

Jakobson's Translation Typology Revisited: Situated Cognition and Its Translative Nature*

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1. Introduction

In pursuit of the development of transdisciplinary research that can foster fuller comprehension of the dimensions of the translative process and the scopes of the translational phenomena, this research is designed to raise a semiotic awareness of the significance of a translatively oriented perspective in

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** As of May, 2014, the name Dhonghui Lim became legally effective for the author formerly named Eo Kyung Lim. The academic works by Eo Kyung Lim are the author's own works.

the transhumanities and, also, explore newer and broader dimensions of translation beyond the practitioner's texts. As a pilot study to draw upon the nature of transdisciplinarity and multimodality of a meaning process, it takes Roman Jakobson and his translation typology as its departing point and attempts to tackle and (re-) examine the problematics of translation by asking questions as to what translation is; how it works within, between, and across various sign systems; if it exists and survives only within the human dimensions (i.e., anthroposemiosphere); if it is exclusively unique to the human species; how it affects the human language, cognition, and corporeality; whether there exist any counterexamples to the anthropocentric and glottocentric views of translation.

Given the specific meta-translative context, it seeks to shed new light to Roman Jakobson's translation typology and reinvestigate the notion of translation (proper) that underlies Jakobson's tripartite taxonomy (Jakobson 1959/2004). And, for the implementation of a scientific scrutinization into his representative paradigm of translation, this research is going to employ (1) the atomic notion of translation which views the triadic sign process itself—exploring, selecting, and positioning a sign (vehicle) as an interpretant for some other sign—as translation per se (Petrilli 2003; Lim 2013a; Lim 2014b) and (2) the notion of situated cognition which takes the human cognition to be inseparable and unextractable from (thus, inexplicable without) the bodily elements and experiences of/ in the material world (Robbins and Aydede 2009). With the microscopic-macroscopic view of fundamental translativity and its applicability in the process(es) of situated and embodied cognition (cf. Lim 2013a) taken into consideration, this account is going to extend a discussion on the validity and effectiveness of the new translativity paradigm proposed by Petrilli. In addition, by contextualizing Jakobson's theorization of translation and applying the translative nature of the sign (Petrilli 2003) to his situated/embodied cognition in a transdisciplinary way, it will infer the possible factors and the major traits that may have affected and motivated Jakobson toward

such a translation typology and perspective.

In the process of such reexamination, the research is going to propose that, in terms of the intrinsic nature of translation, a multidimensionally and transdisciplinarily translative paradigm of translation (namely, that which views the sign itself as a transsign process-product and as an instance of TRANSLATION¹⁾) should be initially considered and applied, so that a translator (in a naturally biosemiotic sense) and his/ her translatively based meta translation activity of “translation” can make an optimal contribution for the elucidation of translatorially centered and/ or translationally developed discourses. And this proposal will lead to making a new hypothesis that Jakobson's translation typology is, in effect, the translatorial interpretation of translational activities and phenomena, that is, a unique meta-translational text of Jakobson generated under the impacts of situated cognition. In other words, it will argue that Jakobson's type-sensitive theoretical modeling should be viewed as a translatorial translation of his situationally and experientially embodied and enacted translation(s) via situated cognition²⁾. In doing so, the research will highlight the significance of the multidimensional mechanism(s) of human cognition—as well as that of its (trans-) corporeal semantics³⁾—and

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- 1) The capitalized notation of TRANSLATION is made in Lim (2013a) in order to indicate the fundamentally translative and intrinsically semiotic kind of translation. As Korean does not have a capitalized version in its orthography, a/ the Korean translation of TRANSLATION needs to be newly devised after a careful investigation in Korean translatology. On the other hand, Korean translato­logists should be cautious not to hyperconstrain the scope of translation to that of interlingual translation only and, also, not to overgeneralize the meaning of interlingual translation as that of TRANSLATION, namely, translation per se (which should be differentiated from Jakobson's proposal on translation proper).
 - 2) The notion of situated cognition presupposes the cognition in a broad sense, which involves not only the brain and its processing capacity but also all the physical aspects of the body and its surrounding world (Robbins and Aydede 2009). It is related to embodied cognition, even though situated cognition is said to function beyond the realm of one's physical body.

delineate the major characteristics of Jakobson's tripartite typology of translation from the translatively centered cognitivist perspective.

The main structure of this paper consists of the following sections. Firstly, it is going to provide an overview of Jakobson's tripartite typology of translation in Section 2. Secondly, it will carry out the literature review, especially, in terms of the general responses of some key translation theorists in Section 3. Subsequently, in Section 4, it will raise several critical questions concerning the nature of the Jakobsonian translation typology in relation to the dynamics of translational phenomena today. In Section 5, this account is going to introduce and apply the fundamentally translative nature and process of the sign itself (Petrilli 2003), which involves not only the text-producing mechanism(s) of translating but also the translativity-inducing dynamics of/ for the human cognition and corporeality. While considering the main theoretical premises on translation itself and situated cognition, it will analyze and (re-) interpret Jakobson's unique intercorporeal, intracorporeal, and transcorporeal experiences specifically situated in the historicity-sensitive and border-sensitive semiotic/ semiotic webs of the particular periods from the late nineteenth century to the early twentieth century so as to draw some useful theoretical implications on translation and translatoriality. In Section 6, it will reach some critical conclusions based on the analysis of such an experientially conditioned—thus, transcorporeally motivated and transsemiotically developed—view of translation.

Now, Jakobson's tripartite model of translation is going to be described as an overview to start this research with.

3) That is, meaning-making can be made possible via the body as an open multisystem with its unique transsemiotic situationality (e.g., Lim 2013a), not by the autonomous brain-mind and its linguistic module only. The term "corporeal semantics" in Ruthrof (2000: 177-78) reflects the paradigmatic and theoretical movements toward the corporeal turn, even though it cannot be said that the Ruthrofian sense is what this account aims at. For the cognition and its multidimensionally complex mechanism(s), see Purves et al. (2008), for example.

2. Jakobson's Tripartite Model of Translation

In addressing the subject and phenomenon of translation, translation typology has been one of the most intriguing and challenging tasks and activities for many scholars with various—linguistically, semiotically, literarily, and culturally oriented—academic backgrounds. While countless translation theorists focus on the translational components and their major combinational types, the key issue that this research aims to highlight has more to do with the intrinsically translative and semiotic nature of all those diverse translational and translatorial activities and phenomena. Then, how does the translative nature differ from the translational and/ or translatorial aspects of human language and culture? With the fundamental notion of translation *per se* in focus, this account takes the translation typology as its departing point for an investigation into the translative nature as well as the translational phenomena.

In modern translation theory, it is the Jakobsonian typology that has drawn major attention⁴⁾ and, whether thematically extended or structurally modified, its main types have been cited frequently and discussed widely in both translation studies and linguistics (Munday 2012; Steiner 1975/1998; Eco 2001/2008; Petrilli 2003; among many others). Arguably being one of “the biggest name[s] in modern linguistics” (Cassedy 1990: 121) and also in translation studies, Roman Jakobson and his seminal works have long provided critical focal points for those who are concerned with the language-sensitive and translation-related human phenomena and the systematic theorization

4) It is also true that his way of classifying naturally multicomplex translation activities into three translation types—with the verbal language mainly in focus (i.e., “language”-internally, between different “languages”, and from a “language” into a “non-linguistic” sign system)—has been given an array of criticism, mainly due to its lack of descriptive and explanatory capacities in dealing with what translation truly is and does in numerous authentic conditions, especially, not just in the language-sensitive and vocation-oriented translation industry but also in and across all the various (trans-) semiotic spheres (cf. see Petrilli's (2003: 19) schematic typology).

thereof. In translation studies, his translation typology has been known for many decades since the publication of ‘Linguistic Aspects of Translation’ (Jakobson 1959/2004). Then, how does – or did, to be precise – he map out translation and its typology?

First, the simplified description of Jakobson’s translation typology can be made as follows.

