

中文摘要：

關鍵詞：喬伊斯、《尤利西斯》文本政治、〈滾動巨石〉

《尤利西斯》中“*The Wandering Rocks*”（〈滾動巨石〉）為過去喬學研究者比較忽視的一章，其實十分值得探討，本計劃便企圖在已大量受到評者注意的《尤》主要章節（如“*Circe*”、“*Ithaca*”及“*Penelope*”等）之外得以開發《尤》文本政治表現的可能及多樣性，論者從新歷史主義或後殖民理論的觀點重讀《尤》的著述已蔚為風氣，然而卻少有從小說本身形式、文體、風格等文本特質等面向來得證《尤》政治性演譯的呈現，本計劃企圖彌補此研究視角的空缺，這亦是本人長期研究喬學關注的重點。

英文摘要：

Keywords : fragmentation, monumentalization, fixity, fluidity

Textual Politics in “*Wandering Rocks*”

Following “*Aeolus*,” “*Wandering Rocks*” distinctly reverberates with Joyce's attempt to further experiment and dismantle the novelistic form. Though less formalistically eye-catching than the boldface headlines in “*Aeolus*,” “*Wandering Rocks*” nonetheless features segments and vignettes just as stylistically disparate and discontinuous as the captur-/captivat-ing effect which the headlines created in “*Aeolus*.” There are altogether 19 sections in “*Wandering Rocks*,” a number close enough to be self-reflexively approximating the 18 episodes of *Ulysses*. With such close-fitting, albeit not entirely matching, coincidence, “*Wandering Rocks*” marks itself a natural candidate for evincing innate stylistic reflection, a fact much meaningful in that it works in dialectical conjunction with the explicit political reflection thrown in by Joyce the creator himself.

The first section of “*Wandering Rocks*” features a meaning-cohesive style which one critic terms as “the Conmee style” (Williams) laying the ground for the logocentric drive concentrating on the religious hegemony depicted in this episode. However, the also omnipresent discontinuous intrusive passages, the persistent indefinite articles, the formulaic labeling of the characters, and then the formalistically echoing style all constitute a centrifugal force in contradistinction to the centripetal meaning-fixing stability which the Conmee style of section 1 seeks to produce. They form the textual “wandering rocks” impeding the logical flow and mimetic impulse of the plot.

In “*Wandering Rocks*,” one can argue that while overtly diffusing the one single centralizing perspective into 19 and more (on account of intrusions) local and fragmented

ones, its narrative method in the meantime reinscribes a “territorial, spatial imperative” which bears out modern nationalism’s “inviolability of territory” (Duffy 56, 55). That is, a suspicious holism and monumentalization which the textual fragmentation-intrusions galvanize inadvertently seek to be restored in the midst of the overt decentralized textual flow. Such self-divided textual impetuses are symptomatic of the inherently divergent directions which the religious and political ideologies in Ireland headed as Joyce dissects it in “Wandering Rocks.”

Works Cited:

- Duffy, Enda. “Disappearing Dublin: *Ulysses*, Postcoloniality, and the Politics of Space.” Derek Attridge and Marjorie Howes, eds. *Semicolonial Joyce*. Cambridge: Cambridge UP, 2000. 37-57.
- Williams, Trevor L. *Reading Joyce Politically*. Gainesville: U of Florida P, 1997.

計畫成果：

此計畫最後順利完成並發表於 Tseng, Li-ling. *Textual Politics of Ulysses* (Taipei: Bookman, 2001), 69-96.