

Walter Benjamin

THE TASK OF THE TRANSLATOR: AN INTRODUCTION TO THE TRANSLATION OF BAUDELAIRE'S TABLEAUX PARISIENS

Translated by Harry Zohn

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 certain 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 response. No poem is intended for the reader, no picture for the beholder, no symphony for the listener.

Is a translation meant for readers who do not understand the original? This would seem to explain adequately the divergence of their standing in the realm of art. Moreover, it seems to be the only conceivable reason for saying "the same thing" repeatedly. 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 statement or the imparting of information. Yet any translation which intends to perform a transmitting function cannot transmit anything but information – hence, something inessential. This is the hallmark of bad translations. But do we not generally regard as the essential substance of a literary work what it contains in addition to information – as even a poor translator will admit – the unfathomable, the mysterious, the "poetic," something that a translator can reproduce only if he is also a poet? This, actually, is the cause of another characteristic of inferior translation, which consequently we may define as the inaccurate transmission of an inessential content. This will be true whenever a translation undertakes to serve the reader. 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 mode. To comprehend it as mode one must go back to the original, for that contains the law governing the translation: 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 the mode, 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 and declare both questions to be of equal significance. . . . It should be pointed out that certain correlative concepts retain their meaning, and possibly their foremost significance, if they are referred exclusively 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 unforgotten, that predicate would not imply a falsehood but merely a claim not fulfilled 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 mode, 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 that they be translated; it means rather that a specific significance inherent in the original manifests itself in its translatability. It is plausible that no translation, however good it may be, can have any significance as regards the original. Yet, by virtue of its translatability the original is closely connected with the translation; 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 connection. 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 corporeality. 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 characterize 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 history rather than by 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, is not the continued life of works of art far easier to recognize than the continual life of animal species? The history of the great works of art tells us

about their antecedents, their realization in the age of the artist, their potentially 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 in the course of its survival a work has reached the age of its fame. Contrary, therefore, to the claims of bad translators, such translations do not so much serve the work as owe their existence to it. The life of the originals attains in them to its ever-renewed latest and most abundant flowering.

Being a special and high form of life, this flowering is governed by a special, high purposiveness. The relationship between life and purposefulness, seemingly obvious yet almost beyond the grasp of the intellect, reveals itself only if the ultimate purpose toward which all single functions tend 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 central reciprocal relationship between languages. It cannot possibly reveal or establish this hidden relationship itself; but it can represent it by realizing it in embryonic or intensive form. This representation of hidden significance through an embryonic attempt at making it visible is of so singular a nature that it is rarely met with in the sphere of nonlinguistic life. This, in its analogies and symbols, can draw on other ways of suggesting meaning than intensive – that is, anticipative, intimating – realization. As for the posited central kinship of languages, it is marked by a distinctive convergence. 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 to the argumentation by which a critique of cognition would have to prove the impossibility of an image theory. There it is a matter of showing that in cognition there could be no objectivity, not even a claim to it, if it dealt with images of reality; here it can be demonstrated 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 tendency 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 quaint. 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 psychologism – to confuse the root cause of a thing with its essence. More

pertinently, 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 be absorbed by 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 a vague likeness between adaptation and original. It stands to reason that kinship does not necessarily involve likeness. The concept of kinship as used here is in accord with its more restricted common usage: in both cases, it cannot be defined adequately by identity of origin, although in defining the more restricted usage the concept of origin remains indispensable. Wherein resides the relatedness of two languages, apart from historical considerations? Certainly not in the similarity between works of literature or words. Rather, all suprahistorical kinship of languages rests in the intention underlying each language as a whole – an intention, however, which no single language can attain by itself but which is realized only by the totality of their intentions supplementing each other: pure language. While all individual elements of foreign languages – words, sentences, structure – are mutually exclusive, these languages supplement one another in their intentions. Without distinguishing the intended object from the mode of intention, no firm grasp of this basic law of a philosophy of language can be achieved. The words *Brot* and *pain* “intend” the same object, but the modes of this intention are not the same. It is owing to these modes that the word *Brot* means something different to a German than the word *pain* to a Frenchman, that these words are not interchangeable for them, that, in fact, they strive to exclude each other. As to the intended object, however, the two words mean the very same thing. While the modes of intention in these two words are in conflict, intention and object of intention complement each of the two languages from which they are derived; there the object is complementary to the intention. In the individual, unsupplemented languages, meaning 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 pure language from the harmony of all the various modes of intention. Until then, it remains hidden in the languages. If, however, these languages continue to grow in this manner until the end of their time, it is translation which catches fire on the eternal life of the works and the perpetual renewal of language. Translation 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 of 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, and it certainly does not reach it in its entirety. Yet, in a singularly impressive manner, at least it points the way to this region: the predestined, hitherto inaccessible realm of reconciliation and fulfillment of languages. The transfer can never be total, but what reaches this region is that element in a translation which goes beyond transmittal of subject matter. This nucleus is best defined as the element that does not lend itself to translation. Even when all the surface content has been extracted and transmitted, the primary concern of the genuine translator remains elusive. Unlike the words of the original, it is not translatable, because the relationship between content and language is quite different in the original and the translation. While 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 translation, ironically, 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 Romanticists to mind. They, more than any others, were gifted with an insight into the life of literary works which has its highest testimony in translation. To be sure, they hardly recognized translation in this sense, but devoted their entire attention to criticism, another, if a lesser, factor in the continued life of literary works. But even though the Romanticists 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. As translation is a mode of its own, the task of the translator, too, may be regarded as distinct and clearly differentiated from the task of the poet.

