

# ON HERMENEUTIC CONCEPTS AND MODELS IN TRANSLATION STUDIES

O.M. Safarov<sup>1</sup>

*Tashkent State University of Uzbek Language and Literature named after Alisher Navoi, Tashkent, Uzbekistan*

<sup>1</sup>*Corresponding author: odiljon.safariy63@gmail.com*

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**Abstract:** In this article the issues of hermeneutical translation are discussed, based on the selected concepts of German scholars Fritz Paepcke and Radegundis Stolze on hermeneutic translation, as well as models of hermeneutic translation Russian scholars A.N. Kryukov, A.V. Mashenina and E. N. Mishkurov. The author of the work points out the mistakes and shortcomings of these works, while presenting his own concept of hermeneutic Translation, based on the hermeneutic doctrine of Friedrich Schleiermacher and his article on translation, entitled "On the different methods of translation" (1813).

## 1. INTRODUCTION

It is known that in the second half of the 20<sup>th</sup> century, extensive work has been conducted on the study of translation. Consequently, theories such as fiction translation theory, Bible translation theory, special texts translation theory, natural correspondences theory, equivalence levels theory, realistic translation theory, applied translation theory, functional translation theory, Scopus translation theory and various models and concepts (relative, functional, hermeneutic, cognitive, etc.) have been developed.

However, not only the general public, but also researchers and scientists working in the field of translation science lack sufficient knowledge about these theories. Moreover, those who carried out their activities in this area, either to a certain extent imitated the mutual work, or were not aware of the works on their own topics. A prime example of this would be works on hermeneutic translation.

And familiarizing oneself with such works and understanding their essence, is of great importance not only from the point of view of the science of

translation, but from the point of view of any philological science.

The purpose of this work is to reveal the essence of hermeneutic translation works carried out in Germany, Russia and Uzbekistan by analyzing their main features.

The novelty of the work can be explained by the fact that the issues of the topic have not been studied in such a broad aspect.

The use of hermeneutics in various disciplines has really increased worldwide especially in the last decades. From this point of view the following statement of the Uzbek literary scientist A. Rasulov should be noted:

"In Uzbek literary science of the last 10-15 years the interest to the questions of hermeneutics increases. The young scientists A. Erkinov, B. Karimov try to carry it out by their contributions into the scientific handling, D. Quronov has carried out his investigation "Chulpan's poetics" relying on the possibilities of hermeneutics" [Paepcke, Fritz (1986):13].

Another literary scholar A. Erkinov in his work characterizes the essence of hermeneutics as follows:

"The science of hermeneutics is based on the different ways of looking at things. In my opinion,

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<sup>1</sup> odiljon.safariy63@gmail.com

these differences and contrasts of thoughts testify to the striving of human consciousness for perfection. ... Consequently, of course, a text can be interpreted in different ways. And this calls for democracy in science" [Stolze, R. (1992):74].

The number of such works both in Uzbekistan and worldwide has significantly increased in recent decades. However, not all of them yield beneficial results because a majority of scientists worldwide attempt to apply philosophical hermeneutics to their specialisations without having sufficient knowledge and experience about it.

## 2. EXPERIMENTAL PART

The comparative-historical, descriptive, and hermeneutical methods were used in this paper. The comparative method is one of the most important methods for achieving scientific truth. However, it happens in many cases directly related to the historical method, which is not possible to deny.

While the descriptive method was widely used in revealing the essence of the issues concerning the topic, the hermeneutical method played an important role in the linguistic and extra-linguistic analysis of the works carried out on hermeneutical translation.

Friedrich Schleiermacher (1768-1834) was one of the first to argue that philosophical hermeneutics is a philological discipline and that, as such, it can be the methodological basis for all work on the various sciences. Later also Wilhelm Dilthey (1833-1911) gave us:

"Hans Georg Gadamer (1900-2002) esa, xermeneutikaga tegli ikki bobli kitobini "Wahrheit und Methode" (Xaqiqat va usul) deb atagani ehtiborg loyik. In the twentieth asrd, Germany's xhermeneutics tardim bujicha bajarilgan ditlabki ish xam einan Gadamerning falsafi xhermeneutics oid islari bilan bevosita bolik bulgani xam eitiborga loyiqi".

The title of Hans Georg Gadamer's (1900-2002) two-volume book on hermeneutics, "Wahrheit und Methode", is also noteworthy. And many works on hermeneutic translation are influenced by Gadamer's hermeneutic teachings.

## 3. RESULTS

Fritz Paepcke (1916-1990), a teacher of French at the Institut für Übersetzen und Dolmetschen (IÜD)

of the University of Heidelberg, published his article "Understanding and Translation" in 1968, "Translation as Hermeneutic Project" in 1978 and "Translation as Hermeneutics" in 1979.

In 1981, he co-published the book "Understanding Text and Translation" with Philippe Forget and Julius Groos. After that he continued his work in Budapest.

In 1986 Paepcke's pupils, Klaus Berger and Hans Michael Speyer, published his articles as a collection through the Tübingen publisher Gunter Narr.

