

PART II MEMORIES

C Obituaries

C1 *The Davis Enterprise*, Monday, August 22, 1994

Mau-sang Ng

Mau-sang Ng, an associate professor of Chinese and Japanese at UC Davis, died on Aug. 19, 1994, in Palo Alto in the course of treatment for leukemia. He was 46. (*sic*)*

He is survived by his wife, Michelle, and his son, Kevin Kaimen Ng, 1, both of Davis.

Professor Ng was one of the first to be recruited for the development of the department of Chinese and Japanese at the university. He came to UC Davis in 1987 from Hong Kong. Ng was a specialist in Chinese fiction, a field in which he was a recognized authority after publishing numerous articles and a book, "The Russian Hero in Modern Chinese Fiction."

He was a graduate of Hong Kong University and Oxford University. He also received a Fairbank Center Fellowship from Harvard and earlier this year responded to an invitation to lecture at Cambridge.

At the time of his death he had in preparation a major work on the popular literature of Shanghai. On the UCD campus, he taught courses on Chinese-Western literary relations, traditional and modern Chinese fiction, and courses in both modern and classical Chinese.

Services will be held on Wednesday at 1 p.m. at the Ashley and McMullen Mortuary at 4200 Geary Blvd. in San Francisco. Interment will follow at the Cypress Lawn Cemetery in Colma.

Additional survivors include his mother, Shu-yao Siu; his older brother Joseph Ng; his younger brother Raymond Ng; and two younger sisters, Josephine Yin Yuk Lam and Veronica Lai.

(*It should be 45. – Fong-ying Yu)

C2 Public Notification in a Hong Kong Newspaper

悼念吳茂生博士

吳茂生博士不幸於一九九四年八月十九日在美國加州史丹福大學醫院逝世，終年四十五歲。茂生為香港九龍華仁書院畢業生，香港大學中文系碩士，英國牛津大學博士。曾在新加坡大學中文系和香港中文大學中文系任教，今年曾應邀到劍橋大學講學。一九八七年，加州大學戴維斯分校開設中文及日文學系，茂生受聘參加創系工作，貢獻良多。茂生熱愛文學，專攻文學批評，近期鑽研通俗文學和俗文化，擴大研究範圍。朋輩正期望茂生為學術文化多作貢獻，不料天不假年，茂生英年早逝，實深痛惜。謹向吳夫人范光中女士表示深切哀痛和慰問，尚望節哀順變，善視稚子啟文，以慰茂生在天之靈。

12/9/94 10月報 吳茂生博士一群生前友好

C3 Obituary in *East Asian History*, Institute of Advanced Studies, Australian National University, no. 9, June 1995, Including a Memoir by David Faure

In Memoriam

NG MAU-SANG



Ng Mau-sang, Michelle, and Kevin,
August 1994

The article that follows is probably the last completed work by our late friend and colleague, Dr Ng Mau-sang, who passed away on 19 August, 1994. He was only in his middle forties, having been born in 1948. He had warned me by e-mail, before he returned from Cambridge to the USA to have treatment for his leukaemia, as I suspect he had warned other friends—a characteristically kindly act—that his chances were not that good. Even so, his early death at the height of his powers, and so full of good humour and good nature, came as a great shock whose effects have still not disappeared.

Mau-sang was trained at the University of Hong Kong in Chinese and English literature, wrote his doctorate at New College, Oxford, and then took a job as a Lecturer at the National University of Singapore. He told me afterwards that he found the atmosphere in the city-state intellectually "oppressive," which for such a free, politically leftwards-leaning,

and cosmopolitan spirit is easily understandable. He was delighted to escape to the Chinese University of Hong Kong and then to Davis, California. He also spent time at Harvard, as a Visiting Fellow, during 1988.

Mau-sang's monument is his *The Russian Hero in Modern Chinese Fiction*, published by the State University of New York Press and the Chinese University Press in 1988. It owes something of its origins, perhaps, to Mather's work on the 'positive hero' in Russian fiction, and more to his former Oxford thesis supervisor, and good friend, Professor John Bayley, but remains a distinctive and original work. I personally enjoyed many conversations with him about the 'social novels' (*shehui xiaoshuo* 社會小說) of the 1920s and '30s; and I can still hear echoes of these in this last article.

In 1993, Mau-sang moved to Cambridge University, where he was delightedly happy with the intellectual company that he found. David McMullen, Professor of Chinese there, wrote an obituary in the *Bulletin of the British Association for Chinese Studies* (1994), that he has generously allowed us to draw on, and which should be referred to for more details.

Dr David Faure, now at Oxford University, knew Mau-sang closely since their days together at HKU, and has very kindly sent us a brief memoir, which we print below as a tribute.

Ng Mau-sang was a dear friend. We met at Hong Kong University at a time when we both thought a worthwhile contribution to Hong Kong might be running workers' education classes. In 1973, I went with him in the company of Wong Siu-lun [now Professor of Sociology at HKU—Ed.] and his good friend from secondary school Poon Sum-cheng to Guangzhou. The two of us then went from Guangzhou to Guilin, Hangzhou, Shanghai and Suzhou, where we noticed that most of our money had been spent, and so we returned to Guangzhou on a hard-seater by a thirty-six-hour train ride. I think Mau-sang thought of that as his first trip into China: I am

not sure if he had been to China as a child. I can well remember the excitement of crossing the border at Lowu, and more excitement when we were given permission at Zhaoqing to proceed to Guilin. It was a lovely journey up the West River, where the scenery was matched only later by the excitement of walking down the street in Hangzhou to find that the beauty of Hangzhou women lived fully up to their reputation. We were young men then, and I guess Mau-sang fell in love with historic China.

