

Error analysis from the pragmatic point of view

- Towards improvement of English produced
by the Japanese native speaker -

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1 Background

In recent years more and more Japanese have had some kind of active contact with the world beyond Japan. They may be attending conferences, studying for a degree, collaborating in research or working for firms. Whatever the purpose of their involvements outside Japan, they have to communicate with people who, apart from a few exceptions, cannot understand Japanese. The language the majority of Japanese use in these circumstances is English. An increasing number of Japanese people speak very good English, but we still hear from time to time that the English spoken or written by Japanese is difficult to understand. It is in a sense understandable to hear this claim as the gulf between the two languages is very wide linguistically as well as culturally. It requires great effort and time for Japanese to be able to speak fluent English. But, as the number of non-Japanese who learn the Japanese language has accelerated in recent years, the gap may be narrowing from the other side. However, this will not solve the problem of the Japanese English if it is not fully appreciated or understood by the rest of the English speaking communities.

2 Pragmatics

In order to limit cross-cultural misunderstandings, extensive research has been carried out to determine what sort of grammatical mistakes the Japanese make when they speak or write English. Also every effort has been made especially at school and at university in Japan to improve the standard of English, but the situation has not changed much despite all these efforts. We must not ignore the importance of grammar, but it is time to look at the Japanese English beyond the sentence level.

Since the 1970s it has been accepted that being grammatical is not enough to be able to communicate in language, as Chomsky exemplified with the famous example 'Colorless green ideas sleep furiously'. More and more linguists have been arguing that 'we cannot really understand the nature of language itself unless we understand pragmatics: how language is used in communication' (Leech 1982:1). We need to understand human language as a whole. It is therefore appropriate to attempt to see how the Japanese native speakers express themselves in English and why the way they use English is not achieving an intended goal successfully i.e. not expressing their thoughts the way English native speakers do or understand.

3 Purpose of Research

With the aim of examining how the Japanese English is used in communication, we have carried out research¹ to see if we could find out the way in which an English text produced by Japanese speakers can

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be improved to be more easily understood and to now more naturally. We have focused our work on the domain of pragmatics and the interaction between pragmatics and grammar.

In order to examine the above two areas, we have considered two aspects of the Japanese English: 1) What sort of Japanese persons should be approached as language informants and 2) what form of English should be examined as data?

3.1 Language Informants

As for the language informants, we decided that they should be actively engaged in some kind of work using English. By setting this criterion we assume that these informants have reached the level where they are able to communicate straightforwardly with English native speakers. Even if they make grammatical mistakes, these mistakes are no longer serious enough to affect the overall meaning of the content of communication. We asked seven Japanese to be the informants. They are either studying for a degree (undergraduate or postgraduate) at an English university or working with English people in professional context in England. The table below shows the particular of the informants.

I.D. codes	Informants						
	Hot-a	Hot-b	KIN-a	KIN-b	GAI	KUR	DAR
Sex	F	F	M	F	F	F	F
Age	20s	20s	30s	20s	30s	20s	20s
Status	Work	UG	work	PG	Work	PG	work
Length of stay in England	3yrs	2yrs	1yr	1yr	7yrs	1yr	3yrs
	3months	3months	4months	5months	10months	7months	
English language degree or certificate	*4years in USA		Eiken pre-1st	BA (Japan)	BA (Japan)		junior college (Japan)
other degree	BA in Arts (USA)		MA in education (UK)				MA in landscape (UK)

3.2 Data

As for the type of English language, we have to make sure that we are dealing with pragmatic rather than semantic phenomena, and importantly we have to be able to study what the Japanese informants have produced. According to Leech, a criterion for the pragmatic phenomena is 'reference to one or more of the following aspects of speech situation: 1) addresser and addressee, 2) context, 3) goals, 4) illocutionary act and 5) utterance (1983: 15)'. Bearing this in mind we asked the seven people to translate Japanese texts extracted from non-literary books (1500-2000 Japanese characters) into English.

The five different texts marked as HOT, KIN, GAI, KUR, DAR were translated by the seven people. The informants are given the same identification codes given to the texts. However where two informants translated the same text, they are distinguished by HOT-a, HOT-b, KIN-a and KIN-b, as can be seen in the table above.

By doing this we know that we are dealing with pragmatic phenomena, since the writer (the translator) has produced utterances bearing the (English) reader in mind in the form of a text. This will satisfy 1) and 2) of the above. In addition the texts (both original and target texts) have the contexts with meaning in the sense of illocutionary force, as in 4) of the above. Having the original as well as the target

texts is very important for our research, as we can go back to the original text to check if the informants have successfully transferred the intended meaning into their English texts.

4 Translation

We are aware that in effect we requested these informants to become translators, but we believe this has not affected the end results significantly. Even if we have asked them to write their own thoughts in English, they would have formulated their thoughts in Japanese first either in their mind or on paper and then translated them into English. This is because it is not easy for Japanese to 'think' in English unless they are brought up as a bilingual; as mentioned earlier, the two languages differ very much linguistically and culturally. The seven informants in our sample were not bilinguals.

It is claimed that the system of translation consists of three stages namely 1) analysis of the source text, 2) transfer and 3) synthesis of the target text (Nida 1982, Nord 1991). We assume the process which the Japanese native speakers follow in order to produce English is this three-stage translation process. In order to go through this translation process successfully the translator requires to have high-level competence in the following three areas, 1) cultural and linguistic competence in the source language, 2) transfer competence and 3) cultural and linguistic competence in the target language. It goes without saying that the first competence is required for completing the first stage of translation process, the second competence for the second stage and the third competence for the last stage of translation.

When the informants actually translated the selected texts, they were permitted to use dictionaries, but they were requested not to seek an English native speaker's advice on their English output. With this restriction we were able to gather a variety of errors the informants made and we also know that the errors were all done by them.

4.1 Translation Material

The original Japanese texts and the translations are found in the appendix: a) and b) means that they were translated by two different Japanese informants and sentences marked with c) indicates the model translation which were translated by a Japanese and another English person independently of the informants. Numerical number of each example presented in this paper coincide with the number marked in the appendix. You will find the three letters in upper case at the end of each Japanese example (i.e. KIN, DAR, GAI, HOT, KUR). These letters will tell us which text the examples are taken from.

5 Analysis of data

Since we have established the translation stages along with the necessary competences in the section 4. We should be able to analyse errors found in the English translations in relation to these competences at each stage. However, we have to be aware that these are not as clear-cut as they appear to be because translation is a circular process and there are a number of loops between these steps (Nord, 1991). We may therefore encounter cases where we find it difficult to see which stage is associated with specific errors, but these errors themselves are the results of the 'circular movements'. We have attempted to classify errors found in the English texts in relation to these translation stages with their competences.

6 Findings

The research findings are classified into three areas 1) the source language and the source culture, 2)

the transfer competence and 3) the target language and the target culture, as mentioned in section 5 above, Analysis of data. Examples presented in the paper are arranged as i) original text, ii) translation by informants and iii) model translation. None of the grammatical mistakes by informants have been corrected and, unless these mistakes are relevant in the discussion, they are not indicated in any ways.

6.1 The source language and the source culture

The most of the Japanese informants told us, when they were invited to self-assess their English competency, that the most frequently made mistakes in English relate to missing articles and omitting singular and plural distinctions. However, some of the mistakes found in the projects are evidently not because the informants were incompetent in the target language, but because they had inadequate understanding of the source language.

6.1.1 Inadequate understanding of the source text

As the Japanese language does not have singular and plural forms, the Japanese word 移民 in sentence (16) below can be interpreted out of context as 'an immigrant' or 'immigrants'. However, if you read on to the next sentence (17), it is clearly stated that this is the last of the four specific people the writer mentioned as examples of foreigners in Britain. Therefore the correct word should be 'an immigrant' not 'immigrants' as translated by the informant. It is obvious that she did not pay attention to the next sentence when she was translating this particular sentence.

16) さらに、アイルランドからロンドンに来た、英語が母国語で、それしかできない移民を考えてみると、前の人よりも「純粋なイギリス人」に近くなるが、本人の意識では、アイルランドから「外国」に来たという気持ちが強く残っている点で、「外国人」といえないこともない。(GAI)

17) この4人のケースは決して例外的ではない。(GAI)

16a) Let's move to the case of Irish immigrants in London. English is their native language. Perhaps we regard their status as closer to "pure British". However, as long as they have their own strong identity as being Irish in an "outer land", they feel "foreign" in England, even if they only speak English.

16c) The next person is from Ireland. He is a native speaker of English. From a language point of view he is closer to the British than the Polish person. However, he still thinks that living in London is like living in a foreign country. In this sense he may be a foreigner.

17a) The above four examples are not unusual cases.

17c) These four cases are not exceptional.

Inadequate understanding of the source text is evident in the following examples, too. Compare (25a) with the model translation (25c). Underlined phrases in (25a) are very much inaccurate compared with those in (25c).

25) 普通の日本人、外国で教育を受けた日本人、アメリカなどの二世^(a)、日本で育った中国人や朝鮮人^(b)、

中国からの帰国者(c)、日本に永住している他のアジア人(d)、平均的日本人とあまり外見の異なる欧米人、アメリカのGI...と、かなり連続性のあるスケールで、それほど世界の他の国の場合と違わない。(GAI)

25a) ordinary Japanese, Japanese educated abroad, Japanese American(a), naturalised Chinese and Koreans(b), returnee orphans from China(c), permanent residents from other countries(d), Europeans and Americans whose appearances are not so different from average Japanese people, American GIs etc. Series of extensive examples are how raised. But these are no1.

25c) namely ordinary Japanese, Japanese who are educated abroad, second generation of Japanese emigrants(a), Chinese and Koreans who have been brought in Japan(b), Japanese who have comeback from China(c), other Asian people(d) who are permanent residents in Japan, Europeans and American who look more like Japanese, American soldiers living in Japan, etc.

