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翻譯福爾摩沙：翻譯家對英美日博物學家作品的詮釋

Translating Formosa: Translators' Interpretations of the Works by British, American and Japanese Naturalists

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口試委員會審定書

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翻譯家對英美日博物學家作品的詮釋
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本論文係高子璽君（學號 R04147002）在國立臺灣大學翻譯碩士學位學程完成之碩士學位論文，於民國 108 年 6 月 28 日承下列考試委員審查通過及口試及格，特此證明

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摘要

本翻譯研究旨在針對陳政三（文史工作者）和楊南郡（登山暨古道專家），探討陳楊二人如何以「譯者兼報導者」的身分詮釋福爾摩沙（臺灣）的自然史敘事。前述敘事即為本研究原文文本，作者為十九世紀中至二十世紀初來臺的博物學家郇和（Robert Swinhoe）、史蒂瑞（Joseph Steere）與鹿野忠雄。研究方法為檢視楊素芬的臺灣報導文學論述，以及 Gérard Genette 與 Kathryn Batchelor 兩人個別的翻譯與附文本研究論點，以此分析本研究目標文本的「報導文學敘事手法」與「文本─附文本關係」。同時，也針對譯本的顯化策略、顯化資訊背後的人類學／生物學意義，以及報導文學基本要素之一的文學性，深入探討顯化後的資訊如何為讀者提供專業知識或是催生讀者情緒，以及可能因此衍生的問題。在陳楊的個案中，本人主張原文文本在功能上，形同目標文本的附文本，並服務目標文本；此主張與 Genette 的論點相反。針對福爾摩沙脈絡的自然史敘事譯法，其多樣化詮釋的隱含意義是譯者兼報導者的臺灣意識，以及「島」的地理特性形成的人類學與生物學特殊性。

關鍵詞：陳政三；楊南郡；博物學家郇和、史蒂瑞與鹿野忠雄；譯者兼報導者；報導文學敘事手法；文本—附文本關係；臺灣意識

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Abstract

This translation research is aimed at exploring how Jackson Tan (cultural historian) and Nan-Chung Young (alpinist and expert on old mountain trails), as 'translator-reporters,' interpreted the natural historical narratives of visits to Formosa (Taiwan). These narratives, as the source texts for this research, were written by naturalists visiting Formosa between the mid-19th century and the early 20th-century: Robert Swinhoe, Joseph Steere and Tadao Kano. Methodologically, I will examine Su-Fen Yang's discourses on literary journalism in Taiwan, as well as Gérard Genette's and Kathryn Batchelor's views on translation and paratexts in my analysis of 'reportage styles' and 'paratextuality' in the target texts. In addition, I will also explore explicitation as a translation strategy; the anthropological/biological meanings behind the explicitated information; as well as literariness, an underlying element of literary journalism. The intention is to gain insight into how the explicitated information offers specialized knowledge to readers or provokes an emotional response in them, and what problems may result. In the cases of Tan and Young, I claim that the source text functions as a paratext to, and is at the service of, the target text, overturning Genette's stance on the issue. Implicit within the various interpretations contained in the translations of natural historical narratives in the Formosan context are the translator-reporter's Taiwan consciousness, and the island's geographical features that contributed to its anthropological and biological distinctiveness.

Keywords: Jackson Tan; Nan-Chung Young; naturalists Robert Swinhoe, Joseph Steere, and Tadao Kano; translator-reporter; reportage style; paratextuality; Taiwan consciousness

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Chapter 1 On Formosa: the Island's Peoples and Species

This research explores the translation of natural historical narratives written between the mid-19th century and early 20th century in the context of Formosa, a place name referring to Taiwan (particularly in pre-modern times) when used as a proper noun.

Being a hiker, I had a strong desire to find a topic that relates to my hiking experience and passion for nature. Late Taiwanese alpinist Nan-Chung Young (楊南郡) and his heavily annotated translation of narratives by Japanese naturalist Tadao Kano (**鹿野忠雄**) inspired me to explore the field of natural history. Although under-researched in the translation community, natural history is filled with potential research topics. A look at Kano's stories of climbing mountains and interacting with the indigenous peoples of Taiwan led me to naturalists Robert Swinhoe and Joseph Steere. Both, the former British and the latter American, expounded on Formosa's ethnology and natural history based upon their visits from 'civilized' societies.

My initial attempt was to discover what can be interesting about the translation of natural historical writing, to which little academic attention has been paid. Further reading of such translations left me noticing the wide use of annotations that reflect each translator's agenda.

Take, for instance, Young's richly annotated translations, which earned him recognition from scholars, hikers, historians, as well as governmental and private organizations. In addition to these accolades, Young's translation of Kano's works led a Japanese publisher to publish his annotated version from Chinese back into Japanese. This rare case threw me into this research on the translation of natural historical narratives.

1.1 The Research Hypothesis, Questions and Goals

The translations by Tan and Young to be explored for this project feature heavy annotations. While Tan's narration-filled storytelling is interlaced with self-translated quotations,

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Young appended a number of footnotes to his translations. The large amount of translator-inserted explanatory information led to my preliminary hypothesis: *A translator who has already placed many notes would not add (much) more information to the translated text, since these notes supposedly suffice to explain what the reader needs to know*.

Bilingual examination of the texts, however, revealed that this is not the case, sparking my interest in exploring the following three research questions:

1) *Whether much paratextual*[1] *insertion means less paraphrased/unwarranted translations?*

2) *Why and how did both translators still add so much information to the translated text?*

3) *What problems might occur as to the translators' interpretations?*

All these issues boil down to the ultimate research question:

4) *What is the significance behind the various interpretations contained in the translations of natural historical narratives in the Formosan context?*

My purpose is to use the findings of this research to uncover related translation issues. These issues can serve as a reminder of the linguistic, geographical, biological, historical and ethnological diversity as well as specificity of Formosa as an island. I also hope my readers will show more concern about the natural and ethnological diversity of Taiwan by discovering the richness of Formosa's cultural-historical terroir.

Biology and even science find their roots in natural history, which, however, also marked the beginning of today's depleting biodiversity. It is thus necessary to develop a basic understanding of this classical discipline and related translation tasks.

[1] Paratext, in its narrow sense, means notes appended to a text (i.e. the said translator-inserted explanatory information). Applicable concepts will be discussed in Section 2.2.

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History used to have two categories: natural history (the study of flora and fauna) and human history (the study of stories of human beings). Today, the two categories of history have diverged. It is necessary for researchers of human history to explore more of the natural world, which they have been ignoring (Wang, 2019, p. 5). This, to me, also holds true for translation researchers. It is also the research gap that I aim to fill (at least in Taiwan translation studies).

1.2 Natural History and Naturalists

As Wu (2004) points out, natural history originates in nature studies. Nature is changing; so is every species living therein. In nature there exists a changing history. Writers of natural historical history often weave the changes into the fabric of the writing, making their descriptions "historical" (pp. 49-50).

Trade (including bartering of goods), a major livelihood for peoples and nations for ages, takes place through routes over land or sea. To pursue "desired economies," many Western nations visited, explored, and/or colonized their "desired geographies" (Keating, 2017, p. 2). In the Formosan context, the Han Chinese, various *fan* [literally "savage"]) peoples as well as foreigners traded in pursuit of goods made of and from biological species. Naturalists played an important role in this process.

In the Formosan context, Taiwan was on the sidelines and not the primary focus of traders until the mid-19th century. The island came into play with John Dodd developing the tea trade. Camphor was also among the most desired items. In 1860, the United Kingdom opened a consulate (where Robert Swinhoe became Vice Consul) as Britain had its eyes on the desirable geography (Keating, 2017, p. 117).

1.2.1 Definitions.

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Dictionary definitions of 'natural history' vary broadly. It can refer vaguely to "the study of plants, animals, rocks, etc." (Cambridge Dictionary, n.d.). This description, however, robs the two-word term of its reference to the passage of time, as it is composed of not only nature but also 'history,' which in fact conveys the profundity behind it. In that regard, Dictionary.com (n.d.) more explicitly indicates that natural history is "the sciences, as botany, mineralogy, or zoology, dealing with the study of all objects in nature: used especially in reference to the beginnings of these sciences in former times." The Kenneth S. Norris Center for Natural History gives a more detailed definition: "the ever-evolving account of the living organisms and natural ecosystems of our planet through space and time." This explanation is an echo of "the beginnings of these sciences in former times" mentioned above. The Center further adds that natural history is based on "the systematic compilation of observations, classifications, and descriptions across all cultures in the quest to understand the biosphere more deeply" (Kenneth S. Norris Center for Natural History, n.d.), which highlights the importance of certain scientific practices as well as the fact that natural history[2] is interdisciplinary in nature.

1.2.2 Importance.

In this vein, natural historical writing can be multi-faceted, as it encompasses natural history itself, biological sciences, environmental history, anthropology and topography. Writing the natural history of a place, therefore, is layered with multi-disciplinary knowledge; so is the translation of natural historical narratives.

In the Formosan context, it used to be *fangjr* (方志)[3] that served as the main genre for Chinese-language readers to understand local customs or popular beliefs. However, a certain part of the descriptions contained in this genre was not evidenced, with the authors relying heavily on

[2] In medical settings, the term 'natural history' is often used to describe the history of discovering and managing a disorder, as in 'the natural history of hepatitis B.' In this translation research, the term is used in its classical sense.
[3] It refers mostly to governmental chronicles that detail the local history, customs, geography, etc. of a place.

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written records. In sharp contrast to these Chinese writers, Western explorers and Japanese naturalists (broadly speaking, they were 'travelers,' who came for trading, etc., as mentioned in this section) paid on-site visits to places of their interest. Biologically, *fangjr* chroniclers failed to describe local species. In anthropological terms, the narratives of Formosa's native peoples by Western naturalists were of higher accuracy and contained more first-hand observations (Wu, 2004, pp. 116-117, p. 119 & p. 121). These reasons account for the importance of natural historical narratives and the studies thereof.

1.3 The Authors and the Texts

In the 19th century, the already-weakened Qing rule and Western powers' advanced marine technology gave rise to an increasing number of foreign explorers and naturalists, among whom Charles Darwin and his *Voyage of the Beagle* spawned a frenzy of overseas research. Back then, naturalists travelled all over the globe (including Formosa) for taxonomical purposes, which relied largely on species collection. Thanks to the political and military hegemony of Western countries, such scientific travels were indeed an imperial attempt to colonize foreign destinations (Wu, 2004, p. 71 & p. 127).

Of all the foreign visitors who wrote about Formosa between the mid-19th century and early 20th century, British naturalist Robert Swinhoe,[4] American naturalist Joseph Steere,[5] and Japanese naturalist Tadao Kano[6] were the most representative ones.[7]

[4] For Swinhoe's biography, visit: https://www.reed.edu/formosa/texts/swinhoebio.html
[5] For Steere's biography, visit: https://www.reed.edu/formosa/texts/steerebio.html
[6], In a strict sense, with Taiwan being a part of Japan's territory back then, Kano was not a foreigner. For more about Kano, visit: http://culture.teldap.tw/culture/index.php?option=com_content&view=article&id=2261:just-forgetting-to-go-hometa dao-kano-a-naturalist-who-stayed-in-the-southern-lands-forever&catid=156:lives-and-cultures&Itemid=210
[7] Other naturalists may include Cuthbert Collingwood (1826–1908), Francis H. H, Guillemard (1852-1933) and John D. D. La Touche (1861-1935). However, they are more often referred to as biologists and there are only a few translations of their works.

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While naturalists are those who observe nature and have academic interests mostly in biology, all the three naturalists wrote considerably about the indigenous peoples of Formosa. This is a marked fact especially when compared to naturalist Charles Darwin, in whose name-making publications inspired by his visits to the Galapagos there are no such descriptions. This was due largely to the young island's condensed anthropological diversity that spurred the trio to record ethnological observations.

The greatest contribution made by the 19th-century Western visitors is that their observations of Formosan society differed from those documented in Chinese-language literature (Liu, 1999/2015, p. 8).

Swinhoe's natural historical narratives were of overriding significance to today's historians and biologists in Taiwan. Steere visited Taiwan between 1873 and 1874 and once went into the mountainous area of central Formosa. The journey marked the first time for the Westerners of that era to come in contact with Formosa's high mountains. He completed narratives of the indigenous peoples of Puli (埔里) and Wushe (霧社), as well as the flora and fauna of both places. Kano, unlike many other Japanese scientific researchers, came to Taiwan out of personal interest because he was intrigued by the island's anthropological and biological charms (Wu, 2004, pp. 127-128).

1.3.1 Robert Swinhoe.

Robert Swinhoe (1836-1877) was an English naturalist who once worked as a consul in Formosa. He was the first person to write in a Western language to describe the nature and folk cultures of Taiwan in the mid-19th century. Before graduating from the University of London, he passed the entrance examination for the British consular service and was sent to China, where he acted as an interpreter. Swinhoe spent about three years in Formosa. He explored the west coast

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in 1856 and completed a round-the-island trip in 1858. He acted as the consul between 1864 and 1866. During his stay in Takao (Kaohsiung), he collected specimens in southern Taiwan and visited many tribes.

Swinhoe published Taiwan's first avifaunal record, and several articles on Taiwan's mammals and reptiles, as well as travelogues about Formosa. Swinhoe dedication to bird studies earned him a reputation as an ornithologist, with many local species of Formosa named in his honor, including Swinhoe's pheasant (*Lophura swinhoii*), the most representative bird species endemic to Taiwan. He not only mastered the Chinese language, but also developed a thorough understanding of the ornithology of eastern China. Swinhoe was once lauded as "one of the most successful exploring naturalists that have ever lived" by Philip Sclater, then-president of the Zoological Society of London.

The texts from Swinhoe to be explored are: 1) "Narrative of a Visit to the Island of Formosa" (1859), the first report written in a Western language to describe the nature and folk cultures of Taiwan in the mid-19th century, with the scope of exploration limited mainly to the major ports located in northern and southern Taiwan; 2) *Notes on the Ethnology of Formosa* (1863), a booklet that portrays the biological characteristics, languages and material cultures of certain Taiwanese indigenous peoples according, in part, to his own visits to several aboriginal tribes in 1857 and 1862; and 3) "Additional Notes on Formosa" (1866), an addendum to another booklet published in 1863 detailing his journeys to the northeastern and the southwestern parts of Formosa and the Pescadores Islands. Given Swinhoe's diplomatic background and the British Empire's colonial attempts, most of these articles were originally submitted to academic organizations such as the Royal Asiatic Society, the Ethnological Society and the Royal Geographical Society of London (Fix & Lo, 2006, p. 18, p. 33 & p. 54). Swinhoe once described

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his interests in Formosa's coal mines. As such, the narratives were more or less of scientific or commercial values in the interests of the British Empire.

The Chinese translation to be examined is *Aushiang Formosa: Yingguo Waijiauguan Swinhoe Wanching Taiwan Jishing (翱翔福爾摩沙：英國外交官郇和晚清臺灣紀行) [Flying through Formosa: English Diplomat Swinhoe's Visits to Taiwan in the Late Qing Dynasty]*, a translated work authored[8] by Jackson Tan (陳政三) (2008/2015), researcher of Taiwanese history.

1.3.2 Joseph Steere.

Joseph Steere (1842-1940) was an American naturalist who undertook a scientific journey around the world from 1870 to 1875. He visited South America, southern China, Formosa, the Philippines, etc. At each destination, he relied on local people to collect specimens before sending them back to the U.S. for research. Upon his return to the U.S. in 1876, he took up a position as instructor at the University of Michigan, where he was promoted to full professor in 1879.

Drawn by both anthropological and biological interests, Steere explored Formosa between 1874 and 1876. During a six-month stay, his exploration was dependent on the network of local missionaries. Several bird species (e.g. *Liocichla steerii*) and a species of lizard are named in his honor. In addition to natural history, he also made linguistic contributions by collecting the words spoken by the Sirayas (one of the Pingpu peoples; to be discussed in Section 1.4) in the late 19th century.

[8] The authorship of Tan as a translator-narrator will be discussed in Chapter 3.

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The text from Steere to be explored is *Formosa and Its Inhabitants.* Compiled by Taiwanese linguist Paul Jen-Kuei Li[9] (李壬癸), this book details the American naturalist's visits to Taiwan from 1873 to 1874 and offers ethnological observations of Formosa that can be hardly found in Chinese-language historical records. A part of the unpublished narratives had originally been submitted to Michigan's local press *Ann Arbor Courier.*

The translation to be examined is *Hungmau Tanchinji: Formosa Tzungtzou Tanshianshing (紅毛探親記：福爾摩沙縱走探險行) [Red-haired Foreigners in Formosa: Treks through the Island]*, also a translated work authored by Jackson Tan (2013). Part 1 of this book is centered around Steere (over 120 pages).

1.3.3 Tadao Kano.

Born in 1906, Tadao Kano (**鹿野忠雄**) was a Japanese naturalist with academic interests in entomology. Enthralled by Taiwan's geographical and anthropological profoundness, Kano engaged himself in trekking through Taiwan's mountains, where he built a deep connection with Formosan aborigines. He was famous for his investigation of the glacial cirques in the high mountains, a once-debated fact because of Taiwan's latitudinal location. Kano also earned high praise for his geo-biological research on the association between the indigenous peoples of Formosa and its adjacent regions in southeastern Asia.

In 1944, Kano was enlisted by the Japanese army for his expertise in ethnology and was assigned to conduct fieldwork in the North Borneo. In the next year, Kano went missing.

The work by Kano to be explored for the purposes of this research was first published in 1941; the original title is *Yama to Kumo to Banjin to: Taiwan Kōzankō (山と雲と蕃人と：台湾高山行) [With the mountains, the clouds, and the Banjins: An account of treks through Taiwan's*

[9] Now at Academia Sinica (as of August 2019), Li is an expert in the field of Austronesian languages.

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mountains]. The 2002 reprint, which features the translation of Young's annotations from Japanese into Chinese, was renamed, with one character word *ki* (紀) [record] added[10]. Kano, as mentioned in the authorial preface to the book, had enjoyed visiting Hokkaido's natural environment but later was enthralled by Taiwan's mountain landscapes and biodiversity. The whole book is a tribute to Formosan nature.

Acclaimed as a masterpiece in the genre of mountain literature, the book vividly portrays Kano's emotions he felt about Formosan nature (particularly the mountainous terrain) and indigenous peoples during a series of treks in the Yushan Range (also known as the Mountain Jade Range) of Taiwan in the year of 1931. With a couple of Bunun companions as fellow hikers and helpers, Kano gave a detailed account of his bond with them.

Before the compilation of the book, almost every article was published by *Sangaku*, a Japanese Alpine Club publication.

The translation (also the only complete Chinese translation) used is Nan-Chung Young's *Shan, Yun yu Fanren: Taiwan Gaushan Jishing (山、雲與蕃人：台灣高山紀行) [With the mountains, the clouds, and the Banjins: An account of treks through Taiwan's mountains]*.

1.4 Formosa, its Indigenous Peoples and Species

1.4.1 'Formosa,' 'Formosan,' and 'Taiwan.'

Formosa, when used as a proper noun, derived its name from *Ilha Formosa*, which means 'a beautiful island' according to the log of a Portuguese ship sailing through the Taiwan Strait in 1517. Since then the adjective 'Formosa' (beautiful) has long been misused as a place name referring to today's Taiwan. Dubbed by the Portuguese sailors, 'Formosa' actually is an islet north of the island of Taiwan, as no supporting evidence referring to Taiwan as 'Formosa' can be

[10] Also renamed was the original publisher Chūōkōron-sha (**中央公論社**), which is now referred to as Chūōkōron-Shinsha (**中央公論新社**) after acquired by The Yomiuri Shimbun Holdings.

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found in 16th- and 17th-century western historic records. Its earliest documented mention dates back to the 1580s, when the Spanish sailors christened the island of Taiwan "*As Ilhas Fermosas*" (the beautiful islands) in their navigation records (Weng & Huang, 2017, p. 12 & p. 37)[11].

While 'Formosa' carries its own historical weight as the Portuguese word has the connotation of referring narrowly to pre-modern Taiwan (between the 17th century and the 19th century), it is also widely used today to refer to the island of Taiwan and its outlying islands.

As to 'Formosan,' it can be used as a noun or an adjective. The word means "belonging to or relating to Formosa, and its aboriginal languages or peoples," which roughly refers to the Austronesian-speaking peoples in Taiwan (Chen, 2014, p. 142). They are also termed 'Austronesian Taiwanese.' In this research, the expression 'Formosa's indigenous peoples' is also adopted.

1.4.2 '*Fan,*' '*Whan,*' '*Ban*' and Words Prefixed or Suffixed with *Fan/Ban.*

In Chinese, the reference of *fan* (番)[12] [savages or aborigines] to a group of people dates back to the Tang or even the Sui Dynasty. It was during the Ming or the Qing Dynasty that the Formosans (i.e. the Austronesian-speaking peoples based in Taiwan) were referred to as *fan* or *tungfan* (Hung, 2009, p. 328).

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[11] Between 1550 and 1620, the Ming government officially referred to Taiwan or its northern part as *tungfan* (東番) [Eastern savages/aborigines], and the Westerners would call Taiwan *Fremosa* or *Lequio minor*, in spite of their little knowledge of Taiwan's location, territory shape and name. After 1624 when Taiwan became partly under the colonial Dutch rule, Formosa turned into a proper place name. Around 1600, people on the southeast coast of mainland China referred to a big bay on the island as *Tâi-oân* (大員/大灣; pronounced in the Taiwanese-Hokkien dialect), which turned gradually into *Taiwan* (臺灣) (Weng & Huang, 2017, p. 21).

[12] The character *fan* (番) takes another form. During the Japanese ruling period, the colonizers often used the Kanji character "**蕃**" (*ban* when pronounced in Japanese), which bears a grass radical over it, to refer to the Austronesian peoples in Taiwan. "番" was used in most Japanese literature prior to the era of Japanese rule (Wang, 2006, p. 26). This word originated from the *Rites of Zhou* (周禮), or *Chouli/Zhouli*, and was perceived as derogatory (Hung, 2009, p. 334).

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Fan is sometimes used as the suffix of a two-character Chinese word, with the first character functioning as a modifying noun or adjective. Examples include *shufan,* or *shoufan* (熟番) [acculturated/domesticated/civilized savages or aborigines], which literally means 'cooked savages/aborigines.' *Fan* can also be pronounced *whan* in the Taiwanese-Hokkien dialect. *Pepowhan* (平埔番), for instance, means the Pepo (or Pingpu when pronounced in Mandarin Chinese) peoples, a collective reference to the native peoples living on flat land. It is a collective concept of the assimilated plains tribes. The term is opposed to *shanfan* (山番) [mountain savages/aborigines] or *kaoshan/gaoshan fan* (高山番) [high mountain savages/aborigines], both of which roughly mean *shenfan* (生番) [raw savages/aborigines], indigenous peoples that had not been acculturated or domesticated (Hung, 2009, p. 86).

The definition of acculturation and domestication is based on how the indigenous peoples were taxed, how they got along with the Han Chinese, where they lived on the island, and how much their tribal cultures were adapted by Chinese influence, or Sinicized (e.g. whether a male *shenfan* had a queue haircut). The acculturation of a *shenfan* people would bring them culturally closer to the Han Chinese. However, it does not follow that an acculturated *shenfan* group was always considered *shufan*, and willing to embrace the Han Chinese culture (Hung, 2009, p. 6 & p. 42).

Before the early Qing period, Formosa had long been inhabited predominantly by the Austronesian Taiwanese. In the early 17th century, immigrants from mainland China began to flock to the island. As late as the early 19th century, Han Chinese started to outnumber the Taiwanese indigenous peoples, who were then politically referred to as *shenfan* or *shufan* by government officers or in governmental gazetteers. In the late Qing period, the two words were gradually used in everyday language to distinguish between ethnic groups. The shift was caused

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both by the empire's ruling strategy and the changes in the demographic structure (Hung, 2009, p. 137).

