Philosophy's Treason:

Studies in Philosophy and Translation

Edited by

D. M. Spitzer

Harrisburg Area Community College, USA

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…aquam dixit esse initium rerum, deum autem eam mentem, quae ex aqua cuncta fingeret.[1]
…water he claims to be the beginning of things, and god that mind which from water fashioned all things

Water, element of passage and buoyancy, reflection and depth, initiates a history of philosophy in the west, which is also a history of translation: water, element of translation, element of philosophy. At the beginning of this history, translation gives Thalés voice, the translated voice of a Phoenician at the edge of Greek-speaking territories on the eastern Aegean Sea, a voice full, perhaps, of the language(s) of Egypt, Phoenicia, and Mesopotamia. From the first third of the 6th century BCE the voice of Thalés speaks in a new way in Greek by translating from ancient cultures. One of his more notable achievements was enabling the crossing of the Halys river by diverting the waters with a trench—laying the groundwork, as it were, for translation, for philosophy. As a figure for translation and philosophy and their belonging together, it is fitting that Thalés speaks now exclusively in translation, in restatements, paraphrases, summaries, interpretations, in a variety of indirect ways that can be gathered together under the term, when construed broadly, translation. As a beginning, Thalés speaks in a translation of Cicero's translation into Latin of a translation, or a number of translations, of his thinking.

Translation, in a broad sense, constitutes a basic action of western philosophy. From the observations attributed to Greek Ionian Thalés (early 6th c BCE) that "all is water" and that "everything is full of gods" to Augustine's

[1] Cicero, *On the Nature of the Gods* 1.10.25 [=fragment 36]. Text and fragment numbering from Daniel Graham, *The Texts of Early Greek Philosophy: The Complete Fragments and Selected Testimonies of the Major Presocratics*, vol. 1. (Cambridge: Cambridge University Press, 2010), 34. The diversion of the River Halys is Herodotos 1.75.3-5 [=fragment 6], Graham, *Texts of Early Greek Philosophy*, 24.

translation of knowledge and the mind into images of the trinity,[2] from Nietzsche's image of perception itself as a series of translations to Heidegger's sustained efforts to translate a single word or phrase,[3] philosophy seems to perform its task(s) by translating, transforming one thing to another. Jacques Derrida peered into this translational element of philosophy and observed that "the origin of philosophy is translation or the thesis of translatability."[4] With a sharper edge, though honed under the name metaphor (instead of translation), Derrida elsewhere names this "philosophy's *unique thesis*" that hinges on "an essence rigorously independent of that which transports it."[5] On this schematic level of form and matter *translation* and *metaphor* are synergistic, if not also synonymous.

However, Derrida's characterization calls for critical intervention, as does the preceding paragraph and the book's title. If it was the case for Derrida in *Monolingualism of the Other,* "expressed as an aporia, which is moreover articulated or implicated within a very French syntax,"[6] that

1. On ne parle jamais qu' une seule langue
2. On ne parle jamais une seule langue
1. *We only ever speak one language*
2. *We never speak only one language*[7]

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[2] Augustine, *On the Holy Trinity*, trans. Rev. Arthur West Haddan, rev. and annotated Rev. W. G. T. Shedd, in *Nicene and Post-Nicene Father*, Vol. 3, *Augustin: On the Holy Trinity, Doctrinal Treatises, Moral Treatises*, ed. Philip Schaff (Peabody: Hendrickson, 1999), 126, 142-43, 144 [=IX.2, 11-12; XI.1].

[3] Nietzsche locates foundational moments of translation (*Übertragungen*) at each stage of the movement from stimulation to concept-formation. Friedrich Nietzsche, "On Truth and Lying in a Non-moral Sense," in *The Birth of Tragedy and Other Writings*, ed. Raymond Geuss and Ronald Speirs, trans. Ronald Speirs (Cambridge: Cambridge University Press, 1999), 144. On Heidegger, see, for instance, "ALETHEIA (Heraklit, Fragment 16)," in *Vorträge und Aufsätze* (Stuttgart: Klett-Cotta, 1954), 249-74.

