

## ABSTRACT

An Annotated Translation of part 1 of *Kokoro: Sensei and I*

Emma Perry

Director: Yoshiko Fujii Gaines, M.A.

*Kokoro*, by Natsume Sōseki, is a well-loved classic of Japanese literature. Edwin McClellan translated this novel into English in 1957. Though this translation is easy to read, it is not a perfect translation in the sense that it does not offer the reader many notes on the words, grammar, colloquial expressions, etc. that are not easily translated into English. Therefore, the goal of this paper is to present a fresh translation of the first part of the novel, *Sensei and I*, with annotations. This will hopefully broaden the reader's understanding of the text.

APPROVED BY DIRECTOR OF HONORS THESIS

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Ms. Yoshiko Fujii Gaines, Department of Modern Foreign Languages

APPROVED BY THE HONORS PROGRAM

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Dr. Andrew Wisely, Director

Date: \_\_\_\_\_

AN ANNOTATED TRANSLATION OF PART 1 OF *KOKORO: SENSEI AND I*

A Thesis Submitted to the Faculty of

Baylor University

In Partial Fulfillment of the Requirements for the

Honors Program

By

Emma Perry

Waco, Texas

May 2012

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## ACKNOWLEDGMENTS

Special thanks to my adviser, Ms. Yoshiko Fujii Gaines, without her constant guidance and support this thesis would not have been possible.

## CHAPTER 1

### Introduction

The goal of this paper is to present an annotated translation of the first part of Natsume Sōseki's *Kokoro*, entitled *Sensei and I*. The reason for this pursuit is twofold: This paper aims to offer an alternative translation to Edwin McClellan's translation of 1957. This paper also aims to provide more annotations than the current text, which will hopefully help non-Japanese speakers to better grasp the meaning of the novel.

The reason for attempting to present an alternative translation for McClellan's is not due to thinking that his translation was not a good one. On the contrary, McClellan's translation conveys the meaning of the text very well and is easy to read. However, no matter how good a translation is, it is influenced by the translator's perception of the text. Additionally, no translation may be absolutely perfect, because different languages do not commute to that degree. Therefore, I hope that the translation provided here will add, rather than detract, to the meaning of the existing one and give readers a fuller understanding of the book.

As for the annotations, I think that these are a helpful way of circumventing the problem of whether to translate literally, or write well in the target language. Many times during a translation, translators must face a choice between keeping what is written in the original text, and changing it to make more sense to the average reader. For instance, the phrase "one's belly" has a very different meaning in Japanese than it does in English. In

certain contexts, “one’s belly” may refer to a place where one holds their feelings. For instance, in *Kokoro*, Sensei asks the narrator: 「はらの底から、真面目ですか。」 Literally translated, this means “Are you sincere from the bottom of your stomach?” In English, this does not make sense. If one translates the phrase “bottom of your stomach” to be “core of your being” one is able to keep most of the meaning behind the phrase. However, this loses its distinctly Japanese point of view. This is a problem because though one wants the readers of another culture to understand what is being said, one does not want them to lose the original meaning and setting of the text. To do so would be to rewrite the text into one’s own culture and time, and possibly lose some of what made the text great. Therefore, in instances such as these, I have tried my best to present the easiest to read version within the text, but note the original meaning in the Index.

Another point of concern for translators are when the language they are translating from has a word or phrase that does not directly translate into their target language. An example of this occurs in *Kokoro: Sensei and I*, chapter 11. When the narrator and Sensei’s wife are talking about the cause of Sensei’s unhappiness, Sensei’s wife says: 「わからないから気の毒でたまらないんです。」 I translate this passage as: “Because I do not understand, I feel very sorry for him.” Though this translation conveys a strong emotion in English, it fails to carry the overwhelming emotion denoted by the word 「たまらない。」 “Tamaranai” means that the speaker has an overwhelming emotion that they cannot control. In speech, this would be easy to catch in the tone of the speaker’s voice. However, in written language, Japanese offers a way to ensure the reader catches this strong emotion, while English does not. Therefore, I translated this in a way

that I thought would be easy to read, and convey most of the meaning, but footnoted to give the full meaning.

The overall purpose of this paper is to add to the existing translations and annotations of Natsume Sōseki's *Kokoro: Sensei and I*. I hope that this translation may aid to English-speakers understanding of this great novel.

## CHAPTER TWO

### Kokoro: Sensei and I

#### Section One

<p>わたくし 私はその人を常に先生と呼ん でいた。だからここでもただ先生と書く だけ本名は打ち明けない。これは世 間を<sup>はば</sup> 憚<sup>はば</sup> かる遠慮というよりも、その方 が私にとって自然だからである。私は その人の記憶を呼び起すごとに、すぐ 「先生」といいたくなる。筆を執<sup>と</sup>っても心 持は同じ事である。よそよそしい かしら<sup>もじ</sup>もじ 頭文字などはとても使う気にならな い。</p>	<p>I always called that person “Sensei<sup>1</sup>.” Therefore, here as well I will write only “Sensei,” and not say his real name. I do this not for discretion sake, but because to me, that person is naturally Sensei. Each time I bring him to mind, I immediately want to say “Sensei.” With a pen in hand, the feeling is the same. It does not feel right to use cold and formal letters initials to represent his name.</p>
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<sup>1</sup> This translation, as in the previous translation, will use the word “Sensei” rather than “teacher,” because the word Sensei conveys a greater level of respect than is understood by the English equivalent.

<p>私が先生と知り合いになったのは鎌倉である。その時私はまだ若々しい書生であった。暑中休暇を利用して海水浴に行った友達からぜひ来いという端書<sup>はがき</sup>を受け取ったので、私は多少の金を工面<sup>くめん</sup>して、出掛ける事にした。私は金の工面に二、三日<sup>さんち</sup>を費やした。</p> <p>ところが私が鎌倉に着いて三日と経たないうちに、私を呼び寄せた友達は、急に国元から帰れという電報を受け取った。電報には母が病気だからと断ってあったけれども友達はそれを信じなかった。友達はかねてから国元に</p>	<p>I first became acquainted with Sensei at Kamakura. At that time I was still a young student<sup>2</sup>. I had received a postcard from my friend inviting me to join him there. He had used the summer vacation to go to the sea. Therefore, I spent a few days to gain the necessary funds, and then joined him.</p> <p>Three days had not passed since my arrival, when my friend received a telegram demanding that he return home immediately. The telegram was sent to inform him that his mother was sick. However, my friend did not believe this. For some time, his parents had been trying to force him to get married. From our</p>
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<sup>2</sup> The word translated as “student” is “書生 : shosei,” which literally means a student who performs housework in exchange for meals or lodging.

<p>             いる親たちに<sup>すす</sup>勸<sup>し</sup>まない結婚を強いら              れていた。彼は現代の習慣からいうと              結婚するにはあまり年が若過ぎた。そ              れに<sup>かんじん</sup>肝<sup>心</sup>の当人が気に入らなかつ              た。それで夏休みに当然帰るべきとこ              ろを、わざと避けて東京の近くで遊ん              でいたのである。              彼は電報を私に見せてどうしようと相              談をした。私にはどうしていいか分ら              なかった。けれども実際彼の母が病氣              であるとすれば彼は<sup>もと</sup>固より帰るべき              はずであった。それで彼はとうとう帰る              事になった。せっかく来た私は一人取              り残された。              学校の授業が始まるにはまだ  <sup>だいぶんひかず</sup>大分日数があるので鎌倉におっても              よし、帰ってもよいという境遇にいた私              は、当分元の宿に<sup>と</sup>留まる覚悟をした。           </p>	<p>             modern perspective, he was a little too              young to get married. More importantly, he              was not found of the girl. Therefore, he had              purposefully avoided going home as he              normally would have, and idled away his              time in this place near Tokyo.              He showed me the telegram and consulted              me as to what he should do. I didn't know              what he should do. However, if his mother              really was sick then of course he should go              home. Therefore, he finally went home. I,              who had taken so much trouble to come              join him, was left behind alone.              Because there were still a great number              of days before the beginning of the              semester, I could stay in Kamakura or I              could go back home, either would be fine.              For the time being, I decided to stay at the              inn. My friend was the son of a wealthy           </p>
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<p>           友達は中国のある資産家の息子<sup>むすこ</sup>で            金に不自由のない男であったけれど            も、学校が学校なのと年が年なので、            生活の程度は私とそう変りもしなかつ            た。したがって一人<sup>ひとり</sup>ぼっちになった私            は別に<sup>かつこう</sup> 恰 好な宿を探す面倒ももたな            かったのである。              宿は鎌倉でも辺<sup>へんぴ</sup> 鄙な方角にあつ            た。玉<sup>たまつ</sup> 突きだのアイスクリームだのと            いうハイカラなものには長い<sup>なわて</sup> 躰を一            つ越さなければ手が届かなかった。            車で行っても二十銭は取られた。けれ            ども個人の別荘はそこここにいくつで            も建てられていた。それに海へはごく            近いので海水浴をやるには至極便利            な地位を占めていた。              私は毎日海へはいりに出掛けた。         </p>	<p>           Chinese household and did not have to            worry about money. However, because he            was a young student, his standard of living            was similar to mine. Therefore, even            though I was now alone, I did not have to            go through the trouble of searching for a            new hotel.                The hotel in Kamakura was a hard to reach            place. Stylish pastimes such as billiards            and eating ice cream could not be reached            unless you took a single, long footpath.            Going by rickshaw would take 20 Sen<sup>3</sup>.            Though the place was so remote, there            were many people who had built their            villas there. Furthermore, the inn was quite            close to the beach, it was a very convenient            location. I would go out to the beach            everyday to swim.         </p>
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<sup>3</sup> A sen is 1/100 of a Yen

<p> <small>くす</small>古い<small>わらぶき</small>燻ぶり返った<small>あいだ</small>藁葺の間に通  り抜けて<small>いそ</small>磯へ下りると、この<small>へん</small>辺にこ  れほどの都会人種が住んでいるかと  思うほど、避暑にきた男や女で砂の  上が動いていた。ある時は海の中が  <small>せんとう</small>銭湯のように黒い頭でごちゃごちゃ  している事もあった。その中に知った  人を一人ももたない私も、こういう<small>にぎ</small>賑  やかな景色の中に<small>つつ</small>裹まれて、砂の上  に<small>ね</small>寝そべってみたり、<small>ひざがしら</small>膝頭を波に  打たしてそこいらを跳ね<small>はまわ</small>廻るのは愉  快であった。    私は実に先生をこの<small>ざっとう</small>雑沓の<small>あいだ</small>間  に見付け出したのである。その時海岸 </p>	<p> Whenever I passed through the old and  blackened thatched roofs and descended to  the seashore, I wondered how there were  so many city dwellers living in this area.  Men and women who had come there for  the summer ran along above the sand.  At that time, there was a great jumble of  heads covered in black hair in the sea,  which now had the appearance of a  bathhouse. I did not know even one person  there, and was engulfed by that noisy  atmosphere. I tried lying on the sand. It felt  good to have the waves hit against my  knees.    It was in that crowd that I first discovered  Sensei. At that time there were two  beachside cafes. For no particular reason, I  had made a habit of going to one of them. </p>
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<p> <sup>かけぢやや</sup>  には掛茶屋が二軒あった。私はふと  <sup>はずみ</sup>  した機会からその一軒の方に行き慣  <sup>はせへん</sup>  れていた。長谷辺に大きな別荘を構  <sup>めいめい</sup>  えている人と違って、各自に専有の  <sup>きがえば、こしら</sup>  着換場を拵えていないここいらの避  暑客には、ぜひともこうした共同着換  所といった<sup>ふう</sup>風なものが必要なのであ  った。彼らはここで茶を飲み、ここで休  息する<sup>ほか</sup>外に、ここで海水着を洗濯さ  せたり、ここで<sup>しお</sup>鹹はゆい<sup>からだ</sup>身体を清め  たり、ここへ帽子や<sup>かさ</sup>傘を預けたりする  のである。海水着を持たない私にも持  物を盗まれる恐れはあったので、私は  海へはいるたびにその茶屋へ<sup>いっさい</sup>一切  <sup>ぬす</sup>  を脱ぎ棄てる事にしていた。 </p>	<p> Unlike the people who had set up their  large villas In the Hase area, and had set up  their own changing areas, other summer  visitors had a common changing area.  Here, men drank tea, rested, washed their  bathing suits, and cleansed their salty  bodies. This is also where they left their  caps and umbrellas. I did not own a bathing  suit, but because I was afraid my things  might be stolen, every time I entered the  water I undressed and left all of my things  in that teashop. </p>
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Section Two

<p>わたくし 私 がその掛茶屋で先生を見た時</p> <p>は、先生がちょうど着物を脱いでこれ</p> <p>から海へ入ろうとするところであった。</p> <p>私はその時反対に濡れた<sup>ぬ</sup>身体<sup>からだ</sup>を風に</p> <p>吹かして水から上がって来た。二人の</p> <p>あいだ 間 には目を<sup>さえぎ</sup>る幾多の黒い頭</p> <p>が動いていた。</p> <p>特別の事情のない限り、私はついに</p> <p>先生を見逃したかも知れなかった。</p> <p>それほど浜辺が混雑し、それほど私</p> <p>の頭が<sup>ほうまん</sup>放 漫 であつたにもかかわら</p> <p>ず、私がすぐ先生を見付け出したの</p> <p>は、先生が一人の西洋人を<sup>つ</sup>伴れてい</p> <p>たからである。</p>	<p>At the time that I saw Sensei at the cafe,</p> <p>Sensei had just undressed and was going to</p> <p>the sea. I was coming up from the sea, and</p> <p>the wind was blowing over my wet body.</p> <p>The line of sight between us was</p> <p>obstructed by many stirring black heads.</p> <p>If not for special circumstances, in the end</p> <p>I would have overlooked Sensei and not</p> <p>been able to become acquainted with him.</p> <p>However, even though the beach was</p> <p>extremely congested and my head was</p> <p>muddled, I immediately saw Sensei,</p> <p>because he was with a westerner.</p>
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<p>その西洋人の優れて白い皮膚の色が、掛茶屋へ入るや<sup>いな</sup>否や、すぐ私の注意を<sup>ひ</sup>惹いた。純粹の日本の<sup>ゆかた</sup>浴衣を着ていた彼は、それを<sup>しょうぎ</sup>床几の上にすぽりと<sup>ほう</sup>放り出したまま、腕組みをして海の方を向いて立っていた。彼は我々の穿く<sup>は</sup>猿<sup>さる</sup>股<sup>また</sup>一つの<sup>ほか</sup>外何物も肌に着けていなかった。私にはそれが第一不思議だった。私はその二日前に<sup>ゆい</sup>由井が<sup>はま</sup>浜まで行って、砂の上にしゃがみながら、長い間西洋人の海へ入る様子を<sup>なが</sup>眺めていた。私の<sup>しり</sup>尻をおろした所は少し小高い丘の上で、そのすぐ<sup>わき</sup>傍がホテルの裏口になっていたの</p> <p>で、私の<sup>じつ</sup>凝としている<sup>あいだ</sup>間に、<sup>だいぶ</sup>大分</p>	<p>This westerner was so conspicuously white that he caught my attention as soon as he entered the cafe. That person was wearing a genuine Japanese <i>yukata</i><sup>4</sup>. He recklessly let this fall down onto a folding stool and stood facing the sea with his arms crossed. Like us, he was only wearing undershorts. This is what I thought was the most strange thing about him. Two days previously, I had gone to Yuigahama. While there, I squatted on top of the sand and watched some Westerners in the sea. I was sitting on a small hill right next to the back door of the hotel. Because of this, while I sat there perfectly still, I saw a great many men come out of the water; all of them had covered their torso, arms, and legs. The women had covered themselves even more. Most had covered their heads with rubber caps. These bright caps of red, blue, and indigo could be seen above the waves. After watching that state of affairs,</p>
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<sup>4</sup> Traditional Japanese clothing

<p>多くの男が塩を浴びに出て来たが、い ずれも胴と腕と<sup>もも</sup>股は出していなかつ た。女は<sup>ことさら</sup>殊更肉を隠しがちであった。 大抵は頭に<sup>ごんせい</sup>護謨製の<sup>ずきん</sup>頭巾を<sup>かぶ</sup>被つ て、<sup>えびちゃ</sup>海老茶や<sup>こん</sup>紺や<sup>あい</sup>藍の色を波間に 浮かしていた。そういう有様を目撃し たばかりの私の<sup>め</sup>眼には、猿股一つで 済まして<sup>みんな</sup>皆なの前に立っているこの 西洋人がいかにも珍しく見えた。</p> <p>彼はやがて自分の<sup>わき</sup>傍を顧みて、そ こにこごんでいる日本人に、<sup>ひとこと</sup>一言 <sup>ふたことな</sup>二言何かいった。その日本人は砂 の上に落ちた<sup>てぬぐい</sup>手拭を拾い上げてい るところであったが、それを取り上げる</p>	<p>the westerner seemed very strange to me, because he was standing before everyone in only shorts.</p> <p>Before long the westerner looked back and spoke a few words to the Japanese man crouching down next to him. The Japanese man picked up the towel that had fallen on the ground, wrapped it around his head, and walked toward the sea. That person was Sensei.</p>
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<p>や否や、すぐ頭を包んで、海の方へ歩き出した。その人がすなわち先生であった。</p> <p>私は単に好奇心のために、並んで浜辺を下りて行く二人の</p> <p>うしろすがた 後 姿を見守っていた。すると彼らはまっすぐ真直に波の中に足を踏み込んだ。そうしてとおあさ いそちか遠浅の磯近くにわいわい騒いでいるたにんず あいだ多人数の間を通り抜けて、比較的広々した所へ来ると、二人とも泳ぎ出した。彼らの頭が小さく見えるまで沖の方へ向いて行った。それから引き返してまた一直線に浜辺まで戻って来た。掛茶屋へ帰ると、井戸の水も浴びずに、すぐからだを拭いて着物を着て、さっさとどこへか行ってしまった。</p>	<p>Simply in order to satisfy my curiosity, I watched the backs of the two men carefully as they walked side by side to the sea. They stepped straight into a wave. Then, they passed straight through a large and noisy group of people. When they had come to a relatively spacious area, the two men began to swim. They went in the direction of the open sea until their heads became very small to my eyes. After that, they turned back around and swam in a straight line to the shore. When they had returned to the teahouse, they did not bathe in the water from the well, but immediately dried themselves, dressed, and left for somewhere quickly.</p>
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<p>彼らの出て行った<sup>あと</sup>後、私はやはり元の床<sup>しょうぎ</sup>几に腰をおろして<sup>タバコ</sup>烟草を吹かしていた。その時私はぽかんとしながら先生の事を考えた。どうもどこかで見た事のある顔のように思われていなかった。しかしどうしてもいつどこで会った人か<sup>おも</sup>想い出せずにしまった。その時の私は<sup>くたく</sup>屈托がないというよりむしろ<sup>ぶりよう</sup>無聊に苦しんでいた。それで<sup>あくるひ</sup>翌日もまた先生に会った時刻を見計らって、わざわざ<sup>かけぢやや</sup>掛茶屋まで出かけてみた。</p> <p>すると西洋人は来ないで先生一人<sup>むぎわらぼう かぶ</sup>麦藁帽を被ってやって来た。</p> <p>先生は<sup>めがね</sup>眼鏡をとって台の上に置いて</p>	<p>After they had left, I sat still on the base of a folding stool and smoked a cigarette.</p> <p>At that time I absentmindedly thought about Sensei. It was as if I had seen that face before, but I didn't recollect how or where. At that time I did not have many worries, and was mainly concerned with my own boredom. Because of this, the very next day I purposefully went to the cafe at the same time I had first seen Sensei.</p> <p>I saw Sensei wearing a straw hat. This time he had come without the westerner. Sensei set his glasses on a table, immediately wrapped a towel around his head, and walked briskly down to the</p>
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<p>       て、すぐ<sup>てぬぐい</sup>手拭で頭を包んで、すたす        た浜を下りて行った。先生が<sup>きのう</sup>昨日のよ        うに騒がしい<sup>よくかく</sup>浴客の中を通り抜けて、        一人で泳ぎ出した時、私は急にその  <sup>あと</sup>後が追い掛けたくなった。私は浅い        水を頭の上まで<sup>はね</sup>跳かして相当の深さ        の所まで来て、そこから先生を<sup>めじるし</sup>目標        に<sup>ぬきで</sup>抜手を切った。すると先生は昨日と        違って、一種の<sup>こせん</sup>弧線を<sup>えが</sup>描いて、妙な        方向から岸の方へ帰り始めた。それ        で私の目的はついに達せられなかつ        た。私が<sup>おか</sup>陸へ上がって<sup>しずく</sup>雫の垂れる        手を振りながら掛茶屋に入ると、先生        はもうちゃんと着物を着て入れ違いに        外へ出て行った。     </p>	<p>       shore. Just as he did yesterday, he walked        through the turbulent crowd. As he began        to swim alone, I suddenly wanted to chase        after him. I ran through the shallows until I        could no longer keep my head above the        water. Then, I swam towards Sensei. Then        Sensei, unlike yesterday, made a kind of        arc, and began to return to the beach from        his strange path. Because of this, my        purpose had finally been thwarted. I        ascended the shore and, while swinging my        dripping wet hand, I entered the teashop.        Sensei had already taken his clothes, and        was going out.     </p>
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Section Three

