The Translatics of Translation[1]

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Abstract

The project on which this paper is based offers Translatics as a theory of translation which is designed and developed as an alternative that challenges the mainstream views currently held within translation studies. To familiarize the readers with Translatics, an attempt will be made to provide and describe its foundational key concepts and features particularly in contrast with the concepts and features that are characteristic of the mainstream transfer/equivalence-based and hermeneutics-based theories of translation. In particular, one concept of critical importance that will be described that fundamentally distinguishes Translatics from the mainstream perspectives is concerned with its defined notion of translation as translational semiotic communication (TSC) and in its turn as metasemiotic. Being SFL-inspired, the defined translation as TSC and in turn as metasemiotic i s an abstract semiotic concept which is more abstract than Martin's Hjemslevian connotative semiotic. The aim of this paper is twofold. to introduce Translatics as a new way of meaning and at the same time to contribute to the broadening of the academic horizons of readers who are interested in translation studies as a transdisciplinary study of translational semiotic phenomena.

Key words: Translatics, translation, translational, translational semiotic communication (TSC), metasemiotic, semiotic realisation, semiotic knowledge resource (SKR), connotative (contextual) and denotative (textual) semiotic systems and representations (CDS systems and representations)

Introduction

The literature on translation tells us the remote history of translation in the life of humankind. However, while it may be true that translation has a

distant history no one can figure out the precise length of translation existence in human history One of the problems in determining the time frame of translation existence lies in the question of translation itself. Scholars' views of translation are observable in their various statements on the time frame of translation existence in history Savory (1968: 37) for example suggests that "translation is almost as old as original authorship", while Rabasa (1984: 21) in a similar tone tells us that "translation is almost as old as language, certainly as old as the contact of a language with alien speakers" In Rabasa's statement translation is explicitly associated with language in the first place and its contact with foreign speakers. The word "almost" in his statement implies that language comes into being first and then translation follows not long after that. In this respect the time frame of translation is measured on the basis that translation is something lingual, specifically interlingual that involves at least one 'native language' and one 'non-native language' The sense of translation as something lingual and interlingual that involves at least two linguistic texts in two languages appearing non-simultaneously (Text 1 in L1 first, as the source, then Text 2 in L2, as the target, the translation) is clearly observable in various scholars' statements, for example in Koller's statement in which he defines translation to be:

> "The result of a text-processing activity, by means of which a source-language text is transposed into a target-language text. Between the resultant text in L2 (the target-language text) and the source text in L1 (the source-language text) there exists a relationship, which can be designated as a translational, or equivalence relation" (Koller 1995: 196).

Thus, if one adopts this view one will suggest that translation is the same age as the first contact of a language with speaking humans who speak a different language, indicating that translation is as old as interlingual communication. In this respect L1 is born first and L2 is born afterwards, then the different language communities come in contact for the first time but they do not understand each other's language and that they use one of the languages as a 'lingua franca' for communication, from which translation comes into being.

The traditional views of translation in the context of translation history above are associated with the view that translation is not only something lingual but also something graphic, in the sense that translation is also concerned with something in 'written' form. In this sense the birth of translation is related to the development of human civilization in specific reference to the invention of graphically channelled forms of language or so-called "language writing systems". In this respect, referring to Dalnoky's report (1977) Delisle and Cloutier (1995: 7) point out that the earliest form of

language writing system, Sumerian cuneiform script, was born in Mesopotamia about 6,000 years ago, and the archaeologists' discovery of the 4,500-year-old-Sumerian-Eblaite-vocabulary lists inscribed in the clay tablets is seen by many as evidence that marks the beginning of translation existence. Thus, in this view translation which is regarded as part of lingual phenomena - specifically part of interlingual phenomena using graphic channels (or 'written' forms of interlanguage) - came into existence about 4,500 years ago, 1,500 years after the birth of 'written' language ever recorded. The sense of translation as something in 'written' form is also indicated by many other scholars in their defined notions of translation, for example Wilss (1982: 112) who suggests that "Translation is a procedure which leads from a written SLT to an optimally equivalent TLT" (emphasis added), and Bassnett and Lefevere (1995: vii) who state that "Translation is, of course, a rewriting of an original text" (emphasis added).

Interestingly, however, if one follows Schulte's and Biguenet's hermeneutics-based view of translation (1992: 9) who quote Gadamer suggesting that "all acts of communication are acts of translation" and "language itself is [already] a translation", one would conclude that translation is obviously as remote and old as communication, and language is just one kind of semiotic that realises communication, whose existence is inseparable from human existence itself. In other words, translation existence is as remote and old as communication existence, and furthermore, communication existence in its turn is as remote and old as human existence, for no one can imagine human existence without communication. Thus, returning to the suggested figure above, translation existence which implies communication existence and human existence would be much more distant and older than 4,500 or 6,000 years, whatever the figure may be. If this is accepted, the question is "how old is translation existence, communication existence, or human existence?"

In the above respect geneticists suggest that the length of human history is some 200,000 years whereas paleontologists argue that the figure is closer to 2,000,000 years (Halliday 1992), and other scholars like Delisle and Cloutier (1995: 7) prefer a greater figure by suggesting that human beings have been living and dying for some 4,000,000 years while Halliday (1993: 93) suggests that human existence – particularly in the sense of human semiotic existence – has been evolving for at least 10,000 generations or 1,000,000 years. On the other hand, references that the believers follow and sociologists in religious studies are familiar with suggest that the first humans were created and taught to name things by God and they lived in Paradise before coming down to earth, in which human-involved communication acts and thus human-involved translation acts are both implied to have taken place in that Other World – regardless of whether this would be regarded as something highly speculative or otherwise, which is

another question. For this, see for example Qur'an (2: 31-38) in Al-Hilali and Khan [trs.] (1994: 8-10). Although there is no time frame of human existence indicated here, human history (communication/translation history implied) must be more remote than what may have been recorded 'scientifically' By the same token, communication history (translation history implied herein) would even be a lot more distant if communication acts involving other created beings (e.g. so-called angels) and the Creator as participants (for those who believe) were taken as the basis, which took place before the creation of humankind (e.g. Qur'an2: 30 in Al-Hilali and Khan [trs.] 1994: 8).

