how translation was seen and interpreted by one of the best known representatives of the hermeneutic tradition within contemporary philosophy, but also how Gadamerian views on translation were continued by Radegundis Stolze and how they can be used today to analyse and interpret translation products.

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# THE SOURCE.
# GADAMERIAN PHILOSOPHY OF TRANSLATION

This chapter aims at presenting the act of translation as a specific hermeneutic experience in the light of Gadamer's philosophy of language. The discussion starts with reflections on language and man's relationship with the world, as translation, a process totally "immersed" in language, is closely related with this relation and man's image of the world as expressed in a given language. Moreover, due to the fact that Gadamer's views on the process of translation are presented in and closely connected with the framework of his philosophy of language, and that the translation process itself could be referred to as an example of a linguistic and communicative act, the discussion of translation necessitates starting with an overview of the relationship shared by language, man, and the world[1].

## Language and man's relationship with the world

Gadamer's philosophy of language is referred to as hermeneutic. As Bronk claims, this type of philosophy belongs to the continental, transcendental and fundamental, as well as romantic and humanistic tradition of language studies (Bronk, 1998, p. 278–279). Bronk has suggested an accurate description of the philosophy by saying that the hermeneutic approach means looking at language holistically – analysing it with due respect to the totality of the linguistic and extra-linguistic context. Thus language is perceived in the light of the specificity of

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1    Although the topic has been discussed in detail in the philosophical literature, this general framework of discussion is necessary here in order to juxtapose Gadamerian philosophy of translation against the background of his views on language.

human existence, the functioning of the world, or everyday activities performed by people as language users. Language is a universal medium *through* which the process of understanding takes place. The special focus is placed on the relationship between language, and cognition and the world (ibid., p. 292–294).

In her synthesis of the hermeneutic concept of language, Pawliszyn (1993) highlights the importance of so-called living speech as the fundamental basis for the occurrence of the phenomenon of understanding. Also, she adds that the meaning of an utterance is to a great extent subjectivity-driven, a situation which is mainly initiated by the speaker. This subjectivity significantly influences the understanding of the content the speaker is trying to convey. This also emphasizes the importance of the relationship between language and the world, and other people (Pawliszyn, 1993, p. 29–30).

In short, hermeneutic philosophy of language predominantly boils down to analysing language in its totality, particularly with relation to its link with human existence, the world, and other people. Nothing here is said once and for all: the meaning of a statement appears only in concrete situations, in the context of other words or expressions – only then is understanding possible. And indeed, Gadamer's philosophy of language is, to quote Baran, "[...] a specific sameness of the counter--members [...] of world and language" (Baran, 1993, p. 14). Let us have a closer look at this sameness.

Referring to Aristotle's thoughts on the differences between man and animals in terms of language, Gadamer underlines the human-specific ability to convey their thoughts to others, which, consequently, enables the process of forming social communities. Interestingly, Gadamer does not see language as a specific tool deployed for communicative purposes. Due to the fact that language precedes the thinking process, and man's knowledge of the world and of himself/herself is in a way immersed in it, language and thought cannot be separated. According to Gadamer, it is impossible to think without being totally grounded in language. Language is even compared by the philosopher to the dwelling in which the speaker feels comfortable. This settling at home determines man's acquisition of knowledge about the world and himself/herself.

It is through using a language that we become acquainted with the surrounding reality. Language is unchangeably primal in relation to thought and cognition. "[...] Language is the real mark of our finitude" (Gadamer, 2008, p. 59–69). This is very similar to Wittgenstein's statement about the limits of our language. On a different occasion, Gadamer claims that in shaping language the speaker is still enclosed within the boundaries of this ability (Gadamer, 2000, p. 12). Here, it is worth quoting Rosner (1991), who claims there is no "prelinguistic consciousness of oneself or the world" (p. 175) as it is language that forms consciousness.

This relates to the significant issues of consciousness and language. According to Gadamer, language is not contained in any individual consciousness or in any group of consciousnesses. Also, the philosopher characterizes three aspects of the being of language. Starting from the statement saying that language is a living process, Gadamer claims that whenever something is expressed, language disappears along with its consciousness. Therefore, to quote Gadamer: "[the] real being [of language] consists in what is said in it. What is said in it constitutes the common world in which we live, and to which also belongs the whole great chain of tradition [...]." The second aspect of the being of language is that speech is present only in the sphere of a community, and the third is its universality – in which it resembles reason: "[...] "the full potential that lies in language [...] enables [it] to keep up with reason" (2000, p. 10). Thus, language is in a way an inseparable thread connecting all people and their relationship with the surrounding reality, and which lays the foundation for understanding.

Language – as mentioned at the beginning of this chapter – is inextricably bound with man's being in the world. Gadamer went as far as to claim that "language is the real medium of human being" (2008, p. 68). Man has language at his/her disposal, which, at the same time, stands as a testimony to the fact that humans "have a world", or, in other words, they relate to it. The world and language are two aspects that overlap each other and, in a way, determine their own existence. Can we say that language and the world are two separate entities? Well, Gadamer claims that it is impossible: the world can exist only when expressed in language; language exists only when it (re)presents the

world. Therefore, we can say that there is no world without language, and no language without the world.

It can be stated that man "is, from the beginning, free for variety in exercising his capacity for language" (2004, p. 442). Man is able to use language freely, as he/she pleases, and therefore he/she is capable of expressing the same in many various ways. Language is, as Gadamer rightfully claims, in its essence changeable: "In language there is an unlimited openness for further expansion. No language is just the system of rules that the language teacher has in mind or that the grammarian abstracts. Every language is constantly changing" (2000, p. 14).

The world is a specific foundation upon which human understanding is built through language. The world, in other words, is the medium through which understanding can always be reached via dialogue, which makes it possible for people to ascribe meaning to the world. This dialogue, however, can be understood in two ways: as an actual act of communication between two partners of a conversation, or as a hermeneutic conversation, whose partners are the text and the person who interprets it. These considerations acquire a specific meaning when the relationship between a foreign language and its user is taken into account. Gadamer rightly claims that "a foreign language remains a specific limit experience," and that actually we are never convinced that the words in a foreign language are simply other names for the same things which we have in our native language (2000, p. 14–15).

As previously mentioned, language determines our experience of the world and, at the same time, allows us to enter a world in which a different language predominates. When we hear or read an expression in a foreign language, it means that we enter a different linguistic world. Yet we neither negate nor deny the existence of our own world – we rather enhance it with new experiences. A foreign language enables us to perceive the reality we are relatively familiar with from a new perspective; as Gadamer puts it: "[...] what really opens up the whole of our world orientation is language" (2004, p. 446).

Let us once again refer to Gadamer's concept of man's having the world and language. Learning a foreign language does not mean that man changes his/her relation to the world. On the contrary, his/her

relationship with the world is retained, but is also extended and enriched (2004, p. 449). This is of particular relevance to the situations faced by translators and interpreters, who, being in constant contact with a foreign language, enter a specific relation with the world – a world enhanced with a different cognitive horizon, but also with some unchangeable difficulties, mainly within the field of understanding.

Gadamer's views on language are ingrained within a broader content of philosophical analyses and debates pertaining to the history of philosophical concepts. Properties specific to language enable humans to understand and interpret the world, and exert an impact on the specificity of humans' cognitive abilities. Gadamer's ideas about language could not be too far from conventional contemporary theories of language as the philosopher claims that language is by no means a tool through which the speaker can communicate with others. Likewise, language, according to Gadamer, is not a means of communication as a number of linguists put it. Language in Gadamerian philosophy should be then referred to as a fully-fledged partner in the communication process. *Being* is given only in language, which makes it possible for the world to unfold. It is language which makes it possible for the human to understand the world; however, understanding is not realized *in* language but *through* it, which means that language is not a tool deployed for instrumental purposes but rather a vessel within which the human in always embedded. This embedment indicates once again the inherent interconnectivity of language and the world. The ideal model depicting the nature of language conceived in this way is translation, in which the articulation of the world gains its specific vocalization.

## Translation as an explication of obstructed understanding

As mentioned in the previous section, understanding is reached through the medium of language. However, understanding is without doubt often interrupted or obstructed. An example of such a situation is – according to Gadamer – interpreting (or oral translation). The task of the translator is to convey the meaning of the message, but this meaning must at the same time explicitly refer to the context in which the speaker is functioning at the moment of realizing the communicative

act. The translator, who renders the message in a different language, must attempt at ascribing certain meaning to the translated text, which is always coloured with a specific subjectivity. Therefore, Gadamer rightly highlights the fact that each translation is interpretation; the meaning is always unique because it is closely related with the concrete situation in which the translator finds himself/herself at any given time (Gadamer, 2004, p. 387). And that is why translation is an act which gives rise to situated interpretations embedded in particular contexts (social, historical, cultural).

Let us return to the central issue of this part of the chapter, that is, the obstructed understanding as unfolding in the interpreting process. At this point it is worth asking how much – in the light of Gadamerian hermeneutics – of the process is conversation, and, more importantly, how much of it is understanding, and whether it is even possible to call it that. What remains essential is the following issue: between whom does the understanding take place in this type of translation? According to Gadamer, in such situations understanding does not occur between the partners of the conversation, but between the interpreters. The philosopher claims that the process entails depriving the interlocutors of the possibility to express themselves (ibid.). While it is true that the persons participating in the conversation (excluding the interpreters) reach a certain understanding, can we, however, conclude that they are capable of exchanging and sharing ideas between them? Such a conclusion probably cannot be reached. Since the presupposition of understanding is dialogue, and such dialogue can take place only between partners who understand each other, in the case of the interpreted conversation, it seems, there can be no understanding, much less of exchange of ideas. Gadamerian understanding, then, presupposes the negotiation of meaning as conveyed through conversation, rather than simply receiving the interpreted message, which, due to the participation of third parties, becomes necessarily distorted and subject to further subjectivization.

Gadamer rightly notes that every conversation assumes that its participants use *the same* language – language which for every participant can become the medium through which understanding is realized. Understanding cannot fully unfold during interpreted conversations – in a situation where the participants (if we can call them that) resort to

different languages. Since a given person is assisted by the interpreter, it means that he or she does not understand a given foreign language to such an extent as to fully participate in the exchanging of thoughts and ideas. In consequence, this indicates the logical impossibility of understanding, whose basic requirement is proficiency in and comprehension of language.

Gadamer describes interpreting as an extreme case which strengthens the hermeneutic process. It is a double exchange: the process takes place between the interpreter and one partner, and between the other partner and the interpreter (ibid.). This also relates to written translation. In this case, the partners of the conversation include, on the one hand, the author of the source text, and on the other, the reader of the target text. If the latter resorts to a translation, and not the original text written in a foreign language, it mainly suggests that he/she has not mastered that language well enough to use it freely and without any obstruction to understanding. Therefore, reaching an agreement is in such a case impossible. We will return to the issue of written translation in further sections of this chapter.

Let us here focus on the specific doubling of the hermeneutic situation. The reader of the source text is the translator himself/herself, who – at least presumably – has mastered a foreign language in a way that allows him/her to understand the text and render it in the source language. The translator and the author of the source text are also partners in a conversation, although here it seems that reaching an understanding is fuller that in the other case. Whether the interpreter reaches an understanding with the author of the original text determines the understanding taking place between the author of the original and the recipient of the interpreting process.

Even in the case of a perfect command of a foreign language, the interpreter necessarily feels an unavoidable bordering line between him/her and the person for whom the translation process is realized – a specific distance that cannot be covered, even with maximum effort made to understand the situative context of the speaker and of the commissioner. As Gadamer claims, in trying to reach understanding, the interpreter finally comes to the conclusion that he/she must settle for a compromise

expressed in the use of certain lexical means, grammatical structures, modifications in the length of the message, and so forth. To come to an understanding, both the interpreter as well as the partners of the hermeneutic conversation, which itself is translation, must acknowledge not only their opinions about given issues, but also the fact that there is an unavoidable distance between them. Gadamer notes that thanks to the acknowledging of the other's point of view and recognizing the rationale behind the motives of the other party, partners reach consensus through the establishment of a common language, understandable to everyone involved in the communicative act (ibid.).

In the Gadamerian philosophy of language, the interpreter acts as a negotiator, who uses the medium of language to achieve a compromise and convey a message in its full compatibility with the original text. Yet this can only be possible with the relatedness of the situative context of both partners of the hermeneutic dialogue, which itself poses a myriad of challenges of a translatorial and interpretive nature. Especially when we consider that, according to Gadamer, conversation is far from being only an exchange of arguments or opinions, but is rather a starting point in the search for further avenues for future cooperation:

The true reality of human communication is such that a conversation does not simply carry one person's opinion through against another's in argument, or even simply add one opinion to another. Genuine conversation transforms the viewpoint of both. A conversation that is truly successful is such that one cannot fall back into the disagreement that touched it off. The commonality between the partners is so very strong that the point is no longer the fact that I think this and you think that, but rather it involves the shared interpretation of the world which makes a moral and social solidarity possible. (Gadamer, 2007, p. 96)

However, assuming such a point of view brings yet another difficulty for the interpreter to encounter. If the assumption is made that the agreement that is supposed to take place between the partners of a conversation consists in such transformation of their ideas so that a compromise can be worked out, then the interpreter, assuming he/she wants to produce a high-quality rendition, must assume a neutral attitude towards that which he/she is witnessing. He/she must protect himself/herself from revealing his/her own personal views, which would influence the final recipient's understanding. As he/she acts as

a mediator between different parties, the ideal solution is to objectivise the translation process. The question is, however, whether taking such a neutral approach can ever be possible. If it is not, it means that the understanding building up between the partners of a conversation is out of necessity incomplete, impacted by the point of view of the interpreter, which gives rise to a message not necessarily loyal or giving truth to the original message. A tentative conclusion might here be reached that the more visible the interpreter is, the more subject to subjectivization the source text becomes. And in the light of Gadamer's suggestions, it would mean that the visibility of the interpreter contradicts the hermeneutic principles of the act of translation in that the translator no longer acts a mediator, but instead turns towards rendition in his/her own interest.

The difficulty with breaching the distance and foreignness in the interpreting process is also experienced in the case of written translation. The translator must also make certain compromises connected with the lexical, grammatical, stylistic, or cultural sphere of the text he/she is rendering. Undoubtedly, never will there be one correct solution to the problem, and the one deployed will always be only partial and, precisely, a compromise.

The translator's main task is to recreate the source text, and to do this he/she must empathise with the author. However, such an approach still does not guarantee the translator's success. As already mentioned, in the process of translation, he/she must accept the foreignness and distance between him/her and the author of the source text, assume the author's viewpoint and acknowledge the fact of untranslatability. Gadamerian philosophy clearly points to the fact that the translator must stick to his/her language, but at the same time he/she must be in contact with the language that remains foreign to him/her, despite his/her perfect mastery of it. As Gadamer accurately emphasizes, the translator will be genuinely recreating a text only when he/she brings the subject matter of the text into language, that is, only when he/she finds the appropriate language for the target, as well as the source text (2004, p. 389). This means that the translation process is not so much about linguistic transfer but rather about the verbalization of what the message is about. The fact that translation should not be viewed as linguistic transfer only has long been claimed in translation studies; however, Gadamer expressed his

views on translation in the 1960s, that is, in the period when translation studies was not perceived as a separate discipline in its own right. The 1960s, furthermore, saw an increase in linguistic translation theories with special focus placed on translation as a linguistic operation between two languages. In this sense, Gadamerian philosophy with relation to the philosopher's ideas on translation should be seen as quite innovative. To recapitulate, when Gadamer claims that translation consists in vocalizing the subject matter, or the thing (*Sache*), he also underlines the specificity of language, which, according to the philosopher, disappears behind what is written/said. In other words, Gadamerian views might suggest that language itself is by no means helpful if the knowledge of the subject matter of the source text is unknown to the translator.

Another difficulty in achieving understanding in a conversation is the fact that expressions never have full meaning:

"Occasional" expressions, which occur in every language, are characterized by the fact that unlike other expressions, they do not contain their meaning fully in themselves. For example, when I say "here." That which is "here" is not understandable to everyone through the fact that it was uttered aloud or written down; rather, one must know where this "here" was or is. For its meaning, the "here" requires to be filled in by the occasion, the *occasio*, in which it is said. [...] [Expressions of this type] contain the situation and the occasion in the content of their meaning. (Gadamer, 2004, p. 104)

This is of great significance in the case of interpreting. Depending on the proper grasp of the meaning of not only particular words but also of whole statements, a conversation can begin to move in a specific direction. This influences the final quality of the rendition and determines whether an agreement can be reached between the partners. What remains extremely complicated in this respect is grasping the appropriate meaning of words, since, as Gadamer puts it: "Language is such that, whatever particular meaning a word may possess, words do not have a single unchanging meaning; rather, they possess a fluctuating range of meanings" (2004, p. 106). This is of particular relevance to understanding, because if the range of meanings does change, and the meanings of particular words or expressions are settled only in concrete context, the translator may be destined to fail *a priori*, especially in the case of simultaneous interpreting. Whereas in the case of consecutive

interpreting the interpreter, after hearing a specific fragment, is still able to make the decisions determining the prospective understanding of his/her rendition in a timely manner, there is no such time in the case of simultaneous mediation. The issue of the ambiguity of words and statements is also frequently encountered by translators, especially in the case of historical texts. Gadamer goes as far as to suggest that it is vocabulary which arises from its embedment in history and traditions ensuing from it:

In the German language-world, for example, the word *Tugend* ("virtue") now nearly always has an ironic significance. If we use other words instead to dis--creetly express the continuance of moral norms in a world that has turned away from established conventions, then such a process is a mirror of what is real. (Gadamer, 2004, p. 446)

This proves that language and the world overlap each other by sharing their *being* and exercising an influence on the issues of interpersonal understanding. The meaning of particular words is a reflection of the historical and cultural context of their usage. This means that the semantics of particular lexical items is always shaped by external factors such as spatiotemporal aspects, the profile of the language user in terms of education, background, occupational experience, etc., and the stage of language development.

Let us return to the interpreting process. Gadamer claims that the system and context are not the only factors to influence the meaning of an expression:

[...] this "standing-in-a-context" means at the same time that the word is never completely separated from the multiple meanings it has in itself, even when the context has made clear the meaning it possesses in this particular context. Evidently, then, the meaning that a word acquires in the speaking where one encounters it is not the only thing that is present there. Other things are co--present, and it is the presence of all that is co-present there that comes together to make up the evocative power of living speech. For this reason, I think one can say that every speaking points into the Open of further speaking. More and more is going to be said in the direction that the speaking has taken. This shows the truth of my thesis that speaking takes place in the process of a "conversation" [Gespräch] (Gadamer, 2004, p. 106–107)

The quotation above points to an even more significant difficulty in the interpretive process. At the beginning the interpreter, in a way, opens himself/herself to endless possibilities within the semantics of lexical items, and since a conversation is, indeed, an endless process (including the conversation of the translator with himself/herself) as each and every question can give rise to further exchanges, the real issue here is whether the meaning can be determined once and for all in the translational context; Gadamerian philosophy provides a negative answer to that. For language is a specific living process, or rather a living organism, which undergoes constant changes, and thus the meaning *per se* is formed not only on the basis of context, but also by a significantly broader situational environment, which mainly includes the partners of a conversation, who use different languages and are of various cultural backgrounds, the translators themselves, as well as the place and the time of the mediation.