The task of the translator consists in finding that intended effect [*Intention*] upon the language into which he is translating which produces in it the echo of the original. This is a feature of translation which basically differentiates it from the poet's work, because the effort of the latter is never directed at the language as such, at its totality, but solely and immediately at specific linguistic contextual aspects. Unlike a work of literature, translation does not find itself 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 aim of translation differ from that of a literary work – it intends language as a whole, taking an individual work in an alien language as a point of departure – but it is a different effort altogether. The intention of the poet is spontaneous, primary, graphic; that of the translator is derivative, ultimate, ideational. For the great motif of integrating many tongues into one true language is at work. This language is one in which the independent sentences, works of literature, critical judgments, will never communicate – for they remain dependent on translation; but in it the languages themselves, supplemented and reconciled in their mode of signification, harmonize. If there is such a thing as a language of truth, the tensionless and even silent depository of the ultimate truth which all thought strives for, then this language of truth is – the true language. And this very language, whose divination and description is the only perfection a philosopher can hope for, 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 banal. 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, manque la suprême: penser étant écrire 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.”** If what Mallarmé evokes here is fully fathomable to a philosopher, translation, with its rudiments of such a language, is midway between poetry and doctrine. Its products are less sharply defined, 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 translations are fidelity and license – the freedom of faithful reproduction and, in its service, fidelity to the word. These ideas seem to be no longer serviceable to a theory that looks for other things in a translation 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 meaning they have in the original. For sense in its poetic significance is not limited to meaning, but derives from the connotations conveyed by the word chosen to express it. We say of words that they have emotional connotations. A literal rendering of the syntax completely demolishes the theory of reproduction of meaning and is a direct threat to comprehensibility. The nineteenth century considered Hölderlin’s translations of Sophocles as 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 a desire to retain the meaning. 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, whose legitimate ground is quite obscure, must be understood in a more meaningful context. Fragments of a vessel which 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 resembling the meaning of the original, must lovingly and in detail incorporate the original's mode of signification, 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 *ἐν ἀρχῇ ἦν ὁ λόγος* [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 *intentio* 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 *intentio*. 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 black 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 is meant by freedom but that the rendering of the sense is no longer to be regarded as all-important? Only if the sense of a linguistic creation may be equated with 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, to produce itself in the evolving of languages, is that very nucleus of pure language. Though concealed and fragmentary, it is an active force in life as the symbolized thing itself, whereas it inhabits linguistic creations only in symbolized form. While that ultimate essence, pure language, in the various tongues 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, to regain pure language fully formed in 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

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 with 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 to Holy Writ alone, in which meaning has ceased to be the watershed for the flow of language and the flow of revelation. Where a text is identical with truth or dogma, where it is supposed to be "the true language" in all its literalness and without the mediation of meaning, this text is unconditionally translatable. In such case translations are called for only because of the plurality of languages. Just as, in the original, language and revelation are one without any tension, so the translation must be one with the original in the form of the interlinear version, in which literalness and freedom are united. For to some degree all great texts contain their potential translation between the lines; this is true to the highest degree of sacred writings. The interlinear version of the Scriptures is the prototype or ideal of all translation.

A note on Harry Zohn's translation

Steven Rendall

In 1968 Harry Zohn published a pioneering translation of Walter Benjamin's "Die Aufgabe des Übersetzers," entitled "The Task of the Translator." Because of copyright restrictions, Zohn's version continues to be the main form in which Benjamin's famous essay is known to English-language readers. These notes examine certain problems raised by Zohn's version.

The most obvious are four glaring omissions. One of these has been noted by a number of critics:

gewisse Relationsbegriffe ihren guten, ja vielleicht besten Sinn behalten, wenn sie nicht von vorne herein ausschliesslich auf den Menschen bezogen werden.

(Benjamin 1923: 10)

certain correlative concepts retain their meaning, and possibly their foremost significance, if they are referred exclusively to man.