Studies of Translation in Theory

As was indicated earlier, translation in the sense of practical translation activity has a long history When scholars began searching for answers to translation problems and made statements and claims on the subject, translation in the theoretical sense was born. The translation principles introduced by Cicero in the first century B.C., which departed from the traditional word-for-word translation principles, may be regarded as a representation of translation 'theory', "Non ut interpres...sed ut orator" (Mounin 1967· 24). The 'theory' that was offered was Cicero's critical response to the existing traditional views of translation. The word theory here is put in inverted commas to indicate that Cicero's idea, or any other scholar's idea of similar kind cannot actually be regarded as a theory yet. For discussion of the semiotic history of translation/translation studies, see for example Steiner (1975: 236-95), Bassnett-McGuire (1991. 39-75), and Delisle and Woodworth (1995).

The remote history that may be attributed to translation existence particularly in the life of human society is one thing; systematic knowledge of translation phenomena is another thing. As references tell us, until the third quarter of the twentieth century scholars in translation studies tended to be more interested in providing us with expressions of concern, disappointment and desperation on the subject, coupled with expressions of blaming each other rather than offering intersubjectively valid works to solve the problem. In this respect, to mention but a few see for example Levy (1969: 13), Savory (1968: 49-50), Steiner (1975: 238-9), Kelly (1979· 1), Wilss (1982: 11, 65), (Frawley 1984: 159-60), Holmes (1988: 100), (Lorscher 1989: 57), de Waardand Nida (1986: 185), Snell-Hornby (1988: 1, 31-6, 131), Baker (1992: 4, 1996: 9-19, 1998: xvii), and (Steiner 1996: 54). For brief reviews of scholars' ideas and statements on translation/translation studies, see for example Tou (1997: 25-99, 2007b: 3-10).

If one critically observes academic discourses on translation studies, more often than not one will soon discover that what is claimed to be a

theory is not really a theory A scholar's work with a title such as "translation theory" or the like may not represent any theory of translation. It may simply contain various scholars' conceptual statements or running commentaries on particular issues that are compiled into a book or some other form of work, for example their discourses on the possibility (or else impossibility) of interlingual and/or intercultural correspondence or similarity as regards realisation, interlingual and/or intercultural equivalence as regards meaning, interlingual and/or intercultural transfer, interrelatedness of source and target texts/languages, and the like. To illustrate this, one may easily find expressions in the literature on translation studies/theory something like the following, putting aside the nuances of 'blaming each other among scholars' implied in the statements:

> "What does Quine...fundamentally treat? Is it a theory of translation? No, Quine treats the *possibility of* translation, with *translation* construed very strictly as "identity across linguistic systems." Granted, he says that such identity is and is not possible, but that is a comment on identity, not a systematic treatment of the theory of translation. Or, consider Jerrold Katz's interesting and indeed systematic argument on translation. Is it a theory of translation? No, it is a cogent defense of the possibility of absolute synonymy across languages. That is surely not a theory of translation, but only more fodder for the theory of universal grammar" (Frawley 1984: 159).

The 21st century has just begun and particularly in the last two decades there have been more and more works of translation in theory and practice. Countless research activities and reports, books, articles, papers and other forms of work and activity by translationists (translation scholars) and translators (translation practitioners, interpreters implied) have been produced and/or published. Institutionally, more and more national and international organisations and associations of translationists and translators have emerged. Internationally, one widely known organisation is International Federation of Translators (F.I.T), which was founded in 1953 (Delisle and Woodsworth 1995: xiii). Three of internationally circulated journals of translation/translation studies are Babel, Meta, and Target. There are also special series published, for example Translation Studies which was established in London in the 1980s with Susan Bassnett and Andre Lefevere as the general editors, who claim that "the growth of translation studies as a separate discipline is a success story of the 1980s" (in Venuti 1995: vii). Furthermore, Toury (1995: 7) reports that "several universities in Europe have renamed their translation departments Departments of Translation Studies"

However, despite the emergence and introduction of the institutional names that are associated or affiliated with translation/translation studies and claims have been made by scholars that translation studies/theory is

an autonomous discipline, one still needs to be patient awaiting the emergence of more works in translation studies in theory As Toury (1995: 7) observes, the institutions in question are still more interested in investing "most of their time and energy in the teaching and exercising of translation (including interpreting) as a skill, rather than in research" Thus, in this respect learners in tertiary institutions learn to gain translation experience as a skill through translation training with a short-term goal of learning that prepares learners to be skilful translation practitioners, in which the learners are hardly given any opportunity to gain systematic knowledge and experience of translation through translation education with a long-term goal of learning that prepares them to be translation scholars and researchers. This is not to deny the fact that since the 'declaration' of the success story of translation studies in 1980s tertiary institutions have been conducting more research activities in translation through their newly established departments and/or programs of translation/translation studies at the postgraduate level. Still, in many tertiary institutional settings the research activities in question are mostly oriented to practical-applied research activities in translation, inadequately searching for and developing theoretical-foundational studies of translation by which translation practices are described, explained, interpreted and evaluated in an academically responsible manner.

In general, at the meta-level of translation scholars' works and perspectives in translation studies need to be critically reviewed. The so-called discipline-based, (additive/integrative) interdiscipline-based and multidiscipline-based perspectives that are generally adopted and applied in translation studies, which are in principle implied the need to maintain each involved discipline as the locus of intellectual activity in the first place and regard the discipline in question as a kind of self-contained regulatory entity to be 'respected' - have proven not only ineffective but also elusive (cf. Kade 1968: 36, Hullen 1976: 21, Wilss 1982: 65, de Waard and Nida 1986: 185, Snell-Hornby 1988: 31-6, Lorscher 1989· 57, Tou 1997· 6-7, Baker 1992: 4, 1996: 9, 1998: xvii). Similarly, in these perspectives at the object-level of translation the semiotic systems and representations that may be involved in translation would in principle be looked at and treated as self-contained regulating systems and representations with clear-cut boundaries in their own right.