1.4.3 Formosa's Biological Diversity.

The following 19th-century quote may serve to explain from another perspective.

> Among recent continental islands there is probably none that surpasses in interest and instructiveness the Chinese island named by the Portugese, Formosa, or 'The Beautiful.' (Wallace, 1880/1902, p. 400)[13]

Behind the words "interest/instructiveness/Beautiful" lies a lesser known fact of the island's enormously condensed diversity in geographical, anthropological and biological terms. The terrestrial area of Taiwan, for example, accounts for only 0.0277% of Earth, yet the percentage of named species reaches up to 3.8%, which is 150 times the global average level. Taiwan also has a high percentage of endemic species (mammals: 64%; plants 26%; amphibians: 25%; reptiles: 18%; birds: 13%) (Hsu, 2014, pp. 44-45). Small in area as it is (36,104 km^2), Taiwan has the world's highest species diversity when it comes to categories such as vascular plants, ferns, birds, etc. The fact is due largely to the island's proper latitude, varied topography, and humid climate that offer a broad range of ecological niches.[14] It is Taiwan's geographical and biological features that helped nurture the island's condensed diversity. While the geography,

[13] Despite the obscurity compared with Charles Darwin, Alfred Wallace, who also contributed to the notion of natural selection, played an equally important role in biology. Noted for the faunal divide termed the Wallace Line, the British naturalist once mentioned Formosa in a section dedicated to Formosa, which once was a part of the territory of the Qing Empire.

[14] Take, for instance, forest, a habitat-rich ecosystem. Taiwan has nearly all of the types of forests that can be seen in the northern hemisphere. Most of Taiwan's forests cover the rugged mountains, which account for two-thirds of the island's area. In this regard, the geographical position and geological characteristics matter, as these involves such biogeographical factors as climate, ocean current, and protection from the effect of ice ages as a shelter for mainland species (Hsu, 2001, para. 3-5).

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flora and fauna of a place seem to have no bearing on translation, human activities that involve cross-cultural interaction within a natural environment will do. Taiwan itself is "a rare archeological laboratory" thanks to its geographical specificity, biological complexity, and archeological profundity (Li, 1999, pp. 67-69). As of 2019, the Taiwanese government has officially recognized 16 ethnic groups of indigenous peoples.

Thanks to its geographical location, Taiwan is a hub of East Asian and Austronesian cultures, as well as a socio-politically sensitive point of contact featuring the blend of continental and island cultures (Huang, 2012, pp. 2-3).

1.5 Methodological Structure, Chapterization and Style Guide

Section 1.5 outlines the methodological structure for addressing the research questions.

1.5.1 Overview of this Research.

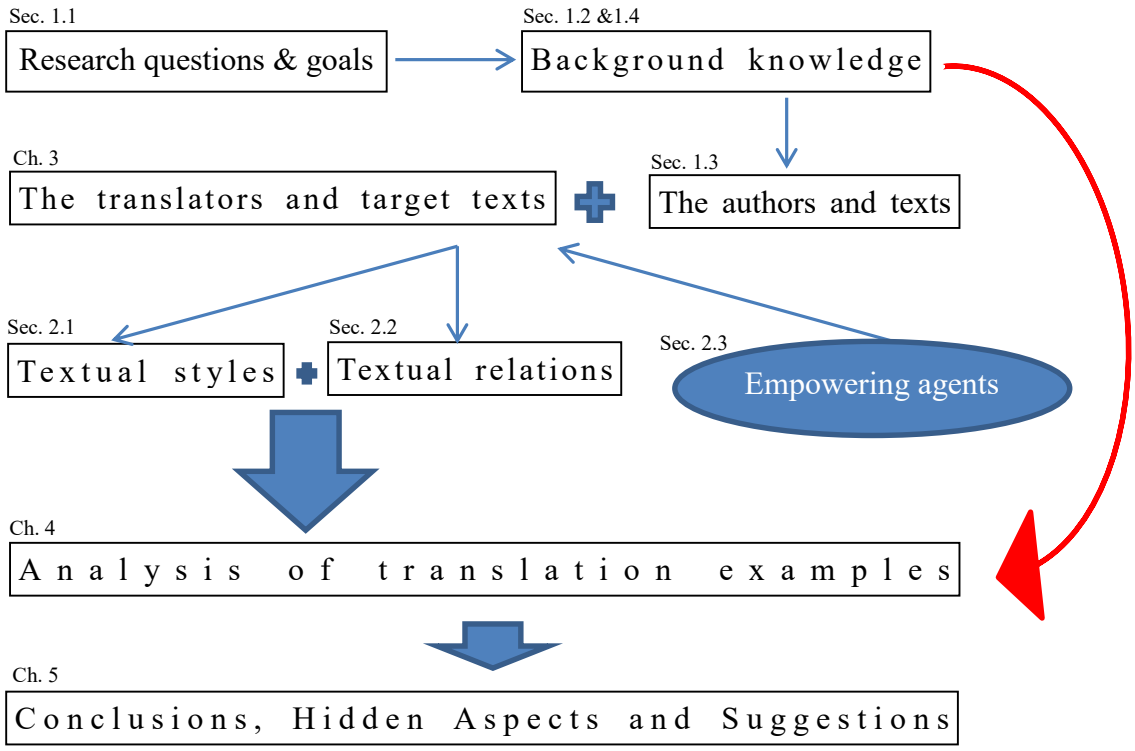

Figure 1. Methodological structure

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Chapter 1 examines my research hypothesis, questions (Section 1.1); the background knowledge of the naturalists and their natural historical narratives (Section 1.3); and the anthropological/biological facts about Formosa (Section 1.4).

For this research, I will be addressing my research questions through a three-fold framework that investigates the elements supporting my statement of Tan and Young being translator-reporters, with a focus on the relations of the translator with society/community (i.e. reportage in Section 2.1); the relations between texts and notes (i.e. paratextuality in Section 2.2); and the empowering agents contributing to Tan's and Young's belated, accidental translation careers (i.e. the institution in Section 2.3).

These three elements have a strong bearing on the interpretations of a translator, which is of thematic concern for this project. The relation between reportage styles and paratextuality will be further discussed for the analysis of translation examples (Chapter 4). Related anthropological and biological aspects will also be examined to support the analysis in Chapter 4.

In Chapter 3, I will delve into Tan's and Young's identity (Section 3.1), reportage styles (Section 3.2), agendas (Chapter 3.3), and the institution as a contributing factor in their translation careers (Section 3.4). Section 3.5 deals with my preliminary claim that Tan and Young act as translator-reporters. Based on the relations of their publications with paratextuality, the claim will be further explored in Section 5.1.

Chapter 4 starts with explicitation as a strategy (Section 4.1), followed by four sections for an in-depth analysis of translation examples.

Finally, this research ends with a comprehensive assessment of major findings from previous chapters in Section 5.1, and hidden aspects behind both translators' interpretations in

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Sections 5.2 and 5.3. My research questions will be answered in the first three sections of this chapter, followed by the discussion of limitations and suggestions for future readers.

1.5.2 Abbreviations, Punctuations, Transliterations and APA Compliance.

Table 1 shows the abbreviations widely used in this research.

Table 1

List of Abbreviations

Abbreviation	Full name
SL	source language
ST	source text
TL	target language
TT	target text

When a word or proper name has a bilingual equivalent, the English-language version will be followed by its Chinese/Japanese counterpart, which is enclosed in parentheses. A pair of square brackets that contains my translation(s) may be provided where applicable. In this APA 6-formatted paper, adjustments may be made to the latest APA rules. For example, it is required to use a pair of quotation marks in a block quotation for the discussion of Jackson Tan's translations because of his reportage style.

As to proper names without a standard or widely adopted Romanized spelling, the Type 2 National Phonetic Symbols system will apply.[15] The transliteration of a word or a proper name is followed by its original Chinese/Japanese characters enclosed in parentheses, and then by its translation enclosed in square brackets, as in *fan* (番) [savages or aborigines]. Full names, in most cases, are shown parenthetically in the original language upon first appearance in each chapter. For Jackson Tan (陳政三), the spelling used in his early publications is adopted.[16] As

[15] In this case, spellings are based on the official website of the Bureau of Consular Affairs, Ministry of Foreign Affairs, Republic of China: https://www.boca.gov.tw/sp-natr-singleform-1.html

[16] He also referred to himself as "Jackson Chen" in his 2014 annotated translation of *The Island of Formosa Past*

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for Nan-Chung Young (楊南郡), the spelling used during his 15-year service at American Institute in Taiwan (AIT) is adopted in this research. (This differs from "Yang Nan-Chun" or "Nelson Yang" that can be found in some literature.) MS Gothic is adopted as the font for Japanese characters.

In addition, some in-text citations and corresponding entries in the References list include the name of the translator (i.e. Jackson Tan and Nan-Chung Young) by indicating his surname, which is followed by "Trans." This is because a part of this research is aimed at exploring the authorship of the two translators, in which they may or may not officially identify themselves as the translator.

and Present, a 1903 publication by U.S. diplomat James W. Davidson. Tan is the pronunciation of "陳" in the Taiwanese-Hokkien dialect.

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Chapter 2 Beyond the Text: Reportage, Paratextuality and Empowering Agents

This chapter will explore three elements supporting my statement of Jackson Tan (陳政三) and Nan-Chung Young (楊南郡) being translator-reporters by examining: Su-Fen Yang (楊素芬)'s discourses on literary journalism in Taiwan (Section 2.1); Gérard Genette's statement of paratext, and Kathryn Batchelor's meta-analysis of Genette's concepts and other scholarly findings (Section 2.2); and André Lefevere's study on what may externally affect a translated work (Section 2.3).

2.1 Literary Journalism

In the 1960s, the Vietnam antiwar movement in the U.S. influenced the way in which media reports were written, giving rise to two reporting methods: one is new journalism, the other investigative reporting. The latter is based on interpretive reporting and in-depth reporting. The writer of an interpretive report holds himself/herself accountable for revealing and explaining information, as he/she considers facts not self-evident, thus requiring explanation and clarification. When a reporter seems to be able to grasp the frame of mind of the person being reported on, and then writes down how that person feels, the reporter is apparently using techniques of writing a novel, a work of narrative fiction. When a reporter tries to collect data, explain specialized knowledge and uses common words to describe it, his/her report is considered interpretive and in-depth (Wu, 2004, pp. 303-305).

2.1.1 The Development in Taiwan.

On the topic of the development of literary journalism in its early phase in Taiwan, Hsin-Huang Michael Hsiao (蕭新煌) indicates that Taiwan's diplomatic severance with more than 30 countries between 1969 and 1974 aroused in Taiwanese intellectuals a sense of crisis, turning their nativist ideology into what is typically termed 'Taiwan consciousness' (as cited in

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Yang, 2001, pp. 90-91).[17] In the wake of the formal declaration of Taiwan's sovereignty over the Diaoyutai islands, patriotism led more citizens to participate in social services. This took place during the 1970s. Participants were able to uncover society's underlying issues and offered the best opportunity to understand Taiwan, thereby developing Taiwan consciousness. That idea of uncovering and investigating news stories was in line with the spirit of the ensuing literary journalism. During the same decade, literary journalism became an important literary genre (Yang, 2001, pp. 92-93 & p. 105).

As will be touched on in Chapter 3 and exemplified in Chapter 4, Tan's and Young's ST interpretations reflect in their translations the attempts to introduce and clarify information as 'translator-reporters' and render more emotive scenes for the TT reader (i.e. the person being reported on). Taiwan consciousness, the hidden agenda that spurred both translators to produce their translations (whether translatorly or authorial), will be expounded on in Chapter 5.

2.1.2 Definitions.

Literary journalism can be simply defined as "a blend of journalistic reporting with narrative forms of storytelling that are more commonly associated with fiction writing" (Oxford University Press, n.d.).

Wu (2004) indicates that literary journalism is non-fictional. Writers of literary journalism would pay an on-site visit, interview related parties, and refer to historical records or objective materials. Compared with journalistic reports, literary journalism allows writers to relate themselves emotionally with their reports. While readers may find both journalistic reports and literary journalism intriguingly intellectual, a primary characteristic of the latter is the use of literary techniques (rhetorical devices, etc.) and the infusing of the text with the writer's

[17] The efforts made during this period laid down the groundwork for the development of Taiwan consciousness starting from the 1980s.

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emotions and in general subjectivity. As such, it is important to see whether that writer strikes a good balance between non-fiction and feelings, whether the objective factual report and the literary subjectivity are well-integrated (pp. 307-308).

Given no definitive standard in Taiwan as to what theoretically and practically constitutes a piece of literary journalism, Yang (2001) draws a conclusion based upon literary theories and the review comments on the stories submitted to some representative reportage writing contests (pp. 26-27). According to Yang, journalism, in whatsoever form, is intended to communicate thoughts and messages; and the literary elements, with words as its vehicle, convey emotions and meanings (p. 33). Jingxi Ren (荊溪人) (1980) argues that 'literary journalism' is the earliest literature in human history; Hsin-Chiang Kao (高信疆) (1980) claims that reporting is the earliest and most-used function of literature. Kao considers *The Book of Odes (詩經)*[18] a piece of literary journalism where local customs were recorded (as cited in Yang, 2001, pp. 35-36).

The quality of being literary or journalistic is contingent on the balancing act between subjectivity (literariness) and objectivity (journalism). Incorporation of the reporter's subjective views into a report would intensify the level of literariness, whereas objectivity plays a greater part in journalism. Every reporter is allowed to do that balancing act of his/her own (Yang, 2001, p. 61).

2.1.3 Approaches to reporting.

Yang (2001) identifies four interdisciplinary approaches to which reporters often resort: journalistic skills (Journalism); historical research method (History); field investigation (Anthropology); and photographs (Photography).

[18] *The Book of Odes* is the earliest collection of poetry of China written eleven to six centuries before the Christian era.

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In terms of journalistic skills (Journalism), the two types of reporting (i.e. investigative reporting and in-depth reporting) play a vital role in unravelling the truth behind a news story. News reports cover the latest events happening in society; literary journalism, for its part, shows more concern for the humanities, cultures and history. Writers of the latter can, to a certain extent, intervene in the event being covered (Yang, 2001, pp. 66-67).

By applying the historical research method (History), the reporter of a story selects historical materials and infuses his/her own judgments. The report is more or less the product of his/her values. This process takes interpretation, as the reporter has to absorb the materials and present the history in his/her own words. Figuratively speaking, it is an art of using *dead* data to produce *living* literature (Yang, 2001, pp. 69-70).

Field investigation (Anthropology) has been an important part of literary journalism as well as anthropology. Hai-Yue Liu (劉還月) (1996) indicates that a fieldworker has to develop an overall understanding of the history, culture and natural environment of the site to be investigated by examining historical materials of various kinds. Investigating efforts involve acts of observing, interviewing and questionnaire surveying. The interpretation of collected data takes expertise (as cited in Yang, 2001, p. 71).

On that note, Yang (2001) classifies Nan-Chung Young as a writer of literary journalism, acclaiming him for his extensive field investigation into various indigenous peoples of Taiwan (the Atayals, the Saisiyats, etc.). It is his long dedication that made Young a specialist who produced in-depth reports (pp. 131-132).

Taken together, the first three disciplines (Journalism, History, and Anthropology) provide writers of literary journalism with specialist approaches to tackling the issues being covered. It is, however, impossible for a reporter to fully master each and every specialized field.

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Consulting experts has thus become a shortcut to understanding a topic, and what the core issue is. Meanwhile, long commitment to an issue can enable a reporter to specialize in that field to some extent (Yang, 2001, p. 72).

As the fourth characteristic (Photography), the use of photographs can yield more shocking effects than words do. Reporters are expected to write also about photographs appended to a news story by expressing their thoughts and stance on the issue being reported. The pictures, along with explanatory texts, should shed light on the news story, guiding the reader through what has happened (Yang, 2001, p. 73).

2.1.4 Themes.

Literary journalism in Taiwan deals thematically with six topics, three of which are related to this research: Ecological observation; Indigenous peoples; and Historical sites, old mountain trails, local customs and history (Yang, 2001, p. 111). Yang's observation is in line with the topic of this translation research that explores the narratives of Formosa's species (Biology), indigenous peoples (Anthropology), and the relationship of human to nature.

Ecological observation plays a pivotal role in natural history. Yang (2001) points out that ecological observation became a new trend of literary journalism in the early 1990s. The reporters for this subgenre would choose a region and record long-term biological observations, producing reports describing human's interactions with the land (p. 122). Wu (2004) argues that natural history includes studies on biological discoveries and descriptions of data, and that Nan-Chung Young has expanded the depth and breadth of nature writing by reporting the biographical stories and ordering the data of the Japanese naturalists (p. 12).[19]

[19] Wu does not specify the names but may have included those often referred to as 'biologists' rather than 'naturalists.' R. Swinhoe, J. Steere and T. Kano should be known as 'naturalists.'

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As to the second theme, indigenous peoples own unique cultures and social structures, and have been faced with problems such as cultural loss. To address related issues, anthropologists endeavor to collect data, yet scholarly reports can be tedious and incomprehensible to the general public. Literary journalism, by contrast, features easier access to readers and more influential coverage. It is therefore more efficient in introducing indigenous cultures and disclosing contemporary issues to society (Yang, 2001, pp. 127-128). In this regard, Wu (2004) points out that Nan-Chung Young's compilation of the narratives by Japanese naturalists has turned his translations into natural historical works that are comprehensible to not only scholars but also to the general public (p. 205).

The third and last theme highlighted here for this research is "Historical sites, old mountain trails, local customs and history." Yang (2001) indicates that history is too abstract for a reporter to restore what *it* used to be like, and the storytelling requires masterful writing techniques. By comparing journalistic reports with literary journalism, Yang further argues that in order to ensure the authenticity of journalistic reports on a history, the reportage style can be monotonous, as it requires objectivity on the part of the reporter, whose emotional connections with the story are not allowed to come through the text. On the contrary, writers of literary journalism can convey their feelings as part of factual reporting (p. 146).

In this vein, reporters who write literary journalism can relate themselves emotionally with their stories, thus resonating with readers. Literariness, therefore, plays an important role.

2.1.5 Literariness as a catalyst for emotions.

'Literariness' can be defined as "the sum of special linguistic and formal properties that distinguish literary texts from non-literary texts" (Oxford University Press, n.d.). For the purposes of this research, this begs one question: how about literariness in narratives of natural

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history and the translation thereof? Although no literature could be found, the question can be addressed by looking separately into 'nature writing' and 'writing history.'

Narratives of natural history inevitably entail nature writing, which, according to Wu (2004), is a vehicle in the literary realm for displaying emotions through intellectual materials. By intellectual materials Wu means the data and records based on ecological observation, one of the main themes of literary journalism in Taiwan according to the study by Yang (2001) (discussed in Subsection 2.1.3). One reason lies in nature writing being a manifestation of the author's own environmental ethics and interaction with nature (Wu, 2004, p. 214). The description of one's interaction with nature would involve his/her emotions and feelings. As such, noted nature writer Ka-Shiang Liu (劉克襄) (1995) considers literariness the key to reaching the bottom of one's heart and "starting an in-depth, long-term dialogue with life" (as cited in Yang, 2001, p. 125).

In terms of writing history, Yang (2001) maintains that writers of literary journalism are allowed to convey personal feelings as long as there is no distortion of historical facts (p. 146). Yang suggests that literariness is a catalyst for arousing emotions. Journalistic reports tend to be serious and less engaging. Yet with a literary touch added, readers can find a news story more readable and relatable, which would attract more of the public attention. This is the very reason for turning a news story into a piece of literary journalism. Reporters can also add their own in-depth perspectives, thereby calling on the reader to stop and think about the issues being covered (pp. 162-163).

On the topic of literariness in literary journalism, Nan-Chung Young (1994) even considers religious works as literary journalism, arguing that it is the literary techniques that have transported readers for over two thousand years. The writing skills utilized as part of

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reportage can overawe the reader with the beauty portrayed through literary journalism (Young & Hsu, 1993/2016, p. 248 & pp. 251-253). Young's perspectives on literariness and that in literary journalism shaped his agenda, and had much influence on the reportage style demonstrated in his translation.

Chapter 3 will further discuss how Tan and Young associated their translated works with literary journalism.

2.2 Paratext and Paratextuality

This section looks at textual relations, with a focus on Batchelor's (2018) meta-analysis of paratextuality that casts new light on Genette's discourses.

2.2.1 Definitions and Functions.

According to Genette and Maclean[20] (1991), text rarely appears in its naked state, without the reinforcement and accompaniment of a certain number of productions, such as an author's name, a title, a preface, and illustrations. This accompaniment of varying size and style constitutes what is termed "paratext" to the work. A paratext is composed of an assorted set of practices and discourse. Genette and Maclean further divided the paratext into two spatial categories: peritext and epitext. A peritext, on one hand, is situated in the space of the same volume, including the title of the preface, and sometimes inserted into the interstices of the text. An epitext, on the other, is placed around the text outside the book generally with the backing of the media (interviews, conversations, etc.) (Genette & Maclean, 1991, p. 264). "In other words, for those who like formulae, paratext = peritext + epitext." Thus the paratext is for us the means by which a text makes a book of itself and proposes itself as such to its readers, and more generally to the public (Genette & Maclean, 1991, pp. 261-264).

[20] Maclean is the translator of the co-published essay.

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In functional terms, two questions may arise as to what messages a paratext conveys for readers, and how a text can be related to its paratext. Batchelor (2018) addresses the questions, concluding that while textual analysis serves to find out the translator's overall approach and discursive presence manifested in the text (what and how), paratextual analysis helps explore the translation decisions and the reason for producing the ST (who and why). Paratexts act as a vehicle for understanding the past (e.g. the publication history of a particular text) and providing the "bare bones of a translator biographies." Paratexts can in turn contribute to shaping the context (pp. 169-170).

Shan (2009/2013) sees translator-inserted paratexts as a service for the readership, and also a manifestation of the translator taking responsibility over the author's works. The paratext to a translation, in Shan's opinion, is the further explanation of the ST; it can guide the TT readers towards the author and newly rendered material (p. 20). Shan's opinion is arguably a response to the thesis of Genette (1997), who extends the idea beyond the 'text,' suggesting that "the paratextual element is always subordinate to 'its' text and this functionality determines the essence of its appeal and its existence" (p. 12).

Table 2

Types of Paratexts

Peritext/epitext	Category	Subcategory
Peritext	Preface	- Authorial preface - Allographic preface - Belated preface (postscript)
	Annotations	- Marginal annotations - Footnotes - intra-textual annotation
	Photos/drawings	- Photos/drawings collected by the translator - Photos shot or illustrations drawn by the translator
	Other peritexts	- Interviews - Conversations

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	- Cover - Introduction - Recommendations
Epitext	Marketing materials (commercial), research (academic or marketing), critics (critical reviews), etc.

Paratextual elements[21] inserted by Tan and Young in their publications will be explored in Chapters 3-4 to gain an overall understanding of their reportage styles, the paratextuality, and the agenda(s) behind the explicitated information in the TTs. These are the underlying elements of *translators' interpretations*, an aspect of thematic interest for this translation research.

Concerning the relation between paratexts and agency, Tahir Gürçağlar (2013) argues that preface writers, compared with translators, tend to have "a more established literary position," thereby creating some literary capital for them (as cited in Batchelor, 2018, p. 39). In the cases of Tan and Young, such writers of epitexts to their publications include publishers, experts and even the descendants of the authors, all of which are classified in this research as contributing factors to each translator's reportage style and career. Section 2.3 will touch on the power of what is termed 'institution' as an external factor, with related observations to be further discussed in Chapter 3.

2.2.2 Translation as paratext.

The term 'paratext,' however, can be defined in a broader sense by regarding a TT as a paratext to its ST.

Regarding the service as a function (discussed in Subsection 2.2.1), Batchelor (2018) explores Genette's notion, summarizing that translation is "at the service of its original" and acts as a "text that points not to itself but to the original from which it derived." According to

[21] For instance, the functions of the allographic preface of a work overlap with (but also add some specificity to) those of the authorial preface. Both can promote and guide a reading of the work (Genette, 1997, pp. 264-265).

