

of law with all the forces on which it depends as they depend on it, finally therefore on the abolition of state power, a new historical epoch is founded. If the rule of myth is broken occasionally in the present age, the coming age is not so unimaginably remote that an attack on law is altogether futile. But if the existence of violence outside the law, as pure immediate violence, is assured, this furnishes proof that revolutionary violence, the highest manifestation of unalloyed violence by man, is possible, and shows by what means. Less possible and also less urgent for humankind, however, is to decide when unalloyed violence has been realized in particular cases. For only mythic violence, not divine, will be recognizable as such with certainty, unless it be in incomparable effects, because the expiatory power of violence is invisible to men. Once again all the eternal forms are open to pure divine violence, which myth bastardized with law. Divine violence may manifest itself in a true war exactly as it does in the crowd's divine judgment on a criminal. But all mythic, lawmaking violence, which we may call "executive," is pernicious. Pernicious, too, is the law-preserving, "administrative" violence that serves it. Divine violence, which is the sign and seal but never the means of sacred dispatch, may be called "sovereign" violence.

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Notes

1. Benjamin's term is *Gewalt*, which means both "violence" and "force." The latter meaning should be kept in mind when Benjamin turns to relationships between states.—*Trans.*
2. One might, rather, doubt whether this famous demand does not contain too little—that is, whether it is permissible to use, or allow to be used, oneself or another in any respect as a means. Very good grounds for such doubt could be adduced.
3. Erich Unger, *Politik und Metaphysik* [Politics and Metaphysics] (Berlin, 1921), p. 8.
4. But see Unger, pp. 18ff.
5. Sorel, *Réflexions sur la violence* [Reflections on Violence], 5th ed. (Paris, 1919), p. 250.
6. *Ibid.*, pp. 265, 195, 249, 200.
7. Hermann Cohen, *Ethik des reinen Willens* [Ethics of the Pure Will], 2nd ed. (Berlin, 1907), p. 362. [Cohen (1842–1918), a leading member of the Marburg school of Neo-Kantianism, combined work on Jewish theology and Kantian philosophy. His writings on philosophy and on religion exerted an important influence on Benjamin.—*Trans.*]
8. Kurt Hiller, "Anti-Gain," in *Das Ziel: Jahrbücher für geistige Politik* [The Goal: Yearbook for Spiritual Politics] (Munich, 1919), p. 25.

The Task of the Translator

In the appreciation of a work of art or an art form, consideration of the receiver never proves fruitful. Not only is any reference to a particular public or its representatives misleading, but even the concept of an "ideal" receiver is detrimental in the theoretical consideration of art, since all it posits is the existence and nature of man as such. Art, in the same way, posits man's physical and spiritual existence, but in none of its works is it concerned with his attentiveness. No poem is intended for the reader, no picture for the beholder, no symphony for the audience.

Is a translation meant for readers who do not understand the original? This would seem to explain adequately the fact that the translation and the original have very different standing in the realm of art. Moreover, it seems to be the only conceivable reason for saying "the same thing" over again. For what does a literary work "say"? What does it communicate? It "tells" very little to those who understand it. Its essential quality is not communication or the imparting of information. Yet any translation that intends to perform a transmitting function cannot transmit anything but communication—hence, something inessential. This is the hallmark of bad translations. But do we not generally regard that which lies beyond communication in a literary work—and even a poor translator will admit that this is its essential substance—as the unfathomable, the mysterious, the "poetic"? And is this not something that a translator can reproduce only if he is also—a poet? Such, actually, is the cause of another characteristic of inferior translation, which consequently we may define as the inaccurate transmission of an inessential content. Whenever a translation undertakes to serve the reader, it demonstrates this. However, if it were intended for the reader, the same

would have to apply to the original. If the original does not exist for the reader's sake, how could the translation be understood on the basis of this premise?