<p>わたくし 私 は次の日も同じ時刻に浜へ行 って先生の顔を見た。その次の日にも また同じ事を繰り返した。けれども物を いい掛ける機会も、あいさつ 挨拶をする場合 も、二人の間には起らなかった。その 上先生の態度はむしろ非社交的であっ た。一定の時刻に超然として来て、ま た超然と帰って行った。周囲がいくら にぎ 賑やかでも、それにはほとんど注意を 払う様子が見えなかった。最初いつし よに 来た西洋人はその後まるで姿を見せ なかった。先生はいつでも一人であっ た。</p> <p>あ 或る時先生が例の通りさっさと海 から上がって来て、いつもの場所にぬ 脱</p>	<p>I went to the beach at the same time the next day, and I saw Sensei. The next day I came again, and the same things transpired. However, neither a good opportunity to speak to him, nor a situation to greet each other occurred. Moreover, Sensei's attitude was unsociable. He was always detached, whether he was coming or leaving. Though the surroundings were very lively, he seemed to completely disregard what was around him. The westerner who had come with him the first time never showed himself again. Sensei was always alone.</p> <p>Once, Sensei came up from the sea as usual, and when he tried to wear the <i>yukata</i> that he had thrown down at his usual spot, it had somehow become filled with sand.</p>
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<p> <sup>す</sup>ぎ棄<sup>ゆかた</sup>てた浴衣を着ようとする、どうした訳か、その浴衣に砂がいっぱい着いていた。先生はそれを落すために、後ろ向きになって、浴衣を二、三度<sup>ふる</sup>振った。すると着物の下に置いてあった眼鏡が板の<sup>すきま</sup>隙間から下へ落ちた。 </p> <p> 先生は<sup>しろがすり</sup>白<sup>へこおび</sup>絣の上へ兵児帯を締め </p> <p> てから、眼鏡の<sup>な</sup>矢<sup>な</sup>なくなったのに気が付いたと見えて、急にそこいらを探し始めた。私はすぐ<sup>こしかけ</sup>腰掛の下へ首と手を突ッ込んで眼鏡を拾い出した。先生は有難うといって、それを私の手から受け取った。 </p> <p> 次の日私は先生の<sup>あと</sup>後につづいて海へ飛び込んだ。そうして先生といっしょの方角に泳いで行った。二<sup>ちょう</sup>丁ほど沖へ出ると、先生は後ろを振り返って私に </p>	<p> In order to get the sand out, he turned his back, and twice, three times, shook out the <i>yukata</i>. Then his glasses fell from the <i>yukata</i> between the cracks of his seat. </p> <p> After Sensei had fastened his waistband, it looked like he had realized he lost his glasses. He immediately began to search the area. I thrust my head and hand under the stool, and brought out the glasses. Sensei thanked me and then accepted his glasses. </p> <p> The next day I leapt into the sea after Sensei. Then, I swam in the same direction as Sensei. When we had come a little ways into the open sea, Sensei turned his head around and talked with me. As we floated </p>
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<p>話し掛けた。広い<sup>あお</sup>蒼い海の表面に浮いているものは、その近所に私ら二人より<sup>ほか</sup>外になかった。そうして強い太陽の光が、眼の届く限り水と山とを照らしていた。私は自由と歓喜に<sup>み</sup>充ちた筋肉を動かして海の中で<sup>おど</sup>躍り狂った。先生はまたぱたりと手足の運動を<sup>や</sup>怠めて仰向けになったまま<sup>なみ</sup>浪の上に寝た。私もその<sup>まね</sup>真似をした。青空の色がぎらぎらと眼を射るように痛烈な色を私の顔に投げ付けた。「愉快ですね」と私は大きな声を出した。しばらくして海の中で起き上がるように姿勢を改めた先生は、「もう帰りませんか」といって私を促した。</p> <p>比較的強い体質をもった私は、もっと海の中で遊んでいたかった。しかし先生から誘われた時、私はすぐ「ええ</p>	<p>on the surface of the wide blue sea, there was no one there other than the two of us. And then, the strong sunlight illuminated the water and mountains as far as I could see. My body was roused to move by feelings of freedom and joy, and I danced crazily in the middle of the sea. Sensei stopped and, keeping his face up, floated on top of the water. I did the same. As the blue sky glittered, the scathing color fell on my face as if my eyes were being shot. I shouted out “Isn’t this grand?” Presently, Sensei altered his position as if to stand up and prompted me “Shall we go back?”</p> <p>I, who was a comparatively strong man, wanted to spend more time in the ocean. However, when I was asked by Sensei, I immediately (and cheerfully) answered</p>
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<p>             帰りましょう」と快く答えた。そうして二人でまた元の<sup>みち</sup>路を浜辺へ引き返した。         </p> <p>             私はこれから先生と懇意になった。しかし先生がどこにいるかはまだ知らなかった。         </p> <p>             それから<sup>なか</sup>中二日おいてちょうど三日目の午後だったと思う。先生と<sup>かけぢやや</sup>掛茶屋で出会った時、先生は突然私に向かって、「君はまだ<sup>だいぶ</sup>大分長くここに</p> <p>             いるつもりですか」と聞いた。考えのない私はこういう問いに答えるだけの用意を頭の中に蓄えていなかった。それで「どうだか分りません」と答えた。しかしにやにや笑っている先生の顔を見た時、私は急に<sup>きま</sup>極りが悪くなった。「先生は？」と聞き返さずにはいられなかった。これが私の口を出た先生という言葉         </p>	<p>             “yes, let’s return.” Then the two of us returned to the shore.         </p> <p>             From this moment on, I became good friends with Sensei. However, I did not yet know where Sensei was from.         </p> <p>             We did not do anything for two days, and I think that it was exactly on the third day that I happened to meet Sensei at the teahouse. Sensei suddenly turned to me and asked: “Do you still plan to stay here long?” I had not thought about this, and did not have plans for leaving. Therefore, I answered, “I do not know how long I will stay.” However, Sensei laughed, and I immediately felt embarrassed. I could not help responding “And what about you, Sensei?” At that time, I began to call him “Sensei.”         </p>
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<p>葉の始まりである。</p> <p>私はその晩先生の宿を尋ねた。宿といっても普通の旅館と違って、広い寺の<sup>けいだい</sup>境内にある別荘のような建物であった。そこに住んでいる人の先生の家族でない事も<sup>わか</sup>解った。私が先生先生と呼び掛けるので、先生は苦笑いをした。私はそれが年長者に対する私の<sup>くちくせ</sup>口癖だといって弁解した。私はこの間の西洋人の事を聞いてみた。先生は彼の風変りのところや、もう<sup>かまくら</sup>鎌倉にいない事や、色々の話をした末、日本人にさえあまり<sup>つきあい</sup>交際をもたないのに、そういう外国人と<sup>ちかづ</sup>近付きになったのは不思議だといったりした。私は最後に先生に向かって、どこかで先生を見たように思うけれども、どうしても思い出せない</p>	<p>That night I inquired about the place Sensei was staying. Instead of a normal hotel, the building was like a villa with grounds that resembled those of a spacious temple.</p> <p>I realized that Sensei did not have any family there. Because I called him “Sensei”, he laughed sarcastically. I defended this by saying that I was accustomed to refer to older people this way. I asked about the westerner he had been with. Sensei told me various stories about that man; for instance, he was eccentric, and had already left Kamakura.</p> <p>Sensei also remarked at the end of his stories that he had very few Japanese friends, so it was very strange that he had become close with a foreigner. At the end of the night I turned to Sensei, and said that it was like I had seen him before, but I could not remember why. Being young, I thought that he would have the same feeling. Therefore, in my heart I had expected a certain response from Sensei.</p>
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<p>             といった。若い私はその時 <sup>あん</sup> 暗に相手も              私と同じような感じを持っていはいしまい              かと疑った。そうして腹の中で先生の              返事を予期してかかった。ところが先              生はしばらく <sup>ちんぎん</sup> 沈吟したあとで、「どうも              君の顔には <sup>みおぼ</sup> 見覚えがありませんね。              人違いじゃないですか」といったので私              は変に一種の失望を感じた。           </p>	<p>             However, Sensei, after a little thought,              said: “I don’t have any recollection of              seeing you before. Perhaps you’ve              mistaken me for someone else?” I felt a              strange sense of despair.           </p>
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#### Section Four

<p> <sup>わたくし</sup> 私 は月の末に東京へ帰った。先              生の避暑地を引き上げたのはそれより              ずっと前であった。私は先生と別れる              時に、「これから折々お宅 <sup>たく</sup> へ伺っても              よござんすか」と聞いた。先生は  <sup>たんかん</sup> 単簡にただ「ええいらっしゃい」とい              っただけであった。その時分の私は先           </p>	<p>             I went back to Tokyo at the end of the              month. Sensei had left the resort long              before then. When I bid farewell to Sensei,              I asked: “May I visit your house from time              to time?” Sensei responded with the brief              words: “yes, you are welcome”. I had              believed that we had become very good              friends at this point. Therefore, I had not              expected such a brief response. Because of              this, his answer hurt my self-confidence.           </p>
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<p>生とよほど懇意になったつもりでいた</p> <p>ので、先生からもう少し<sup>こまや</sup>濃かな言葉を</p> <p>を予期して<sup>かか</sup>掛ったのである。それでこ</p> <p>の物足りない返事が少し私の自信を</p> <p>いた<sup>いた</sup>傷めた。</p> <p>私はこういう事でよく先生から失望させられた。先生はそれに気が付いているようでもあり、また全く気が付かないようでもあった。私はまた軽微な失望を繰り返しながら、それがために先生から離れて行く気にはなれなかった。むしろそれとは反対で、不安に<sup>うご</sup>揺かされるたびに、もっと前へ進みたくなった。もっと前へ進めば、私の予期するあるものが、いつか眼の前に満足に現われて来るだろうと思った。私は若かった。けれどもすべての人間に対して、若い血がこう素直に働こうとは思わなかつ</p>	<p>I was often disappointed by these kinds of things from Sensei. Moreover, sometimes Sensei seemed to notice he had hurt me, and other times he seemed to not notice. Though I suffered repeatedly by these little disappointments, I did not wish to leave Sensei. Rather, it was just the opposite: each time I felt a tremor of anxiety I would wish to make more progress in our relationship. If I pursued our relationship further, I expected that I would find fulfillment. I was young. However, I do not think I would have acted so naively towards just anyone. I could not understand why I had this feeling for Sensei only. In fact, it is only now that Sensei is dead that I</p>
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<p>た。私はなぜ先生に対してだけこんな  心持が起るのか<sup>わか</sup>解らなかった。それ  が先生の亡くなった<sup>こんにち</sup>今日になって、  始めて解って来た。先生は始めから私  を嫌っていたのではなかったのではあ  る。先生が私に示した時々<sup>そっけ</sup>の素気ない  <sup>あいさつ</sup>挨拶や冷淡に見える動作は、私を遠  ざけようとする不快の表現ではなかつ  たのである。<sup>いた</sup>傷ましい先生は、自分に  近づこうとする人間に、近づくほどの価  値のないものだから<sup>よ</sup>止せという警告を  与えたのである。<sup>ひと</sup>他の懐かしみに応じ  ない先生は、<sup>ひと</sup>他を<sup>けいべつ</sup>軽蔑する前に、  まず自分を軽蔑していたものとみえる。</p>	<p>have started to answer this question. It was  not that Sensei hated me from the  beginning. Sensei was trying to keep me  away by showing me his occasional cold  remarks and indifference. Sensei was  pitiful; he tried to warn people away from  trying to become close with him, because  he did not see any value in his friendship.  Sensei, who would not accept the love of  others, seemed to have despised himself  before he despised other people.</p>
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<p>私は無論先生を訪ねるつもりで東京へ帰って来た。帰ってから授業の始まるまでにはまだ二週間の<sup>ひかず</sup>日数があるので、そのうちに一度行っておこうと思った。しかし帰って二日三日と<sup>た</sup>経つうちに、<sup>かまくら</sup>鎌倉にいた時の気分が段々薄くなって来た。そうしてその上に<sup>いろど</sup>彩られる大都会の空気が、記憶の復活に伴う強い<sup>しげき</sup>刺激と共に、濃く私の心を染め付けた。私は往来で学生の顔を見るたびに新しい学年に対する希望と緊張とを感じた。私はしばらく先生の事を忘れた。</p> <p>授業が始まって、一カ月ばかりすると私の心に、また一種の<sup>たる</sup>弛みができてきた。私は何だか不足な顔をして往来</p>	<p>I planned on visiting Sensei after I returned to Tokyo. After I returned, it was still two weeks until lectures would begin, so I planned to go one more time during these days. However, two, then three days passed and my feeling of Kamakura waned. Moreover, the atmosphere of a big city brought up old memories and deeply affected my heart. Each time I saw the face of a classmate, I would feel aspirations and anxieties about the new school year. After only a little while, I had forgotten about Sensei.</p> <p>Classes started, and about a month later I again was able to feel a kind of ease. For some reason, I began to go on walks with a feeling that I was missing something. I would look around my room as if I wanted</p>
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<p>を歩き始めた。物欲しそうに自分の<sup>へや</sup>室の中を見<sup>みまわ</sup>廻した。私の頭には再び先生の顔が浮いて出た。私はまた先生に会いたくなった。</p> <p>始めて先生の<sup>うち</sup>宅を訪ねた時、先生は留守であった。二度目に行ったのは次の日曜だと覚えている。晴れた空が身に<sup>し</sup>沁み込むように感ぜられる<sup>いい</sup>好い<sup>ひより</sup>日和であった。</p> <p>その日も先生は留守であった。鎌倉にいた時、私は先生自身の口から、いつでも<sup>たいてい</sup>大抵宅にいるという事を聞いた。むしろ外出嫌いだという事も聞いた。二度来て二度とも会えなかった私は、その言葉を思い出して、<sup>わけ</sup>理由もな</p>	<p>something. Once again, my thoughts drifted to Sensei<sup>5</sup>. I wanted to see Sensei again.</p> <p>The first time I visited Sensei's house, he wasn't there. As I remember, the second time I went was the next Sunday. The weather was very good; it felt as if the cloudless sky was sinking into my very heart.</p> <p>On that day as well, Sensei was out. When I was in Kamakura, he had said that he was usually at home. Even more, he said he was a homebody. The second time I came, I had failed to meet him twice. Remembering what Sensei had said, I felt disgruntled. I did not leave the door right away. I looked at the maid's face, and</p>
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<sup>5</sup> Literally, "...thoughts drifted to Sensei's face." Though this sounds strange in English, saying one wants to see someone's face is a normal expression in the original Japanese.

<p>い不満をどこかに感じた。私はすぐ玄 関先を去らなかった。<sup>げじょ</sup>下女の顔を見て 少し<sup>ちゅうちよ</sup>躊躇してそこに立っていた。こ の前名刺を取り次いだ記憶のある下女 は、私を待たしておいてまた<sup>うち</sup>内へは いった。すると奥さんらしい人が代って 出て来た。美しい奥さんであった。</p> <p>私はその人から<sup>ていねい</sup>鄭寧に先生の出 先を教えられた。先生は例月その日に なると<sup>ぞうしがや</sup>雑司が谷の墓地にある<sup>あ</sup>或る仏へ 花を<sup>たむ</sup>手向けに行く習慣なのだそうであ る。「たった今出たばかりで、十分にな るか、ならないかでございます」と奥さ</p>	<p>stood there, hesitating slightly. The maid, who remembered that I had left my calling card to announce my arrival last time, kept me waiting in the archway. Then, another woman came in her stead; she appeared to be Sensei's wife. She was very beautiful.</p> <p>I was told very politely<sup>6</sup> by this person where Sensei had gone. Every month on that day he went to the Zōshigaya<sup>7</sup> cemetery to offer flowers to a certain grave. "He went out just now, about 10 minutes ago." The wife said, seeming to feel sorry for me. I bowed and then left. When I had walked for a little while</p>
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<sup>6</sup> Sensei's wife regularly uses *Keigo*, which is the style of language the Japanese use when they want to show a great amount of respect to whomever they are talking to/about. Sensei's wife has such polite language that she uses *Keigo* even when talking to her husband.

<sup>7</sup> Zōshigaya cemetery is very famous. Many authors, including Natsume Sōseki, were buried there.

<p>んは気の毒そうにしてくれた。私は えしやく 会釈して外へ出た。にぎや 賑かな町の方 へー ちょう ほど歩くと、私も散歩がてら 雑司ヶ谷へ行ってみる気になった。先 生に会えるか会えないかという好奇心 も動いた。それですぐ きびす めぐ 踵を回らし た。</p>	<p>towards the bustling city, and I felt like wandering over to Zōshigaya. I was stirred with curiosity over whether or not I would see Sensei. Because of this, I immediately turned towards Zōshigaya<sup>8</sup>.</p>
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#### Section Five

<p>わたくし 私 は墓地の手前にある なえばたけ 苗 畠の左側からはいて、両方に かえで 楓を植え付けた広い道を奥の方へ 進んで行った。するとその はず 端れに見え る ちゃみせ 茶店の中から先生らしい人がふい と出て来た。私はその人の めがね ふち 眼鏡の縁</p>	<p>I entered the graveyard from the left side of a field of rice seedlings. I proceeded through the wide road, which had maple trees planted on either side. Then, I saw a teahouse at the end of the road, from which I saw a person coming out who looked like Sensei. I approached nearer to that person until I could see the light reflecting off the rims of his glasses. Then, I suddenly called out “Sensei!” with a loud voice. Sensei</p>
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<sup>8</sup> Literally, I turned on my heel.

<p>が日に光るまで近く寄って行った。そうして出し抜けに「先生」と大きな声を掛けた。先生は突然立ち留まって私の顔を見た。</p> <p>「どうして……、どうして……」</p> <p>先生は同じ言葉を二 <sup>へん</sup> 遍 繰り返した。</p> <p>その言葉は <sup>しんかん</sup> 森 閑 とした昼の <sup>うち</sup> 中 に異様な調子をもって繰り返された。私は急に何とも <sup>こた</sup> 応 えられなくなった。</p> <p>「私の <sup>あと</sup> 後 を <sup>つ</sup> 跟 けて来たのですか。どうして……」</p> <p>先生の態度はむしろ落ち付いていた。声はむしろ沈んでいた。けれどもその表情の <sup>うち</sup> 中 には <sup>はつきり</sup> 判 然 いえないような一種の曇りがあった。私は私がどうしてここへ来たかを先生に話した。</p> <p>「<sup>だれ</sup> 誰 の墓へ参りに行ったか、<sup>さい</sup> 妻 がそ</p>	<p>came to a sudden halt and looked at my face.</p> <p>“Why... why...”</p> <p>Sensei repeated this twice. These words were seem strange in the midst of the silent afternoon. I could not respond immediately.</p> <p>“Did you follow me? Why...”</p> <p>Sensei composed himself. His voice became calmer. However, his expression was clouded. I told Sensei why I had come there.</p> <p>“Did my wife tell you whose grave I came to visit?”</p>
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<p>の人の名をいいましたか」</p> <p>「いいえ、そんな事は何もおっしゃいません」</p> <p>「そうですか。――そう、それはいうはずがありませんね、始めて会ったあなたに。いう必要がないんだから」</p> <p>先生はようやく<sup>とくしん</sup>得心したらしい様子であった。しかし私にはその意味がまるで<sup>わか</sup>解らなかった。</p> <p>先生と私は通りへ出ようとして墓の間を抜けた。<sup>イサベラ</sup>依撒伯拉<sup>なに</sup>何々の墓だの、 <sup>しんぼく</sup>神僕<sup>かたわら</sup>ログインの墓だのという<sup>傍</sup>傍に、<sup>いっさいしゅじょうしつうぶっしょう</sup>一切衆生悉有仏生と書いて<sup>とうば</sup>塔婆などが建ててあった。全権公使</p>	<p>“No, she didn’t say anything about it”</p> <p>“I see. I guess she wouldn’t have had a reason to say such a thing; she had just met you for the first time. It wouldn’t be necessary to tell you.”</p> <p>Sensei finally seemed relaxed with this state of affairs. However, I did not understand what had just happened at all.</p> <p>Sensei and I walked in between the graves as we were leaving. Next to the graves that said such things as “Isabella so and so” and “Login, servant of God” were wooden tablets that said things such as “All living creatures have the essence of Buddha”. In front of a small carved</p>
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<p>何々というのもあった。私は安得烈と彫<sup>ほ</sup>り付けた小さい墓の前で、「これは何と読むんでしょう」と先生に聞いた。「アン Dreとでも読ませるつもりでしょうね」といって先生は苦笑した。</p> <p>先生はこれらの墓標が現わすひとさまさま<sup>ひとさまさま</sup>人種々の様式に対して、私ほどにこっけい<sup>こっけい</sup>滑稽もアイロニーも認めてないらしかった。私が丸い墓<sup>はかいし</sup>石だの細長いみかげ<sup>みかげ</sup>ひ御影の碑だのを指して、しきりにかれこれいいがわるのを、始めのうちは黙って聞いていたが、しまい「あなたは死という事実をまだまじめ<sup>まじめ</sup>真面目に考えた事がありませんね」といった。私は黙った。先生もそれぎり何ともいわなくなった。</p>	<p>gravestone with the characters “安得烈”, I asked Sensei “What is the reading<sup>9</sup>?”</p> <p>“It is probably meant to be read ‘Andre’”</p> <p>Sensei answered with a strained smile.</p> <p>In regard to the customs of people revealed by these gravestones, Sensei seemed to not appreciate the irony or humor of them to the degree that I did. I pointed out that one gravestone was circular, and another was long and granite. At first, he listened in silence to the various things I wanted to say, but in the end Sensei said: “You still have not thought seriously about the reality of death, have you?” I was silent. On that note, Sensei did not say any more.</p>
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<sup>9</sup> He is unsure of the reading because the Chinese characters have been used in attempt to convey a Western name.

<p>墓地の区切り目に、大きな銀杏<sup>いちよう</sup>が一本空を隠すように立っていた。その下へ来た時、先生は高い梢<sup>こずえ</sup>を見上げて、「もう少しすると、綺麗<sup>きれい</sup>ですよ。この木がすっかり黄葉<sup>こうよう</sup>して、ここいらの地面は金色<sup>きんいろ</sup>の落葉<sup>うず</sup>で埋まるようになります」といった。先生は月に一度ずつは必ずこの木の下を通るのであった。</p> <p>向うの方で凸凹<sup>でこぼこ</sup>の地面をならして新墓地を作っている男が、鍬<sup>くわ</sup>の手を休めて私たちを見ていた。私たちはそこから左へ切れてすぐ街道へ出た。</p> <p>これからどこへ行くという<sup>あて</sup>目的<sup>あて</sup>のない私は、ただ先生の歩く方へ歩いて行っ</p>	<p>The end of the cemetery was in sight, and standing there was a ginkgo tree so large it seemed to conceal the sky. After we had come below the tree, Sensei raised his eyes to a tall branch and said: “After a little while longer, it will be beautiful. This tree will completely change to autumn colors, and this area will be surrounded by golden leaves.” Sensei passed under that tree once a month without exception.</p> <p>Across from us, a man was evening an uneven piece of ground with a hoe. He rested from this and watched us. We left the cemetery through the left side, and immediately went down the main road. I did not have a particular destination in mind, so I walked in the same direction as Sensei. Sensei spoke less than usual<sup>10</sup>. Nevertheless, because I felt pretty at ease, I</p>
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<sup>10</sup> Lit., “was of fewer words than usual”

<p>た。先生はいつもより口数を利<sup>き</sup>かなかった。それでも私はさほどの窮屈を感じなかったので、ぶらぶらいつしょに歩いて行った。</p> <p>「すぐお宅<sup>たく</sup>へお帰りですか」</p> <p>「ええ別に寄る所ありませんから」</p> <p>二人はまた黙って南の方へ坂を下りた。</p> <p>「先生のお宅の墓地はあすこにあるんですか」と私がまた口を利き出した。</p> <p>「いいえ」</p> <p>「どなたのお墓があるんですか。――ご親類のお墓ですか」</p> <p>「いいえ」</p> <p>先生はこれ以外に何も答えなかった。私もその話はそれぎりにして切り上げた。すると一<sup>ちよう</sup>町ほど歩いた<sup>あと</sup>後で、先生が不意にそこへ戻って来た。</p>	<p>wandered with Sensei.</p> <p>“Are you going straight home?”</p> <p>“Yes, because I don’t have a particular place to visit.”</p> <p>We were silent as we went in the southern direction down a hill.</p> <p>“Does a relative of yours have their grave at the cemetery?” I suddenly asked.</p> <p>“No”</p> <p>With the exception of this, Sensei did not say any more on the matter. I also ended the matter on that note. Therefore, after we had walked a little ways, Sensei suddenly returned to the matter.</p> <p>“My friend’s grave is there.”</p>
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<p>「あすこには私の友達の墓があるんです」</p> <p>「お友達のお墓へ<sup>まいげつ</sup>毎月 お参りをなさるんですか」</p> <p>「そうです」</p> <p>先生はその日これ以外を語らなかった。</p>	<p>“Do you visit every month?”</p> <p>“Yes”</p> <p>On that day, Sensei did not say any more than this on the matter.</p>
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#### Section Six

<p>私はそれから時々先生を訪問するようになった。行くとたびに先生は在宅であった。先生に会う<sup>どすう</sup>度数が重なるにつれて、私はますます<sup>しげ</sup>繁く先生の玄関へ足を運んだ。</p> <p>けれども先生の私に対する態度は初めて<sup>あいさつ</sup>挨拶をした時も、懇意になったその<sup>のち</sup>後、あまり変りはなかった。先生は<sup>いつ</sup>何時も静かであった。ある時は静</p>	<p>From then on I visited Sensei regularly.</p> <p>Each time I came, Sensei was at home. As I saw Sensei more and more, I wanted to visit him more.</p> <p>However, Sensei's attitude towards me after we became better friends had barely changed at all since the time that we first met. Sensei was always quiet. At times, he was too quiet and seemed lonely. From the beginning, I thought Sensei was strangely</p>
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<p> か過ぎて<sup>さび</sup>淋しいくらいであった。私は  最初から先生には近づきたい不思議  があるように思っていた。それでい  て、どうしても近づかなければいられな  いという感じが、どこかに強く働いた。  こういう感じを先生に対してもっていた  ものは、多くの人のうちであるいは私だ  けかも知れない。しかしその私だけに  はこの直感が<sup>のち</sup>後になって事実の上に  証拠立てられたのだから、私は若々し  いといわれても、<sup>ばか</sup>馬鹿げていると笑わ  れても、それを見越した自分の直覚を  とにかく頼もしくまた<sup>うれ</sup>嬉しく思ってい  る。人間を愛し<sup>う</sup>得る人、愛せずにはい  られない人、それでいて自分の<sup>ふところ</sup>懐  に入ろうとするものを、手をひろげて抱  き締める事のできない人、――これが先 </p>	<p> hard to get close to. Yet, no matter what, I  couldn't help drawing near to him. This  was a strong urging from I know not  where. Perhaps I was the only person who  felt this way about Sensei, I do not know.  However, because afterwards my intuition  was substantiated by truth, though I may be  called naive, though I may look foolish and  be laughed at, I think of my intuition at this  happily as being trustworthy. A person  who is capable of loving people, a person  who can't help loving people, yet, cannot  open their arms to hug another, and cannot  allow someone to enter into their trust....  this is the kind of person that Sensei was. </p>
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生であった。

今いった通り先生は始終静かであった。落ち付いていた。けれども時として変な曇りがその顔を横切る事があった。窓に黒い鳥影が射<sup>さ</sup>すように。射すかと思うと、すぐ消えるには消えたが。私が始めてその曇りを先生の眉<sup>みけん</sup>間に認めたのは、<sup>ぞうしがや</sup>雑司ヶ谷の墓地で、不意に先生を呼び掛けた時であった。私はその異様の瞬間に、今まで快く流れていた心臓の潮流をちょっと鈍らせた。しかしそれは単に一時の結<sup>けつ</sup>滞<sup>たい</sup>に過ぎなかった。私の心は五分と経<sup>た</sup>たないうちに平素の弾力を回復した。私はそれぎり暗そうなこの雲の影を忘れてしまった。ゆくりなくまたそれを思い出させられたのは、<sup>こはる</sup>小春の尽きるに間<sup>ま</sup>のない或<sup>あ</sup>

Just as I have said, Sensei was always quiet. He was always composed. However, sometimes strange clouds would pass over his face. It was just as if the shadow of a black bird was seen through a window. Whenever I thought I could see it, it would vanish. The first time I saw the clouds written on Sensei's brow, it was in the Zōshigaya cemetery, when I had suddenly called out to him. At that bizarre instant, my pulse, which had been beating comfortably up until then, became uncomfortable. However, it was just that one time. And my pulse became normal again within five minutes. With that, I completely forgot about that shadow of a cloud that had seemed so black. However, this memory was suddenly brought back into my mind, at the end of the Indian summer.

