Compilation and Translation Review

編譯論叢

第十七卷　第二期　2024年9月
Volume 17　Number 2　September 2024

國家教育研究院
NATIONAL ACADEMY *for* EDUCATIONAL RESEARCH
本刊收錄於 Scopus、臺灣人文學核心期刊（THCI）並獲國家科學及技術委員會人文社會科學研究中心補助編輯費用

編　譯　論　叢
Compilation and Translation Review

發行人
Publisher

鄭淵全　國家教育研究院院長
Yuan-Chuan Cheng, President, National Academy for Educational Research

Compilation and Translation Review

編譯論叢

第十七卷　第二期　2024年9月
Volume 17　Number 2　September 2024

編譯論叢

第十七卷 第二期

2008 年 9 月創刊　　2024 年 9 月出刊

Compilation and Translation Review

Volume 17 Number 2

First Issue: September 2008 Current Issue: September 2024

Studies

Interview

編譯論叢　　　　　　　　　　　　　　　　　　　　　DOI: 10.29912/CTR.202409_17(2).0001
第十七卷　第二期（2024年9月），1—38

「狼披羊皮」：此熟語係源自《伊索寓言》還是《聖經》外來中譯詞？

吳盈慧

四百年前，大批傳教士從西方來到中國，除了翻譯《聖經》（*Bible*），也翻譯不少其他西方著作。這些中譯本作品傳播、發酵，對譯入語言中文也產生了影響，促成現代白話文的演進，也帶來為數不少的熟語。《馬太福音》（*Matthew*）有這麼一段經文：「你們要防備假先知。他們到你們這裡來，外面披著羊皮，裡面卻是殘暴的狼」（《新標點和合本》，1988，馬太福音 7：15）。不過，《伊索寓言》（*Aesop's Fables*）也有一則名為〈披著羊皮的狼〉的寓言。兩者看來皆與現代熟語「狼披羊皮」有關聯，或許就是此條熟語的出處了。本研究爬梳 17 世紀起的《聖經》與《伊索寓言》的中譯本，譯者有傳教士，也有中國文人，試圖從時間點、涵義、用字等面向，以及對比現代的使用情況，探討「狼披羊皮」熟語的可能出處。結果發現，用字方面應是出自 17 世紀陽瑪諾完成的《天主降生聖經直解》，而頭一個翻譯〈披著羊皮的狼〉這則伊索寓言的應是林紓和嚴培南、嚴璩，時間點遲至 20 世紀初。至於此條熟語在《聖經・馬太福音》與《伊索寓言》的涵義與寓意各有不同，但兩種意思現代都會用到。

關鍵詞：《聖經》、熟語、《馬太福音》、《伊索寓言》

收件：2022 年 11 月 3 日
修改：2023 年 8 月 12 日、2023 年 11 月 7 日、2023 年 12 月 19 日
接受：2024 年 6 月 26 日

吳盈慧，國立臺灣師範大學翻譯研究所博士生，E-mail: yingwu66@gmail.com。

Compilation and Translation Review
Vol. 17, No. 2 (September 2024), 1-38

"*Lang pi yangpi*": A Loaned Phrase From the Chinese Rendition of *Aesop's Fables* or the *Bible*?

Ying-Hui Wu

Four hundred years ago, missionaries arrived in China. To preach the Gospel, they translated not only the *Bible* but many other works. These translated works started to circulate and spread around the country and the region, and affect the language of Chinese, opening the development of modern Chinese vernacular and bringing in many idioms. *Lang pi yangpi* (wolf in sheep's clothing) is a popular contemporary Chinese idiom. As in the *Matthew*, it says "beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (*King James version*, 1769/2011, Mathew 7:15). There is also a story called "The Wolf in Sheep's Clothing" in *Aesop's Fables*. Both of them seem related to this Chinese idiom. This study has gone through the translated works of the *Bible* and *Aesop's Fables* since the 17th century, trying to examine the possible origin of this contemporary idiom from the aspects of time, meaning, and wording, as well as investigate the idiom's modern uses. The results show that the first translated work of "The Wolf in Sheep's Clothing" was not done until the beginning of the 20th century by Lin Shu, Yan Peinan and Yan Qu, while the wording of this idiom possibly originates from *Tianzhu Jiangsheng Shengjing Zhijie*, translated by Emanuel Dias in the 17th century. Since there are two different meanings observed in the *Matthew* and in "The Wolf in Sheep's Clothing" separately, the study has found both meanings have traveled all the way to today's uses.

Keywords: *Bible*, idioms, the *Matthew*, *Aesop's Fables*

Received: November 3, 2022
Revised: August 12, 2023; November 7, 2023; December 19, 2023
Accepted: June 26, 2024

Ying-Hui Wu, PhD Student, Graduate Institute of Translation and Interpretation, National Taiwan Normal University, E-mail: yingwu66@gmail.com

壹、前言

中國江蘇出土的漢朝石頭畫像上，畫有《聖經》（*Bible*）故事和基督教的圖案，這是《聖經》傳入中國最早的文物證據，「基督教傳入中國的時間為東漢元和三年，即公元 86 年」（任東升，2007，頁 108）。至於《聖經》翻譯活動，中國西安挖掘到的〈大秦景教流行中國碑頌〉「立於 781 年，記載了景教傳入中國以後約一百五十年間的事跡」（海恩波，1934 ／ 2000，頁 26），石碑文字記載了波斯（Persia）僧人，即聶斯托里派（Nestorian）的傳教士把《聖經》帶來到中國，因此「聖經漢譯活動開始的確切時間是唐貞觀九年，即公元 635 年」（任東升，2007，頁 108、182—183）。爾後，中國未見《聖經》興起大波大浪。直到 13、14 世紀，元朝才見到教廷使節孟高維諾（Giovanni da Montecorvino）的約翰（John de Monte Corvino）來到中國，於家信中表示：「我熟悉韃靼人日用的語言和文字，而我已經以這種語言文字來翻譯整本新約聖經與詩篇」（海恩波，1934 ／ 2000，頁 40）。

到了明朝，16 世紀下半葉天主教耶穌會（Society of Jesus）派來多批傳教士，包含羅明堅（Michaele Ruggieri）等人，此階段不見整本《聖經》翻譯，但已開始翻譯或譯述部分《聖經》。1644 年，改朝換代進入清朝，朝廷態度逐漸轉為禁教，雖不見大規模的傳教與譯經活動，但依舊有傳教士接續抵華，也嘗試把整本《聖經》譯為中文，可惜 18 世紀左右完成的《巴設譯本》和《古新聖經》皆未能整本譯全或出版。直至 19 世紀，新教基督教傳教士的出現才見到完整的《聖經》中譯本，但礙於禁教，1822、1823 年《馬殊曼譯本》和《神天聖書》皆是在海外印刷出版。[1] 自此以後，《聖經》翻譯工作朝向多人合作發展，且越來越多文言以外的官話譯本，有四人小組的《委辦譯本》、《南京官話譯本》、《北京官話譯本》等。[2]

1　本文討論時係以《馬殊曼譯本》作為 1822 年出版《馬殊曼、拉沙譯本》的簡稱。
2　四人小組即麥都思（Walter Henry Medhurst）、郭實臘（Karl Friedrich August Gützlaff）、裨治文（Elijah Coleman Bridgman）、馬儒翰（John R. Morrison）。

進入到 20 世紀，歷時 29 年翻譯完成的《和合本》也順利出版，《聖經》中譯活動也在此達到巔峰。《和合本》出版的同一年，適逢五四新文化運動，知識分子推崇基督教文化，遂把白話《聖經》推進中國文學。此段時間裡，中國神職人員逐漸取代外來傳教士成為譯經主力，現代版中文《聖經》譯本也相繼出現，1952 年有呂振中翻譯的《新約》，1965 年有《思高聖經》，1979 年見到《現代中文譯本》和《當代聖經》，1992 年還有《聖經新譯本》。

時值 21 世紀，回顧 1,400 年前《聖經》首度踏入中文，400 年前開始有大批傳教士抵華，為了傳教，除翻譯《聖經》之外，也把許多西方書籍翻譯成中文。在這麼長的一段時間裡，傳教士翻譯的作品除了達成傳教的目的，在中國語言上也起了作用，促成白話文的發展，也給中文帶入許多條熟語和新詞彙、新用法，其中熟語的組成包含有「成語、俗語、俚語、歇後語」（竺家寧，1999，頁 415）。

筆者發現，不論是「披著羊皮（的狼）」，還是「狼披羊皮」，此條中文現代熟語可說是相當普及。又，《馬太福音》裡頭有很近似的說法：「你們要防備假先知。他們到你們這裡來，外面披著羊皮，裡面卻是殘暴的狼」（《新標點和合本》，1988，馬太福音 7：15）。《新標點和合本》這段經文旨在提醒教徒要學習分辨的能力，不要輕信假教師的話，因為他們會「以錯誤的言論或行為誤導別人的認知和思想」（董俊蘭，2018，頁 239），「骨子裡是飢餓的狼⋯⋯殺害吞吃沒有戒心的獵物」（馬可．羅斯，2009／2019，頁 68）。此處的狼用來形容不懷好意的假教師，羊兒則是溫馴愛人的教徒，因此是在講表裡不一的人。筆者因而興起疑問：「『狼披羊皮』可是經由《聖經》進入中文的外來熟語」？

不過，有些人可能會問：這條現代熟語不是出自《伊索寓言》（*Aesop's Fables*）嗎？但，真是如此嗎？就英文而言，Crystal（2010）認為 “in sheep's clothing” 此條英文熟語最早可見於 14 世紀《威克里夫聖經》（*Wycliffe's Bible*），由於那年代歐洲非常流行《伊索寓言》，或許威克里夫參考了《伊索寓言》的用詞 “The wolf in sheep's clothing”，所以才譯為 “clothings of sheep”（頁 181）。但是，回頭查看一世紀成書的《新約》（New Testament）希臘原文 “ἐν ἐνδύμασιν προβάτων”，“ἐν” 是介系詞 “in”，“ἐνδύμασιν” 是複數受詞 “clothing”，“προβάτων” 是複數所有格 “sheep”，又《新約》希臘文中的所有格常作為形容詞用途，因此可直接譯為 “in clothings of sheep”，因此威克里夫的譯文也可說是忠於原文的結果。

那麼，中文呢？中文辭典，如：三民書局的《大辭典》（三民書局大辭典編纂委員會，2017）、劉萬國與侯文富（1999）主編的《中華成語辭海》，皆未收錄此條熟語。此條中文熟語顯然不是中文傳統熟語，屬於外來文化的中文譯詞。所以，筆者打算從《伊索寓言》和《聖經》傳進中文的時間點出發，並透過比較寓意，初步探究此條外來熟語進入中文的開端與應用。

貳、17 世紀《伊索寓言》中譯

巧合的是，《伊索寓言》、《聖經》看來不相干的兩本書，中譯本一開始都是出自傳教士之手。明朝首次出現大量傳教士抵華，此時初抵華的耶穌會士未大動作翻譯整本《聖經》，倒是嘗試以入境隨俗的方式，以儒家學說來解釋教義，並沿用西方以寓言故事證道的傳統，其中就包含《伊索寓言》，這解釋了為何兩本書看似無關但中文翻譯工作都是出自傳教士的緣由。以寓言傳教的證道傳統其實可追溯至西元前四世紀的雄辯術修辭學，後來經過聖奧古斯丁（St. Augustine）轉化，於中古世紀（五至十五世紀）發展成為「證道的藝術」（李奭學，2005，頁 47）。明朝抵華的天主教耶穌會士，自然也把這項傳統帶入中國。

一六〇八年，利瑪竇（Matteo Ricci）譯有《畸人十篇》，「是最早將《伊索寓言》介紹給中國人的書籍」（李奭學、林熙強，2014a，頁 176）。《畸人十篇》分別是與李戴之、馮琦之、徐光啓、曹于汴、李之藻、吳中明、龔守益、郭敦華和「南中一友人」等人的談話，當中利瑪竇以講述西方寓言故事的方式來解釋教義（張西平、任大援，2014d，頁 2—3）。細究《畸人十篇》

內容，即可發現利瑪竇並未談到「狼披羊皮」這則故事。1614 年西班牙耶穌會士龐迪我（Diego de Pantoja）在《七克》一書中，談論人性常會有的七種罪惡意念，即「傲、妬、貪、忿、饕、淫、怠」，並提出「謙讓、捨財、絕欲、含忍、淡泊、仁愛、忻勤」七德，係以「勸善書」形式佈道天主教義（張西平、任大援，2014a，頁 464—465、500），並運用少量《伊索寓言》證道。不過，《七克》也一樣未談到「狼披羊皮」。1625 年，法國耶穌會士金尼閣（Nicolas Trigault）在《況義》一書中，共收了 22 則《伊索寓言》故事，此乃 17 世紀上半葉收錄最多則《伊索寓言》的一本書。現今法國巴黎國家圖書館藏計有兩版抄本，另牛津大學也藏有一版（李奭學、林熙強，2014a，頁 178），不過三本手抄本之中，一樣不見「狼披羊皮」的故事。

參、17—19 世紀《聖經》中譯

一六一五年教廷才准可把《聖經》翻譯成中文，但即便如此，仍不見在華耶穌會士大舉翻譯《聖經》，導致 17 世紀上半葉仍未見《聖經》中譯本（鍾鳴旦，2019，頁 544）。不過，耶穌會士倒是陸陸續續翻譯或譯述部分經文，把《聖經》逐步帶進中文。1635 年，艾儒略（Giulio Aleni）以《四福音書》為基礎，完成耶穌傳《天主降生言行紀略》，此書目的不在譯經，乃為一本把耶穌生平連貫起來的故事書，因此經文部分係為摘錄譯述。經學者考證，此書乃改編自《基督生平》（*Vita Christi*）（鍾鳴旦，2019，頁 533），「擷取簡本中的經文，再經由與中國讀者質疑辯難後與華人合作落筆成書、潤色出版」（潘鳳娟，2009，頁 111、140）。該書第三卷第一節題為〈山中聖訓〉，全節內容皆是記錄耶穌的談話與教導，論及「八福」（The Beatitude）之餘，耶穌也談了鹽和光、愛仇敵、報復、施捨等論述，約當現今《馬太福音》（天主教譯為《瑪竇福音》）五至七章的內容。近結尾處，艾氏談到「爾毋誤認偽善者，彼羊質而狼心，爾宜以其行察之」（李奭學、林熙強，2014b，頁

235—239）。推測該句是濃縮闡述《馬太福音》七章 15—19 節經文，[3] 省去該段中間的經文，直接點出要防備假先知，輔以羊質狼心做比喻，因為形體看來是頭羊，但內心可能實為一隻狼，最後直接點明了要藉由觀察行事為人來判斷出真實面目。「羊質而狼心」推測應該就是「外面披著羊皮，裡面卻是殘暴的狼」最早一版的經文翻譯了，然而此時有「羊」有「狼」，但未見「披羊皮」的隱喻用法，所以顯然不是現今熟語的出處。

一六三六年，陽瑪諾（Emanuel Dias）以先譯「經」、再加上自己注釋「箴」的方式完成了《天主降生聖經直解》，雖然只翻譯部分《聖經》，卻「奠定了後世《聖經》全譯的基礎」（張西平、任大援，2014b，頁 288）。此書應是依據「《福音史義箋註》（*Commentaria in Concordiam et Historiam Evangelicam*）編譯而成，書中正文實際上是《新約》四福音書的節譯」（鄭海娟，2014，頁 264）。陽氏在「聖神降臨後第七主日」，其中「經」的部分論及《馬太福音》七章 15 節，譯文如下。在此，有「披」、有「羊皮」、也有「狼」，已能見到現代熟語「狼披羊皮」的用詞：「戒之偽冒先知者人。渠外披負羊皮。內備狼心」（張西平、任大援，2014c，頁 509）。

其實，1615 年教廷雖然同意把《聖經》翻譯成中文，但卻依舊認為拉丁文才是至高的，隨後又於 1673 年宣布不許中譯《聖經》，更於 1728 年禁止《聖經》翻譯成其他語言，但有少數特例情況（李奭學，2019，頁 188）。同時間裡，康熙時期（1662 年—1722 年）的朝廷轉為禁教，雍正時期（1722 年—1735 年）更因皇帝信佛，對傳教士尤其反感，到了乾隆時期（1735 年—1796 年）整體仍是採行禁教策略，不過外來傳教士並沒有因此而停止前來，只不過都是在民間祕密傳教（張西平，2009，頁 227—247）。對傳教士而言，這

---

[3] 經文如下：「你們要防備假先知。他們到你們這裡來，外面披著羊皮，裡面卻是殘暴的狼。豈能在荊棘上摘葡萄呢？豈能在蒺藜裡摘無花果呢？憑著他們的果子，就可以認出他們來。這樣，凡好樹都結好果子，而壞樹結壞果子。好樹不能結壞果子，壞樹也不能結好果子。凡不結好果子的樹就砍下來，丟在火裡。所以，憑著他們的果子就可以認出他們來」（《新標點和合本》，1988，馬太福音 7：15—19）。

是一段裡外變動頗多的時期，雖有多批傳教士抵華，活躍於宣教與從事各種翻譯工作，但遲遲未見《聖經》全譯本出版。

即便如此，18 世紀仍有相當受到矚目的《聖經》譯本，分別是世紀初期巴設（Jean Basset，又稱「白日陞」）之《巴設譯本》，以及世紀末期賀清泰（Louis Antoine de Poirot）的《古新聖經》。蔡錦圖（2008）深入探究《巴設譯本》，表示白日陞沒有提到是依據哪一版聖經，但「極可能根據羅馬天主教會從 1592 年被視為標準聖經版本的《革利免武加大聖經》」（頁 56—57），另外此譯本只從《馬太福音》翻譯到《希伯來書》（*Hebrews*）一章，且「似乎並沒有被天主教以後的中文譯經所繼承」（頁 71—76），倒是深深影響了馬禮遜（Robert Morrison）的譯本，也影響了從馬禮遜手上拿到此抄本的馬殊曼（Joshua Marshman）。

《古新聖經》的部分，只差部分《舊約》（Old Testament）就可說是《聖經》全譯本了，賀清泰先把整本《聖經》翻成官方語言滿文，接著再從滿文譯入廣大民眾使用的中文，其翻譯工作依據的是《克萊孟武加大聖經》（*Vulgata Clementina*）[4]（李奭學，2019，頁 179；李奭學、鄭海娟，2014b，頁 73）。賀氏在譯序〈《聖經》之序〉和〈再序〉兩篇文章之中，先是談到數千年來世界各地皆以「本地土語」譯經，接著又談到「用中等的說法翻譯」，再再強調以大多數人能聽得懂的白話文譯經之重要性，此外更加注解說，目的就是為了讓讀者更明白《聖經》的本意。賀氏沒打算迎合「上層士人」，而是改轉移到「市井小民」（李奭學、鄭海娟，2014b，頁 82—83）。下方表 1 兩個版本《馬太福音》七章 15 節的經文譯文之中，《古新聖經》用字明顯比文言風格的《巴設譯本》更為直白易懂，但字數顯然也增多了，不過講述的內容倒是一致。《古新聖經》的譯文「外披羊皮，內懷狼心」，此處的用字有「披羊皮」、也有「狼」，顯然已相當接近現代用法「狼披羊皮」。

---

[4] 即《通俗拉丁文本聖經》（*Biblia Vulgata*）的修訂版，羅馬天主教會於 1592 年設為標準本，僅是修改印刷錯誤，而非重新翻譯；又可譯為《革利免武加大聖經》。

表 1

《巴設譯本》與《古新聖經》的譯文：《馬太福音》七章 15 節

《巴設譯本》	《古新聖經》
汝輩慎假先知。就尔綿羊之衣。而內爲豺狼之虐。（《白日昇——徐約翰文理新約聖經》，1707，馬太福音 7：15）	小心防備假先知者，他們來見你們，外披羊皮，內懷狼心。（李奭學、鄭海娟，2014a，頁 2664）

進入到 19 世紀，馬禮遜與米憐（William Milne）合力在中國翻譯的《神天聖書》，乃是在馬六甲出版，而馬殊曼則是在印度翻譯、出版了《馬殊曼譯本》，這都是因為當時清朝仍在禁教所致，所以無法在中國境內出版《聖經》。不過，1840 年爆發第一次鴉片戰爭後，中國沿岸港口脫離禁教管制，1856 年第二次鴉片戰爭更讓中國整個門戶大開，此後逐步見到《聖經》翻譯活動再次興起，也是在這段時間裡，傳教士體認到官話的重要性，[5] 譯文也不再單單推崇使用文言，此期間的譯本有《委辦譯本》、《南京官話譯本》、《北京官話譯本》等。

學者認為，馬禮遜的《神天聖書》翻譯工作大為仰賴《巴設譯本》，更於 1810 年把《巴設譯本》提供給馬殊曼參考（尤思德，1999 ／ 2002，頁 24—26、39）。《委辦譯本》係依據〈公認經文〉（“Textus Receptus”）來修訂馬禮遜的《神天聖書》譯本，而《南京官話譯本》是「一位南京人將《委辦譯本》修改譯成官話的版本」（海恩波，1934 ／ 2000，頁 101），但只有先完成《新約聖經》，[6] 後來因為華北傳教士認為也需要官話聖經譯本，因此便以《南京官話譯本》為基礎，用北京官話翻譯了《新約聖經》（海恩波，1934 ／ 2000，頁 79、101、103、109）。

下方表 2 五個版本《馬太福音》七章 15 節的經文譯文之中，明顯可見文言與官話之間的差異，官話版顯得冗長不少，字數相差有一倍之多。五個版

[5] 官話原是中國各地官員之間方便溝通的共同語，後來演變為大眾口語交談使用的語言，以北方話最為通行，不過清朝各地官話皆有濃厚鄉音，因而分有「北京官話」、「南京官話」、「天津官話」等。

[6] 雖然《委辦譯本》的全書是於 1858 年出版，但 1852 年已先出版《新約聖經》。

本的訊息內容基本上都是一致的，皆在提醒教徒要小心，注意那些外表看來是同類的羊，但裡頭卻是頭想搞破壞的狼。此處運用到轉化修辭手法，但都未見「披」和「皮」，顯然不符此條現代熟語「狼披羊皮」的用字。

表 2

《馬殊曼譯本》、《神天聖書》、《委辦譯本》、《南京官話譯本》與《北京官話譯本》的譯文：《馬太福音》七章 15 節

《馬殊曼譯本》	《神天聖書》	《委辦譯本》	《南京官話譯本》	《北京官話譯本》
爾慎僞預知輩到爾。表飾似羊。乃裏似兇狼。(《馬殊曼、拉沙譯本》，1822，馬太福音 7：15)	慎僞先知輩至爾外飾似羊、乃裏似兇狼。(《神天聖書》，1823，馬太福音 7：15)	謹防僞師、其就爾、外如羔羊、內實豺狼。(《委辦譯本》，1908，馬太福音 7：15)	你要仔細防著那假做先生的，他們到你那裡來，外面裝做綿羊的樣兒，裡面卻是豺狼的心腸。(《南京官話新約全書》，1857，馬太福音 7：15)[7]	你們謹防假先知，那樣人到你們這裡來，外面像羊，裡面是豺狼。(《北京官話譯本》，1874，馬太福音 7：15)[8]

在此試比較《馬太福音》七章 15 節最後兩小句經文，細究原文希臘文經文[9]與《克萊孟武加大聖經》的經文，[10]可見到拉丁文譯文相當忠實，可說是採取字對字的翻譯手法，十足直譯的成果，同樣都談到了「羊衣」、「裡面」、「殘狼」。取上述 17、18、19 世紀該條經文共九版譯文，與希臘文原文和拉丁文經文相比較。《巴設譯本》可說是最為貼近原文，沒有添加任何新字，可謂是逐字翻譯（word for word）的展現，其「綿羊之衣。而內爲豺狼之虐」延續原文以「衣」來描述外貌的譬喻修飾。又，除了《天主降生言行紀略》

---

7 此譯本實為澳洲國立圖書館所有，書封顯示為 1856 年，上海墨海書館印。

8 此譯本實為黃錫木博士之收藏，書封顯示為 1872 年，京都美華書院刷印。

9 原文："Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων, ἔσωθεν δέ εἰσιν λύκοι ἅρπαγες"（*Novum Testamentum Graece*, 1898/2012, Matthew 7:15）。《奈瑟勒——亞蘭希臘文新約聖經》（Nestle-Aland Novum Testamentum Graece）取自德國聖經公會線上聖經，版次為 NA 28。字對字英譯：beware of the false prophets, they come to you in sheeps' clothings, inside but are wolves ravenous.

10 原文："Attendite a falsis prophetis, qui veniunt ad vos in vestimentis ovium, intrinsecus autem sunt lupi rapaces"（*Vulgata Latina*, n.d., Matthew 7:15）。字對字英譯：pay attention to a deceived prophet, who approaches to you in clothes of sheeps, internally but are wolfs rapacious.

之外，其餘七版譯文皆已逐步脫離原文，朝向自由發揮的方向發展，全都在第一小句加入希臘與拉丁原文未見到的「外」或「表」，不難看出譯者是為了呼應第二小句原有的「內」、「裏」、「裡面」，應是為了順應中文喜愛的對仗句型，看來順眼之餘，也有易於理解涵義。

第一小句裡頭，19 世紀的五版新教譯本全都捨棄「衣」字的隱喻手法，直接改用「似」、「如」、「裝做」、「像」，而 17 世紀《天主降生聖經直解》的「渠外披負羊皮。內備狼心」（張西平、任大援，2014c，頁 509）和 18 世紀《古新聖經》的「外披羊皮，內懷狼心」（李奭學、鄭海娟，2014a，頁 2664）也一樣不見「衣」字的譬喻修飾，分別譯為「披負羊皮」和「披羊皮」，顯得更為直截了當。其中「披負」有強調出背脊承擔的意思，不過單一個「披」字也同樣能傳達出意思。又，或許是為了配合原文中關係代名詞 “οἵτινες” 和 “qui”，所以陽氏譯出「渠」，指稱那個人；不過賀氏選擇化繁為簡，使得第一小句減為四個字。至於「羊皮」一詞，早可見於西元前成書的《說苑・雜言》，孔子講述故事時談到的一句話：「百里奚自賣取五羊皮，伯氏牧羊以為卿大夫，則其遇秦穆公也」（劉向，西元前 206—6，第 17 段）。因此，在此並未見到傳教士有新創的字詞。

第二小句部分，新教譯本仍以通原文的「兇狼」、「豺狼」表述，但《天主降生聖經直解》和《古新聖經》兩版譯文幾乎是完全跳脫原文，不談狼如何殘暴，僅以「備狼心」、「懷狼心」來闡述有著狼性本質，其中「狼心」的用詞其實更早可見於艾儒略的「羊質而狼心」。要說陽氏繼承艾氏的譯文，一點也不意外，因為《天主降生言行紀略》和《天主降生聖經直解》前後也只差了一年，且艾氏還協助了《天主降生聖經直解》的「訂」與「准」，[11] 所以陽氏極有可能參考了艾氏的譯文。同為耶穌會士的賀氏，也是很有機會閱讀過兩人的作品。然而，「狼心」一詞也非新創字，其實早可見於西元四世紀到五世紀的《後漢書・南匈奴列傳》，講述漢朝與匈奴之間的討伐爭戰中談

[11] 艾氏協助「訂」的工作為目錄這一卷書，而協助「准」的工作分別有第七和八、九和十、十三和十四卷。

到：「自是匈奴得志，狼心復生，乘閒侵佚，害流傍境」（范曄，420—445，第 67 段）。因此，兩版經文中譯文看來是捨棄原文裡「殘暴」一形容詞，但其實「狼心」一詞自古以來便內含狼的無情兇猛性格。

綜觀來看，希臘文與拉丁文的經文雖然沒有以裡外、表裡的對仗方式呈現，但整體概念與訊息已有存在。隨著時間演變，耶穌會和新教的傳教士越來越講究修辭，採用了中文愛用的對仗修辭，譯文不失本意但卻能迎合中文讀者的習慣與喜好。其中，又以賀氏的兩個四字句最為漂亮，成就了連詞性都相對稱的對仗句型。

賀氏譯經之初，本意就是想要成就一本一般大眾都能讀懂的《聖經》，即以目標語讀者為重，不希望讀者因為經文艱澀而看不懂，甚至覺得這樣反倒會有害，因此要點就是提供資訊（天主之意）給讀者，目標就是譯成目標語讀者看得懂的文字，此種翻譯行為相當符合當代德國功能派理論之目的論（Skopos Theory）論述。除了選用中文讀者更能快速領悟的用字，賀氏加注說明。本章計有 15 處注解，又以此處這條的字數最多，賀氏先是解釋這兩小句經文，跟著說明假教師禍害眾人，闡明指認出壞人的重要性，然後一路談到因而招來燒毀經書、滅教，但是教友反而未見減少，這全都是因為天主是全能全智的關係。如此詳盡的說明，足以見到賀氏有多麼重視此經文，而一開頭解釋這兩小句經文是這樣的：「古時若有一詭詐的善哄人，外粧（裝）好形，都說：『小心！那人外穿羊皮，腹有狼心。』此喻正合這裡俗語『口有蜜而腹有刀』」（李奭學、鄭海娟，2014a，頁 2667）。

賀氏雖然沒有指出所謂的「古時」是哪地區的古時代，但從下一句「這裡俗語」帶出中國諺語可推測，賀氏若想表示為中國古代，那麼應該會寫成「這裡古時」，因此推斷此處指的是西方古時，即非套用中文古時的說法用字。所以，這也可佐證賀氏譯文「外披羊皮，內懷狼心」屬於異化譯法（foreignization），把西方古時的說法帶入中文。

至於 19 世紀新教傳教士採取跳脫原文的翻譯選擇，與白氏相比，看來是大膽創新。不過，16 世紀時，路德（M. Luther）追隨耶柔米（St. Jerome），

拒絕採用逐字翻譯的方式，認為這種直譯方法無法在目標語傳遞出同樣的意思，有時甚至會產出無法理解的譯文（Munday et al., 2022, p. 33）。又，因宗教改革（The Reformation）運動而出現的新教（Protestantism，又稱基督新教），自然傳承了此項理念，而抵華的新教傳教士則是傾向採用奈達（E. Nida）的「動態對等」（任東升，2014，頁 81）作為譯經的策略。因此，新教傳教士在此的翻譯態度可說是更有彈性，不再拘泥於逐字翻譯。

除此之外，從此處的經文翻譯看來，看不出《馬殊曼譯本》和《神天聖書》有受到《巴設譯本》影響的跡象，不只是句型不同，連用字遣詞的差異性也不小，僅有「羊」和「狼」兩個基本用字是同樣的。不過，《馬殊曼譯本》和《神天聖書》的譯文倒是極為相似，句型和用字遣詞都一樣，僅有第一個字「表」與「外」的差別。分隔兩地的傳教士，只靠著書信往來，雖無意共同合作翻譯一版中文《聖經》，但產出的成品卻也有極其相似之處。另一方面，《北京官話譯本》修改自《南京官話譯本》，又《南京官話譯本》修改自《委辦譯本》，《委辦譯本》則是修改《神天聖書》而成。或許，正是這個緣故，所以在此全都承襲了以「外」呼應「內」的句型。不過，《委辦譯本》的譯文顯然比《神天聖書》優美許多，有「外如羔羊、內實豺狼」這般漂亮的對仗，用字也精簡，自行增添的「羔」字更顯得單純無害，而「實」一字帶出的轉折語氣則讓人感到驚訝。

至於學者指出「《古新聖經》與《聖經直解》的關係……更像是從文言到白話的語內翻譯」（鄭海娟，2014，頁 272）。以此處的兩小句經文來說，並未見到語內翻譯的例證，或許是因為賀氏在此精簡化的結果所致。然而，有一點比較有趣的是，在《古新聖經》之前的《巴設譯本》，在此完全看不到白氏承襲前人耶穌會士成員譯文的痕跡，反倒是有種更加看重忠實於當時拉丁文聖經權威的導向。

這段時期見到天主教禁止把《聖經》翻譯成中文，到中國禁教，再到《聖經》中譯活動蓬勃發展，且翻譯工作也從傳教士跳換到華人身上，成果既多元又豐沛。此外，從 17 世紀上半葉陽瑪諾所譯之「渠外披負羊皮。內備狼心」

（張西平、任大援，2014c，頁 509），以及 18 世紀末賀清泰以官話譯成的「外披羊皮，心懷狼心」（李奭學、鄭海娟，2014a，頁 2664），已見到現代熟語「狼披羊皮」的用字。

肆、19 世紀以後的《伊索寓言》中譯

十九、二十世紀之際，隨著中國門戶逐步開放，《伊索寓言》譯本也擴大發展，顏瑞芳（2011）於《清代伊索寓言漢譯三種》一書中，仔細整理分析三本清代《伊索寓言》漢譯文獻，一是 1840 年，湯姆（Robert Thom）譯介了 82 則故事，分別以《意拾蒙引》、《意拾喻言》兩個書名在廣州和澳門出版，目的是為了幫助洋人學習中文，所以該書也有講述中國神話與傳說；二是 1888 年，《海國妙喻》共收錄了 70 則故事，乃是張赤山搜集、編輯刊登於報章上譯文而成的書，並非自行翻譯的作品；三是 1902 年，林紓和嚴培南、嚴璩合譯的《伊索寓言》，計有 300 則故事，此乃「第一本漢譯《伊索寓言》全譯本」，此外該譯本「沒有針對故事背景或情節添油加醋……充分體現嚴復所提出的譯事三原則」（頁 3—12）。不過，此三版《伊索寓言》中譯本之中，僅有一版收錄「狼披羊皮」這則故事，即林、嚴的譯本，而這或許也就是第一版伊索「狼披羊皮」故事的中譯本了，標題為〈狼蒙羊皮〉：[12]

> 狼欲求食於人，乃蒙羊皮而雜於群羊之中。牧人牧羊並圈狼，嚴扃其柵。夜中牧人思烹羊佐朝饗，啟圈取羊，誤得狼殺之。
>
> 狼圖食反見食於人，哀哉！
>
> 畏廬曰：「章惇之誤入黨人，小人之幸也；狼之誤入羊圈，小人之不幸也。」（顏瑞芳，2011，頁 97）

此則故事講述有匹狼上牧羊人家尋找食物果腹，所以就披上羊皮混入羊群，結果連同羊群一起被牧羊人關了起來，晚上牧養人想煮羊來吃，孰不知抓到

[12] 原書沒有標題，顏瑞芳以四字原則為林、嚴的《伊索寓言》每則故事訂下標題。

披著羊皮的狼，遂也就直接殺了。林紓字琴南，號畏廬，因此上文中的「畏廬曰」，即為林自行加注的內容，用以點出故事的要旨，而夾在故事內文和畏廬曰中間的則是英文文本作者寫下的說明。無論是英文版還是中譯本的注解，我們清楚得知這則《伊索寓言》的寓意是要警告「做壞事的人」，表明了做壞事遲早會有形跡敗露的一天，不要自以為聰明、投機取巧，以為不會有人發現，因為到頭來很有可能自己就會成為那一隻被吃掉的羊。

取之與陽瑪諾在「耶穌復活後第二主日」，翻譯「聖若翰第十篇」（天主教現今譯為《若望福音》，新教則譯為《約翰福音》〔*John*〕）的經文之後，於「箴」中講述的一段故事相比較，[13] 便可發現這是兩則全然不同的故事，只不過主角一樣都是狼、羊、牧者。《聖經》裡，羊象徵「上帝的子民」和「教會的信徒」（董俊蘭，2018，頁 240），而狼「比狗和豬帶來更多麻煩。狗和豬並不隱藏自己的本性，牠們〔狼〕是真小人」（西蒙尼特，2001 ／ 2006，頁 214），因此是「要聽道的人更謹慎地分辨謊話和真理」（西蒙尼特，2001 ／ 2006，頁 214）。《聖經》在此的寓意是要提醒「善良的人」，要學會分辨真假，不可輕易中了小人的詭計，因為「羊和狼不同，羊是珍惜羊群的，狼是利用羊群的」（朱韜樞，2015，頁 20），這份真理貫穿了整本《聖經》。可見，《聖經》和《伊索寓言》兩者的呼籲對象大不相同，前者主要是要點醒「好人」，後者則是要警告「壞人」。

林、嚴譯本問市後，後續推出的作品也都相繼沿用《伊索寓言》一名。依據全國圖書書目資訊網的資料庫，[14] 最早的作品為 1915 年中華書局於上海發行的《伊索寓言》，編註者為關應麟，筆者取得到的是 1936 年的版本，此書係以學習英文為目的，故事內容皆為英文，僅有部分單字和片語用中文解說（伊索，約西元前六世紀／ 1936）。另有一本同為 1915 年發行的作品，

[13] 故事內文：「狼且殺。羊且散。魔鬼比狼何。聖盎博削答曰。狼甚嗜羊肉。伺隙進棧待牧寐。熬飽歇。乃突欄。啣羊吭。使不吽。牧不知而不救。乃任意殺食。惡鬼誘人。常伺神父。及善友。或亡。或怠顧。得機必乘。夾緊咽喉。使不解非。而殺其靈性。比之狼故」（張西平、任大援，2014c，頁 381—382）。

[14] 該資料庫有回溯建檔民國 1 至 38 年出版的圖書書目。

名為《伊索寓言演義》，係為商務印書館於上海出品，編譯者為孫毓修，可惜已無複本可用，至於 1928 年的第十版，國家圖書館回應書籍已損毀，所以無從探究書中的內容。不過，筆者倒是找到同為孫毓修編譯、商務印書館發行的作品，名為《伊索寓言》（伊索，約西元前六世紀／1934），可惜僅存下冊，且下冊並未收錄狼披羊皮的故事。

本研究共尋得 30 件出版品（詳見附錄），發行年分介於 1934 年至 2011 年。[15] 可見到從 1955 年左右開始，《伊索寓言》的相關作品開始蓬勃發展，不僅有針對學生發行的版本，也有給一般大眾閱讀的作品，更有用來學習語言的英文閱讀本。此外，1956 年，臺灣正值風聲鶴唳的白色恐怖時期，國防部也出了一版譯本，除了故事內容，還添加「新解」來暗喻匪徒的惡形惡狀（羅天俊，1956）。其實《伊索寓言》的誕生本非童話故事，而是用來諷刺當時的政權，所以國防部運用《伊索寓言》來暗諷自己的對手，倒也不違和。此外，作家林海音翻譯的譯本於 1976 年首次出版，時隔 35 年，國語日報又再度出版，此時林氏已辭世，而書名也更改為《林海音奶奶 80 個伊索寓言》，也換上了全新的插畫繪圖（林海音，2011）。另一本值得一提的是李赫解析的作品，書名為《伊索寓言的人生智慧》（李赫，1992），此譯本於 1992 年初版，2001 年再版，2008 年又出三版，短短 16 年間共出了三版，初略說明了《伊索寓言》到了現代還是很受歡迎。

雖然不是每一本作品皆是如此，但約有一半數量的相關出版品皆有收錄狼披羊皮這則故事。然而，故事劇情卻有些差異，可分為三種；第一種即為林、嚴譯本的內容，第二種則是述說狼是在野外「撿到」母羊皮，然後誘騙小羊到他處吃掉，至於第三種的描述裡，牧羊人發現扮成羊的狼，遂把狼吊在樹上示警。30 本作品當中，計有 11 本沒有收錄狼披羊皮的故事，計有 12 本屬於第一種劇情，第二、三種分別計有二、三本，另有兩本混合了第一、二種故事發展，由於後者是作家林海英負責編譯的兩本作品，所以實際應可視為一本。在此，多數相關作品的內容，還是同林、嚴譯本。

---

[15] 筆者試圖每十年都找出數本作品，以平均作品的出版年分，盼能概觀出整體樣貌，不過 1940 年代的作品皆尋覓未果。

此外，也不是每一本作品都會在文末附加寓意說明，且有些編譯者會標明是自己的意見，但有些則未標明，而寓意說明可分為三類，一是警告做壞事一定會有壞下場，二是表達外表會騙人，三是提醒別去強裝成不屬於自己本性的模樣。19 則狼披羊皮的故事之中，16 則有附加說明，其中第一類寓意占了 12 則，第二、三類者各有兩則，可見到同林、嚴譯本「畏廬曰」的第一類寓意說明還是多了很多。

中文故事標題部分，起初多本譯作仍舊承襲林、嚴選用之動詞「蒙」，如：〈蒙羊皮的狼〉、〈狼蒙羊皮〉，1976 年見到林海音用了「披」字（伊索，約西元前六世紀／1976），但同時期依舊有譯作繼續使用「蒙」。直到 1992 年才又見到李赫也使用了「披」字，然後再也未見「蒙」字之用。相較於「披」字，「蒙」顯得較不口語，也多了幾分文言色彩。顯示隨著時代變遷，語言越來越朝白話發展之際，即便是書本上的選字上也逐漸遠離文言。

值得一提的是，20 世紀初林、嚴合譯的《伊索寓言》，不僅被清朝學部推薦，受歡迎的程度更成為清末民初商務印書館的熱賣長青之作（Hill, 2013, pp. 79, 82）。以這風靡的地步來看，林、嚴合譯的《伊索寓言》不僅啟發了許多知識分子，且與後續一百多年蓬勃發展的相關作品，對現代外來熟語「披著羊皮（的狼）」、「狼披羊皮」發揮的傳播助力想必也不小。即便到了近代，管家琪（2005）在其著作《小學生必讀的 40 本好書》，也是推薦了《伊索寓言》，認為是以「簡潔有力的小故事」，闡述人性體會，可說是「有智慧的人生指南」（頁 22—26）。

縱使直到 20 世紀下半葉，才見到故事題名中的「蒙」逐步被現代用法的「披」給取代，但《伊索寓言》從清末開始即扮演起啟蒙孩童閱讀的角色，其流通廣度與受歡迎程度，可謂是助長「狼披羊皮」此條熟語發展越趨成熟的重要主力。

伍、現代應用

那麼，現今「狼披羊皮」的使用目的是要警告壞人，還是點醒好人呢？

輸入「狼披羊皮」到資料庫「台灣新聞智慧網」[16] 查詢新聞標題，共找到 25 則新聞，[17] 最早一則為 1976 年，最近一則為 2018 年。另輸入「披著羊皮」，資料庫搜出 69 則新聞，[18] 最早與最近的日期分別為 1974 年和 2015 年。1980 年以前者，共計兩則，分別為〈談汽車「披著羊皮的狼」——迷你汽車〉（昌信，1974），以及〈蘇俄狼披羊皮偽裝和善 國聯態度軟弱姑息日本〉（中央社東京廿九日專電，1976）。由此可查看到，1974 年就有新聞標題使用了「披」字，早於 1976 年林海音翻譯的《伊索寓言》，可見當時民眾已是接受「狼披羊皮」的用字說法。

新聞主題擴及國際政治、國內政治、社會案件、商業財經、健康保健、生活新聞等多種不同的領域，從其應用的廣度，可得知此條熟語已深入到大眾生活之中，接受度可說是很高。社會案件之中，多用以指稱騙子的樣貌，因為要能成功行騙，首先外表當然就是要看來不像騙子，這樣受害者才會上當，這麼一來，「狼披羊皮」幾乎就成了騙子的代名詞了，如表 3：

表 3

「狼披羊皮」於新聞標題的現代應用一

例 1	例 2	例 3	例 4
〈狼披羊皮嘴甜交 5 個女朋友〉（陳育賢，2015）	〈偷人皮包冒名詐財 狼披羊皮遇警成囚鳥〉（蕭承訓，2000）	〈地下錢莊 社會的「水蛭」「XX 老師的退休金幫助你」披著羊皮的狼〉（蔡銘燦，1999）	〈披著羊皮的狼！涉嫌著警服連續強暴少女 監獄管理員何慶龍送法辦〉（台中訊，1984）

[16] 漢珍數位圖書（股）公司旗下之台灣新聞智慧網，其 2017 年 10 月的新版介紹中，說明其搜尋方式係以新聞標題為主，僅《聯合報》、《經濟日報》、《民生報》、《聯合晚報》自 2001 年起提供前 100 字導言，以及《中國時報》、《工商時報》自 2003 年起提供首段導言。不過，筆者使用過程中發現，資料庫「有時」會搜尋到新聞標題無關鍵字、摘要空白，但內文涉及關鍵字的情況；譬如筆者搜尋「狼披羊皮」，資料庫搜尋結果有一則 2004 年《蘋果日報》報導，標題為〈假喇嘛姦 2 女僅萬元交保〉，該筆搜尋結果無摘要欄，筆者遂以該新聞標題上網搜尋，順利找到整篇新聞報導，確認內文的確提及「狼披羊皮」。

[17] 實際搜得筆數為 26 則，25 則位在新聞標題，一則位在內文。

[18] 實際搜得筆數為 78 則，《中國時報》於 1982、1984、1986、1987、2007 年各有一、二、一、一、三則新聞重複，另《中國時報》2007 年有一則實為另一則報導的表格標題，扣除九則後得 69 則，40 則位在新聞標題，29 則位在內文。

下方表 4 可見更多則新聞標題，乍看之下也都是帶有「騙子」的涵義，但細究的話，仍可分辨出不同的訊息要旨與傳遞對象。第一部分的新聞標題，可見到主要是對「好人」喊話，提醒讀者要小心，要仔細確認，可別輕易上當受騙了，並告知該如何認清與防範。第二部分則是在對「壞人」說話，批評那粗劣的欺騙行為，呼籲就此罷手，不要再錯下去了。至於第三部分，可見受眾對象同時有「好人」與「壞人」，不只是批判無良商家與可疑的政策，揭露對方的伎倆，另外也是要提醒消費者與一般民眾，要張眼看清才好。

表 4

「狼披羊皮」於新聞標題的現代應用二

例 1	例 2	例 3
	【第一部分】	
〈加熱菸減害？狼披羊皮的騙術〉（啟邦、陳紫郎，2018）	〈狼披羊皮 假警察 應加防範 民眾可要求出示證件 向服務單位求證〉（本報訊，1990）	〈急用電話速見表“狼披羊皮” 電器修護站 小心收費高〉（李梅蘭，1990）
	【第二部分】	
〈「九年一貫 披著羊皮的狼」昔日宣導推手語出驚人成立「台灣教改關懷聯盟」為教改怒吼〉（陳洛薇，2003）	〈德製八釐米手槍江湖新「貴」狼披羊皮：威力強大，設阻鐵被警方鑑定為「不具殺傷力」。治安隱憂：流落在外數量無法估計，取代當年黑星地位〉（林文義，1994）	〈《民主啟示錄／認知篇》幫狼披羊皮 開民主倒車！ 不准刊登自決主張 這種作法令人奇怪 選舉人雙眼被蒙蔽 如何能辨清狼或羊〉（郭慶森，1989）
	【第三部分】	
〈《美食評鑑》披著羊皮的狼？揭開天然酵母的真相 由胖達人掀起的天然酵母、手感烘焙麵包熱潮，已形成台灣烘焙主流，天然酵母真有那麼厲害嗎？〉（邱雯敏，2012）	〈減刑……放走披羊皮的狼？〉（彭懷真，2007）	〈披著羊皮的狼 黑幫組黨確有其事：廖正豪昨在立院抨擊國內組織政黨標準過低 三十個人即可成立 證實已有不肖份子化身其中 規避政府掃蕩犯罪〉（羊曉東，1996）

除了上述幾種運用之外，此條熟語也跳脫發展，出現更多不同的寓意，像是用來形容馬力十足的車款，如:〈談汽車「披著羊皮的狼」──迷你汽車〉（昌信，1974）、〈披著羊皮的狼 VOLVO S70R 即將來台〉（本報，1997）、〈Tierra RS 手感一流 披著羊皮的狼 手排車王當之無愧〉（黃志豪，2003）。另外，此條熟語也用在抒情敘述作品裡，如：〈《寶島號橫渡加勒比海記》上 海洋是披著羊皮的狼〉（梁琴霞，1994）。由此可知，此條熟語進入到中文之後，豐富了中文使用，語彙使用的選擇性更加多元。

以現代的使用角度來看的話，可見到既有提醒好人，也有警告壞人的寓意。也就是說，應用層面既有出自《聖經》的教誨，也有《伊索寓言》循循善誘的寓意。不過，此條熟語更常用做「騙子」的代稱，此方面的寓意應是出自《聖經》，經文中的「假先知」、「偽師」相當清楚就是在指欺瞞人的騙子。至於《伊索寓言》，其故事內容針對的是夜路走多了總會露餡被抓的壞人，到底是否以行騙方式做壞事則不是重點。

陸、結論

現代熟語「披著羊皮（的狼）」、「狼披羊皮」的實際用字，最早可追溯至 17 世紀《天主降生聖經直解》的譯文「渠外披負羊皮。內備狼心」（張西平、任大援，2014c，頁 509），但以 18 世紀《古新聖經》的簡潔譯文「外披羊皮，內懷狼心」（李奭學、鄭海娟，2014a，頁 2664）更貼近現代用法，而《伊索寓言》中譯本直到 1970 年代才開始逐步捨棄「蒙」字改用「披」字。因此，以用字來說，「披著羊皮（的狼）」、「狼披羊皮」這條外來的現代中文熟語，乃是出自《聖經》中譯本。

以寓意來說，首個收錄狼披羊皮這則故事的是20世紀初林、嚴合譯的《伊索寓言》，即便後續的 20、21 世紀裡，與《伊索寓言》相關的作品相繼推出，多數收錄狼披羊皮的故事劇情與寓意皆同林、嚴的版本，旨在提醒惡會有惡報、害人會害己，總是在勸人為善、勿有歹念。至於《聖經 ‧ 馬太福音》七

章 15 節的經文，目的是要提醒教徒要能辨別有害的假教師，切勿上當受騙。至於現代用到「狼披羊皮」或是「披著羊皮（的狼）」的語境裡，皆有出現兩者的寓意與目的。換句話說，就現代使用的意義上，此條外來熟語的出處同時包含《聖經》中譯本和《伊索寓言》中譯本。不過，此條熟語的現代應用，幾乎可說是脫離宗教色彩，實際應用方面已不大具宣傳教義之目的。

回首 400 年前，先後有天主教和新教的傳教士抵達中國，翻譯《聖經》，也翻譯許多西方作品，帶入新知識，廣泛流傳入大眾的生活之中，然後才能成為眾所皆知的熟語。因此，「狼披羊皮」、「披著羊皮（的狼）」此條外來熟語，正好說明了《聖經》和《伊索寓言》為中文語言帶來深層的貢獻。

本研究係針對「披著羊皮（的狼）」、「狼披羊皮」此條外來熟語，以時間作為排序，比較《聖經・馬太福音》七章 15 節的譯文與真理，以及《伊索寓言》中有關狼披羊皮的故事譯本與寓意，至於是否有早於上述譯本的作品用了此條外來熟語，仍有賴考古學、文化學、版本學、歷史學、語源學等各方面領域專家共同來探究。此外，現今而言，就算沒有從頭到尾讀過《伊索寓言》的故事，但大眾或多或少都有聽過《伊索寓言》的故事，此本外來文化的譯作如今能夠如此普及，其流行過程的演變與譯本傳承的關係勢必也是個很重要的議題。

參考文獻

中文文獻

三民書局大辭典編纂委員會（2017）。《大辭典》。三民。

【Sanmin Book Company Dictionary Compilation Committee. (2017). *Da cidian*. Sanmin.】

中央社東京廿九日專電（1976 年 6 月 13 日）。〈蘇俄狼披羊皮偽裝和善 國聯態度軟弱姑息日本〉。《中國時報》，2 版。

【Central News Agency Tokyo Special Telegram On 29th. (1976, June 13). Sue lang pi yangpi wezhuang heshan guolian taidu ruanruo guxi Riben. *China Times*, 2.】

尤思德（Zetzsche, J. O.）（2002）。《和合本與中文聖經翻譯》（蔡錦圖譯）。漢語聖經協會。（原著出版年：1999）

【Zetzsche, J. O. (2002). *The Bible in China: The history of the Union Version or the culmination of protestant missionary Bible translation in China* (D. K. T. Choi, Trans.). Chinese Bible Society. (Original work published 1999)】

《北京官話譯本》（1874）。信望愛。https://bible.fhl.net/index.html

【*Peking Mandarin Bible*. (1874). Faith Hope Love. https://bible.fhl.net/index.html】

台中訊（1984 年 5 月 4 日）。〈披著羊皮的狼！涉嫌著警服連續強暴少女 監獄管理員何慶龍送法辦〉。《中國時報》，7 版／ 5 版。

【Taichung News. (1984, May 4). Pi zhe yangpi de lang! Shexian zhuo jingfu lianxu qiangbao shaonu jianyu guanliyuan He Qing-Long song faban. *China Times*, 7/5.】

本報（1997 年 8 月 28 日）。〈披著羊皮的狼 VOLVO S70R 即將來台〉。《工商時報》，30 版。

【Staff Reporter. (1997, August 28). Pi zhe yangpi de lang VOLVO S70R jijiang lai Tai. *Business Times*, 30.】

本報訊（1990 年 3 月 12 日）。〈狼披羊皮 假警察 應加防範 民眾可要求出示證件 向服務單位求證〉。《民生報》，15 版。

【Benbaoxun. (1990, March 12). Lang pi yangpi jia jingcha ying jia fangfan minzhong ke yaoqiu chushi zhengjian xiang fuwu danwei qiuzheng. *Minsheng Daily*, 15.】

《白日昇——徐約翰文理新約聖經》（1707）。信望愛。https://bible.fhl.net/index.html

【*Basset-Su, Wenli New Testament portion*. (1707). Faith Hope Love. https://bible.fhl.net/index.html】

任東升（2007）。《聖經漢譯文化研究》。湖北教育。

【Ren, D. S. (2007). *Study on the tradition of Bible translation into Chinese*. Hubei Education Press.】

任東升（2014）。〈聖經翻譯研究的基本問題和方法〉。《聖經文學研究》，8，78—89。

【Ren, D. S. (2014). *Bible* translation studies: Basic issues and methods. *Journal for the Study of Biblical Literature*, *8*, 78-89.】

伊索（Aesop.）（1934）。《伊索寓言》（孫毓修編譯）。商務印書館。（原著出版年：約西元前六世紀）

【Aesop. (1934). *Aesop's fables* (Y. X. Sun, Ed. & Trans.). The Commercial Press. (Original work published ca. 6th century B.C.E.)】

伊索（Aesop.）（1936）。《伊索寓言》（關應麟編註）。中華書局。（原著出版年：約西元前六世紀）

【Aesop. (1936). *Aesop's fables* (Y. L. Guan, Ed. & Annot.). Zhonghua Book Company. (Original work published ca. 6th century B.C.E.)】

伊索（Aesop.）（1955a）。《伊索寓言》（周啓明譯）。人民文學。（原著出版年：1927）

【Aesop. (1955a). *Aesop's fables* (Q. M. Zhou, Trans.). People's Literature. (Original work published 1927)】

伊索（Aesop.）（1955b）。《伊索寓言》（張沛霖、楊彥劬譯）。少年兒童。（原著出版年：約西元前六世紀）

【Aesop. (1955b). *Aesop's fables* (P. L. Zhang & Y. Q. Yang, Trans.). Juvenile & Children's Publishing House. (Original work published ca. 6th century B.C.E.)】

伊索（Aesop.）（1956）。《伊索寓言》。啓明。（原著出版年：約西元前六世紀）

【Aesop. (1956). *Aesop's fables*. Kaiming. (Original work published ca. 6th century B.C.E.)】

伊索（Aesop.）（1959）。《伊索寓言》。啓明。（原著出版年：約西元前六世紀）

【Aesop. (1959). *Aesop's fables*. Kaiming. (Original work published ca. 6th century B.C.E.)】

伊索（Aesop.）（1962）。《伊索寓言》（王大海編撰）。全知少年文庫董事會。（原著出版年：約西元前六世紀）

【Aesop. (1962). *Aesop's fables* (D. H. Wang, Ed.). The Board of Directors of the Omniscient Youth Library. (Original work published ca. 6th century B.C.E.)】

伊索（Aesop.）（1968）。《伊索寓言》（徐南如編譯）。開山。（原著出版年：約西元前六世紀）

【Aesop. (1968). *Aesop's fables* (N. R. Xu, Ed. & Trans.). Kaishan. (Original work published ca. 6th century B.C.E.)】

伊索（Aesop.）（1973）。《伊索寓言》（徐南如編譯）。開山。（原著出版年：約西元前六世紀）

【Aesop. (1973). *Aesop's fables* (N. R. Xu, Ed. & Trans.). Kaishan. (Original work published ca. 6th century B.C.E.)】

伊索（Aesop.）（1976）。《伊索寓言》（林海音譯）。國語日報。（原著出版年：約西元前六世紀）

【Aesop. (1976). *Aesop's fables* (H. Y. Lin, Trans.). Mandarin Daily. (Original work published ca. 6th century B.C.E.)】

伊索（Aesop.）（1977）。《伊索寓言》（滕以魯編）。文馨。（原著出版年：約西元前六世紀）

【Aesop. (1977). *Aesop's fables* (Y. L. Teng, Ed.). Wenshin. (Original work published ca. 6th century B.C.E.)】

伊索（Aesop.）（1978）。《伊索寓言》（張錦燦譯）。大眾。（原著出版年：約西元前六世紀）

【Aesop. (1978). *Aesop's fables* (J. C. Zhang, Trans.). Popular Bookstore. (Original work published ca. 6th century B.C.E.)】