Translation is a form. To comprehend it as a form, one must go back to the original, for the laws governing the translation lie within the original, contained in the issue of its translatability. The question of whether a work is translatable has a dual meaning. Either: Will an adequate translator ever be found among the totality of its readers? Or, more pertinently: Does its nature lend itself to translation and, therefore, in view of the significance of this form, call for it? In principle, the first question can be decided only contingently; the second, however, apodictically. Only superficial thinking will deny the independent meaning of the latter question and declare both to be of equal significance. It should be pointed out in refutation of such thinking that certain correlative concepts retain their meaning, and possibly their foremost significance, if they are not from the outset used exclusively with reference to man. One might, for example, speak of an unforgettable life or moment even if all men had forgotten it. If the nature of such a life or moment required that it be forgotten, that predicate would imply not a falsehood but merely a claim unfulfilled by men, and probably also a reference to a realm in which it is fulfilled: God's remembrance. Analogously, the translatability of linguistic creations ought to be considered even if men should prove unable to translate them. Given a strict concept of translation, would they not really be translatable to some degree? The question as to whether the translation of certain linguistic creations is called for ought to be posed in this sense. For this thought is valid here: If translation is a form, translatability must be an essential feature of certain works.

Translatability is an essential quality of certain works, which is not to say that it is essential for the works themselves that they be translated; it means, rather, that a specific significance inherent in the original manifests itself in its translatability. It is evident that no translation, however good it may be, can have any significance as regards the original. Nonetheless, it does stand in the closest relationship to the original by virtue of the original's translatability; in fact, this connection is all the closer since it is no longer of importance to the original. We may call this connection a natural one, or, more specifically, a vital one. Just as the manifestations of life are intimately connected with the phenomenon of life without being of importance to it, a translation issues from the original—not so much from its life as from its afterlife. For a translation comes later than the original, and since the important works of world literature never find their chosen translators at the time of their origin, their translation marks their stage of continued life. The idea of life and afterlife in works of art should be regarded with an entirely unmetaphorical objectivity. Even in times of narrowly prejudiced thought, there was an inkling that life was not limited to organic corpore-

ality. But it cannot be a matter of extending its dominion under the feeble scepter of the soul, as Fechner tried to do, or, conversely, of basing its definition on the even less conclusive factors of animality, such as sensation, which characterizes life only occasionally. The concept of life is given its due only if everything that has a history of its own, and is not merely the setting for history, is credited with life. In the final analysis, the range of life must be determined by the standpoint of history rather than that of nature, least of all by such tenuous factors as sensation and soul. The philosopher's task consists in comprehending all of natural life through the more encompassing life of history. And indeed, isn't the afterlife of works of art far easier to recognize than that of living creatures? The history of the great works of art tells us about their descent from prior models, their realization in the age of the artist, and what in principle should be their eternal afterlife in succeeding generations. Where this last manifests itself, it is called fame. Translations that are more than transmissions of subject matter come into being when a work, in the course of its survival, has reached the age of its fame. Contrary, therefore, to the claims of bad translators, such translations do not so much serve the works as owe their existence to it. In them the life of the originals attains its latest, continually renewed, and most complete unfolding.

As the unfolding of a special and high form of life, this process is governed by a special high purposiveness. The relationship between life and purposiveness, seemingly obvious yet almost beyond the grasp of the intellect, reveals itself only if the ultimate purpose toward which all the individual purposivenesses of life tends is sought not in its own sphere but in a higher one. All purposeful manifestations of life, including their very purposiveness, in the final analysis have their end not in life but in the expression of its nature, in the representation of its significance. Translation thus ultimately serves the purpose of expressing the innermost relationship of languages to one another. It cannot possibly reveal or establish this hidden relationship itself; but it can represent it by realizing it in embryonic or intensive form. This representing of something signified through an attempt at establishing it in embryo is of so singular a nature that it is rarely met with in the sphere of nonlinguistic life. In its analogies and symbols, it can draw on other ways of suggesting meaning than intensive—that is, anticipative, intimating—realization. As for the posited innermost kinship of languages, it is marked by a peculiar convergence. This special kinship holds because languages are not strangers to one another, but are, a priori and apart from all historical relationships, interrelated in what they want to express.

With this attempt at an explication, our study appears to rejoin, after futile detours, the traditional theory of translation. If the kinship of languages is to be demonstrated by translations, how else can this be done but by conveying the form and meaning of the original as accurately as possible?

