

WHAT IS INTEREPISTEMIC TRANSLATION?¹

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ABSTRACT: This article seeks to define interepistemic translation by two different routes. The first is etiological: how the coining of the term emerged out of the author's struggles with the problems of bringing three essays from three different epistemic systems—translation, medicine, and the humanities—into rough interconnectivity. The second adopts and adapts Itamar Even-Zohar's eight hypotheses for 'transfer theory' as a provisional model for interepistemic translation.

KEYWORDS: Epistemic System, Intralingual, Interlingual, Intersemiotic, Translation, Transfer

1. Introduction

I coined the term *interepistemic translation* as translation between epistemic systems at the end of my 2017 monograph *Translationality: Essays in the Translational-Medical Humanities* (2017b, p. 200):

Perhaps we can tie together my various combinatory vectors here by rethinking Roman Jakobson's (1959) famous tripartite distinction among intralingual, interlingual, and intersemiotic translation. I suggested in passing that Richard Powers's "neurological novel", *The Echo Maker*, is a kind of intersemiotic translation, in the sense that Powers reframes the narratives in one written genre (or semiotic world), popular or "narrative" neuroscience, as a narrative in a different written genre (or semiotic world), the novel. But what kind of translation is at work in translational medicine (TM)? It is similar to what medieval thinkers called the *translatio studii*, the translation of learning, also known as the transfer or transmission of knowledge—which is never a "cloning" of knowledge, of course, but always involves what I'm calling translationality: adaptation, transformation.

Thinking about that, we might want to expand Jakobson's framework by naming the sort of translation at work in TM's *interepistemic translation*: translation from one "epistemic system" ... to another.

But what does that mean in practice?

2. One example

My subtitle for *Translationality*, "Essays in the Translational-Medical Humanities", offers one kind of hint.

The first of the book's three essays deals with the *medical humanities*—the Capgras delusion in Richard Powers' novel *The Echo Maker*. The novelist's humanistic approach to the medical condition of Capgras is to get the narrator's brother into a car accident that gives him brain damage, which manifests as Capgras. As a result, he believes she is not really his sister; she is an impostor, or a cleverly programmed android. She doesn't have

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the disorder; she embodies one human response to being a secondary victim of the disorder. Two epistemic systems—medicine (diagnosing and attempting to cure a neurological condition) and the humanities (narrating the human stories of sickness and health in a novel)—and translating between them.

The second deals with the *translational humanities of medicine*: the medical history from Galen to Rhazes to Andreas Vesalius and then to François Rabelais-the-physician (who published a translation of Galen) translated into the literary history from Rabelais-the-novelist through Thomas Urquhart’s English translation to Laurence Sterne, to say Manuel Portela’s Portuguese translation of Sterne. Again the same two epistemic systems as in the first part, medicine and the humanities, but this time the humanistic element is specifically translational, tracking the gradual interlingual and interepistemic *transformation* of a medical history into a literary history.

The third deals with the *medical humanities of translation*: translational hermeneutics in Friedrich Schleiermacher’s feeling of the foreign and Viktor Shklovsky’s feeling of the strange as the social neuroscience of empathy. Now the interepistemic encounter shifts one step further, translating the medical research feeding the social neuroscience of empathy into and through the hermeneutical history of theorizing empathy as undergirding humanistic research and the phenomenology of translating.

And the conclusion deals with the *humanities of translational medicine*: the translation not only of clinical research into patient care but of patient care into the human experience of wellness, sickness, and dying, with a focus on the 1993 play *Wit*, written by a hospice nurse named Margaret Edson, who tracks the interactions between a dying English professor and her cynical nurse.

In short, four different interepistemic translations between and among translation studies, medicine, and the humanities.

3. The definitional question

So but what *is* interepistemic translation?

I’ve just traced the genesis of the idea in one ideational process in my own work; it occurs to me that I could just as well have done the same for a dozen or so other book-length projects of mine. Science fiction and translation; Tourette’s and translation—or, rather, Tourette’s, the Longinian/Burkean/Kantian sublime, and translation; pornography and translation; transgender and translation (and translingual address); behavioral economics and translation; strange loops and translation; Daoism and translation; performativity and translation; taboo and translation. I tend in my research to tackle bridging projects, mapping the coordinates of one epistemic system onto another—typically a manifestly non-translational epistemic system onto translation. I’ve tended to think of that tendency as ‘driving a square peg into a round hole’: connecting things that don’t go together, and don’t seem likely to connect. Reframing it as interepistemic translation seems considerably more useful.