[4] Jacques Derrida, *The Ear of the Other: Otobiography, Transference, Translation: Texts and Discussions with Jacques Derrida,* trans. Christie McDonald (New York: Shocken, 1985), 119-20.

[5] Derrida, "White Mythology: Metaphor in the Text of Philosophy," in *Margins of Philosophy*, trans. Alan Bass (Chicago: University of Chicago Press, 1982), 229.

[6] Barbara Cassin, "The Energy of the Untranslatables: Translation as a Paradigm for the Human Sciences," *Paragraph* 38, no. 2 (2015): 147, doi: 10.3366/para.2015.0154.

[7] Derrida, *Le monolinguisme de l'autre; ou, la prothèse d'origine* (Paris: Galilée, 1996), 21; *Monolingualism of the Other; or, the Prosthesis of Origin,* trans. Patrick Mensah (Stanford: Stanford University Press, 1996), 7.

no less might be said for the vast spectrum of thinkers, even within "Western philosophy," whose works find ways to perform philosophies other than that characterized by Derrida as dependent on that unique thesis of portable essence. That is to say, thinking translations and philosophies calls for the plurals, already a turning on itself of (a certain mode of) philosophy's preference for homogeneity and the singular.[8] Along these lines Karin Littau, building a "logic of multiplication" with reference to Irigaray, has thought translation away from the singular or its mirror, the double, releasing the figure of Pandora from the enclosure of "the logic of *supplément* which enacts a double movement of addition and substitution," and into zones of pluralities that begin as already multiple, beyond the double.[9] Hopefully, the range of approaches and topics in this volume, constrained as they may be within the limits of the contributors and contributions, gives a sense of the plural: observe the differences in approach across, for instance, Avtonomova's and Hix's chapters, or again across and Folnović Jaitner's and Cardozo's. The singular form of the title—in part projected from euphony—hopefully is inflected on the diversity of the contributors, women and men from three continents and four countries and numerous languages (even as these are, like the philosophies within beneath the philosophy of the title, gathered under one language [English] in translation).

In a playful, perhaps eccentric manner that plays in the region of the synonymy and synergy of translation and metaphor, the title *Philosophy's Treason* plays in a few directions: pointing first of all towards the well-known phrase *traduttore, traditore* (translator, traitor) and to the presence of *reason* inside *treason*, the title suggests some sort of betrayal in the act of philosophy-as-translation, where the meanings, arguments, positions, interpretations that constitute philosophy's tasks are transformations—translations—of the ordinary and so fundamentally (and playfully) treasonous.[10] This is to say, as a

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[8] "The notion of multiplicity has a deep and uncomfortable resonance for philosophers." Kathryn Morgan, *Myth and Philosophy from the Presocratics to Plato* (Cambridge: Cambridge University Press, 2000), 36.

[9] Karin Littau, "Pandora's Tongues," *TTR: traduction, terminologie, rédaction* 13, no. 1 (2000): 32, 27, 32, respectively, doi: 10.7202/037391ar.

[10] The phrase has been popular and continues to motivate writings in/on translation studies. A selection from a quick search of publications using the phrase as a title located two early twentieth century articles using the title "Traduttore / traditore" that work in a similar fashion to advance critical remarks on various translations—one of which finds that translation is "inadequate to communicate that which is essential in an original text"—as well as a recent book review in which the reviewer commends the book's author for insisting that translation, in the context of European

foundational act of certain philosophies, the sort of translation that transforms, reconstitutes, and discards the way things seem, figuratively performs a betrayal of that appearing. The translation characteristic of (some) philosophies takes place as a work often begun from, yet abandoning as unreal or less real, the appearing of the world. In this sense, early Greek philosophies inherit much of the character of mythic thinking that preceded and prefigured them and was a legacy for Plato. The translation of certain philosophies takes place as a betrayal of sense—sensation, the bodied alertness and response to the world—for the sake of reason: Herakleitos writes, for example, "not hearkening to me, but to the *logos*, it is wise to agree that one is all."[11] On the face of it, a translation that dissolves multiplicity into unity is one that turns away from and betrays the richness and plethora of sense.