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Batchelor, Genette implies that "the translated version can be considered a text in its own right, with its own paratexts." Take, book covers, for instance. In Genette's discussion, the cover of a non-translated text functions in the same way as that of its translated text, both are a part of the paratext that conveys messages about the content of the book. Genette's view of translations as texts (with their own paratexts) is predicated on the idea of translations being synonymous with their originals (Batchelor, 2018, pp. 20-21).

Also as Batchelor summarizes, Genette (1997) regards a translated text as the later version of its original text. In this sense, "the author of the translated text is the author of the original text, and the translator does not assume any kind of authorship." Genette's view of translation "does not completely ignore the possibilities for meaning-laden decision-making that translation processes offer" (as cited in Batchelor, 2018, pp. 21-22). Given Genette's overall assumption that the translator is an authorial ally (i.e. allographic; rather than assuming any kind of authorship) and that translations are synonymous with later editions of an original text, Batchelor concludes that it "runs counter to the understanding of translation that currently holds sway in the discipline of translation studies whereby translation is seen as a creative process of rewriting" (Batchelor, 2018, p. 22).

Batchelor (2018) extends the discussion by arguing that a translated book (i.e. TT) in its entirety (including both the text and the paratext) is also paratextual in that it "offers a threshold to the author and the author's reputation." This differs from functioning as a paratext to an original *text*, because the majority of readers of a translation do not access the ST (italics in original). The paratext to the TT is pivotal in shaping readers' view of the original author, his/her publications, reputation, etc. To understand how a TT functions as a threshold to the original author of the ST, Batchelor, taking translating Nietzsche as an example, considers it necessary to

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"explore interpretations of that author as published in the scholarly and the general press; the reputations of the translators and editors and the ways in which their own actions or their nationality had a negative bearing on the views of Nietzsche." This should be done in a diachronic manner by capturing the dynamics that lie within the cultural relationship between the SL and the TL (Batchelor, 2018, pp. 92-93).

2.2.3 Research Hypothesis and the Paratextuality Matrix.

Gray (2010) asserts that "paratexts condition our entrance to texts, telling us what to expect" (as cited in Batchelor, 2018, pp. 122-123).

As mentioned above in Chapter 1, I was led by the paratext to my research hypothesis. That is: *A translator who has already placed many notes would not add (much) more information to the translated text, since these notes supposedly suffice to explain what the reader needs to know*.

The hypothesis can now be rephrased as *"does more paratextual insertion by the translator mean less explicitation in the translation text?"* As such, it is paratextuality that needs to be examined. Paratextuality, the quality of being paratextual, denotes the relation between a text and the paratext appended to the main body of that text.

However, to address the hypothesis, it is required to conduct both textual and paratextual analyses. The reasons are stated as follows.

As far as the type of paratext is concerned, the most widely studied one is the translatorly preface, with translator notes being a popular area of research. Nevertheless, many studies on paratexts also combine analysis of paratexts with that of translations themselves. This is presumably because, as warned by Tahir Gürçağlar's (2011), that "paratextual analysis reveals the mediating features of the paratexts and show[s] how translations are presented but not how

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they *are*. Examination of paratexts … cannot be a substitute for textual translation analysis" (italics in original) (as cited in Batchelor, 2018, p. 26).

From another point of view, Hermans (2007) suggests that paratexts, when used to discuss translation choices, would become places where translators can "signal their agenda" and where the inherent self-referentiality of translation is raised to self-reflexivity (p. 33 & p. 51).

For the reasons stated above, textual and paratextual analyses will be conducted in the following two chapters in order to gain a holistic perspective on reportage and paratextuality that shape the framework of understanding both translators' interpretations.

To also gain a clearer picture of what is being discussed, Table 3 below presents the textual and paratextual elements in the published works for analysis.

Table 3

Paratextuality Matrix

		Target text (TT)	
		The case of Jackson Tan	The case of Nan-Chung Young
Source text (ST)	Target language (TL) unit 1	Translations enclosed in quotation marks, also described as 'self-translated quotations' in this research	Translations
	Target language (TL) unit 2	Paratext (narration, pictures, etc.)	Paratext (footnotes, pictures, hand-drawn maps, etc.)

Notes. Both TT and ST indicate the whole published works (i.e. the final products academically or commercially available). The arrows signify the transition (translation in its broad sense) from the ST to the TT, in which there are two TL units: one is the body of translations, the other that of paratexts appended thereto.

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2.3 Translation and the Institution

This research explores the narratives of visits to Formosa by naturalists between the mid-19th and early 20th century. In terms of previous translation studies on Western visitors recounting pre-modern Formosa, Chen (2012) examines the records by Canadian missionary George Leslie Mackay, concluding that all three Chinese translations of Mackay's *From Far Formosa* were a product of manipulation. Chen is the first to examine literature on Formosa based on ideas from the Manipulation School, as the subject had been researched mostly from historical perspectives (pp. 101-102). A representative theorist of the School, Belgian translation theorist André Lefevere emphasizes the existence of concrete factors that have a manipulative effect on translation. Such factors include power, ideology, and institution (Lefevere, 1992, p. 2).

Also by applying Lefevere's theory, Chiang (2014) looks at the roles of patronage in the translations of Taiwan-themed historical texts. Chiang divides the publishers into government agency, private publishers and religious organizations and explored how these patrons manipulated their publications. Chiang states that the introduction of a foreign text through translation tends to be manipulated by its translator/publisher to serve a certain political agenda (p. i & p. 123). In a similar vein, Lin (2013) methodologically periodizes the translations of 19th-century Western travel writing into two stages with the lifting of martial law in 1987 as the dividing line. Lin indicates that while translations in the first stage empowered the Kuomintang to transform the empire-initiated narratives into "a ruling party's reference materials," those in the second stage allowed for the readership to develop Taiwan consciousness (p. i & pp. 92-93).

Lefevere's manipulation theory, of which three underlying elements are patronage, poetics and ideology, came to the fore in the translation community in the late 20th century. A

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great number of researchers have applied the notion to their research on the translation of literary works.

Patronage can refer to the powers (whether exerted by persons or institutions) that can "further or hinder the reading, writing, and rewriting of literature" (p. 15). A poetics consists of two components: one being an inventory of literary devices (genres, motifs, symbols, etc.); the other "a concept of what the role of literature is, or should be, in the social system as a whole" (p. 26). Ideology, described as one that is not limited to the political sphere, is a constraint "on the choice and development of both form and subject matter (p. 16). Munday summarizes that, according to Lefevere, "the poetological consideration refers to the dominant poetics in the TL culture" which works in conjunction with the translator's ideology, or the ideology imposed upon by patronage, to influence the translation strategy and the solution to specific problems (Lefevere, 1992, pp. 39-41) (Munday, 2001/2008, p. 127).

This section has looked at Lefevere's model. It is in particular the institutional factor that will be explored in Chapter 3 to discuss how a publisher, with its ideology in line with that of a translator, would contribute as an empowering agent to his/her translation career and tasks.

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Chapter 3 Of the Translator: Tan, Young and their Reportage Styles

Methodologically, this chapter explores the career life, identity, translation principles, and agendas of Jackson Tan (陳政三) and Nan-Chung Young (楊南郡) by looking into the paratexts to their publications (mostly peritexts such as authorial and allographic prefaces). All these paratextual devices played an important role in shaping their reportage styles. I will return to the idea of translator-reporter in Section 3.5 and examine whether and how the discourses on literary journalism match both translators' views of their translations as works of literary journalism.

3.1 Translator and the Identity: Accidental Translation Careers

3.1.1 Jackson Tan as a Historian and a Translator.

Jackson Tan (? - 2016) graduated from the Department of English Laguage and Literature, Fu Jen Catholic University. He passed three national examinations for journalism-related positions. More than ten jobs are mentioned as a part of the introduction to the translator in his first book, with a majority of those jobs falling under the fields of journalism and/or international relations, including his services at the Government Information Office, and Taiwan's Mainland Affairs Council. Of particular concern for this research is that he referred to himself as a *Taiwan wenshr yanjiouje* (台灣文史研究者) [researcher of Taiwanese cultures and history] (Dodd, 1888; Tan, Trans., 2002, p. 191) along with all other formal job descriptsion. This brings into sharp relief how important it was for him to specify that identity as an ameteur historian, as well as his Taiwan consiousness (to be further discussed in this Chapter and Section 5.1) .

Tan passed away in July 2016 from lung cancer (Hsu, 2017, p. 234).[22] Before his death, Tan had worked as a commission member at Division of Antiquities and Archaeological Sites,

[22] Tan passed away in 2016 at age around 60, as can be extrapolated from a 2014 news article saying that he had

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Bureau of Cultural Heritage, Ministry of Culture in Taichung (M.-J. Su[23], personal communication, July 11, 2019).

He published ten books between 2002 and 2014 either as a translator-narrator, translator-annotator or an author. All of the works revolve around the topic of Formosa's history. Before the publication of these books, Tan had submitted some articles to *Historical Monthly* (歷史月刊), a publication released by United Daily News Group from 2000 to 2009.

Tan's started out his career as a professional translator accidentally.

Rung-Chuan Yang (楊榮川), founder of Wu-Nan Book, directed his secretary to find Tan upon reading his contributions to a magazine (Dodd, 1888; Tan, Trans., 2007, p. 1). Hai-Yue Liu (劉還月), historian of Taiwanese history and founder of Formosa Aborigines (原民文化事業), complimented Tan on the fashion in which he translated and annotated (Dodd, 1888; Tan, Trans., 2002, p. 181). The two publishers later published a majority of Tan's works.

It is important to note the changes to the authorship of Tan. In his last few publications, Tan removes those tedious descriptions of journalism-related certifications and work experiences, identifying himself merely as a "researcher of Taiwanese history."

In his 2007 book (the second edition), Tan mentions that the word count of his annotations (more than 70,000 Chinese characters) had outnumbered that of the translated text (close to 60,000), resulting in the change of the authorship from *yishu* (譯述) [translated/narrated by] to *yiju* (譯著) [translated/authored by] (Dodd, 1888; Tan, Trans., 2007, p. 3). Four of five of

spent ten years translating and annotating for *The Island of Formosa Past and Present* (1903, by James W. Davidson). Upon completing the task, a project commissioned by National Museum of Taiwan History, Tan was about 60 years old (Jan, 2014, para. 4).

[23] Mei-Jian Su (蘇美嬌) was the vice editor for Tan's publications with *Taiwan Shufang* (台灣書房) [Taiwan Library], a brand of Wu-Nan Book that published the last six of Tan's books from 2007 to 2014.

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his publications ended up with *yi* (譯) [translated by] removed; he simply (and ultimately) 'authored' (*ju*, or '著') them.

The *yishu-yiju-ju* transition was arguably a process of upgrading the state of a translator's 'authorship' from translatorly to authorial. In so doing, the once-blurred author-translator boundary became clear. In Tan's case, annotations formerly as footnotes became in-text narration; full-text translations turned into narration complemented (or even spiced up) by self-translated quotations. Transformed into the main body of a book, paratexts transcend themselves and are no longer paratextual. Translations, for their part, appear inside pairs of quotation marks in a supporting role. Tan achieved this by doing away with personal titles that reveal the act of translating—which, however, can be seen everywhere in his books. In the discussion of Tan's examples in this research, those translations enclosed in quotation marks (i.e. 'self-translated quotations') are considered as text, as opposed to paratext (mostly narration).

Following his reportage style, Tan characteristically fleshed out the stories with in-text notes or footnotes for the 2002 publication (shown in Example Tan-00), and continued this vein for the following four publications.[24]

Starting from the text by Swinhoe[25] explored for this research, Tan employed a new reportage style in which he sprinkles the TT with narration. The narration is interlaced with highlighted translations that are enclosed in quotation marks (discussed in Subsection 3.2.1),

[24] In order of publication year (APA-formatted): 1) House, E. M. (1875/2003). *The Japanese expedition to Formosa (征臺紀事：武士刀下的牡丹花)*. (J. Tan, Trans.) Taipei, Taiwan: Formosa Aborigines; 2) Tan, J. (1877-1878/2005). *Chuhuangkeng tzuanyou rji (出磺坑鑽油日記] [Oil drilling at Chhut-hong-khinn: a technician's diary]*. Taipei, Taiwan: Lishr jrku (歷史智庫] [Historical Publishing]; 3) Dodd, J. (1888/2007). *Journal of a blockaded resident in North Formosa during the Franco-Chinese War, 1884-5 (泡茶走西仔反：清法戰爭台灣外記)*. (J. Tan, Trans.) Taipei, Taiwan: Wu-Nan Book.; and 4) House, E. M. (1875/2008). *The Japanese expedition to Formosa (征臺紀事：牡丹社事件始末)*. (J. Tan, Trans.) Taipei, Taiwan: Wu-Nan Book.

[25] Reference entry: Tan, J. (2008/2015). *Aushiang Formosa: Yingguo waijiauguan Swinhoe Wanching Taiwan jishing (翱翔福爾摩沙：英國外交官郇和晚清臺灣紀行) [Flying through Formosa: English diplomat Swinhoe's visits to Taiwan in the late Qing Dynasty]*. Taipei, Taiwan: Wu-Nan Book.

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marking Tan's signature reportage style. Tan followed this personalized style for two of his later publications, one of which is the text by Steere[26] explored for this research.[27]

Tan's reportage style will be detailed in Subsection 3.2.1.

3.1.2 Nan-Chung Young as an Alpinist[28] and a Translator.

Born during the Japanese colonial period, Young (1931-2016) was a descendant of the Siraya people, one of Taiwan's *Pepowhan* peoples. With the Taiwanese-Hokkien dialect supposedly as his mother language[29], Young picked up (or learned) Japanese like most Taiwanese people did in that era. Young started to learn Chinese in 1946, one year after the surrender of Imperial Japan. In 1955, he graduated from the Department of Foreign Languages and Literatures, National Taiwan University (NTU). His services at two U.S. government-affiliated organizations marked the heart of his career (1960-1989). They were Tainan Air Base (1960-1975), stationed by the U.S. air force at that time, and the U.S. Embassy (1975-1989), predecessor to today's American Institute in Taiwan (AIT) (Hsu, 2017, pp. 259-260).

Young tried his hand at climbing high mountains in 1967. In 1976, Young became the seventh person to climb all of the "100 Peaks," or *baiyue* (百岳). One of the holy grails of the hiking community in Taiwan, *baiyue* refers to one hundred mountains that measure over 3,000 meters in height. Young opened up a number of new climbing routes through personal

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[26] Reference entry: Tan, J. (2013). *Hungmau tanchinji:Formosa tzungtzou tanshianshing (紅毛探親記：福爾摩沙縱走探險行] [Red-haired foreigners in Formosa: Treks through the island]*. Taipei, Taiwan: Wu-Nan Book.

[27] The other is: Tan, J. (2014). *Hungmau tanchin tzaiji: Daunei dauwai papatzou (紅毛探親再記：島內島外趴趴走 [Formosa revisited: Stories of red-haired foreigners]*. Taipei, Taiwan: Wu-Nan Book.

[28] While 'alpinists' refer to mountain climbers specializing in high, difficult ascents, the word 'hiker,' which carries a broader sense, is also used interchangeably in this research to describe Young's identity, as he also hiked mountains that are 3,000 meters in elevation. In Taiwan's hiking community, *gaushan* (高山) [high mountains] is a term that is often used in its narrow sense, meaning those with a height of over 3,000 meters.

[29] A YouTube video of Young speaking the Taiwanese-Hokkien dialect: https://www.youtube.com/watch?v=cYR0sjGprmU&list=PL0tugwjBtzMrU1u-F0MycpAq_0aiK8_CJ&index=26&t=342s

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expeditions. He also trekked in the Alps and the Annapurna region, and climbed Mount Kenya (Hsu, 2017, p. 260).

Domestically, Young carved out a nation-wide reputation as an expert on old mountain trails. It was thanks in large to his geographical exploration and in-depth research on the historical sites in the mountains. He was commissioned by the Ministry of the Interior in 1985 and Yushan National Park in 1986 to survey the Cross-Hehuan Old Trail (合歡越古道) and the Qing Dynasty's Patungkuan Trail (清代八通關古道), respectively (Hsu, 2017, pp. 260-261). The two projects marked the beginning of his remarkable feat of anthropology. *Gudau* (古道) [old (mountain) trails] paths often run deep into the furthest recesses of the mountain ranges, and have much to do with native settlements or unusual geography or geology. These ancient tracks would contain historical and archaeological sites, as well as unique species as part of the flora and fauna of Taiwan, a mountainous island. Therefore, *gudau* trails resonate with historic significance. Between 1986 and 2008, Young published 14 investigation reports on the old mountain trails and historical sites in Taiwan's mountains. Thirteen out of these reports were government-commissioned projects.

After his retirement in 1989, Young started to spontaneously translate the records written by Ryuzō Torii (**鳥居龍藏**), Ushinosuke Mori (**森丑之助**) and Kanori Inō (**伊能嘉矩**), the three best-known Japanese anthropologists in the early 20th century dedicated to research on the Formosan indigenous peoples. Included in the translations were annotations that originally served as personal notes only for Young's own reference. A large archive of annotated translations thus amassed. Two years later, Young's privately kept renderings came to the fore,

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as Mi-Cha Wu (吳密察)[30], then-associate professor at the Department of History of NTU, happened to see Young's works. Pleasantly surprised by the quality and the value of the translated texts, Wu then directed publisher Yuan-Liou Publishing, for which he then offered consultation services, to publish Young's heavily annotated translations (Hsu, 2017, pp. 193-194).

During the period from 1981 to 2016, Young officially released a total of 41 publications, all themed around the topics of Formosa's indigenous peoples or historical trails. These publications can be divided into three categories: fourteen of them are survey reports (1986-2008; as mentioned in previous passages), another fourteen being a collection of mountain stories (1981-2016; partly co-authored with his wife Ju-Lin Hsu), the other thirteen being annotated translations (1995-2016; the 2016 publication [31]comprised of two volumes). Some publications that fall under the first two categories also contain a certain number of translations.

Young's work at Tainan Air Base and the AIT would certainly include translation tasks since the two organizations were in charge of international and even diplomatic affairs. (He even needed to pass two translation tests by translating a written judgment and an indictment as the criteria for the former's entrance examination.) Before his post-retirement translating efforts, Young had not previously translated professionally (Hsu, 2017, pp. 88-90).

In spite of his belated career as a professional translator, Young's translations won many plaudits. He garnered several awards from the mass media (*The China Times*, *The United Daily News*, etc.) and governmental agencies (e.g. Ministry of Education), including the first prize for his article on Seqalu[32] in 1992, the year's top ten books for his translations of a book on Torii in

[30] Now in charge of Taiwan's National Palace Museum as the director (as of August 2019)

[31] *Tōnan Ajia no Minzokugaku Senshigaku Kenkyū (東南亜細亜の民族学先史学研究) [Studies in Ethnology and Prehistory of Southeast Asia]* (1946 and 1952) by Tadao Kano

[32] Seqalu (斯卡羅) was a political entity co-built by the Paiwan and Puyuma peoples in southern Taiwan more than

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1996 and of another on Mori in 2000, as well as the Grade A Translation prize for his 1996 translation of another book on Kano (Hsu, 2017, p. 261).

Young enjoyed high praise for his translations and, more importantly, his annotations. Wei (2015) calculated the word count of the annotations that Young placed in ten of his publications (totally 12 volumes). The total number is close to 420,000 words. This does not even include the information-rich translator's prefaces, hand-drawn maps, and other paratexts (p. 223). Paelabang Danapan, or Ta-Chuan Sun (孫大川)[33], expert in the field of Formosa's indigenous literature, reveres Young for his annotations. According to Paelabang Danapan, the annotations are equally important as translations, with both being two sides of the same coin (Utsurikawa et al., 1931-1979; Young, Trans., 2005, p. xvi).

In September 2016, the Executive Yuan passed the application filed by the Ministry of Culture for a posthumous presidential citation in honor of Young's contributions to the exploration of historical trails, and research on the cultures and history of the Austronesian-speaking peoples.

3.2 Translator and Reportage: Texts and Paratexts as a Vehicle

3.2.1 Tan's Reportage Style in his Publications.

Tan applied a very similar reportage style in translating Swinhoe's and Steere's texts. The following passages will mainly discuss his 2008/2015 publication of Swinhoe's narratives.[34]

Inside the book cover, Tan's biographical note only refers to him as "native of Changhua; a local researcher of Taiwanese history," followed by an introduction to his publications, nearly all of which are themed around Formosa.

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three centuries ago.

[33] Paelabang Danapan, a Puyuma, is the Vice President of the Control Yuan (as of August 2019).

[34] *Aushiang Formosa: Yingguo Waijiauguan Swinhoe Wanching Taiwan Jishing (翱翔福爾摩沙：英國外交官郇和晚清臺灣紀行) [Flying through Formosa: English Diplomat Swinhoe's Visits to Taiwan in the Late Qing Dynasty]*

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Despite being described officially as ‘authored’ (rather than ‘translated’) by Tan, the book contains a considerable number of translations of Swinhoe’s three narratives. The whole published work is arguably a biographical guide to the life, career, works and contributions of the British naturalist, as Tan spent over 50 pages on the achievement in ornithology, the academic domain for which Swinhoe was renowned for. This includes a 44-page chapter dedicated to this purpose with an official English title “Birdman Robert Swinhoe and his Fo[a]unal Kingdom in the Late Qing Dynasty (悠遊晚清動物世界的鳥人郇和).” The chapter tabulates the data of birds scientifically named after Swinhoe and self-taken photos from ornithological science journal *Ibis*.

In terms of the main body of the book, Tan enclosed his translations in quotation marks, forming self-translated quotes that are interlaced with a broad array of paratexts (in the term’s narrowly defined sense). These contain tables, photos, anecdotes and authorial comments, themed around each chapter’s featured topic. In this regard, Tan is more like a storyteller, or a narrating translator who makes every attempt to sustain the interest of his readers in the happenings, between-event connections, and self-collected evidence regarding the historical event being covered.

The paratextual narration is intended for three main purposes: explanatory, supplementary, and corrective.