5 Mau-sang read literature, and he was very pleased with the Russian literature that he learnt at Oxford. I can't remember the name of his supervisor (John Bayley—Ed.), but if any one man had an influence on his work, it was he. Aside from that, Mau-sang's work reflects the lively spirit of a cheerful soul peering through the miseries of the Chinese intellectual. He learnt his Chinese history from the street corners of Hong Kong, where as a young boy he read historical cartoons (*Hanbuan tu* 連環圖) that were rented out at street-corner bookstands. He recalled many times moving on from the cartoons to reading full-length books, for free, because he did that standing by the bookshelves in the bookshop. (I have forgotten the name of the shop; it might have been the Shanghai Shuju.) They probably gave him the first image of the Chinese hero, which he took to its sorry destruction at the hands of Lu Xun in his thesis. Having done that, he turned his back on heroes because he wanted to understand the *xiao shimin* 小市民. We talked about that at length; by then he had discovered that much could be learnt by talking to people who had spent much of their lives in Shanghai, and that moving between Hong Kong and Shanghai there were quite a few people he could speak to. He discovered the popular magazines, especially *Saturday* (*Libai liu* 禮拜六), the Great World, [Qing Shouou's] *Qiubai-tang* 秋海棠, and the mass entertainment industry. We talked about the *xiao shimin* at Davis, and decided that the term stood, not for the 'petty bourgeoisie', but for no less than the 'common man'. We did worry about the masculine overtone in this latter phrase, and had thought about 'common people'. Mau-sang was always a historian. Chinese literature spoke to him about 'the history of the age'. At the point of his move to Cambridge, we had drafted a plan for a collaborative volume on the history of the 'common man', and I still have half a chapter written by him that will one day appear in print.

Mau-sang's hallmark was that he was always cheerful. We went through a lot of ups and downs together: he was always a loyal friend, and a source of intellectual and emotional support. The diagnosis of leukaemia within his first term at Cambridge came as an enormous blow. He realized the danger of the treatment that he had chosen, but I guess he thought he would survive. I was on the 'phone with him, Michelle [his wife—Ed.], and his sister Yin-yuk in his last month. There was little one could say to cheer him. His death came as a blow to his many friends in Hong Kong. Oxford, Singapore, Davis, and Cambridge could all have their claim on Mau-sang; but he was, above all, a product of Hong Kong in the 1970s. And of his achievements his peers can be proud.

All of us at *East Asian History* extend our sympathies to his wife, Michelle, and his young son, Kevin.



M.E. Ng Mau-sang with Anna Law and David Faure, Oxford 1994

**C4 Obituary from UC, Davis, by Robert Borgen, Michelle Yeh, George Kagwada,
University of California (System), Academic Senate, 1995**

Mau-sang Ng, Chinese and Japanese: Davis

1948-1994

Associate Professor of Chinese

Friends, family, colleagues, and students mourned the passing of Mau-sang Ng, who died on August 19, 1994 at Stanford University Hospital following a bone marrow transplant for leukemia. Mau-sang died before his time. His productive career was cut short at the age of 45; he left a widow, Michelle Fan Ng and a son, Kevin Kaimen Ng, not quite one year old.

Despite his relative youth, Mau-sang was already a scholar of truly international repute. His training began in Hong Kong, where he received a B.A. in Chinese and English from the University of Hong Kong in 1971. While continuing on to graduate work in Chinese at the same institution, he also began his career as a teacher, first of English, then of Chinese and translation. He completed his M.Phil. in 1976 with a thesis that would set his continuing research agenda, "The Rise and Development of Realism in Modern Chinese Fiction." By the time he received that degree, he was already at Oxford beginning work on his doctorate, which he completed in 1978. His dissertation was a study of Russian influences on modern Chinese fiction that evolved into his book, *The Russian Hero in Modern Chinese Fiction* (State University of New York Press, 1988). Once he finished his doctorate, Mau-sang began his career as a teacher and scholar on a full-time basis. From 1979 to 1981, he was lecturer in Chinese and Translation at the National University of Singapore. From there, he returned to Hong Kong, taking a similar position at the Chinese University of Hong Kong, where he offered courses in Chinese fiction--classical and modern--and in problems of translation between Chinese and English.

Eventually, Mau-sang's budding career and Davis' growing commitment to Asian studies intersected. Since the 1960s, Davis had offered instruction in Chinese language and literature on a small scale, but in the mid-1980s, the university initiated plans to expand its small programs in Chinese and Japanese to create a new department. The faculty in Chinese was doubled by the creation of two new positions, and, as the result of an international search, Mau-sang was brought to Davis in 1987. At the same time that Davis was recruiting him, Harvard University's Fairbank Center for East Asian Studies also awarded him a highly competitive post-doctoral fellowship. In order to allow him to take advantage of the unique opportunity, initially he taught at Davis only in the fall of 1987 as a visiting assistant professor. After pursuing his research at Harvard for eight

months, he returned to settle down in Davis the following fall, and one year later, he was duly promoted to Associate Professor.