6.1.2 The source culture

The pronoun 'we' is often used, when the Japanese wish to identify with some group of people being discussed. The common phrase is 'we, Japanese' (Holden & Somers, 1989). This tendency is also found when a text on the Japanese is translated into English. Study the following examples.

In example (1) the subject of the original sentence is 世界中の人, but it is translated as 'we' in English in (1a). In example (8) the Japanese in general are discussed, but it is translated as 'like us' in (8b). The informant who translated (8b) has a good command of English, but still cannot disassociate herself from the Japanese people in general in the text which she translated. This error seems to have its root in cultural rather than linguistic difference.

1) 普通、世界中の人は、「外国人」かどうかを決める時に、法律に限らず、もっと広く、多くの要因を考慮に入れているようである。(GAI)

1a) In order to define whether he or she is a “foreigner”, the legal status is not only the measures to judge. We should take various factors into consideration.

1c) When they decide who is a foreigner, people generally speaking take wider factors into consideration rather than just the legal ones.

8) どこかの国の宗教でも世俗化が進み、昔ほどやかましことは言わなくなっているが、日本ほど徹底して寛大な国は少ないのではないか。(SUZ)

8a) Many countries in general have been become less religious and make much less fuss these days but I think that there are not many countries as care free as Japan about this matter.

8b) In many countries different religions are being acknowledged, therefore people do not strictly insist on excluding other religions but they cannot be thoroughly tolerant like us.

8c) It is a world-wide trend that religions are becoming more and more secular and that people are not as strict about religion as they used to be. However, it is hard to find another society were people are as relaxed about religion as the Japanese.

6.2 Transfer Competence

6.2.1 The use of pronouns

The following examples (12)(14) and (17) are still to do with pronouns, but these mistakes seem to be caused from incompetence in the transfer stage together with interference from the Japanese language. If you read through the original text, you will know that the author is also one of these people who appears in the court. If you compare (12a) and (12b) with the model translation (12c), you will note that the pronouns 'us' in (12a) and (12b) suddenly change to 'they' without prior mention of who 'they' are. However, in (12c) this particular sentence is carefully structured avoiding using any pronoun. Without losing the context, we call follow translations of Japanese sentences (14) and (17). We will notice that 'they' in (12a) and (14a) and 'them' in (17a) semantically refer to different sets of people, but there is no reference to them before the pronouns 'they' and 'them' are introduced. This means that the reader of this text will read on to assume that 'they' in (12a) and (14a) and 'them' in (17a) refer to the same set of people, but only to realise in each sentence that in fact they are not. While the informant who translated (12a), (14a) and (17a) failed to show the flow of the context using the pronoun 'they' incompetently, the informant who translated (12b), (14b) and (17b) was much more successful with translating (14b) and (17b).

12) やがて裁判官がやってきて、一段高いところに立ち、ひとりひとりその前に呼び出されて判決を受けたが、それもその前にお辞儀をするでもなし、二、三の問答を重ねたあとで、いくら罰金を払えという宣告を受けて去っていく。(KIN)

12a) Sooner or later, the judge came into the room and stood on the floor higher than us. He called us one after another and delivered judgment. Strangely **they** didn't bow to the judge, **they** replied to the few questions, received the judgement how much to pay for fine and left the room. That's all.

12b) Shortly after that, a judge came and stood on a stage a step higher. **Each of us** was called in front of him, was asked some questions and accepted the announcement how much fine would be charged. **They** all left without bowing to the judge.

12c) Eventually a judge came in and stood on a platform. **We** were called out one by one and asked to go forward. There was no such formality as bowing, taking an oath or anything like that. **We** were asked a couple of questions before being sentenced to a fine of some amount.

14) あとで聞くと、そういうときに、先方が悪いと主張することもできるのではあるか、そう主張すると、弁護士を雇わなければならない。そうなるとかえって高くつくから、それよりも裁判官の判決に従って、その指令どうりのお金を払うことにしているのだという。(KIN)

14a) Later on, I heard that **they** could insist on the guilt of the other side, which would make it more expensive because **they** must have hired a lawyer, and that **they** preferred to follow the judgment and pay the fine.

14b) Later, I hear that **you** can state that the other person was to blame, but as it will cost you more to employ a lawyer, usually **people** simply accept the announcement and pay the due amount.

14c) I was told later that, when the judge questions **you**, **you** can claim that the other party is equally responsible if that is the case. However, this will involve a lawyer and probably cost **you** more than the actual fine. Therefore **people** tend to accept whatever amount the judge asks **them** to pay.

17) このようなやり方でも、お金を払うのは苦痛であるから、罰金を高額にすれば、犯罪を防ぐことに役立つであろう。が、それだけでよいものだろうか。(KIN)

17a) It seems that this way helps to decrease the number of accidents, because it is uncomfortable for **them** to pay fine. Nonetheless, I am wondering whether this method is perfect or not.

17b) As **people** are not happy to pay fine if **they** are charged more it may work to prevent crime. Can it be accepted after all?

17c) It is human nature that no one wants to pay money if this can be avoided. In this sense sentences with high fines may help to reduce the number of offences, but is this enough?

If you continue reading this text, you will find the same mistake again in sentence (20a) and (20b) as shown below. In translation (20c), the word 'some' is used to represent this particular set of people.

20) これは、はたして本当に後悔しているかどうか、いつも正確に計れるとは思われないから、見かけだけうなだれてしおらしくして、罰が軽くてすむ場合もある。(KIN)

20a) It seems that it is not easy to measure precisely how much **the person** regrets. Therefore, if they drop their head and take a modest attitude, **they** might receive lighter judgment.

20b) Since it is impossible to judge if **they** are really sorry, there might be a case that the sentence would depend on **the person's** attitudes.

20c) It is, in one sense, not a fair judgment because it is very difficult to measure remorse. **Some** may get away with a lighter sentence thanks to some convincing act.

6.2.2 Noun Phrases

The Japanese language seems to express thoughts and ideas with noun phrases more often than in English. When these noun phrases are translated into the equivalent in English, it is hard to comprehend them since they do not give the impression of being well-formed English. Compare the underlined phrases in examples (26a), (10a), (18a) and (18b) with their model translations of (26c), (10c) and (18c). All the three model translations use clauses for expressing the intended meanings of the noun phrases in the Japanese sentences. It is obvious that the model translations are neater in structure and clearer in meaning than their counterparts.

26) あとからいろいろ考えたあげく、思いついたことは、「ここにチョークがある」といった発言主体の問題を先生は除外してのことである。(KUR)

26a) After consideration, I hit on the idea that he expected a problem of the proposal's subject who said "There is a piece of chalk, here."

26c) After having considered the teacher's statement a great deal, I have realised that he only discussed the content of the statement, 'there is a piece of chalk behind the book', but that he excluded the fact that he was the speaker of the statement.

10) ダーウィンの進化論は、厳密な意味での学問の優先権という点では、ウォレスの進化論と呼ばれていたかもしれない。(DAR)

10a) Darwin's evolutionism might have been called Wales's evolutionism in a strict priority scholars of view.

10c) If a strict academic precedence was taken into account, Darwin's theory of evolution could have been Wallis's instead.

18) このことはさらに、日本社会が宗教的な見地から単 - の価値体系に基づいて動いていることとも関連する。(SUZ)

18a) This reflects the single religious influence to the Japanese social value system.

18b) and moreover, this indicate that society is run by solo value system overview from religion.

18c) In other words Japanese society functions on the understanding that the Japanese have a fixed attitude towards their religion.

6.2.3 Tense

The Japanese language has a considerably simpler tense system than English, having basically only present and past tense forms, and no compound tenses comparable to those found in English. In Japanese grammar the verb endings る(ru) and た(ta) represent the present and past tenses respectively, but these Japanese tenses do not indicate the absolute time like the English tenses do. Therefore the た(ta) ending does not necessary mean the past tense and the る(ru) ending the present tense. However, in the following examples (1) and (5) the translator seems to be simply influenced by the surface representations of ある(a-ru) and 来た(ki-ta) and translated them into 'is' in (1a) and 'visited' in (5a) respectively. Had the informant read the original Japanese carefully, this mistakes would not have happened. In example (1) 'it was November 1859' is very clear. Also in example (5) the reader is expected to imagine that 'a young girl from Germany' is in London doing sightseeing rather than she was.

1) ダーウィンが「種の起源」を出版したのは1859年11月のことである。(DAR)

1a) It is November 1859 that Darwin published "Origin of the seed".

1c) It was November 1859 when Darwin published 'Origin of Species'.

5) ドイツから3日間の旅行ではじめてロンドンに来たお嬢さんを想像しよう。(GAI)

5a) Now, let's see the case of a young German girl who visited Britain for the first time on three-day tour.

5c) Let us imagine a young lady who is visiting London from Germany for three days.

6.3 The target language and the target culture

6.3.1 Incompetence in the target language

The following two examples tell us that literal translation is not adequate to produce good English. When you compare the underlined clauses in (1a), (1b) and (1c), (1a) is the closest to the Japanese original, yet this is the clumsiest translation of the three. The meaning of the word 'crash' is explained in the dictionary as 'a violent accident involving one or more vehicles'. 'Violent accident' includes 'by mistake' in (1a) and 'involving one or more vehicles' means that 'my car' in (1b) is redundant and 'crashed into another car' or 'crashed into a car' as in (1c) is enough to convey the meaning of the underlined Japanese clause in (1). This is a case of the semantic boundary of lexical items not being shared by the two languages.

As for the second example, again (9a) is the closest representation of the original Japanese phrase in (9), and has the long phrase, 'a class room for the first year student of junior high school'. (9b) is less faithful to the original, but it still mentions the phrase 'junior high school'. When the English reader reads these passages in the text, s/he is likely to take note of the children's age being specifically mentioned. S/he expects that this information will be relevant in the course of this text, only to find that 'the age group of the children' is not what the text tries to emphasize by using this phrase. What the original Japanese sentence tries to convey is 'the noisy atmosphere' in the court room which the author felt is very much like that of 'school children' creates. The Japanese author may have used the phrase junior high school children in order to describe the closeness of their physical size and of the childish behaviours of those adults in the court room. However, this information, once translated into English, is a digression. If we look at (9a) and (9b) out of context, we can say that they are well-translated since they are grammatically correct and faithful to the original. However, in the context they are not. This is where the target language competence and knowledge of the target culture play an important role.