- (1) Translation Typology of Roman Jakobson
 - a. Intralingual Translation (a.k.a. rewording)
 - b. Interlingual Translation (a.k.a. translation proper)
 - c. Intersemiotic Translation (a.k.a. transmutation)
 (Jakobson 1959/2004, quoted in Munday 2012: 8-9)

When examined in terms of the domain(s) of the trans-sign process(es), this translation typology is found to presuppose a strong and solid sense of border⁵⁾ supported by binarism and its dichotomy (e.g., Source Text versus Target Text, Source Language versus Target Language), regardless of the degree of intrinsic disparity or similarity of the two texts and their language

5) The sense of border is quite important to understand the Jakobsonian typology. Without the border (whether physically explicit and concrete or conceptually implicit and fuzzy) that keeps the ST and TT interconnected and segregated at the same time, it is rather hard to understand why the language-internal exchange between synonyms (of various lengths and structures) and the intersemiotic, cross-medial transformations of a text (e.g., a literary work, a theatrical work, etc.) should be put under the category of translation in the first place because, in the former case, saying one thing in different ways within one particular language (a.k.a. intralingual translation) is what everyone does using his/ her cultural-linguistic knowledge with no “translator” at work and, in the latter, that kind of technical diversification and the subsequent readjustment of the text (a.k.a. intersemiotic translation) can be easily covered and discussed by employing the notion and genre of adaptation. In other words, only with Jakobson’s sense of translation as a border-crossing activity, the comprehension of both the translation typology and the typology-internal translative dynamics can be achieved.

forms. At first sight, such a boundary-sensitive and category-specific classification looks theoretically systematic and conceptually (re-) applicable. The systematicity and applicability can be rendered into a set of formulas⁶⁾ as is given in (2).

(2) Formulas of Tripartite Typology

- a. $A'(a1) \rightarrow A'(a2)$ in $L(A)$
- b. $A'(a1)$ in $L(A) \rightarrow B'(b1)$ in $L(B)$
- c. $A'(a1)$ in $L(A) \rightarrow \odot'(x1)$ in $S(\odot)$

And the binarism-induced formulas can be retranslated into a diagram (see Figure 17⁷⁾). Notice that each domain and its subdomain in the author's schematic diagram are illustrated as respectively heterogeneous dimensions, which implies the impossibility of equivalence-based exchange regardless of the actual practices of linguistic transfer (to be distinguished from similar translation patterns found in other visual diagrams on translation).

6) In (2), L represents the generic notion of a verbal language (*langage* in French, *linguaggio* in Italian, etc.). And, A represents the generic (thus, abstract and conceptual) notion and entity of a particular language (B, C, D, and so forth to be used in the same sense) like Arabic, Chinese, Dutch, English, French, German, Hebrew, Japanese, and Korean. A' represents a historically and culturally situated example of L(A). a1 and a2 represent examples of specific lexicalization of A'. B' and b1 can be understood in the same vein. S represents the generic notion and entity of a non-verbal sign (system). \odot is one of the examples of S, which is characterized by a certain specific medium and/ or modality (other than the oral articulatory organ and the orality) (cf. songs). \odot' represents a particular example of \odot —such as music, painting, or dancing. x1 can be viewed as an example of a meaningful unit of \odot' . This formula is created with the author's understanding of language.

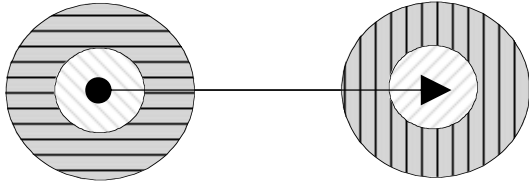
7) In this diagram, each inner circle represents the domain of a spatiotemporally situated particular language. Each outer circle represents the (general yet abstract) sphere of a particular language in its entirety. Note that its visualization is not the actual mechanism(s).

(3) Scopes and Directionality in the Border-sensitive Diagram

a. Scopes: Intralingual, Interlingual, Intersemiotic

b. Directionality: $X \rightarrow Y$ (: unidirectional)

Figure 1. Border-sensitive Diagram of Jakobsonian Translation



The notation- and diagram-friendly description of the Jakobsonian view on translation has long been considered important, insightful, and practical. Notwithstanding the theoretical significance and the practical value⁸⁾ of Jakobson's translation typology (especially, interlingual translation, a.k.a. translation proper), it now seems that today's evolutionary paradigm shifts in and on translation⁹⁾ not only go beyond the domain of such a dichotomous typology but also put the "translational" taxonomy to the test in terms of the translative dimensions and senses. To deal with the new problematics of translation relevant to this century's meta translation theory, it can be said that

8) In whichever way it has been disseminated and interpreted for various purposes, it has become impossible to deny or underestimate the theoretical significance and conceptual value of the Jakobsonian tripartite typology (Jakobson 1959/2004).

9) For example, the recent presentations given at the World Congress meetings of the IASS (International Association for the Semiotic Studies) are characterized by the reintroduction and development of the Peircean paradigm of translation. The gist of the matter lies in the fuller comprehension of the intrinsic nature of translation, which can be summarized as meta translation (theory). The World Congress in 2014 has a round-table section specially assigned for the investigation into 'the semiotic theory of translation'. Susan Petrilli and Dinda Gorlée, the two leading scholars in (semiotically based) meta translation theory, chair the round-table sessions. The author is invited to present her research papers on translativity (Lim 2014d/e).

the very nature of translation (i.e., the translative property of a transsign process) and the fundamental interrelation between language(s) and the sign system(s) should be investigated first and foremost (Petrilli 2003; Lim 2013a; cf. Gorfée 1994; among many others) in language sciences and transhumanities, instead of focusing too much on the validity and (re-) application of the type-centered structural organization of the perceived translation activities.

In the following sections, the new problematics of translation will be addressed and discussed by taking a look at the major (and critical) interpretations of some pertinent theorists—in the literature review—and, then, applying (a) the translative mechanism of the sign and (b) the notion of situated cognition to the transdisciplinary and multidimensional analysis of Jakobson's theorization of translation as an alternative approach to those critiques. Now, a closer look at the literature is going to be taken, especially, in regard to the theoretical interpretations of Jakobson's translation typology.

3. Literature Review: Interpretations

In this section, an array of scholarly interpretation of Jakobson's translation typology is going to be presented. Among many others, some noteworthy accounts are to be described and analyzed primarily.

In his interdisciplinarily based and interpretatively centered investigation into translation, Steiner (1975/1998) constantly pays his main attention to Jakobson's "triadic system [...]", to be precise, the classification of the verbal-sign-related translation "into three classes" (Steiner 1975/1998: 274). As is suggested in the subtitle *Aspects of Language and Translation*, a Steinerian version of Jakobson's work (purposefully entitled 'On Linguistic Aspects of Translation') with a special focus both on language and translation, Steiner breaks down the translative and translational phenomena into various aspects that are, consciously and intentionally, not constrained to Jakobson's implicitly

yet strongly glottocentric (that is, verbal-signs-centered) and ocularcentric (in other words, visually-perceptible-conditions-centered) view of translation. While the nature of Steiner's own translation paradigm and theoretical performance thereby should be another matter to be treated independently of this research, Steiner's analytical interpretation of Jakobson's three classes sheds light to the debatable points about Jakobson's translational categorization. Firstly, the age-old question of "fidelity" via disparate codes remains untackled along with that of "equivalence", which Steiner calls "the fundamental hermeneutic dilemma" (Steiner 1975/1998: 274-75). Secondly, owing to the conceptually implicit influence of the "old framework" (e.g., certain translation-related schemas produced by famous scholarly predecessors like Dryden or Goethe) and Jakobson's "fundamental epistemological and linguistic problems" underlying the category of (interlingual) translation, his "new semiotic¹⁰" approach does not and cannot seem to clarify the triadic model's ontologically confusing or conceptually self-conflicting aspects of translation, especially, those of so-called "translation proper" (Steiner 1975/1998: 274, 436). Thirdly, speaking of the theoretical contribution, Jakobson's semiotics-friendly and poetics-related translational classification (in-) directly helps contemplate "a theory of translation", especially, in terms of "[an] understanding of understanding" (Steiner 1975/1998: 436), which should be differentiated from the drastic "reductionism" that only divorces translation's intrinsically intersemiotic semiotics (e.g., poetics in a Jakobsonian sense) from certain "scientific" linguists' abstract and thus opaque trivialization of those critical

10) Note that Jakobson is said to adopt Charles S. Peirce's global semiotic theory of the sign process/ activity itself as translation, according to which the translatively fundamental problems in interlingual translation are always and "already implicit in all intralingual discourse" (Steiner 1975/1998: 274, 436). Munday, however, argues that Jakobson follows the sign relationship set out by Ferdinand de Saussure, particularly, that between "the signifier" and "the signified" (in other words, the spoken and/ or written signal versus the concept) (Munday 2012: 58-59).

relationships between (generic) language and the mind/ brain and, also, between (verbal) words and socio-cultural phenomena (cf. translation for a polyglot, a generativist grammar outside the real social-cultural realms of translation) (Steiner 1975/1998: 496).