<p>る晩の事であった。</p> <p>先生と話していた私は、ふと先生が</p> <p>わざわざ注意してくれた<sup>いちよう</sup>銀杏の</p> <p><sup>たいじゅめ</sup>大樹を眼の前に<sup>おも</sup>想い浮かべた。勘</p> <p>定してみると、先生が<sup>まいげつれい</sup>毎月例として</p> <p>墓参に行く日が、それからちょうど三日</p> <p>目に当たっていた。その三日目は私の課</p> <p>業が<sup>ひるお</sup>午で終える楽な日であった。私</p> <p>は先生に向かってこういった。</p> <p>「先生<sup>ぞうしがや</sup>雑司ヶ谷の銀杏はもう散ってしま</p> <p>ったでしょうか」</p> <p>「まだ<sup>からぼうず</sup>空坊主にはならないでしょう」</p> <p>先生はそう答えながら私の顔を見守</p> <p>った。そうしてそこからしばし眼を離さな</p> <p>かった。私はすぐいった。</p>	<p>I was talking with Sensei, and suddenly I</p> <p>remembered the great Gingko tree that</p> <p>Sensei had paid special attention to. When</p> <p>I tried remembering Sensei's custom of</p> <p>visiting the grave, I realized it was exactly</p> <p>three days until his next visit. On this day</p> <p>my classes would finish at noon, and I</p> <p>would be free to go with him. I turned to</p> <p>Sensei and asked.</p> <p>“Sensei, the Gingko at Zōshigaya has</p> <p>probably lost its leaves already, right?”</p> <p>“Probably not yet<sup>11</sup>”</p> <p>As Sensei was answering, he watched my</p> <p>face attentively. For a little while our eyes</p> <p>did not part. I immediately said.</p>
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<sup>11</sup> Lit., “Probably does not yet look like a Buddhist Priest.” Sensei is referring to their baldness, thus noting that the tree will probably not yet be bald.

<p>「今度お墓<sup>はかまい</sup>参りにいらっしゃる時にお</p> <p>とも伴<sup>とも</sup>をしても宜<sup>よ</sup>ござんすか。私は先生と</p> <p>いっしょにあすこいらが散歩してみた</p> <p>い」</p> <p>「私は墓参りに行くんで、散歩に行くん</p> <p>じゃないですよ」</p> <p>「しかしついでに散歩をなすったらちよ</p> <p>うど好<sup>い</sup>いじゃありませんか」</p> <p>先生は何とも答えなかった。しばらく</p> <p>してから、「私のは本当の墓参りだけな</p> <p>んだから」といって、どこまでも墓<sup>ぼ</sup>参<sup>さん</sup>と</p> <p>散歩を切り離そうとする風<sup>ふう</sup>に見えた。</p> <p>私と行きたくない口実だか何だか、私</p> <p>にはその時の先生が、いかにも子供ら</p> <p>しくて変に思われた。私はなおと先へ</p> <p>出る気になった。</p> <p>「じゃお墓参りでも好<sup>い</sup>いからいっしょに</p>	<p>“The next time you visit the grave, may I</p> <p>accompany you? I want to try taking a</p> <p>walk there with you.”</p> <p>“When I visit the grave, it is not to take a</p> <p>walk.”</p> <p>“However, wouldn’t it be nice to take the</p> <p>opportunity for a walk?”</p> <p>Sensei did not say anything in response.</p> <p>After a short time, he said: “My visit to that</p> <p>grave is very a serious matter.” It was</p> <p>apparent by his manner that he was trying</p> <p>to completely separate his visit to the grave</p> <p>and a walk. Whether this was just an</p> <p>excuse because he did not want me to</p> <p>accompany him, or whatever it was, I</p> <p>thought he seemed strangely childish. I</p> <p>wanted to push deeper into the</p> <p>conversation. “Well, it is fine that it is just</p> <p>a visit to a grave, please let me go with</p> <p>you. I will also visit the grave.”</p>
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<p>つ 伴れて行って下さい。私もお墓参りをし ますから」</p> <p>実際私には墓参と散歩との区別がほとん ど無意味のように思われたのである。すると先生の<sup>まゆ</sup>眉がちょっと曇った。眼のうちに異様の光が出た。それは迷惑とも<sup>けんお</sup>嫌悪とも<sup>いふ</sup>畏怖とも片付けられない<sup>かす</sup>微かな不安らしいものであった。</p> <p>私は<sup>たちま</sup>忽ち雑司ヶ谷で「先生」と呼び掛けた時の記憶を強く思い起した。二つの表情は全く同じだったのである。「私は」と先生がいった。「私はあなたに話す事のできないある理由があって、<sup>ひと</sup>他といっしょにあすこへ墓参りには行きたくないのです。自分の<sup>さい</sup>妻さえまだ伴れて行った事がないのです」</p>	<p>To me, there seemed to be no difference between a visit to a grave and a walk.</p> <p>Then, Sensei's eyebrows became a little clouded. In his eyes also, there appeared a strange light. Whether it was worry, hate, or fear, I could not sort out. But there seemed to be a faint anxiety behind his eyes. I suddenly had a strong recollection of the time that I had yelled "Sensei!" at Zōshigaya.</p> <p>Sensei then said, "I cannot talk to you about my reason, because I do not want anyone to accompany me to the grave. I have still never taken even my wife with me."</p>
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<p>わたくし 私 は不思議に思った。しかし私</p> <p>は先生を研究する気でその 宅<sup>うち</sup>へ出入<sup>でい</sup></p> <p>りをするのではなかった。私はただそ</p> <p>のままにして打ち過ぎた。今考えるとそ</p> <p>の時の私の態度は、私の生活のうちで</p> <p>むしろ 尊<sup>たつと</sup>むべきものの一つであっ</p> <p>た。私は全くそのために先生と人間らし</p> <p>い温かい 交<sup>つきあい</sup>際<sup>さい</sup>ができたのだと思う。</p> <p>もし私の好奇心が幾分でも先生の心に</p> <p>向かって、研究的に働き掛けたなら、</p> <p>二人の間を 繋<sup>つな</sup>ぐ同情の糸は、何の容</p> <p>赦もなくその時ふつりと切れてしまった</p> <p>ろう。若い私は全く自分の態度を自覚</p> <p>していなかった。それだから 尊<sup>たつと</sup>いの</p> <p>かも知れないが、もし間違えて裏へ出</p> <p>たとしたら、どんな結果が二人の仲に</p> <p>落ちて来たろう。私は想像してもぞっと</p>	<p>I thought this was strange. However, I did not visit Sensei in order to study him.</p> <p>Therefore, I just let it go. When I think about my attitude at that time now, it is something that I take special pride in. I think that it is entirely because of this that we were able to create a warm friendship.</p> <p>If I had turned this inquisitiveness to Sensei's heart, and worked at coldly studying him, the thread that tied our sympathies together would probably have had no leniency within it, and would have broken apart completely. My young self was entirely unaware of my own attitude.</p> <p>Therefore I did not know why it was so valuable, if I had accidentally made a mistake, the relationship between us would probably have fallen apart. When I think of this now I shudder. Even without being coldly analyzed, Sensei would survey with cold eyes, constantly afraid of being studied.</p>
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<p>する。先生はそれでもなくとも、冷たい まなこ 眼で研究されるのを絶えず恐れていた たのである。</p> <p>私は月に二度もしくは三度ずつ必ず 先生の<sup>うち</sup>宅へ行くようになった。私の足 が段々<sup>しげ</sup>繁くなった時のある日、先生は 突然私に向かって聞いた。</p> <p>「あなたは何でそうたびたび私のような ものの宅へやって来るのですか」</p> <p>「何でといって、そんな特別な意味はあ りません。――しかしお邪魔<sup>じゃま</sup>なんです か」</p> <p>「邪魔だとはいいません」</p> <p>なるほど迷惑という様子は、先生のど こにも見えなかった。私は先生の交際 の範囲の<sup>きわ</sup>極めて狭い事を知ってい た。先生の元の同級生などで、その<sup>ころ</sup>頃 東京にいるものはほとんど二人か三人</p>	<p>I began to visit Sensei's house two or three times a month without fail. One day, when my visits had become quite abundant, Sensei abruptly turned to me and asked:</p> <p>“Why do you visit me so often?”</p> <p>“‘Why’, you say, there is no particular reason. ... However, is it troublesome?”</p> <p>“I would not call it so.”</p> <p>He didn't seem annoyed with my visits at all. I knew Sensei's relationships were extremely limited. As for his classmates, I knew there were only about two or three in Tokyo. When I saw Sensei with university students from the same village sitting</p>
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<p>             しかないという事も知っていた。先生と              同郷の学生などには時たま座敷で同              座する場合もあったが、彼らのいずれ              もは <sup>みんな</sup>皆 な私ほど先生に親しみをもって              いないように見受けられた。              「私は <sup>さび</sup>淋しい人間です」と先生がいつ              た。「だからあなたの来て下さる事を喜              んでいます。だからなぜそうたびたび              来るのかと聞いて聞いたのです」              「そりゃまたなぜです」              私がこう聞き返した時、先生は何とも              答えなかった。ただ私の顔を見て「あな              たは <sup>いくつ</sup>幾歳ですか」といった。              この問答は私にとってすこぶる              ふとくようりょう不得要領のものであったが、私はそ              の時 <sup>そこ</sup>底 まで押さずに帰ってしまった。              しかもそれから四日と経 <sup>た</sup>たないうちにま           </p>	<p>             together on a tatami rug, they did not seem              to hold the same degree of familiarity with              him that I did.                “I am a lonely person” Sensei said.              “Therefore, I am pleased at your coming.              That’s why I asked you why you come.”              “But why does it matter?”                I asked this in return, but Sensei did not              say anything in response. He just looked at              my face and asked: “How old are you?”              This question was extremely off topic, and              I left. Nevertheless, four days did not pass              before I called on Sensei again. No sooner              than this and Sensei burst into laughter on              his tatami rug.           </p>
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<p>た先生を訪問した。先生は座敷へ出る</p> <p>や<sup>いな</sup>否や笑い出した。</p> <p>「また来ましたね」といった。</p> <p>「ええ来ました」といって自分も笑った。</p> <p>私は<sup>ほか</sup>外の人からこういわれたらきつ</p> <p>と<sup>しゃく</sup>癢に<sup>さわ</sup>触ったろうと思う。しかし先生</p> <p>にこういわれた時は、まるで反対であった。癢に触らないばかりでなくかえって愉快だった。</p> <p>「私は<sup>さび</sup>淋しい人間です」と先生はその</p> <p>晩またこの間の言葉を繰り返した。「私は淋しい人間ですが、ことによるとあなたも淋しい人間じゃないですか。私は淋しくっても年を取っているから、動かずにいられるが、若いあなたはそうは行かないのでしょうか。動けるだけ動きたいのでしょうか。動いて何かに<sup>ぶ</sup>打ちつかりたいのでしょうか……」</p>	<p>“You came again, huh?”</p> <p>“Yes, I came” I also laughed.</p> <p>I think if any other person had spoken to me in this way, I would have been offended. However, when Sensei spoke that way, it was completely the opposite. Instead of grating on my nerves, it made me happy.</p> <p>“I am a lonely person” Sensei repeated those words again that evening. “I am a lonely person, and depending on the circumstances, are you too a lonely person? Even though I am lonely, because I am old, I am fine even if I don’t change. But for you, who are young, so it is probably not the same. You probably want to stir as much as you can. Perhaps you want to fight against it?”</p>
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<p>「私はちっとも淋<sup>さむ</sup>しくはありません」</p> <p>「若いうちほど淋<sup>さむ</sup>しいものはありません。そんならなぜあなたはそうたびたび私の宅<sup>うち</sup>へ来るのですか」</p> <p>ここでもこの間の言葉がまた先生の口から繰り返された。</p> <p>「あなたは私に会ってもおそらくまだ淋<sup>さび</sup>しい気がどこかでしているでしょう。私にはあなたのためにその淋<sup>さび</sup>しさを根元<sup>ねもと</sup>から引き抜いて上げるだけの力がないんだから。あなたは外<sup>ほか</sup>の方を向いて今に手を広げなければならなくなります。今に私の宅の方へは足が向かなくなります」</p> <p>先生はこうって淋しい笑い方をした。</p>	<p>“I am not very lonely”</p> <p>“There is no time so lonely as youth, if this were not the case, why would you visit me so often? Though you visit me, I dare say you still feel lonely. I do not have the strength needed to uproot the cause of your loneliness. Before long, you will turn to someone else, and you will not be able to help yourself from stretching your hand out to meet that person. Before long, you will no longer turn your feet in the direction of my house.”</p> <p>Sensei said this and gave a sad smile.</p>
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Section Eight

<p>さいわ 幸 いにして先生の予言は実現さ れずに済んだ。経験のない当時の わたくし 私 は、この予言の うち 中 に含まれて いる明白な意義さえ了解し得なかつ た。私は依然として先生に会いに行っ た。その うち 内 いつの間にか先生の食卓 めし で 飯 を食うようになった。自然の結果 奥さんとも口を利かなければならない ようになった。</p> <p>普通の人間として私は女に対して冷 淡ではなかった。けれども年の若い私 の今まで経過して来た境遇からいつ て、私はほとんど交際らしい交際を女 に結んだ事がなかった。それが げんいん 源 因 か どうかは疑問だが、私の興 味は往来で出合う知りもしない女に向 かって多く働くだけであった。先生の奥</p>	<p>Fortunately, Sensei's prediction did not come true. At that time, I was too inexperienced to understand the significance behind his prediction. I still visited him. Before I even noticed, I was eating dinner at his house. The natural result was that I had to speak to Sensei's wife as well.</p> <p>As any normal man, I was not apathetic to women. However, I was young and my circumstances were such that I had not made anything resembling a friendship with a woman. Whether that was the origin of my inexperience or not, my interest in women was limited to looking at ones I saw by chance. When I met Sensei's wife in the front of their house, I had been struck by her beauty. This was my</p>
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<p>さんにはその前玄関で会った時、美しいという印象を受けた。それから会うたびに同じ印象を受けない事はなかった。しかしそれ以外に私はこれといつてとくに奥さんについて語るべき何物ももたないような気がした。</p> <p>これは奥さんに特色がないというよりも、特色を示す機会が来なかったのだと解釈する方が正当かも知れない。しかし私はいつでも先生に付属した一部分のような心持で奥さんに対していた。奥さんも自分の夫の所へ来る書生だからという好意で、私を遇していたらしい。だから中間に立つ先生を取り除ければ、つまり二人はばらばらになっていた。それで始めて知り合いになった時の奥さんについては、ただ美しいという<sup>ほか</sup>外に何の感じも残っていない。</p>	<p>impression of her each time I met her after that. However, I felt that there was nothing especially interesting to talk with her about.</p> <p>To say that this was because she did not possess any interesting qualities, or that she simply did not have the opportunity to show them, I do not know which would be the right explanation. However, I had the small feeling that she was simply a part of Sensei's household. And she seemed to think of me, with goodwill, as the college student who came to her husband's house to be entertained. Therefore, if not for Sensei<sup>12</sup>, we would fall apart from each other. Therefore, when I first became acquainted with her, I only thought of her as beautiful.</p>
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<sup>12</sup> Lit., “Had Sensei not been between us, ...”

<p>ある時私は先生の<sup>うち</sup>宅で酒を飲まされた。その時奥さんが出て来て<sup>そば</sup>傍で<sup>しゃく</sup>酌をしてくれた。先生はいつもより愉快そうに見えた。奥さんに「お前も一つお上がり」といって、自分の<sup>の</sup>呑み干した<sup>さかずき</sup>盃を差した。奥さんは「私は……」と辞退しかけた<sup>あと</sup>後、迷惑そうにそれを受け取った。奥さんは<sup>きれい</sup>綺麗な<sup>まゆ</sup>眉を寄せて、私の半分ばかり<sup>つ</sup>注いで上げた盃を、唇の先へ持って行った。奥さんと先生の間<sup>しも</sup>に下のような会話が始まった。</p> <p>「珍しい事。私に呑めとおっしゃった事は<sup>めった</sup>滅多にないのにね」</p> <p>「お前は<sup>きら</sup>嫌いだからさ。しかし<sup>たま</sup>稀には飲むといいよ。<sup>い</sup>好い心持になるよ」</p>	<p>One time, I was invited by Sensei to drink Sake at his house. At that time his wife was coming in and out serving us the sake.</p> <p>Sensei seemed happier than usual. He said to wife “You should also have a cup too” and pointed to his emptied glass. His wife said “I...” after trying to decline, she accepted, seeming troubled. She furrowed her pretty eyebrows. I filled the cup half way, and she brought it to her lips. Sensei and his wife began the following conversation.</p> <p>“This is rare. It is quite rare for you to tell me to drink with you.”</p> <p>“Because you don’t like it. However, it is good to drink occasionally. It will put you in a good mood.”</p> <p>“It will not at all. It makes me</p>
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<p>「ちっともならないわ。苦しいぎりで。でもあなたは大変ご愉快<sup>ゆかい</sup>そうね、少しごしゅ<sup>しゅ</sup>酒を召し上がると」</p> <p>「時によると大変愉快になる。しかしいつでもというわけにはいかない」</p> <p>「今夜はいかがです」</p> <p>「今夜はいい心持だね」</p> <p>「これから毎晩少しずつ召し上がると宜<sup>よ</sup>ござんすよ」</p> <p>「そうはいかない」</p> <p>「召し上がって下さいよ。その方が淋<sup>さむ</sup>しくなくて好いから」</p> <p>先生の宅<sup>うち</sup>は夫婦と下女<sup>げじょ</sup>だけであつた。行くたびに天<sup>てん</sup>抵<sup>たい</sup>はひそりとしていた。高い笑い声などの聞こえる試しはまるでなかった。或<sup>ある</sup>時<sup>とき</sup>は宅の中にい</p>	<p>uncomfortable. However, you seem very happy, now that you've had a little saké.”</p> <p>“Sometimes it does make me happy.</p> <p>However, it is impossible for me to be like this always.”</p> <p>“How about tonight?”</p> <p>“I am in a good mood tonight.”</p> <p>“After this you should drink a little every night.”</p> <p>“I can't do that”</p> <p>“Please drink. You would stop being lonely, which would be good.”</p> <p>Sensei's household consisted of only his wife and their maid. Every time I came, it was quiet. The sounds of loud laughter and other such things were never heard there. Sometimes, it felt like it was only Sensei and I in the house.</p>
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<p>るものは先生と私だけの様な気がした。</p> <p>「子供でもあると好いんですがね」と奥さんは私の方を向いていった。私は「そうですね」と答えた。しかし私の心には何の同情も起らなかった。子供を持った事のないその時の私は、子供をただうるさ<sup>うるさ</sup>蒼蠅<sup>蒼蠅</sup>いもののように考えていた。</p> <p>「一人<sup>もら</sup>貰<sup>もら</sup>ってやろうか」と先生がいった。</p> <p>「貰<sup>もら</sup>ッ子じゃ、ねえあなた」と奥さんはまた私の方を向いた。</p> <p>「子供はいつまで経<sup>た</sup>ったってできっこないよ」と先生がいった。</p> <p>奥さんは黙っていた。「なぜです」と私が代りに聞いた時先生は「天罰だからさ」といって高く笑った。</p>	<p>“It would be nice if we had children” she said, turning to me. I said, “Yes,” but in my heart I did not feel any sympathy for her situation. At that time I thought children were simply annoying.</p> <p>“Shall I adopt one for you?” Sensei asked.</p> <p>“An adopted child? That would be no good.” She said, again facing towards me.</p> <p>“No matter how long it takes, we still won’t be able to have a child” Sensei responded.</p> <p>She became silent. “Why?” I asked. Sensei laughed loudly. “Divine wrath,” he responded.</p>
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Section Nine

<p>わたくし 私 の知る限り先生と奥さんとは、仲  のいい夫婦の 一 対 だった。家庭の  一員として暮した事のない私のことだ から、深い消息は無論 解 らなかった  けれども、座敷で私と 対 坐している  時、先生は何かのついでに、下女を呼 ばないで、奥さんと呼ぶ事があった。  (奥さんの名は 静 といった)。先生は  「おい静」といつでも 襖 の方を振り向 いた。その呼びかたが私には 優しく聞 こえた。返事をして出て来る奥さんの様 子も 甚 だ素直であった。ときたまご  ちそう 馳走になって、奥さんが席へ現われる  場合などには、この関係が一層明らか</p>	<p>As far as I knew, Sensei and his wife were a happy couple. Because I was not a member of their household, naturally I could not know the deep secrets of their house. However, when I would sit opposite Sensei on the tatami, if Sensei wanted something, he would not call the maid, but his wife. (His wife's name was Shizu). “Hey, Shizu!” Sensei would call as he faced the sliding doors. Every time he did this, his way of calling her sounded sweet to me. When she would appear, her manner was exceedingly obedient. Occasionally, they would invite me to dinner. On the occasions when she sat with us, their relationship seemed to be portrayed more clearly.</p>
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に二人の<sup>あいだ</sup>間<sup>えが</sup>に描き出されるようであつた。

先生は時々奥さんを<sup>づ</sup>伴れて、音楽会だの芝居だのに行つた。それから夫婦づれで一週間以内の旅行をした事も、私の記憶によると、二、三度以上あつた。私は<sup>はこね</sup>箱根から貰つた<sup>えはがき</sup>絵端書をまだ持っている。<sup>にっこう</sup>日光へ行つた時は<sup>もみじ</sup>紅葉の葉を一枚封じ込めた郵便も貰つた。

当時の私の眼に映つた先生と奥さんの間柄はまずこんなものであつた。そのうちにたった一つの例外があつた。ある日私がいつもの通り、先生の玄関から案内を頼もうとすると、座敷の方でだれかの話し声がした。よく聞くと、それが尋常の談話でなくて、どうも

Occasionally Sensei would take his wife to a concert, play, or some other such thing. I also remember that they went on weeklong vacations at least 2 or 3 times according to my recollection. I still have the postcard they sent to me from Hakone. I also received a letter from them when they went to Nikko, which had a maple leaf packed in it.