Here Gadamer's hermeneutic problem of application steps in, which is usually referred to as the adjustment of the translated text to the situation in which the mediator currently is. It is he/she who makes both major and minor decisions pertaining to the translation techniques and other procedures, but it is worth underlining that his/her rationale is based on the current situation and course of the hermeneutic conversation in which only the mediator speaks both of the languages of the dialogue (2004, p. 307). The notion of application indicates the pragmatic nature of the translation and interpreting processes as they consist in adjusting the rendered message regularly to the environment in which the text is meant to manifest its meaning and truth.

Gadamer's views on translation also refer to the obvious difficulty of rendering a text from one language to another: "Translators usually come to stand, exhausted only halfway done, [...]. It is just an infinite process to succeed in rebuilding the feeling and content of the foreign speaker into the feeling and content of one's own language. It is a never completed self-conversation of the translator with himself" (2000, p. 16). The translator "must gain for himself the infinite space of the saying that corresponds to what is said in the foreign language" (2008, p. 67). He/she must come to terms with the fact that, in reality, every translation, even that of the highest quality, will never fully convey the

spirit of the original, but rather, as Gadamer puts it, will always make the original idea sound "flat" and incomplete (ibid.). The philosopher here accentuates the inherent reductionism of the translation process, a phenomenon which gains its full potential in the case of cultural differences that cannot be covered by means of any translation techniques.

Let us return to the issue of the lack of explicitness of meaning. Since a hermeneutic conversation is of an endless nature, and language realizes itself in it based not only on the context, but also on the given situation of the speakers, the same idea can be expressed in various ways, and, consequently, every translation, for instance in a translation series, constitutes a novel, original text in its own right. Translation, similarly to language, is a living process, or a living organism, which is subject to changes and modifications; it is an unending conversation, open to the multiplicity of meanings contained in the original statement.

The issue of untranslatability is closely related. Words expressing emotions serve as prime examples of such translational difficulties. As mentioned, according to Gadamer, translation makes the original sound rather "flat"; it recreates the source message somewhat superficially, which results in the translated text's lack of space, a third dimension that provides the original with depth and a multitude of meanings. Gadamer also claims that it is illusory to believe that a translation is easier to comprehend that its source counterpart – rather, it is to the contrary, exactly because of the fact that the target text is necessarily deprived of all the layers of meaning as manifested in the original message. If the translator only repeats the statement – whether it is written or spoken – he/she loses some part of the initial meaning. Therefore, instead of recreating the message word by word, sentence by sentence – in other words, instead of recreating only the formal, or superficial, structure of the text – the translator must penetrate deeper into the meaning of the text, and then relate this meaning to himself/herself, to the situation he/she is in, to find a space for expression. Only then is there a chance for a proper understanding with the reader of the target text, and for a proper rendering of the original idea (2008, p. 67).

Rosner (1993) has accurately addressed this issue in her analysis of Gadamer's philosophy of language. She stated that the translator must, in a way, fuse his/her own horizon with the horizon of the text he/she is translating – then this text can actually tell something to the translator, as well as to the recipient of the target text (p. 177). Still, it seems that there is another difficulty implicated in this. Since the space of speaking, for which the translator searches, is in essence endless and, surely, ambiguous, this must also indicate the multitude of approaches the translator may take while rendering the message. The translator can always improve what has already been rendered, and make the translation more explicit or profound. This relates closely to the way of understanding the original, that is, its interpretation.

## Translation as interpretation

As discussed in the previous sections of this chapter, understanding takes place because of language. However, in order to reach understanding, one must first start with interpreting the message. Let us return at this point to Gadamer's words that every translation is interpretation. This concerns both interpreting (or oral translation) and – perhaps even to a greater extent – written translation. Therefore, this part of the chapter focuses exclusively on the translation of texts and its relationship with the process of interpretation.

Gadamer points to the fact that the translator, irrespective of how he/she empathizes with the author of the original text, must recreate the message appropriately, and not limit himself/herself solely to repeating the psychical process of writing the original. Such recreation, however, entails interpretation on the translator's side (2004, p. 387). This process of interpretation makes it possible for the text to constitute itself within the structure of linguisticality; in other words, "the concept of text presents itself only in the context of interpretation, and only from the point of view of interpretation is there an authentic given to be understood" (2007, p. 168). It seems then that it is, in fact, interpretation which gives the text the property of *being*, its originality and capacity for understanding – without it, the text becomes only a string of words and expressions, an artificial creation with no opportunity of leading to

understanding. Text – which Gadamer sees as a hermeneutic concept, as a phase in the event of understanding (ibid., p. 169) – and interpretation are inextricably bound. This is of the utmost importance in the context of written translation, because even the relationship between the translator and the text determines the quality of the translation product.

Gadamer specifies the meaning of the term *interpretation* by saying that the process evolves when the translator intends to bring out from the original text some extremely important element. At the same time, however, it comes down to concealing or ignoring other elements contained within the text. Therefore, he/she must come to a compromise – the translator, as an interpreter, focuses on those features of the text which in his/her opinion are indicative of the scope of final understanding of the message. Hence, there is some "highlighting" in the process of translation. Some elements are drawn to the foreground, while some are completely eliminated. As mentioned, according to Gadamer, every translation makes the original sound "flat", which means that a translation can never fully express the full spectrum of semantic colours of the source text, and similarly to the process of interpretation, the translator must present his/her stance, how he/she understands the source text, even if the target text contains some elements that are totally unclear. In other words, the translator must exhibit some level of honesty towards his/her receiving audience.

A translator must understand that highlighting is part of his task. Obviously he must not leave open whatever is not clear to him. He must show his colors. Yet there are borderline cases in the original (and for the "original reader") where something is in fact unclear. But precisely there hermeneutic borderline cases show the straits in which the translator constantly finds himself. Here he must resign himself. He must state clearly how he understands. But since he is always in the position of not really being able to express all the dimensions of his text, he must make a constant renunciation. (Gadamer, 2004, p. 388)

This is one of the most intriguing views on translation that Gadamer had. It clearly points to the translator's limitations in both understanding and producing the rendition, but also indicates the significant role of the translator, who even before launching the translation process is obliged to make major translational decisions pertaining to the macrostrategy he/she is going to adopt. This Gadamerian statement also assigns great

responsibilities to the translator, whose task is to make a conscious attempt to produce a text that will be understandable to the target reader. As this is by no means an easy task, the translator more often than not is forced to metaphorically surrender, that is, confirm, through the use of specific lexical and syntactical means, how he/she comprehends what has been alluded to in the original statement.

Every translator, then, is an interpreter. The interpretation of a translated text is a specific hermeneutic task which comes down to ascribing meaning to the written signs. In this sense, translation is a semiotic process in that it gives way to the unfolding of the semantics of signs as contained within the source text. It is the translator – as an interpreter – who brings the matter of the text to life, who enlivens the message. Gadamer compares this process to interpreting (oral translation), which facilitates reaching an agreement precisely because the translation is present during the conversation. In the case of written translation, the interpreter must take part in building the meaning of the text; therefore he/she must also join a specific conversation, but here – according to Gadamer – this conversation is of a hermeneutic nature. In many respects it resembles an ordinary, regular conversation between two people, which entails the acceptance of a common language. The process of working out this common language overlaps the reaching of both understanding and agreement (2004, p. 389–390).

Gadamer compares interpretation to conversation by saying that it is "a circle closed by the dialectic of question and answer" (ibid., p. 391). If we relate this idea to the process of translation, it means the source text presents some questions for the translator. If he/she understands these questions, it means that he/she understands the text as well, or that there is a great chance that this understanding will be realised. If the translator reaches this specific horizon of questions, he/she will be able to understand the original message itself, which in the light of Gadamerian philosophy contains answers necessary for handling the questions posed at the beginning of the translation process. The ability to ask the text the appropriate questions is one of the primary skills characterising a competent translator, who might handle this task by focusing first on the prominent features of the source text, including, but not limited to, the author's origin and his/her philosophy or ideology, the title and its

meaning, the place and time of the text's creation, the rationale behind the production of the text (if retrievable), the structure and delimitation of the message, and key words. What is important here is to reach the so-called hermeneutic horizon.

The translator, then, takes an active part in forming the meaning of a text to be deciphered by the target reader. In this sense, he/she influences the reception of the message by the audience. This also means that the translator's views and ideas (or even his/her ideology), that is, the so-called horizon of the interpreter, are decisive in the process of translation. Gadamer goes as far as to claim that the process of interpretation entails interference from one's own thoughts or concepts. This is actually what meaning is about: the mixture of interpreter's views and the projected reader's horizon (ibid., p. 397). Gadamer highlights, however, that although this horizon is significant, it is only important when it presents an opportunity, or a view, which can facilitate the understanding of a text (ibid., p. 390).

It seems that interpretation and understanding are two aspects of the same process; the two intertwine each other. Interpretation is, in fact, according to Gadamer, a means of realizing understanding (ibid.) although it does not lead to coming to an understanding, but is rather its constituting element. Understanding determines interpretation, and interpretation determines further understanding. How a translator interprets the content influences how the recipients of the target text understand it and interpret it. The translation process gives rise to this specific iteration: the translator, it seems, moves back and forth between interpretation and understanding, and between understanding and interpretation, where understanding should be seen as a cognitive act and interpretation as a manifestation and depiction of the specificity of this cognitive act. Or, to put it differently, while understanding has more abstract characteristics, interpretation should rather be referred to as a concrete linguistic explication of the insights the translator has after having acquainted himself/herself with the source text.

Interpretation means, in a way, enlivening the text, giving character to it, making it function and exist, and allowing its *being* to gradually unfold. Since the process of interpretation involves the translator's

horizon, it must remain unusually subjective. There cannot be such a thing as a proper and established once and for all interpretation. This reflection gains its full expression in the case of translation: first, it is manifested in various translations as arising from the same original text; second, every recipient of a translation reads it differently and colours it with his/her interpretation, which creates, in a way, an infinite circle of interpretation – a circle of the endless dialectics of questions and answers. One text (in this case, the source text) becomes an infinite spectrum of possibilities of expressing a statement. This is of particular relevance to written translation – the translator can ask the source text numerous questions, and receive equally numerous answers. The target text can then be interpreted in different ways by each of its readers.

This process of interpretation is significantly more complex that in the case of a conversation between two people. While in a conversation or in the interpreting process one can use gestures, repeat, or, simply, explain certain phrases, the translator cannot communicate with the original author when reading the source text (although there might certainly be some exceptions to this). Gadamer points here to the fact that the text itself must open a horizon for interpretation and understanding. Writing is not only recording that which had been said, but it also takes into account what happens outside it – the reader and how he/she understands the message is also taken into consideration. The author always looks for an understanding with his/her reader (2007, p. 172–173). Following Gadamer's thoughts, we can come to the conclusion that in the case of translation the translator seeks an understanding with the author of the source text. Due to the fact that the translator can be described as a secondary author, he/she also strives to establish an understanding with the readers of the target text, but he/she does so by making a specific contact with the primary author. Both the author and the reader, and therefore, also the interpreter (here: translator) must make the text speak again, must make it be heard, as the person who reads and understands the text restores its original authenticity. The interpreter appears when the contents of the message are disputable, when the interpretation of the text might raise some doubts. Interpretation can then be referred to as a case of the clarification or explication of the contents.

According to Gadamer, "a text is not an object but a phase in the fulfillment of an event of understanding" (ibid., p. 173). This means that in Gadamerian philosophy what counts is the subject matter unfolding beneath the phonetic or graphic semiosis. Interpretation brings the participants of the hermeutical conversation closer to an understanding through making the text a meeting point for the interlocutors in their (hermeneutic) endeavour to reach a consensus and come to terms with the issue in question. It seems that the translation process poses similar challenges for its participants. The target text demonstrates its specificity through revealing the nature of the source message as well as the author's rationale behind his/her ideology; however, the text itself, as Gadamerian views suggest, is only an element, albeit an indispensable one, along the often rough path leading to the understanding of someone's point of view.

The translator creates a text in its own right – the message is both secondary (to the original) and primary (to the readers and to the translator). Since, as was said before, the translator, as an interpreter, enriches the text with his/her own experiences, thoughts, and ideas, the fact that in his/her interpretation he/she is already creating a text specific only to himself/herself must also be highlighted. No text is a *being* established once and for all. No text is a *being-in-itself*, but is rather a starting point for the creation of a multitude of meanings, a starting point of an endless hermeneutic conversation comprising a series of questions and answers. Each translation, then, is a unique interpretation of the source text, but at the same time each translation can also be a unique interpretation of the already existing translations of the same work. Therefore, a text can only be understood as a phase in the process of understanding, a stage among many others which gives rise to different readings at any given time. As the nature of any stage implies, the text is of a temporary and provisional nature, a medium through which the process of interpretation can be launched. Gadamerian philosophy points to the significance of the text in the successive development of a reading and articulation of the sense of the message.

Understanding and interpretation remain inseparable. What should yet be added to the discussion on the hermeneutic process is also the issue of application. Gadamer claims that a text is understood

only when we look at it differently every time, always from a different perspective (2004, p. 320). No universal mode of understanding can ever be established as the meaning *per se* is always shaped in response to the activity of multifaceted factors pertaining to the situative context of the interpreter, the historical contextualisation of the translation process, the stage of the evolution of language, target recipients' expectations, political circumstances, etc.

According to Gadamer, the translator's task is to eliminate from the text the element of specific foreignness which obstructs the proper understanding of a message. The translator should be seen as a proxy between, first, the author of the source text and the readers of the target text; second, between the source text and the target text; third, between the target text and its readers. The question remains whether in the light of the above Gadamer can be regarded as a strong proponent of a domesticating strategy. The answer is positive, especially given the fact that according to the philosopher, after achieving understanding the interpreter disappears. This does not mean that his/her contribution to the text ceases to be visible – the interpreter disappears within the text, but the text still stands as a testimony to his/her achievements (2007, p. 168). And indeed, when laymen read a translated text in a target language, they are usually unaware of the translator's (acting as the interpreter as well) contribution to the final product. On the other hand, eliminating foreignness from the text might also mean that the translator discards those elements which might distort the flow of understanding. They do not have to pertain to Venutian aspects subject to exoticisation; on the contrary, the elements can refer to components specific to the target culture, which, however, give rise to obstruction in the reader's cognitive act of text interpretation. Gadamer simply claims, it seems, that the role of the translator is to enable the reader to follow with natural and unobstructed understanding, even if he/she would have to be deprived of contact with certain linguistic and cultural textual layers that might be indicative of a lack of clarity and coherence.

Let us once again quote Gadamer, who says that if the interpreter manages to overcome the said element of foreignness in the text and contributes to a better understanding of the message by the reader, then he/she disappears; yet it "is not a disappearance in any negative

sense; rather, it is an entering into the communication in such a way that the tension between the horizon of the text and the horizon of the reader is resolved" (ibid.). This is called by Gadamer a "fusion of horizons" (2007, p. 168–169), which gives rise to a new quality – that of understanding.

## Conclusion

The chapter has presented the specificity of the act of translation in the light of Gadamer's hermeneutic philosophy of language. According to the philosopher, translation is a specific hermeneutic experience, and as such is as multidimensional as the hermeneutic conversation. Translation is, first and foremost, a linguistic act involving individuals, who, in most cases, communicate in two different languages. Therefore, their communication is obstructed. Translation doubles the hermeneutic process and is a situation of the explication of a specific distance between the translator and the other party of the conversation. This distance poses a significant barrier for the translator to overcome. Yet there are also other obstacles in achieving understanding, such as insufficient language proficiency of the translator, setting the message in an incorrect context, assuming a stance which is far from being neutral to the ideas or views of the participants of the conversation, or a multitude of meanings contained in the source message.

The understanding of the source and target text is closely connected with their interpretation, an issue intrinsic to the process of translation. The translator, acting as the interpreter, faces a specific hermeneutic task – he/she enables an understanding which would otherwise be only partial, or totally impossible. It is the translator who is a part of the meaning of a message – a specific hermeneutic conversation comprising the exchange of questions and answers. Interpretation, necessarily subjective, is inseparably connected with understanding, and consequently with reaching an understanding. Gadamer's remarks and comments remain astonishingly valid in contemporary translation theory. They present a wide spectrum of possible interpretations and original thoughts on the process of translation and the role of the translator. They also prove to be great food for critical thought on the specificity of the phenomenon

of translation, and can allow for the development of new solutions that might improve the quality of new translations.

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# THE MODEL.
# LEGAL HERMENEUTIC TRANSLATION COMPETENCE

## Translation competence – a brief overview

Translation competence has gained increased interest within translation studies since the 1990s. The first attempts at defining the concept were made as early as the late 1970s (e.g. Wills, 1976; Harris, 1977; Harris & Sherwood, 1978; Koller, 1979), and they were founded on language acquisition theory, especially on the issues of linguistic competencies and bilingualism. Translation competence was then defined as a set of skills and abilities strictly associated with the proper usage of language(s). However, the ideas, as Pym explains (2003, p. 483), were "short-lived". With the growing interest of translation studies, other works on translation competence started to appear, mainly comprising theoretical models of a multicomponent nature. Despite the plethora of definitions which can be found in the literature, the term translation competence remains vague. Orozco and Hurtado Albir (2002, p. 376) rightly stress that there are several authors and researchers who mention translation competence in their works and who probably have a concrete definition of it in mind, but they do not make it explicit.

One of the first definitions of translation competence is given by Bell (1991, p. 40-41), who proposes both a "translator expert system" consisting of various types of knowledge and procedures necessary for the realisation of the translation process (source language knowledge, target language knowledge, text-type knowledge, domain knowledge, and contrastive knowledge, as well as an inference mechanism that allows for the transfer processes in the form of encoding and decoding)

and a model of communicative competence comprising the following four sub-competencies: grammatical, sociolinguistic, discourse, and strategic. Bell (1991, p. 43) defines translation competence as "the knowledge and skills the translator must possess in order to carry it [the translation] out". A similar approach is presented by Hurtado Albir (1996, p. 48), who states that translation competence is "the ability of knowing how to translate", and by the PACTE research group (2011, p. 318), who propose to define the concept as "the underlying system of knowledge and skills needed to be able to translate". The research group (2003, p. 55) also claims that translation competence is not subject to direct observation, that it requires expert knowledge and should be defined as a specific conglomerate of both declarative and procedural knowledge (2003, p. 58).

According to Presas, translation competence should be seen as "the system of underlying kinds of knowledge, whether declarative or operative, which are needed for translation" (2000, p. 28). The author also enumerates the types of knowledge that are necessary for the process of translation to be completed, namely, knowledge of both source and target language, knowledge of the real world and use of the material, the ability to use the translator's tools, and cognitive abilities.

From the point of view of translation didactics, translation competence is defined as a construct consisting of "knowledge, skills, attitudes, and aptitudes" (Kelly, 2005, p. 162). A very interesting suggestion is also made by Pym (2003, p. 489), who, in defence of minimalism, redefines the concept of translation competence as the ability to generate a couple of legitimate versions and to select the most appropriate with "justified confidence". This minimalist definition brings to mind the concept of "supercompetence" (Wilss, 1982, p. 58), reflecting the "singular specificity of translation" (Pym, 2003, p. 488).