Ma-sang made numerous contributions during his all-too-few years at Davis. Working with longtime faculty and a newly hired cohort, he helped create the new Department of Chinese and Japanese, which was formally established in July 1991 with undergraduate majors and minors in both languages. Mau-sang was a popular teacher in the Chinese half of the department. In addition to his courses in Chinese fiction (his major research area), which he taught in translation as well as in the original language, he also offered advanced Chinese language courses, including an introduction to classical Chinese. Students enjoyed his classes. Although he was demanding, he succeeded in conveying his love for the material he taught.

Despite the demands of a heavy teaching schedule, Mau-sang was also a prolific scholar. His most substantial contribution was his book, mentioned above. It explores in detail the affinities between nineteenth- and twentieth-century Russian authors and their twentieth-century Chinese counterparts, showing the distinctive ways in which Russian predicaments and modes of response influenced the world views and personality models in the literary *oeuvre* of modern Chinese writers. For some years before his death, Mau-sang had been working on a second major research project that focused on popular fiction produced in Shanghai between 1900 and 1949. This work involved bringing the latest methods of critical analysis to bear on a now largely forgotten body of works that had long been dismissed as “Butterfly Literature.” The research was nearing completion and his first major article on the subject, “Popular Fiction and the Culture of Everyday Life: A Cultural Analysis of Qin Shouou's *Quihaitang*,” appeared in the April 1994 issue of *Modern China*. Translation was another issue that interested Mau-sang. In addition to numerous translations, some from English into Chinese, others from Chinese into English, Mau-sang also published studies of problems in the process of translation. And, he served on the editorial committee of *Renditions*, an important journal of translation from Hong Kong.

Mau-sang's contributions were recognized by scholars throughout the world. He published extensively in Chinese and English, and was an invited participant in European sinological conferences as well. Offered a position at Cambridge University, he took a leave from the University of California to teach there in the fall of 1993. It was in England that he fell ill, with symptoms eventually diagnosed as leukemia, and he returned home for treatment. The transplant was initially successful. As he recuperated from the exhausting procedure, Mausang's spirits revived, and he discussed his articles and research plans enthusiastically with visitors. Sadly, there was no way to control the latent complications that suddenly emerged to overwhelm his weakened immune

system. The world of Chinese literary studies lost a scholar at the peak of his career. His achievements were many, but we will never know the full measure of his potential.

Robert Borgen Michelle Yeh George Kagiwada

Creator/Contributor:

University of California (System) Academic Senate, Author

Date:

1995

C5 Obituary by David McMullen, *Bulletin of the British Association for Chinese Studies*, 1994 (Please consult the journal.)

D Memories from Schoolmates, Friends and Student

D1 Szeto Wai-Ching, June 11, 1976

差點忘記告訴你，我的長篇翻譯篇目譯作「英倫汝土」，雖然緊跟 England Your England 之意，但總是欠了一些諷刺的味道。譯這篇文章時做得很開心，原因是個人風格有點像 Orwell。同學們給我的評語是「辛辣有餘，鬼馬不足」，所以在處理 Orwell 的辛辣處會容易一點。這篇功課我好像是得了個「A」。所以在考試期間像打了一口強心針。說真的，我對翻譯課的興趣和信心有大部分是感謝吳茂生先生的鼓勵。從一年級起他給我功課的評語和分數都是十分慷慨的，而我又是個很沒信心的人。偶爾有人誇讚才有勇氣向前的。所以吳先生的慷慨使我獲益不淺。

(from a letter to Fong-ying Yu dated June 11, 1976. Wai-Ching was first my student in an evening school then Mau-sang's in HKU)

D2 Hue-Tam Ho Tai, Dec 7, 1976

Since we met Mau-sang, through you, we have become quite good friends. Mau-sang is such a friendly, cheerful fellow. We went to Oxford after Patrick returned from H. K. and stayed at his place. Mau-sang has recently been quite buoyed by the success of his research, about which he gave a seminar paper. I read it and it was quite impressive. Perhaps I'll try to read more modern Chinese fiction.

(from a letter to Fong-ying Yu dated Dec 7, 1976. Dr Hue-Tam Ho Tai is professor of history at Harvard University. She and Dr Patrick Tai, a 61 grad and my classmate, made friends with Mau-sang when they were in England.)

D3 悼念吳茂生

余晃英（'61）

吳茂生博士於九四年八月十九日在美國加州史丹福大學醫院病逝。本年年間，他發現白血球過多，經過骨髓移植手術後，受病菌感染致死，終年才四十五歲。

一想到茂生，腦海中便呈現一個唇紅齒白、面掛笑容、精神俊朗、帶書卷氣的年青學者。我們同是九龍華仁畢業生，我畢業早五、六年。母校畢業生攻讀文學的不太多，他在香港大學遇到我時，兩人都有一見如故的感覺。他秉性純厚，治學專一，踏上了文學的道路後，一直往前地向文學批評進發，近年擴濶了研究範圍，由文學而文化。在香港大學唸完中英文學，他留在中文系唸碩士，研究寫實小說，師事馬蒙教授。然後他取得英聯邦獎學金，到牛津大學，追隨文學批評家 John Bayley 讀博士。博士論文整理出版，書名為《現代中國小說中的俄羅斯英雄形象》，他曾在新加坡大學中文系和香港中文大學任教。一九八七年，加州大學戴維斯分校開設中文及日文學系，茂生被選中參加創系的工作。七年來，他著述不輟。海外給了他一個安定的環境，讓他專注地思索中國近代文化問題。

