

Philosophy of Translation

An Interdisciplinary Approach

Filosofia della traduzione

Un approccio interdisciplinare

T E O R I A

Rivista di filosofia
fondata da Vittorio Sainati
XL/2020/2 (Terza serie XV/2)

Edizioni ETS

«Teoria» è indicizzata ISI Arts&Humanities Citation Index e SCOPUS, e ha ottenuto la classificazione “A” ANVUR per i settori 11/C1-C2-C3-C4-C5.

La versione elettronica di questo numero è disponibile sul sito: www.rivistateoria.eu

Direzione e Redazione: Dipartimento di civiltà e forme del sapere dell'Università di Pisa, via P. Paoli 15, 56126 Pisa, tel. (050) 2215400 - www.cfs.unipi.it

Direttore: Adriano Fabris

Comitato Scientifico Internazionale: Antonio Autiero (Münster), Damir Barbarić (Zagabria), Vinicius Berlendis de Figueiredo (Curitiba), Bernhard Casper (Freiburg i.B.), Néstor Corona (Buenos Aires), Félix Duque (Madrid), Günter Figal (Freiburg i.B.), Denis Guénoun (Parigi), Dean Komel (Lubiana), Klaus Müller (Münster), Patxi Lancers (Bilbao), Alfredo Rocha de la Torre (Bogotá), Regina Schwartz (Evanston, Illinois), Ken Seeskin (Evanston, Illinois), Mariano E. Ure (Buenos Aires).

Comitato di Redazione: Paolo Biondi, Eva De Clerq, Silvia Dadà, Giulio Gorla, Enrica Lisciani-Petrini, Annamaria Lossi, Carlo Marletti, Flavia Monceri, Veronica Neri, Antonia Pellegrino, Stefano Perfetti, Augusto Sainati.

Amministrazione: Edizioni ETS, Lungarno Mediceo 16, 56127 - Pisa
www.edizioniets.com, info@edizioniets.com - tel. (050) 29544-503868

Abbonamento: Italia € 40,00 (Iva inclusa); estero € 50,00

(Iva e spese di spedizione incluse)

da versare sul c.c.p. 14721567 intestato alle Edizioni ETS.

Prezzo di un fascicolo: € 20,00, Iva inclusa.

Prezzo di un fascicolo arretrato: € 30,00, Iva inclusa.

L'indice dei fascicoli di «Teoria» può essere consultato all'indirizzo: www.rivistateoria.eu. Qui è possibile acquistare un singolo articolo o l'intero numero in formato PDF, e anche l'intero numero in versione cartacea.

Iscritto al Reg. della stampa presso la Canc. del Trib. di Pisa n° 10/81 del 23.5.1981. Direttore Responsabile: Adriano Fabris.
Semestrale. Contiene meno del 70% di pubblicità.

© Copyright 1981-2018 by Edizioni ETS, Pisa.

I numeri della rivista sono monografici. Gli scritti proposti per la pubblicazione sono double blind peer reviewed.
I testi devono essere conformi alle norme editoriali indicate nel sito.

TEORIA

T

Rivista di filosofia
fondata da Vittorio Sainati
XL/2020/2 (Terza serie XV/2)

Philosophy of Translation

An Interdisciplinary Approach

Filosofia della traduzione

Un approccio interdisciplinare

Edizioni ETS

Contents / Indice

Adriano Fabris, Seung Chul Kim

Premise / Premessa, p. 5

Seung Chul Kim

Homo Translator: Traditions in translation, p. 7

Zbigniew Wesołowski

Hermeneutics of Understanding the Confucian Idea of Truth:
Junzi 君子 as a Truth-bearer in the *Lunyu* 論語, p. 13

Jorge Martínez

What do we translate when we translate?, p. 35

Paul L. Swanson

Context, Logosyllabary, and Multiple Choices.
Reflections on 30+ Years of Translating Chinese
Buddhist Texts, p. 49

Alicia M. de Mingo Rodríguez

Desafío de confianza y traducibilidad crítica.
Notas para una ética de la traducción, p. 63

Carlo Chiurco

Mediare l'incommensurabile.
Note sul rapporto tra filosofia e traduzione, p. 83

Elinor Hållén

Making the Unconscious Conscious:
A Reflection on the Concept Translation in Freud, p. 101

Elena Nardelli

Se il filosofo si fa traduttore.
Note a partire da Martin Heidegger, p. 121

Alberto Martinengo

Ermeneutica filosofica e filosofia politica.

