PHILOSOPHICAL APPROACHES TO TRANSLATION

The Difficulty of Translating Thought

By :Aqeel Abid Hussein
Pro.Dr. Saad Salman Abdullah

مقاربات فلسفية للترجمة معضلة ترجمة الفكر.

الباحث: عقيل عبد حسين
اد. سعد سلمان عبدالله

جامعة البصرة كلية الآداب
قسم اللغة الإنجليزية

ABSTRACT

The issue of philosophical theorizing about translation is considered one of the most important intellectual preoccupations of the twentieth century. Many philosophers set out to present their views and ideas about the nature of translation and the great intellectual impact that it provides with regard to the transfer of ideas among languages. The approaches differ according to the multiplicity of philosophical orbits, as well as according to the philosopher's own perspective on the act of translation. However, the link between them is the aim of translation in the philosophical field in particular. It is crucial to quote some important opinions of the great philosophers regarding the act of translation and how to multiply the ways and approach towards the original and the translated text. A sample of philosophers, not all of them, is chosen, because the inventory of all philosophical opinions concerning the act of translation is beyond the horizon and limitations of this paper. This paper aims at showing the importance of these approaches with the explicating of the most important foundational factors of the philosophical text and types of required readings. **Key Words: Philosophical Text, Translation, Philosophical Translation, The meaning of the Philosophical Text, Equivalence.**

المستخلص

تعتبر مسالة التنظير الفلسفي فيما يخص الترجمة احد اهم الانهمامات الفكرية في القرن العشرين. فقد انبرى جمع من الفلاسفة لتقديم رؤاهم وافكارهم فيما يخص طبيعة الترجمة وذلك الاثر الفكري الكبير الذي تتركه فيما يخص نقل الافكار بين اللغات . وقد اختلفت تلك المقاربات تبعا لتعددية المسارات الفلسفية لكل مدرسة فكرية، وكذلك طبقا للرؤية الخاصة لكل فيلسوف فيما يرتبط لفعل الترجمة . وان الرابط الجوهري فيما بين تلك المقاربات هو مقثد الترجمة وهدفها في الحقل الفلسفي بشكل اخص. ومن المهم بمكان ان ندرج الاراء الاساسية لبعض الفلاسفة حول فعل الترجمة وبيان ماهية العلاقة بين النص الاصلي والنص المتجم . ثم فلاسفة قد تم اختيارهم في هذا المجال ،لان عملية الاحصاء التام لكل المقاربات الفلسفية لفعل الترجمة سيكون خارج الافق المخصص لهذا البحث . يتحرى هذا البحث الكشف عن اهمية تلك المقاربات الفلسفية لفعل الترجمة ، مع بيان اهم العوامل المؤسسة للنص الفلسفي وانماط القراءة المطلوبة .

1. Schleiermacher

Justo (2016: 3) asserts that it is known that it took Friedrich Schleiermacher three days to write his lecture "On the Different Methods of Translating" before presenting it to the Royal Academy in Berlin. Surprisingly enough, a relatively small text, written in three days, has been one of the most persistent references in translation theory studies for the last two hundred years. It is certain that the launch of translation theory in its theoretical form was initiated in 1813 by Schleiermacher. He was one of the first who laid the basic building blocks for the process of understanding translation theory and its mechanisms. Hence, the starting point of Schleiermacher's understanding becomes the basic entry point for knowing the development of translation theory. That article, which was the basis for starting theorizing regarding the issue of translation, did not take that appropriate academic attention or the scientific and analytical orientation required for it until the advent of two of the most important theorists of translation in the twentieth century, namely Antoine Berman and Lawrence Venuti. On their hands, the academic interest in Schleiermacher's article on the nature of translation was revived, and the question of comparison between localization and foreignization with regard to the translated text was revitalized. The lecture appears as an attempt to reconsider the interpretive dimension with concerning the translation process, as translation shows as a pattern of expansion of the interpretive principles from monolingual to bilingual.

Crouter (2016:16) states that

Roughly one-third of the way into the lecture, *On the Different Methods of Translation,* **the text states its central concern in the form of a well-known, often cited either/or dilemma: "Either the translator leaves the author in peace, as much as possible, and moves the reader towards him; or he leaves the reader in peace, as much as possible, and moves the author towards him". For Schleiermacher, a translator must choose between taking the reader back to the original source or bringing the original source to the reader. Each horn of the dilemma receives roughly ten pages in his explication.**

Hu (2018:375) recognizes that

Domestication is a translation strategy in which a transparent, fluent style is adopted in order to minimize the strangeness of the foreign text for target language readers. It tends to bring out the "communicative" aspect of language and translation. The viewpoint is that since translation is for the purpose of communication between the SL author and the TL reader, the greatest possible effort is to

be made for the benefit of the reader, who is believed to be put off by a text perceived in any way as "foreign".