But is that all that interepistemic translation is? Is it limited to theoretical projects? Does it have no practical applications? Does it never arise out of practical projects? And what is its scope?

For example, if we think of different sign systems as epistemic systems—language, music, visual arts, and so on—wouldn't intersemiotic translation count as interepistemic translation?

And if we think of different languages as epistemic systems—certainly the Sapir-Whorf Hypothesis tends in this direction—wouldn't interlingual translation count as interepistemic translation?

And if we think of thought and verbal expression as epistemic systems, and same-language idiolects as epistemic systems, wouldn't intralingual translation count as interepistemic translation?

Perhaps interepistemic translation is the *universal form of all human communication*?

More: if we recognize the planetary importance of biosemiotic translation, eco-translation, the translation of communication between animate and inanimate entities—say, humans not just with plants but with air, bodies of water, and geological formations—perhaps interepistemic translation is the universal form of all human *and* nonhuman communication?

If there is no form of communication that is *not* interepistemic translation, how useful is the concept?

And finally: if we want to enhance its usefulness by restricting our conceptualization of interepistemic translation to narrower confines, where shall we draw the line? Should we try to make the case that interepistemic translation is all translation that is *not* intralingual, interlingual, or intersemiotic? Or should we simply say that interepistemic translation is translation whenever it is *thought of* as translation between ways of knowing and managing knowing?

4. Even-Zohar's Transfer Theory

In the lead-up to this conference, especially while reading the abstracts Karen Bennett² sent me to vet, I gave a lot of thought to questions like these, but the thought that I kept giving to them didn't seem to be bearing fruit—they kept butting up against the scalar problems of that last section and hitting a dead end—until one of the students in my doctoral seminar on critical and translation theory chose the Israeli translation scholar Itamar Even-Zohar's (1981, 1997) transfer theory for her presentation. Coincidentally, the last time I looked at those articles had been around the same time I was working on *Translationality*, for use in another 2017(a) monograph of mine, *Aleksis Kivi and/as World*

² Karen Bennett is very much the powerhouse behind this emerging interest in interepistemic translation. She found my coinage of the term in Robinson (2017b, p. 200), where it was very much a casual throwaway quip, and saw the potential for a broad-based interdisciplinary research project, which she then used to bring us all together for the Lisbon conference, and then for this special issue of *Translation Matters*. See also Bennett (2024) for an early publication on the subject.

Literature; but I had been focused then on Even-Zohar's notion of uptake (1997), and completely missed the light his emergent transfer theory (1981) could shed on interepistemic translation.

In fact that first article on transfer theory, *Translation Theory Today: A Call for Transfer Theory* (1981), just barely begins to hint at the new approach:

If this is the case, translation theory as it is today clearly is not a candidate for liquidation. On the contrary, it will become even clearer that "translation" is not a marginal procedure of cultural systems. Secondly, it will help in looking for the really particular in inter-systemic transfer (translation). Thirdly, it will change our conception of the translated text in such a way that we may perhaps be liberated from certain postulated criteria. And fourthly, it may help in locating what "translational procedures" consist of. (p. 3)

"Translation theory as it is today" is only "a marginal procedure of cultural systems," he is suggesting, and thus "a candidate for liquidation", if it is limited to interlingual translation. Studying "translation" more broadly as "inter-systemic transfer" may liberate us from "certain postulated criteria" and help us understand "translational procedures" more complexly and comprehensively.

5. Even-Zohar's Hypotheses

Even-Zohar ends the 1981 paper with eight hypotheses (pp. 6-7); let's interrogate them in series by way of applying his transfer theory to interepistemic translation.

Hypothesis No. 1. Translation theory would be more adequate if it were to become part of general transfer theory, to which it will contribute.