From yet another angle, Bukowski (2012, p. 131-136) describes a translator's hermeneutic competencies: responsibility for one's own interpretation of the message being translated, knowledge of cultural and historical contexts, knowledge of the literature of a given nation, detailed and general erudition, and the ability to "converse" with a given text.

As has been mentioned, the concept of translation competence is often addressed from a multicomponent perspective. For instance, Neubert (2000, p. 5), apart from describing components of translational competence, which he refers to as parameters, also presents contextual features of translation competence, namely "complexity, heterogeneity, approximation, open-endedness, creativity, situationality, and historicity". Other authors who use the component approach to translation competence are, to name just a few, Hurtado (1996), who distinguishes linguistic, extralinguistic, textual, general professional skills, and transfer competences; Shreve (2006), who stresses that translation competence consists of linguistic knowledge, cultural knowledge, textual knowledge, and translation knowledge; and Kelly (2005, p. 33-34), who enumerates the following components: communicative and textual, cultural and intercultural, subject area, professional and instrumental, attitudinal (psycho-physiological), strategic, and interpersonal.

Of note are theoretical and empirical models of translation competence delimited by the PACTE, TransComp, and EMT research groups. According to the PACTE research group (2003, p. 58-59), translation competence can be divided into six sub-competencies: bilingual sub-competence which is mainly procedural knowledge, extra-linguistic sub-competence, knowledge about translation sub-competence, instrumental sub-competence, strategic sub-competence, and psycho-physiological components which can be described as "different types of cognitive and attitudinal components and psycho--motor mechanisms (memory, perception, attention, emotion, intellectual curiosity, perseverance, rigour, critical spirit, knowledge of and confidence in one's own skills and abilities, motivation, creativity, logical reasoning, etc.)". The PACTE research group has also developed a model of translation competence acquisition, which is defined as "a dynamic, spiral process that, like all learning processes, evolves from novice knowledge (pre-translation competence) to expert knowledge (translation competence); it requires learning competence (learning strategies), and during the process both declarative and procedural types of knowledge are integrated, developed and restructured" (2003, p. 49).

The other theoretical and empirical model of translation competence was developed by Göpferich (2007) within the framework of a longitudinal study called TransComp. Göpferich (2009, p. 21-23) differentiates between the following sub-competencies: communicative competence in at least two languages, domain competence, tools and research competence, translation routine activation competence, psychomotor competence, and strategic competence. It has to be added that the TransComp project is aimed at "analyzing translation competence development in its continuity" (p. 26), and at taking measurements of 1) strategic competence, 2) translation routine activation competence, and 3) tools and research competence. The reason for the selection of sub-competencies lies in the assumption that the aforementioned components are "the main translation-specific competencies in which translation competence differs from the competence of bilingual persons with no specific training in translation" (p. 30).

The EMT translation competence framework consists of six competencies: translation service provision, language, intercultural, info mining, technological, and thematic. Competence as such is defined by EMT experts as the "combination of aptitudes, knowledge, behaviour and know-how necessary to carry out a given task under given conditions" (2009, p. 3-4).

To the best of my knowledge, apart from the PACTE and TransComp empirical models of translation competence development, Campbell's model (1991), and Alves' and Gonçalves work (2007), generally speaking, there is a lack of empirical research on translation competence and its acquisition. Despite the fact that there have been a few empirical studies concerned with the comparison of performance of translation students and professional translators (see, e.g., Krings, 1988; Jäskeläinen, 1989; Tirkkonen-Condit, 1990; Lorenzo, 1999) and with translation competence components (see: Kussmaul, 1991; Fraser, 1993; Schäffner, 1993; Dancette, 1994, 1995; Alves, 1996; Livbjerg & Mees, 1999), most of these studies present major problems both from the scientific and the theoretical point of view (for more see Orozco & Hurtado Albir, 2002, p. 377-378). Furthermore, as Whyatt rightly concludes (2012, p. 167), nobody has yet researched the process of translation competence development in translation students in its entirety. While translation

studies literature abounds with multifarious approaches to translation competence in its generic sense, there is certainly a huge research gap as regards the concept in its specific dimension, for instance in reference to models specific to specialised, in particular legal, translation. Let us focus, then, on what skills and abilities a legal translator should possess in order to render legal discourse properly and adequately.

## The specificity of legal translation

It is generally agreed that a professional legal translator should be an expert both in linguistics and, at least to some extent, in law. As Sarčevič states (1997, p. 113-114), legal competence comprises not only thorough knowledge of legal terminology, but also an in--depth understanding of logical principles, logical reasoning, the ability of problem-solving and of text analysis, and knowledge of the target and source legal systems. In her article entitled *Translation and the Law: An interdisciplinary approach*, Sarčevič (1994, p. 304) stresses the importance of knowledge of drafting techniques for different text types and the need for training in legal hermeneutics:

In particular, the structure of the text and its constituent legal sentences is of vital importance. For example, translators must be able to identify and produce all forms of obligations, prohibitions, statements of permission and authorization in the target legal system. Moreover, translators need training in legal hermeneutics. Although they do not interpret texts as judges do, they must be able to foresee how the text will be interpreted by the competent court. (Sarčevič, 1994, p. 304)

The need for legal hermeneutics training should be of no surprise because, as Gadamer (2004) repeatedly stresses, every translator is an interpreter.

There are, however, many more skills that a competent legal translator ought to possess. Let us refer to Sofer (2006, p. 107), who states that in order to translate legal texts properly and efficiently, a legal translator must acquire good writing skills. Also, a legal translator, according to Obenaus (1995, p. 250), should have good information brokering skills. In addition, Sofer (2006, p. 106) emphasizes that a legal translators' task is to pay special attention to legal documents, develop

good legal reference resources and awareness of legal systems, both target and source, and different specialties within legal fields, as well as raise consciousness as to the importance of the legal documents which comprise their translations. At the same time, the role of translation theory should not be neglected. Sarčevič (1997, p. 271) rightly says that in this case, a special theory of legal translation is necessary, theory which takes into consideration specific legal criteria functioning in a given textual context. According to the author, the theory, in order to be effective, must be practice-oriented.

Although the contention that a legal translator should be, at least to some extent, an expert not only in translation studies but also in law, is by no means surprising and innovative. What the literature is lacking is the notion of the extent of the expertise required within the law field. It is worth noting what Cao (2007, p. 5) says in this respect:

The legal translator's skills and tasks are very different from the lawyer's. The legal translator does not read and interpret the law the way a lawyer does. The legal translator does not write the law either. However, the legal translator needs to know how lawyers, including judges and lawmakers, think and write and how they write the way they do, and at the same time, to be sensitive to the intricacy, diversity and creativity of language, as well as its limits and power. (Cao, 2007, p. 5)

It can be argued, though, whether it would be enough for legal translators just to know how lawyers think or write law, and to be sensitive to the linguistic intricacies characterising the legal discourse. Cao's claim concerning the legal translator's knowledge poses yet another problem of an interpretive nature. How can anyone learn how someone else thinks or interprets the text? Given the inherent subjectivity of such reasoning processes, the discovery of someone's interpretive intentions does not seem to be ever possible and objectively valid. I believe that it would be more helpful for legal translators to possess knowledge of how a lawyer interprets the law (therefore, knowledge of legal hermeneutics is critically important, as Sarčevič emphasizes) than just to know how a lawyer thinks about the law. Knowing how a lawyer interprets the law would mean the legal translator learning the procedural and methodological steps in the interpretive process while attempting to understand and/or implement a given legal rule.

Gouadec's view seems very relevant in this respect. The author (2007, p. 31) claims that in situations when a legal translator is not himself/herself a lawyer or does not have a solid legal background, it "should always be a joint effort by a translator and a lawyer, the latter having the last say, of course". Wills (1996, p. 73) approaches the question in a similar fashion, stating that, without doubt, translators who are experts in the legal domain do their job better than literary translators, who do not possess the relevant domain-specific knowledge. Similarly, Prieto Ramos (2011, p. 13) underlines the necessity of understanding and producing legal translations with "lawyer-linguist" eyes, which means that a legal translator should be familiar with the nature of legal reasoning, interpretation rules, legal phraseology, legal sources used by jurists, and legal structures and procedures deployed in particular types of legal systems.

It seems, then, that an ideal legal translator should be a lawyer-linguist, a professional able to connect legal and specialized linguistic skills, and, consequently, a person with very good knowledge and skills within the scope of both law and linguistics and, consequently, legal text interpretation abilities. However, again, the question of the scope of expertise in law remains open. If one agrees that legal translators should be experts in law and become familiar with at least one field of the domain, be it civil law, criminal law, family law, etc., the extent of the knowledge that is necessary for both source and target legal systems should first be delimited.

In light of the consideration above, of note is the model of legal translation competence developed by Prieto Ramos (2011). The framework has been based on previous paradigms, including the PACTE research group's; it aims at simplifying references to those skills which are possessed by a professional. According to Prieto Ramos (2011, p. 12), there are five sub-competences comprising declarative and operative knowledge:

Table 1
Sub-competencies of legal translation competence and their description
(based on Prieto Ramos 2011)

| Name of sub-competence of legal translation competence | Description of the sub-competence |
|---|---|
| Strategic or methodological sub-competence | Controls the application of the other skills; comprises the analysis of translation brief, macrocontextualization and work planning, problem identification, transfer strategies use, self-assessment, quality control |
| Communicative and textual sub-competence | Linguistic, sociolinguistic, and pragmatic knowledge |
| Thematic and cultural sub-competence | Legal systems knowledge, branches of law knowledge, awareness of main legal concepts and differences between different legal cultures and systems |
| Instrumental sub-competence | Specialized sources knowledge, terminology management, parallel texts use, computer tools knowledge |
| Interpersonal and professional management competence | Teamwork, cooperation with clients and colleagues |

Apart from these five sub-competences, Prieto Ramos (2011, p. 13) also discusses the scope and specificity of specialization (including legal genres and text types), comparative legal linguistics, documentation (specialized legal sources and tools), and professional practice (the knowledge of legal translation market conditions, deontology). The model delineated by Prieto Ramos is one of very few within translation studies tackling the issue of specific (specialized) translation competencies. What might surprise is the lack of theoretical and methodological considerations of legal translation competence from the perspective of hermeneutics. All in all, it is hermeneutics which deals specifically with the understanding and interpreting of the text. Furthermore, so-called legal hermeneutics stipulates that its main objective is to decipher the sense and meaning of the legal text with relation to the positioning of the text within its historical and social contexts relevant for the time period during which a given text functions. As Leszczyna rightly claims, "the interpretation of the legal text is a creative act which does not limit itself only to recreating the sense of the text, but also to positioning the message in the context of a particular culture, the system of values,

and the historical situation" (1996, p. 54). This positioning is directly related to the issue of hermeneutic *application*, which is indicative of the interpreter's attempts to concretize the message in the context in which it is to function. The context is a far-reaching concept as it comprises the interpreter's social, historical, cultural and ideological embedment. Although there exist different approaches to interpreting legal rules, and thus different legal hermeneutics can be differentiated, hermeneutic analysis of legal texts is common to the mentioned varieties. These common features include: 1) interpreting the entire structure of the text as juxtaposed against the backdrop of its singular parts, and *vice versa* (legal hermeneutic circle of understanding); 2) being aware of the so called prejudgments (often unconsciously held) which determine the course and nature of any further stages of the process of proper understanding; 3) taking into consideration the historical specificity of the language employed in a given text; 4) considering the significance of the linguistic conditioning of the legal discourse, the linguistic conditioning of the legal interpretation, which is concretized and actualized at any given time according to the time period and culture in which the text is to function, as well as societal expectations as regards the *skopos* of the text; 5) interpreting the legal text with a view to including the interpreter's own historical embedment.

Therefore, in this chapter, an attempt is made to present a legal translation competence model as seen from the perspectives of legal hermeneutics and of translational hermeneutics. It is hoped that the proposed model will be helpful in the development of a theoretical construct of the professional legal translator, and will suggest a practical way of using this theoretical knowledge in legal translator training.

After all, the core of translational activity, the fundamental elements on which all the above concepts rest, are understanding and interpretation, two components specific to legal hermeneutics. Without them no translation is possible. Therefore, the model of hermeneutic translation competence of legal translators, as proposed in this paper, is based on the concepts of understanding and interpretation as pivotal elements of all the sub-competencies described below. The model of legal hermeneutic competencies will first and foremost be based on Radegundis Stolze's idea of what translation entails in its hermeneutic dimension.

## Radegundis Stolze's hermeneutic model of the act of translation

The hermeneutic model of translation assumes that it is the translator who should be referred to as the central element in the translational process. Let us now look closely at the hermeneutic process of translation, namely its two stages: translational reading and translational writing.

Figure 1
Model of a hermeneutic translational reading stage
(based on Stolze, 2011, p. 105-127)
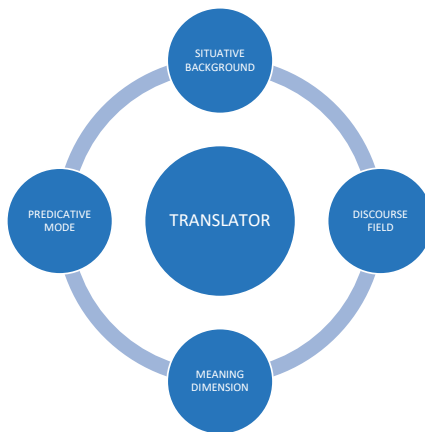


As can be seen from the figure above, the first stage of the translation process, called translational reading, consists of four interrelated and irrevocably bound up components: situative background, discourse field, meaning dimension, and predicative mode (for a detailed explanation of the four elements see Stolze, 2011). When transposed to the domain of legal translation, the figure demonstrates that a legal translator analyses a source text, taking into consideration the legal system and legal culture to which the text belongs, the domain within specific law disciplines (criminal law, civil law, family law, etc.), the terminology and its conceptualization, and finally speech acts, passive form, cohesion markers, as well as legal phraseology. In this way a legal translator deepens his/her pre-grounded understanding of the text and activates his/her knowledge base pertaining to the legal domain:

Hermeneutic understanding, advancing top-down from the situational back-
-ground over the discourse field and the meaning dimension until the concrete
predicative mode, leads to an expansion of the text by added information,
which is complementary to the bare linguistic information found on the text's
surface structure. (Stolze, 2011, p. 125)

Translational reading leads to a global and holistic understanding of
the source text seen in its entirety. However, as has been mentioned, this
is only the first stage of the translational process. In order to translate,
a legal translator needs to deploy his/her findings obtained during the
translational reading stage and represent them in a different linguistic
form. Below is a model of a hermeneutic translational writing stage:

Figure 2
Model of a hermeneutic translational writing stage
(based on Stolze, 2011, p. 128-176)
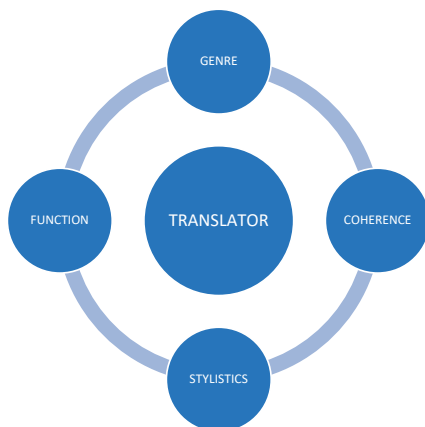


At this stage, a legal translator will usually focus on the analysis of
the text type, the inherent logic of the text structure, the functional style,
and the communicative aim of the text. Similarly, as in the previous stage,
all these four elements are interconnected and irrevocably bound up, and
each of them leads to the formation of the target text. It should be noted
that the lack of consideration of any of these elements in the translational
writing stage usually results in a disruption of the communicative goal
of the text. Now let us look closely at our hermeneutic model of legal

translation competence, which is based on the above hermeneutic theory of the act of translation.

## The hermeneutic model of legal translation competence

Below is a suggested model of the hermeneutic model of legal translation competence:

Figure 3
A suggested hermeneutic model of legal translation competence
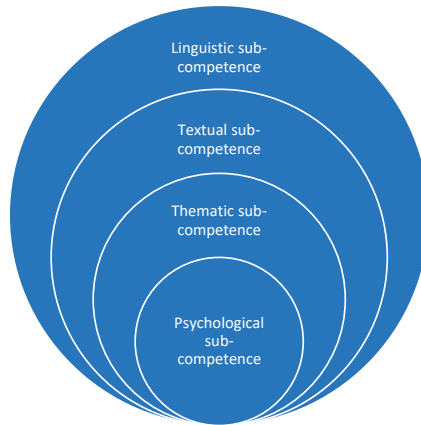


The proposed hermeneutic model is of both dynamic and circular character, which means that the specific sub-competencies have so-called equal status and interrelate with each other. At the same time, each sub--competence is determined by the other components, which is indicative of the complementarity of all the elements of the framework. All those sub-competencies form a global legal translation competence which is based on the translator as the central aspect of any translational process. The fact that it is the translator who is regarded as the figure standing at the very heart of the entire procedure strengthens the hermeneutic nature of the framework even more. Let us now look closely at each of the sub-competencies:

  – *Psychological sub-competence*: self-reflection upon one's own skills and knowledge; reflection upon one's own cultural and social position as a legal translator; acceptance of one's own limitations

and possible lack of skills or knowledge; acceptance of the subjective nature of the translational process; self-criticism; self-motivation; willingness to develop one's own knowledge; willingness to pursue a career as a legal translator; attitude towards translation work; being a responsible, curious, patient, creative, hard-working, diligent, methodical, devoted, and imaginative person; the ability to identify and solve problems with appropriate strategies and techniques; the ability to analyse and *interpret* texts.

– *Thematic sub-competence*: *understanding* and knowledge of the differences between various legal systems and legal cultures; the ability to compare various foreign legal systems with reference to the specificity of the translation task; *understanding* and knowledge of different sub-fields of law, such as civil law, criminal law, family law, international law, trade law, etc.; the ability to *interpret* and analyse a legal text.

– *Textual sub-competence*: knowledge of the typology of legal texts, legal genre conventions, legal terminology conceptualization, legal text register, legal text predicative mode and form; knowledge of formatting conventions; knowledge of legal text function in specialist communication; the ability to *interpret* and analyse a legal text.

– *Linguistic sub-competence*: knowledge of source and target languages in terms of grammar, lexis, stylistics, punctuation, spelling; knowledge of source and target legal language for specific purposes; the ability to *interpret* linguistic elements in terms of their specificity in a given legal translation commission.

The model's elements, namely psychological, thematic, textual, and linguistic sub-competencies, are integrated, and their configuration makes the legal translation process different from other areas of specialized translation. A legal translator, be it a linguist with a specialization in legal translation or a foreign-language-proficient lawyer, must, first of all, *understand* a given text and be able to position it within the particular situational context with reference to the source and target legal systems. Hence, comparative law plays a crucial role in

the effective realization of a translation task. As can be seen from the description of the four sub-competencies of the hermeneutic model of legal translation competence, the knowledge of legal systems, *understanding* of differences between them, and the ability to *interpret* texts is a must for every legal translator. It is worth underlining that it is *interpretation* which incessantly constitutes a non-removable component within the structure of all the sub-competencies.