1) ハワイ大学で教鞭をとっていたとき、車を運転していて、あやまって、ほかの車にぶつけてしまった。
(KIN)

1a) When I was a lecturer in University of Hawaii, I crashed into another car by mistake.

1b) During my stay in Hawaii as a lecturer at University, I crashed car to another.

1c) Once I was teaching at the University of Hawaii, I crashed into a car.

9) ちょうど、日本で言ったら、先生のくるのを待っている中学下級生の教室みたいである。(KIN)

9a) It was just like a class room for the first year student of junior high school in Japan, in which students were waiting for the teacher coming in.

9b) They were just like junior high school students in a classroom waiting for their teacher to come.

9c) They looked just like Japanese school children noisily chatting while waiting for their teacher to come into their classroom.

6.3.2 Transferring the style of texts

The following example shows that the informant is not yet competent in transferring the style of the Japanese text into the equivalent level in English. If you read through the Japanese text (see appendix: GAI) from which sentence 18 is taken, you will find that the Japanese text is written in a fairly formal academic style. If you try to transfer the style, it is not appropriate to refer the author him/herself as 'I' as in (18a). Sentence (18a) will be much improved stylistically, if the underlined clause 'I would like to say that' is removed.

18) 程度の差はあれ、ヨーロッパのどの国にもこのような人間が数多くいる。(GAI)

18a) Despite the difference in one or the other, I would like to say that we would meet a number of people like them almost every country in Europe.

18c) You will find many people like these in any other European countries.

7 Conclusion

An interesting finding is that inadequate understanding of the source text seems to be influencing the major part of the errors in translation. Furthermore this lack of full comprehension of the source text can be separated into two kinds.

First, it appears that some informants regard a text as a chain of separate sentences and translate them one by one without paying due attention to overall meaning of the text, but 'an analysis of each part cannot provide an understanding of the whole' (Snell-Hornby, 1988:69). This seems to be the cause of the errors presented under Inadequate Understanding of the Source Text (examples 16, 17 and 25).

The second kind is, when the informant reads the original Japanese text, that s/he believes that s/he understands the content. This assumption may come from the fact that the text is written in his/her own native language and s/he knows all the words in the text. The errors listed under **Noun Phrases** seem to belong to this category (examples 26, 10 and 18). The translation strategy which the Japanese informants have adopted in examples (26a), (10a) and (18a) suggests that the three informants have kept the surface structures of the original text and translated them literally. However, if you read the translation, you will find that the meaning of the original texts has not been successfully transferred into the English noun phrases. This may be because the informants do not grasp what exactly the noun phrases try to express. Some may argue that this has happened because the informants were asked to 'translate' someone else's text. If they had put their own thoughts into English, they would not have made this type of error because they know exactly what they are going to say.

If this is the case, this type of error remains under **Transfer Competence**. This, however, opens up a further research area. That is, (1) do the Japanese express their thoughts and facts in noun phrases in texts more often than the English? And if they do, (2) can those Japanese who use noun phrases in their texts convey the meaning of the phrases exactly into whatever suitable forms in English?

Moreover, lack of knowledge of the source language both linguistically and culturally seems to constitute basic errors on the lexical level like two examples below. These are taken from examples 10a) in 6.2.2 Noun phrases and 1a) in 6.2.3 Tense.

10a) Darwin's evolutionism might have been called Wales's evolutionism in a strict priority scholars

of view.

1a) It is November 1859 that Darwin published "Origin of the seed".

In 10a) the name of the scholar who was associated with Darwin is presented in Japanese as ウオレス(woresu). We assume that the informant 'transliterated' it as 'Wales'. However, living in England and with the command of English which this informant has she should know that the word 'wales' pronounces [weilz] and that it is nowhere near the sound of [w lis] which the Japanese word ウオレス tries to create. The other is the translation of the phrase 'Origin of the seed' in example 1a). We assume that the informant must have mistakenly read the first Chinese character of the Japanese phrase 種の起源 as 'tane no kigen' instead of the correct reading 'shu no kigen'. The character 種 changes its meaning depending on how it is read: 'tane' means seeds and 'shu' species. We do not know if this mistake is made because the informant lacked general knowledge of this field or because she did not read the Japanese text carefully. Judging from the standard of education these informants have, the latter is more likely the case. This view is backed by Lang. She says that 'there is a growing problem of English mother tongue competence' and this has been 'slowly being recognised by teachers in several disciplines, and especially by teachers of translating' (1992:395). This also appears 'more wide spread than we initially believed and it poses similar problems for partner institutes abroad' (1992:396).

A further interesting finding is that there is a high incidence of misuse of pronouns, as can be seen in examples under **Use of Pronouns**. Despite the fact that these informants (a) and (b) have good command of English, both of them, especially (a), made the mistake of using the pronoun 'they' repeatedly without a reference to it. This also seems to indicate to us the importance of textual analysis - 'the importance of individual item being determined by their relevance and function in the text' (Snell-Hornby, 1988:69).

The sample we analysed in the research is small but the evidence we have presented in this paper convincingly indicates that (1) lack of knowledge of the source language both linguistically and culturally and (2) inadequate understanding of the source text seem to influence the quality of English text produced by the Japanese informants. If these informants had paid more attention to comprehending the original texts and following the arguments of them, a great many errors which have affected the flow of the English texts would never have been occurred. Nuerbert argues that 'language competence' and 'subject competence' are required by not only translators but also other communicators (1992:412). However, the errors discussed in the paper present us further issues, especially in two areas: i) noun phrases and ii) use of pronouns. One issue is how these findings can be formulated in some ways into translation software in order to assist Japanese speakers of English to improve their English output? Rephrasing Japanese noun phrases into suitable forms, possibly into clauses in English will require understanding of the whole text not just the noun phrases alone. Also, coreferencing pronouns demands analysis beyond the sentence level. Another issue is how can these findings be incorporated into teaching methods and materials to be used in Japanese schools and universities. It is important that pupils and students are made aware of these problems at their earlier stage of learning English and of the fact that understanding the source language is the first step to learn another language.

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APPENDIX

Original Japanese texts and their translations in English.

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HOT

1) 日本人の宗教的な等質性について私がよく引合に出す例の一つにつきのようなものがある。

1a) The following example is something I often used to explain homogeneity in Japanese awareness regarding religion.

1b) Following is an example which often used when I explain the religious homogeneous of Japanese people.

1c) To illustrate Japanese uniformity of attitude towards religious matters, I often quote this example.

2) 結婚適齢期の子を持った平均的な日本人に、お子さんの結婚相手にはどのような人が好ましいとお思いですかと尋ねてみたとして。

2a) "What sort of person is the most suitable for your child's spouse to be?": If I asked this question to an average Japanese parent who has a child of eligible age,

2b) If I ask average Japanese parents, who have child of marriageable age, what kind of person you think the best for his or her marriage partner,

2c) If average Japanese parents were asked what sort of person they would like their sons or daughters to marry,

3) まず学歴、健康、性質などについての希望が多いのではないか。

3a) I would assume that the most of them would be concerned about academic background, health and personality.

3b) most of them would mention aspects of academic background, health(sic) condition or characteristic(sic) quality.

3c) most of them would reply that it should be someone who is well-educated, in good health and with a likeable character.

4) 金持ちの息子や娘である方がいいと思っけていても、建前としては、お金よりも本人次第ですというようなことを言う人が多いと思う。

4a) They may prefer a person from well to do family but they would still say something to the account of it is a matter of feelings between the two rather than financial matter.

4b) Despite the fact parents prefer wealthy person, they would say partner depends on child's choice.

4c) Even though they might secretly be wishing that their sons or daughter would marry a person from a wealthy family, they would say that, as long as the person concerned were agreeable, then money would not really matter.

5) だが相手の宗教のことを気にし、注文をつける人がいるだろうか。

5a) But would there be anyone who would be concerned about the religious aspect?

5b) How about religion? I know no one state partner's religion.

5c) However, what they are unlikely to mention is anything to do with the religious beliefs of the person.

6) 都会のインテリ層などでは、自分の息子たちが外国人と結婚してもかまわないと開けたことを言う人さえかなりいる(もっともいざとなると相当なショックを受ける場合が多いようであるが)。

6a) Amongst the intellectuals in the big cities, there are some progressive parents who even say they would not mind if their children become married with foreigners. Although it seems if this really happens, most of them actually feel rather shocked.

6b) On the contrary, some middle classed parents in the big city allow their child to marry with foreigner - they are actually shocked when it comes true.

6c) Well-educated parents in large cities might say that they would not mind at all if their sons or daughters married a foreigner (but they would get a nasty shock, if that actually happened).

7) だが結婚問題で決して顔を出さないのが、日本では宗教なのである。

7a) Anyhow, regarding marriage issue amongst Japanese, religion never matters.

7b) However, the religious problem over marriage is still in the depth in Japan.

7c) As has been mentioned, in Japan religion never plays an important part in selecting a suitable person to marry.

8) どこの国の宗教でも世俗化が進み、昔ほどやかましことは言わなくなっているが、日本ほど徹底して寛大な国は少ないのではないか。

8a) Many countries in general have been become less religious and make much less fuss these days but I think that there are not many countries as care free as Japan about this matter.

8b) In many countries different religions are being acknowledged, therefore people do not strictly insist on

excluding other religions but they cannot be thoroughly tolerant like us.

8c) It is a world-wide trend that religions are becoming more and more secular and that people are not as strict about religion as they used to be.

However, it is hard to find another society where people are as relaxed about religion as the Japanese.

9) もう一つの例を考えてみよう。

9a) Let me give you another example:

9b) There is another example.

9c) Let me present another example.