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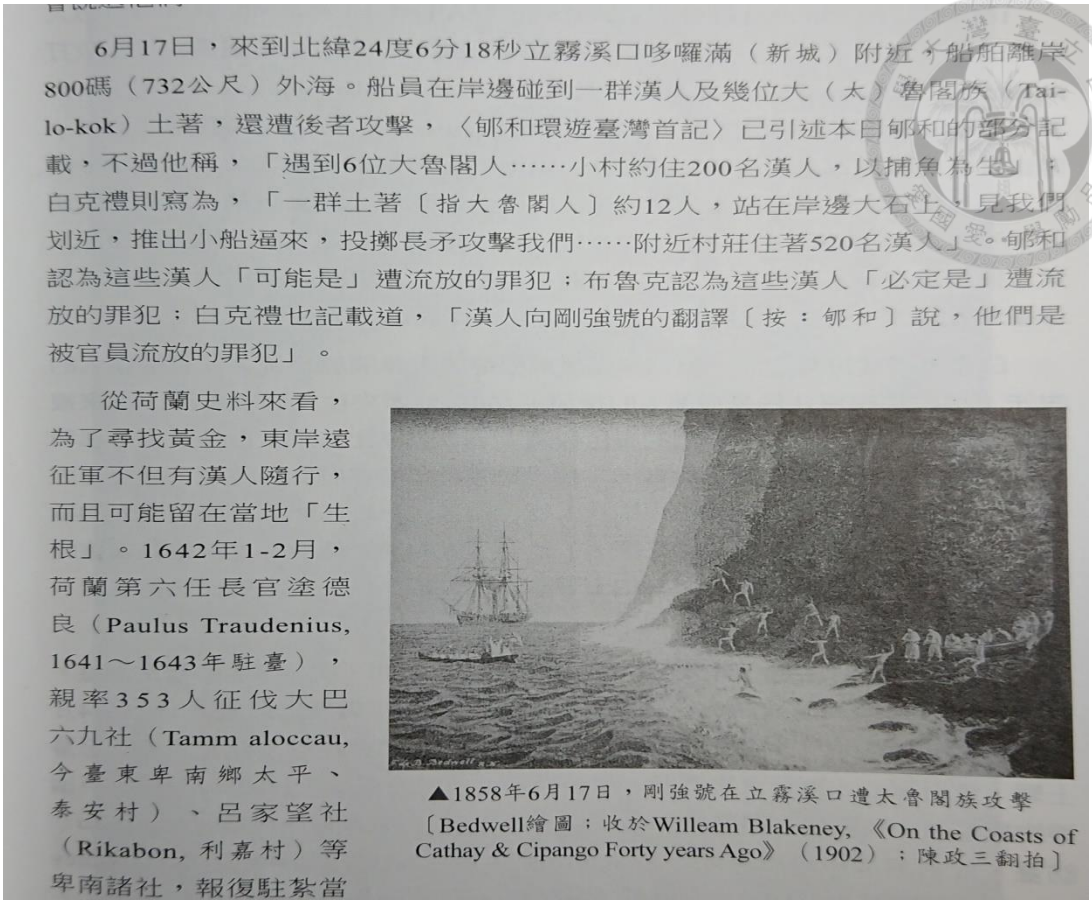

6月17日，來到北緯24度6分18秒立霧溪口哆囉滿（新城）附近，船舶離岸800碼（732公尺）外海。船員在岸邊碰到一群漢人及幾位大（太）魯閣族（Tai-lo-kok）土著，還遭後者攻擊，〈郁和環遊臺灣首記〉已引述本日郁和的部分記載，不過他稱，「遇到6位大魯閣人……小村約住200名漢人，以捕魚為生」；白克禮則寫為，「一群土著〔指大魯閣人〕約12人，站在岸邊大石上，見我們划近，推出小船逼來，投擲長矛攻擊我們……附近村莊住著520名漢人」。郁和認為這些漢人「可能是」遭流放的罪犯；布魯克認為這些漢人「必定是」遭流放的罪犯；白克禮也記載道，「漢人向剛強號的翻譯〔按：郁和〕說，他們是被官員流放的罪犯」。

從荷蘭史料來看，為了尋找黃金，東岸遠征軍不但有漢人隨行，而且可能留在當地「生根」。1642年1-2月，荷蘭第六任長官塗德良（Paulus Traudenius, 1641～1643年駐臺），親率353人征伐大巴六九社（Tamm aloccau, 今臺東卑南鄉太平、泰安村）、呂家望社（Rikabon, 利嘉村）等卑南諸社，報復駐紮當

▲1858年6月17日，剛強號在立霧溪口遭太魯閣族攻擊〔Bedwell繪圖；收於Willeam Blakeney, 《On the Coasts of Cathay & Cipango Forty years Ago》（1902）；陳政三翻拍〕

Figure 2. Tan's paratextual narration (Tan, 2008/2015, p. 35)

Figure 2 contains an illustrated drawing surrounded by two passages that depict Swinhoe's encounter dated June 17, 1858 with a hostile group of *shufan* on the east coast. The figure shows how Tan characteristically narrates a story by adding paratextual information of various types.[35] The added paratexts include: the clarification of the place name 立霧溪口哆羅滿(新城) [Turoboan at the estuary of the Liwu River (today's Sinchen)] for lat. 24°6'18" and the exact name of the indigenous people 大(太)魯閣族(Tai-lo-kok)人 [the Taroko/Tailokok/Truku

[35] Original text: "On the 17th of June we were off a place in lat. 24°6'18", where a river is marked on the chart. A ravine runs between the hills, but there is only a small mountain stream. The ship was about eight hundred yards from land, yet we got no sounding at one hundred and fifteen fathoms…Several natives appeared on the beach, many of whom were Chinese; but among them we could distinguish six men who were almost in a state of nudity, wearing only a piece of cloth round the waist with a flap in front." (Swinhoe, 1859, p. 151)

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people[36]] for "men who were almost in a state of nudity." This is an example of supplementary narration by Tan.

In addition to the ST, Tan also referred to other supporting materials for explanatory purposes. These include the travelogues by Commander E. W. Brooker and marine surveyor William Blakeney, both of whom also accompanied Swinhoe on the H.M.S. *Inflexible*. Tan quotes their speculation about the strange fact that the Chinese appeared concurrently with the attack-attempting indigenous people by telling the reader that those Chinese must have been exiled prisoners. Also a part of Tan's own translations, the quotes are closely followed by a one-page discussion of whether the Chinese started dwelling there since the period of the Dutch colonization. The supporting literature mentioned on the next page even includes *De dagregisters van het kasteel Zeelandia, Taiwan*, an official diary written in 17th-century Dutch about the Dutch people's colonial commerce in Formosa (Tan, 2008/2015, pp. 35-36).

Tan furthered his paratextual efforts by cross-checking Blakeney's account of the Qing government's intention to introduce tigers to wipe out the savages in the mountains of Formosa, which was also mentioned by Swinhoe.[37] (In *Figure 1*, the photo of the illustrated attack was shot by Tan also from Blakeney's 1902 memoir.) This supplementary evidence is of historical importance because such records could hardly be found in the Qing government's official documents.

On the said pages, another type of reference materials is *fangjr* (方志) [governmental chronicles that detail the local history, customs, geography, etc. of a place]. Tan often resorted to such records, broadening the depth and breadth of his paratexts. One more example is found on

[36] A pan-Atayal people officially made independent of the Atayals in 2004

[37] Original text: "With a view to their destruction, tigers even were brought over from China and let loose among them on the hills many years ago, but the savages were found to be too skillful hunters to allow themselves quietly to be eaten!" (Swinhoe, 1859, p. 153).

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page 72. Tan quoted the *Treaty of Tientsin* (also known as the *Treaty of Tianjin*), by which he extended the discussion of Swinhoe's dissatisfaction over the use of *yi* (夷) as an offensive word referring to foreigners.

As to narration for corrective purposes, one example is the correction to a date misrecorded by Steere for his trip to Laisia (in today's Miaoli) in 1873. Tan corrected the mistake according to his calculation based on the number of days Steere stayed there by referring to the diary of George Leslie MacKay, in which the first Presbyterian missionary to northern Formosa recorded his meeting with Steere (Tan, 2013, p. 59).

Tan's translation agenda will be discussed along with Young's in Section 3.3.

3.2.2 Young's Reportage Style in his Publication.

Footnotes account for the vast majority of Young's paratextual insertion into his 2000 translation of Tadao Kano's 1941 publication *Yama to Kumo to Banjin to: Taiwan Kōzankō (山と雲と蕃人と：台湾高山行)*, with more than 120 entries added. Lying at the bottom of almost each page, most of Young's notes were translated into Japanese in the 2002 reprint published in Japan,[38] The newly inserted materials further include a postscript penned in 2001 by Kano's wife Shizuko Kano (鹿野静子) on her memories of Tadao, expressing her gratitude towards those people in Taiwan whose remembrance of Kano "breathed new life" into the life of the Japanese naturalist (Kano, 1941/2002, p. 437). Also translated into Japanese is a Chinese-language article that had previously been published in Taiwan. This internationally praised article celebrates the bond between Kano and Totai Buten (陳抵帶), an Amis who

[38] Reference entry: Kano, T. (1941/2002). *Yama to kumo to Banjin to: Taiwan kōzan kikō (山と雲と蕃人と: 台湾高山紀行; 山と雲と蕃人と: 台湾高山行)* [With the mountains, the clouds, and the Banjins: An account of treks through Taiwan's mountains]. Tokyo, Japan: Bunyu-sha.

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accompanied Kano in their investigation of eastern Taiwan. It remains a touching tale of wartime interactions between a Japanese and his *fan* companion.

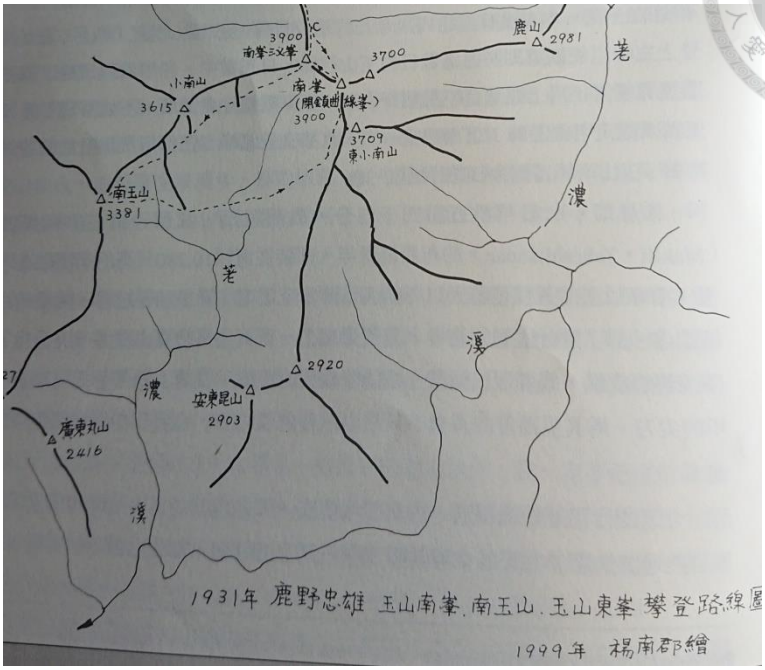

Figure 3. Young's hand-drawn map (Kano, 1941; Young, Trans., 2000, p. 42)

Paratextual devices in the book take many forms: Young's hand-drawn maps of Kano's hiking routes (*Figure 3* is one of them); self-taken photos of the hiking routes where Young has also traveled himself; self-taken photos of some alpine species that Kano once depicted; and a detailed chronicle based on Kano's academic papers and publications as well as Tsukane Yamazaki's *A Life of Tadao Kano: A Naturalist who Loved Taiwan (鹿野忠雄：台湾に魅せられたナチュラリスト)*. Published by Heibonsha in 1992, this book on Kano was also annotated and translated into Chinese by Young in 1998.

The intended purposes of the translator's notes vary. Footnotes appended to *Shan, Yun yu Fanren: Taiwan Gaushan Jishing (山、雲與蕃人：台灣高山紀行)* also serve the three same functions of Tan's paratextual narration: explanatory, supplementary, and corrective.

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One example is on Page 153, where Young explains Kano's flexible hiking plans by adding a note explaining Kano's decision not to find other *shengfan* companions. According to Young, it was because Kano had no intent of hunting in the river valleys of Mt. East-Junda (東郡大山), and thus would not cause a conflict of interest (an explanatory note). On Page 110, Young compliments Kano on his keen observation of a juniper forest from a distance with reference to Young's visit to that forest (a supplementary note). On Page 238, Young corrects Kano's description of inter-tribal quarrels over hunting areas, by adding that this had become impossible since the Shōwa period. Young went on to reason that the description was due to the mere intention of a young Kano to regale the readers of *Sangaku*[39] with more readable and funnier travelogues (a corrective note).

In Chapter 4, I will expound on the relations between paratextuality and reportage in the TTs. Section 5.1 will discuss the relation of the textual explicitation by Tan and Young with the three purposes of their paratexts.

3.3 Translator and the Agenda: Making *It* Clearer

3.3.1 Translation Principles and Agenda Revealed by Jackson Tan.

In Sections 3.2, examples are offered as to how Tan and Young paratextually explain the SL information. This section contains examples of translations explicitated by both translators.

In his 2008 translation of Swinhoe's narratives, Tan started to sprinkle his narration with self-translated quotations. Before that took place, Tan tended to append simply footnotes to add supplementary information, as is done by most translators. Nevertheless, some of the new information is more than supplementary. In Example Tan-00 below, for instance, Tan appended a footnote specifically explaining his reason for inserting new information into a translation for

[39] A publication mentioned in Subsection 1.3.3

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the translated version of *The Japanese expedition to Formosa*, a book published in 1875 by Japan-based American journalist Edward Howard House detailing the 1871 Mudan Incident.

Example Tan-00

Whilst the cooking progressed, a few of the Japanese subalterns, following the unconquerable instinct of their race, sought out tubs of water and, divesting themselves of the greater part of their clothing, proceeded to refresh themselves with an extemporized bath. (House, 1875/1984, p. 40)

熱騰騰的大鍋水煮開了，負責調理的婦女正想將食物丟入烹煮，幾位搞不清楚狀況、愛好洗澡的低階軍官情不自禁的寬衣解帶，下體只著一條「渾兜西」，在目瞪口呆的村人面前，公然享受泡澡的樂趣。(House, 1875; Tan, Trans., 2008, p. 64)

In this scene, where several low-ranking Japanese officers took off their clothes in front of *shufan* women to enjoy a hot bath, Tan assumes that these Japanese men must have been wearing a *fundoshi* (a traditional Japanese undergarment). Despite no further evidence supporting his assumption, he explicitly adds that information for the sole purpose of "making the sentence clearer" by rendering "divesting themselves of the greater part of their clothing" as "寬衣解帶，下體只著一條「渾兜西」" [undressed themselves until they were just in their *fundoshi*][40] (House, 1875; Tan, Trans., 2008, p. 64).

There is yet another addition, with Tan translating "Whilst the cooking progressed" as "熱騰騰的大鍋水煮開了，負責調理的婦女正想將食物丟入烹煮" [women who were

[40] The original footnote reads: "豪士文中並無 Fundoshi, [sic] 他只寫「脫去大部分的衣物」;筆者加入「渾兜西」,使字句更明確。"

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responsible for cooking were about to put food into the steaming hot pot of boiling water]. Tan does not explain the reason for explicitating this SL unit.

Beyond the textual level, Tan reveals in his first book[41] his personal agenda: he wanted to clarify errors seen in historical records and filled some research gaps that could further be explored; he felt that he "gradually got out of a blocked world of knowledge" by searching domestic and foreign literature for supplementary data that can be added to his translation; he also expected the reader to "get outside the blockade together with him" (Dodd, 1888; Tan, Trans., 2002, p. 6).

To this end, Tan even made post-publication annotating efforts: he searched for new information even without reprinting possibilities. A case in point is his 2007 book, the second edition of his 2002 publication. With the publisher having ceased operation, he kept revising the published text and adding data without managing to have the new notes see the light of day. Fortunately for Tan, a second edition was released thanks to his new admirer Wu-Nan Book, the publisher of almost the rest of his works. The second edition features in-text revisions as well as new annotations on almost every page in form of footnotes, which Tan regards as more correct interpretations of the historical facts (Dodd, 1888; Tan, Trans., 2007, p. 1-2).

Moreover, Tan appended footnotes and chronicles in order to faithfully unveil the causes and processes of historical events and to "make up for the insufficiencies" of the ST (House, 1875; Tan, Trans., 2003, p. 286). Tan's agenda, manifested both textually and paratextually, matches that of writers of literary journalism — *uncovering* and *investigating* a news story. In the translator's preface to the 2008 publication (second edition of his 2003

[41] Reference entry: Dodd, J. (1888/2002). *Journal of a blockaded resident in North Formosa during the Franco-Chinese War, 1884-5 [北台封鎖記: 茶商陶德筆下的清法戰爭 (Beitai fengsuoji chashang Taude bishia de Chingfa janjeng)]*. (J. Tan, Trans.) Taipei, Taiwan: Formosa Aborigines.

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translation of the same book by House), Tan expects researchers of Taiwan's history to look into the sources of historical events and new, correct interpretations that he added to the new edition. For readers who know little about the history, Tan expects them to the see his translation as an "adventure novel" or "a war-themed piece of literary journalism," because in this way they will "have more fun reading" (House, 1875; Tan, Trans., 2008, p. 10).

As such, more examples to be discussed in Section 4.3 will bear witness to the agenda of Tan as a translator-reporter who treats his translation as a piece of literary journalism and attempts to regale his readers with amusing interpretations. Tan's entertaining explicitation, as I will argue in Section 5.1, serves to engage readers by playing up the entertainingness. The purpose of immersing the reader in a ST is in line with that of literariness, an element that underpins the structure of a work of literary journalism.

3.3.2 Translation Principles and Agenda Revealed by Nan-Chung Young.

Example Young-00

あれほどまでの感激をもって望んだ新高山各峰を知ると、それをさらに深く味わうこともせずに、新しい山に向かう、僕の多情多恨な気持ちを悲しいことにさえ思った。(Kano, 1941/2002, p. 91)

我抱了那麼大的期待與熱情，攀登後已熟知這些高峰的面貌和性情，但是未及深深地欣賞它們，就棄如弊屣，立即轉向新的山群。我甚至對於自己「情到多時情轉薄」的心境，感到悲哀了。(Kano, 1941; Young, Trans., 2000, p. 81)

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This example, extracted from Young's 2000 translation[42] of the natural historical narrative by Kano, reveals how Young superimposes a literary allusion on the philosophical nature of the text.

The SL unit exemplifies the delicate sensibilities of Kano, who suddenly despised himself for his grass-always-greener-on-the-other-side-of-the-fence mindset after finally making it to the longed-for mountaintop of Mt. Jade East Peak (玉山東峰) in August 1931.

Young adds a four-character Chinese idiom, or *cheng-yu* (成語), which is "棄如弊屣" [literally "thrown away like a worn-out pair of shoes"], to his translation "但是未及深深地欣賞它們," which is a very close equivalent of its counterpart "**それをさらに深く味わうこともせずに**" [having not yet fully appreciated the beauty of the mountains], a rather colloquial, plain expression in Japanese. Although left unexplained, the shoes metaphor in the TT intensifies the portrayal of Kano's mental struggle. Young directly infuses his own interpretation of Kano as a hiker into the more explicitated TL context.

Furthermore, Kano described his mood swing as *tajōtakon* (**多情多恨**) [literally "with many deep feelings and much hatred"], by which he alluded to the title of a 1896 book by Kōyō Ozaki (**尾崎紅葉**), a novelist of the Meiji Era. To my knowledge, many Chinese-into-Japanese translators would retain the Kanji characters, offer a paraphrased translation, and/or explain the meaning. Young places a footnote on the etymology of the four-character expression in Japanese, and ends up opting for a line excerpted from a ci-poem of Nalan Xingde (納蘭性德), a Qing dynasty Chinese poet. This line, enclosed in quotation marks by Young in the TL unit (note that

[42] Reference entry: Kano, T. (1941/2000). *Shan, yun yu Fanren: Taiwan gaushan jishing (山、雲與蕃人：台灣高山紀行) [With the mountains, the clouds, and the Banjins: An account of treks through Taiwan's mountains]*. (N.-C. Young, Trans.) Taipei, Taiwan: Taiwan Interminds.

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Kano did not do so for *tajōtakon*), reads "情到多時情轉薄" [passions, when growing too intense, would turn into hard-heartedness]. The poetical rendering has thus made the TL unit a multi-layered description, thanks to a striking contrast between the cause and effect: "if your passions grow too intense, then you will find yourself hard-hearted." The contrast is pronounced, especially when compared with *tajōtakon*, an expression whose surface meaning is one-layered for readers of the Chinese-language text.

Young, according to his footnote on the same page, strategically paraphrases the text, because the new quote in the TT can "explicitly convey what Kano meant."

The explicitation highlighted in this example is of both literary and philosophical nature. Similar examples will be explored in Sections 4.4 and 4.5.

Another example is *shengfan* (or *seiban* in Japanese). Although a derogatory term particularly in its original sense, the word would be kept by Young in his translation, because he considers it important for a translator to be faithful to the ST. The reason for using such a term is explained in the translator's preface to many of Young's works. Young emphasizes that he has a respect for indigenous peoples, and as a translator, the highest principle is the faithfulness to the source text (Young, 2014, pp. 335-336). This principle signifies Young's attempt to retain the context of the ST, but does not suffice to explain Young's agenda shaped by his view of literary journalism. To have a clearer picture, it is required to look at Young's reportage style, in which he conveys desired messages through a wide array of annotated translations.

Young once revealed his trinity principles that laid down the groundwork for his translation. These principles are: literature review, interview with local tribal elders, and on-site visits to historical sites (Young, 2014, pp. 314-315). It goes without saying that his 40-year hiking experience also helped him interpret the narratives. A bilingual look at the text shows

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wide use of explicitation as a strategy (to be exemplified in Sections 4.4 and 4.5). On this point, the explicitations offer an inventory of specialized knowledge and added information.

That Young offers specialized knowledge is an embodiment of the spirit of literary journalism.[43] As to the added information, it is worth noting that Young himself placed much emphasis on philosophy. As a key finding from this research, Young characteristically yet covertly adds philosophical information to his translations (to be detailed in Section 4.5). The following passages will first discuss his view of philosophy.

For instance, he gave high praise for *Dignity of Death and Respect for Life (死亡的尊嚴，生命的尊嚴)*, a 1993 book by noted philosopher Charles Wei-Hsun Fu (傅偉勳), who was also a roommate of Young during his years at NTU. Young appreciated Fu's reportage style throughout the book that is themed around a serious topic, saying Fu was able to move the reader with literary beauty and insightful analysis of stories of death (Young & Hsu, 1993/2016, p. 245).

This statement by Young is from a 1994 article of his, titled "Kuobie Wenshiue Szshrnian" (闊別文學四十年) [Away from Literature for Four Decades], where he mentions that his investigation reports on old mountain trails are a blend of spatiality (physical hiking and fieldwork) and temporality (academic research on historical sites). It is also an allusion to geography (two-dimensional) and history (three-dimensional). He describes such fieldwork as a new practice of literary journalism, leading field researchers to show care about local history and search for one's roots (Young & Hsu, 1993/2016, p. 248 & pp. 251-253). In fact, Young once taught Literary Journalism at National Dong Hwa University, where he would bring his students

[43] Supported by the discussion in Subsection 2.1.3: "The interpretation of collected data takes expertise" and "Yang (2001) classifies Nan-Chung Young as a writer of literary journalism, acclaiming him for his extensive field investigation …… It is his long dedication that made Young a specialist who produced in-depth reports (pp. 131-132)."

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to visit indigenous peoples for interviews and ask his students to write interview reports as a part of course requirements (Young, 2014, p. 337).

The 1994 article is key to deconstructing the agenda of Young as a translator-reporter. Young's enthusiasm was driven by a sense of mission, as he wanted to encourage young people to conduct research on the mountains and old mountain trails, believing that these places are a cradle for Taiwan's cultural diversity and profundity. He began to expect himself to be an exploring hiker as well as a writer like Torii and Inō, since he was translating and annotating their precious investigation records at that time. As a result, he started to author investigation reports, many of which had a positive reception (Young & Hsu, 1993/2016, p. 248 & pp. 249-251).

In addition, Young reiterates how much he learned at the courses on literature and philosophy he took at NTU. He enjoyed finding out the compelling literary nature that lies within calming philosophical thinking and debate. In this respect, Young considers philosophical masterpieces the best literary works. For instance, to Young, *The Old Testamen*t and Buddhist sutras such as the *Avataṃsaka Sūtra (華嚴經)* are the height of literary works, and the authors of such religious works are great writers of literature. Taking the *Nirvana Sutra (涅槃經)* as an example, he regards this sutra, too, as a piece of reportage literature, because the scriptures are a portrayal of humanities as it depicts how the Buddha, at the age of 80, subconsciously returned to his place of birth like "a fallen leaf returning to its root" and how the Buddha, when entering the state of nirvana, promoted his teachings for the followers. In Young's discussion, the dissemination of such ideas would have required high literary skills (Young & Hsu, 1993/2016, pp. 244-245).

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As discussed in Subsection 3.1.2 above, Young's old mountain trail investigation reports predate his annotated translations of Japanese explorers (including Kano, other anthropologists, etc.). Those reports are structured them as academic reports without writing in a literary style. Regarding the annotated translations (including his translation of Kano's work), Young views the narratives of Taiwan's mountains by the Japanese researchers as works of literary journalism, since these narratives are valuable records, as they describe expedition experiences and reasoning processes by explorers who faced life-threatening peril, and are thus the equal of any masterpiece of literary journalism (Young & Hsu, 1993/2016, p. 247 & p. 249). It can be inferred from this statement that Kano's text is a piece of literary journalism to Young, as is his translation thereof.