In Plato this betrayal comes to an apparently full articulation—*apparently* because the dialogue form of Platonic writing and doing philosophy

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colonial/colonizing period of the Americas, is not exclusively the domain and privilege of empire. Respectively: Olivier Gilbert Leroy, "Traduttore Traditore," *The Modern Language Journal* 6, no. 4 (Jan. 1922): 235-37, https://www.jstor.org/stable/313907; Paul K. Hartstall, "Traduttore Traditorre," *The French Review* 12, no. 6 (May, 1939): 485-96 (quotation, 496), https://www.jstor.org/stable/380894; Shelley Fischer Fishkin, "*Traduttore/Traditore:* Motivated Mistranslation and the Unsettlement of America," review of *The Unsettlement of America: Translation, Interpretation, and the Story of Don Luis de Velasco, 1560-1945,* by Anna Brickhouse, *American Literary History* 28, no. 3 (fall, 2016): 596-604, https://muse.jhu.edu/article/631876.

In a blog post, translator (from Italian) Mark Davie expresses uncertainty over the origins of the phrase. The earliest use he has encountered was in a 19th century collection of Italian proverbs compiled by Giuseppe Giusti in which, Davie notes, the plural forms appear (*traduttori traditori*). He takes it to have to do principally with a "distrust of those who use unfamiliar language as an instrument of power." "Traduttore traditore," *OUPblog* (blog), *Oxford University Press,* 30 September, 2012, https://blog.oup.com/2012/09/ traduttore-traditore-translator-traitor-translation/.

Maria Khodorkovsky has written that *traduttore, traditore* has roots in pre-Renaissance literary rivalries between French and Italian translators and authors. The phrase, she suggests, was "[f]irst applied to the French by irate Italians who felt that many French-language translations of Dante betrayed either the beauty or the accuracy of the work." "Traduttore, Traditore," *Beyond Words: Language Blog* (blog), *ALTA Language Services*, 9 October, 2008, https://www.altalang.com/beyond-words/traduttore-traditore/.

[11] Herakleitos, fragment 50: οὐκ ἐμοῦ, ἀλλὰ τοῦ λόγου ἀκούσαντας ὁμολογεῖν σοφόν ἐστιν ἓν πάντα εἶναι. Text from T. M. Robinson, ed. *Heraclitus: Fragments: A Text and Translation with Commentary* (Toronto, Buffalo, London: University of Toronto Press, 1987), 36.

integrates a robust spectrum of sense as a condition of its possibility. The said and the saying produce tensions. In what is said, however, Plato voices a particular philosophy's betrayal—disavowal and subversion of—sense:

> philosophy, persuading the soul to pull back from the senses, as far as it is not necessary to make use of them, then orders the soul to collect itself (αὐτὴν, *auten*) into itself (εἰς αὐτὴν, *eis hauten*) and to muster itself and to trust in no other thing (ἄλλῳ, *alloi*) but (ἀλλ', *all'*) itself in itself (αὐτὴν αὐτῇ, *auten haute*), so that with itself (καθ' αὐτὴν, *kat' hauten*) it [sc. the soul] (αὐτὴν, *auten*) could be alert to one of the beings that is same in itself (αὐτὸ καθ' αὐτὸ, *auto kath' hauto*), and so that it would not believe as true an other being (ἄλλο, *allo*) it might see in others (ἐν ἄλλοις, *en allois*) through others (ἄλλων, *allon*).[12]

At play is an opposition between same (αὐτ- [*aut-*]) and other(s) (ἀλλ- [*all-*])—and between unity and plurality, where philosophy commands a philosopher's soul to attempt a condition of self-sameness and singularity and to avoid those things entangled in diversity. So the passage, in its emphatic staged opposition of singular and same (thematized on the root αὐτ- [*aut-*]) to plural and other (thematized on the root ἀλλ- [*allo-*]), locates philosophy in a concern for *sameness, identity, unity,*[13] a concern that must be isolated from the manifold of sense.

