

**Notes**

- Please present your answers in discernible handwriting and coherent, logical narratives (i.e., no bullet points).
- Please allocate the word count appropriately in proportion to the marks assigned.
- Please answer the first question in Chinese and the rest in English.

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**Part I**

1. In the first chapter of Juliane House's book, she outlines how translation can be regarded as an essential part of today's communication revolution. Please elaborate on how she develops this discussion, and, in particular, explain what she means by "cultural filtering". **【5%】**
2. Please provide a critical account of your understanding of House's discussion of "translation as cross-linguistic and cross-cultural communication" in Chapter 1. In addition, explain how her discussion of culture and translation in Chapter 4 may further support or strengthen this argument, particularly in relation to the idea of translation as cross-cultural communication. **【10%】**
3. In his article, "Intercultural mediation, intercultural communication and translation" (2016), Anthony J. Liddicoat notes that within the literature on intercultural communication and foreign language education, intercultural mediation is typically understood in two ways: first, as a problem-solving activity, and second, as a relational and interpretative activity. He argues that the second interpretation is more productive than the first, particularly in illuminating the mediational role of the translator. Please discuss his views on these two interpretations, and explain how the second view may enhance our understanding of the translator's role as mediator. **【15%】**
4. Liddicoat further points out that "mediation occurs for a translation at two levels: for the self and for others." Please elaborate on what these two levels mean in Liddicoat's discussion. **【10%】**
5. Following from Q4, in delineating mediation for others, Liddicoat proposes three possible translation strategies that translators may resort to when facilitating or intervening in the comprehension of translated meaning. Please explain what these three strategies are and what they involve. **【20%】**

**Part II**

In his article, "On the role of the translator" (2005), Malmqvist refers to George Steiner's argument about the dilemma faced by the translator that:

"translation, among other things, is a work of self-denial, demanding that the translator serve the original rather than imposing himself or herself on it. But he also points out that all translation, like all reading and even all listening, is a work of editing, a work of interpretation, determined by subjective and contextual factors" (p.3).

Malmqvist's own viewpoint later appears to echo Steiner's when he notes that:

"in my opinion a translator should literally work like a slave. He should be conscious of his twofold responsibility and must serve both the author of the work he translates and his readers as well as he

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possibly can” (p.3).

Based on the above statements and your reading of the article, please complete the tasks below. The following text is extracted from Shuang-zi Yang's 《台灣漫遊錄》 (*Taiwan Travelogue: A Novel*), translated by Lin King. Please critically evaluate the translator's handling of the translation in general, and, in particular, her treatment of food-related elements and associated issues. Furthermore, how do you think Steiner's and Malmqvist's views on the role of the translator, as mentioned above, are reflected in or challenged by this translation? Are there any other viewpoints raised in Malmqvist's article that you believe can be observed in, or refuted by, the translation in this case? Finally, to what extent do you believe that the translator has or has not fulfilled the role of a cultural mediator? 【40%】

Source text	Target text
<p>上次吃過米篩目之後，我追問了許多跟米篩目有關的事情。</p> <p>臺灣在來米磨成粉漿，瀝水後揉團，煮熟一部分的米糰，投入生糰裡一起揉製為柔軟的大糰子，透過篩目——篩子的網眼——擠壓成條狀，就是米篩目了。甜湯的米篩目可以熱吃也可以冷吃，加入刨冰的甜品米篩目在夏季大受歡迎，有攤販以仙草、愛玉、綠豆、紅豆做為佐料。仙草和愛玉我都想吃，想了想全部放在同一個大碗裡的模樣，可要比珠寶盒還要炫目多了！</p> <p>不過，甜湯是點心。</p> <p>今天午餐將要堂堂上場的主角是鹹湯米篩目。</p> <p>鹹湯有豬骨、豬肉熬湯的，也有以魚蝦海鮮熬湯的。上回吃的攤販在湯頭裡勺入了一匙燉煮豬肉末「肉臊」，其他也有加入紅蔥頭製成的「油蔥酥」的做法。韭菜之外，配料有燉煮的雞蛋「滷蛋」，燉煮的丸子「滷丸」，臺南高雄一帶則會加入魚肉、鮮蚵，四方作風不一。</p> <p>——米篩目沒有固定的配方，所以能夠展現各地的特色呢。</p> <p>小千這麼說了，我便興致高昂地回應「那我想吃九州風味的米篩目」。</p> <p>至於九州風味是什麼呢？或許是偏甜的醬油風味吧。</p> <p>(Yang 2023, pp.70)</p>	<p>I'd asked Chi-chan many questions about the making of bí-thai-bák since first eating it.</p> <p>The method went: grind Taiwanese long-grained rice into a thick pulp, drain the water, knead it into balls of dough, cook some of it partially, knead the semicooked dough together with raw dough until it becomes one large, soft mass, then push it through the lattice of a metal sieve to create long strips. Sweet bí-thai-bák could be eaten hot or cold, and was popularly eaten cold in the summer, topped with mung beans, red beans, and the sweet jellies that I'd been pining after: sian-tsháu<sup>9</sup> and ò-giô. The thought of all these treasures in one great bowl was more dazzling to me than any jewelry box.</p> <p>But that was the dessert version.</p> <p>That day, for lunch, we were again to have savory bí-thai-bák, which could be eaten with pork bone broth or seafood broth. While the one I ate last time had minced pork and chives, there were other choices of toppings such as fried red onion, soy sauce-braised egg, or meatballs. Farther south, in Tainan or Takao, they tended to add fish or fresh oysters.</p> <p>In short, Chi-chan explained, there was no set recipe for bí-thai-bák, meaning different regions could distinguish themselves with different flavors. On this note, I immediately exclaimed, "Then I want to try Kyūshū-style bí-thai-bák!"</p> <p><i>Which would be that, exactly? A sweetish, soy sauce-heavy flavor?</i></p> <p>(Yang 2024, pp.42)</p>