перекладом і технічною комунікацією [1], запропонувавши власне розуміння процесу технічного перекладу на прикладі міжнародних інфраструктурних проектах, де технічний переклад і комунікації знаходяться в органічному зв'язку, що дозволяє обидва процесу використовувати і для опису сучасного стану самої дисципліни «технічний переклад».

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ON TRANSLATIONABILITY IN THE PARADIGM
OF THE HERMENEUTIC APPROACH

Key words: *hermeneutic, paradigm, translation.*

The hermeneutic approach to translation has integrated the translator's subjectivity with the ethnic and cultural background. Recent results in cognitive research and applied linguistics have proved the faithfulness of this approach. For instance, the neurophilosopher Hans Lenk has shown that, when we perceive an object, our brain decomposes it before it synthesizes it in order to bring it to our understanding. Some areas of our brain register the size of the object, others the colour, *etc*. If I see a golden delicious, which is a very common apple in Europe, I register its form, its colour, eventually its smell, its weight, in different areas of my brain, and my brain associates it with the category *apple*, and saves it in this category. This is a process of categorization. According to John Lakoff, understanding presupposes categorizing (p. 5). Understanding goes hand in hand with interpreting and involuntarily we all act as interpreters.

All these problems had been elaborated long before the fundamentals of the theory of translation were first formulated. These ideas had been initiated by H.-G. Gadamer, J. Lakoff, H. Lenk, G. Lyons, Heidegger, Ch. Fillmore, Derrida, Bachelard.

The perception is performed in the hermeneutical circle in such a way: in order to understand, we must already have an idea of the new object we are seeing or the new information we are getting, in order to categorize it, categorization being the

basis of the understanding process, otherwise, if we have not the slightest clue, we will not be able to understand. For translators, this means that, when they try to understand the text, they unavoidably project already some fore-understanding on the text. Translators unavoidably approach the text with such a fore-understanding in their minds. This fore-understanding is, of course, unavoidably liable to change in the course of reading. The more the translators progress in the text, the more this preconceived meaning becomes complete, that means in harmony with what the text really means to them.

German translatologist Radegundis Stolze introduced in his work "Translational Hermeneutics. The First Symposium" the term "Stimmigkeit" to describe this harmony. The proper English equivalent for this neologism is "faithfulness".

Another aspect of the translator's everyday life, which is often left aside by translation theorists is creativity. The hermeneutic approach to translation proves that creativity is nothing mysterious, but a problem-solving activity to overcome cultural barriers, fill in ethnic and cultural gaps or lacunas in translation and cross-cultural communication.

With an aim of encouraging creativity, hermeneutics also employs the so-called epistemological value of metaphors. Sometimes, the meaning that is "between the lines", as Schleiermacher says, can better be communicated by using metaphors. Hermeneutics legitimizes the use of metaphors. As categorizing is the basis of each understanding process and categorization takes place on the basis of recurrent experience, which respectively leads to the formation of metaphors. These metaphors are interlinked. Conceptual metaphors in the mentality of each nation are grounded in correlations within its cultural and national experience and background knowledge. That means that the metaphor network which structures our understanding of the world is different from culture to culture, because of the different ecosystems. The conceptual systems of different cultures depend on the physical environment they have developed in. All these cognitive metaphors build the basis for the comprehensibility of associative-creative problem-solving strategies in translation. Connectionism and metaphor theory confirm and reinforce each other.

On the linguistic level, these recurrent experiences are reflected as phraseological metaphors. However, our experiences are not stored in isolation, but are interwoven within the conceptual network by means of which we understand the world. If after Paul Valéry's conception we perceive a work of art as being left over to the understanding of the recipient when it has left the artist's hands, then every creative translation – like every new metaphor – is a "highlighting" in the sense of aspects of the original which have hitherto been hidden and which can lead to a new understanding of this original from the target-cultural perspective.

The methodology of this research involved the inductive and deductive methods, the method of contrastive analysis and ethnic methodological conversation analysis. The latter is the most recent technique initially used in the domain of ethnic linguistics. It consisted of studying the naive representations that

the common language user visualized behind the words s/he used, especially when talking about things of everyday life which triggered her/his imagination. This methodology provides not only a possibility for studying the process of translating but also exposes the naive representations the implicated translators have in their minds regarding the process of translation, language and the relationship between culture and language.

Conclusions and perspectives for the future. The perspective is seen in the better cooperation between philosophers and translators for the benefit of both disciplines. Schleiermacher drew philosophical hermeneutics from his discussion with Schlegel about his translation of Plato. Contemporary translatologists – as for instance, Paepcke – have been feeding on philosophers like Gadamer, but the interest of hermeneutic philosophers in translation is very limited. On the other hand, an interdisciplinary contact with cognitive sciences would be helpful, since cognitive sciences are confirming the heuristic function of hermeneutics.

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浅谈初级阶段的对外汉字教学步骤及技巧

关键词：对外汉字教学；初级阶段；步骤及技巧

摘要：对外汉字教学作为对外汉语教学的突出特点，区别于世界范围内其他第二语言教学。因此可以从汉字本身及学习者两方面出发，有的放矢地进行教学设计。本文针对初级阶段汉语学习者，以独体字为例从造字法角度分析了对外汉字教学的步骤及技巧。

Abstract: Chinese character teaching is a prominent feature of teaching Chinese as a foreign language, which is different from other second language teaching in the world. Therefore, it is possible to proceed from the two aspects of the Chinese character itself and the learner, and to carry out the instructional design in a targeted manner. This paper analyzes the steps and techniques of teaching Chinese as a foreign language from the perspective of character -making.