In their connection to translation, John Sallis has taken Platonic writings to present what he calls translation's "classical determination," according to which an intelligible content is transported into a sensible form. However, of the prehistory of this determination, in its first stirrings, Sallis reads a trace in a passage from Plato's *Critias* wherein a twofold translational effort requires Solon the Athenian's energies. In the first moment of this prehistory a certain mimetic gesture plays out in which thought turns in its nominal and verbal guises: with reservations, Sallis translates διάνοια (*dianoia*) across two terms, thought and intention, both of which advance as enactment of the double sense—the nominal and verbal, so that the translator must first perform "the thinking through which the thought (that which is thought) is thought, that is, by enacting the thinking of the thought, the intending of the intended

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[12] Plato, *Phaedo* 83a.6-b.3. Original translation.

[13] Even as, turning back on itself, the passage shows the ways same and other are inscribed on the interior of one another: multiple beings of sameness placed in relation means that just as they are same with themselves they are other than each other.

(*intentum*)."[14] Only then might the second moment of translation arise, in which the gathering and releasing of a particular being manifest and disclosed in the mimesis of the (other's) thought cycles into the distinctiveness—and *foreignness*—of one's own, something like a repetition of the new. A "double stabilization" Sallis understands as taking place on the cycle of thought through enacting thought and making/letting-manifest so that an opposition comes to be visible on the wheel of διάνοια (*dianoia*) no longer turning: thought and language, *noetic* and *aesthetic*, form and matter. The lower, the sensible, is merely for the sake of the higher, intelligible: the destiny (and destination) of translation is abstract meaning.

In the treason related to sense, philosophies coordinated by the "classical determination" of translation depart from the numerous in the direction of the singular. As with Nietzsche's description of perception as building through a series of translations and metaphors, treason to sense involves treason to differentiation in service of the governing unity of a concept, idea, form, and the like. What Adorno sought in the *Mehr* that was excised from the scissions of conceptualization might be heard, within the metaphoric of treason, as a treasonous doubling against the government of such reason, rationality, or cognition that enforces and insists on erasing variation and plurality in the sweep of intellectual synthesis.[15] On the artificial terrain of the *same* is grounded philosophy's treason as an act of translation that replaces a conditional with an indicative, the "slippage between 'might be' and 'is'," as Eve Tavor Bannet writes with respect to a certain, dominant analogies determined by a construction of *the same*, translates possibility—and its insoluble bond with plurality—that could motivate an analogies rigorously attentive to both similarity *and* difference into "an unequivocal affirmation."[16]

The possibility of what is overwhelmed by the latter form of analogies is visible in the educative potency of *mimesis* Aristotle marks particularly for philosophers: *mimesis* is the source of our earliest understandings of being human and a source of pleasure, but to philosophers it also opens a way to learn and gather into articulation (συλλογίζεσθαι) a twofold identity of

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[14] John Sallis, *On Translation* (Indianapolis: Indiana University Press, 2002), 60. The whole discussion ranges through the third chapter, "Translation and the Force of Words."

[15] Theodor Adorno, *Negativ Dialektik* (Frankfurt am Main: Suhrkamp, 1961), 162.

[16] Eve Tavor Bennet, "Analogy as Translation: Wittgenstein, Derrida, and the Law of Language," *New Literary History* 28, no. 4 (Autumn, 1997): 658, http://www.jstor.org/stable/20057448. Bennet finds in Derrida's writing an "alterity of an untranslatable retreat of meaning" that "can always be heard within the same." "Analogy as Translation," 662.

things, their similitudes.[17] The "twofold identity" opened by philosophic engagement with mimesis enacts its basic operation of re-presentation, re-enactment. Aristotle's phrase ὅτι οὗτος ἐκείνος (that *this* [is] *that*) describes the philosopher's double vision, the mimetic doubling of a thing and the suspension of difference within similarity. By *analogy,* the mimetics of Adorno, through which gesture the vanished, ghosts, the ghosted dimensions of "that which was subjugated" in the cognition translation entails,[18] and the translational protocol of Spivak that refuses the homologic ethics and strives to bring differents into relations of intimacy that preserve the non-identical standing of each,[19] may also exemplify philosophies that defy the translation of analogy into the "mapping analogy" by which "what is here is projected onto what is there."[20]