In *Experiences in Translation* (Eco 2001/2008), Umberto Eco points out Jakobson's ambiguous use of the term 'translation' and the coexistence of the two notions 'translate' and 'interpret' under the same title 'translation' "as if they were translation" (Eco 2001/2008: 67-75). He goes on to discuss some other issues that are closely related to the phenomena of translation, which the Jakobsonian typology does not seem to consider and explain clearly. To Eco's eye, the tripartite classification of translation is neither intrinsically systematic nor thematically well-organized because the visually clear layout of the typology into the three concrete and disparate categories (as if they existed on the same plane) does not and cannot provide the conceptual (thus theoretical and phenomenological) clarity and hierarchy for the readers. Eco posits that the excessive use of translation, as well as the overgeneralization of the notion must be ascribed to the specific context and purpose for which Jakobson was preparing and writing the paper (Eco 2001/2008). For whichever reason, Eco's interpretation-sensitive (thus, semiosis-oriented) analysis of Jakobson's own understanding of translation clears up the main task and goal of the translation theorist: meta cognition/ meta translation of translation as the research object to be implemented and understood prior to taxonomic works.

In the foreword of their translation of *Sur La Traduction* (Ricoeur 2004), Yun and Lee (2006) state that Jakobson's translational classification is related to Jakobson's personal association of translation with the specific relationship between the linguistic sign and the meaning (Yun and Lee 2006). For the triadic translation typology, it is said that Jakobson uses the two words 'interpretation' and 'translation' in an interchangeable manner, which results in, primarily, a strong indication of a correlation between hermeneutics and translatology and, subsequently (and much to their dismay), the concealment of

the profound connotations of translation shared by translation studies and hermeneutics. The latter consequence is mainly due to Jakobson's delimitation of the notion and scope of translation proper only to interlingual translation. The shared denotation of translation and interpretation may be meaningful for research in translation studies and hermeneutics, but the intended effacement of the possible connotations of the two in the name of the "proper" kind of translation (i.e., interlingual translation defined as such) has caused a fundamental setback in an attempt to bridge the gap between the two disciplines (Yun and Lee 2006).

Elsewhere, as to how the Jakobsonian translation typology has informed young researchers and students in translation studies both theoretically and practically, it appears that quite a few reference books do not hesitate to label and introduce the "interlingual" type as "translation proper" (Munday 2012: 9, among many others) and "the traditional, although by no means exclusive, focus of translation studies" (Munday 2012: 9; Hatim and Munday 2004: 221; Lee 2005: 10). More often than not, they are quite straightforward and even adamant in presenting the Jakobsonian triadic typology as "the three categories of translation" (Munday 2012: 9; Hatim and Munday 2004: 221; Lee 2005: 10), with zero indication of its theoretical falsifiability and conceptual entanglement. For example, the introduction of the Jakobsonian typology is made in the very chapter that provides the notion and scope of translation in general¹¹⁾ (Hatim and Munday 2004: 4-5; Lee 2005: 10-13), and it is inevitable for students to get affected by the tripartite schema as a reference point, regardless of its academic value.

From the literature review, it becomes clear that the task to further investigate Jakobson's typology—as well as the validity of translation proper—still calls for full attention and is worth a transdisciplinary study, no matter

11) cf. as an early view "on the link between translation and linguistics", anticipating the development of issues and ideas in translation studies (Kuhiwczak and Littau 2007: 47-48).

what the respective researcher's translation paradigm is in his/ her own field of research.

4. Questions Raised

Notwithstanding the translator-friendly and reader-friendly classification characterized by conceptual systematicity and practical applicability, it is also self-evident that Jakobson's particular job to have drawn and divided sections in terms of border-sensitive translation types is clearly marked by the ocularcentric and glottocentric – thus susceptible to reductionism¹²⁾ – reification of (all) the multidynamic and multidimensional processes and phenomena involving language systems and global sign systems. Whether or not such reductive categorization was Jakobson's original intention and whether or not it was Jakobson's unique and undefiable construct (as opposed to, say, the commonsensical notion in his time), the generally positive interpretations of the readership (including the academics, practitioners, and the general public) on his tripartite typology have become a widely accepted (and powerful) discourse of translation. And, in the same context, as was proposed by Jakobson, the label of “interlingual” translation itself is often prescribed as translation “proper”. So much so that, translation is understood as being synonymous or identical to interlingual translation (e.g., screen “translation”, community “translating”/ interpreting, literary “translation”, document “translation”, news “translation”, “translator” as a term/ title, etc.). What is quite intriguing and even academically challenging is (a) whether there is any

12) Despite Jakobson's explicit mention of the Peircean notion of the sign in delineating the tripartite taxonomy of translation (Jakobson 1959/2004), it is intriguing to learn that his way of treating translation phenomena is highly akin to the reductive Saussurean dichotomy, especially in the sense that its criterion is the use of binarism (Petrilli and Ponzio 2005).

clear and consistent criterion that can distinguish the nature of the ST/ SL from that of the TT/ TL in those three subcategories and (b) why interlingual translation was and still is proposed to be understood as translation “proper”. Is the setting of the border already a translation made by Jakobson on the subject and phenomena of translation? (Or is it not?) Is it (not) a phenomenological interpretation and follow-up border drawing of Jakobson himself?

As a matter of fact, it would be more valid to state that a ‘sense’ of border—thus not as a tangible construct but as anything that makes or helps discern a difference between/ among more than one element—does originate in the etymology of the word ‘translation’ which is based on the event of having an element “brought over and across a border” of some sort. So, no matter what kinds of elements (that some call ‘texts’ in the academia of the literary and linguistic traditions) are involved and used for the practice and research of translation as part of the translational production and phenomena, the very sense of border is, more than anything, one single critical precondition for any element to be able to become a translative and translational agent. With that clear sense of border taken into account, one can infer the underlying paradigm and design of Jakobson’s (phenomenologically driven rather than scientifically drawn) translation as well as its subclassification into three different yet interrelated types. The typology is phenomenologically affected¹³⁾ simply because the criterion, if there is any, is basically and drastically individual-perception-based.

13) For example, the sense of border is applied to “my” sovereign linguistic (and cultural) community as opposed to an/ the “other” linguistic (and cultural) community that is different from mine (thus, interlingual translation cf. both in the domain of the verbal). And, within “my” linguistic (and cultural) community, the sense of border is applied, firstly, to the seemingly independent domain of the verbal language and, secondly, between that verbal sign domain and the non-verbal sign domain (thus, intralingual and intersemiotic translation).

Here, the gist of the matter lies not in the validity or falsifiability of the Jakobsonian tripartite typology but in the presence (or absence) of logical consistency in and for the setting of the standard(s) for translation-related taxonomies. It is because the availability of logical consistency (as well as the consequent compatibility) in the application of such typology (and any typology for that matter) is not only simply basic but also greatly critical for the establishment and development of transdisciplinarily compatible (meta) translation theory, especially, knowing that multicomplex translational phenomena and translatorial factors can be interpreted quite differently¹⁴⁾ in the process of analysis and description even by the presence or absence of one single standard¹⁵⁾ used in the general classification of translation. With the

14) In Koerner and Asher (1995: 3-15), the issues and problems of interpretation are clearly pointed out especially in the process of approaching and analyzing the time-specific and culture-specific data and ideas in the sciences of language. Although Koerner's main subject is the history/ historiography of linguistics, the question of metalanguage and the matter of the logical consistency in adopting and applying (a) standard(s) for a meta (language/ translation) theory still remain relevant and critical.

15) For instance, if the criterion for language were the communicative function (that is, to be used as a means for communication) only, its examples would include not only the verbal kind but also all the other non-verbal kinds of the meaning-making process. In this case, intralingual translation should treat both what Jakobson labels as intersemiotic translation and that which is called intralingual translation. It, then, is still problematic because, firstly, almost every particular language exists in a heterogeneous fashion having resulted from interlingually made trades and evolutions and, subsequently, intralingual translation has no choice but to be fallen into the category of interlingual/ intersemiotic translation. Or, if the criterion were the presence of its grammar (that is, a set of rules), by which interlingual, intralingual, and intersemiotic translations can be distinguished from one another in the name of "difference" in the code of grammar, it would be inevitable for that logic to include computer language/ dance language/ visual language, music language, body language (cf. sign language), brain language, and even non-human languages of birds, chimpanzees, and whales. This falsifiable exemplification shows the importance of logical consistency (with-) in the process of classification and its

significance of consistency and its global applicability taken into account, the tripartite taxonomy made by Jakobson should be reexamined carefully and thoroughly in the new context of this globalizing/ globalized world¹⁶). Then, are the tripartite typology and its standard(s) determined by consistency? The answer that this research proposes to adopt is an absolute no, especially, to the question of consistently logical explanation. While Jakobson's typology may have been characterized by his employment of the seemingly explicit notions of meaning, border, and difference, what he appears to take as the domain(s) of application is not a set of relevant entities, dimensions, or phenomena that can be aligned with the logical consistency but some visually ostentatious border-sensitive entities and events. Considering that structuralism in Jakobson's times employed the very notion of difference in the description and explanation of all sign activities while drawing on Saussure's ideas of the mutually different sign system(s), such border drawing between different entities and events may have become ruthlessly easy and plausible without demonstrating the legitimate and consistent use of system-internal logic.