(Benjamin 1968: 70)

Here the omission of the negative completely inverts Benjamin's meaning and makes it impossible to follow the logic of his argument at this point. Paul de Man, in his commentary on Zohn's translation, regarded this omission as particularly crucial because it conceals what de Man saw as Benjamin's assertion of the inhuman, mechanical operation of language, of the essential *inhumanity* of language (de Man 1986).

A second omission I have not seen mentioned by critics occurs later in the essay:

Wenn aber diese derart bis ans messianische Ende ihrer Geschichte wachsen . . .

(Benjamin 1923: 14)

If, however, these languages continue to grow in this manner until the end of their time . . .

(Benjamin 1968: 74)

Here Zohn neglects to translate the word "messianisch," and this again cannot be considered insignificant, particularly with regard to the intense debates about the role of messianism in Benjamin's thought in general and in this essay in particular.

The third omission, which also seems to have passed unnoticed, occurs in the crucial passage where Benjamin is discussing the "wesenhafte Kern" that is the true translator's chief concern, and whose ripening points towards the (messianic) "realm of reconciliation and fulfillment of languages" without ever quite reaching or realizing it:

Den erreicht es nicht mit Stumpf und Stiel, aber in ihm steht dasjenige, was an einer Übersetzung mehr ist als Mitteilung. Genauer lässt sich dieser wesenhafte Kern als dasjenige bestimmen, was an ihr selbst nicht wiederum übersetzbar ist.

(Benjamin 1923: 15)

The transfer can never be total, but what reaches this region is that element in a translation which goes beyond transmittal of subject matter. This nucleus is best defined as the element that does not lend itself to translation.

(Benjamin 1968: 75)

In this case, Zohn fails to translate the words "an ihr" and "wiederum" in the second sentence, with the result that it seems Benjamin is suggesting that the object of the translator's chief concern lies completely outside his reach. Although in one sense this may be true (as Paul de Man has argued), the point here is surely that whatever aspect of the "wesenhafte Kern" is echoed in a translation ("an ihr" clearly refers back to "die Übersetzung" in the preceding sentence) cannot be translated again. This presupposes, of course, that the "wesenhafte Kern" can be translated a first time. The reason it cannot be translated again – that is, the reason a translation of a translation gives no access to this essential nucleus of language – is, as Rodolphe Gasché's reading of the essay suggests, that this "wesenhafte Kern" of language consists of communicability or translatability itself, that which within language exceeds any given use, situation – or "language" (Gasché 1988). A translation of the kind Benjamin is defining makes perceptible the element of "pure language" simultaneously hidden and designated in the text to be translated – and which is precisely its translatability. One may find Benjamin's explanation of this point in the rest of this paragraph less than wholly clear, but the problem is not solved by merely eliding the words that cause it.

A fourth omission, which also seems to have gone unnoticed, occurs in a passage where Benjamin is discussing the traditional concepts of freedom and fidelity in translation:

Treue und Freiheit – Freiheit der sinngemässen Wiedergabe und in ihrem Dienst Treue gegen das Wort – sind die althergebrachten Begriffe in jeder Diskussion von Übersetzungen.

(Benjamin 1923: 17)

The traditional concepts in any discussion of translations are fidelity and license – the freedom of faithful reproduction, and in its service, fidelity to the word.

(Benjamin 1968: 77–78)

Zohn's translation omits the words *sinngemässen Wiedergabe* ("rendering in accord with the meaning"), thus making it hard for the reader to see that the "freedom" Benjamin refers to is the freedom – demanded by translation theorists from Horace to Dryden and beyond – to deviate from the letter of the text in order to render its spirit.

This omission is apparently connected with a fundamental misunderstanding of Benjamin's text reflected in Zohn's translation of the following passage:

Wenn Treue und Freiheit der Übersetzung seit jeher als widerstrebende Tendenzen betrachtet wurden, so scheint auch diese tiefere Deutung der einen beide nicht zu versöhnen, sondern im Gegenteil alles Recht der andern abzusprechen. Denn worauf bezieht Freiheit sich, wenn nicht auf die Wiedergabe des Sinnes, die aufhören soll, gesetzgebend zu heißen?

(Benjamin 1923: 18–19)

Fidelity and freedom 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 is meant by freedom but that the rendering of the sense is no longer to be regarded as all important?

(Benjamin 1968: 79)

Zohn's rendering makes it appear that the reinterpreted concept is freedom, and that the reinterpretation deprives the concept of fidelity of any justification. This is precisely the reverse of what Benjamin's text says. The preceding passage has offered a reinterpretation of fidelity to the word (*Wörtlichkeit*) that disconnects it from the translation of meaning, and it is clearly this reinterpretation to which Benjamin is referring here. Thus the concept that is deprived of any justification by this reinterpretation is freedom, and the last sentence should read: "For what can the point of freedom be, if not the reproduction of meaning, which is no longer to be regarded as normative?"

Note

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