The main theme of Schleiermacher's works was summed up in two aspects: the first is that we must work to leave the reader in comfort and peace and endeavour to bring the writer to him in order to place the writer and what was written in the reader's language, that is, to put the writer under the cultural and linguistic authority of the reader in order to understand it well. This limit is called **domesticating** of the writer, that is, the writer becomes on the horizon of the reader's culture and within his reach culturally and cognitively. The writer - as Schleiermacher sees - must remain strange and preserve his strangeness for the reader, since the translation orbit is based on the fact that there is an epistemological strangeness that exists somewhere in the horizons of human thought, which is represented in the writer and his book, and the translator must work hard to bring that strangeness with all that it carries with it new, strange and incomprehensible by taking the reader to the writer in order to help him identify something new. Otherwise, what is at use is the domesticating of the writer in the reader's culture, and from here the reader will not find anything strange to his understanding and will not acquire anything new in knowledge as long as we have previously dismantled that strange and placed it on the horizon of the reader's culture. The best method - as Schleiermacher sees - is to foreignate the reader and take him to the writer in order for him to know that there is foreignization opened to him in the horizon of this text, and he must recognize and understand it, analyze its symbols and break its bonds, so as to acquire new knowledge. **Foreignization** - according to Schleiermacher - is the most successful and reliable method in the translation path, which secures our acquaintance with a new culture and knowledge that would not have been possible to identify except according to this foreignization path. Here, there appears great respect for the writer's position and a clear preservation of his foreignization from the reader, and that the translators must follow this path in order to secure our acquaintance with new cultures. Schleiermacher sees that, "the genuine translator" is a writer "who wants to bring those two completely separated persons, his author and his reader, truly together, and who would like to bring the latter to an understanding and enjoyment of the former as correct and complete as possible without inviting him to leave the sphere of his mother tongue. (Venuti, 1991:129).

Schleiermacher vehemently advocated the foreignizing strategy. Believing that the German culture and language had a lot to learn from French, Greek, Spanish and other languages and their respective literatures and cultures, he called for translations that brought into German some of that wealth" (Britto, 2012:22). Also Schleiermacher advocated the first method since he thought that German "can thrive in all its freshness and completely develop its own power only by means of the most many-sized contacts with what is foreign" (Lefevere, 2004, p165). Schleiermacher concludes with some explicit references to "we Germans," remarking that "our nation," "because of its respect for what is foreign and its mediating nature" … uniquely satisfies the "two conditions" necessary for foreignizing translation to thrive, namely "that understanding foreign works should be a thing known and desired and that the native language should be allowed a certain flexibility". (Venuti, 1991:131).   .

Schleiermacher's focus is on the translator and seems to have excluded the interpreter from the scope of the research or discussion. His focus is on those texts that present a kind of interpretive challenge in them, as they are texts that involve the author's own way of making relationships between paragraphs, as well as the ability of reference within the text. The main feature of Schleiermacher's thought about translation is his approval of the question of foreignization, in which the reader is taken away from his culture and language toward the writer's language, world, and language. It is a journey on the horizon of exploring new semantic worlds that are based on the structure of the translated text, depending on the author himself. The reader here is transferred to a new cognitive space through which he discovers the horizons of philosophical saying in a new form and knowing the possibility of his language to say the same thing in a different way. It is an accurate conceptual journey in the search for the new, unexplored, and future in the knowledge space of the reader of the translated text. Texts with this understanding are new indications added to the reader's encyclopedia in order to know a new language, understanding and structure of knowledge. It is an explicit departure from the reader's original language towards a new

space for contemplation by identifying new types of philosophical discourse.

Schleiermacher (1977b:76) believes that: **[...] the translator must therefore take as his aim to give his reader the same image and the same delight which the reading of the work in the original language would afford any reader educated in such a way that we call him, in the better sense of the word, the lover and the expert, the type of reader who is familiar with the foreign language while it yet always**

remains foreign to him: he no longer has to think every single part in his mother tongue, as schoolboys do, before he can grasp the whole, but he is still conscious of the difference between that language and his mother tongue, even where he enjoys the beauty of the foreign work in total peace.

This theory received many approvals from some translation theorists and pioneers such as Venuti, who relied on the issue of the structure of the translated text, the translator's invisibility, and other important horizons regarding translation theory and the translator's role in formulating the new text. At the same time, this theory was subjected to great criticisms from some thinkers, as it robs the reader of his intellectual originality and makes him revolve in a space that is not his usual space, and therefore it is a process of obliterating the landmarks of his thought and inserting a new culture on it. Between supporters and opponents, the issue of Schleiermacher's contribution to the translation space remains an important and solid contribution, as it is one of the first intellectual attempts that opened extensive doors for research in the translation theory.

In this context, not all texts present the translator with the dilemma of interpretation, as there are some texts that are clear or superficial and do not require more intellectual effort. There are texts that are themselves an interpretive problem in front of the translator, which requires more effort, analysis and a deep understanding of the philosopher and the mechanism of forming the text itself. Interpretation does not end at a certain limit, as there is no definitive interpretation of any text, as texts remain open to successive ranges of interpretations, but the advantage of each interpretation is the disclosure of cognitive mechanisms in the text that are absent even on the speaker or philosopher himself. The openness of the text to interpretation is in itself a process of finding new meanings for the text outside the intention of its writer.

2. Nietzsche

Arrojo (2019 : 34) emphasizes that even though Friedrich Nietzsche (1844–1900) has left us only a couple of fragments that explicitly deal with translation, the impact of his thought on the development of some of the most productive trends that have emerged within the discipline of translation studies in the last few decades has been enormous, albeit hardly acknowledged.