伊索（Aesop.）（1979）。《伊索寓言》（英伊通編）。萬人。（原著出版年：約西元前六世紀）

【Aesop. (1979). *Aesop's fables* (Y. T. Ying, Ed.). The Mass Publication. (Original work published ca. 6th century B.C.E.)】

伊索（Aesop.）（1980）。《伊索寓言》（編輯室編）。光明。（原著出版年：約西元前六世紀）

【Aesop. (1980). *Aesop's fables* (Editorial Office, Ed.). Guangming Daily Publishing House. (Original work published ca. 6th century B.C.E.)】

伊索（Aesop.）（1984）。《伊索寓言》（鄭美玫譯）。帕米爾。（原著出版年：約西元前六世紀）

【Aesop. (1984). *Aesop's fables* (M. M. Zheng, Trans.). Pamir Bookstore. (Original work published ca. 6th century B.C.E.)】

伊索（Aesop.）（1985）。《伊索寓言》（編輯部主編）。大眾。（原著出版年：約西元前六世紀）

【Aesop. (1985). *Aesop's fables* (Editorial Department, Ed.). Popular Bookstore. (Original work published ca. 6th century B.C.E.)】

伊索（Aesop.）（1988）。《伊索寓言》（沈吾泉譯）。志文。（原著出版年：約西元前六世紀）

【Aesop. (1988). *Aesop's fables* (W. Q. Shen, Trans.). Zhiwen. (Original work published ca. 6th century B.C.E.)】

伊索（Aesop.）（1999a）。《伊索寓言》（李思譯）。寂天。（原著出版年：約西元前六世紀）

【Aesop. (1999a). *Aesop's fables* (S. Li, Trans.). Cosmos Culture. (Original work published ca. 6th century B.C.E.)】

伊索（Aesop.）（1999b）。《伊索寓言選》（羅念生、王煥文、陳洪文、馮文華譯）。三聯。（原著出版年：約西元前六世紀）

【Aesop. (1999b). *Yisuo yuyan xuan* (N. S. Luo, H. W. Wang, H. W. Chen, & W. H. Feng, Trans.). Joint Publishing. (Original work published ca. 6th century B.C.E.)】

伊索（Aesop.）（2000a）。《伊索寓言》（張莉莉譯）。格林文化。（原著出版年：約西元前六世紀）

【Aesop. (2000a). *Aesop's fables* (L. L. Zhang, Trans.). Grimm Press. (Original work published ca. 6th century B.C.E.)】

伊索（Aesop.）（2000b）。《新伊索寓言》（黃美惠譯）。聯經。（原著出版年：1927）

【Aesop. (2000b). *New Aesop's fables* (M. H. Huang, Trans.). Linking. (Original work published 1927)】

伊索（Aesop.）（2002）。《伊索寓言》（徐靜雯譯）。小知堂文化。（原著出版年：約西元前六世紀）

【Aesop. (2002). *Aesop's fables* (J. W. Xu, Trans.). Wisdom & Knowledge Publishing. (Original work published ca. 6th century B.C.E.)】

伊索（Aesop.）（2003）。《伊索寓言》（林子尹譯）。華成。（原著出版年：約西元前六世紀）

【Aesop. (2003). *Aesop's fables* (Z. Y. Lin, Trans.). Farreaching Huacheng. (Original work published ca. 6th century B.C.E.)】

伊索（Aesop.）（2004）。《伊索寓言》（上海圖書館編）。上海科學技術文獻。（原著出版年：1910）

【Aesop. (2004). *Aesop's fables* (Shanghai Library, Ed.). Shanghai Kexue Jishu Wenxian. (Original work published 1910)】

朱韜樞（2015）。《馬太福音研讀之二：五至七章》。歸主。

【Zhu, T. S. (2015). *A study of Matthew (II): 5-7*. Guizhu.】

羊曉東（1996 年 10 月 1 日）。〈披著羊皮的狼 黑幫組黨確有其事：廖正豪昨在立院抨擊國內組織政黨標準過低 三十個人即可成立 證實已有不肖份子化身其中 規避政府掃蕩犯罪〉。《中國時報》，4 版。

【Yang, X. D. (1996, October 1). Pi zhe yangpi de lang hei bang zu dang que you qi shi: Liao Zhenghao zuo zai Liyuan pengji guonei zuzhi zhengdang biaozhun guo di sanshi ge ren jike chengli zhengshi yi you buxiao fenzi huashen qizhong guibi zhengfu saodang fanzui. *China Times*, 4.】

西蒙尼特（Simonetti, M.）（2006）。《ACCS 古代基督信仰聖經註釋叢書．馬太福音 14—28 章》（林梓鳳譯）。校園書房。（原著出版年：2001）

【Simonetti, M. (2006). *Ancient Christian commentary on scripture: Matthew 14-28* (Z. F. Lin, Trans.). Campus Evangelical Fellowship Press. (Original work published 2001)】

李梅蘭（1990 年 4 月 10 日）。〈急用電話速見表 "狼披羊皮" 電器修護站 小心收費高〉。《民生報》，8 版。

【Li, M. L. (1990, April 10). Jiyong dianhua sujian biao "lang pi yangpi" dianqi xiuhu zhan xiaoxin shoufei gao. *Minsheng Daily*, 8.】

李赫（1992）。《伊索寓言的人生智慧》。稻田。

【Li, H. (1992). *Yisuo yuyan de rensheng zhihui*. Dowtien.】

李奭學（2005）。《中國晚明與歐洲文學——明末耶穌會古典型證道故事考銓》。聯經。

【Li, S. S. (2005). *European literature in late Ming China: A study of Jesuit appropriation of Greco-Roman lore through the Medieval tradition of European exempla*. Linking.】

李奭學（2019）。〈賀清泰譯《古新聖經》及其北堂本始末〉。《思想》，37，177—196。

【Li, S. S. (2019). He Qingtai yi *Guxin Shengjing* ji qi beitang ben shi mo. *Si Xiang*, *37*, 177-196.】

李奭學、林熙強（2014a）。《晚明天主教翻譯文學箋注》（卷 1）。中央研究院中國文哲研究所。

【Li, S. S., & Lin, X. Q. (2014a). *Christian literature in Chinese translation, 1595-1647: An anthology with commentary and annotations* (Vol. 1). Institute of Chinese Literature and Philosophy, Academia Sinica.】

李奭學、林熙強（2014b）。《晚明天主教翻譯文學箋注》（卷 3）。中央研究院中國文哲研究所。

【Li, S. S., & Lin, X. Q. (2014b). *Christian literature in Chinese translation, 1595-1647: An anthology with commentary and annotations* (Vol. 3). Institute of Chinese Literature and Philosophy, Academia Sinica.】

李奭學、鄭海娟（主編）（2014a）。《古新聖經殘稿》（賀清泰譯註）。中華書局。

【Li, S. S., & Zheng, H. J. (Eds). (2014a). *Guxin Shengjing can gao* (L. A. de Poirot, Trans. & Annot.). Zhonghua Book Company.】

李奭學、鄭海娟（2014b）。〈導讀〉。載於李奭學、鄭海娟（主編），《古新聖經殘稿》（頁 1—90）。中華書局。

【Li, S. S., & Zheng, H. J. (2014b). Introduction. In S. S. Li & H. J. Zheng (Eds.), *Guxin Shengjing can gao* (pp. 1-90). Zhonghua Book Company.】

《委辦譯本》（1908）。信望愛。https://bible.fhl.net/index.html

【*Delegates' version*. (1908). Faith Hope Love. https://bible.fhl.net/index.html】

昌信（1974 年 7 月 3 日）。〈談汽車「披著羊皮的狼」——迷你汽車〉。《經濟日報》，9 版。

【Chang, X. (1974, July 3). Tan qiche “pi zhe yangpi de lang”: Mini qiche. *Economic Daily*, 9.】

林文義（1994 年 2 月 6 日）。〈德製八釐米手槍江湖新「貴」 狼披羊皮：威力強大，設阻鐵被警方鑑定為「不具殺傷力」。治安隱憂：流落在外數量無法估計，取代當年黑星地位〉。《聯合報》，7 版。

【Lin, W. Y. (1994, February 6). Dezhi ba limi shouqiang jianghu xin “gui” lang pi yangpi: Weili qiangda, she zutie bei jingfang jiandingwei “bu ju shashangli”. Zhian yinyou: Liuluo zai wai shuliang wufa guji, qudai dangnian heixing diwei. *United Daily News*, 7.】

林芙蓉（1969）。《評介伊索寓言》。華明。

【Lin, F. R. (1969). *Pingjie Yisuo yuyan*. Huaming.】

林海音（2011）。《林海音奶奶 80 個伊索寓言》。國語日報。

【Lin, H. Y. (2011). *Lin Haiyin nainai 80 ge Yisuo yuyan*. Mandarin Daily.】

竺家寧（1999）。《漢語詞彙學》。五南。

【Zhu, J. N. (1999). *Hanyu cihui xue*. Wunan.】

邱雯敏（2012 年 11 月 24 日）。〈《美食評鑑》披著羊皮的狼？揭開天然酵母的真相 由胖達人掀起的天然酵母、手感烘焙麵包熱潮，已形成台灣烘焙主流，天然酵母真有那麼厲害嗎？〉。《中國時報》，BABA 版。

【Qiu, W. M. (2012, November 24). *Meishi pingjian* pi zhe yangpi de lang? Jiekai tianran xiaomu de zhenxiang you Pang Da Ren xianqi de tianran xiaomu, shougan hongbei mianbao rechao, yi xingcheng Taiwan hongbei zhuliu, tianran xiaomu zhen you name lihai ma? *China Times*, BABA.】

《南京官話新約全書》（1857）。信望愛。https://bible.fhl.net/index.html

【*Nanking Mandarin New Testament*. (1857). Faith Hope Love. https://bible.fhl.net/index.html】

范曄（420—445 ）。《後漢書・南匈奴列傳》。中國哲學書電子化計劃。https://ctext.org/hou-han-shu/nan-xiong-nu-lie-zhuan/zh

【Fan, Y. (420-445). *Hou Han Shu: Nan Xiongnu liechuan*. Chinese Text Project. https://ctext.org/hou-han-shu/nan-xiong-nu-lie-zhuan/zh】

海恩波（Broomhall, M.）（2000）。《道在神州——聖經在中國的翻譯與流傳》（蔡錦圖譯）。漢語聖經協會。（原著出版年：1934）

【Broomhall, M. (2000). *The Bible in China* (D. K. T. Choi, Trans.). Chinese Bible Society. (Original work published 1934)】

《神天聖書》（1823）。信望愛。https://bible.fhl.net/index.html

【*Morrison-Milne Bible*. (1823). Faith Hope Love. https://bible.fhl.net/index.html】

馬可・羅斯（Ross, M. E.）（2019）。《字字珠璣：細讀馬太福音》（林千俐譯）。改革宗。（原著出版年：2009）

【Ross, M. E. (2019). *Let's study Matthew* (Q. L. Lin, Trans.). Crtsbooks. (Original work published 2009)】

《馬殊曼、拉沙譯本》（1822）。信望愛。https://bible.fhl.net/index.html

【*Marshman-Lassar Bible*. (1822). Faith Hope Love. https://bible.fhl.net/index.html】

啟邦、陳紫郎（2018 年 10 月 17 日）。〈加熱菸減害？狼披羊皮的騙術〉。《聯合報》，A13 版。

【Qi, B., & Chen, Z. L. (2018, October 17). Jiare yan jian hai? Lang pi yangpi de pianshu. *United Daily News*, A13.】

張西平（2009）。《歐洲早期漢學史——中西文化交流與西方漢學的興起》。中華書局。

【Zhang, X. P. (2009). *Early Sinological history in Europe: The cultural exchanges and rising of the Western Sinology*. Zhonghua Book Company.】

張西平、任大援（主編）（2014a）。《梵蒂岡圖書館藏明清中西文化交流史文獻叢刊》（卷 6）。大象。

【Zhang, X. P., & Ren, D. Y. (Eds). (2014a). *Fandigang tushuguancang Ming Qing Zhong Xi wenhua jiaoliushi wenxian cong kan* (Vol. 6). Da Xiang.】

張西平、任大援（主編）（2014b）。《梵蒂岡圖書館藏明清中西文化交流史文獻叢刊》（卷 17）。大象。

【Zhang, X. P., & Ren, D. Y. (Eds). (2014b). *Fandigang tushuguancang Ming Qing Zhong Xi wenhua jiaoliushi wenxian cong kan* (Vol. 17). Da Xiang.】

張西平、任大援（主編）（2014c）。《梵蒂岡圖書館藏明清中西文化交流史文獻叢刊》（卷 18）。大象。

【Zhang, X. P., & Ren, D. Y. (Eds). (2014c). *Fandigang tushuguancang Ming Qing Zhong Xi wenhua jiaoliushi wenxian cong kan* (Vol. 18). Da Xiang.】

張西平、任大援（主編）（2014d）。《梵蒂岡圖書館藏明清中西文化交流史文獻叢刊》（卷 25）。大象。

【Zhang, X. P., & Ren, D. Y. (Eds). (2014d). *Fandigang tushuguancang Ming Qing Zhong Xi wenhua jiaoliushi wenxian cong kan* (Vol. 25). Da Xiang.】

梁琴霞（1994 年 2 月 6 日）。〈《寶島號橫渡加勒比海記》上 海洋是披著羊皮的狼〉。《民生報》，7 版。

【Liang, Q. X. (1994, February 6). *Baodaohao hengdu Jialebihai ji* shang: Haiyang shi pi zhe yangpi de lang. *Minsheng Daily*, 7.】

郭慶森（1989 年 11 月 8 日）。〈《民主啟示錄／認知篇》幫狼披羊皮 開民主倒車！不准刊登自決主張 這種作法令人奇怪 選舉人雙眼被蒙敝 如何能辨清狼或羊〉。《聯合報》，31 版 。

【Guo, Q. S. (1989, November 8). *Minzhu qishi lu/renzhipian* bang lang pi yangpi kai minzhu daoche! buzhun kandeng zijue zhuzhang zhe zhong zuofa ling ren qiguai xuanjuren shuangyan bei mengbi ruhe neng bian qing lang huo yang. *United Daily News*, 31.】

陳育賢（2015 年 5 月 30 日）。〈狼披羊皮嘴甜交 5 個女朋友〉。《中國時報》，A8 版。

【Chen, Y. X. (2015, May 30). Lang pi yangpi zui tian jiao 5 ge nupengyou. *China Times*, A8.】

陳洛薇（2003 年 9 月 13 日）。〈「九年一貫 披著羊皮的狼」昔日宣導推手語出驚人成立「台灣教改關懷聯盟」為教改怒吼〉。《中國時報》，A3 版。

【Chen, L. W. (2003, September 13). “Jiu nian yiguan pi zhe yangpi de lang” xiri xuandao tuishou yuchujingren chengli “Taiwan jiaogai guanhuai lianmeng” wei jiaogai nuhou. *China Times*, A3.】

陳書凱（編）（2007）。《世界最古老的伊索寓言》。德威國際。
【Chen, S. K. (Ed.). (2007). *The most ancient Aesop's fables in the world*. Dewei Guoji.】
彭懷真（2007 年 4 月 26 日）。〈減刑……放走披羊皮的狼？〉。《聯合報》，A15 版。
【Peng, H. Z. (2007, April 26,). Jianxing...fang zou pi yangpi de lang. *United Daily News*, A15.】
黃志豪（2003 年 2 月 7 日）。〈Tierra RS 手感一流 披著羊皮的狼 手排車王當之無愧〉。《星報》，18 版。
【Huang, Z. H. (2003, February 7). Tierra RS shougan yiliu pi zhe yangpi de lang shou pai che wang dangzhiwukui. *The Star*, 18.】
《新標點和合本》（1988）。YouVersion。https://www.bible.com/
【*Chinese union version with new punctuation*. (1988). YouVersion. https://www.bible.com/】
董俊蘭（2018）。《山上寶訓的見證》（修訂版）。臺灣教會公報社。
【Dong, J. L. (2018). *Shan shang baoxun de jianzheng* (Rev. ed.). Taiwan Jiaohui Gongbao She.】
管家琪（2005）。《小學生必讀的 40 本好書》。幼獅文化。
【Guan, J. Q. (2005). *Xiaoxuesheng bi du de 40 ben hao shu*. Youth Culture.】
劉向（西元前 206—6 ）。《說苑・雜言》。中國哲學書電子化計劃。https://ctext.org/shuo-yuan/za-yan/zh
【Liu, X. (206-6 B.C.E.). *Shuo yuan: Za yan*. Chinese Text Project. https://ctext.org/shuo-yuan/za-yan/zh】
劉萬國、侯文富（主編）（1999）。《中華成語辭海》。建宏。
【Liu, W. G., & Hou, W. F. (Eds.). (1999). *Zhonghua chengyu ci hai*. Jianhong.】
潘鳳娟（2009）。〈述而不譯？艾儒略《天主降生言行紀畧》的跨語言敘事初探〉。《中國文哲研究集刊》，34，111—167。https://doi.org/10.6351/BICLP.200903.0111

【Pan, F. J. (2009). Translation as narration: Giulio Aleni's cross-language narratives of a brief record of the words and deeds of the incarnation. *Bulletin of the Institute of Chinese Literature and Philosophy*, *34*, 111-167. https://doi.org/10.6351/BICLP.200903.0111】

蔡銘燦（1999 年 3 月 18 日）。〈地下錢莊 社會的「水蛭」「XX 老師的退休金幫助你」披著羊皮的狼〉。《聯合報》，15 版。

【Tsai, M. C. (1999, March 18). Di xia qianzhuang shehui de "shuizhi" "XX laoshi de tuixiujin bangzhu ni" pi zhe yangpi de lang. *United Daily News*, 15.】

蔡錦圖（2008）。〈白日陞的中文聖經抄本及其對早期新教中文譯經的影響〉。《華神期刊》，1，50—77。https://doi.org/10.30147/CESJ.200806.0003

【Choi, D. K. T. (2008). The Chinese *Bible* manuscript of Jean Basset and its influence on the early protestant Chinese *Bible* translation. *China Evangelical Seminary Journal*, *1*, 50-77. https://doi.org/10.30147/CESJ.200806.0003】

鄭海娟（2014）。〈文本之網：《古新聖經》與前後代《聖經》漢譯本之關係〉。《清華中文學報》，11，261—298。

【Zheng, H. J. (2014). The relationship between Poirot's Chinese *Bible* and Chinese translations of the *Bible* made before and after it. *Tsing Hua Journal of Chinese Studies*, *11*, 261-298.】

蕭承訓（2000 年 11 月 20 日）。〈偷人皮包冒名詐財狼披羊皮遇警成囚鳥〉。《中國時報》，18 版。

【Xiao, C. X. (2000, November 20). Tou ren pibao mao ming zhacai lang pi yangpi yu jing cheng qiu niao. *China Times*, 18.】

鍾鳴旦（2019）。〈《聖經》在 17 世紀的中國〉。載於王文章（主編），《漢學的世界：國際漢學研究論文集》（頁 525—545）。三聯書店。

【Standaert, N. (2019). The *Bible* in early seventeenth-century China. In W. Z. Wang (Ed.), *The world of Sinology: Essays on international Sinology* (pp. 525-545). SDX Joint Publishing Company.】

簡清國（1972）。《伊索寓言與格利姆故事》。臺灣商務。

【Chien, C. K. (1972). *Aesop's fables and Grimm's tales*. Taiwan Commercial Press.】

顏瑞芳（2011）。《清代伊索寓言漢譯三種》。五南。

【Yan, R. F. (2011). *Qingdai Yisuo yuyan Hanyi san zhong*. Wunan.】

羅天俊（編）（1956）。《伊索寓言新解》。國防部總政治部。

【Luo, T. J. (Ed.). (1956). *Yisuo yuyan xinjie*. General Political Department of the Ministry of National Defense.】

英文文獻

Crystal, D. (2010). *Begat: The King James Bible and the English language*. Oxford University Press.

Hill, M. G. (2013). *Lin Shu, Inc.: Translation and the making of modern Chinese culture*. Oxford University Press.

King James version. (2011). YouVersion. https://www.bible.com/ (Original work published 1769)

Munday, J., Pinto, S. R., & Blakesley, J. (2022). *Introducing translation studies: Theories and applications* (5th ed.). Routledge.

希臘文文獻

Novum Testamentum Graece. (2012). German Bible Society. https://www.die-bibel.de/en/bible/NA28/MAT.1 (Original work published 1898)

拉丁文文獻

Vulgata Latina. (n.d.). YouVersion. https://www.bible.com/

附錄

關於《伊索寓言》的出版品

編號	發行年分	書名	（編）譯者	出版機構	篇名	劇情種類 *	附加寓意 **	附註
1	1934	《伊索寓言》（伊索，約西元前六世紀／1934）	孫毓修	商務印書館	X	X	X	下冊
2	1936	《伊索寓言》（伊索，約西元前六世紀／1936）	關應麟	中華書局	“The Wolf in a Sheep’s Skin”	III	III	英文版
3	1955	《伊索寓言》（伊索，1927／1955a）	周啓明	人民文學	X	X	X	
4	1955	《伊索寓言》（伊索，約西元前六世紀／1955b）	張沛霖、楊彥劬	少年兒童	〈蒙著羊皮的狼〉	III	X	
5	1956	《伊索寓言新解》（羅天俊，1956）	羅天俊	國防部總政治部	〈蒙羊皮的狼〉	I	I[19]	
6	1956	《伊索寓言》（伊索，約西元前六世紀／1956）	X	啓明	〈蒙羊皮的狼〉“THE WOLF IN SHEEP’S CLOTHING.”	I	I 善有善報，惡有惡報 Harm seek, harm find	英漢對照
7	1959	《伊索寓言》（伊索，約西元前六世紀／1959）	X	啓明	〈蒙羊皮的狼〉	I	I 尋害得害	

[19] 「新解」裡，羅氏講述殺了人的羅匪逃到東北，但後來還是被識破抓了起來（羅天俊，1956，頁26–27）。

編號	發行年分	書名	（編）譯者	出版機構	篇名	劇情種類 *	附加寓意 **	附註
8	1962	《伊索寓言》（伊索，約西元前六世紀／1962）	王大海	全知少年文庫董事會	X	X	X	
9	1968	《伊索寓言》（伊索，約西元前六世紀／1968）	徐南如	開山	“THE WOLF IN SHEEP’S CLOTHING.”	I	I Harm seek, harm find	英文版
10	1969	《評介伊索寓言》（林芙蓉，1969）	林芙蓉	華明	〈蒙羊皮的狼〉	I	I 惡有惡報	
11	1972	《伊索寓言與格利姆故事》（簡清國，1972）	簡清國	臺灣商務	X	X	X	
12	1973	《伊索寓言》（伊索，約西元前六世紀／1973）	徐南如	開山	〈蒙羊皮的狼〉	I	I 善有善報，惡有惡報	
13	1976	《伊索寓言》（伊索，約西元前六世紀／1976）	林海音	國語日報	〈披了羊皮的狼〉	I & II	II 外貌常常是靠不住的	注音版
14	1977	《伊索寓言》（伊索，約西元前六世紀／1977）	滕以魯	文馨	X	X	X	英文學習
15	1978	《伊索寓言》（伊索，約西元前六世紀／1978）	張錦燦	大眾	X	X	X	注音版
16	1979	《伊索寓言》（伊索，約西元前六世紀／1979）	英伊通	萬人	“THE WOLF IN SHEEP’S CLOTHING”〈狼蒙羊皮〉	I	I Harm seek, harm find 害人終害己	英漢對照

編號	發行年分	書名	（編）譯者	出版機構	篇名	劇情種類 *	附加寓意 **	附註
17	1980	《伊索寓言》（伊索，約西元前六世紀／1980）	編輯室	光明	〈狼蒙羊皮〉	I	I 惡有惡報	注音版
18	1984	《伊索寓言》（伊索，約西元前六世紀／1984）	鄭美玟	帕米爾	X	X	X	
19	1985	《伊索寓言》（伊索，約西元前六世紀／1985）	編輯部	大眾	X	X	X	注音版
20	1988	《伊索寓言》（伊索，約西元前六世紀／1988）	沈吾泉	志文	X	X	X	
21	1992	《伊索寓言的人生智慧》（李赫，1992）	李赫	稻田	〈狼披羊皮〉	I	I 夜路走多了碰到鬼	
22	1999	《伊索寓言》（伊索，約西元前六世紀／1999a）	李思	寂天	〈披上羊皮的狼〉 “A CASE OF MISTAKEN IDENTITY”	I	III 過分偽裝不屬於自己的特質，是會帶來麻煩的；多少人為此斷送了性命	英漢對照
23	1999	《伊索寓言》（伊索，約西元前六世紀／1999b）	羅念生、王煥文、陳洪文、馮文華	三聯	X	X	X	
24	2000	《伊索寓言》（伊索，約西元前六世紀／2000a）	張莉莉	格林文化	〈披上羊皮的狼〉	II	X	

編號	發行年分	書名	（編）譯者	出版機構	篇名	劇情種類 *	附加寓意 **	附註
25	2000	《新伊索寓言》（伊索，1927／2000b）	黃美惠	聯經	X	X	X	
26	2002	《伊索寓言》（伊索，約西元前六世紀／2002）	徐靜雯	小知堂文化	〈披上羊皮的狼〉	I	I 再巧妙的詭計，有時也難敵命運的神來之筆	
27	2003	《伊索寓言》（伊索，約西元前六世紀／2003）	林子尹	華城	〈披著羊皮的狼〉 "The Wolf in Sheep's Clothing"	I	I 再巧妙的詭計，有時也難敵命運的神來之筆	
28	2004	《伊索寓言》（伊索，1910／2004）	上海圖書館	上海科學技術文獻	〈披著羊皮的狼〉	II	II 外表往往具有欺騙性	
29	2007	《世界最古老的伊索寓言》（陳書凱，2007）	陳書凱	德威國際	〈披著羊皮的狼〉	III	I 圖謀不軌的偽裝很容易會被知情人識破	
30	2011	《林海音奶奶80 個伊索寓言》（林海音，2011）	林海音	國語日報	〈披了羊皮的狼〉	I & II	X	

X：無對應的資料。

* I：狼披上羊皮混入羊群，結果被牧人殺了，II：狼撿到羊皮，騙小羊到他處吃掉，III：牧人發現假扮的羊，遂把狼吊在樹上示警。

** I：警告做壞事一定會有壞下場，II：表達外表會騙人，III：提醒別去強裝成不屬於自己本性的模樣。

編譯論叢
第十七卷　第二期（2024年9月），39—70
DOI: 10.29912/CTR.202409_17(2).0002

罵詈語和詈辱語的翻譯挑戰與策略：以《臺北人》和《藍彩霞的春天》日譯本為研究對象

廖詩文

本研究旨在探討中日文化間罵詈語和詈辱語的翻譯挑戰，並提出相應的翻譯策略。透過分析《臺北人》和《藍彩霞的春天》的日譯本，我們發現語言文化的差異和目標語社會的法律規範對罵詈語和詈辱語的翻譯造成了一定的限制。譯者無法僅依賴「忠實原則」進行翻譯，而需綜合考慮目標語的文化語境和讀者需求，透過「改寫」來創造接近原文的效果。此外，我們發現日譯本常用「クソ」等詞來取代原文的罵詈語或詈辱語，並透過創詞標音、創詞加注等方式來因應。譯者在跨文化語境中翻譯辱罵語時面臨許多限制，但可以透過理解原著，運用翻譯技巧和目標語文化中的情境詞彙來進行語言轉換，以實現異文化語境的仿造，解決目標語言中的欠額問題，並實踐跨文化溝通的目的。本研究期望能透過翻譯實務的分析和綜整，為中日翻譯研究的推進做出貢獻。

關鍵詞：辱罵語、跨文化翻譯、臺灣現代主義作家、翻譯策略和技巧、文化翻譯

收件：2023 年 7 月 31 日
修改：2024 年 1 月 3 日、2024 年 7 月 1 日、2024 年 7 月 8 日
接受：2024 年 6 月 26 日編輯會決議刊登、2024 年 7 月 9 日主編通過修訂稿

廖詩文，文藻外語大學翻譯系副教授，E-mail: 98019@mail.wzu.edu.tw。

Compilation and Translation Review
Vol. 17, No. 2 (September 2024), 39-70

The Challenges and Strategies of Translating Profanity: A Study on the Japanese Translations of *Taipei People* and *The Spring of Lan Caixia*

Shihwen Liao

This research investigates the complexities of translating profanity between Chinese and Japanese, proposing relevant strategies. By analyzing Japanese translations of *Taipei People* and *The Spring of Lan Caixia*, we identified cultural and legal constraints impacting the translation process. Translators, rather than adhering strictly to the "principle of fidelity," must consider the cultural milieu of the target language and reader needs, and creatively "rewrite" to emulate the original profanity effect. We observed that Japanese translations often substitute original profanity with terms like "クソ" and employ strategies such as phonetic notation. Despite facing numerous cross-cultural constraints, translators can leverage their understanding of the original text, translation skills, and target language's situational vocabulary to achieve cultural mimicry, address lexical deficits, and facilitate cross-cultural communication. This study aims to advance Chinese-Japanese translation research through practical translation analysis and synthesis.

Keywords: profanity, cross-cultural translation, Taiwanese modernist writers, translation strategies and techniques, cultural translation

Received: July 31, 2023
Revised: January 3, 2024; July 1, 2024; July 8, 2024
Accepted: June 26, 2024 (Accepted by Editorial Board); July 9, 2024 (Editor-in-Chief Accepted the Revised Manuscript)

Shihwen Liao, Associate Professor, Department of Translation and Interpreting, Wenzao Ursuline University of Languages, E-mail: 98019@mail.wzu.edu.tw

壹、前言

翻譯學上常以翻譯是否忠實作為評價譯本成功與否的標準之一。所謂的「忠實原則」（principle of fidelity）又稱為「信原則」（principle of faithfulness），是要求譯者於翻譯時盡可能忠實傳達原文信息，準確再現原文語義、風格和文化內涵的翻譯準則。忠實原則在翻譯學轉進「文化轉向」（cultural turn）的 1980、1990 年代之後，就陸續受到許多學者質疑，例如，Venuti（2008）便批評了將原文視為翻譯「主人」的觀點，提出了「歸化／內化」和「異化／外化」的概念，並主張譯者須重視目標語的文化特性，但也應盡量保留原文的異國風情，使譯文既可服膺目標語的規範，但仍可為讀者帶來文化新訊與挑戰。Lefevere（1992）提出的看法是，翻譯是一種「重寫」活動，會受到各種社會文化因素的影響，而忠實原則往往忽視社會文化方面的因素，使得譯者的創造性受到限制。Toury（1995）也指出，翻譯應該要依循目標語的規範和讀者的期待，不應過分依賴原文，這觀點更直接挑戰了忠實原則的核心。需要注意的是，文化學派的翻譯學者雖然提出各種新式觀點，但他們並非完全否定翻譯的忠實原則，而是提醒譯者在翻譯的過程中，應該考慮更多文化語境的差別及不同讀者的需求，在需要進行適當「改寫」的地方有所著墨，以便讓目標語讀者能夠了解源語文本所要呈現的作品特色及旨趣，達成文學傳播或文化交流的目的。

一九八〇年代之後，Bassnett（1980）等文化學派的翻譯學者，從比較文學與比較文化的視角進行翻譯的研究，帶動了往後翻譯史、翻譯的權力關係，以及譯者現身等議題的研究風潮。此後，學界紛紛對翻譯在特定文化中的形成、變異、傳播、接受等層面發生興趣，積極探討翻譯對文化意識的牽動議題。翻譯文化學派長期關注翻譯生產、翻譯傳播、翻譯影響，重新定義了原文和譯文的主客地位，使我們更加認識了翻譯在跨文化交流中所扮演的角色。但文化取向的研究角度卻存在某些研究盲區，亦即容易忽視譯者的翻譯策略，以及其所信守的翻譯原則，對於譯本的評價力道也較為薄弱。

譯者如果能從語言與修辭的角度做到譯文與原文對應，便有機會再現原著的文學形象。許鈞（2012）曾說，再現文學形象的方法就是「譯者通過相應的手段，將原文所創造的形象在譯文中重新表現出來」（頁 111）。換言之，文學形象是否能被翻譯成功，一方面取決於譯入語和譯出語之間是否存在語言和思維上的共性，另一方面則需考慮目標語讀者是否能接受譯文對原文形象的表達方法（頁 112）。

然而，每種文化都有其獨特的價值觀與審美，文化的獨特性往往難以在另一文化中找到與其匹敵的共性，而這也成為譯者再現文學形象時的阻力。易言之，異國文化的特殊性和獨特性就是譯者在翻譯過程中必須面對的挑戰。

小說家往往會以各種特色詞彙、句式、音節，形塑角色的性格和文學形象。譯者在處理這些特色詞彙或句式時，就必須特別留意話語在某種文化語境下的意義。例如，中文讀者與法文讀者對「蘭花」的文學意象就有不同的概念，中文讀者認為蘭花高潔清雅，法文讀者則視蘭花為「邪惡之花」（許鈞，2012，頁 113），因此若以蘭花比喻人品，中法讀者顯然會有不同的聯想。

臺灣現代主義小說中，有些作品運用了大量罵詞和粗鄙語來表達作家的文學意圖。例如，《臺北人》（白先勇，2002）與《藍彩霞的春天》（李喬，1997）就是這類型的代表作品。儘管兩部作品的作者成長背景完全不同，但他們在這兩部作品中，皆透過大量的罵詞和粗鄙語來刻畫角色和情境，表達對社會現實的深刻觀察與批判。這些文學作品透過粗鄙語的使用，不僅強化了小說人物的情感表達，也反映了社會權力的不平等和性別政治的複雜性。

在這些作品中，罵詈語（vulgar language）或詈辱語（insulting language）常以男性／女性、強／弱差異來隱涉政治和權力間的關係，並進一步揭示了語言使用與社會結構和文化背景之間的緊密聯繫。因此，研究這些作品中的罵詈語和詈辱語，對於理解語言行為背後的社會和文化動因具有重要意義。已知研究顯示，男性角色與髒話使用之間存在複雜的社會身分、性別刻板印象和情境因素的交互作用。例如，Ningrum et al.（2022）、Hashamdar 與 Rafi（2018）的研究發現，男性在憤怒情緒下使用髒話的傾向較女性顯著，且這

種行為會受到發話者的社會身分和教育水平的影響。Markina（2020）的研究指出，罵詞用語會強化父權體制下的性別刻板印象。由此可見，罵詈語和詈辱語的使用是一種受多種因素影響的複雜語言行為，包括性別、社會身分和文化規範等因素。

罵詈語和詈辱語雖在人類語言行為中常見，但由於其難以被讀者接受，因此不常見於文學作品中。然而，戰後臺灣作家的小說作品中，卻有一些如前所述的現代主義小說，內容充斥各種辱罵語（profanity），這些作家透過辱罵詞來形塑小說人物，藉此建構具有政治隱喻的文學世界。臺灣現代主義作家中，包括王文興、白先勇、李昂、李喬等人，皆曾大量運用罵詈語和詈辱語來表達其文學意圖。李昂的《殺夫》（李昂，1983）和王文興的《背海的人》（王文興，1981）都曾因作品中出現辱罵詞而受攻訐，其中《背海的人》在《中國時報・人間副刊》連載時，甚至因使用粗鄙語冒犯了中產階級的主要讀者而被迫停載（張誦聖，2015，頁 76）。對此，張誦聖（2015）表示，這些現代主義作家的審美標準有別於「傳統講究詞藻華美、帶有愛國傷感情懷的」前輩作家，他們更著重於處理「『實現個人價值』與『傳統倫理規範』之間的衝突」（頁 75）。因此，這些作家在語言上敢於使用「壞」的語言和「粗鄙」的詞彙，這些充斥辱罵語的作品不僅不應被貶低，反而應受到更多關注。現代主義小說中的粗鄙語在精英主義的寫作策略下，具有特殊的文學功能，成為作家反抗傳統、強調自覺的一種寫作手法。因此，在翻譯這些作品時，譯者需要注意這些罵詈語和詈辱語在文學作品中的作用，並在譯本中「忠實」再現其效果。

儘管《殺夫》和《背海的人》也包含大量的辱罵語，但這兩部作品中的罵詞主要集中在特定情節和人物衝突中。相比之下，《臺北人》和《藍彩霞的春天》中的罵詈語和詈辱語使用更為多元，更適合作為中日罵詈語和詈辱語翻譯研究的文本，能更好地理解辱罵語在不同語境下面臨的翻譯挑戰和策略。此外，這兩部作品涵蓋了臺灣社會中本省人與外省人常用的方言詈語。《臺北人》中有兩岸異鄉人的方言俗語和罵詞，《藍彩霞的春天》則有較多

本土方言的性描寫和詈辱語。因此，研究這些作品的日譯本，探討譯者如何處理這些罵詞，對翻譯原則與方法的借鑒具有重要意義。無論是《臺北人》還是《藍彩霞的春天》，這些作品都透過使用辱罵詞來呈現作家刻意打破美文書寫，營造出壓迫者與受壓迫者共存的文學世界。

為了進一步闡述此議題，本研究將從中文罵詈語和詈辱語翻譯成日文的過程中，探討譯者採取的翻譯策略與方法，深入分析他們處理詈罵詞彙時所遵循的對應原則。目的在於探討這些譯詞在目標文化中傳遞的文化訊息和被賦予的文化價值，從而為中日翻譯研究領域提供些許見解與貢獻。然而，該研究方法存在一定的侷限性，尤其是在宏觀分析特定譯者的翻譯特徵時遭遇到的困難。鑒於文字篇幅限制，關於罵詈語和詈辱語在文學作品中的文化意象與文學概念的深層比較與研究，將於其他研究論文中進行詳細探討。以下將先概述罵詈語和詈辱語的研究現狀，並進一步說明中日文化差異，探討這些語言在中日翻譯語境中的翻譯挑戰與現象。

貳、辱罵語的相關研究及其於翻譯時文學形象再現上的挑戰

在探討罵詈語和詈辱語的翻譯議題之前，首先需要確立這兩類語言表達在文學脈絡中的定義。這不僅為後續研究提供堅實的理論基礎，而且能使我們從客觀的角度對涉及罵詈語和詈辱語的翻譯進行成效評估。不同文化中的「罵詈語」和「詈辱語」在不同語境中可能具有不同的表現形式或意涵。特別是具有不敬、冒犯、粗俗、褻瀆或不雅意涵的「辱罵語」，往往涵蓋了粗俗的「罵詈語」和帶有強烈挑釁及侮辱意味的「詈辱語」，這些語言通常不被中產階層接受。因此，當罵詈語或詈辱語出現在以中產階層為目標讀者的文學作品中時，通常具有特殊的文學作用。辱罵語原本就是深受文化影響的言語行為，因此譯者需要了解作者的意圖及作品中角色的文學形象，才能在目標文本中重新創造出具有對等文學風格與效果的語言表達。

罵詈語和詈辱語在日常語言中經常被混用，但二者之間仍存在一些差異（韋津利，2004 ／ 2006）。兩者的共同點在於，它們都具有攻擊性和負面情緒，並且都屬於社會禁忌的話語。然而，罵詈語更側重粗俗和不雅的髒話或下流語言，而詈辱語則更側重於對他人進行人身攻擊或貶低的話語。詈辱語不一定是粗俗的，但往往具有侮辱性和貶低性。從語言目的來看，罵詈語主要用於表達說話者的情感發洩，不一定針對特定對象，而詈辱語則具有侮辱或貶低特定對象的目的，意圖令對方感到羞辱或難堪。舉例來說，「幹伊娘」、「娘個冬采」等等的詞語是說話者意圖表達憤怒和不滿的粗話，屬於罵詈語；而「你這個王八羔子」、「你敢開自家店裡的臭雞歪」等語句，則是直接攻擊他人或帶有明顯的物化和貶低意味的話語，屬於詈辱語。誠如前述，罵詈語和詈辱語都是具有攻擊性、負面情感且屬於社會禁忌的話語。儘管兩者之間存在微小的差異，它們都不適合在正式和禮貌的場合中使用。因此，當文學家在作品中使用這些語言時，必然具有特定的寫作目的。這些話語在翻譯成異國語言時，則具有一定的研究價值。因此，本研究將針對兩部作品中的罵詈語和詈辱語進行深入的研究與分析，以探討其在翻譯過程中的處理方式和效果。

透過對罵詈語和詈辱語文學意義的明確界定，不僅提升了其可譯性，也為我們提供了分析譯者策略、創意及技巧的窗口。這樣的分析有助於探討譯者如何執行整個翻譯專案（translation project），包括他們在「民族主義的翻譯與超譯（模仿、改編、自由重寫）」（Berman, 1985/2000, p. 286）之間的選擇。此外，我們還能揭示譯者如何理解原文的文學語境、如何適當運用母語，以及他們對原作的解讀和態度。

由於罵詈語和詈辱語承載了特定文化及民族對於咒罵和汙辱他人的觀念與思維模式，不同的國家和群體在罵詈語和詈辱語的使用程度及形式上存在顯著差異。根據早期語言學的研究，俄語、法語、義大利語和德語等被視為富於表達情感的語言，原因在於這些語言中含有豐富的咒罵詞彙。相比之下，日語、愛斯基摩語、馬來語、印地安語和波利尼西亞語等，則被認為在罵詈

語或詈辱語的豐富度上有所欠缺（Hughes, 1998; Montagu, 2001）。這種語言間的差異不僅反映了文化差異，也對翻譯工作帶來了挑戰。在面對這些差異較大的情況時，譯者必須在翻譯過程中靈活應對，以克服翻譯的難度，確保原文的情感和意圖得以準確傳達。

語言不僅是溝通的工具，也深刻反映了一個國家或民族的文化特徵。在不同的語言體系中，話語可以是積極讚美的，也可能是負面批評的；同一句話在不同社會階層間的語言習慣下，也可能具有不同的寓意，甚至帶有嘲諷的色彩。根據 Andersson 與 Trudgill（1990）在《壞語言》（*Bad Language*）一書中的研究，一般社會將粗魯、冒犯、褻瀆和淫穢的語言視為「壞語言」。然而，社會階層、性別、年齡等因素均會影響人們對於這些壞語言的感知。這些語言的使用不僅反映了語言文化的變遷，也體現了政治、性別、權力和社會階級的動態變化。如 Andersson 與 Trudgill（1990）所述，雖然壞語言具有固定的語法規則，但其實際適用性卻依賴於語境和使用者的目的。在適當的文化社會共識下，這些壞語言便能有效地發揮其特有的表達效果（pp. 61-62）。

在翻譯這類壞語言時，譯者面對的主要挑戰包括考量目標語言讀者的文化身分、社會法律規範以及語言發話者的原意。因此，翻譯策略大致可分為兩種：一是尋找目標語中的等效詞彙，以重現原語的語義和風格；二是當目標語中缺乏直接對應的詞彙時，譯者可以選擇與原文具有文化共性的類似表達方式，透過轉化或改寫創造與原文相似的語境效果，使讀者能夠體會到作者欲傳達的情感和意圖，從而達到翻譯應有的跨文化溝通效果。

關於罵詈語和詈辱語在文學中的功能，已有研究從荷馬（Homer）公元前 800 年－公元前 600 年的作品《伊利亞德》（*The Iliad*）進行討論。Montagu（2001）表示，荷馬《伊利亞德》中的男性英雄形象是善於咒罵的，他認為這一文學形象的創造，是建基於希臘自古就有士兵及水手的歷史背景，因此《伊利亞德》中罵敵無數的英雄角色是在表達英雄「受困精神」的舒緩（韋津利，2004 ／ 2006，頁 174）。與之相對，臺灣現代主義作家的作品，

包括《臺北人》、《殺夫》以及《藍彩霞的春天》等，開口辱罵的角色皆是以咒罵作為「壓迫」弱者或抒發嗔怨的手段。相較於希臘英雄於「戰鬥」時說粗話，臺灣小說的咒罵語則多出現在強凌弱／男欺女的「侮辱」場景，那些令人不忍卒睹的罵詞，恰似作家用來營造文學氛圍，意圖讓讀者直面語言暴力、性別壓迫、政治壓迫、歧視傷害的工具。

咒罵原是人類語言行為中約定俗成、照章應卯的行為，但 Goffman（1981）在其研究中卻指出，現代社會常視咒罵為「社會活動的落塵，空洞而無足輕重」（p. 90），這也導致咒罵語的研究書籍或論文數量遠遠不如其他語言議題。對此研究上的稀缺，Kidman（1993）則認為學術界不該長期閃避咒罵語的研究。現實生活中，中產階級總是對髒話敬而遠之，道德論者認為說髒話是社會問題，把說粗話的人視為是缺乏自制力的族群（Phillips, 2002，轉引自韋津利，2004 ／ 2006，頁 24—25）；另一派的人則認為，辱罵語的頻繁出現是歷史發展的必然現象，是後現代主義帶來的結果（韋津利，2004 ／ 2006）。由上可知，辱罵語在文學中的出現可說是社會朝向大眾化發展下的產物，因此以庶民生活為描寫場景的臺灣現代主義小說，在塑造庶民生活、形塑角色個性、創造作品氛圍時，便能常見罵詈語和詈辱語在作品中的慣常使用。這也意味，在翻譯臺灣現代主義文學作品時，譯者不能忽視罵詈語和詈辱語在文學作品中用來形塑文學特色與角色形象的作用。

一般而言，在文明社會中，罵詈語和詈辱語是社會的普遍性禁忌，在實際生活中應該慨然迴避或予以禁止，然而翻譯家卻必須將原語文化中的罵詞詈語等信息轉換為目的語，讓目標讀者有效理解作家想要傳達的文學氛圍；如果目標語中缺少等義的辭彙，譯者還需透過轉換等翻譯技巧來傳達，而譯者站在兩種不同的辱罵文化之間所作的努力，就是在促成讀者能在文化語境上理解原著的意涵。為此，在跨文化翻譯中，譯者需要深入了解來源語言（source language）和目標語言（target language）所屬的文化知識、語言習慣、文化背景和社會慣習，以確保翻譯的準確性和適切性。

目前為止，進行罵詈語和詈辱語的研究者，大多是以對比分析的方法探

討辱罵語在目標語文上被如何處理，然而這種研究方法雖能整理出不同譯本、不同譯者的翻譯特色，卻難以歸結出具體的應用方法。譯者必須在目標語文化中將罵詞「譯」出，不能忽略罵詞在原語文化語境中具有的語言功能，如此才能據以作為探討譯者是否適切「再現」（represent）原作中被刻意營造的粗話氛圍，進而作為評估其翻譯思維的基礎。

此外，除了探討罵詈語和詈辱語在譯入語文化中可能遇到對等詞欠額的問題之外，譯者還可能因某一時期的法律規範而不被允許譯出該詞語。即便可以直接譯出罵詈語或詈辱語，譯者也需再三思考譯詞是否能表現出原作中刻意營造的文學氣氛。舉例來說，《藍彩霞的春天》被視為是臺灣文學中第一部正面描寫雛妓生活的作品，裡面使用了多種性猥褻的字眼來彰顯雛妓生態的不堪，更有許多對白嵌入了文明社會中不見容的粗鄙語，但這些詈辱語是描繪雛妓底層世界與被壓迫的生態的手段，是作家透過語言暴力的形塑來表達弱者更須起而反抗、打破受迫生活的方法（李喬，1997）。

以頻繁出現在《藍彩霞的春天》中的「開苞／開包」一詞為例，這在雛妓文化中常聽到的語彙，是帶有強烈負面意涵的詞語，形容對一個未成年或未有過性經驗的女性進行性行為，具有明顯物化和貶低意味。這類詞語特別常見於涉及未成年或性交易的語境之中，帶有強烈物化女性和性剝削的意味。使用這個詞語時，對象往往被貶低為某種商品或物品，人性尊嚴被無情剝奪，因此像「開苞／開包」這類帶有強烈侮辱和物化意義但不一定是粗俗的語言，由於其強烈的攻擊性和貶低性，屬於本研究一併分析討論的詈辱語的範疇。

參、《臺北人》與《藍彩霞的春天》中罵詈語和詈辱語的處理及探討

我們從過去罵詈語和詈辱語的研究回顧中可知，不同文化、不同語言的辱罵語特徵各有不同。尤其是華人社會充斥各種方言詈語，要在不同語言中再現異地鄉土的罵詞，除了語言對等的問題需要考量之外，還要思考方言使

用的問題，比如把上海話翻成日本東北腔是否合適等等的提問就值得省思。此外，華人社會重視血脈關係，因此罵詞中有許多汙辱他人血統的語彙，比如白先勇《臺北人》系列故事中就有許多方言詈語都和血統汙辱有關，如「野種」、「王八羔子」、「幹你老母雞歪」、「媽的」、「野女人」、「死丫頭」、「孽種」、「婊子」、「幹伊娘」、「娼婦」、「娘個冬采」、「妖孽」、「婆娘」、「龜兒子」、「天殺的」、「偏他娘的」、「癟三」等，其中還有許多詞彙是透過貶低女性來達成侮辱他人的罵詞。

除了《臺北人》外，出版於 1980 年代的《藍彩霞的春天》也出現許多男性角色對女性角色施加語言暴力的情節，呈現出一種「權力」和「壓迫」的共性：文學作品中的男性角色被描繪為權力者，女性角色被描繪為受壓迫者。同時，這些作品也反映了臺灣社會中男人比女人更常出口咒罵的情況，呼應了前述 Ningrum et al.（2022）、Hashamdar 與 Rafi（2018）的研究發現。

眾所周知，日語語法中有一種「敬語」形式，這種形式長久以來就是日語用來表達禮貌、維持人際關係的方法。日文的社交語言多以敬語進行人與人間的交流，因此很容易讓人誤以為日語沒有罵詈語的存在。實際上，日語仍有許多字詞呼應其他比較含蓄、比較隱晦的咒罵表現。[1]

根據韋津利（2004 ／ 2006）的研究，某些語言和文化有較多「性和排泄物」的粗話，這兩者「既可單獨使用，也可以加在一起達到更強的效果」（頁 253），而且以性語辱罵女性的粗鄙語，也有侷限於女性「被認知的性別角色和生理功能」（頁 253）的特徵，也就是常以女性性徵或生殖器官作為罵詈語。但是，「性」在日本語言與文化中卻較不帶汙名性（Seward, 1992, p. 27），這是日本語言特徵中較為獨特之處，再加上日本社會普遍迴避「性語」的使用，因此被用來作為辱罵詞的日語（性語）相對較少。日本比較語言學家中島利一郎（1967）在《卑語の起源》中指出，日本古典文學中的性語和卑語，與朝鮮語、滿州語、蒙古語等等的語源較為相近，而日本的性語很少被用在

[1] 從真田信治、友定賢治（2011）以及奧山益朗（2017）的作品來看，日本還是存在許多罵詈語。

咒罵上，甚至還與「錢」、「黃金」、「價值」等正向概念連結，例如日文裡的「金玉」（中文語意：黃金睪丸）就是一例（中島利一郎，1967，頁245—246）。比較之下，日本古典文學中提到性器官、性活動的詞彙大多是用在指示事物本身，而中文作品卻常把性語當作詈辱語使用。中日這兩種語言對性語有著概念上的差異，這是我們未來在檢視中譯日的罵詈語和詈辱語的翻譯時必須詳加注意之處。

不過，除了使用辱罵語表達負面情感之外，日語還可以僅從打破語言的內部邏輯、透過語調的上揚或下降等「失態的語言」來蔑視與侮辱對方，譯者也可採用這種寫作的手法，作為翻譯辱罵詞的一種「技巧」。易言之，如果採用文化學派的翻譯視角來考慮跨文化語境的翻譯問題的話，譯者就有更多展現創意與翻譯技巧的空間，好為目標語讀者傳達文學情境與作家意圖。

略知日語特徵的人都知道，日本人在社交語言上習慣以敬語形式維持和保護人際間的禮貌，而這也意味日本文化是把「無禮的言語行為」視為一種文化禁忌（韋津利，2004 ／ 2006，頁 270）。比如，說話者如果在一些字句的「語氣」上加上強烈的情緒，也會在日語內部語言邏輯中變成極具「汙辱性」的句子，尤其是發話者以「冰冷、平板、直接」的方式表達時更是如此，舉例來說，「きさま、最低な男だよね」這句話中的「きさま」一詞，在日文內部語言邏輯上是極具挑釁或羞辱對方意向的「敬稱」，這個詞是從帶有高度尊敬意味的後綴詞「さま」衍生出來的辱罵詞，類似「您這位可敬的先生」，而「最低な男だよね」雖不帶髒字，但在日語內部語言邏輯中則意指「你這人可真是卑鄙」、「您，先生，是個無恥之徒」（韋津利，2004 ／ 2006，頁 270—275）。只要有完整的情境，日語就能以繁複的前後文、前綴詞與後綴詞連用的「敬稱系統」來表達羞辱或憤怒，在其內部的語言邏輯中產生強大的辱罵力。換言之，日文辱罵語的數量雖然相較於中文少，但仍可運用「失禮的日語表達」來呈現汙辱性與禁忌效果。因此，譯者如果能夠掌握辱罵語或日文內部邏輯的寫作方式，便能有更多翻譯咒罵場景的翻譯方法可以運用。

辱罵詞的研究近來引起學術界許多關注，有些學者針對辱罵詞的功能進行了詳細的探討。比如 Bączkowska 與 Gromann（2023）、Holgate et al.（2018）分別對髒話的功能進行了詳細的學術分析。Bączkowska 與 Gromann（2023）提出了髒話功能的分類，包括社交聯繫、戲謔和表達憤怒等，而 Holgate et al.（2018）則構建了一個用於預測髒話意圖的資料集和模型，並識別了六種類別的髒話使用情境，其中包括攻擊性和群體身分信號。Skliar（2020）則探討了髒話中的攻擊性類別，強調其在表達攻擊性、緩解情緒壓力以及設定社會距離方面的作用。這些研究共同揭示了罵詈語在語言使用中的多重功能性及其複雜性。

在中日文化間，如 Bączkowska 與 Gromann（2023）提及的「社交」性咒罵詞常出現在同儕對話間，大眾戲劇中也時被使用，這些咒罵詞多以接頭詞、接尾語等形容詞或副詞的形式呈現，偶爾會以名詞或動詞的形式作為對話起始的發語詞。例如，在中文語境中，年輕人間的社交對話常以「幹！」或「媽的！」作為起頭語，有時這種咒罵情境只是為了拉近與聽話者間的親疏關係，或意圖營造出夥伴感，並沒有針對特定對象發起攻擊（韋津利，2004／2006；Holmes et al., 1996）。這種型態的罵詈語所表現的效能，即為 Bączkowska 與 Gromann（2023）所稱的社交聯繫功能。相較之下，日本的文化語境中也有相似的用法，如「クソ！」、「てめえ！」等皆然。由於中日文化中都有社交功能的罵詈語，用法也十分相似，因此如果文學作品中出現這樣的語境，譯者便可藉由語言替換的翻譯方法進行翻譯，讓讀者理解作者所要表達的是文中角色想要「拉近」他我關係的感覺。

此外，還有一種情緒罵詞，是指發話者因意外受傷或受辱而在發洩情緒時脫口而出的罵詞（韋津利，2004／2006，頁 49）。這類罵詞通常帶有強烈的情緒色彩，並常常是在極端情緒狀態下的自然反應。在臺灣現代主義小說中便常見情緒罵詞的使用，比如《臺北人》中提到：「有時宋太太輸急了，也顧不得身份，就抓起兩顆骰子啐道：『呸！呸！呸！勿要面孔的東西，看你楣到啥個辰光！』」（白先勇，2002，頁 59），在中文語境下，此處的「呸！

呸！呸！」就是情緒罵詞，山口守把「呸！呸！呸！」譯成「クソッツ！クソッツ！クソッツ！」（白先勇，1971 ／ 2008，頁 14），採用的是語言轉換的翻譯方法，將有對等功能的日語罵詞「クソッツ！」作為中文情緒罵詞的替代詞。從修辭學的角度來看，當原文形象不能保留在譯文中，又不能換用日語形象性詞語時，譯者大多只能屈就地採用非形象性的詞語來翻譯原文形象性詞語的含義。

例如，「クソッツ」一詞既可寫成漢字「糞」，也可表達為漢字的「屎」（KUSO），在日語語境下，說話者（作者）為了表達強烈的情緒感，有時會在該詞後加上促音來強調語氣。日文中具有相同功能的情緒罵詞還有「なにくそ」、「えいくそ」等以複合語形式出現的罵詞，而「糞親父」、「糞真面目」、「糞熱い」等以接頭詞形式連接名詞出現的罵詈語型態也十分常見（奧山益朗，2017，頁 94—95）。

一如前述，在中文語境下，由於方言詈語種數眾多，作者可以基於其想形塑的文學情境，從方言俗語或各種罵詞中揀選一用，比如《臺北人》中就常用外省罵詞「娘個冬采」來表達角色的情緒不滿。例如：「娘個冬采！金大班走進化粧室，把手皮包豁啷一聲摔到了化妝檯上，一屁股便坐在一面大化妝鏡前，狠狠的啐了一口」（白先勇，2002，頁 117）。「娘個冬采」是金大班解恨抒情時發出的啐嘴詞，並非針對某個特定對象意圖攻訐所發出的粗話。山口守以「クソッタレ！」來翻譯「娘個冬采！」（白先勇，1971 ／ 2008，頁 69），就字數對稱和文學形式而言，日文語境下的「クソッタレ！」十分接近中文語境下「娘個冬采」予人的文學意象。但原文中的形象性就難以同時表現出來，譯本雖然沒有原文那麼靈活生動，但也算處理得當，簡潔有力地表達出原作的文學情境。