## Conclusion

Despite an increasing awareness of, and interest in, the construct of translation competence both in translation theory and translation didactics, it can be concluded that currently there is a lack of empirical research and theoretical work devoted specifically to particular types of translation: legal, medical, technical, audiovisual, literary, interpreting, etc. In other words, despite the fact that translation studies literature abounds with theoretical and methodological constructs of translation competence in its generic sense, very few attempts have been made in order to address the topic from a more specific perspective. As for legal translation competence, so far there have only been two studies (mentioned in the previous sections of this chapter) pertaining to the issue in question. Therefore, more research is needed both within the field of legal translation competence and legal translation as such.

Bukowski's (2012) idea concerning contemporary translation competence models seems to be particularly promising in the area of non--pragmatic and non-processual models of the concept in question. The author proposes that the definitions and frameworks of general translation competence, despite their endorsement by many authors, focus rather on the final translational product, neglecting, or marginalizing, the initial stage of the translational act, namely a translator's "confrontation" with a given source text (p. 127). By saying so, Bukowski, it seems, attempts to draw translation scholars' attention to the significance of two aspects, namely understanding and interpretation, which, however, are relatively undermined in translation studies literature. Indeed, understanding and interpretation are usually taken for granted by translation scholars in their theoretical and methodological considerations, with very little

reflection being devoted to the complexity of the phenomena and their inherent relation with the act of translation.

Even professional translators seem to be often unaware of the importance of understanding and interpretation in the translation process, showing evidence of an inclination towards routine behaviour rather than to a deep reflection upon the specificity of a given task (see e.g. Jääskeläinen, 1996). Translational hermeneuticists agree that a proper understanding of the source message leads to the appropriate positioning of a text within the particular context, which often results in more effective translation work. Therefore, in this chapter a new holistic framework has been proposed – a hermeneutic model of legal translation competence, in which apart from the regular and widely accepted components of sub-competencies, such as the knowledge of the source and target languages, additional elements have been added, namely those which comprise a legal translator's hermeneutic skills and abilities. These are, unfortunately, often neglected in translation studies literature pertaining to the translator's competence. More attention should therefore be devoted to the great importance of understanding and interpretation as the two complementary and irrevocably bound up components in the process of legal translation.

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# THE INTERCONNECTION.
# BETWEEN TRANSLATIONAL HERMENEUTICS
# AND COGNITIVE THEORY OF TRANSLATION

The main aim of this chapter is to confront the hermeneutic thought on translation (as exemplified by Radegundis Stolze's hermeneutic theory[1]) with the cognitive approach to translation (as illustrated by Krzysztof Hejwowski's cognitive-communicative approach to translation) and to show that, in fact, despite the apparent differences in programme and methodology, both theories – the hermeneutic theory and the cognitive theory – are convergent in many aspects and demonstrate similar trends and tendencies in the approach to the unique characteristics of the act of translation and to the place and role of the translator in the translation process[2].

## Radegundis Stolze's hermeneutic theory of translation[3]

Stolze focuses primarily on the essence of textuality, which undeniably indicates her inspiration by Gadamer's "being-towards-the-text". According to this researcher, semantic and stylistic aspects are more important than "syntax, grammar or pragmatics" (Stolze 2011, p. 105). Stolze assigns the key role to the translator who, in the translation process, in a way "activates . . . reflected subjectivity"

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1      The connection between hermeneutics and cognitive science has been also tackled by other translational hermeneuticists (e.g., Bernd Stefanink, Ioana Balacescu and Douglas Robinson).

2      In this chapter I do not show the differences between the hermeneutic approach to translation and the cognitive approach to translation – a detailed description of the characteristics of both "schools of thought" would go beyond the scope of the considerations contained in this part of the monograph.

3      This section of the chapter is based exclusively on Stolze's book entitled *The Translator's Approach – Introduction to Translational Hermeneutics* (2011).

(ibid.), which is the object of in-depth reflection, and strives to achieve a so-called well-established understanding, which is made possible by including certain orientational categories, or "categories of attention" (ibid.) in the two phases of the translation process: translational reading and writing (ibid.). Stolze also emphasizes the importance of dialogue in the translation act: the task of a responsible translator is to pose appropriate questions that will enable the text to be "positioned" in a given situational context. Furthermore, the author accentuates the fact that the person who translates the text, before he or she starts translating, must create a mental "cognitive context"[4] that allows for an accurate understanding of the original message.

The indicative categories that the translator should pay attention to during the translation reading are situational context, discursive field, semantic dimension, and predicative mode (for more see Stolze, 2011, p. 105-13). The translator starts by taking into account the situational context, focusing on the situation in which the work being translated is set, the tradition and culture from which the work originates, the time and place of writing, the author, the place of publication, etc. The conclusions that the translator draws after having analysed the categories exert a significant impact on translational decisions as well as on the macro- and microstrategies to be employed during the translation process (ibid., p. 107).

The analysis of the situational context is, in a sense, a well--established preconception. One can clearly see here a reference to Gadamer's figure of the hermeneutic circle and the hermeneutic conceptualization of translation as a circular structure of understanding. Stolze emphasizes that the hermeneutic circle, depending on the type of text, takes on a different character (ibid.). This first phase enables the translator to identify those elements that are known, but also those that remain unfamiliar – either in the cultural context or in the context of a particular scientific field (ibid). According to translation hermeneuticists, a translator can translate a text only on the basis of what he or she has been able to understand, and in order to understand the

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4    Interestingly, in descriptions of her theory, Stolze frequently employs terminology specific to cognitive thought.

original message he or she has to run the above-mentioned hermeneutic circle, and thus link the new information to that which he or she has already acquired.

All the categories described above are irrevocably linked to each other. Understanding of a text in the hermeneutic sense consists in sequential implementation of the following levels of the source text: situational context, discursive field, meaning dimension, and predicative mode. The implementation of these elements makes it possible for the translator to obtain the largest possible amount of data that constitutes a significant complement to the strictly linguistic information present in the structure of the text. The stage of translational reading precedes the next phase of the translation process, namely translation writing.

In a way, the translator plays the role of "co-author": by implementing the circular structure of well-established understanding, he or she strives to take into account the author's intentions, while being aware of the requirements set by representatives of the target culture. Stolze gives the translation the dimension of a creative activity, because the translation act is not a recreation of the original text, but a creation of a new work which is to function in new conditions (Stolze 2011, p. 128). As the author puts it, "The translator of any text as the co-author is free to find dynamic expressions for what he or she 'really' wants to say. Then, translation is a re-creation or rewriting" (ibid., p. 130).

The author proposes steering away from the conventional differentiation between the original text and the target text, and from treating them as mutually complementary content: "Both texts, the original and a later version as a translation, are complementary to each other. They refer to the 'same message', the second however in a more developed linguistic form" (ibid.). According to Stolze, "the impulse to formulate in the target language is an intuitive cognitive movement" (p. 135), while the search for the most appropriate words to render the original is based on the creativity of the translator, who is free to use those linguistic means which he or she considers to be the most appropriate in a given context. Like Gadamer, Stolze states that translation does not boil down to the conscious application of language rules, but instead is "transformation into living speech." The property of each translation is

important in this respect: from the hermeneutic perspective, it can only be a *blueprint* subject to further modifications, an alternative to the way a given matter is formulated. There is no perfect translation, although at the same time translators should strive to optimize its quality (Stolze, 2011, p. 128-136).

By referring to Gadamer's philosophical assumptions, Stolze states that the translation process has a circular structure and consists in the translator reviewing the previously posed interpretation hypotheses. According to the author, the willingness to question one's own decisions and make sure that the translated texts are accurate are important elements of a translator's competence. According to the scholar, the formulation of a text by a translator is a *self-poietic system* related to the cognitive process of activation of the translator's knowledge.

Translation writing is carried out in a dynamic, evolutionary process of "text formulation and repeated optimization" (ibid., p. 138), characterized by preliminariness and – similarly to translation reading – circularity. Translators, according to Stolze, do not "apply rules", but, while competently creating a translation, communicate with the readers. Intuition and subjectivity are important features here (p. 139). As the German scholar states, "[e]ven if language usage in communication is – in theory – an (intuitive, subconscious) application of linguistic rules, in practice is it not. It's just utterance. And the same is valid for translation. Translation is, as we have said, an activity between valid rules and free play" (ibid., p. 138). This relates to a very important translator's sub-competence, namely creativity, which involves such elements as "originality, expressiveness, inventiveness, and productivity" (p. 139). This sub-competence also comprises the ability to analyse certain issues from other points of view, to find "new patterns", to discover links between multifarious linguistic phenomena in the text (p. 141), and – what seems to be particularly important from the hermeneutic perspective – the willingness to revise one's own thinking concerning both the understanding of the original text and making specific translation decisions that directly affect the shape and nature of the translated text. It is also the ability to solve translation problems.

In translation writing, decision making does not boil down to the choice of a particular grammatical form, but is a semantic search for the most accurate expressions. Thus, in translational hermeneutics, semantics and stylistics are considered to be more important than grammar. It is also crucial to take into account the potential target audience and its expectations (ibid., p. 139-149). The indicative categories in translational writing are text genre, coherence, style, and function (ibid., p. 153-176). The main assumptions of Stolze's hermeneutic translation theory are presented in the table below:

Table 1
Translation process according to Radegundis Stolze (ibid., p. 127, 175)

| Translation reading | | Literature | Specialist texts |
|---|---|---|---|
| Understanding | SITUATIONAL CONTEXT | country, era, publisher, author, cultural community, reality, geographical names | area of science, time of text creation, author, method of publication |
| | DISCURSIVE FIELD | social environment in a given culture, author's ideology, image of the world in the text, literary genre, type of text presentation | scientific field, research discipline, type of text, level of communication (expert / layperson), function of the text |
| | MEANING DIMENSION | titles, keywords, isotopy, cultural associations, metaphors, thematic sequence | terminological conceptualization (definition/deduction vs. convention/interpretation) |
| Translation writing | | General language | Specialist languages |
| Formatting | TEXT GENRE | text genre, fiction/non-fiction, text shape, images, order, visual plane | the way the text is presented, layout of the content, illustrations, fonts, the shape of the text from an editorial point of view (writing of digits, typography, verbal and verbal-digital elements of the text, editorial composition) |
| | COHERENCE | titles, isotopy, paradigmatic compatibility, synonyms, allusions, proper nouns, geographical locations, synsemantic surroundings | status of equivalence of terms, concepts specific to a particular field or research discipline, vocabulary, logic in text structure, names |

| | | mood, grammatical tense, prosody of the layer of emotions, dependent speech, suspense, play on words, metonymy, alliteration, rhymes | text blocks, functional style, phraseology, passive voice, specialist language metaphors, impersonal expressions |
|---|---|---|---|
| | STYLISTICS | mood, grammatical tense, prosody of the layer of emotions, dependent speech, suspense, play on words, metonymy, alliteration, rhymes | text blocks, functional style, phraseology, passive voice, specialist language metaphors, impersonal expressions |
| | FUNCTION | author's intention, text structure, target audience, intertextuality, scene visualization | communication objective, macrostructure, expectations of addressees, compliance with certain standards in creating a particular type of text |

In the next part of the chapter I intend to show that seemingly incompatible research trends, such as hermeneutics and cognitive science, have many common elements that indicate similarities in such aspects as the translator's memory and organization of knowledge, understanding and creation of the translation text, as well as the role of the target reader.

## Krzysztof Hejwowski's translation theory based on cognitive sciences

The assumptions of the cognitive translation theory can be found, for example, in Krzysztof Hejwowski's work entitled *Kognitywno-komunikacyjna teoria przekładu* [A cognitive and communicative theory of translation] (2006). According to this author, the translation act is not in the least an "operation on languages or texts", but rather an operation on minds – a translator's mind and three "virtual" ones, "modelled", or projected, by the translator: "the mind of the author of the original text, the mind of the model reader of the source text, and the mind of the projected reader of the translation"[5] (Hejwowski, 2006, p. 48). R. Stolze (ibid.) takes a similar stance of this issue. She emphasizes that what matters in the act of translation is not so much the relation between the target text and the source text as the attitude of the translator toward the message being translated. The way the translation is produced arises directly from the content of the mental structures of the translator (p. 136).

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5    If not specified otherwise, all translations from Polish sources into English are mine.

Hejwowski's theory derives from many approaches as the author capitalizes to a great extent on Fillmore's verb framework concept, Schank and Fillmore's concept of scenes, the concept of scenarios suggested by Schank and Abelson, Bartlett's concept of schemes, Herrmann's theory of propositional base and semantic input data, Grice's concept of the principle of cooperation and conversational implicature, the cognitive theory of metaphors developed by Lakoff, Bartlett's concept of "effort after meaning", and Hörmann's constancy of the concept of sense. Hejwowski's theory is also convergent with the postulates of Langacker (Hejwowski, 2006, p. 49). R. Stolze's hermeneutic theory discussed earlier and Hejwowski's theory emphasize similar elements of the translation process.

According to Hejwowski (ibid.), "human memory is organized into specific structures, which are used for both understanding and creating texts". This applies in particular to lexical units and syntagms (some of which are "learnt by heart") (p. 49). Stolze (ibid.), who in her hermeneutic theory pays much attention to the concept of "translation memory", approaches this process in a similar way. Her approach refers not only to linguistic categories *per se*, but also to the more general, cultural and historical aspects (p. 148). As Stolze claims, when the "cognitive scene" takes root in the translator's mind and has more and more clarity, certain phrases appear seemingly *ad hoc* thanks to them being anchored in the memory of the person translating the text (ibid., p. 136, 174).

Naturally, memory alone is not enough to decipher the meaning of individual elements of the original message. The next stage of the analysis involves "verb frames", "detailed schemas by means of which a person can perceive reality" and orient himself or herself even in situations that are not fully known to him or her. In this theoretical framework, of note are also scenes (events, states and relations, typical places, agents, etc.) that can be compared to Langackerian "cognitive domains", as well as scenarios organized on a sequential-chronological basis (Hejwowski, 2006, p. 50-52). It seems that the concept of schemes, scenes, and scenarios finds its reflection in the assumptions specific to translational hermeneutics, especially the figure of the hermeneutic circle. As the main tenets of translational hermeneutics posit, the process of understanding

has a circular structure: in order to understand the meaning of a certain part of a text, it is necessary to understand how it relates to the entire composition. On the other hand, in order to understand the message in its entirety, individual parts of the work must also be taken into account. Hejwowski sees the process in a similar manner, stressing that the translation process is by no means a linear operation, but rather a spiral one:

(...) the translator must often return to lower levels of analysis; for example, conclusions about the author's intentions that are invisible at the first reading sometimes force him to re-examine certain surface structures, to check why certain verb frames have been implemented in one way or another or why certain scenarios lack some elements and not others, etc. (Hejwowski, 2006, p. 55-56)

This description very clearly shows an analogy to the principle of the figure of the hermeneutic circle – analysis of details on the basis of the whole, which in turn is analysed on the basis of details. The concept of the hermeneutic circle is also consistent with the tenets of cognitive psychology, in particular scheme theory. It assumes that the knowledge of a human being does not consist of fragmentary components leading to the formation of specific information, but rather is organized into certain patterns, which are then activated when new elements of knowledge are acquired (Gallagher, 2004, p. 2), and the scene is subject to visualizations. This last aspect is also emphasized by Stolze. In her opinion, visualization of a scene is an important element of the so-called translational writing phase. This process, which follows the rules that characterize the functioning of the hermeneutic circle, is based on the formulation of idiomatic expressions, abstraction from the initial structures, and verbalization on the basis of so-called translation memory and translation creativity (ibid., p. 172). This description also brings to mind Langacker's concept of figure and background, according to which a person always perceives a given object against the background of something else. The background can be combined with a pre-conception, a notion so often accentuated by hermeneuticists, which becomes activated within the hermeneutic circle. The organization of the figure/background concept is certainly not subject to the process of automatic determination, as the person reading/interpreting a text can

construct the scene using alternative forms of perception of the figure (Langacker, 1987, p. 120).

Also, the visualization of the scene, which is very often emphasized by Stolze in her works, can be juxtaposed with the metaphor of the notion of image that is typical of the cognitive linguistics paradigm. This similarity is particularly evident in light of the definition of imaging suggested by Langacker, according to whom imaging is the human ability to construct a concrete situation in multifarious ways by way of alternative linguistic means (Langacker, 1986, p. 1-40). These issues are similarly understood by hermeneuticists of translation, who emphasize the huge role in the translation process played by such elements as hypothesizing, preliminariness in the formulation of the target text, and critical approach to translation decisions, which are always subject to necessary revisions.

Yet another important element of Hejwowski's cognitive and communicational theory is the process of selection and inference. In the translation process, the translator repeatedly makes a selection, focusing on those aspects forming the "cognitive base" that are to be then recreated in the mind of the target audience (Hejwowski, 2006, p. 52-53). The process of the so-called production of statements has a similar nature:

Once the translator is roughly satisfied with his or her analysis of the original text, he or she starts creating the text of the translation. For this purpose, he or she imagines the future readers of this translation, tries to estimate the place of the most generally anticipated translation on the map of texts in the target language, and compares the anticipated understanding of the translation with the one that has probably been shared by readers of the original and the places of both texts on both aforementioned maps. (Hejwowski, 2006, p. 56)

Stolze also believes that in the process of evaluation of the source text, the translator starts by identifying the appropriate approach and thus arranging specific translation activities and strategies, always bearing in mind the potential reactions and interpretation of the text by the target reader. If we assume, as the hermeneuticists want us to assume, that it is the text that reveals its truth to the reader, it should also be admitted that the text itself conveys information about which of its elements are crucial

in the translation process. According to Stolze (2011), the selection skill is the most important aspect of translator's competence considered from the hermeneutic point of view (p. 182).

## Conclusion

The above considerations show many similarities between cognitive theory in translation studies and the tenets of translational hermeneutics, represented to a large extent by R. Stolze. It should certainly be noted here that these are two different ways to approach text and language, as well as two different ways of posing research questions – after all, translational hermeneutics and the cognitive approach to translation are separate theoretical systems that express unique reasoning and thinking horizons. However, the results of research conducted in the domain of cognitive science can prove the validity of the theses put forward by hermeneuticists, although important differences in both methodological approaches should always be taken into account. As the above deliberations have demonstrated, the issues that are of interest to translation hermeneuticists are also not alien to representatives of the cognitive stream: this applies in particular to the nature and structure of the process of understanding and interpretation of the source text, to language and memory, to the relation of the translator with the target text, and to the projected reader of the translated content, as well as to the organization of knowledge and content of the mental structure of the translator.

One may, naturally, wonder whether the confrontation of a translator who resorts to cognitive linguistic reflection with a hermeneuticist of translation would really be fruitful and what such contact would be like. One can also ask questions about whether hermeneutic reflection could positively influence the development of the toolbox of cognitive linguists who analyse the translation process. It is difficult to give clear answers to such questions. It seems that the discoveries made by hermeneuticists do not contradict the conclusions drawn by cognitivists. Translation hermeneuticists could provide translators from the cognitivist community with many proposals that would enrich the research approach to the translation process: mainly methodological

aspects, such as the analysis of the internal motivation for the translator's behaviour, his or her translation decisions, and the translation solutions applied. What would also be useful is hermeneutic reflection on the notion of language, which in hermeneutics is understood very broadly, not only as a tool for communication, but above all as the necessary condition for human existence and for understanding and interpretation of the environment that people live in. On the other hand, research on the translation process conducted by representatives of cognitive linguistics could complement the hermeneutic reflection with proven tools for multi-level analysis of texts, especially from the fiction genre. One can hope that in the future there will be a fruitful exchange of thoughts between the two paradigms, especially since the representatives of the two streams in many cases actually say the same things, but use a separate terminology, specific to their own paradigms.