At that time, this was the sort of harmonious thing I saw in their relationship. There was no more than one exception to this. One day I was in Sensei's entryway as usual, and about to come in, when I heard someone talking in the tatami room. I could hear enough to know that it was not a normal conversation. It seemed like a fight. Because the tatami room was

<p>いさか言逆いらしかった。先生の宅は玄関の 次がすぐ座敷になっているので、<sup>こうし</sup>格子 の前に立っていた私の耳にその<sup>いさか</sup>言逆 いの調子だけはほぼ分った。そうして そのうちの一人が先生だという事も、 時々高まって来る男の方の声で解っ た。相手は先生よりも低い<sup>おん</sup>音なので、 誰だか<sup>はつきり</sup>判然しなかったが、どうも奥さ んらしく感ぜられた。泣いているようで もあった。私はどうしたものだろうと思っ て玄関先で迷ったが、すぐ決心をして そのまま下宿へ帰った。</p> <p>妙に不安な心持が私を襲って来た。</p> <p>私は書物を読んでも<sup>①</sup>呑み込む能力を 失ってしまった。約一時間ばかりすると 先生が窓の下へ来て私の名を呼んだ。 私は驚いて窓を開けた。先生は散歩し</p>	<p>immediately next to the entryway, I could roughly hear the sound of the argument. I understood that one person was Sensei, whose voice occasionally became loud and low. Because the partner's voice was quieter, and I could not make out clearly who it was. But I had the feeling it was Sensei's wife, and it sounded like she was crying. I waived at the entryway, wondering what was wrong. I suddenly decided to go back to my boarding house.</p> <p>I was assailed by a strange anxiety. I lost my ability to read. About an hour passed, and Sensei was below my window calling my name. I was quite surprised, and opened the window. Sensei asked me to go for a stroll with him. I took my watch out and realized that it was already past 8. I was still wearing my formal pants. I immediately left as I was.</p>
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<p> ようといって、下から私を誘った。<sup>さつき</sup>先刻  帯の間へ<sup>くる</sup>包んだままの時計を出して  見ると、もう八時過ぎであった。私は帰  ったなりまだ<sup>はかま</sup>袴を着けていた。私は  それなりすぐ表へ出た。    その晩私は先生といっしょに<sup>ビール</sup>麦酒を  飲んだ。先生は元来酒量に乏しい人で  あった。ある程度まで飲んで、それで酔  えなければ、酔うまで飲んでみるという  冒険のできない人であった。    「今日は<sup>だめ</sup>駄目です」といって先生は苦笑  した。  「愉快になれませんか」と私は気の毒  そうに聞いた。    私の腹の中には始終<sup>さつき</sup>先刻の事が<sup>ひ</sup>引  <sup>かか</sup>つ懸っていた。<sup>さかな</sup>肴の骨が<sup>のど</sup>咽喉に刺 </p>	<p> That night Sensei and I drunk beer  together. Sensei was the sort of person who  did not drink a lot. He would drink up to a  certain amount, and if he did not become  drunk, he was not the sort of person who  would try drinking more.    “Today was no good,” he said, with a bitter  smile.  “Can’t you be happy?” I said, and listened  to him with pity.    The thing that had happened before  gnawed at my heart. I was so worried it felt  as if I had a fish bone stuck in my throat. I </p>
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<p> さった時のように、私は苦しんだ。打ち明けてみようかと考えたり、止<sup>と</sup>めた方が好<sup>よ</sup>かろうかと思い直したりする動揺が、妙に私の様子をそわそわさせた。 </p> <p> 「君、今夜はどうかしていますね」と先生の方からいい出した。「実は私も少し変なのです。君に分りますか」 </p> <p> 私は何の答えもし得なかった。 </p> <p> 「実は先刻<sup>さっきさい</sup>妻と少し喧嘩<sup>けんか</sup>をしてね。それで下<sup>くだ</sup>らない神経を昂<sup>こう</sup>奮<sup>ふん</sup>させてしまったんです」と先生がまたいった。 </p> <p> 「どうして……」 </p> <p> 私には喧嘩という言葉が口へ出て来なかった。 </p> <p> 「妻が私を誤解するのです。それを誤解だといって聞かせても承知しないのです。つい腹を立てたのです」 </p> <p> 「どんなに先生を誤解なさるんですか」 </p>	<p> thought of trying to speak my mind, but then I would go back on it, I became strangely fidgety. </p> <p> “Something has happened to you tonight, right?” said Sensei. “As a matter of fact, I feel a little odd tonight as well. Have you noticed?” </p> <p> I did not know what to say. </p> <p> “The truth is, I had a small fight with my wife a little while ago. And I allowed myself to become overly agitated” </p> <p> “Why...” </p> <p> The word “fight” could not come from my mouth. </p> <p> “My wife misunderstands me. Although I try to persuade her that she does not understand me, she will not acknowledge it. Just now I got angry about it.” </p>
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<p>先生は私のこの問いに答えようとはしなかった。</p> <p>「妻が考えているような人間なら、私だってこんなに苦しんでいやしない」</p> <p>先生がどんなに苦しんでいるか、これも私には想像の及ばない問題であった。</p>	<p>“How does she misunderstand you?”</p> <p>Sensei did not offer an answer to my question.</p> <p>“If I could just be the sort of person she thinks I am, I would not suffer so.”</p> <p>As to what kind of suffering he was talking about, I could not imagine<sup>13</sup>.</p>
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#### Section Ten

<p>二人が帰るとき歩きながらの沈黙が一<sup>ちよう</sup>丁も二丁もつづいた。その後<sup>あと</sup>で突然先生が口を<sup>き</sup>利き出した。</p> <p>「悪い事をした。怒って出たから妻<sup>さい</sup>はさぞ心配をしているだろう。考えると女は<sup>かわい</sup>可哀そうなものですね。<sup>わたくし</sup>私の妻な<sup>ほか</sup>どは私より外にまるで頼りにするもの</p>	<p>The two of us walked back for some time in total silence. Suddenly, Sensei said, “I have done a bad thing. I left home while I was still angry; my wife is probably worried about me. When I think about it, women are quite pitiable. For instance, my wife has only me to rely on.”</p>
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<sup>13</sup> Lit., “It was unattainable for my imagination.”

<p>がないんだから」</p> <p>先生の言葉はちょっとそこでとぎれ たが、別に私の返事を期待する様子も なく、すぐその続きへ移って行った。</p> <p>「そういうと、夫の方はいかにも心丈夫 のようで少し滑稽だが。君、私は君 の眼にどう映りますかね。強い人に見 えますか、弱い人に見えますか」</p> <p>「ちゅうぐらい 中 位 に見えます」と私は答えた。</p> <p>この答えは先生にとって少し案外らし かった。先生はまた口を閉じて、無言で 歩き出した。</p> <p>先生の うち へ帰るには私の下宿のつ い そば を通るのが順路であった。私は そこまで来て、曲り角で分れるのが先 生に済まないような気がした。「ついで にお宅の前までお伴しましょうか」とい</p>	<p>Sensei paused for a little while, seeming to not expect a response from me, he soon continued in this way:</p> <p>“When I speak that way, it sounds like husbands are completely independent, which is laughable. I wonder how I am reflected in your eyes. Do you see a strong person or a weak person?”</p> <p>“I see someone in between.” I answered. It seemed that Sensei was surprised by this response. Sensei stopped talking, and we continued to walk in silence.</p> <p>The route to Sensei’s house was near my boarding house. I had gone this far, and was at the street corner where we would part. I felt apologetic towards Sensei.</p> <p>“Shall I walk you back to your house?” I asked. Sensei at once waved away the suggestion with his hand.</p>
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<p>       った。先生は<sup>たちま</sup>忽ち手で私を<sup>さえぎ</sup>遮った。        た。        「もう遅いから早く帰りたまえ。私も早く        帰ってやるんだから、<sup>さいくん</sup>妻君のために」        先生が最後に付け加えた「妻君のた        めに」という言葉は妙にその時の私の        心を暖かにした。私はその言葉のため        に、帰ってから安心して寝る事ができ        た。私はその<sup>あ</sup>後も長い間この「妻君の        ために」という言葉を忘れなかった。        先生と奥さんの間に起った<sup>はらん</sup>波瀾が、大        したものでもない事はこれでも<sup>わか</sup>解った。        それがまた<sup>めった</sup>滅多に起る現象でなかつ        た事も、その後絶えず<sup>でい</sup>出入りをして来        た私にはほぼ推察ができた。それどこ        ろか先生はある時こんな感想すら私に        も洩らした。     </p>	<p>       “It is already late, so you should return        quickly. I will also go back quickly, for my        wife’s sake.”        Sensei added “for my wife’s sake,” these        words strangely warmed my heart. Because        of these words, I was able to sleep without        anxiety. For a long time afterwards, I did        not forget these words: “for my wife’s        sake.” I understood that the trouble that had        risen up between Sensei and his wife was        not serious. After this, I continued to visit        them regularly, and could surmise that the        fight was an extraordinarily rare        occurrence. In fact, one day Sensei        revealed these thoughts to me:     </p>
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<p>「私は世の中で女というものをたった一人しか知らない。妻<sup>さい</sup>以外の女はほとんど女として私に訴えないのです。妻の方でも、私を天下にただ一人しかいない男とってくれています。そういう意味からいって、私たちは最も幸福に生れた人間の<sup>いつつい</sup>一対であるべきはずです」</p> <p>私は今前後の<sup>ゆ</sup>行き<sup>が</sup>掛<sup>か</sup>りを忘れてしまったから、先生が何のためにこんな自白を私にして聞かせたのか、<sup>はつきり</sup>判然という事ができない。けれども先生の態度の<sup>まじめ</sup>真面目であつたのと、調子の沈んでいたのとは、いまだに記憶に残っている。その時ただ私の耳に異様に響いたのは、「最も幸福に生れた人間の<sup>いつつい</sup>一対であるべきはずです」という最後の一句であつた。先生はなぜ幸福な人</p>	<p>“I only know one woman in the whole world. Only my wife appeals to me as a woman. I think that I am the only man in the entire world for her<sup>14</sup>. From the meaning of this, we should be an extremely happy couple.”</p> <p>Because I have forgotten the circumstances of this situation, I cannot remember the reason that he gave this confession clearly. However, the memory still remains that he was showing his true character, and that his voice was calm. At the time, the words “we should be an extremely happy couple” reverberated strangely in my ears. Why did Sensei not stop with “a happy couple,” and not say, “should”? This is the only thing I didn’t understand. Especially since I could not clearly understand his tone. Was Sensei</p>
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<sup>14</sup> The helping verb used in this sentence conveys that Sensei’s wife is doing something good for Sensei by him being the only man for her.

<p>間といい切らないで、あるべきはずで あると断わったのか。私にはそれだけ が不審であった。ことにそこへ一種の 力を入れた先生の語気が不審であっ た。先生は事實はたして幸福なのだろ うか、また幸福であるべきはずでありな がら、それほど幸福でないのだろうか。 私は心の<sup>うち</sup>で<sup>うたぐ</sup>疑<sup>ら</sup>ざるを得なかつ た。けれどもその疑いは一時限りどこ かへ<sup>ほうむ</sup>葬<sup>ら</sup>れてしまった。</p> <p>私はそのうち先生の留守に行って、 奥さんと二人<sup>さしむか</sup>差<sup>い</sup>同<sup>い</sup>いで話をする機会 に出合った。先生はその日<sup>よこはま</sup>横<sup>は</sup>浜<sup>を</sup> <sup>しゅっぱん</sup>出<sup>帆</sup>する汽船に乗って外国へ行く べき友人を<sup>しんばし</sup>新<sup>はし</sup>橋<sup>へ</sup>送りに行って留守 であった。横浜から船に乗る人が、朝 八時半の汽車で新橋を立つのはその</p>	<p>really happy? Or, though he should be happy, was he not? In my heart, I could not help wondering. However, this doubt was sent from my mind forever in one moment.</p> <p>While Sensei was out, I had the opportunity to talk to his wife in their house. Sensei was out to see off a friend of his at Shimbashi, who would be riding a steamboat from Yokohama to a foreign country. People who took the ship from Yokohama had to take the boat train Shimbashi to Yokohama at 8:30 am. Because I had wanted to meet Sensei to discuss a book, we had previously agreed that I would call at 9. Sensei's friend had</p>
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<p> <sup>ころ</sup>頃              の習慣であつた。私はある書物につ              いて先生に話してもらう必要があつた              ので、あらかじめ先生の承諾を得た通              り、約束の九時に訪問した。先生の              橋行きは前日わざわざ告別に来た友              人に対する<sup>れいぎ</sup>礼義としてその日突然起つ              た出来事であつた。先生はすぐ帰るか              ら留守でも私に待っているようにとい              い残して行つた。それで私は座敷へ上              がって、先生を待つ間、奥さんと話を              した。           </p>	<p>             expressly come to take Say farewell to              Sensei the day before, so Sensei went to              Yokohama for the sake of courtesy. Sensei              left a note that said he would return soon,              and I should wait. Then, I talked with              Sensei's wife in the tatami room as I              waited for Sensei.           </p>
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### Section Eleven

<p>             その時の<sup>わたくし</sup>私              はすでに大学生であ              った。始めて先生の<sup>うち</sup>宅へ来た<sup>ころ</sup>頃              見るとずっと成人した気でいた。奥さん              とも<sup>だいぶん</sup>大分<sup>のち</sup>懇意になった後であつた。              私は奥さんに対して何の窮屈も感じな           </p>	<p>             At the time, I was already a university              student. I felt that I had continuously              become more mature since my first visit to              Sensei's house. I had also become much              more acquainted with his wife. I was no              longer so uncomfortable around her. Face              to face, we discussed various topics.           </p>
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<p>           かった。<sup>さしむか</sup>差<sup>さしむか</sup>同<sup>さしむか</sup>いで色々の話をした。しかしそれは特色のないただの談話だから、今ではまるで忘れてしまった。そのうちでたった一つ私の耳に留まったものがある。しかしそれを話す前に、ちょっと断っておきたい事がある。         </p> <p>           先生は大学出身であった。これは始めから私に知れていた。しかし先生の何もしないで遊んでいるという事は、東京へ帰って少し<sup>た</sup>経<sup>た</sup>ってから始めて分った。私はその時どうして遊んでいられるのかと思った。         </p> <p>           先生はまるで世間に名前を知られていない人であった。だから先生の学問や思想については、先生と<sup>みつせつ</sup>密<sup>みつせつ</sup>切<sup>みつせつ</sup>の關係をもっている私より<sup>ほか</sup>外<sup>ほか</sup>に敬意を払うもののあるべきはずがなかった。それ         </p>	<p>           However, because our conversation did not include anything especially interesting, I have since forgotten everything. There is only one thing from the conversation that stayed in my mind.<sup>15</sup> However, before I tell the story, I want to explain a little in advance.         </p> <p>           Sensei was a university graduate. This was evident to me from the beginning. However, It was only after I had returned to Tokyo and spent a little time there I began to see that Sensei did not do anything other than spend his time in leisure. At that time, I wondered to myself how he was able to do this. Sensei's name was completely unknown in the world. Therefore, no one honored Sensei's scholarship or ideas other than me, whom he had a close relationship with. I always said that this was a regrettable fact. Sensei would say "It is inexcusable         </p>
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<sup>15</sup> Lit., "stopped my ears."

<p> を私は常に惜<sup>お</sup>しい事だといった。先生  はまた「私のようなものが世の中へ出  て、口を利<sup>き</sup>いては済まない」と答えるぎ  りで、取り合わなかった。私にはその答  えが謙<sup>けんそん</sup>遜<sup>そん</sup>過ぎてかえって世間を冷  評するようにも聞こえた。実際先生は  時々昔の同級生で今著名になっている  だれかれ<sup>たれかれ</sup>誰<sup>たれ</sup>彼<sup>かれ</sup>を捉<sup>とら</sup>えて、ひどく無遠慮な批評  を加える事があった。それで私は露骨  にその矛盾を挙げて云<sup>うんぬん</sup>々<sup>ん</sup>してみ  た。私の精神は反抗の意味というより  も、世間が先生を知らないで平気でい  るのが残念だったからである。その時  先生は沈んだ調子で、「どうしても私は  世間に向かって働き掛ける資格のな  い男だから仕方ありません」といっ  た。先生の顔には深い一種の表情が  ありありと刻まれた。私にはそれが失 </p>	<p> for a person such as me to express  themselves in society.” Instead of  appearing to be too modest, I thought this  answer seemed to be Sensei sneering at the  world. In fact, occasionally Sensei would  voice harsh and cruel criticism about his  old classmates who had become well  known. Because of this I tried bluntly  criticizing this contradiction. This was not  because I was of an insubordinate nature,  but because for Sensei to be alright with  not being known by society was a  deplorable thing. At the time, Sensei said  with a depressed manner “No matter what,  because I do not have the right to influence  society, there is nothing that can be done  about it.” There was a deep expression  clearly expressed in his face. I could not  tell if it was disappointment, discontent, or  sorrow. However, I did not have the  courage to say any more. </p>
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<p>望だか、不平だか、悲哀だか、<sup>わか</sup>解らなかつたけれども、何しろ二の句の継げないほどに強いものだったので、私はそれぎり何もいう勇気が出なかつた。</p> <p>私が奥さんと話している間に、問題が自然先生の事からそこへ落ちて来た。</p> <p>「先生はなぜああやって、家で考えたり勉強したりなさるだけで、世の中へ出て仕事をなさらないんでしょう」</p> <p>「あの人は駄<sup>だ</sup>目ですよ。そういう事が嫌いなんですから」</p> <p>「つまり下<sup>くだ</sup>らない事だと悟っていらっしゃるんでしょうか」</p> <p>「悟るの悟らないのって、——そりゃ女だからわたくしには解りませんが、おそらくそんな意味じゃないでしょう。やっぱり何かやりたいのでしょう。それでいてできないんです。だから気の毒で</p>	<p>As I was talking with his wife, Sensei's problem naturally came up in conversation.</p> <p>“Why does Sensei only study and think at home, why does he not go out into the world and get a job?”</p> <p>“That would be no good for him. Because he would hate it.”</p> <p>“That is to say that he thinks it would be no good?”</p> <p>“I don't know what he perceives. Because I am a woman, I don't understand. However, perhaps it isn't for that kind of reason. Maybe he does want to do something after all. And yet, he can't. I feel sorry for him.”</p>
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<p>すわ」</p> <p>「しかし先生は健康からいって、別にどこも悪いところはないようじゃありませんか」</p> <p>「丈夫ですとも。何にも持病はありません」</p> <p>「それでなぜ活動ができないんでしょう」</p> <p>「それが<sup>わか</sup>解らないのよ、あなた。それが解るくらいなら私だって、こんなに心配しやしません。わからないから気の毒でたまらないんです」</p> <p>奥さんの語気には非常に同情があった。それでも口元だけには微笑が見えた。外側からいえば、私の方がむしろまじめ真面目だった。私はむずかしい顔をして黙っていた。すると奥さんが急に思い出したようにまた口を開いた。</p>	<p>“However, judging from his appearance, he is not unhealthy, is he?”</p> <p>“He is in good health. There is nothing wrong with him.”</p> <p>“If that is the case I wonder why he does not do anything.”</p> <p>“That, I do not understand. If I could only understand that, I would not worry. But, because I don’t understand, I feel very sorry for him<sup>16</sup>.”</p> <p>There was an exceedingly compassionate tone in her voice. And yet, a slight smile could be seen on her lips. If seen from the outside, I was the more grave person. I had a troubled look on my face and was silent. Suddenly, she seemed to remember something and said.</p>
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<sup>16</sup> The word at the end of this sentence denotes that the speaker has an extreme feeling that they cannot help.

<p>「若い時はあんな人じゃなかったんですよ。若い時はまるで違っていました。それが全く変わってしまったんです」</p> <p>「若い時っていつ頃ですか」と私が聞いた。</p> <p>「書生時代よ」</p> <p>「書生時代から先生を知っていらっやったんですか」</p> <p>奥さんは急に薄赤い顔をした。</p>	<p>“When he was young, he wasn’t this kind of person. He was completely different when he was young. He has completely changed.”</p> <p>“About when in his youth?” I asked.</p> <p>“When he was a student.”</p> <p>“You’ve known him since he was a student?”</p> <p>Sensei’s wife blushed.</p>
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## Section Twelve

<p>奥さんは東京の人であった。それはかつて先生からも奥さん自身からも聞いて知っていた。奥さんは「本当い<sup>あい</sup>こ<sup>こ</sup>合の子なんですよ」といった。奥さんの父親はたしか<sup>とっとり</sup>鳥取かどこかの出であるのに、お母さんの方はまだ江戸と<sup>じぶん いちがや</sup>いった時分の市ヶ谷で生れた女なので、奥さんは冗談半分そうだったので</p>	<p>Sensei’s wife was from Tokyo. I had heard this before from both Sensei and herself. Once, Sensei’s wife said: “I am really a crossbreed.” Her father had come from somewhere in Tottori, and her mother had been born in Ichigaya when it was still called Edo. She had been somewhat joking when she called herself a crossbreed.</p> <p>Sensei, however, was from Niigata prefecture. Therefore, it was evident that the reason that Sensei’s wife knew him</p>
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<p>ある。ところが先生は全く方角違いの  <sup>にいがた</sup>新 潟 県人であった。だから奥さんが  もし先生の書生時代を知っているとす  れば、郷里の関係からでない事は明ら  かであった。しかし薄赤い顔をした奥さ  んはそれより以上の話をしたくないよう  だったので、私の方でも深くは聞かず  においた。</p> <p>先生と知り合いになってから先生の  亡くなるまでに、私はずいぶん色々の  問題で先生の思想や情操に触れてみ  たが、結婚当時の状況については、ほ  とんど何ものも聞き得なかった。私は  時によると、それを善意に解釈してもみ  た。年輩の先生の事だから、<sup>なま</sup>艶めかし  い回想などを若いものに聞かせるのは  わざと <sup>つつし</sup>慎んでいるのだらうと思った。  時によると、またそれを悪くも取った。  先生に限らず、奥さんに限らず、二人と</p>	<p>when he was a student didn't have  anything to do with where they were from.  However, because Sensei's wife, who had  just blushed, seemed like she did not want  to say any more, I left the topic at that.</p> <p>From the first time that I became  acquainted with Sensei until his death, I  learned many different things about him,  including his philosophy and sensibility.  However, he told me almost nothing about  when he got married. Sometimes, I  explained this with his virtuous sensibility.  Because Sensei was late in years, I thought  Sensei would want to be discreet about  making a youth such as myself listen to his  coquettish reminiscences. At other times, I  regarded this constrained manner as a bad  thing.</p>
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<p>も私に比べると、一時代前の因襲のうちに成人したために、そういう<sup>つや</sup>艶っぽい問題になると、正直に自分を開放するだけの勇気がないのだろうと考えた。もっともどちらも推測に過ぎなかった。そうしてどちらの推測の裏にも、二人の結婚の奥に横たわる花やかなロマンスの存在を仮定していた。</p> <p>私の仮定ははたして誤らなかった。けれども私はただ恋の半面だけを想像に<sup>えが</sup>描き得たに過ぎなかった。先生は美しい恋愛の裏に、恐ろしい悲劇を持っていた。そうしてその悲劇のどんなに先生にとって<sup>みじめ</sup>見惨なものであるかは相手の奥さんにまるで知れていなかった。奥さんは今でもそれを知らずにいる。先生はそれを奥さんに隠して死んだ。先生は奥さんの幸福を破壊する前に、</p>	<p>Both Sensei and his wife, having grown up in the generation before, were closed off when it came to romantic issues. I thought they just didn't have the courage to open up honestly about those things. However, these were no more than my guesses.</p> <p>However, in each case I assumed that the basis for their marriage had been a brilliant romance<sup>17</sup>.</p> <p>My assumption was not a complete mistake. However, I had only been able to sketch half of their love in my imagination.</p> <p>In the bottom of Sensei's beautiful love was a terrifying tragedy. Just what kind of tragedy, or why Sensei was such a miserable person, his partner was completely unaware. Even now, his wife does not know. This is the secret Sensei kept from her to his grave. Before Sensei destroyed his wife's happiness, he destroyed his own life.</p>
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<sup>17</sup> Japanese readers would think of the brilliance or showiness of flowers from the word “brilliant” here, because it uses the character that means “flower.”

<p>まず自分の生命を破壊してしまった。</p> <p>私は今この悲劇について何事も語らない。その悲劇のためにむしろ生れ出たともいえる二人の恋愛については、  <sup>さつき</sup>先刻いった通りであった。二人とも私にはほとんど何も話してくれなかった。奥さんは慎みのために、先生はまたそれ以上の深い理由のために。</p> <p>ただ一つ私の記憶に残っている事がある。<sup>あ</sup>或る時<sup>はなじぶん</sup>花時分に私は先生といっしょに<sup>うえの</sup>上野へ行った。そうしてそこで美しい一<sup>いつつい</sup>対<sup>なんによ</sup>の男女を見た。彼らは<sup>むつ</sup>睦まじそうに寄り添って花の下を歩いていた。場所が場所なので、花よりもそちらを向いて眼を<sup>そば</sup>峙だてている人が沢山あった。</p>	<p>I will not say anything about this tragedy at the moment. But just as I have said, it is due to this tragedy that love between these two people was born. They told me practically nothing about it. Sensei's wife was like this for the purpose of modesty, but Sensei did this for a more profound reason. One thing about this remains in my memory. Once, during the flowering season, I went with Sensei to Ueno. There, we saw a beautiful couple. The couple, which seemed serious and affectionate, walked (as they cuddled) beneath the blooming trees. Because the place was public, people looked at the couple rather than the flowers.</p>
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<p>「新婚の夫婦のようだね」と先生がいった。</p> <p>「仲が<sup>よ</sup>好きそうですね」と私が答えた。</p> <p>先生は苦笑さえしなかった。二人の男女を視線の<sup>ほか</sup>外に置くような方角へ足を向けた。それから私にこう聞いた。</p> <p>「君は恋をした事がありますか」</p> <p>私はないと答えた。</p> <p>「恋をしたくはありませんか」</p> <p>私は答えなかった。</p> <p>「したくない事はないでしょう」</p> <p>「ええ」</p> <p>「君は今あの男と女を見て、<sup>ひやか</sup>冷評しましたね。あの<sup>ひやか</sup>冷評のうちには君が恋を求めながら相手を得られないという不快の<sup>まじ</sup>声が交っていきましょう」</p> <p>「そんな<sup>ふう</sup>風に聞こえましたか」</p>	<p>“They seem like a newly married couple” Sensei said.</p> <p>“They seem found of each other” I responded.</p> <p>Sensei did not even give a wry smile. In addition to his gaze, he also turned his gate away from them. Then, he asked me:</p> <p>“Have you ever been in love?”</p> <p>I did not answer.</p> <p>“Do you want to be in love?”</p> <p>I did not answer.</p> <p>“You do want to be in love, right?”</p> <p>“yes.”</p> <p>“When you saw that couple just now, you sneered at them. It is probably that within your sarcasm is the displeasure of seeking love, but finding no partner.”</p> <p>“Did I sound that way to you?”</p> <p>“That’s what I heard, because people who have had their thirst for love quenched use kinder voices. However... however, love is</p>
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<p>「聞こえました。恋の満足を味わっている人はもっと暖かい声を出すものです。しかし.....しかし君、恋は罪悪ですよ。<sup>わか</sup>解っていますか」</p> <p>私は急に驚かされた。何とも返事をしなかった。</p>	<p>a sin. Do you understand?<sup>18</sup>”</p> <p>This immediately surprised me. I did not say anything in response.</p>
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### Section Thirteen

<p>我々は群集の中にいた。群集はいずれも<sup>うれ</sup>嬉しそうな顔をしていた。そこを通り抜けて、花も人も見えない森の中へ来るまでは、同じ問題を口にする機会がなかった。</p> <p>「恋は罪悪ですか」と<sup>わたくし</sup>私<sup>私</sup>がその時突然聞いた。</p> <p>「罪悪です。たしかに」と答えた時の先</p>	<p>We were in a crowd of people, all of whom seemed to be happy. We passed completely through that place until we reached the forest where we could see neither flowers nor people. Until then I did not have the chance to pursue the question further.</p> <p>“Is love a sin?” I suddenly asked.</p> <p>“It is a sin. Most certainly.” He said this with the same resolve he had used before.</p> <p>“Why?”</p>
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<sup>18</sup> The word “sin” should not be understood here in the Judeo-Christian sense, where the thing being referred to would be completely evil. Rather, it needs to be understood in the context of Buddhist thought, which is more likely to affirm that something may be both good and bad.