日本江戶時代以降，「クソッタレ！」就常被用作罵詞，奧山益朗（2017）也曾指出，這個詞是少數現代日文中還留存下來的辱罵詞。回頭來看，無論是「呸！」還是「娘個冬采！」，山口守都以「クソッタレ！」加以翻譯，由於中日文化情境使用這些罵詞的文學情境相近，因此無論是中文讀者還是

日文讀者，應該都能明白作者在此處所要傳達的訊息。

相較之下，在「這批新人！這批小野種子！是很有良心的嗎？」（白先勇，2002，頁303）的詞句中，山口守則是把羞辱性極強的貶低語「小野種子」譯成「青二才の小僧どもめが」（白先勇，1971／2008，頁248）。「青二才」一詞是江戶時代流傳下來的日文罵語，類似中文俗話說的「嘴上無毛辦事不牢」的年輕小夥，而在「青二才」後面再加上「小僧」這個鄙視語，兩相疊加之後，在日本語境裡會呈現出加倍侮辱和貶低對方的文學效果。然而，山口守把金大班的「方言詈語」置換成江戶方言，不知日本讀者是否能感受到翻譯文學中的「陌生感」（defamiliarization），還是會誤把《臺北人》中的角色都與「江戶男兒」（江戶子）的意象相連？這種涉及說話者性別及使用到帶有地區方言或歷史感的罵詞的地方，實際上對譯者來說是很大的挑戰。

由於「咒罵關乎權力，而一般說來男人握有較多權力」（韋津利，2004／2006，頁183），因此「性隱喻」常被作家用來凸顯男女權力不對等的文學情節。白先勇的《臺北人》中許多詈辱語，如「野種」、「王八羔子」、「幹你老母雞歪」、「媽的」、「野女人」、「死丫頭」、「孽種」、「婊子」、「幹伊娘」、「娼婦」、「娘個冬采」、「婆娘」、「龜兒子」、「偏他娘的」、「癟三」等，都是帶有性隱喻的中文罵詞。相較之下，山口守的日譯本中在處理這些帶有性隱喻的罵詞時，卻沒有使用太多的日文性語罵詞，使得山口守的翻譯版給人較原著「平淡」的感覺。換言之，白先勇筆下《臺北人》裡鮮活的罵語文化未被客觀傳達出來。

關於罵詈語和詈辱語的規範，在翻譯文學作品時也須特別留意。惡言相向、咒詛詈辱、發洩情緒，這些都是人們使用咒罵詞最主要的目的。由於罵詈語和詈辱語有程度不一的傷害性，因此某些國家或地區有明確的限制和法律規範。比如美國報刊對使用髒話一直保持嚴格標準，只有在特定情況如報導公眾人物或在描述邊緣群體的故事的真實性（Pressman, 2020）時才會出現偏離，日本當代也有歧視語言的使用禁令，[2] 而臺灣法院對公然辱罵者也有判

[2] 如〈仇恨言論消除法〉、〈反歧視法〉等。

刑罰款的案例。因此，翻譯固然要講究所謂的「忠實原則」，但譯者還是必須考量目標語社會適用的法律、民情，必須在合理的翻譯尺度內避免譯出過分歧視、汙辱與挑釁的語彙。

這也意謂翻譯詈辱語時，限縮原則十分重要。在翻譯呈現的方法上，為了避免觸犯法律規定並維護倫理規範，譯者若想直譯罵詈語或詈辱語，就必須考慮降低罵詈語和詈辱語對目標語讀者帶來的衝擊性，常見的翻譯方法是應用符號化或諧音字，比如若要以英文寫出（f**k）和（s**t），譯者便可應用符號化的技巧，限縮這兩個常見罵詞對讀者帶來的衝擊。也有些方法是以加上「*」號和「X」號來隱匿上述詞彙的部分字母（韋津利，2004／2006）。

在中文方面也有利用諧音或「X的」等符號來限縮罵詞對讀者帶來衝擊的表達方式，既能兼顧語意表達的流暢性，也能為社會文化規範盡點維權之力。在中文語境下，也有作者會在表達罵詞「幹」時，轉用諧音「淦／看」等創詞來翻譯，主要的目的也是為了避免觸犯禁忌。

然而，在性語辱罵詞方面，日文不如中文多，那麼在無法進行中日文對譯時，日文譯者可如何處理？李喬（1997）《藍彩霞的春天》中有許多對白都出現「幹咧」（頁82）、「幹」（頁84）、「幹啦」（頁88）、「幹妳」（頁110）、「幹汝老母」（頁231）等罵詈語和詈辱語，這些話語直接觸犯了華人社會的血統禁忌，都是屬於有強大汙辱力的罵詞，是中產階級避之惟恐不及的禁忌詞；但在《藍彩霞的春天》中，這些罵詈語和詈辱語因有文學意圖，所以被頻繁地使用在各處對白之內，藉以突顯雛妓圈內備受語言霸凌的生態。這裡便會出現一個翻譯上的挑戰，亦即譯者該如何既兼顧目標語讀者的理解需求，同時又遵守目標語社會的出版法規來進行翻譯？

明田川聰士對於上述的罵詞，在李喬（1985／2018）《藍彩霞の春》中使用的日語粗話包括了「クソッ」（頁99、111）、「やる」（頁101）、「クソッ!」（頁105）等。與山口守在《台北人》中的選詞一樣，都是採取容易理解且符合情緒情境的日語既有詞來替代中文中的粗話；對於動詞「幹」，

明田川聰士以「やる」、「やられる」（頁 84）翻譯；「打砲」則在句法上做了異動，被譯成「やられる」（頁 101）；特殊的性語「大鍋炒」（李喬，1997，頁 124）一詞，則是以音譯未加註的方式處理，並在日文漢字「大鍋炒」的旁邊加上中文標音「タクオチャオ」（李喬，1985 ／ 2018，頁 143）；「破身」（李喬，1997，頁 234）這個具有性暗示的詞彙，則被翻成較為艱澀的名詞型態：「処女喪失」（李喬，1985 ／ 2018，頁 257）。綜上，我們可以歸結出明田川聰士對於罵詈語和性語類辱詞的翻譯技法如下：大多採用符合目標語文化情境下，讀者可以理解的直譯手法翻譯，而對獨特的性語如「大鍋炒」等字，則保留了大鍋炒的漢字，讓日譯本呈現出新奇文字的「陌生感」，並在該字旁加上標音，為目標語讀者帶來更多的「異國情調」。

除此之外，李喬（1997）《藍彩霞的春天》中還有其他貶低女性的詈辱詞，如「賤貨」（頁 67）、「王八蛋」（頁 232）、「落翅仔」（頁 235），這些貶抑詞分別在李喬（1985 ／ 2018）《藍彩霞の春》中被翻譯成「くず」（頁 84）、「馬鹿野郎たち」（頁 255）、「ラオシラー（売春婦）」（頁 259）。日文的「くず」漢字寫作「屑」，意指沒有用的、毫無價值的東西，在日本的文化語境下，罵人「くず」就等同視對方為廢物、沒用的東西（奧山益朗，2017，頁 94）。在貶低人的詈辱語上，中日語都會用「賤」、「屑」等詞來形容階級低下的人事物，兩者在語意上沒有顯著差異；而閩南語的「落翅仔」則指進行非法性交易的學齡女子（落翼仔，2023），但日譯本的對譯詞「ラオシラー」（売春婦）的翻譯方法，雖呈現了閩南語音譯及其語意，為作品增添了「異國情調」，但「落翅仔」中「學齡女子」的意涵沒有翻出來。此外，「落翅仔」是以閩南語標記，前面提到的「大鍋炒」則以中文語音標記，且「大鍋炒」後方也沒有用括號註的方式說明該詞是「雜交」之意。除此之外，明田川聰士對其他的詈辱語，如把「下賤」（李喬，1997，頁 280）譯為「最低」（李喬，1985 ／ 2018，頁 306）或「卑劣」（李喬，1985 ／ 2018，頁 307），也是用了同詞多譯的翻譯方法。關於明田川聰士在辱罵語的譯詞上沒有統一用字的翻譯現象，雖然不符合特定詞應統一譯詞的原則，但卻讓原本

罵詈語不多的日譯本多了一些變化。

中文中用來汙辱對方的詞彙往往與「性」、「階級」或「爬蟲類」有關，並常以「高大上」的反義詞：「矮小下」（即矮化、壓制、貶低）等方式來辱罵對方，同時也會連用這些粗鄙語強化汙辱的力道，比如龜兒子等於「龜」加「兒子」、小婊子等於「小」加「婊子」、山地野女人等於「山地」加「野」加「女人」。日文雖然也會使用「動物」來辱罵對方，但很少用「龜」來罵人，因為烏龜的意象在日本文化中象徵長壽，沒有龜縮之意。由於中日罵語文化中在「龜」的理解上不盡相同，也就無法直譯；而日文常用的「動物」罵詞，則常見「畜生」或是加重汙辱的「畜生」加「奴」等型態。

韋津利（2004／2006）指出，「日本人最常用也最強烈的咒罵詞是ばか」（頁267），「ばか」的漢字寫作「馬鹿」，用來罵人愚蠢或愚笨，雖然漢字有馬有鹿，但這個詞卻與馬、鹿毫不相關。根據奧山益朗（2017）的研究，「バカ」語源來自梵語的“moha”，是關東地區較為常見的辱罵語，這是從日本中世之後就經常使用的罵詞，無論是二葉亭四迷的《浮雲》（浮雲）還是曾野綾子的《砂糖果子壞掉時》（砂糖菓子が壊れるとき），日本文學家的作品中不乏使用這個辱罵語的蹤跡（頁246—248）。不過，值得注意的是「ばか＝馬鹿」這個詞，「在英語中相當溫和，完全傳達不出其語用的力量」（韋津利，2004／2006，頁267），在中文語境中也有相同的弱化情況。

由於日本社會在工業革命之後，日本人就因崇尚進步事物而對舊傳統的態度轉為輕蔑，其集體潛意識中存在著對舊思維的排斥，認為舊思維等於蠢笨，這也導致「ばか」也成為日本人最易脫口而出、對守舊者最常使用的罵詞，用來辱罵對方無腦、無能、低智商（韋津利，2004／2006，頁267—268）。「馬鹿野郎＝ばかやろう」也是辱罵對方愚笨的詈辱語，雖然日文中的「野郎＝やろう」是對男性的辱罵語，但是現在的日本社會也會用在咒罵女性（奧山益朗，2017）。「馬鹿＝ばか」和「馬鹿野郎＝ばかやろう」除了會用在「惡意咒罵」上，也同時具有「社交功能」或「情緒功能」，惡意

的程度可從上下文脈判斷。「ばかやろう」也就成為日文中最常用的辱罵語之一。有人或許認為，日文翻譯普遍難以再現中文原著中粗鄙語所營造的文學氛圍，但從跨文化翻譯的角度分析，在日文語境下，應可了解即便譯者是以「ばかやろう」或「クソッツ」等翻譯「幹伊娘」、「呸！」、「娘個冬采」，對日本讀者來說也都是令人厭惡、讓人感到違和的咒罵情境。

表 1

山口守在翻譯中文辱罵語時，並未保持一貫用語，大多以「ばかやろう」或「クソッツ」等翻譯

中文罵詈語	日語翻譯	備註
呸！呸！呸！	クソッ、クソッ、クソッ！	以「糞」替代令人厭惡的咒罵詞
幹伊娘	ばかやろう	以「糞」、「蠢」對等粗鄙語替代令人厭惡的咒罵詞
	クソッタレ！	
娘個冬采	クソッタレ！	以「糞」、「蠢」對等粗鄙語替代令人厭惡的咒罵詞
	ばかやろう	
	馬鹿じゃないの	

在貶低女性的詈辱語方面，《藍彩霞的春天》中「臭查某」（李喬，1997，頁 37、76）一詞反覆出現，明田川聰士以幾種日本常見的粗鄙語表達法來替代，如在名詞前面加上「屎」，如「屎ガキ」（李喬，1985 ／ 2018，頁 53）或加長罵詞長度，如「この野郎」（李喬，1985 ／ 2018，頁 93）。誠如前述，在日文罵詈雜言語中，「糞／屎」作為名詞的接頭語時，具有貶低、侮辱對方的意思（奥山益朗，2017，頁 94）。日文常使用這種讓人「感覺骯髒」的詞彙罵人，而「臭查某」的「臭」與日文「糞／屎」給人髒汙的印象相近，因此翻譯時以相似氛圍的詞彙來替代頗為貼切，也讓讀者容易理解。不過，日文的「この野郎」（李喬，1985 ／ 2018，頁 93）一詞，在大多數的情況下是被用於辱罵或蔑視男性對象的場景上，但《藍彩霞的春天》日譯版卻大

多用在辱罵女性的場景。《藍彩霞的春天》旨在描寫受迫的弱者／雛妓，因此我們可以看到作品中的買春男或皮條客等常用「臭查某」這個詈辱語來罵雛妓。日譯本使用「野郎」來翻譯「臭查某」雖讓人頗感唐突，但反觀日本，現實生活中也有以「馬鹿野郎」辱罵女性的情況（奧山益朗，2017，頁248）。其他辱罵女性的詞語還有「狷查某」（李喬，1997，頁 37）譯為「この野郎」（李喬，1985 ／ 2018，頁 53）、「死查某」（李喬，1997，頁95）譯為「ガキの野郎」（李喬，1985 ／ 2018，頁 112）等，這些詞彙在日文版中也多是以「野郎」處理。而另外一個用在辱罵女性的「臭雞歪」（李喬，1997，頁 280）一詞，在《藍彩霞的春天》日譯本中則沒有以換喻表現或選擇對等詞的方法譯出，明田川聰士以較為隱晦的方式處理成「自分の店の人と寝てるんだよ」（李喬，1985 ／ 2018，頁 307）。句中的「自分の店の人」是指「店裡的人」，而這裡的「人」指的就是原作中的罵詞「臭雞歪」。日文語法因詞語之間有連續關係，聽話者常能從上下文便知道某些範疇詞的指示語意。這種翻譯方法就一如前面提及過的，譯者在處理詈辱語時，也可應用日語內部語言系統的邏輯性來因應，以代詞「人」表達臭雞歪，雖弱化了原著中強烈的貶抑性與汙辱性，但也適度調節了該詞對讀者帶來的強烈衝擊。

表 2

明田川聰士翻譯針對女性的中文詈辱語的情況

中文詈辱語	日文翻譯	說明
臭查某	野郎	用於辱罵女性，感覺較唐突
臭查某	屎ガキ	用於辱罵女性，在名詞前面加上「屎」，感覺較唐突
	この野郎	用於辱罵女性，加長罵詞長度，感覺較唐突
狷查某	この野郎	用於辱罵女性，以「野郎」處理
死查某	ガキの野郎	用於辱罵女性，以「野郎」處理

（續下頁）

表 2

明田川聰士翻譯針對女性的中文詈辱語的情況（續）

中文詈辱語	日文翻譯	說明
臭雞歪（你敢開自家店裡的臭雞歪）	自分の店の人と寝てるんだよ	隱晦處理，未直接翻譯辱罵語
幹伊娘	ばかやろう	較為平淡的翻譯，考慮讀者接受度
	クソッタレ！	
開包	御開帳	以文化挪用和語境轉換的方式處理，語義不同
開苞錢	未譯	開苞錢的「開苞」未譯出，日文只有翻出「金を払った」
免開包	やらない	皆做動詞，詞性相符，語義相近
被開包的（是伊所屬於的肉體）	遊ばれたり	指被玩弄的肉體，以不同動詞表達相近的語意

註：譯者在翻譯這些詈辱語時，既考慮了原文的文化背景，也考慮了目標語言的文化和社會規範。特別是在處理具挑戰性的詞彙時，譯者採取了更隱晦或較輕描淡寫的翻譯策略。

雖然中文與日文的咒罵模式差異很大，但兩種語言都會利用串接性的辱罵語來強化其咒詛或咒罵的意圖。日語咒罵語中最主要的模式是以排泄物「糞」與貶低詞「ばか」、「奴」、「野郎」來表達惡意，這些詞彙可以單獨使用也可以連用，以達到加乘咒罵的效果，例如「糞＋野郎＋め」就是三倍的咒罵語，既有汙衊對方、辱罵對方，也有貶低對方的洩憤作用，在日文語境下，其咒詛或辱罵的力量不亞於《臺北人》中「幹你老母＋雞歪」或《藍彩霞的春天》中「臭雞歪」這樣的辱罵效果。

韋津利（2004 ／ 2006）指出，咒罵詞要為人接受並產生效果，就需要符合以下若干條件：必須要「有冒犯性」、需要「特定性」、必須「觸犯禁忌」、必須「有意造成聽者的震驚或憤怒或不自在」、必須「實際存在」、必須是「眾人廣泛同意為黏溼噁心的東西」等（頁 248—249），而日本人相信語言具有力量，因此有「言靈」（コトダマ）的說法，基於日本人認為字詞和拳頭一

樣都可傷人，口語暴力是相對於肢體暴力的另類暴力，因此以日本人認得的辱罵詞替代中文語境中的辱罵詞，也能讓日語讀者在日語語境下感受到汙辱性。山口守以「ばかやろう」（白先勇，1971／2008，頁 141）翻譯「幹伊娘」的作法，或許有人覺得平淡無奇，沒有將生動的《臺北人》中的文學情境好好地表達出來，但這更多是受到潛在讀者設定、目標語文化約制，以及法律和社會規範的影響。

在《藍彩霞的春天》中，李喬時常使用到「開包」一詞。所謂的「開包」／「開苞」，就字面而言，是指打開包裹或袋子，而在臺灣俚語裡，則指女性遭遇初次性行為，也就是「破處」，即失去處女之身（開包，2024）。誠如前述，「開包」一詞是帶有明顯物化和貶低女性意味的詞語，特別常見於涉及未成年或性交易的語境之中，帶有強烈物化女性和性剝削的意味。即使「開包」雖非罵詈語，但在閩南語中，卻常用於雛妓文化之中，是帶有性歧視的詈辱語。「開包」在描寫雛妓世界的《藍彩霞的春天》中時作動詞時作名詞，而日譯本在「開苞」作為「名詞」時，譯者最初是以「御開帳」（李喬，1985／2018，頁 71）一詞翻譯。如「就是『開苞』啦。有錢大爺，花三萬五萬，甚至十萬八萬，找一個在室女開⋯⋯」（李喬，1997，頁 55），譯文：「つまり『御開帳』ってこと。金のある大爺が、三万や五万、酷いのになると八万とか十万とか使って、在室女を探すのよ⋯⋯」（李喬，1985／2018，頁 71）。

日文的「御開帳」原是宗教用語，是指某種日本的宗教儀典，「開帳」意指寺院在特定日子公開展示平時收藏於神龕中的佛像，讓信眾能在「御開帳」期間，親眼看見並膜拜，參與「御開帳」是信眾展現「虔敬」之情的表現。然而，根據永井義男（2021）的研究資料，[3] 日本傳統的「御開帳」在時間的推移下，不知何時，此一詞語成了「女性張開雙腿露出私處」的意思，進而「御

[3] 感謝匿名審查人提供的資料。

開帳」也意味著女性的生殖器。在日本戲作《浮世風呂》、[4]《娘消息》中，[5]都曾被戲謔地用作女性陰部。中譯日時，譯者採用了語言挪用及語境轉換的修辭手法，將臺灣俚語「開包」的意涵，以「御開帳」的換喻手法加以表達。由上可知，細究之下，將「開包」譯為「御開帳」雖觸及性隱喻的修辭技法，但在實際語意上卻仍有所不同。

誠如前述，日本文化並不把「性」與「道德」的問題兩相綁定，日本文化認為性本身並不邪惡，因此譯者如果將中文的「屄＝プッシー、あそこ、にゃあにゃ」、「幹伊娘＝ガン・イ・ニアン」直譯成日文，是無法再現如原文般的汙辱效果的。臺灣常見的侵略性罵詞，包括以性活動、性器官以及侮辱對方母親或性別的貶抑詞，如白先勇（2002）《臺北人》中就可以找到的「幹伊娘」（頁 194、197）、「幹你老母雞歪」（頁 214）、「偏他娘的」（頁 72、126、130）、「媽的」（頁 108）、「娘個冬采」（頁 117）、「婆娘」（頁 207、213、214、219）、「婊子」（頁 124、126、184、196）、「小娼婦」（頁 123、126、128）、「小妖婦」（頁 236）等；或汙辱對方血統的詈辱語，如「孽種」（頁 126、127）、「王八」（頁 125、126）、「王八蛋」（頁 106）、「老龜公」（頁 188）、「龜兒子」（頁 105）、「小王八羔子」（頁 301、302）、「小野種子」（頁 303）等各種涉及挑釁血統主義的罵詞。此外，還有咒罵對方應該遭到天譴或死傷懲罰的詛咒語，如「天殺的」（頁 159）、「挨刀的」（頁 203）；或是嘲笑對方身分或看輕對方不文明或無知識能力的「山地野女人」（頁 104）、「野雞」（頁 196）、「野種」（頁 126）、「刁婦」（頁 122）等等的詈辱語。

---

[4] 戲作《浮世風呂》為式亭三馬所著，根據永井義男（2021）的摘錄，內容描寫一段女僕結伴到浴場的情景。其中一人在濕滑的地板上仰面摔倒，同行的女僕們紛紛說道：「真危險，哎呀，一定很痛吧（おお、危ねえ。やれやれ、痛かったろう）」（第 8 段）、「哎呀，好危險，御開帳，南無阿彌陀佛（おっと、危なし。お開帳、なんまみだぶつ）」（第 8 段）。這裡的「御開帳」意味女性陰部。此處描寫女僕摔倒時雙腿張開，陰部露出，女僕們將此情景比喻為平時隱密的佛像開帳了，因此念誦南無阿彌陀佛。對白意圖呈現戲作想要表達的輕慢猥褻之趣味。

[5] 戲作《娘消息》則為三文舍自樂所著，描寫曾經相戀但許久未見的男女之久別重逢。是時，男方向女方索求身體，對女方說道：「好想參拜。這本尊的御開帳（ご用ざんす、拝みんす。本尊さまのお開帳よ）」（永井義男，2021，第 14 段）。此處的「本尊的御開帳」意味張開雙腿露出的陰部。以上的對白場景都是運用御開帳的原意和戲作想要呈現的輕妙猥褻的雙關語之情景。

山口守在處理白先勇（1971／2008）《台北人》中的辱罵詞和汙衊詞時，多用「輕描淡寫」的手法改作，比如他用「ああ」（頁72、77）取代「我的娘」、「偏他娘的」；以「くそったれ」（頁69、145、101）或「ばかやろう」（頁141）取代「娘個冬采」、「幹伊娘」、「考背」，雖然也有使用一些較為直接的辱罵語如將「野種」、「小孽障」譯為「父なし子」（頁77、78），將「刁婦」譯為「あばずれ」（頁73），乍看之下都是罵詞，但仔細分辨還是有些不同。比如「小孽障」的「孽障」原是佛教用語，雖常被用於貶抑他人，但並沒有「野種」的意思，與「父なし子」還是略有不同，而在表達「小婊子」、「小娼婦」時，山口守也避免使用帶有貶抑性和侮辱性的「娼婦」或「ビッチ」（bitch）等詞彙，而是使用「若いダンサー」（頁70、75、77）來替代，從以上的譯例來看，山口守在翻譯的過程中，會考慮目標語讀者對於粗鄙語是否能夠接受來斟酌其翻譯用語的選擇。

表 3

《臺北人》中文罵詈語及其在日語中的對應翻譯

中文罵詈語	日語翻譯	備註
幹伊娘	ガン・イ・ニアン	直譯但不再現汙辱效果
	ばかやろう	較為平淡的翻譯，考慮讀者接受度
	クソッタレ！	較為平淡的翻譯，考慮讀者接受度
考背	くそったれ	詈辱語，語意不同
幹你老母雞歪	このくそ野郎	以加長詞串的翻譯技法強調汙辱效果
偏他娘的	ああ	輕描淡寫的手法
	略	未譯
	あいにく	詞性及語意轉化
我的娘	ああ	輕描淡寫的手法

（續下頁）

表 3

《臺北人》中文罵詈語及其在日語中的對應翻譯（續）

中文罵詈語	日語翻譯	備註
媽的	ちきしょう	以長詞串的平假名翻譯技法強調汙辱效果
娘個冬采	クソッタレ！	以日語常見的「糞」、「蠢」對等粗鄙語替代令人厭惡的咒罵詞
	ばかやろう	以日語常見的「糞」、「蠢」對等粗鄙語替代令人厭惡的咒罵詞
	馬鹿じゃないの	以日語常見的「糞」、「蠢」對等粗鄙語替代令人厭惡的咒罵詞
屄	プッシー	直譯但不再現汙辱效果
	あそこ	直譯但不再現汙辱效果
	にゃあにゃ	直譯但不再現汙辱效果
死婆娘	あの女	各種婆娘如湖北婆娘、臺灣婆、湖北婆、洗衣婆，都以「~の女」翻譯，無法特別強調出中文語境下婆娘一語的輕視感
小婊子	若いダンサー	避免使用帶有貶抑性的詞彙
婊子	女	日文以對等詞直譯，但此譯法未能再現中文語尾加上「子」的詞串所代表的汙辱效果
小妖婦	奸婦め	在語尾加上「め」強調負向歧視感
小娼婦	若いダンサー	避免使用帶有貶抑性的詞彙
	あの子達	看不出貶抑意味
刁婦	あばずれ	直譯但可能有意義上的差異
小孽種	子供	看不出貶抑意味
小王八	青二才	與中文的貶抑程度略有差異

（續下頁）

表 **3**

《臺北人》中文罵詈語及其在日語中的對應翻譯（續）

中文罵詈語	日語翻譯	備註
王八蛋	くそ野郎め	日語語尾以負向表達「め」強調貶抑意味
老龜公	例の老いぼれ亀こと	龜公是指妓院中幹雜役的男性，老龜公是指熟於妓院事務的男性，與年老不一定有關係，日語譯詞語義有異
龜兒子	野郎	缺少侮辱性的貶抑語義
小王八羔子	ああいう青二才の馬鹿者	以長詞串強調汙辱效果
天殺的	罰当たり	語義略同但指示內容略有不同
挨刀的	太刀を浴びせる	詞類改變且語義有異
山地野女人	山地の女	「野」女人的「野」在詞串中的貶低性於日文譯詞中未被強調
野雞	売春婦	「野」雞是指妓女，但「野」在詞串中的貶低性於日文譯詞中未被強調
野種	父なし子	詈辱語，「野」在詞串中的貶低性於日文譯詞中未被強調，使得語義略有差異
	青二才の小僧	以長詞串強調汙辱效果
小野種子	青二才の小僧どもめが	以長詞串強調汙辱效果
小孽障	父なし子	詈辱語，語義略有差異

註：山口守對《臺北人》詈辱語的翻譯選詞，傾向考慮目標語讀者是否能夠接受日譯詞的粗鄙程度，但若從語義對等或文化適應的角度來看，則有許多值得商榷之處。

肆、結語

本研究以《臺北人》和《藍彩霞的春天》作為研究文本，梳理罵詈語和詈辱語的相關文獻，深入探討這些語言現象在中日不同文化和語言中的特點，並進一步探討其在翻譯文學作品時所面臨的挑戰及可行的翻譯策略與應用。

本研究強調譯者可從中日文語境的拆分著手，作為翻譯辱罵語時的依循原則。

在華人社會中，方言詈語尤其與血脈關係緊密相連。我們可從白先勇的《臺北人》和李喬的《藍彩霞的春天》等作品中一窺究竟。然而，日文語境中缺乏相等的罵詞文化，因此譯者必須採用語言轉換或情境重造等方式來因應。本文也討論了日文中敬語的使用和罵詈語的含蓄表達方式，以及中文與日文兩種不同文化對詈辱語接受度的差異及相應的翻譯策略。此外，透過前面的文本比較分析可知，中日的詈辱語在性和排泄物的使用上存在顯著差異。例如，日本文化中性語不帶汙名，而中文則常用性語作為詈辱用語。

在翻譯方面，日文譯者面臨如何在跨文化背景下傳達與中文原作相同的辱罵氛圍的挑戰。翻譯過程中，譯者需要考慮目標語言的文化規範和法律限制。翻譯方法上可採用符號化、諧音字或替代詞來降低原文中罵詈語對日本讀者的衝擊，這可能會造成譯本的文學氛圍或衝擊張力難以與原著匹敵。此外，本研究也指出了中日文化間的罵詈語形式和思維存在顯著差異，譯者需運用翻譯技巧創造與原文相似的罵詈語境，達到跨文化翻譯的等效性。因此，罵詈語和詈辱語的翻譯不宜僅依賴「忠實原則」，還需考慮文化、語言和社會規範。

本研究透過對《臺北人》和《藍彩霞的春天》日譯本的罵詈語和詈辱語的翻譯分析，探討了跨文化語境下辱罵語翻譯的效果和限制。由於目標語社會的法律規範和文化差異，譯者需要採取適當的「改寫」方法來重現原文的辱罵效果。文化翻譯學派的觀點有助譯者運用創意和換詞等技法來達成跨文化溝通的目的，藉此跨越源語言與目標語言在辱罵語系統上不對等的翻譯挑戰。

此外，本研究也發現日譯本常常使用「クソ」等詞彙來取代原文中出現的罵詈語和詈辱語，由於日本文化鮮少將性語當作罵詞，日譯本通常會透過創詞標音、創詞加注等方式來因應。為了在譯本中呈現罵詈語和詈辱語的「異國情調」，譯者有時會採用音譯、創詞或替代詞等翻譯手法。然而，譯者個人的翻譯態度、目標語社會的法律規範，以及譯者預設的潛在讀者、翻譯專

案的發起人的思維等多種因素，仍會影響最終作品的呈現。在跨文化語境中，譯者在翻譯罵詈語和詈辱語時面臨諸多限制，譯者可用的翻譯策略和方法是從理解原著出發，進而運用翻譯技巧和目標語文化中類似的情境詞彙來進行語言轉換，以實現異文化語境的仿造，解決目標語詞庫中罵詞欠額的問題，進而實踐跨文化溝通的目的，達到文學傳播的效果。

本研究從實證分析著手，跳脫單純的文義解釋與詞彙對比，從文化翻譯學派與社會語言功能等角度，討論了罵詈語和詈辱語在文學翻譯中的角色和策略，凸顯了罵詈語和詈辱語在不同文化中的多樣性及其在文學作品中的多重功能，也強調在跨文化翻譯中，譯者應處理具有文化特定意義的語言元素，尊重原作運用辱罵語的文學意圖，並斟酌目標語讀者在辱罵詞方面的接受度。透過這些翻譯策略與原則的依循和執行，譯者應能更好地傳達原文的文學氛圍和情感，透過譯本的生產來豐富讀者的閱讀體驗。

參考文獻

中文文獻

王文興（1981）。《背海的人》。洪範。

【Wang, W. X. (1981). *Backed against the sea*. Hung Fan.】

白先勇（2002）。《臺北人》。爾雅。

【Bai, H. Y. (2002). *Taipei people*. Erya.】

李昂（1983）。《殺夫》。聯經。

【Li, A. (1983). *The butcher's wife*. Linking.】

李喬（1997）。《藍彩霞的春天》。遠景。

【Li, Q. (1997). *The spring of Lan Caixia*. Yuanjing.】

韋津利（Wajnryb, R.）（2006）。《髒話文化史》（顏韻譯）。麥田。（原著出版年：2004）

【Wajnryb, R. (2006). *Language most foul* (Y. Yen, Trans.). Wheatfield. (Original work published 2004)】

張誦聖（2015）。《現代主義・當代台灣：文學典範的軌跡》。聯經。

【Zhang, S. S. (2015). *Modernism, contemporary Taiwan: The trajectory of literary paradigms*. Linking.】

許鈞（2012）。《文學翻譯批評研究》（增訂本）。譯林。

【Xu, J. (2012). *Research on literary translation criticism* (Rev. ed.). Yilin.】

開包（2024 年 6 月 30 日）。漢典。https://www.zdic.net/hant/%E9%96%8B%E5%8C%85

【Kaibao. (2024, June 30). *Free Online Chinese Dictionary* (ZDIC). https://www.zdic.net/hant/%E9%96%8B%E5%8C%85】

落翼仔（2023 年 6 月 24 日）。教育部臺灣閩南語常用詞辭典。https://sutian.moe.edu.tw/zh-hant/su/9969/

【Luoyizi. (2023, June 24). *Dictionary of Frequently-Used Taiwan Minnan*. https://sutian.moe.edu.tw/zh-hant/su/9969/】

日文文獻

奧山益朗（2017）（編）。《罵詈雜言辞典》（新裝版）。東京堂。

【Okuyama, M. (Ed.). (2017). *Abusive language dictionary* (New ed.). Tokyodo.】

真田信治、友定賢治（編）（2011）。《県別罵詈雜言辭典》。東京堂。

【Sanada, S., & Tomosada, K. (Eds.). (2011). *Dictionary of abusive language by prefecture*. Tokyodo.】

中島利一郎（1967）。《卑語の起源》。雄山閣。

【Nagashima, L. (1967). *Origin of vulgar words*. Yuzankaku.】

永井義男（2021 年 11 月 24 日）。〈【江戸の性語辞典】現代でもおなじみの言葉「お開帳」は江戸時代からあった〉。歴史人。https://www.rekishijin.com/15530

【Nagai, Y. (2021, November 24). *(Edo sexual terminology dictionary) The word “Okaicho” that is still familiar today has existed since the Edo period*. Rekishijin. https://www.rekishijin.com/15530】

白先勇（2008）。《台北人》（山口守譯）。國書刊行會。（原著出版年：1971）

【Bai, H. Y. (2008). *Taipei people* (M. Yamaguchi, Trans.). Kokushokankokai. (Original work published 1971)】

李喬（2018）。《藍彩霞の春》（明田川聰士譯）。未知谷。（原著出版年：1985）

【Li, Q. (2018). *The spring of Lan Caixia* (A. Satoshi, Trans.). Michitani. (Original work published 1985)】

英文文獻

Andersson, L. G., & Trudgill, P. (1990). *Bad language*. Penguin.

Bączkowska, A., & Gromann, D. (2023). From knobhead to sex goddess: Swear words in English subtitles, their functions and representation as linguistic linked data. *Rasprave: Časopis Instituta za Hrvatski Jezik i Jezikoslovlje*, *49*(1), 79-97. https://doi.org/10.31724/rihjj.49.1.4

Bassnett, S. (1980). *Translation studies*. Routledge.

Berman, A. (2000). Translation and the trials of the foreign (L. Venuti, Trans.). In L. Venuti (Ed.), *The translation studies reader* (pp. 285-297). Routledge. (Original work published 1985)

Goffman, E. (1981). *Forms of talk*. University of Pennsylvania Press.

Hashamdar, M., & Rafi, F. (2018). Social identity and use of taboo words in angry mood: A gender study. *Theory and Practice in Language Studies*, *8*(6), 623-628. https://doi.org/10.17507/tpls.0806.11

Holgate, E., Cachola, I., Preoţiuc-Pietro, D., & Li, J. (2018). Why swear? Analyzing and inferring the intentions of vulgar expressions. In E. Riloff, D. Chiang, J. Hockenmaier, & J. Tsujii (Eds.), *Proceedings of the 2018 conference on empirical methods in natural language processing* (pp. 4405-4414). Association for Computational Linguistics. https://doi.org/10.18653/v1/D18-1471

Holmes, J., Stubbe, M., Vine, B., & Mara, M. (1996). *Language in the workplace*. Victoria University. https://www.wgtn.ac.nz/lals/centres-and-institutes/language-in-the-workplace/docs/ops/OP-12.pdf

Hughes, G. (1988). *Words in time: A social history of the English vocabulary*. Blackwell.

Kidman, A. (1993). *How to do things with four-letter words: A study of the semantics of swearing in Australia* [Bachelor of Art Honours thesis, University of New England]. GUSWORLD. https://www.gusworld.com.au/nrc/thesis/intro.htm

Lefevere, A. (1992). *Translation, rewriting and the manipulation of literary fame*. Routledge.

Montagu, A. (2001). *The anatomy of swearing*. University of Pennsylvania Press.

Ningrum, E. E., Netra, I. M., & Rajeg, G. (2022). Swearing expressions by main male and female characters in night school movie. *Udayana Journal of Social Sciences and Humanities*, *5*(2), 77-80. https://doi.org/10.24843/UJoSSH.2021.v05.i02.p04

Pressman, M. (2020). "Guttural phrases" and "vulgar directives": The evolution of press standards on profanity. *American Journalism*, *37*(2), 191-215. https://doi.org/10.1080/08821127.2020.1750885

Seward, J. (1992). *The Japanese*. Passport.

Toury, G. (1995). *Descriptive translation studies – And beyond*. John Benjamins.

Venuti, L. (2008). *The translator's invisibility: A history of translation*. Routledge.

俄文文獻

Markina, L. (2020). ГЕНДЕРНЫЕ СТЕРЕОТИПЫ МАСКУЛИННОСТИ В ДИАЛЕКТНОЙ КОММУНИКАЦИИ (НА МАТЕРИАЛЕ БРАННЫХ НОМИНАЦИЙ МУЖЧИН) [Gender stereotypes of masculinity in dialect communication (based on the material of men's expletive nominations)]. *Neophilology*, *6*(21), 5-14. https://doi.org/10.20310/2587-6953-2020-6-21-5-14

烏克蘭文文獻

Skliar, O. (2020). КАТЕГОРІЯ ІНВЕКТИВНОСТІ: ВІД ВИТОКІВ ДО ВИКЛИКІВ СУЧАСНОСТІ [The category of invectiveness: From origins to the modern challenges]. *Studia Philologica*, *2*(15), 43-53. https://doi.org/10.28925/2311-2425.2021.156

Compilation and Translation Review
Vol. 17, No. 2 (September 2024), 71-98
DOI: 10.29912/CTR.202409_17(2).0003

Translator's Mental Operation, Linguistic Expertise, and Supportive Social Network: A Case Study

Tzu-yi Elaine Lee

This study conducts a two-stage investigation on a translator's cognitive activity during his translation process. First, applying the methodology of genetic translation studies, the study looks into a private communication with this Taiwanese translator, along with the *avant-textes* of his work on Charlotte Perkins Gilman's *The Yellow Wallpaper*, published in 2011 by Comma Publishing in Taiwan. The findings lead the investigation into its second stage, situating the translator in a social network. It is hoped that genetic translation studies could serve as an alternative research method for cognitive translation studies to map the translator's mental activities as well as linguistic expertise, as the bulk of cognitive resources and skills leading to superior performance. Moreover, the investigation into the social network in which the translator is positioned helps us understand more about how social agents collaborate in a supportive environment during the production of a translation.

Keywords: genetic translation studies, *The Yellow Wallpaper*, *avant-textes*, social network, cognitive translation studies

Received: July 14, 2023
Revised: December 1, 2023
Accepted: June 26, 2024

Tzu-yi Elaine Lee, Associate Professor, Department of Applied Linguistics and Language Studies, Chung Yuan Christian University, E-mail: t.y.lee@cycu.edu.tw

編譯論叢
第十七卷　第二期（2024年9月），71—98

譯者的心智運作、語言能力、及社會支持：個案研究

李姿儀

本研究以兩個階段調查一位臺灣譯者的翻譯過程作為個案研究，並探究此位譯者在過程中的心智運作、語言能力以及位於社會網絡裡的一員所得到的支持。首先，筆者訪談了這位臺灣譯者，根據訪談內容，此研究並運用翻譯生成學作為研究方法，以質化分析譯者翻譯吉爾曼（Charlotte Perkins Gilman）的短篇小說《黃壁紙》（*The Yellow Wallpaper*）的三個前文（*avent-textes*），此中譯本於 2011 年由臺灣逗點出版社出版。第一階段的發現將研究帶入第二階段，將譯者置於社會網絡中，而翻譯生成學可作為研究譯者心智運作的另一種研究方法，以繪製譯者的心理活動和專業知識，後者也是譯者在翻譯過程中所需要的主要認知資源和技能。此外，對譯者所處社會網絡的調查有助於我們更深入地瞭解在翻譯過程中，社會網絡裡的一員如何在支持性環境中進行協作。

關鍵詞：翻譯生成學、《黃壁紙》、前文、社會網絡、認知翻譯學

收件：2023 年 7 月 14 日
修改：2023 年 12 月 1 日
接受：2024 年 6 月 26 日

李姿儀，中原大學應用外國語文學系副教授，E-mail: t.y.lee@cycu.edu.tw。

Introduction

As Muñoz Martin (2017) indicates, cognitive approaches to translation could be one of the oldest empirical research areas in which modern translation studies strive to understand the human mind’s work of translating and interpreting. For over three decades, studies and modeling of the complex cognitive aspects of translation and interpreting are known throughout its successive stages (Muñoz Martin, 2013, 2014a, 2014b; Shreve & Angelone, 2010). Muñoz Martin (2010a, 2010b, 2012), focusing on the communicative success among participants involved in translation instead of merely linguistic correspondence, later termed this branch cognitive translatology. In fact, understanding how translations are produced can help identify the main factors involved in translation processes, and how they influence each other (Risku, 2014), providing both for models of translation as process and for the understanding of cognition (Shreve & Angelone, 2010). Beyond the classical approach (Englund Dimitrova, 2010), of mainly focusing on the individual translator’s process, recent studies (Risku, 2002; Risku & Windhager, 2013) have looked at embodied, embedded, enacted, extended, and affective (4EA) cognition, extending the scope of research to “translation networks, actors, and environments” (Risku, 2014, p. 333). This suggests a move from the individual as the sole unit of cognition toward the networked, cultural and social levels (Jiménez-Crespo, 2017), implying the possibility of collaboration among translators as well as other agents.

This study is conducted in two stages. For stage one, instead of methods for measuring specific cognitive aspects of translation tasks, such as screen recording, keystroke logging, and eye-tracking technologies (O’Brien, 2011), the researcher applies the “genetic translation studies” as methodology from Cordingley and Montini (2015), simply because the translation activity was conducted before the research. And in order to explore the translator's cognitive process in the activity, we analyze the practices of a working translator and the evolution, or genesis, of his manuscripts, drafts, and other working documents, along with personal communication with the translator. Like cognitive translatology studies, genetic translation studies explore the transformations of the translated text during the process of its composition, seeking to deduce the strategies and mental operations of the working translator. Additionally, the object of study is the textual evidence of the translation activities, and not the translator whose activities they are. Indeed, this methodology has developed through the application to translated texts of *critique génétique* (in English, "genetic criticism" or "manuscript genetics"), offering a window upon the writer's—or translator's—workstation. It proposes that the published text is but one phase in a textual evolution that continues through re-editions, retranslations, and different receptions by heterogeneous communities of readers. In fact, the term *critique génétique* emerged in France during the 1960s as an alternative to post-structuralist theories that place the text in a synchronic network of other texts and signs (Cordingley, 2021, 2022). It is more concerned with the text's diachronic development, or modification over time and sees literary work as a "becoming" rather than a "culmination" (Hay, 1993, p. x, as cited in Cordingley, 2021). This analysis and reconstruction of the writing process are grounded on what textual-genetic scholars call the *avant-textes*, first defined by Jean Bellemin-Noël (1972, p. 15, as cited in Bollettieri & Zanotti, 2017) as any draft documents pertaining to a work. While most studies on *avant-textes* focus on literary works (Deppman et al., 2004), *avant-textes* play a role in the nexus between genetic criticism and translation while at the same time enhancing textual awareness (Hulle, 2004, 2014, 2015).

Genetic criticism offers a paradigm shift for studying the translated text as a dynamic process involving plural and meaningful variations rather than a static product (Deane-Cox, 2014). Nonetheless, it is only recently that genetic criticism has been applied in translation research. As Munday (2013) points out, translators' drafts are working documents that bear "visible traces of the translation act" (p. 134) and can therefore serve as primary sources for collaboration with other agents in context (Guan, 2015; Karpinski, 2015; Zanotti & Bollettieri, 2015), or for reconstruction of the translator's doubts and decision-making processes (Bush, 2006; Jones, 2006; Kolb, 2011; Lee, 2018; Munday, 2013; Scott, 2006). For example, Lee (2018) investigated translators' decision-making processes to reveal the translators' voices and agencies, as well as the two translators' collaboration. On the other hand, according to Karpinski (2015), genetic analysis not only shows that translation is a multidirectional, recursive, and dialogical process of thought and transformation. It also helps to unveil the role of authors, publishers, copyeditors, censors, and other figures involved in the translation (Munday, 2012; Zanotti, 2014), measuring the impact of collaboration between translators and other social agents.

In stage one of this study, we look at the Chinese translation drafts of Charlotte Perkins Gilman's world-famous work, *The Yellow Wallpaper*, exploring the translator's cognitive process in terms of genetic translation studies. Gilman, a descendant of the prominent Beecher family of New England, inherited the Beecher talent for preaching and the family's "urge to social service" (Gilman, 1990, p. 6). From an early age, she looked forward to engaging in society through study and service in her lifetime, and to promoting the human race through preaching, lecturing, and writing (Gilman, 1990). *The Yellow Wallpaper* was written in the summer of 1890 shortly after her permanent separation from her first husband, Charles Walter Stetson. The story, after certain difficulties, was finally published in 1892, first appearing in *The New England Magazine*. Since 1973, when The Feminist Press issued a reprint, *The Yellow Wallpaper* has been widely anthologized (Knight & Davis, 1997) and is commonly regarded as superior to any of her other literary works, especially in its artistry and execution.

In terms of language use, Gilman's depiction of the narrator's decline into psychiatric disorder captures, through its use of symbolism, the symptoms of mental breakdown (MacPike, 1975; Schöpp-Schilling, 1975; Schumaker, 1985). Admitting her frustration with her husband, the protagonist begins to talk about the house, her room, and then the wallpaper—the seemingly unobjectionable, safe topics (Treichler, 1987). These reports of wallpaper patterns and marks, according to Schumaker (1985), foreshadow her final separation from her wifely self, her belief that she is the woman who has escaped from behind the barred pattern of the wallpaper. In this stimulus-deprived environment, the "pattern" of the wallpaper becomes increasingly compelling: The narrator gradually becomes intimate with its "principle of design" and unconventional connections (Treichler, 1987), as a mirror of her own sexuality (Puente, 2006). Indeed, Wagner-Martin (1989) argues that part of the difficulty with Gilman's story is its elliptical, fragmented, and highly figurative narrative. Rather than being simple and direct, it is poem-like in its indirect creation of a total fabric of meaning, any misreading of any part of which could change its impact and intention.

The Chinese version used in this study was translated by Po-ting Liu 劉柏廷 , and published by Comma Publishing in 2011 as the first Chinese translated version compiled in a book and officially released in Taiwan. Of course, there were several Chinese translations available online prior to this publication. So far, this work has been largely explored in the context of English literature, making this study the first to analyze the many stages of Chinese drafts by the translator. According to a personal communication with the translator (P. Liu, personal communication, January 24, 2018) and his correspondence with the contact editor (P. Liu, personal communication, September 20, 2010, November 5, 2010, December 28, 2010, January 27, 2011), the description of the wallpaper in the original (Gilman, 1997) was the major challenge during the translation process. The version of the original story is applied in this study under the instruction of the translator. We therefore selected for this study two passages from the translator’s drafts concerning the wallpaper, to see the evolving process in the drafts and the translator’s mental operations, with the translator’s correspondence with his contact editor as supplementary material.

Stage One

While the very first mention of the wallpaper expresses conventional hyperbole, as Treichler (1987, p. 75) notes, the wallpaper comes alive when the narrator devises a different, “impertinent” language that defies patriarchal control. The fact that she proves herself a creative and involved user of language, producing sentences that break established rules, by itself changes the terms in which women are represented in language, and extends the condition under which women will speak. The first extract chosen for this study appears when the narrator makes one of her initial attempts to describe the wallpaper. She says the “bloated curves and flourishes” of the pattern on each breadth fail to connect with those to either side. “But,” she continues, “on the other hand, they connect diagonally, and the sprawling outlines run off in great slanting waves of optic horror, like a lot of wallowing seaweeds in full chase” (Gilman, 1997, p. 7). Liu, in three drafts of translation, presented the passage as follows.

Table 1

Three Avent-Textes Before the Final Version

Version 1	Version 2	Version 3
可是也有另一種看法：這些圖案以斜對角相連，擴散出來的輪廓帶出了駭人視覺，滔天巨浪那樣襲湧過來，就像是鋪天蓋地而來的翻騰水草一般。	可是也有另一種看法：這些**圖案充滿張力**以斜對角**紛紛相連**，擴散出來的輪廓帶出了駭人視覺感受——滔天巨浪那樣襲湧過來——就像是張牙舞爪的水草翻騰追趕不止。	可是也有另一種看法：這些**圖紋**以斜對角角度**互相應和著**，**漶漫擴散**的輪廓帶出了駭人視覺，紛紛襲來如滔天巨浪，就像是**鋪天蓋地而來**的翻騰水草一般。

Note. Avent-Textes provided by P. Liu (personal communication, October 15, 2017).

The exercise of looking into Liu's series of drafts can uncover how his dynamic perception of the text shifted from one draft to the next (Filippakopoulou, 2008). That is to say, the translator's mental activities may be revealed in the fact that the original text's description of the wallpaper engendered struggles in deciding the most appropriate terms in translation. From the first draft to the third in Table 1, we can find that the word count is firstly increasing and then reducing, corresponding to the fact that some translators tend to be as concise as possible (Jones, 2006; Munday, 2013), especially in the later stages. A deeper look at Liu's drafts suggests the translator was wavering on some of the terms as he attempted to expand the meaning from the first draft: The meanings of each of these terms are associative, sequential, and emergent (Jakobsen, 2019). For example, the pronoun "they" in the original was not merely materialized but rendered differently among drafts, from *tuan* 圖案, meaning "designs" in English—to *tuwen* 圖紋, referring to "patterns," if translated back into English. Indeed, we might not have recognized the subtle change between the first and second of these Chinese linguistic items in Liu's mental operations if we had not had a chance to look into the translator's drafts.

Moreover, we found certain terms in the second and third drafts becoming easier and more understandable which could have fallen into the rubric "lexical simplification" as predicted and universalized in Toury (1995, pp. 268-273) and Blum-Kulka and Levenston (1983). For example, the term "sprawling" was shortened from *kuosanchulai* 擴散出來 in the first draft (meaning "expansion") to *huanman kuosan* 漶漫擴散 (indicating "diffusing"). The translation for "connect" shifted from *xianglian* 相連 , to *fenfen xianglian* 紛紛相連 , then *huxiang yinghe zhe* 互相應和著 —the meaning shifting from "connecting (to each other)" to "connecting to each other," then "corresponding to one after another." In addition to expanding the meaning of the fixed terms in his second and third drafts, the translator added extra descriptive terms in Chinese, to further enhance the readers' impression of the wallpaper. In this passage, we find several examples, with *chongman zhangli* 充滿張力 ("full of tension") describing the pattern of the wallpaper and *putiangaidierlai* 撲天蓋地而來 (meaning "blot out the sky and cover up the earth," translated literally). Indeed, with genetic translation studies, it would seem that we also mean to create further opportunities to see how translators express their own poetics, employ their strategic approaches to translation, and illustrate the rationales behind their creative processes (Scocchera, 2015).

The second passage extracted for discussion is also descriptive of the wallpaper. Unlike the previous one, the narrator's language use is now more and more creative: The original goes as follows, "[t]he outside pattern is a florid arabesque, reminding one of a fungus. If you can imagine a toadstool in joints, an interminable string of toadstools, budding and sprouting in endless convolutions—why, that is something like it" (Gilman, 1997, p. 9).

Table 2

Three Avent-Textes Before the Final Version

Version 1	Version 2	Version 3
外圍的圖案屬於浮華的阿拉伯式藤紋，會讓人聯想到一種真菌，如果你想像一顆顆毒蕈連接起來的樣子，就是這樣子無止盡地串連下去，這些菇類以不斷令人目眩的樣子抽長——怎麼會這樣，也大概就是這種狀況。	外圍的圖案屬於華麗浮泛的阿拉伯式藤紋，讓人聯想到一種真菌，如果你能想像到毒蕈一株株連接起來的樣子的話，它就是像這樣無止盡地串連下去，這些菇類以不斷令人目眩姿態抽長著——怎麼會這樣，不過大概就是這種狀況。	外圍的圖案屬於浮靡的阿拉伯式藤紋，會讓人聯想到一種真菌，如果你想像一顆顆毒蕈連接起來的樣子，就這樣無止盡的串連下去，這些菇類以目眩之姿無盡地勃發抽長——怎麼會這樣，但就大概是這種景況。

Note. Avent-Textes provided by P. Liu (personal communication, October 15, 2017).

Similar to the tendency seen in his drafts for the previous example, Liu amplified certain adjectives, leading to an increased word count or content in later versions, as shown in Table 2. For instance, the term "florid" in the original was rendered as *fuhua* 浮華 and then modified to *huali fufan* 華麗浮泛 and, in the final version, *fumi* 浮靡—with the meaning shifting from "vain" to "vain and superfluous," to "ostentatious." Also similar to the previous instance, Liu added a term to help readers better understand the context and the narrator's tone. Nonetheless, in this passage, we found the translator's decision-making process again wavering over some terms. For example, the quantifier of the fungus in Chinese was first used as *yikeke* 一顆顆 , meaning "a head of" generically, but shifted to *yizhuzhu* 一株株 in the second draft, as "an ear of," and then changed back to *yikeke* 一顆顆 in the third draft. In this way, investigating the *avant-textes* provides us with a precious opportunity to explore the translator's struggles and mental operations during the process. Instead of successively replacing previous solutions with later refinements, Liu chose to go back to his earliest version. As this suggests, the translator might have faced a paradigmatic list of options requiring a more highly conscious, deliberate choice, as reported in Munday (2012), Borg (2016), and Jakobsen (2019).

According to Munday (2013), translators’ drafts should be regarded as real-time and real-world evidence of translation revisions and doubts, sometimes with a rationale for decision-making. They leave visible traces of the translation act and provide a clear understanding of the agency of the translator/creator (Romanelli, 2015). Indeed, the genetic approach leads us to the concept of self-revision, carried out by the translator on his own translation, as a distinct stage in the translation process where the translator elicits and collects data as well as creativity (Mossop, 2011, 2014; Pym, 2011; Shih, 2006; Sorvali, 1998). In Liu’s case, lexical/semantic revisions do not merely reflect his different interpretations of the source text (Jakobsen, 2019) but reveal examples of how the human mind decides among alternative modes of action. The translator is, after all, an editor of his/her own translation, one who transmits, re-socializes, and re-embeds the source text in the local culture (Bassnett & Bush, 2006).

Stage Two

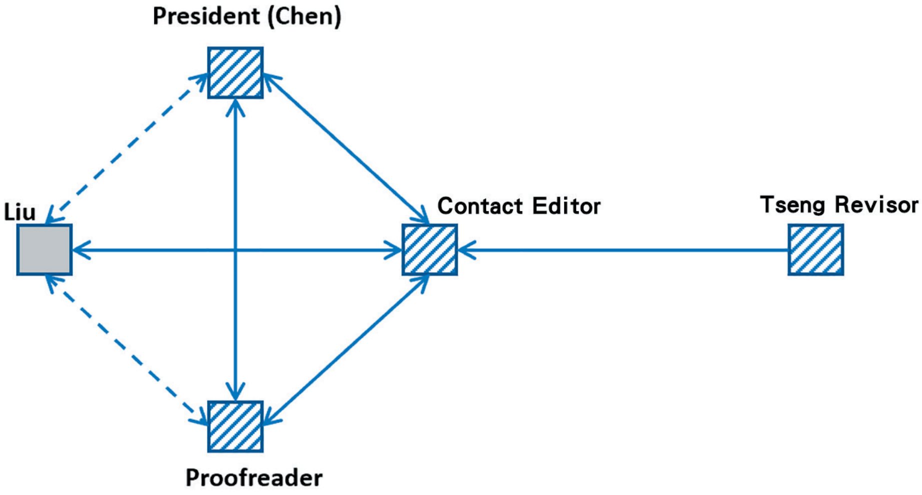
In cognitive translation studies, recent trends have embraced conceptualizations of the “extended” nature of translation, regarding it as a process reaching beyond the individual to “translation networks, actors and environments” (Muñoz Martin, 2010a, 2010b, 2014a, 2014b, 2017; Risku, 2002, 2014; Risku & Windhager, 2013). While translators have frequently been depicted in a social context featuring many interconnected actors, it is only in the last 20 years that translation has really been explicitly examined from such network-oriented perspectives (McDonough, 2007; Risku & Dickinson, 2009). For example, actor network theory, Bourdieusian field theory, and Barabasi’s general network theory have developed in the recent years (Risku et al., 2016). However, only a small number of studies have begun to explore these theories for applicability to translation research that has taken the form of more classic social network analyses, with their strong focus on structural analysis.

