

Gadamer — Central Terms to Grasp (list for board)

1. Hermeneutics as ART (not a mechanical science) — 190, 191
 - ∴ "divinatory" (187, 189 ["no...rules"], 190)
 - ∴ q → how to accomplish this art.

2. Initial Assumption of Completeness / "Truth" / sincerity (294)
 - = hermeneutics of recovery, faith, charity, Verstehen

3. "Prejudice" (294-95) → inevitable, initial assumptions + positions (like completeness) ... like "fore-meanings" (294-95)
 - (NB → Contra concept of achieving objectivity or disinterestedness.)
 - true + false ones in our own approaches (298-99)
 - (true = enabling, permit us to "understand")
 - Main problem → when they are held without knowing it —
 - ∴ foreground our prejudices (299) in order to suspend their validity for us (299)
 - ∴ Do not forget your own historicity (299), the prejudice-complex in which you are embedded.

4. Temporal distance crucial in approaching a text (295 then 296-top, → 297)
 - "polarity of a familiarity and strangeness" (296)
 - don't overcome it; foreground it. (297)

(Read — Dahlhaus, e.g. p. 6, top)

5. Wirkungsgeschichte (300 ff)
 - Draw Diagram from other Gadamer page →

Meaning, content, "truth" of a text lies not in what the author thought he/she intended, but rather in the process of Wirkung through time (298, 3 down; "meaning never finished," 298, 1 & up) (Contra author's meaning → p. 296, middle, blue!)

- e.g., contra Hirsch -

6. Horizon (302, def.) → conceptual term stemming most immediately from Nietzsche + on to the phenomenologists, Husserl - - + thence to Heidegger... fundamental to consciousness
- Hermeneutics → two different horizons (304) - its + ours (+ past's [+ ours] "in motion," 304)
 - task → "acquiring an appropriate historical horizon (303)
 - initial wording → "transpose ourselves" into the historical horizon of the text." (303, 305, etc.) - But what is this transposition?
 - Fusion of Horizons (Horizontverschmelzung) (306)
 - some sort of sympathetically aware negotiation through temporal distance. (involving acknowledgment of tension (306) and no "naive assimilation")

Now → how should one accomplish this fusion? By what process or procedure

7. [Sympathetic] Question + Answer ^{366ff} (dialogic; conversational) ^{367, 368} ³⁶⁹ 366
- free from bad prejudices and the distorting pressures of the dominant opinion of your horizon, which will only "suppress questions" 366-67
- ∴ Threefold Aspect (acquiring skill in art of Q + A)
- ① Finding the right questions to ask of a text (implied, 366)
 - (disc → what question, specifically, are you trying to answer?)
 - NB ② Understanding the text itself as an answer to a question (370) a question that we should seek to reconstruct (370)
 - Collingwood, Autobiography, pp. 31, 33
 - Dahlhaus, Foundations, 94, 5^{up} (sort of), clearer on p. 153
 - Show JAUSS, Q + A book -
 - ③ Text understood as posing an interpretive question to us (374, 3 down)

8. Conversation as "coming to an understanding" between/amidst horizons (385)
- again, back to principle of charity (385)
 - metaphor of translation (384, 385) with a "gap" (384)
 - text cannot speak for itself in a dialogue - rather, it can speak only through the interpreter (387, bottom)
 - (cf. 385, note, bottom → Classic Verstehen / Erklären divide)
 - (cf. Dahlhaus, Foundations, p. 72! Same)