
Editorial Report

This issue includes eight articles in total which are divided into two sections.¹

The main feature of the current issue “Translator, Translation and Its History” is proposed by Hung-shu Chen, Assistant Professor of the Department of English Instruction at the University of Taipei and contains six articles. It focuses on the role of “translation” in the modern history of East-Asia, examining the contexts in which the translators, their work and activities took place in terms of knowledge dissemination, ideological enlightenment, network and communication, international exchange and construction of national identity. Through these articles, we are able not only to explore the dynamic relationships between translation, the cultural ideologies and linguistic environment of the time, but also have a better understanding of how the development of history was facilitated and influenced by translation.

The first article is “Forgotten Contributors: On the Japanese Adaptors Behind Taiwan’s Dongfang Publisher” by Tzu-yun Lai, Professor of the Graduate Institute of Translation and Interpretation at National Taiwan Normal University. This paper traces the origins of over a hundred publications of Dongfang back to their Japanese sources. It rectifies numerous mistakes in the antecedent researches in the field and fills one significant gap in our

¹ We have received 13 papers in this issue (10 from Taiwan and 3 from abroad including China). All the articles were sent to two to three external reviewers. 8 out of 13 were accepted with a 62% passing rate. We published 8 papers (including 3 accepted yet reserved papers) and there is no internal paper in this issue. A submission is considered internal if (1) its author is an editor or regular reviewer of the journal, or (2) in the case of multiple authors, at least one of them is an editor or regular reviewer of the journal.

knowledge of translation of Children's literature in Taiwan by illustrating the adaptation strategy of the Japanese writers and the translation strategy of Chinese translators. On one hand, Lai points out that the strategies of Japanese adaptors were influenced by their preoccupation with moral building education for children and, as a result, the images of Arsène Lupin and Sherlock Holmes in those books transfer from being sarcastic and rude to polite and gentle. On the other, she suggests that the fact that Dongfang Publisher never credits the Japanese writers is to erase the translation facts and cultural details, which are influenced by their de-Japanization and increasing Sinicization standpoint. Through the analysis, we can see the interaction between the political perspectives and the cultural and social conditions of the translators and their work.

The second paper "The Translator and the Other: Haruo Sato's Accounts of his Travels in Taiwan and Fujian" by Chen-shu Yang, Professor of the Graduate Institute of Cross-Cultural Studies of Fu Jen Catholic University, takes the relationship between Haruo Sato and his guide/interpreter Wen-kuei Hsu as an example, examines the role and function translator and translation play in literary culture by adopting an innovative perspective and research approach. It switches the roles of the author and the interpreter by focusing on the interpreter while regarding Sato as a documenter of the interpreter. It points out that the interpreter actually participated in the writing of the author as the perceptions of an author, to a certain extent, are decided and influenced by the interpreter. Therefore, the quality of the interpreters has great impact on the writings of the travels. Through this article, we can see that the guide/interpreter was not merely a literal translator, but played multiple roles in the process of interpreting. Sato's travel accounts of his travels in Taiwan and Fujian are actually created through interactions of the author and the interpreter. In this article, we are able to see how the

interpreter chose to do his translation according to his own preference and affected the perceptions and level of acceptance of Sato.

The following paper is “Translate, Vanguard! Translation and Introduction of Foreign Literature and National Imagination in *Qianfeng Yuekan*” by Shuo-win Chen, Assistant Professor, Department of Chinese Literature at National ChungHsing University. By adopting the perspectives of theories such as multiple gaze and manipulation in translation, this article investigates the periodical *Qianfeng yuekan* (Vanguard Monthly), which was briefly published in the 1930s with 7 issues, and explores the relationship between translation and the formation of cultural identities. It indicates the nationalistic implications in the writings of Huang Zhenxia and other nationalist literature writers and also the role and function those works play in shaping the national imagination and identity. This paper suggests that the national literature writings, apart from serving as propaganda promoting national unity, also appeal to the translation of foreign works to shape their national imagination. By belittling foreign culture in their writings, such as depicting foreign women as objects of desire, China sees the reflection of its miseries through the multiple gaze of others, and thus is able to rewrite and reshape its cultural value system through translation. From a cultural translation perspective, this paper examines the motivations and functions of translation by drawing a portrait of Vanguard as translator, indicating the nationalism and national imagination behind translators and their work.