<p>生の語気は前と同じように強かった。</p> <p>「なぜですか」</p> <p>「なぜだか今に解ります。今にじゃない、もう解っているはずですよ。あなたの心はとっくの昔からすでに恋で動いているじゃありませんか」</p> <p>私は一応自分の胸の中を調べて見た。けれどもそこは案外に空虚であった。思いあたるようなものは何にもなかった。</p> <p>「私の胸の中にこれという目的物一つもありません。私は先生に何も隠してはいないつもりです」</p> <p>「目的物がないから動くのです。あれば落ち付けるだろうと思って動きたくなるのです」</p> <p>「今それほど動いちゃいません」</p> <p>「あなたは物足りない結果私の所に動いて来たじゃありませんか」</p>	<p>“You will understand soon. In fact, you should already understand. Hasn’t your heart been directed by love for a long time now<sup>19</sup>?” I tentatively tried to search my heart. However, there was an unexpected emptiness there. I suddenly understood that there was nothing in my heart.</p> <p>“There is not even one object of love in my heart. I have not hidden anything from you.”</p> <p>“Your heart stirs because you have no object for your love. If you did have an object, I think your heart would be at peace.”</p> <p>“I am at ease now<sup>20</sup>.”</p> <p>“Isn’t this the reason you began visiting me?”</p>
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<sup>19</sup> Lit., “Hasn’t your heart been moving based on love?”

<sup>20</sup> Lit., “My heart is not stirring at the moment.”

<p>「それはそうかも知れません。しかしそれは恋とは違います」</p> <p>「恋に<sup>のぼ</sup>上<sup>かいだん</sup>る<sup>かいだん</sup>階段<sup>かいだん</sup>なんです。異性と抱き合う順序として、まず同性の私の所へ動いて来たのです」</p> <p>「私には二つのものが全く性質を<sup>こと</sup>異<sup>こと</sup>にしているように思われます」</p> <p>「いや同じです。私は男としてどうしてもあなたに満足を与えられない人間なのです。それから、ある特別の事情があって、なおさらあなたに満足を与えられないでいるのです。私は実際お気の毒に思っています。あなたが私からよそへ動いて行くのは仕方がない。私はむしろそれを希望しているのです。しかし.....」</p> <p>私は変に悲しくなった。</p> <p>「私が先生から離れて行くようにお願い</p>	<p>“Maybe so. However, I think it is different than love<sup>21</sup>.”</p> <p>“It can be the basis of love. You first moved towards me, a friend of the same gender, because you will eventually love a woman.”</p> <p>“The two things appear to me as if they are completely distinct”</p> <p>“No, they are the same. I am the kind of man such that our relationship will never fulfill your need for companionship. And then, because of some special circumstances, I am all the more unable to be a good friend. In reality, I think that it’s too bad. It is inevitable that you will move from me to someone else. Rather, this is my wish. However...”</p> <p>I became curiously sad.</p>
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<sup>21</sup> The word for “love” used throughout this passage is used exclusively for romantic love.

<p>になれば仕方ありませんが、私にそんな気の起った事はまだありません」</p> <p>先生は私の言葉に耳を貸さなかった。</p> <p>「しかし気を付けないといけない。恋は罪悪なんだから。私の所では満足が得られない代りに危険もないが、――君、黒い長い髪で縛られた時の心持を知っていますか」</p> <p>私は想像で知っていた。しかし事実としては知らなかった。いずれにしても先生のいう罪悪という意味はもうろうとしてよく解らなかつた。その上私は少し不愉快になった。</p> <p>「先生、罪悪という意味をもっと判然<small>はっきり</small>いって聞かして下さい。それでなければこの問題をここで切り上げて下さい。私自身に罪悪という意味が判然解るまで」</p>	<p>“If you think that we will separate, then it is inevitable. However, such a feeling has not yet risen within me.”</p> <p>Sensei did not listen to a word I said.</p> <p>“However, you must be careful. Because love is a sin. In so far as I am unable to give you a fulfilling friendship, in return there is also no danger. However, do you know the feeling of being bound down by long, black hair?”</p> <p>I only imagine what he meant. The reality is that I did not know. At any rate, I did not understand the vague meaning of Sensei’s word “sin.” In addition, I became a little bit unhappy.</p> <p>“Sensei, please tell me more what you mean when you say ‘sin.’ If not, please finish off this topic here, until I understand the meaning of ‘sin’ myself.”</p>
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<p>「悪い事をした。私はあなたに<sup>まこと</sup>眞実を話している気でいた。ところが実際は、あなたを<sup>じら</sup>焦慮していたのだ。私は悪い事をした」</p> <p>先生と私とは博物館の裏から<sup>うぐいすだに</sup>鶯<sup>すきま</sup> 溪の方角に静かな歩調で歩いて行った。垣の<sup>すきま</sup>隙間から広い庭の一部に茂る<sup>くまざさ</sup>熊笹が<sup>ゆうすい</sup>幽邃に見えた。</p> <p>「君は私がなぜ<sup>まいげつぞうしがや</sup>毎月 雜司ヶ谷の墓地に<sup>うま</sup>埋っている友人の墓へ参るのか知っていますか」</p> <p>先生のこの問いは全く突然であった。しかも先生は私がこの問いに対して答えられないという事もよく承知していた。私はしばらく返事をしなかった。すると先生は始めて気が付いたようにこういった。</p>	<p>“I have done wrong. I planned on telling you the truth. However, in reality I have annoyed you. I have done wrong.”</p> <p>Sensei and I walked at a calm pace behind the back of the museum, in the direction of Uguisudani. From a gap in the fence, we could see bamboo grass growing thickly in one part of the expansive garden. It seemed peaceful.</p> <p>“Do you know why I visit my dead friend at the Zōshigaya cemetery every month?”</p> <p>Sensei’s inquiry was extremely abrupt. Moreover, he was well aware that I could not answer the question. After a little while I still hadn’t answered. Then, Sensei seemed to realize for the first time what he had said, and said:</p>
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<p>「また悪い事をいった。<sup>じ</sup>焦<sup>ら</sup>慮<sup>せ</sup>るのが悪いと思って、説明しようとする、その説明がまたあなたを焦慮せるような結果になる。どうも仕方がない。この問題はこれで<sup>や</sup>止めましょう。とにかく恋は罪悪ですよ、よござんすか。そうして神聖なものですよ」</p> <p>私には先生の話がますます<sup>わか</sup>解<sup>か</sup>らなくなった。しかし先生はそれぎり恋を口にしなかった。</p>	<p>“Again, I have said something bad. I thought I had done wrong by annoying you, and then I tried to explain, but the explanation seems to have annoyed you even more. It really can’t be helped. Let’s end the topic at this. Anyway, love is a sin. Also, love is a sacred thing.”</p> <p>I understood Sensei’s words less and less. However, on that note, Sensei said no more about love.</p>
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#### Section Fourteen

<p>年の若い<sup>わたくし</sup>私<sup>は</sup>はややともすると</p> <p><sup>いちず</sup>一<sup>づ</sup>図<sup>ず</sup>になりやすかった。少なくとも先生の眼にはそう映っていたらしい。私には学校の講義よりも先生の談話の方が有益なのであった。教授の意見よりも先生の思想の方が有難いのであつ</p>	<p>As a young man, I was a little partial to becoming blindly devoted to something. Or, at the very least, this is how it appeared to Sensei. I thought that my conversations with Sensei were more beneficial than my college lectures. I thought Sensei’s ideas were more beneficial than opinions of my professors. In the end, I thought Sensei,</p>
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<p>た。とどの詰まりをいえば、教壇に立って私を指導してくれる偉い人々よりもただひとりを守って多くを語らない先生の方が偉く見えたのであった。</p> <p>「あんまり逆上<sup>のぼせ</sup>ちゃいけません」と先生がいった。</p> <p>「<sup>さ</sup>覚めた結果としてそう思うんです」と答えた時の私には充分の自信があった。</p> <p>その自信を先生は肯<sup>うけ</sup>がってくれなかった。</p> <p>「あなたは熱に浮かされているのです。熱がさめると厭<sup>いや</sup>になります。私は今のあなたからそれほど思われるのを、苦しく感じています。しかしこれから先のあなたに起るべき変化を予想して見ると、なお苦しくなります」</p> <p>「私はそれほど軽薄に思われているん</p>	<p>who was very solitary and never said much, was more admirable than the important teachers that graciously guided me from their podium.</p> <p>“Don’t be such a fanatic<sup>22</sup>.” Sensei told me.</p> <p>“I am thinking quite clearly,” I said with much confidence. Sensei would not accept this.</p> <p>“You are delirious. When you wake up from your fever, you will find this disagreeable. Right now I feel pain at how I appear to you. However, when I see your righteous anger when you realize you were wrong about me, I will feel even more pain.”</p> <p>“Do I appear that frivolous? Do you</p>
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<sup>22</sup> Lit., don’t let the blood rush to your head.

<p>ですか。それほど不信用なんですか」</p> <p>「私はお気の毒に思うのです」</p> <p>「気の毒だが信用されないとおっしゃるんですか」</p> <p>先生は迷惑そうに庭の方を向いた。</p> <p>その庭に、この間まで重そうな赤い強い色をぽたぽた点じていた <sup>つばき</sup> 椿の花はもう一つも見えなかった。先生は座敷からこの椿の花をよく <sup>なが</sup> 眺める癖があった。</p> <p>「信用しないって、特にあなたを信用しないんじゃない。人間全体を信用しないんです」</p> <p>その時 <sup>いけがき</sup> 生垣の向うで金魚売りらしい声がした。その <sup>ほか</sup> 外には何の聞こえるものもなかった。大通りから二 <sup>ちょう</sup> 丁も深く折れ込んだ <sup>こうじ</sup> 小路は <sup>ぞんがい</sup> 存外静かで</p>	<p>distrust me this much?”</p> <p>“I am so sorry for you.”</p> <p>“You feel sorry for me but you will not trust me, is that what you are saying?”</p> <p>Sensei seemed troubled, and turned towards the garden. The camellias that had until just recently filled the garden with their strong red color were all gone. Sensei had made a habit of looking out from the tatami room to the camellias.</p> <p>“You say I don’t have faith in you... It is not that I have no faith in you especially. It is that I have no faith in humanity.”</p> <p>At the time, the voice of what seemed to be a goldfish peddler could be heard from the direction of the hedge. Besides that, there was nothing else to be heard. The main road was a while away, and we were surrounded by deep silence. The house was usually this silent. I knew his wife was in the room beside ours. Whether she was</p>
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<p>           あった。<sup>うち</sup>家の中はいつもの通りひっそりしていた。私は次の<sup>ま</sup>間に奥さんのいる事を知っていた。黙って針仕事か何かしている奥さんの耳に私の話し声が聞こえるという事も知っていた。しかし私は全くそれを忘れてしまった。            「じゃ奥さんも信用なさらないんですか」と先生に聞いた。            先生は少し不安な顔をした。そうして直接の答えを避けた。            「私は私自身さえ信用していないのです。つまり自分で自分が信用できないから、人も信用できないようになっているのです。自分を<sup>のろ</sup>呪うより<sup>ほか</sup>外に仕方がないのです」            「そうむずかしく考えれば、誰だって確かなものはないでしょう」            「いや考えたんじゃない。やったんです。やった後で驚いたんです。そうして         </p>	<p>           sewing or doing something else, I knew that she could hear us. However, I regrettably forgot this fact completely and asked:            “Well, if that’s the case, then you don’t trust your wife either?”              Sensei had an uneasy expression on his face. Then, he avoided a direct response.            “I don’t even trust myself. In other words, because I cannot place trust in myself, I cannot trust anyone. I have no way to avoid cursing myself.”              “If you think about it seriously, no one can be sure of anything.”            “But it is not that I have simply thought about this, I did it. After what I did, I was         </p>
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<p>非常に<sup>こわ</sup>怖くなったんです」</p> <p>私はもう少し先まで同じ道を<sup>たど</sup>辿って  行きたかった。すると<sup>ふすま</sup>襖の陰で「あな  た、あなた」という奥さんの声が二度聞  こえた。先生は二度目に「何だい」とい  った。奥さんは「ちょっと」と先生を次の  <sup>ま</sup>間へ呼んだ。二人の間にどんな用事が  起ったのか、私には<sup>わか</sup>解らなかった。そ  れを想像する余裕を与えないほど早く  先生はまた座敷へ帰って来た。</p> <p>「とにかくあまり私を信用してはいけま  せんよ。今に後悔するから。そうして自  分が<sup>あざむ</sup>欺かれた返報に、残酷な  <sup>ふくしゅう</sup>復讐をするようになるものだから」</p> <p>「そりゃどういう意味ですか」</p>	<p>astonished. And then I became extremely  afraid.”</p> <p>I wanted to pursue this conversation even  further with Sensei. But right then, Sensei’s  wife called ‘dear, dear’ twice from behind  the sliding door. After the second time,  Sensei called “What?” Sensei’s wife called  “Well...<sup>23</sup>,” from the next room. I did not  understand what had just occurred between  them. Before I could guess at what had  happened, Sensei was back in the room.</p> <p>“Anyway, you should not put much trust in  me. Because you will regret it before long.  Then, after you have been fooled, you will  become cruelly vengeful.”</p> <p>“What do you mean by that?”</p> <p>“The memory that you once knelt before  me, in the future domineer over me. In</p>
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<sup>23</sup> Sensei’s wife uses the word “chotto” here, which has many meanings. Sometimes one says “chotto” when they would rather not explain something. Possibly, this is mean to denote that she is trying to hide her intention from the narrator.

<p>「かつてはその人の<sup>ひざ</sup>膝の前に<sup>ひざまず</sup>跪いたという記憶が、今度はその人の頭の上に足を<sup>の</sup>載せさせようとするのです。</p> <p>私は未来の侮辱を受けないために、今の尊敬を<sup>しりぞ</sup>斥<sup>さび</sup>けたいと思うのです。私は今より一層<sup>さび</sup>淋しい未来の私を我慢する代りに、淋しい今の私を我慢したいのです。自由と独立と<sup>おの</sup>己<sup>み</sup>れとに<sup>み</sup>充ちた現代に生れた我々は、その犠牲としてみんなこの淋しみを味わわなくてはならないでしょう」</p> <p>私はこういう覚悟をもっている先生に対して、いうべき言葉を知らなかった。</p>	<p>order to not receive these insults in the future, I reject your current respect. Rather than suffer through the greater pain of loneliness later, I want to be lonely now. We, who were born in this age into freedom, independence, and selfishness must all feel this loneliness.”</p> <p>In regard to Sensei, who possessed this kind of resignation, I did not know what I should say.</p>
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### Section Fifteen

<p>その後<sup>ごわたくし</sup>私<sup>わたし</sup>は奥さんの顔を見るたびに気になった。先生は奥さんに対しても始終こういう態度に出るのだろう</p>	<p>After this, each time I saw Sensei's wife I had this feeling. In regards to her, did Sensei always have that same attitude? If this was the case, did Sensei's wife find</p>
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<p>か。もしそうだとすれば、奥さんはそれで満足なのだろうか。</p> <p>奥さんの様子は満足とも不満足とも極めようがなかった。私はそれほど近く奥さんに接触する機会がなかったから。それから奥さんは私に会うたびに尋常であったから。最後に先生のいる席でなければ私と奥さんとは滅多に顔を合せなかったから。</p> <p>私の疑惑はまだその上にもあった。先生の人間に対するこの覚悟はどこから来るのだろうか。ただ冷たい眼で自分を内省したり現代を観察したりした結果なのだろうか。先生は坐<sup>すわ</sup>って考える<sup>たち</sup>質<sup>たち</sup>の人であった。先生の頭さえあれば、こういう態度は坐って世の中を考えていても自然と出て来るものだろうか。私にはそうばかりとは思えなかった。先</p>	<p>fulfillment in their relationship?</p> <p>I could not decide if she seemed satisfied or dissatisfied with her life. I was not close enough to her to have the chance to find out. Moreover, each time she saw me acted the same. In the end, if it were not for Sensei, she and I would never see each other.</p> <p>On top of that, I had other concerns. Where did Sensei's resignation towards humanity come from? Was it because he surveyed himself and these times with an icy eye? Sensei was the kind of person who would sit and think. If one had a mind such as Sensei's, and sat in that manner thinking about the world like he does, is this the sort of idea that would naturally come about? This did not appear to be the full explanation to me. Sensei's resolution seemed to have been brought about by life.</p>
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<p>生の覚悟は生きた覚悟らしかった。火に焼けて冷却し切った<sup>せきぞう</sup>石造家屋の<sup>りんかく</sup>輪廓とは違っていた。私の眼に映ずる先生はたしかに思想家であった。けれどもその思想家の<sup>まと</sup>纏め上げた主義の裏には、強い事実が織り込まれているらしかった。自分と切り離された他人の事実でなくて、自分自身が痛切に味わった事実、血が熱くなったり脈が止まったりするほどの事実が、畳み込まれているらしかった。</p> <p>これは私の胸で推測するがものはない。先生自身すでにそうだと告白していた。ただその告白が雲の<sup>みね</sup>峯のようであった。私の頭の上に正体の知れない恐ろしいものを<sup>おお かぶ</sup>蔽い被せた。そうしてなぜそれが恐ろしいか私にも<sup>わか</sup>解ら</p>	<p>It was different than the outline of a house that had been burned and then cooled. The Sensei that was reflected in my eye certainly was a thinker. However, at the bottom of this thinker's compiled doctrines, it seemed that there was a strong reality interwoven in them. This was not the reality from being detached of oneself and others, this was the reality that was acutely felt by oneself, this was reality to such a degree that one's blood became hot and one's pulse would cease. This reality seemed to be buried deep in his mind.</p> <p>This was not my own conjecture. Sensei had already confessed to me that his attitude was the result of his life experiences. Nevertheless, this confession stood like a mountain of clouds. Above my head, the true form of the horrible thing that did not become known was covered up by them. I did not know why it was terrifying. And yet, it clearly shook my nerves.</p>
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<p>なかった。告白はぼうとしていた。それでいて明らかに私の神経を<sup>ふる</sup>震わせた。</p> <p>私は先生のこの人生観の基点に、<sup>あ</sup>或る強烈な恋愛事件を仮定してみた。(無論先生と奥さんとの間に起った)。先生がかつて恋は罪悪だといった事から照らし合せて見ると、多少それが<sup>てがか</sup>手掛りにもなった。しかし先生は現に奥さんを愛していると私に告げた。すると二人の恋からこんな<sup>えんせい</sup>厭世に近い覚悟が出ようはずがなかった。「かつてはその人の前に<sup>ひざまず</sup>跪いたという記憶が、今度はその人の頭の上に足を<sup>の</sup>載せさせようとする」といった先生の言葉は、現代一般の<sup>たれかれ</sup>誰彼について用い</p>	<p>I tried hypothesizing that in Sensei's view of life, there had been a passionate love affair. (Of course, one that had risen up between him and his wife). This would completely illuminate Sensei's expressing that love is a sin, and then no question would be left. However, Sensei had in fact told me that he was still in love with his wife. Therefore, his pessimism did not come out of their love.</p> <p>“When you recall how you once knelt before me, you will want to domineer over me<sup>24</sup>.” These words from Sensei, which seemed to be meant to apply to anyone in the modern era, but not to his relationship with his wife.</p>
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<sup>24</sup> Lit., “You will want to place your foot over my head.”