In her analysis of professional translators' networks, McDonough (2007) demonstrated how a set of conceptual tools borrowed from social network analysis can be used to provide an in-depth understanding of network-related parameters. These parameters include the ties and types of exchanges between agents in a network, the ways in which these exchanges are mediated, the intensity of participation, and the agents' motivations to participate. Social network analysis provides a framework for studying the relationships among actors in a network and the ties among these actors (Wasserman & Faust, 1994). In this study, the researcher intends to apply one of several approaches available for social network analysis: egonet analysis.

An egonet is the network of contacts (or "alters") that forms around a node (the "ego"), whether the ego in question is an individual human actor or such a corporate actor as an economic firm or a national government. Indeed, egonet analysis may simply focus on the ego's ties, bracketing the question of ties between alters. Therefore, in this study it is the translator, Liu, who represents the ego while ties to alters in his network are the focus in this section. As this study looks into Liu's cognitive process by means of his drafts and correspondences, egonet analysis may help us better understand the translator's social-network standing while producing his translation. At the same time, it may supply a means of responding to Risku (2017) on how cognition is situated and cannot be understood without taking context into consideration.

Figure 1

Supportive Network in Liu's Case



The egonet represented above is structured mainly on the basis of Liu's correspondence, including personal communication with the translator for the purpose of this research (P. Liu, personal communication, January 24, 2018). As shown in Figure 1, the ego (shaded in gray) forms a clique with three alters. These alters form a subset of nodes, according to technical definition for social-network analysis, each alter enjoying a tie with each of the others and at the same time strengthening the likelihood of solidarity and consensus (Crossley, 2011). In this case, they represent Liu's contact editor, his proofreader, and the president of the publishing company. In fact, Liu and these three alters were postgraduate classmates in the program of Creative Writing and English Literature at the National Dong Hwa University. Based on his correspondence, we found that he frequently wrote to his contact editor, most often either for emotional support or a reminder of revision in his translation. The emails reflected his mental operations as shown in stage one of this study.

Ties have different strengths and directionalities (Crossley et al., 2015), and in this study the researcher accordingly used solid and broken lines to indicate relations between each pair of nodes, with arrows showing reciprocity. Based on the frequency of Liu's correspondence with his contact editor, I used a solid bi-directional line to indicate their relation, while broken lines is used between Liu and the other alters. This is because, compared to other commissioned translators (Lee, 2010), Liu appears to have enjoyed much more freedom in selecting linguistic terms in translation, or at least more room to negotiate with each of his previous classmates. Yet his correspondence along these broken lines was more about his lesser reliance upon these agents, of course, his friends, and he seemed to seek emotional support more from his contact editor, as shown in a solid line. In this case, these agents, Liu's friends, of course communicate mutually themselves, and have established a mutually beneficial interaction among themselves (Fukuyama, 1995), and thus a sense of belonging (Risku & Dickinson, 2009). Rather than the competitiveness driving distribution and re-distribution of power, as proposed by Bourdieu (1982/1991) in the field of translation, it is argued in this study that reciprocal support among these social agents does exist.

In order to dispel Liu's anxiety as a novice translator of fiction concerned with Gilman's work, the publisher sought out Liu's advisor on his master's thesis, professor Tseng, a well-known scholar and translator of American literature at the National Dong Hwa University, as the reviser. Because she may have exerted an impact upon the final draft of Liu's translation, she is shown as an alter on one side of the clique, linked to Liu's contact editor. In the end, Tseng greatly reduced Liu's final version to a shorter, more concise one.[1] Liu, who believed Tseng demonstrated

[1] Tseng's revision of Liu's first translation example becomes shorter: "可是也有另一種看法：這些圖案以斜對角相連，擴散開來的輪廓形成一波波駭人的視象滔滔傾襲而來，就像一叢叢翻騰的水草前仆後繼你追我跑一般" (Gilman, 1892/2011, p. 27). In addition, Liu's second passage was even more greatly reduced as: "外圍的圖案屬於浮華的阿拉伯藤紋，會讓人聯想到一種菌菇，如果你想像一顆顆毒蕈連接起來的樣子，連成一串永無止盡的毒蕈鍊，七彎八拐地冒芽抽長——哎，就是這個模樣" (Gilman, 1892/2011, p. 34).

greater literary skills than he did for the Chinese translation, and who missed her for the nurturing role she had taken in working with him while he had conducted his master's degree, appreciated Tseng's revision.

In fact, Tseng only revised the finished translated work of *The Yellow Wallpaper*, and in the preface she contributed for the book, Tseng first mentioned those challenges of translating the work that her student, Liu, might have encountered. She concluded her preface with great praise for Liu, and a special note that her revision was meant to help improve his translation skills. While, in some cases when translators are not open to criticism, they and their revisers tend to end up with antagonistic relationships (Mossop, 2011), Liu and Tseng set a great example for supportive and helpful connections. This brings us a new insight into the relationship between the translator and the reviser.

Discussion and Conclusion

This study set out to investigate a translator's cognitive process during the Chinese translation of Charlotte Perkins Gilman's world-famous short story, *The Yellow Wallpaper*. Rather than applying a methodology borrowed from psychology for process research as mentioned in Muñoz Martin (2010a, 2010b), this study relied on genetic translation studies. That is, it looked at the translator's *avant-textes*—documents relating to the translation process—to map his mental activities and decisions in the process, and to view the contingencies during his translation process as research objects in their own right.

What genetic criticism can yield, in general terms, is a revaluation of the author's enhanced textual awareness of the text as a process. Taking *avant-textes*, independent of the publication as a finished product (a "corrected" text), the aim of genetic criticism is to demonstrate awareness that the published text is less of a finished product than it may seem. Nevertheless, this genetic study worked through an investigation of the chronological order of the drafts and revisions: The translation zone between a published text and preceding versions has long been a no man's land. Hence, for translation studies taking a genetic approach, it is of great importance to link published works with their preceding versions, and not to separate them into two categories. Translation is an art of approach, and of many returns, circling, doubling, and multiplying—"a reworking of meaning" (Godard, 1995, p. 73), as shown in the analysis above. In Karpinski's (2015) opinion, genetic translation studies amplify the notation of translation by means of manifesting its multiple temporal unfoldings. More importantly, the application of genetic criticism in translation studies not only challenges the linearity of the translation process but also enhances the translator's visibility.

On the other hand, the structure of this study corresponds somewhat to the three-layer taxonomy restructuring and realigning cognitive research proposed by Muñoz Martin (2014a), who highlighted that the "human, social, and cultural dimensions of cognition have had an enormous impact" (p. 67). For the taxonomy, the first level focuses on the mental states and operations that play a role when translating, such as problem solving, decision making or understanding. The next level relates to the variable set of subtasks and observable operations entailing the combination and management combining mental operations in the first level, such as reading, information-seeking, or revising. The third level focuses on "the roles, cognitive contributions and relations of all relevant agents who interact in the production of translation and interpreting" (p. 71). Due to its particular focus, this research started as a bottom-up study integrating the first and second levels of the translator's mental operations, and subsequent translation subtasks such as decision-making or understanding and revising. Finally coming to a bigger picture situating the translation activity, the study related this activity to all agents interacting in the production of translation.

As stage one delved into Liu's mental operations during the translation process by examining his drafts, we can see that the translator may have had his readers in mind. In the personal communication reported in this article, this concern for readers was noted among his comments regarding the publisher's requirements. The drafts gradually shift, first from a meaning-loading and compact one written in a more classic register, and finally to an easy read in a more colloquial tone. Clearly, although he humbly regarded himself as an amateur translator (P. Liu, personal communication, January 24, 2018), Liu is well trained in using the Chinese language to come up with so many variations in his drafts.

In this way, it proved a valuable opportunity to investigate his *avant-textes*, as a privileged window onto the development of the translation process, so as to probe the translator's mind and to observe the cognitive activities between drafts. We are then allowed to "be present at the birth of the motivations, strategies and metamorphoses of writing" (De Biasi 1996, p. 26). Nonetheless, the language in *The Yellow Wallpaper* is rather complicated—full of elliptical, fragmented, and highly figurative narrative (Wagner-Martin, 1989)—and any misreading could alter its intention and impact. Thus, in the present analysis, it seems Liu had a hard time finding the proper items in the target language, and so kept going back and forth over similar linguistic items or even returning to previous versions. Liu's process corresponds to Jakobsen's (2019) view, that finding an appropriate balance between the original and the target culture is especially demanding due to familiar cross-linguistic asymmetries. Finding this balance often requires the translator to draw on skills and knowledge that challenge and perhaps lie beyond the boundaries of translation expertise as traditionally understood. Additionally, the dynamic alterations of linguistic items in translation during the translation process suggest

Liu's expertise in error detection and constant assessment of activated memory. This genetic translation study has therefore manifested the translator's self-awareness as to how he responded to the requirements of his friends at the publishing company.

Indeed, Liu confessed in the personal communication that he had searched for inspiration and looked up previous Chinese translations of the work online, for ideas that could further his revisions toward the next draft. This was especially true when it came to the descriptive passages concerning the wallpaper in the story. According to Tirkkonen-Condit (2000), and to Angelone (2010), the ability to manage uncertainty, including delayed decision-making, may be viewed as an integral part of translation and an indicator of proficiency in translation. On the other hand, this managed uncertainty reflects his problem-solving skills and the knowledge by which he could rearrange the information he collected from the Internet. According to Muñoz Martin (2014b), this expertise is required in order to handle conscious decision-making for a translation—among competing suggestions based, internally, on the translator's knowledge and, externally, on suggestions found in other sources of information.

The *avant-textes* of translation serve as a reminder that meaning-making occurs in networks of texts, relationships, and discourses as well as in concrete social and material environments (Karpinski, 2015). By bringing into view different encounters and relationalities, the methodology of genetic translation studies actually supports the view that translation is a material practice and also a cultivation of relationships among agents. At the same time, it allows us to explore dialogue and conversation featuring many voices in the archival documents, and it reminds us that texts live in the world. In this study, it was such a concept that led to the situated and embodied cognition approach introduced by Risku (2002, 2017).

Thus, for stage two, social network analysis further illustrated the network in which Liu is positioned, and the potential relations of his texts with other agents. From the egonet (Crossley et al., 2015) presented in Figure 1, it is clear that Liu had formed a clique with his friends from graduate school who worked at Comma Publishing and then became his commissioners. He mentioned this in the personal communication that formed part of this research (P. Liu, personal communication, January 24, 2018), indicating his situation awareness (Muñoz Martin, 2014b). Within his clique, Liu was most intimate with his contact editor, to whom he most often wrote to express his troubles and anxieties over the translation job he had undertaken for *The Yellow Wallpaper*.

Out of mutual understanding and friendship, only without Liu's awareness in the first place, the publisher invited their advisor at the National Dong Hwa University, a well-known literary scholar and translator, to revise Liu's final draft of translation for *The Yellow Wallpaper*. In this way, the publisher not only relieved Liu's emotional burdens but also impressed him by ensuring the success of his Chinese translation. In personal communication, Liu noted that he greatly appreciated the help from his advisor of eight years, and that he had learned a great deal from her revision's conformity to the target-language norms. Such conformity, according to Jakobsen (2019), is the main aim of revision. The publisher's arrangement made the network a supportive one and eliminated potential hostility between the translator and reviser, as Mossop (2011) would have expected.

The use of an egonet in this study, as model for the translation task, has its limits but it was intended for recombination into a wider network and to allow the research to move between the level of the whole egonet and the level of individual egonets (Crossley et al., 2015). It helped to visualize ties between the translator and other agents; other models, such as the cognitive ethnography and actor network theory noted by Muñoz Martin (2014b), would focus more on the interconnection between human and non-human artifacts.

In addition, the egonet analysis offered a means to investigate the social circles (or “netdoms”) across which most people form ties although the circles seldom overlap (Crossley et al., 2015). The egonet shown in this study represented one of Liu’s social circles during his translation activity, especially concerning Gilman’s *The Yellow Wallpaper*; at the same time, it helped to reveal the human social life of a networked member. Indeed, translation is not simply a solitary profession, and translators are always involved in collaborating, communicating, and sharing knowledge with other agents, which in turn is of great benefit to them in their work.

Translation might be a solitary craft as Sofer (1998) noted, but it does not have to be this way in today’s world because there are organized groups of translators everywhere, using e-mail, chat rooms, and newsgroups on the internet. In Liu’s case, it is due to internet advancements that the *avant-textes* for his translation of *The Yellow Wallpaper* could be preserved. More importantly, the supportive network displayed in this study contrasts directly with the competitiveness that Bourdieu (1982/1991) asserted between social agents: The egonet in this study was formed based on friendship. It is important to note that this is really a special case in translation studies. In previous studies (Lee, 2014), translators in the field usually confront a power hierarchy as they face their commissioning editors.

Moreover, in competitive fields, different types of capital, such as economic, cultural, or social capital, are maneuvered for power. If applying such a concept of capital to this study, the widely acknowledged literary figure and translator, Tseng, invited by Comma Publishing, actually carried symbolic capital as she enjoyed greater status and recognition in Taiwan’s society, especially in literary circles. In fact, Liu implicitly pointed out in personal communication that this advisor of his had enjoyed unusual freedom in the revision, as her strategies were different from those required by the publisher, leading to a dramatic revision of his translation. With professor Tseng's revision and preface, the publisher nonetheless earned popularity for the translated book and, at the same time leveraging the symbolic capital of this undisputed figure, solved the problem of Liu's anxiety.

Chriss (2006) recognized the importance of collaborative networks for the future of the translation profession, emphasizing a need for interaction, mutual acceptance, knowledge-sharing, and cooperation. Forming such networks, translators can develop synergies in their working environments, recognize and promote their profession, and work together to set common goals and standards for the profession.

In the end, it is hoped that by applying genetic translation studies and so highlighting the genesis of a translation, this case study sheds light on the translator's mental operations during his translation process. The use of egonet analysis situates and visualizes the translator's relationships with other social agents, leading to a supportive environment, especially regarding any point in time the translator felt incompetent in translating *The Yellow Wallpaper*. Taking these two stages of the study together, the translator's expertise is doubtlessly manifested.

References

Angelone, E. (2010). Uncertainty, uncertainty management and metacognitive problem solving in the translation task. In G. M. Shreve & E. Angelone (Eds.), *Translation and cognition* (pp. 17-40). John Benjamins.

Bassnett, S., & Bush, P. (Eds.). (2006). *The translator as writer*. Continuum.

Blum-Kulka, S., & Levenston, E. A. (1983). Universals of lexical simplification. In C. Faerch & G. Kasper (Eds.), *Strategies in interlanguage communication* (pp. 119-139). Longman.

Bollettieri, R. M., & Zanotti, S. (2017). The avant-textes of translation: A study of Umberto Eco's interaction with his translators. *Translation Studies*, *10*(3), 263-281. https://doi.org/10.1080/14781700.2017.1326314

Borg, C. (2016). *A literary translation in the making: An in-depth investigation into the process of a literary translation from French into Maltese* [Unpublished doctoral thesis]. Aston University.

Bourdieu, P. (1991). *Language and symbolic power* (G. Raymond & M. Adamson, Trans.). Polity Press. (Original work published 1982)

Bush, P. (2006). The writer of translations. In S. Bassnett & P. Bush (Eds.), *The Translator as writer* (pp. 23-32). Continuum.

Chriss, R. (2006). *Translation as a profession*. John Benjamins.

Cordingley, A. (2021). Genetic translation studies. In Y. Gambier & L. V. Doorslaer (Eds.), *Handbook of translation studies online* (Vol. 5, pp. 93-98). John Benjamins. https://doi.org/10.1075/hts.5.gen4

Cordingley, A. (2022). Genetic translation studies. In F. Zanettin & C. Rundle (Eds.), *The Routledge handbook of translation and methodology* (pp. 123-138). Routledge.

Cordingley, A., & Montini, C. (2015). Genetic translation studies: An emerging discipline. *Linguistica Antverpiensia, New Series: Themes in Translation Studies*, *14*, 1-18. https://doi.org/10.52034/lanstts.v14i0.399

Crossley, N. (2011). *Towards relational sociology*. Routledge.

Crossley, N., Bellotti, E., Edwards, G., Koskinen, J., & Tranmer, K. (2015). *Social network analysis for egonets*. Sage.

Deane-Cox, S. (2014). *Retranslation: Translation, literature and reinterpretation*. Bloomsbury.

De Biasi, P. M. (1996). What is a draft? Toward a functional typology of genetic documentation. *Yale French Studies*, *89*, 26-58. https://doi.org/10.2307/2930337

Deppman, J., Ferrer, D., & Groden, M. (Eds.). (2004). *Genetic criticism: Text and avant-textes*. University of Pennsylvania Press.

Englund Dimitrova, B. (2010). Translation process. In Y. Gambier & L. van Doorslaer (Eds.), *Handbook of translation studies online* (Vol. 1, pp. 406-411). John Benjamins. https://doi.org/10.1075/hts.1.tra6

Filippakopoulou, M. (2008). Translation drafts and the translating self. In P. Nikolaou & M. V. Kyritsi (Eds.), *Translating selves: Experience and identity between languages and literatures* (pp. 19-36). Continuum.

Fukuyama, F. (1995). *Trust: The social virtues and the creation of prosperity*. Free Press.

Gilman, C. P. (1990). *The living of Charlotte Perkins Gilman*. The University of Wisconsin Press.

Gilman, C. P. (1997). *The Yellow Wallpaper and other stories*. Dover Publications.

Gilman, C. P. (2011). *The yellow wallpaper* (P. Liu, Trans.). Comma. (Original work published 1892)

Godard, B. (1995). A translator’s journal. In S. Simon (Ed.), *Culture in transit: Translating the literature of Quebec* (pp. 69-82). Véhicule Press.

Guan, X. (2015). The pursuit of beauty by an aesthete: A study of Harold Acton's manuscripts of popular Chinese plays. *Linguistica Antverpiensia, New Series: Themes in Translation Studies*, *14*, 105-126. https://doi.org/10.52034/lanstts.v14i0.333

Hulle, D. V. (2004). *Textual awareness: A genetic study of late manuscripts by Joyce, Proust, and Mann*. The University of Michigan Press.

Hulle, D. V. (2014). *Modern manuscripts: The extended mind and creative undoing from Darwin to Beckett and beyond*. Bloomsbury.

Hulle, D. V. (2015). Translation and genetic criticism: Genetic and editorial approaches to the 'untranslatable' in Joyce and Beckett. *Linguistica Antverpiensia, New Series: Themes in Translation Studies*, *14*, 40-53. https://doi.org/10.52034/lanstts.v14i0.341

Jakobsen, A. L. (2019). Moving translation, revision, and post-editing boundaries. In H. V. Dam, M. N. Brøgger, & K. K. Zethsen (Eds.), *Moving boundaries in translation studies* (pp. 64-80). Routledge. https://doi.org/10.4324/ 9781315121871-5

Jiménez-Crespo, M. A. (2017). *Crowdsourcing and online collaborative translations: Expanding the limits of translation studies*. John Benjamins.

Jones, F. (2006). Unlock the black box: Researching poetry translation processes. In M. Perteghella & E. Loffredo (Eds.), *Translation and creativity: Perspectives on creative writing and translation studies* (pp. 59-74). Continuum.

Karpinski, E. C. (2015). Gender, genetics, translation: Encounters in the feminist translator's archive of Barbara Godard. *Linguistica Antverpiensia, New Series: Themes in Translation Studies*, *14*, 19-39. https://doi.org/10.52034/lanstts.v14i0.365

Knight, D. D., & Davis, C. J. (1997). *Approaches to teaching Gilman's "The Yellow Wallpaper" and "Herland"*. Modern Language Association of America.

Kolb, W. (2011). The making of literary translations: Repetition and ambiguity in a short story by Ernest Hemingway. *Across Languages and Cultures*, *12*(2), 259-274. https://doi.org/10.1556/Acr.12.2011.2.7

Lee, T. Y. (2010). *Translators as gatekeepers: Gender/race issues in three Taiwan translations of The Color Purple* [Unpublished doctoral thesis]. Newcastle University.

Lee, T. Y. (2014). Power hierarchy in translation field: With a reference to a feminist translator's *The Color Purple* in Taiwan. *Forum*, *12*(2), 25-44. https://doi.org/10.1075/forum.12.2.02lee

Lee, T. Y. (2018). Translators' decision-making and collaborative nature in translation: With reference to Bai Hua's *The Remote Country of Women*. *Compilation and Translation Review*, *11*(2), 99-128.

MacPike, L. (1975). Environment as psychopathological symbolism in "The Yellow Wallpaper". *American Literary Realism*, *8*(3), 286-288.

McDonough, J. (2007). How do language professionals organize themselves? An overview of translation networks. *Meta*, *52*(4), 793-815. https://doi.org/10.7202/017697ar

Mossop, B. (2011). Revision. In Y. Gambier & L. van Doorslaer (Eds.), *Handbook of translation studies online* (Vol. 2, pp. 135-139). John Benjamins. https://doi.org/10.1075/hts.2.rev1

Mossop, B. (2014). *Revising and editing for translators* (3rd ed.). Routledge.

Munday, J. (2012). *Evaluation in translation: Critical points of translator decision-making*. Routledge.

Munday, J. (2013). The role of archival and manuscript research in the investigation of translator decision-making. *Target*, *25*(1), 125-139. https://doi.org/10.1075/target.25.1.10mun

Muñoz Martin, R. (2010a). Leaving no stone unturned: On the development of cognitive translatology. *Translation and Interpreting Studies*, *5*(2), 145-162. https://doi.org/10.1075/tis.5.2.01mun

Muñoz Martin, R. (2010b). On paradigms and cognitive translatology. In G. M. Shreve & E. Angelone (Eds.), *Translation and cognition* (pp. 169-187). John Benjamins. https://doi.org/10.1075/ata.xv.10mun

Muñoz Martin, R. (2012). Cognitive and psycholinguistic approaches. In M. C. Millán & F. Bartrina (Eds.), *The Routledge handbook of translation studies* (pp. 241-256). Routledge.

Muñoz Martin, R. (2013). More than a way with words: The interface between cognitive linguistics and cognitive translatology. In A. M. R. López & I. Ibarretxe-Antuñano (Eds.), *Cognitive linguistics and translation: Advances in some theoretical models and applications* (pp. 75-98). de Gruyter Mouton. https://doi.org/10.1515/9783110302943.75

Muñoz Martin, R. (2014a). A blurred snapshot of advances in translation process research. *MonTI. Monografías de Traducción e Interpretación*, Special Issue (1), 49-84. https://doi.org/10.6035/MonTI.2014.ne1.1

Muñoz Martin, R. (2014b). Situating translation expertise. A review with a sketch of a construct. In J. W. Schwieter & A. Ferreira (Eds.), *The development of translation competence theories and methodologies from psycholinguistics and cognitive science* (pp. 2-56). Cambridge Scholars.

Muñoz Martin, R. (2017). Looking toward the future of cognitive translation studies. In J. W. Schwieter & A. Ferreira (Eds.), *The handbook of translation and cognition* (pp. 555-572). Wiley-Blackwell. https://doi.org/10.1002/ 9781119241485.ch30

O'Brien, S. (2011). *Cognitive exploration of translation*. Continuum.

Puente, C. N. (2006). *Feminism and dialogics: Charlotte Perkins Gilman, Meridel Le Sueur, Mikhail M. Bakhtin*. Universitat de València.

Pym, A. (2011). Translation research terms: A tentative glossary for moments of perplexity and dispute. In A. Pym (Ed.), *Translation research project 3, tarragona: Intercultural studies group* (pp. 75-110). Intercultural Studies Group.

Risku, H. (2002). Situatedness in translation studies. *Cognitive Systems Research*, *3*(3), 523-533. https://doi.org/10.1016/S1389-0417(02)00055-4

Risku, H. (2014). Translation process research as interaction research: From mental to socio-cognitive processes. *MonTI. Monografías de Traducción e Interpretación*, Special Issue (1), 331-353.

Risku, H. (2017). Ethnographies of translation and situated cognition. In J. W. Schwieter & A. Ferreira (Eds.), *The handbook of translation and cognition* (pp. 290-310). Wiley-Blackwell. https://doi.org/10.1002/9781119241485.ch16

Risku, H., & Dickinson, A. (2009). Translators as networkers: The role of virtual communities. *Hermes-Journal of Language and Communication in Business*, *22*(42), 49-70. https://doi.org/10.7146/hjlcb.v22i42.96846

Risku, H., Rogl, R., & Pein-Weber, C. (2016). Mutual dependencies: Centrality in translation networks. *Journal of Specialized Translation*, *25*, 232-253.

Risku, H., & Windhager, F. (2013). Extended translation: A sociocognitive research agenda. *Target*, *25*(1), 33-45. https://doi.org/10.1075/target.25.1.04ris

Romanelli, S. (2015). Manuscripts and translations: Space for creation. *Linguistica Antverpiensia, New Series: Themes in Translation Studies*, *14*, 87-104. https://doi.org/10.52034/lanstts.v14i0.334

Schöpp-Schilling, B. (1975). “The Yellow Wallpaper”: A rediscovered “realistic” story. *American Literary Realism*, *8*(3), 284-286.

Schumaker, C. (1985). “Too terribly good to be printed”: Charlotte Perkins Gilman’s “The Yellow Wallpaper”. *American Literature*, *57*(4), 588-599. https://doi.org/10.2307/2926354

Scocchera, G. (2015). Computer-based collaborative revision as a virtual lab of editorial/literary translation genetics. *Linguistica Antverpiensia, New Series: Themes in Translation Studies*, *14*, 168-199.

Scott, C. (2006). Translating the literary: Genetic criticism, text theory and poetry. In S.

Bassnett & P. Bush (Eds.), *The translator as writer* (pp. 106-118). Continuum.

Shih, C. Y. (2006). Revision from translators' point of view: An interview study. *Target*, *18*(2), 295-312. https://doi.org/10.1075/target.18.2.05shi

Shreve, G. M., & Angelone, E. (2010). *Translation and cognition*. John Benjamins.

Sofer, M. (1998). *The translator's handbook* (Rev. ed.). Schreiber.

Sorvali, I. (1998). The translator as creative being with special regard to the translation of literature and LSP. *Babel*, *44*(3), 234-243. https://doi.org/10.1075/babel.44.3.04sor

Tirkkonen-Condit, S. (2000). Challenges and priorities in process research. In S. Tirkkonen-Condit & R. Jääskeläinen (Eds.), *Tapping and mapping the processes of translation and interpreting: Outlooks on empirical research* (pp. vii-ix). John Benjamins. https://doi.org/10.1075/btl.37.01tir

Toury, G. (1995). *Descriptive translation studies and beyond*. John Benjamins.

Treichler, P. A. (1987). Escaping the sentence: Diagnosis and discourse in "The Yellow Wallpaper". In S. Benstock (Ed.), *Feminist issues in literary scholarship* (pp. 61-77). Indiana University Press.

Wagner-Martin, L. (1989). Gilman's "The Yellow Wallpaper": A centenary. In S. L. Meyering (Ed.), *Charlotte Perkins Gilman: The woman and her work* (pp. 51-64). UMI Research Press.

Wasserman, S., & Faust, K. (1994). *Social network analysis: Methods and applications*. Cambridge University Press.

Zanotti, S. (2014). Translation and transcreation in the dubbing process: A genetic approach. *Cultus: The Journal of Intercultural Mediation and Communication*, *7*, 109-134.

Zanotti, S., & Bollettieri, R. M. (2015). Exploring the backstage of translations: A study of translation-related manuscripts in the Anthony Burgess archives. *Linguistica Antverpiensia, New Series: Themes in Translation Studies*, *14*, 127-148.

Compilation and Translation Review
Vol. 17, No. 2 (September 2024), 99-156
DOI: 10.29912/CTR.202409_17(2).0004

Measuring Interpreting Learners' Cognitive Skills: Scale Validation Using Structural Equation Modeling

Vincent Chieh-Ying Chang

This study focuses on constructing and confirming the reliability of a scale that integrates four key constructs from educational psychology, which are integral to interpreter training. This effort contributes to the niche of "metacognitive interpreter studies" and illustrates the beneficial use of structural equation modeling (SEM) within the realm of Interpreting Studies. A survey served as the primary tool for data collection, with 299 university students, native in Chinese and proficient in English as a second language, from various Chinese-speaking regions, participating voluntarily. The SEM analysis substantiated the scale's validity and reliability. The findings suggest that the scale is a promising tool for assessing how interpreting learners in higher education institutions utilize skills related to the four educational psychology constructs. The research also demonstrates the effective application of SEM in the field of Interpreting Studies.

Keywords: metacognitive interpreter studies, critical thinking, organization skills, metacognitive self-regulation, peer learning

Received: August 10, 2023
Revised: May 10, 2024; May 29, 2024; June 17, 2024; June 21, 2024
Accepted: June 26, 2024

Vincent Chieh-Ying Chang, Assistant Professor, Department of English, Tamkang University, E-mail: 159738@o365.tku.edu.tw

編譯論叢
第十七卷　第二期（2024年9月），99—156

衡量口譯培訓生的認知技能：使用結構方程模型進行量表驗證

張介英

本研究旨在建立並驗證一個整合教育心理學中四個關鍵面向的量表，這四大關鍵面向對於口譯員訓練至關重要。此研究對於「後設認知口譯員研究」這一細分領域作出了貢獻，並顯示在口譯研究領域內結構方程模型（SEM）這個分析方式的有效應用。研究採用問卷調查為主要的資料收集工具，共有 299 名以中文為母語、來自不同的華語地區且精通英語作為第二語言的大學生自願參與。SEM 分析證實了該量表的效度和信度。研究結果表明，在口譯訓練評估的層面，該量表具有高度的實用性，可以用以評估高等教育中口譯培訓生如何運用與這四個教育心理學面向息息相關的相關技能。此外，此研究還證明了 SEM 在口譯研究領域的有效應用。

關鍵詞：後設認知口譯員研究、批判性思考、組織技巧、後設認知自我調節、同儕學習

收件：2023 年 8 月 10 日
修改：2024 年 5 月 10 日、2024 年 5 月 29 日、2024 年 6 月 17 日、2024 年 6 月 21 日
接受：2024 年 6 月 26 日

張介英，淡江大學英文學系助理教授，E-mail: 159738@o365.tku.edu.tw。

Introduction

Drawing on a recent conceptualization of "metacognitive translator studies" or MTS (Pietrzak, 2022) that is translator-centered, the present study attempts to propose a new sub-area of "metacognitive interpreter studies" or MIS that is interpreter-centered as an addition to the "fast-growing and increasingly diverse field of Interpreting Studies" or IS (Pöchhacker, 2015, p. 2).

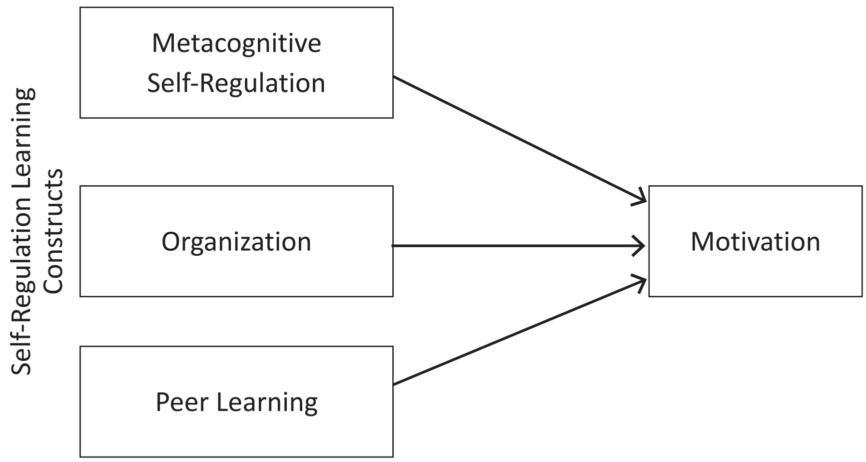
The article, therefore, falls within the scope of "metacognitive interpreter studies," an emerging sub-area, like "metacognitive translator studies," that has so far received sparse research attention (Pietrzak, 2018, p. 819) and has remained poorly understood. The area of MIS is concurrently considered an extension of "Translator Studies," as proposed by Chesterman (2009, 2021), see also Dam and Zethsen (2009), Munday and Vasserman (2022), focusing on the interpreters themselves instead of the process or the product of interpreting while closely investigating interpreters'/translators' "self-regulatory activity" (Pietrzak, 2018, p. 819) as well as "the nature of self-regulation in translator/interpreter training" (Pietrzak, 2018, p. 819). Drawing on the study by Adnan et al. (2018), the present study attempts to inform MIS anchored within the umbrella field of IS by further exploring potential correlations amongst four educational psychology constructs (Pintrich et al., 1991), i.e., critical thinking, organization, metacognitive self-regulation, and peer learning during tertiary interpreter training in higher education and by developing and validating a scale involving the four constructs.

In the study, the term "tertiary interpreting learners" refers to those who undertake interpreter training often provided as an optional module for undergraduate language majors.

To further illustrate, establishing a scale to measure the relation among the three chosen dimensions (organization, metacognitive self-regulation, and peer learning) against the validity criterion of critical thinking is essential for several compelling reasons rooted in educational theory and empirical research. Adnan et al.'s (2018) work specifically highlighted the intricate interactions between metacognitive self-regulation, organizing skills, and peer learning, as well as their impact on motivation, underscoring the importance of metacognitive strategies which are foundational to critical thinking skills holistically encapsulating the dimension of motivation (Krathwohl, 2002) in higher education (Figure 1).

Figure 1

Conceptual Framework of Self-Regulated Learning Strategies and Motivation



Note. Adapted from Adnan et al. (2018, p. 34)

Additionally, Marschark et al.'s (2005) argument that critical thinking should take precedence over motivation in interpreter and education evaluation aligns with the broader educational shift towards valuing higher order cognitive skills, as highlighted in the context of interpreter education (Marschark et al., 2005). This shift is also reflected in Bloom's taxonomy, where critical thinking skills—such as analysis, evaluation, and synthesis—rank higher than the recall of knowledge, indicating a deeper level of cognitive processing that greatly encompasses and influences motivational aspects (Krathwohl, 2002).

Critical thinking as a validity criterion offers a more definitive measure of an interpreting learner's ability to not only absorb knowledge but to apply, analyze, synthesize, and evaluate that information in complex and varied contexts (Gile, 2005). By integrating these dimensions into a scale, educators can more accurately assess the efficacy of teaching methods and learning strategies, thereby aligning educational outcomes with the higher-level cognitive skills that are crucial for academic and professional success in a rapidly evolving knowledge economy. This approach ensures that the educational focus shifts from mere motivation to fostering a robust, analytical, and reflective thinking process, ultimately enhancing the learner's ability to navigate and interpret complex information effectively (Pöchhacker, 2016).

Tertiary Interpreting Learners in Higher Education in the Greater Chinese-Speaking Region

As of late, amidst globalization, the higher education landscape worldwide has been increasingly dynamic, with the rise of new higher education providers and the explosive demand for translation and interpreting talents with cross-language and intercultural skills (Biel & Sosoni, 2017, p. 353; Bielsa, 2005, p. 131). In line with this trend, W. Wang et al. (2020, p. 1) have revealed that over 200 formal four-year undergraduate translation and interpreting degree programs in the greater Chinese-speaking region has been launched in the past decade. However, while there is a relative wealth of research available on four-year degree program graduates (Kelly & Martin, 2019; Yan et al., 2017), little research effort has been made to investigate the population of tertiary interpreting learners who take optional interpreting module(s) for a mere semester or two in their college years primarily to improve their foreign language proficiency (Pym & Ayvazyan, 2017, pp. 393-394; Pym et al., 2013) and to acquire useful interpreting skills to enhance their employability with preliminary interpreting abilities (T. Y. Lee & Liao, 2010, p. 256).

There are several reasons why research on tertiary interpreting learners is lacking. First, many of these students are enrolled in traditional applied linguistics or literature programs, which makes them more difficult to track and study (Xu, 2005, p. 236). Second, they often come from a variety of backgrounds and have different motivations for taking interpreting courses, which makes them harder to categorize and investigate (C. Liu & Yu, 2019, p. 2; Wu, 2016, p. 13). Finally, because they are generally enrolled in optional modules, they are often seen as less committed to becoming interpreters than those who enroll in full-time degree programs (Olvera-Lobo et al., 2005, p. 140).

To summarize, tertiary interpreting learners in higher education represent a unique and under-researched population (Laviosa, 2014; Malmkjær, 2010) that could potentially contribute valuable insights to IS. There is a noticeable research gap concerning tertiary interpreting learners who are perhaps of no interest to interpreting scholars. These settings often present unique challenges and learning dynamics not typically found in more traditional, full-time degree programs. Research in this area can fill a critical gap and contribute to a more comprehensive understanding of interpreter training across different educational contexts. Despite the challenges associated with this population, it is imperative that we study this unique ontology in order to help further inform IS as a whole (J. Liu, 2020, p. 43).

To elaborate, tertiary interpreting learners, as “part-time” participants in higher education interpreter training, offer a distinct perspective on the acquisition and application of interpreting skills under less traditional, more varied educational contexts. Their unique position can contribute to IS in several meaningful ways as follows: First, these learners often balance their studies with other academic or personal commitments, which may influence their learning strategies and outcomes. Investigating how such diverse contexts affect their skill acquisition can provide insights into flexible, adaptable educational models for interpreter training. Second, insights gained from studying this group can lead to the development of targeted pedagogical strategies that address the specific needs of part-time learners, contributing to more inclusive and effective teaching methodologies. Third, learning from the adaptation and performance of these learners can inform broader educational practices in IS, particularly in enhancing the accessibility and flexibility of training programs to accommodate a wider range of learners.

Positioning Research Perspective

Introduction to Metacognitive Interpreter Studies

This section introduces the new conceptualization of "metacognitive interpreter studies" (MIS), which extends the framework of "metacognitive translator studies" (MTS) as proposed by Pietrzak (2018). By shifting the focus from translation to interpreting, MIS seeks to adapt and apply the holistic and transformative educational principles of MTS to the specific needs and challenges of interpreter training. This reorientation highlights the unique cognitive and metacognitive demands of interpreting and aims to enrich the pedagogical approaches within the field, ensuring that they are more aligned with the dynamic and interactive nature of interpreter education.

The new area of metacognitive translator studies or MTS proposed by Pietrzak (2018, p. 819) is theoretically based on the concept of holistic education and transformative learning (Mezirow, 1981, 1990, 2003; Miller, 2019). This means that the focus is on supporting the learners' overall growth, rather than simply teaching them, shifting the focus from teaching to learning. In other words, this approach emphasizes supporting the learners' development, rather than simply imparting knowledge. This is in line with the social constructivist approach (Kiraly, 2014), which views learning as an active process where learners construct their own understanding of the world around them, with social constructivism rooted in previous ground-breaking research (Brown et al., 1989; Bruffee, 1999; Dewey, 1986; Rorty, 2009; von Glasersfeld, 1988; Vygotsky, 1994).

The MTS approach to training emphasizes the progress of students' self-awareness and understanding of the cognitive processes involved in translation (Pietrzak, 2022, p. 2). This allows for the activation of personal resources and metacognitive regulation of cognitive processes during training. The practical experience gained from this type of training leads to improved expertise in translation. MTS focus on the skills that translators need to develop in order to be successful, such as self-regulation, self-reflection and self-study (Schaeffer et al., 2020, p. 6).

In addition to such constructs as career choice motivations, self-concept, self-efficacy, metacognitive awareness, job satisfaction, and perceived success covered in the study by Pietrzak (2022, pp. 121-122), the present study seeks to make entry into the sub-area of MIS by attempting to examine the potential interplay(s) amongst critical thinking, organization, metacognitive self-regulation, and peer learning (Pintrich et al., 1991), particularly in the context of tertiary interpreter training as defined by the study. In line with the theoretical conceptualization of MTS, the present study attempts to inform, to a certain extent, the sub-area of MIS within IS to explore interpreter-centered constructs in an educational setting as a way to advance our understanding of the cognitive processes involved in interpreting.

Further, it is worth stressing that Adnan et al. (2018) have specifically demonstrated that organization, metacognitive self-regulation and peer learning had an effect on motivation in higher education; concurrently, studies have indicated that critical thinking and motivation are closely interconnected both in generic educational settings (Lai, 2011, p. 10) as well as in translation and interpreting classrooms (Jabu et al., 2021, p. 490). Moreover, critical thinking is essential for effective interpreter training, as it allows interpreters to reflect on and evaluate their own performance in order to improve their practice (Junining, 2016, p. 870). This is why the current study has chosen "critical thinking" as the validity criterion (Khine, 2013), against which the validity and reliability of three other educational psychology constructs, namely "organization," "metacognitive self-regulation," and "peer learning" are to be evaluated. Thus, by doing so, the study attempts to develop and validate a scale involving the four constructs that can potentially be used to assess all the four factors on tertiary interpreting learners.

It is particularly worth stressing that, in recent years, IS has seen a resurgence of interest in the role of psychological factors in various interpreting processes. However, much of this research has been limited to "data famine" (Mellinger & Hanson, 2016, p. 10) or small-scale, exploratory studies with little connection to established educational psychology constructs. As a result, there is a lack of understanding of how different educational psychology constructs relate to one another in tertiary interpreter training in higher education, which has motivated the present study to fill the gap.

Further, the term "interpreting learners" accurately captures the essence of the cohort's engagement with interpreting modules surrounding the present study. These students typically enroll in interpreting courses for one or two semesters, primarily to enhance their foreign language skills and to acquire preliminary interpreting abilities that they perceive as beneficial for their future career prospects. This educational path is distinct from that of dedicated "interpreting learners," (Wu, 2016) who pursue extensive, often multi-year programs focused on mastering the art and skill of professional interpreting.

This nuanced understanding is crucial for situating the current research within the wider landscape of IS (Pöchhacker, 2016). The field has traditionally concentrated on the training and performance of individuals aiming for professional interpreting careers. However, there exists a significant, though less studied, subset of learners whose interaction with interpreting studies is part of a broader educational endeavor. By focusing on these "interpreting learners," the present research addresses a notable gap in the literature.

The inclusion of these interpreting learners in the current study contributes to a more comprehensive understanding of the diverse pathways through which individuals engage with interpreting studies. It challenges the field to broaden its perspective and consider the varying levels of commitment and objectives among students involved in interpreting activities. This broader view can inform the development of tailored educational strategies that cater to the diverse needs of students, from those seeking professional proficiency to those aiming to supplement their language skills and employability.

Moreover, by studying this under-researched group, the study contributes to addressing the "data famine" (Mellinger & Hanson, 2016) in areas of IS that pertain to non-professional, elective participants in interpreting education. This approach not only enriches the empirical base of the field but also encourages a more inclusive consideration of what constitutes interpreting studies and who its participants are.

Critical Thinking as a Core Component

Critical thinking is described as a higher-level skill closely associated with metacognition (Pietrzak, 2022, pp. 187-188). Definitions of critical thinking vary widely, but most definitions have the following abilities in common, based on classic and historic studies: scrutinizing arguments and opinions (Ennis, 1985;

Facione, 1990; Halpern, 1998; Paul & Nosich, 1992); drawing conclusions through inductive or deductive reasoning (Ennis, 1985; Facione, 1990; Paul & Nosich, 1992; Willingham, 2008); critiquing or assessing (Case, 2005; Ennis, 1985; Facione, 1990; Lipman, 1988; Tindal & Nolet, 1995); arriving at decisions or addressing problems (Ennis, 1985; Halpern, 1998; Willingham, 2008). In addition, there appear to be both general and domain-specific aspects of critical thinking, suggesting that instruction should be a blend of preparation in generic principles of critical thinking and practice in utilizing critical thinking skills in the context of varying domains (Ennis, 1985; Facione, 1990; Paul & Nosich, 1992). Martinez (2006) has defined critical thinking as "evaluating ideas according to their quality, especially judging whether they are useful or not" (p. 697), and treated it as one of the three kinds of metacognition, accompanied by metamemory and problem solving. Hennessey (1999) has presented an inventory of metacognitive skills that resemble the skills usually included in definitions of critical thinking: contemplating the fundamentals of one's beliefs; momentarily suspending one's ideas to evaluate opposing ideas; reflecting on the interplay between one's ideas and any evidence in or not in favor of those ideas; explicitly deliberating the standing of one's thoughts; appraising the consistency and generalizability of one's concepts.

Critical thinking is an essential skill for interpreting learners to develop (Gile, 2009; Pöchhacker, 2015; Tiselius & Hild, 2017), as it enables them to analyze and make decisions about the meaning of what they see and hear in real time. Without this ability, they will be at a disadvantage when asked to interpret spoken or written language (Sandoval, 1998). Consequently, critical thinking skills have been considered a crucial part of interpreter training programs (Horváth, 2007, p. 108). Further, Tseng and Gardner (2015) indicate that learner-centered learning or, in this case, interpreting learner-centered learning, helps to enhance critical thinking skills.

Several reasons explain why critical thinking capacities are crucial to successful interpreter training. First, critical thinking allows interpreters to analyze arguments and make inferences using logical reasoning (Gile, 2005; M. Liu, 2008). This is important because it enables interpreters to understand the meaning of what they are hearing or reading, and to draw conclusions based on that information. Second, critical thinking allows interpreters to judge or evaluate the quality of the information they are receiving (Seleskovitch, 1989), enabling interpreters to determine whether or not the information is reliable and accurate. Finally, critical thinking allows interpreters to make decisions or solve problems (Niska, 2005), a useful skill with which the interpreters are able to identify solutions to the challenges they face while interpreting.

This explains why interpreter training programs have generally included instruction relating to critical thinking skill development (Kalina, 2000, p. 7). This instruction has been designed to help interpreting learners develop the capability to analyze arguments, make inferences, judge or evaluate information, and make decisions or solve problems (Mackintosh, 1999). By teaching interpreting learners how to think critically, they become more effective interpreters who are better able to provide accurate and reliable interpretations (Li, 2015, p. 186).

Potential Interplays Between Critical Thinking and 1) Organization, 2) Metacognitive Self-Regulation, and 3) Peer Learning

Organization

Organization strategies are vital to interpreter training because they help learners think analytically about the materials they are interpreting (Dong, 2018;

Pöchhacker, 2016). When students can organizationally process information, they can better understand and remember the main notions of a text or conversation (Beeby et al., 2003, p. 46; Pintrich et al., 1991, p. 13). This is especially essential in interpreter training when students need to be able to remember and understand large amounts of information in a short period (Gile, 2005).

Many organization strategies can be used, such as outlining the key points of a text, sketching a network of the central concepts, or mapping the primary themes (Pintrich et al., 1991). Selecting the most appropriate organization strategy for a particular task can help improve learning and performance. For instance, when trying to remember a list of vocabulary words, it may be more effective to create a mind map or sketch a diagram of the words rather than simply reciting them from memory (D'Antoni et al., 2010).

Organization strategies can also help learners to think diagnostically about the materials they are processing (Huseman et al., 1972, p. 263). By actively selecting and organizing the information, students are more likely to pay attention to the meaning of the subject matters and see connections between ideas (Pintrich et al., 1991, p. 42). This is a valuable skill for interpreters, who need to be able to understand the meaning of what they are hearing and see the relationships between nodes of information to provide an accurate interpretation (Gile, 2009).

Duncan et al. (2015, p. 66) have shown evidence that organization strategies can have a positive effect on learning and performance. To illustrate, Gurung et al. (2010) have found that students who used organization strategies while studying for an exam performed better than those who did not use organization strategies. This suggests that organization strategies can help learners to think more deeply about the information they are trying to learn and remember, leading to better understanding and performance.

Organization strategies can be an advantageous tool for interpreting learners, as they can help to improve learning and performance by promoting active engagement with the materials and encouraging critical thinking (Pöchhacker, 2016, p. 223). By using organization strategies, interpreting learners can better understand, remember, and think critically about the content they are interpreting (Kalina, 2000, p. 14).

Metacognitive Self-Regulation

Metacognition is often defined as “thinking about thinking” (Flavell, 1979, p. 906), while metacognitive self-regulation refers to the ability to monitor and regulate one’s own cognitive processes in order to achieve a desired goal (Schunk, 2008; Zimmerman, 2008). For example, when studying for an exam, a metacognitively self-regulated learner would be aware of how well they are understanding the materials, what study strategies are most effective for them, and when to take breaks (Magno, 2010, pp. 149-152).

There is growing evidence that metacognitive self-regulation is a major factor in academic success (Pintrich, 1999; Schunk & Zimmerman, 2013). Metacognitive self-regulation has also been found to be related to higher levels of critical thinking (Kuhn et al., 1997). Given the importance of metacognitive self-regulation for academic success and critical thinking (Ku & Ho, 2010, p. 263), it is imperative to understand how metacognitive self-regulation can be promoted during interpreter training.

Further, metacognitive self-regulation, e.g., self-monitoring, can be promoted in several ways during interpreter training (Gile, 2009; Pöchhacker, 2015). One way is through the use of learning strategies. Learning strategies are specific actions that students can take to facilitate their own learning, e.g., using mnemonic devices, setting goals etc. (Weinstein et al., 2000). Metacognitive self-regulation is essential for the effective use of learning strategies (Dunlosky et al., 2013).

Metacognitive self-regulation can also be promoted through the use of feedback (Doğan et al., 2009; Zimmerman & Moylan, 2009). Feedback is information that is provided to learners about their performance on a task (e.g., "You did not faithfully interpret that passage"). Feedback should be specific, timely, and useful in order to be effective (Shute, 2008, p. 154). This explains why a number of scholars (Aguirre Fernández Bravo, 2018; Araújo, 2019; Class & Moser-Mercer, 2013; Doğan et al., 2009) have specifically demonstrated the importance of feedbacking during interpreter training.

Peer Learning

Peer learning is defined as the process of acquiring knowledge or skills through discussion and collaboration with fellow students (Boud, 2001, p. 8; Pietrzak, 2022, pp. 109-111). Put differently, peer learning occurs when students work together to learn new materials or master new skills (Topping, 2005, p. 632). Peer learning has many benefits, including the possibility that it can help students better understand and remember information, develop critical thinking skills, and learn to work collaboratively (Boud et al., 2014; Damon, 1984).

Peer learning can take place in many different ways. For instance, students may discuss readings outside of class, work together on problem sets, or present their research to each other (Boud et al., 1999, 2014). In each of these cases, students are working together in order to learn new information or improve their understanding of the materials (Boud, 2001).

One of the most constructive values of peer learning is that it can help students develop critical thinking skills (Boud & Lee, 2005, p. 510). When students work together to discuss readings or solve problems, they are forced to think critically about the materials in order to come up with a solution (Cooper, 2002, p. 54). This process can help them better understand the materials and learn how to apply them in real-world situations (Azmitia, 1988).

According to Pintrich et al. (1991), peer learning can have a number of effects on critical thinking. For example, De Backer et al. (2015) suggest that exchanges of ideas and interactive brainstorms with peers can help students better understand and reinforce the materials they are reading. In addition, the activities of teamwork, exchanges of opinions, and dialogues with peers during the learning process can help students clarify and solidify the knowledge they are learning (Parr & Townsend, 2002). These activities typically occur in the context of cooperative learning as students engage in interactions with their peers within the group (Slavin, 1987).

In short, peer learning skills can have various effects on interpreter training, as they can help students make clear and elaborate on learning resources via peers (Gile, 2009; Pöchhacker, 2016).

Synthesis With the Work of Adnan et al. (2018)

As indicated previously, the work of Adnan et al. (2018) is pivotal in understanding how these elements combine within the context of higher education. Their findings suggest that organization, metacognitive self-regulation, and peer learning not only enhance motivational factors but are also foundational to developing robust critical thinking skills. These interrelationships underscore the necessity of a comprehensive educational strategy that integrates these dimensions to cultivate a rich, dynamic learning experience for interpreting learners.

Research Hypotheses

For developing and validating a scale with the four educational psychology constructs, the present study uses the research conceptual framework (Adnan et al., 2018) shown in Figure 2, while proposing four hypotheses as follows:

Hypothesis 1: Metacognitive self-regulation strategy is associated with critical thinking.

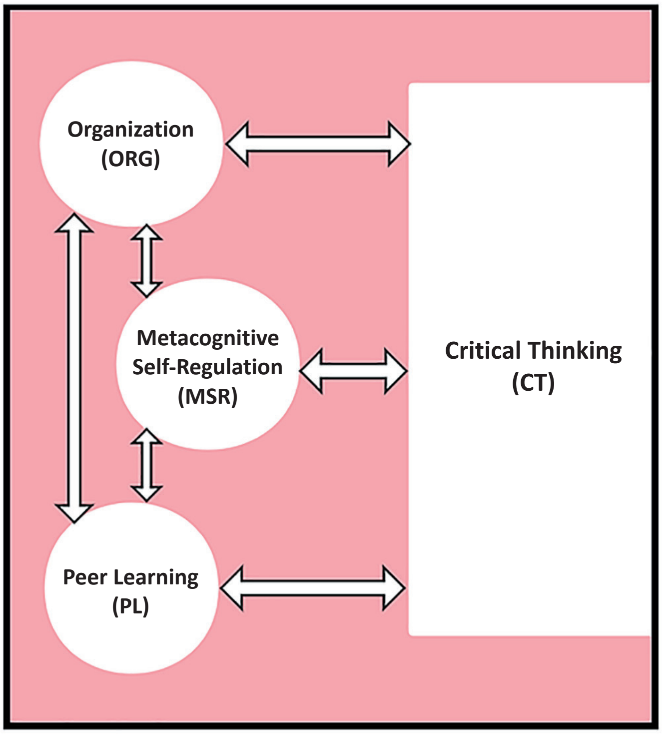
Hypothesis 2: Organizational strategy is associated with critical thinking.

Hypothesis 3: Peer learning strategy is associated with critical thinking.

Hypothesis 4: Organization, metacognitive self-regulation, peer learning and critical thinking all correlate with one another.

Figure 2

Research Conceptual Framework



Note. Adapted from Adnan et al. (2018)

Structural Equation Modeling

Structural equation modeling (SEM) is a statistical tool that is widely used in educational and psychological research, for a detailed discussion, see Bagozzi and Yi (2012), Khine (2013). It allows researchers to examine the interrelationships between various educational psychology or psychometric constructs in a way that is not possible with other methods (MacCallum & Austin, 2000). However, to date, little research has used the SEM techniques to analyze data in relation to interpreter-centered psychometric constructs. This is surprising given the potential benefits of SEM for understanding complex phenomena. SEM could potentially furnish valuable insights into the potential relationships amongst interpreters' psychometric constructs and improve our understanding of how these constructs influence each other, a point confirmed by Cai and Dong (2015).

The following are some of the few recent SEM studies that have been conducted to model the interactions amongst various interpreter-centered psychometric constructs. For example, Dong et al. (2013) recruited students from translation and interpreting degree programs and developed an interpreter anxiety scale using the SEM methodology. Also with degree program students recruited, L. Wang and Hsieh (2018) confirmed, with SEM analyses, that the self-schema of interpreting anxiety had an effect on interpreting flow and that interpreting flow had an effect on interpreting anxiety. Additionally, Yu and Dong (2022) investigated the effects of language competence and working memory capacity on consecutive interpreting performance via SEM. In addition, it is worth mentioning that the use of SEM in the field of "Translator Studies" is equally limited (Yang et al., 2021; Yang & Wang, 2019, 2020). In light of this, the current study is one of the first few attempts in IS to employ SEM to develop and validate a scale with the four constructs in question.

The use of SEM has many advantages over other methods (MacCallum & Austin, 2000) and has been considered an established approach in educational psychology research (Bagozzi & Yi, 2012; Khine, 2013). First, it allows for the modelling and the predicting of latent relationships between variables that are not possible with other methods (Kaplan, 2008). Second, it is conceivable to construct a model that represents the data in a way that is more understandable and easier to interpret. Third, the application of SEM makes it likely to suggest correlational or even causal relationships between variables (Kaplan, 2008). SEM could therefore potentially generate insightful information on the latent interplays between interpreter-centered psychometric constructs and improve our understanding of how these constructs influence each other. Thus, more research using SEM in relation to interpreter-centered psychometric constructs is needed in order to fully understand the potential of this approach to IS. The present research project is therefore significant as it pioneers the use of SEM to explore educational psychology constructs within interpreter training. By validating a new scale in this under-researched area, the study advances our theoretical and practical understanding of interpreter training dynamics.

Methodology

Participants

A total of 299 undergraduates who took tertiary interpreter training as an optional course in the greater Chinese-speaking region were successfully recruited; 232 females and 67 males in the age range 19-24 years voluntarily agreed to participate with informed consent. All were English or foreign language majors who had previously undertaken some non-degree training of interpreting, but had received no formal BA- or MA-level interpreting instruction before the investigation. The native language of all the participants was Chinese, with English as the first foreign language.

It is worth stressing that the participant background information was obtained through a meticulous selection process to ensure the consistency and relevance of the sample for this study. During the data collection phase, interpreting professors and instructors across the various societies in the greater Chinese-speaking region were contacted via email and social media. These communications provided a detailed description of the desired participant profile: individuals who were English or foreign language majors with some non-degree training in interpreting but no formal BA- or MA-level interpreting instruction. The instructors were requested to pre-screen potential respondents based on these criteria.