Philosophies oriented by the "classical determination" may be said to betray sense and the sensible: philosophies' treason. As these philosophies, at least apparently and superficially, take their bearings from a departure of sense, what Susan Bordo calls "detach-ment" figured as "spectatorship rather than participation" that will leave behind and subordinate the bodied vision of ordinary experience,[21] that movement of departure finds itself betrayed by the tight weave of thought and language. And so here sounds a second valence of *philosophy's treason,* one that takes place as a betrayal of those philosophies' own "unique thesis" of separable content, since these philosophies have no exit from the mere material of language and find their own survival profoundly dependent on that material. As David Johnson has put it, "[t]here is no philosophy that does not become literature," in the sense that philosophy's entanglement with the accidental and the manifold (language) is a paradoxical condition of its possibility as *necessary accident.*[22]

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[17] Aristotle, *Poetics* 1448b.4-17.

[18] *Negative Dialectics,* trans. E. B. Ashton, 191; see also 270 (on elective affinity). Also, on the distance required for mimesis that allows non-identity in Adorno, see *Lectures on Negative Dialectics,* trans. Rodney Livingstone, ed. Rolf Tiedemann (Cambridge and Malden: Polity, 2008), 92.

[19] Gayatri C. Spivak, "The Politics of Translation," in *Outside in the Teaching Machine* (New York: Routledge, 1993), 183.

[20] Bennet, "Analogy as Translation," 658.

[21] Susan Bordo, "The Cultural Overseer as Tragic Hero," *Soundings: An Interdisciplinary Journal* 65, no. 2 (Summer, 1982): 186, http://www.jstor.org./stable/41178210.

[22] David Johnson, "Philosophy, Literature, and the Accidents of Translation," introduction to *Kant's Dog: On Borges, Philosophy, and the Time of Translation* (Albany: SUNY Press,

To name such actions 'treasonous' is metaphorical, yet it also points to a history of philosophers' oppositional status, their marginalization with respect to the state: no wonder Socrates was sentenced to death; that Plato's Academy was built *outside* the city walls; that Aristotle withdrew from Athens to avoid standing trial; that Damaskios, the Syrian-born 6th century CE scholarch of the Neo-platonic Academy, "led a band of pagan philosophers out of Athens into exile" to seek refuge in the court of Persian King Chosroes;[23] that Voltaire lived and wrote in exile; that Spinoza, ostracized from a synagogue and his writings posthumously forbidden in Holland, dwelt under the "pall of disapproval and condemnation;"[24] and that in the last century great figures of the European philosophical scene —Adorno, Arendt—fled a Europe in the grip of totalitarianism. In this political dimension, a pattern of oppositionality within Western philosophies, tolls a third valence of *philosophy's treason*: a suspicion that thinking violates, transgresses, betrays might erode trust in philosophy and philosophers.

Yet, in a narrower sense of translation as an interlingual process, philosophy depends on translation in several ways. "All European philosophies, except Greek," Natalia S. Avtonomova writes in this volume, "appeared in the process of translation."[25] Arguably, however, even the putatively stable foundation of Greek philosophy forms itself through translation in broader and narrower senses. In its early stirrings, what is now called philosophy took shape among Greek speakers of the eastern Aegean via migrational interactions in the broader eastern Mediterranean zone. A process of transformation—a translational practice—renders themes, concepts, ways of thinking encountered by the early Ionians into the strange hybrid literature of philosophy.[26] By the early 5th c. BCE compendia volumes organized early

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2012), EBSCOhost, 16 (quotation), 16-19 (discussion that turns on *Being*, with the connection to language and translation continually submerging and surfacing).

[23] Sara Ahbel-Rappe, trans., *Damascius' Problems and Solutions Concerning First Principles* (Oxford: Oxford University Press, 2010), EBSCOhost, 3 (quotation), 5-9 (discussion).

[24] Jonathan Israel, introduction to *Theological-Political Treatise*, by Benedict de Spinoza, ed. Jonathan Israel, trans. Michael Silverthorne and Jonathan Israel (Cambridge: Cambridge University Press, 2007), xxvi (quotation) and, for the ban on his works, Chronology, xxxvii.

[25] See below, Avtonomova, "Philosophy, translation, untranslatability," 88-89.