Concerning the relation between literature and philosophy, the following anecdote also supports the exploration into Young's agenda in this section.

Diagnosed with esophageal cancer in 2014, Young had his malignant tumors removed three times before his death caused by tumor recurrence in August 2016. Earlier that month, Young, then a disease-stricken octogenarian, even attempted to translate *Seven Summits* and *The Snow Leopard*, two representative pieces of literary works on nature, hiking and mountains. In fact, there had been already Chinese-language translations, whose failure to convey the philosophical meanings behind the texts, however, prompted Young to do so, according to his wife Hsu (Hsu, 2017, p. 16). Though an unfinished task, the attempt bears witness to Young's strong determination to introduce hiking- and mountain-specific philosophical ideas through translation either to the public or for his own reference.

In conclusion, Young's emphasis on literariness and philosophical quality has shaped the framework of his agenda regarding why he textually (and paratextually as well) added more

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information. This textual addition is complementary to paratextual insertion, together showing Young's expertise as a specialist and agenda as a translator-reporter. In this respect, the contributing factors helped Young keep his style as a translator who impressed the readership with annotations.

As with Tan, Young characteristically fleshed out his translations with paratextual devices. Yet Subsection 3.3.2 unveils why and how Young still added much information to his translations. Young's paratextual insertion has been studied by a few researchers, but the reasons for his intended explicitation in the TL units in non-paratextual forms remains under-researched and seems to be a very little-known fact. The reason, I presume, is simply that most researchers and even readers do not take a bilingual look at the STs.

Little scholarly literature can be found on Tan. For Young, Yu (2015) digs into the complicated identity of Tadao Kano as a nature lover, academic researcher, and hiker who engaged in interactions with Formosan indigenous peoples, and how these factors affected Kano's writing (pp. 57-58). Wei (2015) describes the translator's notes as interventional, contrapuntal, and even invasive (p. 214). Wei argues that Young's three-layered cultural identity (as a Taiwanese islander, a Japanese and a Siraya) contributed to the construct of his works, and that the profundity of Young's life experience was responsible for his visibility as a translator, and the presentation of historical contexts (p. 228). Kao (2006) praises Young for his delicate supplementary details of Kano's hikes (p. 106). Kao (2016) encourages readers to appreciate the beauty of Kano's narratives of the high mountains of Taiwan by discussing the aesthetical elements (p. 162).

The statements of these researchers will be supported by the discussion in Sections 4.4 and 4.5 in the next chapter, with a focus on how Young retools the SL units into a mixture of

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heterogeneous descriptions: more informative, philosophical, supplementary and explanatory than the Japanese original, an observation in line with Wei's statement of Young's translations being interventional, contrapuntal, and even invasive through his specification of specialized knowledge and addition of philosophical quality and emotional catalysts.

3.4 Translator and the Institution: Empowering Agents

As explored in Section 2.3, Lefevere provides a framework for translation researchers to review the human factors that affect the manipulation of a literary work. I would extend my discussion from that framework by comparing the elements therein with the external factors to be examined in this section: 1) patronage as Institutional Support, Expert Endorsement and Authentication by the Descendants combined; 2) poetics as Reportage Style; and 3) ideology as Hidden Agenda.

In the cases of Tan and Young, I claim that these external factors, in particular the first one, affected the production of translated texts in favor of (or rather in the interest of) both translators. This observation differs from the conclusions of most translation studies (a few examples offered in Section 2.3) concluding that translations are ideologically manipulated by patronage against the translator's will. It is also important to note that the effect of the institutional factor on their professional translation careers predates the translations of the source texts explored for this research.

3.4.1 Three Contributing Factors to Tan's Translation Career.

Tan's personalized reportage style begs one question: what empowered Tan to form that style? A look back at relevant clues reveals three factors: Institutional Support, Expert Endorsement, and Commercial Success.

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Hai-Yue Liu (劉還月) (mentioned in Subsections 2.1.3 and 3.1.1) and Rung-Chuan Yang (楊榮川) (mentioned in Subsection 3.1.1) were two key players in the 'Institutional Support' that helped Tan build up his portfolio. Liu, also a writer of literary journalism with Taiwan consciousness who invested enthusiasm in the Pingpu peoples, utilizes the historical research method (Subsection 2.1.3) and refers extensively to historical literature for the interpretation of data (Yang, 2001, p. 70).

Liu's Formosa Aborigines launched the first two of Tan's books in 2002 and 2003. Yang, on the other hand, marketed Tan's books under the brand of Taiwan Shufang (台灣書房) [Taiwan Library], which published the a majority (six) of Tan's books from 2007 to 2014. The cultural agenda of Tan matches that of the two institutions, whose publications are targeted towards those interested in Taiwanese culture and history, or those with Taiwan consciousness.

Here one question may arise concerning whether there was any editorial manipulation on the part of the institutions. The vice editor of Taiwan Shufang replied that: "Chen was a cultural historian. We worked only on the page layout" (M.-J. Su, personal communication, August 2, 2018). Tan was at liberty to translate the texts and flesh out his translations with desired information.

In addition to Liu who offered his expert endorsement, Taiwanese-history expert Mi-Cha Wu praises Jackson Tan for his evidence-based faithful translation complete with proper corrections and explanations. Wu also credits Tan with his translating efforts, which brought to light those historical facts that Chinese-language literature does not suffice to provide (House, 1875; Tan, Trans., 2008, p. 7-9).

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As to Commercial Success, despite the unavailability of specific sales figures, Tan's first publication (released in 2002)[44] quickly flew off the shelves online. It may be fair to reason that a total of nine books published over a period of 15 years could be attributed to a steadfast readership and a profitable sales volume. These three factors enabled Tan to maintain his storytelling style as a translator-reporter.

3.4.2 Four Contributing Factors to Young's Translation Career.

In Subsection 3.4.1, three contributing factors (Institutional Support, Expert Endorsement, and Commercial Success) to Tan's style have been discussed. These players are also significant in the case of Young. Young's translating style features a wide array of annotations that show his extensive knowledge. He thus earned institutional support, and also had experts endorsing his works (patronage). Both factors were instrumental in his post-retirement career as a translator. Yet there is one more factor in Young's case: Authentication by the Descendants.

Young's 2000 translation[45] was a commercial success, as 3,000 copies for the first print soon surprisingly flew off the shelves in twenty days. The 2002 Japanese reprint, based on his translation, is more compelling than the original version, according to one Japanese scholar. Young's another book on Japanese anthropologist Ushinosuke Mori (森丑之助) was also translated into Japanese[46] in 2005, and was popular with the attendants at an annual meeting who did not even specialize in the field (Young, 2014, pp. 322-324 & p. 327). The 2001 publication by Young, entitled *The Formosan Native Tribes: A Genealogical and Classificatory*

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[44] Reference entry: Dodd, J. (1888/2002). *Journal of a blockaded resident in North Formosa during the Franco-Chinese War, 1884-5 (北台封鎖記: 茶商陶德筆下的清法戰爭)*. (J. Tan, Trans.) Taipei, Taiwan: Formosa Aborigines.

[45] *Shan, Yun yu Fanren: Taiwan Gaushan Jishing (山、雲與蕃人: 台灣高山紀行) [With the mountains, the clouds, and the Banjins*: *An account of treks through Taiwan's mountains]*

[46] *Maboroshi no Jinrui Gakusha (幻の人類学者：森丑之助) [Ushinosuke Mori: a legendary anthropologist]*

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Study, sold well in both Taiwan and Japan, helping the owner of the publisher SMC Publishing[47] (also an old friend of Young's) "gain fame and fortune" (Hsu, 2017, p. 238).

As to the factor Authentication by the Descendants, son of Japanese anthropologist Ryuzō Torii (鳥居龍藏), the wife of Tadao Kano, the elderly people living in the home city of Japanese anthropologist Kanori Inō (伊能嘉矩) have all expressed gratitude to Young for his translations that uncovered the hard work on Taiwan studies by the Japanese anthropologists. Take, for instance, the said son of Torii. He shed tears immediately upon hearing that the plants are still growing well in the front and back of a Paiwan dwelling as once mentioned by his father (Young, 2014, pp. 324-326). Anthropologist Seiji Kasahara (笠原政治), student of representative ethnologist Tōichi Mabuchi (馬淵東一), and Mabuchi's son, were also grateful to Young for his translations and annotations that assisted scholars in studying Formosan indigenous peoples (Hsu, 2017, p. 239). In addition, the stories of the interactions of Young as a translator with them and other parties related to the authors, whose works were translated by Young (such as Totai Buten, mentioned in Subsection 3.2.2), have moved many hearts.

As in Tan's case, Young also escalated his role and authority over the text, thanks to the four factors discussed in this section. Young's personal style as a translator also assisted him in authenticating his translatorly 'authorship.'

3.5 Translator and Paratextuality: In the Case of a Translator-reporter

This chapter has analyzed a number of aspects regarding how Tan and Young view their publication(s) or the original text(s) as works of literary journalism, as well as their reportage styles. Their publications are a continuum that textually and paratextually reveals their individual

[47] This publisher (南天書局), along with other publishers that released Young's works such as Taiwan Interminds Publishing Inc. (玉山社), publish books that revolve around the theme of Taiwanese history.

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agendas. Based on the analysis, I contend that both of them act as translator-reporters, for whose agenda textual translation and paratextual insertion are complementary with each other.

In terms of Tan's translations of the narratives by Swinhoe and Steere, the two books are officially *authored* by Tan, making the TTs more authorial. Young's translation of Kano's narrative is like one of those translations; it is more *translatorly*, officially described as 'translated and annotated' by Young.

To adapt Genette's view of translation as paratext: in the cases of Tan and Young (whether the target text is an authorial or translatorly work), both translators act as translator-reporters who incorporate the elements of literary journalism into their translations so much that the source text functions as a paratext to, and is at the service of, the target text. I will expound on this in Section 5.1 based on the findings from Chapter 4.

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Chapter 4 Within the Words: Examples of Explicitation

To probe into why and how both translators, who have used a number of paratextual devices, still *added* information to their textual translations, it is required to look into the role of explicitation, an approach to emphasizing what the translator requires the reader to know.

4.1 Explicitation and the Use of Quotation Marks

Klaudy and Károly (2005) argues that explicitation takes place under the following conditions: 1) when a SL unit with a more general meaning is replaced by a TL unit that carries a more specific meaning; 2) when the meaning of a SL unit is distributed over several TL units; 3) when new meaningful elements appear in the TL unit; 4) when one sentence in the ST is divided into two or several sentences in the TT; or 5), when SL phrases are extended or raised to clause level in the TT (p. 15). Based on Examples Tan-00 and Young-00 in Section 3.3, both translators explicitated the information when they considered the SL units more general (the first condition), and when they believed that new meaningful elements have appeared in the TL text and need to be explicitated (the third condition). Sections 4.2-4.5 will further examine the functions of the explicitations in the TTs.

On the textual surface, "explicitations can take one of two forms: *addition* of new elements; or *specification*, a translation that gives more specific information," according to Klaudy (2003), Ø verås (1998) and Perego (2003) (as cited in Dimitrova, 2005, p. 34) (italicized in original).

In a text, however, not only words can be used to explicitate ideas. In punctuational terms, quotation marks are also used to emphasize an idea. Writers use quotations to support their own ideas when, for instance, the exact wording is important. Strictly speaking, quotation marks should be used "at the beginning and the end of the quotation." Any words that have been left

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out should be replaced an ellipsis; for any words changed, the new word should be put in square brackets. Writers have to be sure that changes and omissions "do not change the basic meaning of the quotation" (Lea, Bull, Webb, & Duncan, 2014, p. AWT 6).

Quotation marks are "used in writing before and after a word or group of words to show that they are spoken or that someone else originally wrote them" (Cambridge Dictionary, n.d.). However, it can be inferred from Examples Tan-00 and Young-00 that both translators would use quotation marks to enclose also the information not shown or less explicit in the SL units. The changes reflect their interpretations, indicating what requires emphasizing, what the reader may not know, or what Tan and Young need the reader to pay attention to.

Examples to be highlighted in Sections 4.2-4.5 focus on addition and specification (each as a means of explicitating the ST) in the translation processes. The analysis will be based on the discussions in Chapters 1-4 and this section, as well as extrapolations using the knowledge of natural history in the Formosan context.

Sections 4.2 and 4.3 will explore the specifications and additions by Tan; those by Young will be exemplified in Sections 4.4 and 4.5, respectively. The parts to be discussed are underlined. In the case of Tan, the reader of this research is advised to note whether or not the whole TL unit is enclosed in a pair of quotation marks. This means that the TL unit is a self-translated quotation highlighting the translator-reporter's narration. All translations in the TTs (i.e. excluding Tan's narration and Young's footnotes) are in DFKai-sb typeface (標楷體).

4.2 Tan's Specification of Specialized Knowledge: Historical and Anthropological

Example Tan-01

Since I was last here, in 1857, the village had increased in size, and a Chinese schoolmaster now resided there to teach the little *foreign* urchins the blank philosophy of

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Confucius ... Their small and filthy huts were built within a stockade, with a crow-loft to watch against thieves. (Swinhoe, 1866, p. 123)

1857 年來訪迄今，村子變大了，有位政府僱請的漢人夫子駐村，教導兒童空洞的孔子思想……村子四周圍著柵欄，有一座守望樓閣（crow-loft），以防小偷〔按：應是以預防原住民偷襲為主要功能〕。 (Tan, 2008/2015, p. 85)

An addendum to a 1863 publication, the whole 1866 text recounts Swinhoe's visits to northeastern Taiwan and other areas of Formosa as a consul in 1857. Swinhoe recorded the changes to the destinations revisited. Back then, the Qing government's reluctance to govern the island increased the tension between Han Chinese and *fan* (particularly *shengfan*). The Han-*fan* conflict was due mainly to Chinese immigrants' unauthorized clearing of land for agricultural development, causing *shengfan* to practice the ritual of headhunting (Wang, 2017, p. 94).

Without quotation marks that enclose translations, the passage in the TT is a piece of narration, where Tan still adds "按：應是以預防原住民偷襲" [note: presumably intended for preventing raids by the indigenous people] as an in-text note for clarifying Swinhoe's misunderstanding. This corrective explanation, in combination with the rendering of crow-loft as "*shouwang louge*" (守望樓閣) [watchhouse], shows Tan's understanding of the historical term, which is more often called "望樓" (*wanglou*) or "望寮" (*wangliau*). In so doing Tan specifies the translation by Swinhoe into English.

Also specified in the translation of "a Chinese schoolmaster" as "政府僱請的漢人夫子" [government-employed *futz*]. *Futz* (夫子) is an archaic term referring to 'teacher.' This TL unit is presumably a contextual reference to '土番社學' (*tufan sheshiue*), government-established

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schools where *shufan* children received education. The term '社學' is not mentioned here but Tan uses the exact term and even '猴猴學童' [Qauqaut schoolchildren] on Page 12 to discuss the same visit by Swinhoe. Qauqaut was a *shufan* people living in today's Yilan. The information is part of Tan's evidence-based narration.

It is interesting to note that Tan does not translate *foreign*. The word was italicized in the ST to highlight its connotational and contextual meaning, as Swinhoe was sarcastically using 'foreigner' in the broad sense of '番' (*fan*). It referred to all non-Han Chinese people, including the Formosan indigenous peoples and such Western visitors as Swinhoe. The word also signals that the writer knows its meaning of the word and does not accept it, which can be evidenced by Swinhoe's descriptions on Page 9 of *Notes on the Ethnology of Formosa* (1863). Despite this SL unit left untranslated, Tan offers supplementary information on Page 12 and Page 85 to explain the ethnological context.

Narration, a signature reportage style of Tan for paraphrasing the ST, may also yield problematic results even without self-translated quotations.

From the translation of "blank philosophy of Confucius" as "空洞的孔子思想" it can be inferred that Tan himself agrees to Swinhoe's view of Confucian teachings. This is particularly true when the reader notices that at the beginning of the passage (on Page 84), Tan starts his narration with "第三度來到蘇澳的郇和," which means "Swinhoe, who came to Suao for the third time." Tan has changed the reportage style, rendering him a narrator telling the story from a third person's perspective. The subjectivity of the information can thus be misleading, as the reader of this narration (without a translation in quotation marks), may be misled to think that the narrator (i.e. Tan) personally considers the philosophy of Confucius "blank."

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By and large, Example Tan-01 deals with specification as a solution to the bilingual rendering of Swinhoe's text. Tan also utilizes similar strategies for narrating Steere's text as a translator-reporter. This is done, for example, by translating "many Chinese emigrants who had just arrived from the mainland" (Steere, 1878; Li, Ed., 2002, p. 65) as "正巧有群剛上岸的唐山客" (Tan, 2013, p. 61). A historical term, "唐山客"[48] is often pronounced *dòng-săng-káh* in the Taiwanese-Hokkien dialect and specifically means the Chinese mainlanders secretly emigrating from overpopulated provinces (mostly Guangdong and Fujian) across the murky, perilous waters of the Taiwan Strait (nicknamed '黑水溝' [black moat]) during the Qing dynasty (Wang, 2017, p. 23 & p. 25). On this point and in this sense, the reduction of "from the mainland" in the TL unit can be complemented by the use of *dòng-săng-káh*. That passage is also a piece of narration, in which Tan's specification of Steere's vague words keeps not only the meaning but also highlights the contextuality.

Example Tan-02 will discuss Tan's specification in a translation enclosed in quotation marks (i.e. not narration).

Example Tan-02

> Her resemblance to a Chinese girl elicited a remark from my guide worth noting. He said she looked so like a *woman*, he could scarcely believe she was a foreigner. (Swinhoe, 1863, p. 7)
>
> 「…連我的嚮導都說她極像『女人』（woman），半點也不像『番』（foreigner）…」
>
> (Tan, 2008/2015, pp. 64-65)

[48] '唐山' is a metonymical term. Etymologically, '唐' (*tang*) [Tang dynasty] refers to the Tang dynasty, the great heyday of ancient China and often synonymous with the Han Chinese people; '山' (*shan* in Mandarin) [mountain], opposed to the strait, conceptually refers to inland areas and, more broadly, the mainland of China. '客' (*ke* in Mandarin) literally means 'person' or 'guest.'

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In this passage, Swinhoe describes his visit to the tribe of the Kweiyings (an Atayal tribe in today's Taoyuan), where he met a *shengfan* woman married to a Chinese. Despite the tattoo mark on her forehead, the wife wearing the dress of a Chinese female so much resembled a Chinese woman that even Swinhoe's guide (also his interpreter, presumably a Chinese who could speak the tribe's indigenous language) barely considered her a 'foreigner,' the connotation of which was discussed in Example Tan-01.

This is a contextually rich narrative of ethnographical importance, as it anecdotally reveals three facts: a *shengfan*-Chinese marriage, the guide's perception of a *shengfan*, and the stereotypes surrounding 'foreigners.'

Following directly this self-translated quotation, supplementary information is offered as a part of narration. Tan explains the Han Chinese people's notion of personhood back then: they considered only themselves 'person/people' or 'man/men' and called all non-Chinese people *fan* or *yidi* (夷狄) [barbarian], hence the word *woman* italicized by Swinhoe to keep it as an idiolect.

The names of a majority of Formosa's indigenous peoples refer to 'person/people' including the Atayals, the Paiwans, the Drekais, the Bununs, the Taos, etc., in their own languages (Wang, 2010, p. 10). On this note, Tan adds to his narration that the tribal name of Atayal (or Tayal)' refers to 'person/people' or 'man/men' but they do not have a disapproving term to refer to people of other ethnicities (Tan, 2008/2015, p. 65).

In terms of paratextuality, the reportage style exhibited by this example shows how Tan's narration complements his self-translated quotation, where he plays up the importance of the polysemy of "*woman*" and "foreigner," and the sociality thereof. For each of both polysemic

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historical terms, Tan uses a pair of quotation marks; however, “foreigner” is more explicitated in the TL unit because Swinhoe did not italicize it in the ST.

The example below revolves around the biology and the relationship of human to nature in Formosa.

Example Tan-03

We were taken to the house of the chief, whom we found squatted, smoking in front of his house and dressed in a leopard skin, the sign of his rank. (Steere, 1878; Li, Ed., 2002, p. 93)

「我們被帶至頭目的住處，他正蹲在門前抽煙，身穿象徵地位的雲豹皮。」(Tan, 2013, p. 110)

In March 1874, Steere visited a *shengfan* tribe near Bankimseng (萬金庄) (located in today’s Pingtung), which is believed to have been of the Paiwans. The story is about his interaction with the tribal chief.

As a solution to Steere’s general description of the species as “leopard,” Tan strategically specifies it as “雲豹,” an apparent reference to *Neofelis nebulosa brachyuran* (Formosan Clouded Leopard).

The endemic subspecies, whose existence was first scientifically published in 1862 by Swinhoe, was officially declared extinct in 2013. The declaration was based on the results of a 13-year-long survey in the 21st century carried out by zoologists in Taiwan and from the U.S. The skin of the Formosan Clouded Leopard, a carnivore at the top of the food chain in Formosa, used to be a symbol of bravery (Lin, 2018, p. 96 & p. 99). Steere’s description of the chief

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wearing the skin could presumably predate many narratives of Japanese biologists and anthropologists. Its presence in Taiwan's mountains, however, has been a much-debated issue even to this day. Despite the controversy, Tan's solution reflects his knowledge of what it meant to the tribal chief instead of generalizing it as '豹皮,' which, linguistically with '豹' being a hypernym in Chinese, can actually mean the skin of a leopard, panther or even jaguar.

In natural historical terms, Wu (2004) argues that the mention of an endemic species is arguably a dialogue between the "native" (i.e. the species) and the "immigrant" (i.e. the writer). Through migration, colonization and localization, creatures have evolved unique appearances and abilities. A writer's ability to see the uniqueness of a species suggests to a certain extent his/her own uniqueness, as the evolution of a species would require its existence in a unique natural environment over a considerably long span of time (p. 51).

As to paratextuality, Tan does not explain the knowledge in the narration that follows the passage. (This example is a translation enclosed in quotation marks.) Given that it is unknown whether Steere had the knowledge of *Neofelis nebulosa brachyuran*, the explicitation seems to render the American naturalist an omniscient narrator (or writer).

As one of my research questions, I would also like to dig into whether much paratextual insertion (narration in Tan's case), a proof of the translator's knowledge of the (con)text and commitment to his/her translation task, means less paraphrased/unwarranted translations.

The following example deals with how Tan mistranslates a text but fleshes out the story with more details through his narration. My purpose, however, is not hunting for errors. It is the paratextuality and reportage style of a translator-reporter that sparked my interest in discovering related interesting issues.

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Example Tan-04

One of the men spoke a little Chinese, and we got him to interpret to the others. When we enquired about their origin, they said they only knew that they belonged to the soil. They could not even tell us their own ages, having apparently no means of noting them. They would not be called *Chin-hwan* or "raw foreigners"; they were *Hwanah*, or foreigners same as we were. They seemed to be as much afraid of the mountain savages as were the Chinese themselves. (Swinhoe, 1863, p. 10)

其中一人會說閩南語，訪者要他擔任翻譯，「我們詢問該族來源，他們說只知道是『生於斯，長於斯』（belonged to the soil），甚至不知道自己的年齡，顯然沒有文字工具，也不認為『年齡』有何意義。他們不喜被稱做『生番』（Chin-hwan or raw foreigners），自認為和我們一樣，都是『番啊』（Hawn-ah）——『外來客』（foreigners）的意思。他們顯然和漢人一樣，很怕山區生番。」(Tan, 2008/2015, p. 19)

In 1857, Swinhoe visited a *sekwhan*[49] (*shufan*) village of the Qauqaut, one of the *Pepo* (or Pingpu) peoples, as mentioned in Example Tan-01. The whole TL unit highlighted here is a self-translated quotation that follows "其中一人會說閩南語，訪者要他擔任翻譯" (One of the men spoke a little Chinese, and we got him to interpret to the others.) as a part of the narration.