'General transfer theory' would include the transfer not just of texts and their meanings but of objects ('transculturation')³ and even people ('cultural translation').⁴ What happens when 'stuff' gets transferred? What happens when people cross 'borders' of all kinds (not just geopolitical ones)? This has been a recurring concern of Anthony Pym as well, from *Translation and Text Transfer* (1992) to *The Moving Text* (2004), and it informs the eighth and final chapter of *Exploring Translation Theories* ([2010] 2023) as well. "This is a world of moving texts and people, objects and subjects" (2004, p. 8), and Pym agrees with Even-Zohar that those movements can and perhaps should be called "transfers" (pp. 13-14), as they were in his earlier (1992) version of the argument. Too many readers, however,

³ 'Transculturation' was coined by the Cuban ethnologist Fernando Ortiz ([1940] 2002), adopted from Ortiz by the Polish anthropologist Bronislaw Malinowski ([1944] 1960), popularized in English by Mary Louise Pratt (1992), and borrowed for translation studies by Maria Tymoczko (2007, pp. 120-134). See also Robinson (2017a, pp. 18-19) for an application of transculturation to the economic trope of "gain/loss in translation."

⁴ 'Cultural translation' in the sense of the movement of people(s) is generally tracked back to Homi Bhabha's essay on Salman Rushdie's *Satanic Verses* in *The Location of Culture* (1994).

misunderstood the word; hence his use of ‘movement’ in the later version. In both books, texts move materially.

Still, the image of ‘crossing borders’ that are not physical and geopolitical but what Even-Zohar calls ‘polysystemic’ is suggestive for interepistemic translation. What happens when I need to ask whether my package has arrived but don’t know the Chinese words for ‘package’ or ‘arrive’ and so resort to mime? I have then crossed a border from verbal communication to nonverbal communication: my use of manual markers to indicate the shape and size of the box I expect and the trajectory it might have traversed in ‘arriving’ and perhaps ‘landing’ on a shelf or a table is an epistemic system that is very different from asking the question in plain ordinary Chinese.

One step ‘up’ (toward greater conventional organization) from *ad hoc* manual markers toward natural language would be the ‘manual’ (rather than ‘lingual’) use of signed languages by deaf communities—and we could ask then whether interpreting between sign languages would be interepistemic as well as ‘intermanual’ translation, and whether interpreting between a sign language and a spoken language would be interepistemic as well as intersemiotic translation.

And, less obviously, where is the border between mime as the last resort of intercultural communication among hearing persons and the gestures that accompany most intralingual ‘translation’? How often do I cross *that* border every day of my life?

Hypothesis No. 2. Inter-systemic and intra-systemic transfers will be regarded as homologous.

In the text Even-Zohar glosses the ‘systems’ between which and within which these transfers take place as “language/literatures” (p. 2), and notes that he is not taking those systems as “homogeneous, static structures” (p. 2). The implication of that latter disclaimer would appear to be that he is taking them as heterogeneous, dynamic structures, or perhaps that for him they are not structures at all but derangements, disruptions, or what Félix Guattari (1995) identifies with the Joycean portmanteau ‘chaosmoses’—but he doesn’t spell out the negated opposite he intends of ‘homogeneous, static structures.’ It seems clear, in any case, that he understands the transfers between and within systems as the primary force keeping systems in creative flux—or what Mikhail Bakhtin ([1934-1935] 1981) would call *разноречие/raznorechie* ‘heteroglossia’, the tension between centripetal stabilization and centrifugal destabilization.

The assumption that the ‘systems’ in question are languages and/or literatures, of course, tends to limit the applicability of transfer theory to interlingual and intralingual translation. Thinking ‘systems’ more broadly as epistemic systems—or epistemic orientations, epistemic dissipative systems, epistemic chaosmoses—gives us the scope to imagine a wider range of cultural expressions epistemically (and interepistemically). Think of the interepistemic and/or intraepistemic transculturation of food: not just creative/adaptive/transformational cooking and plating and serving as epistemic systems but

traveling and entering restaurants and eating as three more. And ask yourself whether the preparing of fusion cuisine and the eating of fusion cuisine are intraepistemic translations within the same system or interepistemic translations between two different systems.

Perhaps both? Perhaps neither? In any case, Even-Zohar insists that all such transfers are “in principle analogous, even homologous” (p. 2).