一九七四年夏天，茂生和我聯袂同遊，由廣州乘火車到上海，又到溫州、無錫各地。時值文革後期，在溫州還聽到炮聲。我們私下談得很多。我們這一代，生於窮困，但亦生於安樂，目睹家國的變化，那能沒有反應？我較熟衷社會運動。茂生對人世自有悲憫的情懷，他較冷靜，選擇了不易行的文化思想的道路，從現代中國小說和小說家看近代思潮的形成和變易。近期搞通俗文學和俗文化，到上海實地考察多次，記寫口述歷史，看民間藝術文學如何改變，如何存留，着眼於文學和社會互相影響的關係。

他年前過港，還興致勃勃地談到上海新世界劇場的變遷，可是現在卻忽然離開了這個世界。「英年早逝」、「天妬英材」這些陳言好像為茂生而鑄。他去年才喜獲男丁，今年受聘到劍橋大學講學，一本上海俗文學的書正待完稿，這時生命卻被橫奪，上天的安排是公允嗎？

(原載香港《信報》1994年9月9日《教育眼》專欄，當時刊印的錯處現今改正。)

情与义的失落

——敬悼吴茂生兄

人到中年，分外能体味到生、老、病、死的蕴意。然而过多过深的感悟，感情自必由外露激越而归趋于沉潜内敛。

然而，茂生兄的重病以至逝去，我仍是禁捺不住心头的震撼。一位如此丰神秀朗、风华正茂、学术成就将大发光华，而相交相知十余年的朋友，竟遽然早逝，无法不慨叹人生的无奈和悲哀。

茂生兄是我很愿意亲近的一位朋友，也是我心目中所期许，会在学术上有较大成就的一位同辈。

与茂生兄的相识与论交，约在1982年。是时他任教于中文大学中文系。事缘我责编的大型画册《紫禁城宫殿》要物色高手翻译成英文。几经物色，邀得茂生兄相助，事终底于成。当时，翻译费微不足道，所托译的亦非经典名著，书的内容多涉中国古建筑，翻译起来也费劲。茂生兄之肯鼎助，以当年大学讲师的矜贵，显然无关乎名利。义助朋友是他翻译该书的一个理由。另外，则在于他亟亟要宏扬中国文化于世界的用心。

茂生兄治中国近代文学，我学中国近代史，学问兴趣既近，自此往来益密。每次聚谈，谈兴越谈越高，不知日之将落，夜之将尽。记忆所及，我们聚谈，大都有关于学术文化或者自己研究的问题，少及其他。甚至达人凡夫习性所难免的雌黄人物、口舌近事于我们谈话中也不多，有则一二语轻轻带过。可见茂生兄对

学问思想的全情投入。我必须承认，我们每次讨论，都是学术思想的交锋，智慧的迸发，灵感泉涌。茂生兄确是在同辈中，对我做学问很有启发者之一。从中，我也领会到“如琢如磨”的乐趣和效益。

自茂生兄离开中大，赴美加州大学戴维斯分校协助筹办亚洲系，聚头机会少了。在给他去函中，一再表示感到鸚鸣的寂寞。

茂生兄做学问，有两点我特别佩服。

首先，他所研究课题，都是择其大者，敢于挑关键性的大研究课题。这并不容易，信心而外要具识见。他的论文无烦琐和浮漫二弊，主题清晰，理路严谨，结论透彻，常能一锤定音。

其次，茂生兄有书卷气，而无酸腐味；有学术气，而无学究味。行事出入从容，学术视野开阔。

就我所知，他为自己拟定的研究计划是令人向往的。循序渐进，而气象渐大。近代主流和上层文学，只是他第一期的研究工程。

近几年他正着力于近代通俗大众文学的研究和撰写，这是他的第二期工程。而第三期工程，上海和香港的近百年文化演讲是他的目标。

茂生兄专注于学术研究，然而绝非一象牙塔中人。他言行并不激越，但却关注世道人心。

1992年的“近代中国建设者群像”的讲座，就是我们共同拟定的。我们都欣羨清末民初人物辈出，气象万千，而忧戚于现今中国人无中无西无古无今的价值观的浮荡无所归心，特拈出“情与义：近代人物的气质”的编写计划。如今编写计划因茂生兄的去世而搁置而失落。

（原载《香港商报》1994年9月17日）

（轉載自《歷史與文化的穿梭》，陳萬雄著。北京：中國社會科學出版社，2000年，167-168頁）

D5 Gus C H Yeung, Feb 20, 2013

From: C H Yeung

Sent: February-20-13

Subject: RE: [WYK1965] Request from Ho Sir for Any Information About Ng Mau Sang 吳茂生

吳茂生 is class of 1966, same year as me. He and David Lee 李燦榮 were always very good in Chinese. They both belonged to the Chinese Association. In the 1966 – 67 School Shield, (Vol. 15C) he had written an article called 我喜愛的幾位詞人. In the 1968 Shield, (Vol. 16C) he had written 文學與人生. David Lee may know more about him.

Gus

D6 James Tong, Feb 21, 2013

From: James Tong

Sent: February-21-13 1:57 AM

Subject: RE: [WYK1965] Request from Ho Sir for Any Information About Ng Mau Sang

I know Bernard quite well. He was one year behind Norman, Bonbon and me.