Although Nietzsche is not considered one of the philosophers or theorists of translation, what he presented is considered of great importance for understanding translation theory and the translator's work method. Nietzsche's fragments always hit the target because they appeal to the prospects for the emergence of the methodology through which they embody the matter under discussion. The translation theorist must read his views in order to examine new dimensions that are useful to him in dissecting the methodological structure of the translation mechanism and at the same time revealing the tasks and difficulties that the translator encounters while approaching the philosophical text. And because Nietzsche is a philosopher who wanted to philosophize with the hammer, as it is said, what he presented regarding translation is an approach worth stopping at and studying it closely. Language and interpretation are powerful in Nietzsche. They are among the basics of philosophical understanding of any text, and translation as a technical skill in converting a text from one language to another cannot be outside this circle. From here, Nietzsche's ideas become of an original nature in understanding the role of the translator and the mechanisms that entail the translation process, that is, what results from or filters from translation within the understanding of interpretation and its deviations.

The list of those who 'have said anything fundamental or new' is quite short: 'Saint Jerome, Luther, Dryden, Hölderlin, Novalis, Schleiermacher, Nietzsche, Ezra Pound, Valery, MacKenna, Franz Rosenzweig, Walter Benjamin, [and] Quine' (Steiner 1975: 269). Arrojo (2019: 38) believes that Even though Steiner does not exactly elaborate on why Nietzsche has made the list, it seems that it was the philosopher's brief commentary on translation as a form of conquest – 'one conquered when one translated' – that qualified him to join those who have had anything notably significant to say in more than twenty centuries of discussion on the matter (Steiner 1975: 247).

The concept of conquest that Nietzsche brought in explaining the concept of translation is what constitutes the mainstay for considering him to have presented great opinions regarding the reality of translation. When the translator translates, he gains the translated text, that is, he wins a horizon of a new philosophical saying that can be added to what has been said in the same field. The interpretational conquest to produce a translated text from the horizon of the original text is what Nietzsche emphasized and considered the decisive interpretive moment extracted from the act of translation.

Even though Nietzsche's statements may be found to echo some of the German Romantics' general ideas, they also represent a significant departure from their core arguments and beliefs, and, in this sense, they could indeed 'point ahead to the hermeneutical translation theories of the twentieth-century thinkers like Benjamin and Buber, Heidegger and Gadamer, Steiner and Derrida' (Robinson 2002: 262).

Nietzsche (2001: 82) states that one conquered by translating – not merely by leaving out the historical, but also by adding allusions to the present and, above all, crossing out the name of the poet and replacing it with one's own – not with any sense of theft but with the very best conscience of the imperium Romanum. In his aphorism on translation included in Beyond Good and Evil, Nietzsche focuses on the issue of 'tempo' as a reflection of the incommensurability of languages and cultures, an incommensurability that goes beyond mere semantics and syntax and raises doubts about the possibility of mere translatability, or any natural equivalence between languages (Arrojo , 2019: 40) . Thus 'the hardest thing to translate from one language into another is the tempo of its style, which is grounded in the character of the race, or – to be more physiological – in the average tempo of its "metabolism"'(Nietzsche 2002: 29). There is something beyond the limits of grammar, semantics, and context that constitutes the greatest challenge for the translator, as Nietzsche sees it. That thing is the tempo, which is the pivot around which the entire conceptual structure of a language revolves, and which serves as the password for the text of the original text. That tempo is endemic to the race or the basic root of a nation, which constitutes its own language. Each language with this understanding has its own tempo, which is the most complicated issue for the translator.

Furthermore, Nietzsche is the one who has transformed 'the question of truth' from, as it has been for millennia, 'What is the surest path to Truth?' into 'What is the hazardous career that Truth has followed?' a formulation that he has explored from the perspective of his 'genealogy of morals' . 'Truth' has then been redefined as 'a system of ordered procedures for the production, regulation, distribution, circulation, and operations of statements' and linked 'in a circular relation with systems of power which produce and sustain it, and to effects of power which it induces and which extend it' .

3. Heidegger
There is no translation at all in which the words of one language could or should fully cover the words of another language8" (Heidegger, 1996: 62).

Despite Heidegger's epistemological status as the greatest philosopher of the twentieth century and despite his intellectual contributions in various fields of knowledge, his contributions regarding the act of translation, its mechanisms and its philosophical meaning remain the focus of attention of philosophers and translation theorists alike. The philosopher of being sees that the act of translation is an act of interpretation. His famous saying: Tell me what is your position on translation, I will tell you who are you? Express a kind of approach to translation in a different way on the philosophical arena. This kind of understanding of the human being associated with the understanding of translation indicates that translation expresses the nature of the human being in this world. Translation with this understanding is not the craft of transferring the structure and meaning from one language to another, nor is it a linguistic hosting of another text, nor is it also after an acculturation between languages. Hence, translation becomes an ontological problem that we must be careful to understand and solve in the way Heidegger sees fit.

Greaves (2019: 49) believes that "for readers of Heidegger in English, or any language other than German, the necessity of reflecting on the translation adds further layers of complexity to this already complex hermeneutic situation. One consequence is that it is very difficult, sometimes even positively misleading, to try to separate out Heidegger's own translation practice from his reflections on translation, and those reflections in turn from the translations and reflections of his translators".

Neither the reader of the Heideggerian text nor the translator of that text in a language other than his German can distinguish between Heidegger's method of codifying his philosophical system and his approach to the act of translation. He sees that translation is a form of philosophizing, and that separating the translation and making it a literal practice by the translator, using his understanding of the language of the translator, or demonstrating his ability to transfer the idea from one language to another, this rendering cannot reveal the reality of the translation act and does not show the ontological dimensions, contained therein. The translator for Heidegger is an interpreter and at the same time a generator of a new philosophical text according to his use of the capabilities of his mother tongue to say the same philosophically according to the pattern of the translator's being in the context of his language. This understanding of translation makes the translation act deeper and more complex than simply transferring ideas from one language to another. Rather, translation becomes a form of the translator's language potentials to bring out its philosophical

potentials according to the type of challenge posed by the translated text. That is, it is a process of conceptual provocation to implicate and undetected dimensions in the translated language by challenging understanding and interpretation and producing a new philosophical text.