10) 友人知人を家に招待しようと夫婦で相談をするとき、あの方の宗教はなんだろうというようなことを考えることがあるだろうか。

10a) when a Japanese couple invites friend over for a meal, would it ever occur to them to consider their guest's religion?

10b) When a wife and a husband invite their friends or colleagues for a meal, would they consider guests' religions?

10c) When a Japanese couple invite someone for dinner, has the religion of the person ever crossed their minds?

11) ところが考えなければ困る国が多いのだ。

11a) In most of the countries in the world,

11b) There still are many countries

11c) In the world there are many societies where one cannot fail to take people's religion into consideration.

12) 料理に何を出すかは宗教のことを考えずに決めることができないのである。

12a) it is impossible to decide the menu without taking the guest's religion and subsequent dietary requirement into consideration.

12b) that we should consider their religions before meal providing otherwise we would be involved in a big trouble.

12c) In some cultures no menu can be decided without knowing the guest's religion.

13) このように、私たち日本人が宗教的に等質であるために、当たり前のこととしてうけとめている事実には、実は他の国、よその文化圏では考えられない奇妙なことが多い。

13a) There are things which maybe strange to other countries and culture but normal for us, Japanese, because of the religious homogeneity.

13b) As these suggest, because of the religious homogeneous, we have strange custom which we accept undoubtedly but in other countries it could be seen as unprincipled.

13c) Because the Japanese have some fixed ideas about religion, it never occurs to them that religious beliefs play a significant role in other cultures.

14) そこで、最後に、日本式旅館の食事のことを考えてみよう。

14a) Let us look at set meals at the Japanese in as yet another example.

14b) Here is a final example, which is about meals in Japanese style inn.

14c) Finally let us discuss meals in Japanese-style hotels.

15) ホテル形式でない伝統的な日本の旅館では、宿泊料は朝夕二食が込みになっているのが普通である。

15a) At a traditional Japanese style inn, the price normally includes a breakfast and a set menu dinner.

15b) In a traditional inn, its charge includes breakfast and dinner.

15c) In traditional Japanese-style hotels rather than wester-style hotels, it is common practice to include two meals, breakfast and dinner, in the tariff.

16) それはいいにしても、泊まるお客も、旅館側も、前もって献立を何にするかを問題にしないことが、実は問題なのである。

16a) The point is that neither the guests nor the inn staff have need to worry about discussing what to put in the set menu for the dinner.

16b) I only think the problem is that none of staff or guests discuss a menu with each other beforehand(sic).

16c) That the tariff includes two meals is not an issue. The issue is that neither the hotel management nor their guests make an issue out of what they are going to serve or to eat respectively.

17) 何を食べるかを客が旅館にまかせられるのは、大多数の日本人にとって食事に関する宗教上のタブーが存在しないからである。

17a) Since there is no tabooed food for the majority of Japanese, the customer can let the inn staff decide what to prepare for the meal without consultation.

17b) Determination of the menu amongst Japanese people religious taboos on meals does not exist

17c) That fact that the guests can rely on the staff in the hotels to decide what they are going to eat means that majority of Japanese do not have religious taboos about food.

18) このことはさらに、日本社会が宗教的な見地から単一の価値体系に基づいて動いていることとも関連する。

18a) This reflects the single religious influence to the Japanese social value system.

18b) and moreover, this indicate that society is run by solo value system overview from religion.

18c) In other words Japanese society functions on the understanding that the Japanese have a fixed attitude towards their religion.

19) どの国でも宗教とは、少なくとも一般大衆にとっては、教義や哲学的な問題であるよりは、むしろ日々日常生活習慣上の細かな制約として直接認識され理解されるものである。

19a) Religion, most commonly, is recognised in a society as rules and regulations as a part of the daily life rather than philosophical problem or doctrine to meditate on.

19b) In any countries religion stands for restrictions in everyday life rather than philosophical or doctrinal problems and is justified and understood by people;

19c) It more probable that ordinary people in other societies understand their religion as sets of behavior and regulations affecting everyday life rather than dogma and philosophical discipline.

20) 何曜日には何をしてはいけない、神の名をみだりに口にしてはいけない、カナリヤや金魚が死んでもお墓など作ってはいけないといった具合に、してはいけないことが用常生活の中で細かに決まっているのが普通である。

20a) A religion often generates "must not"s in the daily life such as "You must not do this or that on the X day of the week", "You must not make grave for canaries and gold fish" and so on.

20b) forbidden doing this on that day, forbidden saying name of god indecently or forbidden making grave for dead goldfish or a canary bird.

20c) For example, 'one must not do such a thing on such a day of the week', 'one must not mention God's name without good reason', 'one should not raise a grave for canaries or gold fish when they die' and so on. Things 'one must not do' are established in details in relation to everyday life.

21) 食べて食べられないことはない食物の中で、何と何は絶対食べてはならぬ(ヒンズー教徒の牛) ある期間を限って食べてはいけない(キリスト教徒のレント中の肉) さらに食事そのものをしてはならぬ(イスラム教のラマダンの断食)といった食事に関する宗教上のおきてが、事実上存在しないに等しい国が現代の日本なのだ。

21a) Furthermore, there are various religious regulations regarding meals: prohibition for eating certain things or period of time is common such as seen in the case of beef for Hindi, neat during the Lent for the Christians, or not to eat during the day for the month of Ramadan for the Muslims.

But such religious taboo does not exist in contemporary Japan.

21b) The food cannot be uneatable but, there is an existence of religious law: beef is not allowed to eat for Hindi, eating meat is forbidden during Lent for Christians or having meal itself is banned during Ramadan for Islam, where as in modern(sic) Japanese culture this kind of law exist equal nothing.

21c) Japanese society have hardly any taboos about food as other societies have, such as 'must not eat beef (Hindi)', 'must not eat meat during Lent (Christians) ', 'must not eat in the day time for the period of Ramadam (Muslims). In the modern Japanese culture this type of religious law doesn't exist.

22) さて見たこともないお客の食事を旅館の方で勝手に決めることができるために、もう一つ考慮すべきことがある。

22a) In order to set menu for the general guests, there is one aspect which inn keeper needs to take in to consideration -

22b) There is another consideration(sic) of the inn staff how they manage to decide on the menu for unknown guests

22c) One more thing should be discussed in relation to the fact that hotels decide their guests' menu without asking them.

23) それは好き嫌いをどう処理するかの問題である。

23a) -it is a matter of personal taste.

23b) concerning their likes and dislikes.

23c) How then do hotels resolve the problem of guests' likes and dislikes?

24) これは出す料理の種類を多くして、客が自分の食べるものを選択できる幅を与えておけばよい。

24a) They can get around this problem by increasing the variety of dishes in the set menu so that the customers can eat just whatever they like.

24b) They found the solution making several kinds of dish therefore guests are able to choose from them.

24c) This is done by providing a wide variety of dishes so that guests can choose what they want to eat.

25) 日本旅館の食事は客がすべてを食べつくすことが必ずしも期待されていないのだ。

25a) The customers are not necessarily expected to eat all the food set before them in the Japanese inn.

25b) In fact, none of the inn staff expect guests eat food completely,

25c) Japanese-style hotels do not expect their guests to eat all the dishes on the table.

26) またその方が宿屋としては、一品料理を指定されるより得でもある。

26a) And this works out more profitable to the inn keeper than having single dish ordered.

26b) and for the staff it is easier than being ordered a specific dish.

26c) It is also more profitable for hotels to serve many small fixed dishes than to take orders consisting of one or two dishes.

27) かくして日本式の宿屋では客がメニューを見ずに、食事が決められ、客の食欲とは無関係の細々とした皿が沢山出てくるという不思議なことになるのである。

27a) Hence rather strange thing happens in the Japanese inn.

The customers do not choose dishes to order from menu.

Quite contrary, they get various small dishes regardless of their appetite.

27b) After all, in Japanese style inn staff are responsible for deciding the menu and provide a lot of small different dishes without regarding guests' appetite.

27c) This explains why bizarre things happen in Japanese-style hotels: dishes are decided without the guests looking at menus, and dishes are served without any consideration of the guests' appetite.

28) 日本人がお互いの共通前提として、あえて意識にのぼせることすらしない、この宗教的単一性は、しばしば私たちが他国の、他宗教の人に対するときの恐るべき無神経となって表れてくる。

28a) This religious homogeneity creates common promise for the Japanese society that is so common that no one would question. This very homogeneity sometimes emerges as terrible insensitivity towards foreigners and those with religious concerns.

28b) The religious unification, which people recognised as common presuppose in Japan, is appeared as terrible insensible attitude towards people from other countries or who believe in other religions.

28c) Because of this fixed attitude towards religion the Japanese are sometimes dreadfully inconsiderate and indifferent towards people outside Japan and those with specific religious beliefs.

KIN

1) ハワイ大学で教鞭をとっていたとき、車を運転していて、あやまって、ほかの車にぶつけてしまった。

1a) When I was a lecturer in University of Hawaii, I crashed into another car by mistake.

1b) During my stay in Hawaii as a lecturer at University, I crashed my car to another.

1c) Once I was teaching at the University of Hawaii, I crashed into a car.

2) 相手にあいさつする。こわれた車を片付ける。役人と連絡を取る。怪我をした同乗者について病院まで行く。

2a) After that, I apologised to the other person, picked up broken parts on the road, contacted the officer, went to the hospital with my guest in the car who was injured by the accident.

2b) I talked with the driver, got the damaged car taken away, got contact with an officer and took a the person who was on my car to the hospital.

2c) I apologised to the driver in the car, dealt with the damaged cars, contacted the police and took my passenger to hospital.

3) いろいろのことがあってから十日ばかりたって裁判所に出頭することになった。

3) Ten days after such various matters happened, I needed to report to the court.

3b) After all these things, I was told to attend a court in 10days.

3c) A week or ten days after these events, I was summoned to appear in court.

4) 悪いことをした、という気持ちがあるから私は幾分緊張していた。が、指定の時間より少し早く裁判所にいって見て驚いた。

4a) I went to the court a bit earlier and I was somewhat tensed, because I felt guilty about the accident.