He was in the Altar Society with me and we used to talk about classical and contemporary Chinese literature, and Chinese philosophy (Neo-Confucianists in New Asia College at Chinese U. HK). Very talented writer. He taught Chinese Literature at Chinese U. of Hong Kong (I think), then UC Davies, and was going to start teaching at Cambridge, but tragically was infected with a blood disease soon after his arrival in England and passed away.

He writes a good hand in Chinese calligraphy, a la Emperor Song Huizong's Xiujing style. He was very close to Fr. Peter Brady, and translated Fr. Brady's ethics notes from English to Chinese. If anyone has a copy of those notes, it serves to memorialize not only Bernard's work but also his calligraphy.

After his college, he joined the Jesuit novitiate in Dublin, but did not stay in the Jesuit Order after his novitiate. I can ask Fr. Robert Ng who would probably know about this part of his history.

I am a great admirer of Bernard. I remember I exclaimed in disbelief when I first heard of his death from Hans Van der Ven, his colleague in Cambridge, a few months after his passing. I am glad that Yu Fong-ying is initiating his 20th memorial anniversary.

Peter Li, Professor in Sociology at U. of Saskatchewan (?) also knew Bernard,

was also in the Altar Society, and a small group of WYK students who were close to Fr. Brady. He shared Bernard's love of ci.

I miss Bernard.

James

D7 Peter Li, Feb 21, 2013

I remember Ng Mau Sang who was in the same class as mine in F6 and F7. He might be in the same class in F5 as well. I was not close to him, but I do remember he was very good in Chinese language. He was also a polite and quiet person who did not say very much. But beyond the superficial, I am not sure what I can contribute in writing about him. I also know Fr. Brady was close to him, but as you know Fr. Brady passed away as well. I remember Fr. Brady told me one time, in the late 1970s perhaps, that Mau Sang translated his ethics notes into Chinese and they were used in some schools.

Peter Li

D8 陳國樑 (Francis K.L. Chan), March 14, 2013

我跟茂生兄說不上是深交。他比我年長幾歲，是我在大學時的學長輩的好友，因而有幸認識。當年他俊逸爽朗，明眉皓齒。加上讀書多，有修養，因此談吐雅純，意態自然，春風盈面。現在回想，「雄姿英發」大概就是如此吧。是我心儀的學長。難得他不棄我魯鈍，見面時總給我推薦讀過的好書好文。有一次，途經他九龍住所，邀我小敘。逐一介紹他的藏書，如俠士賞劍。那時中國還沒有正式開放旅遊，他剛從北京歸來，帶回幾件篆刻作品和鄭板橋的書法拓片，也拿出來分享，使我得開眼界。之後彼此會面不多，自他往美國教學後，更再沒有相見了。雪泥鴻爪，至今仍歷歷在目。

陳國樑

D9 Joseph C Wong, March 16, 2013

Sent: March-16-13 11:01 AM

It's a small world. Yu Fong Ying posted his article on 吳茂生 March 1 and yesterday we found

out my good friend's wife was a close friend of Ng's wife. I got to know Ng when helping Fr. Brady publishing his book on ethics. I believe he was already in university.

Sent: March 16, 2013

I'll see if my friend's wife can write something. I wonder if you have a copy of Fr Brady's book that Ng Mau San helped to translate. Attached is the scan of the cover. BTW, I met Ng in the Univ of Minnesota in the early 70's when the Chinese students staged a show and he played Khrushchev!

Joe

Sent: March 16, 2013

I read your article on our web site last week. When my friend & I had lunch the other day, he was talking about interesting Chinese names and that was when Ng's name came to his mind. His wife Doris was a close friend of Ng's wife.

陳錫康, David Chan WYK 1967, an Executive Director & movie director of Golden Harvest, is more qualified to write something about the book since he was one of the two translators. We are in the same year and are in contact. If you want to, I can send him an e mail and connect you with him.

Joseph

D10 曾永泉, Peter, March 21, 2013

From: Peter Tsang

To: M.K. Lee

Date: 21 March, 2013 7:48:17 PM HKT

Subject: Re: 紀念茂生

明堃兄：

谢谢你的木棉花，它没有勾起我的鄉愁，因我不知何處是吾鄉，一直有种零餘人的感觉。

這觀念是茂生提出的，當時只是个没有什么意味的符号，但愈老愈有体会。

你找我寫点懷念故友茂生的文字，我很想答应，但静下来回想，真不知从那 落墨。最好还是埋在心灵深沈的角落吧!

明堃，我们是上世纪七十年代成長的一群，我是通过茂生共享你与他的通讯而認識你的。

我也有一大叠与他用当年蓝色邮筒的信件，但可惜在搬家時全丢失了；這也好，我更自由地，没有文字約束地回想，记忆。

我在想：在那七十年代，茂生所见，所做，所想是什么呢？

他家境好，出身自名校，又入当年精英云集的港大，畢業後，顺理成章做个高官，成家立室。但有一天他告诉我，他要去愛尔蘭入初學，這是做耶稣会士的第一步。我覺得耶稣会应很适合他，因该会要求会士要有资深的俗世及神哲学修養。他是個愛智者。但一年後，他回来，再入港大修硕士学位。在他读硕士课程的两年，我和他交往最多。每星期五，我和他在西环山市街一间民房內，跟 Roger Mortier 神父學法语。這位神父是法国人，隸属富高神父小兄弟会，基本上是在市內隱居的一种修道生活；他们不管堂区，不开医院学校的传教工作，只是默默地做一般工作，和普通老百姓一樣。我跟茂生学到品嘗濃咖啡的味道。海運大厦的巴西咖啡我们也是常客，那時算是奢侈，好像是一元一杯，我们都没有留小费的習慣。