To be sure, that theory would be hard put to define the nature of this accuracy and therefore could shed no light on what is important in a translation. Actually, however, the kinship of languages is brought out by a translation far more profoundly and clearly than in the superficial and indefinable similarity of two works of literature. To grasp the genuine relationship between an original and a translation requires an investigation analogous in its intention to the argument by which a critique of cognition would have to prove the impossibility of a theory of imitation. In the latter, it is a question of showing that in cognition there could be no objectivity, not even a claim to it, if this were to consist in imitations of the real; in the former, one can demonstrate that no translation would be possible if in its ultimate essence it strove for likeness to the original. For in its afterlife—which could not be called that if it were not a transformation and a renewal of something living—the original undergoes a change. Even words with fixed meaning can undergo a maturing process. The obvious tendentiousness of a writer's literary style may in time wither away, only to give rise to immanent tendencies in the literary creation. What sounded fresh once may sound hackneyed later; what was once current may someday sound archaic. To seek the essence of such changes, as well as the equally constant changes in meaning, in the subjectivity of posterity rather than in the very life of language and its works would mean—even allowing for the crudest psychology—confusing the root cause of a thing with its essence. More precisely, it would mean denying, by an impotence of thought, one of the most powerful and fruitful historical processes. And even if one tried to turn an author's last stroke of the pen into the *coup de grâce* of his work, this still would not save that dead theory of translation. For just as the tenor and the significance of the great works of literature undergo a complete transformation over the centuries, the mother tongue of the translator is transformed as well. While a poet's words endure in his own language, even the greatest translation is destined to become part of the growth of its own language and eventually to perish with its renewal. Translation is so far removed from being the sterile equation of two dead languages that of all literary forms it is the one charged with the special mission of watching over the maturing process of the original language and the birth pangs of its own.

If the kinship of languages manifests itself in translations, this is not accomplished through the vague resemblance a copy bears to the original. It stands to reason that resemblance does not necessarily appear where there is kinship. The concept of "kinship" as used here is in accord with its more restricted usage: it cannot be defined adequately by an identity of origin between the two cases, although in defining the more restricted usage the concept of "origin" remains indispensable. Where should one look to show the kinship of two languages, setting aside any historical connection? Certainly not in the similarity between works of literature or in the words they

use. Rather, all suprahistorical kinship between languages consists in this: in every one of them as a whole, one and the same thing is meant. Yet this one thing is achievable not by any single language but only by the totality of their intentions supplementing one another: the pure language. Whereas all individual elements of foreign languages—words, sentences, associations—are mutually exclusive, these languages supplement one another in their intentions. This law is one of the fundamental principles in the philosophy of language, but to understand it precisely we must draw a distinction, in the concept of "intention," between what is meant and the way of meaning it. In the words *Brot* and *pain*, what is meant is the same, but the way of meaning it is not. This difference in the way of meaning permits the word *Brot* to mean something other to a German than what the word *pain* means to a Frenchman, so that these words are not interchangeable for them; in fact, they strive to exclude each other. As to what is meant, however, the two words signify the very same thing. Even though the way of meaning in these two words is in such conflict, it supplements itself in each of the two languages from which the words are derived; to be more specific, the way of meaning in them is supplemented in its relation to what is meant. In the individual, unsupplemented languages, what is meant is never found in relative independence, as in individual words or sentences; rather, it is in a constant state of flux—until it is able to emerge as the pure language from the harmony of all the various ways of meaning. For a long time it remains hidden in the languages. If, however, these languages continue to grow in this way until the messianic end of their history, it is translation that catches fire from the eternal life of the works and the perpetually renewed life of language; for it is translation that keeps putting the hallowed growth of languages to the test: How far removed is their hidden meaning from revelation? How close can it be brought by the knowledge of this remoteness?