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# THE PRAXIS. THE HERMENEUTIC APPROACH TO TRANSLATION TEACHING FROM TRANSLATION TRAINEES' PERSPECTIVE

Based on an empirical study involving novice translators, this chapter 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 provided with a questionnaire and 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. This chapter provides an overview of opinions concerning the advantages of the approach.

## Introduction

This hermeneutic approach is innovative in Translation Studies insofar as it focuses on presenting a "message" rather that a "source text". The practical task for translation pedagogics shifts now from analyzing equivalence on the language and grammar level to teaching text production in a social situation. Cultural education and scientific domain knowledge seem to be more important for translators than contrastive linguistics or comparative literature. And since the message understood is cognitively present in the translator's mind, nothing is being "transferred". (Stolze, 2011, p. 180)

Radegundis Stolze's words might be interpreted as significantly relevant for translation teaching, particularly today, when the translator

is often faced with translating different terminological and thematic texts: medical, legal, technical, and also pieces of literary works. Besides, translators must exhibit flexibility, quickly adapt to changing surroundings, adjust to "new tasks", and broaden their knowledge in order to be efficient. These are the requirements of a modern globalized world (Stolze, 2011, p. 9).

In the past, translation pedagogy has focused more on standard linguistic transfer from one language into another and on stylistic aspects of the translation process. Too often it has also been very much product-centred (see Kiraly, 1995, p. 7). As Kelly (2010, p. 389) rightly underlines, the approach to translation teaching has been "apedagogical". Fortunately, recently, many methods that can be deployed in translator education have evolved, changing their status and specificity from the product-oriented approach to the process-oriented approach (see Fox, 2000; House, 2000; Kussmaul, 1995; Gile, 2004; Alves, 2005; Hansen, 2006; Garcia Álvarez, 2008). More emphasis on the student-centred approach can also be seen in the works of other authors (see mainly Nord, 1991; Vienne, 1994; Robinson, 1997; Delisle, 1998; Kiraly, 1995; Kiraly, 2000; Gonzáles Davies, 2004). However, it is Stolze's approach to translation teaching which seems to encompass all of the principles of translation teaching developed by the above-mentioned authors – for it focuses not only on the phase of the target text creation, but also on the initial stage of the cognitive act of understanding during which the translator needs to find specific orientation in the particular world of language, culture, history and tradition. The most important factor here is not the relationship between the source and the target text arising from different cultures, but between the translator and the message (for more see Stolze, 2004).

If, following the quotation put at the very beginning of the paper, we agree with the idea that translation students have to learn how to deal with any text, irrespective of the particular domain and text type, it might be concluded that both trainees' as well as instructors' awareness must be raised concerning what it really takes *to translate*, and that it does not simply mean *a transfer*.

It seems, then, that in translation teaching methodologies more attention should be paid to those elements of education which make translation students more aware of the necessity of such factors and aspects as responsibility for the translation task, critical reflection upon translators' role and translation process, and continual growth of translators as experts in communication. All of these features and more are an integral part of the hermeneutic approach to translation teaching.

## Hermeneutic Approach to Translation Teaching

The approach which was used during the experimental procedure was developed by Stolze, and it is described in detail in her work entitled *The Translator's Approach – Introduction to Translational Hermeneutics*, 2011). Stolze's approach is informed by the hermeneutic philosophy of language, hermeneutic theory of translation, and principles specific to rhetoric. It was inspired by Gadamer's philosophy as well as by Paepcke's and Kohlmayer's œuvre.

In her publication Stolze offers detailed practical suggestions on how to make use of the approach. The work constitutes a move towards a translator-centred paradigm, with more emphasis on such aspects of the translation process as understanding and interpretation of the source text, but also on a proper formulation of the target text with the use of rhetorical means. Her approach stresses the processual and holistic nature of the act of translation as it involves the translator's great responsibility for the work being done. Hermeneutic translation training, then, should focus on two fields of the translator's attention, namely the translational reading stage and translational writing stage. To this end, Stolze outlines a series of universal points of orientation in the world of texts. She discusses them in the context of her model of translation, and suggests how they might be used in the actual translation classroom[1].

During the experimental procedure (2012-2013), I used the hermeneutic approach to translation teaching. More often than not, translation classes lasted 90 minutes. Translation students rendered

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1    The two phases of the translation process (translational reading and translational writing) were discussed in Chapter Two.

pieces of literary works, but sometimes they were also given specialized texts, namely, legal, medical, technical, etc. The procedure, as Stolze recommends in her book (2011), was the same irrespective of the text type. And so the first part of each class was always devoted to the analysis of four categories of orientation of the particular text: situative background, discourse field, meaning dimension, and predicative mode. Sometimes I presented the situative background of the text myself, for instance with the use of slides (by means of a PowerPoint presentation), fragments of parallel texts, fragments of films or musical recordings (depending on the theme of the class). Other times, the translation students' task was to obtain some information beforehand as a form of preparation for a particular class. For instance, trainees were tasked with acquiring knowledge about a particular author or the epoch in which the source text was written. Summing up, the aim of the first stage of every translation class was to make novice translators understand and get a global idea of the source text properly and adequately, and thus the first part of each translation class was in the form of either a discussion with students or a short lecture with a slide presentation. Naturally, the translation students' task was also to read the target text.

The second part of each translation class consisted in the target text formulation (the translational writing stage) and verbalization of the source text understanding. Usually, due to time constraints, translation students translated only short fragments of particular texts which were to be finished later at home. Frequently, students rendered short fragments together as a group with my continual assistance. The phase of the target text formulation was always conducted observing rhetorical categories of attention, namely, genre, coherence, stylistics, and function. This stage might be compared to a "helical cognitive movement between translator and text" (Stolze, 2011, p. 250), with special emphasis placed on the proper usage of the students' mother tongue and on the adequate translation of foreign cultural elements.

## Research Design

So far, there has only been one attempt to check the influence of Stolze's hermeneutic model of translation teaching on translation

students' efficiency, as well as on their translation competence acquisition (Piecychna, 2014)[2].

This chapter reports the results of a study conducted at the Stanislaw Staszic College of Higher Administration in Bialystok (Poland), in 2012-2013. The main aim of the research procedure was to check and verify the influence of Stolze's hermeneutic approach to translation teaching on translation students' translation competence acquisition. The language pair investigated was English-Polish (Polish was here the participants' mother tongue and English was their L2). A pre-experimental design was used, with pre- and post-test measurements stages. In other words, a single group experiment was conducted, mostly due to the fact that I did not have a chance to conduct a classical experiment with randomization and a control group. This way, the hermeneutic approach was contrasted with a product-oriented approach[3] which had been implemented with the study subjects during one year before the author of the paper started using Stolze's approach.

A single group experiment belongs to the simplest methods of conducting scientific experiments. It consists in implementing a given experimental factor, and then in measuring changes taking place as a result of the factor (see Babbie, 2013, p. 246). Due to many limitations concerning the procedure, I decided to apply triangulation. Apart from quantitative data, qualitative data were also analyzed and discussed.

### The Experiment's Design and Its Stages

The experiment was divided into three main stages, namely, the pre--test stage (the first measurement of the participants' level of translation

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2    The author of the article conducted a study of pre-experimental design with pre-test and post--test measurements. The aim of the study was to verify the influence of Stolze's hermeneutic approach on the acquisition of translation competence in novice translators translating children's literature from English into Polish. Initial results of the study were published in Polish journal *Białostockie Archiwum Językowe* (see bibliography at the end of the chapter).

3    The product-oriented approach, or the target-oriented approach, is seen here in a similar way that P. Kussmaul (1995) understood it, stating that the approach is a traditional one, focusing mainly on the result of the translational process, that is, on the target text. During the translation classes conducted with the use of the product-oriented approach, a teacher mainly analyses translation errors made by translation students and concentrates on translation quality control. He or she does not pay much attention to the analysis, interpretation and understanding of the source text. Usually, translation students' task is to translate a given text at home or during the classes, and the teacher's role is just to discuss potential errors and compare the target text with grammatical structures of the source text.

competence acquisition), the implementation stage (during which the hermeneutic approach was implemented), and the post-test stage (the second and last measurement of the level of the acquisition of translation competence).

The first stage took place in 2012, during which fifteen subjects were given an English children's literature text and instructed to translate it into Polish with the use of the Integrated Problem and Decision Reporting method (see Gile, 2004). They were asked to devote as much time as they needed to complete the task. The second stage of the experiment lasted about six months. During this time, the novices participated in an obligatory course of translation conducted with the use of the hermeneutic approach to translation. The third stage of the study took place in 2013. The subjects were asked to translate the same text as they translated in the pre-test phase. They needed to deliver written comments with the use of the IPDR method and were told that they could devote as much time as they felt necessary to complete the task to their satisfaction (for more details see Piecychna, 2014). The passage to be translated was a short (consisting of about 200 words) fragment of children's literature.

Afterwards, all participants were asked to fill in the questionnaire and answer detailed questions concerning their opinions relating to advantages of the translation teaching approach used.

### The Participants

For the study, fifteen students of applied linguistics (one male and fourteen females) participated. They were all informed about the aims, methods, and the specificity of the experimental procedure. Also, each subject signed approval for participation.

Before the experiment took place, all the subjects had participated in a course of translation (during the 2011-2012 academic year). During this time a process-oriented approach to translation teaching, combined with some elements of a product-oriented methodology, was applied. However, I was not satisfied with the students' level of translation competence and decided on a shift into the hermeneutic approach.

*The Experiment's Research Methods and Tools*

During the experiment, a few research methods and tools were used, namely Integrated Problem and Decision Reporting as well as two questionnaires. As far as the questionnaires are concerned, the first was inspired mostly by a similar tool developed by Orozco (2000). It consisted of 12 questions which allowed me to check the subjects' views concerning the act of translation and their opinions about the role and tasks of the translator during the translation process (for more details see Piecychna, 2014).

The second questionnaire (on the results of which I intend to focus in this chapter) consisted of six open questions. Its aim was to collect the subjects' opinions concerning the effectiveness of the hermeneutic approach to translation teaching. The questions that the subjects were instructed to answer related to the possible advantages of the approach used, its influence on the efficacy of the translation process, its influence on the subjects' perception of the act of translation and the role of the translator, and the subjects' general view concerning the hermeneutic method of translation teaching. The data obtained were categorized as follows:

- The advantages of the approach implemented.
- The disadvantages of the approach implemented.
- Other comments.

Obviously, it was possible to establish other categories; however, I decided not to increase its number. In this chapter, however, due to the fact that the participants did not write about any disadvantages of the approach, I made the decision to include here only the advantages. On the basis of the category of the advantages of the implemented approach, other groups of meaning categories, referring to particular opinions concerning the hermeneutic method, were identified. The procedure, then, is similar to hermeneutic phenomenology as a research method of data gathering and interpretation.

## Results

Almost all subjects answered in a very detailed way. The majority of them commented that thanks to the approach implemented, they found it easier to understand a source text, and that the hermeneutic approach made them reflect more upon a proper way of formulating the message in their native tongue, that is, in accordance with norms specific to the Polish language. Below there are examples of numerous comments given by the subjects concerning the advantages of the approach used[4].

### Hermeneutic approach as a means to broaden students' horizons and knowledge

According to students' opinions, the hermeneutic approach allowed the participants to develop and broaden their translation knowledge, raised their interest in literature and in translation, and, generally speaking, broadened their horizons. The classes conducted with the use of the hermeneutic approach made students learn a lot about the source culture elements: *The main advantage is the fact that during the analysis of the situational context, I find out about a given epoch and culture. This might be helpful in the translation process. What is more, it can raise our interest in literature in general.* The sense of horizon broadening or knowledge developing is probably due to the fact that during the translation classes, trainees were always introduced in a detailed way to the particular subject matter, for instance through short lectures or discussions assisted by PowerPoint presentations.

### Hermeneutic approach as a means to improve the participants' skills in using their native language

The new approach improved the participants' knowledge of mother tongue usage. One of the trainees wrote, *Furthermore, thanks to the method I found it easier to write in Polish. I mean here mainly stylistics.* The explanation for this seems to be obvious. During both translational reading and translational writing stages, I drew trainees' attention mainly to stylistic aspects. Trainees also indicated that they started being more conscious of the proper usage of their mother tongue. Earlier they mostly translated

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4    It should be noted that the participants delivered their answers in Polish. For the purposes of the chapter, I translated the comments into English.

word for word, sentence for sentence, not paying attention to Polish stylistic or grammatical rules. Increased attention towards the proper use of the Polish language might also be explained by the fact that I frequently deployed parallel texts written in Polish, which serves as a very good source of linguistic reference material for translation students.

### Hermeneutic approach as a means to improve the participants' instrumental sub-competence

The analysis of the translation students' comments clearly indicates that the hermeneutic approach motivated trainees to use more complex translation aids, and not only bilingual English-Polish dictionaries as was seen during the first stage of the pre-experiment. This is what one of the participants wrote in the questionnaire: *I finally learnt that not only English--Polish dictionaries should be used because sometimes they should even be avoided.* This important statement also indicates an increase of translation knowledge. Participants also wrote that thanks to a detailed source text analysis and interpretation, so typical of the hermeneutic approach, they finally understood how important the use of various translation aids is, even those materials which seemingly do not exhibit any significance in the translation process (for instance, reading about specificity of Polish children's literature when translating books for children from English).

### Hermeneutic approach as a means to make the translational process more realistic

The hermeneutic approach made the participants perceive the translational process in a more "realistic" perspective: *Translation, then, is easier and more realistic, I would say.* The statement is very interesting. It shows that at least some participants felt as if they translated "for the real world", as if they were "real translators". The account clearly depicts how important it is for translation students to make their tasks more practical, more connected with the modern translation market and its requirements. On the basis of such comments, it can be assumed that translation students are able to differentiate between translation classes that are perceived merely as "a game", or rather as those of an artificial or laboratorial nature, and those which are associated with "real activities" having a direct effect on the development of students' translation competence.

### Hermeneutic approach as a means to increase the participants' self-confidence and the sense of responsibility for the text

Many comments indicated that the participants gained self--confidence and started to feel responsibility for the target text: *It also made me more open to the source text and believe in myself as a future professional translator. Now I know that I am able to deal with lots of translation problems – and I am not scared of them, as I was in the past. Thanks to this approach, I know that it is me who is most responsible for the final text, and that I have to do my best in order to do it right.* The students gained an increased consciousness of their role in the translation process.

The analysis of the questionnaires clearly indicates an increase in participants' self-confidence. One of the students even claimed that she finally believed that in the future she, perhaps, would become a sworn translator. The participants felt a sense of control over what they were doing during each step of the translation process. It is worth noting here that the sense of control is, perhaps, the deepest need of any person; therefore, it is so important in the process of translation competence acquisition as well.

### Hermeneutic approach as a means to understand text better

Significantly, the students frequently stated that thanks to the classes they participated in, the translation problems they encountered with understanding the source text decreased: *It is now easier for me to grasp the main message of the text, even without looking at dictionaries first. Earlier I had to check all words, word by word, but now it is not necessary for me. It is also easier to find equivalents, because I think more deeply about the Polish language, and not so much about the source language. Summing up, it is not so complicated now for me to create a text in the Polish language.* Such statements constitute evidence for Stolze's opinion concerning the nature of translation, which was no longer perceived as a mere linguistic transfer but rather as the act of creation of a new text in its own right. The above account also points to Stolze's (2011) statement that there is never any transfer present during the translation process, because the message meant to be formulated in a mother tongue is already "cognitively present" in the translator's mind.

The notion of understanding a text better seems to be strictly connected to the way translation was taught during the implementation

stage. I always drew students' attention to the essence of the detailed analysis and interpretation of the source text: *It taught me that in order to translate a text adequately, I have to pay attention to many different elements, seemingly those not important to the translator. Everything is crucial in the translation process, and the new approach taught me exactly this.* The account clearly shows how the perception of the act of translation changed for the participants. They started taking into consideration those aspects that earlier they had largely marginalized. The fact that the participants were aware of their changing the perception of the act of translation is crucial in this respect. The comment also conclusively proves that the hermeneutic approach itself might considerably help translation novices to notice those "seemingly" unimportant elements of the source text analysis.

### Hermeneutic approach as a means to change the participants' perception of the role of the translator

The participants indicated that the implemented approach changed their perception of the translational act and the role of the translator. Students often perceived a translator as an expert who must constantly develop his or her own knowledge in order to translate in a competent way: *A translator is a person who must be an expert in something. He or she has to broaden his/her knowledge.*

A translator was also perceived in students' comments as a second author, a multi-dimensional creator who should possess essential skills of interpretation: *The hermeneutic approach made me aware of the fact that a translator is often an author, or co-author of the particular text, who must find the golden mean in the whole process; My attitude towards the act of translation and the translator's role has changed a lot. Now I consider a translator as an interpreter, whose role is to analyze everything carefully. The translation act is an interpretation act.* Some participants claimed that before the hermeneutic approach was implemented, they had considered a translator a craftsman: *A translator, in my opinion, is a multi-dimensional creator, who must be able to read and write in a metaphorical sense. Earlier, I considered translators more as craftsmen, but now I see that the translation process has to do more with art; A translator is a co-author, not only a cog in the wheel. He or she must constantly take into consideration all possible aspects and factors. A translator is like an artist.* All those comments undoubtedly depict that both the novices' self-concept as beginning

translators as well as the perception of the status of the translator in the contemporary world greatly changed in a positive way.

## Discussion

Analysis of the comments showed that the participants of the study did develop their translation competence, and this can be seen in many aspects of the comments which they delivered in the questionnaires[5]. First of all, the participants did not focus on translating individual words or phrases, but instead concentrated on developing a global strategy, which in turn indicates a development of translation skills and competence. They frequently wrote that they started analysing all possible layers of the source text, which proves the use of global strategies at the macro level. This is also confirmed by the results of other studies (Glaser & Chi, 1988, p. xv-xxviii) which indicate that competent translators work with larger units of text and pay a lot of attention to cultural and historical aspects of the source message. Tirkkonen-Condit found confirmation for this in her research, in which she showed that people with developed translation competence, rather than focusing on particular words or phrases, made far more use of their knowledge of a given cultural area (Tirkkonen-Condit, 1992, p. 433-440). The essence of the extralinguistic elements in deciphering the meaning of a text is also highlighted by Gorlee (1994, p. 68), who stated that reading a text in the light of its sociohistorical and cultural context shows the high level of competence of the translator. Likewise, Tirkkonen-Condit and Jääskeläinen (1991, p. 89-109) demonstrated that competent translators react immediately to situational elements in a translated text by applying global strategies. This is also highlighted by Colina (1997, p. 353-371) who indicated that beginners, who lack translational competence, do not use global or pragmatic information, nor do they make use of the situational context of the text. It seems that the hermeneutic approach then, whose holistic aspect use was clearly indicated by some of the subjects, evokes Langacker's figure/ground concept, according to which humans always

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5    The development in the process of translation competence acquisition was also seen by the author of the paper on the basis of the final results of the pre-experiment (for more see Piecychna, 2014). Therefore, it can be said that the comments are compliant with the way the participants dealt with translation tasks during the post-test stage of the study.

perceive an object against a certain background. Here this background is the concept of so-called foreknowledge which activates itself within the hermeneutic circle (Stolze, 2011, p. 146).