Certainly the dictum that every translation is an interpretation holds true for Heidegger. Yet to understand the full import of that dictum , it is important to see that radical interpretation involves the enactment of the interpreter's own hermeneutical situation that is at one and the same time the retrieval or repetition of the hermeneutical situation of those thinkers that one is interpreting and translating (Ibid : 50). Therefore Heidegger insists that a proper context for philosophical translation and thought must be forged in the act of translation and thought itself. The hermeneutical situation is an inter-relation of meaning that we are thrown into, but it remains an arbitrary collection of accretions until a point of view is found that allows us to rethink the core matter of concern, which means opening up a 'range of view' within which 'the interpretation's claim to objectivity moves' (Heidegger 2009: 39) (Ibid:51).

The philosophical translation must make use of what we might call an existential context principle. The context in which a translation takes place and makes sense is not simply a set of lexical items that can be arranged and rearranged. Translators find themselves in the midst of a tradition that both allows for a preliminary understanding and tends to fix that understanding into preconceived doctrines. The translation is the first and in many ways most significant moment in the process of 'destructuring' the traditional ways of thinking that we simply inherit, freeing them so that we can take them up and understand them for ourselves (Greaves ,2019: 51).

Parks (2017 : 8) asserts that similar problems arise in the translation of Heidegger's philosophy which, like Aristotle's, is very closely linked to his idiosyncratic use of words. No one can fully understand Heidegger's thought without some knowledge of the key German words he uses and the meanings he attaches to them.
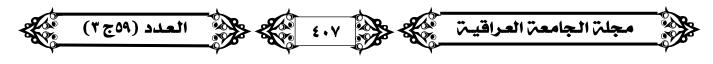
Safi (2019:2) emphasizes that **for Heidegger, the "untranslatable" in a work of thought or poetry is thought of as a manifestation of the claim of language. This claim is a calling to the human being to reconsider our relationship to language, to think its "essence" (*Wesen*) no longer as a tool of communication at our disposal but as world disclosive. The appearing and disappearing of beings in the world do not occur because of our actions. Rather, it is language that grants being to beings so that they are made present or absent in the world.**

In the same context Heidegger (1971:187) adds that ***Man speaks. We speak when we are awake and we speak in our* dreams. We are always speaking, even when we do not utter a single word aloud, but merely listen or read, and even when we are not particularly listening or speaking but are attending to some work or taking a rest. We are continually speaking in one way or another. We speak because speaking is natural to us. It does not first arise out of some special volition.** Thus in this respect to reflect on language thus demands that we enter into the speaking of language in order to take up our stay with language, i.e., within *its* speaking, not within our own. Only in that way do we arrive at the region within which it may happen—or also fail to happen—that language will call to us from there and grant us its nature. We leave the speaking to language. We do not wish to. ground language in something else that is not language itself, nor do we wish to explain other things by means of language. (Ibid 188-189)

If it is true that man finds the proper abode of his existence in language – whether he is aware of it or not – then an experience we undergo with language will touch the innermost nexus of our existence" (Heidegger, 1982, p. 57).When Heidegger mentions the works of Hegel and Kant vis-à-vis their need for translation, he means that something new in the source text unfolds itself when it is read in other words, either in the same language or a different one. This translatability by virtue of which new dimensions of meaning unfold cannot be possible unless the translator seriously heeds the untranslatable in the text as the locus of the possibility of translation. The untranslatable word is that which presents itself as the element that contains and displays the essential need for translation. (Safi ,2019 : 8)

4. Wittgenstein

Wittgenstein is considered one of the most prominent philosophers of the twentieth century, along with Heidegger and Derrida. The philosophical significance of his works lies in his original approaches to the nature of language, the process of building understanding, and methods of expressing ideas within the scope of language. As language constitutes the basis for his philosophy, and from here, the dimensions of the impact of his philosophy on the development of translation theory can be seen, or say even the benefit

of his philosophical ideas in clarifying the dimensions and nature of language within the scope of translation, because translation first and foremost works with / in / within / and through language

Wittgenstein's thought will then be presented by focusing on some key ideas that are particularly helpful for translation, specifically the notions of 'language-games', 'forms of life', 'aspect-seeing' and 'surveyable representation'. The emphasis is not on how Wittgenstein has been translated but on how his ideas can help in the theory and practice of translation by offering a distinctive view of language. The contribution of Wittgenstein's thought to translation can be articulated along a number of key concepts, which are central to his philosophy as a whole but which can also be applied to translation in its various aspects. These are: language-games, forms of life, aspect-seeing and the surveyable representation (Panizza ,2019: 63).

Panizza (2019: 70) asserts that **It is significant that translating is considered as a language-game in its own right. This is one of the few remarks Wittgenstein explicitly makes about translation, but it is telling: translation is not seen as an activity that abstracts itself from language, surveying it from above and transferring an independent meaning from one language into another; rather, it is a linguistic activity like many others, with its own rules, contexts and variety of applications.**

Inspired by Wittgenstein, the translator needs to be able to look at the source text carefully and then to write a target text that displays the same observational capacity in relation to the context of that text. Similarly, the translation theorist needs to be able to survey the activity and texts of translation without attempting to unify them under a single feature, but with the awareness that translation itself is a discipline that can only be understood through sensibility to differences. It is telling that Wittgenstein considered using 'I'll teach you differences' from William Shakespeare's King Lear as a motto for his book (Panizza,2019: 67).