Il paradigma della traduzione in Paul Ricoeur, p. 141

Saša Hrnjez

Traduzione, negazione, riflessione:

sulla natura negativo-contraddittoria della traduzione, p. 163

Maria Benedetta Saponaro

La traduzione algoritmica del pensiero relazionale, p. 187

Premio di Studio «Vittorio Sainati» 2019-2020**Giulia Battistoni**

La polivocità di *Schuld* nella Moralità hegeliana:

un contributo agli studi sulla traduzione di un concetto portante della filosofia hegeliana dell'azione, p. 209

Guglielmo Califano

Scientia intuitiva?

Intuizione, idea ed empiria nella scienza di Goethe, p. 221

Filippo Nobili

Husserl e il punto di vista dell'*Allsubjektivität*, p. 233

Homo Translator: Traditions in Translation

Seung Chul Kim

The act of understanding (*verstehen*), as Martin Heidegger's notion of the "existential" (*Existenzialien*) tries to show, belongs to the fundamental structure of human being-in-the-world. In this sense, the study of how we understand and what it means to understand requires collaboration among anthropological, philosophical, and hermeneutical approaches to the essence of the human. Needless to say, hermeneutics also entails theological and religious elements, as suggested by the etymological connection with *hermes*, the messenger of the gods in their communications with people.

For some decades now we have seen a heightened awareness of living in a pluralistic world on various fronts. To accept life in a religiously plural world is to awaken to the radical truth that one's own faith, whatever it be, is part of a larger multireligious belonging. As Paul Knitter, one of the leading theologians of religious pluralism in our age has remarked, it has begun to dawn on us that our faith was – and still is – a *hybrid* phenomenon. In a religiously plural world where all faith is a kind of *mestizaje*, self-understanding cannot take place without an effort to understand the other. Indeed, in the case of religion, the other is already included in the way we understand ourselves¹.

As human beings, we adopt a variety of linguistic forms in the attempt to understand each other, some of which open new paths for communication, some of which block the way. Many of you are living in multilingual environments. You are used to thinking, writing, and working in a linguistically hybrid world. Within and without, your *Lebenswelt* takes shape against a

¹ See Seung Chul Kim, *How could we get over the monotheistic paradigm for interreligious dialogue?*, in «Journal of Interreligious Studies», 13 (2014), pp. 20-33.

mixed horizon: the Polish and the German and the Chinese, the Italian and the Swiss Italian, the Spanish and the English, the English and the Japanese, the German and the English and the Japanese, the Japanese and the Korean, and so on, and so forth. None of you here needs me to tell you what multilingualism entails.

To translate another's language into one's own effectively, or vice-versa, one needs a keen hermeneutical awareness, allowing one to pass over into the religious and cultural traditions of the other. To communicate through another language means that in some sense we need to share the frame of reference in which that language generates meaning. Understanding through translation is inseparable from understanding the tradition from which the text is translated as well as the tradition into which it is being translated. Only then, as Jaroslav Pelikan, the greatest theologian of Church History in our age has said, can one experience a tradition as something alive that affects us. Pelikan distinguished this from traditionalism, writing that «tradition is the living faith of the dead, traditionalism is the dead faith of the living. And, I suppose I should add, it is traditionalism that gives tradition such a bad name»².

In order for a tradition to be a living tradition that guides our understanding of ourselves and others, we have to translate it into our own language. That is, one must be a *homo translator*; a human being that translates.

But just what *is* translation? I am not foolish enough to try to answer that question in a brief introduction. Permit me only to suggest some examples that might point us in the right direction.

First, translation can be understood as a process of deciphering. As an example, consider the Second World War film *The Imitation Game* based upon the biography *Alan Turing: The Enigma* written by Andrew Hodges. The hero of the story is a mathematical genius who has been given the problem of de-ciphering a German code. Curiously enough, he does not understand a single word of German, and yet he was able to solve the problem by purely logical thinking. He even invented a machine to analyze the logical relationship between one German cipher and another. He called his machine "Christopher", after a friend who had died young. The name itself comes from a legendary saint who is said to have carried the Christ child

² J. Pelikan, *The Vindication of Tradition: The 1983 Jefferson Lectures in the Humanities*, Yale University Press, London 1984, p. 65.

on his back across a river. Like Christopher (*Christóforos*), we might say, a translator is a *transporter* who carries a tradition from one age to the other age, from one place to another.

Second, translation can be understood as a process of “demythifying”. I am thinking here in the first place of the project of *Entmythologisierung* inaugurated by the German theologian Rudolf Bultmann, perhaps the greatest New Testament theologian of the twentieth century.