The hermeneutic circle entails the use of translation tools whose diversity clearly indicates not only the consideration of the global character of texts, but also shows the development of translation competence (by the way, participants underlined in their comments that they had changed their way of deploying translation aids). This is confirmed by research conducted by the PACTE group (2009, p. 207-230), as well as by Göpferich and Jääskeläinen (2009, p. 169-191). In a similar tone, Whyatt concludes in one of her studies that beginning translators focus on individual lexical units to a large extent, far too often referring to dictionaries (2007, p. 337).

Many comments indicating the use of global strategies as well as a detailed analysis and interpretation of the source text clearly point to translational creativity. It goes without saying that understanding a text requires creative thinking and creative interpretation. A similar approach is adopted by Kussmaul (1997, p. 243), who claimed that information processing takes place at the macro and at the micro level. The former stimulates translational creativity and indicates the presence of developing translation competence, as well as abilities to deploy the appropriate translation strategies (Whyatt, 2007, p. 333). In the context of translation, creativity must certainly be considered a skill to select available linguistic resources in order to convey a situational image as described in the source text. This opinion is shared by Rydning and Lachaud (2010, p. 85) as well as by Legeżyńska (1999, p. 35). Also, creativity should be perceived as a process of text interpretation, which is very significant in the context of hermeneutics. In fact, the participants commented about paying greater attention to interpreting the source text and changing their approach to translation, which was perceived by them as a specifically separate form of creation. Translation became not only a recreation of the original, but also its reorganisation, or reconstruction, and the text's meaning, to quote Boase-Beier, gained a "personal and contextual character" (2006, p. 53).

Most importantly, however, the results indicate that after having implemented the hermeneutic approach to translation teaching, students' self-concept as beginning translators greatly improved. They started reflecting upon the contextual and professional dimensions of the translational process, as well as upon their own dispositions towards translation. The act of translation was perceived by most of them as a purposeful activity. The subjects frequently expressed their sense of control of the learning process, which made them empowered, and they undoubtedly understood the necessary responsibility towards the other agents in the situational context of the translation process (Kiraly, 1995, p. 100).

All of the subjects expressed their positive attitude towards the hermeneutic approach to translation teaching. They accentuated that translation classes conducted with the use of the hermeneutic approach sparked an interest in them, made them aware of the complexity of the translation process, broadened their horizons, and motivated them to deepen their translational knowledge.

Now, it is worth noting how the nature of the comments might be associated with Gadamerian hermeneutic concepts on which Stolze's approach capitalized to a great extent. It can be said that the commentaries frequently reflect, if only partially, Gadamer's model of translation and his hermeneutic ideal of the phenomenon of understanding and interpretation. The analysis suggests that the act of translation gained here a circular quality of the structure of understanding. The students stated that it is significant to analyse the translated text on a general basis, while the whole text should be based on its particular elements. In their opinions, they were no longer focusing on individual lexical units, and if they did, they usually attempted to consider the broader context in which a particular word appeared.

The translation act, according to the participants, is a specific realization of hermeneutic and historical reflection. The students frequently referred in their comments to the essence of the historical and cultural framework in which the source text was created. They tried, perhaps somewhat unconsciously, to highlight their own perception of the translation act, which essentially was an effect of "the fusion of

two horizons": the horizon of the source text and the horizon of the participants acting as interpreters. As seen in the comments, most of the students found the translation process to be a specific hermeneutic conversation with the source text. This clearly shows the character of the comments which prove that the students treated the challenge facing them seriously and responsibly, opening themselves to the meaning contained in the text and, most importantly, to the questions it asked. Finally, the analysis makes it clear that most of the participants paid great attention to the stylistic layer of the text. Furthermore, there were numerous comments in which the subjects highlighted compliance with Polish linguistic norms.

## Conclusion

As shown above, the study findings indicate that the subjects' opinions about the hermeneutic approach to translation teaching were remarkably positive. Generally speaking, the implemented method made them aware of the necessity of two crucial aspects of every translational process, namely, understanding and interpreting the source text and formulating it in a proper way in their mother tongue. Although it might seem that the two aspects are obvious, it is not necessarily so as didactic practice often shows.

Many students also claimed that thanks to the hermeneutic approach they observed a shift in their perception of the translation process, the translator's role, and the tasks they are usually faced with in their practice. Most participants wrote that they are now conscious that without a proper understanding and interpretation of the source text, translation generates more difficulties. The study also shows that, apart from making students aware of many important aspects relating to the translation process, the hermeneutic approach made the trainees reflect more on the specificity of the act of translation and responsibility strictly connected with the translation profession. Furthermore, it helped them to believe in themselves, to increase their self-confidence, and to enjoy translation activities. It might seem, then, that thanks to the hermeneutic approach the level of the subjects' insecurity greatly decreased.

The findings also indicate that students learnt to ponder over their translation decisions and translation strategies from the very beginning of the translation process. Also, the participants started using different translation aids, and not only bilingual dictionaries, which clearly indicates the development within instrumental sub-competence acquisition.

The results indicate that the subjects might have understood the complex nature of a translation task, developed the skills and abilities necessary for the analysis and interpretation of the source text, learnt how to comprehend the source text properly and effectively, and understood the necessity of the translators' compliance with their mother tongue language norms. It also seems that the participants became more self-confident in the decision-making process of translation. Therefore, the hermeneutic approach may be said to have encouraged the students to reflect critically upon both the translator's role and the task of translation, as well as upon the necessity to take responsibility for all steps taken and decisions made during the translational process. The trainees understood that translation not only consists in language transfer, and concluded that, in fact, it is a "question of understanding a text and the cultural background" (Stolze, 2003, p. 220).

It has to be pointed out, however, that the results of this study, despite the fact that they are very promising, should be treated as initial and analyzed very carefully. First of all, it is worth noting that the whole experiment was conducted only on one group of students, without randomization and a control group. These are serious limitations of the study and have to be taken into consideration. Therefore, further research on the influence of the hermeneutic approach in translation education on the process of translation competence acquisition among translation students is required, also with the use of different methodology, for instance a classical experiment with a control group and randomization.

The conducted pre-experiment makes it possible to conclude that, as Stolze rightly claims (2011, p. 193), a translator's competence should be considered from a "dynamic" rather than a "static" perspective, as it is not a fixed element but constantly evolves. A translator's competence also should not be considered as a defined ability or set of skills because,

as Stolze (2011, p. 193-194) pointedly indicated, it is a component of a continuously "changing system of cognitive interactions" (ibid.), in which proficient target language use, and source text understanding and interpretation are as important as the translator's awareness of his/her own place in a given moment in history, the translator's capacity for auto--analysis and self-reflection, the ability to deal with specific situations, the ability to approach work critically, being aware of one's own limitations, sensitivity, empathy, intuition, responsibility, creativity, a tendency for multidisciplinarity, and – perhaps most importantly – a drive for expanding knowledge.

The obtained results present significant implications for the didactics of translation. The analysis of the comments suggests that translation classes should focus on improving students' ability to approach their work critically, with a self-reflective attitude, as these elements have a positive impact on the development of translation competence, and, in addition, improve the quality of translation. Other qualities that should be developed in translation trainees include: empathy, open-mindedness, receptiveness, sensitivity, responsibility, creativity, and the ability to prioritize particular elements of texts. It seems that to do this effectively would mean connecting translation classes conducted by means of the hermeneutic approach with some elements of Gile's process-oriented approach. The main aim should not concentrate on the tendency to teach students "ideal translations", but quite the opposite – to develop a reflection on whether this ideal, or perfect, translation actually exists, and to convince students to continuously think about their limitations and engage in a life-long process of self-education. It may appear that this would ensure better quality of translation at the micro level (in relation to particular translations) as well as at the macro level (in relation to translation teaching policy and to the perception of who a competent translator actually is). This opinion is also expressed by Colina (2003, p. 41) who claimed that empirical evidence clearly shows that confidence and self-consciousness (as crucial elements of any professional translation) should form the basis of contemporary teaching curricula in translation-oriented departments and specializations. These objectives may be reached by, among others, implementing the hermeneutic approach to translation, including the essence of semantics

and style, putting emphasis on textual and pragmatic analysis, and elements like text types, text structure, cohesion and coherence. It is worth noting again that these very elements are the focus of Stolze's approach.

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# THE FULL CIRCLE. THE *ALICE* BOOK IN THE LATEST POLISH RETRANSLATION IN LIGHT OF GADAMERIAN ONTOLOGY OF LANGUAGE

## Background – *Alice in Wonderland* and translation

*Alice's Adventures in Wonderland* belongs to the so-called translation series, that is, a collection of retranslations of the same source text produced by various translators in different time periods. In the Polish context, the process of retranslation of the work started as early as 1910. The first translation, published by Wydawnictwo M. Arcta, located in Warsaw and entitled *Przygody Alinki w Krainie Cudów* [The Adventures of Alinka in the Land of Miracles], was authored by Adela S.[1] Since then, more than ten different translations have appeared, a figure that is all the more impressive since translations were completed by famous Polish novelists, poets or translation theorists, for example, by Antoni Marianowicz, Maciej Słomczyński, Jolanta Kozak and Elżbieta Tabakowska, to mention just a few.

Retranslations, regardless of whether their nature is active or passive (see Pym, 1998, p. 82-83), have always posed significant challenges to the translation profession. These challenges can be seen on many levels: the linguistic, pragmatic, cultural and social. The question arises, however, of what the motives behind the decision to retranslate a given text are. As Venuti (2013, p. 104) rightly suggests, retranslations are to challenge a previous version of the source text, as well as "to signify and call attention to their competing interpretation." Nevertheless,

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1    The surname of the translator is unknown.

it is also often the case that retranslations are produced with the aim of addressing a different readership or even of creating a new one, of responding to certain social changes or to changes in translational norms, as well as of modernizing the language which was used in previous target versions, particularly with regard to fiction which still enchants both younger and older readers.

One of the reasons why *Alice's Adventures in Wonderland* has gained so much popularity among not only readers but also translators is its deliberate entanglement in language. By employing parody, neologisms, puns and word plays, Lewis Carroll explored nonsense and used language as the basis for play with standard ways of communicating, as well as drawing readers' attention to the possibility of breaking the rules of language and, indirectly, to a lack of sense in conventions typical of everyday speech. More significantly, however, Carroll's linguistic intuitions found their ways into what linguists and philosophers of language ruminated about in the 20th century, which makes Carrollian prose prophetic in the metaphorical sense of the word.

Lewis Carroll's publication proved a great success not only in England but also in many countries across the globe; it has to be noted that the book has been translated into more than forty languages. As Zoe Jaques and Eugene Giddens (2016) note, Lewis Carroll was sure that his book would find readers across the whole globe. At the same time, however, the author was perfectly aware of the fact that *Alice's Adventures in Wonderland* would prove to be, at least to some extent, untranslatable, especially with relation to the rendition of puns, word plays and whole poems (Collingwood, 2008, 136). As well as being cognizant of its untranslatability, Carroll devoted considerable attention to the readership of the renditions of his work:

For Carroll, child readers remained central to the act of translation and both the acknowledgments for the German and French editions include a reference to the substitution of parodies of English childhood poetry for those that would be specifically intelligible to a child reader from another nation. Thus, for example, in the French edition Bué substitutes a parody of Fontaine's fable of 'Le Corbeau et le Renard' in place of Carroll's rewriting of Issac Watt's 'Against Idleness and Mischief'. Whilst the politics of the originals are rather different, both are clearly moralistic and are intended to teach a child lessons, and thus

their parodies provide a playful inversion in keeping with Carroll's primary interest in Wonderland. (Jaques, Giddens 2016, p. 111)

Nevertheless, it was not only the textual dimension that became Carroll's focus of attention. The author also appointed his preferred translators for *Alice's Adventures in Wonderland*, and he carefully scrutinized the entire publication process, verifying the formatting of the translated editions, the quality of the paper, size of the book, etc. By employing a team of other writers and editors, Carroll intended to ensure that the translations into German and French were as accurate and idiomatic as possible:

Carroll here strongly wished to mark the production of these editions with his stamp of quality, evaluating the proof copies according to his own high standards. But when it came to analysing the standard of the textual translation itself, he had to call upon a wider team. Clearly, having handed over the act of translating his text to other writers – a necessary undertaking but one, like the employing of an artist for the English publication, which was not without issue for a protective author – Carroll was keen to be assured of the quality of the work. Although he had received the first full proof-translation of Wonderland from Bué by June of 1867, Carroll took pains to circulate copies among various friends, colleagues . . . (Jaques, Giddens 2016, p. 109-110)

Although the retranslations of the well-known fantasy work have received considerable critical attention both in Poland and abroad, most studies have only been carried out in a small number of areas, for example, in terms of the ways in which puns or word plays have been rendered by individual translators or in relation to how certain culture-specific elements have been transferred into another linguocultural domain. On the basis of criteria which are often not well-established, most of the studies conducted have been restricted to limited comparisons of the source and target texts, with concrete elements of language *per se* subject to analysis (e.g. the above-mentioned puns or word play, neologisms, idioms, proper names, etc.). Such expositions (see e.g. Kaschula, 2017; Nord, 2003; Park, 2018; Zhang, 2017) are quite unsatisfactory because in the majority of cases their authors did not take into account the necessity of conducting a detailed analysis of the source text in terms of genre, style, narration or the relationship between the world of the narrative and general knowledge about the world existing outside the

field of a literary work. More significantly, no single study exists which thoroughly examines the role of language performed in the work under investigation by applying a 'hermeneutic perspective' which could serve to diagnose the specificity of a given translation. Extralinguistic factors, including the impact of a translation of the *Alice* book on the shape of a given tradition (literary, intellectual, social, historical) are rarely studied (see e.g. Lukes, 2019; Mango, 1977; Rogulska, 2014; Rong, 2010). This state of affairs might be of great surprise as it should be considered a necessity to analyse a given translation as juxtaposed against its embedment within various kinds of discourses specific to the source language and source culture. Hermeneutics seems to be an adequate choice for this kind of interpretation as its main principle is to interpret a particular element by referring to the whole composition from which it could be derived.

In 2015, the newest retranslation, produced by Grzegorz Wasowski, appeared on the Polish book market. As the translator explained in his afterword (Wasowski, 2015, p. 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' and multidimensionality of the humour contained within the original version by means of the richness of the Polish language. The translator is a craftsman, according to Wasowski; however, as he underlined, it is advisable that he/she become the co-author of a given work, in particular while translating children's literature. 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[2], with some sort of restraint on the part of the translator. He also emphasized (2015, p. 161) that his purpose was neither to compete with Lewis Carroll nor to give vent to immense pride in one's actions. Furthermore, the aim of the 'unfaithful translation' – as the translator put it – was not to make an attempt to impersonate Carroll, an action resulting from inability to create a new work, because, as Wasowski underlined, "it is much

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2   A moderate translation should be understood as a kind of translation produced within reasonable limits of linguistic creativity on the side of a translator, without making significant changes to the style of the source text.

better to be a brilliant translator than a poor author" (ibid.). Crucially, however, it is important that a translator constantly controls himself/herself so that he/she does not perform a prominent role, which an author deserves, according to Wasowski (ibid.).

Jolanta Kozak (2000, p. 167) rightly highlights the need for diagnosing the source text before the analysis of the target text can be attempted. According to the author, if the diagnosis is right, only then is a researcher able to determine the translation problems which the translator is likely to encounter. Nevertheless, establishing such a diagnosis is not an easy task. One should decide what factors ought to be taken into consideration, because an in-depth analysis of all possible dimensions is simply beyond the scope of this chapter. And, naturally, such an action is also of a hermeneutic character. The selection of an analytical category rests exclusively on the author of the analysis, and is subject to interpretation. And, therefore, Kozak's remark about the *right* diagnosis cannot be accepted as such diagnoses are always based on the individual's intuitive reasoning. For the purposes of the study, the following aspect is considered: philosophy of language hidden beneath the source text structure. This aspect, which might also be referred to as, to use Barańczak's (1990) concept, *semantic dominant*[3], serves in the chapter as a basis for establishing whether Wasowski's version meets basic criteria specified by the translator and whether it renders the 'spirit' of the original version.

## Lewis Carroll's philosophy of linguistic structure in light of the hermeneutic ontology of language

Lewis Carroll's work abounds with references to cultural, historical and social figures and regional names, many of which come from English nursery rhymes. *Alice's Adventures in Wonderland* is full of examples of perverted logic, personification of sayings, as well as striking examples

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3     The concept should be understood as the basic carrier of the text which should be maintained in a translation. In this context, of note is also the proposition made by Brajerska-Mazur (2012), who put forward the term *catena*, a method which consists in comparing comments and various interpretations of a given source text in order to delimit the most important features to be retained in the target text (the features usually pertain to semantics and syntax).

of English humour, the protagonist of which is notably the English language itself (O'Sullivan, 2004, p. 198). Nevertheless, despite a large number of allusions, linguistic riddles, word plays, puns, neologisms, blends, syllogisms and metaphors, it has to be observed that the novel was written in the so-called Queen's (or King's) English, typical of southern parts of England. In other words, in spite of the extensive exploitation of the arbitrary nature of the meanings of English words, a feature which has been closely associated with the author's interest in logic and language, linguistic symbols and signs, letters and anagrams, as well as with the so-called philological ferment of the Victorian era (see Sutherland, 1970), Carroll's narration in general and style in particular could be referred to as grammatically correct, clear, coherent and harmonious.

On the surface, then, everything seems to be clear and logical; however, by digging deeper into the linguistic structure of the narration, it becomes obvious that for Carroll it is the matter of linguistics which fills the plot, providing abundant opportunities for the author not only to depict the absurdities of communication among representatives of a wide variety of linguistic communities, but also to touch upon the nature of meaning and language as well as upon their relationship with the world. As Sutherland (1970, p. 28) rightly observes:

Language thus became a vehicle for play in a more comprehensive sense than the merely manipulatory. Questions into the nature of meaning, into the character and functions of names, and into the formal structures of language which aid or thwart attempts at communication are exploited for humorous effect simply because they are capable of being so exploited, and because Carroll saw them as such. The whimsical use of language phenomena enabled Carroll to indulge his own delight in playing with language, to puzzle his readers, and – although this was not his paramount intention – to comment indirectly upon the nature of language itself

Most notably, however, the role which language performs in *Alice's Adventures in Wonderland* is far more than this. It needs to be pointed out that language is here not only one of the main themes of the story but also a paramount element of the world depicted, or even the world itself. One could go so far as to say that, hermeneuticly speaking, the portrayed reality as presented by Carroll is constituted linguistically; the reality

forms the world which is conditioned by the explicit use of language on the surface of the text. Closer observation suggests that language, which here has gained ontosemantic primacy, becomes a meaningful part of Wonderland. Language, as Gadamer once put it, constitutes a universal medium through which understanding of the Other occurs; language is also the place where 'being' resides. Both the language and the world, then, are intertwined and closely related. The language cannot exist without the world, and the world cannot exist without the language, according to Gadamer.