Additionally, before completing the questionnaire, participants were required to self-identify and confirm their background to ensure they met the study's criteria. This dual-layered approach of instructor pre-screening followed by participant self-identification was designed to ensure a consistent and relevant participant group, thereby enhancing the reliability and validity of the research findings.

Instruments

From the original Motivated Strategies for Learning Questionnaire (MSLQ) (Pintrich et al., 1991), a total of 23 questions are associated with the four dimensions, i.e., 1) Critical Thinking or CT; 2) Organization or ORG; 3) Metacognitive Self-Regulations or MSR; and 4) Peer Learning or PL. That being said, using the Delphi method (Okoli & Pawlowski, 2004), results from a panel of three interpreting professors excluded six questions that were considered irrelevant to the study, e.g., 1) I always miss out important information because I think of other things; 2) I find what I read confusing; and 3) I make up questions to help myself understand better (Okoli & Pawlowski, 2004, p. 23). Ultimately, an online questionnaire with a new title of "Motivation and Strategies in Interpreting Learning" containing 23 questions (Appendix) was administered to the participants. The questionnaire comprises six demographic questions, followed by Questions 7-10 relating to ORG, Questions 11-16 addressing MSR, Questions 17-19 focusing on PL, and Questions 20-23 pertaining to CT. All of the items were measured by a four-point Likert-scale, ranging from 1 as strongly disagree to 4 as strongly agree. The decision to utilize a 4-point Likert scale, as opposed to the original 7-point scale used in the MSLQ, was made after careful consideration by the said three interpreting professors. This adjustment was strategically implemented to enhance the response quality by eliminating the middle, or "neutral," option, which can often lead to non-discriminative responses. The absence of a neutral option encourages respondents to make a more definitive judgment, thereby providing clearer data on their leanings toward agreement or disagreement with the questionnaire statements. Further, the choice of a 4-point scale also aimed to reduce respondent fatigue and the cognitive load associated with discerning between closely related response options that a 7-point scale presents. This is particularly important in ensuring higher response rates and reliability in contexts where nuanced differentiation between options may not yield additional valuable insights.

"Organization" included four items (Pintrich et al., 1991) on how interpreting learners organize learning materials while preparing for the interpreting training course. The dimension on "metacognitive self-regulation consisted of six items" (Pintrich et al., 1991) on the extent to which tertiary interpreting learners use metacognitive learning strategies when they prepare for their interpreter training. The dimension on "peer learning" included three items (Pintrich et al., 1991) on how the learners use peer learning for the tertiary interpreting training course. The dimension on "critical thinking" included four items (Pintrich et al., 1991) on how the learners apply critical thinking to the tertiary interpreting training course.

It is worth noting that the categorization of items ORG 2 and ORG 3 (see Appendix) within the current questionnaire, which originally appeared under different categories in the MSLQ. This reclassification reflects a deliberate and theoretically informed decision, akin to adaptations noted in previous research across diverse academic disciplines (Alsultanny et al., 2014; Hadwin et al., 2007; van Rooij et al., 2017). Such flexibility in the application of the MSLQ items is not only common but is encouraged to ensure the relevance and applicability of the instrument to specific study contexts.

In the present study, the unique requirements of interpreter training necessitated a nuanced approach to item selection and categorization. The decision to adapt and reposition these items under the organization dimension was reached after thorough discussion and consensus among three senior interpreting professors. This was done to more accurately reflect the specific organizational skills required in interpreter training, which includes effective time management ("For this interpreting class, I make full use of my time to study") and collaborative preparation strategies ("When preparing for interpreting in advance, I often make time to discuss what I have prepared with other students in the class"). These adaptations were made to tailor the questionnaire more closely to the skills and behaviors most predictive of success in interpreter training.

Results and Findings

Descriptive Results

Of the 299 participants, around 78% of the participants were female, while the remaining 22% were male. Their average age was 21.6 with a standard deviation of

1.7. Prior to the investigation, the participants self-reported that they had spent an average of 13 years learning English as a foreign language a standard deviation of 2.9, and that they had spent an average of 2.6 hours per week a standard deviation of 1.6 on their optional interpreting courses at universities and colleges in the respective five Chinese-speaking societies. As previously indicated, the participants were from five different societies in the greater Chinese-speaking region: Chinese Mainland, Hong Kong, Macau, Singapore, Taiwan (arranged alphabetically). Specifically, the participants' universities are located in the following cities: Shanghai (141), Xiamen (11), Guangzhou (6), Shenzhen (5), Beijing (5), Changsha (5), Zhuhai (1), Zhanjiang (2), Chengdu (2), Nanjing (1), Hangzhou (1), Taiyuan (1), Kunming (1), Hong Kong (4), Macau (18), Singapore (9), New Taipei City (35), Taipei City (29), Tainan (9), Kaohsiung (12), and Hsinchu (1). This distribution reflects a significant concentration in major metropolitan areas, indicating the prevalence of interpreter training programs in urban centers. In addition, the participants are, on a relative basis, well-distributed across the greater Chinese-speaking region, including significant representation from Chinese Mainland, Taiwan, Macau, and Singapore. This diversity enhances the relative generalizability of our findings across different socio-cultural contexts within this region. Finally, it is important to note that the study gave the same instructions in English regarding the specific linguistic background during participant recruitment, independent of the different societies involved. Finally, the top two self-reported reasons why the participants studied the optional interpreting module were 1) I find interpreting skills useful; and 2) Interpreting skills can improve my English proficiency.

Results of Correlation Analysis

A correlation analysis was performed to examine the relationships among the four key constructs: Critical Thinking (CT), Organization (ORG), Metacognitive

Self-Regulation (MSR), and Peer Learning (PL). The analysis revealed that all four factors are positively correlated with one another, indicating that improvements in one factor could be associated with enhancements in the others.

Table 1 presents the means, standard deviations, and correlation coefficients for each of these constructs. As shown, the results underscore the interrelated nature of these cognitive skills, which are crucial for the development of interpreting students' abilities. It is worth mentioning that CT showed strong associations with ORG, MSR, and PL, suggesting its pivotal role in the cognitive framework of interpreting learners. In addition, ORG was positively correlated with MSR and PL, highlighting its importance in structuring and enhancing learning processes. Further, MSR and PL were also significantly correlated, reflecting the complementary roles these factors play in fostering an interactive and reflective learning environment.

Table 1

Results of Correlation Analysis

Measures	1	2	3	4
1. Organization (ORG)	1			
2. Metacognitive Self-Regulation (MSR)	0.70**	1		
3. Peer Learning (PL)	0.59**	0.66**	1	
4. Critical Thinking (CT)	0.60**	0.71**	0.57**	1
M	2.85	2.88	2.71	2.94
SD	0.37	0.36	0.53	0.35

Note. ** indicates significance at the 0.01 level (2-tailed).

The analysis revealed that the mean scores for the four key constructs were as follows: Organization had a mean of 2.85, metacognitive self-regulation a mean of 2.88, peer learning a mean of 2.71, and critical thinking a mean of 2.94. These results indicate that the interpreting learners recognized the importance of each of these cognitive skills in their training. The relatively close range of these mean scores suggests a general agreement among the learners about the significance of these skills in enhancing their interpreter training experience.

Specifically, the results lead to findings suggesting that to optimize their learning outcomes in interpreter training, the interpreting learners need to focus on several key strategies:

1) Effective Organization: Learners need to effectively organize their study materials and information. A well-structured approach to learning helps in better understanding and retention of the interpreting content, enabling learners to manage and navigate through the learning materials more efficiently.

2) Metacognitive Self-Regulation: It is crucial for learners to utilize metacognitive regulation strategies effectively. This involves being aware of their own learning processes and adapting their strategies as needed to improve comprehension and mastery of interpreting skills.

3) Peer Learning: The use of peer learning strategies is essential for reinforcing the learning experience. By collaborating with and learning from their peers, interpreting students can enhance their understanding of interpreting techniques and practices through shared knowledge and experiences.

4) Application of Critical Thinking: Learners must apply critical thinking throughout their training process. This involves analyzing, evaluating, and synthesizing information during interpretation exercises, which are key to developing professional-level interpreting skills.

These components underscore the holistic approach needed in interpreter training, where organization, metacognitive self-regulation, peer learning, and critical thinking play integral roles in shaping the learners' professional development and readiness.

Moreover, the standard deviations for these factors ranged from 0.35 to 0.53, demonstrating moderate variability in the participants' responses. Specifically, Organization had a standard deviation of 0.37, Metacognitive Self-Regulation 0.36, Peer Learning 0.53, and Critical Thinking 0.35. This variability is important as it shows that while there are commonalities in how skills are perceived and developed, individual differences are still significant.

The correlation analysis revealed meaningful relationships among the four factors. The correlation coefficient between ORG and MSR was $r = 0.70$, indicating a strong positive relationship. This suggests that students who are well-organized also tend to be good at regulating their learning processes. The correlation between MSR and PL was $r = 0.66$, and between MSR and CT, it was $r = 0.71$. These coefficients indicate that metacognitive strategies are closely linked with both the ability to engage with peers and the capacity for critical thinking.

These correlations support Hypothesis 4, which posited that the constructs of ORG, MSR, PL, and CT are interrelated. The positive and significant correlations among these factors confirm that these cognitive skills are not isolated but are interconnected components of the cognitive skillset of interpreting learners.

Results of Standardized Factor Loading for All Factors

First, to examine the internal consistent reliability of the observed items in the questionnaire so as to validate the scale, Cronbach's alpha values were assessed. The resulting alpha values ranged from 0.58 to 0.74, which were above the acceptable threshold (Tavakol & Dennick, 2011), as shown in Table 2.

That being said, it is worth noting that, in the present study, the internal consistency of the scales, as measured by Cronbach's alpha, ranged from 0.58 to 0.74. While the alpha values for most constructs are above the commonly accepted threshold of 0.70 (Tavakol & Dennick, 2011), indicating good internal consistency, the alpha value for the "Organization" construct is 0.58. This value is below the 0.70

threshold, which suggests potential issues with the reliability of this particular scale.

To illustrate, Cronbach's alpha is a measure of internal consistency and reflects how closely related a set of items are within a group. It is widely recognized that alpha values above 0.70 are preferable, indicating a higher level of internal consistency (Raykov & Marcoulides, 2011). However, values slightly below this threshold can still be acceptable in exploratory research or when dealing with complex constructs (Hair, 2009).

Therefore, it has to be acknowledged that the lower alpha value for the "Organization" construct suggests that some items may not be measuring the same underlying construct as effectively as others. This discrepancy could be due to the diverse nature of skills and behaviors encompassed by the "Organization" dimension or the specific characteristics of the sample involved in this study. To address this, future research is recommended to incorporate further refinement of the scale, and additional validation work is needed to improve the internal consistency of the "Organization" construct.

To enhance the robustness of the findings and ensure the scale's applicability across various contexts, future studies should consider revising the "Organization" scale. This could involve conducting additional pilot testing, item analysis, and incorporating qualitative feedback to improve the scale's internal consistency and better capture the construct it intends to measure.

Consequently, while the current study presents preliminary evidence for the reliability of the newly developed scale, the results, particularly concerning the "Organization" dimension, should be interpreted with caution. These findings underscore the necessity for continued scale development efforts to ensure the comprehensive assessment of all targeted constructs.

Second, in order to test the reliability and validity of the measurement model, standardized factor loadings, composite reliability (CR) (Segars & Grover, 1993), and average variance extracted (AVE) (Fornell & Larcker, 1981) (Table 2). The standardized factor loadings for all the factors were significant and adequate. The CR values have revealed that the factors were reliable and the AVE values have verified the validity of the factors. Overall, the items were valid and reliable, and hence the confirmed validity and reliability of the scale the study aimed to develop at the outset.

Table 2

Standardized Factor Loading for the Measurement Model (For The Detailed Questionnaire, See Appendix)

Items	Factor Loading	Cronbach's Alpha	CR	AVE
Organization (ORG)		0.58	0.62	0.30
1. ORG 1	0.41			
2. ORG 2	0.45			
3. ORG 3	0.60			
4. ORG 4	0.68			
Metacognitive Self-Regulation (MSR)		0.75	0.77	0.36
1. MSR 1	0.64			
2. MSR 2	0.50			
3. MSR 3	0.71			
4. MSR 4	0.55			
5. MSR 5	0.56			
6. MSR 6	0.61			
Peer Learning (PL)		0.74	0.76	0.53
1. PL 1	0.58			
2. PL 2	0.75			
3. PL 3	0.82			
Critical Thinking (CT)		0.65	0.66	0.33
1. CT 1	0.70			
2. CT 2	0.53			
3. CT 3	0.39			
4. CT 4	0.64			

Results of Multiple Regression Analysis

According to a multiple regression analysis for Critical Thinking (Table 3), organization correlated with critical thinking (β = 0.49, $p < 0.01$), supporting hypothesis 1. Further, metacognitive self-regulation was associated with critical thinking (β = 0.17, $p < 0.01$), supporting hypothesis 2. Finally, peer learning also correlated with critical thinking (β = 0.15, $p < 0.01$), supporting hypothesis 3. This means that Hypotheses 1, 2, and 3 have all been supported and verified.

Table 3

*Multiple Regression Analysis for Critical Thinking (** = p < 0.01)*

Variables	β	Overall R^2
Organization (ORG)	0.49**	
Metacognitive Self-Regulation (MSR)	0.17**	
Peer Learning (PL)	0.15**	
		53.2

Note. All significant, p < 0.01

Measurement Model and the Structural Model

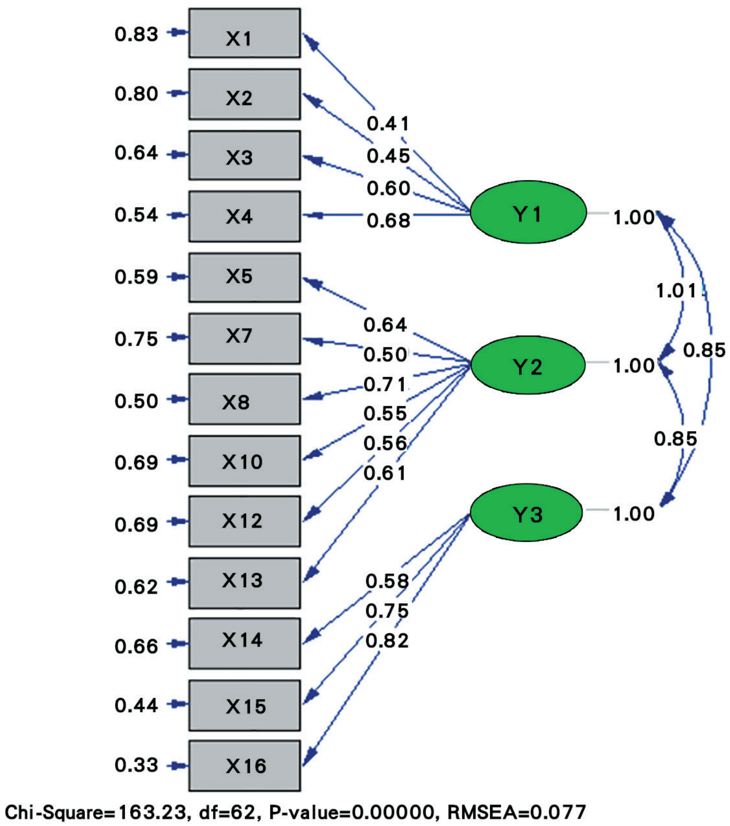
Prior research (Browne & Cudeck, 1992; Jöreskog & Sörbom, 1993) demonstrates that an Root Mean Square Error of Approximation (RMSEA) value of < 0.05 indicates a "close fit." While depicting the measurement model, Figure 1 shows that the RMSEA was 0.077, indicating a good model fit with CT as the validity criterion alongside ORG, MSR and PL as dimensions whose criterion-related validities were assessed. Thus, the recommended thresholds and measurement model fitness results have revealed a good model fit for the educational psychological constructs in question.

Analysis of Path Coefficient

Concurrently, with CT as the validity criterion, and ORG, MSR and PL as accompanying dimensions, the path coefficients of the structural model were then estimated based on the measurement model's good fit. The path coefficient analysis results are also pictorially shown in Figure 3, further confirming the reliability and validity of the scale.

Figure 3

Goodness of Fit Statistics



Discussion

The results and findings of this study substantiate the hypothesis that educational psychology constructs such as organization, metacognitive self-regulation, and peer learning are significantly and positively correlated with critical thinking among tertiary interpreting learners in higher education. This finding aligns with the theoretical frameworks proposed by Tiselius and Dimitrova (2023), who emphasized the integral role of cognitive and metacognitive processes in the development of interpreting competence in varying contexts. The presented study extends this framework by demonstrating that not only are these constructs interrelated, but they collectively contribute to the enhancement of critical thinking skills, which are pivotal for interpreting learners.

Moreover, the observed interconnections among the four constructs—organization, metacognitive self-regulation, peer learning, and critical thinking—echo the dynamic and interactive learning environments described by Orlando (2019) and Sawyer (2019) in interpreter education. These environments foster an integrated approach to skill development, as supported by the findings. By linking these constructs, the present research contributes to a deeper understanding of how structured and collaborative learning strategies can be effectively implemented to bolster critical thinking, as observed in practical interpreting classrooms by Palazzoni (2024). This approach underlines the importance of a holistic educational strategy that leverages various cognitive and metacognitive strategies to optimize learning outcomes for interpreting students, moving beyond the traditional, more prescriptive training models.

What these findings suggest is that it is important to note that all four constructs are to a certain extent equally important in higher education tertiary interpreter training. This is because each construct plays a unique and essential role in the overall interpreter training process. For example, organization helps students keep track of their studies and plan their workload in an efficient manner (Pöchhacker, 2015). Metacognitive self-regulation enables students to monitor and adjust their own learning strategies according to their needs and progress (Doğan et al., 2009). Peer learning provides students with the opportunity to learn from and collaborate with their peers (Cao, 2017), while critical thinking allows them to reflect on and evaluate information in a systematic way (Niska, 2005). Therefore, all four constructs are interrelated and interdependent, and this suggests each one contributes to the overall quality of tertiary interpreter education. Therefore, interpreter educators should consider all of these factors when designing learning activities and assessment tasks (Gile, 2009; Kalina, 2000; Pöchhacker, 2015).

It is worth stressing again that the findings furnished by the study underscore the interconnectedness of the four constructs—organization, metacognitive self-regulation, peer learning, and critical thinking—and their collective importance in higher education interpreting training. Organization is not merely about maintaining order; as Angelelli (2004) and Riccardi (2005) have observed, it is pivotal for helping students systematically approach interpreting tasks, enhancing their ability to manage and synthesize large volumes of information efficiently. This organizational skill is crucial, as it supports the cognitive and metacognitive processes central to interpreting (Setton & Dawrant, 2016). Metacognitive self-regulation, as outlined by Shreve and Angelone (2010), goes beyond simple self-monitoring, empowering students to adaptively adjust their strategies in response to the dynamic demands of interpreting, thereby fostering resilience and strategic learning as noted in the work of Bontempo and Napier (2011).

Peer learning, highlighted by Cao (2017), extends beyond collaborative learning, serving as a catalyst for social and cognitive development, as it allows students to explore different perspectives, challenge their thinking, and refine their techniques in a supportive environment (Napier, 2004). This collaborative approach is in line with Vygotsky and Cole's (1978) theories, where peer interaction plays a critical role in the development of higher-order thinking skills. Critical thinking, essential for interpreters, involves more than the application of logical reasoning; it includes the evaluation of information and arguments, reflection on one's own thought processes, and the integration of diverse sources of knowledge, as emphasized by Pöchhacker (2016) and Riccardi (2005). This holistic approach to critical thinking is crucial for developing the professional judgment and decision-making skills necessary for interpreters, as described by Seeber (2011).

Additionally, in light of the findings furnished by the study, it is suggested that each construct contributes significantly to the comprehensive development of interpreting students. Educators must, therefore, integrate these elements into their pedagogical frameworks to enhance the efficacy and depth of interpreter training. Such integration not only aligns with the theoretical underpinnings of effective learning strategies but also responds to the practical, observed needs of interpreting students in diverse classroom settings. By doing so, a more robust, reflective, and adaptive learning environment can be potentially fostered to prepare students for the complex realities of the interpreting profession.

Further, the presented study suggests that organization, metacognitive self-regulation, and peer learning are not just peripheral elements but central to the development of critical thinking skills during interpreter training. This is consistent with the findings of Gile (2009) and Pöchhacker (2016), who noted that structured learning strategies and cognitive frameworks are vital in nurturing the analytical and evaluative capacities of interpreting students. The SEM results demonstrate a significant positive correlation between the three factors—organization (ORG), metacognitive self-regulation (MSR), and peer learning (PL)—and critical thinking (CL). This correlation suggests that well-structured learning strategies such as organization and metacognitive self-regulation can directly contribute to enhancing critical thinking skills. For instance, as Witter-Merithew and Johnson (2004) observed in interpreting classrooms, students who employed systematic organization in their learning activities were more adept at critical analysis and decision-making, essential components of effective interpreting.

Moreover, this study's results align with Z. Y. Lee and Liao (2023), who argue that the development of critical thinking is reciprocal with learning strategies: As students enhance their organizational and metacognitive strategies, their capacity for critical thinking improves, and vice versa. This reciprocal relationship creates a feedback loop, where improved critical thinking fosters deeper engagement with learning strategies, which in turn further enhances critical thinking. Such a cycle is evident in interpreting training, where, as Angelelli (2006) points out, the iterative process of refining interpretative strategies under the guidance of peer feedback and self-regulation leads to progressively more sophisticated critical thinking. This dynamic interplay underscores the importance of integrating structured learning strategies into interpreter training programs to cultivate a holistic and reflective learning environment.

In addition, this study contributes to the field by developing and validating a multidimensional scale that integrates four key educational psychology constructs—organization, metacognitive self-regulation, peer learning, and critical thinking. These constructs have been shown to interrelate and mutually enhance each other within the cohort of tertiary interpreting learners. For instance, research by Doğan et al. (2009) highlights that well-structured organization and metacognitive strategies significantly predict better learning outcomes in interpreting training, supporting the findings that these constructs are interconnected and amplify each other's effects.

Furthermore, W. Wang et al. (2020) have demonstrated in their observational studies of interpreting classrooms that peer learning, when effectively integrated with structured metacognitive strategies, can lead to substantial improvements in students' critical thinking abilities. This aligns with my observation that organization, metacognitive self-regulation, and peer learning can collectively enhance critical thinking, suggesting a synergistic effect where each factor supports the others, enhancing the overall learning experience. This holistic approach is crucial, as noted by Pöchhacker (2016), who argues that interpreting studies must move beyond isolated skill training to embrace integrated cognitive and metacognitive strategies. By establishing this scale, my study lays the groundwork for future research to explore deeper interrelationships among these constructs and others within the realm of interpreter training, paving the way for more nuanced and effective training methodologies that address the complex dynamics of learning and cognition in interpreter education.

Finally, the application of SEM in the presented study has demonstrated its significant potential in unraveling the complex interplay among psychometric constructs centered on interpreter training. This approach aligns with the work of scholars like Mellinger and Hanson (2016), who emphasize SEM's capability to provide a nuanced understanding of how various educational psychology constructs influence interpreter performance. By highlighting the interconnectedness of organization, metacognitive self-regulation, and peer learning with critical thinking, my analysis not only supports but also extends previous findings (Gile, 2009; Pöchhacker, 2016), which suggest that structured, reflective learning processes are crucial in developing the cognitive and metacognitive skills essential for interpreters.

Also, the study enriches the interpretative training literature by providing empirical evidence that aligns with classroom observations of Bontempo and Napier (2011), who noted the dynamic interdependencies of cognitive skills in shaping interpreting competencies. This reinforcement of theory through empirical data helps bridge the gap between theoretical frameworks and practical, observable outcomes in educational settings. The inclusion of peer learning, in particular, resonates with Kiraly's (2014) social constructivist approach, which argues that collaborative learning environments are key to fostering the holistic development of interpreting students. By systematically demonstrating these relationships, the study contributes to a more comprehensive understanding of the pedagogical strategies that can enhance the efficacy of interpreter training programs, advocating for a balanced integration of theoretical knowledge and practical application.

Conclusion and Limitations

Conclusion

In conclusion, this study has elucidated the complex interrelationships among organization, metacognitive self-regulation, peer learning, and critical thinking within the context of higher education interpreting learners. By developing and validating a robust questionnaire scale and employing SEM, my research contributes to a deeper understanding of how these key educational constructs interact and influence each other (Gile, 2009; Pöchhacker, 2016).

My findings align with previous research indicating that well-structured pedagogical strategies can significantly enhance the acquisition of critical thinking and other cognitive skills among interpreting learners (Kurz, 2002; Sawyer, 2019). For instance, the positive correlations we identified between organization, metacognitive self-regulation, and critical thinking echo the work of Shreve and Angelone (2010), who emphasize the transformative potential of metacognitive strategies in interpreter training. Furthermore, my study extends the discourse on peer learning's role in fostering collaborative and reflective learning environments, as discussed by Boud et al. (2014).

The application of SEM has provided a rigorous methodological framework to understand these dynamics, suggesting that the relationships among the constructs are multidimensional and robust. This approach has underlined the necessity for further explorative research to refine these scales and to broaden their application in diverse educational settings (Schwieter & Ferreira, 2017).

Ultimately, the scale developed in this study offers interpreter educators and trainers a valuable tool for assessing and enhancing the pedagogical strategies that support interpreting learners' development. It invites a more nuanced application of these strategies to foster environments where critical thinking and other key skills are actively cultivated (Setton & Dawrant, 2016). Future research should continue to expand on these findings, exploring how these constructs can be integrated into comprehensive models of interpreter education that respond to the evolving needs of the profession.

By integrating these insights and approaches, this study not only advances theoretical understanding but also provides practical frameworks for enhancing teaching and learning in interpreter education. The presented work underscores the importance of continued exploration and dialogue within this field to fully harness the potential of these educational constructs in shaping competent interpreting professionals.

Limitations

This study has a number of limitations. First, the sample size was moderately small, and may not be representative of the population of interpreting learners in the greater Chinese-speaking region. Second, the study only investigated the interrelationships amongst the four constructs, and did not address the issue of how these factors may potentially influence interpreter performance. It is recommended that future research should address these limitations in order to further our understanding of the associations amongst other constructs closely related to interpreter training in higher education.

Pedagogical Implications and Future Research

The implications and novel contributions to knowledge by the present study manifest in multiple ways. First, methodologically, the current study is one of the first few evidence-based studies (M. Liu, 2011) in IS to apply SEM to the investigation of the potential interrelationships amongst the four major factors. Second, ontologically, the study may yield insights into potential interplays amongst the factors within the under-researched population of tertiary interpreting learners in higher education. Third, to enhance the robustness of our findings and ensure the scale's applicability across various contexts, future studies should consider revising the "Organization" scale. This could involve conducting additional pilot testing, item analysis, and incorporating qualitative feedback to improve the scale's internal consistency and better capture the construct it intends to measure. Consequently, while the current study presents preliminary evidence for the reliability of the newly developed scale, the results, particularly concerning the "Organization" dimension, should be interpreted with caution. These findings underscore the necessity for continued scale development efforts to ensure the comprehensive assessment of all targeted constructs. Finally, epistemologically, results and findings from the study may to a certain extent inform the new sub-area of "metacognitive interpreter studies" within IS. The study may therefore have major social impacts on the way tertiary interpreting learners in higher education are assessed. This could essentially lead to an improved questionnaire scale and, hence, a better insight into interpreting learners' differing psychometric states, leading to a potentially valuable social impact on quality education championed by the United Nations Sustainable Development Goal 4 or SDG 4 (Ferguson & Roofe, 2020; Sayed & Moriarty, 2020).

References

Adnan, M. A. M., Nordin, M. S., & Ibrahim, M. B. (2018). Relationship between learning strategies and motivation by using structural equation modeling approach. *Malaysian Online Journal of Educational Sciences*, *1*(3), 33-40.

Aguirre Fernández Bravo, E. (2018). *Is this really worth the effort? The role of introspection and self-assessment in interpreter training*. Repositorio Comillas. https://repositorio.comillas.edu/xmlui/handle/11531/26526?show=full

Alsultanny, Y. A., Nouby, A. M., & Al-Enazi, T. T. (2014). Effects of using simulation in e-learning programs on misconceptions and motivations towards learning. *International Journal of Science of Technology Educational Research*, *5*(3), 40-51. https://doi.org/10.5897/IJSTER2010.043

Angelelli, C. V. (2004). *Revisiting the interpreter's role*. John Benjamins.

Angelelli, C. V. (2006). Validating professional standards and codes: Challenges and opportunities. *Interpreting*, *8*(2), 175-193.

Araújo, L. D. (2019). Feedback in conference interpreter education: Perspectives of trainers and trainees. *Interpreting*, *21*(1), 135-150. https://doi.org/10.1075/intp.00023.dom

Azmitia, M. (1988). Peer interaction and problem solving: When are two heads better than one? *Child Development*, *59*(1), 87-96. https://doi.org/10.2307/1130391

Bagozzi, R. P., & Yi, Y. (2012). Specification, evaluation, and interpretation of structural equation models. *Journal of the Academy of Marketing Science*, *40*(1), 8-34. https://doi.org/10.1007/s11747-011-0278-x

Beeby, A., Rodríguez, M. F., Fox, O., Albir, A. H., Neunzig, W., Orozco, M., Presas, M., Inés, P. R., & Romero, L. (2003). Building a translation competence model. In F. Alves (Ed.), *Triangulating translation* (pp. 43-66). John Benjamins. https://doi.org/10.1075/btl.45.06pac

Biel, Ł., & Sosoni, V. (2017). The translation of economics and the economics of translation. *Perspectives*, *25*(3), 351-361. https://doi.org/10.1080/0907676X.2017.1313281

Bielsa, E. (2005). Globalisation and translation: A theoretical approach. *Language and Intercultural Communication*, *5*(2), 131-144. https://doi.org/10.1080/14708470508668889

Bontempo, K., & Napier, J. (2011). Evaluating emotional stability as a predictor of interpreter competence and aptitude for interpreting. *Interpreting*, *13*(1), 85-105.

Boud, D. (2001). Making the move to peer learning. In B. David, R. Cohen, & J. Sampson (Eds.), *Peer learning in higher education: Learning from and with each other* (pp. 1-20). Routledge.

Boud, D., Cohen, R., & Sampson, J. (1999). Peer learning and assessment. *Assessment & Evaluation in Higher Education*, *24*(4), 413-426. https://doi.org/10.1080/0260293990240405

Boud, D., Cohen, R., & Sampson, J. (2014). *Peer learning in higher education: Learning from and with each other*. Routledge.

Boud, D., & Lee, A. (2005). 'Peer learning'as pedagogic discourse for research education. *Studies in Higher Education*, *30*(5), 501-516. https://doi.org/10.1080/03075070500249138

Brown, J. S., Collins, A., & Duguid, P. (1989). Situated cognition and the culture of learning. *Educational Researcher*, *18*(1), 32-42.

Browne, M. W., & Cudeck, R. (1992). Alternative ways of assessing model fit. *Sociological Methods & Research*, *21*(2), 230-258. https://doi.org/10.1177/0049124192021002005

Bruffee, K. A. (1999). *Collaborative learning: Higher education, interdependence, and the authority of knowledge* (2nd ed.). Johns Hopkins University Press.

Cai, R., & Dong, Y. (2015). Interpreter training and students of interpreting in China. *Journal of Translation Studies*, *16*(4), 167-191. https://doi.org/10.15749/jts.2015.16.4.013

Cao, Y. (2017). Peer learning as a supplement to the classroom teaching-using peer learning to teach interpreting. *Advances in Social Science, Education and Humanities Research*, *106*, 528-531. https://doi.org/10.2991/icesem-17.2017.119

Case, R. (2005). Bringing critical thinking to the main stage. *Education Canada*, *45*(2), 45-49.

Chesterman, A. (2009). The name and nature of translator studies. *HERMES-Journal of Language and Communication in Business*, *22*(42), 13-22. https://doi.org/10.7146/hjlcb.v22i42.9684

Chesterman, A. (2021). Translator studies. *Handbook of Translation Studies*, *5*, 241-246. https://doi.org/10.1075/hts.5.tra22

Class, B., & Moser-Mercer, B. (2013). Training conference interpreter trainers with technology—A virtual reality. In O. G. Becerra, E. M. P. Macías, & R. Barranco-Droege (Eds.), *Quality in interpreting: Widening the scope Volume 1* (pp. 293-313). Editorial Comares.

Cooper, S. M. A. (2002). Classroom choices for enabling peer learning. *Theory into Practice*, *41*(1), 53-57.

Dam, H. V., & Zethsen, K. K. (2009). Translation studies: Focus on the translator. *Hermes Journal of Language and Communication Studies*, *42*(1), 7-12.

Damon, W. (1984). Peer education: The untapped potential. *Journal of Applied Developmental Psychology*, *5*(4), 331-343. https://doi.org/10.1016/0193-3973(84)90006-6

D'Antoni, A. V., Zipp, G. P., Olson, V. G., & Cahill, T. F. (2010). Does the mind map learning strategy facilitate information retrieval and critical thinking in medical students? *BMC Medical Education*, *10*, 1-11. https://doi.org/10.1186/1472-6920-10-61

De Backer, L., Van Keer, H., & Valcke, M. (2015). Promoting university students' metacognitive regulation through peer learning: The potential of reciprocal peer tutoring. *Higher Education*, *70*, 469-486. https://doi.org/10.1007/s10734-014-9849-3

Dewey, J. (1986). Experience and education. *The Educational Forum*, *50*, 241-252. https://doi.org/10.1080/00131728609335764

Doğan, A., Ribas, M. A., & Begonya, M. R. (2009). Metacognitive tools in interpreting training: A pilot study. *Hacettepe Üniversitesi Edebiyat Fakültesi Dergisi*, *26*(1), 69-84.

Dong, Y. (2018). Complex dynamic systems in students of interpreting training. *Translation and Interpreting Studies. The Journal of the American Translation and Interpreting Studies Association*, *13*(2), 185-207. https://doi.org/10.1075/tis.00011.don

Dong, Y., Chen, H., & Yu, Z. (2013). Developing an interpreting anxiety scale. *Foreign Language World*, *6*, 57-64.

Duncan, T., Pintrich, P., Smith, D., & Mckeachie, W. (2015). *Motivated strategies for learning questionnaire (MSLQ) manual*. National Center for Research to Improve Postsecondary Teaching and Learning. https://doi.org/10.13140/RG.2.1.2547.6968.

Dunlosky, J., Rawson, K. A., Marsh, E. J., Nathan, M. J., & Willingham, D. T. (2013). Improving students' learning with effective learning techniques: Promising directions from cognitive and educational psychology. *Psychological Science in the Public Interest*, *14*(1), 4-58. https://doi.org/10.1177/1529100612453266

Ennis, R. H. (1985). A logical basis for measuring critical thinking skills. *Educational Leadership*, *43*(2), 44-48.

Facione, P. A. (1990). Critical thinking: A statement of expert consensus for purposes of educational assessment and instruction (The Delphi Report). https://www.qcc.cuny.edu/socialSciences/ppecorino/CT-Expert-Report.pdf

Ferguson, T., & Roofe, C. G. (2020). SDG 4 in higher education: Challenges and opportunities. *International Journal of Sustainability in Higher Education*, *21*(5), 959-975. https://doi.org/10.1108/IJSHE-12-2019-0353

Flavell, J. H. (1979). Metacognition and cognitive monitoring: A new area of cognitive-developmental inquiry. *American Psychologist*, *34*(10), 906-911. https://doi.org/10.1037/0003-066X.34.10.906

Fornell, C., & Larcker, D. F. (1981). Structural equation models with unobservable variables and measurement error: Algebra and statistics. *Journal of Marketing Research*, *18*(3), 382-388. https://doi.org/10.2307/3150980

Gile, D. (2005). Teaching conference interpreting. In M. Tennent (Ed.), *Training for the new millennium* (pp. 127-151). John Benjamins.

Gile, D. (2009). *Basic concepts and models for interpreter and translator training* (Rev. ed.). John Benjamins.

Gurung, R. A. R., Weidert, J., & Jeske, A. (2010). Focusing on how students study. *Journal of the Scholarship of Teaching and Learning*, *10*(1), 28-35.

Hadwin, A. F., Nesbit, J. C., Jamieson-Noel, D., Code, J., & Winne, P. H. (2007). Examining trace data to explore self-regulated learning. *Metacognition and Learning*, *2*, 107-124. https://doi.org/10.1007/s11409-007-9016-7

Hair, J. F. (2009). *Multivariate data analysis*. Pearson Education Limited.

Halpern, D. F. (1998). Teaching critical thinking for transfer across domains: Disposition, skills, structure training, and metacognitive monitoring. *American Psychologist*, *53*(4), 449-455. https://doi.org/10.1037/0003-066X.53.4.449

Hennessey, M. G. (1999, March 1). *Probing the dimensions of metacognition: Implications for conceptual change teaching-learning* [Meeting paper].

Annual Meeting of the National Association for Research in Science Teaching (NARST), Boston, MA, United States. https://eric.ed.gov/?id=ED446921

Horváth, I. (2007). Autonomous learning: What makes it work in postgraduate interpreter training? *Across Languages and Cultures*, *8*(1), 103-123. https://doi.org/10.1556/Acr.87.2007.1.6

Huseman, R., Ware, G., & Gruner, C. (1972). Critical thinking, reflective thinking, and the ability to organize ideas: A multi variate approach. *The Journal of the American Forensic Association*, *9*(1), 261-265. https://doi.org/10.1080/00028533.1972.11951441

Jabu, B., Abduh, A., & Rosmaladewi. (2021). Motivation and challenges of trainee translators participating in translation training. *International Journal of Language Education*, *5*(1), 490-500. https://doi.org/10.26858/ijole.v5i1.19625

Jöreskog, K. G., & Sörbom, D. (1993). *LISREL 8: Structural equation modeling with the SIMPLIS command language*. Scientific Software International.

Junining, E. (2016). Developing critical thinking skills in language teaching: Oral interpretation class. *Proceeding of International Conference on Teacher Training and Education*, *1*, 870-873.

Kalina, S. (2000). Interpreting competences as a basis and a goal for teaching. *The Interpreters' Newsletter*, *10*, 3-32.

Kaplan, D. (2008). *Structural equation modeling: Foundations and extensions* (2nd ed.). Sage.

Kelly, D., & Martin, A. (2019). Training and education, curriculum. In M. Baker & G. Saldanha (Eds.), *Routledge encyclopedia of translation studies* (3rd ed., pp. 591-596). Routledge.

Khine, M. S. (Ed.). (2013). *Application of structural equation modeling in educational research and practice*. Sense.

Kiraly, D. (2014). *A social constructivist approach to translator education: Empowerment from theory to practice*. Routledge.

Krathwohl, D. R. (2002). A revision of Bloom's taxonomy: An overview. *Theory into Practice*, *41*(4), 212-218. https://doi.org/10.1207/s15430421tip4104_2

Ku, K. Y. L., & Ho, I. T. (2010). Metacognitive strategies that enhance critical thinking. *Metacognition and Learning*, *5*(3), 251-267. https://doi.org/10.1007/s11409-010-9060-6

Kuhn, D., Shaw, V., & Felton, M. (1997). Effects of dyadic interaction on argumentive reasoning. *Cognition and Instruction*, *15*(3), 287-315. https://doi.org/10.1207/s1532690xci1503_1

Kurz, I. (2002). Physiological stress responses during media and conference interpreting. In G. Garzone & M. Viezzi (Eds.), *Interpreting in the 21st century* (pp. 195-202). John Benjamins.

Lai, E. R. (2011). Metacognition: A literature review. *Always learning: Pearson research report*, *24*, 1-40.

Laviosa, S. (2014). *Translation and language education: Pedagogic approaches explored*. Routledge.

Lee, T. Y., & Liao, P. S. (2010). Assessing college student learning in interpretation courses. *Studies of Translation and Interpretation*, *13*, 255-292.

Lee, Z. Y., & Liao, M. H. (2023). A corpus-based study of trainee interpreters' reflection journals. In A. K. F. Cheung, K. Liu, & R. Moratto (Eds.), *Corpora in Interpreting Studies* (pp. 44-58). Routledge.

Li, X. (2015). Putting interpreting strategies in their place: Justifications for teaching strategies in interpreter training. *Babel*, *61*(2), 170-192. https://doi.org/10.1075/babel.61.2.02li

Lipman, M. (1988). Critical thinking—What can it be? *Educational Leadership*, *46*(1), 38-43.

Liu, C., & Yu, C. (2019). Understanding students' motivation in translation learning: A case study from the self-concept perspective. *Asian-Pacific*

Journal of Second and Foreign Language Education, *4*(1), 1-19. https://doi.org/10.1186/s40862-019-0066-6

Liu, J. (2020). *Interpreter training in context: European and Chinese models reconsidered*. Springer.

Liu, M. (2008). How do experts interpret? Implications from research in interpreting studies and cognitive science. In G. Hansen, A. Chesterman, & H. Gerzymisch-Arbogast (Eds.), *Efforts and models in interpreting and translation research: A tribute to Daniel Gile* (pp. 159-177). John Benjamins. https://doi.org/10.1075/btl.80.14liu

Liu, M. (2011). Methodology in interpreting studies: A methodological review of evidence-based research. In B. Nicodemus & L. Swabey (Eds.), *Advances in interpreting research* (pp. 85-120). John Benjamins. https://doi.org/10.1075/btl.99.08liu

MacCallum, R. C., & Austin, J. T. (2000). Applications of structural equation modeling in psychological research. *Annual Review of Psychology*, *51*, 201-226. https://doi.org/10.1146/annurev.psych.51.1.201

Mackintosh, J. (1999). Interpreters are made not born. *Interpreting*, *4*(1), 67-80. https://doi.org/10.1075/intp.4.1.08mac

Magno, C. (2010). The role of metacognitive skills in developing critical thinking. *Metacognition and Learning*, *5*, 137-156. https://doi.org/10.1007/s11409-010-9054-4

Malmkjær, K. (2010). Language learning and translation. *Handbook of Translation Studies*, *1*, 185-190. https://doi.org/10.1075/hts.1.lan1

Marschark, M., Peterson, R., & Winston, E. A. (Eds.). (2005). *Sign language interpreting and interpreter education: Directions for research and practice*. Oxford University Press.

Martinez, M. E. (2006). What is metacognition? *Phi Delta Kappan*, *87*(9), 696-699.

https://doi.org/10.1177/003172170608700916

Mellinger, C., & Hanson, T. (2016). *Quantitative research methods in translation and interpreting studies*. Routledge.

Mezirow, J. (1981). A critical theory of adult learning and education. *Adult Education*, *32*(1), 3-24. https://doi.org/10.1177/074171368103200101

Mezirow, J. (1990). *How critical reflection triggers transformative learning*. https://www.colorado.edu/plc/sites/default/files/attached-files/how_critical_reflection_triggers_transfo.pdf

Mezirow, J. (2003). Transformative learning as discourse. *Journal of Transformative Education, 1*(1), 58-63. https://doi.org/10.1177/1541344603252172

Miller, J. P. (2019). *The holistic curriculum* (3rd ed). University of Toronto Press.

Munday, J., & Vasserman, E. (2022). The name and nature of translation studies: A reappraisal. *Translation and Translanguaging in Multilingual Contexts*, *8*(2), 101-113. https://doi.org/10.1075/ttmc.00089.mun

Napier, J. (2004). Sign language interpreter training, testing, and accreditation: An international comparison. *American Annals of the Deaf*, *149*(4), 350-359.

Niska, H. (2005). Training interpreters: Programmes, curricula, practices. In M. Tennent (Ed.), *Training for the new millennium: Pedagogies for translation and interpreting* (pp. 35-64). John Benjamins. https://doi.org/10.1075/btl.60.07nis

Okoli, C., & Pawlowski, S. D. (2004). The Delphi method as a research tool: An example, design considerations and applications. *Information & Management*, *42*(1), 15-29. https://doi.org/10.1016/j.im.2003.11.002

Olvera-Lobo, M. D., Castro-Prieto, M. R., Quero-Gervilla, E., Muñoz-Martín, R., Muñoz-Raya, E., Murillo-Melero, M., Robinson, B., Senso-Ruiz, J. A., Vargas-Quesada, B., & Domínguez-López, C. (2005). Translator training and modern market demands. *Perspectives: Studies in Translatology*, *13*(2), 132-

142. https://doi.org/10.1080/09076760508668982

Orlando, M. (2019). Training and educating interpreter and translator trainers as practitioners-researchers-teachers. *The Interpreter and Translator Trainer*, *13*(3), 216-232. https://doi.org/10.1080/1750399x.2019.1656407

Palazzoni, M. B. (2024). *A critical reflection on expertise, deliberate practice and interpreter training* [Unpublished master's thesis]. University of Geneva.

Parr, J. M., & Townsend, M. A. R. (2002). Environments, processes, and mechanisms in peer learning. *International Journal of Educational Research*, *37*(5), 403-423. https://doi.org/10.1016/S0883-0355(03)00013-2

Paul, R., & Nosich, G. M. (1992). A model for the national assessment of higher order thinking. In R. Paul (Ed.), *Critical thinking: What every student needs to survive in a rapidly changing world* (pp. 78-123). Foundation for Critical Thinking.

Pietrzak, P. (2018). The effects of students' self-regulation on translation quality. *Babel*, *64*(5-6), 819-839. https://doi.org/10.1075/babel.00064.pie

Pietrzak, P. (2022). *Metacognitive translator training: Focus on personal resources*. Palgrave Macmillan.

Pintrich, P. R. (1999). The role of motivation in promoting and sustaining self-regulated learning. *International Journal of Educational Research*, *31*(6), 459-470. https://doi.org/10.1016/S0883-0355(99)00015-4

Pintrich, P. R., Smith, D. A. F., Garcia, T., & McKeachie, W. J. (1991). *A manual for the use of the motivated strategies for learning questionnaire (MSLQ)*. The University of Michigan.

Pöchhacker, F. (2015). *Routledge encyclopedia of interpreting studies*. Routledge.

Pöchhacker, F. (2016). *Introducing interpreting studies* (2nd ed.). Routledge.

Pym, A., & Ayvazyan, N. (2017). Linguistics, translation and interpreting in foreign-language teaching contexts. In K. Malmkjaer (Ed.), *The Routledge* *handbook of translation studies and linguistics* (pp. 393-407). Routledge.

Pym, A., Malmkjær, K., & Plana, M. G. (2013). *Translation and language learning: The role of translation in the teaching of languages in the European Union*. Publications Office of the European Union.

Raykov, T., & Marcoulides, G. A. (2011). *Introduction to psychometric theory*. Routledge.

Riccardi, A. (2005). On the evolution of interpreting strategies in simultaneous interpreting. *Meta*, *50*(2), 753-767.

Rorty, R. (2009). *Philosophy and the mirror of nature* (Rev. ed.). Princeton University Press.

Sandoval, J. (1998). Critical thinking in test interpretation. In J. H. Sandoval, C. L. Frisby, K. F. Geisinger, J. D. Scheuneman, & J. R. Grenier (Eds.), *Test interpretation and diversity: Achieving equity in assessment* (pp. 31-49). American Psychological Association. https://doi.org/10.1037/10279-002

Sawyer, D. B. (2019). Interpreting teacher training. In S, Laviosa & M. González-Davies (Eds.), *The Routledge handbook of translation and education* (pp. 400-416). Routledge.

Sayed, Y., & Moriarty, K. (2020). SDG 4 and the 'education quality turn': Prospects, possibilities, and problems. In A. Wulff (Ed.), *Grading goal four* (pp. 194-213). Brill. https://doi.org/10.1163/9789004430365_009

Schaeffer, M., Huepe, D., Hansen-Schirra, S., Hofmann, S., Muñoz, E., Kogan, B., Herrera, E., Ibáñez, A., & García, A. M. (2020). The translation and interpreting competence questionnaire: An online tool for research on translators and interpreters. *Perspectives*, *28*(1), 90-108. https://doi.org/10.1080/0907676X.2019.1629468

Schunk, D. H. (2008). Metacognition, self-regulation, and self-regulated learning: Research recommendations. *Educational Psychology Review*, *20*(4), 463-467.

https://doi.org/10.1007/s10648-008-9086-3

Schunk, D. H., & Zimmerman, B. J. (2013). Self-regulation and learning. In W. M. Reynolds, G. E. Miller, & I. B. Weiner (Eds.), *Handbook of psychology: Educational psychology* (2nd ed., pp. 45-68). John Wiley & Sons.

Schwieter, J. W., & Ferreira, A. (Eds.). (2017). *The handbook of translation and cognition*. Wiley-Blackwell.

Seeber, K. G. (2011). Cognitive load in simultaneous interpreting: Existing theories—New models. *Interpreting*, *13*(2), 176-204.

Segars, A. H., & Grover, V. (1993). Re-examining perceived ease of use and usefulness: A confirmatory factor analysis. *MIS Quarterly*, *17*(4), 517-525. https://doi.org/10.2307/249590

Seleskovitch, D. (1989). Teaching conference interpreting. In P. W. Krawutschke (Ed.), *Translator and interpreter training and foreign language pedagogy* (pp. 65-88). John Benjamins. https://doi.org/10.1075/ata.iii.07sel

Setton, R., & Dawrant, A. (2016). *Conference interpreting: A complete course*. John Benjamins.

Shreve, G. M., & Angelone, E. (Eds.). (2010). *Translation and cognition*. John Benjamins.

Shute, V. J. (2008). Focus on formative feedback. *Review of Educational Research*, *78*(1), 153-189. https://doi.org/10.3102/0034654307313795

Slavin, R. E. (1987). Developmental and motivational perspectives on cooperative learning: A reconciliation. *Child Development*, *58*(5), 1161-1167. https://doi.org/10.2307/1130612

Tavakol, M., & Dennick, R. (2011). Making sense of Cronbach's alpha. *International Journal of Medical Education*, *2*, 53-55. https://doi.org/10.5116/ijme.4dfb.8dfd

Tindal, G., & Nolet, V. (1995). Curriculum-based measurement in middle and high schools: Critical thinking skills in content areas. *Focus on Exceptional*

Children, *27*(7), 1-22. https://doi.org/10.17161/foec.v27i7.6847

Tiselius, E., & Dimitrova, B. E. (2023). Monitoring in dialogue interpreting: Cognitive and didactic perspectives. In L. Gavioli & C. Wadensjö (Eds.), *The Routledge handbook of public service interpreting* (pp. 309-324). Routledge.

Tiselius, E., & Hild, A. (2017). Expertise and competence in translation and interpreting. In J. W. Schwieter & A. Ferreira (Eds.), *The handbook of translation and cognition* (pp. 423-444). Wiley-Blackwell. https://doi.org/10.1002/9781119241485.ch23

Topping, K. J. (2005). Trends in peer learning. *Educational Psychology*, *25*(6), 631-645. https://doi.org/10.1080/01443410500345172

Tseng, H., & Gardner, T. (2015, March 1-6). *Assessing learner-centered learning: Learners' motivation, learning strategies and critical thinking skills* [Paper presentation]. SITE 2015, Las Vegas, NV, United States. https://www.researchgate.net/publication/273314117_Assessing_Learner-Centered_Learning_Learners'_Motivation_Learning_Strategies_and_Critical_Thinking_Skills

van Rooij, E. C., Jansen, E. P., & van de Grift, W. J. (2017). Secondary school students' engagement profiles and their relationship with academic adjustment and achievement in university. *Learning and Individual Differences*, *54*, 9-19. https://doi.org/10.1016/j.lindif.2017.01.004

von Glasersfeld, E. (1988). The reluctance to change a way of thinking. *The Irish Journal of Psychology*, *9*(1), 83-90. https://doi.org/10.1080/03033910.1988.10557706

Vygotsky, L. S. (1994). Extracts from thought and language and mind in society. In B. Stierer & J. Maybin (Eds.), *Language, literacy and learning in educational practice* (pp. 45-58). Multilingual Matters.

Vygotsky, L. S., & Cole, M. (1978). *Mind in society: Development of higher psychological processes*. Harvard University Press.

Wang, L., & Hsieh, M. T. (2018). The influences of cognitive psychology of interpreting on interpreter training: An empirical study on interpreting anxiety of student interpreters. *Advances in Social Science, Education and Humanities Research*, *5*, 538-544. https://doi.org/10.2991/mmetss-18.2018.113

Wang, W., Xu, Y., Wang, B., & Mu, L. (2020). Developing interpreting competence scales in China. *Frontiers in Psychology*, *11*, 1-16. https://doi.org/10.3389/fpsyg.2020.00481

Weinstein, C. E., Husman, J., & Dierking, D. R. (2000). Self-regulation interventions with a focus on learning strategies. In M. Boekaerts, P. R. Pintrich, & M. Zeidner (Eds.), *Handbook of self-regulation* (pp. 727-747). Academic Press. https://doi.org/10.1016/B978-012109890-2/50051-2

Willingham, D. T. (2008). Critical thinking: Why is it so hard to teach? *Arts Education Policy Review*, *109*(4), 21-32. https://doi.org/10.3200/AEPR.109.4.21-32

Witter-Merithew, A., & Johnson, L. (2004). Market disorder within the field of sign language interpreting: Professionalization implications. *Journal of Interpretation*, *14*(1), 19-55.

Wu, Z. (2016). Towards understanding interpreter trainees'(de) motivation: An exploratory study. *Translation & Interpreting*, *8*(2), 13-25. https://doi.org/10.12807/ti.108202.2016.a02

Xu, J. (2005). Training translators in China. *Meta: Journal des Traducteurs: Translators' Journal*, *50*(1), 231-249. https://doi.org/10.7202/010671ar

Yan, J. X., Pan, J., & Wang, H. (2017). *Research on translator and interpreter training: A collective volume of bibliometric reviews and empirical studies on learners*. Springer.

Yang, Y., Cao, X., & Huo, X. (2021). The psychometric properties of translating self-efficacy belief: Perspectives from Chinese learners of translation. *Frontiers* *in Psychology*, *12*, Article 642566. https://doi.org/10.3389/fpsyg.2021.642566

Yang, Y., & Wang, X. (2019). Modeling the intention to use machine translation for student translators: An extension of technology acceptance model. *Computers & Education*, *133*, 116-126. https://doi.org/10.1016/j.compedu.2019.01.015

Yang, Y., & Wang, X. (2020). Predicting student translators' performance in machine translation post-editing: Interplay of self-regulation, critical thinking, and motivation. *Interactive Learning Environments*, *31*(1), 340-354. https://doi.org/10.1080/10494820.2020.1786407

Yu, Z., & Dong, Y. (2022). The emergence of a complex language skill: Evidence from the self-organization of interpreting competence in interpreting students. *Bilingualism: Language and Cognition*, *25*(2), 269-282. https://doi.org/10.1017/S1366728921000870

Zimmerman, B. J. (2008). Investigating self-regulation and motivation: Historical background, methodological developments, and future prospects. *American Educational Research Journal*, *45*(1), 166-183. https://doi.org/10.3102/0002831207312909

Zimmerman, B. J., & Moylan, A. R. (2009). Self-regulation: Where metacognition and motivation intersect. In D. J. Hacker, J. Dunlosky, & A. C. Graesser (Eds.), *Handbook of metacognition in education* (pp. 299-315). Routledge.

Appendix

Questionnaire: Motivation and Strategies in Interpreting Learning

Dear Participant,

This is Vincent Chieh-Ying Chang, Department of English, Tamkang University, New Taipei City, Taiwan. Thank you for participating in this study. The following questionnaire aims to assess your motivation and strategies in learning interpreting. Your responses will potentially yield valuable insights into the educational practices and training methodologies in the field of interpreting. Please indicate your level of agreement with each question using the following four-point Likert scale, where 1 represents "strongly disagree"; 2, "disagree"; 3, "agree"; and 4, "strongly agree". Your participation is voluntary and your responses will be kept strictly confidential. Thank you so much for your time and participation. Should you have any queries or concerns, please feel free to contact me at 159738@o365.tku.edu.tw.

Demographic Questions:

1. Gender: Female   Male
2. Age (Please enter your age as a number.):
3. How many years have you spent learning English as a foreign language?
4. How many hours of interpreter training per week do you do in your university?
5. In which city is your university located?
6. For what reason(s) did you decide on taking up this elective interpreter training course?

Questions on Motivation and Strategies in Interpreting Learning

Please indicate your level of agreement with each of the following question using the following four-point Likert scale, where 1 represents “strongly disagree”; 2, “disagree”; 3, “agree”; and 4, “strongly agree”.

7. When preparing background material before an interpreting class, I take down notes or use an online database to help me organize my thoughts.
8. For this interpreting class, I make full use of my time to study.
9. When preparing for interpreting in advance, I often make time to discuss what I have prepared with other students in the class.
10. When preparing for interpreting in advance, I try to connect the information I’ve prepared with what I already know.
11. In the process of preparing for the interpreting class, I will deliberately ask myself questions to help me focus and prepare for the class.
12. When preparing for interpreting in advance, if the content of the preparation is difficult to understand, I will change the way I prepare.
13. When preparing for interpreting in advance, if I experience problems looking for information, I will change the way I search for information.
14. To the best of my ability, I link the topics, knowledge or skills taught during interpreter training to the topics, knowledge or skills taught in other courses.
15. For this interpreting class, I will set goals, and then according to the goals, I will arrange other activities during my study accordingly.
16. When I come across new information in an interpreting class, if I write down notes while still feeling confused, I will sort out the interpreting notes afterwards.
17. During my interpreting training, I often try to explain the background knowledge of a topic to my classmates or friends.