More specifically: if we take the chef and kitchen staff to form one epistemic system dedicated to the development and preparation of meals and the menu-designer to form another epistemic system dedicated to the representation of meals in those multimodal (word-and-image) texts called menus, then we would take the chef’s interactions with the menu-designer to constitute interepistemic translation. If we construct them as part of the same ‘restaurant’ epistemic system, under the leadership of the restaurant owner(s), their interactions would constitute intraepistemic translation.

By the same token, the diner who interacts with the menu and server to place and receive a meal order and then eats the meal can be thought of as participating in interepistemic translation (menu/reading<>food/eating) or intraepistemic translation (the various transactions involved in ‘eating out’).

Think also of the food critic, who eats the food and writes a review, and the food critic’s editor, who edits the review for publication, and the printer, who prints it, etc. Think of the scholar of international food culture who constructs numerous chefs’ and restaurants’ and national cultures’ ‘fusion’ cuisine as transculturation. Each of these in relationship with others might be thought of as participating in either interepistemic or intraepistemic translation.

And of course the interlingual translator of menus is interepistemically engaged not just with verbal menus but with many of the other collective knower-agents listed in the two previous paragraphs, and more. In the English menu I was given at one Chinese restaurant in Zhengzhou, Henan Province, 糊涂面 *hútu miàn*—a noodle soup that was a local delicacy—was translated ‘stupid face’. 糊涂 *hútu* does mean ‘muddled, silly, confused’, and 面 *miàn* does mean ‘face’ (but also ‘noodle’); but on a menu featuring local delicacies the three characters refer to a noodle soup and obviously have nothing to do with faces, stupid or otherwise. The epistemic system of restaurant menus and local dishes, of course, overlaps very little with the epistemic system of colloquial name-calling; the obvious or commonsensical reading of that translation, that it was a simple (or 糊涂 *hútu* ‘stupid’) error, would attribute that error to an interepistemic translation from the *wrong* epistemic system (‘name-calling’). I prefer to read it as a joke, a punning interepistemic translation that triangulates *three* epistemic systems, not just ‘name-calling’ and ‘English menu’ but ‘local delicacies’ as well.

Hypothesis No. 3. The product of transfer, i.e., the translated utterance/text, will not be admitted as such if and only if certain pre-postulated SL-TL relations are fulfilled.

I would emend that to read “The product of transfer, *e.g.*, the translated utterance/text, will not be admitted as such if and only if certain pre-postulated SL-TL relations are fulfilled.” Yes, sure, interlingual translation is one kind of transfer; but the whole problem of admitting “the product of transfer” as “the translated utterance/text” “if and only if certain pre-postulated SL-TL relations are fulfilled” is caused and exacerbated by the copulative identity implied by that “*i.e.*” If “the product of transfer” has to meet those pre-postulated conditions for *interlingual translation*, then there’s no need for Even-Zohar’s broader conception of transfer. Traditional translation theory will suffice.

The interesting question arises when we think more carefully about the criterial ‘pre-postulation’ of ‘transfer’ in certain source-target relations—*i.e.*, when we eliminate the restriction to *languages*. ‘Interepistemic translation’ does seem to require translation between epistemic systems—a source system, a target system, and a transfer between them. ‘Intraepistemic translation’ would involve what Even-Zohar calls ‘intra-systemic transfer’: translation within an epistemic system. If we are proposing to study both interepistemic translation and intraepistemic translation, perhaps the focus of our study should be called just plain ‘epistemic translation’. Perhaps it should also include such extensions as ‘infraepistemic translation’ and ‘supraepistemic translation’ — the translation of lower and higher epistemic levels within a single epistemic system (see Fig. 1). To my mind ‘epistemic translation’ would be a more impressively Greek paraphrase of ‘knowledge translation’, which in my experience was Salah Basalamah’s translational paraphrase of ‘knowledge transfer’ or ‘knowledge exchange’; see Robinson (2012) for my riffing on his innovation. But coming at knowledge translation from the perspective of Itamar Even-Zohar’s transfer theory would open it up to discussions at least of ‘betweenness’ and ‘withinness’ and possibly also of ‘aboveness’ and ‘belowness’.