This, to be sure, is to admit that all translation is only a somewhat provisional way of coming to terms with the foreignness of languages. An instant and final rather than a temporary and provisional solution to this foreignness remains out of the reach of mankind; at any rate, it eludes any direct attempt. Indirectly, however, the growth of religions ripens the hidden seed into a higher development of language. Although translation, unlike art, cannot claim permanence for its products, its goal is undeniably a final, conclusive, decisive stage of all linguistic creation. In translation the original rises into a higher and purer linguistic air, as it were. It cannot live there permanently, to be sure; neither can it reach that level in every aspect of the work. Yet in a singularly impressive manner, it at least points the way to this region: the predestined, hitherto inaccessible realm of reconciliation and fulfillment of languages. The original cannot enter there in its entirety, but what does appear in this region is that element in a translation which goes beyond transmittal of subject matter. This nucleus is best defined as that

element in the translation which does not lend itself to a further translation. Though one may glean as much of that subject matter as one can from a translation, and translate that, the element with which the efforts of the real translation were concerned remains at a quite inaccessible remove, because the relationship between content and language is quite different in the original and the translation. Whereas content and language form a certain unity in the original, like a fruit and its skin, the language of the translation envelops its content like a royal robe with ample folds. For it signifies a more exalted language than its own and thus remains unsuited to its content, overpowering and alien. This disjunction prevents translation and at the same time makes it superfluous. For any translation of a work originating in a specific stage of linguistic history represents, in regard to a specific aspect of its content, translation into all other languages. Thus, ironically, translation transplants the original into a more definitive linguistic realm, since it can no longer be displaced by a secondary rendering. The original can only be raised there anew and at other points of time. It is no mere coincidence that the word "ironic" here brings the Romantics to mind. They, more than any others, were gifted with an insight into the life of literary works—an insight for which translation provides the highest testimony. To be sure, they hardly recognized translation in this sense, but devoted their entire attention to criticism—another, if lesser, factor in the continued life of literary works. But even though the Romantics virtually ignored translation in their theoretical writings, their own great translations testify to their sense of the essential nature and the dignity of this literary mode. There is abundant evidence that this sense is not necessarily most pronounced in a poet; in fact, he may be least open to it. Not even literary history suggests the traditional notion that great poets have been eminent translators and lesser poets have been indifferent translators. A number of the most eminent ones, such as Luther, Voss, and Schlegel, are incomparably more important as translators than as creative writers; some of the great among them, such as Hölderlin and Stefan George, cannot be simply subsumed as poets, and quite particularly not if we consider them as translators. Just as translation is a form of its own, so, too, may the task of the translator be regarded as distinct and clearly differentiated from the task of the poet.

The task of the translator consists in finding the particular intention toward the target language which produces in that language the echo of the original. This is a feature of translation that basically differentiates it from the poet's work, because the intention of the latter is never directed toward the language as such, at its totality, but is aimed solely and immediately at specific linguistic contextual aspects. Unlike a work of literature, translation finds itself not in the center of the language forest but on the outside facing the wooded ridge; it calls into it without entering, aiming at that single spot where the echo is able to give, in its own language, the reverberation of the

work in the alien one. Not only does the intention of a translation address or differ from that of a literary work—namely a language as a whole, taking an individual work in an alien language as a point of departure—but it is also qualitatively different altogether. The intention of the poet is spontaneous, primary, manifest; that of the translator is derivative, ultimate, ideal. For the great motif of integrating many tongues into one true language informs his work. This language is that in which the independent sentences, works of literature, and critical judgments will never communicate—for they remain dependent on translation; but in it the languages themselves, supplemented and reconciled in their way of meaning, draw together. If there is such a thing as a language of truth, a tensionless and even silent depository of the ultimate secrets for which all thought strives, then this language of truth is—the true language. And this very language, in whose divination and description lies the only perfection for which a philosopher can hope, is concealed in concentrated fashion in translations. There is no muse of philosophy, nor is there one of translation. But despite the claims of sentimental artists, these two are not philistine. For there is a philosophical genius that is characterized by a yearning for that language which manifests itself in translations. "*Les langues imparfaites en cela que plusieurs, manquent la suprême: penser étant écrite sans accessoires, ni chuchotement mais tacite encore l'immortelle parole, la diversité, sur terre, des idiomes empêche personne de préférer les mots qui, sinon se trouveraient, par une frappe unique, elle-même matériellement la vérité.*"¹ If what Mallarmé evokes here is fully fathomable to a philosopher, translation, with its rudiments of such a language, is midway between poetry and theory. Its work is less sharply defined than either of these, but it leaves no less of a mark on history.