[26] For more on this, and references, see below, xxi-xxiv.

Greek thinkers—the so-called "Presocratics"[27]—according to themes developed by the editors, forging associations and even emphases while reductively translating polyvalent texts to more prosaic statements of doctrine.[28] This constitutes translation insofar as the forms of early Greek thinkers, and the resonant semantic auras belonging to those forms (and terms), undergo alteration, just as the "same" language (ancient Greek) transforms the early texts through interlingual translation.[29]

Beyond origination, Greek philosophy's life has been principally an afterlife—a mode of being, that is, according to which preservation of the body accompanies (mere) "transmissions of subject matter."[30] Much of the textual corpus related to the principal ancient philosophic schools gained its *sur-vival* through a series of translational moments. With Damaskios's departure from Athens in 529 in response to the emperor Justinian's prohibition on philosophic education there, the texts and interpretive tradition(s) travel to Persia before

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[27] For a profound and rigorous critical engagement with the philosophic implications of this term, see André Laks, *The Concept of Presocratic Philosophy: Its Origin, Development, and Significance*, trans. Glenn W. Most (Princeton and Oxford: Princeton University Press, 2018).

[28] Gorgias, Hippias, and Protagoras are all identified by Mansfeld as having produced compendia of earlier thinkings: Gorgias's presentation was oriented by a "systematical point of view," while Hippias arranged thinkers in relation to questions, and Protagoras's collection, as Mansfeld views it, aimed specifically at a critical assessment of Eleatic monism. Jaap Mansfeld, "Aristotle, Plato, and the Preplatonic Doxography and Chronography," in *Studies in the Historiography of Greek Philosophy* (Assen: Van Gorcum, 1990), 25, 27.

[29] On the ways forms condition the reception of the philosophy in an ancient context, see M. Laura Gemelli Marciano, "Images and Experience: At the Roots of Parmenides' *Aletheia*," *Ancient Philosophy* 28 (2008): 21-48; Catherine Osborne, "Was Verse the Default Form for Presocratic Philosophy?" in *Form and Content in Didactic Poetry*, ed. Catherine Atherton (Bari: Levante, 1997), 23-35. On how the translation from an oral-poem-for-performance into a text-to-be-read affects interpretation of the Parmenidean poem, see D. M. Spitzer, "Figures of Motion, Figures of Being: On the Textualization of the Parmenidean Poem," *Ancient Philosophy* 40, no. 1 (2020): 1-18.

[30] This afterlife takes a counterturn to that which Benjamin extols in "The Task of the Translator," where afterlife as translation unfolds through a movement away from likeness and preservation via similitude towards the differentiation and maturation of languages. Walter Benjamin, "The Task of the Translator," trans. Harry Zohn, in *The Translation Studies Reader*, 1st ed., ed. Lawrence Venuti (London and New York: Routledge, 2000), 16-18.

settling (possibly) at the northwestern Mesopotamian city of Harran.[31] From Edessa, where a group of Christians had been studying Greek philosophy, some of the texts were translated into Syriac and, after a closure of the Syrian school in 489, these scholars and texts arrived in Persia, where translation continued.[32] When tolerance for philosophy grew among the Byzantine Christians from the mid-9th century, Greek philosophy returned and was again transformed (translated) in Constantinople by way of the Byzantine process of transliterating canonical Greek works. This translational process, which converted ancient manuscripts in capitals and without divisions between words into the script of miniscule, punctuation, accentuation, and word separation, depended on interpretation.[33] In the 14th century, a wave of migration carried Byzantine scholars from Constantinople and the east to Italy, where they transplanted "the techniques of philology" and translated Plato and Aristotle into Latin,[34] imprinting them with interpretation from "their own Byzantine hermeneutical tradition."[35] There are ways in which Avtonomova's assessment applies also to the formation and interpretive and doxographic transmission of ancient Greek philosophy.