As part of the translation, Tan adds "不認為『年齡』有何意義" [they don't think why counting one's age is important] as the translation of "They could not even tell us their own ages;" he also mistranslates "They would not be called Chin-hwan or raw foreigners" as "他們不喜被

[49] Pronunciation in the Taiwanese-Hokkien dialect

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稱做『生番』(Chin-hwan or raw foreigners)" [they would not like people to call them Chin-hwan or raw foreigners].

According to Tan's interpretation in the TT, those *shufan* considered themselves "外來客" [visitors from other places], which is explicitated with quotation marks in the TL unit. Yet Tan's solution is a contradiction, with the SL context having said "they said they only knew that they belonged to the soil." In Swinhoe's narrative, the Qauqaut in that village knew it was the very place of their origin. The expression "They would not be called" means it is the Han Chinese that would not call them *Chin-hwan* or "raw foreigners." The former is the transliteration of the word '生番' (i.e. *shengfan*) spoken in the Taiwanese-Hokkien dialect. This dialog implies that for the Han Chinese, the degree of threat posed by the *shengfan* was higher than that by Western visitors or the *shufan* peoples, both of whom were not thought to be 'raw' enough to Han people.

The next passage on the same page is a piece of narration tracing back the history of relocation and Sinification of today's Qauqaut people with reference to the surveys by anthropologist Kanori Inō (**伊能嘉矩**) in the late 19th century and historian Akiyoshi Abe (**安倍明義**) in 1920, as well as the fieldwork investigating their descendants in 1996 by Nan-Chung Young. Inserted into the same passage that cites scholarly findings is Tan's own emotional response to the historical materials, with him further explaining that "筆者翻索資料，發現仍殘存他們曾經走過、住過、笑過、哭過的痕跡" [From the materials consulted, I found traces of them travelling, living, laughing and crying]. Through the use of epiphora ("過"), this lamentation contains a literary device, adding a literary touch to the whole reportage style. It also builds more emotional ties with the reader, thereby imbuing the TL unit with more elements of literary journalism (examined in Section 2.1). Tan ends the discussion with supplementary

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information on today's place names bearing '猴猴,' the Chinese name (*houhou* in Mandarin) of the Qauqaut (pronounced in the Taiwanese-Hokkien dialect) people.

This example serves to explain that, in the case of Tan, much paratextual insertion (narration in Tan's case) does not mean less paraphrased/unwarranted translations. Example Tan-05 below presents self-translated quotations supplemented with narration. The story is about the sociality layered with ethnicities at that time.

Example Tan-05

A story was told me by one of my Chinese followers of how, some years ago, the family of a relation of his was destroyed by the savages, all except a little girl, who was carried off by them. This girl, now grown up, he has since seen. She has become a complete savage, and hates the Chinese as much as any of them. Chinamen to escape justice not unfrequently run among the savages and, adopting their costume, become of them. Boys and even girls, preferring a life in the woods have been known to run away from their parents and join the savages. (Swinhoe, 1863, p. 9)

郇和的一位漢僕說，「幾年前他的親戚全家遭土著殺害，倖存的小女孩被帶到山區收養；他曾再度見過已長大的女孩，成了不折不扣的土著，而且憎恨漢人的程度不下其他土著。漢人逃犯經常藏匿山區，與土著為伍，久之就被同化。一些逃家的小孩，也曾被發現與土著生活在一起。」(Tan, 2008/2015, p. 72)

This story took place in April 1862, when Swinhoe paid a visit to the Kweiyings, who belonged to the Atayals and lived in today's Taoyuan. The whole passage anecdotally depicts the killing of the Chinese by *shengfan.* Tan begins the passage with narration ("郇和的一位漢僕說"

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as “A story was told me by one of my Chinese”), and continues the storytelling with a self-translated quotation.

The quotation deals with the generalization of words that has *softened* the tone in which the Chinese follower spoked of the “evil actions” by *shengfan*. By contrast, Tan’s narration offers cited materials in favor of *shengfan*. Examples include “殺害” [kill] for “destroyed,” an English word that more vividly describes the scattering or eradication of one's family than “kill” does; and “土著” [aborigines; tribesmen] for “savages,” a more disapproving term (compared with “aborigines/tribesmen”) in English that reflects the Chinese follower’s notion of personhood.

Tan’s narration describes local indigenous people’s “tolerance” with reference to *Banzoku Chōsa Hōkokusho (蕃族調查報告書) [An Investigation of the Aborigines in Taiwan]* published in the early 20th century by Taiwan Sōtokufu, the competent authority governing the island of Taiwan during the Japanese colonial period. The 1915 report, as cited by Tan, indicates that the Atayals would take away 4- or 5- year-old Han children during ritual headhunting practices and raise them, treating them as Atayal children.

However, one problem may arise as to Tan’s paraphrased translation of “adopting their costume, become of them” as “與土著為伍，久之就被同化” [spent days with the aborigines and was assimilated as time went by]. The SL unit denotes the Chinese fugitives being more dynamically active agents as they even adopted the costume. More importantly, in an aboriginal culture, the clothing, its tribe-specific patterns and weaving practices would constitute and convey a shared life or religious belief, one example of which is *utux* of the Seediq, a pan-Atayal people. *Utux* can be practiced through cloth, an entangled object that has multiple images and solidifies the social relationships. The power of protection offered by *utux* is woven into the cloth,

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and upon the birth of a tribesperson, his/her *utux* also gets woven (Wang & Iwan Perin[50], 2012, p. 1, p. 37 & p. 41).

In this sense, costumes are a cultural symbol that carries anthropological significance. The relation depicted by Swinhoe between "by adopting the costume" and "become one of them" can be causal. (Swinhoe might just as well remove "adopting their costume" and keep only "become of them.") By *adopting* the indigenous costume, the Chinamen who escaped justice were making judgments of *agency* — the capacity to act independently and to make their own choices (especially when compared with "被同化" [be assimilated]). This particularly holds true in the tribal context. In modern societies, by contrast, people often buy merchandise, and changing one's wardrobe is easy.

In terms of paratextuality, this example reveals that in Tan's reportage style, a self-translated quotation does not translate into word-for-word bilingual rendering. Paraphrasing still took place. (Another is example in the passage is "Boys and even girls" rendered as "小孩" [children], which excludes the emphasis on the fact that even girls longed for a life in the woods.) That being said, narration can be at the service of the inserted quotation, where the generalized wordings reflect to a certain extent Tan's view of *shengfan*.

More importantly, for readers (in particular for anthropologists), the effect of the supplementary information (as part of the narration) may be negated by the paraphrased translation in the TL unit, thus undermining the anthropological significance that the SL unit carries.

Example Tan-06

[50] In this research, APA rules do not apply to in-text citations of indigenous names, bearers of which do not really have a family name in some cases.

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Attention to the notes of birds prevails to a certain extent among the Chinese, and they objected to my shooting the crows, because they always set up a *laou-wa* note of lamentation when the savages killed any of the *men*. (Swinhoe, 1863, p. 8)

「…漢人對鳥啼十分敏感，阻止我射擊烏鴉，因為每當土著殺了人，牠們總是發出 laou-wa 的聒噪聲」 (Tan, 2008/2015, p. 70)

Example Tan-06 looks at the relation of narration-based explicitation to the self-translated quotation.

When it comes to the relationship between birds and the Formosan indigenous peoples, one may easily think of *niaujan* (鳥占) [bird divination][51], a pre-hunt ritual based on the cumulative wisdom of nature as observed by their ancestors. Hunters interpret the voices and locations of birds to see if the hunt would go well. The indigenous names referring to the same practice vary. For instance, it is called *tiSiSil* in SaySiyat, and *tiluc* in Sakizaya.

Indigenous peoples are believed to have stronger ties with nature than the 'civilized' do. Although the Chinese were not industrialized back then, either, this account by Swinhoe carries historical and anthropological importance, as it is lesser known that the Chinese would pay attention to the notes of birds and how they related themselves to crows crying over the killing of *men* by *shengfan*. (Swinhoe has italicized the word 'men' because the Chinese saw only themselves as men/people, as discussed in Example Tan-02.)

In this respect, Tan's rendering is merely "殺了人" [killed a person] without specifying the ethnological connotation (as in Example Tan-02) of *men.* Tan then translates "note of lamentation" as "*guatzau sheng* (聒噪聲)" [piercing shrieks], a negative expression in Chinese

[51] Formally termed 'ornithomancy,' this practice is also exercised in other areas of the world.

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that fails to convey the meaning of lamentation. More importantly, the use of disapproving words would contradict the fact of the Han Chinese seeing the crows on their side.

As to paratextuality, Tan introduces in the preceding paragraph the culture of bird divination by specifying *Alcippe morrisonia* as a bird species characteristic of a white eye ring and first named by Swinhoe; how the Atayals and other indigenous peoples call it (with five names offered); and how they observe its cries and resting locations as a lucky/unlucky omen for hunting or beheading rituals (Tan, 2008/2015, p. 69). The supplementary information highlights the role of Swinhoe as an ornithologist whose findings in Formosa were instrumental in his academic reputation.

Taxonomically, the species is *Corvus macrorhynchos* (Large-billed Crow), as can be evidenced by cross-referencing "The Ornithology of Formosa, or Taiwan" (1863), arguably Swinhoe's most representative ornithological work. In this report, the British naturalist retorts that disastrous events would also happen even without crows crying, and shows dissatisfaction with the superstitious Han Chinese folks shrugging off his to-the-point comment (Lin, 1997, p. 384).

Example Tan-07

> The iron head, shaped like a nail, a lance-head, or a shark's tooth, is stuck into one end of the reed, and fastened tight in with a binding of string. They are sharp, but carry true only to a very short distance. The savages would insist upon approaching the target within a few yards before they fired at it. They draw the bow with the two first fingers and thumb, and fire through the curved forefinger of the left hand which holds the bow. (Swinhoe, 1866, p. 126)

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「箭鏃用鐵器或鯊魚牙齒作成，雖然尖銳，但射程不遠。射箭時，右手食指、中指、拇指拉弓，左手握弓架箭。」 (Tan, 2008/2015, p. 110)

Swinhoe gives a detailed account of the hunting gear of the Kalees (collectively referring to Paiwan and Drekay peoples dwelling in the area of today's eastern Pintung) observed during his 1864 visit to Lungkeaou and Pingle (both in today's Pingtung).

In terms of the translation itself, this example deals with explicitation, mistranslation and omission that took place in a self-translated quotation. As to paratextuality, the narration offers supplementary information on material culture.

In the TL unit, Tan mistranslates "shaped like … or a shark's tooth" of the SL passage as "鯊魚牙齒作成" [made of a shark's tooth]. The rendering can be misleading, because no literature to my knowledge could be found on whether the Kalees as well as other Formosan indigenous peoples would hunt for sharks. This includes even the Taos/Yamis, residents of Orchid Island who live heavily on marine resources. It, on the other hand, does not follow that everything they used was made of/from adjacent natural resources. People could trade and barter. Take, for instance, the clouded leopard in Example Tan-03. Biologist and wildlife photographer Rong-Fong Chong (鍾榮峰) considers the possibility of the skins of Taiwan's clouded leopards purchased from Southeast Asia through trades, according to his discussion with Yuan-He Wu (伍元和), alpinist and expert in Taiwan's old mountain trails (Y.-H. Wu, personal communication, April 10, 2018).

In terms of explicitation, Tan specifies "右手" (right hand) for his translation of "the two first fingers and thumb," making clearer the archer's hand position for the TT reader. As to

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omission, "The savages would insist upon approaching the target within a few yards before they fired at it" of the SL unit is missing in the TL unit.

Left unexplained, the omission is closely associated with material culture.

Material culture is a much-researched topic in anthropology. Artifacts are an embodiment of material culture. Lassiter (2009) defines materials as those that "human beings purposefully create either as tools to adapt their environments or as meaningful expressions of their experience" and also points out that "anthropologists place artifacts within larger social contexts to infer and understand human behavior." Lassiter considers archeologists those who utilize artifacts to uncover secrets of human society — from small villages to large cities, as well as from human exploitation of the environment to human adaptation thereto (pp. 36-37). Cheng-Heng Chang (張正衡), expert on material culture, cultural heritage and museum studies, states that tribes would visit the Museum of Anthropology of National Taiwan University to examine the fabric-weaving patterns of related artifacts at the museum, whose collection and storage of indigenous artifacts date back to its predecessor, *Dozoku Jinshugaku Kōza* (土俗人種学講座), Taiwan's earliest institution for anthropological studies (C.-H. Chang, personal communication, June 16, 2019). Retention of the SL context, be it a physical object or a text or not, can be of ethnographical importance.

As can be reasonably imagined, a translation enclosed in quotation marks would mistake the reader for a word-for-word rendering (the use of quotation marks is discussed in Section 4.1). With all these taken into consideration, Tan's self-translated quotation would deprive the SL unit of its ethnological quality.

Despite the unwarranted rendering, Tan's mishandling of the SL unit can be reciprocated in paratextual form, as the reader has been guided through ethnographical photographs of the

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Paiwan people's weapons (blade and shield), dwellings, utensils, etc. on previous pages (pp. 101-103), as well as Tan's specification of the knowledge of arrows used by the Formosan indigenous peoples. He adds that, back in the earlier times, according to Japanese anthropologist Ryuzō Torii (鳥居龍藏), most Formosan indigenous peoples did not have the culture of raising roosters and attaching feathers to arrows. According to Torii, they feared that the crowing sound would reveal the location of the tribe; the Bunun people and the Tsou people were two exceptions, as both used to live in the higher mountains (Tan, 2008/2015, p. 109).

The use of natural resources is another subject worth delving into. Indigenous peoples, in fact, do not have to raise birds to take feathers. Take, the Hodgson's Hawk-Eagle (*Spizaetus nipalensis*), for instance. The feathers from this bird species is a symbol of nobility for Rukai males. The bird loses feathers twice a year; Rukai tribespeople would pick feathers around bird nests, according to Rungudru Pacekel (巴清雄), a Rukai dedicated to promoting Taiwan's indigenous cultures (Rungudru Pacekel, personal communication, June 5, 2019).

By citing historical data, a translator-reporter introduces knowledge to the reader, making the TT a piece of literary journalism that is more informative and instructive. The content of a publication, be it authorial or translatorly, can be explored to no end, and so can the subject matter of material culture as well. This is also true for natural history as a whole, a multi-disciplinary body of knowledge. It is out of the question for a translator to perfectly handle all SL units through *translation*. The paratextuality highlighted herein shows an example of mediating the relation between explanatory narration and undermined anthropological precision.

Subsection 3.3.1 has explored Tan's agenda of popularizing the STs by regaling the reader with more entertaining information. Section 4.3 will continue in this vein.

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4.3 Tan's Addition of Entertaining Information

Example Tan-08

All of the men had the two outer incisors of the upper jaw pulled out, leaving the two central ones standing alone like the teeth of a squirrel. (Steere, 1878; Li, Ed., 2002, p. 34)

上齒兩邊的犬齒在 8 至 10 歲童稚時已鑿掉，露出兩顆孤伶伶的門牙，像煞逗趣的松鼠。(Tan, 2013, p. 27)

In October, 1873, Steere arrived at today's Sun Moon Lake, which inhabited the Thao people to the east. Specifically called *tsuiwhan* (水番) [waterside or water savages], the Thaos had already given up their head-hunting proclivities and were seen timid as they knelt down in the path before Steere and his company.

The whole TL unit is a part of Tan's narration extracted from a passage without self-translated quotations. Tan translates "alone" as "孤伶伶的" [lonely, or even unwanted (more negative than "alone")] and "like the teeth of a squirrel" as "像煞逗趣的松鼠" [very much resembling (the incisor teeth of) a funny-looking squirrel]. On one hand, "孤伶伶的" [lonely] personifies Steere's description of the Thao men's teeth; on the other, "逗趣的" [funny-looking] creates an air of frivolousness.

The reader might be regaled with a playful reportage style like this. Yet it perhaps is an unwarranted addition for the following reasons.

The TL unit contains information important to, in particular, scholars of biological anthropology and cultural anthropology. One reason is that with the passage of time, the performers of such a tribal practice may do away with it. As an example, before the Amis people

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once lost the ceremonial custom of *parunang* [boat festival] that celebrates the hardships of their ancestors, Ushinosuke Mori (**森丑之助**) penned Taiwan's first ethnography recording the practice (Mori, 1897; Young, Trans., 2002, p. 124). While biological anthropologists specialize in the biological changes or evolution of the human species, cultural anthropology is a subfield of anthropology concerned primarily with the shared and negotiated system of meaning informed by knowledge that people learn and put into practice (Lassiter, 2009, pp. 36-38).

Example Tan-09

We now paid off our Chinese coolies and sent them back after considerable difficulty in coming to an agreement in regard to their wages, they demanding as usual, about double ordinary rates. (Steere, 1878; Li, Ed., 2002, p. 32)

隨行的苦力覺得深入不毛之地、時刻有生命的危險，要求額外的「安全津貼」，工資應提高成兩倍。勞資雙方經過激烈的討價還價，上演一齣「湖濱慘劇」，最後資方壯士斷腕，付清工資、打發了事。(Tan, 2013, p. 26)

The locale is the same place depicted in Example Tan-08. The TL unit highlighted here is a whole piece of narration in the absence of a self-translated quotation.

Tan adds extra information such as "時刻有生命的危險" [always life-threatening], "，要求額外的「安全津貼」" [demanding extra subsidy for the sake of personal safety], and an idiom "不毛之地" [a place unable to produce plants]. This added information can be misleading, as the place was safe (and probably much safer) and far from being barren. Tan might have mistaken the meaning of the idiom and thought that it means "remote or secluded," thereby using it in this

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sense to create the tension between both parties in the story, in which Steere only wrote: "demanding as usual, about double ordinary rates" without giving the reasons why the coolies did so. One of Tan's intended purposes might have been to intensify the plot by describing their destination as a remote place inhabited by ruthless barbarians.

Also added are "湖濱慘劇" [the Lakeside Tragedy] and "壯士斷腕" [making an immediate decision in a dangerous situation (this *cheng-yu* in its historical sense is about a warrior cutting off his arm to survive a snake bite)]. The former, enclosed in quotation marks for specification, is pronounced *hubin tsanjiu*, which is very possibly a word play on the similar pronunciation of *hubin sanji* (湖濱散記), the book title of the Chinese translation of *Walden Or, Life in the Woods.* For the reader, these two additions would embolden Steere's resolution and exaggerate his dissatisfaction with the Han coolies breaking the deal, when compared to its counterpart "we now paid off" and "after considerable difficulty" in the SL unit.

Example Tan-10

I told Onga that I had no medicine with me, but he reminded me that I had some *congh-ee*. I took the hint and dosed out the coffee, advising them to make a hot infusion of it and put in plenty of sugar, and my treatment was quite successful, as long as the *congh-ee* lasted. (Steere, 1878; Li, Ed., 2002, p. 82)

「我要王嘉轉告實在毫無偏方，他慧黠地提醒『不是有 congh-ee 嗎？』我馬上會意，開始配『藥』，叮嚀她們務必用開水沖泡、加入些許糖蜜效果倍增。據了解，還有點瞎貓碰到死老鼠的味道，大家直誇我華陀再世！」(Tan, 2013, p. 94)

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This passage deals with the Steere's first arrival at the Pescadores (Penghu) in mid-January 1874. There were some local old ladies suffering from a cough due to the humid and cold weather, thus asking the American naturalist for medications. The story depicts one of the Han Chinese people's stereotyped impressions of the Westerners as a source of medical resources. This was very possibly because of the medical practices exercised by Western missionaries who had visited them.

The TL unit is a self-translated quotation. Tan describes Steere's use of coffee with two idiomatic phrases: "瞎貓碰到死老鼠" [by dumb luck; literally "a blind cat lucky enough to come across a dead mouse"] and "華陀再世" [having outstanding medical skills; literally "reincarnated from Chinese legendary physician Hua Tuo"]. Tan might have either simply misunderstood the ST (particularly "quite successful" and "as long as … lasted"), or intentionally 'inflated' the meaning. Either way, it stands to reason that Tan's purpose was to regale readers with a dramatic effect because he wanted them to have fun reading (Subsection 3.3.1).

In fact, the earliest use of coffee was for medical purposes (refreshing), as documented in 16th-century literature (Wang, 2019, pp. 157-158). Tan may not have known this fact, and aggressively retooled the structure of the SL unit. Also explicitated is "配『藥』," obviously a wordplay on "配藥" [adjusting prescriptions], yet with the word "藥" [drug; medicine] enclosed in quotation marks. The TT equivalency is, however, constructed, as it echoes the phrasal verb "dose out" in the SL unit. Pinker (2015) states that quotation marks can also be used to signal that the writer does not accept the meaning of a word (p. 43). Tan seems to be creating more of the wry humor seen in Steere's situation.

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From these three examples of addition, Tan has reworked the SL unit into a reader-oriented context by inserting more entertaining wordplay. The 'inflated' TL units may thus undermine the anthropological precision. Tan has adopted an engaging reportage style that fulfills his agenda of regaling the reader and popularizing the historical texts.

Taken together, the two publications, as authorial translations, are creations, where Jackson Tan as a translator-reporter does not follow the strict sense of quotation marks. Instead, he takes advantage of punctuation and semantic explicitation for his own agenda. Narration has become a means of compensating for what may have been lost inside those pairs of quotation marks.

4.4 Young's Specification of Specialized Knowledge: Mountaineering and Biological

The following two sections will explore how and why Young, who had liberty to append footnotes as part of a wealth of paratexts to Kano's book, still specifies and adds information to the text in its original language. In this section, some extrapolations are based on my eight-year hiking experience. Unlike the examples in the case of Tan (Sections 4.2 and 4.3), those highlighted in Sections 4.4 and 4.5 contain only translations. This has to do with how paratexts (in the word's narrow sense) are used in each SL unit.

Example Young-01

それは台湾の中においても、もっとも素晴らしい岩場を誇っているように見えた。

(Kano, 1941/2002, p. 73)

東峰大岩塊似乎在誇稱它才是台灣最有挑戰性的岩場（Gelände）。(Kano, 1941; Young, Trans., 2000, p. 63)

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The passage depicts Kano's state of mind, when the Japanese naturalist looked up at Mt. Jade East Peak (玉山東峰), which sits at an elevation of 3,869 meters, in August 1931.

In Taiwan's hiking community, "岩場" means not only artificial rock-climbing places but also mountains with precipitous rocky terrain. The art of rock climbing involves a set of skills required, in many cases, for hiking, trekking, river tracing, and mountaineering. Young's specification of the approving yet vague Japanese word "**素晴らしい**" [good; amazing; incredible] as "挑戰性" [challenging] is a precise portrayal of the mindset of a rock climber.

There is a comparable specification in the same chapter before this passage as to the interpretation of "**挑戦するような岩壁の岩肌**" [the rock surface of the cliff that appears to be laying down a challenge] (Kano, 1941; Young, Trans., 2000, p. 72). Kano's description anthropomorphized the rock. Young renders it as "那充滿挑戰性的東峰岩肌" [that challenging rock surface of the East Peak] (Kano, 1941; Young, Trans., 2000, p. 63), which, whether intentionally or unconsciously, has changed the perspective from the mindset of the personified rock to that of a rock climber who desires to conquer it. The act of specifying this mindset is also manifested by the removal of "**ような**" [that appears to], making Kano a more determined conqueror in the face of the cliff.

Moreover, Young also adds bilingually the German word "Gelände" for "岩場" that means "area." Its Katakana form "**ゲレンデ**" is often used as a loan word by Japanese hikers to refer to the same meaning of "岩場" in Chinese. Although the bilingual comparison of this word does not seem to convey anything to most Chinese-language readers or hikers in Taiwan, the TL unit has become more informative.