If discipline-based perspectives are adopted and Holmes' basic 'map' of translation studies is taken as a basis (Holmes 1988: 78), translation studies as a discipline will divide itself into taxonomies in conjunction with its divided domain. Firstly we have translation studies as a discipline, which is then split into two major sub-disciplines: 'pure' translation studies and applied translation studies. Then 'pure' translation studies as a sub-discipline is split into sub-sub-disciplines: theoretical translation studies and descriptive translation studies, each of which is split further into more

and more local sub-disciplines. Then translation studies as another sub-discipline is split further into sub-sub-disciplines: translator training, translation aids and translation criticism. As human life on earth develops and becomes more complex, human ways of meaning in communication / translation also develop and become more complex, and so do human ways of systematically studying them. The complex classification of the discipline-based translation studies into various sub-disciplines that represent highly specialised areas of systematic knowledge within translation studies is an attempt to adjust translation studies as a discipline as such that it can enable itself to meet the need of the emerging complexity of human civilization as its object of investigation. The product of discipline-based perspectives

Table 1. Basic 'map' of translation studies (cf. Holmes 1988: 78 and Toury 1995: 10)

Translation studies	
1. 'Pure' translation studies (a). Theoretical translation studies	2. Applied translation studies (a). Translator learning, education, training

(i). General
(ii). Partial
    (1) Medium restricted
    (2) Area restricted
    (3) Rank restricted
    (4) Text-type restricted
    (5) Time restricted
    (6) Problem restricted
(b). Descriptive translation studies
    (i) Product oriented
    (ii) Process oriented
    (iii) Function oriented
	(b).Translation aids
	(c). Translation criticism

of understanding translation phenomena under study, within which translation studies is dichotomously divided into various sub-disciplines each of which is treated as the locus of intellectual activity is observable for example in the table below

Incontrast, at the meta-level a trans-discipline-based perspective, which is a perspective that is actually needed in translation studies and adopted in this paper, would not see and treat disciplines as the locus of intellectual activity and regard them as self-contained regulatory entities but it would regard and treat the disciplines as thematic meta-level resources for use in particular contexts, in which they may be superseded wherever relevant - transforming them into newly created forms of activity that are thematic in

nature, in which meta-level and object-level phenomena are defined not by content but by aspect or perspective (cf. Tou 1997· 138-176, 2004). Following this, at the object-level of translation the semiotic systems and representations that may be involved in translation are looked at and treated not as self-contained regulating systems and representations with clear-cut boundaries in their own right, as they would be in discipline-based perspectives, but as relatively stable systemic resources and relatively dynamic functional resources of semiotic which are interconnected with each other This applies to both the lingual and/or non-lingual semiotic systems and representations representing the denotative or textual semiotic as a whole at the lower level semiotic in the overall semiotic space of human/human-involved translation as well as the situational, cultural, ideological and *dienic* semiotic systems and representations representing the connotative or contextual semiotic as a whole at the higher level semiotic within which the lower level semiotic is embedded.

Translatics Framework: TSC Model

The theoretical inadequacy of translation is a challenge as well as an opportunity for scholars to find a theoretical breakthrough to translation literacy Translatics, as this study calls it, is designed and developed as an alternative to the traditional transfer/equivalence-based frameworks (Tou 1997, 2004). It is a trans disciplinary framework for the study of translation phenomena on which a model of translation analysis is based, as a reference that offers a declarative knowledge of translation in a new and wider horizon. It is SFL-inspired, in which the perspective that it adopts is not one of disciplinary, interdisciplinary or multidisciplinary nature but one of trans disciplinary nature. In this its orientation provides semiotic space for superseding existing disciplines wherever relevant, creating new forms of activity which are thematic rather than disciplinary in their orientation, in which a theme is defined not by content but by aspect, perspective or point of view Following this, Translatics posits that translation does not exist but occurs. Translation is neither an organism, a physical object, a self-contained property or a pre-existing entity, nor is it something waiting around to be made. Translatics would regard questions such as "does translation exist?" or "what does translation mean?" urmecessary. The relevant question would be "how and why does translation happen?" or "how and why does translation mean what it does"? The short answer would be that translation is as it is because of what it has to do; it happens because of the functions it has to serve in human/human-involved society, and it means what it does by virtue of semiotic systems and representations that realise and instantiate it.

Diagram 1 Translatics-based TSC Model: Translation as TSC as metasemiotic with its stratified CDS realisation systems and representations
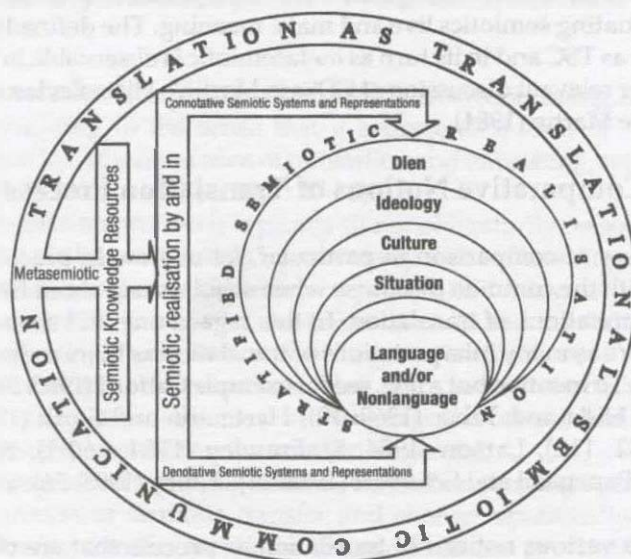
Fundamentally, in Translatics translation phenomena are viewed and interpreted as TSC phenomena in the first place, and translation (hereafter TSC) phenomena in their turn are viewed and interpreted as metasemiotic phenomena. Following this, Translatics posits that TSC does not exist but occurs. TSC is not a pre-existing entity, an organism, a physical object, a self-contained property, or something waiting around to be made. Thus, Translatics would regard questions such as "does TSC exist?" or "what does TSC mean?" unhelpful. The relevant question is "how and why does TSC occur or happen?" or "how and why does TSC mean?" In this respect the brief answer is that TSC occurs because of what it has to do; it happens because of the functions it has to serve in human/human-involved society; and it means what it does by virtue of connotative (contextual) and denotative (textual) semiotic systems and representations (CDS systems and representations) that realise and instantiate it systemically and functionally In other words, the 'content' of TSC does not exist; it is created by the activity of TSC itself. It does not matter what it is that one is meaning in TSC. As long as one means it systemically and functionally by virtue of CDS systems and representations that realise and instantiate TSC, one is doing TSC. To understand TSC as an activity of meaning things by virtue of CDS systems and representations that realise and instantiate TSC, an overall TSC is defined in terms of an overall TSC activity system of systems and representations whereby TSC turns itself into reality in the overall semiotic