Similarly, language in *Alice's Adventures in Wonderland* cannot be treated as a simple tool used to puzzle the readers, because language is *the medium through which the world unfolds* (Bronk, 1988, p. 294). The linguistic unfolding of the world is depicted at the very beginning of the second chapter of the novel, when Alice becomes keenly aware of her own "linguistic metamorphosis": "'Curiouser and curiouser!' cried Alice (she was much surprised, that for the moment she quite forgot how to speak good English) . . ." (Carroll 2016, p. 21). Here, it is worth referring to Gadamer, according to whom "Whoever has language 'has' the world" (Gadamer 2004, p. 499). What does he mean? First, the well--known statement points to the inescapable conclusion that language is the site where the world presents and unfolds itself; second, language is the place where man may encounter other beings and communicate with them; third, language is also a place where it is possible for human beings to forge their own relationship with the world (Gurczyńska--Sady & Sady, 2012, p. 80) as well as to create it. The interpretation holds true with regard to the main differences between the two worlds presented in Carroll's prose, namely, between Wonderland and the 'real'[4] world from which Alice came. The statement "Whoever has language 'has' the world" also implies that the kind of language one speaks makes a significant impact on the world which one inhabits. Indeed, the language which lies on the surface of Carroll's novel may be said to represent the so-called 'real' world where human beings live and from which the main protagonist came; however, the language of the

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4    The term used here appears in its common meaning, as employed in the so-called pre--philosophical considerations. The distinction between realism and idealism perhaps needs to be borne in mind; however, the notion is definitely beyond the scope of the chapter.

underworld, full of instances of perverted logic and nonsense manifested in the use of strange non-existent words and illogical ideas (see Baldick, 2008, p. 232), points to the robust conclusion that utterances produced by the strange creatures living in Wonderland are symbols of another world, possessed by beings who are different from humans in a very distinctive manner. Both human beings and the strange creatures from Wonderland 'have' their own worlds, which are perfectly illustrated by the way they speak and express themselves, as well as by the subject matter behind the words used. Let us refer to a famous example from the chapter *A Mad Tea-Party*:

> The table was a large one, but the three were all crowded together at one corner of it: 'No room! No room!' they cried out when they saw Alice coming. 'There's *plenty* of room!' said Alice indignantly, and she sat down in a large arm-chair at one end of the table.
> 'Have some wine,' the March Hare said in an encouraging tone.
> Alice looked all round the table, but there was nothing on it but tea. 'I don't see any wine,' she remarked.
> 'There isn't any,' said the March Hare.
> 'Then it wasn't very civil of you to offer it,' said Alice angrily.
> 'It wasn't very civil of you to sit down without being invited,' said the March Hare.
> 'I didn't know it was *your* table,' said Alice; 'it's laid for a great many more than three.
> 'Your hair wants cutting,' said the Hatter. He had been looking at Alice for some time with great curiosity, and this was his first speech.
> 'You should learn not to make personal remarks,' Alice said with some severity; it's very rude.'
> The Hatter opened his eyes very wide on hearing this; but all he *said* was, 'Why is a raven like a writing-desk?' (Carroll, 2016, p. 82)

Obviously, Alice's bewilderment arises from a misunderstanding between herself and the strange creatures from Wonderland who do not see anything wrong in what they say. What might be perceived as rude by inhabitants of the so-called 'real' world is certainly deemed normal for the March Hare and for the Hatter. As previously indicated, the misunderstanding clearly results from the fact that Alice and the strange creatures from Wonderland come from radically different worlds, a situation leading to "cultural dissonance" (see Cara, 2017, p. 110). Alice, governed by the values that she has absorbed during

her upbringing as a child from the upper class, and representing the philosophy of Victorian culture, struggles to understand the rules which are prevalent within *Wonderlandian discourse* (ibid). As Cohan and Shires (2013, p. 5) rightly suggest, "Alice's adventures are, in fact, *linguistic* misadventures." Wonderland appears strange to Alice, because it seems that she experiences insurmountable difficulties in understanding that here sense is certainly not 'common' and that the odd characters from Wonderland, by constantly challenging the logic of common sense, point to an inseparable link between language and sense (ibid., p. 9). The challenging of the logic of common sense[5] has been realized in the most expedient manner in the same chapter through the depiction of the Hatter's and the March Hare's, as well as of Alice's, approach to time:

> The March Hare took the watch and looked at it gloomily: then he dipped it into his cup of tea, and looked at it again: but he could think of nothing better to say than his first remark, 'It was the *best* butter, you know.'
> Alice had been looking over his shoulder with some curiosity. 'What a funny watch!' she remarked. 'It tells the day of the month, and doesn't tell what o'clock it is!'
> 'Why should it?' muttered the Hatter. 'Does *your* watch tell you what year it is?'
> 'Of course not,' Alice replied very readily; 'but that's because it stays the same year for such a long time together.'
> 'Which is just the case with *mine*,' said the Hatter.
> Alice felt dreadfully puzzled. The Hatter's remark seemed to have no sort of meaning in it, and yet it was certainly English. 'I don't quite understand you,' she said, as politely as she could. (Carroll, 2016, p. 84)

If one accepts that, as Gadamer put it, the world exists only to the extent to which it is mediated by language, then the obvious conclusion is that Wonderland unfolds through linguistic and (il)logical means, as used by its inhabitants. Therefore, the whole place exists as long as puns, riddles, word plays, metaphors, neologisms, cases of perverted logic, etc., are created. The nature of any world relies on interpretation, which in turn is determined by a particular use of linguistic conventions, because language is an all-embracing explanation, and/or interpretation, of the world. Gadamer (1972, p. 239) also argues that when a human

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5    It seems that the strange creatures are cognizant of the fact that they are challenging sense as is widely accepted in Alice's world (the *real* world).

being enters the world, he/she encounters a concrete world conditioned by the language which is used there, as well as by the way the world is presented in language.

The most important finding for this study – as derived from what the author of *Wahrheit und Methode* claims – is that Alice also comes across a world which has been determined linguistically. Because Wonderland unfolds in language, in Alice's case the so-called linguistic experience of the world encompasses all being that has ever existed and will exist. Thus it is not Wonderland that constitutes the object of language, but it is the object of human cognition (of Alice's cognition) which is being embraced by a wide horizon of language (see Gadamer, 1965, p. 426). That is why, putting aside the strange events taking place, it is possible both for Alice and for readers to recognize the eccentricity of Wonderland.

In Carroll's novel language serves as a demarcating line between the two worlds. From the narrator's perspective it seems that everything is clear and coherent; however, a significant change occurs the moment the odd creatures from Wonderland start producing utterances. This also accords with the main tenets of Gadamer's ontology of language, where it is shown that language cannot exist without a world, and, in a similar vein, a world cannot exist without language. In other words, it is language which influences the world, and it is the world which influences language. What is crucial at this point is to what language, in light of Gadamerian hermeneutic ontology, pertains. It seems fair to say that "language withdraws in order to serve up its message, in order to communicate . . . language is mostly silent about itself" (Schmidt, 2015, p. 345). Language, then, is not so much about particular words or phrases which are employed in order to express any sense; rather, language is a being which constitutes and forms the so-called hermeneutic experience connected with meeting the Other. Once more, the emphasis should be placed on the way Carroll wrote, i.e. by means of a very standard form of the English language, in a clear, coherent and harmonious style, even when what he referred to was certainly illogical in terms of the rules with which Alice, as a little Victorian girl, was acquainted. Let us refer to a famous episode from the chapter *Pig and Pepper*:

Alice went timidly up to the door, and knocked.

'There's no sort of use in knocking,' said the Footman, 'and that for two reasons. First, because I'm on the same side of the door as you are; secondly, because they're making such a noise inside, no one could possibly hear you...

'Please, then,' said Alice,' how am I to get in?'

'There might be some sense in your knocking,' the Footman went on without attending to her, 'if we had the door between us. For instance, if you were inside, you might knock, and I could let you out, you know.' (Carroll, 2016, p. 69)

The above episodes from the Carrollian novel point to the firm conclusion that, contrary to what is commonly held in literature, it is not so much the language itself manifested in particular words or expressions but rather what is hidden behind those words and expressions which performs a fundamental role in the work under investigation. Although Wonderland – as mentioned – unfolds in language, the language shall be understood as *logos*, mediating between man and the surrounding reality, and certainly not as a "multitude of instrumental linguistic signs" (see Bronk, 1988, p. 291). Following Hans-Georg Gadamer's idea about the linguistic functioning of a human being in the world, one can conclude that because all being which could be understood is language, then Wonderland itself can be referred to as some sort of language, a language manifesting through a specific discourse. It is the language that denotes a myriad of potent symbols extolling the symbiotic relationship between human beings and the surrounding reality in all its facets, including manifold cases of perverted logic. These cases are typical not only of such fictitious worlds as Wonderland but, first and foremost, of the world which is so often depicted as 'real.' Lewis Carroll – it seems – in his work created two distinct worlds, and yet the worlds overlap each other with regard to language. Despite the daunting challenges posed by the odd creatures from Wonderland with relation to logic and so--called 'common sense', the language, to a large extent, is clear and perfectly understandable, and sentences are logically structured in terms of grammar. As a consequence, lexical and syntactic means remain, at least to some extent, hidden and dormant. Kozak (2000, p. 171) rightly observes that Wonderland had been created and functioned in a "quasi--fantastic convention" – meaning that the whole "situation is seemingly

possible to accept in a fantastic convention, and that this is only a reflection which reveals the genesis of realism" in the world depicted in the novel (as opposed to a "quasi-realistic convention") – and that the metaphor, being a basis for the development of the narration, is "made real and transformed into a metamorphosis which is, however, not fairy-tale-like, because not all connections with a realistic convention were broken" (ibid., p. 172). It should be noted that the language in this Carrollian novel perfectly illustrates the idea. The non-conventional use of words as well as cases of perverted logic and nonsense (manifested not only in language but also in the behaviour of the strange creatures), among other elements, clearly point to a fantastic convention; however, first, the fact that the creatures use the same language as human beings, and, second, that they produce utterances according to the syntactic and pragmatic rules as agreed in the so-called 'real' world from which the main protagonist came, explicitly indicate the extent to which the real world permeates Wonderland and its linguistic conventions. Despite the use of manifold word plays, puns, riddles or neologisms, for the strange creatures which Alice encountered, Wonderland is 'real' in the sense of their feeling of belonging and their familiarity with their surroundings. Therefore, the whole narration being conducted in language typical of the educated English represents the above-mentioned realistic genesis of the plot; however, the linguistic interpolations as manifested in the creatures' extraordinary ways of expressing themselves stand for the inversions of the realistic convention, thus leading to the creation of a quasi-fantastic dimension where, linguistically speaking, everything is possible,[6] even for no valid reason at all, as in the famous scene when Alice listens to the Dormouse's story:

> 'They were learning to draw,' the Dormouse went on, yawning and rubbing its eyes, for it was getting very sleepy; 'and they drew all manner of things – everything that begins with an M –'
> 'Why with an M?' said Alice.
> 'Why not?' said the March Hare.
> Alice was silent. (Carroll, 2016, p. 90)

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6    It also accords with Kozak's idea about "Alice's semantic adventures" (see Kozak 2000, p. 172).

Interestingly enough, the main protagonist of the novel often becomes painfully aware of her linguistic adaptation to Wonderland, for instance in the second chapter in which she says: ". . . O dear, what nonsense I'm talking!" (Carroll, 2016, p. 22). She also quickly takes cognizance of the striking differences between her world and Wonderland:

'It was much pleasanter at home,' thought poor Alice, 'when one wasn't always growing larger and smaller, and being ordered about by mice and rabbits. I almost wish I hadn't gone down that rabbit-hole – and yet – and yet – it's rather curious, you know, this sort of life! I do wonder what *can* have happened to me! When I used to read fairy-tales, I fancied that kind of thing never happened, and now here I am in the middle of one! There ought to be a book written about me, that there ought! And when I grow up, I'll write one – but I'm grown up now,' she added in a sorrowful tone; 'at least there's no room to grow up any more *here*.' (Carroll, 2016, p. 44)

Owing to this state of utter bewilderment, Alice encounters considerable difficulties in finding proper words to express herself, as in the scene with the Caterpillar, when she replies politely: "'I can't explain myself, I'm afraid, sir,' said Alice, 'because I'm not myself, you see.'" (Carroll, 2016, p. 55), as if finally accepting that Wonderland has been constituted linguistically, and everything there has its own linguo-(il) logical structure.

Crucially, both language and the world depicted in *Alice's Adventures in Wonderland* are of a *speculative* character, for language does not possess an innate system of logic; it simply expresses the way people speak. What is expressed, though, does not acquire a second existence, but it presents its own way of being (Gadamer, 1965, p. 450). "The speculative character of language is simply the notion that every determination of meaning is dynamically related to a whole of meaning, a whole that is infinitely beyond itself" (Risser, p. 2010: 14). As Davey (2016, p. 244) rightly highlights, "the speculative capacity of words therefore refers to their power to insinuate an infinite horizon of possible meaning. When operating speculatively, the word reveals our existence in the primordial horizons of linguisticality, horizons which transcend each and every one of us." Words, then, should be considered to be separate entities from what is hidden beyond their structure. It would not be

too gross a generalization to say that a word is one thing and what it expresses an other. Obviously, the word and its content, forming two distinct dimensions of a hermeneutic experience, are not juxtaposed against each other but rather closely interrelated. Concerned not so much with the *internal structure* of words themselves as with what is conveyed *through* them, Carroll, by creating Wonderland, offers startlingly astute observations of how superficial the language and linguistic means employed by man are, and how very thin the line dividing sense and nonsense is. To this end, perhaps, Carroll chose to 'hide', at least to some extent, the linguistic reality of Wonderland with its numerous word plays, riddles, neologisms, cases of perverted logic and nonsense under the cloak of 'standard and correct' English, presumably to demonstrate how the two worlds in the novel under investigation are distinct, and yet how they mutually overlap, their uniqueness and separateness so often dissipated. Let us now consider whether, and to what extent, the philosophical structure presented above has been rendered in the latest retranslation of this Carroll's novel.

## Language in Grzegorz Wasowski's translation – results of the analysis

It is not a word-for-word translation – even if that were possible – but rather an idea-for-idea rendering that should be followed, according to Wasowski (2015, p. 160). As the translator claims, he would "reflect upon one word for weeks", and the moment he finally settles for a word that is less than ideal signifies that a given word is not rendered with "great panache" (p. 161). Wasowski employed the following translation strategies: adding, deleting and replacing (162-173), primarily with the aim of entertaining his readership. This aim – it seems – has been realized through disrupting the harmony of the style, so evident in the source text, on the following three dimensions: simplicity, concision and homogeneity (based on Markowski, 2005, p. 120-121). These dimensions were chosen, because, as indicated, Carroll's novel was written in a simple, concise and relatively homogeneous style; hence, simplicity, concision and relative homogeneity succinctly characterize the style of the source text.

Although a literary work, generally speaking, should not be analysed in terms of stylistic functionality (see Markowski, 2005, p. 119), it has to be underlined that in order to verify whether the requirements as specified by Wasowski have been fulfilled and to what extent the philosophy behind the linguistic structure in the source text has been reflected in the Polish retranslation, one has to follow certain criteria, in particular when comparing the source and target texts within the field of translation. Owing to the fact that, as mentioned, *Alice's Adventures in Wonderland* was written in standard Southern British English spoken in educated circles (for more on writing in Victorian fiction see Chapman, 2014, p. 16), below the stress will be laid on the way the stylistic component has been rendered in the target version. On the basis of the remarks made about style, provisional conclusions regarding the extent to which the philosophy behind the linguistic structure of the source text has been rendered in the target version will be drawn.

The above-mentioned disruption is realized, first and foremost, through disturbing the first dimension, namely, simplicity of style. This aspect comprises a selection of the most natural lexical elements for a given text, the use of simple grammatical structures, as well as the avoidance of such linguistic means which are employed solely for so-called 'ornamental' purposes (Markowski, 2005, p. 120-1). A systematic analysis of the target text has shown that Wasowski used a myriad of such means, which might be referred to as some forms of 'pretence'. They have been manifested, among others, in the use of so-called pseudo-elegant vocabulary:

Table 1. Example number 1

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|---|---|
| *(Alicja nie miała bladego pojęcia, co kryje się pod określeniami „szerokość" i „długość geograficzna", nie potrafiła sobie jednakże odmówić wypowiedzenia słów tak, jak mniemała, uroczo podniosłych).*<br>(Carroll, 2015, p. 14) | *(Alice had no idea what Latitude was, or Longitude either, but thought they were nice grand words to say).*<br>(Carroll 2016, p. 13) |

In addition to employing a pseudo-elegant style, the translator used pseudo-scientific lexis which oftentimes alternates with lexical items such as those exemplified above:

Table 2. Example number 2

| I rzeczywiście tak było: mierzyła teraz tylko dziesięć cali i jej twarz rozjaśniła się na myśl, iż dysponuje wreszcie odpowiednim wzrostem, aby móc przejść przez drzwiczki do najśliczniejszego ogrodu. (Carroll, 2015, p. 18) | And so it was indeed: she was now only ten inches high, and her face brightened up at the thought that she was now the right size for going through the little door into that lovely garden. (Carroll, 2016, p. 18) |
| --- | --- |

Finally, the disruption of the simplicity of style has also been manifested in the extensive use of trendy, overused words (such as 'iż,' 'wszakże,' 'bynajmniej,' 'albowiem,' etc.[7]), which make the style of the target version a rather pretentious and inflated one; the so--called figurative suitcases, or portmanteau words (such as 'srogostro,' 'głupiudno,' 'całkompletnie'), employed in those fragments in which Carroll used very standard and neutral lexis; as well as a huge number of archaisms which can easily be identified even within the very first sentence of the narration:

Table 3. Example number 3

| Alicję ogarniało narastające wciąż znużenie, wynikłe z przesiadywania na skarpie obok siostry i mitrężenia czasu na próżniactwie. (Carroll, 2015, p. 13) | Alice was beginning to get very tired of sitting by her sister on the bank, and of having nothing to do... (Carroll, 2016, p. 11) |
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The disruption of the harmony of style has also occurred in the dimension of concision. It seems that Wasowski purposefully added a large number of lexical items which are, however, wholly unnecessary, making the story too wordy and lengthy and, above all, changing the meaning dimension of the narration (for more on semantics in translation see Stolze, 2011, p. 116-124):

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7    The English counterparts could be as follows: that, nevertheless, nowise, since; however, they by no means mirror the semantic and pragmatic dimension of the Polish words in question.