If the task of the translator is viewed in this light, the roads toward a solution seem to be all the more obscure and impenetrable. Indeed, the problem of ripening the seed of pure language in a translation seems to be insoluble, determinable in no solution. For is not the ground cut from under such a solution if the reproduction of the sense ceases to be decisive? Viewed negatively, this is actually the meaning of all the foregoing. The traditional concepts in any discussion of translation are fidelity and license—the freedom to give a faithful reproduction of the sense and, in its service, fidelity to the word. These ideas seem to be no longer serviceable to a theory that strives to find, in a translation, something other than reproduction of meaning. To be sure, traditional usage makes these terms appear as if in constant conflict with each other. What can fidelity really do for the rendering of meaning? Fidelity in the translation of individual words can almost never fully reproduce the sense they have in the original. For this sense, in its poetic significance for the original, is not limited to what is meant but rather wins such significance to the degree that what is meant is bound to the way

of meaning of the individual word. People commonly convey this when they say that words have emotional connotations. A literal rendering of the syntax casts the reproduction of meaning entirely to the winds and threatens to lead directly to incomprehensibility. The nineteenth century considered Hölderlin's translations of Sophocles monstrous examples of such literalness. Finally, it is self-evident how greatly fidelity in reproducing the form impedes the rendering of the sense. Thus, no case for literalness can be based on an interest in retaining the meaning. The preservation of meaning is served far better—and literature and language far worse—by the unrestrained license of bad translators. Of necessity, therefore, the demand for literalness, whose justification is obvious but whose basis is deeply hidden, must be understood in a more cogent context. Fragments of a vessel that are to be glued together must match one another in the smallest details, although they need not be like one another. In the same way a translation, instead of imitating the sense of the original, must lovingly and in detail incorporate the original's way of meaning, thus making both the original and the translation recognizable as fragments of a greater language, just as fragments are part of a vessel. For this very reason translation must in large measure refrain from wanting to communicate something, from rendering the sense, and in this the original is important to it only insofar as it has already relieved the translator and his translation of the effort of assembling and expressing what is to be conveyed. In the realm of translation, too, the words *En archai en ho logos* ["In the beginning was the word"] apply. On the other hand, as regards the meaning, the language of a translation can—in fact, must—let itself go, so that it gives voice to the *intention* of the original not as reproduction but as harmony, as a supplement to the language in which it expresses itself, as its own kind of *intention*. Therefore, it is not the highest praise of a translation, particularly in the age of its origin, to say that it reads as if it had originally been written in that language. Rather, the significance of fidelity as ensured by literalness is that the work reflects the great longing for linguistic complementation. A real translation is transparent; it does not cover the original, does not block its light, but allows the pure language, as though reinforced by its own medium, to shine upon the original all the more fully. This may be achieved, above all, by a literal rendering of the syntax which proves words rather than sentences to be the primary element of the translator. For if the sentence is the wall before the language of the original, literalness is the arcade.

Fidelity and freedom in translation have traditionally been regarded as conflicting tendencies. This deeper interpretation of the one apparently does not serve to reconcile the two; in fact, it seems to deny the other all justification. For what does freedom refer to, if not to the reproduction of the sense, which must thereby give up its lawgiving role? Only if the sense of a linguistic creation may be equated with that of the information it