According to Bultmann, New Testament is a confession of faith in Christ Jesus, written in a mythical language very different from the language of the modern world. As such, the New Testament does not so much tell us who Jesus was and what Jesus did as how the first-century Christians understood themselves and their faith. In short, the New Testament itself is an interpretation of how the Christians of the first generation after the death Jesus understood him to be the Christ. In order for us to grasp that self-understanding in such a way as to appropriate their faith as our own, we have to interpret the language of the Bible through our own language that has been influenced by a scientific worldview. Bultmann, therefore, asks us to reinterpret mythical language, which, taken literally, would inhibit us out from understanding ourselves and our relationship to divine reality in the light of the Christian faith.

Unfortunately, Bultmann’s project was often misunderstood as a mere rejection of all mythological description of the New Testament. This was not his intention. Rather, “demythifying” is a way of rereading the texts in order to guide us to a truer Pauline understanding of the Christian faith, *sola fide*:

It is impossible to repristinate a past world picture by sheer resolve, especially a *mythical* world picture, now that all of our thinking is irrevocably formed by science. A blind acceptance of New Testament mythology would be simply arbitrariness; to make such acceptance a demand of faith would be to reduce faith to work³.

Third and finally, translation can be understood as an ongoing dialogue with tradition, a question-and-answer exchange between a tradition and its translator. The Romanian-born German poet Paul Celan once referred to poems as “*Flaschenpost*”, “a message in a bottle” in his essay *Ansprache anlässlich des Literaturpreises der Freien Hansestadt Bremen*.

³ R. Bultmann, *New Testament and Mythology*, in D. Sarisky (ed.), *Theology, History, and Biblical Interpretation: Modern Readings*, Bloomsbury, London 2015, p. 134.

Das Gedicht kann, da es ja eine Erscheinungsform der Sprache und damit seinem Wesen nach dialogisch ist, eine Flaschenpost sein, aufgegeben in dem – gewiss nicht immer hoffnungsstarken – Glauben, sie könnte irgendwo und irgendwann an Land gespült werden, an Herzland vielleicht. Gedichte sind auch in dieser Weise unterwegs: sie halten auf etwas zu. Worauf? Auf etwas Offenstehendes, Besetzbares, auf ein ansprechbares Du vielleicht, auf eine ansprechbare Wirklichkeit. Um solche Wirklichkeiten geht es, so denke ich, dem Gedicht.

(A poem, since it is an instance of language, hence in its essence dialogic, may be a message in a bottle thrown out to sea in the – surely not always strongly hopeful – belief that it may sometime wash up somewhere, perhaps on a shoreline of the heart. In this way, too, poems are underway: they are headed toward something. Toward what? Toward something open, inhabitable, an addressable “Thou” perhaps, an addressable reality. Such realities are, I think, at stake in a poem)⁴.

Seen as a *text* written with “encrypted” or “mythical” language, much the same can be said of a tradition. One day we find a bottle with a message inside washed ashore. On opening it, we see that it is written in an unknown foreign language. We don’t know exactly why, but it fascinates us and calls out to be rendered in our own language. We don’t know exactly from whom and from where it has been sent to us. Or, perhaps we could not be sure whether it is sent to us. But we came to believe that we should send an answer to that message, even though we still don’t know to whom and to where we should send our answer. In doing so, however, and strangely enough, we believe that we are not only going to understand the message in the bottle but also something new about ourselves. As we proceed, we come to hope, little by little, that even though we will never understand it fully, we may perhaps learn something about who or what sent it in the first place. In this sense, the tradition is like a personal “Thou”. No matter how hard we try, it remains an unfathomable other, as Hans-Georg Gadamer expresses in his commentary on Paul Celan’s poems *Atemkristall*:

Das Du ist so sehr und so wenig Ich, wie das Ich Ich ist.

(The thou is an “I” just as much and just as little as the I is a self)⁵.

⁴ P. Celan, *Ansprache anlässlich der Entgegennahme des Literaturpreises der Freien Hansestadt Bremen* (1958), in Id., *Gesammelte Werke Bd. 3: Gedichte III, Prosa, Reden*, Shurkamp, Berlin 1983, pp. 185-186. Quatated from P. Celan, *Collected Prose*, trans. by R. Waldrop, Carcanet Press, Manchester 1986, with a slight change of mine.