那位神父与我们建立持久深厚的友谊。我们谈神学，哲学。學法文反而放在次要地位。上完課後，我们多數在外边继续谈，什么也谈，主要是比較大的问题，比方，中国往那走，神学中国化等等。當時的氣氛是認中关社。基本上，反殖，感性地肯定中国大陸的新事物。当时我在羅富國師範。

天主教大專联会辦份月刊，曙輝，他任主编，也把我拉進去。我们组稿，对稿，在湾仔的印刷廠有段经常回想起的日子。印刷廠的老闆欧阳先生对我们後生一代很照顧，总是拉茂生和我在对完稿後去食餐豐富的。我们當時很瘦，可能欧阳先生要幫我们補充營養！

1973年，他拿到獎学金去牛津。我教了两年书後再入中大。茂生有一天，问我敢不敢去中旅教英文。原来当年喬冠华在美国帶回一套英语九百句，建议中资，特别是涉外机构職員學点英文。他帶我去见中旅人事部黄大姐，她第一句话：要知道，你们在港英政府会有记录的，日後不能在政府中找到好職位啊！原来，茂生一值静静地做他認為有意義的工作。当然，賺点錢也是理由之一，但當時，左派机构仍是许多人怕扯上关系的。有件事我一直想弄清楚，是茂生親口说过他曾是陈宝珠的英文老師。此事仍存疑。

他在牛津，數年後我也到巴黎。這段日子通訊特別頻，差不多每星期一封，也有在港的法国神父的书信。就是搬家失去的信件。他想着國家，文化，如何做个好教授。很少涉及職位薪水，甚至很少涉及私人感情的事。之後，他回中大教书。這期间只见过一次，他在沙田请我食他喜欢的砂焗，看他的表情，对中大缺乏學術氣氛不满。不久，收到他到美国教书的消息。来信都是輕谈的陈述。我猜在美国也不会有更高的智性挑戰。

有一天，明堃景华寄来传真，叫我促与茂生联络，他病危，在美国医院。我立刻打長途，他接，聲音有力如前，讲话仍是那么快及促，他说：你辭職後，經濟没有问题吧！我说，顶得住。他安慰我说，黄大姐说你应有点自留地的。我们哈哈大笑。我收線前加一句，茂生，十月我来看你，申请簽證没有那么快。那是七月中。但他没有等到十月就走了。惘然！白水

(supplied by Mr Lee Ming Kwan)

D11 Kevin C C Ko, July 21, 2014

Your letter reminds again: time flies. Can't believe that Bernard has left us twenty years ago, and now Kevin grows up. Is he in the university now? The last time I called Michelle, she is planning for the secondary school for Kevin, and is thinking of attending a Jesuit school in the area. I wrote to Fr Bradley in Ireland to see if he knew any Jesuits there.

Apart from this, it brings me to the 70s when, knowing that Bernard is doing his study in 魯迅, I asked my auntie Mrs KO (or you may know her as Miss Lee) to lend him her collection of 20 vols of the 魯迅全集 published in the 30s. The 20 vols were with him. When I mentioned the vols to Michelle to introduce myself, she mailed back to me in a few cartons, possibly spending quite a lot of expense in the mailing. We had some chatting in the secondary school, and during the university days, and it is mostly about religion and life. The exact details I can't recall. James Tong should be able to tell along this time. That is so far I can dig up in my memory.

During the past few days I made some phone calls and see if there are more appropriate persons to introduce you to. Anthony Pang ('65) (also studied English Literature in HKU) passed away two years after Bernard. I called Joe Pang, his brother. He did recall Anthony told him about a meeting he had with Bernard, LAU Nai Keung and David Faure. The four of them signed on a bottle of wine. The bottle will be for their sons/daughters, whoever holds the wedding celebration the earliest. But then Joe called me again this morning to tell me that he met LAU while having breakfast this morning. He approached him to talk about that incident. LAU still remembered the incident. So maybe you can try David Faure also.

高志超, Kevin
(slightly shortened -- FY)

His Lu Xun statuette, a
writer he admired greatly



E 5 Letters to Fong-ying Yu

Mau-snag and I corresponded not that frequently, and only for a period of time. Between 1974, after our trip to China together, and 1978, when he almost completed his D. Phil. in Oxford, there were letters to and fro between us -- his largely to tell me of his application to do higher studies in England, when I was in Edinburgh, and of his application for jobs, when I was teaching in Hong Kong. I have decided to reproduce five letters, partly to show his well-known calligraphy (瘦金體 the “thin gold style”) and mainly to reveal his academic thinking during that time of his life. One can see the transition from his concerns shown in his master’s degree to the narrowed focus on Russian literary influences on modern Chinese fiction. Some letters also show his anti-colonialism and patriotism. His last letter about job-hunting shows that he had an initial setback but faced it with fortitude. Some names have been omitted, as the persons involved are still alive or as they do not bear on the themes.