4b) I was a little bit stressed as I felt guilty what I did. However, I was very surprised when I got to the court a little earlier than the appointment.

4c) I was somewhat tense as I was the one who had caused the accident, but when I got there a little early, I was rather surprised by the atmosphere.

5) いくつかの部屋があって、離婚問題を扱う部屋、とか、車の事故を扱う部屋とか分かっている。

5a) However, I was surprised to see many individual rooms including one for divorce problem, another one for car accident and so on.

5b) (No translation of this part)

5c) There were a few rooms allocated to cases, such as divorces, traffic offences etc.

6) のぞいてみると、離婚問題の早などは、待っている人が一組しかいない。

6a) In the room for divorce problem, there was just a pair of the persons who was waiting.

6b) This is because the office dealing with divorce is quiet and only a couple was there waiting,

6c) When I looked into the room for divorce cases, I saw only a couple waiting there.

7) それに比べて、車の事故の關係の部屋ときたら、七、八十人もいるか、押すな押すなの盛況である。

7a) On the other hand, there were seventy or eighty persons in the room for car accident, which was like bargain sale in a department store.

7b) while the office for car accident, roughly 70 to 80 people were packed in the room.

7c) However, the room for traffic offences, where I was heading for, was packed with seventy or eighty people.

8) しかも、それはいずれも自動車をぶつけたか、人を怪我させたかの連中であろうが、そこに集まって、わいわい陽気にしゃべりあっている。

8a) In addition, they were talking with each other cheerfully in the room despite the fact that all of them must have been involved in the car accident.

8b) All the people, who had crashed cars or got others injured, I assume, were chatting cheerfully.

8c) Those people must have done something like crashing into a car or injuring a person, but they did not look at all like law-breakers.

9) ちょうど、日本で言ったら、先生のくるのを待っている中学下級生の教室みたいである。

9a) It was just like a class room for the first year student of junior high school in Japan, in which students were waiting for the teacher coming in.

9b) They were just like junior high school students in a classroom waiting for their teacher to come.

9c) They looked just like Japanese school children noisily chatting while waiting for their teacher to come into their classroom.

10) そこには全然自分たちは悪いことをしたという反省の様子は見えなかった。

10a) They didn't seem to regret at all.

10b) They did not seem to be sorry that they had done something wrong.

10c) I did not see any sign of regret for what they had done.

11) 私の不安の気持ちはいっぺんに解消されたが、これではたしていいのだどうかという疑念を禁じえなかった。

11a) Whilst my worry disappeared suddenly to see that scene, I wondered whether it was right atmosphere or not.

11b) With the sight, I felt relieved immediately but I couldn't help the idea if their attitudes were really all right.

11c) When I saw this, I was quickly relieved from the uneasy feeling I had been experiencing, but at the same time it made me wonder if it was appropriate for them to behave like that.

12) やがて裁判官がやってきて、一段高いところに立ち、ひとりひとりその前に呼び出されて判決を受けたが、それもその前にお辞儀をするでもなし、二、三の問答を重ねたあとで、いくら罰金を払えという宣告を受けて去っていく。

12a) Sooner or later, the judge came into the room and stood on the floor higher than us. He called us one after another and delivered judgement. Strangely they didn't bow to the judge, they replied to the few questions, received the judgement how much to pay for fine and left the room. That's all.

12b) Shortly after that, a judge came and stood on a stage a step higher. Each of us was called in front of him, was asked some questions and accepted the announcement how much fine would be charged. They all left without bowing to the judge.

12c) Eventually a judge came in and stood on a platform. We were called out one by one and asked to go forward. There was no such formality as bowing, taking an oath or anything like that. We were asked a couple of questions before being sentenced to a fine of some amount.

13) その去っていく態度もまことに、堂々たるものである。

13a) What's more, they left the room very grandly.

13b) Their attitudes were quite grand.

13c) As offenders left the room after being given a fine, I could not see the slightest twinge of conscience in them.

14) あとで聞くと、そういうときに、先方が悪いと主張することもできるのではあるが、そう主張すると、弁護士を雇わなければならない。そうなるとかえって高くつくから、それよりも裁判官の判決に従って、その指令どりのお金を払うことにしているのだという。

14a) Later on, I heard that they could insist on the guilt of the other side, which would make it more expensive because they must have hired a lawyer, and that they preferred to follow the judgement and pay the fine.

14b) Later, I hear that you can state that the other person was to blame, but as it will cost you more to employ a lawyer, usually people simply accept the announcement and pay the due amount.

14c) I was told later that, when the judge questions you, you can claim that the other party is equally responsible if that is the case. However, this will involve a lawyer and probably cost you more than the actual fine. Therefore people tend to accept whatever amount the judge asks them to pay.

15) そんなふうで、はなはだ事務的に進行するので、七、八十人の判決も一時間半ばかりで片付いてしまった。

15a) Therefore, everything went on smoothly. Only one hour and a half was enough to judge for seventy or eighty cases.

15b) As it went very smooth, it took only one and a half hours to deal with 70 or 80 cases.

15c) As I described earlier, cases were handled perfunctorily and it took no more than one and half hours to clear the seventy or eighty people.

16) 能率がいいという点では、想像のほかである。しかし、事故を犯しても、罰金さえ払えばいいという態度は、これはどんなものだろうか。

16a) I couldn't expect this efficiency at all. However, we need to consider such an attitude that it is all right only if you paid fine, even if they caused the accident.

16b) The efficiency was beyond my imagination. However, is it really all right to assume that even you had an accident paying fine solves the problem.

16c) In terms of efficiency, it was brilliant, but how should we explain the attitude of those people who were absolved of a guilt upon payment of a fine?

17) このようなやり方でも、お金を払うのは苦痛であるから、罰金を高額にすれば、犯罪を防ぐことに役立つであろう。が、それだけでよいものだろうか。

17a) It seems that this way helps to decrease the number of accidents, because it is uncomfortable for them to pay fine. Nonetheless, I am wondering whether this method is perfect or not.

17b) As people are not happy to pay fine if they are charged more it may work to prevent crime. Can it be accepted after all?

17c) It is human nature that no one wants to pay money if this can be avoided. In this sense sentences with high fines may help to reduce the number of offences, but is this enough?

18) 日本だったらどうだろう。

18a) Let me have a look at the case in Japan.

18b) What would it be like in Japan?

18c) Let us contrast this with how the Japanese react to criminal offences.

19) 罪を犯した人について、その人が罪を犯したことをどの程度悔いているか、自分を責めているかということが大切な問題になる。

19a) The important thing is how much the person who committed a crime regrets and accuse himself.

19b) How much the person feel sorry what s/he did and if s/he blames her/himself would be taken into account.

19c) In Japan it is very important to see how much the person, who has committed a crime, regrets his action or how much he blames himself for what he did.

20) これは、はたして本当に後悔しているかどうか、いつも正確に計れるとは思われないから、見かけだけうなだれてしおらしくして、罰が軽くてすむ場合もある。

20a) It seems that it is not easy to measure precisely how much the person regrets. Therefore, if they drop their head and take a modest attitude, they might receive lighter judgement.

20b) Since it is impossible to judge if they are really sorry, there might be a case that the sentence would depend on the person's attitudes.

20c) It is, in one sense, not a fair judgement because it is very difficult to measure remorse. Some may get away with a lighter sentence thanks to some convincing act.

21) 日本では、アメリカに比べて、その人の心理を重要視する例である。

21a) The following is an example that they make much of the way how the person thinks, compared with America.

21b) This is an example that the person's mind is valued more in Japan than in the United States.

21c) This is an example of how the Japanese attach more importance on psychological reactions than the Americans.

22) ペンダサンが注意しているが、日本では、相手の言葉を咎めて、「その言い方は何だ」「その態度は何だ」ということがある。

22a) which was indicated by Pendasan.: They sometimes say, "What on earth is your attitude?" or "Why do you say in such a way?".

22b) As Penderon points out (In "The Japanese and the Jewish"), in Japan, we tend to blame others' utterance by saying, "How dare you talk like this?" or "How dare you behave like this?"

22c) Pendasan points out in his book "The Japanese and the Jews" that the Japanese tend to find fault with how you say things rather than what you say.

23) 言葉の内容は、言い方や態度に関係がない、と言うが、たしかに、日本で母親が子どもに、「ちゃんとおっしやい」と命令する場合、「明晰かつ透明に言うことでなく、発生・拳止・態度が模範どおりであれ」ということである。

23a) It is said that the content of the words is not to do with the way how to say and the attitude of the

speaker. It is understandable in Japan that if a mother says to the child, "Tell me properly.", it means not "To tell clearly" but "To tell with following the standard in terms of voice, behavior, and attitude."

23b) It is said that the content is nothing to do with the way you say and the attitudes. It may be true that when a mother tell her child to say something 'properly', it means pronunciation, gesture and attitude should follow a good model rather than explaining it clearly.

23c) Although it is often said that the content of what you say is more important than the way you say it, Japanese mothers tell their children off not because they do not speak clearly, but because the way the children say is not acceptable under Japanese conventions.

24) あやまるときに、この態度ということがことに重要な要素になる。

24a) Particularly such an attitude becomes quite important when they apologise.

24b) Thus, in Japan, attitude will be a very important factor when you apologise.

24c) The way you say what you feel becomes even more important when you apologise to someone.

25) 土居 健郎氏の「甘えの構造」に出ている話に、アメリカのある精神科の医者は、なにかの手続き上の不備で日本の出入国管理の役人に咎められた。

25a) In the book entitled 'The structure of coquettish' by Takeo Doi, an American psychoanalyst was accused of a mistake of the entry procedure by immigration officer in Japan.

25b) Here is the story in "Structure of amae" by Doi Takeo. An American psychologist was stopped by an immigration officer because the paper was not perfect.

25c) The following example in 'The anatomy of self' by Takeo Doi may help to explain this. An American psychologist was stopped by a Japanese immigration officer owing an irregularity in his documents.

26) 事情をよく説明したが聞き入れられない。

26a) He did his best to explain the situation, which was not accepted at all.