Looking at translation through a Wittgensteinian lens can allow us to find greater freedom in both the practice and theory of translation. By directing our attention to the actual phenomena and their complexity, Wittgenstein frees us from misleading pictures which include the temptation to believe that each word must refer directly to an object in the world, or that a single essence must be behind the phenomenon of translation. Wittgenstein's emphasis on multiplicity removes the habit of thinking in polarities and leads us away from unhelpful dualisms, such as form versus content, which disappear when thinking of language as fundamentally embedded in context. Finally, Wittgenstein draws attention to the difficulty of doing justice to the facts, in this case the texts, not only because of their complexity but also because of the different skills and abilities and virtues involved in doing so: from a Wittgensteinian perspective, a good translator is not only a linguistic expert but also someone with extensive knowledge of different fields and of different cultures, a well-developed sensibility and imagination and the self-awareness and humility required to hold possibilities in mind, to not project a form of life onto the text and to remain aware of differences. (Panizza, 2019: 74).

However, facing philosophical texts needs considerable courage. Translators are those heroes who take the mission of rendering these texts into another languages. So many views, opinions, ideas and theories tackled the structure, importance as well as the difficulty of philosophical texts. Philosophers treat their texts from different angles. But, what unites all these ideas is that philosophical texts are very hard to understand. One can say that it is the battle of concepts. Philosophers always initiate concepts to express their ideas. These concepts vary with every philosopher's touch. The translator in return must be fully aware about every concept in the philosopher's apparatus. A philosopher faces a real difficulty in comprehending other philosopher's concepts like that of Ayer with Heidegger. This fact presupposes that the translator must be a good reader of philosophy. Translating for entertainment proves the ability in both languages, as a sort of a challenge or for commercial motives will turn the translated text into a ridicule. The Translator must study the history of philosophy, schools of philosophizing and each philosopher's lexicology. This will provide him with deep knowledge and acquaintance with the movement of philosophizing through history. The translator must read the text many times with great attention and slow following of ideas. He must note each concept, term, coinage and ambiguous words and try to understand them perfectly. A deep and comprehensive reading must be done to the life of the philosopher and his scholar career. These prerequisites are the primary conditions before the process of translation begins. Sometimes the terminology of the same philosopher changes through his career for many reasons. The translator must know these changes and intensive study of these concepts should be conducted. Examples in this respect one can mention Kant and his use of critique, Heidegger and the idea of Dasien to mention only a few. Parks (2004:1) states that

"Philosophers often invent their own terms or assign new meanings to previously coined terms. All this means that the translator has to pay close attention to the authors words, to the rich, suggestive texture of writing, comparing and contrasting the different uses of one and the same word in different contexts:

5. Types of Reading the Philosophical Text

There is no doubt that reading constitutes the main and sensitive nerve in relation to to the act of translation. It is the first and last field through which translation is produced. The translator begins with reading and ends with reading. But there must be special types of reading with regard to the philosophical work. The researcher believes that there are four types of reading that the translator of the philosophical text must follow in order to have a deep and accurate understanding of the text, which then makes the translation act an integrated work.

The First Type: Introductory Reading.

It is the reading through which the translator gets to know the content of the philosophical text, the style of the book, the initial meanings of the text, how ideas are distributed in it, the number of chapters, and the writer's writing imprint.

The Second Type: Deliberative Reading.

It is the reading that begins with diving between the folds of the text, to identify the implied, the marginalized and the silent, and realize the dimensions of reference. This reading acquires identification of key words such as terms, concepts and basic vocabulary, philosophical figures and schools of thought. This reading secures knowledge of the value of the philosophical text in the intellectual heritage, the style of the philosopher and the significance of the text as a whole.

The Third type: Hermeneutic Reading

It is the reading that interprets the philosophical text completely so as to know all the patterns of discourse and dialogue that takes place within it. It is a reading that opens the closed horizons of the text in order to allow the text to be interpreted in another language. This reading is reflected upon the text in accord with what the translator understands from the text, using the philosopher's conceptual equipment, which he had previously taken through his lexicon. This reading makes the philosophical text travels between the horizons of languages in order to be manifested in a different way.

The Fourth Type: Philosophical Reading

It is the deepest, most difficult and most accurate reading, through which the translator becomes on the same horizon as the philosopher in the possibility of thinking and expressing the original philosophical connotation, but in Arabic. It is the moment of the philosophical creation of the translated text, which must be linked to the sober intellectual ability of the translator in order to activate the capabilities of his Arabic language to say the same thing, but within its linguistic tools. This reading, which is the field of translating the final text, is what makes the translator a philosopher in the general sense, that is, he has the lexical ability and conceptual fluidity to create a philosophical statement in his language similar to that of the original text. It should be noted, however, that this reading is not an act of imitation, cloning, or conformity, as is known in the translation literature. Rather, it is an act of new thinking within the framework of our Arabic language, to renew its expressive tools philosophically through the translator. The translator, here, with this act, is the beautiful haven of the language that reactivates the philosophical statement by encountering a foreign text. It is this form of the fourth reading that makes the translator qualified to say philosophy as he understands it from the original text. The translator prior to those four readings is certainly not the same after reading them.

