

A Study on Translator's Subjectivity based on Hermeneutics

Weina Ouyang^{1, a} and Dan Li^{1, b*}

(Foreign Language Education Institute, Beihua University of Jilin 132000, China)

^a 694839505@qq.com, ^b Bettylidan@qq.com

Keywords: Hermeneutics; Translation; Subjectivity; Objectivity

Abstract. Hermeneutics, as a methodological doctrine for understanding and interpreting, does not undoubtedly deepen the understanding of the translator's subjective competence for the interaction of language and culture that has always emphasized objectivity. This paper is to take the hermeneutics as the theoretical basis, studies the role of the translator in the translation activities, and how the translator maintains the objective and neutral of the individual subjectivity in the process of translation so as to maximize the service of translation practice.

Introduction

Hermeneutics is a methodology of research and understanding. Gadamer argues that "all translations are already explained, and we can even say that translation is always the process of interpretation and the interpreter's interpretation of the words devoted to him."¹ This translation is not a pure language phenomenon; there are many misunderstandings and misunderstandings in the activities of the cultural phenomenon. China's Jin Dynasties scholar Wang Bi said: meaning grasped imageries forgotten and imageries grasped meaning forgotten. And the imageries and meanings are the key to the text, but it is difficult to use words to grasp. Hermeneutics, is, a personal interpretation and understanding, where the translator's position is self-evident. The traditional "faithful" translation standard has a new view in hermeneutics, the translator is no longer a subordinate position, but as a "interpretation" of the subject.

Theoretical Origins

Hermeneutics had the meaning of "interpretation" firstly appeared in ancient Greek literature and religious books, which went through deeper interpretation of the entire Western classical classics during the Renaissance, and at the turn of the nineteenth century, the German philosopher Schleiermacher, Heidegger and so on made the classical hermeneutics systematization, from the methodology to the ontological research, after the Gadamer established the hermeneutics as a sense of understanding and interpretation as the core of the philosophy of independent status, which is the the first period of hermeneutic prosperity, influencing the whole academic fields from the humanities to the natural sciences. In the sixties of the nineteenth century, the hermeneutics went to another climax because of the famous British translation theorist Steiner and his translation of the classic book "After Babel: Aspects of Language and Translation", in which the hermeneutic theory was applied to translation studies, Thus establishing the dialectical and translational relationship between translation and hermeneutics

Gadamer's. Gadamer believes that for the position of hermeneutics and the position of each reader, the text is only a semi-finished product, so that the understanding of the process of a stage. Second, the text must be readable. Since the text from beginning to end is not an independent closed existence, after the reader's understanding of it, will have different meanings.

Gadamer believes that understanding is historical, and the historical nature of understanding constitutes an understanding prejudice, which in turn determines the creativity and generality of understanding. History is the basic premise of human existence, and it can not be eliminated or denied.

Man is the existence of history so it can get rid of the historical particularity and historical limitations. Whether it is to know the subject or object, are embedded in the history². Anyone who enters the process of interpretation is not like a whiteboard; he must take his own life experience, knowledge tradition, cultural awareness and moral ethics into the process of interpretation.

In hermeneutic view of the text, the text is coexistent with that interpretation, with unlimited openness. This means that the meaning of the text can be effectively interpreted and manifested in the understanding of the participants, the text, and its understanding, are the existence of history. The historical nature of understanding leads to the prejudice of understanding, but this is a legitimate prejudice, a prejudice with creativity, with different historical backgrounds that understand the different prejudices generated by the subject. It is this kind of prejudice is the understanding of the subject with the historical changes in the "horizon" and the text itself horizon fusion overlap, forming a new horizon. In the traditional view, the translator should enter the original text, but in fact, the translator inevitably put his "horizon" into the original text that is a strange horizon for the translator himself.