26b) He explained the situation clearly but the officer didn't accept it.

26c) The psychologist explained himself to the officer, but the latter would not listen.

27) ほとんど困りはてた挙句、「アイアム、ソリー」といったところ、役人の表情が急に変わってあっさり許してくれたという。

27a) He was really in trouble at that time and finally said to the officer, "I am sorry." Then the officer became gentle suddenly and the American doctor was forgiven easily.

27b) He was stressed out and said "I'm sorry.", when the officer's facial expression changed suddenly and

let him go.

27c) Having given a full explanation to the immigration officer, the psychologist did not know what else to add, and he simply apologised. The officer suddenly changed his attitude and issued an entry clearance.

28) そのアメリカ人はいかにも、不思議という顔付でその話をしたそうであるが、日本人なら容易に理解できる場面である。

28a) This American doctor told the writer this story with strange face, but I suspect that Japanese people can understand this situation without difficulty.

28b) That American told his experience rather puzzled, but it can be understood easily by the Japanese.

28c) The puzzled American mentioned this incident to Mr Doi, but it is not so difficult for the Japanese to understand what went on in the immigration officer's mind.

29) ラフカディオ・ハーンの「停車場で」では、巡査を殺して脱走した犯人が、ふたたび捕らえられて汽車で護送されていく途中、博多の駅でその巡査の子どもに逢わせられる話がある。

29a) In the book named 'At the stop' by Rafcadio Harn, a criminal were caught again after he killed a police and escaped. He was being sent under guard in the train and he was made to meet the child of the police who was killed.

29b) The novel "at the station" by Hahn includes a scene that a criminal who killed a policeman and ran away is arrested and made to see that policeman's child at Hakata Station on his way to jail by train.

29c) (combined to the next sentence)

30) ハーンは犯人が、その子どもにあやまる言葉を聞いて、そこにいた群集がにわかにしくしくすすり泣きをはじめ、付添いの警官まで眼に涙をうかべていたことを美しい筆致で描いている

30a) Harn describes it very dramatically that many people around them saw the criminal apologises to the child and could not help bursting into tears with a sob and that the police who guarded the criminal dimmed with tears as well.

30b) Hahn describes the scene sentimentally that the murderer's apology to the child made the crowd sob and even the policeman escorting him had tears in his eyes.

30c) The author, Rafcadio Hearn vividly describe show important it is for the Japanese to say 'how' than 'what' in his novel, 'At the railway station'. In the story a man kills a police officer and runs away, but eventually he is captured. On the way to a prison he is made to meet the child of the police officer at a railway station. When the crowds hear the way the killer asks the child for forgiveness everyone including the police escort is so moved that they start sobbing.

GAI

1) 普通、世界中の人は、「外国人」かどうかを決める時に、法律に限らず、もっと広く、多くの要因を考慮に入れているようである。

1a) In order to define whether he or she is a “foreigner”, the legal status is not only the measures to judge. We should take various factors into consideration.

1c) When they decide who is a foreigner, people generally speaking take wider factors into consideration rather than just the legal ones.

2) つまり、法律上の「外国人」というものは、たしかに興味あるカテゴリーではあるが、私たちにとってはそれほど役に立つものではない。

2a) We should take various factors into consideration. The definition of a “foreigner” in legal terms might catch some interests. However, it is not really practical for us.

2c) In other words, foreigners may interest us in legal terms, but this is not very useful for us.

3) 普通、だれが「外国人」であるかということは、法律と必ずしも一致していないし、法律ほどはっきりしていない場合が、数多くあるのである。

3a) To start with defining a “foreigner” is not always matched with its respective law. A number of complicated examples have been existed, which are not as clear as its legal counterpart.

3c) The fact that we think a person is a foreigner does not necessarily coincide with legal definitions and there are many cases which cannot be as clearcut as the law defines it.

4) たとえば、デンマーク人と結婚した中国人の女性は、デンマークに帰化しても、一般のデンマーク人からは依然として外国人と見なされがちだが、外国人と結婚して、デンマークの国籍を 30 年前になくした法律上の外国人の場合は、普通のデンマーク人にとっては、相変わらずデンマーク人でありつづけるだろう。

4a) For example, let's take an example of a Chinese woman who is married to a Danish man. Ordinary Danish people regard her as a foreigner, even if she changed her nationality to Danish. But what about the case of an ex-pat Danish man who lost his nationality thirty years ago due to the marriage with a foreigner? Under the law, he is not “Danish” any more. However, he is still and will be regarded as a Danish by his fellow.

4c) For example, a Chinese lady who is married to a Dane and is a Danish national may not be regarded as a Dane by other Danes. On the other hand, a Dane who is married to a foreigner and legally ceased to be a Dane thirty years ago may be still a Dane to other Danes.

5) ドイツから 3 日間の旅行ではじめてロンドンに来たお嬢さんを想像しよう。

5a) Now let's see the case of a young German girl who visited Britain for the first time on three-day tour.

5c) Let us imagine a young lady who is visiting London from Germany for three days.

6) この人は、間違いなく外国人である。

6a) She is definitely regarded as a foreigner in London.

6c) She is certainly a foreigner in London.

7) しかし、ロンドンのルフトハンザの事務所につとめている 35 歳のドイツ人の男性はどうだろうか。

7a) Then, how about a 35 year-old German who works for Lufthansa Airline office in London.(sic)

7c) But what about a male German who is thirty-five and works for a Lufthansa office in London?

8) 彼の英語は、多少クセがあるけれども、イギリス国籍を持つ多くの外国系のロンドン市民ほどのなまりではない。

8a) Although, he might have a slight German accent, his accent is not so strong as other foreign originated British nationals in London.

8c) He speaks English with a German accent, but not as markedly as with some of the British nationals who emigrated from other countries.

9) 彼は、もしかすると、定年までイギリスにいるかもしれないし、途中でルフトハンザを辞めて、イギリスの会社につとめるかもしれない。

9a) We do not know exactly whether it might be the case that he would like to stay in Britain until his retirement, or he would like to resign the company and find a new job in an English firm.

9c) This German person may stay on in England until he retires or he may leave Lufthansa and work for an British firm.

10) この人は前にあげたお嬢さんほどはっきりした外国人ではない。

10a) Nonetheless, we cannot clearly define him as a foreigner, but we referred to a German tourist as foreigner.

10c) This person is not as clear cut foreigner as the young lady.

11) あるいは、つぎの人びとはどうであろう。

11a) The more example follow.

11c) How about the following people in London?

12) この人はポーランド生まれ、16 歳からイギリスに住み、イギリスの国籍を持っている。

12a) A Polish with British nationality, living in the UK since 16 years old.

12c) This person was born in Poland, but has lived in Britain since he was 16 and has a British passport.

13) 英語は根っからのイギリス人に近いし、ポーランド語は忘れてはいないが、日常会話以外にはほとんど使わない。

13a) His English is near-native level. Polish is only used in dail conversations.

13c) When he speaks English, he almost sounds an English native. He has not forgotten Polish, but he uses it only occasionally.

14) ポーランド人の友だちは多勢いるが、妻はポーランド語のできないイギリス人である。

14a) He has many Polish friends, but his wife is English who speaks no Polish.

14c) He has many Polish friends, but his wife is British and cannot speak Polish.

15) イギリスの会社に勤めている彼は外国人であろうか。

15a) He works for an English company. Let us think; would you call him a foreigner?

15c) He works for a British firm. Is he a foreigner?

16) さらに、アイルランドからロンドンに来た、英語が母国語で、それしかできない移民を考えてみると、前の人よりも「純粋なイギリス人」に近くなるが、本人の意識では、アイルランドから「外国」に来たという気持ちが強く残っている点で、「外国人」といえないこともない。

16a) Let's move to the case of Irish immigrants in London. English is their native language. Perhaps we regard their status as closer to "pure British". However, as long as they have their own strong identity as being Irish in an "outer land", they feel "foreign" in England, even if they only speak English.

16c) The next person is from Ireland. He is a native speaker of English. From a language point of view he is closer to the British than the Polish person. However, he still thinks that living in London is like living in a foreign country. In this sense he may be a foreigner.

17) この4人のケースは決して例外的ではない。

17a) The above four examples are not unusual cases.

17c) These four cases are not exceptional.

18) 程度の差はあれ、ヨーロッパのどの国にもこのような人間が数多くいる。

18a) Despite the difference in one or the other, I would like to say that we would meet a number of people like them almost every country in Europe.

18c) You will find many people like these in any other European countries.

19) アフリカもアジアも、人種的・言語的・文化的な混合の程度がはげしい。

19a) Similarly, in Africa and in Asia, considerable racial linguistic and cultural mixtures are evident.

19c) Not only in Europe but also in Africa and Asia races, languages and cultures are considerably mixed.

20) アメリカの北も南もそうであるし、オーストラリアも例外ではない。

20a) The same is true to North and South America. Even Australia is not an exception.

20c) It is the same in the North and South Americas and Australia.

21) たとえば、移民問題研究家 M・G・クラインの調べによると、メルボルン地域では、本人か親かオーストラリア以外のところで生まれた人口は、全体の 48%である。

21a) For instance, according to the research done by M G Klein who studies on immigrants' problems, the people who were born or whose parents were born outside Australia occupy the 48% of the whole population in Melbourne area.

21c) According to a survey done by M.G .Crain, a specialist on immigration issues, 48% of the population in Melbourne have either parents or offsprings who were born not in Australia.

22) 純粋な外国人はともかく、外国人かどうか疑問に思われるような人間は、ふつう、私たちが考えているより世界中にはるかに多い。

22a) Apart from bonafide foreigners, I reckon the number of foreigners who are difficult to define as a "foreigner" would probably exceed our estimation.

22c) Apart from those foreigners whose status is crystal-clear, there are many people in the world whose status is questionable whether they can be classified as foreigners or not.

23) 日本という国は特殊なケースであると思いがちな読者がいるかもしれない。

23a) The readers of this book may think that examples in Japan are specific.