<p>られるべきで、先生と奥さんの間には    当てはまらないもののようでもあった。</p> <p>ぞうしがや 雑司ヶ谷にある だれ 誰 だか分からない人</p> <p>の墓、——これも私の記憶に時々動い  た。私はそれが先生と深い縁故のある  墓だという事を知っていた。先生の生  活に近づきつつありながら、近づく事  できない私は、先生の頭の中にある  いのち 生命の断片として、その墓を私の頭の  中にも受け入れた。けれども私に取っ  てその墓は全く死んだものであった。</p> <p>二人の間にある いのち 生命の扉を開ける かぎ 鍵</p> <p>にはならなかった。むしろ二人の間に  立って、自由の往来を妨げる魔物のよ  うであった。</p> <p>そうこうしているうちに、私はまた奥さ  んと差し向いで話をしなければならな  い時機が来た。そのころ 頃は日のつまって</p>	<p>The person whose grave was at    Zōshigaya also came into my mind from  time to time. I knew that this grave had a  profound connection to Sensei. Despite  having become such a familiar part of his  everyday life, I could not become close to  him. In his mind, and mine as well, we  accepted this grave as a piece of his life.</p> <p>However, to me, that grave was an entirely  dead thing. The life between these two was  not the key to unlock the door that lead to  Sensei. Instead, the relationship between  these two people stood, like a goblin  preventing our free correspondence.</p> <p>I had another opportunity to talk with  Sensei's wife. It was around the time that  the days began to end early in restless  autumn. Sensei's neighborhood had been</p>
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<p>行くせわしない秋に、誰も注意を惹<sup>ひ</sup>か れる<sup>はださむ</sup>肌寒の季節であった。先生の  附近<sup>ふきん</sup>で盗難に罹<sup>かか</sup>ったものが三、四日 続いて出た。盗難はいずれも宵の口で あった。大したものを持って行かれた  家<sup>うち</sup>はほとんどなかったけれども、はい られた所では必ず何か取られた。奥さ んは気味をわるくした。そこへ先生があ る晩家を<sup>あ</sup>空けなければならない事情が できてきた。先生と同郷の友人で地方 の病院に奉職しているものが上京した ため、先生は<sup>ほか</sup>外の二、三名と共に、あ  る所でその友人に<sup>めし</sup>飯を食わせなけれ ばならなくなった。先生は訳を話して、 私に帰ってくる間までの留守番を頼ん だ。私はすぐ引き受けた。</p>	<p>suffering from robberies for three or four days. All of the robberies had been in the early evening. Though nothing extremely important had been taken, every place that had been entered had had something stolen. Sensei's wife had a bad feeling. One night, Sensei had to leave the house. His friend, from the same town as he, had a job at a hospital that was moving to Tokyo. Sensei and two others, three all together, were to take him to dinner. Sensei told me this, and asked if I would come over while he was away. I immediately agreed to the responsibility.</p>
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<p>わたくし 私 の行ったのはまだ灯の点くか          点かない暮れ方であつたが、          きちようめん 几 帳 面 な先生はもう うち 宅 にいなかった。          た。「時間に おく 後れると悪いって、つい今          しがた出掛けました」といった奥さん          は、私を先生の書斎へ案内した。          書斎には テーブル 机 と いす 椅子 の ほか 外 に、沢          山の書物が美しい せがわ 背 皮 を並べて、          ガラスごし でんとう 硝子 越し に 電 燈 の光で照らされてい          た。奥さんは火鉢の前に敷いた ざぶとん 座蒲団          の上へ私を すわ 坐 らせて、「ちっとそこいら          にある本でも読んでいて下さい」と断つ          て出て行った。私はちょうど主人の帰りを          待ち受ける客のような気がして済ま          なかった。私は かしこ 畏 まったまま タバコ 煙草を</p>	<p>When I arrived, it was the time of          evening where one is unsure of whether or          not to light a lamp. Sensei, being always          punctual, had already left home. “He said it          would be bad to arrive late, so he left just a          moment ago” Sensei’s wife said. She          showed me to Sensei’s study.          There was a western style table, a chair,          and many books, which had beautiful          covers. These were illuminated through the          glass by an electric light. Sensei’s wife had          bid me sit on the cushion she had laid out          before the fire. “Please read here for a          little.” She excused herself, and left the          room. I could not help feeling as if I was a          guest waiting for the return of the master of          the house. I sat rigidly and smoked. I could          hear Sensei’s wife in the family room          talking to the maid. Because the study was          at the end of the hallway that was</p>
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<p>飲んでいた。奥さんが茶の間で何か  <sup>げじょ</sup>下女に話している声が聞こえた。書斎  は茶の間の縁側を突き当って折れ曲っ  た<sup>かど</sup>角にあるので、<sup>むね</sup>棟の位置からいう  と、座敷よりもかえって掛け離れた静  かさを<sup>りょう</sup>領していた。ひとしきりで奥さ  んの話し声が<sup>や</sup>已むと、<sup>あと</sup>後はしんとし  た。私は泥棒を待ち受けるような心持  で、<sup>じつ</sup>凝としながら気をどこかに配った。</p> <p>三十分ほどすると、奥さんがまた書  斎の入口へ顔を出した。「おや」といっ  て、軽く驚いた時の眼を私に向けた。そ  うして客に来た人のように<sup>しかつめ</sup>鹿<sup>しかつめ</sup>爪らしく  控えている私をおかしそうに見た。</p> <p>「それじゃ窮屈でしょう」</p> <p>「いえ、窮屈じゃありません」</p> <p>「でも退屈でしょう」</p>	<p>connected to the family room, the quiet in  the study was different from that of the  tatami room. When his wife stopped  talking for a little while, it was silent as a  grave. I felt as if the burglar might come  any moment. As I sat motionlessly, I paid  extreme attention to everything.</p> <p>After 30 minutes, his wife's face appeared  again at the entryway to the study. "Oh  my" she said. She seemed both amused and  surprised when she saw me. I was sitting  solemnly, like a guest felt that he was  encroaching on her hospitality.</p> <p>"You seem uneasy"</p> <p>"Not at all, I'm not uneasy."</p> <p>"Then you are bored."</p> <p>"No. I think the burglar could come at any</p>
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<p>「いいえ。泥棒が来るかと思って緊張しているから退屈でもありません」</p> <p>奥さんは手に紅茶茶碗<small>こうちやちやわん</small>を持ったまま、笑いながらそこに立っていた。</p> <p>「ここは隅っこだから番をするにはよくありませんね」と私がいった。</p> <p>「じゃ失礼ですがもっと真中へ出て来てちょうだい。ご退屈<small>たいくつ</small>だろうと思って、お茶を入れて持って来たんですが、茶の間で<small>よろ</small>しければあちらで上げますから」</p> <p>私は奥さんの後<small>あと</small>に尾いて書斎を出た。茶の間には綺麗な長火鉢<small>ながひばち</small>にてつびん<small>てつびん</small>が鳴っていた。私はそこで茶と菓子のご馳走<small>ちそう</small>になった。奥さんは寝<small>ね</small>られないといけないといって、茶碗に手を触れなかった。</p>	<p>moment, so I am very tense, and I am not bored.”</p> <p>She stood there and laughed with a teapot in her hand.</p> <p>“Because this is far removed area of the house, it is not good to keep watch here.” I said.</p> <p>“Well, I can receive you in a more centralized location. I thought you were bored, so brought you tea. However, if you don’t mind, you can have it in the family room.”</p> <p>I followed Sensei’s wife out of the study.</p> <p>In the living room, an iron kettle was singing on top of a pretty, long brazier.</p> <p>There, I was treated to tea and pastries.</p> <p>Because she said she wouldn’t be able to sleep, she didn’t drink tea herself.</p> <p>“Sensei does go out on the occasional outing after all?”</p>
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<p>「先生はやっぱり時々こんな会へお で<sup>か</sup>掛<sup>け</sup>になるんですか」</p> <p>「いいえ滅<sup>めつた</sup>多に出た事はありません。</p> <p>ちか<sup>ごろ</sup>近頃<sup>頃</sup>は段々人の顔を見るのが嫌<sup>きら</sup>い になるようです」</p> <p>こういった奥さんの様子に、別段困っ たものだという風<sup>ふう</sup>も見えなかったの で、私はつい大胆になった。</p> <p>「それじゃ奥さんだけが例外なんです か」</p> <p>「いいえ私も嫌われている一人なんで す」</p> <p>「そりゃ嘘<sup>うそ</sup>です」と私がいった。「奥さ ん自身嘘と知りながらそうおっしゃるん でしょう」</p> <p>「なぜ」</p> <p>「私にいわせると、奥さんが好きになっ たから世間が嫌いになるんですもの」</p>	<p>“He goes very seldom. Recently, it seems that he doesn’t like to see people even more.”</p> <p>As she said this, her manner did not seem particularly troubled. I became bold.</p> <p>“Then, you are the only exception to this distaste?”</p> <p>“No, he dislikes me just like the rest.”</p> <p>“That is not true,” I said. “While you know it is a lie, you are just speaking that way.”</p> <p>“Why do you think that?”</p> <p>“From my perspective, he has come to dislike the world because of his love for you.”</p>
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<p>「あなたは学問をする方<sup>かた</sup>だけあって、</p> <p>なかなかお上手<sup>じょうず</sup>ね。空<sup>から</sup>っぽな理屈を</p> <p>使いこなす事が。世の中が嫌いになっ</p> <p>たから、私までも嫌いになったんだとも</p> <p>いわれるじゃありませんか。それとおん</p> <p>なじ理屈で」</p> <p>「両方ともいわれる事はいわれます</p> <p>が、この場合は私の方が正しいので</p> <p>す」</p> <p>「議論はいやよ。よく男の方は議論だけ</p> <p>なさるのね、面白そうに。空<sup>から</sup>の盃<sup>さかずき</sup></p> <p>でよくああ飽きずに<sup>けんしゅう</sup>献酬<sup>けんしゅう</sup>ができると</p> <p>思いますわ」</p> <p>奥さんの言葉は少し手<sup>て</sup>痛<sup>い</sup>かった。し</p> <p>かしその言葉の<sup>みみざわり</sup>耳障<sup>みみざわり</sup>からいうと、</p> <p>決して猛烈なものではなかった。自分</p> <p>に頭脳のある事を相手に認めさせて、</p>	<p>“You are simply saying the educated thing.</p> <p>And you are very educated. However, you</p> <p>only have command of empty theory.</p> <p>Wouldn't it also make sense to say that</p> <p>because he hates me, he has come to hate</p> <p>the world? They are the same kind of</p> <p>reasoning.”</p> <p>“They are the same reasoning, but in this</p> <p>case mine is correct.”</p> <p>“Let's not argue. It is often the way of men</p> <p>to do nothing but argue. It seems</p> <p>interesting to me. I often consider how they</p> <p>exchange meaningless cups of sake without</p> <p>getting bored.”</p> <p>Her words were a little severe. However, I</p> <p>did not feel at all like they were mean. She</p> <p>was not so modernistic of a woman that she</p> <p>took pride in forcing her partner to notice</p> <p>her intellect. Rather, she seemed to think</p>
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<p>そこに一種の誇りを<sup>みいだ</sup>見出すほどに奥さんは現代的でなかった。奥さんはそれよりもっと底の方に沈んだ心を大事にしているらしく見えた。</p>	<p>important that which was at the very bottom of a heart.</p>
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Section Seventeen

<p><sup>わたくし</sup>私はまだその<sup>あと</sup>後にいうべき事をもっていた。けれども奥さんから<sup>いたず</sup>徒らに議論を仕掛ける男のように取られては困ると思って遠慮した。奥さんは飲み干した<sup>こうちゃぢゃわん</sup>紅茶茶碗の底を<sup>のぞ</sup>覗いて黙っている私を<sup>そ</sup>外らさないように、「もう一杯上げましょうか」と聞いた。私はすぐ茶碗を奥さんの手に渡した。</p> <p>「いくつ？ 一つ？ ニっつ？」</p> <p>妙なもので角砂糖をつまみ上げた奥さんは、私の顔を見て、茶碗の中へ入る砂糖の<sup>かず</sup>数を聞いた。奥さんの態</p>	<p>I still had more I wanted to say after that. However, I thought it would be troublesome for me if I appeared like one of those vainly argumentative men she had mentioned, so I restrained myself. “Shall I fill your glass again?” She asked in such a way as to not take my attention from the teacup that I was staring into. I immediately put my cup in her hand.</p> <p>“How many lumps? One? Two?”</p> <p>She seemed strange as she picked up the cube of sugar. And, looking at my face, had asked how much to put into the tea. Her attitude towards me did not go so far</p>
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<p>度は私に媚びるというほどではなかったけれども、先刻の強い言葉を芳めて打ち消そうとする愛嬌に充ちていた。</p> <p>私は黙って茶を飲んだ。飲んでしまっても黙っていた。</p> <p>「あなた大変黙り込んじゃったのね」と奥さんがいった。</p> <p>「何かいうとまた議論を仕掛けるなんて、叱り付けられそうですから」と私は答えた。</p> <p>「まさか」と奥さんが再びいった。</p> <p>二人はそれを緒口にまた話を始めた。そうしてまた二人に共通な興味のある先生を問題にした。</p> <p>「奥さん、先刻の続きをもう少しいわせ</p>	<p>as to attempt to be a flirt. However, she seemed to be using her charm to negate the strong words from before<sup>25</sup>.</p> <p>I was silent and drank my tea. After I finished my tea, I remained silent.</p> <p>“You’ve completely sunken into the silence, eh?” She said.</p> <p>“If I say something, you will accuse me again of commencing argument.” I answered.</p> <p>“By no means” she said twice.</p> <p>We began to talk again where they had left off<sup>26</sup>. And, again talked about their common interest, Sensei.</p> <p>“Ma’am, would you allow me to continue to say a little about what we were talking about a while ago? I don’t know if it will</p>
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<sup>25</sup> Lit., “She seemed to be using her manner, which was overflowing with charm, to...”

<sup>26</sup> Lit., “The two people began to talk again at the end of their original thread.”

<p>て下さいませんか。奥さんには<sup>から</sup>空な理 屈と聞こえるかも知れませんが、私は そんな<sup>うわ</sup>上<sup>そら</sup>の空でいってる事じゃない んだから」</p> <p>「じゃおっしやい」</p> <p>「今奥さんが急にいなくなったとしたら、 先生は現在の通りで生きていられるで しょうか」</p> <p>「そりゃ分らないわ、あなた。そんな事、 先生に聞いて見るより<sup>ほか</sup>外に仕方がな いじゃありませんか。私の所へ持って 来る問題じゃないわ」</p> <p>「奥さん、私は<sup>まじめ</sup>真面目ですよ。だから逃 げちゃいけません。正直に答えなくつち や」</p> <p>「正直よ。正直にいて私には分らない のよ」</p> <p>「じゃ奥さんは先生をどのくらい愛して</p>	<p>sound like empty theory to you, but I am not speaking without care”</p> <p>“Well, go ahead”</p> <p>“Right now, if it happened that you were suddenly disappeared, do you think Sensei would be able to go on living just as before?”</p> <p>“I do not know about that. That kind of thing, you should probably ask Sensei, right? It is not a question to be brought to me.”</p> <p>“Ma’am, I am serious. Therefore, you should not shy away from the question. You must answer me honestly.”</p> <p>“I am being honest. I honestly don’t know.”</p>
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<p>いらっしゃるんですか。これは先生に聞くよりむしろ奥さんに伺っていい質問ですから、あなたに伺います」</p> <p>「何もそんな事を開き直って聞かなくつても好<sup>い</sup>いじゃありませんか」</p> <p>「真面目くさって聞くがものはない。分り切ってるとおっしゃるんですか」</p> <p>「まあそうよ」</p> <p>「そのくらい先生に忠実なあなたが急にいなくなったら、先生はどうなるんでしょう。世の中のどっちを向いても面白そうでない先生は、あなたが急にいなくなったら後でどうなるでしょう。先生から見えてじゃない。あなたから見てですよ。あなたから見て、先生は幸福になるでしょうか、不幸になるでしょうか」</p>	<p>“Well, how much are you in love with Sensei? Surely this is a better question for you than Sensei, therefore I’m asking you.”</p> <p>“Why do you ask such a thing so seriously?<sup>27</sup>”</p> <p>“I cannot ask this any less seriously. Is it that obvious to you?”</p> <p>“More or less”</p> <p>“If you, who are so faithful to Sensei suddenly disappeared, how would Sensei fare? Sensei does not see anything worthwhile in the world. If you suddenly left, how would he be afterwards? I do not want to hear Sensei’s perspective, but yours. Would he be happy? Would he be sad?”</p>
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<sup>27</sup> Lit., “Isn’t it no good to ask such a thing so seriously?”

<p>「そりゃ私から見れば分っています。</p> <p>(先生はそう思っていないかも知れませんが)。先生は私を離れれば不幸になるだけです。あるいは生きていられないかも知れませんよ。そういうと、</p> <p>おのぼれ 己 惚 になるようですが、私は今先生を人間としてできるだけ幸福にしているんだと信じていますわ。どんな人があっても私ほど先生を幸福にできるものはないとまで思い込んでいますわ。それだからこうして落ち付いていられるんです」</p> <p>「その信念が先生の心に<sup>よ</sup>好く映るはずだと私は思いますが」</p> <p>「それは別問題ですわ」</p> <p>「やっぱり先生から嫌われているとおっしゃるんですか」</p> <p>「私は嫌われてるとは思いません。嫌</p>	<p>“I do not know if this is what Sensei thinks.</p> <p>But from my point of view, if Sensei were separated from me, he would be unhappy.</p> <p>It is possible that he couldn’t continue to exist, I do not know. Saying this, it might seem like I am flattering myself. However, I believe that right now I am the only person who can make him happy. No matter what kind of person, I am under the impression that there is no one other than me who can make him happy. Because of this, I am able to ease my worries.”</p> <p>“I think Sensei must feel the same way<sup>28</sup>.”</p> <p>“That is a different question entirely”</p> <p>“Do you still think that Sensei dislikes you?”</p> <p>“I do not think that I am disliked. There is no way that I am disliked. However, Sensei</p>
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<sup>28</sup> Lit., “I think this is reflected well in Sensei’s heart.”

<p>           われる訳がないんですもの。しかし先生は世間が嫌いなんでしょう。世間というより近頃<sup>ちかごろ</sup>では人間が嫌いになって            いるんでしょう。だからその人間のいち<sup>いちにん</sup>一人として、私も好かれるはずがないじゃありませんか」         </p> <p>           奥さんの嫌われているという意味が            やっと私に<sup>の</sup>呑み込めた。         </p>	<p>           dislikes the world. These days rather than the world, he has come to dislike people. Therefore, as a member of the human race, he can't love me either, right?"         </p> <p>           I finally swallowed the meaning of her saying that she was disliked by Sensei.         </p>
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### Section Eighteen

<p> <sup>わたくし</sup>私は奥さんの理解力に感心した。奥さんの態度が旧式の日本の女らしくないところも私の注意に一種のしげき<sup>しげき</sup>刺戟を与えた。それで奥さんはそのころはや<sup>ころはや</sup>頃流行り始めたいわゆる新しい言葉などはほとんど使わなかった。         </p> <p>           私は女というものに深い<sup>つきあい</sup>交際をし         </p>	<p>           I had admiration for her capacity for reason. The part of her that did not seem to have the manner of an old-fashioned Japanese woman stimulated my interest. She seldom used the so-called 'new expressions' as was the fashion of those times.         </p>
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<p>た経験のない<sup>うかつ</sup>迂闊な青年であった。</p> <p>男としての私は、異性に対する本能から、<sup>どうけい</sup>憧憬の目的物として常に女を夢みていた。けれどもそれは懐かしい春の雲を<sup>なが</sup>眺めるような心持で、ただ<sup>ばくぜん</sup>漠然と夢みていたに過ぎなかった。</p> <p>だから実際の女の前へ出ると、私の感情が突然変る事が時々あった。私は自分の前に現われた女のために引き付けられる代りに、その場に臨んでかえって変な<sup>はんぱつりよく</sup>反撥力を感じた。奥さんに対して私にはそんな気がまるで出なかった。<sup>なんによ</sup>普通男女の間に横たわる思想の不平均という考えもほとんど起らなかった。私は奥さんの女であるという事を忘れた。私はただ誠実なる先生の批評家および同情家として奥さんを眺</p>	<p>I was a careless young man who had never had the experience of close friendship with a woman. As a man, from my instinctive attitude towards the opposite sex, I constantly dreamt of women as the object of my longing. However, this was merely a vague dream that gave a feeling similar to gazing nostalgically at a cloud floating in the spring sky. Therefore, sometimes when I appeared before an actual woman, my emotion would suddenly change. Instead of being fascinated by the woman who had appeared before me, I would feel a strange repulsion. When I was with Sensei's wife, however, I never felt that repulsion. Between us, there was not the same gap in intellectual understanding that is normally the main complaint of relationships between normal men and women. In fact, I forgot that she was a woman. I viewed her simply as a critic and sympathetic person of Sensei.</p>
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<p>めた。</p> <p>「奥さん、私がこの前なぜ先生が世間的にもっと活動なさらないのだろうって、あなたに聞いた時に、あなたはおっしゃった事がありますね。元はああじゃなかったんだって」</p> <p>「ええいいました。実際あんなじゃなかったんですもの」</p> <p>「どんなだったんですか」</p> <p>「あなたの希望なさるような、また私の希望するような頼もしい人だったんです」</p> <p>「それがどうして急に変化なすったんですか」</p> <p>「急にじゃありません、段々ああなってきたのよ」</p> <p>「奥さんはその <sup>あいだ</sup> 間 始終先生といたんですよにいらしたんでしょう」</p> <p>「無論いましたわ。夫婦ですもの」</p>	<p>“Ma’am, when I asked before why Sensei does not do more in society, you said that he was not originally like that.”</p> <p>“Yes, I said that. The truth is he was not that way.”</p> <p>“What was he like?”</p> <p>“Just as you hope, just as I hope, he was a trustworthy and hopeful person.”</p> <p>“Then, why did he suddenly change?”</p> <p>“It was not sudden, it came gradually.”</p> <p>“You were probably always with him then”</p> <p>“Of course I was. We are married.”</p> <p>“Then you should know exactly what brought on the change?”</p>
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<p>「じゃ先生がそう変って行かれる  <sup>げんいん</sup>源 因 がちゃんと<sup>わか</sup>解 るべきはずで  す  がね」</p> <p>「それだから困るのよ。あなたからそう  いわれると実に<sup>つら</sup>辛いんですが、私に  はどう考えても、考えようがないんです  もの。私は今まで<sup>なんべん</sup>何 遍 あの人に、ど  うぞ打ち明けて下さいって頼んで見た  か分りやしません」</p> <p>「先生は何とおっしゃるんですか」</p> <p>「何にもいう事はない、何にも心配する  事はない、おれはこういう性質になった  んだからというだけで、取り合ってくれ  ないんです」</p> <p>私は黙っていた。奥さんも言葉を<sup>とぎ</sup>途切  らした。<sup>げじょべや</sup>下女部屋にいる下女はことりと  も音をさせなかった。私はまるで泥棒  の事を忘れてしまった。</p>	<p>“That is what troubles me. When you speak  thus it is truly heartbreaking. No matter  how I think, I cannot think of what it was.  Up until now, I do not know how many  times I have begged him to be frank and  tell me.”</p> <p>“What does he say?”</p> <p>“He says that there is nothing to say, that  there is nothing to worry about, that it is  because of his nature, he does not let me  in.”</p> <p>I was silent. She abruptly stopped  speaking. There was no noise from the  maid’s room. I completely forgot about the  burglar.</p>
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<p>「あなたは私に責任があるんだと思ってやしませんか」と突然奥さんが聞いた。</p> <p>「いいえ」と私が答えた。</p> <p>「どうぞ隠さずにいって下さい。そう思われるのは身を切られるより辛いんだから」と奥さんがまたいった。「これでも私は先生のためにできるだけの事はしているつもりなんです」</p> <p>「そりゃ先生もそう認めていただけるんだから、大丈夫です。ご安心なさい、私が保証します」</p> <p>奥さんは火鉢の灰を掻き馴らした。それから水注の水を鉄瓶に注した。</p> <p>鉄瓶はたちまち鳴りを沈めた。</p> <p>「私はとうとう辛防し切れなくなって、先生に聞きました。私に悪い所があるなら遠慮なくいって下さい、改められる</p>	<p>“Do you think it is my fault?” she suddenly asked.</p> <p>“No” I answered.</p> <p>“Please, speak without concealing anything from me. To appear that way is as painful as being cut into pieces.” She said again.</p> <p>“Even though it may appear that I am the cause, I try to do what I can to help him.”</p> <p>“I am sure Sensei is aware of this, so it is fine. Have peace of mind, you have my assurance.”</p> <p>She tamed the ashes in the brazier with a shovel. Then, she poured the water from the water jug into the iron kettle. The kettle’s ringing sound suddenly ceased.</p> <p>“Finally, my patience snapped, and I asked Sensei to please tell me what I had done wrong. Because if it was something I could change, I would change it. Then, Sensei said the fault wasn’t in me, but in him.</p>
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<p>欠点なら改めるからって、すると先生は、お前に欠点なんかありやしない、欠点はおれの方にあるだけだというんです。そういわれど、私悲しくて仕様がななんです、涙が出てなおの事自分の悪い所が聞きたくなるんです」</p> <p>奥さんは眼の<sup>うち</sup>中に涙をいっぱい溜めた。</p>	<p>Having been told this, I became very sad that it couldn't be helped, I cried and wanted to hear that it was all my fault.”</p> <p>Her eyes were filled with tears.</p>
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#### Section Nineteen