As Lu Xun once said: "A Dream of Red Mansions, the scholar saw the easy, the Taoist saw the prostitution, the wit saw the lingering, the revolutionaries saw the full, rumors see the palace secret ..." different times and background explanation will bring their own pre-understanding into the process of interpretation, because the interpreter can only from their own historical position to explain the text. In Gadamer's view, this pre-understanding is legal and has a positive meaning in translation, the meaning of the text becomes open, and the ultimate meaning of the text will cease to exist. Therefore, the criteria for judging the translator's translation should not only look at the original text itself. At this time, the translator's subjectivity is fully exploited, and the translator will choose some works that conform to his own "horizon". For example, "Evolution and Ethics" translated by Yan Fu is to open the wisdom of the enlightenment of the theme of education, although the intention of the theory of evolution is Yan Fu conscious "misreading" and re-creation, but this translation is absolutely very successful. Therefore, the translator should fully mobilize their imagination and aesthetic ability, and actively adjust their pre-understanding and the original text. Then, we should take ourselves as the interpreter of the original text, give full play to their literary appreciation ability and analytical ability, analyze the ideological content of the original works, and exchange the original language and the language of the target language.

George Steiner's Hermeneutic View. George Steiner proposed four translation steps based on hermeneutic analysis: Trust, aggression, import, and compensation. He proposed that language is in eternal change³, which means the synchronicity and diachronicity of language, and all the four steps determines the necessity of interpretation. In the process of translation, the first step is to trust, in a sense that the translator believes that the original is meaningful, this is very important. At that time the translator's selection of the subjectivity is reflected, the May Fourth period of literary translation, it is easy to see, Guo Moruo like Shelley, Xu Zhimo love Byron, Liang Shiqiu is obsessed with Shakespeare, this trust is easy to reach, easier to translate Accurate. However, the translator is very unfavorable and even hostile to the text, it is difficult to easily close to the original meaning of the official from the text of hostility and resistance, there is a translation process to explain the second step, invasion. For example, the French scholar Leisha Sha in the translation of "Tao Te Ching", inevitably by their own Christian and Taoist collision, so invading, she directly translated it into God, which is a naked invasion, inevitably changed the meaning of the original. Where the subjectivity of the translator reaches the vertex, and the degree of subjectivity directly determines the quality of the translation. Although the invasion of the scars, but in the third step, when absorbed, the original, after all, brought a new culture and meaning, the translator of course, also affected, in fact, the initial translation, that is, hope that readers can read To a new and different view, is a culture of another culture of digestion and acceptance, the translator is the reader, of course, will have their own feelings, whether good or bad, will be affected by this transformation of infection, and sometimes even Lost the translator's own language character, then the translator's subjectivity to a minimum. The last step is to compensate in this

connection, there will be an imbalance phenomenon: the translator to take too much or too little, or some inappropriate place to delete. And the interpretation of Steiner's interpretation is to restore balance is the translator's moral. Translators in the translation process to maintain the original balance, compensation is essential³ The translator's subjective initiative has played a role in promoting the translator's efforts to find the greatest possible equivalence between the translation and the original in form and content.

Translator's Subjectivity

The translator's subjectivity refers to the subjective initiative expressed in the translation activity for the purpose of translating the translator as the subject of the translation. The basic characteristic is the cultural consciousness, the humanistic character and culture, aesthetic creativity⁴. The relationship between hermeneutics and translation is how to explain the difference between culture and thinking outside the pure language gap between primitive and target language, how to understand the original language and express the target language appropriately. Explanation is in the whole process of translation⁵. According to the above, Gadamer's text view holds that the openness of the text is directly influenced by the translator's view of history and horizon, and George Steiner emphasizes that the translator has a direct influence on the subjective initiative throughout the translation process Translation works themselves.

The academia regards the translator as the subject of translation in the narrow sense, and the original and the reader are regarded as the general subject. That is, if translation refers to the specific translation behavior, then the translator is the only subject of translation, but when "translation" refers to the complete translation process, the original author, translator, translator readers are the main body of translation. Subjectivity emphasizes the relationship between the original, the translator, the reader, the accepting environment and so on, and thus the subjectivity of the translation activity, and the translator's subjectivity is undoubtedly at the center, The whole process of translation, the subjectivity of other factors are only reflected in the whole translation of the specific links, this article is mainly from the perspective of hermeneutics to explore the translator's subjectivity in the translation process of acceptance and influence, mainly translation of the main The cultural construction of the text, the important role of cognition and intercultural coordination.

Cultural Construction and Cognition. Gadamer emphasizes the translator's attitude and choice in the reproduction of the original, both for the translator's historical era, social environment, literary atmosphere constraints, but also by the translator's own cultural attitude constraints. The interaction between social and cultural factors and personal factors makes it difficult for translators to avoid subjective decisions⁶.