18. When preparing for interpreting in advance, I will work with other students in this interpreting class to complete the pre-class preparation and practice with my classmates during the class.
19. When preparing for interpreting in advance, I often make time to discuss what I have prepared with other students in the class.
20. If I hear any theory, interpretation, or conclusion in class or during preparation, I will consider if there is good evidence to support it.
21. When preparing for interpretation in advance, I will use the prepared content as a starting point, and try to extend my ideas based on the content I have prepared.
22. I will connect what I have learned in the interpreting class with my own thoughts.
23. In this interpreting class, when I come up with or hear any statement or conclusion, I will think if there are other potentially different viewpoints.

Compilation and Translation Review
Vol. 17, No. 2 (September 2024), 157-200
DOI: 10.29912/CTR.202409_17(2).0005

Interaction and Learner Satisfaction: Examining Their Dynamics in an Online Sight Translation Course

Karen Chung-chien Chang

With the continuous impact brought by COVID-19, the educational field has witnessed the surge in distance learning. Although the majority of schools in many countries have resumed traditional classroom teaching/learning, most teachers are required to cultivate the readiness for teaching online. In the past three years, the schools at different levels in Taiwan have faced the challenges brought by the switch to distance learning. For Translation and Interpretation (T&I) courses, which typically are conducted face-to-face and put emphases on in-class practice and instant teacher feedback, the switch to online instruction brought challenges and much adjustment. This study, focusing on a synchronously-taught Sight Translation course, investigated how the students evaluated the aspects of course interaction and learning satisfaction. The findings have indicated that all three types of interaction were significantly correlated to students' course satisfaction. The highest correlation of 0.851 was found between satisfaction and learner-content interaction. In addition, a correlation of 0.754 was found between satisfaction and learner-instructor interaction, followed by a correlation of 0.523 between satisfaction and learner-learner interaction. Such results have reinforced the importance of quality online instructional content with many details planned accordingly. Moreover, as a Sight Translation course places a high priority on students' pair practices, the level of learner-learner interaction was perceived as high and positive, contributing to its significance in student satisfaction.

Keywords: interaction, types of interaction, learner satisfaction, sight translation

Received: July 4, 2023
Revised: October 25, 2023; January 23, 2024; July 14, 2024
Accepted: June 26, 2024 (Accepted by Editorial Board); July 16, 2024 (Editor-in-Chief Accepted the Revised Manuscript)

Karen Chung-chien Chang, Professor, Department of Foreign Languages and Applied Linguistics, National Taipei University, E-mail: changcc@gm.ntpu.edu.tw

The author would like to thank the reviewers for their constructive comments to help improve earlier versions of this paper. The author's sincere gratitude also goes to Ms. Naomi Simonds for her continuous support throughout this project.

Compilation and Translation Review
Vol. 17, No. 2 (September 2024), 157—200

「視譯」課程線上授課方式：檢視互動及學習者滿意度之間的關係

張中倩

因著新冠疫情的持續衝擊，教育界面臨了遠距教學的快速發展。儘管許多國家的學校皆已恢復傳統實體教學，教師仍被要求須具備遠距教學知能。過去三年中，臺灣各級學校都面臨了遠距教學的挑戰。對口筆譯課程來說，一直以來多採用實體教學、強調課堂練習與教師即時回饋。因此，當轉到遠距上課模式時，自然面臨許多挑戰及調整。此研究以線上同步「視譯」課程為研究場域，檢視學生對於課程互動及學習滿意度的評量。研究結果顯示：在課程的三種互動與學生課程滿意度之間，均存在顯著關聯，其中最強關聯（0.851）在於「學習者—課程內容互動」和學生學習滿意度之間，凸顯了教材與使用難易對於學習的影響；此外，「學習者—授課教師互動」和學習滿意度的相互關聯為 0.754、「學習者—學習者互動」和學習滿意度的相互關聯為 0.523。從這些結果可以看出，線上教學內容的品質與課程設計的諸多細節間，關聯非常緊密。對於重視學習者互動、練習的「視譯」課程來說，在線上教學的環境中，學習者自評結果顯示他們認為這種互動非常重要，更對他們的課程學習滿意度有著重要影響。

關鍵詞：互動、不同種類互動、學習者滿意度、視譯

收件：2023 年 7 月 4 日
修改：2023 年 10 月 25 日、2024 年 1 月 23 日、2024 年 7 月 14 日
接受：2024 年 6 月 26 日編輯會決議刊登、2024 年 7 月 16 日主編通過修訂稿

張中倩，國立臺北大學應用外語學系教授，E-mail: changcc@gm.ntpu.edu.tw。

Introduction

In the past three years, with COVID-19 raging throughout the world, the educational field has experienced much impact. Initially, schools were closed and all courses were switched to the distance teaching/learning mode. Later, as people gradually learned to protect themselves and different measures were put into practice, face-to-face instruction resumed. However, at times, when the number of COVID-confirmed cases increased sharply, course instructional formats altered, mostly from the face-to-face mode to the online one. Take Taiwan for example. In both 2021 and 2022, Taiwanese students keenly experienced the changes brought by distance learning. Despite the gradual adaptation to this new norm, the concerns over students' learning outcomes and effectiveness continue to linger.

Translation and interpretation (T&I) courses have always placed a great emphasis on the critique of produced renditions and the provision of timely feedback. These features, especially the latter, are even more important in interpreting courses. Students learning interpreting are expected to maintain a high level of attentiveness during class, so they can process the received information in their heads and quickly present the messages in the target language. Furthermore, as interpreting renditions are produced orally, such messages lapse quite fast. Consequently, not only do the critique and feedback have to be provided immediately, but student-interpreters must be highly concentrated. With these features, it is more ideal for interpreting courses to be carried out in the face-to-face format. However, facing the needs for distance teaching/learning in these three years, interpreting teachers have had to reconsider how to organize and deliver online courses with effective training outcomes.

Among T&I studies, little attention has been given to the exploration of teaching/learning effectiveness for courses delivered online (Colina & Angelelli, 2016; Hubscher-Davidson & Devaux, 2021). Moreover, before COVID-19 impacted course delivery modes, scarcely had there been any study focusing on investigating the relationships between different types of interaction and learner satisfaction in a synchronous, online interpreting course.[1] This study took Sight Translation (ST) and examined how its course design, especially the measures for enhancing interaction, affected student satisfaction as well as what elements contributed to course success and learner satisfaction.

Literature Review

In their efforts to identify the elements contributing to potential success of an online course, researchers have found the satisfaction from students' course-taking experience to be an extremely important indicator. Moreover, in response to the criticism that online learning often lacks interaction and this deficiency frequently leads to inactive learners and high drop-out rates, many studies have investigated learner satisfaction in online courses and identified interaction as one major factor (Cole et al., 2014). Furthermore, many research findings have shown when a learning environment encourages more communication, the students in that learning setting tend to demonstrate improved learning outcomes and increased learning success (Bernard et al., 2009; Bernard et al., 2014; Borup et al., 2012; Garrison & Cleveland-Innes, 2005). As this study aimed at investigating the element of interaction in an online ST course and its learner satisfaction, this literature review focuses on the studies that investigated learner satisfaction and the interaction theory (covering three different types of interaction) in distance learning.

[1] In this study, "online course" and "distance-learning course" are used interchangeably, as they share the feature of not being carried out in a physical classroom with face-to-face interaction between/among participants (teacher and classmates included).

Learner Satisfaction in Online Courses

In both traditional and online education, satisfaction remains an influential factor in students' course-taking experience. Satisfaction can be explained as the extent to which students have enjoyed their studies (Bedggood & Donovan, 2012; J. C. Moore, 2011). Moreover, when feeling positive about their academic performances, students obtain a sense of achievement, perceive learning as valuable, and experience satisfaction (Bolliger & Erichsen, 2013; Douglas et al., 2012). For this reason, much research effort has been made in identifying the connections between learner satisfaction and other factors, like course design effectiveness, instructor's competence, motivation, interaction, and perceived learning (Kumar et al., 2021; Pangarso & Setyorini, 2023; Ranadewa et al., 2021; Thanasi-Boçe, 2021). Previously, research findings showed that students' course-taking satisfaction was strongly linked to their academic success (S. H. Chang & Smith, 2008; Noel-Levitz, 2011), positive program-related and student-related outcomes (Duque, 2014; Liao & Hsieh, 2011), and lower drop-out rates and greater commitment to the program (Ali & Ahmad, 2011; Noel-Levitz, 2011; Reinhart & Schneider, 2001; Yukselturk & Yildirim, 2008).

During the past three years, due to the disruption brought by COVID-19, the educational field has witnessed a surge of emergency remote teaching (ERT), the type of online learning adopted to address the switch from face-to-face teaching/learning to distance learning (synchronous or asynchronous) during the pandemic (Hodges et al., 2020). Along with this instructional format change, much research effort was invested into the exploration and investigation of learner satisfaction. Almusharraf and Khahro (2020) conducted a study on 283 Saudi Arabian students to evaluate their satisfaction with online learning platforms and learning experiences during the COVID-19 pandemic. Their findings revealed the participating students rated Google Handouts as the most favored lecture delivery platform and acknowledged its usefulness for both course management and learning assessment. In addition, Baber's (2020) cross-country study, covering a combined 100 learners in South Korea and India, investigated the factors determining learners' perceived learning outcomes and satisfaction. The results showed all four factors, including interaction in virtual classrooms, students' motivation, course structure, and instructor knowledge as well as facilitation, cast positive influences on students' perceived learning and further led to student satisfaction. Yet, this researcher's findings about interaction mainly focused on learner-instructor interaction (LII).

Then, from 2021 to 2023, several studies further examined how different course factors affected student satisfaction. Thanasi-Boçe (2021) gathered data from 478 Albanian university students to examine how three factors (the role of instructor, motivation, and interaction) affected these students' perception and satisfaction of online learning. The findings indicated all three factors contributed to the students' positive perception of online learning, a result further generating great student satisfaction. In addition, Kumar et al. (2021) examined the relationship between e-learning quality and learner satisfaction with the responses from 435 Indian university students. The study established statistically significant relationships between e-learning content and the students' perceived e-learning quality as well as between students' perceived e-learning quality and learning satisfaction. Moreover, Wu et al. (2021) examined how Chinese students' learning strategies and academic emotions affected their learning satisfaction. Their findings pointed out the students who employed more learning strategies tended to stimulate more positive emotions, resulting in higher learning satisfaction. Also, aiming to find out what factors impacted learner satisfaction and commitment towards online learning during the pandemic, Ranadewa et al. (2021) reviewed 40 empirical studies and concluded accessibility, technological skills, learners' mental well-being, and lecturer commitment as influential factors. Pangarso and Setyorini (2023) tapped into the factors that drove e-learning satisfaction during the COVID-19 pandemic. The survey results from 722 students in an Indonesian university indicated social presence, expectation confirmation, and learner-learner interaction (LLI) as the key drivers for student satisfaction in e-learning. What these studies have confirmed is that multiple factors bear the potential to influence student satisfaction in online learning. Furthermore, all these developments have contributed to the conclusion drawn by the Online Learning Consortium (2022) in listing student satisfaction as one of its Five Pillars of Quality Online Education, explaining that "Student satisfaction reflects the effectiveness of all aspects of the educational experience" (para. 6). Yet, despite the recognized importance of this affective variable, how to measure this phenomenon remains a challenge.

Different Types of Interaction in Course Learning

On the importance of interaction, most researchers and educators recognize that this element is closely linked to teaching/learning quality and effectiveness. However, due to technological constraints, interaction in online learning settings was previously underachieved (Downing et al., 2007), causing its significance to be overlooked in the literature of distance education (Bernard et al., 2009). Yet, during the past two decades, this phenomenon has gathered much research interest. Some studies have established significant connections between interaction and the quality/effectiveness of online learning (Han & Johnson, 2012; Lee, 2012; Nandi et al., 2012), interaction and online collaborative learning (Kim & Lee, 2012) as well as interaction and online learning satisfaction/outcomes (Baber, 2020).

Many studies on interaction have borrowed the framework proposed by M. G. Moore (1989). M. G. Moore's (1989) three types of interaction cover the learner-instructor, learner-learner, and learner-content aspects. When applied to an online course, the first two types of interaction focus on those involved in such a course. LII refers to the communication taking place between the course-taking participants and the instructor (M. G. Moore & Kearsley, 1996). This type of interaction can occur through a variety of channels, ranging from email correspondence, to online discussion forums, to other interactive applications adopted for online instruction. Next, LLI describes the communication between/among the learners in a distance-learning community. These learners discuss the introduced concepts and exchange their thoughts/views on the to-be-acquired concepts (Anderson, 2003). Last, learner-content interaction (LCI) is found between learners and course content, covering handouts, related files, discussions, and assignments. Although this form of interaction often flows in a one-way direction from the subject matter to learners, many research findings (provided later) have attested to its crucial role in generating positive learning outcomes. In an online environment, these three types of interaction coexist and affect one's learning outcomes differently, making them crucial aspects that warrant attention.

Previous studies have revealed different relationships between these three types of interaction and students' learning satisfaction. Among the three aspects of interaction, many studies have concluded that LII and LCI bear more importance in shaping learner satisfaction. To begin with, on the research findings of LII and satisfaction, quite a few studies have generated encouraging results. Burnett et al. (2007) examined different dimensions of interaction to determine which contributed to student satisfaction in web-supported courses. Through analyzing chat logs, discussion board postings, and student interviews, these researchers concluded the impact of LII on student satisfaction highly depended on both the intensity and frequency in which such interaction occurred. Then, in their study focusing on Turkish learners, Yukselturk and Yildirim (2008) found that LII was positively related to student satisfaction and the students showed appreciation for the effort and reachability of the instructors during the semesters. Furthermore, Abdous and Yen (2010) conducted their study on 490 university students in the United States to explore how the students interacted with their teachers in three different course delivery modes: face-to-face, satellite broadcasting, and live video-streaming. Their findings indicated the level of self-perceived LII was quite similar across the three groups of students; however, one major finding showed a positive correlation between the students' self-perceived LII and their learning satisfaction level. In addition, in the study of Johnson et al. (2014), two instructional modes, face-to-face and online instruction, were compared. It was confirmed that, in both scenarios, LII exerted a significant and favorable effect on student satisfaction with the course. Also, covering two online courses with different levels of interaction, the study of Turley and Graham (2019) indicated the students in the teacher-led model (with high LCI and LII) reported significantly positive results in *Timely Instructor Response Time*, *Meaningful Instructor Feedback*, and *Instructor Rating.* More recently, Baber (2020) and Ayanbode et al. (2022) found LII exerted the strongest influence on student satisfaction. As teachers play a key role in all instructional formats and settings, the above findings have reinforced the importance for teachers to adopt interaction-enhancing measures in their instruction.

Apart from LII, LCI has received increased attention for its significant influence on student satisfaction in online learning. For this part, the studies carried out in the past two decades are synthesized to provide a fuller picture on the significance of LCI in affecting learner satisfaction. To begin with, the meta-analysis conducted by Bernard et al. (2009) revealed although all three types of interaction were related to students' increased learning, LCI played the most significant role in affecting student satisfaction. Similarly, in the findings of Kuo et al. (2014) and Bervell et al. (2019), LCI was found the strongest and most crucial indicator leading to student satisfaction. Then Gameel (2017) analyzed 1,786 students enrolled in four MOOCs and found "the learner perceived usefulness, teaching and learning aspects of the MOOC, and learner-content interaction" (p. 98) as important factors for satisfaction. In addition, Alqurashi (2019) explored how online learning self-efficacy, LCI, LII, and LLI predicted student satisfaction and perceived learning. In the analysis of 167 students' responses, all four factors were strongly predictive of student satisfaction and LCI was identified as the most critical predictor. Furthermore, Pham and Nguyen (2021) conducted their study in an online language learning course in Vietnam. In the examination of all three types of interaction in that learning setting, LCI was identified as the strongest predictor for student satisfaction. Last, Kumar et al. (2021) found the accessibility levels of learning content and website content provided in online courses were important factors in the students' evaluation of e-learning quality and their course satisfaction levels. These findings have further attested to the importance that the learning materials and activities for an online course must be closely related to the course learning goals, meet students' expectations, and demonstrate a high level of accessibility.

While both LII and LCI were found to be significantly associated with student satisfaction, the relationship between LLI and student satisfaction was less consistent. Several studies discovered that LLI exerted a negative impact on student satisfaction, whereas other studies found LLI a significant factor in student satisfaction. For the former, Bray et al. (2008) found when learners were required to engage in too much collaborative work, their satisfaction could be negatively impacted. Moreover, Johnson et al. (2014) found that LLI held a negative impact on student satisfaction because the students perceived a lack of warmth and competence from their peers. In addition, some studies have shown that LLI failed to be predictive of student satisfaction in online settings because students did not have many opportunities to communicate with their peers (Alqurashi, 2019; Kuo et al., 2013). For the latter, other studies revealed the opposite results and supported a positive link between LLI and student satisfaction. Zhu (2011) examined two groups of students, one in China and the other in Belgium, to see how online collaborative learning affected the students' satisfaction and performance. Despite some cultural differences, both groups acknowledged online collaborative learning was beneficial for gaining more knowledge. Moreover, both groups showed similar satisfaction levels with peer interaction. Furthermore, Kurucay and Inan (2017) conducted their study in one online course to examine the effects of LLI on students' perceived learning and satisfaction. Their findings indicated the interaction between learners was an important factor for student satisfaction. In addition, using an online survey, She et al. (2021) gathered 1,504 Chinese students' responses and found a positive relationship between interaction and online learning satisfaction. Likewise, Pham and Nguyen (2021) concluded that LLI, following LCI, was the second strongest predictor of student satisfaction. A similar result showing the positive influence of LLI on learner satisfaction was found in the study of Pangarso and Setyorini (2023). From the mixed findings concluded by these past studies, more effort is clearly needed in devising interaction-promoting activities for learners and creating a communication-conducive online learning community.

Although this literature review has identified interaction as a key element in investigating learners' course-taking satisfaction, the past studies did not cover how this framework could be applied to the online instruction of interpretation-related courses. Facing the increased need for synchronous distance learning and the trend of exploring online learning, those in the teaching profession should better understand how to maximize the benefits brought by interaction. The ST course in this study is designed to foster high levels of LLI, LII, and LCI with different measures and learning activities. This study aims to explore four questions. First, how did the students evaluate the different types of interaction (LLI, LII, and LCI) in this online ST course? Second, how did the students evaluate their satisfaction levels in this online ST course? Third, what relationships could be established between the three types of interaction and student satisfaction in this course? Last, what features in this online ST course contributed to student satisfaction?

The Study

This section consists of four parts. The first part, Participants, provides the information of the students taking this course. The details here cover their learning history in related translation-training courses. The second part covers Course Layout, with an emphasis placed on how a virtual classroom was managed, what adjustments were made in presenting the teaching materials, and how students' learning activities were carried out and evaluated. In addition, the third and fourth parts provide explanations on Data Collection Tools and Data Analyses.

Participants

This study covered 23 students who were mostly juniors at a foreign language department of a public university in Taiwan. The students were required to have completed an introductory course to translation before taking this ST course. Such a prerequisite stipulates a total of at least 72 hours of basic translation training covering both directions (from Mandarin Chinese to English and vice versa). These students completed the basic translation courses in their freshman year, but due to curricular changes in the department, they did not take further T&I courses until ST in their junior year. At the time when these students took this course, the course delivery format was impacted by the worsened COVID-19 development, resulting in the course being delivered in an online, synchronous mode.

Course Layout

Although course delivery was switched to an online synchronous mode, its content remained the same as that of the traditional face-to-face ST course. In this section, four parts of the course design are elaborated: ST training scope and sequence, virtual classroom arrangement, learning material presentation and accessibility, and teacher-immediacy enhancement measures. Then some explanations of teaching/learning activities typical of an ST course are provided.

First, the planned course progress and selected materials were the same as those in the previous two semesters when the ST course was delivered face-to-face. This emphasis was to address the criticism related to the depth and scope of online courses. In this regard, the course instructor made specific effort in ensuring this online ST course covered the same scope, so the students would have the peace of mind that their learning would not be compromised due to the instructional format change. The course was organized to cover both English-to-Chinese and Chinese-to-English ST training, each for 18 hours and a total of 36 hours in ST skill acquisition and practice. Between the two directions, the course always started with the ST training into the learners' mother tongue, Mandarin Chinese. The course materials covered a wide range of short texts at an average length of 300 to 350 words. Next, for Chinese-to-English ST training, the learning focus was placed on analyzing the Chinese source text, making necessary adjustments (like paraphrasing or supplementing information), and choosing the suitable sentence patterns for target text delivery. The students were given one test at the end of the semester to examine their acquisition of ST skills.

Second, as this course was delivered in the online, synchronous format, several adjustments were made to create a positive "virtual" learning environment.

To begin with, the instructor used the university-operated Learning Management System (LMS) to inform all participants of a Google Meet code that would be used for the entire semester. Moreover, the instructor arranged each class session to be recorded and the recorded content be uploaded to another platform operated by the university. This step was to ensure that should any student face difficulty in internet connection, he/she would still be able to access the recorded class sessions. This arrangement also provided an alternative for COVID-affected students to make up any missed learning content.

Third, the learning materials and ST text files in this course were arranged differently. To begin with, all learning materials were sent to the students before the semester started. This step was necessary because, during the information processing stage of the ST training, the students should take some simple notes as reminders for rendition production into the target language. For those students who preferred to work with electronic files, the materials (PDF files) were uploaded ten minutes before each session began. The purpose of such an arrangement was two-fold: to simulate the working format of an ST task, in which an interpreter would receive the to-be-handled materials not long before his/her work started, and to duplicate a typical ST instructional setting of a face-to-face learning environment. Furthermore, because the students had to rely on the Google Meet "virtual classroom" as the only channel for information reception, the instructor created PowerPoint files for all the ST texts, so the participants' attention would be directed solely to the texts presented on their computer screens. For each text, two PowerPoint files were created; one was used for text explanation and in-class practice, whereas the other was designed to train the students for timely rendition production. On average, the participants had 15 to 25 seconds for both reading a message (for a sentence of ten to 15 English words) and delivering the rendition. This timed practice was designed to create some reasonable pressure to these ST learners as a reminder of a real ST working condition.

Fourth, for an online course that might potentially lack teacher immediacy, the sense of proximity of an instructor, some steps were taken to ameliorate such a deficiency. For each session, the instructor would enter the Google Meet "classroom" ten minutes earlier. Each participant was greeted as he/she entered the classroom for two purposes. One was to enhance the student-instructor interaction, and the other was to test the internet connection for ensuring a good audio-visual reception. Moreover, during the whole-class rendition reviews, the instructor would make extra effort to confirm if each student understood the comments to his/her ST rendition. Such a step was critical for two reasons. For one, it supplemented the lack of eye contact or physical affirmation typically available in a face-to-face learning setting. For another, it helped the instructor to secure learners' ST skill acquisition progress and rendition understanding. In addition, the instructor frequently made use of the "hand-raising" function in Google Meet to elicit the confirmation of understanding from the students (also a way to help keep the students focused). These measures were implemented to shorten the distance created by the online learning environment.

In this online course, all teaching/learning activities were similar to those incorporated in a traditional ST course. That is, for each ST practice, the teacher would first guide the students to understand the meaning of the text. Once the students were clear with the message to be sight-translated, their one and only focus was to produce the rendition within the time frame. A text was divided into two parts for students to work in pairs. As a pair, the students would work collaboratively to produce the rendition for the entire text and give each other suggestions when needed. The pair practice was performed through either Facebook Messenger or LINE, the two most popular choices for this group of students, so they could exchange their renditions and comments. After a total of 14 minutes for pair practice, the whole class would resume, and the instructor would play the PowerPoint file to elicit the students' renditions of the entire text. For each student's rendition, the instructor would provide immediate feedback, in the format of either strength/weakness analysis or alternative rendition provision. After each class session, the students were given the task to record their entire renditions as homework. To complete this task, the students had to view the PowerPoint file with timed content, record their ST renditions in the given time, and train their eye-mouth coordination in reading a message and delivering its ST rendition. This course design incorporated both conventional and innovative elements. Several teaching/learning activities, including teacher-guided ST preparation, pair practice, and whole-class rendition review and critique, were selected from K. C. Chang's (2016) course design because they were proven effective for students' ST skill acquisition. Moreover, to create a strong ST-learning community, the instructor adopted some immediacy-enhancing measures to bring about better and more frequent learner-instructor, learner-content, and learner-learner interactions.

Data Collection Tools

In this study, two data-collection tools (one survey covering four aspects and an interview) were employed. First, as this study aimed at examining the relationships between two major variables, interaction and student satisfaction, a survey was administered at the end of the semester. The survey (see Table 1) was adopted from the study carried out by Kuo et al. (2014) and covered the aspects of LLI, LII, LCI, and learner satisfaction. This survey was selected as the research framework of this study because of its multiple aspects in examining the element of interaction taking place in an online course. Specifically, LLI explored how the students rated their interaction with practice partners and other classmates. LII examined how the students viewed their interaction with the instructor, and LCI elicited the students' viewpoints on how useful/helpful the course materials were. Last, five statements asked the students to reflect on their satisfaction levels with this course-taking experience. In the study of Kuo et al. (2014), the Cronbach values for LLI, LII, LCI, and Satisfaction were 0.93, 0.88, 0.92, and 0.93 respectively.

Table 1

Interaction and Satisfaction Survey

Scale	Survey Items
LLI	• Overall, I had many interactions related to the ST course content with my practice partner(s). • I received lots of feedback from my practice partner(s). • I communicated with my practice partner(s) about the course content through different electronic means (LINE, Google Meet, and/or other instant messaging tools). • I answered the questions of my practice partner(s) through different electronic means (LINE, Google Meet, and/or other instant messaging tools). • I shared my thoughts or ideas about the teacher-provided explanations and paired practice of ST materials with my practice partner(s) and other classmates during class. • I commented on my practice partner's (or partners') and other classmates' thoughts and ideas. • Pair/Group practices during class gave me chances to interact with my partner(s) and other classmates. • ST practices led to the interactions with my partner(s) and other classmates.
LII	• I had many interactions with the instructor during every class session. • I asked the instructor questions through different electronic means (LINE, Google Meet, and/or other instant messaging tools). • The instructor regularly posted materials for students to practice on their own and/or pose questions on the LMS platform. • The instructor replied to my questions in a timely manner. • I replied to the messages from the instructor. • I received enough feedback from my instructor when I needed it.

(continued)

Table 1

Interaction and Satisfaction Survey (continued)

Scale	Survey Items
LCI	• The online ST materials and practices helped me better acquire the needed skills. • The online ST materials and practices stimulated my interest for this course. • The online ST materials helped relate my previously-learned concepts and skills in translating and interpreting to new concepts or skills. • It was easy for me to access and participate in the online ST materials and practices.
Satisfaction	• Overall, I am satisfied with this class (ST training). • This course contributed to my educational development. • This course contributed to my professional development. • I am satisfied with the level of interaction (with my peers and my instructor) that happened in this course. • In the future, I would be willing to take a distance-learning course delivered in the synchronous mode again.

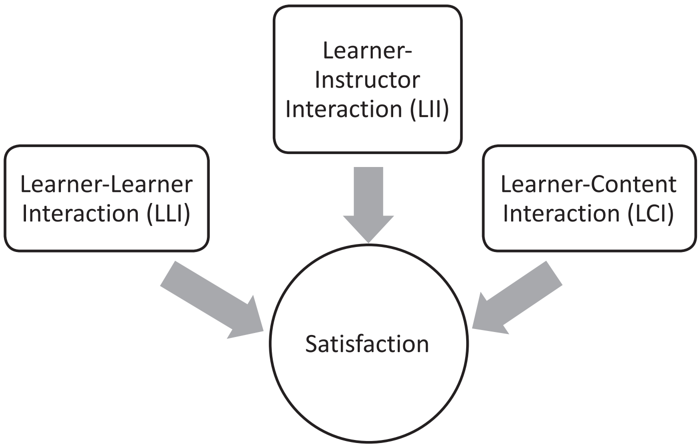
Furthermore, in order to verify the results from the survey analyses, one-on-one interviews were carried out on all 23 students. The one-on-one interview was conducted by both the second rater and the researcher's teaching assistant as a way to minimize any potential influence from the primary researcher (also the instructor). Five questions were posed. The emphases were placed on how the students perceived their overall course-taking experience in this ST course (meeting their expectations or not), how they evaluated this course compared to other previously-taken online courses, how they evaluated the strengths and weaknesses of this instructor, what they viewed as the contributing factors to a successful online course, and how likely they were to take other synchronously-taught online courses.

Data Analysis

The surveys and interviews were analyzed to gain insight into the implementation of this online ST course. The data analysis is divided into the quantitative and qualitative parts. For the quantitative part, the descriptive statistics were obtained and the Pearson Correlation test was performed through SPSS 28. First, to observe how the students responded to the survey items (covering interaction and satisfaction), the descriptive statistics were compiled into Table 2 (see Findings and Discussion) to provide the details on mean and standard deviation and reveal the factors perceived strongly by the participants. Second, the means of different subscales were computed and employed to perform the Pearson Correlation test in detecting if a significant correlation could be established between different sets of variables (LLI-satisfaction, LII-satisfaction, and LCI-satisfaction, see Figure 1).

Figure 1

A Framework for Examining the Relationships Between Interaction and Satisfaction



Furthermore, the qualitative analysis focused on the sorting of the interview data. The interview covered 23 students, and their interview content was first transcribed by the researcher's teaching assistant. To keep their personal information confidential, the 23 participants were coded from Student A to Student O. Later, the extracted content from their interview transcripts was also presented accordingly. Second, both the researcher (the first rater) and another rater carefully read through five randomly-chosen copies of transcripts. Regarding their educational backgrounds, the first rater, the primary investigator, received her master's degree training in Translation and Interpretation and PhD training in English Linguistics. The second rater's research training is in both Linguistics and TESOL. In their initial reading of the five transcripts, both raters attempted to filter out some keywords. For each interview question, the attention was directed to the adjectives or phrases/expressions used to describe/elaborate the student-participants' perceptions. In some cases, when the students employed metaphorical expressions to describe their experiences, both raters would note the expressions for categorizing purposes. Then the two raters, acting as coders, compared and contrasted the selected keywords and expressions. During the initial alignment of the first five copies, the two coders reached a percentage of agreement of 0.89. With this level of consistency, the two coders proceeded to analyze the remaining eighteen interview transcripts.

Findings and Discussion

The findings in this study are divided into four parts, according to the sequence of the four research questions. Under the heading of each research question, the information is further arranged in the order of descriptive statistics and some supporting details from the interviews. The descriptive statistics show the students' responses to the survey statements, and other details are elaborated through the sorted interview data. Furthermore, on whether significant correlations could be established between variables (different pairs of factors), the Pearson Correlation test results are presented.

Students' Evaluation of Interaction and Satisfaction

As Table 2 presents the descriptive statistics (means and SDs included) of the entire survey, this section explains the students' evaluation of the three types of interaction and their satisfaction in this online ST course.

Table 2

Descriptive Statistics on LLI, LII, LCI, and Satisfaction

Items	Mean	SD
1. Overall, I had many interactions related to the ST course content with my practice partner(s).	4.61	0.499
2. I received lots of feedback from my practice partner(s).	4.48	0.511
3. I communicated with my practice partner(s) about the course content through different electronic means (LINE, Google Meet, and/or other instant messaging tools).	4.26	0.449
4. I answered the questions of my practice partner(s) through different electronic means (LINE, Google Meet, and/or other instant messaging tools).	4.22	0.422
5. I shared my thoughts or ideas about the teacher-provided explanations and paired practice of ST materials with my practice partner(s) and other classmates during class.	4.87	0.344
6. I commented on my practice partner's (or partners') and other classmates' thoughts and ideas.	4.26	0.449
7. Pair/Group practices during class gave me chances to interact with my partner(s) and other classmates.	4.87	0.344
8. ST practices led to the interactions with my partner(s) and other classmates.	4.78	0.422
9. I had many interactions with the instructor during every class session.	4.78	0.422
10. I asked the instructor questions through different electronic means (LINE, Google Meet, and/or other instant messaging tools).	3.78	0.422
11. The instructor regularly posted materials for students to practice on their own and/or pose questions on the LMS platform.	4.70	0.470
12. The instructor replied to my questions in a timely manner.	4.78	0.422
13. I replied to the messages from the instructor.	4.09	0.288
14. I received enough feedback from my instructor when I needed it.	4.87	0.344
15. The online ST materials and practices helped me better acquire the needed skills.	4.83	0.388
16. The online ST materials and practices stimulated my interest for this course.	4.70	0.470

(continued)

Table 2

Descriptive Statistics on LLI, LII, LCI, and Satisfaction (continued)

Items	Mean	SD
17. The online ST materials helped relate my previously-learned concepts and skills in translating and interpreting to new concepts or skills.	4.57	0.507
18. It was easy for me to access and participate in the online ST materials and practices.	4.83	0.388
19. Overall, I am satisfied with this class (ST training).	4.78	0.422
20. This course contributed to my educational development.	4.78	0.422
21. This course contributed to my professional development.	4.48	0.511
22. I am satisfied with the level of interaction (with my peers and my instructor) that happened in this course.	4.87	0.344
23. In the future, I would be willing to take a distance-learning course delivered in the synchronous mode again.	4.70	0.559

Note. The *N* for the above survey results was 23.
Items 1 to 8 are placed under the heading of LLI.
Items 9 to 14 are placed under the heading of LII.
Items 15 to 18 are placed under the heading of LCI.
Items 19 to 23 reflect students' satisfaction towards this course-taking experience.

To begin with, the students acknowledged their ST practices led to much interaction with their partners and other classmates (4.87, 4.87, and 4.78 of means from statements 5, 7, and 8). The students indicated they shared "thoughts or ideas about the teacher-provided explanations and paired practice of ST materials" with their partners and other classmates during class. In addition, ST practices encouraged the students to interact with their partners, as shown in the mean of Statement 1 (M = 4.61). The students' responses to these four statements have reinforced that in-class practice stimulated and enhanced the interaction within pairs, not only in idea sharing but also for rendition production. However, the students seemed to evaluate the feedback from their partners and the feedback made by themselves differently. In the students' perceptions, they received more feedback from their partners (M = 4.48 for Statement 2), compared to the feedback they provided to their partners (M = 4.26 for Statement 6). This difference might indicate the students were more critical in how they performed the role of a feedback-provider. Yet, the perception of receiving much feedback from their partners has helped strengthen the LLI in this ST course. Then, among the statements in the LLI sub-scale, the lowest mean (M = 4.22) was found to be associated with Statement 4 (the use of different electronic means for communication). In the one-on-one interview, this result was verified; most students (20/23) indicated they preferred using Facebook Messenger and LINE as the predominantly used apps for instant communication. The students also revealed they appreciated the arrangement of peer practices because such practices acted as a buffer, allowing them to brainstorm the renditions before the whole-class review. Moreover, pair practices enabled the students to feel more confident in presenting their renditions for the whole-class review. Student O said, "I know, theoretically, as my face is hidden behind the screen, I should feel less intimidated when presenting my ST renditions. However, it is the practice with my partner that gave me more confidence." Similarly, Student B and Student F shared their views as follows:

> ST is my first interpretation course. When knowing that ST would be offered as a distance-learning course, I was worried about being "alone." However, the teacher's arrangement of pair practice bolstered my confidence because I had not only her [the instructor's] guided explanations but also a partner's support. (Student B)

> Honestly, I was surprised by the ample opportunities for peer interaction in this course. For every assigned article, my partner and I got to work closely not only to manage the time better for ST production but also to become better listeners and feedback-providers. (Student F)

Both the descriptive statistics and the interview excerpts have affirmed, in this ST course, the students evaluated the elements of peer interaction and peer input very positively. What can be concluded about LLI in this ST course is that pair practice, as a learning activity, has played a vital role.

Furthermore, the students' LII responses have indicated the students had much interaction with their instructor, especially in teacher's comments on ST performance (*M* = 4.87), in-class interactions (*M* = 4.78), teacher's timely replies to their questions (*M* = 4.78), and teacher's regular postings of additional materials or questions (*M* = 4.70). Such results have confirmed these students engaging in distance learning were keenly aware of how they interacted with the instructor and how their learning needs were addressed. Among the six statements in the LII sub-scale, only two statements generated much lower means (*M* = 4.09 for Statement 13, *M* = 3.78 for Statement 10). These results have indicated some students did not reply to the messages from their instructor (Statement 13) and the students did not use different electronic means to ask their instructor questions (Statement 10). The descriptive statistics provided above were further verified during the interviews. The students were asked what factors in this course impressed them the most. An overwhelming response (21/23) indicated the students highly appreciated the instructor's "immediate individual feedback" to their ST renditions. For instance, a student expressed, "the teacher always double-checked if I understood the weaknesses in my ST renditions and provided different versions to the same source text, allowing me to see the differences between my renditions and hers" (Student F). Student H and Student K also provided their observations on teacher-student interaction, while Student M gave a more generalized comment on her view regarding LII in a skill-based online course:

> I had translation courses before, and the class size was about 30 to 35 students. The courses were delivered face-to-face, in a traditional manner. This ST course brought me the experience of "individualized performance critique." I appreciated my teacher's comments on my renditions, for they were more tailor-made and helpful. (Student H)

> For me, although this course was delivered online and there was a screen between me and others in this virtual classroom, I felt close to my instructor and classmates. In every session, my teacher ensured every student was given a chance, or more, to present his/her ST rendition and receive feedback. I like that because it shortened the distance between me and the teacher. (Student K)
>
> For me, the interaction with my instructor trumps the interaction with my peers in an online course when skill acquisition is the main purpose because I believe the instructor's guidance, feedback, and professional competence play the key roles of helping me acquire the target skills. (Student M)

When asked if they replied to the instructor's postings or made use of different electronic means to ask questions, the students' responses were often negative. In the entire class, 19 out of 23 students expressed that the teacher's explanations were always clear, so it was not necessary to reply to her postings. Even when the teacher could be reached through multiple channels (Facebook Messenger, email, and the LMS), most students chose to "stick to one communication channel" for their personal reasons. Therefore, the lower means on Statement 13 and Statement 10 are not to be taken as "red flags." In fact, such lower means revealed because the teacher presented her course materials and course-related postings in a clear and easy-to-understand manner, the students had fewer questions and experienced less confusion, leading to their lower needs in replying to the course-related messages from the instructor. In addition, the interview responses showed many students preferred using one communication channel rather than many. Clearly, as long as an instructor responds to his/her students' questions or comments in a timely manner, communication in an online course can still be smooth.

Finally, in the LCI aspect, the students acknowledged the usefulness and appropriateness of the arranged ST learning materials. The course content, both the materials and practices, helped the students acquire the needed skills (M = 4.83), stimulated the students' learning interests in ST (M = 4.70), and helped connect their previously-learned concepts to the new skills (M = 4.57). These figures were verified in the interviews, and three excerpts have been chosen for further sharing:

> I really enjoyed the different genres of texts selected by the teacher. I learned to analyze different articles from different angles. I believe ST has pushed me to go further. I have to understand the message, process the information quickly, and reconstruct the message in the target language. (Student A)
>
> I took ST because of my interest in taking more advanced interpretation courses later. Personally, I am fascinated by the different ways of processing information and, especially, processing information in a fast manner. The structure of the course provided not only practice opportunities but also ways of improvement, allowing me to gain a sense of achievement. (Student L)
>
> I especially like the use of PowerPoint files, both the regular and the timed-practice versions. In this ST course, visual stimulation brought by the PowerPoint files played a key role in holding my attention, I think. The timed-practice version enabled me to gauge my ability in delivering the renditions within the given time frame. (Student D)

In the LCI aspect, the responses collected above have shown that the students acknowledged the importance of receiving visual stimulation, appreciated the opportunity to conduct ST practices in different conditions (with and without time constraints), and enjoyed the ease of accessing the online ST materials as well as participating in the practices (M = 4.83 for Statement 18). Evidently, the students' high evaluation results were closely connected to how positively they perceived the usefulness of the materials, whether those materials were stimulating, and if such materials could be linked to their previously acquired skills/concepts.

Last, in terms of student satisfaction of this online ST course, the descriptive statistic details were very encouraging. Among the five statements, two statements related to ST training (statements 19 and 20) earned a rating of 4.78, indicating the students were very satisfied with this course-taking experience and believed the acquired skills and learning contributed to their educational development. Moreover, the students confirmed their high satisfaction in the interactions with their peers and instructor (M = 4.87). These positive responses may have contributed to the students' willingness in taking other synchronously-delivered distance-learning courses in the future (M = 4.70). On this response, the interview details revealed even more positive results. When asked if they would consider taking other synchronous distance-learning courses, 21 out of 23 students confirmed they had already registered for Consecutive Interpretation offered in the subsequent semester (taught by the same instructor). On the factors motivating them to sign up for another online interpretation course, the students' reasons were mostly related to the instructor aspect. Fifteen students ranked the instructor's ability to structure a successful online course as their top consideration. Seventeen students stressed that the affective factor was more important for them—they simply liked how this instructor managed her virtual classroom, interacted with the students, and fostered a learner-friendly online environment. The interview results shed light on the reasons for the students to be open to other distance-learning courses. These factors include an instructor's competence in managing an online course, a sound structure and solid course content, a well-rounded design of solutions for addressing communication breakdowns, and measures to enforce a sense of community in a distance-learning course.

From the findings related to the first two research questions, it is clear all three types of interaction received highly positive ratings from the students, leading to the students' high course satisfaction levels. These findings point out that the nature of an ST course could potentially work very well with an online instructional format. When provided with ample opportunities to interact with their peers, timely teacher feedback, and highly accessible learning materials, the students tended to perceive such an online learning environment as friendly, safe, and conducive to their learning.

Correlations Between Interaction and Satisfaction

Research question three aimed at exploring if any significant correlation between interaction and satisfaction could be established. For this purpose, the Pearson Correlation test was performed to examine the relationships between the students' course satisfaction mean and the sub-scale means of LLI, LII, and LCI. The results were compiled into Table 3. Among all three aspects of interaction in this ST course, the yielded results pointed to the levels of high significance (0.523, 0.754, and 0.851 respectively). Among the three sub-scales, the findings were quite consistent with the previous studies. First, the correlation between student satisfaction and LCI was the strongest one at 0.851, affirming the importance for an online course to have carefully-chosen, well-arranged, and specifically-devised course materials. When this concept is applied to the implemented ST course, the findings have shown the students valued the different genres of texts, the learning activities and teacher comments, and the teacher-created PowerPoint files. In the interviews, the students shared that the course content met their expectations of acquiring new skills in performing ST tasks, something they had not learned before. Moreover, 19 students commented that the chosen texts aroused their learning interest and the content was challenging in the aspect of skill application. Student J provided the following explanations:

> I liked the texts that my instructor arranged for this ST course. In different genres, my partner and I were "pushed" to follow the teacher's guidance in reviewing what we had learned before and contemplating how we could apply the concepts and newly-acquired skills further to suit the texts. (Student J)

For most students in this study, the arrangement of course materials stimulated their interest and built their confidence in ST learning. Moreover, the belief of trusting themselves in furthering ST skill applications was shared by at least 14 students (including Student J), revealing these students exhibited increasing self-efficacy and high motivation. The former was demonstrated through the students' confidence in their newly-acquired skills, and the latter was shown through the students' deep engagement in ST learning activities.

Second, to facilitate LII and LLI in this online ST course, the students were provided with different teaching/learning activities. On the one hand, as the emphasis of LII was on how the teacher interacted with the students in a course, the students were provided with ST text explanations (learning guidance from the instructor) and immediate rendition feedback (comments tailored to the students' individual rendition outputs). On the other hand, LLI focused on how the students were encouraged to interact with each other, as pair practices and whole-class rendition reviews took place regularly in every session. The Pearson Correlations (in Table 3) indicated the correlation between student satisfaction and LII was highly significant, with the reading of 0.754 at the significance level of < 0.001. Furthermore, although the interaction between/among learners in this course was evaluated positively by the students, the correlation between satisfaction and LLI was much lower (0.523 at the 0.05 significance level). Despite the different significance levels of LII and LLI to learner satisfaction, these 23 students clearly acknowledged the importance of interacting with the instructor and their partners. With the instructor's guidance and timely feedback, the students gained confidence, knowing they could handle future ST texts, and became more invested and motivated in their ST learning. Similarly, with their partners' support in ST pair practices, these students learned to trust themselves and their partners in producing ST renditions.

Table 3

Pearson Correlations Between Interaction and Satisfaction

		LCI Mean	LII Mean	LLI Mean
Satisfaction Mean	Pearson Correlations	0.851**	0.754**	0.523*
	Significance	0.000	0.000	0.010

**. Correlation is significant at the 0.01 level (2-tailed)

*. Correlation is significant at the 0.05 level (2-tailed)

Factors Contributing to Student Satisfaction

This study was designed based on the acknowledged importance of learner satisfaction towards an online course and the success of such a course. Therefore, other than the satisfaction survey results, five interview questions were posed. In this part, the data are presented in a more summative manner, focusing on how the students' responses addressed the research question related to "the contributing factors to student satisfaction."

The responses to Question 2 and Question 5 have highlighted the features these students evaluated highly: teacher guidance in acquiring ST skills, teacher feedback to ST renditions, clear course instruction, and sufficient practice opportunities. From the interview transcripts, the students' answers were sorted, tallied, and ranked. Among the interview answers, eight types demonstrated the highest frequencies (see Table 4).[2] When the top four identified factors were first examined, they seemed to reflect how the students reacted to the course delivery (Factor 1), designed activities (Factor 3 and Factor 4), and instructional practices (Factor 2). Yet, when the interview responses were interpreted "as a whole" (with more student-provided details), all three types of interaction could be seen as

[2] As the interview questions were open-ended, the extracted keywords of the students' answers were not taken word-for-word; instead, the answers of similar interpretation were categorized into one type. Both raters reached an inter-rater reliability of 0.92 in categorizing the extracted keywords.

intertwined in their effects on student satisfaction. For instance, Student M commented on her feelings of "confidence and a sense of ease in presenting the renditions during the whole-class review" because she worked closely with her partner who provided her with helpful feedback. Student F expressed, "I especially like the fact that, in this class, we were actually sight-translating. In my previous translation courses, the instructor put quite an emphasis on lecturing, rather than putting us to work." Also, sharing her views on feedback, Student H stated, "For me, I enjoy comparing my renditions with those provided by my instructor. I believe I still have much room for improvement in word choice and the control of nuance." Clearly, the successful implementation of in-class practices required not only close partner interaction (LLI) but also timely teacher feedback (LII).

Table 4

Student-Identified Helpful and Contributing Factors

Ranking	Extracted Course-Related Factors	Total of Tallies
1	Clear instruction and learning guidance from the teacher	22
2	Helpful and clear teacher feedback on ST renditions	21
3	Useful learning activities (pair practice/whole-class rendition review)	21
4	Sufficient practice opportunities	20
5	Course material arrangement (and updates)	18
6	Instructor's personal traits	16
7	Encouragement from peers and the instructor	14
8	A sense of belonging (and community)	14

In addition, the interview results shed light on the close relationship between the students' evaluations on their "met expectations" and learning satisfaction. Among the five interview questions, the responses gathered on Question 1 and Question 5 have revealed an important finding. When learners took a course and found the course-learning process met their expectations, they were very likely to engage further in similar learning activities. On Question 1, regarding whether the learned content/skills met their expectations, 22 out of 23 students gave an affirmative answer. The remaining one student acknowledged she had learned a lot but concluded that her interest was not in interpretation. As a whole, 19 students said they could process information much faster after the ST training; 18 students expressed that although ST was demanding, the skills acquired bore a very high level of practicality, for ST skills could be put to use not only for academic purposes (like reading a difficult textbook or a journal article) but also for work-related tasks (like quickly summarizing a business report); 20 students gained more confidence in taking subsequent interpreting courses. Furthermore, these positive evaluations led to another direct development; at the time of the interview, 21 students had already registered for another interpreting course offered in the synchronous online manner. When asked about such a decision, the students emphasized two factors: learning interest and confidence in the instructor. The students indicated ST had stimulated their learning interest in interpreting, and being satisfied with taking the ST course with this instructor motivated them to take another course with her.

Commenting on the roles of an instructor in an online course (especially with this ST course in mind), the students highlighted two capacities: a teacher (for course design) and a facilitator (for smooth course implementation). For many students (20/23), they stressed how a teacher structured his/her course as a whole was manifested in every class session. Student C said, "My instructor has demonstrated her teaching ability because she is able to control the course pace, attract our attention during class, help us acquire the skills, and guide us to improve our renditions." Moreover, Student G stated, "In each session, the instructor made sure that every student got at least one chance to present an ST rendition. She was demanding but in a non-threatening way. I would say she has a very 'encouraging' personality." On the role of a facilitator, Student K supplemented the following details:

> One worry for taking an online course was that I would drift off or lose attention in what I was supposed to learn. However, in this course, the pace was controlled very well. Each activity was allotted a time frame. We were guided to complete the pair practices, and the instructor always had a good control of time in the whole-class rendition review. (Student K)

Both raters, when processing the students' responses for Question 4, gained the feeling that the role of a facilitator and a manager could easily overlap because a course could never be implemented well without good management in time and many other details.

From the interview responses, several aspects were further confirmed. First, a highly interactive learning setting is very important for an online course. Such a characteristic is even more crucial when students do not see their peers in person. Second, the experience from one class can easily affect students' choices in taking other courses of a similar nature. When students evaluate a course-taking experience as satisfactory, they will be more likely to continue taking other courses delivered in the same format. Third, an online course requires the instructor to take on many roles. Although these roles are also present in face-to-face courses, an instructor's ability to take on and manage these roles successfully will have a direct impact on the success of his/her online courses. Clearly, a successful online course must take all these factors into account.

Conclusions, Limitations, and Implications

This study on examining the factors of interaction and learner satisfaction in an online ST course has generated encouraging results. First, for an ST course typically offered in a face-to-face instructional mode, its successful implementation in an online synchronous format requires detailed planning in the presentation and accessibility of course materials. This observation of course material accessibility is especially in line with the conclusion drawn in the studies carried out by Ranadewa et al. (2021) and Kumar et al. (2021), highlighting that the accessibility of learning content bears a direct impact on students' evaluation of course satisfaction. When perceiving the instructor-designed or prepared materials as aligning with their learning goals and meeting their expectations, learners are more likely to interact with such materials more actively and value the LCI more, further leading to their learning satisfaction (Alqurashi, 2019; Gameel, 2017; Kumar et al., 2021; Pham & Nguyen, 2021). In this study, the texts for ST skill training were made available in three formats: paper copy, electronic file, and PowerPoint file. The first two formats were provided to meet the students' different needs as note-taking played an important role in the preparation of ST renditions, but some students preferred taking notes on electronic devices. Moreover, the text-corresponding PowerPoint files were created in two ways, with and without time control. The former was used for initial practice without a time limit imposed, while the latter was programmed to have specific time set on each slide to push the students to deliver the ST rendition within the set time. For training purposes, both formats were well-received by the students, for they could see the merits offered in these two different material presentation modes. In addition, all class sessions were recorded with the aid of Google Meet to serve as a backup plan for students who either experienced poor internet connections or got sick and had to miss a session. Both the survey results and interview transcripts have revealed the careful planning and arrangement of course materials were perceived positively by the students because they believed the above-described course materials helped focus their attention on ST practice and training.

Second, with a strong interpreting training element in an ST course, interaction (covering the learner-content, learner-instructor, and learner-learner aspects) plays a determining role in students' training outcomes and satisfaction. To begin with, this study has shown the students learning ST perceived their interaction with course content as highly positive. The students especially appreciated the variety of texts included in the course materials, stressing different skills were required in the processing of various genres of texts and the production of the corresponding renditions. Therefore, the Pearson Correlation test results showed that LCI was the best indicator of student satisfaction, at the correlation level of 0.851. This finding is consistent with the results found in many past studies (Alqurashi, 2019; Bernard et al., 2009; Bervell et al., 2019; Gameel, 2017; Kumar et al., 2021; Kuo et al., 2014; Marzban, 2011; M. G. Moore, 1989; M. G. Moore & Kearsley, 1996; Pham & Nguyen, 2021). Then, following LCI, LII was found to be a strong indicator for student satisfaction. The extracted interview excerpts confirmed that LII held a strong affective power over the students, for they recognized the importance of interacting with the instructor in understanding the given texts, detecting their weaknesses in renditions, and seeking advice for ST skill improvement. Many students desired individualized rendition feedback, for such feedback could help them perform better in word choice, grammar, and information arrangement. When such a desire was fulfilled through LII, the students' course satisfaction level naturally increased, a finding also echoing the results from some past studies (Baber, 2020; Turley & Graham, 2019; Yukselturk & Yildirim, 2008). These details can help ST instructors, interpreting instructors, or even teachers in other disciplines to incorporate such features into their online courses. Finally, although LLI ranked last in predicting student satisfaction, the insight provided by the interview results still affirmed the importance of peer interaction. In this ST class, the students were encouraged to engage in collaborative work (through pair practice). Different from the findings of Alqurashi (2019), Bray et al. (2008), Johnson et al. (2014), and Kuo et al. (2013), the students in the current study enjoyed working together because they received support from their peers, trusted in the competence of their partners, and had ample opportunities to communicate and share ideas with their classmates. Moreover, the students in this ST course gained confidence from their partners about their renditions. What the interview and survey responses have informed the field of ST instruction is that some students may be intimidated by the task of rendering their practice results directly in class. Consequently, having the opportunity to practice with their peers and gain feedback can help boost their confidence and lower their potential anxiety. Working with a partner to tackle the challenges brought by different ST texts allowed the students to receive support, gain confidence, and take on the role of a feedback-provider, developing this ST course into a learning community. All these perceived benefits have supported the positive link between LLI and learner satisfaction found in Kurucay and Inan (2017), Pangarso and Setyorini (2023), She et al. (2021), and Zhu (2011) and contributed to the students' positive evaluation and course satisfaction of this ST learning experience.

Third, for students to evaluate a synchronously-taught online course as highly satisfactory, the element of instructor seems to play a crucial role. The students in this study valued the arrangement in which the instructor could be reached via multiple channels, ranging from email, to Facebook Messenger, to LINE. Moreover, the students expressed they did not have to ask the instructor additional questions because her explanations on ST texts and feedback comments were always very clear. Also, although the students acknowledged learning ST was challenging and the teacher was demanding (in timely rendition production), they regarded the instructor as supportive, competent, and non-threatening. The teacher-immediacy enhancing measures adopted in this ST course, including individual rendition feedback immediately after its delivery, in-class comprehension checks, and individual greetings, could be considered helpful in creating a community-like online learning environment.

However, this study does exhibit a few limitations. First, the class size was small partly because ST classes are advised not to be too large. Thus, the findings may face difficulties in their generalizability. Therefore, more interpreting teachers are encouraged to try to offer their courses in the online, synchronous mode to further confirm the findings generated from this study. Moreover, since the suggestion to make an ST class larger may not be feasible, collecting research data over a longer span to cover several classes may be an alternative. The challenge in the latter approach is to keep all the study parameters the same, an attempt requiring more attention and effort. Both suggestions should help advance the instruction of ST and help investigate students' learning effectiveness in an online setting. Second, in this study, the results on learner satisfaction were student-reported through their responses to the five statements taken from the study of Kuo et al. (2014). Although this data-collection tool was validated in their research, more about student satisfaction can still be explored with other in-depth surveys. With the aim of generating a greater number of positive learning outcomes from various settings, future research efforts can be directed to this front.

This study on an online, synchronous ST course has helped disperse the doubt and worry about instructing students to acquire and apply ST skills in an online setting. Through the collected findings, this study hopes to encourage more similar instructional attempts and studies, so a greater understanding can be generated to advance and diversify the field of T&I instruction and learning. For teaching professionals outside of the T&I community, what can be learned from this study is the importance of interaction. In traditional face-to-face classrooms as well as online virtual classrooms, the element of interaction should be more carefully explored and fully utilized to maximize both instructional and learning effectiveness.

References

Abdous, M., & Yen, C. J. (2010). A predictive study of learner satisfaction and outcomes in face-to-face, satellite broadcast, and live video-streaming environments. *Internet and Higher Education*, *13*(4), 248-257. https://doi.org/10.1016/j.iheduc.2010.04.005

Ali, A., & Ahmad, I. (2011). Key factors for determining student satisfaction in distance learning courses: A study of Allama Iqbal Open University. *Contemporary Educational Technology*, *2*(2), 118-134. https://doi.org/10.30935/cedtech/6047

Almusharraf, N., & Khahro, S. (2020). Students satisfaction with online learning experiences during the COVID-19 pandemic. *International Journal of Emerging Technologies in Learning*, *15*(21), 246-267. https://doi.org/10.3991/ijet.v15i21.15647

Alqurashi, E. (2019). Predicting student satisfaction and perceived learning within online learning environments. *Distance Education*, *40*(1), 133-148. https://doi.org/10.1080/01587919.2018.1553562

Anderson, T. (2003). Modes of interaction in distance education: Recent developments and research questions. In M. Moore & G. Anderson (Eds.), *Handbook of distance education* (pp. 129-144). Erlbaum.