⁵ H.-G. Gadamer, *Wer bin Ich und wer bist Du? Ein Kommentar zu Paul Celans Gedichtfolge „Atemkristall“*, Shurkamp Verlag, Berlin 1973, p. 12.

Gadamer reminds me of the famous Zen exchange between two monks, Kyōzan Ejaku and Sanshō Enen. Please let me conclude this brief essay by recalling this Zen exchange;

“Kyōzan Ejaku asked Sanshō Enen, “What is your name?”

Sanshō said, “Ejaku!”

“Ejaku!” replied Kyōzan, “that’s my name”.

“Well then”, said Sanshō, “my name is Enen”.

Kyōzan roared with laughter.

「仰山問三聖。汝名什麼。

聖云。惠寂。

仰山云惠寂是我。

聖云。我名惠然。

仰山呵呵大笑。」（『碧巖錄』第六十八則）

Abstract

The act of understanding, as Martin Heidegger’s notion of the “existential” tries to show, belongs to the fundamental structure of human being-in-the-world. In this sense, the study of how we understand and what it means to understand requires collaboration among anthropological, philosophical, and hermeneutical approaches to the essence of the human. The paper will introduce the topic and the issue of “Teoria” devoted to it.

Keywords: Understanding; Translation; Deciphering; Demythifying; Tradition.

Seung Chul Kim
Nanzan Institute for Religion and Culture
sechkim@gmail.com

Edizioni ETS

Palazzo Roncioni - Lungarno Mediceo, 16, I-56127 Pisa

info@edizioniets.com - www.edizioniets.com

Finito di stampare nel mese di dicembre 2020

TEORIA

T

Rivista di filosofia
fondata da Vittorio Sainati

Ultimi fascicoli apparsi della Terza serie di «Teoria»:

XL/2020/1

Forme del nichilismo contemporaneo / Patterns of Contemporary Nihilism
Formas del nihilismo contemporaneo / Gestalten des gegenwärtigen Nihilismus

XXXIX/2019/2

The Prismatic Shape of Trust. 2. Authors and Problems
Il prisma della fiducia. 2. Figure e problemi

XXXIX/2019/1

The Prismatic Shape of Trust. 1. A Theoretical Approach
Il prisma della fiducia. 1. Approcci teorici

XXXVIII/2018/2

Virtue Ethics
Etica delle virtù

XXXVIII/2018/1

Back to Ancient Questions?
Tornare alle domande degli Antichi?

XXXVII/2017/2 (Terza serie XII/2)

Etica, diritto e scienza cognitiva / Ethics, Law, and Cognitive Science

XXXVII/2017/1 (Terza serie XII/1)

Linguaggio e verità / Language and Truth

XXXVI/2016/2 (Terza serie XI/2)

Etiche applicate / Applied Ethics

XXXVI/2016/1 (Terza serie XI/1)

New Perspectives on Dialogue / Nuove prospettive sul dialogo

XXXV/2015/2 (Terza serie X/2)

Relazione e intersoggettività: prospettive filosofiche
Relación e intersubjetividad: perspectivas filosóficas
Relation and Intersubjectivity: Philosophical Perspectives

XXXV/2015/1 (Terza serie X/1)

Soggettività e assoluto / Subjectivity and the absolute

Una riflessione critica sull'attualità della traduzione e delle sue molteplici declinazioni appare un tema di primo piano nell'ambito della ricerca filosofica contemporanea. Questo fascicolo di «Teoria» pubblica gli interventi tenuti al convegno *Homo translator. Traditions in translation*, organizzato presso la Nanzan University, Nagoya, Japan, e alcuni saggi selezionati, che estendono la prospettiva dell'indagine agli ambiti della letteratura, delle tecnologie, della psicanalisi, della politica.

A critical reflection about the relevance of translation and its many variations seems to be a priority in contemporary philosophic research. This issue of «Teoria» features the talks held at *Homo translator. Traditions in translation*, a meeting organised at the Nanzan University, Nagoya, Japan, and other selected papers, which broaden the horizon of the survey to the spheres of literature, technology, psychoanalysis and politics.

Scritti di: Adriano Fabris, Seung Chul Kim, Zbigniew Wesółowski
Jorge Martínez, Paul L. Swanson, Alicia M. de Mingo Rodríguez
Carlo Chiurco, Elinor Hållén, Elena Nardelli, Alberto Martinengo
Saša Hrnjez, Maria Benedetta Saponaro

Premio di Studio «Vittorio Sainati» 2019-2020
Giulia Battistoni, Guglielmo Califano, Filippo Nobili

€ 20,00