space of TSC. It is in this sense that translation emerges as TSC and in its turn as metasemiotic, an abstract semiotic phenomenon residing in its universe within which CDS systems and representations as the realising and instantiating semiotics live and make meaning. The defined notion of translation as TSC and in its turn as metasemioticis observable in Diagram 1 below For relevant discussion of CDSs in Martin's Hjemslevian sense, see for example Martin (1984).

Comparative Notions of Translation Process

For purposes of comparison in particular, let us now in practical terms proceed with the common discourse when scholars talk about translation: their interpretations of translation. In this regard one will soon discover that there are as many interpretations of translation as there are scholars to interpret it. To mention but a few, see for exampleCatford (1965: 20), Savory (1968: 13), Nida and Taber (1969: 12), Hartmann and Stork (1972: 713), Wilss (1982: 112), Larson (1984: 3), Frawley (1984: 160-1), Newmark (1988: 32), Papegaaij and Schubert (1988: 11), Toury (1995: 56), and Koller (1995: 196).

Of the various notions of translation as process that are offered by scholars one may cite the interpretation of translation process provided by Larson (1984:3) as a case in point, which is widely understood and traditionally shared by theorists and practitioners alike and it may be seen to represent the mainstream transfer/equivalence-based views of translation process generally·

   " translation consists of transferring the *meaning* of the source language into the receptor language. This is done by going from the form of the first language to the *form* of a second language by way of semantic structure. It is *meaning* which is being transferred and must be held constant. Only the *form* changes" (Larson 1984: 3, italics as original).

In the above statements translation process is treated as a process which restricts itself to the following features that typically characterise it, in which translation process is explicitly or implicitly seen as: (1) a kind of lingual process, specifically an interlingual process, (2) a lingual meaning transfer process, specifically an interlingual meaning transfer process from one language (traditionally referred to as a source language) into another language (traditionally referred to as a receptor/target language), and (3) a source meaning transfer process in which a source meaning in a source text in a source language should be transferred into and kept constant (equivalent) in a receptor/target text in a receptor/target language.

The defined notions of translation by the scholars mentioned above indicate four main features of translation, though not all the four features may necessarily be shared by all the definitions, and they can be enumerated as follows:

1. Translation is explicitly or implicitly treated as being equivalent to translating in the sense that it represents a kind of "process" or "activity" (for discussion of translation and translating, see for example Bell 1991. 13 and Tou 2007· 27-30).
2. Translation process is typically (if not obligatorily) associated with a kind of "lingual process", particularly that of "interlingual process"
3. Translation process is seen as a process of "doing something again semiotically", be it in the sense of so-called re-codification, re-production, re-creation, re-wording, re-construction, re-writing or re-expression – which indicates that there must have been something occurring (typically, a text in a language) before another thing occurs (typically, another text in another language).
4. Closely allied to the point above, translation process is concerned with a process of semiotic transfer and change, specifically in terms of meaning transfer and 'form' change from one previously occurring text to another text and typically from one language to another language or possibly from one verbal/linguistic semiotic (language) to one nonverbal/nonlinguistic semiotic (nonlanguage) or vice versa.

The generally understood interpretation of translation process as is reflected in Larson's statements above (1984: 3) can be represented in a diagram as is shown in Diagram 2a below

Diagram 2a. Transfer/equivalence-based interpretation of translation process (cf. Larson 1984: 4)
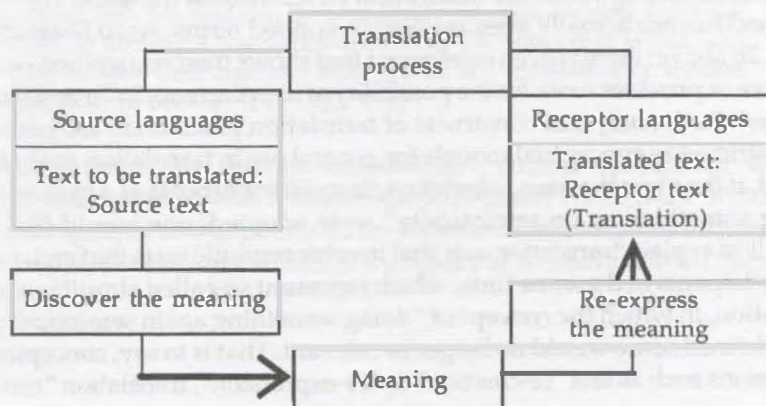
The points stated earlier and those in the diagram above can be organised more clearly as are observable in Diagram 2b below
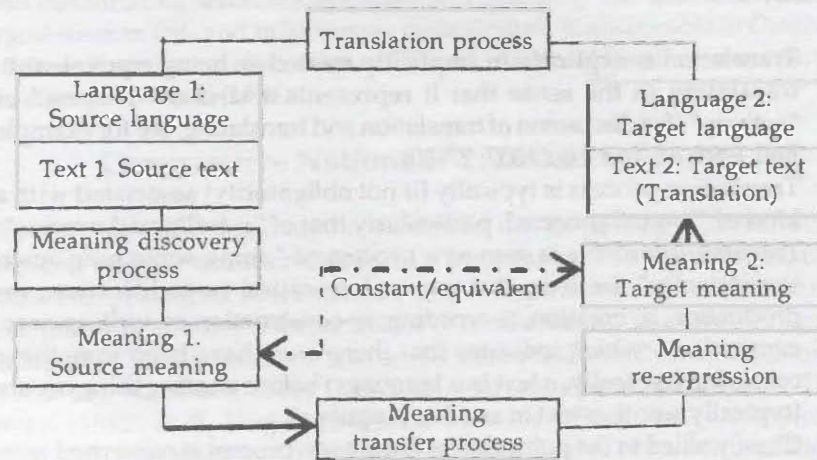