E1 From Hong Kong

E1.1 1974/11/5

是英老：

1974

「喏」收到了好几天，知道老兄功课忙得不亦乐乎，倒寒单也！香港现在正秋高气爽，天气宜人，前几天曾到古堡 Xavier House 一逛，但老兄英文、粤语均好，颇有独出右途之感。前天买了 Eugene O'Neill 的《中国佬》（The Americans），的当片，蔡东美在好，聽时心潮澎湃，又是一番滋味。

今年决定申请教授了。Commonwealth 已申请，看事机会未必高。景绍傑很帮忙，曾和他商量过此事，他提议我在海内 'Literary Influence' 这方面下功夫，也合我意。我曾给 Commonwealth Scholarship 的标题是 'European sources in 20th C Chinese literature - with special reference on the Russian and English ones'。主要其实想研究俄国文学对中国现代文学的影响。景绍傑说给我大力推荐，并写了一封信给他以前在牛津的老师（是耶稣）John Bayley (Iris Murdoch) 的丈夫，希望他能收我讲义。J. Bayley 是文学评论家，同时也搞俄国文学，所以看来应该合适，不知可讲得如何了。我对这题目兴趣甚浓，并计划再出一部新图由，写完 M. H. H. 论及后，(今年底) 再上讲义，我想，要是 Bayley 肯收我的话，冲这便足借我几束。不过我肩成数未心意。

另外面，Melbourne 的 Prof. Simon 也来信问我有没有兴趣去，跟老兄商量后，决定去申请，以后慢慢讲。这方面得到奖学金的机会，看来不大。但也是澳洲的良机！

上星期以平新^稿你寄我几本书，包括 '过古的过'，'书林话'（曹聚仁），以及景六平先生的论文解字和音韵学。音韵学笔记主要是补充董同龢的 '汉语音韵学'，不知你是否看过？中译本的几位朋友会寄了一封信给你，收到了吧？要是你空闲信给他（中英互译便了！），非了好！

‘握’了快兩個星期了，你‘兩好’怎樣？黃昭從東京信說生
 信也通得不錯。總之，‘有家室’之妻治外快樂的，是不會了。
 志明整也有來信，沒收到，我集給他的解井病名印，喜歡老狂，
 扭開錄音机，大聽其中國音中文。

最近費了近二百塊(忍痛也)買了中國出版史料全套(共八本)
 發覺有趣的資料甚多，得論文寫如後，慢的音樂。(現在計定要譯清論文
 寫完後!)，今期的錯報刊刊，有「唐天古傳，謀又奪一篇，也史說中外雜
 的，你會有興趣，要不要我給你寄上。」就此可任，祝你兩好‘好’，
 黃昭

← TO OPEN SLIT HERE

SENDER'S NAME AND ADDRESS

M. S. Ng.

25 Herantia St,

10c, Kowloon,

HONG KONG.

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1974. 11. 8

NOTAMONH
 AT 1012

5
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 3

Mr Yu Fong-Ming
 12 Bruntsfield Place,
 3rd fl, 1st door,
 Edinburgh,
 SCOTLAND.

晃晃先。

1975

很久沒有給你寫信。罪過。罪過。招可好？暑假的計劃怎樣？

牛津已經給我學位。真使我喜出望外。導師有二：
 1) John Bayley. 相信你必認識。研究俄國文學。頗具名譽。寫過有關 Pushkin 和 Tolstoy 的書。是研究這方面必讀者。此文肯收留。實在長材料。真感^謝譯上有同感！
 2) D. Pollard, 倫敦大學。不用介紹。這導師一事真使我奇怪。牛津樹名校。我的東方學系。但是兩位導師。一係中英文系。一係倫敦大學。可見英國制後的自由。相信這點在美國很難做到。和 Lord 談過。他說 Bayley 很好。學問固不在言。人也挺 sensible。初作容易交談。得他肯做導師。實在大幸。

今年的聯邦獎學金。來英國的大概只有五個。不能跟經濟不景氣。這幾個月來心情也忐忑不安。甚至兩日前才放下心頭大石。暑假將會這邊與你預備一下。老先有什麼好的書可介紹？

在翻英一年。有所感想。當的思想上難居第幾？去年是唸 M. Lit 了。想起寫信又。真個怕怕。不過……

文學院剛出榜。收生的成績很不好。其力較差的。一年明年的三年級水準也不高。其中以翻譯班更有問題。剛和 R. Kirkpatrick 談過。說唸翻譯的張引亦學。英文水準甚低。高就我的經驗。他的收生水準也不是得怎樣好。其實翻譯的老師。有很大的責任。也和本身的學問。修養有關。提高英文水準。也要認^識語言的構造。老先任重道遠。到

Mr W. Yu,
121 Brompton Place,
3rd floor,
Edinburgh 10,
Scotland.



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1975.6.29

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何附件，必須補足航空信件所需之郵資。

W. S. Yu,
25 Hemanth St.,
10th Fl.,
London, Hong Kong.

黃學真，是九月初到英國嗎？不知若先行聯怎樣？
要是沒有意外，我也會月中（20號前左右）到倫敦。或可在倫敦
一敘！以若先經驗，行畫點打點，有什麼可談沒？
黃如紹，洛東身任教記各系（港大），聽到消息他高興，
老科也將搭八先月回國，作品來打點安妥。老科則仍留
異鄉！果鵬成現仍在倫敦，好像是九月才考試！
漸甚行徑，被好。 英出，2022.11.10.