For those of you who like arboreal binaries, here is one way of schematizing the research opportunities before us:

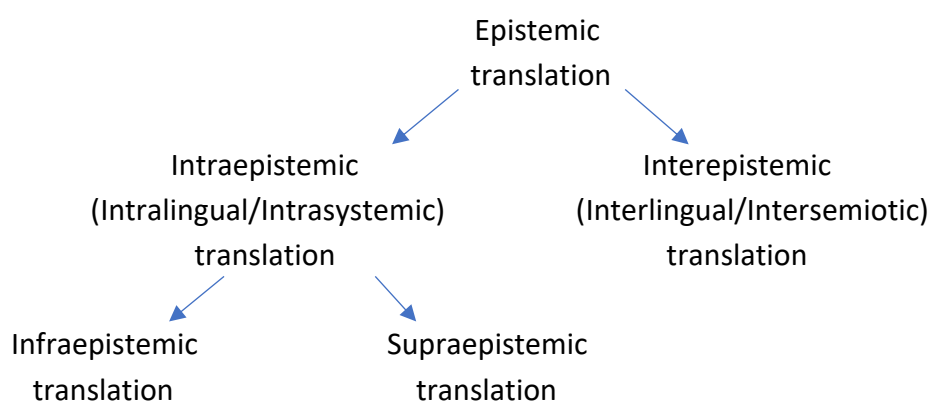


Figure 1. An arboreal schematization of the research orientations sketched in this paper

What about the distinction between translation as practice and translation as theory? Isn’t interepistemic translation as, say, cooking, or serving, or eating, quite different from

interepistemic translation as writing food criticism or scholarship on food culture? Isn't a humanistic approach to translational medicine as practiced by a humane physician with a human patient significantly different from my theoretical work in *Translationality: Essays in the Translational-Medical Humanities*?

When I was in the Ph.D. program at the University of Washington I took a class on Shakespeare, and tensions arose between me and the other five students in the class, because they were there for the 'beauty' of Shakespeare's poetry, and I was there for his brilliance as a theorist. Now, forty years later and maybe a few minutes wiser, that seems like a silly thing to fight over. Surely Shakespeare can be both a brilliant poet and a brilliant theorist?

Hypothesis No. 4. As a transferred product, not only actual texts for which a particular (individual) S text-T text relation can be demonstrated will be considered, but also T texts traceable to a specific, or several, S models.

Yes, transfer theory should consider not just a single source text/product/subject and a single target text/product/subject read as standing in a falsifiable relation of equivalence to it, but multiple source versions and multiple target versions. At the very least we should consider the relation of a single target text to multiple source texts that Karen Emmerich (2017) explores. But obviously a more radical application of Even-Zohar's transfer theory would open inquiry up first to expanding Kristevan intertextual or Barthean metatextual networks, or what Patrick O'Neill (2005) calls 'macrotextual' and 'transtextual' networks, but then further to networks of nontextual objects and subjects as well. How does the interepistemic translation of international fusion cuisine link up to the transculturation of other objects and to the cultural translation of migrants? Does the globalization of say Chinese or Mexican or Italian or Thai cuisine require or presuppose or increase the global transmigration of Chinese or Mexican or Italian or Thai subjects as 'authentic' chefs? Do our assumptions about the 'authenticity' of 'ethnic' cuisine require the 'ethnic' 'authenticity' not only of chefs but of sous chefs, servers, cashiers, and dishwashers?

And what about the ownership of those restaurants? Can an 'ethnic' restaurant be considered 'authentic' if it is owned by a rich person of the 'local' ('target-system') ethnicity, or by a multinational corporation?

How is 'authenticity' negotiated epistemically in the clashes and collisions of inter-systemic attitudes and affects? How do we negotiate 'ethnicity' in those epistemic clashes and collisions? As Len Ang (2001) asks, does a person of Chinese 'ethnicity' have to be able to speak Chinese? Do they have to have been brought up speaking Chinese as their first language? Do they have to speak other languages with a Chinese accent? Is 'authentic' 'ethnicity' a mathematical equation: 83% Chinese? Would a person who is 37% Chinese be 'less' Chinese than a person who is 38% Chinese?

These complex equations (and their debunking) should be part of transfer theory as well.

Hypothesis No. 5. For the ST-TT relation, traditionally described in terms of correspondence/non-correspondence, the question “how and why TT features are relatable to ST features” will replace the question “[why] in TT a certain ST feature is lacking.”