Diagram 2b: Transfer/equivalence-based interpretation of translation process (cf. Larson 1984: 4)

Of the four enumerated features presented earlier and the points shown in Diagrams 2a and 2b above, there are two critical comments to be made here. First, as far as applied research in translation studies is concerned references tell us that so far scholars have hardly carried out any genuine investigation on so-called "intersemiotic translation" - translation from verbal/linguistic semiotic (language) to nonverbal/nonlinguistic semiotic (nonlanguage) or lingual-nonlingual translation - apart from their theoretical recognition of its existence through scholars' theoretical statements on the issue. What is theorised has not actually been realised in applied terms. As to Diagrams 2a and 2b above, there is even no element that shows their recognition of its existence or provides room for the possibility of its occurrence in "translation process" Such analytical constructs of translation process are too partial and restricted as conceptual models for general use in translation analysis. Second, if the view that sees translation/translating process as a process of "doing something again semiotically" were adopted, one would find it difficult to explain translation acts that involve semiotic texts that arrive at the participants at the same time, which represent so-called simultaneous translation, in which the concept of "doing something again semiotically" in the defined sense would no longer be relevant. That is to say, conceptual expressions such as text "re-creation" or "re-expression", translation "shift"

(e.g. meaning shift, realisation shift), meaning "transfer" and realisation "change" are only applicable to cases in which translation acts represent non-simultaneous translation acts. They are not applicable to cases in which translation acts represent simultaneous translation acts, in which the texts involved reach the participants at the same time as such that no text can be recognised and/or necessarily treated as a previously occurring text (source text) in the given context. Thus, as far as Diagrams 2a and 2b above are concerned, the transfer/equivalence-based interpretations apparently represent reductionist interpretations of translation process, in that translation is regarded simply as a kind of lingual process, specifically an interlingual process of meaning transfer and realisation/form change of a so-called source text in a source language into a so-called receptor/target text in a receptor/target language, with all its implications and consequences. Significantly in contrast to the transfer/equivalence-based perspective, it is worth mentioning scholars' hermeneutics-based views of translation process representing another 'school of thought' in translation studies. In this Steiner (1992: xii) for example postulates that "translation is. .implicit in *every* act of communication" (italics as original), in each receptive and productive mode of meaning, "be it in the widest semiotic sense or in more specifically verbal exchanges" As was pointed out earlier, Schulte and Biguenet (1992: 9) succinctly support this by quoting Gadamer suggesting that "all acts of communication are acts of translation" and since "language itself is a translation" and "reading is already translation", "the act of recreating language through the reading process constitutes another form of translation" In other words, the hermeneuts would regard the "text to be translated" or so-called "source text" in the transfer/equivalence-based framework as "translation" and they would treat the "translation" or so-called "target text" as "translation for the second time" or "translation of translation" In Paz's words:

> "Each text is unique, yet at the same time it is the translation of another text. No text can be completely original because language itself .is already a translation-first from the nonverbal world, and then, because each sign and each phrase is a translation of another sign, another phrase" (Paz 1992: 154).

The basic interpretation of translation process associated with communication process in the hermeneutics-based framework which is reflected explicitly and implicitly in the statements above can be elaborated and brought into view in the form of a diagram as is observable in Diagram 3 below

Diagram 3: Hermeneutics-based interpretation of translation process
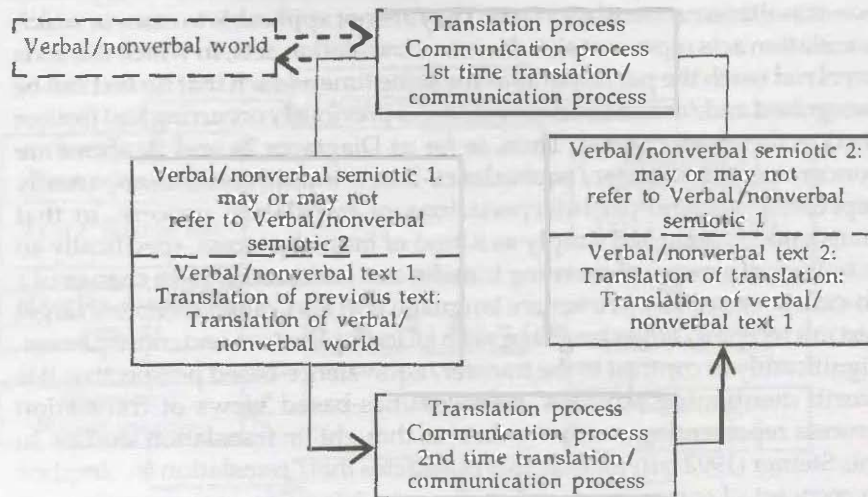
As Diagram 3 explicitly and implicitly suggests, the hermeneutics-based interpretation of translation process can briefly be described as follows:

1   A translation process is defined not as a process of discovering a so-called source meaning in a source text in a source language and transferring and re-expressing it into a so-called target text in a target language, as the transfer/equivalence-based perspective defines it. It is a process of emitting and receiving meaning in verbal/nonverbal communication in the first instance.