6. The Identity of the Philosophical Text

The philosophical text opens for itself a new type of interpretive emotions and interactions that will make the translated text an arena for interpretive conflict. The translator does not stop at the limits of the original text, but rather transcends it into an arena of renewed interpretation that guarantees to produce a new text. The translated text is not the same as the original text, but with new letters. Rather, it is a new text extracted from the horizon of another text. This output is in itself an intellectual breakthrough for the translator, as he was able to provoke the entity of his language in order to produce a text that could only have been through this philosophical provocation.

The conceptual structure of the philosophical text is completely different from the structure of other literary texts. Since these texts seen to involve the construction of text-worlds, using elements in the text are in conjunction with the readers own changing cognitive representation of the world. (Boase-Beier, 2011:109).The literary text can be seen as conveying an act of literary communication the author envisages a reader to whom something is communicated, and the reader envisages a writer who does the

communication, on the basis of universal cognitive metaphorical process that suggests events are actions Boase-Beier (2011:111).

Philosophical terms have their own history and specific uses that distinguish them from other terms. As for the philosophical context, it is the other connected context of the conceptual unity that does not accept cutting or unsystematic transfer. For example, the narrator can change the time and place of the event or move the narrative image towards a new horizon, while this is not true in the philosophical narrative. The philosopher is required - in order to convey his idea to his reader - to be careful and specific in his transition.

However, the philosophical vocabulary has its own semantic system, which makes it far away from its siblings in the entry of dictionary understanding. The philosopher does not employ the lexical significance of his vocabulary, but rather presents for it a new type of suggestive discoveries, which employs his own purpose of using them. The translator cannot rely on the dictionary meaning of the word in order to understand the meaning of the philosopher. Rather, he must first understand the systemic structure of the philosopher, and then realizes the pattern of uses of that structure in order to clarify the intended philosophical meaning. There are translated texts that do not rise to the level of intellectual value of the translated philosopher. Many of these texts are systemically cross-words, conceptually disjointed paragraphs, and sentences, from which no philosophical feasibility can be extracted. This makes the translated text an illegible text or a broken text. This laxity in translating the philosophical texts accompanies most translation products today. The philosophical translator - if we may call it this way - is the one who can produce a new philosophical text with the help of the original text. That is, we are facing the birth of a new philosophical thought through the practice of the act of translation. While the case is different in the literary side. For instance, the translation of a novel involves more than just dealing with the words on the page. Understanding something of the author's life and character, and the context of the production and reception of the text, will help to inform an appreciation of that text and an interpretation of the author's communicative intention (Youdale, 2020:46).

In addition, there are intellectual keys that are hidden in the philosophical text that the translator cannot recognize unless he is well versed in the history and schools of philosophy. The nature of these texts is based on a hierarchical and successive understanding of all philosophical theories and a careful understanding of all the intellectual turns that accompanied the terms and concepts. Thus, the translator finds himself obligated - in terms of scientific honesty - to have an accurate knowledge of the foundations of constructing a philosophical text. Hence, one can find that many translators of philosophical texts have fallen into the net of literary understanding of the philosophical text, or say, the dictionary understanding of the philosophical term. Comparing into the literary text in undertaking any literary translation, the translator has to take account a number of factors and choices. The factors.

include the context of production and reception of the ST; their attitude to the author, text and culture, and their role as an intercultural mediators; their own moral and political beliefs; their own translational style, to the extent that they are aware of it; the purpose of the translation, its target readership and any constraints imposed by publication. (Youdale ,2020:74).

The philosophical method is considered one of the most complex and profound methods of writing. As the philosopher does not intend prose, explanation, or use of imagination in his writings, he rather pleads for a type of stylistic understatement and textual abbreviation in order to avoid confusion and repetition. Hence, we find that philosophical texts are often woven, focused and brief in order to present a specific intellectual recipe. This does not mean that some of these texts are not long, but their length is not due to repetition or length in the statement, but rather because the ideas presented in them. Each philosopher has his own style of writing, which necessitates the translator to get to know the philosopher closely. This proximity requires several things, the most important of which are:

1-Reading the Biography of the philosopher and knowing the development of his intellectual structure
2-Influence
3-Reading all the intellectual products of the philosopher in order to get to know his method correctly
Reading the biography of the philosopher allows the translator to identify the totality of the active matters in his life, the circumstances in which he grew up, and the changes that occurred to him. The translator can also get to know the details of the philosopher's life accurately, which often have the most prominent impact on his intellectual breakthrough. Any philosophical views have roots in the circumstances of the philosopher's inception, and from here it is possible to identify these concepts closely.

It is pointed out that the awareness of the course of the philosopher's life should not be regarded the most prominent reference for understanding the philosopher's thought, as some translators - even specialists among them - started to build assumptions drawn from the life of the philosopher and apply them to some of his views or make them the reason for them. This behavior is very dangerous, as it makes the philosopher's private life a revealing reason for the emergence of his ideas, and this matter is not often done in philosophy. The intellectual progression of the philosopher can only be understood in the context of his total product and the painstaking examination of all the dimensions of influence that can unfold in that product.

No thinking comes from a void, nor terms that sprout in the reality of assumption, nor a knowledge structure that arises from the land of nothingness. All opinions, terms and ideas are nothing but new horizons of thinking, treatment and understanding. There is no valley of genius that the philosopher intends in order for the fairies of creativity come to him. The philosopher is a fighter - in the striving sense of the word - for the sake of interpretation, and he is full of horizons that lie in the depths of our existence in this world. Hence, we understand that studying the history of philosophical ideas helps the translator to identify the structure and development of those ideas. As one can follow the biography of the philosophers, he will find that the process of influence is present in the course of philosophical history. Almost no philosopher is free from being influenced by another to varying degrees. This matter is not considered an intellectual defect, because it is disgraceful for thought to extend in this horizon of knowledge of give and take.

