

# From intersemiotic translation to transmediality: a view from semiotics of culture

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In this paper, I propose to revisit the notion of intersemiotic translation from the viewpoint of cultural semiotics of Tartu-Moscow School.

Juri Lotman and his colleagues began to think about translation around the same time as Jakobson's seminal paper was published in 1959. However, differently from Jakobson, their views seldom reached the forefront of translation studies. Reasons for this were foremost disciplinary, but also political and linguistic. Publications of the first generation of cultural semioticians of Tartu-Moscow School very seldom addressed the issue of translation explicitly, e.g. on the level of the title of the paper, and appeared usually in volumes dedicated to semiotics or history of culture – not translation. Secondly, these papers were for the most part written in Russian and due to political reasons saw little translation into English or other languages. Those that did get translated, were again framed as pertaining to semiotics, not translation. At the same time, especially Lotman addressed the issue of translation on numerous occasions in his works. Furthermore, along his career, Lotman began to increasingly regard translation as a primary mechanism of meaning generation on all levels from an individual to the semiosphere as a whole, encompassing intersemiotic translation (in Jakobson's terms) as the most fundamental characteristic of any semiotic system. Recently, Lotman's views on translation have begun to attract more attention (e.g. Monticelli 2017; Ibrus, Torop 2015). His ideas have been fruitfully applied to the analysis various cultural phenomena, including the specifically present-day phenomena like digital media (Ibrus 2015) or transmediality (Dusi 2015).

I argue that the notion of intersemiotic translation can in a productive way be brought together with Lotmanian semiotics of culture and reinterpreted in a broader context, especially foregrounding the idea of transmedial translation as culture's self-communication.

## References

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