The most well-known versions of the English translation of the "Dream of Red Mansions" are Yang Xianyi, Dai Nai-tai's version and David Hawkes and John Minford's. Two versions of the translator grow the background environment is significantly different; the main source of culture is different, which also determines the two versions of the translation is very different. Yang Xianyi at the beginning of the translation is already a famous historian of our country, with the help of the wife of the British wife, wearing the help of the translation of the Red House, his professional and his wife's English to its translation are close to the original, in which cross-cultural combination can be described as perfect match. In the process of reading, on the one hand you will find the Yang translation and the corresponding correspondence, reflecting the original author and the Chinese culture of respect, on the other hand the translation of English language and style can be accepted by the English readers. David Hawkes is a famous translator, sinologist. His translation of the translation focuses on artistic conception, when he couldn't understand or can not translate something, he chooses to follow the example of translation, sometimes misleading the original text, however, which is also a translation of the realm, pursuing the same feeling of the reader and the original readers.

Cross-cultural Coordination and Re-Creation. Translation is a kind of intercultural communication. Fundamentally, it is the process of determining the whole translation behavior, that is, the decision method, for the purpose of translation and the purpose of the translation of the reader in the language of the translation⁷. Specifically to the translation, the cultural factors of the treatment is to take the translation of foreign language or alienation translation, the translator will take the base on their own or the purpose of the translation of the client to choose. At the same time, from the translator's subjectivity, the translator's thoughts and feelings, personality temperament, aesthetic taste and so on play an important role in translation, which affect the specific translation skills and methods of choice, which reflects the translator's active role in the translation.

Conclusion

Translation is both science and art, and hermeneutics is more fully proof of this. The translator does not only completely and accurately convey the original information of the text, but more importantly in the process of translation, in the face of the objective existence of language conversion, text output language and input language differences, understand and explain as much as possible the author's thought, style and aesthetic, but also take into account the input of the reader's acceptance. This is a kind of creation, which is different from the creativity of the original author. Hermeneutics is the subjectivity and creativity of the translator in the whole translation activity, which promotes the development of translation theory because the process of translation is not only Including the translator's understanding and interpretation of the original text, the re-creation of the art of language, but also contains the original text, translation purposes, translation methods or strategic choice and other aspects of the content⁸. On the basis of respecting and understanding the original text, the translator can give full play to his own subjective initiative and creativity, and strive to achieve the integration of the original vision for reading, the original second life show to the reader, to achieve different cultural background thinking collision and exchange, to promote cross-cultural communication.

Acknowledgements

Social Science Project of Jilin Province Department of Education "13th Five – Year", *A Study on the Translation Strategy of Theme Structure in English News Headlines under the Omnimedia Era*. Project No : JJKH20170070SK.

References

- [1] Gadamer: Truth and Method [M]. Hong Han Ding translation. Shanghai: Shanghai Translation Publishing House, 1999.9
- [2] Robert Elkapi: Literary Sociology [M]. Hefei: Anhui Literature and Art Publishing House, 1987.
- [3] Steiner, GeorgeL: After Babel. Aspects Of Language and Translation [M]. Shanghai: Shanghai Foreign Language Education Publishing P Oxford University Press, 2001
- [4] Zha Jianming, Tian Yu: On the translator's subjectivity - from the marginalization of the translator's cultural status [J]. Chinese translation, 2003 (1): 21
- [5] Luo Dan: In translation of the Subjectivity of the Study [D]. Nankai University doctoral dissertation, 2012: 107-108
- [6] Zhu Xianlong: On the creative translation of literary rebellion [J]. Shandong Foreign Language Teaching, 2003 (3): 104-107
- [7] Zhang Ningning. Translation Studies from the Perspective of Philosophical Hermeneutics [J]. Journal of Wenzhou University Social Science Edition, 2008, 21 (5): 77-81 [8] Huang Longsheng.

- The subject of translator in hermeneutics and literary translation [J]. *Journal of Donghua University (Social Science Edition)*, 2005, 5 (2): 19-23
- [8] Tong Tingting: On the Translator's Subjectivity in Literary Translation from the Perspective of Hermeneutics [J]. *Journal of Shanxi Normal University (Social Science Edition)*, 2009 (S1): 83-84