

as the third party excluded from the Franco-Annals: Italy. This system, which is extremely innovative for every contemporary theory of the act of translation, is accompanied by an absolutely pioneering text by Gentile: "Il torto e il diritto delle traduzioni" ("Wrongs and Rights of Translation") in *Frammenti di estetica e letteratura*. In 1920, four years before Walter Benjamin published his famous essay "Die Aufgabe des Übersetzers" ("The Task of the Translator"), the founder of actualism had already given a performative dimension to both to what Roman Jakobson was to call "intra-linguistic translation" and to Benjamin's notions of an *Ur-Sprache* (originary language) or *Überleben/ Fortleben* (survival, afterlife), while at the same time defending (against Benedetto Croce) the idea of a genuine "poetics" of translation.

The necessary condition for such a conception no doubt has to do with the whole complex, self-reflexive history of this translating/traducing of the concept of *Wirklichkeit* into the performative *attualità*. It is through the actualization of this deviation that these views of translation and the theory of translation were able to see the light.

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#### AUFHEBEN, AUFHEBUNG (GERMAN)

FRENCH *supprimer, suppression; abolir, abolition; sursumer, sursumption; assumer, assumption; dépasser, surpasser, abroger, sur-primer, mettre en grange; enlever, enlèvement; relever, relève*

► DIALECTIC, and GERMAN, MOMENT, NEGATION, PLASTICITY, RUSSIAN, VERNEINUNG

Since 1939, when the first volume of Hegel's *Phenomenology of Mind* translated into French by Jean Hyppolite was published, *aufheben* and *Aufhebung* have been revered as fetishes of the untranslatable. The "double meaning" (to adopt Hegel's term) of a verb, *aufheben*, that means both "maintain, preserve" and "halt, end," has not only been recognized by Hegel's interpreters and specialists in German philosophy but has become simply part of today's philosophical culture. *Aufhebung* refers to a turn of thought that consists in "transcending" a point of view without refuting it, in carrying out a "synthesis" while retaining the best part of the "thesis" and "antithesis" and at the same time "opening" onto broader perspectives. Perhaps aided by academic habits and the practice of the dissertation, and certainly favored by the penetration of Hegelianism in France after 1945, the debate regarding these two words is probably the most long lasting, the most documented, and the best known of all those that concern problems of philosophical translation.