Ayanbode, O. F., Fagbe, A., Owolabi, R., Oladipo, S., & Ewulo, O. R. (2022). Students' interactions, satisfaction and perceived learning progress in an online class: Empirical evidence from Babcock university Nigeria. *Cogent Education*, *9*(1), Article 2060783. https://doi.org/10.1080/2331186X.2022.2060783

Baber, H. (2020). Determinants of students' perceived learning outcome and satisfaction in online learning during the pandemic of COVID-19. *Journal of Education and e-Learning Research*, *7*(3), 285-292. https://doi.org/10.20448/journal.509.2020.73.285.292

Bedggood, R., & Donovan, J. (2012). University performance evaluations: What are we really measuring? *Studies in Higher Education*, *37*(7), 825-842. https://doi.org/10.1080/03075079.2010.549221

Bernard, R. M., Abrami, P. C., Borokhovski, E., Wade, C. A., Tamim, R. M., & Surkes, M. A. (2009). A meta-analysis of three types of interaction treatments in distance education. *Review of Educational Research*, *79*(3), 1243-1289. https://doi.org/10.3102/0034654309333844

Bernard, R. M., Borokhovski, E., Schmid, R. F., Tamim, R. M., & Abrami, P. C. (2014). A meta-analysis of blended learning and technology use in higher education: From the general to the applied. *Journal of Computing in Higher Education*, *26*, 87-122. https://doi.org/10.1007/s12528-013-9077-3

Bervell, B., Umar, I. N., & Kamilin, M. H. (2019). Towards a model for online learning satisfaction (MOLS): Re-considering non-linear relationships among personal innovativeness and modes of online interaction. *Open Learning: The Journal of Open, Distance and e-Learning*, *35*(3), 236-259. https://doi.org/10.1080/02680513.2019.1662776

Bolliger, D. U., & Erichsen, E. A. (2013). Student satisfaction with blended and online courses based on personality type. *Canadian Journal of Learning and Technology*, *39*(1), 1-23. https://doi.org/10.21432/T2B88W

Borup, J., Graham, C. R., & Davies, R. S. (2012). The nature of adolescent learner interaction in a virtual high school setting. *Journal of Computer Assisted Learning*, *29*(2), 153-167. https://doi.org/10.1111/j.1365-2729.2012.00479.x

Bray, E., Aoki, K., & Dlugosh, L. (2008). Predictors of learning satisfaction in Japanese online distance learners. *International Review of Research in Open & Distance Learning*, *9*(3), 1-24. https://doi.org/10.19173/irrodl.v9i3.525

Burnett, K., Bonnici, L. J., Miksa, S. D., & Kim, J. (2007). Frequency, intensity and topicality in online learning: An exploration of the interaction dimensions that contribute to student satisfaction in online learning. *Journal of Education for Library and Information Science*, *48*(1), 21-35.

Chang, K. C. (2016). Exploring teaching/learning activities for sight translation: Effectiveness from students' perspectives. *Taiwan Journal of TESOL*, *13*(2), 71-98.

Chang, S. H., & Smith, R. A. (2008). Effectiveness of personal interaction in a learner-centered paradigm distance education class based on student satisfaction. *Journal of Research on Technology in Education*, *40*(4), 407-426. https://doi.org/10.1080/15391523.2008.10782514

Cole, M. T., Shelley, D. J., & Swartz, L. B. (2014). Online instruction, e-learning, and student satisfaction: A three year study. *International Review of Research in Open and Distance Learning*, *15*(6), 111-131. https://doi.org/10.19173/irrodl.v15i6.1748

Colina, S., & Angelelli, C. (2016). Translation and interpreting pedagogy. In C. Angelelli & B. Baer (Eds.), *Researching translation and interpreting* (pp. 108-117). Routledge.

Douglas, J. A., Thomson, G., & Zhao, C. M. (2012). The learning outcomes race: The value of self-reported gains in large research universities. *Higher Education*, *64*(3), 317-335. https://doi.org/10.1007/s10734-011-9496-x

Downing, K. J., Lam, T., Kwong, T., Downing, W., & Chan, S. (2007). Creating interaction in online learning: A case study. *Research in Learning Technology*, *15*(3), 201-215. https://doi.org/10.3402/rlt.v15i3.10931

Duque, L. C. (2014). A framework for analysing higher education performance: Students' satisfaction, perceived learning outcomes, and dropout intentions. *Total Quality Management & Business Excellence*, *25*(1), 1-21. https://doi.org/10.1080/14783363.2013.807677

Gameel, B. G. (2017). Learner satisfaction with massive open online courses.

American Journal of Distance Education, *31*(2), 98-111. https://doi.org/10.1080/08923647.2017.1300462

Garrison, D. R., & Cleveland-Innes, M. (2005). Facilitating cognitive presence in online learning: Interaction is not enough. *American Journal of Distance Education*, *19*(3), 133-148. https://doi.org/10.1207/s15389286ajde1903_2

Han, H., & Johnson, S. D. (2012). Relationship between students' emotional intelligence, social bond, and interactions in online learning. *Educational Technology & Society*, *15*(1), 78-89.

Hodges, C., Moore, S., Lockee, B., Trust, T., & Bond, A. (2020, March 27). *The difference between emergency remote teaching and online learning.* Educause Review. https://er.educause.edu/articles/2020/3/the-difference-between-emergency-remote-teaching-and-online-learning

Hubscher-Davidson, S., & Devaux, J. (2021). Teaching translation and interpreting in virtual environments. *The Journal of Specialized Translation*, *36*, 184-192. https://jostrans.soap2.ch/issue36/art_hubscher.php

Johnson, Z. S., Cascio, R., & Massiah, C. A. (2014). Explaining student interaction and satisfaction: An empirical investigation of delivery mode influence. *Marketing Education Review*, *24*(3), 227-238. https://doi.org/10.2753/MER1052-8008240304

Kim, M., & Lee, E. (2012). A multidimensional analysis tool for visualizing online interactions. *Educational Technology & Society*, *15*(3), 89-102.

Kumar, P., Saxena, C., & Baber, H. (2021). Learner-content interaction in e-learning: The moderating role of perceived harm of COVID-19 in assessing the satisfaction of learners. *Smart Learning Environments*, *8*, Article 5. https://doi.org/10.1186/s40561-021-00149-8

Kuo, Y. C., Walker, A. E., Belland, B. R., & Schroder, K. E. E. (2013). A predictive study of student satisfaction in online education programs. *The International*

Review of Research in Open and Distributed Learning, *14*(1), 16-39. https://doi.org/10.19173/irrodl.v14i1.1338

Kuo, Y. C., Walker, A. E., Schroder, K. E. E., & Belland, B. R. (2014). Interaction, internet self-efficacy, and self-regulated learning as predictors of student satisfaction in online education courses. *The Internet and Higher Education*, *20*, 35-50. https://doi.org/10.1016/j.iheduc.2013.10.001

Kurucay, M., & Inan, F. A. (2017). Examining the effects of learner-learner interactions on satisfaction and learning in an online undergraduate course. *Computers & Education*, *115*, 20-37. https://doi.org/10.1016/j.compedu.2017.06.010

Lee, J. (2012). Patterns of interaction and participation in a large online course: Strategies for fostering sustainable discussion. *Educational Technology & Society*, *15*(1), 260-272.

Liao, P. W., & Hsieh, J. Y. (2011). What influences Internet-based learning? *Social Behavior and Personality*, *39*(7), 887-896. https://doi.org/10.2224/sbp.2011.39.7.887

Marzban, A. (2011). Improvement of reading comprehension through computer-assisted language learning in Iranian intermediate EFL students. *Procedia Computer Science*, *3*, 3-10. https://doi.org/10.1016/j.procs.2010.12.003

Moore, J. C. (2011). A synthesis of Sloan-C effective practices. *Journal of Asynchronous Learning Networks*, *16*(1), 91-115.

Moore, M. G. (1989). Editorial: Three types of interaction. *American Journal of Distance Education*, *3*(2), 1-7. https://doi.org/10.1080/08923648909526659

Moore, M. G., & Kearsley, G. (1996). *Distance education: A systems view*. Wadsworth.

Nandi, D., Hamilton, M., & Harland, J. (2012). Evaluating the quality of interaction in asynchronous discussion forums in fully online courses. *Distance Education*, *33*(1), 5-30. https://doi.org/10.1080/01587919.2012.667957

Noel-Levitz. (2011). *National online learners priorities report*. https://files.eric.ed.gov/fulltext/ED537550.pdf

Online Learning Consortium. (2022, August 6). *Quality framework narrative*, *the 5 pillars*. https://onlinelearningconsortium.org/learn/quality-framework-narrative-5-pillars/

Pangarso, A., & Setyorini, R. (2023). The drivers of e-learning satisfaction during the early COVID-19 pandemic: Empirical evidence from an Indonesian private university. *Cogent Education*, *10*(1), Article 2149226. https://doi.org/10.1080/2331186X.2022.2149226

Pham, T. N., & Nguyen, G. H. (2021). An investigation of student satisfaction in an online language learning course. *International Journal of Web-based Learning and Teaching Technologies*, *16*(5), 121-136. https://doi.org/10.4018/IJWLTT.20210901.oa7

Ranadewa, D. U. N., Gregory, T. Y., Boralugoda, D. N., Silva, J. A. H. T., & Jayasuriya, N. A. (2021). Learners' satisfaction and commitment towards online learning during COVID-19: A concept paper. *Vision*, *27*(5), 582-592. https://doi.org/10.1177/09722629211056705

Reinhart, J., & Schneider, P. (2001). Student satisfaction, self-efficacy, and the perception of the two-way audio/video distance learning environment: A preliminary examination. *Quarterly Review of Distance Education*, *2*(4), 357-365.

She, L., Ma, L., Jan, A., Nia, H. S., & Rahmatpour, P. (2021). Online learning satisfaction during COVID-19 pandemic among Chinese university students: The serial mediation model. *Frontiers in Psychology*, *12*, Article 743936. https://doi.org/10.3389/fpsyg.2021.743936

Thanasi-Boçe, M. (2021). The role of the instructor, motivation, and interaction in building online learning satisfaction during the COVID-19 pandemic. *The Electronic Journal of e-Learning*, *19*(5), 401-415. https://doi.org/10.34190/ejel.19.5.2475

Turley, C., & Graham, C. (2019). Interaction, student satisfaction, and teacher time investment in online high school courses. *Journal of Online Learning Research*, *5*(2), 169-198.

Wu, C., Jing, B., Gong, X., Mou, Y., & Li, J. (2021). Student's learning strategies and academic emotions: Their influence on learning satisfaction during the COVID-19 pandemic. *Frontiers in Psychology*, *12*, Article 717683. https://doi.org/10.3389/fpsyg.2021.717683.

Yukselturk, E., & Yildirim, Z. (2008). Investigation of interaction, online support, course structure and flexibility as the contributing factors to students' satisfaction in an online certificate program. *Educational Technology & Society*, *11*(4), 51-65.

Zhu, C. (2011). Online collaborative learning: Cultural differences in student satisfaction and performance. *Journal for Educational Research Online*, *3*(1), 12-28.

編譯論叢
第十七卷　第二期（2024年9月），201—236
DOI: 10.29912/CTR.202409_17(2).0006

翻譯志業面面觀：呂健忠先生訪談錄

單德興

呂健忠先生為東吳大學英文系學士、輔仁大學英文研究所碩士，曾任教於東吳大學、輔仁大學、國立臺灣藝術大學等校，現任東吳大學英文系兼任副教授，專長包含古典文學（Classics）、中世紀文學（Medieval Literature）、中西戲劇（Chinese and Western Drama）、英美文學（English and American Literature）、中英翻譯。呂先生以翻譯西洋經典為志業，數十年來孜孜矻矻，努力不懈，譯作等身，包括直接由希臘文中譯的荷馬史詩《伊里亞德》（*Iliad*）和《奧德賽》（*Odyssey*），並撰寫專書《荷馬史詩：儀軌歌路通古今》（*Homeric Epics: A Tradition of Rite as Route and Song as Way*），為華文世界的代表性譯者。主訪者於 2022 年 12 月 15 日與 2023 年 1 月 19 日兩度於中央研究院歐美研究所與呂先生進行訪談錄音與錄影，由趙克文小姐謄打逐字稿，趙麗婷小姐協助編輯。為精簡篇幅，訪談紀錄以「單」、「呂」簡稱主訪者及受訪者。

收件：2023 年 5 月 25 日
接受：2023 年 11 月 30 日

單德興，中央研究院歐美研究所特聘研究員，E-mail: thshan@sinica.edu.tw。
本訪談稿經呂健忠先生親自修訂，謹此致謝。

壹、矢志翻譯西洋經典

單：你有幾本書的自我介紹都提到「以翻譯經典為志業」。請問你何時決定以翻譯經典作為志業？

呂：20 世紀末年，我準備要出版《馬克白》（*Macbeth*）時，擬了「西洋文學選粹」的翻譯計畫給書林出版公司的蘇正隆。那時我正在學希臘文，初步成果是第一個逐行注釋本《亞格曼儂：上古希臘的殺夫劇》（*Agamemnon*）（伊斯克勒斯，西元前 458 ／ 1998）（以下簡稱《亞格曼儂》），叫好卻不叫座。我想到可以趁機利用莎士比亞（William Shakespeare）的知名度。第二年《馬克白：逐行注釋新譯本》（莎士比亞，1623 ／ 1999）問世，香港科技大學的鄭樹森教授在書展看到這個譯本之後，透過書林轉給我一封信，表達他有意推薦我到香港大學教書。那時候國科會的經典譯注計畫都還沒開始。

單：經典譯注計畫 1998 年啓動，幾年後才有成果。

呂：我注釋本系列計畫要翻譯的書，從古希臘一直到近代英美，可是當時我不敢講出「以翻譯為志業」這種話，感覺太囂張了，只覺得我應該要先交出成果。

單：這系列翻譯計畫大概涵蓋多少本？

呂：不記得具體數字，題材範圍倒很清楚：古希臘羅馬、義大利文藝復興、英國和美國。新古典主義（Neoclassical）我比較陌生，所以就跳過去。然後，從浪漫主義（Romanticism）銜接到 20 世紀中葉。小說只考慮希臘羅馬時期，畢竟跟歷史源頭有關。所以列了希臘的田園傳奇（pastoral romance）和羅馬的浪子小說（picaresque novel）。

單：你有沒有特定的工作習慣？

呂：我的工作很單純，教書以外，就是看書、翻譯。工作時我有明確的計畫，很清楚知道下一步要做什麼。動手翻譯一本書之前，我就已經看了很多相關的書籍，著手翻譯的時候，除非需要查資料，否則我就準備下一本

書。我翻譯的同時就在看下一本書需要的資料，長期一直這樣工作。如果能夠再工作 20 年，我修訂過因此比較務實的西洋文學經典翻譯計畫應該可以完成。

單：這真是畢生的翻譯計畫！你最早的兩本逐行譯注本是上世紀末的《亞格曼儂》和《馬克白》，再來就是《奧瑞斯泰亞》（*Oresteia*）（埃斯庫羅斯，西元前 458 ／ 2006）。[1] 能不能簡要定義「逐行譯注本」？

呂：逐行譯注本就是詩體譯本加上逐行注釋（line-by-line annotation），一行一行詳加注解。我翻譯的詩作都可以跟原文逐行對應，這樣的譯本加上個人長期而且廣泛的閱讀與思考，我認為很多地方需要說明或解釋。20 世紀中葉以降的英文單行本莎士比亞全集，據我所知是以逐行注釋為主流，包括兩大類：一類以推廣莎士比亞閱讀為宗旨，為一般讀者解釋詞意，如 *The Folger Library General Reader's Shakespeare*、*The New Folger Library Shakespeare*、*The Macmillian Shakespeare* 和 *The Everyman Shakespeare*；另一類試圖兼顧內行看門道與外行看熱鬧的雙重需求，如 *The Arden Shakespeare*、*The Oxford Shakespeare* 和 *The Cambridge Shakespeare*。我的逐行注釋屬於第二類。至於印刷形式，《亞格曼儂》使用書末注（endnote），閱讀不方便。因此《馬克白》以後改為譯注和譯本逐頁對照。注釋量少的散文體譯本則使用腳注（footnote）。

　　我還記得讀大學的時候，東吳大學藏書不多，最醒目的就是哈佛大學（Harvard University）出的那一套羅布古典叢書（Loeb Classical Library），居然有整套的希臘文、拉丁文的文字紀錄！我當時心裡一直想：「哎呀！我如果能夠看得懂就好」，我一直到研究所都還沒有機會。我學希臘文的時候，已經很熟悉希臘戲劇的英譯本，比較複雜的是辭格的變化，這對我們來說很陌生。在背景方面，我看的書很雜，文學以外，神話、文化、哲學、神學、心理學、歷史、政治、語言學、考古學、藝

[1] 《亞格曼儂》原作者「伊斯克勒斯」（Aeschylus），呂健忠先生後來改譯為「埃斯庫羅斯」，故《奧瑞斯泰亞》所列原作者為「埃斯庫羅斯」。

術都有相當程度的涉獵。因此，我很容易把不同的英譯本融入我似懂非懂的希臘文，摸索出一套脈絡。

單：你的希臘文是後來自修的？

呂：完全自修。

單：1980 年代末、90 年代初，你曾翻譯過幾本希臘悲劇《利西翠妲》（*Lysistrata*）（亞里斯多芬尼茲，西元前 411 ／ 1989）、《安蒂岡妮》（*Antigone*）（蘇弗克里茲，西元前441／1988），也選譯過柏拉圖（Plato）的作品《蘇格拉底之死：柏拉圖作品選譯》（*Apology*, *Crito*, *and Phaedo*）（柏拉圖，約西元前 390 ／ 1991），那些都是從英譯本轉譯的。你認為從希臘文直接翻譯跟透過英文轉譯有什麼差別？

呂：只要是學術著眼的英譯本，語意上不會有太大差異，基本上不影響讀者的理解，影響的是在修辭方面。

單：有沒有版本的問題？

呂：我對版本沒有研究，一開始就鎖定哈佛大學的本子，感覺荷馬史詩（the epics of Homer）和希臘悲劇（Greek tragedy）的版本問題比莎士比亞單純；尤其荷馬史詩嚴謹的格律，使得面對譯文需要取捨時可以有相對客觀的準則。我在不同的英譯本所注意到的差別，幾乎都可以從譯者的翻譯觀點得到合理的解釋。自己翻譯、了解比較透澈的就是荷馬史詩、希臘悲劇和易卜生（Henrik Ibsen）。易卜生我也是透過英文轉譯，但發現同樣情況：他雖然用散文創作，卻一直強調自己是詩人，以詩人的立場寫散文劇本，所以字斟句酌，很精確要表達特定的意義。「精確」不是「有標準答案」，而是能引領讀者按圖索驥。文本的語意很可能翻成英文會有歧義（ambiguity），可是從文本脈絡可以推敲文本的特定意涵，專業學者的見解和個人精讀的功夫可以補強判斷的依據。除了翻譯觀點，關鍵在修辭，措詞跟修辭技巧的問題。

貳、文本、文學與文化

單：你的逐行注釋本是參考羅布古典叢書的形式，經過自己融會貫通，針對中文讀者所採用的新作法？

呂：羅布古典叢書是逐行對譯。書面翻開，左邊是希臘文，右邊是英文。我的《馬克白》譯注版翻開之後，偶數頁是注釋，奇數頁是文本。注釋隨頁對照文本，《奧瑞斯泰亞》、《伊底帕斯三部曲》（*The Theban Trilogy*）裡面的《伊底帕斯王》（*Oedipus Tyrannus*）（索福克里斯，約西元前 430 ／ 2009）[2] 和《情慾幽林：西洋上古情慾文學選集》（呂健忠，2002b）（以下簡稱《情慾幽林》）裡面的《舊約》選譯也是這樣子。

單：選擇這種形式希望對讀者產生什麼效應？

呂：我從高中決定讀西洋文學以後，就一直面對翻譯文本和讀者兩者的關係這個問題。後來接觸到原文，我慢慢了解自己身為讀者不求甚解，很多譯者也半斤八兩。譯者和讀者之間難免有鴻溝，盡可能彌合那條鴻溝是譯者的本分。我後來才慢慢了解那個問題和翻譯策略的選擇有關，沒想過翻譯策略這個問題的譯者，不可能解決我說的鴻溝，結果就是譯筆打迷糊仗。

文學必定是特定時代與社會的產物。文學成為經典絕對不會只是故事感人、主題偉大、描寫生動或文字漂亮，普遍被忽略的一個關鍵是文本結構。文字透過縝密的組合形成有機體，“text”（文本）具備 “texture”（質地），那樣的結構必定反映在語詞或意象的前後參照。我的譯注就是希望把自己體會到的這個文學意境呈現出來。可是意境很抽象，無法說清楚，所以我很感冒「導讀」這一類措詞，號稱「引導」讀者怎麼讀一本書。我習慣稱 “critical introduction” 作「引論」，不喜歡「教導」或「訓導」相關的聯想。我希望在注釋提供整部作品有關的背景、結構、主題，

---

2 《安蒂岡妮》原作者「蘇弗克里茲」（Sophocles），後來在《伊底帕斯三部曲》改譯為「索福克里斯」。

幫讀者自己了解文本的質地，形成自己的看法，自己判斷可以用什麼樣的觀點或心情來理解並感受這份文本。這系列翻譯的閱讀門檻很高，對讀者是很大的考驗。

文學經典絕對不是只有字面的意思。舉《馬克白》的例子，莎士比亞原作裡的 “the Weird Sisters”，我們一般稱「女巫」，我翻成「司命姊妹」。司命姊妹會使用法術、定身法、招魂，和人的命運有關，從人類學的角度來看，這種民俗是薩滿教（Shamanism）的遺跡，那時候世界文化還沒有分化。我相信莎士比亞把她們稱作 “Weird Sisters” 而不是 “witches”，一定有他的道理。我有必要把我的理解讓讀者知道：這個概念不是只有文藝復興時期的英國才有，中國的楚辭和希臘的荷馬史詩同樣斑斑可考，超越歷史斷代和文化畛域。

再舉個例子說明《馬克白》的質地。在我們的認知，“fair” 和 “foul” 是互相排斥的兩種情態，司命姊妹卻在開場戲說 “fair is foul, and foul is fair”。在後續的劇情鋪陳，這兩個形容詞具體指涉戰況的起伏、天氣的變化、神情的表現，以及人品、事態和消息。我希望讀者能領略進而欣賞莎士比亞不論有心或無意使用重出字眼的效果，因此統一譯成「清」和「濁」，並在譯注說明。

單：你許多譯作都有很詳盡的引論、注釋，甚至年表、諸神系譜、參考資料等，花在譯注的時間和工夫會不會遠超過翻譯文本本身？這些附文本之間如何交互為用？

呂：多數的情況是邊譯邊注。至於你提出的問題，還是離不開我從事翻譯志業的基本信念：文學不只是文學，文學其實就是人類文化史的一部分，如果不懂文化，讀文學不可能深入。因此，不論是我採取的翻譯策略也好，或者注釋的內容取捨，不外希望傳達一個觀念：閱讀文學有必要，也能夠擴充視野，視野之內還有史觀與史識。我唸臺中一中的時候，校門口出來拐個彎就是美國新聞處，一樓是圖書館。有一天，我進美國新聞處大門，看到迎面牆壁換貼新海報，吸引我的是上面的標語（slogan）：“*When we try to pick out anything by itself, we find it hitched to everything else* *in the universe*”。原來是 19 世紀美國赫赫有名的博物學家繆爾（John Muir）的名言。他談到自己從事博物學的工作，其實就是將考古挖掘出來的動物遺骨分類。可能只是撿到一小片骨頭，不過由這骨頭碎片可以看出它跟其他物種遺骨的異同，若有共同的地方，可以分為同一類；若有不同，也可以知道如何分在不同類。這讓我了解到知識分類的重要性，是建立知識體系的第一步。亞里斯多德（Aristotle）在生物學方面的研究，基本上就是做分類的工作。他把同樣的方法應用在文學閱讀，因此有文學理論與文學批評之祖《詩學》（*The Poetics*）這本書。

我開始教翻譯時，在課堂試著用中文解釋繆爾這句話，卻發現吸引我超過 20 年的這個句子，我用中文卻沒辦法講清楚，翻譯不出來，顯然我的了解不夠透澈。這可能意味著翻譯好壞的關鍵，或者是我們評價翻譯的好壞，就是看譯文能不能精確表達譯者所了解的意思。我記得過了兩年，翻出來了：「一事通曉，萬事通；一理暢達，萬理達」。我一度懷疑，自己興趣在西洋文學，花那些時間讀雜書，到底有什麼意義？直到研究所畢業，我都還有同樣的疑問：以前如果專注在西洋文學，是不是碩士論文就不必花上兩年？這個疑問延續到我翻譯的範圍超出文學領域才消失。《當代》雜誌找我翻譯一篇有關明清文學園林傳統的文章（Santangelo, 1994），我回頭查閱高中讀的雜書，原來好像冥冥中就注定了，我在翻譯中如魚得水，原來以前讀的那些雜書對我都有意義。後來我的翻譯擴大到心理學、歷史學、美學、文化論述方面，還有寫劇評，一再發現幸虧以前接觸過這方面的背景，下筆才比較能夠進入特定領域的文化脈絡（context）。這跟我剛剛引用繆爾那句話「一事通曉萬事通，一理暢達萬理達」觀念相通。

單：你譯注荷馬史詩《伊里亞德》（*Iliad*）（荷馬，約西元前八世紀／2021）和《奧德賽》（*Odyssey*）（荷馬，約西元前八世紀／2018），引論長達幾萬字，內容廣泛，基本上都是文本與脈絡，文學與文化綜合的結果？

呂：是啊。那個引論就是希望讓讀者有個心理準備：如果引論看了都沒興趣，

後面也沒必要看了。如果看了引論有興趣，不妨在這個基礎上試著來了解。我希望譯注幫助讀者自己在閱讀文本的時候，能夠用自己的立場、自己的角度跟觀點來欣賞。從譯注裡面了解到文本這樣翻譯，不是有助於他了解故事，而是有助於他了解荷馬有朗讀的節奏。墊高讀者的閱讀立足點或可相對降低文本的閱讀門檻。

單：翻譯本身就是一種文學普及的方式。你對於普及文學經典，讓自己的心血結晶跟更多讀者分享，有什麼想法？

呂：我不認為每個人都需要對文學有興趣，也不認為每個喜歡文學的人都一定要了解經典。在課堂上，我一定提到梁實秋和朱生豪的譯本。我跟學生講，即使你們讀英文系，也不是每個人都必須讀懂莎士比亞。如果只想知道故事，可以讀朱生豪的譯本。可是，如果想知道莎士比亞是怎麼寫的，為什麼那麼有名、那麼經典，當然只有透過英文才能夠了解，梁實秋的譯本會有幫助，可也只是有助力，不見得能成全。如果想要更進一步，把莎士比亞這位詩人擺進文化脈絡，我的譯注本值得推薦。莎士比亞是詩人，詩自古就是貴族語言，進入 20 世紀開始寂寞，這是大勢所趨，中譯本無法力挽狂瀾。

如果只是想要知道莎士比亞的故事，蘭姆姊弟（Charles Lamb and Mary Lamb）在兩個世紀前寫的《莎氏樂府本事》（*Tales From Shakespeare*）（Lamb & Lamb, 1807）就很精彩了。希臘悲劇的故事，任何一本希臘神話故事集都淺顯易懂。可是只有閱讀原典才可能了解莎士比亞運用文字的精妙、對人性的洞察、對心理的描寫，以及鋪陳情節的功夫。同樣的道理，上古希臘的文學經典有助於了解上古希臘在近東文明的影響下所創造歐洲文化的源頭，那個源頭是現代社會的一根支柱。經典文學的意義在於幫助讀者了解自己、了解社會以及了解人類，這本身就是個門檻。

我相信經典文學值得推廣，也樂意把握機會把經典文學普及化。然而「文普」不是要把經典文學「普通化」。普通化的下場就是通俗化，就是把「經典」改頭換面變成「平易近人」。文普的「普」是「普及」，

目的是使對特定專業領域有興趣的非專業人士能具備該領域的基礎素養，而不是設定經典讀物的天花板。「經典」的通性就是使讀者仰之彌高，這個特質無從通俗。常說莎士比亞雅俗共賞，雅與俗可是天壤之別，差別在於領略的意境。我個人甚至還有更進一步的自我期許：激勵潛在的讀者興起鑽之彌深的動機。

參、峰迴路轉的翻譯之路

單：當年為什麼下那麼大的決心，辭掉工作，全心投入翻譯，即使那意味著收入銳減？

呂：我太太有上班，願意支持我，我可以沒有後顧之憂，而且我的生活條件非常單純。

《馬克白》出版銷路冷颼颼，可以想像編輯部門一定有財務壓力，對我送過去的兩本書稿，《情慾幽林》和《情慾花園：西洋中古時代與文藝復興情慾文選》（呂健忠，2002a）（以下簡稱《情慾花園》）有一些意見。就在那節骨眼，左岸文化的編輯龐君豪和歐陽瑩親自找我翻譯馬基維利（Michiavelli Nicolo）的《李維羅馬史疏義》（*Discourses on the First Ten Books of Titus Livus*），誠意十足，我就答應了，同時也提到《情慾幽林》和《情慾花園》，他們接受了。所以後續我好幾本書都由左岸文化出版，接著這一對編輯搭檔跳槽到五南，然後自行創業成立暖暖書屋，我的新書也跟著他們跑。

單：《情慾幽林》和《情慾花園》由左岸文化出版，《情慾舞台：西洋戲劇情慾主題精選集》（呂健忠，2013a）則由暖暖書屋出版。這就是為什麼沒有繼續翻譯莎士比亞的原因嗎？

呂：也是原因之一。我在長年專注翻譯的過程中，逐漸醞釀出自己對西洋文學系統性思考，我稱之為「西洋文學情慾史觀」，我想到可以透過翻譯實踐印證繆爾的學思經驗談：「一事通曉萬事通，一理暢達萬理達」。你剛提到的「情慾三書」，就是呈現特定史觀的西洋文學選粹，收錄的

作家幾乎都是我一開始擬定翻譯計畫就鎖定的目標，其中不乏在臺灣乏人問津的經典。我喜歡獨來獨往，做沒人做過的事。

單：你後來翻譯的《奧德賽》和《伊里亞德》，這兩本厚實的注釋本又回到書林出版，請問峰迴路轉的過程如何？

呂：國立編譯館[3]委託國立臺灣師範大學翻譯研究所一個研究計畫《建立我國學術著作翻譯機制之研究》（賴慈芸等，2006），主題是臺灣的翻譯現狀。計畫主持人賴慈芸的期末報告在 2006 年同時舉行發表會和座談會，受邀出席人士包括學術界與出版界。我在會中提到出版業引進大陸的簡體版，稿件成本便宜，卻沒計算後續改譯的編輯成本，更嚴重的是付出臺灣喪失翻譯自主權的代價，而且無形中在掏空民間翻譯人才庫的養成。此外，制式的版稅合約，不論水準好壞都是同樣的稅率，這很不合理。

那次座談會之後沒多久，書林編輯部突然打電話給我，請我寫一本神話方面的書。在擬寫作計畫的時候，我心想神話故事寫得再怎麼好，注定是二流的書，因為只能摘要（summarise）經典文學作品。於是我回電說，與其寫一本再怎麼精彩也注定不可能超越二流的書，我可以翻譯一本一流的書，保證是經典中的經典！奧維德（Ovid）的《變形記》（*Metamorphoses*）（奧維德，8 ／ 2008）就是這麼來的。

單：這本市場反應很好，出了好幾刷。

呂：比《馬克白》好多了。主要因為我使用散文體翻譯，而且大陸也有人注意到，這個臺灣譯本比大陸譯本好。書出了之後，我發現版稅提高了，跟書林重新搭上線，我獲知編輯部已有長期抗戰的準備。所以在那之後，我的書又回到書林。

單：你接下來就是翻譯《奧德賽》和《伊里亞德》。那兩本書非常精采，可以看出花了非常多的工夫，是荷馬史詩中譯史上的里程碑。

呂：蘇正隆這個人，用臺灣話說，就是「龜毛」。他的龜毛性格對於我精進

[3] 於 2011 年併入國家教育研究院。

翻譯實踐是大貴人。他不只是修改我的譯稿，具體指出措詞遣字的錯誤或應改進的地方，還會讓我知道別人對我的評論。剛開始，我會試著跟他解釋理由，他說：「我把意見反映給你，有道理的話就接受，沒必要解釋」。那句話對我很受用。蘇正隆這一點我很欣賞，他直言無隱，跟他交往的經驗真的是不斷刺激我思考自己寫的文字，不斷回味柏拉圖在《蘇格拉底答辯詞》（*The Apology of Socrates*）所說：「未經檢討的人生不值得活（“the unexamined life is not worth living”）」（Plato, ca. 390 B.C.E./1979, p. 541）。《伊里亞德》的引論八萬字，蘇正隆只挑出一個地方，我原先在引論裡提到史詩是印歐人「獨有」的傳統，他提出這個「獨有」用字不恰當，改成「特有」的話比較周全。雖然當初是考慮到史詩的定義才那麼寫，但我同意他說的有道理，因此在書稿最後一校結束後又改了那麼一個字。

單：《奧德賽》和《伊里亞德》這兩本書的反應如何？

呂：慈心華德福學校向來把《奧德賽》列為高中部必讀教材，我的譯本一出，他們立刻採用，還從我的譯本連結到戲劇老師採用我翻譯的希臘悲劇當教材，甚至有學生讀我的譯注後有疑問，請任課老師寫信向我確認，這使我相當振奮。《奧德賽》出版三年就修訂，《伊里亞德》縮短到兩年，不像早前有非常負面的批評。《蘇格拉底之死：柏拉圖作品選譯》出版後，《世界日報》刊出一篇書評，大意是這樣：「這翻譯讀起來非常流暢，怎麼會是翻譯呢？」這篇書評是書林還在羅斯福路巷子裡的年代，蘇正隆拿剪報給我看的，說是給我參考，未必要當真，我當時坐在蘇正隆的辦公桌前速讀，包括日期和作者等細節都沒印象。可我清清楚楚記得自己第一次讀到班傑明．喬伊特（Benjamin Jowett）英譯的柏拉圖，典雅、流暢而且鏗鏘有力的文體，忍不住朗讀起來。我根據他的英譯，一大目標就是讓中文讀者對我體驗到的文體風格產生共鳴。那時候我還不懂希臘文，可我知道在柏拉圖創辦學園之前半個世紀，雄辯滔滔就已經是雅典知識分子的基本素養。

單：閱讀你翻譯的《伊里亞德》與《奧德賽》，一方面發覺譯文是詩化的，包括格式本身、每行長度、抑揚頓挫等；另一方面唸起來很順暢，兼顧了詩化的語言風格以及文字的流暢。

呂：這跟我從小養成的習性有關，還記得國小四年級的時候，我一個人拿著國語課本在房間唸。來訪的親戚們看我在唸課本就說：「奇怪，哪有人這樣子唸？」大二修英國文學史，有一天早上醒來，信手翻到 *The Norton Anthology of English Literature* 裡面一首中古詩 “The Dream of the Rood” 的現代散文譯本，頭尾七頁，一「讀」欲罷不能，一遍又一遍重頭唸到尾，無意中發覺肚子餓，該吃中飯了。

我讀書喜歡唸出聲。不是默唸，是朗讀。用眼睛只能看見文本的 “literal meaning”（字面意思）、語文邏輯，可是感受不到內在的情緒表達，也感覺不到節奏。後來教翻譯，我的重點也擺在文字不只陳述事實、陳述邏輯，最主要還是傳情：文字有感情。在翻譯的時候，即使是散文，我也維持這個習慣，翻譯一段就忍不住唸出來。譯詩就更不要講了，寫出來之後一定唸出聲，唸到自己覺得順暢了，才會停下來。我自己所謂的順，是知道原文有這樣的修辭特色，可是一般讀者未必注意到這一點。我的注釋也有相當的比例在解釋為什麼我要這麼翻。

肆、轉譯與重譯

單：剛剛你提到翻譯易卜生是透過英文轉譯，這還牽涉到小語種的問題：易卜生寫作用的挪威語，使用的人口少，翻譯時往往必須透過強勢的語言，像是英譯本來轉譯，方便流傳。請談談你個人轉譯易卜生的經驗。

呂：我轉譯易卜生和希臘悲劇同樣參考多種譯本，而且盡可能閱讀相關的論著。只要能掌握到譯者的背景和翻譯的策略，詞意的表達不會有太大的差異，可是修辭細節的差異確實會影響我們對文本意境的理解和感受。易卜生雖然是用散文寫劇本，一般讀者不會像讀詩一樣來推敲他的意思，

可是他改用散文創作之後，仍然強調自己是詩人，散文體寫的劇本照樣具備詩的質地。

我注意到這個差異是偶然的機緣。有個從臺灣到奧斯陸大學（University of Oslo）易卜生研究中心進修的學生寫信給我，她出國之前就讀過我翻譯的全套《易卜生戲劇集》（易卜生，2012a，2012b，2013a，2013b，2013c），仰之彌高，因此想要鑽之彌深。她寄給我一篇評論易卜生中譯本的英文論文，我才注意到這個問題。我根據不同的英譯本進行二手翻譯，必要的時候也會參考既有的中譯本，怎麼取捨呢？讀易卜生的評論確實大有助於我掌握他可能的意境，但要怎麼向讀者傳達我所理解到的那個意境？我知道易卜生是使用口語創作，也知道他非常講究詩意，我的中文措詞就希望能夠呈現這一點：嘴巴唸得出來，也希望能帶出詩的意境，這是很大的挑戰。

這個挑戰跟翻譯莎士比亞作品可以相提並論，不像希臘悲劇，可以純粹當作詩來翻譯；荷馬更容易了，純粹就是詩本。莎士比亞真的是用詩在創作，那種詩唸出來的節奏，是你在現場聽，有聽的感受；用讀的，又可以用文字來分析。雖然易卜生我沒辦法理解得那麼透澈，但是可以感受到他的用心，所以我在翻譯時要兼顧口語和詩意。

透過口語表達詩的意境，這是我遭遇的天塹，詩意的經營主要仰賴節奏、措詞和修辭技巧。兩個近似詞，選擇口語體往往喪失詩意，選擇詩體往往成為書面文體，我翻譯易卜生最大的困難其實在這方面，我考量兼顧兩者所翻譯出來的結果，自認比既有的中譯本都好。我剛剛提到的那篇英文論文，比較海峽兩岸的中譯本，結論說不見得晚出的就比早出的好。我的譯本是最晚出的啊！那篇論文把觀察的重點擺在口語體的呈現，確實關注到易卜生之所以為現代戲劇開山祖師的關鍵，可是那位評論者沒有關注到我無法處理的問題：既要傳達詩意又要兼顧口語。倒是我所關注的重點，就是翻譯力求精確，包括傳達情緒和經營意境在內的修辭技巧，都要盡可能避免含糊其事，那篇論文完全忽視。

翻譯評論跟翻譯實踐同樣面臨觀點的取捨。其實易卜生的舊譯本，很多地方從譯文本身就看得出來一定是誤譯。舉個最顯而易見的例子，*The Master Builder* 的標題，英譯本不約而同只有一個譯法，中譯標題有兩個系統：一個是我翻譯的「營造師傅」；另一個是把標題的 “builder” 譯為「建築師」，“master” 則無奇不有，或「總」或「大」或「大師」，眾譯紛紜。其實劇本裡面男主角明明告訴我們，他是營造出身，沒有資格稱建築師，英文的 “master builder” 則是專有名詞，就是「營造師傅」，這個例子的正確意義甚至不必勞駕易卜生學者告訴我們。

單：跟轉譯相近的另一個現象就是重譯。轉譯是透過另一個語文來翻譯，重譯則是先前已經有譯本了，後來重新翻譯，尤其像你翻譯的文學經典更是如此。你認為重譯的必要性與意義何在？

呂：重譯確實有必要。賴慈芸（2010）在《編譯論叢》發表過一篇翻譯評論，檢討《簡愛》（*Jane Eyre*）的中譯本，指出《簡愛》反映 30 年代的中文翻譯有歐化語路線與本土「大眾語」路線之爭，結果是歐化語路線占上風。她認為李霽野翻譯的《簡愛》（勃朗特，1847 ／ 1936）充斥翻譯腔，伍光建翻譯的的《孤女飄零記》（*Jane Eyre*）（勃朗特，1847 ／ 1935）因為合乎中文語法而讀來通順。但是後來出現了一系列的重譯本，全都是沿襲《簡愛》這個本子。結論是，中文翻譯界走上歐化語的偏鋒，成為一言堂，如今應該迷途知返，回歸大眾語路線，讓讀者有機會重拾閱讀翻譯小說的樂趣。

其實文學作品處理的不是只有事理訊息，還有同樣重要的情感訊息和閱讀心理，後兩者甚至可以說是小說敘事經營意境的法寶。伍光建相對流暢的譯本無法反映原文層次分明的語域，可惜這不是那篇論文關注的重點。我的荷馬史詩譯注一再提到語序和修辭密不可分的情況，事實上經典文學的風格就是靠修辭撐起半片天。中文翻譯界目睹之怪現狀，問題不在於歐化語和大眾語的差別，而是翻譯工作者不知有所作為的惰性和出版社便宜行事的習性。通順或流暢不該是評斷翻譯優劣的標準。

由於社會條件和審美價值的改變，語言表達處於恆變的狀態，經典重譯確實有必要，單看《聖經》英譯本和莎士比亞作品的注釋本不斷推陳出新，不難明白箇中道理。但是實務工作者有義務知道翻譯策略是怎麼一回事，出版社有責任判斷譯者是否用心在經營翻譯策略，或只是抄寫舊譯本縫縫補補、刪刪改改。經典文學時時有重譯的需求，是「重新翻譯」，健康的翻譯態度應該是隨時有「彼可取而代之」的認知。

伍、其他類別譯作

單：你譯書的類別很多，請問翻譯歷史作品與文學作品有什麼異同？

呂：我的歷史翻譯相對單純。馬基維利的《君主論》（*The Prince*）本來就在我的翻譯計畫裡面，這本書在海峽兩岸已有很多譯本，品質同樣爛，都是在糟蹋馬基維利。可是我的翻譯計畫已經調整過，對翻譯馬基維利沒有急迫性。龐君豪和歐陽瑩兩位編輯搭檔當時任職於左岸文化，提議我翻譯馬基維利討論李維羅馬史的書，書我沒看過，可是羅馬史我有興趣，也和我的翻譯計畫有關，成果就是《李維羅馬史疏義》（馬基維利，1513 ／ 2003）。這對編輯搭檔後來跳槽到五南旗下的博雅書屋，找我翻譯《文字書寫的歷史》（*A History of Writing*）（費雪，2001 ／ 2009）。

單：《文字書寫的歷史》是你極少數沒有任何附文本的譯作。

呂：因為那真是超出我的領域。那本書本身寫得已經夠精采了，而且本來就是以一般讀者為對象。這兩位編輯後來單獨成立了一家出版社，暖暖書屋，我翻譯的《君主論》（馬基維利，1532 ／ 2012）剛好完稿，自然交給他們。這大概是我所有出版的書中最「雅俗共賞」的一本。

單：根據的是英文本還是義大利文本？

呂：從英文本轉譯，就跟易卜生一樣，也是參考多種英譯。雖然我不懂義大利文，起碼我找得出特定的單字，推敲哪一個英譯本的說法我可以接受。這個做法跟我翻譯奧維德的《變形記》同出一轍，《君主論》畢竟是我

很熟悉的文本，也有我自己的一些看法，所以我才會有附文本。

單：後來五南出第二版的《李維羅馬史疏義》，改名為《論李維羅馬史》（*Discourses on the First Ten Books of Titus Livus*），譯文有滿多的修訂。你在〈中譯修訂版序〉特別提到：「八年來，我領悟到馬基維利是以隨興的筆調闡述他閱讀李維《羅馬史》油然而生的思古幽情，我有信心提高馬基維利的政治哲學思想對於中文讀者的親和力。這一番領悟與信心促使我決定推出修訂版，不只是標題更改，連內文也大刀闊斧修訂」（馬基維利，1513 ／ 2011，頁 11）。能不能進一步說明？

呂：其實對羅馬史，我只是很粗淺的認識，以前瀏覽過一部分李維（Livy）的《羅馬史》（*History of Rome*）（Livy, 27-9 B.C.E./1968-1984），馬基維利疏陳這部史學經典的心得則一無所知。龐君豪和歐陽瑩欣賞我的翻譯，我是基於相知相惜的情誼才答應翻譯。翻譯過程也是不斷尋查資料充實背景知識的過程，包括李維的《羅馬史》這部歷史經典原文本。雖然找到三種英譯本做比較，卻只能就字面意思來翻譯，當然結果不理想。

兩個因素促成修訂：一是原先譯文不是我翻譯的風格，自己不滿意；二是兩位編輯認為這本書值得再版。馬基維利這本書在政治學和歷史學的地位無庸置疑，卻和經典文學沾不上邊，我覺得應該通俗一點，所以修訂時完全不考慮以前參考的英譯本，只看自己的譯文來修訂，標準是自己看了要流暢。

單：在不變更文意的情況下盡量流暢？

呂：對。龐君豪和歐陽瑩找我翻譯馬基維利之初，就一直提到吉朋（Edward Gibbon）的《羅馬帝國衰亡史》（*The Decline and Fall of the Roman Empire*）。那英文漂亮啊！不過，工程太浩大了，我說先試譯。我翻譯非常專注，整整花了半年時間，只譯出開頭五卷，我坦白說無以為繼。沒多久，聯經推出全譯本（吉朋，1776 ／ 2004）。[4] 不過，聯經的譯者

[4] 《羅馬帝國衰亡史》六卷全譯本由席代岳翻譯。為擴大本書的閱讀層面，聯經於 2018 年出版仍由席代岳編譯的《羅馬帝國衰亡史：精選本》。

雖然懂英文，卻不懂吉朋的文學風格。這部史書之所以成為經典，不只是因為他對歷史的見識，還包括文學造詣。他的英文非常典雅，一方面因為他有拉丁文的背景，另一方面又是那個時代的巴洛克（Baroque）風格。英文巴洛克風格有兩個標竿，詩是米爾頓（John Milton）的《失樂園》（*Paradise Lost*），散文就是吉朋的《羅馬帝國衰亡史》。我就是想從文學的角度，呈現在英譯本裡面看到的拉丁文風格。

單：你也翻譯過心理分析方面的作品。《愛情劊子手》（*Love's Executioner and Other Tales of Psychotherapy*）的作者 Irvin D. Yalom，你翻成「耶樂姆」，後來的中譯名大多用「亞隆」。臺灣翻譯了很多他的心理治療著作，而你這本《愛情劊子手》（耶樂姆，1989 ／ 1991）是比較早的。你後來還翻譯了相近領域的作品，像是諾伊曼（Erich Neumann）的《丘比德與賽姬：女性心靈的發展》（*Amor und Psyche: Ein Beitrag zur seelischen des Entwicklung des Weiblichen*）（諾伊曼，1971 ／ 2004）。

呂：諾伊曼這本書的翻譯，性質完全不一樣。這本書原文是德文，我設法買到了英譯本。精神分析（psychoanalysis）發展出來的分析心理學（analytical psychology）離不開榮格（Carl Jung）的那套理論，文學的原型批評（archetypal criticism）也是同樣的取徑。〈丘比德與賽姬〉這一則神話故事是阿普列烏斯（Lucius Apuleius）長篇小說《金驢記》（*Metamorphoses*，或譯《變形記》）裡面穿插的一段插曲（episode），小說創作變成神話創造（mythopoeia），這在神話史上是破天荒。榮格的入室弟子諾伊曼採取心理分析和原型批評雙管齊下，深入小說家創造的神話故事，看到個人意識的成長，又進一步看到人類集體意識的成長。我在寫碩士論文的時候就很想翻這本書，後來是我自己告訴歐陽瑩，她很爽快接受。她和龐君豪離開左岸文化以後，繼任的編輯對這本書沒興趣，所以另找出版社，趁機修訂，同時把英文標題的 “Feminine” 正名為「陰性」。初版使用「女性」，純粹是為了通俗。

單：你譯的作者不是過世，就是人不在臺灣，唯一例外就是《做戲瘋，看戲傻：十年所見台灣劇場的觀眾與表演（1988—1998）》（戴雅雯，2000）的作者戴雅雯（Catherine Diamond），不但人在臺灣，而且跟你一起在東吳大學任教。翻譯這樣的著作，跟翻譯其他不認識、或作者是遠古時代的人，有何不同？

呂：唯一不同的，就是大多數的翻譯情況，根本不可能有機會跟作者本人確認你對文本的了解程度。戴雅雯在 80 年代就關注臺灣戲劇，我是到 90 年代才開始大量看舞臺劇的演出，因此除了這本書裡提到的最早一齣舞臺劇，其他的我都看過，完全了解她的評論。唯一有疑問的地方就出在最早那齣戲，原先以為她評論的那齣舞臺劇是以滇緬邊區為背景，跟她確認之後，我才知道背景是臺灣眷村，真是天差地別了！

單：收入這本書的論文，有幾篇先中譯發表在《中外文學》？

呂：全部，不是只有幾篇。戴雅雯在《表演藝術》讀到我的劇評，知道在東吳大學英文系有我這個同好，跟我聯絡，我向她毛遂自薦，建議到時候可以合集出版。論文結集之後，我跟她說想在出版前 “revise”，她聽了幾乎當場變臉，問要 “revise” 什麼？她以為我要修改內容，其實我的意思是修訂譯文。她對這本書評價很高，說自己都沒想到能用這種方式呈現。

陸、翻譯研究與教學

單：你的翻譯涉及研究，也與教學或文學的普及有關。你如何看待翻譯、研究和教學之間的關係？

呂：我當然希望文學能夠普及化。由於網路的發達，我發覺學生對中文的理解和表達能力整體說來是有退化的趨勢，因為文學讀得少。不只文學，應該說書面文本讀得少，閱讀興趣、語文邏輯、情感表達和人生態度都看得到那樣的趨勢，瀏覽網路畢竟無法取代閱讀書籍那種浸潤體驗。「文青」曾經是風雅，現在卻成為調侃甚至挖苦。具體的一個指標是，我和

李奭學共同編譯的兩本書，在文學讀物中算是「實用取向」兼文普讀物，銷售量卻逐年遞減。

我在教學內容和方法盡自己的能力做調整。可是，我在文學相關的課程不容易找到著力點。以前還教西洋文學概論時，我帶學生閱讀文學經典，努力讓學生了解那些教材有助於了解史觀，甚至培養史識。可是對學生來說，閱讀門檻是相當高的障礙，而且量化成績是他們修課的重心。我也任教科目名稱相同的通識課，指定閱讀教材是《情慾幽林》和《情慾花園》。這個科目曾經很熱門，現在卻常常開不成。在東吳大學城區部，我把這個科目拆成西洋古典神話和西洋戲劇欣賞，修課狀況有改善，可是就在上個星期，有個學生告訴我：「老師，你講課很精彩，可惜大部分學生都在滑手機」。我知道滑手機的那些學生，很多人會讀教材，可是不見得在乎教學現場的浸潤體驗。教學宗旨的落實有個前提：學生領情。有心要跟我結緣的學生，我有把握不會讓他們失望，可是有緣人畢竟是少數。

這樣的教學宗旨其實反映我在翻譯實務的態度，鎖定的目標對象很明確，讀者自己要有興趣，並且具備基本素養。這方面也有個具體的指標。你提到的情慾三書，史觀夠明確，展現相當的史識，譯注也不多，可是這樣的歷史視野，一般讀者難以消受。我倒覺得在翻譯課比較能夠落實我的教學理念，也比較能夠具體說明我所謂的經典閱讀。我這門課叫「翻譯理論與賞析」，上學期談翻譯理論，不是談學術界的翻譯理論，而是跟學生介紹自己從閱讀翻譯和翻譯實務體會出的一套系統；下學期的翻譯賞析則是透過這套系統，把我的翻譯觀傳達給學生。

單：能不能簡要介紹你這套系統？

呂：課程一開頭我先談翻譯的觀點。不管是面對一個單字，還是最後整份文本呈現的方式，關鍵就是譯者要有一個明確的觀點。觀點不一樣，理解就會不一樣；理解不一樣，表達就會不一樣。做翻譯的人碰到一個單字，如果沒有一個明確的觀點，必然視野模糊，嚴重的話就是害讀者看不懂，

不嚴重的話就是讀起來怪怪的。以前我瘋狂閱讀的時候，沒注意到這個問題，後來開始能夠從英文本身來了解，發現原來以前看不懂的東西，很多地方不是我的能力問題，而是翻譯的問題。後來我教翻譯，很多學生反映：「老師，上過你的課，我們才知道原來中文翻譯看不懂不是我們的問題，是譯者的問題」。

翻譯的第一步是理解文本。理解文本一定是從單詞開始，只從文本脈絡推敲作者為特定文本量身訂做的特定詞意，這樣才能有明確的觀點，才能判斷該用哪個觀點來詮釋特定的詞。恰當的詞意卻往往辭典查不到，經典文學尤其如此。辭典告訴我們的是語詞最常用的釋義，通常是以解釋、改寫（paraphrase）或近似詞的方式呈現，卻無法告訴我們在特定脈絡中的詞意。可是翻譯只有在特定情況需要變通的時候才使用解釋或改寫的技巧，否則必定是逐字翻出來的。如果觀點不明確，翻譯實踐遇到需要判斷、選擇時，只能馬虎隨便撿現成，讀者一定無所適從。翻譯實踐從選擇單詞的意義開始，就是在選擇觀點。一個詞出現在這個句子，跟出現在另一個句子，兩個 “context”（前後文）不一樣，就有不一樣的理解，也有不一樣的表達方式。翻譯沒有所謂的同義詞、近似詞。擺在句子裡，擺到段落裡，擺到整部書，都是這樣子：特定字詞的意義應該吻合特定脈絡所要表達的觀點。

因此翻譯的過程就是不斷選擇的過程，選擇的過程就是不斷變動觀點的過程，最後選擇一個整體的觀點，那個觀點通常隱含在標題。歸根結柢，翻譯實踐是展現譯者對特定文本的詮釋，那個詮釋是譯者在特定的脈絡中一系列判斷與選擇的成果展示。觀點聽來很具體，應用在翻譯上卻很抽象，抽象的觀念只能借助於具體的例子加以落實。因此我介紹個人體會出來的理論，就是一個實例接一個實例說明觀點對於翻譯實務的影響。觀點錯誤或不知觀點為何物導致誤譯，最嚴重的是欠缺史觀或史識。史識不足的例子：有出版社找我寫推薦序，我指出柏拉圖的對話錄 *The Republic* 是「理想國」，不是「共和國」，譯者不願意改，理由

是有人那麼翻。其實上古希臘文化根本沒有過共和的觀念，羅馬時代才有共和體制。然而，現代讀者認識的共和國，甚至不是羅馬共和，而是法國大革命以後才出現的新興政體。其實早在 1980 年，侯健翻譯的《柏拉圖理想國》（*The Republic*）（柏拉圖，約西元前 390 ／ 1980）就問世了。欠缺史觀的例子：在北歐神話或歷史，看到「海盜」就可以斷定譯者誤解 “viking”，我說不妥，起碼改為價值中立的音譯「維京人」，譯者不願意接受建議，理由是根據辭典的解釋。其實神話世界的英雄，現代觀點來看不外是強盜、路霸、土匪或殺人魔，那是異己觀點，使用以訛傳訛而我不敢苟同的說法是「他者觀點」。任何族群看待自己的祖先絕對不會是「非我族類」，這就是為什麼匪類人物一旦進入民族傳說一個個都是英雄。

我在課堂介紹翻譯理論，愈上愈像闡述人生之道，我的「翻譯理論」就是我的「翻譯人生」。人生就是隨時必須採取特定的觀點，來了解特定的事情，來聽懂別人特定的意思。如果觀點錯了，就會聽錯，表達也就錯誤，這是選擇的問題。任何一句話都有前後文，只有明確選擇觀點才可能精確表達，才能夠讓讀者確切理解。「觀點的選擇」這五個字可以總結我超過半個世紀閱讀翻譯和從事翻譯實務的人生經驗，觀點的選擇無非是為了對焦清晰。單詞、語法和修辭無一不是文化產物，所以觀點的選擇無可避免歸結到文化。原文的理解和譯文的表達道理相同，可是運作的方向相反，理解原文是把語言符號擺進文化脈絡，譯文表達卻是從文化脈絡挑選語言符號。只要理解我在課堂所說的觀點選擇和文化脈絡問題，學生起碼具有這樣的翻譯素養：閱讀翻譯文本時，知道有些地方可能要打上問號，能夠判斷哪些可以接受，理由何在，如何利用辭典或查核背景資料，即使無法查核原文。談翻譯不可能迴避忠於原文的問題，我的授課重點在於破除兩大盲點。翻譯論述普遍著重語文的邏輯表達，語言符號雖然是理性的產物，可是語言表達離不開感情。即使是翻譯商業文本、學術文獻、法律文獻，寫這些東西的人本身就有感情，