2.   A translation process is globally a twofold process. The first major process involves verbal/nonverbal processes of emitting and receiving meaning in a here-and-now verbal/nonverbal semiotic, which is already a translation (i.e. translation 1, a translation for the first time), a translation of a so-called 'imagined' verbal/nonverbal world. The transfer/equivalence-based interpretation would refer to this hermeneutics-based sense of "translation" as an original/source text, not a translation. The second major process involves verbal/nonverbal processes of emitting and receiving meaning in a recreated verbal/nonverbal semiotic, which is a translation of the given here-and-now verbal/nonverbal semiotic (i.e. translation 2, a translation of a translation, a translation for the second time). The transfer/equivalence-based interpretation would refer to this as a translation, not a translation of a translation.

Following Translatics notion of translation as TSC and in turn as metasemiotic presented in Diagram 1, Translatics basic interpretation of translation process is presented in Diagram 4a that models an analytical construct of general TSC process in which CDSs that realise TSC process are stratified in the first place. The need for stratified semiotic realisation of TSC is instrumental to one's understanding of one of the critical semiotic attributes that characterises semiotic, that is, that semiotic has height in terms of meaning and consequently also in terms of the system that makes and realises meaning and within which meaning also resides, and to measure and cater for the height of meaning and its location in the system one needs to stratify semiotic.

Diagram 4a: Translatics interpretation of translation process: Stratified semiotic realisation process of translation as TSC as metasemiotic
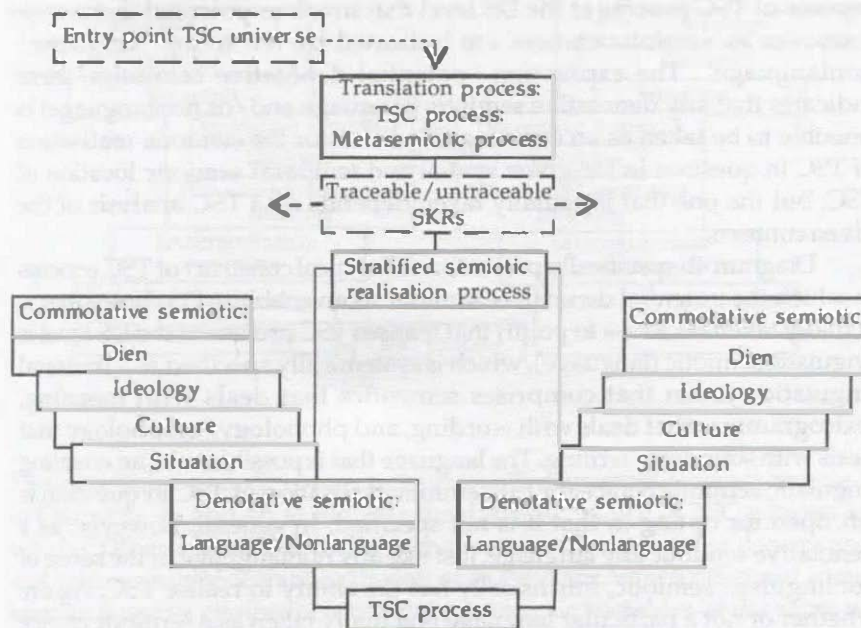
With reference to Diagram 4a above, upon one's arrival at an entry point to TSC universe as to TSC process one would need to ensure whether or not the semiotic knowledge resources (SKRs) are traceable, from which TSC derives its resources for meaning making. SKR is an abstract concept that refers to material/nonmaterial reality in its widest or specific sense that potentially turns itself into information and becomes knowledge in whatever representation it may be, including one's experience of the real world turning

itself into information and becoming knowledge, which is in its turn potentially construed into meaning. SKR or material/nonmaterial reality that turns itself into information and becomes knowledge which is then construed into meaning is realised by and in CDS systems. It is at the CDS levels that TSC system as a metasemiotic system finds its expression, whereby it comes into being and realises itself into CDS systems. In this respect the relation between TSC system and CDS systems is one of semiotic realisation, which is intersemiotic and vertical in nature (see Tou 2004).

The stratified semiotic realisation process of TSC process involves *dienic* and/or ideological, cultural and situational semiotic processes at the CS level as well as linguistic and/or nonlinguistic semiotic processes at the DS level. Specifically in the local semiotic region at the DS level the stratified CDS processes that realise TSC process in question may be realised by and in linguistic and/or nonlinguistic semiotic systems (potentials) and representations (instances). In Diagram 4a above the semiotic realisation process of TSC process at the DS level that involves potential denotative semiotics as semiotic choices are indicated by the terms "language/ nonlanguage" The expression "potential denotative semiotics" here indicates that any denotative semiotic (language and/or nonlanguage) is possible to be taken as an enabling DS choice for the semiotic realisation of TSC in question in the given spatial and temporal semiotic location of TSC, but the one that is actually taken depends on a TSC analysis of the given contexts.

Diagram 4b specifically presents an analytical construct of TSC process in which the potential denotative semiotic as an enabling DS choice that is actually taken (as a case in point) that realises TSC process at the DS level is linguistic semiotic (language), which is systemically specified as a tristratal linguistic system that comprises semantics that deals with meaning, lexicogrammar that deals with wording, and phonology/graphology that deals with sounding/writing. The language that is possible to be an enabling linguistic semiotic choice for the semiotic realisation of TSC in question is left open for opting in that it is not specified. In general, however, as a denotative semiotic any language, just like any nonlanguage in the sense of nonlinguistic semiotic, intrinsically has the ability to realise TSC. Again, whether or not a particular language is actually taken as a semiotic choice to realise a TSC depends on a TSC analysis of the given contexts. For further discussion of TSC as metasemiotic, see also Tou (2004).