Table 4. Example number 4

| | |
|---|---|
| *Alicję ogarniało narastające wciąż znużenie, wynikłe z przesiadywania na skarpie obok siostry i mitrężenia czasu na próżniactwie. Raz czy też może dwa zajrzała do czytanej przez siostrę książki, ale nie dojrzała w niej ni obrazków, ni dialogów. „Co i komu może przyjść z książki bez obrazków i dialogów?" – pomyślała i zajęła się rozważaniem (na tyle, na ile w ogóle było to możliwe, jako że spiekota dnia zanurzała w senność i ją, i jej rozum) zagadnienia: czy wyrzeczenie się pozycji siedzącej na rzecz stojącej, a następnie mozół zrodzony z własnoręcznego nazrywania stokrotek zdoła sobie powetować, choćby w części, przyjemnością, którą (w końcu nie od razu) czerpać będzie z uplecenia (ze stokrotek tychże) wianka, gdy nagle przebiegł tuż koło niej Biały Królik o różowych ślepkach.* (Carroll, 2015, p. 13) | *Alice was beginning to get very tired of sitting by her sister on the bank, and of having nothing to do: once or twice she had peeped into the book her sister was reading, but it had no pictures or conversations in it, 'and what is the use of a book,' thought Alice, 'without pictures or conversation?'* *So she was considering in her own mind (as well as she could, for the hot day made her feel very sleepy and stupid), whether the pleasure of making a daisy-chain would be worth the trouble of getting up and picking the daisies, when suddenly a White Rabbit with pink eyes ran close by her.* (Carroll, 2016, p. 11-12) |

The third disturbed dimension of the style is its relative heterogeneity. In the target text, the disruption has been manifested, first and foremost, in a style alternating between colloquial and bookish. Such alternations, it seems, lead to potential confusion among readers because of a radical change in the perception of Alice: in some scenes she acts like a sentimental little girl who uses vocabulary typical of the very beginning of the 20th century, so reminiscent of *Anne of Green Gables* in Bernsteinowa's translation, while at other times she employs linguistic means indicative of youth slang:

Table 5. Example number 5

| | |
|---|---|
| *Zaraz, zaraz, rozsądniej chyba będzie trzymać z nimi sztamę – zmitygowała się raptem Alicja – bo w przeciwnym razie mogą nie zechcieć udać się tam, dokąd ja się udać zechcę.*<br>(Carroll, 2015, p. 23) | *I shall be a great deal too far off to trouble myself about you: you must manage the best way you can; - but I must be kind to them,' thought Alice, 'or perhaps they won't walk the way I want to go!*<br>(Carroll, 2016, p. 22) |
| *„Dina zapewne okrutnie będzie tęsknić za mną dziś wieczorem – jak mogłam nie wziąć tego pod uwagę!"*<br>(Carroll, 2015, p. 15) | *'Dinah'll miss me very much tonight, I should think!'*<br>(Carroll, 2016, p. 14) |
| *„Wydostańmy się tedy na brzeg, a zapoznam cię z mą przeszłością, i nie będziesz się już dziwić, dlaczego aż tak nie trawię psów i kotów".*<br>(Carroll, 2015, p. 29) | *'Let us get to the shore, and then I'll tell you my history, and you'll understand why it is I hate cats and dogs.'*<br>(Carroll, 2016, p. 31) |

The examples provided above convincingly demonstrate that the philosophy of language as presented in the second part of this chapter has not been rendered in the translation produced by Wasowski (2015), in particular with regard to the 'speculative' nature of language. Following Sołtysiak's arguments (2004, p. 95-98), one can claim that because Wonderland is constituted linguistically, language is the medium through which the reality unfolds; however, the medium is, to some degree, 'invisible', and thus it hides beneath that which it reflects itself. The relative invisibility of the linguistic medium is, paradoxically, pronounced in the source text, where Carroll employs so--called standard English and writes in a clear and homogeneous style. By 'hiding' language, which in the target version is manifested in the disruption of the harmony of style, Wasowski brings the strange reality of Wonderland out, making it possible for readers to differentiate between the two worlds depicted in the novel. At this point, however, one could assert that the 'speculative' nature of language also applies to how the reality is interpreted by a reader, or by an interpreter and a translator. On the other hand, though, the way things are presented in language is not an "outer activity but the unfolding of the 'thing' itself" (ibid., p. 95). Wonderland and language, then, form a "speculative unity", which means that "words do not reflect a given being so that it is

possible to contain the being in the words, but they assume a particular attitude towards the whole being, allowing it to speak" (ibid., p. 96). Thus words in Wonderland might be considered to function only because of what is conveyed *through* them. They exist only to dissolve in what has been said (see Gadamer, 1965, p. 450). In the target text, though, it seems that words in Wonderland do not melt away in order to depict the fictitious world, but they gain a second existence. Wonderland in Wasowski's interpretation does not constitute a *speculative unity* of language and portrayed reality, and this leads, as a result, to the differentiation between the world depicted and the linguistic means employed by the translator. Words and phrases used in the target text do not reveal Carroll's Wonderland but rather a totally different world: a world of linguistic signs and infinite possibilities of language. In other words, Wasowski, in a way, failed "to capture the said within the context of unsaid" (Lawn & Keane, 2011, p. 136). Carroll, by reducing the 'ornamental' aspects of language, created a significant opportunity to "give meanings to the chain of meanings in the said" (ibid.), or, put differently, to generate an infinity of meanings. Wasowski, on the other hand, by exploiting *the said* to a greater extent than Carroll did, caused the gradual disappearance of the unsaid.

Language in the source and target texts performs markedly different roles. While in the source text language should be referred to as a "certain set of senses" (Bronk, 1988, p. 315) *through* which contents are transmitted (also about the language itself), in the target text it assumes a more instrumental role and becomes the means by which its mere 'creative' possibilities are exploited. A provisional conclusion, then, is that Wasowski did not render the capacity of language to go beyond itself. In the target text, language does not exist to convey what is said *through* it, but rather presents itself as the most important component of the whole narration, as if it were the private individual language of the translator. It is not so much Wonderland but rather the translator that unfolds himself throughout the rendering – all the more so when the style of the translator is analysed, for example, on the basis of his afterword, in which all three dimensions of the disruption of the harmony of style could be readily identified. While in the source text language starkly and gradually reveals a quasi-fantastic reality in which

the main protagonist finds herself, in the target text it is the language itself that is revealed, with all its possibilities and shortcomings, and of which almost a caricature is made.

## Final remarks

This chapter has discussed the extent to which the philosophical structure of language as presented in *Alice's Adventures in Wonderland* has been rendered in the latest Polish retranslation (Wasowski, 2015). The main goal of this chapter was also to assess whether Wasowski has managed to render the so-called English 'spirit' of the text and whether the actions undertaken have been conducted moderately, within particular linguistic limits, as the translator intended before he proceeded with the translation. Returning to the questions posed at the beginning of this study, it is now possible to state that there are two utterly distinctive ontologies of language presented in the source and target texts. Despite the fact that Wasowski intended to render the English 'spirit' of the source text in the translation by means of the richness of the Polish language, it seems that his perception of the text was too narrow to successfully complete the task. In his afterword, Wasowski precisely explained the motives behind his decision to adopt a particular translation strategy, referring to his own rendering as an 'unfaithful translation.' While one, generally speaking, agrees with the translator's intention to translate the idea of a text and not its words, there is, however, a big controversy surrounding Wasowski's postulate that the 'spirit' of the source text should be rendered, among other things, by means of a wide variety of Polish lexis (2015, p. 161). While a large number of excellent translation solutions have been supplied by Wasowski, at the same time it has to be underlined that he did not manage to show great moderation in his attempts, alternating between various incompatible styles and distorting the harmony which accurately defines the source text. Wasowski's apparent disregard for these principles should be altogether surprising given the fact that he himself claimed how important it is for a translator to stay within particular bounds of practice so that it is the author of the source text who plays the most decisive role in the whole process.

In a similar vein, one can hardly agree with Wasowski's statement that the richness of one's own imagination should keep pace with the richness of a language, with a "picture frame and a picture being equally important" (2015, p. 161; quotation modified). While it is undoubtedly true that both form/sense or content/style (see Hatim & Munday, 2004, p. 10) should be carefully treated by a translator in any translation process, the question which arises here is whether, and to what extent, the form contributes to sense (ibid.) in *Alice's Adventures in Wonderland*. If one accepts that in this novel form and sense (or content/style) are, indeed, equally important (see considerations above regarding a quasi--fantastic convention and its realistic genesis), then Wasowski, despite aiming for such a unity, did not manage to achieve it. Paraphrasing Stolze (2003, p. 296), it might be concluded that Wasowski unnecessarily prioritized one component, i.e. a wide variety of Polish vocabulary, thus leading to the narrowing of the so-called "truth of the text". While it is not possible to encompass in a translation all potential perspectives defining a source text, the crucial point is to retain overall responsibility and remember that a translator's task is, first and foremost, to act as a mediator and *co-author* rather than *a second author* (see Stolze, 2003, p. 207–224). Finally, it seems that the target text is lacking in a necessary "oversummativity" and "multiperspectivity", a set of manifold narrative perspectives which have to overlap each other (for more see Paepcke, 1986a). In the case of Carroll's novel, the perspectives might include: a quasi-fantastic convention with a realistic genesis, ontology of language manifested in a wide array of relationships between man and language, stylistic conventions, ideological factors (the Victorian period and the issues of education) and *ontological parallelism*, to mention but a few.

Let us concentrate on the final element among those mentioned above. While the notion of equivalence has fulfilled a prominent role in translation theory, all too often it has been referred to as some sort of "equality" between two texts and closely entwined with an almost mathematical sameness. Wasowski's inclination towards producing an unfaithful translation, however, does not allow us to derive definite conclusions regarding the extent to which the two texts are equivalent. Besides, what seems interesting to note is that the discourse of sameness does not make sense in the life-world (*Lebenswelt*), because the relationship

between text and translation is fiendishly complicated. What is more, the basis of the relationship is not equivalence but "parallelism in an opposition" (Paepcke, 1986b, p. 144–149, after Bukowski, 2012, p. 25). Hence, it seems reasonable to consider yet another type of relationship between the source and target texts, one which is not subject to the discourse of identity, namely, *ontological parallelism*.

*Ontological parallelism* should be understood as the use of such linguistic means, including syntactic structures, to balance the ideas contained within the source and target texts, with regard to the being(s) existing in the world depicted. In the case of the novel under question, the being filling the principal role is Wonderland, and it is this component that should capture the translator's meticulous attention. Wonderland, as a place of fantastic provenance, is immersed in conventions typical of the *real* world (Kozak, 2000), the two dimensions aptly fitting each other. More significantly, Wonderland, as yet another type of language in itself, is parallel to the world from which Alice came. It acts as a mirror of certain conventions of the *real* world, in particular of linguistic ones, *presenting and disclosing* rather than *reflecting or representing* (see Lawn & Keane, 2011, p. 136). The meanings which are mirrored, however, are "never entirely uttered" (see Grondin, 1995, p. 13). To recapitulate, Wasowski, by distorting the harmony of style and exploiting to a great degree the semantic potential of the Polish language, uttered, perhaps, too much, precluding or limiting the immense possibilities of a widely understood interpretation. In adhering to the uttered words themselves, the translator did not manage to reach "the dimension of the unsaid" (ibid.). As a result, he managed neither to achieve *ontological parallelism* nor to render the 'spirit' of the English version of the novel, creating a vastly different world from the one which Carroll invented; a world in which comic effects predominate over the unfathomable mystery of the linguistic functioning of a human being.

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# LOOKING BACKWARDS, LOOKING FORWARDS

The idea that inspired this monograph was to explore potential theoretical and methodological strands that both proponents of translational hermeneutics and those simply interested in this approach to translation could pursue in their scientific endeavours. One of the most important objectives of this work was to show that translational hermeneutics, often criticised for the lack of any valid and reliable methodological grounding, could be considered a reliable theoretical and methodological framework by means of which translation scholars could answer the questions which have been driving the quests behind the studies they have conducted. One of the aims of this monograph was also to prove that there exist some possibilities to deploy the basic tenets of hermeneutics (usually philosophical), as well as the categories ingrained within its *œuvre*, in order to analyse and interpret both theoretical and more practical, or empirically oriented, issues specific to modern translation studies.

Translational hermeneutics, as I intended to show in this monograph, finds its way into many different research areas, both theoretical and philosophical, and empirical or more practice-oriented. First, it finds its reflection in the hermeneutic tradition within contemporary philosophy. Second, the hermeneutical theory of translation can be used in order to conceptualise important notions, e.g. translation competence, which are researched into by contemporary translation scholars. Third, the main tenets of translational hermeneutics show that this sub-discipline of translation studies shares many common features with cognitive sciences. Fourth, the hermeneutical theory of translation, here exemplified by Stolze's approach, can be successfully extended into the area of translation pedagogy. Finally, the categories specific to philosophical hermeneutics

are useful for analysing literary translations from yet another dimension. Translation hermeneutics, then, contrary to what its critics often claim, has the theoretical and methodological potential to be resorted to by translation scholars in their research endeavours.

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One of the most exciting developments within the so called hermeneutic turn in translation studies is an attempt made in 2009 by Radegundis Stolze, John Stanley and Larisa Cercel to "legitimise" this approach to translation. While initially translational hermeneutics had an extremely narrow scope, being developed mostly within the German--speaking area, that trend is currently reversing, meaning that the field is now expanding across the whole globe, attracting the attention of scholars representing various disciplines and methodological traditions. Of note is the fact that in a spectacularly short period of time, that is since 2009, translational hermeneutics has started to be identified as a translational paradigm by representatives of different disciplines, including, but not limited to, cultural studies, philosophy, literary studies, sociology, film studies, etc. Naturally, a lot of work still needs to be done within this area. Without too gross a generalization, one could say that at this moment there exist different variations of translational hermeneutics, also in terms of the geographical regions where this strand is applied. The growth of translational hermeneutics since 2009 has shown a plethora of possible research paths that can be pursued, but even more importantly, it has demonstrated the strength of this research community, interested in spreading knowledge of the tenets of translational hermeneutics through organising international conferences devoted to this approach (e.g. in Cologne in 2011, 2013 and in 2016), publishing monographs, special issues of journals, and collections of papers pertaining specifically to this branch of translation studies, as well as sending newsletters to members of the Translation & Hermeneutics Network[1]. This research has gained impetus thanks to the extraordinary involvement of Radegundis Stolze, Larisa Cercel, John Stanley, and later

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1    At the time of writing this epilogue, there have been 26 such newsletters prepared and issued by Dr. Larisa Cercel. The newsletters contain detailed information on new publications and on conferences and seminars within the area of translational hermeneutics, as well as calls for papers.

also of Douglas Robinson and Brian O'Keeffe, in the development of this field, and this activity has led to very promising results (see, e.g., publications of Zeta Books). This process is certainly by no means complete. It is to be hoped that further actions undertaken to develop the initiative will result in yet more impressive endeavours.

As mentioned, translational hermeneutics is expanding its scope in terms of both languages being covered and topics being studied. At present, there is increased interest in the use of the hermeneutic approach to translation among scholars from not only different European countries, but also different continents. While the German-speaking area is naturally represented by, *inter alia*, Radegundis Stolze, Larisa Cercel, John Stanley and Miriam Paola Leibbrand, other regions are also properly represented (e.g. the USA by Douglas Robinson and Brian O'Keeffe; Poland by Piotr Bukowski, Jerzy Brzozowski, and Beata Piecychna; Italy by Carla Canullo; Brazil by Paulo Oliveira; Great Britain by Alexa Alfer, and so forth[2]). Naturally, such a division in terms of geographical regions is more than artificial with the spread and development of international cooperation so typical of today's academic existence; however, in the future it might be interesting to study potential differences in viewing the hermeneutic approach to translation by scholars representing various translatological traditions and coming from different countries.

The impact of the work the authors have conducted over the years is promising, ranging from analyses of philosophical works on the notion of translation, through interpretations of concrete philosophical terms as used in the rendition process, to analyses of translations with recourse to hermeneutics as methodological grounding. Interestingly, proponents of translational hermeneutics make very deliberate attempts to demonstrate the functionality of this strand for multifarious types of translation and various fields of applied translation studies, including, but not limited to, literary translation, audio-visual translation, interpreting, specialized translation, and translation teaching. From being a relatively unknown field of study at the beginning of the 20th century, translational

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2    It has to be acknowledged, though, that the authors understand the approach in different ways. By representation I here mean that the mentioned scholars exhibit some kind of inclination towards deploying the basic tenets of hermeneutics (or, generally speaking, philosophy of translation) in their research.

hermeneutics has become yet another important field within translation studies. And similarly, translational hermeneutics has indirectly become a subject of research interest among philosophers with a predilection for continental philosophy and its relationship with the tradition of translating philosophical works (e.g. Richard Kearney, John Stanley, and George Heffernan).

With that said, translational hermeneutics has been pivotal for translation studies *per se*. Not only does it enrich this discipline theoretically and methodologically, but it also pinpoints possible avenues for future interdisciplinary research, with the participation of representatives of cultural studies, philosophy, literary studies, and cognitive science, to give just a few of the most obvious examples. Certainly, further developments are yet to come to fruition as translational hermeneutics is continuing to develop at a relatively fast rate. However, let us reflect upon what might happen within this field of study in the near future.

The trend that is likely to continue over the next few years is the exploration of the issue of translation as delineated by philosophers representing the continental tradition to varying degrees (e.g. Gadamer, Heidegger, Ricoeur, Wittgenstein, Husserl and Ingarden). Interestingly, though, translation scholars have so far mostly focused on the first four philosophers, with Husserl and Ingarden being rather marginalised (but not totally neglected). It seems that especially Ingarden should be of great interest to translational hermeneuticists, in particular those dealing with the literary branch of hermeneutics in their research, or those who have a predilection for connecting the hermeneutic approach with the basic tenets of cognitive science, for example the 4E paradigm.

Another trend in translational hermeneutics, also present from the very beginnings of this field of study, has been to analyse philosophical terms in translation. Very little attention, however, has been paid to discursive indicators within the works of continental philosophy and the impact of such elements on the translator's actions in the translation process, or on the difficulties that such indicators can trigger. It is to be hoped that such studies on the hermeneutic discourse and the strategies that can be used to render it will be undertaken in the near future. Similarly, what should be expected of translational hermeneuticists is an

exploration of paratextual elements in translations of the works within the scope of hermeneutics and phenomenology, as this aspect is still an open field in translational hermeneutics.

This leads us to yet another trend which should definitely be undertaken more frequently by translational hermeneuticists. As mentioned, translational hermeneuticists are often criticised for the lack of a specific methodology to approach the subject of translation. This critique is not valid as, truth be told, there can hardly be any specific methodology to any discipline. To provide an example, linguists often deploy methodologies which are more characteristic of cognitive science or psychology (for instance, experiments, fMRI, eye-tracking, etc.) to pursue their research goals. They also link different, sometimes opposing, methodologies in pursuit of a research question. However, what definitely needs elaborating is the application of hermeneutic categories in order to explore translation products. Such categories can include: the Gadamerian hermeneutic circle, effective history, and the ontology of games; Ricouerian metaphor and the notion of the narrative; and the Ingardenian phenomenology of interpretation, including metaphysical properties, to give only a few examples. These can be successfully woven into detailed analyses of literary translations (as I have tried to show in Chapter 5). Also, very little attention has so far been paid to exploiting the basic tenets of the embodiment paradigm, which exhibits many similarities with hermeneutics *per se*. Connecting translational hermeneutics with cognitive science seems to be a very sensible step. Finally, the aspect of history should emerge in translational hermeneutics more often. Approaching the analysis of any literary translation, in particular those renditions which belong to the so-called translation series, by resorting to the embedment of a given text within the historical context seems to be a necessary and valid step that translational hermeneuticists need to take in order to make their approach unique and worth pursuing. Such a historical approach would also mean analysing the entire process of creating and publishing a rendition, especially when it comes to literary translations produced during historical periods which can now be referred to as challenging for translators and editors (e.g. institutional censorship in Poland within the years 1948–1989).

To recapitulate, translational hermeneutics is a field of study which seems to be developing at a relatively rapid rate. No doubts should arise as to the fact that within a few years of the publication of this monograph translational hermeneuticists will have explored other strands of such research and other types of translation.