Wu Zhuoliu’s celebrated *Orphan of Asia* illustrates a metonymic relationship among orphan, postloyalism, and Sinophone studies. Three interrelated dialectics support such metonymic relationship: orphan and postloyalism; orphan and Sinophone studies; postloyalism and Sinophone studies. Central to the three dialectics is the issue of loyalty and migration. The essay first provides an overview of *Orphan of Asia* with an emphasis on movement, calling attention to how the metaphor of orphan partakes in the meaning of migrant and loyalist. Subsequently, from the postloyalist equation of migrant and loyalist, the essay considers the critical overlap between postloyalism and Sinophone studies, especially the Sinophone studies in the field of Asian American Studies. Orphan as metaphor provides a valid and important entrance into further inquiry about the unnerving tension between multiple consciousness of loyalty and various national delineations. Sinophone Americans might be judged by some as insufficiently Chinese and by others insufficiently American just like Wu Zhuoliu’s Hu Taiming as neither Chinese nor Japanese yet always Chinese or Japanese. The essay argues that we cannot think through such liminal status without referring to the
migrant’s moving experience. From the mutual invocation of orphan/migrant/loyalist, the essay considers examples of how various kinship relations give rise to familial and national imaginations, and vice versa.

Keywords: Orphan, Postloyalist, Migration, Sinophone, Kinship

摘要

吳濁流的著作《亞細亞的孤兒》突出了孤兒、後遺民論述以及華語語系研究，三者之間的換喻關係。這三者之間的換喻關係由三段辯證（孤兒／後遺民，孤兒／華語語系，後遺民／華語語系）所支撐。三段辯證討論又以忠誠和移動作為中心意識。本文首先綜述《亞細亞的孤兒》中的空間移動，強調孤兒的隱喻如何同時承載了遺民和移民的概念。其次，本文從遺民和移民的互訓出發，思考後遺民論述以及華語語系研究（特別是亞美研究中的華語語系研究）接軌的可能。本文以孤兒作為隱喻的角度切入，思考移民與其後代所遭遇的忠誠問題。一如吳濁流的胡太明既不是日本人也不是中國人，亞美人也經常非自願地處於一個曖昧的孤兒位置，既不夠亞洲、也不夠美洲。這樣的一種不上不下的尷尬身份恰恰來自移動／移民的經驗。最後，本文從遺民／移民／孤兒的比喻出發，反思全球化的時代裡，各種先天或後天的親屬關係和家國想像與國族主義如何兩相影響。

關鍵字：孤兒、後遺民、移民、華語語系、親屬關係

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