<p>始め<sup>わたくし</sup>私は理解のある<sup>によしょう</sup>女性として奥さんに対していた。私がその気で話しているうちに、奥さんの様子が次第に変わって来た。奥さんは私の頭脳に訴える代りに、私の<sup>ハート</sup>心臓を動かし始めた。自分と夫の間には何の<sup>わだか</sup>蟠まりもない、またないはずであるのに、やはり何かある。それなのに眼を<sup>あ</sup>開けて</p>	<p>At first, I had regarded Sensei's wife as a woman of understanding. However, While I talked with her, her manner changed gradually. Rather than appealing to my intellect, she began to move my heart. There were no ill feelings between her and Sensei. And though they were an unparalleled couple, there was something between them. Though this was so, when she tried to find what it was, she did not find anything. This was her main point of concern.</p>
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<p>みきわ 見極めようとする、やはりなんにもない。奥さんの苦にする要点はここにあった。</p> <p>奥さんは最初世の中を見る先生の眼が厭世<sup>えんせい</sup>的だから、その結果として自分も嫌われているのだと断言した。そう断言しておきながら、ちっともそこに落ち付いていられなかった。底を割ると、かえってその逆を考えていた。先生は自分を嫌う結果、とうとう世の中まで厭<sup>いや</sup>になったのだらうと推測していた。けれどもどう骨を折っても、その推測を突き留めて事実とする事ができなかった。先生の態度はどこまでも良人<sup>おつと</sup>らしかった。親切で優しくかった。疑いのかたま塊<sup>かたま</sup>りをその日その日の情<sup>じょう</sup>合<sup>あい</sup>で包んで、そっと胸の奥にしまっておいた奥さんは、その晩その包みの中を私の前</p>	<p>She asserted that because Sensei looked at society with a pessimistic eye, the result was that she was hated by him as well. While she gave such an assertion, she could not stick with it. She thought the very opposite. She guessed that the result of him hating her was that finally he went so far as to hate the world. However, no matter how hard she tried, she couldn't determine if this conjecture was true. Sensei's attitude towards her was always appeared to be that of a good husband. He was kind and gentle. She had completely wrapped up her lump of distrust with her everyday affection and placed it in her heart. That night she opened the bundle before me and showed it to me.</p>
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<p>で開けて見せた。</p> <p>「あなたどう思って？」と聞いた。「私からああなったのか、それともあなたのい う<sup>じんせい</sup>人<sup>い</sup>世<sup>かん</sup>観とか何とかいうものから、 ああなったのか。隠さずいって ちようだい 頂戴」</p> <p>私は何も隠す気はなかった。けれども私の知らないあるものがそこに存在しているとすれば、私の答えが何であろうと、それが奥さんを満足させるはずがなかった。そうして私はそこに私の知らないあるものがあると信じていた。</p> <p>「私には<sup>わか</sup>解りません」</p> <p>奥さんは予期の<sup>はず</sup>外れた時に見る あわ 憐れな表情をその<sup>とっさ</sup>咄嗟に現わした。</p> <p>私はすぐ私の言葉を継ぎ足した。</p> <p>「しかし先生が奥さんを嫌っていらっしやらない事だけは保証します。私は先</p>	<p>“What do you think?” She asked. “Is it my fault he has become this way, or is it because of his view of life, or whatever you call it, that he became so? Please do not hide anything from me.”</p> <p>I was not trying to hide anything from her. However, if there were anything I didn’t know about, no matter how I answered, my answer would not be able to satisfy her. I believed that there were things that I did not know, so I said: “I do not know”</p> <p>Her expression was pitiful; it showed that what I had said had not met her expectations. I immediately extended these words.</p> <p>“However, I can guarantee that Sensei does not dislike you. I heard this from Sensei’s</p>
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<p>生自身の口から聞いた通りを奥さんに伝えるだけです。先生は嘘<sup>うそ</sup>をつかなかた<sup>かた</sup>でしょう」</p> <p>奥さんは何とも答えなかった。しばらくしてからこういった。</p> <p>「実は私すこし思いあたる事があるんですけども……」</p> <p>「先生がああいう風<sup>ふう</sup>になった源<sup>げん</sup>因<sup>いん</sup>についてですか」</p> <p>「ええ。もしそれが源因だとすれば、私の責任だけはなくなるんだから、それだけでも私大変楽になれるんですが、……」</p> <p>「どんな事ですか」</p> <p>奥さんはいいい<sup>ひざ</sup>膝の上に置いた自分の手を眺めていた。</p> <p>「あなた判断して下すって。いうから」</p> <p>「私にできる判断ならやります」</p>	<p>own mouth. It is not his way to tell lies.”</p> <p>Sensei’s wife did not say anything. After a short time, she spoke thus:</p> <p>“To tell you the truth, a small thing has come to mind…”</p> <p>“Is it about the origin of the change in Sensei?”</p> <p>“Yes. If this is the origin, because my responsibility would disappear, if it were just this, I would be able to be put very much at ease…”</p> <p>“What is it?”</p> <p>She hesitated, and gazed at her hands that she had placed on her lap.</p> <p>“Please judge for yourself, I will tell you.”</p> <p>“I will judge as best as I can.”</p> <p>“I cannot say everything. If I said</p>
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<p>「みんなはいえないのよ。みんないうとしか叱られるから。叱られないところだけよ」</p> <p>私は緊張して唾液<sup>つばき</sup>の<sup>の</sup>を呑み込んだ。</p> <p>「先生がまだ大学にいる時分、大変仲のいいお友達が一人あったのよ。そのかた<sup>かた</sup>方がちょうど卒業する少し前に死んだんです。急に死んだんです」</p> <p>奥さんは私の耳に私語<sup>ささや</sup>くような小さな声で、「実は変死したんです」といった。それは「どうして」と聞き返さずにはいられないようないい方であった。</p> <p>「それっ切りしかいえないのよ。けれどもその事があってから<sup>のち</sup>後なんです。先生の性質が段々変って来たのは。なぜその方が死んだのか、私には解らないの。先生にもおそらく解っていないでし</p>	<p>everything, I would be scolded. I will only say the things I would not be scolded for.”</p> <p>I was extremely strained, and gulped down my own saliva.</p> <p>“Sensei was still in college at the time, he had one very good friend. That person died just a little bit before their graduation. It was a sudden death.”</p> <p>She whispered this in my ear, “As a matter of fact, he died unnaturally.” After this, I could not help asking “why?”</p> <p>“That is all that I can say. However, it was after that event that Sensei’s disposition began to change gradually. Why that person died, I do not know. Perhaps Sensei does not know either. However, when I think that Sensei began to change after this, it seems that he does know.”</p>
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<p>よう。けれどもそれから先生が変わって来たと思えば、そう思われない事もないのよ」</p> <p>「その人の墓ですか、<sup>ぞうしがや</sup>雑司ヶ谷にあるのは」</p> <p>「それもいわない事になってるからいいません。しかし人間は親友を一人亡くしただけで、そんなに変化できるものでしょうか。私はそれが知りたくて<sup>たま</sup>堪らないんです。だからそこを一つあなたに判断して頂きたいと思うの」</p> <p>私の判断はむしろ否定の方に傾いていた。</p>	<p>“This person’s grave, is it at Zōshigaya?”</p> <p>“I am not allowed to speak about that either. However, could a person change so much simply because he lost his best friend? I want to know so much it is unbearable. Therefore, I very much would like to know your judgment on this.”</p> <p>I was inclined to say that this was not the reason for his change.</p>
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## Section Twenty

<p><sup>わたくし</sup>私は私のつらまえた事実の許す限り、奥さんを慰めようとした。奥さんもまたできるだけ私によって慰められたそうに見えた。それで二人は同じ問題</p>	<p>I tried, as far as the limits of reality allowed, to comfort Sensei’s wife. It seemed that she wanted to be comforted by me. Thereupon, we discussed our common problem. However, I could not grasp the</p>
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<p>をいつまでも話し合った。けれども私は</p> <p>もともと事の<sup>おおね</sup>大根を<sup>つか</sup>攫んでいなかった</p> <p>た。奥さんの不安も実はそこに<sup>ただ</sup>漂う</p> <p>薄い雲に似た疑惑から出て来ていた。</p> <p>事件の真相になると、奥さん自身にも</p> <p>多くは知れていなかった。知れていると</p> <p>ころでも<sup>すっかり</sup>悉皆は私に話す事ができな</p> <p>かった。したがって慰める私も、慰めら</p> <p>れる奥さんも、共に波に浮いて、ゆらゆ</p> <p>らしていた。ゆらゆらしながら、奥さん</p> <p>はどこまでも手を出して、<sup>おぼつか</sup>覚束ない</p> <p>私の判断に<sup>すが</sup>縋り付こうとした。</p> <p>十時<sup>ごろ</sup>頃になって先生の靴の音が玄</p> <p>関に聞こえた時、奥さんは急に今まで</p> <p>のすべてを忘れたように、前に<sup>すわ</sup>坐って</p> <p>いる私をそっちのけにして立ち上がった。</p> <p>た。そうして<sup>こうし</sup>格子を開ける先生をほとん</p>	<p>root of the issue. Her anxiety as well</p> <p>seemed to float above us like a thin cloud.</p> <p>About the circumstances of the event, there</p> <p>was much that she herself did not know.</p> <p>About what she did know, she could not</p> <p>tell me everything. Because of this, I, who</p> <p>was comforting her, and she, who was</p> <p>being comforted, floated on the same wave,</p> <p>going back and forth. While we went back</p> <p>and forth, no matter what, she stretched her</p> <p>hand out to me and clung to my uncertain</p> <p>judgment.</p> <p>Around 10 o'clock the sound of Sensei's</p> <p>shoes could be heard in the entryway.</p> <p>Sensei's wife stood up, seeming to have</p> <p>completely forgotten about our</p> <p>conversation and me. Sensei entered and</p>
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<p> <sup>であ</sup>ど<sup>がしら</sup>出<sup>い</sup>合<sup>い</sup>頭<sup>がしら</sup>に迎えた。私は取り残されながら、<sup>あと</sup>後<sup>つ</sup>から奥さんに尾いて行った。<sup>げじょ</sup>下女<sup>うたたね</sup>だけは仮<sup>うたたね</sup>寝<sup>うたたね</sup>でもしていたとみえて、ついに出て来なかった。 </p> <p> 先生はむしろ機嫌がよかった。しかし奥さんの調子はさらによかった。今しがた奥さんの美しい眼のうちに<sup>たま</sup>溜<sup>たま</sup>った涙の光と、それから黒い<sup>まゆげ</sup>眉<sup>まゆげ</sup>毛<sup>まゆげ</sup>の根に寄せられた八の字を記憶していた私は、その変化を異常なものとして注意深く<sup>なが</sup>眺<sup>なが</sup>めた。もしそれが<sup>いつわ</sup>詐<sup>いつわ</sup>り<sup>いつわ</sup>でなかったならば、(実際それは詐りとは思えなかったが)、今までの奥さんの訴えは<sup>センチメント</sup>感<sup>もてあそ</sup>傷<sup>もてあそ</sup>を<sup>もてあそ</sup>玩<sup>もてあそ</sup>ぶ<sup>もてあそ</sup>ためにとくに私を相手に<sup>こしら</sup>拵<sup>こしら</sup>えた、<sup>いたず</sup>徒<sup>いたず</sup>らな女性の遊 </p>	<p> the two almost ran into each other. I followed after Sensei's wife. The maid, who appeared to be taking a nap, did not come. </p> <p> Sensei was in a rather good mood. His wife, however, seemed to be in an even better mood. I, who remembered that just a moment ago her beautiful eyes were filled with the light of tears, and that her black eyebrows were gathered together, viewed this change with caution<sup>29</sup>. If this had been a lie (though truly, it did not appear to be a lie), her complaints up until could be taken as having been manufactured for the sake of playing on my sympathy. They could also be seen as her playing games that fickle women like to play. </p> <p> At the time, I would certainly not have seen her with that degree of criticism. </p>
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<sup>29</sup> Lit., "...furrowed together like an 8..." Though this makes no sense in English, the character for 8 in Japanese is: 八.

<p>戯と取れない事もなかった。もっともその時の私には奥さんをそれほど批評的に見る気は起らなかった。私は奥さんの態度の急に輝いて来たのを見て、むしろ安心した。これならばそう心配する必要もなかったんだと考え直した。</p> <p>先生は笑いながら「どうもご苦労さま、泥棒は来ませんでしたか」と私に聞いた。それから「来ないんで<sup>はりあい</sup>張<sup>あ</sup>合<sup>い</sup>が抜けやしませんか」といった。</p> <p>帰る時、奥さんは「どうもお気の毒さま」と会釈した。その調子は忙しいところを暇を<sup>つぶ</sup>潰<sup>さ</sup>せて気の毒だというよりも、せっかく来たのに泥棒がはいらなくて気の毒だという冗談のように聞こえた。奥さんはそういいながら、<sup>さっき</sup>先<sup>き</sup>刻<sup>き</sup>出した西洋菓子の残りを、紙に包んで私の</p>	<p>Rather, when I saw how her manner suddenly shined, I was relieved. Simply because of this, I reconsidered the necessity of my earlier worry.</p> <p>Sensei laughed, and said: “Thank you for your trouble, did the burglar not come?”</p> <p>Then he asked, “Were you disappointed<sup>30</sup>?”</p> <p>When I was leaving, his wife said, “I am very sorry for you.” Rather than saying she was sorry to take me away from my busy life, she sounded as if she was joking that it was pitiful the robber did not come. While she said this, she passed to me the remnants of the western pastry from before, which she had wrapped in paper. I put this in my sleeve<sup>31</sup>, and hurried through the winding and nearly deserted lanes of</p>
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<sup>30</sup> Sensei literally asks the narrator if he missed the exhilarating feeling of competition, because the burglar did not come.

<sup>31</sup> Kimono sleeves are very wide, so it was regular practice to store things in them.

<p>手に持たせた。私はそれを<sup>たもと</sup>袂へ入れて、人通りの少ない<sup>よさむ</sup>夜寒の<sup>こうど</sup>小路を曲折して<sup>にぎ</sup>賑やかな町の方へ急いだ。</p> <p>私はその晩の事を記憶のうちから<sup>ひ</sup>引き抜いてここへ<sup>くわ</sup>詳しく書いた。これは書くだけの必要があるから書いたのだが、実をいうと、奥さんに菓子を<sup>もら</sup>貰って帰るときの気分では、それほど当夜の会話を重く見ていなかった。私はその<sup>よくじつひるめし</sup>翌日午飯を食いに学校から帰ってきて、<sup>ゆうべ</sup>昨夜机の上に<sup>の</sup>載せて置いた菓子<sup>の</sup>の包みを見ると、すぐその中からチョコレート<sup>とびいろ</sup>を塗った<sup>とびいろ</sup>鳶色のカステラを出して<sup>ほおば</sup>頬張った。そうしてそれを食う時に、<sup>ひつきよう</sup>必<sup>ひつきよう</sup>竟この菓子を私にくれた二人</p>	<p>that cold night towards the busy city.</p> <p>I have written here the events of that night as are within my memory with full detail. I have written these things because they are essential. Though, as a matter of fact, my feeling when I was returning with the pastry was that our conversation had not been extremely important. The following day, when I returned from school for lunch, I saw the wrapping of the pastry that I had left on top of my desk. I immediately picked out a reddish brown sponge cake that was covered in chocolate stuffed my face with it. Then, as I was eating, I thought that the couple that had given me the pastry must exist in society as a happy couple after all.</p>
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<p> <sup>なんによ</sup>の男<sup>いつい</sup>女は、幸福な一対として世の中に存在しているのだと自覚しつつ味わった。 </p> <p> 秋が暮れて冬が来るまで格別の事もなかった。私は先生の<sup>うち</sup>宅へ<sup>で</sup>出はいりをするついでに、衣服の<sup>あら</sup>洗い<sup>は</sup>張りや<sup>した</sup>仕立<sup>かた</sup>方などを奥さんに頼んだ。それまで<sup>じゅばん</sup>繻<sup>はん</sup>絆というものを着た事のない私が、シャツの上に黒い襟のかかったものを重ねるようになったのはこの時からであった。子供のない奥さんは、そういう世話を焼くのがかえって<sup>たいくつ</sup>の退屈<sup>し</sup>凌ぎになって、<sup>けつく</sup>結句<sup>からだ</sup>身体の薬だぐらいの事をいっていた。 </p> <p> 「こりや<sup>てお</sup>手織りね。こんな<sup>じ</sup>地の<sup>い</sup>好い着物は今まで縫った事がないわ。その代り縫い<sup>にく</sup>悪いのよそりゃあ。まるで針が立 </p>	<p> Fall ended and winter began without any exceptional instance. While I happened to be visiting their house, I asked Sensei's wife to tailor my clothes, let them dry out, etc. Up until then I was a person who did not even bother to wear undershirts. </p> <p> However, from then on I even cared enough to layer my clothes with a black collar. Sensei's wife, being childless, said that rather than bothering her, it helped her stave off boredom, and was like medicine to her body. </p> <p> “‘This is hand woven. I've never sewn on such good material before now. However, it is difficult to sew. My needles cannot stand it at all. Thanks to you, I've broken two of my needles. </p>
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<p>たないんですもの。おかげで針を二本折りましたわ」</p> <p>こんな苦情をいう時ですら、奥さんは別にめんどうくさいという顔をしなかった。</p>	<p>At the time she complained like this, her face showed no actual annoyance.</p>
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### Section Twenty-One

<p>冬が来た時、わたくし私は偶然国へ帰らなければならない事になった。私の母から受け取った手紙の中に、父の病気の経過が面白くない様子を書いて、今が今という心配もあるまいが、年が年だから、できるなら都合して帰って来てくれと頼むように付け足してあった。</p> <p>父はかねてからじんぞう腎臓を病んでいた。中年以後の人にしばしば見る</p>	<p>At the beginning of winter, I suddenly had to go back home. In a letter I had received from my mother, she wrote that my father's illness had gotten worse. And, though there was no need to worry just now, the letter added that, considering his age, I should come home if I was able.</p> <p>My father had been suffering from kidney trouble for a long time. As seemed to be the way with people past middle age, my</p>
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<p>通り、父のこの<sup>やまい</sup>病は慢性であった。その代り要心さえしていれば急変のないものと当人も家族のものも信じて疑わなかった。現に父は養生のお<sup>かげ</sup>陰一つで、<sup>こんにち</sup>今日までどうかこうか<sup>しの</sup>凌いで来たように客が来ると<sup>ふいちょう</sup>吹聴していた。その父が、母の書信によると、庭へ出て何かしている<sup>はずみ</sup>機に突然<sup>めまい</sup>眩暈がして引ッ繰り返った。<sup>かない</sup>家内のものは軽症の<sup>のういっけつ</sup>脳溢血と思い違えて、すぐその手当をした。<sup>あと</sup>後で医者からどうもそうではないらしい、やはり持病の結果だろうという判断を得て、始めて卒倒と腎臓病とを結び付けて考えるようになったのである。</p>	<p>father's illness was chronic. However, he and the rest of my family believed without a doubt that if he just lived carefully, his condition would not drastically change. Actually, my father had boasted to visitors that it was only because of his clean living that he had managed to survive until this day. My father, so my mother's letter said, went out to the garden, suddenly became dizzy, and fell over. The family misunderstood this as a stroke caused by a minor illness, and immediately had it treated as such. However, the doctor said that it did not seem to be as they had thought, but was probably the result of my father's kidney disease. For the first time, the family began to associate the fainting with his disease.</p>
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<p>冬休みが来るにはまだ少し間<sup>ま</sup>があった。私は学期の終りまで待っていても差<sup>さ</sup>支<sup>しか</sup>えあるまいと思って一日二日そのままにしておいた。するとその一日二日の間に、父の寝ている様子だの、母の心配している顔だのが時々眼に浮かんだ。そのたびに一種の心苦しさを嘗<sup>な</sup>めた私は、とうとう帰る決心をした。国から旅費を送らせる手<sup>て</sup>数<sup>かず</sup>と時間を省くため、私は暇<sup>いとま</sup>乞<sup>ご</sup>いかたがた先生の所へ行って、要<sup>い</sup>るだけの金を一時立て替えてもらう事にした。</p>	<p>There was still a little bit of time before winter break. I thought that it wouldn't be a problem for me to wait until the end of the semester to go home. I stayed in this frame of mind for 1 or 2 days. Then, I began to think of my father lying ill, my mother's worried face, and other such things<sup>32</sup>. Because of this, I, feeling a certain kind of guilt, decided to go home at last. In order to avoid the time and trouble of getting my parents to send me the money to go home, I asked Sensei to lend me just what I would need when I came to his house on my farewell visit.</p>
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<sup>32</sup> Lit., "...these things floated before my eyes."

<p>先生は少し風邪<sup>かぜ</sup>の気味で、座敷へ出るのが臆<sup>おっくう</sup>劫<sup>きやく</sup>だといって、私をその書斎に通した。書斎の硝子戸<sup>ガラスど</sup>から冬に入<sup>い</sup>って稀<sup>まれ</sup>に見るような懐かしい和<sup>やわ</sup>らかな日光が机<sup>つくえ</sup>掛けの上に射<sup>さ</sup>していた。先生はこの日あたりの好<sup>い</sup>い室<sup>へや</sup>の中へ大きな火鉢を置いて、五徳<sup>ごとく</sup>の上に懸<sup>か</sup>けた金<sup>かな</sup>盥<sup>だら</sup>いから立ちあ<sup>あ</sup>が上<sup>う</sup>る湯気で、呼吸<sup>いき</sup>の苦しくなるのを防いでいた。</p> <p>「大病は好<sup>い</sup>いが、ちょっとした風邪<sup>かぜ</sup>などはかえって厭<sup>いや</sup>なものですね」といった先生は、苦笑しながら私の顔を見た。</p>	<p>Sensei had a slight cold, and said it would be troublesome to come to the tatami room, so I met him in his study. Soft sunlight, such that had been truly missed that winter, shone through the glass door and onto Sensei's desk. Sensei had placed a large brazier in the room, a metal basin was hung above the kettle, and from it vapor rose to defend against painful breathing.</p> <p>“Serious illness is fine, but little things such as a cold are much more painful” he said. Sensei smiled bitterly as he looked at my face.</p>
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<p>先生は病気という病気をした事のない人であった。先生の言葉を聞いた私は笑いたくなった。</p> <p>「私は風邪ぐらいなら我慢しますが、それ以上の病気は<sup>まっぴら</sup>真平です。先生だって同じ事でしょう。試みにやってみるとよく<sup>わか</sup>解ります」</p> <p>「そうかね。私は病気になるくらいなら、死病に<sup>かか</sup>罹りたいと思ってる」</p> <p>私は先生のいう事に格別注意を払わなかった。すぐ母の手紙の話をし、金の無心を申し出た。</p> <p>「そりゃ困るでしょう。そのくらいなら今手元にあるはずだから持って行きたまえ」</p> <p>先生は奥さんと呼んで、必要の金額を私の前に並べさせてくれた。そ</p>	<p>I remembered that Sensei had never been seriously ill. Hearing his words, I wanted to laugh.</p> <p>“I can handle a mere cold, but by no means anything more than that. For Sensei it is probably the same. Once you experience a worse illness, you will understand well.”</p> <p>“I guess so. But I think that if I must be ill, I should like to suffer from a fatal disease.”</p> <p>I did not pay any special attention to these words. I immediately told the story of my mother’s letter, and asked for the money.</p> <p>“That is troubling. If that is all, because we should have that much on hand, please take it.”</p> <p>Sensei called his wife, and had her lay out the necessary amount in front of me. She</p>
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<p>れを奥の茶<sup>ちゃだんす</sup>筆<sup>ひきだし</sup>箱<sup>ひきだし</sup>か何かの抽出</p> <p>から出して来た奥さんは、白い半紙</p> <p>の上へ鄭<sup>てい</sup>寧<sup>ねい</sup>に重ねて、「そりゃ</p> <p>ご心配ですね」といった。</p> <p>「何<sup>なん</sup>遍<sup>べん</sup>も卒倒したんですか」と</p> <p>先生が聞いた。</p> <p>「手紙には何とも書いてありません</p> <p>が。——そんなに何度も引ッ繰り返</p> <p>るものですか」</p> <p>「ええ」</p> <p>先生の奥さんの母親という人も私</p> <p>の父と同じ病気で亡くなったのだと</p> <p>いう事が始めて私に解った。</p> <p>「どうせむずかしいんでしょう」と</p> <p>私がいった。</p> <p>「そうさね。私が代られれば代って</p> <p>あげても好<sup>い</sup>いが。——嘔<sup>はきけ</sup>気はあるん</p> <p>ですか」</p>	<p>brought it out of her tea chest, or some</p> <p>other kind of chest, piled it politely on top</p> <p>of white paper, and said: “You must be</p> <p>worried.”</p> <p>“How many times has he fainted?” Sensei</p> <p>asked.</p> <p>“The letter did not say how many times...</p> <p>However, in these cases, is it normal to</p> <p>faint often?”</p> <p>“Yes”</p> <p>I was told for the first time that Sensei’s</p> <p>mother-in-law died of the same disease my</p> <p>father had.</p> <p>“Anyhow, it is probably not easy for my</p> <p>father” I said.</p> <p>“Yes. If I could take his place, I would...</p> <p>Does he have nausea?”</p> <p>“The letter did not say anything about it,</p> <p>perhaps he hasn’t had any.”</p> <p>“If he just hasn’t had nausea yet then he is</p>
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<p>「どうですか、何とも書いてないから、<sup>おおかた</sup>大 方 ないんでしょう」</p> <p>「吐気さえ来なければまだ大丈夫ですよ」と奥さんがいった。</p> <p>私はその晩の汽車で東京を立った。</p>	<p>still fine,” his wife said.</p> <p>That night left Tokyo on a train.</p>
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Section Twenty-Two