即便他們會盡量把感情抽離掉，「抽離」本身就透露其中必有感情。因此，一切文本翻譯的基礎，都是在文學，因為文學就是以感情為主，所以說要忠於原文，一定要能了解文字背後的感情意涵。感情主要的傳輸管道是聽覺：閱讀文本一定要設法「聽出」有人在說話，翻譯實踐一定要設法成全讀者的聽覺需求。我喜歡引用蘇美史詩〈伊南娜入冥〉（“The Descent of Inanna”）的破題句補充說明。這篇史詩的中譯收在《陰性追尋：西洋古典神話專題之一》（呂健忠，2013b），主角是天后伊南娜，開頭三行詩重複唱：「從上界最高處，她張耳傾聽下界最低處」（呂健忠，2013b，頁 335），接著我們看到她進入冥府，聽到胞姊產痛的叫聲，回到陽世領會人跟人間的情感連結。天后因為認識而了解並展現感情，終於促成大自然生生不息。傾聽有助於理解，有助於產生共鳴，甚至使文本重生。

另一個常見的盲點是，「忠於原文」是什麼意思？誰能保證原文是什麼意思？中文翻譯界動不動就引用嚴復的「譯事三難，信、達、雅」，卻只有王宏志（1999）的《重釋「信、達、雅」：二十世紀中國翻譯研究》認真面對問題的根本：嚴復自己的翻譯從來不講求「忠於原文」。翻譯實踐之道但求忠於譯者所了解的原文，原文的意義包含感情內涵，譯者了解的依據在於原文本的文化脈絡，那個脈絡包括創作的背景。

單：有人認為，翻譯無法教，但可以學。學生上你的課之前和之後，對翻譯本身的了解，或者賞析的能力有進步嗎？

呂：確實有學生因為修了我的課，發覺自己以前不足的地方，或增強自信，或確認興趣。比方說，看不懂翻譯文本，包括 Google 翻譯器顯示的結果，原來不是自己的問題，這就是很大的進步。尤其是學生畢業之後經過職場的歷練，他們的回饋使我知道確實有學生在我的翻譯課程注意到，原來我談翻譯的問題，關鍵不在於文字的對應，而是在於人生態度。

我講授翻譯離不開這六字箴言：觀念、態度、方法。從理解原文到譯文表達，過程涉及環環相扣的選擇，都和觀點有關，這個觀念建立了，

起碼不會被譯文牽著鼻子走，還不曉得走到哪裡。吸收新觀念不容易，還要經過消化才有可能內化。觀念得要內化成功，才有可能像習而成性那樣應用在實踐，避免判斷錯誤的前提在於把自己歸零的態度。觀念正確、態度嚴謹，就有辦法摸索出自己的方法。

我認同「翻譯不可教」指的是方法不可教。像是英文的關係子句有限定用法和非限定用法的差別，意義完全不一樣。可是在翻譯實務，我發覺不能因為英文是限定用法，就把關係子句當作形容詞來翻譯，或是英文非限定用法的關係子句就譯成中文的補述詞。唉！像這種差異怎麼教呢！《馬克白》劇中司命姊妹的臺詞 “Fair is foul and foul is fair”，在我的譯本是「清即濁兮濁即清」（莎士比亞，1623 ／ 1999，頁 79）。我可以詳細說明當初在翻譯時，如何從 “fair” 和 “foul” 的詞源著手理解詞意，又透過《牛津英語辭典》（*Oxford English Dictionary*）了解詞意的變遷，就是前面提到的語文學脈絡，然後根據劇本中所有重出的詩行判斷可以通用的選項，最後仰賴《大漢和辭典》做出判斷。這是我的方法，沒有人教我「你應該這麼做」，但是我從閱讀累積的經驗領會到「我可以這麼做」。

我不會期望我的學生依樣畫葫蘆，但希望他們從我的實務經驗領悟出超越翻譯領域的觀念和態度，比方說聽課和閱讀同樣需要傾聽，表達也一樣，不論使用語音或書寫符號。常有人說「翻譯是再創作」，我個人聽來那其實是婉轉的說法，創作可以毫無特性，但是很流行，甚至還可以出名；同樣地，翻譯可以很有特色，可能也有市場，不過或許只有有心人才能夠受到潛移默化。像王大閎譯寫的《杜連魁》（*Du Lian Kui: From The Picture of Dorian Gray*）（王爾德，1891 ／ 1977）很有特色，想像與創意兼備，也有賣點，可是那種創作跟翻譯沾不上邊。

單：《杜連魁》把王爾德筆下 19 世紀末的倫敦，轉換成 1970 年代的臺北。

呂：對，我們不能否認那種作品非常有創意，但我不會說那是翻譯。

柒、翻譯理論與譯界生態

單：你認為翻譯理論與實踐之間的關係如何？

呂：我在課堂上講完個人的翻譯理論之後，一定要學生讀臺灣師範大學翻譯研究所廖柏森（2011）在《編譯論叢》發表的書評〈翻譯理論與實務的關係〉。這篇寫得很精采，講到翻譯理論不是教你怎麼翻譯的指導手冊，而是講一個 “philosophical issue”，哲學議題。翻譯跟其他學科一樣，有專業領域的哲學問題。

我先前提到繆爾從博物學觀點歸納出來的通則：任何一件事情，只要你通了，就跟其他任何事情都有關聯，這就是 “philosophical”，「哲理」。翻譯理論講的是本質問題，探討或闡述翻譯普遍的現象和原理，翻譯實務則是以具體的工作實踐跨文化溝通，幫助讀者認識進而了解不同的文化。這一點認知可以幫助我們判斷《杜連魁》不是翻譯，因為王大閎的書寫目的不是幫助讀者認識特定時空的唯美風尚。廖柏森那篇書評的重點在於，指出理論界與實務界之間確實有河水不犯井水的「鴻溝」（gap），他主張理論派有必要了解實務工作者面臨的困境以及需求，在探究理論時不妨走出象牙塔，「將翻譯實務作為立論的基礎或驗證的對象」，至少沒必要一味強調使實務派望之卻步的抽象術語。在另一方面，「實務譯者也應理解理論學者的責任並非只在指導實務工作」（廖柏森，2011，頁 212）。

我剛提到翻譯就是為了溝通，有效溝通的前提是互相傾聽。我在課堂講授翻譯理論，使用的教材都是現成的例句，包括我翻譯的荷馬史詩，僅有的術語是借用文學欣賞的觀念，例如觀點、結構、移情作用，談不上深奧，用得更多的是卑之無甚高論的選擇、溝通、傾聽、設身處地。但是常看到學生的作業把我個人談不上博大精深的翻譯理論，連結到他們在其他翻譯課所學到的專業理論的術語和觀念。

單：以在翻譯界的多年經驗，你認為臺灣的翻譯生態如何？有些什麼結構性的問題需要改善？

呂：關於翻譯生態，我難以回答。我這個人「大隱隱於市」，真正吸引我的只有讀書跟翻譯，其他事情不太在乎。雖然寫作和翻譯合起來可謂等身，我對翻譯界的認識，全部來自閱讀。我和出版界談得上互動的，只有書林的蘇正隆兄弟和暖暖書屋的歐陽瑩，其他的情況只有一種：出版社找我翻譯，我有興趣就接案，對方寄來稿酬就結案。

至於結構性的問題，我的感觸相當深刻。我在 2018 年升等副教授，是以專業技術人員的身分，憑據是我的翻譯成就。按教育部的觀點，我是因為「翻譯專業技術」受到肯定。翻譯怎麼是技術？技術講究的是實務操作的方法，方法有步驟可以遵循。我從事專業翻譯超過 30 年，到現在還是不曉得翻譯實務有技術方法。所以，要不是我不配為「副教授級專業技術人員」這頭銜，那就是這個頭銜名不符實，總之就是掛羊頭賣狗肉。

在升等副教授之前，我受邀到各地演講或講評，自我介紹是「兼任講師」，必定看到的反應是驚訝，接著聽到的疑問是「你才講師？兼任的？」他們的驚訝和疑問反映他們對臺灣高等教育體制的不解。上個世紀末，國立臺灣藝術大學戲劇系找我去教書，接著我譯注的《亞格曼儂》出版。我拿那本書申請升等，學校經手人員說翻譯沒有資格升等，我說「這是臺灣第一本從希臘原文翻成中文的戲劇經典，也是臺灣第一本逐行注釋的譯本，卷首的引論就是一篇專業論文」。學校雖然接受我的說法，可是外審人員一句話就打回票：翻譯沒資格升等。這位外審沒錯，他照章行事。這個結現在解開了，卻猶抱琵琶半遮面。

按我們現在的體制，翻譯和文學、美術、音樂等創作藝術同屬技術類。藝術創作是技術？這不是權責機關無知，而是沒有人擔當決策所曝露出的體制的荒謬。我有機會升等是因為王安琪擔任東吳大學英文系系主任的時候，想找我到研究所開課。她本人有參與國科會經典譯注計畫，

深知翻譯實務有「雅俗」之別。國內主管或主導高等教育的決策者卻不敢信任外審學者有能力獨立判斷「雅」與「俗」。

單：依你所見，臺灣譯者所扮演的角色如何？

呂：這牽涉到更根本的問題：做翻譯的人到底知不知道自己為什麼要翻譯？我無法代替別人回答，畢竟翻譯實務終究要回歸市場機制，這個機制的關鍵是出版社，出版社的生存之道是做生意，偏偏臺灣的翻譯市場就這麼小。比較過海峽兩岸的翻譯水準之後，我曾經夢想大陸可以成為臺灣翻譯產業的腹地，可是警鐘敲醒夢中人。不只是版權協議在洽談階段無疾而終，甚至有學術刊物原本打算全文刊出我的《奧德賽》譯注本引論，卻因兩岸關係緊張而喊卡。

翻譯實務在臺灣沒有受到應有的重視，實務工作者很無奈。《商業周刊》經營得有聲有色，固定專欄的書摘很難得。篇首提供出版資訊，包括中譯本的書名、作者姓名的中譯、出版社、出版日期和作者簡介，獨獨遺漏譯者的名字。我先後抗議過兩次，他們就是當做一般客訴處理，只是制式的回答。我無法理解的是：不論內容多精彩，或原作者名聲多響亮，如果沒有譯者，出版社能幹嘛？精彩的內容和響亮的名字在中文世界有什麼意義？譯者和作者應該是平起平坐，應該受到同樣的重視。可是事實不是那麼一回事。

我提到的觀念，其理甚明而且淺顯易懂。掌握決策的人應該明白，與其推行不切實際的雙語教育，不如好好振興翻譯產業的發展。翻譯工作者在學術界受到漠視，在出版界被消音，或許該有人出面成立翻譯工會，爭取應有權益。這可能是良性發展的契機。

捌、自我定位與未來計畫

單：你年逾 70，依然孜孜矻矻於翻譯與寫作，令人佩服。回顧這一生，你會如何自我定位與評價？

呂：我立定以翻譯為志業的時候，最大的心願就是死後 50 年，還有人在閱讀我的著作。我知道語言隨時在變動，也知道翻譯需要隨之不斷翻新。就是因為語言不斷在變動，我不敢想像 100 年後語言會有哪些現象，可是就 50 年後語言轉變的走向，我應該還看得出來。所以我對自己的翻譯，就是從這種角度來著眼。

單：回顧自己的翻譯人生，其中有哪些階段性的特色或感想？

呂：我很明確知道自己的心路歷程，可是要明說哪一階段，具體是什麼樣子，我倒說不出來了。我明確知道一開始設定的目標，我也一直往這個目標走；原本只是希望出版一套文學選集，現在一本接一本進行翻譯，格局和深度遠遠超出當時的預期。回顧自己的翻譯人生，我最感欣慰的是，我創造自己的命運，雖然坎坷也難以盡如人意，卻連連冒出意想不到的成就感。

單：我為出版社向你邀稿的荷馬史詩專書即將出版，能不能請你進一步分享翻譯荷馬史詩的心得，以及多年閱讀、講授西洋文學的經驗？

呂：《荷馬史詩：儀軌歌路通古今》這本書我很滿意，我使用文普讀物的書寫方式展現翻譯的成果，兼顧個人創作的慾望和學術研究的興趣。創作可以天馬行空，學術工作卻必須節制這種衝動，寫這本書，我充分享受左右逢源的快感。我自己是文藝青年出身，翻譯的時候需要很大的毅力與決心來克制創作的衝動。我寫這本書不用處處克制自己，所以寫得很過癮，能注意到文采，又能注意到學術上的要求。光是定出這個標題，我就很有成就感了。沒有人想到荷馬史詩可以這樣溯源探果，往上追溯印歐語族群擴張運動的源頭，同時往下探取米爾頓《失樂園》把基督教神話小說化的果實；也沒有人想到「儀軌歌路」跟荷馬史詩有關，可我確實指出其間的關聯。我在自序是這麼寫的：「《伊里亞德》描寫英雄的世界依照眾所公認而心照不宣的一套民俗禮法在運作，即使戰火方酣也可以有戰爭之道。儀式是民俗禮法的體現，儀式通行意味著有常軌可以行大道。《奧德賽》以英雄世代襯托戰後歌舞昇平的世界，詩歌演唱

的內容足以透過記憶的承傳形成歷史的長河」（呂健忠，2023，頁2—3）。荷馬史詩是神話，深入神話原典別有洞天。

單：能不能談談手邊正在進行的工作以及未來的計畫？

呂：你曾提到我的「情慾三書」，其實現在有第四冊了，正在校對。原先設想的標題是「情慾旋律」，現在確定改成《抒情旋律》，副標題是《上古希臘與近代英美抒情詩選》，中英對照譯注本，引論之外還加上賞析，足以展現獨樹一幟的史識，會使讀者再開一次眼界。標題本身已經別開生面，內文展現的史觀更是別出心裁，整本書的主題就是我在這次訪談提到的一個觀念：情感的活水源頭在於記憶。今年《抒情旋律》問世，現在進行的是《翻譯人生》，呈現我在翻譯這個領域，閱讀、實踐和教學的見解，這次訪談透露了一些內容，希望一年可以完成。

再來接棒的是《男權大革命：西洋古典神話專題之二》。我在「情慾四書」呈現兩性之間的衝突與競合關係，上、下兩冊的神話專題是從神話文本探源檢討兩性關係如何從分立演變為對立。我動手翻譯易卜生的作品，是對他在舞臺上呈現的兩性關係感到興趣。因此，我最早出的易卜生譯本是「易卜生兩性關係戲劇選」的《易卜生戲劇全集（一）：婚姻倫理篇》（易卜生，2004a）與《易卜生戲劇全集（二）：家庭倫理篇》（易卜生，2004b）。不過，我後知後覺才發現這個問題太冷僻，「全集」之稱也不切實際，因為我對易卜生開始創作實驗中產階級寫實劇以前的浪漫詩劇沒有興趣。後來改弦更張，用《易卜生戲劇集》作為書名，除了他賴以奠定現代戲劇宗師地位的 13 部散文劇，也收了他從浪漫詩劇轉向散文寫實劇的實驗作品《愛情喜劇》（*Love's Comedy*）和《勃朗德》（*Brand*）。我從易卜生的兩性關係連結到自己對神話的興趣，先推出《陰性追尋：西洋古典神話專題之一》。等到《男權大革命：西洋古典神話專題之二》問世之後，總算完成你剛才所稱階段性的工作。再來就是要接續希臘悲劇全集這個未竟之業。

單：對於有志從事翻譯的人，你有哪些過來人的建議？

呂：翻譯可以是一份職業，像朝九晚五的上班族，但是也有很積極的上班族。沒必要每個人都像我這樣子；選擇不是非黑即白。而且取與捨、捨與得、得與失都是相對的，這是翻譯實務的大挑戰，也是人生的大挑戰。我最樂意分享的經驗是，我的翻譯人生可以歸納成兩個重點：隨時把自己確實歸零，這樣才能學會傾聽，包括傾聽自己、別人和文本；隨時設身處地，這樣才能有效溝通。做翻譯和過人生一樣，傾聽是為了溝通，溝通的前提是傾聽。有效傾聽的訣竅是把自己歸零，使自己處於無我和無知的狀態。因為無我，所以不預設立場；因為無知，所以能盡情吸收。這樣的觀念與態度可以為雙重設身處地營造利基：想像自己站在對方的立場，「理解」是聽懂說話者或作者對你說話，「表達」是使受話者或譯文讀者聽懂你說的話，文字只是聲音的表述符號。

單：謝謝你接受訪談，分享多年從事翻譯的心得與經驗，讓我們對你的「翻譯人生」與「人生翻譯」有更深入的認識。

呂：謝謝你給我這個機會接受訪談。翻譯確實是累，不過若有興趣，就不覺得累。只要一進入工作，根本沒有「累」這個字。

參考文獻

中文文獻

王宏志（1999）。《重釋「信、達、雅」：二十世紀中國翻譯研究》。東方出版中心。

【Wong, W. C. (1999). *Chongshi "xin, da, ya": Ershi shiji Zhongguo fanyi yanjiu*. Orient Publishing Center.】

王爾德（Wilde, O.）（1977）。《杜連魁》（王大閎譯）。九歌。（原著出版年：1891）

【Wilde, O. (1977). *Du Lian Kui: From The Picture of Dorian Gray* (D. H. Wang, Trans.). Chiu Ko. (Original work published 1891)】

伊斯克勒斯（Aeschylus.）（1998）。《亞格曼儂：上古希臘的殺夫劇》（呂健忠譯）。書林。（原著出版年：西元前 458）

【Aeschylus. (1998). *Agamemnon* (J. Z. Lu, Trans.). Bookman. (Original work published 458 B.C.E.)】

吉朋（Gibbon, E.）（2004）。《羅馬帝國衰亡史》（席代岳譯）。聯經。（原著出版年：1776）

【Gibbon, E. (2004). *The decline and fall of the Roman empire* (D. Y. Si, Trans.). Linking. (Original work published 1776)】

呂健忠（2002a）。《情慾花園：西洋中古時代與文藝復興情慾文選》。左岸文化。

【Lu, J. Z. (2002a). *Qingyu huayuan: Xiyang zhonggu shidai yu wenyi fuxing qingyu wenxuan*. Rive Gauche.】

呂健忠（2002b）。《情慾幽林：西洋上古情慾文學選集》。左岸文化。

【Lu, J. Z. (2002b). *Qingyu youlin: Xiyang shanggu qingyu wenxue xuanji*. Rive Gauche.】

呂健忠（2013a）。《情慾舞台：西洋戲劇情慾主題精選集》。暖暖書屋。

【Lu, J. Z. (2013a). *Qingyu wutai: Xiyang xiju qingyu zhuti jingxuanji*. Sunny & Warm.】

呂健忠（2013b）。《陰性追尋：西洋古典神話專題之一》。暖暖書屋。

【Lu, J. Z. (2013b). *Yinxing zhuixun: Xiyang gudian shenhua zhuanti zhi yi*. Sunny & Warm.】

呂健忠（2023）。《荷馬史詩：儀軌歌路通古今》。三民。

【Lu, J. Z. (2023). *Homeric epics: A tradition of rite as route and song as way*. San Min.】

亞里斯多芬尼茲（Aristophanes.）（1989）。《利西翠妲》（呂健忠譯）。書林。（原著出版年：西元前 411）

【Aristophanes. (1989). *Lysistrata* (J. Z. Lu, Trans.). Bookman. (Original work published 411 B.C.E.)】

易卜生（Ibsen, H）（2004a）。《易卜生戲劇全集（一）：婚姻倫理篇》（呂健忠譯）。左岸文化。

【Ibsen, H. (2004a). *Rosmersholm*, *Hedda Gabler*, *The Master Builder*, *and When We Dead Awaken* (J. Z. Lu, Trans.). Rive Gauche.】

易卜生（Ibsen, H.）（2004b）。《易卜生戲劇全集（二）：家庭倫理篇》（呂健忠譯）。左岸文化。

【Ibsen, H. (2004b). *A Doll House*, *The Lady from the Sea*, *Little Eyolf*, *and John Gabriel Borkman* (J. Z. Lu, Trans.). Rive Gauche.】

易卜生（Ibsen, H.）（2012a）。《易卜生戲劇集》（第一冊）（呂健忠譯）。書林。

【Ibsen, H. (2012a). *Henrik Ibsen selected plays I: Love's Comedy*, *Brand*, *The League of Youth* (J. Z. Lu, Trans.). Bookman.】

易卜生（Ibsen, H.）（2012b）。《易卜生戲劇集》（第二冊）（呂健忠譯）。書林。

【Ibsen, H. (2012b). *Henrik Ibsen selected plays II: Pillars of Society*, *A Doll House*, *Ghosts* (J. Z. Lu, Trans.). Bookman.】

易卜生（Ibsen, H.）（2013a）。《易卜生戲劇集》（第三冊）（呂健忠譯）。書林。

【Ibsen, H. (2013a). *Henrik Ibsen selected plays III: An Enemy of the People*, *The Wild Duck*, *Rosmersholm* (J. Z. Lu, Trans.). Bookman.】

易卜生（Ibsen, H.）（2013b）。《易卜生戲劇集》（第四冊）（呂健忠譯）。書林。

【Ibsen, H. (2013b). *Henrik Ibsen selected plays IV: The Lady from the Sea*, *Hedda Gabler*, *The Master Builder* (J. Z. Lu, Trans.). Bookman.】

易卜生（Ibsen, H.）（2013c）。《易卜生戲劇集》（第五冊）（呂健忠譯）。書林。

【Ibsen, H. (2013c). *Henrik Ibsen selected plays V: Little Eyolf*, *John Gabriel Borkman*, *When We Dead Awaken* (J. Z. Lu, Trans.). Bookman.】

勃朗特（Brontë, C.）（1935）。《孤女飄零記》（伍光建譯）。上海商務印書館。（原著出版年：1847）

【Brontë, C. (1935). *Jane Eyr*e (K. J. Wu, Trans.). The Commercial Press. (Original work published 1847)】

勃朗特（Brontë, C.）（1936）。《簡愛》（李霽野譯）。上海生活書店。（原著出版年：1847）

【Brontë, C. (1936). *Jane Eyre* (J. Y. Li, Trans.). Shanghai Shenghuo Bookstore. (Original work published 1847)】

柏拉圖（Plato.）（1980）。《柏拉圖理想國》（侯健譯）。聯經。（原著出版年：約西元前 390）

【Plato. (1980). *The republic* (J. Hou, Trans.). Linking. (Original work published ca. 390 B.C.E.)】

柏拉圖（Plato.）（1991）。《蘇格拉底之死：柏拉圖作品選譯》（呂健忠譯）。書林。（原著出版年：約西元前 390）

【Plato. (1991). *Apology*, *Crito*, *and Phaedo* (J. Z. Lu, Trans.). Bookman. (Original work published ca. 390 B.C.E.)】

耶樂姆（Yalom, I. D.）（1991）。《愛情劊子手》（呂健忠譯）。聯經。（原著出版年：1989）

【Yalom, I. D. (1991). *Love's executioner and other tales of psychotherapy* (J. Z. Lu, Trans.). Linking. (Original work published 1989)】

埃斯庫羅斯（Aeschylus.）（2006）。《奧瑞斯泰亞：逐行注釋全譯本》（呂健忠譯）。左岸文化。（原著出版年：西元前 458）

【Aeschylus. (2006). *Oresteia* (J. Z. Lu, Trans.). Rive Gauche. (Original work published 458 B.C.E.)】

索福克里斯（Sophocles.）（2009）。《伊底帕斯王》（呂健忠譯）。書林。（原著出版年：約西元前 430）

【Sophocles. (2009). *Oedipus tyrannus* (J. Z. Lu. Trans.). Bookman. (Original work published ca. 430 B.C.E.)】

馬基維利（Machiavelli, N.）（2003）。《李維羅馬史疏義》（呂健忠譯）。左岸文化。（原著出版年：1513）

【Machiavelli, N. (2003). *Discourses on the first ten books of Titus Livius* (J. Z. Lu, Trans.). Rive Gauche. (Original work published 1513)】

馬基維利（Machiavelli, N.）（2011）。《論李維羅馬史》（呂健忠譯）。五南。（原著出版年：1513）

【Machiavelli, N. (2011). *Discourses on the first ten books of Titus Livius* (J. Z. Lu, Trans.). Wunan. (Original work published 1513)】

馬基維利（Machiavelli, N.）（2012）。《君主論》（呂健忠譯）。暖暖書屋。（原著出版年：1532）

【Machiavelli, N. (2012). *The prince* (J. Z. Lu, Trans.). Sunny & Warm. (Original work published 1532)】

荷馬（Homer.）（2018）。《奧德賽》（呂健忠譯）。書林。（原著出版年：約西元前八世紀）

【Homer. (2018). *Odyssey* (J. Z. Lu, Trans.). Bookman. (Original work published ca. 8th century B.C.E.)】

荷馬（Homer.）（2021）。《伊里亞德》（呂健忠譯）。書林。（原著出版年：約西元前八世紀）

【Homer. (2021). *Iliad* (J. Z. Lu, Trans.). Bookman. (Original work published ca. 8th century B.C.E.)】

莎士比亞（Shakespeare, W.）（1999）。《馬克白：逐行注釋新譯本》（呂健忠譯）。書林。（原著出版年：1623）

【Shakespeare, W. (1999). *Macbeth* (J. Z. Lu, Trans.). Bookman. (Original work published 1623)】

費雪（Fischer, S. R.）（2009）。《文字書寫的歷史》（呂健忠譯）。博雅書屋。（原著出版年：2001）

【Fischer, S. R. (2009). *A history of writing* (J. Z. Lu, Trans.). Mla Fund. (Original work published 2001)】

奧維德（Ovid.）（2008）。《變形記》（呂健忠譯）。書林。（原著出版年：8）

【Ovid. (2008). *Metamorphoseon* (J. Z. Lu, Trans.). Bookman. (Original work published 8)】

廖柏森（2011）。〈翻譯理論與實務的關係〉。《編譯論叢》，4（1），205—214。https://doi.org/10.29912/CTR.201103.0008

【Liao, P. S. (2011). The relationship between translation theory and practice. *Compilation and Translation Review*, *4*(1), 205-214. https://doi.org/10.29912/CTR.201103.0008】

諾伊曼（Neumann, E.）（2004）。《丘比德與賽姬：女性心靈的發展》（呂健忠譯）。左岸文化。（原著出版年：1971）

【Neumann, E. (2004). *Amor und Psyche: Ein Beitrag zur seelischen des Entwicklung des Weiblichen* (J. Z. Lu, Trans.). Rive Gauche. (Original work published 1971)】

賴慈芸（2010）。〈分歧點——論 1935 年的兩種《簡愛》譯本〉。《編譯論叢》，3（1），213—242。

【Lai, T. Y. (2010). Diverged roads: On the two earliest Chinese translations of *Jane Eyre*. *Compilation and Translation Review*, *3*(1), 213-242.】

賴慈芸、賴守正、李奭學（2006）。《建立我國學術著作翻譯機制之研究》（計畫編號：PG9506-0527）。國家科學及技術委員會。https://www.grb.gov.tw/search/planDetail?id=1248362

【Lai, T. Y., Lai, S. Z., & Li, S. S. (2006). *Establishing a translation organism for scholarly publications: A study* (Project No. PG9506-0527). National Science and Technology Council. https://www.grb.gov.tw/search/planDetail?id=1248362】

戴雅雯（Diamond, C.）（2000）。《做戲瘋，看戲傻：十年所見台灣劇場的觀眾與表演（1988—1998）》（呂健忠譯）。書林。

【Diamond, C. (2000). *Actors are madmen and spectators are fools: Taiwan theatre 1988-98* (J. Z. Lu, Trans.). Bookman.】

蘇弗克里茲（Sophocles.）（1988）。《安蒂岡妮》（呂健忠譯）。書林。（原著出版年：西元前 441）

【Sophocles. (1988). *Antigone* (J. Z. Lu, Trans.). Bookman. (Original work published 441 B.C.E.)】

英文文獻

Lamb, C., & Lamb, M. (1807). *Tales from Shakespeare*. Juvenile Library.

Livy. (1968-1984). *History of Rome* (B. O. Foster, J. C. Yardley, E. T. Sage, & A.

C. Schlesinger, Trans.). Harvard University Press. (Original work published 27-9 B.C.E.)

Plato. (1979). The apology of Socrates (B. Jowett, Trans.). In M. Mack (Ed.), *The Norton anthology of world masterpieces* (4th ed., pp. 521-544). Norton. (Original work published ca. 390 B.C.E.)

Santangelo, P. (1994). Manipulation of nature and domestication of emotions in Ming-Qing literature. *Con-Temporary Monthly*, *104*, 14-31.

國家教育研究院編譯論叢徵稿辦法

100 年 1 月 17 日第 1 次編輯委員會議修正
100 年 5 月 9 日第 1 次諮詢委員與編輯委員聯席會議修正
101 年 7 月 3 日第 1 次諮詢委員與編輯委員聯席會議修正
103 年 6 月 13 日諮詢委員與編輯委員聯席會議修正
104 年 5 月 18 日諮詢委員與編輯委員聯席會議修正
105 年 5 月 26 日諮詢委員與編輯委員聯席會議修正
107 年 5 月 18 日諮詢委員與編輯委員聯席會議修正
108 年 5 月 22 日諮詢委員與編輯委員聯席會議修正
109 年 7 月 3 日 109 年第 2 次編輯會修正
110 年 6 月 24 日 110 年第 1 次編輯會修正
111 年 6 月 2 日諮詢委員與編輯委員聯席會議修正
111 年 12 月 2 日 111 年第 2 次編輯會修正
112 年 11 月 30 日 112 年第 2 次編輯會修正
113 年 6 月 4 日諮詢委員與編輯委員聯席會議修正

一、本刊為一結合理論與實務之學術性半年刊，以促進國內編譯研究之發展為宗旨，於每年三月、九月中旬出刊，隨到隨審，歡迎各界賜稿。

二、本刊接受中文及英文稿件，主要收稿範圍如下：

稿件類別	文章性質	主題	建議字數（註1）
研究論文	具原創性或發展性之學術論文，目的、方法、結論明確具體	編譯研究、編譯理論、翻譯培訓、翻譯產業、翻譯與文化及其他與編譯相關之研究（如語文教育政策等）	中文以不超過20,000字、英文以不超過12,000字為原則
評論	以既有研究之評介及分析比較為主，有助於實務推廣或學術研究，例如：編譯及語文教育政策評論、翻譯教學心得、審稿或編輯之經驗交流、翻譯流派之介紹、編譯產業之發展、專有名詞譯名討論等		3,000－5,000字
書評（註2）	評論、引介	三年內出版之翻譯學領域重要著作	3,000－5,000字

譯評	翻譯評論	各專業領域之譯著	3,000－5,000字
特殊稿件	如：譯註、人物專訪、論壇（註3）等	以上相關主題	中文以不超過20,000字、英文以不超過12,000字為原則

註 1：本刊編輯會得依需要調整建議字數，中文篇名最多 30 字，英文篇名最多 12 字為原則；請作者提供欄外標題（Running head），中文 20 字／英文 50 字元以內。

註 2：本類型文章僅由編輯會邀稿。

註 3：論壇文章僅由編輯會提供。

三、來稿請用中文正體字，所引用之外國人名、地名、書名等，請用中文譯名，並於第一次出現時附上原文，學術名詞譯成中文時，請參據本院樂詞網（https://terms.naer.edu.tw/），稿件如有插圖或特別符號，敬請繪製清晰，或附上數位檔案；如有彩色圖片或照片，請儘量附上高解析度的數位檔案。

四、來稿以未在其他刊物發表過之內容為限，其內容物若涉及第三者之著作權（如圖、表及長引文等），作者應依著作權法相關規定向原著作權人取得授權。

五、來稿須遵守本刊出版倫理，凡有違反學術倫理情事或一稿多投者，將予以退稿，一年內不再接受投稿。來稿如使用生成式人工智慧技術（如 ChatGPT），作者應在其稿件中披露生成式人工智慧技術的使用，並依照 APA 格式引用（請參閱本刊撰稿格式說明）。

六、來稿請以 *Publication Manual of the American Psychological Association* 最新版格式撰寫，未符格式稿件將逕退請調整格式。同時務請自留底稿資料一份。符合本刊主題之稿件須送請相關領域學者專家匿名審查（double-blind review），再經本刊編輯會決定通過後，始得刊登，本刊編輯會對稿件有刪改權，如作者不願刪改內容，請事先聲明。

七、來稿請備齊：

（一）作者通訊資料表一份；（請至本院期刊資訊網https://ctr.naer.edu.tw/下載）

（二）著作利用授權書一份；（請至本院期刊資訊網https://ctr.naer.edu.tw/下載）

（三）書面稿件二份，請依稿件性質備妥資料：

1.「研究論文」稿件，含：

（1）首頁：

a. 篇名（中、英文）；

b. 作者姓名（中、英文）；

c. 其他：可提供該著作之相關說明。

（2）中文及英文摘要（中文 500 字、英文 300 字為上限）；中文及英文關鍵詞。

（3）正文。

（4）參考書目及附錄。

2.「評論」稿件，含：

（1）首頁：

a. 篇名（中、英文）；

b. 作者姓名（中、英文）；

c. 其他：可提供該著作之相關說明。

（2）正文。

（3）參考書目及附錄。

3.「譯評」稿件，含：

（1）首頁：

a. 篇名（中、英文）；

b. 作者姓名（中、英文）；

c. 譯評之書名、原書名；

d. 譯者、原作者（編者）；

e. 書籍出版資料（含出版地、出版社與出版日期）；

f. 總頁數；

g. ISBN；

h. 售價；

i. 其他：可提供該著作之相關說明。

（2）正文。

（3）參考書目及附錄。

4.「特殊稿件」，含：

（1）首頁：

a. 篇名（中、英文）；

b. 作者姓名（中、英文）；

c. 其他：可提供該著作之相關說明。

（2）正文。

（3）參考書目及附錄。

（四）稿件之全文電子檔案（以電子郵件附加檔案）及相關圖表照片等。

八、來稿請寄：

國家教育研究院編譯論叢編輯會

地址：106011 臺北市大安區和平東路一段 179 號

電話：02-7740-7803

傳真：02-7740-7849

E-mail：ctr@mail.naer.edu.tw

九、歡迎自本刊網站（https://ctr.naer.edu.tw/）下載相關資料。

《編譯論叢》撰稿格式說明

本刊撰稿格式除依照一般學術文章撰寫注意事項和格式外，內文、註腳和參考文獻一律採用 APA 格式第七版手冊（*Publication Manual of the American Psychological Association*, 7th edition, 2020），其他西洋語文引用或參考文獻比照英文格式。

一、摘要

中文摘要字數以 500 字為限，英文摘要則以 300 字為限。關鍵詞皆為三－五組、中英關鍵詞互相對應。

二、正文文字

（一）中文使用 Word「新細明體」12 號字體，英文則使用 Times New Roman 12 號字體。中文之括號、引號等標點符號須以全形呈現， 英文則以半形的格式為之，如下：

	中文稿件	英文稿件
括號	（）	( )
引號	「」	“ ”
刪節號	……	. . .
破折號	——	—

中文稿件範例：

……老人打算以租賃的方式，於是說：「我亦不欲買此童子，請定每年十圓之契約，賃我可耳……（頁 40），……

英文稿件範例：

. . . This subtle shift is evident in the broadening scope of reference of the word “we”: In the sentence that begins “In China, we bribe . . .,” the pronoun “we” plainly refers only to Chinese people.

（二）字詞的使用一律依據「教育部頒布之《國字標準字體》」之規定為之。如公「布」（非「佈」）、「教」師（非「老」師，除非冠上姓氏）、「占」20%（非「佔」）、「了」解（非「瞭」解）以及「臺」灣（非「台」灣）。

（三）正文文字出現數目時，十以下使用國字（一、二、三、……十），英文使用文字（one, two, three, . . . ten），數目超過十（ten）則使用阿拉伯數字， 特殊情形則視情況處理。圖、表的編號都使用阿拉伯數字。如以下範例：

……有效問卷 16 份（全班 20 位同學）。表 7、8、9 乃是該三個領域之意見統計。……毫無疑問的是多數學生（87.5%）皆同意翻譯語料庫可提供一個反思及認知學習的平臺。……

（四）英文稿件中出現中文時，原則如下：字、詞需以先漢語拼音（需斜體）後中文呈現，必要時再以括弧解釋；句子或段落則視情況處理。

三、文中段落標號格式

壹、（置中，不用空位元，粗體，前後行距一行）

一、　（置左，不用空位元，前後行距為 0.5 行）

（一）（置左，不用空位元）

1. （置左，不用空位元）

（1）（置左，不用空位元）

四、文中使用之表、圖

表、圖之標號及標題須置於上方且靠左對齊。表、圖與正文前後各空一行，如為引用須於下方註明如參考文獻般詳細的資料來源（含篇名、作者、年代、書名、頁碼等）。表格若跨頁須在跨頁前註明「續下頁」，跨頁表標題需再註明「表標題（續）」。中英文表、圖之格式如下：

	表	圖
中文稿件	• 表標號及標題之中文文字使用標楷體10號字、粗體；表標題另起一行。 • 表標號及標題之英文文字及數字使用Calibri、粗體。 • 表內中文文字使用標楷體；表內英文文字及數字用Calibri。	• 圖標號及標題之中文文字使用標楷體11號字、粗體；圖標題另起一行。 • 圖標號及標題之英文文字及數字使用Calibri、粗體。 • 圖內中文文字用標楷體；圖內英文文字及數字使用Calibri。
英文稿件	• 表標號用Calibri 10號字、粗體；表標題另起一行，Calibri 10號字且須斜體。 • 表內文字用Calibri。表下方若有說明文字用Calibri 10號字。	• 圖標號用Calibri 11號字、粗體；圖標題另起一行，Calibri 11號字且須斜體。 • 圖內文字用Calibri。圖下方若有說明文字用Calibri 10號字。

中文稿件範例：

表範例

表 1

日治初期出版的臺語教本

	編著者	書名	發行或經銷所	發行日期
1	俣野保和	《臺灣語集》或 《臺灣日用土語集》	民友社	1895年7月18日
2	岩永六一	《臺灣言語集》	中村鍾美堂	1895年8月29日

（續下頁）

表 1

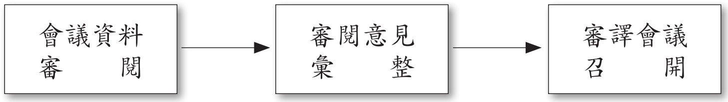
日治初期出版的臺語教本（續）

	編著者	書名	發行或經銷所	發行日期
3	坂井釟五郎	《臺灣會話編》	嵩山房	1895年9月15日
4	加藤由太郎	《大日本新領地臺灣語學案內》	東洋堂書店	1895年9月22日
5	田內八百久萬	《臺灣語》	太田組事務所	1895年12月5日
6	佐野直記	《臺灣土語》	中西虎彥	1895年12月28日
7	水上梅彥	《日臺會話大全》	民友社	1896年2月17日
8	木原千楯	《獨習自在臺灣語全集》	松村九兵衛	1896年3月2日
9	辻清藏、三矢重松	《臺灣會話篇》	明法堂	1896年3月15日
10	御幡雅文	《警務必攜臺灣散語集》	總督府民政局警保課	1896年3月下旬

圖範例

圖 2

學術名詞審譯委員會加開之作法



英文稿件範例：

表範例

Table 4

Summary of the Participants' Listening Difficulties

Statements	Yes (%)	No (%)
(1) I feel very nervous.	42.86	57.14
(2) I am not familiar with grammar.	54.29	45.71
(3) I have insufficient vocabulary.	97.14	2.86

(continued)

Table 4

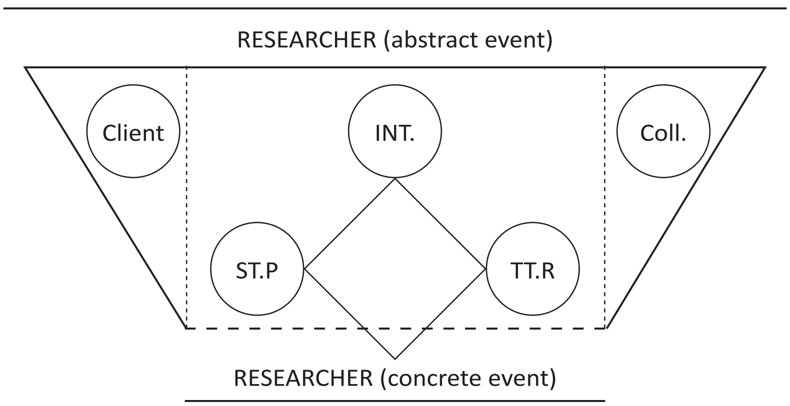
Summary of the Participants' Listening Difficulties (continued)

Statements	Yes (%)	No (%)
(4) I cannot make a distinction between words.	14.29	85.71
(5) I cannot recognize the stress of words.	31.43	68.57
(6) I can make a distinction between words, but fail to chunk them meaningfully.	60.00	40.00
(7) I am familiar with the words, but fail to recall them.	94.29	5.71
(8) I have difficulty concentrating.	35.71	64.29
(9) I have difficulty concentrating at first, so I miss the first listening section.	51.43	48.57
(10) I concentrate too much on the first listening section, so I miss the listening later.	55.71	44.29
(11) I cannot understand the first section, so I miss the listening later.	41.43	58.57
(12) I cannot keep in mind what I have just heard.	30.00	70.00
(13) I feel that the listening text is too long.	74.29	25.71
(14) I feel that the listening text has no sufficient pause.	72.86	27.14
(15) I feel that the listening text is too short to develop main ideas.	28.57	71.43
(16) I am not familiar with the listening subject.	78.57	21.43
(17) I am not interested in the listening subject.	45.71	54.29
(18) I fail to keep up with the speech rate.	70.00	30.00
(19) I am not used to the speaker's enunciation.	62.86	37.14
(20) I am not used to the speaker's intonation.	30.00	70.00
(21) I am not used to the speaker's accent.	62.86	
(22) I have no chance to listen again.	42.86	57.14
(23) I count on listening only, without any visual aids.	41.43	58.57
(24) I have limited exposure to English listening.	68.57	31.43

圖範例

Figure 11

Perspectives on Quality Assessment in Interpretation



(◆ = communicative event. ST.P = source-text producer. TT.R = target-text receiver)

Note. From "Quality Assessment in Conference and Community Interpreting," by F. Pöchhacker, 2001, *Meta*, *46*(2), p. 412 (https://doi.org/10.7202/003847ar).

五、文中引用其他說明

佐證或直接引用超過中文 65 字、英文 40 字時，均須將引文內縮六個位元，中文以「標楷體」11 號字體呈現。中文年代後用逗號「，」，以「頁」帶出頁碼；英文年分後用逗點「,」，以「p.」帶出頁碼。年分一律統一以西元呈現。

中文稿件範例：

……《紅樓夢大辭典》詞條：

> 抱廈廳：在房屋正面或背面接出有獨立屋頂的建築稱抱廈。廳是指用於居住以外的接待、集會或是其他公共活動的房屋。抱廈廳即為用作廳房的抱廈。（馮其庸、李希凡，1990，頁 190）

英文稿件範例：

. . . Vermeer states:

> Any form of translational action, including therefore translation itself, may be conceived as an action, as the name implies. Any action has an aim, a purpose. ... The word skopos, then, is a technical term to represent the aim or purpose of a translation. (Nord, 1997, p. 12)

六、附註

需於標點之後，並以上標為之；附註之說明請於同一頁下方區隔線下說明，說明文字第二行起應和第一行的文字對齊。簡而言之，附註應以「當頁註」之方式呈現，亦即 Word 中「插入註腳」之功能。註腳第二行以下文字須縮排，註腳所使用之中文字體為標楷體。

七、正文引註

（一）正文引註之作者為一個人時，格式為：

中文	作者（年代）或（作者，年代） 範例 謝天振（2002）或（謝天振，2002）
英文	Author (Year) 或 (Author, Year) 範例 Chern (2002) 或 (Chern, 2002)

（二）正文引註之作者為兩個人時，作者的姓名（中文）或姓氏（英文）於文中以「與」（中文）和「and」（英文）連接，括弧中則以「、」（中文）和「&」（英文）連接：

中文	作者一與作者二（年代）或（作者一、作者二，年代） 範例一 莫言與王堯（2003）或（莫言、王堯，2003） 範例二（中文論文引用英文文獻） Wassertein 與 Rosen（1994）或（Wassertein & Rosen, 1994）
英文	Author 1 and Author 2 (Year) 或 (Author 1 & Author 2, Year) 範例 Hayati and Jalilifar (2009) 或 (Hayati & Jalilifar, 2009)

（三）正文引註之作者為三人以上時，寫出第一位作者並加「等」（中文）和「et al.」（英文）即可。

中文	作者一等（年代）或（作者一等，年代） 範例 謝文全等（1985）或（謝文全等，1985）
英文	Author 1 et al. (Year) 或 (Author 1 et al., Year) 範例 Piolat et al. (2005) 或 (Piolat et al., 2005)

（四）括弧內同時包含多筆文獻時，依筆畫（中文）／姓氏字母（英文）及年代優先順序排列，不同作者間以分號分開，相同作者不同年代之文獻則以逗號分開。

中文	（吳清山、林天祐，1994，1995a，1995b；劉春榮，1995）
英文	(Pautler, 1992; Razik & Swanson, 1993a, 1993b)

（五）部分引用文獻時，要逐一標明特定出處，若引用原文獻語句40字以內，所引用文字需加雙引號（「」或 “”）並加註頁碼。

中文	1.（陳明終，1994，第八章） 2.「……」（徐鑄成，2009，頁302）
英文	1. (Shujaa, 1992, Chapter 8) 2. “. . .” (Bourdieu, 1990, p. 54)

（六）正文引註翻譯書，年代請列明：原著出版年／譯本出版年。

八、參考文獻

「參考文獻」之括號，中文以全形（）、英文以半形 ( ) 為之：第二行起縮排四個半形位元。此外，中文文獻應與外文文獻分開，中文文獻在前，外文文獻在後。不同類型文獻之所求格式如下：

（一）期刊類格式包括作者、出版年、文章名稱、期刊名稱、卷期數、起迄頁碼、DOI 或 URL（非紙本資料）等均須齊全。中文文章名稱加〈〉，中文期刊名稱加《》；英文期刊名稱及卷號為斜體。僅有期數者則僅列明期數，無須加括號，並自第二行起空四個字元。亦即：

中文期刊格式：

作者一、作者二、作者三（年）。〈文章名稱〉。《期刊名稱》，卷別（期別），頁碼。DOI 或 URL

範例

林慶隆、劉欣宜、吳培若、丁彥平（2011）。〈臺灣翻譯發展相關議題之探討〉。《編譯論叢》，4（2），181–200。https://doi.org/10.29912/CTR.201109.0007

英文期刊格式：

Author, A. A., Author, B. B., & Author, C. C. (Year). Title of article. *Title of Periodical*, *xx*(xx), xx-xx. DOI or URL

範例

Aspy, D. J., & Proeve, M. (2017). Mindfulness and loving-kindness meditation: Effects on connectedness to humanity and to the natural world. *Psychological Reports*, *120*(1), 102-117. https://doi.org/10.1177/0033294116685867

（二）書籍類格式包括作者、出版年、書名（第二版以上須註明版別）、出版單位等均須齊全，且中文書名加《》，英文書名為斜體，並自第二行起空四個位元。

中文書籍格式：

作者（年代）。《書名》（版別）。出版單位。

範例

宋新娟（2005）。《書籍裝幀設計》（第二版）。武漢大學。

英文書籍格式：

Author, A. A. (Year). *Book title.* Publisher.

範例

Jauss, H. R. (1982). *Toward an aesthetic of reception*. University of Minnesota Press.

（三）書籍篇章格式包括篇章作者、出版年、篇章名、編者、書名（第二版以上須註明版別）、起迄頁碼、出版單位等均須齊全，且中文篇章名前後加〈〉，中文書名前後加《》，英文書名為斜體，並自第二行起空四個位元。

中文書籍篇章格式：

作者（年代）。〈章名〉。載於編者（主編），《書名》（版別，頁碼）。出版單位。

範例

單德興（2019）。〈冷戰時代的美國文學中譯：今日世界出版社之文學翻譯與文化政治〉。載於賴慈芸（主編），《臺灣翻譯史：殖民、國族與認同》（頁 467–514）。聯經。

英文書籍篇章格式：

Author, A. A. (Year). Chapter title. In B. B. Author & C. C. Author (Eds.), *Book title* (x ed., pp. xx-xx). Publisher.

範例

Weinstock, R., Leong, G. B., & Silva, J. A. (2003). Defining forensic psychiatry: Roles and responsibilities. In R. Rosner (Ed.), *Principles and practice of forensic psychiatry* (2nd ed., pp. 7-13). CRC Press.

（四）翻譯書籍格式包括原作者中文譯名、原作者原文名、譯本出版年、翻譯書名、譯者、版別（第二版以上須註明版別）、譯本出版單位、原著出版年等均須齊全，且中文書名加《》，英文書名為斜體，並自第二行起空四個位元。

中文翻譯書格式：

原作者中文譯名（原作者原文名）（譯本出版年）。《翻譯書名》（譯者譯；版別）。譯本出版單位。（原著出版年）

範例

喬伊斯（Joyce, J.）（1995）。《尤利西斯》（蕭乾、文潔若譯）。時報文化。（原著出版年：1984）

英文翻譯書格式：

Author, A. A. (Year). *Book title* (B. Author, Trans.; x ed.). Publisher. (Original work published year)

範例

Piaget, J., & Inhelder, B. (1969). *The psychology of the child* (H. Weaver, Trans.; 2nd ed.). Basic Books. (Original work published 1966)

（五）國內、外會議之研討會發表／論文發表皆須列出作者、會議舉辦日期、發表題目／文章篇名、發表類型、會議名稱及會議地點、DOI 或 URL（網路資料需列）等，且中文發表題目／文章篇名加〈 〉、英文發表題目／文章篇名為斜體，自第二行起空四個位元。

中文研討會發表／論文發表格式：

作者（年月日）。〈發表題目／文章篇名〉（類型）。研討會名稱，舉行地點。DOI 或 URL

範例

劉康怡（2019 年 9 月 27 日）。〈經典俄國文學作品翻譯中譯注之探討——以《地下室手記》之中譯本為例〉（論文發表）。2019 臺灣翻譯研討會——語文教育與翻譯，臺北市，中華民國（臺灣）。

英文研討會發表／論文發表格式：

Author, A. A., & Author, B. B. (Date). *Title of contribution* [Type of contribution]. Conference Name, Location. DOI or URL

範例

Fistek, A., Jester, E., & Sonnenberg, K. (2017, July 12-15). *Everybody's got a little music in them: Using music therapy to connect, engage, and motivate*

[Conference session]. Autism Society National Conference, Milwaukee, WI, United States. https://asa.confex.com/asa/2017/webprogramarchives/Session9517.html

（六）網路訊息格式包括作者、發表日期（若有顯示）、訊息標題、網站名稱、URL 等均須齊全，且中文訊息標題前後加〈〉、英文訊息標題為斜體。第二行起空四個位元。（會持續更新且無保存變更紀錄的網頁／網站訊息才須註明擷取日期）

中文網路訊息格式：

作者（年月日）。〈訊息標題〉。網站名稱。URL

範例

潘乃欣（2020 年 6 月 10 日）。〈名字沒有龜也值得去！教部鼓勵登龜山島認識海洋〉。聯合新聞網。https://udn.com/news/story/6885/4625731?from=udn-catebreaknews_ch2

英文網路訊息格式：

Author, A. A. (Date). *Title of work*. Site Name. URL

範例

Peterson, S. M. (2017, October 27). *Why aromatherapy is showing up in hospital surgical units*. Mayo Clinic. https://www.mayoclinic.org/healthy-lifestyle/stress-management/in-depth/why-aromatherapy-is-showing-up-in-hospital-surgical-units/art-20342126

（七）生成式人工智慧訊息格式包括作者、年分、標題、引用版本發布日期、URL。

中文生成式人工智慧訊息格式：

作者（年）。標題（引用版本發布日期）[大語言模型]。URL

範例

開放人工智慧研究中心（2023）。聊天生成預訓練轉換器（10 月 2 日版本）[大語言模型]。https://chat.openai.com/chat

英文生成式人工智慧訊息格式：

Author. (year). Title of work (month day version) [Large language model]. URL

範例

OpenAI. (2023). ChatGPT (Mar 14 version) [Large language model]. https://chat.openai.com/chat

（八）學位論文格式包括作者、年分、論文標題、出版狀況與學位類型、學校名稱、資料庫／檔案庫名稱及 URL 等均須齊全，中文論文標題加《》，英文論文標題為斜體，自第二行起空四個位元。

中文學位論文格式：

博士／碩士論文：

作者（年）。《論文標題》（博／碩士論文）。校名。

範例

白立平（2004）。《詩學、意識形態及贊助人與翻譯：梁實秋翻譯研究》（博士論文）。香港中文大學。

英文學位論文格式：

1. 未出版學位論文：

Author, A. A. (Year). *Title of dissertation or thesis* [Unpublished doctoral dissertation or master’s thesis]. Name of Institution.

範例

Wilfley, D. E. (1989). *Interpersonal analyses of bulimia: Normal weight and obese* [Unpublished doctoral dissertation]. University of Missouri.

2. 已出版學位論文：

Author, A. A. (Year). *Title of dissertation or thesis* [Doctoral dissertation or Master's thesis, Name of Institution]. Database or Archive Name. URL

範例

Lui, T. T. F. (2013). *Experiences in the bubble: Assimilation and acculturative stress of Chinese heritage students in Silicon Valley* [Master's thesis, Stanford University]. Graduate School of Education International Comparative Education Master's Monographs Digital Collection. https://searchworks.stanford.edu/view/10325276

中文參考文獻英譯說明

中文稿件經初審後請作者修改時，作者須加列中文參考文獻之英譯。相關說明如下：

1. 每一筆英譯請置於【】內，並各自列於該筆中文參考文獻下方。
2. 若中文參考文獻本身已有英譯，以該英譯為準，若本身並無英譯則以漢語拼音逐詞音譯方式處理，斷詞標準參考國教院分詞系統，網址為 https://coct.naer.edu.tw/segment.jsp。
3. 英譯之後的參考文獻格式，請參考美國心理學會（American Psychological Association, APA）之寫作格式（第七版）。

中文參考文獻英譯範例：

潘少瑜（2011）。〈想像西方：論周瘦鵑的「偽翻譯」小說〉。《編譯論叢》，4（2），1–23。https://doi.org/10.29912/CTR.201109.0001

【Pan, S. Y. (2011). Imagining the West: Zhou Shoujuan's pseudotranslations. *Compilation and Translation Review, 4*(2), 1-23. https://doi.org.10.29912/CTR.201109.0001】

劉仲康（2011）。〈趕流行的流行性感冒〉。載於羅時成（主編），《流感病毒，變變變》（頁 20–29）。臺灣商務印書館。

【Liu, C. K. (2011). Ganliuxing de liuxingxing ganmao. In S. C. Lo (Ed.), *Liugan bingdu, bianbian bian* (pp. 20-29). Commercial Press.】

劉康怡（2019 年 9 月 27 日）。〈經典俄國文學作品翻譯中譯注之探討——以《地下室手記》之中譯本為例〉（論文發表）。2019 臺灣翻譯研討會——語文教育與翻譯，臺北市，中華民國（臺灣）。

【Liu, K. Y. (2019, September 27). *Jingdian Eguo wenxue zuopin fanyi zhong yizhu zhi tantao: Yi Dixiashi Shouji zhi zhongyiben wei li* [Paper presentation]. 2019 Taiwan International Conference on Translation and Interpreting, Taipei, Taiwan.】

潘乃欣（2020 年 6 月 10 日）。〈名字沒有龜也值得去！教部鼓勵登龜山島認識海洋〉。聯合新聞網。https://udn.com/news/story/6885/4625731?from=udn-catebreaknews_ch2

【Pan, N. H. (2020, June 10). *Mingzi meiyou gui ye zhide qu! Jiaobu guli deng Guishandao renshi haiyang*. United Daily News. https://udn.com/news/story/6885/4625731?from=udn-catebreaknews_ch2】

編　譯　論　叢　第十七卷　第二期

Volume 17　Number 2

Compilation and Translation Review

2008 年 9 月 創刊　First Issue: September 2008

2024 年 9 月 出刊　Current Issue: September 2024

發行人 Publisher	鄭淵全 Yuan-Chuan Cheng
出版者	國家教育研究院
Published by	National Academy for Educational Research
地址 Address	237201 新北市三峽區三樹路 2 號
網址 Website	www.naer.edu.tw
電話 Tel	886-2-7740-7890
傳真 Fax	886-2-7740-7849
電子郵件 E-mail	ctr@mail.naer.edu.tw
刊期頻率 Frequency	半年刊 Semi-Annual
售價 Price	新臺幣 230 元 NTD. 230
電子期刊 E-Journal	http://ctr.naer.edu.tw
政府出版品編號 GPN	4811300016
國際標準期刊號 ISSN	2071-4866(Online)

本刊投稿及編務事宜連絡，請函寄 106011 臺北市大安區和平東路一段 179 號。
Manuscripts and all editorial correspondence should be sent to: 179 Sec. 1, He-Ping E. Road, Da-An District, Taipei, 106011, Taiwan.

研究論文
Studies

人物專訪
Interview

ISSN 2071-4866
GPN 4811300016
定價 230元