Then we presents “The Interaction between the Translation of ‘Urban Autonomy’ and Centralized Self-Governing Institutions: W. B. Munro's *The Government of European Cities* and its Japanese and Chinese Translations” by Liang Qi. It investigates the connotation of “local self-government” in the light of the formation of the modern conception of “Autonomy”, by focusing on *The Government of European Cities* by Munro, its Japanese translation

《歐洲市政論》 by 村田岩次郎 and the Chinese translation 《英德法美比較都市自治論》 by Yu Fen Chu. The article outlines the translation process of *The Government of European Cities* into Japanese and Chinese and examines the introduction of “Autonomy” to China in the Late Qing period. It indicates that the term “Autonomy” in Anglo-American empiricism emphasizes the independence and self-government of individual, whereas in continental Europe, the term usually refers to the rational restraint of self-management and obedience. The different understandings and interpretations of the term had resulted in different self-governing institutions. This article demonstrates the influences and limitations translation imposes on the formation of ideas and customs.

The fifth article is “In Search of the Source Version of Su Manshu’s *Can Shehui*: An Intertextual Study” by Yung-chieh Chiang, part-time Assistant Professor of the Department of Foreign Languages and Literatures at National Taiwan University. By conducting detailed comparisons between its French original, English translations and Japanese translations, this article traces the source text of Su Manshu’s *Can Shehui* and identifies that it is most probably from the English translation by Charles E. Wilbour. By comparing the differences between the 1903 newspaper serial *Can Shehui* and the 1904 offprint *Can Shijie*, it suggests that Su Manshu revised and amended the text while doing translation in accordance with the cultural context and the ideological system of the situated linguistic environment in order to conform to the thinking modes and habits of his readers, which gives us an example to enable us to grasp the relationship between translation and an ideological system.

Finally, we presents “Chinese Whispers: A Story Translated from Italian to English to Japanese and, Finally, to Chinese” by Hung-shu Chen, Assistant Professor of the Department of English Instruction at University

of Taipei. It identifies that the source text of Bao Tianxiao's *Children's Moral Cultivation* was a Japanese translation 《三千里》 by Hara Hōitsuan, which was itself translated indirectly from an English translation by Isabel F. Hapgood of the 39th Italian edition of *Cuore*. Through investigating the process of relay translation, this article investigates the connotations added or removed in different versions, and thus concludes with four characteristics of relay translation. It allows us to have a clearer picture of the process of relay translation and how the translators are influenced by their own cultural contexts and linguistic environments as well as their ideological systems and hence produce distinctive relay translation texts.

This issue's feature focuses on translator, translation and its history. It aims to provide a picture of how the work of translation interacts and is intertwined with the linguistic environment and ideological system at the time. Also, it tries to analyze the ways the translation institutions manipulate the work of translators and reshape the cultural value systems through translation. This issue hopes to open up the possibilities of cross-disciplinary dialogue between translation studies and ideology studies.

We also introduce two articles in this issue. One is "The Image of Confucius in *Zhuangzi* and *Liezi*" by Long-shen Lee, Professor of Department of Chinese Literature at National Taiwan University. It aims to examine the characteristic and types of the images of Confucius portrayed in the Daoist classics *Zhuangzi* and *Liezi* in order to further illustrate its alternative interpretation and application which are different from the traditional Confucian standpoints. This research provides an innovative perspective to the traditional research framework formed by the dichotomy of respecting/repressing Confucius, avoiding the danger of reducing the image of Confucius into simply positive or negative resulting from the confrontation or the assimilation between Confucianism and Daoism. This meticulous

study provides valuable insights and references to related research fields. The other paper is “The Universality of the Concept of Modern Literature: Wang Guowei, Zhou Zuoren, and Other May Fourth Writers’ Conception of *Wenxue*” by Yu-Kai Lin, Lecturer in the Department of East Asian Languages and Cultures at the University of California, Davis. This article traces the process of how *Wenxue* gradually comes to accept the implication of a universal and transcultural value system, by examining the works and concepts of modern writers ranging from Wang Guowei to Zhou Zhoren on *Wenxue* and then investigates the corresponding relationships between those ideas, the term *Wenxue* and literature. Also, through examining the development of the implications of the term *Wenxue* in the context of late Qing, our understanding and imagination on the concept of modern literature is improved.

The publication of this issue owes much to the hard work by the contributors, the reviewers, and the editorial committee. The issue’s feature is proposed by Professor Hung-Shu Chen. We would like to express our sincere gratitude to all of these individuals and organizations.

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