The lack of logical consistency and the consequent failure to encompass and explain other specific translation examples can be exemplified by providing some other (actual) instances of translation, which apparently should have been equally treated—but eventually have not been considered—by Jakobson's tripartite translation taxonomy (cf. see the other translation types observed and specified in Lim (2014b), for example). While the key question of whether each case in Lim (2014b) should be seen as translation is an

defense as well as that of a valid criterion.

16) Despite the importance of contextualization (and historicization), the O'Connor-type approach (Allan 2013: 53-54) to any linguistic realia (thus, translation included) and its theorization—namely, newer interpretations based on an up-to-date paradigm and methodology—should also be tried and studied (cf. situated cognition) as a methodology for a new kind of contextualization, especially, in pursuit of a fuller comprehension of the subject in focus.

additional task that deserves a full-scale research, such various types of translational activities leave the researcher(s) and laypeople in a state of confusion¹⁷⁾ in an attempt to observe and describe translation phenomena from the Jakobsonian perspective, which results from the logical inconsistency embedded in Jakobson's initial design of the principal standard(s)¹⁸⁾ for such tripartite classification. Nevertheless, in order to tackle the problem of logical inconsistency and conceptual confusion, what needs to be employed is not a new set of binarism-centered features (e.g., [+/- human], [+/- machine-aided], [+/- literary], [+/- written], etc.) within the Jakobsonian paradigm of tripartite translationality but a reexamination of Jakobson's conceptualization of translation as well as an in-depth scrutinization into the fundamental nature of the translative process and the translational operation. Briefly speaking, the translation typology (or, any classification for that matter) requires not the

17) For instance, how come intralingual, interlingual, and intersemiotic translations subsist in each other simultaneously in respective examples like Hunminjeongeum, the Latin alphabet, and/ or the Cyrillic script? Or, for instance, why is it the case that Chomsky's lecture on his grammar theory equipped with tree diagrams exemplifies intralingual and intersemiotic translation (from an example sentence of a certain English construction into its interpretation in English and into its underlying meaning via English as a meta language; from his conceptual language into the spoken English language and, then, into the written English language and, subsequently, back into spoken English; from the structurally hierarchical meanings of an example sentence in the brain slash mind into a certain sentential configuration in spoken/ written English and, then, into its putatively equivalent tree-diagram-shaped visualization). How can Jakobson's translation typology explain all this in a clearly distinctive and consistent manner?

18) The simple application of the binarism-based dichotomy (that is, [+/- verbal], [+/- particular], and [+/- exchangeable] for intersemiotic, interlingual, and intralingual translation)—along with a vague sense of equivalence or synonymy—may have been carried out relatively easily when difference was the only antonym of sameness/ identity with no grades in-between and, therefore, translating was thought of as being identical to a border crossing slash bridging, which is often justified by the setting of the relationship (and notion) of equivalence.

researcher's subjective border drawing between/ among the things of differentiality that he/ she perceives as true and real but the meticulous setting and examination of the criterion/ criteria with which the follow-up categorization and subclassification can make sense and remain consistent and pertinent.

For the reason and purpose, the main body of this paper is now going to focus its attention onto the intrinsic nature of the translative process and its functions and operations—possibly and hypothetically—involving the (intra-/ inter-/ trans-) corporeal dimensions in pluridirectional fashions, rather than demanding the verbal/ non-verbal dichotomy within the unidirectional model. And, then, it will scrutinize the possibility that Jakobson's translation typology must have been affected contextually and transcorporeally (thus, translatively multidimensionally), instead of having been produced through an objective scientific investigation (if there is any).

5. A Translatively Centered Analysis: Situated Cognition in Focus

In this section, Roman Jakobson's translation typology is going to be reexamined and reanalyzed from a translatively centered and cognitively oriented perspective. By focusing on the fundamentally translative nature of the sign process (Petrilli 2003) and its applicability to the intra-/ inter-/ transcorporeal dimensions of the sign mechanism in the meaning-making, especially, in terms of the possible intervention of situated cognition (Robbins and Aydede 2009), it is going to see whether the triadic typology is a result of Jakobson's scientific theorization on the translational phenomenon itself (as an "objective" research material) or, rather, a translatively conditioned (thus, transcorporeally embodied and enacted) translation that he may have happened to materialize through his inter-/ intra-/ transcorporeal experiences and phenomenological interpretations—understood as part of the multidimensional

exemplification of the trans-sign process as TRANSLATION (Lim 2013a).

In what follows, the sign's intrinsically translative and transsemiotic nature is going to be addressed first: to be precise, in the context of situatedness of the (transsemiotic) cognition and globality of the sign (thus, translative) process. Subsequently, Jakobson's qualification as a natural '(bio-) Translator' (cf. the industry-sensitive profession) is going to be considered in order to review the fundamental characteristics of his tripartite taxonomy as well as the nature of translation as such.

5.1. The Translative Nature of The Sign as Transsigns

Prior to the reanalysis of Jakobson's translation typology, the question of translation needs to be addressed first, especially, in terms of the fundamental dynamics of a sign and that of cognition. While this approach may look redundant or irrelevant, particularly, when viewed with the glottocentric and ocularcentric paradigm of interlingual translation (which has facilitated and promoted the cross-linguistic contrastive analysis in translation research all across times and regions), the full transdisciplinary consideration of the intrinsic nature of a sign and that of cognition should be made not only to examine the theoretical possibility of the trans-sign paradigm for a meta translation theory (Petrilli 2003) but also to seek out a transdisciplinarily compatible and consistent theory that can see through and deal with the "unification problem¹⁹⁾" still present in fields of research.

19) In fact, "the unification problem" is what Chomsky (1994) addresses in dealing with the question of "how the study of language can be integrated with the rest of the natural sciences" (Jenkins 2013: 7). Concerned with the new biology-related problematics (e.g., "form/ function, ontogeny, and phylogeny") (Jenkins 2013: 4) in the study of language, the "modern biolinguistic viewpoint of language"—as opposed to structural linguistic paradigms—has been gaining momentum thanks to scholars like Chomsky. This account, on the other hand, does not follow the Chomskyan linguistic model or the generativist biolinguistic viewpoint. Instead, it

This research is going to pay due attention to the transdisciplinarily bridging role of the transsemiotic nature of the sign (and thus the sign process itself to be understood as an instantiation of TRANSLATION²⁰⁾ in accordance with the Peircean notion of the sign and the Petrillian paradigm of translation (see Lim 2013a as an example of its application in translatology). To start with, the general definition of the sign is given here:

(4) Definition of the Sign

A sign is “something that stands for something else”.

(Petrilli and Ponzio 2005: 43, quoted in Lim 2013a: 59)

The definition of the sign is known in a slogan form: *aliquid stat pro aliquo*, which gets translated into the formula “ x is a sign of y ” (Sebeok 1979: viii, quoted in Lim 2013a: 59). It actually contains an important clue about the sign process and, also, that for (meta) translation. Accordingly, the clue statement can be made on the basis of the Petrillian paradigm of translation, as is given in (5). The Petrillian paradigm is primarily employed because it can encompass and apply the Peircean and Sebeokian perspectives of the sign (thus, toward global biosemiotics) in transdisciplinarily diverse – yet, theoretically consistent – manners and directions.

acknowledges the significance of a fundamentally biological (or, to be precise, biosemiotic) paradigm of language and, thus, that of translation in order to search for a theoretical framework (or, at least, a new, comprehensive epistemology and its empirically plausible methodology) that can address and tackle the unification problem. Cognitive linguistics and cognitive semiotics can be understood in this context, rather than as the recent products of some scholars’ intellectual interests in a certain cognitive aspect of language only.

20) This capitalized form of translation is a new notation invented to distinguish its translative nature from the other translational phenomena and examples (Lim 2013a).

(5) Clue Statement on the Sign Process

A sign z “takes” another sign x to be a sign of some other sign y.

(Sebeok 1979: viii, quoted in Lim 2013a: 60)

Thinking centripetally over the intrinsic nature and fundamental dynamics of TRANSLATION (as the transsign and, thus, transsemiotic process), the key statement can be made as follows:

(6) Key statement on TRANSLATION

A translating agent/ sign z implements an instance of TRANSLATION (as the translative, transsigns process) by manipulatively selecting another sign x to be a sign of some other sign y.

(Lim 2013a: 60, modified from Petrilli 2003)

When the fundamental dynamics of TRANSLATION gets applied not only to the cultural semiosphere and anthroposemiosphere (as the human species' distinct *umwelts*)—often delineated by “a philosophical or logical analysis” (Sebeok 1975)—but also to the global biosemiosphere(s), it becomes clear that (a) a translational phenomenon/ process is intrinsically multicomplex and multidimensional and that (b) TRANSLATION is the very process and mechanism that has enabled the whole semiosis and semiotics of the global biosemiosphere(s) in transsemiotic and transcorporeal fashions²¹⁾ (cf. the universe perfused with signs, Peirce 1931-1958).