Obviously here Even-Zohar is still writing about *texts*. And yes, obviously a pre-DTS concern with “correspondence/non-correspondence”—or, more specifically, with “[why] in TT a certain ST feature is lacking”—needs to be replaced with the quintessentially Descriptive Translation Studies question of “how and why TT features are relatable to ST features”. But let’s take transfer theory seriously and consider the interepistemic relatabilities of source and target products and people as well.

And perhaps further, in light of hypothesis number 2, let us also consider the intraepistemic (and infraepistemic, and supraepistemic) relatabilities of intra-systemic transfers. Of course those intras can easily be reframed as source-target inters as well. Is any epistemic ‘system’ or ‘regime’ (or ‘orientation’, or ‘chaosmos’) ever just one ‘system’? It is supraeasy and maybe also infraeasy to proliferate systematicities, both horizontally in the sense of rival subsystems (Chinese vs. Mexican vs. Italian vs. Thai cuisines) and vertically in the sense of higher and lower scalar relations: Chinese cuisine and the supraepistemic question of Chinese ‘ethnicity’, or the infraepistemic question of *which* Chinese cuisine (which province, which city, which neighborhood, which family, etc., but also which Chinese ethnicity: would Islamic *halal* cuisine from Xinjiang Province count as ‘Chinese’ cuisine?).

Hypothesis No. 6. In transfer/translation, the transfer principle will be taken as a procedure, which due to the decomposition/recomposition unavoidably involved in it, processes the utterances/texts so that they behave differently from the source.

Yes: this is what is known as process philosophy. Translation is always transformation. Translationality is the becomingness or processuality of process philosophy. The point to add to Even-Zohar’s formulation of this hypothesis, however, is that ‘the decomposition/recomposition unavoidably involved in it’ unavoidably also destabilizes both the source and the target, and indeed destabilizes our perception of both ‘decomposition’ and ‘recomposition’. Decomposition implies the destabilization of a stable source state; but Even-Zohar’s own insistence that “translation” is not a marginal procedure of cultural systems—that translation *creates* cultural systems by continually decreasing and recreating them—should make it clear that our assumption that *the source state is stable* is an idealization, a reification, the imposition not only of an idealized order but the retrospective attribution to that idealization of ‘reality’ or ‘truth’. Similarly, of course, the ‘recomposition’ of the ‘decomposed’ ‘source’ as a stable ‘target’ state is another idealization. As Deleuze and Guattari (1980; 1987) would put it, there are lines of flight, and those lines partake in deterritorializations and reterritorializations.

Hypothesis No. 7. This translational procedure (Hypothesis 6) is only the most basic processing principle for a TT. The specifics of that processing are determined by a complex hierarchy of semiotic constraints, the strongest being models governed by the positional oppositions within the target PS.

I would say that 'the specifics of that processing' are not so much *determined* as they are *constrained* and *conditioned* by semiotic constraints, which exist not in a 'complex hierarchy' (what Deleuze and Guattari would call an arboreality of branching binary gates, as in Fig. 1 above) but in a rhizomaticity, like crab grass. And sorry, but 'positional oppositions within the target PS' will not do. If Even-Zohar is so determined *not* to understand systems as "homogeneous, static structures" (p. 2), he has to give up this notion of a static positionality within 'the' target polysystem.

In the introduction to *Parables for the Virtual* ([2002] 2021, pp. 2-8) Brian Massumi critiques this scientizing move of positing or positioning, reading 'positionality' or 'positioning on a grid' as static binary coding. In the traditional translation studies that Even-Zohar challenges, that coding would obviously entail categories like originality vs. derivativity, fidelity vs. infidelity, and word-for-word vs. sense-for-sense. Corpus-based studies of 'translator style' and 'narratoriality', of course, code translator identities with revisionary binaries that are historically progressive: where earlier The Original Writer had One Style and The Translator was only *faithful* to that Style without developing one of His (normatively not Her or Their) own, now it's possible to assign One Style to The Translator as well—as long as it is derived quantitatively by aggregating inert three-word colligations in a corpus. The Translator's Style can be countenanced so long as it is *coded*. It may even be reassuring because it is static and singular and algorithmically depersonalized.

"The idea of positionality", Massumi says, "begins by subtracting movement from the picture" (p. 3). "For structure," he adds later, "is the place where nothing ever happens, that explanatory heaven in which all eventual permutations are prefigured in a self-consistent set of invariant generative rules" (p. 29). In corpus studies The Translator's Style does not move. It does not change or even twitch. It is a rock. It is emphatically not an event.