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It is interesting to note that Young also specifies "東峰大岩塊" [(the) huge mass of rock of East Peak] for "それは" [that (is)]. The specification renders more marked information, guiding the reader through the geologically challenging feature of the rock. In terms of paratextuality, this explicitation is supplemented by Young's introductory preface to the chapter on Page 63, highlighting the fact that Kano successfully conquered the ascent by opening up a new climbing route.

The reportage style of the TL unit, by and large, has been made more informative than the SL unit, thanks largely to Young's specification.

Example Young-02

. . . 珍しい白花のスミレや赤いコウゾリナも初めてみつかった。危うい岩角につかまって、へつる途中にもあまりの美しさに秘かにその二、三を手折ってポケットへと忍ばせる。(Kano, 1941/2002, p. 113)

……以及開著白花，而不是紫色花的紫花地丁、開著紅花的毛蓮菜，都是我第一次在這裡見到的珍奇品種。

用「三點不動、一點動」的方法攀岩時，我被這些美艷的花色迷住了，用一隻手摘下兩、三株放在口袋內。(Kano, 1941; Young, Trans., 2000, p. 107)

The passage portrays how Kano was captivated by the floral beauty and plucked a few flowers while he was climbing rocks in his trek through the Siouguluan Mountain Range (秀姑巒山脈) (located at the center of the middle section of Taiwan's Central Mountain Range) in July 1931.

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Young specifies the Chinese name “紫花地丁” of *Viola mandshurica* W. Becker, a species of violet for “スミレ,” whose petals, to most Japanese, are typically of a purple hue. Young adds “開著白花，而不是紫色花的紫花地丁” [with white, not purple, blossoms] for “珍しい白花のスミレ” [violets rarely with white flowers], an in-text emphasis of why the plant was special. Young then opts for “都是我第一次在這裡見到的珍奇品種” [(these) are all rare species that I saw for the first time here] as the translation of “初めてみつかった” [I also found (these) for the first time]. (Biologically, ‘物種’ is a more appropriate translation in Chinese as “品種” refers to domesticated species.)

In addition, Young splits the SL unit by moving “危うい岩角につかまって、へつる途中” [while I was holding on to an unsteady protruding rock, trying to move horizontally with my body against the rock surface] to the next paragraph, where he gives more details of an oft-used tip for climbing footwork: “用「三點不動、一點動」的方法攀岩時” [while I was climbing with three or four points of contact, and then scanned the rock surface for the next foothold]. Moreover, this technical information is enclosed in quotation marks.

With his specification of the biological terms and the common knowledge of rock climbing, Young’s reportage style has broken open the SL unit so as to make it, in a covert manner, more communicative and instructive. The act of specification is also in line with Wu’s (2014) statement that a reporter’s explanation of specialized knowledge using common words will make the report more interpretive and in-depth (discussed in Section 2.1).

Example Young-03

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ここでさえ風雨はかくのとおりだ。高い山では、その激しさはいかばかり甚だしいものであろう。(Kano, 1941/2002, p. 157)

位於山腰的駐在所有風雨聲，高山那邊可能已進入風雨肆虐的狀況。(Kano, 1941; Young, Trans., 2000, p. 148)

In this example, Kano was attempting to climb Mt. East-Junda (東郡大山) in September 1931 and extrapolating that, with the rain and winds intensifying at the position where he was, the weather in the high mountains has become stormy.

As with Example Young-01, where the pronoun "それは" [that (is)] is made clear, Young specifies "ここでさえ"[even here] as "位於山腰的駐在所" [the police outpost located halfway up the mountain]. Altitudinal variation can mean drastic changes in the weather, a fact commonly known to (and a lesson learned by) most hikers. It is necessary to note that Young has not only specified the pronoun as the 'outpost' where Kano was, but also pointed up the 'location' (i.e. halfway up the mountain), highlighting the role of altitudes in the change of weather.

Based on his hiking experience, Young strategically specifies the factual knowledge in favor of readers, keeping them informed of what the translator-reporter considers necessary to know.

Example Young-04

山神の慈悲に縋って生を永らえる野獣にとって、ここは正しく安全地帯と見えた。羚羊、鹿、それに熊たちの自由な生活の記録は、下地に刻印せられたそれぞれ別な足跡によって判ぜられる。(Kano, 1941/2002, p. 252)

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在山神慈悲保護之下，野獸得以在這塊安全地帶繁衍不息。無論是台灣長鬃山羊、水鹿或台灣黑熊，都在地表上留下自由自在的生活記錄，蹄印不同，所以可以判別出來。(Kano, 1941; Young, Trans., 2000, p. 215)

In September 1931, Kano made the second attempt to climb Mt. Mabolasih (馬博拉斯山), whose sacredness and pristine forests led the Japanese naturalist to appreciate the mercy of the god of mountains that helped local species thrive.

As such, Kano mentioned the common names of three animals "**羚羊、鹿、それに熊**" (goat, deer and bear), for which Young specifies the exact names of these representative mammals: "台灣長鬃山羊、水鹿或台灣黑熊" *[Capricornis swinhoei, Rusa unicolor swinhoii* and *Ursus thibetanus formosanus]* that were most likely to appear at the location of a fir forest at Mt. Mabolasih, as Kano was going up to 3,500 meters in altitude. Take, deer, for example. There are two other species of deer in Taiwan: muntjac (*Muntiacus reevesi micrurus*) and Formosan sika deer (*Cervus nippon taiouanus*); both species, however, live at lower altitudes. A similar example is on Page 198, where Young specifies the common name, generic name and endemism with "台灣帶紋松鼠〔*Tamiops swinhoei formosanus*，台灣特有亞種〕" for the SL counterpart, which is "**シマリス**" [tamias], a genus of chipmunks of the squirrel family, on Page 225.

Biologically, *Capricornis swinhoei* is an endemic species, the other two mammals being endemic subspecies. As discussed in Example Tan-03, the mention of an endemic species is a dialogue between the "native" of the land (i.e. the species) and the "immigrant" (i.e. the writer). This is because over the process of migration, colonization and localization, creatures evolve unique appearances and abilities (Wu, 2004, p. 51). Having decades of experience in

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human-nature interaction, Young is able to capture the distinctiveness of these representative species during the translation process, bearing witness to his own uniqueness.

Kano did not use generic names in the SL unit, but Young as a translator-reporter inserts directly (and rather conveniently) the explicitated information into the translation without using those usual footnotes of his. The whole TL unit has been made more heterogeneous (more informative, scientific and even educational) than Kano's diary-like narrative, where the Japanese naturalist touched very lightly on the distinctiveness of endemism in the SL unit.

In the reportage styles shown in the previous examples. Young has reworked the TL structures by presenting the TT reader with a clearer image of the biota and geology of the mountains.

Example Young-05

台湾の山において、最も恐るべきものは崖崩れであることを銘記する僕は、この荒々しい急な岩屑の流れを見あげた瞬間、これは弱ったと思わないわけにいかなかった。(Kano, 1941/2002, p. 77)

在台灣爬山的經驗告訴我：台灣山岳中最令人畏懼的災害，是山崩石落，這是我銘記在心的一個教訓。事實上今天仰望岩溝上粗暴的土石流，瞬間陷入望而卻步的困境。(Kano, 1941; Young, Trans., 2000, p. 67)

The SL unit delineates the same hike as discussed in Example Young-01.

While the SL unit says "the most terrifying thing in Taiwan's mountains is a rock slide" (台湾の山において、最も恐るべきものは崖崩れである), the TL unit offers an extra piece of

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information: “在台灣爬山的經驗告訴我” [my experience in hiking in Taiwan told me that…] for the underscored part in the SL unit. In so doing, Young sharpens the contrast between the geological features of the mountains of Japan and those of Taiwan in translating Kano’s own experience.

In addition, “こと,” is a vague noun that generally means ‘thing.’ Its translations from Japanese into other languages always vary broadly with the context. Young specifies it as “一個教訓” [a lesson]. Through explicitation, Young imparts a storytelling element to the factual description in the SL unit by highlighting Kano’s (and in some sense Young’s) trekking experience in Taiwan. It can be inferred that, for Young, he knows that mountains alone do not *teach* the fact. Rather, it is the *interaction* with nature (particularly the mountains) that tells the story, making *the* lesson of Kano *a* lesson of Young. The new message is then communicated through explicitation to the reader.

Example Young-06

台湾の山岳は高度も高く、そのスケールも大きい。下方は熱帯の炎暑に取り巻かれ、途中は荒々しい断崖に遮られる。しかしその多くは、頂上が何と平和な姿をしていることだろう。そのだいたいの無骨な感じに似合わず、その顔貌は、何と柔和なものだろう。(Kano, 1941/2002, p. 301)

台灣的山比日本內地的高山更高，而且山的基盤寬廣。山腳被熱帶的炎暑所環繞，山腰充滿粗獷的斷崖，阻止人們接近，而山頂則多半是很祥和的草原。台灣的山給人的整體印象是傲骨嶙峋，但是山頂的面貌卻是那麼柔和！(Kano, 1941; Young, Trans., 2000, p. 253)

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This is an example of specifying both geological and biological facts concerning Taiwan's mountains. Kano described his feelings about Taiwan's mountain scenery at the mountaintop of Mt. Zhuoshe (卓社大山) in July 1928.

Through this passage, Kano wrote about his general impression of how Taiwan's mountain landscapes change with altitudes. Young again intensifies the contextual interrelations by specifying "台灣的山比日本內地的山更高" [the mountains of Taiwan are higher than the high-mountains in Japan's inland area] for its SL counterpart "**台湾の山岳は高度も高く**" [the mountains of Taiwan are (not only) tall (but also)[52]]. The number of mountains over 3,000 meters in height in Taiwan is over 200; that in Japan is less than 20. Given Taiwan's smaller territory, it is a very marked difference, also one of the reasons that attracted Kano to stay in Taiwan for exploration. Young, an alpinist who climbed all of the "100 Peaks," or *baiyue* (百岳) — one of the holy grails for hikers in Taiwan — is naturally aware of the fact. He emphasizes the comparison and adds "內地" [inland area]. This is presumably because the massive mountain ranges (e.g. the Hida Mountains, or the Northern Alps of Japan) are located in the inland area of Honshū, Japan.

Biologically, Young points up a botanical observation with his translation "而山頂則多半是很祥和的草原。台灣的山給人的整體印象是傲骨嶙峋，但是山頂的面貌卻是那麼柔和" [But the mountaintops are mostly covered with peaceful grasslands. While the mountains of Taiwan often impress their gazers with a defiantly rugged look, a more softened face finds expression on their hilltops]. The ST only says that the mountain tops appear peaceful ("**頂上が**

[52] "not only…but also" may be necessary when syntactically required for "**も…も**".

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何と平和な姿をしている"). By contrast, Young specifies that the quality of being peaceful stems from "草原" [grasslands]. This is because of the grasslands of *Yushania niitakayamensis*, or Yushan Cane (玉山箭竹), the species that predominates in the peak-level vegetation in Taiwan's high mountains (3,000 – 4,000 m.), particularly the Central Mountain Range. Thanks to its binomial name, the Yushan Cane carries a cultural meaning, as it is the only plant whose generic name bears 'Yushan' (also known as Mt. Yu or Mt. Jade), the highest mountain on Taiwan Island. Taxonomically, the Yushan Cane, also called Yushan Arrow Bamboo, is not 'grass.' Hikers in Taiwan often refer to the landscape as "高山草原" [high mountain grasslands] due largely to its appearance.[53]

Figure 4. *Yushania niitakayamensis* "grasslands"[54]

In addition, there is a wordplay inserted by Young that may be seen as a literary device (whether the insertion was intentional or not).

Kano personified the character of the mountains in the ST as "無骨な感じ," which literally means "appearing rough/rude." Kano's use of the expression here, however, is not a

[53] A simile can be what is usually called a 'coffee beans,' which are not included in the family Leguminosae (the legume, pea, or bean family). A coffee bean is actually a seed of the coffee plant. It is called a 'bean' because of the resemblance of roasted coffee seeds to true beans.

[54] The *Yushania niitakayamensis* grasslands that my hiking mate and I photographed in February 2019 (left: Mt. Chilai) and July 2019 (right: Mt. Sqoyaw). Both mountains are on the *baiyue* list, rising up to over 3,000 meters. The foliage of the perennial bamboo in summer shows greener colors. (Kano described the vegetation as he observed it in July.)

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disapproving one; its meaning is closer to “defiant.” To the anthropomorphized expression, Young’s solution is “傲骨嶙峋” [with fortitude or proud defiance], a four-character *cheng-yu* (成語) that carries a more literary and morphological sense, with both Chinese characters “峋” [literally “craggy;” figuratively “moral fortitude”] having the ‘mountain’ radical (山).

Through Young’s specification and morphological wordplay, the new messages are placed in a more richly textured context for TT readers than for ST readers.

The examples highlighted in this section shows Young’s specification of the topography, biota and geology of the mountains being described. Section 4.5 will reveal how Young retools TL structures by adding information that reflects his hiker-specific philosophical musings on the mountains.

4.5 Young’s Addition of Mountaineering, Philosophical and Anthropological Information

Example Young-07

新高駐在所に起臥した幾日か、暇あれば僕は東山の雄姿に眺め入った。スクスクと立ち並ぶ針葉樹と荒々しい谷川と壮大な岩壁を背景にした、アルペンの山小屋のようなこの駐在所に、朝夕東山は僕の魂を奪うのであった (Kano, 1941/2002, pp. 73-74)

在新高駐在所停留幾天，我作了放射狀攀登，回到山屋後，一有空就目不轉睛地注視東峰的雄姿。這裡有亭亭而立的針葉樹、粗獷的溪流和壯碩的岩壁，我身在被雄偉大自然所包圍的阿爾卑斯式山屋，朝朝暮暮為這一座東峰神魂顛倒。(Kano, 1941; Young, Trans., 2000, p. 63)

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The SL unit describes the same hike as discussed in Example Young-01.

Young's translation of "在新高駐在所停留幾天，我作了放射狀攀登，回到山屋後，一有空就目不轉睛地注視東峰的雄姿" can be literally rendered as "During my stay at Shinkō Station for several days, I went on radial hikes from the hub of the station. Every time when I got back to the cabin, I stared intently at the majesty of East Peak." The addition is very marked, as the SL unit only reads: "**新高駐在所に起臥した幾日か**" [during my several-day stay at Shinkō Station]. Young uses his hiking experience and observation based on the mindset of an exploring hiker to extrapolate what Kano did not make clear about his hiking itinerary.

The key to my speculation lies in "**暇あれば**" [when I had time], which was supposedly unlikely because Kano should have had much time since he was staying at the cabin for several days, a luxury for a hiker such as Kano, especially given the fact that he had promised some Japanese station officers to return to the station (described in the book's early sections).

Young, without taking paratextual means, directly seizes on Kano's idea and inserts it into the translation. I reason that Young's extrapolation here was based primarily on Kano's exploration of the glacial cirques at Mt. Sylvia, or Mt. Syue (雪山) between 1926 and 1933, during which the Japanese naturalist's scientific investigation seemed to have also radiated out from a point where he was staying for several days. Young's strategy is a very bold act of addition that requires knowledge of the region's topographical facts and Kano's character trait as an exploring hiker.

Also added is "目不轉睛" [keep a steady vigil on] to "**ながめいる**" [look admiringly] and "雄偉大自然所包圍的" [surrounded by the magnificent nature] to "**アルペンの山小屋の**

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ようなこの駐在所” [the outpost that resembles one of those mountain cabins in the Alps]. While the former bolsters Kano’s affection for the peak to be conquered, the latter embodies the explicitated portrayal of the scenery by Young, who also visited the Alps in 1981 (Hsu, 2017, p. 260). The addition guides the TT reader through Kano’s mentality and the natural world delineated in the ST.

Example Young-08

そして我々が四辺りの山波に心を奪われたり、絶壁の崖際に頸を差し伸べて谷をのぞいたりしている間に、時間は早くも経って、我々の立つ岩頭は雲の幕を引きまわされた。(Kano, 1941/2002, p. 85)

我們三個人貪看四周山景，為重巒峻嶺之美流連感嘆，也引頸探視腳下的斷崖、絕壁，感嘆造化的鬼斧神工。這時候，時間依然悄悄地流逝，終於我們所站的山頭完全被罩於一片大雲幕之下…(Kano, 1941; Young, Trans., 2000, p. 74)

This example depicts how Kano, as he finally made it to the top of Mt. Jade East Peak (玉山東峰) in August 1931, was moved by the commanding view. Young takes a step further from the SL unit, leaving Kano more attracted by the peak-level scenery.

Young translates “四辺りの山波に心を奪われたり” [enthralled by (literally “heart stolen by”) the waves of surrounding mountains] as “貪看四周山景，為重巒峻嶺之美流連感嘆” [literally “greedily taking in the sight of the mountain scenery that surrounds us, as we could not leave but marvel at the beauty of the high peaks rising one upon another”].

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Then Young further offers a totally new piece of information: “感嘆造化的鬼斧神工” [in praise of the majesty of the scenery; literally “a masterpiece crafted by nature or God”]. Given the SL unit only saying that “while we were stretching our necks, trying to peep into the cliff edge” (“絶壁の崖際に頸を差し伸べて谷をのぞいたりしている間に”), the addition is very pronounced.

From the examples above it can be inferred that Young tends to re-contextualize the scene being described, where Kano’s mentality and emotions are intensified through translation. More importantly, this takes place without footnotes. With the added details, Young has also built more emotional ties between Kano and nature as well as TT readers.

As also discussed in Example Young-00, the following examples deal with how Young imbues the TT with more literariness and philosophical quality.

Example Young-09

人間は変わっても山は変わるものでない。(Kano, 1941/2002, p. 73)

人總會改變，但是唯有山是永恆不變的！(Kano, 1941; Young, Trans., 2000, p. 63)

This sentence is not an example of Young’s addition. It is highlighted here to exemplify a philosophical idea in the context of climbing mountains: Humanity changes, yet the mountains are permanent and unchanging.

Many sports and disciplines, in fact, have their own philosophy. There are many other such philosophical notions in the field of hiking. In my own experience, one that sounds familiar to my ears is: “The mountain’s always there,” a reminder that tells hikers to detach themselves from an inevitable decision to retreat or give up on a planned hike for any unpredictable reasons.

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Example Young-10

茅戸を駆け下り、トドマツの茂みを突き抜ける。五年来の宿望、それは完全に達せられた。暖かい今夜の宿……沸かされているであろう風呂。僕は山の中の素朴からはおよそ落ちてしまうこれらの人間的な思いに囚えられて機械的に足を運ばせた。 (Kano, 1941/2002, pp. 134-135)

…衝過草原與冷杉林，心中只念著：我實現了五年來的夢想……啊，溫暖的木屋，還有泡熱水的痛快！

在山中活動期間，想要的和想念的一切都終歸單純化，從遠離人煙處又掉進人間的溫暖，我一邊想著，一邊機械似地快步下山。(Kano, 1941; Young, Trans., 2000, p. 127)

In August 1931, Kano finished a trek through the Siouguluan Mountain Range, where the sight of a police outpost aroused in him a sense of guilt, as he had desired to enjoy a hot bath and a cozy stay there.

In this regard, "僕は山の中の素朴からはおよそ落ちてしまうこれらの人間的な思いに囚えられて機械的に足を運ばせた" literally means "my passion for the simplicity (of life) in the mountains has changed. I got stuck by my desire as a human that is propelling me towards the cabin like a machine."

Young's solution "在山中活動期間，想要的和想念的一切都終歸單純化，從遠離人煙處又掉進人間的溫暖，我一邊想著，一邊機械似地快步下山" literally means "during my stay in the mountains, all that I wanted and all that I missed have ultimately been simplified. I am

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leaving where people barely set foot for a warmly inhabited area. With this thought, I am quickly making my way down the mountain moving towards the cabin like a machine."

The ST-TT transition, from "**山の中の素朴**" [the simplicity (of life) in the mountains] to "想要的和想念的一切都終歸單純化" [all that I wanted and all that I missed have ultimately been simplified], is a very marked act of addition. While the SL unit gives the reader a one-layer descriptive picture of Kano's thoughts, the TL counterpart is a two-layer story that unveils the *what* (what I wanted and missed) and *how* (being simplified) elements lying within Kano's emotion.

The hiking philosophy manifested in this example is not uncommon. For hikers who live in the plains area, a stay in the mountains would beget a feeling of contentment (Shih, 2017, p. 37). Clearly aware of Kano's thoughts, Young tells the story in a more sentimentalized way.

Example Young-11

まもなくやんで穏やかな青空が覗きだす。やがてこの緑に飾られた自然の住まいにも夕暮れがやってきた。音もなくひたひたと押し寄せる夕闇に僕も飯の支度をする。剥製した残りミカドキジの雛二匹で味噌汁を作る。(Kano, 1941/2002, p. 125)

不久，霧散了，又出現藍天。黃昏不顧天氣的變化，靜悄悄地籠罩著我們這個置身於綠意盎然的天地間的小逆旅。昏暗中，我幫老人作飯，再將剝製兩隻小雉標本所留下來的肉，煮成一鍋味噌湯。(Kano, 1941; Young, Trans., 2000, p. 118)

This story also took place during Kano's trek through the Siouguluan Mountain Range, as mentioned in Example Young-10. Before Kano made it to the top, he and his Bunun hikers set

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up a camp on the northern side of Mt. Siouguluan for an overnight stay. Wanlik, an elder hiker among Kano's Bunun companions, was preparing the dinner, while Kano was busy writing down his natural historical observations. Other Bunun companions had left for a hunt and would bring food back. Similar interactions were depicted throughout the book.

In translating the Japanese-*fan* interaction, Young presents a poetic solution. An archaic term in the TT, *niliu* (逆旅) means an inn and is often used in a poetic context where the speaker is awestruck by the feeling of being a minute speck against the magnificent nature or even the endless universe. The word refers to a temporary dwelling, and is usually used in combination with *tiendi* (天地) [the heavens and earth; the universe] to contrast the sizes of the two, as in *tiendi je wanwu jr niliu* (天地者萬物之逆旅) [the universe is a dwelling where millions of living things spend their short lives], the oft-quoted line of a Li Bai poem that celebrates both the spirit of carpe diem and nature as a rich source of inspiration for writing. Therefore, Young's translation carries a more emotive and philosophical sense when compared with the SL counterpart "やがてこの緑に飾られた自然の住まいにも夕暮れがやってきた" [this green-decorated natural dwelling soon became veiled by dusks].

It is hard to confirm whether Young's addition is intended to reflect the philosophical idea. It is, however, apparent that TT readers are exposed to a more philosophically layered scene accordingly.

Also underlined is "音もなくひたひたと押し寄せる夕闇に僕も飯の支度をする。剥製した残りミカドキジの雛二匹で味噌汁を作る" [Against the silently lurking dark I also prepare our meal. I make miso soup using the remaining two *mikado* pheasant chicks that have

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been skinned],[55] which is translated into Chinese as "昏暗中，我幫老人作飯，再將剝製兩隻小雉標本所留下來的肉，煮成一鍋味噌湯" [Against the dark I cooked for the old guy and then made a pot of miso soup using the meat of the two pheasant chicks that had been skinned for taxidermy purposes].

Young chooses to add "cooked for the old guy" rather than accept the ST unit's literal meaning: "also prepared our meal." This SL-TL transition creates a more dynamic and interactive scene in that the verb-preposition structure ("cook for") intensifies Kano's interaction with his *fan* companion.