In one of the articles that went into it, Paepcke writes, "To live in translation is to keep the connection between theory and practice alive. [Seiffert, Helmut (1992):56], and at the same time expresses in a peculiar way the statement of Gadamer noted in the part about translation of Gadamer's Truth and Method, where it is said that he who carries out his activity in a certain language must live in that same language.

The collection also includes an article by Paepcke, written on the occasion of the 80th anniversary of Gadamer's birthday. In it he notes that he considers the philosopher to be his teacher.

The expression of hermeneutic translation in categories can also be found in the works of Gadamer. And Paepcke proposes the following categories as such:

"Understanding and Translating. Rhetoric and Hermeneutics. Rule and play. Identity and difference. Idiomaticity and norm. Causality and intuition. Oversupply and undersupply. Language and gravitation. Dealing with the other"[ Seiffert, Helmut (1992):37].

A little later, Radegundis Stolze, who conducted a study on this topic, denied almost all of these categories by F. Paepcke and came to the opinion that the categories of perception (Rezeption) and reproduction (Produktion) should be used in the hermeneutic translation.

According to her, the categories of Rezeption are THEMATIK (thematics), SEMANTIK (semantics), LEXIK (vocabulary), the categories of Produktion are PRAGMATIK (pragmatics) and STILISTIK (stylistics) [4:269-270].

But later, when these works are carefully studied, it becomes clear that they have no serious scientific basis.

At the same time in that work called "Questions of hermeneutic translation and scopos (target) theory in German translation studies" (1999) based on the hermeneutic teachings of F. Schleiermacher and his article "On the different methods of translation"

(1813), a concept of hermeneutic translation consisting of the following seven principles is proposed:

1. Perfect proficiency in two languages.
2. Knowledge of encyclopedic basics of translation.
3. Use of dictionaries and other sources.
4. Solving individual problems through inquiry.
5. Adherence to logical connection.
6. Creativity in the activity.
7. Feeling a sense of responsibility [5:58-101].

This concept does not negate the linguistic theory of translation, which is designed to "consciously establish relationships between the source language and the target language. [6:12].

From the above it is not difficult to understand that the issues of hermeneutic translation are interpreted differently in different sources. Determining the scientific validity of any of these interpretations, is possible only as a result of their in-depth discussion.

#### 4. DISCUSSION

One of the works related to the topic is the four-stage model of hermeneutic translation by A.N. Kryukov. In this, he draws attention to the problem of understanding in translation and writes that "the basis of the linguistic theory is a substitutive-transformational type of ontology, i.e. the idea of translation as a transformation of the source text. Solving the problem of understanding in translation requires adopting a different picture of the world, or new ontological conceptions of translation. And this, in essence, means no longer an extensive development of the old theory of translation, but the creation of a new one. [7:71].

L.Nelyubin characterizes Kryukov's work as follows:

"In A.N. Kryukov's hermeneutic model, translation is subject to the law of understanding: translation begins with understanding and ends with it." [8:38]. In 2013 A.V. Mashenina defends her PhD thesis "The concept of translation in philosophical hermeneutics of Gadamer and deconstructivist philosophy of Derrida" in Omsk.

She believes that the model of hermeneutic translation should consist of the following: pre-understanding, hermeneutic circle, dialogicality, principal incompleteness, orientation on the achievement of truth.

In the same year E. N. Mishkurov publishes his article "On the Hermeneutic Turn" in the modern theory and methodology of translation in the third issue of the journal Vestnik of Moscow University. And in his monograph "Hermeneutics of Translation (Theoretical and Methodological Standard)" (2018) he proposes a four-stage model of hermeneutic translation consisting of pre-understanding, understanding, interpretation and translation decision.

#### 5. CONCLUSION

From all of the above, we can conclude that both the concepts of German scholars on hermeneutic translation and the corresponding models of Russian researchers and scholars have no solid scientific foundation. This is because they are all developed with insufficient understanding of the very essence of philosophical hermeneutics. From this point of view, the following statement by H.Seiffert should be noted:

"Philosophical hermeneutics cannot be the most important subject of our book for the following reason: philosophical hermeneutics deals with hermeneutics as good as always only abstractly. Concrete examples are seldom given to show how hermeneutics actually works. In the philosophical literature, hermeneutics often remains something high, lofty, which is not further concretized" [9:42]. And the peculiarities of hermeneutic translation lie in the hermeneutic teachings of F. Schleiermacher and his own article "On the different methods of translation".

This article by F. Schleiermacher, consisting of 32 pages in a collection of article on translation "Das Problem des Übersetzens" (H.Störrig, 1973) is also of great value from a historical point of view.

It is therefore worthwhile to study it precisely from a historical point of view. And all superficial studies of both Schleiermacher's hermeneutics and his invaluable article on translation have only done great damage to both philosophy and the science of translation. A vivid example of this can be A. Fedorov's negative statement about the peculiarities of F. Schlaermacher's article [10:26] on translation.

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