23c) Some of the readers may think that Japan is one of the exceptions of these, but it is not.

24) しかし、日本でも、「外国人」という属性は、程度の問題である。

24a) However, even in Japan, the attribution of a "foreigner" is a matter of Individual perspective:

24c) Even in Japan the attribute 'foreigners' is a matter of degree,

25) 普通の日本人、外国で教育を受けた日本人、アメリカなどの二世、日本で育った中国人や朝鮮人、中国が

らの帰国者、日本に永住している他のアジア人、平均的日本人とあまり外見の異なる欧米人、アメリカのGIと、かなり連続性のあるスケールで、それほど世界の他の国の場合と変わらない。

25a) ordinarily Japanese, Japanese educated abroad, Japanese American, naturalised Chinese and Koreans, returnee orphans from China, permanent residents from other countries, Europeans and Americans whose appearances are not so different from average Japanese people, American GIs etc etc. Series of extensive examples are how raised. But these are not necessarily unique to Japan. We can see similar cases in other countries.

25c) namely ordinary Japanese, Japanese who are educated abroad, second generation of Japanese emigrants, Chinese and Koreans who have been brought up in Japan, Japanese who have come back from China, other Asian people who are permanent residents in Japan, Europeans who look more like Japanese, American soldiers living in Japan, etc.

26) 日本は、民族的構成の見地からみても、決して「単一社会」でないことは、明らかである。

26a) Even from the ethnological viewpoint, it is clear that Japan is not a so-called “homogeneous” society.

26c) These examples tell us that Japan is not much different from other nations in terms of foreigners and also is not a uniform society in terms of racial composition.

27) 日本の場合には「もと外国人」、特に白人だと、いつまでも外国人扱いされるだろうという意見がある。

27a) In Japan, some people have been saying that ex-foreigners, Caucasians, in particular, had always be entreated as foreigners by Japanese people.

27c) It has been said that in Japan, even if you have obtained a Japanese citizenship, you tend to be treated as a foreigner, especially if you are an Anglo-Saxon.

28) たしかに、現在はまだそのようなケースは多い。

28a) Certainly many things have been reported in connection with this tendency.

28c) Certainly there are still many cases like this.

29) しかし、現在も、日本に永住し、日本語もでき、一定の社会集団のメンバーである白人は、一般社会の態度はともかく、彼らが入っている集団にとっては「準外国人」あるいは「準日本人」のように受けとられていることがある。

29a) However, I gather there emerged a new group of people, in which the Caucasian members who live in Japan permanently and speak Japanese have required “quasi-foreigner” or “semi-Japanese” status. Regardless of the general attitudes in the society,

29c) However, some Anglo-Saxons who are permanent residents in Japan and who can speak Japanese are regarded as half-foreigners or half-Japanese in certain communities they belong to in spite of the attitude of Japanese general public.

30) 近い将来に日本に長期滞在している外国人の多くが、これらのカテゴリーに移転されるとよいと思う。

30a) I hope that there comes a transitional period in near future that more of the long term foreigners in Japan would be accepted and assimilated into the society.

30c) I hope many foreigners who live in Japan for extended periods of time will be put into this category in the near future.

KUR

1) 私は少年のころ、つぎのような文章をよんだことがある。

1a) I have ever read some sentences when I was a young boy.

1c) When I was a boy, I read the following statement.

2) 「パルメニデスはいった。「クレタ人はうそつきである」と。ところが、パルメニデスはクレタ人である。してみれば、この発言自身がうそかもしれない。」

2a) The sentences are as follows, "Parmenides said 'Cretan people are liars.' but he is Cretan, too. So in other words, his proposal may be a li, itself."

2c) "Parmenides said that the Cretan were liars. However, Parmenides was an Cretan himself. This means that his claim itself may be false."

3) 当時私はこの文章でいろいろなことを考えさせられた。

3a) At that time, I was thought a lot of things from these sentences.

3c) These words made me think many things at that time.

4) パルメニデスの発言はたしかに論理的に矛盾しているが、よく考えてみると、「クレタ人はうそつきである」というこの発言は、発言者であるパルメニデスを除外しているかもしれない。

4a) Certainly, however the proposal contradicts in theory, we can think that it may be excepts the speaker, Parmenides.

4c) The statement of Parmenides's is certainly contradictory, but if you think carefully, the claim 'the Cretan were liars' may have excluded Parmenides himself.

5) 自国人に対する批判はたいていこの部類に属する。

5a) Almost criticisms about people who live in a same country belong to this idea.

5c) Generally speaking, when criticising one's own country men, one tends to exclude oneself.

6) 自分を除外している場合、除外の仕方に二通りある。

6a) There are two ways for excepting yourself.

6c) When you exclude yourself, there are two possibilities.

7) 自覚して除外することもが、おおくは意識しないで除外しているからである。

7a) You except yourself consciously or unconsciously. Majority of cases belong to the latter situation.

7c) Either you are deliberately excluding yourself, or you are doing so unintentionally. The majority of cases are unintentional.

8) 「目くそが鼻くそをわらう。」というのは、こういう無自覚をついた言葉である。

8a) "The pot calls the kettle black." This proverb could be a good example of it.

8c) The saying 'the pot calling the kettle black' describes the latter case.

9) もしこのように自分を除外することなく自分をも含めて発言したとすれば、この発言は「私はうそつきである」という告白になる。

9a) If you spoke contain yourself instead of excepting it, your proposal would be your confession such as "a liar".

9c) Suppose Parmenides uttered the statement without excluding himself, this means that he was confessing that he was a liar.

10) しかし、これはうそつきか自分をうそつきといっているのだから、あやしいものである。

10a) This confession is quite doubtful because the speaker is a liar.

10c) However, if a liar refers himself a liar, there is a big doubt about what the liar has said.

11) たしかに論理的にはあやしいことになるか、はたしてそれでよいだろうか。

11a) So surely, however this confession is suspected about its authentic on logically, can you say that this is doubtful?

11c) We are logically forced to suspect the validity of such an assertion. I wonder if this is all we should consider.

12) 第一に、人はつねにうそつきでありうるか。

12a) Firstly, can human be always liar?

12c) First, can a liar be always a liar?

13) 狼がきたといっちは人をだまして、人びとからうそつきのレッテルをはられてしまった少年がほんとうに狼にいられたときに、いくら助けをよんでも、だれも助けてはくれなかったという。

13a) Here is a story about a boy who was labeled as a liar by deceiving people with his lie such as wolf's appearance. He called for help when he encountered a wolf but nobody helped him.

13c) Let us think about the boy who cried wolf. When he was actually attacked by a wolf, no-one believed him.

14) ということは、うそつき少年もうそをつかぬことがあるということだ。

14a) That is to say, even the boy sometimes tells the truth.

14c) This story tells us that, even though the boy was a habitual liar, he said the truth once.

15) もしうそつきでない状態において、彼が「私はうそつきだ」というなら、それは当然信用できるはずである。

15a) So in that situation, if the boy said "I am a liar", the words could be worth believing.

15c) Then, it is possible to believe that the statement, 'I am a liar' is true if the speaker says it when he is not a liar.

16) 第二に、「私はうそつきである」という発言はすぐに発言の主体におよぼすことができるか。

16a) Secondly, is it possible that the proposal - "I am a liar." refer to the subject soon?

16c) Secondly, can we immediately relate the statement 'I am a liar' to the speaker himself?

17) 逆の場合を考えてみるとよい。

17a) You'd better think the apposite situation.

17c) Let us think about the reverse situation.

18) 「私は正直者である」という発言は、うそつきの発言である場合が少なくない。

18a) Not a little cases that a liar says "I'm a (sic) honest person."

18c) When a person says that he is honest, it is often the case that the speaker is lying.

19) それぞれの発言は発言の目的があり、一定の状況下で一定の効用をもつ。

19a) Although each proposal have the aims and the definite effects under the definite condition,

19c) Each statement has a specific intention and has a specific effect under certain conditions.

20) しかし、発言の目的と効用とは発言内容から導きだされるものではない。

20a) they don't lead from the contents of these proposals.

20c) However, intention and effect do not necessarily come from the content of the statement.

21) 予備校の授業中、ある先生がキリスト教にふれてこんなことをいった。

21 a) During a lesson at my preparatory school, a teacher talked about Christianity to us.

21c) When I was at a preparatory school, a lecturer told us students the following in relation to Christianity.

22) 先生はまず本を立てそのかげにかくして「ここにチョークがある」といった。

22a) At first, the teacher stood up a book and hide something behind the shade of it. After that, he said "There is a piece of chalk here."

22c) The lecturer held up a book hiding something behind it, telling us that a piece of chalk was behind the book.

23) 私たちからはなにも見えない。

23a) Unfortunately, we couldn't see anything because of a blind spot.

23c) From our side nothing could be seen.

24) 「君たちはこれを信じますか」と皆を見回し、「私なら、本のうしろをのぞいてからでなければなんともいえませんね。それで、私はクリスチャンにはなれませんでした。」と笑った。

24a) He continued asking a question. "Can you believe this?" He overlooked us and said "If I were you, I couldn't say anything about this, until seeing behind the book. So, I couldn't be a Christian. "Then he laughed.

24c) He asked us if we believed his statement. Then he said that, if he had been one of us, he could not have answered until he had seen what was behind the book. He also added that this was the reason that he was not a Christian.

25) 私は先生のいうことに納得できなかったか、さりとてどこがどうおかしいのか、はっきりいえなかった。

25a) Although I couldn't satisfy with his proposal, I couldn't say what's wrong with it clearly.

25c) I could not agree with what the lecturer told us at that time, but I did not know what was wrong with his statement.

26) あとからいろいろ考えたあげく、思いついたことは、「ここにチョークがある」といった発言主体の問題を先生は除外していとことである。

26a) After consideration, I hit on the idea that he expected a problem of the proposal's subject who said "There is a piece of chalk, here."

26c) After having considered the teacher's statement a great deal, I have realised that he only discussed the content of the statement, 'there is a piece of chalk behind the book', but that he excluded the fact that he was the speaker of the statement.