If a sign is already and always a transsigns and, thus, TRANSLATION (Lim 2013a), the instance of forming a deeper-level semiotics of a given

21) With the globally transsemiotic paradigm of translation (Petrilli 2003), metacognition can be interpreted as the transsemiotic processes of consciously searching for and drawing out a semiotics (in other words, an upper-level, postsemiotic cognitive process for a translation-governing rule) by working on the previously formed semiotics/ semiosis of a given sign, in whichever unit the sign is presented (cf. *Global Semiotics* by Thomas Sebeok, Sebeok 2001).

sign's semiotics would lead to a meta translation theory via metacognitive processes, whereas that of drawing out a surface-level semiotics of a given sign's semiosis (i.e., the description of the (linguistic) rules of the initial interpretation or meaning-making based on the initial sign/ text) would end up becoming, simply, the semiotics of the sign's semiosis (therefore, a theorization of a translation via metacognitive and metainterpretative processes, but not necessarily a meta translative theory). If this fundamentally and globally (trans-) semiotic approach to translation (and, by which, a translative approach to the sign) is not merely Petrilli's (and/ or Peirce's) personal interpretation—subject to immediate falsification—but a necessary and even quintessential condition which is transdisciplinarily consistent and, also, transsemiotically (re-) applicable, a linguistic activity itself—as well as any smallest linguistic unit verbally or visually realized—should be understood as a multidimensional and multicomplex demonstration of the marriage of various semiotic and semiotic elements by means of the translative (and transsemiotic) mechanism (See Petrilli's schematic typology of translation per se in Petrilli (2003: 19), for example). And, with that insightful paradigm, any theoretical categorization of a translational phenomenon can be viewed as the pertinent researcher's own translation (or metacognitive translation) of his/ her semiotic understanding of a given sign and its related phenomena. Subsequently, it becomes clear that, when applying this insight to the working principle(s) of situated cognition, the translatorial characteristics and factors can and should be considered and examined first and foremost to analyze and evaluate the quality and validity of his/ her standing point and conceptual categorization concerning translation.

In the following section, this account is going to carry out a practical substantiation and exemplification of the above-mentioned ideas on the very notion of translativity, as well as that of translation per se, by analyzing Jakobson's personal experiences as useful clues for situated cognition.

5.2. Jakobson as Translator with Situated Cognition

When the intrinsically translative nature of the sign is considered primarily and the notion of translation itself gets proposed newly as the semiotic mechanism of selectively taking a sign to use it as another sign interpretant (cf. sign vehicle) of some other sign (Petrilli 2003), the domain of translation – which is also the domain of semiosis – can be found not simply in the sphere(s) of interlingual transfer but throughout the various spheres of every and any meaning-making process (thus, even inside, between, and across the respective individuals' corporeal dimensions, whether it be a cell, a neuron, a chain of chemical particles, a bacterium, a gene, an organ, an internal system, etc.) (Lim 2013a). In such a globally translative context, situated cognition, then, becomes a critical factor for every meaning processing, regardless of the pertinent individual's awareness of the meta translative mechanism. In this regard, this account will view Roman Jakobson as a distinguished and, also, distinguishable (bio-) translator²²⁾ in a translative sense and attempt to analyze his typology as a kind of translation (namely, target text) crafted via the unique situated cognition that Jakobson himself happened to experience and develop.

Firstly, the notion of situated cognition needs to be addressed. Here, situated cognition is one of the key components and factors that are placed at the heart of academic investigation in cognitive linguistics and cognitive sciences. While there are a variety of ideas under the term 'cognition', the central perspective can be described as follows:

(7) Main Premises of the Cognitivist Perspective

- (a) The human cognition depends not only on the individual's brain

22) Viewed from "the most general level of translation" that involves the "Biosphere", that is, not only "the human cultural world" but also "the living world in general", any and every human being can and should be understood as "a semiotic animal" and a translator (Petrilli 2003: 17-34) (cf. eutranslator, logotranslator).

but also on his/ her body (: the embodiment thesis).

- (b) The cognitive activity “exploits structure in the natural and social environment” naturally and commonly (: the embedding thesis).
 - (c) The boundaries of the human cognition extend far “beyond the boundaries of individual organisms” (: the extension theory).
- (quoted in Robbins and Aydede 2009: 3)

Following the main premises on the human cognition, this section now takes Roman Jakobson to be the main research subject, rather than his typology itself as context-free theoretical information. And, for the scrutinization into Jakobson’s translation typology, it is going to take Jakobson’s translatorial features and factors into account by shedding light to the human dimension of Roman Jakobson as a unique Translator with his own life experiences and scholarly maneuvering in the certain specific historical, cultural, linguistic, and, also, academic environments. In what follows, some explicit features—as well as cultural and historical facts—that may have constituted or, at least, affected Jakobson’s translatorial paradigm are going to be described in the natural, sociocultural contexts in which Jakobson and his semiotic experiences had been situated and (re-) translated via cognitive embodiment and enactment.

As a matter of fact, what the diachronic overview of Roman Jakobson’s scholarly activities and academic accomplishments reveals is a wide scope and diverse spectrum of his inquiries which touch upon language, culture, history, art, and religion (MIT IASC 2014). Seemingly, it would be quite reasonable to conclude that his ingenuity led him to publish in many independent fields of research. With an extended view of the cognition-related meaning (processes), on the other hand, what lies at the core of investigation is neither his intelligent brain (and its knowledge) nor his sharp observation (and its theorization as such). It is, rather, his own bodily (that is, intercorporeal, intracorporeal, and transcorporeal) experiences of meanings and his quests (and desires) for meanings that came to characterize his entire—academic and

non-academic—life. In this dimension and from this perspective, cognition, sign, and translation can be analyzed and discussed concomitantly and coherently. The reason is that it is the trans-sign mechanism/ process of the sign itself (Petrilli 2003), in other words, TRANSLATION (Lim 2013a), that gives birth to all various sorts of translational activities and phenomena, especially, via the (intra-/ inter-/ trans-) corporeal experiences, which are interconnected with and can be identified with cognition in a broad(est) sense. Because, within oneself, translative processes and cognitive activities do not present themselves entirely and explicitly to the individual being—no matter how cognitively and perceptually sensitive he/ she is toward his/ her own (trans-) corporeally translative and translational workings—in real time or in hindsight and, also, because an individual body's multiprocedural and multidimensional meaning making mechanisms do not (and cannot) mandate an assembly-line-like mechanistic model (according to which the body is viewed as a mere robot/ computer for the reception, distribution, processing, storage, and production of given information), a certain individual's bodily experiences have no choice but to be trans-semiotically translated²³⁾ into various kinds of meanings, and, in taking part of the target texts (as a set of *gestalts*) as new source texts, the corporeally translated messages of some sort should be (re-) translated—at least, in multidimensional, multidirectional, and multiprocedural ways—into a set of diverse (yet not always transparently clear or concrete) meanings²⁴⁾ (Lim 2013a). With this intrinsically translative and phenomenologically (or, biosemiotically) translational perspective, because of which the notion, type, and scope of meaning go beyond those of the glottocentric dictionary meaning/ definition, all the instances of the personal meaning-making—including conceptualization and verbalization—must be understood as multidimensionally translational phenomena (or, at least,

23) A majority of cognitivists label this as embodiment (cf. Lim 2013a).

24) Some label it as enactment to distinguish it from embodiment (cf. Lim 2013a).

translation-related clues) that constantly evolve and heterogeneously signify due to ongoing ontogenetic developments in intercellular communication (Deacon 1997: 193, 298) (cf. neurotransmission) sensitive to external factors and subject to individual differentiation, in spite of the superficially observed salience²⁵⁾ of the systematic linguistic information. Here, TRANSLATION (Lim 2013a) may sound like a make-shift umbrella term, but the translative dynamics of a sign can be a good alternative device with a great deal of explanatory power, not to mention the descriptive adequacy. The “selective” mechanism of the translative nature of the sign can be applied not only to the dimension of “macrocognition” but also to that of “microcognition” (Deacon 1997: 287). It, also, can extend complicated discussions in terms of evolutionary approaches to language and cognition development (e.g., “selective elimination” or “developmental displacement” in Deacon 1997: 93-214) and/ or in respect of comprehensive approaches to language and brain correlations (e.g., language functions treated as “composite behavioral products” and, thus, not to be viewed as purely “neural operations” that are, often, in favor of correspondence theory) (Deacon 1997: 286).