Diagram 4b: Translatics interpretation of translation process: Stratified semiotic realisation process of translation as TSC as metasemiotic: Language as DS realisation of TSC
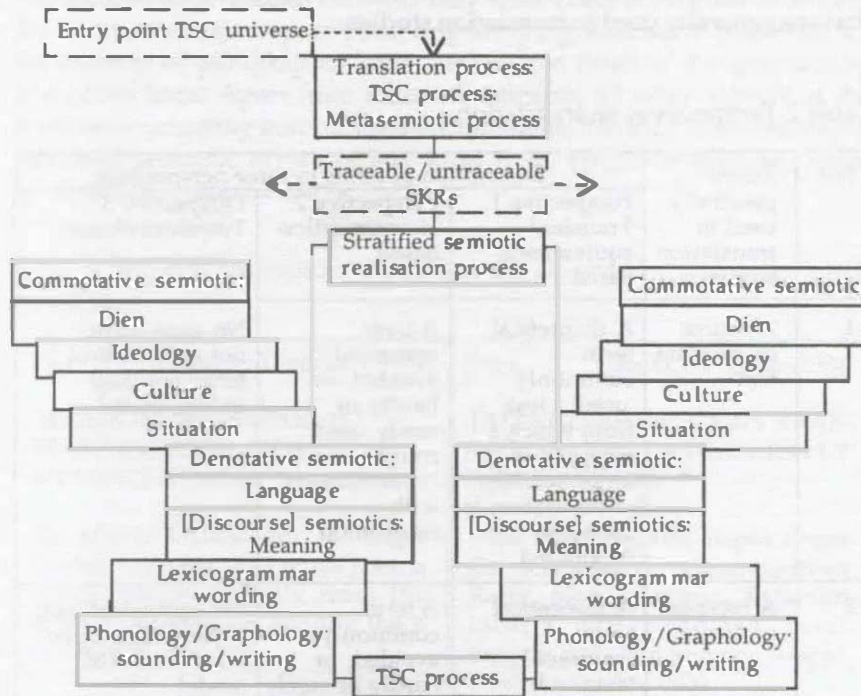
The intra/intersemiotic connecting lines with no pointing arrows are used in Diagrams 4a and 4b to indicate the dynamic nature of TSC process in which CDS processes that realise it move vertically upward or downward and horizontally sideward to the left or to the right, which offer and show various possible choices of interrelating semiotic variables of the same or different kind(s) and/or of the same or different semiotic levels in the same or different semiotic regions. The semiotic variables are not numbered to show the possibility of TSC that is denotatively realised by and in one denotative semiotic of a particular kind rather than two or more, for example by and in linguistic semiotic rather than nonlinguistic semiotic, and it specifically involves only one linguistic semiotic rather than two or more. In other words, there may be a TSC act whose DS realisation is represented by and in language rather than nonlanguage and it involves only one language rather than two or more languages.

To sum up the points in Diagrams 2a and 2b representing the mainstream transfer/equivalence-based perspective on translation in contrast with those in Diagram 3 representing the hermeneutics-based perspective and those in Diagrams 4a and 4b representing the Translatics-based perspective, observe the table below as regards three critical terms that are generally used in translation studies.

Table 2: Perspectives on translation

No.	Terms generally used in translation studies	Description of terms in three perspectives		
		Perspective 1: Transfer/ equivalence-based	Perspective 2: Hermeneutics-based	Perspective 3: Translatics-based
1	A source or original text	A theoretical term commonly used; a text from which a receptor or target text or a translation is based or originated	A term commonly avoided, or hardly or rarely used; roughly 'synonymous' with a translation	No equivalent; not a theoretical term, not used in TSC model
2	A receptor or target	A theoretical term commonly text used; synonymous with a translation	A term commonly avoided, or hardly or rarely used, roughly 'synonymous' with a t ranslation of a translation	No equivalent; not a theoretical term, not used in TSC model
3	A translation [as a text]	A theoretical term commonly used, synonymous with a receptor or target text; a reproduced, re-expressed, recreated or reconstructed text; a translated text; or a second or foreign text	A term commonly used, roughly 'synonymous' with a so-called source or original text in the transfer/ equivalence-based sense of the term "source or original text"	A term defined to mean a TSC, a metasemiotic that has no equivalent in 1 and 2: a translation is a TSC as a metasemiotic, which does not exist but occurs, whose occurrence is realised by and in CDS systems (potentials) and representations (instances, texts)

To have a clearer picture of TSC as metasemiotic, one may need to look at an illustration of an actual TSC event and how it is analysed in TSC model. The data shown in Table 3 below are derived from previously occurring linguistic data that were produced and released by the Press Release of British Embassy in Jakarta on 3 February 1994. There are adjustments as to the font type and size, space bordering of typing, number of lines (but not the number of paragraphs), and the location lines of the graphically channelled texts. Apart from these adjustments, *all* other aspects of the previously occurring graphic texts are maintained as they were, including linguistic semiotic errors of any kind (e.g., errors in spelling, lexis, grammaticality, abbreviations, etc.).

Table 3: Semiotic realisation of a TSC at the DS level by and in linguistic semiotics

PR 4 Jakarta, 3 February 1994	PR 4 Jakarta, 3 Pebruari1994
BRITISH AMBASSADOR TO START JAKARTA MORRIS MOTORCAR RALLY	**DUTA BESAR INGGERIS AKAN MEMBERANGKATKAN RALLY MOBIL MORRIS**
The British Ambassador, Mr Roger Carrick, will start the Annual Jakarta Morris Motorcar Rally from the British Embassy on Sunday the 6 February at 0830 hrs.	Duta Besar Inggeris, Bapak Roger Carrick, akan memberangkatkan Rally Mobil Morris Tahunan Jakarta dari Kedutaan Besar Inggeris pada hari Minggu, tanggal 6 Pebruari pukul 0830.
The Motor Rally will travel the 127 km from the British Embassy to Selabintana, Sukabumi. The Rally will consist of some 40 Morris Minis, Mini Mokes and Morris Minor 1000's.	Rally Mobil ini berjarak 127 km dari Kedutaan Besar Inggeris ke Selabintana, Sukabumi. Rally ini akan diikuti sekitar 40 Morris Mini, Mini Mokes dan Morris Minor 1000.
Note to the Editors You are most wellcome to cover this event.	**CATATAN BAGI REDAKSI** Kami mengundang anda untuk meliput keberangkatan ini.