7. The Meaning in the Philosophical Text

Scott (2018: 18) remarks that 'Meaning is not "stood for" by a signifier, however arbitrary the relationship. Meaning is a project of the signifier which is never properly completed because it cannot be predicted how many other signifiers, and of what kind – some may be cross-lingual – will contribute to it' (Scott, 2012a, 63). In other words, we do not translate words as if they had meanings, but as if they were looking for meaning in the text we are translating.

The meaning is always a residency within the relationship between the word and the signified, and it turns out that this inherent relationship is a relationship governed by the structure of the language itself, and it is possible to work on opening its horizons within certain contexts and known semantic frameworks. As for the philosophical text, the meaning is multiplicative, intertwined, and convergent, which can only be determined after knowing the nature of the relationship with language. Language is not the subject of our anatomy, and we have identified all its joints and defined all its branches. Rather, it is a renewed entity that gives us a flood of meanings every time we encounter a philosophical or poetic text. There are no determinants of meaning or pre-aware approaches to the meaning. Rather, the eruption of language itself is the event of meaning par excellence. It is the new range of vocabulary that breaks all the constraints of stability and opens up endless spaces of meaning according to the product of the text itself.

Language is not a metaphysical conceptual system that has been put into linguistic formulas and semantic systems, and through dictionaries one can know its words or count its vocabulary. Heidegger does not want us to do any type of attack or invasion of language in order to place it in linguistic, semantic, pragmatic, semiotic, textual, or the like. Language is the only entity that expresses itself, all we have to do is accurately and correctly understand our relationship with language, and not mold it into a theoretical framework or preconceived ideas or a specific theory. Language refuses to surrender its nature to man, but it is what makes his presence in the world meaningful. We always get talking. When we speak in our wakefulness, but even in our sleep. We do not stop talking, so about what subjective will and what dimension of my tool is controlled by man, linguists and theorists speak? How can we speak in the reality of our dreams? What will is that we have during sleep? It is strange to attribute this to the human subconscious mind and the issue of the subconscious, which science and follow-up have proven to be unsuccessful in arriving at the real way that makes talking during sleep possible.

When we say what the nature of language is? We really do not have any answer to this question except to reveal the relationship that we have with language and not to say that language is. This explanation, detail and definition is nothing but the traditional form of the essence of language, which ruled the cognitive mentality for several centuries. Those who know language as a tool and a means of communication understand it at hand, within the possible, within the intelligible, which is a naive view of the reality of what language is. Language has prevented since time immemorial from endowing its essence except to itself, and all it can bestow upon us is to practice a kind of relationship with us in a certain temporal impact.

The true essence of language is the endowment that language bestows on beings and the continuous support for their stability. It is striking to keep the absent because he is present in the reality of his absence.

What is absent is constantly present without fading its absence or contradiction. Absence and presence at the same time are what language bestows on beings, while preserving its ontological dimension. This role that language plays as a sustainable giver of presence and absence is the essence manifested in the horizon of the philosophical and poetic text alike. It is the moment when words and terms are liberated from the crucible of the presence of pre-existing meaning and connotation, and complete relaxation in the horizon of the new meaning imposed by that relationship with what has been said. What matters to the translator is to reveal the pattern of the relationship with what was said in the original text and how to know the stability and granting of the objectivity of those words without using their usual meanings or trying to add the horizon of their referrals according to what is known in the linguistic theories and approaches. It is the moment of great freedom for meaning to be manifested in an authentic way, far from the limitations of determination and positioning. Language with this understanding is no longer a tool and a means of transmitting information and communication. We can shed light on it by computing systems, advance planning, perceived meanings, or arithmetic and grammatical understanding. Rather, language liberates itself only from itself and gives itself to itself and to us in the form of a beautiful relationship of meaning.

Conclusion

Through this paper, it becomes clear that the philosophers' approaches regarding the importance of the act of translation and the philosophical foundations constituting translation are of great importance, which the translator of the philosophical text must take into consideration. These approaches, as a whole, represent the main stone of philosophical ideas through which new theoretical dimensions emerge with regard to the act of translation and the task of the translator alike. It turns out that there are several types of readings that culminate in the philosophical reading, which qualifies the translator to understand the philosophical text accurately, and then tries to transfer it to the space of his own language. This paper explains the nature of the philosophical text and its most important characteristics, which are often complex and accurate, and which require special understanding and long philosophical rehearsal by the translator. The philosophical text remains a beautiful place through which the depths of our Arabic language and the ranges of philosophical discourse are revealed in a new way.

References

Arrojo, R. (2019). **Fictional Translators – Rethinking Translation Through Literature**, London and New York: Routledge.

Benjamin, W. (2000) 'The Task of the Translator', in H. Zohn (trans.), L. Venuti (ed.), **The Translation Studies Reader**, London and New York: Routledge, PP:15–23.

Benjamin, W. (2002) 'The Task of the Translator', in H. Zohn (trans.), L. Venuti (ed.), **The Translation Studies Reader**, London and New York: Routledge, 15–23.

