

Unsuspected Introductions in Translated Texts: A Case Study on Wu Zhuoliu's *Orphan of Asia*

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Abstract

In this article, the author examines the prefacing of the translation of Wu Zhuoliu's *Orphan of Asia* in relation to the notion of Orientalism, first exploring the rewriting of prefaces as a type of Orientalism, by studying the differences between the Chinese and English introductory paratexts. The author questions whether scholars can move away from this prefacing system that produces uneven knowledge. Orientalism, as defined by Edward Said (1978a, 3), is "a Western style for dominating, restructuring, and having authority over the Orient." Said's argument extends beyond his original focus of the Middle East as Oriental. For scholars of East Asian studies, Orientalism is also a familiar term. In Dru C. Gladney's (1994, 94) discussion of national representation in China, the term "oriental Orientalism" is coined to address internal Orientalism. This examination of *Orphan of Asia* demonstrates how preface writing is a powerful producer of knowledge, and the author argues that Orientalist notions are intermingled within the practice of preface writing. Because *Orphan of Asia* has multiple translations, it has multiple introductions as well. Hence, it is meaningful to examine these texts and the treatment of the original introductions. It is especially noteworthy that the two former Chinese editions of the classic include a translation of the original Japanese preface and a rewritten Chinese preface, while the English edition presents a new foreword. These trilingual paratexts serve as primary texts, which are taken from the Chinese (1977)¹ and the English (2006) renditions.