At this stage of a translation-oriented investigation into Roman Jakobson’s experiential translations into certain clusters of ideas that may have been boiled down to the tripartite translation typology, what should be considered first is not the –still common– metaphorical notion of the brain as a linguistically modular computer (ibid.: 293) but the multidimensional, multiprocedural, multifunctional, and/ or multidirectional conditions of a simultaneous linguistic-cognitive activity. If this logic is legitimate, what should follow in research is an analysis of the then societal and cultural factors (that is, external influences meaningful for the related historiography of the language sciences) rather than the functional anatomical examination of the

25) Such salience is often ascribed to education, training, and long-term exposure, rather than the intrinsic nature and scientific value of certain linguistic information per se.

individual's (in this case, Jakobson's) brain. By looking at the culturo-linguistic and sociohistorical characteristics of the environments that Jakobson had been put in or exposed to at experientially significant phases of his life (especially those periods prior to the publication of his 1959 paper) and inferring the possible correlations between his situation-specific experiential conditions and his gradual establishment of the unique translation-related conceptualization (so, concretized via translativity-induced situated cognition), this account is now going to seek to draw out some theoretically meaningful (if not critical) implications on the basis of such historiographical contextualization and metatranslational analysis. For the archival information, MC 72 of the Institute Archives and Special Collections of the MIT is referred to in terms of the chronology of Jakobson's geographical and academic trajectories.

In the situationality-sensitive analysis, the sociohistorically²⁶⁾ and culturo-linguistically significant and noteworthy events that characterized Roman Jakobson's life experiences show a high degree of external influences and their intervention in Jakobson's general understanding and theorization of what was conceived of as translation. When it comes to the sociohistorical aspects of Jakobson's situated experiences, there are, at least, three most distinct events (and factors) that are inseparable from Jakobson's major pathways in language

26) (1) born in Moscow, 1896 (2) went to Prague as a translator for the first Soviet Red Cross Mission to Czechoslovakia on July 10, 1920 (stayed till 1939) (3) became a Czech citizen, 1937 (4) attended many international congresses in linguistics and other language studies in Europe and U.S.A. (5) left Czechoslovakia due to the Nazi occupation, 1939 (6) arrived in New York, 1941 (7) Thomas G. Masaryk Chair of Czechoslovak Studies at Columbia University, 1946-1949 (8) discussed the relationship between linguistics and the physical sciences with Niels Bohr at M.I.T. in 1957 (9) Elected President of the Permanent International Council for Phonetic Sciences, 1957 (10) Fellow at the Center for Advanced Study in the Behavioral Sciences, 1959-1961 (11) Founding editor of *The International Journal of Slavic Linguistics and Poetics*, 1959 (12) Member of the Polish Academy of Sciences, 1959 (Rudy 1990).

sciences.

See below for the three major sociohistorical factors, which should be taken into full account in any research on Jakobson's translation typology.

(8) Major Sociohistorical Factors in Focus

- (a) born and raised in Moscow in the late 19th and early 20th C.
- (b) empiricist scientific pursuits in language studies as part of the epistemology and methodology in the natural sciences
- (c) World Wars, the Nazi occupation, U.S.S.R., and U.S.A.
- (d) new international congresses, journals, and conferences

From a full consideration of those sociohistorically situated peculiarities, which must have worked as constants rather than as variable factors for Roman Jakobson himself, a set of meaningful features to have to do with his translation-related conceptualization can be drawn.

Firstly, the event slash fact that he was born and raised in Moscow in the late-nineteenth-century (and early-twentieth-century) Russia definitely sets the time and space that subject the experiencers to a perceptually and cognitively strong sense of border(s). Being the largest country in the world (thus consisting of multiple ethnic and religious populations and sharing the borders with quite a few countries that are culturally and linguistically disparate), Russia was going through major and minor (or erupting and simmering) conflicts against various groups inside and outside the territory. As Jakobson was growing up as a young student whose interests went beyond the single dimension of contemporary Russian linguistics and the single notion of a particular language (e.g., Russian in his case) as the target object of descriptive linguistic analysis (e.g., his poetry works, his fieldwork in Russian dialects and folklore, his ability for crosscultural communication in Czechoslovak and German, etc.), the unique sociohistorical setting(s) in his childhood and youth would only help increase the intensity of his sense of border, working not just between his homeland and the others' but also within

the realm of his own country (thus, the embodiment of the senses of 'inter-' and 'intra-').

Secondly, the predominant epistemology and methodology in natural sciences in those periods—sometimes called empiricism or positivism—were affecting the young enthusiastic researchers in languages studies (thus, not only linguistics but also literary studies and semiotic studies) in Europe, having Ferdinand de Saussure²⁷⁾ (1857-1913) as a representative example in the field of linguistic research. In the academia in which such notions as structure, system, classification, similarity versus difference, form versus content (or external traits versus internal features), etc. were being applied to all but everything that was perceived as an analyzable (and dissectible) entity in the physical world, Roman Jakobson was no exception, especially, as a post-Saussurean researcher in language studies, and his structuralist and formalist approaches to language(s)—as well as his salience-based and explicit-system-sensitive typology—are hardly surprising once the then dominant epistemological and methodological paradigm of science gets taken into account (cf. Peircean idea).

Thirdly and quite critically, the sociohistorical turmoils and turbulences that were being created in and around the two world wars were, obviously, never small or trivial even for a greatly intellectual mind like Roman Jakobson and left undeniable impacts on him and his perspective into language and translation. If those wars had not broken out, there would have been little or less motivation for Jakobson (not to mention all those U.S.A.-bound European scholars) to initiate the long-distance migration and settle down in a foreign land that requires cumbersome interlingual translation most occasionally. Moreover, even though he had already shown signs of being a gifted polyglot with the Jewish family background, it is a solid fact that his post-war

27) Notice that Henri de Saussure, his father, was a mineralogist, entomologist, and taxonomist (source: http://en.wikipedia.org/wiki/Ferdinand_de_Saussure).

experiences made him encounter more intense and vivid interlingual translation in particular.

Fourthly, in those periods in which Jakobson was extending his study and research in language studies, the academics' pursuits for the establishment and development of professional linguistic organizations and activities (e.g., societies, associations, councils, conferences, lectures, and journals devoted to a discipline at international levels) were on the rise. Jakobson, too, was playing the leading roles in founding linguistic circles, organizing conferences, and publishing scientific journals all along his life journeys as a professional researcher in human sciences. As international gatherings and discussions always intensify and diversify communication modes and channels across languages and cultures, such incremental attempts provided Jakobson with far more novel occasions (and, also, more solid opportunities) to generate and exchange linguistic-phenomena-related discourses, which were made possible by means of various types of translation. Even in a national academic meeting in the U.S. setting, the employment of English as the predominant metalanguage and the use of another particular language (e.g., Russian) for the data description made it inevitable and essential for Jakobson to come to experience and practice various kinds of translation.

On the other hand, in considering the culturo-linguistic aspects²⁸⁾ that may

28) (1) born as a son of an industrialist, in Moscow on September 28 (or October 10, New Style), 1896 (2) obtained an A.B. at Lazarev Institute of Oriental Languages and entered Moscow University, 1914 (3) founded the Moscow Linguistic Circle in association with the Historical-Philological Faculty in 1915 (4) conducted intensive fieldwork in Russian dialectology and folklore, 1915/1916 (5) obtained an A.M. in 1918 (6) Professor of orthoepy at Moscow Dramatic School, 1920 (7) published *Novesjšaja Russkaja Poèzija*, 1921 (8) founded Prague Linguistic Circle, 1926 (9) attended the First International Congress of Linguistics in The Hague, 1928 (10) published *Remarques sur l'Evolution Phonologique du Russ Comparée à Celle des Autres Langues Slaves*, 1929 (11) East Slavic Section Head of the Journal *Slavische Rundschau*, 1929-39 (12) obtained a Ph.D. at German University, Prague,

have characterized Jakobson's personal and professional life in such ways that experiences got translated into world views and, then, into background knowledge on translation, there are, at least, four events slash subjects that seem to have played roles in establishing and concretizing Jakobson's experiences of translating and translation, which are given in (9).