conveys does some ultimate, decisive element remain beyond all communication—quite close and yet infinitely remote, concealed or distinguishable, fragmented or powerful. In all language and linguistic creations, there remains in addition to what can be conveyed something that cannot be communicated; depending on the context in which it appears, it is something that symbolizes or something symbolized. It is the former only in the finite products of language; the latter, in the evolving of the languages themselves. And that which seeks to represent, indeed to produce, itself in the evolving of languages is that very nucleus of the pure language; yet though this nucleus remains present in life as that which is symbolized itself, albeit hidden and fragmentary, it persists in linguistic creations only in its symbolizing capacity. Whereas in the various tongues that ultimate essence, the pure language, is tied only to linguistic elements and their changes, in linguistic creations it is weighted with a heavy, alien meaning. To relieve it of this, to turn the symbolizing into the symbolized itself, to regain pure language fully formed from the linguistic flux, is the tremendous and only capacity of translation. In this pure language—which no longer means or expresses anything but is, as expressionless and creative Word, that which is meant in all languages—all information, all sense, and all intention finally encounter a stratum in which they are destined to be extinguished. This very stratum furnishes a new and higher justification for free translation; this justification does not derive from the sense of what is to be conveyed, for the emancipation from this sense is the task of fidelity. Rather, freedom proves its worth in the interest of the pure language by its effect on its own language. It is the task of the translator to release in his own language that pure language which is exiled among alien tongues, to liberate the language imprisoned in a work in his re-creation of that work. For the sake of the pure language, he breaks through decayed barriers of his own language. Luther, Voss, Hölderlin, and George have extended the boundaries of the German language.—What remains for sense, in its importance for the relationship between translation and original, may be expressed in the following simile. Just as a tangent touches a circle lightly and at but one point—establishing, with this touch rather than with the point, the law according to which it is to continue on its straight path to infinity—a translation touches the original lightly and only at the infinitely small point of the sense, thereupon pursuing its own course according to the laws of fidelity in the freedom of linguistic flux. Without explicitly naming or substantiating it, Rudolf Pannwitz has characterized the true significance of this freedom. His observations are contained in *Die Krisis der europäischen Kultur*, and rank with Goethe's notes to the *Westöstlicher Divan* as the best comment on the theory of translation that has been published in Germany. Pannwitz writes: "Our translations, even the best ones, proceed from a mistaken premise. They want to turn Hindi, Greek, English into German instead of turning

German into Hindi, Greek, English. Our translators have a far greater reverence for the usage of their own language than for the spirit of the foreign works. . . . The basic error of the translator is that he preserves the state in which his own language happens to be instead of allowing his language to be powerfully affected by the foreign tongue. Particularly when translating from a language very remote from his own, he must go back to the primal elements of language itself and penetrate to the point where work, image, and tone converge. He must expand and deepen his language by means of the foreign language. It is not generally realized to what extent this is possible, to what extent any language can be transformed, how language differs from language almost the way dialect differs from dialect. However, this last is true only if one takes language seriously enough, not if one takes it lightly."

The extent to which a translation manages to be in keeping with the nature of this form is determined objectively by the translatability of the original. The lower the quality and distinction of its language, the greater the extent to which it is information, the less fertile a field it is for translation, until the utter preponderance of content, far from being the lever for a well-formed translation, renders it impossible. The higher the level of a work, the more it remains translatable even if its meaning is touched upon only fleetingly. This, of course, applies to originals only. Translations, in contrast, prove to be untranslatable not because of any inherent difficulty but because of the looseness with which meaning attaches to them. Confirmation of this as well as of every other important aspect is supplied by Hölderlin's translations, particularly those of the two tragedies by Sophocles. In them the harmony of the languages is so profound that sense is touched by language only the way an aeolian harp is touched by the wind. Hölderlin's translations are prototypes of their form; they are to even the most perfect renderings of their texts as a prototype is to a model, as can be aptly demonstrated by comparing Hölderlin's and Rudolf Borchardt's translations of Pindar's Third Pythian Ode. For this very reason, Hölderlin's translations in particular are subject to the enormous danger inherent in all translations: the gates of a language thus expanded and modified may slam shut and enclose the translator in silence. Hölderlin's translations from Sophocles were his last work; in them meaning plunges from abyss to abyss until it threatens to become lost in the bottomless depths of language. There is, however, a stop. It is vouchsafed in Holy Writ alone, in which meaning has ceased to be the watershed for the flow of language and the flow of revelation. Where the literal quality of the text takes part directly, without any mediating sense, in true language, in the Truth, or in doctrine, this text is unconditionally translatable. To be sure, such translation no longer serves the cause of the text, but rather works in the interest of languages. This case demands boundless confidence in the translation, so that just as language

and revelation are joined without tension in the original, the translation must write literalness with freedom in the shape of an interlinear version. For to some degree, all great texts contain their potential translation between the lines; this is true above all of sacred writings. The interlinear version of the Scriptures is the prototype or ideal of all translation.

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Notes

1. "The imperfection of languages consists in their plurality; the supreme language is lacking; thinking is writing without accessories or even whispering; the immortal word still remains silent; the diversity of idioms on earth prevents anyone from uttering the words which otherwise, at a single stroke, would materialize as truth."—*Trams*.