Following the contours of those processes through and (with)in languages forms one way of doing philosophy, marking the redactions, erasures, as well as the tracings on the palimpsest (s) of philosophies. In this sense, Emily Apter has written that "in studying the history of translation within the history of philosophy and theory, we are not just performing a philological or intellectual exercise. By gauging the deformations, reformulations, and temporal *décalages* of translated works, we are doing philosophy."[36] A similar

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[31] David Pingree, "The Ṣābians of Ḥarrān and the Classical Tradition," *International Journal of the Classical Tradition* 9, no. 1 (July 1, 2002): 10-11, https://www.jstor.org/stable/30224282. Pingree's account, not the focus of his study, is based on Tardieu and Hadot, whose findings Ahbel-Rappe has called into question. Ahbel-Rappe, *Damascius' Problems and Solutions*, 8-9 with notes.

[32] Anthony Kenny, *A New History of Western Philosophy,* vol.2, *Medieval Philosophy* (Oxford: Clarendon Press, 2005), 33-34.

[33] Cyril Mango, "The Revival of Learning," in *The Oxford History of Byzantium*, ed. Cyril Mango (Oxford: Oxford University Press, 2002), 215-19.

[34] Ihor Ševčenko, "Palaiologan Learning," in Mango, *The Oxford History of Byzantium*, 292-93.

[35] Maria Mavroudi, "Translations from Greek into Latin and Arabic during the Middle Ages: Searching for the Classical Tradition." *Speculum* 90, no. 1 (2015): 36, https://www.jstor.org/stable/43577272.

[36] Emily Apter, "Kilito's Injunction: Thou Shalt Not Translate Me," in *Against World Literature: On the Politics of Untranslatability* (London and New York: Verso, 2013), 249.

task can be performed—and can perform philosophic thinking—on the multilingual texts of philosophy, their internal and already translated condition.

What is more, as with many fields in humanities, translation enables those working in the area of philosophy to study of texts from many languages and cultures according to what André Lefevere has called "refraction," the way translation-as-refraction "*is* the original;"[37] that is, a translation constitutes for many readers a primary point of departure (an *origin*) for any future study of a given text encountered initially in translation. That such refraction comes to be regarded as "something to be hidden, not theorized"[38] in the field of philosophy both forms an(other) intimate linkage between philosophy, literature, and translation and signals the dynamics of Derrida's insight concerning philosophy and translation.[39] On the one hand, the translated character of philosophic texts is concealed and given attention because it passes as an implicit, tacit, *de facto* of philosophy's "unique thèse"—translatability—that would perhaps be mere redundancy should it become explicit. On the other hand, bringing attention to translating philosophy entails keeping in view its embeddedness in language, in particularities and not universals—or in a defiance of or restless withdrawal from this structure altogether[40]—as well as in sound and visible marks.

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[37] André Lefevere, "Mother Courage's Cucumbers: Text, System and Refraction in a Theory of Literature," *Modern Language Studies* 12, no. 4 (Autumn, 1982): 16, http://www.jstor.org/stable/3194526.

[38] Anthony Pym, "Philosophy and Translation," in *A Companion to Translation Studies*, ed. Piotr Kuhiwczak and Karin Littau (Clevedon; Buffalo: Multilingual Matters, 2007), 25 with references.

[39] With more explicit application to other forms of literature (i.e. non-philosophic), the problems arising from this concealment of translation are thoroughly articulated by TS scholars under the term "invisibility." See, for example, Antoine Berman, "Translation and the Trials of the Foreign," trans. Lawrence Venuti, in *The Translation Studies Reader,* 3rd ed., ed. Lawrence Venuti (London and New York: Routledge, 2012), 241 (repression, concealment, negation of a mode of translation that would expose translation and translator[s]); Lawrence Venuti, "Invisibility," chap. 1 in *The Translator's Invisibility* (London and New York: Routledge, 1995); Theo Hermans, "The Translator's Voice in Translated Narrative," *Target* 8, no. 1 (1996): 23-48.

[40] In a critical engagement with the writings of Hélène Cixous and Monique Wittig, Allen unfurls a lesbian poetic politics that at least bears possibilities of this resistance (possibilities because such writing is irreducibly multiplicitous). Jeffner Allen, "Poetic Politics: How the Amazons Took the Acropolis." *Hypatia* 3, no. 2 (June 1988): 108 (esp.

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