(9) Major Culturolinguistic Factors in Focus

- (a) dialectology and philology of Russian and Slavic languages
- (b) a long-term stay in Czechoslovakia (e.g., Prague, Brno)
- (c) Old Slavic interpreted anew (cf. Old Church Slavonic)
- (d) translator, press attaché, U.S. representative in Slavists meetings,
and U.S.-based scholar in language studies

Speaking of the major culturolinguistic aspects that can be interpreted as

1930 (*Über den Versban der serbokroatischen Volksepen*) (13) attended The International Congress of Phonetic Sciences in Amsterdam, 1932 (14) Professor at Masaryk University, Brno in 1933 (from Prague to Brno in 1931) (15) a lecture on Poetry of the Hussite Period, 1935 (16) a lecture in Russian Philology and Old Czech Literature, 1937 (17) a lecture on the fundamentals of phonological analysis, 1938 (18) left Brno due to the Nazi occupation and went to Denmark, Norway, and Sweden, 1939/1940 (18) published *Kindersprache, Aphasie und Allgemeine Lautgesetze*, 1941 (19) arrived in New York, U.S.A. on June 4, 1941 (20) Professor of General Linguistics/ Professor of Slavic Philology, 1942 (21) published *La Geste du Prince Igor*, 1948 (22) Professor of Slavic Languages and Literatures/ Professor of General Linguistics at Harvard University, 1949 (23) published *Fundamentals of Language* with M. Halle, 1956 (24) attended the first meeting of the International Committee of Slavists (as the American representative) in Moscow, 1956 (separate lectures given on general and Slavic linguistics in America, the development of phonetics in America, and Majakovskij while in the U.S.S.R.) (25) Visiting Professor at M.I.T., 1957/1958 (26) attended the Conference on Poetic Language at Indiana University, 1958 (27) at the Polish conference on Literary Theory, gave lectures on the linguistic aspects of poetics, linguistics, and metrics, Krynica, 1958 (28) Fellow at the Center for Advanced Study in the Behavioral Sciences, 1959 (Rudy 1990).

having some kinds of meaningful and, even, critical relationships with Jakobson's unique conceptualization of translation (proper) and its typology, a short list of some critical features can be made as follows.

Firstly, having been born and raised in Moscow and having developed a great interest in Russian and Slavic dialectology and philology (among many other subjects of his interest), Roman Jakobson may also have developed an analytical inclination toward a systematic subcategorization of the Russian languages and Slavic languages into a set of subsystems across epochs and areas (e.g., the time-specific linguistic exemplification and delineation, the in-detail examination and description of region-specific linguistic rules and peculiarities). Given the context, especially, for the sake of a comprehensive – e.g., synchronically/ diachronically and locally/ nationally appropriate – understanding and implementation of the spoken and written data analysis, the conscious use of a metalanguage and the semantically and pragmatically clear rewording (namely, paraphrasing by means of other relevant words) in the given metalanguage must have trained and encouraged Roman Jakobson for the optimization of diverse translating practices (e.g., the creation of new target texts intralingually and interlingually rendered) in every stage of research. On top of that, as his interest in philology led him to look into the ancient epics, folklore, and other traditional literary works that represent the Russian or Slavic culture (e.g., the epic about Prince Igor), it is highly likely that his constant and thorough investigation(s) into intricate proses and complex verses would help him build up and strengthen the consequent experiential knowledge that is sensitive not merely to the linguistically explicit meanings of words but to the – often non-explicit – non-verbally generated meanings of various symbolisms, metrics, and other non-linguistic (thus, context-specific) eventuality/ performativity underlying the given works. From such an experience-based perspective, it is clear that these sorts of intersemiotic (and transsemiotic, to be precise) experiences initiated and developed by Jakobson came to be corporeally translated into his own unique

conceptualization of translation, interpretation, and meaning.

Secondly, considering the fact that Jakobson went to Czechoslovakia in 1920 and spent about two decades of his lifetime in that specific area (e.g., The Prague Linguistic Circle, lectures on the Czech literature, his Czech citizenship, Chair of Czechoslovak Studies in his later days at an American university, etc.), it is obvious that his daily interpersonal communication was composed of the various instantiation of explicit interlingual translation (e.g., lexical substitution, morphology-specific sound transformation, structural shifts, etc.) and functional intralingual translation (e.g., the highly strategic or practical demonstration of rewording for the optimal effects of lexical comprehension or terminological sophistication) among many other types. While some translation theorists would simply ignore this kind of biographic information²⁹⁾, it is noteworthy and suggests close correlations between personal experiences and inferential conceptualization.

Thirdly, it is Old (Church) Slavic that captured and, also, characterized Jakobson's academic interest³⁰⁾ in various kinds of language studies. Whether propagandistic (thus, *pro domo*) as a Russian (Czech citizen) or not, Jakobson's academic accomplishments exhibit his life-long passion and

29) It is because (academic) knowledge is often believed to be created by the author's or scholar's intellectual ability, with no or little intervention of the information like the place of residence (cf. the Cartesian view). In the History of Linguistics, especially, the Historiography of the Language Sciences, however, such information as locality and historicity is proposed to play critical roles both in the theorization of a linguistic event/ figure and in the delineation of the history of linguistics (Koerner and Asher 1995, Allan 2013). This paper, too, holds that such seemingly trivial information like the temporal and locative space and its linguisticocultural dynamics can offer researchers an insightful and crucial gateway to the fuller and deeper comprehension of the subject.

30) The question as to whether he was fully knowledgeable in every respect of the meta-theoretical epistemology and methodology of language sciences (cf. phonetics, poetics) is not to be posed here because it goes beyond the scope of the discussion.

contribution for Slavic philology (e.g., academic works at Moscow University, ‘Remarques [...]’ (1929), International Congress of Slavic Philologists, Professor of Russian Philology and Old Czech Literature at Masaryk University, Professor of Slavic Languages and Literatures at Harvard University, International Congress of Slavists, Editor of the International Journal of Slavic Linguistics and Poetics, etc.). His interest in Old Slavic asked for not only the general linguistic translations of the written scripts but also the detailed sociocultural interpretations of the scripts and the language itself (MIT IASC 2014). To retain theoretical systematicity and reliability in the process of translating and interpreting century-old scripts, the etymological approach may have needed to employ an empirically analyzable notion slash unit of a new kind (e.g., distinctive features, phonetic (in-) variants, grid-like structural networks, etc.)—rather than a speculative storytelling—which can be applied to a whole range³¹⁾ of the linguistic data across epochs and regions. Moreover, as it was necessary for Jakobson to impose differential meanings and/ or values on the very Cyrillo-Methodian tradition of Old Slavic (i.e., Old Church Slavonic) in comparison with the Latin tradition³²⁾ of the biblical scripts, the awareness and development of the semiotic literacy toward different sign systems must have played key roles in his research on Old Slavic. Also, the idea and practice of intersemiotic translation as well as those of interlingual and intralingual translation would develop and evolve into the specific translation paradigm unique to Roman Jakobson.

Fourthly, this research’s analysis confirms that Jakobson worked as a kind of interlingual translator throughout his career (e.g., during the Soviet Red

31) Of course, the whole-part or universal-particular paradigm is never new in terms of the (western) European history of linguistics (Allan 2013).

32) In this context, the Latin tradition is related to the use of the Latin Alphabet, rather than the ancient Latin itself. In those periods affected by the Nazi occupation, the meaning and function of Old Church Slavic may have become value-laden relatively easily (for example, against the German use of the Alphabet script in the Bible).

Cross mission, during his doctoral program, at the international Slavists meetings, at international conferences, at his U.S.-based workplaces specializing in non-English languages and literatures, etc.). In this sense of translatoriality, crosscultural/ crosslinguistic processes define the notion of interlingual translator (thus, related to yet very different from the production-oriented professional occupation). Whether consciously designed and metacognitively analysed or not, whether unconsciously implemented and naturally developed or not, it seems reasonable and legitimate to infer that Jakobson's linguistic and cognitive processes and activities got realized in a form of interlingual translation in such contexts. Additionally, as Jakobson sought to expand and solidify the Slavists communities in the North American and transatlantic divisions (MIT IASC 2014), any and every crosscultural and crosslinguistic liaison-like plans and acts would trigger and reinforce the process and activity of interlingual translation—and also intralingual translation on occasions—from their inception to their situational result (thus, in Jakobson's cognition and experience). In the post-diaspora eras, the new linguisticocultural environments for the U.S.-bound Russian emigrant continued to function as a relatively (and phenomenologically) heterogeneous setting characterized by the constant confrontation with disparate glottological features and structures (e.g., Russian vs. English). Thus, as an individual experiencer and agent abruptly transplanted and newly situated in such a different environment, Jakobson had to and hoped to bridge the seemingly explicit and/or possibly arising gaps—of a linguistic or cultural nature—between “his” people's legacies and “the other” local people's rules and systems. In spite of his incessant passion and quest for languages and literatures (especially on the phonetic and phonological levels) that helped him develop a distinct sense of (inter-/ intra-) semiotic literacy (cf. Saussurean/ Peircean influences), it is natural and unsurprising that the newly situated environment and his experiences therein came to drive him to believe that interlingual³³ translation must be regarded as translation proper.

So far, the investigation has focused on the notion and nature of translation and Jakobson's tripartite translation typology while looking into the sociohistorical and linguisticocultural aspects of Roman Jakobson's pre-1959 life experiences as critical constituents and conditions of his unique translational theorization.