As the TSC primary speaker arrives at the entry point to TSC universe as to TSC process, s/he traces the SKRs for meaning making in semiotic systems and representations. The TSC primary speaker's analysis as a metasemiotic analysis results in the semiotic choice that is taken in which the human power to mean is realised into the human power to translate by virtue of the CDS systems and representations at disposal. This being the case, at the DS

level Translatics interprets the linguistic data in Table 3 above as two linguistic semiotic representations (instances, texts) in two linguistic semiotics (languages) that denotatively realise a particular kind of TSC event, act, representation or instance. Specifically, the two linguistic texts in the two languages above denotatively realise one TSC event, act, representation, or instance (text) in the first place, not two. In other words, the linguistic data on the left and right columns represent one TSC text, one metasemiotic text which is denotatively realised by and in two linguistic texts in two languages. For practical reasons this sense of one TSC event as one TSC text realised by and in two linguistic texts in two languages may briefly be expressed as a two-in-one-TSC text. Furthermore, the two linguistic texts in the two languages simultaneously realise the TSC text in that the two realising linguistic texts in the two languages come to the participants in the same temporal location of a TSC event or text (and even also in the same spatial location). More specifically, this simultaneous linguistic semiotic realisation of a TSC text is bilingually realised by and in one English text and one Bahasa Indonesia (BI) text that occur and graphically reach the participants (readers) at the same time (and even also in the same place).

At the CS level the bilingually realised TSC text by and in the simultaneously occurring English and BI texts are connotatively realised by and in the English and Indonesian CS (situational, cultural, ideological) systems and representations which lie above and motivate the occurring English and BI texts. At the CDS level of interpretation it is the English CS power to mean in the Englishcontext that is deterministic of the English DS power to mean in the given English text with its typical linguistic features. This holds true with the Indonesian CS power to mean in the Indonesian context that is deterministic of the BI DS power to mean in the given BI text with its typical linguistic features. At the TSC level of interpretation, it is the TSC power to mean in the TSC context over the English and Indonesian realising contexts that is deterministic of the TSC text, whose occurrence is made possible by virtue of the occurring English and BI texts as the realising texts. In the TSC text that is realised by and in the English and BI texts it is the TSC context that is deterministic of what and what not to mean, how to mean it and why A Translatics-based interpretation of a TSC phenomenon represented by linguistic data such as those in Table 3, in which English and BI texts bilingually realise a TSC text, would critically look at the TSC context over the English and Indonesian contexts of the occurring texts in the first place. In Translatics one critical TSC contextual variable that lies behind and motivates TSC act is called TSC goal, which represents the communicative need of TSC act. Unfortunately, for reasons of space our discourse on this and other concepts within the Translatics framework and its TSC model of analysis will have to take place elsewhere in some other forum. Table 4 below is just a brief Translatics-based description of the TSC event above that summarises the points.

Table 4: TSC system and representation (instance, text) denotatively realised by and in linguistic semiotic systems and representations (instances, texts)

Entry point to TSC universe: TSC SKRs for meaning the DS level	Semiotic realisation description of TSC: Type of semiotic realisation choice taken at the DS level	Description of TSC type: Type of TSC system and representation (text) based on type of semiotic realisation choice taken at
1	Linguistic semiotic systems and representations (texts) as semiotic choice for DS realisation of TSC	Lingual TSC: Lingually realised TSC system and representation (text)
2	Interlinguistic semiotic systems and representations (texts) as semiotic choice for DS realisation of TSC	Interlingual TSC: Interlingually realised TSC system and representation (text)
3	Bilinguistic semiotic systems and representations (texts) as semiotic choice for DS realisation of TSC	Bilingual TSC: Bilingually realised TSC system and representation (text)
4	English-BI semiotic systems and representations (texts) as semiotic choice for DS realisation of TSC	English-BI TSC: English-BI realised TSC system and representation (text)

Conclusion

In general, some critical aspects and dimensions of translational semiotic phenomena have been addressed, within the confines of the given spatial and temporal location of our forum. It is hoped that what has been presented in this paper will contribute to the development of translation studies not only in theory but also and no less importantly in practice and application in that – as Halliday (1985:7) puts it - "the value of a theory lies in the use that can be made of it" The theoretical underpinning is designed and developed to be an academically responsible and effective way of not so much about what to mean and what not to mean as how to mean and why to mean in our discourse on translation as regards the various aspects and dimensions at the theoretical, descriptive, explanatory, interpretative, evaluative and applied levels of study on the phenomena under investigation.

In particular, an attempt has been made to introduce Translatics as a theory of translation in which translation is interpreted as TSC and TSC in its turn is interpreted as metasemiotic particularly in contrast with the mainstream transfer/equivalence-based and hermeneutics-based theories of translation, and to show the semiotic relations of TSC as metasemiotic system and representation on the one hand and Martin's Hjemslevian connotative (contextual) and denotative (textual) semiotic systems and representations on the other. The terminology that is heavily semiotic and systemic in its orientation may have caused problems of understanding for readers in general, especially for readers who are unfamiliar with those styles of discourse. The necessity for elaborative description and further discussion of the distinctive aspects and features of the theory and model of analysis is obvious. Unfortunately, as was indicated earlier, particularly for reasons of space that necessity in question cannot be met in one go here and now. However, the brief descriptions of Translatics-based foundational key concepts and features particularly in contrast with the mainstream transfer/equivalence-based and hermeneutics-based distinctive concepts and features as a case in point are believed to have been adequate to the task of achieving what this paper is expected to achieve: to introduce Translatics as a theory of translation that offers an alternative to the mainstream views currently held within translation studies and at the same time to contribute to the broadening of the academic horizons of readers who are interested in translation studies as a transdisciplinary study of translational semiotic phenomena, within the confines of the given spatial and temporal location of our forum.

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