27) 聞いた人が言った人を信用できれば、なにも自分でのぞいて見なくとも、言葉どおりに信じられるからである。

27a) On condition, a listener can believe a speaker, the listener can believe the words from the speaker without confirming by himself.

27c) That is to say, if the listener can trust the speaker, the listener will believe what the speaker says without checking what is said.

28) 発言の意味づけは発言主体と関連させてはじめてできるが、発言主体についての判断は、直接彼との出会いにおいて基礎を与えられるのであって、彼が彼自身についていう言葉だけから導きだすことはできない。

28a) Giving a meaning of a proposal, was created in connection with the subject first, on the other hand, a judgement about the proposal's subject can given the basis by meeting him directly. To sum up, needless to say, you can't lead the judgement of the subject from just only his words about himself.

28c) The full comprehension of what is said is made when the content of the statement is related to the speaker. True understanding of the speaker, however, is only possible when we get to know him. We cannot say that we know the speaker from his statements alone.

DAR

1) ダーウィンが「種の起源」を出版したのは1859年11月のことである。

1a) It is November 1859 that Darwin published "Origin of the seed".

1c) It was November 1859 when Darwin published 'Origin of Species'.

2) その前年の7月1日、ダーウィンはリンネ学会というところで、進化論に関する発表を行なっている。

2a) Darwin had presented about the evolutionism at Linne conference on July the year before.

2c) On July 1st of the previous year Darwin had presented a paper on the theory of evolution at the Linne

conference.

3) つまり、ダーウィンが進化論を世間に発表したのは、1858年が最初ということになる。

3a) It was the first time that Darwin made public of the evolutionism at the end.

3c) On this evidence it could be said that the year when he first mentioned his theory of evolution was 1858.

4) それまで、進化論はダーウィンの私的な研究にすぎなかった。

4a) The evolutionism had been the only his personal research until then.

4c) Until then he never presented a paper on this topic.

5) 学問の世界では、学会や学術雑誌で発表してこそ、その研究が価値をもつことになる。

5a) When the research is presented at conference or in technical magazine, that it becomes valuable in scholars.

5c) In the academic field, one's theory will not have any significance until it is published in all academic journal or at a conference.

6) たとえ、誰よりも早くある発想をし、研究を手がけていようとも、それがその個人の手の中にあるかぎり、その個人にとっての自己満足以外の価値は持たない。

6a) Even if you have your idea earlier than anybody and research it, it is not valuable but self-confident as long as it is personal.

6c) Even if one has developed a hypothesis and researched into the area before anyone else, until the results are made publicly know, the activity does not go beyond the researcher's self-interest

7) ダーウィンの研究がリンネ学会で発表される3年も前に、進化論の考えを雑誌に公表していた男がいた。

7a) There was a man who had published his idea of evolutionism to magazine three years before the research was made public by Darwin.

7c) Three years before Darwin presented his theory at the Linne conference, there was a man who already published a theory of evolution in a journal.

8) 名前をアルフレッド・ウォレスという。

8a) His name is Alfred Wales.

8c) His name was Alfred Wallis.

9) ウォレスの名を、現代のどれほどの人が知っているだろうか。

9a) How many people knows his name now?

9c) Not many people know his name now.

10) ダーウィンの進化論は、厳密な意味での学問の優先権という点では、ウォレスの進化論と呼ばれていたかもしれない。

10a) Darwin's evolutionism might have been called Wales's evolutionism in a strict priority scholars of view.

10c) If a strict academic precedence was taken into account, Darwin's theory of evolution could have been Wallis's instead.

11)しかし、現実にはそうならなかった。なぜか。

11a) However the reality was not like this. What was the reason?

11c) However, it did not happen like that. Why was that?

12) 端的に言うならば、ウォレスはダーウィンに消されたのである。

12a) Wales was struck out by Darwin in short.

12c) In short Wallis was eliminated from the academic field by Darwin.

13) ウォレスの論文を目にしたダーウィンは、長年自分がひそかに取り組んできた研究を、自分以外の人間も行っていたことを知る。

13a) Darwin knew that other person had been researching the same research which he had been doing for a long time secretly when he saw Wale's(sic) dissertation.

13c) When he had read Wallis's published article, Darwin realised that someone else had also been active in the same area of research where he too had been privately been active for many years.

14) ウォレスが発表した論文は、ダーウィンにとって幸いにも、進化論の全体像を説明するものではなかった。

14a) Fortunately for Darwin, Wales's dissertation have not explained whole of the evolutionism.

14c) Wallis's article, fortunately for Darwin, only covered part of the theory of evolution.

15)しかし、もしウォレスをこのまま放置しておけば、やかて自分より先に進化論を発表するだろうという予感をダーウィンはいだく。

15a) However, Darwin had a presentiment that Wales would make public evolutionism before Darwin does if he leave Wales as it is.

15c) However, Darwin felt a threat that Wallis would eventually publish a theory of evolution in full before he did unless he took steps to prevent it.

16) ダーウィンにとってさらに幸いなことに、ウォレスが当時滞在していた所はヨーロッパから遠く離れたマレーシアであった。

16a) More fortunately for Darwin, the place where Wallis stayed at that time was Malasia, far from Europe.

16c) Another fortunate thing for Darwin was that Wallis was, at that time, not in Europe but in Malaysia, on the other side of the globe.

17) ウォレスに気づかれずに、自分の優先権をでっちあげてしまおうという考えがダーウィンを支配した。

17a) The idea struck Darwin that make his priority right up unconsciously to Wallis.

17c) Darwin acted promptly to establish that his theory would get precedence over Wallis's.

18) ウォレスが論文を発表した翌年の7月、ダーウィンは、友人に手紙を書き、それまで誰にも口外しなかった進化論の内容の一部を伝えている。

18) The next year in July when Wallis presented his dissertation, Darwin wrote a letter to his friend and told a part of the content of evolutionism which he had not told until then.

18c) In the July of the year after Wallis published his article, Darwin wrote a letter to a friend disclosing part of the theory of evolution which he had told no one before.

19) 優先権を宣言しておくためである。

19a) This was for declaration of priority right.

19c) This was done to establish the precedence.

20) この年の10月、ウォレスはダーウィンに手紙を書いている。

20a) It was October this year when Wallis wrote a letter to Darwin.

20c) In the October of the same year Wallis wrote to Darwin.

21) 当時ウォレスは無名であったがダーウィンは動物学者としての地位をすでに確立していた。

21a) Wallis was unknown but Darwin had established his position as a zoologist at that time.

21c) Wallis was unknown then, but Darwin had already established himself as a zoologist.

22) ダーウィンの心に内を知らないウォレスは、ダーウィンに自分の学説の公表の仲介役を依頼している。

22a) Wales asked Darwin to introduce his presentation of his theory as he did not know Darwin's mind.

22c) Not knowing the intention of Darwin, in his letter Wallis requested Darwin to assist him in publishing his theory.

23) ダーウィンは意図的に、ウォレスへの、返事を遅らせていた。

23a) Darwin delayed his response to Wales on purpose.

23c) Darwin deliberately delayed his reply to Wallis.

24) 翌年9月にもウォレスは、ダーウィンへの純粋な尊敬の念から、第2通目の手紙を書いている。

24a) Wales wrote the second letter to Darwin in his respect in September next year.

24c) In the September of the following year Wallis sent a second letter to Darwin, full of regard.

25) ついに1858年2月、ウォレスは彼の進化論を書き上げ、3月に、マレーシアから船便でロンドンのダーウィンあてにその論文を送り出した。

25a) Wales finished to write his theory of evolution in February 1858, and sent it to Darwin in London by sea mail from Malaysia.

25c) In February 1858 Wallis finally completed his theory of evolution, and in March he sent it to Darwin in London by surface mail from Malaysia.

26) ウォレスがダーウィン以外の人に送った手紙の到着日から想像して、この論文は6月3日に到着したはずである。

26a) This dissertation should have arrived on 3 June from the date which he send to the other friend's letter.

26c) Judging from the dates when Wallis's friends received letters from him around that time, Darwin should have received the theory on June 3rd.

27) ところが6月8日、ダーウィンは友人への手紙の中で、「自然界において種かどのように分かれていくかという、長い間頭を悩ましてきた問題がついに解けた」とだけ述べウォレスの論文については何も述べていない。

27a) However in Darwin's letter to his friend he mentioned only "The problem which had made me worry for a long time was solved at last which the way how the seed separates in nature." He did not mention about Wales's dissertation at all.

27c) On June 8th Darwin send a letter to the friend, but he did not refer to Wallis's article. But he did say

that he had solved the problem of how the species develop from earlier forms in natural world, saying that he had been researching this for many years.

28) ウォレスの論文を受け取ったことを他人に公言したのは6月18日、友人あての手紙の中であった。

28a) It is on 18 June that he said he had received Wallis's dissertation in a letter to his friend.

28c) Darwin subsequently acknowledged that he had received Wallis's article in his letter to his friend on June 18th.

29) そして、7月1日、ダーウィンはリンネ学会において進化論を自分の学説として発表してしまった。

29a) Darwin presented evolutionism as his theory at Linne(sic) conference on 1 July.

29c) On July 1st Darwin duly presented the theory of evolution in the Linne conference as his own theory,

30) ウォレスの論文については、付け足し程度にしか触れなかった。

30a) He mentioned Wallis's(sic) dissertation as just for addition.

30c) briefly mentioning Wallis's work.

31) ウォレスが、自分の進化論について、ダーウィンから返事もらったのは、翌年の1月になってからであった。

31a) It was next January that Wallis received Darwin's response about his evolutionism.

31c) Wallis eventually received a reply from Darwin concerning his article in January of the following year.

32) それまで、ウォレスはマレーシアの片田舎で、意図的に情報から取り残されたままだったことになる。

32a) Wallis had been left from information on purpose in Malaysia resort until then.

32c) In all that time Wallis in Malaysia had been left in the dark about all these developments.