When the sociohistorical and linguisticocultural aspects of Roman Jakobson's individual life experiences—both personal and professional—are examined in terms of 'the translative nature of situated cognition' (as was experimented in Lim 2013a), all the seemingly sporadic and irrelevant events that he happened to have turn out to be the crucial components and factors that feed into a set of translation-related conceptualization, which may have resulted from his intra-/ inter-/ transcorporeal translations of the various border-sensitive experiences available to him. From the analysis, it becomes clear that the translatively oriented definition of TRANSLATION in (6) and the cognition-related premises given in (7) are theoretically consistent and empirically valid when they are applied to Jakobson's translation typology with the transsemiotic paradigm of translation per se in focus. Also, what Jakobson claims to be translation proper (i.e., interlingual translation) turns out to be a situated-cognition-driven (particularly, ocularcentric and glottocentric) translation of Roman Jakobson himself taking his diaspora experiences as the cognitive-perceptual source text(s).

In brief, Jakobson's (1959/2004) translational classification into, so called, rewording, transmutation, and translation proper are the result of Roman Jakobson's explicitly reductive translation (thus, three types) of what he then conceived of as representative examples of translation (or transfer), especially, while working in the fields of Russian/ Czech/ Slavic language studies. And, strictly speaking, interlingual translation between two culturohistorically distinct

33) That is, the explicit—cognitive and perceptual—border-crossing experiences that highlight the disparity between “my” side and “their” side (cf. see Figure 1 for the translational prototype assumed to work in Jakobson's theory).

languages may be a kind of translation, but it cannot be defined as translation proper simply because, in the history of the language sciences, the (trans-) sign process itself has been working at the heart of various human phenomena, and the proposed status of interlingual translation (as translation proper) is subject to change as the human semiotics evolves (Petrilli 2003, Lim 2013a).

5.3. Theoretical Implications for Meta Theory

From the translativity-centered and cognition-sensitive investigation and interpretation that this research has attempted to implement so far, some theoretically significant implications for the (meta) theory of translation can be drawn. And, four key points—pertinent to this research—are as follows:

(a) what Jakobson viewed as translation proper is Jakobson's own translation of the most explicit form of translation, which was affected by the sociohistorical and linguisticocultural characteristics of his experiences.

(b) Jakobson's tripartite classification of translation into intralingual, interlingual, and intersemiotic translation (or rewording, translation proper, and transmutation) is his own transcorporeally perceived translation of what was the most salient dynamics of the sign systems, especially, done on the basis of the $A \rightarrow B$ prototype of conceptualization and, also, via situated cognition.

(c) With the broad(est) sense of translation per se that is employed and specified according to Petrilli's perspective of translation (and Peirce's theory of the sign), not just language-specific interlingual transfers but all sorts of sign-sensitive renderings can be seen as translation (thus, the trans-sign process as translation) (Petrilli 2003) (cf. TRANSLATION in Lim 2013a).

(d) Jakobson's own translation of/ on translation is rather a meta interpretation (i.e., interpretation over an interpretation) of translation than a meta theory of translation, which was affected by Jakobson's use of his own metalanguage(s) (e.g., Russian, English) in his own historicity.

With these ramifications drawn from a transdisciplinarily cognitivist

approach to translation and its typology, the quintessentially translative nature of the sign itself becomes highly critical for the transdisciplinarily compatible systematization of a comprehensive (meta) translation theory. Furthermore, the microscopically and macroscopically applicable view of sign-oriented translation (cf. translativity, translatoriality) seems to have a lot to offer for the language researchers and the various translation practitioners. Upon understanding and employing the sign-sensitive epistemology of translation per se, the theoretical methodologies remain to be the next key question, which should be further investigated in future research.

6. Conclusion

In this paper, the centripetally semiotic and fundamentally translative approach to Roman Jakobson's translation typology has tried to shed new light to the notion of translation and the theoretical value of the well-known tripartite taxonomy. By employing the Petrillian notion of translation, that which defines a sign itself as a transsemiotic translation (cf. Peirce 1931-1958, Petrilli 2003) and is later labeled as TRANSLATION (Lim 2013a), it comes to view the Jakobsonian classification as a translational taxonomy that may have been based on or, at least, influenced by the situated cognition of Roman Jakobson as a natural Translator. Whether with his own semiotic process via meta interpretation or through metacognitive awareness (meta translative processes), it argues that Jakobson's transsemiotically and transcorporeally made embodiment and enactment must be closely intertwined with the tripartite translational classification as his translation product (TT, target text). And, from the sociohistorical and linguisticocultural analysis of his experiences, it draws a new conclusion: that any meta theory of translation and translation typology should require a transdisciplinary and multidimensional approach centering on the translative nature of the sign itself and, also that of situated cognition.

The theoretical implications that can be drawn from the (situated-) cognition-related and sign-sensitive analysis of the predominant translative aspects and translational taxonomic characteristics—hypothetically related to and interconnected with Jakobson's own conceptualization and categorization—suggest the following information:

(a) Firstly, Jakobson's translation typology is not a value-free meta translation theory but a perceptually influenced meta interpretative account of Jakobson (as a person) multidimensionally translated by means of situated cognition (that is, on the basis of his own bodily experiences and under the influence of his given environments and their historicities).

(b) Secondly, Jakobson's translation typology is subject to change and further translation owing to its intrinsic nature of being a personal translation (that is, a Target Text) affected by the historical, cultural, political, and semiotic specificity of his unique *umwelt*(s).

(c) Thirdly and more importantly, translation-centered meta translation theories (and preliminary or follow-up studies) can become more insightful and informative when conducted transdisciplinarily in accordance with the Petrillian/ Peircean perspective(s) on translation, that is, a sign itself already and always being the evidence for the translative process which involves the trans-sign mechanism intrinsically (Petrilli 2003; Lim 2013a; cf. Goriée 1994).

(d) While the ocularcentric and/ or glottocentric view defines interlingual translation as the “translation proper”, translation *per se* takes place multidimensionally, multidirectionally, and transcorporeally even (with-) in an individual person and calls for a thorough, transdisciplinary scrutinization.

(e) For the last but never the least, the fundamental (and natural) sense of Translator should be understood not as being absolutely exclusive (e.g., the specific professional population) but as being globally inclusive and diverse for it becomes more varied, enriched, and empowered in and across the anthroposemiosphere and biosemiosphere, even if a certain channel, medium, and mode are preferred in today's globalized world.

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[Abstract]

**Jakobson's Translation Typology Revisited:
Situated Cognition and Its Translative Nature**

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This research aims to scrutinize the intrinsic nature of translation per se and the role of situated cognition in transdisciplinarily examining Jakobson's translation typology (1959/2004). With the fundamentally and intrinsically translative-centered and cognition-sensitive—thus, global-biosemiosis-based—perspective(s) employed in order to develop and rethink the paradigm of translation per se (Lim 2014b), this paper proposes to revisit the Jakobsonian tripartite taxonomy in a centripetally (trans-) semiotic way, especially and significantly, by considering the translative nature of the sign (Petrilli 2003) and the experiential situatedness of the translatorial paradigm (Lim 2013a). In employing the (intra-/ inter-/ trans-) corporeally interpretive (thus, situated embodiment-/ enactment-sensitive) cognitivist approach (Lim 2013a, 2014b) and analyzing the sociohistorical and linguisticocultural aspects of Jakobson's personal experiences accordingly, it argues that the specific notions of (meta) translation and translatoriality should be viewed as diverse kinds of corporeal translation products (that is, target texts) of the theorist's situated cognition that is based on and/ or sensitive to the then explicit activities, processes (or procedures), and phenomena of translation.

In the actual translative cognitivist analysis of Jakobson's pre-1959 life experiences, a reliable and substantial list of information comes to support—if not prove—the research's main hypothesis that the Jakobsonian typology is not the meta translation theory made via a purely scientific investigation but,

rather, Jakobson's translatoriality-sensitive conceptual translation on the notion of translation (proper) heavily and multidimensionally influenced by his own bodily experiences situated in certain specific historicities.

Finally, it concludes that, with Petrilli's (2003) paradigm of the sign as the translative process (and vice versa) taken into consideration, (a) situated cognition—as the unique transcorporeal and transsemiotic dynamics of the respective (bio-) translator himself/ herself—helps fathom what translation is and does across various borders; (b) the transdisciplinary follow-up research on translativity and translatoriality on a larger scale of the biosemiosphere is needed and, also, will be helpful (cf. Lim 2013a); (c) the Jakobsonian translation typology now needs and calls for a new(er) understanding.

▶ Key Words: Jakobson, typology, translativity, Petrilli, translatoriality, situated cognition

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