E2 From Oxford

E2.1 1975/11/11

1975

是英气。

生活可叹，尔来宿夜日短，一天很快过去，还有三星期的光景，第一学期便成陈迹，想来不觉心寒。

倒地尔来读者却不算是勤，亦算是用心了。除了自己的研究外，这学期教的课包括 'Naturalism and Realism', 'The Theory and Practice of Marxist Literary Criticism', 以及 'The Russian Writer and Society'。其中第一门由 J. Bayley 讲授；此外还参加了东方系的关于中国研究的 seminar。近来搞一编俄国文学翻成中文的名单来揽一下，资料大概在刘青、引潮、小说、文学、文学周报、现代... 三、四十年代的和德中学，颇费劲，不过这也没办法。

J. Bayley 很好，谈吐懂得多了，世言谈中洋溢着智慧，学问很渊博（不过也有些 absent-minded），是典型的老牛津。有关俄国文学方面，~~两手空空~~主要是讲文学作品和文学历史，还谈不上什么理论，不过概念比前清楚了，不认识的莫死太多。

对论文的设想，记得你提过 nihilism，这在可说是明确一些，成常有趣的问题是俄国十九世纪特有的那种英雄人物，论者称 Superfluous man (awt.-hero) 的，和中国二十世纪的依萍小说人物很相似，或者从这方面着手，研究的问题可复杂。~~譬如为什么 Super~~ 要是我的假设是正确的话，那么可以问为什么会有这样的相类之处？二者 (Superfluous man) 的性质怎样？distinctions and why? ~~对中的~~ Superfluous man 怎样蜕变成 positive hero (如十九世纪后期的 Gorky 等)，三十年代丁玲的小说等等——这些还是很初步的设想，不知你以为然怎样？

這些更兼只顧經濟本裏鑽，很多其他問題都沒有用心
去想。對於「收」的理論，還沒有一定的看法，但是有一點我相信
自己是要努力的，就是把個人的利益放在第二位。實事求是，
彼文章唯恰盛矣。這一段回國旅行，肩到了東北的很多同胞，
在蘇芸奮中是流露出無限的信心，自己竟反有些慚愧。或者
最基本的問題還是這個「我」字搞不通。我同意你的論要
採取批評的態度，但是我時常有顧慮。中國的改革，無論有目標
和實行方面，我所知只在皮毛，或無毫末也沒有，要批評起來，恐
怕容易流於「破壞」——正如我以為 XXX 之後的很多評語。從大体
看來，不好是反共，簡直是反華。(如說贊成國共不統一，以信比較政刊
!!!)

中津的華人學生不多，不過也認識了幾位。有來自早馬白馬的，
香港的劉少光。劉是來了些A.O. 談不來。一位A.O. 大人竟還跟
外國人說：'You can never imagine how democratic H.K. is
even more democratic than Britain.' 聽起來氣頂，真後悔當時沒
有起來和他「爭論」辯着。香港政府最近多錢送這地人來學習，
真有些理！

你的進退如何？可滿意 XXX 來信。生活很苦。與我之
過，真不知怎樣替他開解？話說多了，毋且打住。

波仔

(飛達見!)

庚申。十一月一日。

1975

老余，

倫敦-劉. 歸部兩月，聖地鈴步亦近矣，亦知當先主信怎樣？

第一學期已於日前結束，細思過去八星期，所得實在不多，'the heart is willing, but the flesh is weak'。假期中定要以「讀書」論文方面漸覺明瞭，大概集中則：計年內未完成的 'superfluous man' 張大亞化俄國文學的影響和关系，需閱覽之書着實不少。

本港亦有香港學生數百（包括 X X X），唯其總有點隔膜，見面時總談些吃喝穿，及大興趣，反不如台僑系的幾位同學親切。（想心裏直話交談亦是原因之一）港台學子的相比較，更覺香港學生之洋味，可憐腔，不惹人好感。

.....

1978

老余,

很久没有消息,你好. 偶而从 [XX] 信中得知你的一鳞半爪. 是否将转往理工学院任教呢?

我的情况想你也大抵了解吧! 论文的进展是大体上随意的. 规定字结论. 九月间完工想可以吧! 两位是神都鼓励我发表, 以教出版. 这足够了. 日后回港再谈吧.

论文的最后意见已回. 但以上方面却很不满意. 冲清中文系讲师. 经面试后, 一教授说, 还说机会极少. 可见上星期马教授来信说「出乎意料之外, 我被到候选而已. 信守诺言要玩. 一面说我对久候中都很佩服. 若非很愿意我的研究. 另一方面冲「了句硬话. 收到信后的失望. 出来你老兄可以想像的. 我不愿意想个中原由. 只是感到你可惜. 也有点遗憾. 可惜是不耐在港大找点. 把所管付授可来. 而生研究又面临停顿了. 眼看刚可望的「处女地」, 就要让它荒芜下去!

也不愿大手脚舞气. 想问老兄的「不知道语言中心会有空缺吗? 我可以教英语和普通话也(当然不算最纯正的, 大概总可应付). 理工学院也会有缺吗? 同样可以教中英互译. 翻译, 我的情况老兄大致知道的. 苦境打配了. 你认为我也应该冲清浸会的外吗? 不想. 不如意情况太多. 现正考虑我应作何努力. 我想你不会气馁的. 信守直接字末. 地址: 86C Barbary Rd. Calif.

或经 New Coll. 我大概又得搬家了.

此 八八-八.