Benjamin, W. [1923] (2012) 'The Translator's Task', trans. S. Rendall, in L. Venuti (ed.) **The Translation Studies Reader** [third edition], London and New York: Routledge, pp: 5–83.

Boase-Beier, Jean. 2011. **A Critical Introduction to Translation Studies** (London: Continuum).

Scott ,Clive. **THE WORK OF LITERARY TRANSLATION** University of East Anglia Cambridge university press.

Crouter, Richard. 2016. **Friedrich Schleiermacher: Between enlightenment and romanticism** .Cambridge: Cambridge University Press.

Davidson, D. (1974) 'On the Very Idea of a Conceptual Scheme'. **Proceedings and Addresses of the American Philosophical Association** No. 47, (pp.5–

Greaves, Tom. (2011). The Mine and the Mountain Range: Responding to Heidegger's Translation of the Sense of the Earth. In Other Words: The **Journal for Literary Translators**, No. (37), (pp.3–16).

Heidegger, Martin (1942/1996) **Holderlin's Hymn 'The Ister'**, translated by W. McNeill and J. Davis, Bloomington, IN: Indiana University Press.

Heidegger, Martin. (1962**) Being and Time**. John Macquarrie and Edward Robinson (tr.). Oxford: Blackwell.

Heidegger, Martin. (2013) **The Event**. Richard Rojcewicz (tr.). Bloomington: Indiana University Press.

Hu Ying (2018) **Tales of Translation: Composing the New Woman in China, 1899–1918**, Stanford, CA: Stanford University Press.

Justo, José Miranda& Teresa Seruya (Editors) (2016) **Rereading Schleiermacher: Translation, Cognition and Culture**, Springer Heidelberg New York Dordrecht London

Nietzsche, F. (1999) 'On Truth and Lies in a Nonmoral Sense', in D. Breazeale (ed. and trans.), **Philosophy and Truth** – Selections from Nietzsche's Notebooks of the Early 1870s, New York and Amherst: Humanity Books, (pp.79–97).

Nietzsche, F. (2001) **The Gay Science**, J. Nauckhoff. (trans.) and B.Williams (ed.), Cambridge: Cambridge University Press.

Nietzsche, F. (2002) **Beyond Good and Evil**, J. Norman (trans.), R. P. Horstmann and J. Norman (eds.), Cambridge: Cambridge University Press.

Nietzsche, Friedrich ,(1993) **The Birth of Tragedy Out of the Spirit of Music**, trans. Shaun Whiteside, ed. Michael Tanner (Harmondsworth: Penguin,.

Nietzsche, Friedrich, 'On the Problem of Translation', trans. Peter Mollenhauer, in Rainer Schulter and John Biguenet (eds), **Theories of Translation: An Anthology of Essays from Dryden to Derrida**

Nietzsche, Friedrich. 'Translating the Tempo of the Original'. Excerpted from **Beyond Good and Evil: Prelude to a Philosophy of the Future**, translated by R.J. Hollingdale, Harmondsworth: Penguin, #28, 41-42, 1973.

Parks, T., (2017). **Translating Style: A Literary Approach to Translation - A Translation** Publications in the humanities 22, Joensuu: University of Joensuu.

Quine, W. V. (1959). Meaning and Translation. In R. Brower, ed. **On Translation**. Cambridge, MA: Harvard University Press, (pp. 148–72).

Quine, W. V. (1960). **Word and Object**. Cambridge, MA: MIT Press.

Quine, Willard Van Orman.(1987) **Quiddities: An Intermittently Philosophical Dictionary**. Cambridge, Massachusetts: Harvard University Press.

Robinson, (ed), (2002) **Western Translation Theory from Herodotus to Nietzsche,** Manchester and Northampton : St. Jerome, , P:7

Schleiermacher, F. [1972] (1998) **Hermeneutics and Criticism**. Translated by Andrew Bowie. Cambridge: Cambridge University Press.

Schleiermacher, Friedrich (1977b) 'On the Different Methods of Translating'. Trans. André Lefevere.**In Translating Literature: The German Tradition from Luther to Rosenzweig**. Ed. André Lefevere.

Scott, C. (2014), **Translation and the Perception of Text: Literary Translation and Phenomenology**. London: MHRA/Maney.

Scott, Clive, (2018) The work of literary Translation, Cambridge University press.

Steiner, George (1975/1992) **After Babel. Aspects of Language and Translation** (2nd edition), Oxford: Oxford University Press.

Strawson, P. F. 1950/1972. "On referring". Mind 1950, pp. 320–344. Reprinted in **New Readings in Philosophical Analysis**, edited by H. Feigl, W. Sellars, and K. Lehrer. 1972, 35–50. New York: Appleton-Century-Crofts.

Venuti, Lawrence,(1992) 'Introduction', in **Rethinking Translation – Discourse, Subjectivity, Ideology,**

Venuti, Lawrence. (1991) '**Genealogies of Translation Theory**: Schleiermacher', *TTR Traduction, Terminologie,Redaction: Études sur le texte et ses transformations* 4.2: 125-50,.

Wittgenstein, Ludwig. (1922) **Tractatus Logico-Philosophicus**. Tr. by C.K. Ogden, London and New York: Routledge.

Wittgenstein, Ludwig. [1953] (2009) **Philosophical Investigations**. Tr. by G.E.M. Anscombe, P.M.S. Hacker and J. Schulte, Chichester: Wiley-Blackwell.York: Routledge.

Youdale , Roy (2020) Using Computers in the transaltion of Literary Style, Routledge.