"This catches the body in a cultural freeze-frame", Massumi writes. "The very notion of movement as qualitative transformation is lacking. There is 'displacement' but no transformation; it is as if the body simply leaps from one definition to the next" (p. 3). In his pithy summary "the space of the crossing," which is to say "the gaps between positions on the grid, falls into a theoretical no-body's land" (p. 4). Not a transfer: an inert space where nothing ever happens.

By contrast, in the process-philosophical revolution imagined by Henri Bergson "position no longer comes first, with movement a problematic second" (cited in Massumi, [2002] 2021, p. 7). Rather, position "is secondary movement and derived from it. It is retro movement, movement residue" (p. 7). In the "event," he argues, "nothing is prefigured". For him the event "is the collapse of structured distinction into intensity, of rules into

paradox” (p. 29)—though I would protest that ‘paradox’ is still a logical structuring of distinction. Leave it at ‘intensity’.

Viewed through that movement/event lens, stasis becomes difficult to explain. How can it even exist? “Another way of putting it”, Massumi adds, “is that positionality is an emergent quality of movement” (p. 8). Indeed in this view emergence is all: “It is not enough for process concepts of this kind to be ontological. They must be *ontogenetic*: they must be equal to emergence” (p. 8).

Hypothesis No. 8. Under the TS constraints, the relatability of a TT to a ST, or of T model to a S model, depends on the state of the target PS, which, through the repertory of its models, functions as the strongest constraint.

This works pretty well—especially if we recognize the continuous destabilizing effects of transfer on ‘systems’ and ‘states’. To the extent that ‘the state of the target PS’ depends on the relatabilities of the various transfers that are continually creating and decreasing it—depends on the *movement* of all states, states as *events* rather than static structures—yes, ‘the relatability of a TT to a ST, or of T model to a S model, [also] depends on the state of the target PS’. The whole intersystem is a dissipative system teetering on the edge of chaos. And if that chaotomic ‘state of the target PS’ ‘functions as the strongest constraint,’ that constraint, and indeed the strength of that constraint, is everywhere *in* rhizomatic *tension* (generating *in-tensity*) with every other constraint.

6. Conclusion

Let me conclude, then, by restating Even-Zohar’s eight hypotheses for interepistemic translation.

IEZ/DR Hypothesis No. 1. Translation theory would be more adequate if it were to become part of general transfer theory, to which it will contribute by spanning intralingual, interlingual, intersemiotic, intraepistemic, and interepistemic translation events.

IEZ/DR Hypothesis No. 2. Inter-systemic/epistemic and intra-systemic/epistemic transfers, as well as infra-systemic/epistemic and supra-systemic/epistemic transfers, will be regarded as homologous.

IEZ/DR Hypothesis No. 3. The admission of the product of transfer as such will not be made contingent on the fulfillment of certain pre-postulated SL-TL relations.

IEZ/DR Hypothesis No. 4. Transferred products typically exist in multiple instantiations, originating in multiple source texts/objects/subjects and culminating (at least temporarily) in multiple target texts/objects/subjects, thus constituting large-scale intertextualities that most often radically exceed traditional verbal textuality.

IEZ/DR Hypothesis No. 5. The relatibilities of various early and late stages of transfer should be constructed not in terms of the “accuracy” of their “reproduction” but rather in terms of “how and why target features are relatable to source features.”

IEZ/DR Hypothesis No. 6. In transfer/translation, the transfer principle will be taken as a decomposition/recomposition procedure that inevitably decomposes and recomposes not only the transferred product but the very source and target states that are imagined as the stable origins and destinations of the transfer, and the very procedures of decomposition and recomposition.

IEZ/DR Hypothesis No. 7. This translational procedure (Hypothesis 6) is only the most basic processing principle for a target product. The specifics of that processing are determined by a rhizome of semiotic constraints characterized by affective intensity.

IEZ/DR Hypothesis No. 8. The strength or weakness of those constraints (Hypothesis 7) is always a local (target-side) event conditioned interactively by past, current, and possibly future events of transfer, and thus of dynamic relations with the source-side as well.

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