Example Young-12

すぐに大水窟山指して茅戸の坂を登りだしたが、空腹を覚えてきたので坂の途中で第一回の朝食を摂る（九時四十分）。弁当を作る煩わしさにそのまま出かけてきたので蕃人のを御馳走なる。鹿の厚い焼肉を二箇、粟飯に血を煮つめたのをマヨネーズのようにかけて飯を済ます。(Kano, 1941/2002, p. 130)

過了鞍部〔今稱秀姑坪〕後，要直登陡坡往大水窟山，爬了一半後，覺得飢腸轆轆，九點四十分停下來進食。早晨從營地出發的時候，我嫌麻煩，沒有做好我的便當帶來，在這裡讓蕃人請客。我分到了兩塊厚厚的、已烤好的鹿肉，把小米濃粥（用鹿血一起煮的）塗在肉塊上吃。這是我們的「第一次午飯」。(Kano, 1941; Young, Trans., 2000, p. 123)

[55] Tense of the SL unit retained intentionally

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This passage depicts the interaction between Kano and his *fan* companions, as they were ascending a steep slope towards Mt. Dashueiku (大水窟山) after he left Mt. Siouguluan (as mentioned in previous two examples).

Right before the literal translation "直登陡坡往大水窟山" [immediately ascended a steep slope up Mt. Dashueiku] for "**すぐに大水窟山指して**," Young pinpoints the position by adding "過了鞍部〔今稱秀姑坪〕後" [after we passed the saddle (referred to as "Siougu-ping" today)], imparting the element of an informative report to Kano's diary-like narrative.

Trails play an important part in the world of hiking, as they not only indicate where to go but also are signs of human activity, thus carrying historical weight. In addition, most of Taiwan's mountain trails were naturally created by indigenous peoples; today's hikers in Taiwan also use most of these trails. In Taiwan's unstable terrain, some sections of the old mountain trails may have long disappeared. For this reason, to identify the site requires the skill set of hiking experience and geographical knowledge. The information added here reflects Young's expertise on hiking and mountain trails.

Also of interest is the use of square brackets (which function in some way as quotation marks) to explicitate what is enclosed. The information directly inserted into the translation, rather than included as a footnote, makes the passage informative and Young more of a narrator. The reportage style in this passage also presents a mixture of styles, with Young inserting a more emotionally layered interpretation into his translation, as shown below.

For "**鹿の厚い焼肉を二箇、粟飯に血を煮つめたのをマヨネーズのようにかけて飯を済ます**" [We place the millet rice simmered in blood on two thick loaves of roasted venison like mayonnaise, and eat it], Young translates it as "我分到了兩塊厚厚的、已烤好的鹿肉，把小米濃粥（用鹿血一起煮的）塗在肉塊上吃。這是我們的「第一次午飯」" (They shared with

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me two thick loaves of roasted venison; we placed the millet rice porridge, cooked in blood, on the meat. This is our "first lunch.").

On one hand, Young moves the position of "第一回の朝食を摂る" [eat the first lunch of the day] in the SL unit to the end of the sentence, and enclosed it in quotation marks. In spite of no reasons stated for this strategy, there is a clue on Page 201, to which Young appends a footnote on why Kano had two lunches (one at 09:45 and the other at 11:45) on a trek through Mt. Mabolasih. The footnote explains that hiking is an exhausting activity, and hikers need to consume more food and snacks. This is yet another example of giving more details of hiking, the attempt of a translator-reporter to both specify and add information unknown to uninitiated readers.

On the other hand, Young again creates a more dynamic context that depicts Kano's interaction with the *fan* people. The word "shared" is key to the explanation of the newly imparted contextual quality.

In anthropology, food plays an important role, and the study of food and eating has a long history as a sub-discipline. As Delaney and Kaspin (2004/2011/2017) point out: "what we eat is who we are as a people," indicating a strong association between food and identity, with food being a very strong cultural marker that thus forms an integral part of a person's society (pp. 242-243).

As such, food sharing forms a network of dynamics within interpersonal relationships. This especially holds true in indigenous societies to which the capitalist system has not yet been introduced. Wang (2012) takes the Trukus and the Atayals as an instance, arguing that the concept of "family" is established when people live and eat together (p. 250). In this sense, for example, ritual practices that belong to a family can be carried out. Eating together strengthens

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the bond between individuals, thereby contributing to the cohesiveness and stability of a tribe (Chao, n.d., para. 2).

The reportage style highlighted here turns the SL narrative into a rather heterogeneous description. The TL elements have been retooled using the explicit addition of the proper name (i.e. “Siougu-ping”) in square brackets, followed by a more implicit specification that adds color to Kano’s interaction with his indigenous companions. The ST-TT contrast is very pronounced.

Moreover, owing to Young’s use of a more dynamic word (i.e. share/sharing), the TL unit has transcended the anthropological meaning behind the SL unit. This observation can be further supported by the following example.

Example Young-13

夕飯はまたやり直しだ。厚い切り身を焼いてまる齧りだ。たらふく食う。血の塊もやってみたし、肝臓も食った。脳味噌も試みに吸ってみた。僕は蕃人になれる自信がある。蕃人の生活は一見獰猛に見えるが、実際は極めて合理的である。(Kano, 1941/2002, p. 126)

我們再煮一頓豐盛的晚餐——蕃人把鹿肉切成大塊，放在炭火上燒烤，我滿口咬著大肉塊，血塊照樣吃，肝臟照樣吃，鹿腦也試著生吃，吃得肚子飽飽的。現在既然在茹毛飲血，我有信心當一個布農人。

蕃人的生活看起來很野蠻，但實際上是非常合理的。(Kano, 1941; Young, Trans., 2000, p. 119)

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The story took place on the day after Kano made it to the top of Mt. Mabolasih in August 1931. Kano was the first non-aboriginal person to do so. His companions were of the Bunun people, an ethnic group native to Taiwan's highest mountainous regions — the Yushan (Mt. Jade) group. These Bunun hunters captured Formosan sambar deer that day for dinner. Kano felt confident of being one of them by eating raw flesh.

In contrast to "僕は蕃人になれる自信がある" [I have the confidence of becoming a *banjin*] of the SL unit, Young translates it as "現在既然在茹毛飲血，我有信心當一個布農人" [Now that I am having raw flesh, I have the confidence of being a Bunun] without adopting the word *banjin* (蕃人) [*fan*]. Young has not only used the *cheng-yu* "茹毛飲血" [literally "eating the fur and drinking the blood"] that strengthens the image of wildness, but more markedly solidifies Kano's connection to the Bunun people.

In terms of paratextuality, Young places a footnote on the next page, describing the close bond between Kano and the Bunun people with the wording "同甘共苦，情同手足" [literally "endure the same hardships and share the same happiness as brothers"] (p. 120). In the preface to the book Young also touches upon their interaction in the mountains by emphasizing Kano's desire to learn the Bunun language and have raw venison with the Bunun people in hopes of becoming a *shengfan* (p. 28).

A seasoned hiker, Young himself used to hike with the Bunun people, who live at the highest altitudes among all Formosan native peoples. The late alpinist appreciated Bunun's team spirit and humbleness, and felt proud of being recognized by them as one member of an all-Bunun group that once managed to return to their homeland 55 years after relocation (Young & Hsu, 1993/2016, pp. 79-81). In this 1993/2016 book co-authored with his wife, Young spent two chapters dedicated to the Bunun people, expressing his admiration for them, as well as their

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cultural uniqueness and profundity. Young was bestowed by fourteen tribal chiefs the title of "Friend of Bunun" for his extensive research on the Bunun people and the Dafen Incident.[56]

Among all indigenous peoples of Formosa, Young seems to have closer ties with the Bunun people. The additions highlighted in Examples Young-11 and 12 show more or less that the text resonated with him so deeply that the emotional bond experienced between Kano, the Bunun people and Young himself came through in his translation.

[56] Young was bestowed the title in 2015, one century after the Dafen Incident, an anti-Japanese raid launched by Bunun tribesman Dahu-ali (or Lahu Ali), who killed seven Japanese officers in the incident and famously kept fighting against the colonial government for 18 years.

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Chapter 5 Conclusions

In this final chapter, some of the various threads from previous discussions will be woven together. Attempts will be made to shed new light on the findings from this research.

5.1 Recapitulation, Findings, and Critical Observations

This research has explored the translations of natural historical narratives as interpretations. The target texts translated by Jackson Tan (陳政三) are 'authorial' publications, where narration-filled stories are spiced up with self-translated quotations. By contrast, Nan-Chung Young (楊南郡)'s heavily annotated translation is a 'translatorly' publication. During their belated translation careers, both translators escalated their translatorly 'authorship' over the original text, due largely to their unique reportage styles and contributing factors, among which the institutional factor (i.e. Institutional Support) was the most important empowering agent.

The two translators acted as translator-reporters, as they tended to discover and investigate stories through interpretation of the narratives. Their attempt to do so matches the typical agenda of writers of literary journalism.

Regarding their published works, both Tan and Young have described either their translation(s) or the original text(s) as a piece of literary journalism. While Tan worked at journalism-related organizations, Young taught literary journalism at a university. A close look at discourses on literary journalism and its development in Taiwan revealed that the definitions, characteristics and themes of the genre matched those of the target texts explored for this research. Writers of literary journalism in Taiwan tackle six main themes, three of which are closely related to the texts for this research: Ecological observation; Indigenous peoples; and Historical sites, old mountain trails, local customs and history. Tan and Young adopted three of

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the four interdisciplinary approaches for literary journalism: journalistic skills (Journalism); historical research method (History); and photographs (Photography)[57]. Young conducted additional fieldwork (Anthropology) for the texts he translated later in his life.

Given Tan's and Young's unique reportage styles, what has become of my hypothesis is: *A translator who has already placed many notes would not add (much) more information to the translated text, since these notes suffice to explain what the reader needs to know.*

Further exploration of the hypothesis raised two research questions:

1) *Whether much paratextual insertion means less paraphrased/unwarranted translations?*

2) *Why and how did both translators still add so much information to the translation*?

Methodologically, the questions have been explored through ST-TT comparisons. Results show that both Tan and Young strategically used explicitation. The explicitated information is either supplementary to the story being covered, or acts as a vehicle for conveying their desired messages in a covert manner.

As a strategy to highlight what may be implicit, explicitation is divided into *specification* and *addition*. Through specification, both translators included specialized knowledge (historical, anthropological, philosophical, biological, mountaineering, etc.). As to addition, Tan tended to regale the reader with extra pieces of amusing information; Young, for his part, would impart a philosophical quality to the TL units.

Literariness, an indispensable element of literary journalism, functions to provoke an emotional response in readers. The added elements (humor in Tan's case, philosophical musings on the author's thoughts in Young's case, etc.) serve the recipient of the TT, engaging and

[57] Both Tan and Young attached many self-taken pictures or photographs offered by other specialists as a part of the paratext.

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immersing him/her in scenes re-contextualized based on the translator-reporter's interpretations. In this sense, explicitation (in particular addition) functions in the same way as literariness.

As shown by the examples of explicitations, both Tan and Young have retooled the structure of the SL units. Each TL unit is made more heterogeneous, becoming a reworked mixture that carries descriptive, supplementary and explanatory information. The final product is thus more able to convey the author's thoughts or the translator-reporter's desired messages.

As far as paratextuality is concerned, it displays the dynamics that lie within the ST-TT relations. Readers of both Tan's and Young's publications are always greeted with the sight of paratextual devices intended for supplementary, explanatory and corrective purposes. Bilingual examination of the examples of non-paratextual elements (i.e. self-translated quotations in Tan's case and translations in Young's case) indicated that the explicitations highlighted in Sections 4.2-4.5 serve two of the said three functions (supplementary and explanatory). The aforesaid reworked structure of each example was dissected using natural historical knowledge. Results have shown that text and paratext together shape a whole body of interpretations that serve the translator-reporter's agenda, an observation in favor of my revised thesis statement below.

All in all, this research explored Tan's narration-filled authorial works, where he fleshed out stories with self-translated quotations, and Young's heavily annotated translation, to which the paratexts appended by Young were so informative that they were translated to Japanese, the language in which the original text was written, including the captioned pictures offered in Young's publication. Both translator-reporters incorporated the elements of literary journalism into the re-contextualized target texts, and considered either their annotated translation(s) or the source text(s) as a piece of literary journalism. In both cases, the source text points not to itself but to the translated text; the source text offers a threshold to the translator (more precisely

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"translator-reporter" in this research), as well as the translator's career and reputation. Based on these observations and the analysis of meaning-laden explicitations, I claim that the source text as a whole functions as a paratext to, and is at the service of, the target text, overturning Genette's notion of translation as a paratext to the original text.

Exploration into the research questions, on the other hand, has led to two critical observations concerning both translator-reporters. This is the response to my third research question: 3) *What problems might occur as to the translators' interpretations?*

In the case of Tan, his explicitation (in particular the addition of amusing information) would undermine the anthropological precision of the source text; so would the debatable abbreviation of some source language units. As for Young, despite his statement of being faithful to the source text as the highest translation principle, the philosophical ideas superimposed over the target text, albeit very well-grounded, would be a diversion from what is normally known as faithful translation.

More importantly, these critical observations and the explicitations discussed in the examples (Chapter 4) reflect the various interpretations contained in the translations of natural historical narratives in the Formosan context, throwing into relief the hidden agenda and the significance behind the interpretation.

5.2 Hidden Agenda: Self-actualization and Taiwan Consciousness

As the agenda of a translator-reporter, the attempt to uncover and investigate stories does not suffice to motivate Tan and Young to complete a translation tasks. It is the hidden agenda that acts as the catalyst.

Tan's and Young's personal agenda can be discussed on a theoretical basis. In "A Theory of Human Motivation," Maslow explored the hierarchy of needs:

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> It [self-actualization] refers to the desire for self-fulfillment, namely, to the tendency for him to become actualized in what he is potentially. This tendency might be phrased as the desire to become more and more what one is, to become everything that one is capable of becoming. (Maslow, 1943, p. 383)

It was an act of self-actualization for them to spontaneously search for supplementary data and add more information before publication opportunities came to them. Driven by their passion for uncovering what lies behind Taiwan's rich anthropological and historical context, Tan and Young published dozens of Formosa-themed translations.

In the case of Tan, he arrested the attention of the institution with his contributions to a periodical, then starting out as a professional translator. He continued amending his books by searching for new data even without known republication opportunities. In addition to the example discussed in Chapter 3, another one is his 2014 annotated translation of *The Island of Formosa Past and Present*, a 1903 publication by U.S. diplomat James W. Davidson. Tan corrected over 1,400 errors and appended over 3,300 notes to the original text with reference to, for instance, trading reports issued by British consuls. Tan jokingly says that the average hourly pay for the ten-year project was even less than that paid to a college part-timer in Taiwan. Nonetheless, the researcher of Taiwan's history considers his hard work worth it (Jan, 2014, para. 3-4). Tan once also expressed gratitude to his wife for "making contributions to Taiwan's history" and her tolerance of a husband indulged in Taiwan studies (House, 1875; Tan, Trans., 2003, p. 287). This attests to Tan's strong dedication to the island's history.

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Young, for his part, began his post-retirement career as a translator because of his passion for the anthropological narratives, as well as his life experience and identity. Formosa's rich natural and anthropological charms aroused in him a sense of mission, prompting him to investigate more about Taiwan. He desired to unravel little-known historical facts and pass down the knowledge to the next generation (Young & Hsu, 1993/2016, pp. 246-249).

The translation tasks undertaken by both translator-reporters were a desperate attempt to discover what is hidden behind Formosa's history (specifically, natural history in this research) for the purpose of self-actualization.

In this regard, translation was instrumental in the act of self-actualization, and translated works were a textual manifestation of Taiwan consciousness.

Taiwan, since the early times, has been evolving over a period of time in which various cultures confront, compromise and get revitalized on the island, where 'pure' local consciousness has never existed, according to Kuei-fen Chiu (邱貴芬), Professor of Taiwan Literature and Transnational Cultural Studies at National Chung Hsing University (as cited in Wu, 2004, p. 175). In agreement with Chiu's view, Wu offers a less strict definition of Taiwan's local consciousness: everything about Taiwan can be integrated into broadly defined local consciousness, becoming the blocks for (re)building Taiwan's own history (Wu, 2004, p. p. 176).

An example is Young's efforts in helping change the name of the thoroughfare in front of the Office of the President of the R.O.C. from "Chiehshou Road" (介壽路) [literally "long life," with an allusion to Chiang Kai-shek (whose given name is pronounced Chieh-shih in Mandarin)] to "Ketagalan Boulevard" (凱達格蘭大道). The renaming called on the Taiwanese people to remember and respect the earliest inhabitants of this land, one of the Pingpu peoples known as

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the Ketagalan, who arrived on the island of Taiwan in as early as the first century A.D[58]. Skepticism had persisted, with a majority of public opinion opposing the use of a "Western" name (the transliteration sounds in Chinese like a Western name), but it ended when Young submitted an article to a newspaper describing the historical origin: in the process of Sinification, many of the Pingpu peoples dropped their obviously non-Han surnames in an attempt to fit into mainstream society, but now is the time to recognize their original non-Han surnames; many of the Pingpu peoples tried to "pass" as Han, but now it is time for them to be proud of being Pingpu, whatever kind they are. The article called on local people to show concern for Ketagalan, the roots of a part of today's Taiwanese people (Young & Hsu, 2016, pp. 206-215) (Hsu, 2017, pp. 195-196). This example also highlights the mission of translator-reporters, and the spirit of literary journalism.

Ming-Pan Chen (陳銘磻) (1980) argues that reporters writing literary journalism must have a sense of mission, and that represents the very attitude of showing care (as cited in Yang, 2001, p. 159). Yang (2001) also states that it is the strong sense of mission that prompts such reporters to show concern about contemporary issues, and that incisive reports can elicit public attention even without the possibility to change the authority's decision regarding the issue being covered (p. 211). Writers of literary journalism are supposed to unravel a subject-sensitive history and have that little-discussed history reviewed again by the general public in hopes of gaining new perspectives (p. 150). Through the translated works explored for this research, Tan and Young were very active about doing so.

The statement applies not only to reporters, but also to Tan and Young as translator-reporters. For both, the hidden agenda was their Taiwan consciousness intermingled

[58] It is widely believed that the Austronesian peoples arrived on the island of Taiwan as early as 6,000 years ago (Wang, 2010, p. 24).

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with self-actualization. Self-actualization motivated themselves; they wanted to actualize themselves by achieving the mission of unravelling lesser-known historical facts, and arouse that Taiwan consciousness in others.

5.3 Formosa's Biological and Anthropological Diversity: the Underlying Meaning

This section addresses the fourth research question: 4) *What is the significance behind the various interpretations contained in the translations of natural historical narratives in the Formosan context?*

As touched on in Sections 1.3 and 1.4, naturalists are those who observe nature and have academic interests mostly in biology, yet Swinhoe, Steere and Kano wrote considerably about the indigenous peoples of Formosa. This has to do with Taiwan's condensed anthropological diversity that spurred the three naturalists to record ethnological observations

Small in area as it is (36,104 km^2), Taiwan has the world's highest species diversity when it comes to categories such as vascular plants, ferns, birds, etc. The fact is due largely to the island's proper latitude, varied topography, and humid climate that offer a broad range of ecological niches. In anthropological terms, as of 2019, the Taiwanese government has recognized 16 ethnic groups of indigenous peoples. Most importantly, the condensed biological and anthropological diversity of Taiwan owes its strength to the island country's geographical specificity, biological complexity, and archeological profundity (Li, 1999, pp. 67-69).

Take, for instance, the naturalists explored in this research. With a majority of his works being studies on Formosa's birds[59], Swinhoe published his Notes on the Ethnology of Formosa (1863); Steere, who collected specimens during his journeys, wrote ethnological narratives of the Thaos and the Pazehs, and collected vocabulary from an old Siraya lady; Kano, who had been

[59] For a complete guide to Swinhoe's published works, visit https://web.archive.org/web/20051231061255/http://home.gwi.net/~pineking/RS/MAINLIST.htm

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dedicated to entomological studies and attracted by Hokkaido's biota, was enthralled by Formosa's nature and indigenous peoples, became an expert in Taiwan's biogeography and published an ethnological masterpiece *Tōnan Ajia no Minzokugaku Senshigaku Kenkyū (東南亜細亜の民族学先史学研究) [Studies in Ethnology and Prehistory of Southeast Asia]* (1946 and 1952).[60] The shift of the trio's academic interest reflects the facts about the island of Formosa, its peoples and species highlighted here and in Section 1.4. Despite the limited number of species and ethnic groups discussed in this translation research, there are over 100 species and 10 ethnic groups mentioned in the source texts and the target texts discussed in this research. It is the rich natural historical context that led to a wide range of interpretations by the authors and translators.

This resonates with the underlying significance of this research, and boil down to the geographical features of Taiwan: the hub of East Asian and Austronesian cultures, as well as a socio-politically sensitive point of contact featuring the blend of continental and island cultures (Huang, 2012, pp. 2-3). That the *island* of Formosa is a mountainous island separated by the Taiwan Strait provided environmental niches contributing to its biological and anthropological diversity.

5.4 Contributions, Suggestions, and Possibilities for Future Readers

As a translation study, this master's thesis was aimed at filling the research gap by exploring the field of natural historical narratives in the Formosan context, a multi-disciplinary yet under-researched subject. A focus was placed on the roles of an English-into-Chinese translator and a Japanese-into-Chinese translator. Efforts were made to examine how the results of this research can be complemented by translation theories. Batchelor (2018) points out that "most of the research on paratext to date has been into literary translation, with few excursions

[60] Also translated/annotated by Nan-Chung Young; published in 2016 in Taiwan

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into other genres" (pp. 39-40). The results of this research, where paratextuality is of methodological importance, may also serve as a reference for those who study the roles of both literary and non-literary translators, as well as the field of translation of nature writing, natural historical or ethnological narratives.

Additionally, the major findings suggest several courses of action: the reportage style of a translator-reporter; and a source text as a paratext to its target text. In addition, academic researchers are also advised to analyze more examples of translations from the texts used in the current study. Considerably more work is required to determine whether the research hypothesis and questions stated in this study have been properly addressed. Despite attempts made to answer the research questions, there must be more issues worth discovering in favor of the translation community and those interested in natural history.

Researchers are also encouraged to explore beyond translation studies by making inter-disciplinary efforts. In legal terms, for example, the role of annotations can be researched as a subject by looking into the translator's moral right and the payment of reasonable fees.

Pedagogically, I call on school teachers (preferably those at high schools) of History, Biology, Social Science, English and Chinese to work together on designing a curricular module using the texts discussed herein, whereby students can equip themselves with the integrated body of inter-disciplinary knowledge in the Formosan context. As an example, students in Penghu can read bilingually[61] Steere's travelogues about his 1874 trip to the Pescadores Islands that reflected the local terroir in the 19th century. This advice on pedagogy, I presume, would be one of the best ways for learners to make best use of translation as a learning aid and gain more

[61] Chinese translations include (in APA format): 1) Jackson Tan's translation (refer to the reference entry herein); 2) Steere, J. B. (2009/2016). *Formosa and its inhabitants (福爾摩莎及其住民)*. (P. J.-K. Li, Ed., & H.-H. Lin, Trans.) Taipei, Taiwan: Avanguard Publishing House; and 3) Fix, D. L., & Lo, C. (2006). *Curious investigations: 19th-century American and European impressions of Taiwan (看見十九世紀台灣：十四位西方旅行者的福爾摩沙故事)*. Taipei, Taiwan: as if Publishing.

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insight into Taiwan consciousness (for those not concerned with an overemphasis on 'nativist' ideology). Studying even only one excerpt from the natural historical narratives will work wonders. In so doing, translation research may also leave the ivory tower, exerting a positive effect on community.[62]

5.5 The Title of this Research

As a part of the research title, the word "translator" is translated into Chinese as *fanyijia* (翻譯家) instead of *yije* (譯者). The character "家" (pronounced *jia*) has a wide range of meanings. When used as a suffix, it indicates a person whom should be respected. Examples include '專家' [expert] and '名家' [renowned artist or scholar]. Although *fanyijia* refers mostly to those who have carved out a reputation as *literary* translators, I have adopted it in honor of Jackson Tan and Nan-Chung Young for their outstanding contributions to Taiwan's history. This is all thanks to the two translator-reporters' introduction of a wide array of Western and Japanese narratives of Formosa to society through translation.

[62] For those who have questions about this research, please contact me at kao@trilintrans.com.

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