<p>父の病気は思ったほど悪くはなかった。それでも着いた時は、<sup>とこ</sup>床の上に</p> <p><sup>あぐら</sup>胡坐をかいて、「みんなが心配するから、まあ我慢してこ<sup>じつ</sup>う凝 としている。な</p> <p>にもう起きても好<sup>い</sup>いのさ」といった。しかしその翌<sup>よくじつ</sup>日 からは母が止めるのも聞</p> <p>かずに、とうとう床を上げさせてしまった。母は<sup>ふしょうぶしょう</sup>不承無 性<sup>ふとお</sup>に太<sup>ふとん</sup>織りの蒲団</p>	<p>My father’s illness was not as bad as I had thought. When I arrived, he was sitting cross-legged on his futon. “Because everyone is worrying, I endure staying still like this. However, I am already well enough to get up,” he said. The next day he stopped listening to my mother and left his bed. My mother unwillingly folded up his thick quilted futon. She said to me, “Because you have come back, he feels he has suddenly gotten better.” I watched my father’s behavior, and he didn’t seem to be bluffing.</p>
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<p>を畳みながら「お父さんはお前が帰って来たので、急に気が強くおなりなんだよ」といった。<sup>わたくし</sup>私には父の挙動がさして虚勢を張っているようにも思えなかった。</p> <p>私の兄はある職を帯びて遠い九州にいた。これは万一の事がある場合でなければ、容易に<sup>ちちはは</sup>父<sup>はは</sup>母の顔を見る自由の<sup>き</sup>利かない男であった。妹は他国へ<sup>とつ</sup>嫁<sup>よめ</sup>いだ。これも急場の間に合うように、おいそれと呼び寄せられる女ではなかった。<sup>きょうだい</sup>兄<sup>あに</sup>妹<sup>いもうと</sup>三人のうちで、一番便利なのはやはり書生をしている私だけであった。その私が母のいい付け通り学校の課業を<sup>ほう</sup>放<sup>はな</sup>り出して、休み前に帰って来たという事が、父には大きな満足であった。</p>	<p>My older brother had a job in distant Kyushu. Therefore, unless there was an emergency, he did not have the freedom to come see our parents when he wanted. My younger sister lived with her husband in a different province. Therefore, she also couldn't easily come home at such short notice. Amongst the three of us, I was the student who could most easily come home. The fact that I had abandoned my classes and come home before the break gave my father immense satisfaction.</p>
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<p>「これしきの病気に学校を休ませては  気の毒だ。お母さんがあまり<sup>ぎょうさん</sup>仰<sup>やう</sup>山<sup>さん</sup>な  手紙を書くものだからいけない」</p> <p>父は口ではこういった。こういったばかりでなく、今まで敷いていた<sup>とこ</sup>床<sup>とこ</sup>を上げさせて、いつものような元気を示した。</p> <p>「あんまり軽はずみをしてまた<sup>ふりかえ</sup>逆<sup>さか</sup>回<sup>かえ</sup>  すといけませんよ」</p> <p>私のこの注意を父は愉快そうにしか  <sup>きわ</sup>し<sup>ま</sup>極<sup>め</sup>めて軽く受けた。</p> <p>「なに大丈夫、これでいつものように  <sup>ようじん</sup>要<sup>い</sup>心<sup>しん</sup>さえしていれば」</p> <p>実際父は大丈夫らしかった。家の中  を自由に往来して、息も切れなけれ  <sup>めまい</sup>ば、眩<sup>めまい</sup>暈<sup>めまい</sup>も感じなかった。ただ顔色だ  けは普通の人よりも大変悪かったが、  これはまた今始まった症状でもないの</p>	<p>“I feel bad that we have caused you to  abandon your studies for such a little  illness. Your mother shouldn’t write such  exaggerated letters,” my father told me.</p> <p>Not only did he say these things, but he had  left his sick bed, and always seemed very  healthy.</p> <p>“If you are so rash, you will be sick again,”  I told him.</p> <p>At these words, my father seemed happy,  but received them very lightly.</p> <p>“I will be fine so long as I just take caution,  just as I always do.”</p> <p>Truly, my father did seem well. He  walked freely about the house, his  breathing was not hard, and he didn’t  experience any dizziness. The only  symptom of his disease was that his face  was not its usual color. But because this</p>
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<p>で、私たちは格別それを気に留めなかった。</p> <p>私は先生に手紙を書いて<sup>おんしやく</sup>恩<sup>おん</sup>借<sup>しやく</sup>の礼を述べた。正月上京する時に持参するからそれまで待ってくれるようにと断わった。そうして父の病状の思ったほど陰悪でない事、この分なら当分安心な事、眩暈も<sup>はきけ</sup>嘔<sup>はき</sup>気も皆無な事などを書き連ねた。最後に先生の<sup>ふうじゃ</sup>風<sup>ふう</sup>邪<sup>じゃ</sup>について</p> <p>も<sup>いちごん</sup>一言<sup>つ</sup>の見舞を付け加えた。私は先生の風邪を実際軽く見ていたので。</p> <p>私はその手紙を出す時に決して先生の返事を予期していなかった。出した後で父や母と先生の<sup>うわさ</sup>噂<sup>うわさ</sup>などをしながら、<sup>はる</sup>遙<sup>はる</sup>かに先生の書斎を想像した。</p> <p>「こんど東京へ行くときには<sup>しいたけ</sup>椎<sup>しい</sup>茸<sup>いたけ</sup>でも</p>	<p>was not a new symptom, we didn't pay any particular attention to it.</p> <p>I sent a letter to Sensei thanking him for the loan. I asked him to please wait on the money, and that I would bring it to him when I came back to Tokyo in January. I told him that, at the moment, my father's illness did not seem very serious, and for now we had peace of mind. I also told him that my father did not have any dizziness or nausea amongst other things. Afterwards, I enquired about his cold. Truthfully, I did not see his cold as a serious concern.</p> <p>When I sent the letter to Sensei, I did not think at all that he would actually reply. After I sent the letter, I talked with my mother and father about Sensei. As I did this, I imagined Sensei's far off study. "You should bring him mushrooms next time you go to Tokyo<sup>33</sup>."</p>
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<sup>33</sup> The narrator's mother's suggestion is not as strange as it sounds. Shiitake mushrooms were used in many recipes, and were therefore a common gift.

<p>持って行ってお上げ」</p> <p>「ええ、しかし先生が干した椎茸などを 食うかしら」</p> <p>「<sup>うま</sup>旨くはないが、別に<sup>きら</sup>嫌いな人もない だろう」</p> <p>私には椎茸と先生を結び付けて考える のが変であった。</p> <p>先生の返事が来た時、私はちょっと 驚かされた。ことにその内容が特別の 用件を含んでいなかった時、驚かされ た。先生はただ親切づくで、返事を書 いてくれ たんだと私は思った。そう思う と、その簡単な一本の手紙が私には大 層な喜びになった。もっともこれは私が 先生から受け取った第一の手紙には 相違なかったが。</p> <p>第一というと私と先生の間に書信の 往復がたびたびあったように思われる が、事実は決してそうでない事をちょっ と断わっておきたい。私は先生の生前</p>	<p>“But, I don’t know if he will eat dried mushrooms.”</p> <p>“They may not be delicious, but surely no one particularly dislikes them.”</p> <p>To me, it was strange to think of Sensei and mushrooms at the same time.</p> <p>I was a little bit surprised when I received a response from Sensei. I was especially shocked when I found that the contents of the letter did not contain a definite purpose. It seemed that Sensei had written a reply simply out of kindness.</p> <p>When I thought this, I was delighted at the simple letter. This was the first letter I had ever received from Sensei.</p> <p>When I spoke of this first letter, it may appear that Sensei and I sent many letters to each other. However, the truth is that I must dismiss this idea as completely</p>
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<p>にたった二通の手紙しか<sup>もら</sup>貰っていない。その一通は今いうこの簡単な返書で、あとの一通は先生の死ぬ前とくに私<sup>あて</sup>宛で書いた大変長いものである。</p> <p>父は病気の性質として、運動を慎まなければならないので、床を上げてからも、ほとんど<sup>そと</sup>戸外へは出なかった。一度天気のごく穏やかな日の午後庭へ下りた事があるが、その時は万一を<sup>きづか</sup>気遣って、私が引き添うように<sup>そば</sup>傍に付いていた。私が心配して自分の肩へ手を掛けさせようとしても、父は笑って応じなかった。</p>	<p>incorrect. While Sensei was alive, I received only two letters from him. The first was the letter I received at this time as a response to my letter. The second was the very long letter Sensei wrote to me before his death.</p> <p>Because of his illness, my father had to refrain from exercising. Even after he was no longer bedridden, he could not go outside. Once, in the afternoon of a very beautiful day, he went into the garden. I felt anxious that something might happen to him, so I stayed by his side. I was very worried. When I tried to get him to put his hand on my shoulder, he laughed and would not comply.</p>
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<p>わたくし 私 は退屈な父の相手としてよく</p> <p>しょうぎばん 将 碁 盤 に向かった。二人とも無精な</p> <p>たち 性質なので、こたつ 炬 燵 にあたって、盤</p> <p>を やぐら の上へ載せて、こま 駒 を動かすた</p> <p>びに、わざわざ手を かけぶとん 掛 蒲 団 の下から</p> <p>出すような事をした。時々 もちごま なく 持 駒 を失く</p> <p>して、次の勝負の来るまで双方とも知</p> <p>らずにいたりした。それを母が灰の中</p> <p>から みつ け出して、ひばし はさ 火 箸 で 挟 み上げ</p> <p>るという こっけい 滑 稽 もあった。</p> <p>「碁 碁 だと盤が高過ぎる上に、足が着い</p> <p>ているから、炬燵の上では打てない</p>	<p>As partner to my bored father, we often played <i>shogi</i><sup>34</sup>. Because we both had lazy dispositions, we placed the board on top of the <i>kotatsu</i><sup>35</sup>, so that we could play while sitting at the <i>kotatsu</i>. Each time we made a move, we would purposely take our hands from underneath the table. Sometimes we would lose a captured piece, and neither of us would realize this until the next game. My mother would find the lost pieces in the ashes, and would pick them up with tongs. This also we found amusing.</p> <p>“The table for <i>go</i><sup>36</sup> is too high, because it has legs, we would not be able to put it on the <i>kotatsu</i>. For this reason, <i>shogi</i> is good,</p>
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<sup>34</sup> Japanese chess.

<sup>35</sup> A kotatsu is a table used in the winter, because it has a heater attached to the bottom of it.

<sup>36</sup> Another Japanese board game. This board has long legs attached, and therefore would be quite cumbersome to place atop of a kotatsu.

<p>が、そこへ来ると将碁盤は<sup>い</sup>好いね、こうして楽に差せるから。無精者には持つて来いだ。もう一番やろう」</p> <p>父は勝った時は必ずもう一番やろうといった。そのくせ負けた時にも、もう一番やろうといった。要するに、勝っても負けても、炬燵にあたって、将碁を差したがる男であった。始めのうちは珍しいので、この<sup>いんきょ</sup>隠居じみた娯楽が私にも相当の興味を与えたが、少し時日が経つに<sup>つ</sup>伴って、若い私の気力はそのくらいな<sup>しげき</sup>刺戟で満足できなくなった。私は<sup>きん きょうしゃ</sup>金や香車を握った<sup>こぶし</sup>拳を頭の上へ伸ばして、時々思い切ったあくびをした。</p>	<p>because we can play comfortably. It is just right for lazy people like us. Let's play another round.”</p> <p>Every time my father won he would say we should play another game. And yet, when he lost, he would also say we should play another game. To put it simply, whether he won or lost, he was the kind of man who was content to stay affixed to the <i>kotatsu</i> and play <i>shogi</i>. The first time we played had been a novel occasion, so the pleasure that had a touch of being a retired person gave me a befitting interest. However, with the passing of a little time, my young spirit could no longer find satisfaction in this dispirited stimulus. Sometimes, I became so bored that I would give a great yawn, raising my fists that were clasping <i>shogi</i> pieces over my head.</p>
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<p>私は東京の事を考えた。そうして<sup>みなぎ</sup>漲る心臓の血潮の奥に、活動活動と打ちつづける<sup>こどう</sup>鼓動を聞いた。不思議にもその鼓動の音が、ある微妙な意識状態から、先生の力で強められているように感じた。</p> <p>私は心のうちで、父と先生とを比較して見た。両方とも世間から見れば、生きているか死んでいるか分からないほど<sup>おとな</sup>大人しい男であった。<sup>ひと</sup>他に認められるという点からいえばどっちも<sup>れい</sup>零であった。それでいて、この将碁を差したがる父は、単なる娯楽の相手としても私には物足りなかった。かつて遊興のため<sup>ゆきき</sup>に往来をした<sup>おぼ</sup>覚えのない先生は、歓</p>	<p>I thought of Tokyo<sup>37</sup>. Then, in my heart's pulsing blood, I heard the continuous throbbing of “<i>katsudou, katsudou</i>”<sup>38</sup>.”</p> <p>Strangely enough, I felt like Sensei's strength was reinforcing the sound of this beat.</p> <p>In my heart, I tried comparing my father and Sensei. If both were looked at from society's perspective, these men were so unknown that society would not know if they were alive or dead. From the perspective of people who did not know them, both men amounted to nothing. And yet, my chess-playing father, who I only spent time with for the purpose of leisure, did not fulfill me. But Sensei, who I had never met with for the purpose of merrymaking, had influenced my thoughts</p>
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<sup>37</sup> Lit., “The things of Tokyo,” or “The essence of Tokyo.”

<sup>38</sup> The Japanese term is left in the text because it sounds more like pulsing than the English equivalents. A close translation would be “Action, Action.”

<p>           楽の交際から出る親しみ以上に、いつか私の頭に影響を与えていた。ただ頭というのはあまりに<sup>ひや</sup>冷やか過ぎるから、私は胸といい直したい。肉のなかに先生の力が<sup>く</sup>喰い込んでいるといっても、血のなかに先生の命が流れているといっても、その時の私には少しも誇張でないように思われた。私は父が私の本当の父であり、先生はまたいうまでもなく、あかの他人であるという明白な事実を、ことさらに眼の前に並べてみて、始めて大きな真理でも発見したかのごとくに驚いた。         </p> <p>           私がのつそつし出すと前後して、父や母の眼にも今まで珍しかった私が段々<sup>ちんぷ</sup>陳腐になって来た。これは夏休み         </p>	<p>           more than the affection that comes from having a relationship simply for fun. Because “thought” is a little too cold of a word, I want to correct this to say heart<sup>39</sup>. To say that Sensei’s strength was living in my flesh, that his life force was flowing in my veins, seemed to not be an exaggeration at all at the time. The obvious truth that my father was indeed my true father, and Sensei was, needless to say, a complete stranger... I tried to make sense of this truth. And for the first time, I was surprised by it.         </p> <p>           I slowly became strange in my parents eyes. I think everyone who comes back to his or her home during the summer vacation or otherwise have a similar         </p>
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<sup>39</sup> The word translated as “thought” also means brain, head, or intellectual.

<p>         などに国へ帰る誰でもが一樣に経験する心持だろうと思うが、当座の一週間ぐらいは下にも置かないように、ちやほや<sup>もてな</sup>や<sup>ていきどお</sup>接待されるのに、その峠を<sup>定規</sup>通り通り越すと、あとはそろそろ家族の熱が冷めて来て、しまいには有っても無くても構わないもののように粗末に取り扱われがちになるものである。私も滞在中にその峠を通り越した。その上私は国へ帰るたびに、父にも母にも<sup>わか</sup>解らない変なところを東京から持って帰った。昔でいうと、<sup>じゅしゃ</sup>儒者の家へ<sup>キリシタン</sup>切支丹<sup>にお</sup>の冥いを持ち込むように、私の持つて帰るものは父とも母とも調和しなかった。無論私はそれを隠していた。けれども元々身に着いているものだから、出すまいと思っても、いつかそれが父       </p>	<p>         experience. For about a week, you are given a kind of royal welcome, and although you are pampered and given a warm reception, after you pass over a certain point, your family's fever slowly cools. In the end, the rough way in which you are treated seems as if it doesn't matter if you exist at all. I also go over this ridge when I stay. Furthermore, every time I come home, neither my father nor my mother understood the parts of me that had changed due to living in Tokyo. In the old days, one might say the disharmony of my parents and myself was like bringing the smell of Christianity into a Confucian home. Of course I hid that I had changed. However, because it was in me from the beginning, even though I tried not to show it, these things caught my parents' attention<sup>40</sup>. I did not find this amusing. I wanted to return quickly to Tokyo.       </p>
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<sup>40</sup> Lit., "...stopped their eyes."

<p>や母の眼に<sup>と</sup>留まった。私はつい面白くなくなった。早く東京へ帰りたくなった。</p> <p>父の病気は幸い現状維持のままで、少しも悪い方へ進む模様は見えなかった。念のためにわざわざ遠くから相当の医者をお願いして、慎重に診察してもらってもやはり私の知っている以外に異状は認められなかった。私は冬休みの尽きる少し前に国を立つ事にした。立つといい出すと、人情は妙なもので、父も母も反対した。</p> <p>「もう帰るのかい、まだ早いじゃないか」と母がいった。</p> <p>「まだ四、五日いても間に合うんだろう」と父がいった。</p> <p>私は自分の<sup>き</sup>極めた<sup>しゅったつ</sup>出立の日を動かさなかった。</p>	<p>Fortunately, my father's illness was staying the same, and it did not seem that it was getting worse at all. Just to be sure, we invited a good doctor from far away, and he examined him. Just as expected, he did not find anything that we did not already know about. I decided to leave a little before the end of the winter break. When I tried to tell my parents this, my parents objected. Humanity being the strange thing that it is.</p> <p>“Leaving already? Isn't that hasty?” my mother said.</p> <p>“Surely you could stay another four or five days” said my father.</p> <p>I was not shifted from my decided departure date.</p>
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<p>東京へ帰ってみると、まつかざり松飾はいつか取り払われていた。町は寒い風の吹くに任せて、どこを見てもこれというほどの正月めいた景気はなかった。</p> <p>わたくし さつそく私は早速先生のうちへ金を返しに行った。例のしいたけ椎茸もついでに持って行った。ただ出すのは少し変だから、母がこれを差し上げてくれといいましたとわざわざ断って奥さんの前へ置いた。椎茸は新しい菓子折に入れてあった。鄭 寧に礼を述べた奥さんは、次の間へ立つ時、その折を持って見て、軽いのに驚かされたのか、「こりゃ何のおかし御菓子」と聞いた。奥さんは懇意になると、こんなところにきわめてたんぱくなこども小供らしい心を見せた。</p>	<p>When I returned to Tokyo, the New Year's decorations had been cleared away. Due to the blowing of the cold wind, the city showed no signs of New Years, no matter where I looked.</p> <p>I immediately went to Sensei's house to return the money. Taking the opportunity, I also brought the ordinary mushrooms. Because it would be a little strange to simply take out mushrooms, I expressly told Sensei's wife that my mother had given them something, and placed them before her. The mushrooms had been put in a new cake box. Sensei's wife politely expressed her gratitude, and when she rose to go to the next room, she picked up the box and seemed was surprised at its light weight. She asked "What kind of candy is this?" As I became acquainted with Sensei's wife, I could see that on occasions such as this she had the heart of a simple child.</p>
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<p>二人とも父の病気について、色々  <sup>けねん</sup>掛念の問いを繰り返してくれた中に、  先生はこんな事をいった。  「なるほど<sup>ようだい</sup>容体を聞くと、今が今どうと  いう事もないようですが、病気が病気  だからよほど気をつけないといけませ  ん」  先生は<sup>じんぞう</sup>腎臓の<sup>やまい</sup>病について私の  知らない事を多く知っていた。  「自分で病気に<sup>かか</sup>罹っているながら、気が  付かないで平気であるのがあの病の  特色です。私の知ったある<sup>しかん</sup>士官は、と  うとうそれでやられたが、全く<sup>うそ</sup>嘘のよう  な死に方をしたんですよ。何しろ<sup>そば</sup>傍に  寝ていた<sup>さいくん</sup>細君が看病をする暇もなん  にもないくらいなんですからね。夜中に</p>	<p>When the two people asked about my  father's condition, Sensei said this:  “Indeed, when I hear of such a condition, it  seems that he is fine for now. However,  because an illness is an illness regardless,  one must take extreme caution.”    Sensei knew many things about kidney  disease that I did not know. “The mark of  that disease is that while a person has it,  they are unaware that they have it. I knew  an officer who died of it, and he was  completely unaware of the disease<sup>41</sup>. His  wife, who had been sleeping next to him,  did not have time to do anything for him.  In the middle of the night, he woke her up  and told her he was in a little pain. The  next morning he was already dead. Worse  yet, his wife thought he had gone back to  sleep.”</p>
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<sup>41</sup> Lit., “he had been deceived by the disease.”

<p> ちよつと苦しいといって、細君を起した  ぎり、<sup>あく</sup>翌朝はもう死んでいたんです。  しかも細君は夫が寝ているとばかり思  ってたんだっていうんだから」    今まで楽天的に傾いていた私は急に  不安になった。  「私の<sup>おやじ</sup>父もそんなになるでしょうか。  ならんともいえないですね」  「医者は何というのです」  「医者は<sup>とても</sup>到底治らないというんです。け  れども当分のところ心配はあるまいとも  いうんです」  「それじゃ<sup>い</sup>好いでしょう。医者がそういう  なら。私の今話したのは気が付かずに  いた人の事で、しかもそれがずいぶん  乱暴な軍人なんだから」    私はやや安心した。私の変化を<sup>じつ</sup>凝と  見ていた先生は、それからこう付け足 </p>	<p> I, who had been inclined to be positive  until then, suddenly became anxious.  “The same thing will happen to my father,  then? At least, no one can’t say it won’t  happen.”  “What did the doctor say?”  “The doctor said it couldn’t be cured.  However, at present he said we probably  don’t need to worry.”    “He is probably fine then. If that is all that  the doctor said. My story just now was  about a person who did not take care of  himself. Moreover, he was a very reckless  soldier.”    I was a little relieved. Sensei, who steadily  watched this change in my manner, added  to his words. </p>
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<p>した。</p> <p>「しかし人間は健康にしる病気にしろ、どっちにしても脆<sup>もろ</sup>いものですね。いつでもどんな事でどんな死にようをしないとも限らないから」</p> <p>「先生もそんな事を考えてお出<sup>いで</sup>ですか」</p> <p>「いくら丈夫の私でも、満<sup>まん</sup>更<sup>ざら</sup>考えない事ありません」</p> <p>先生の口元には微笑の影が見えた。</p> <p>「よくころりと死ぬ人があるじゃありませんか。自然に。それからあっと思<sup>おも</sup>う間に死ぬ人もあるでしょう。不自然な暴力で」</p> <p>「不自然な暴力って何ですか」</p> <p>「何だかそれは私にも解<sup>わか</sup>らないが、自殺する人はみんな不自然な暴力を使うんでしょう」</p>	<p>“However, even if a human is healthy or has a disease, he is still fragile. When, by what kind of thing, what kind of death, he will have, is not something that he can know.”</p> <p>“That kind of thing comes into even your mind?”</p> <p>“No matter how healthy I am, I do think about it.”</p> <p>I saw a trace of a smile on Sensei’s face.</p> <p>“Are there not often people who die suddenly of natural causes? And then, are there not also people who die suddenly of unnatural violence?”</p> <p>“What do you mean by unnatural violence?”</p> <p>“Somehow, I don’t understand either, however, surely everyone who commits suicide uses unnatural violence.”</p> <p>“If that’s the case, the one who is murdered also dies of unnatural violence, right?”</p>
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<p>「すると殺されるのも、やはり不自然な暴力のおかげですね」</p> <p>「殺される方はちっとも考えていなかった。なるほどそういえばそうだ」</p> <p>その日はそれで帰った。帰ってから父の病気はそれほど苦にならなかった。先生のいった自然に死ぬとか、不自然の暴力で死ぬとかいう言葉も、その場限りの浅い印象を与えただけで、あと後は何らのこだわりを私の頭に残さなかった。私は今まで幾度か手を着けようとしては手を引っ込めた卒業論文を、いよいよ本式に書き始めなければならないと思い出した。</p>	<p>“I had not thought of that. But of course, it is as you said.”</p> <p>After this, I returned home. After I returned, I was not troubled by my father’s disease to the same extent as I had been before. Sensei’s words about dying suddenly of natural causes or by unnatural violence also only made only a superficial impression on my mind. At this time, there was only one thing that was on my mind. My graduation thesis, which I had up until that day tried innumerable times to start, only to give up again. I realized that I needed to be more serious in my writing.</p>
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*Section Twenty-Five*

<p>その年の六月に卒業するはずのわたくしは、ぜひともこの論文を</p>	<p>I was set to graduate in June. By all means, I had to have my thesis completely written by April. I counted the remaining days on my fingers. I slightly distrusted my</p>
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<p>せいきどお 成規通り四月いっぱい書き上げてしまわなければならなかった。二、三、四と指を折って余る時日を勘定して見た時、私は少し自分の度胸を<sup>うたぐ</sup>疑った。<sup>ほか</sup>他<sup>ほか</sup>のものはよほど前から材料をあつ<sup>あつ</sup>めたり、ノートをつ<sup>た</sup>溜めたりして、よそめ<sup>いそが</sup>いそがしそうに見えるのに、私だけはまだ何にも手を着けず<sup>い</sup>いた。私にはただ年が改まったら大いにやろうという決心だけがあった。私はその決心でやり出した。そうして<sup>たちま</sup>忽ち動けなくなった。今まで大きな問題を<sup>くう</sup>空<sup>くう</sup>に<sup>えが</sup>描いて、骨組みだけはほぼでき上っているくらいに考えていた私は、頭をおさ<sup>おさ</sup>抑えて悩み始めた。私はそれから論</p>	<p>own ability. Other students had been collecting material and notes for a long time. From an outsider perspective, though my peers seemed very busy, I alone had yet to do anything. All I had done was resolve to do my thesis in the New Year. I followed through with that determination. And then, suddenly, I could not work on it. Up until then, I sketched large questions in the empty air, and, having only an outline, thought my thesis was more or less complete. With my head in my hands, I began to despair. Then, I began narrowing my thesis topic. In order to curtail the trouble of systematically summarizing my own polished ideology, I simply set up the material from books, and added a befitting conclusion<sup>42</sup>.</p>
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<sup>42</sup> This passage denotes casualness to the narrator's action in writing a conclusion. Something along the lines of "threw one together" might sum it up.

<p>文の問題を小さくした。そうして練り上げた思想を系統的に纏<sup>まと</sup>める手数を省くために、ただ書物の中にある材料を並べて、それに相当な結論をちょっと付け加える事にした。</p> <p>私の選択した問題は先生の専門と縁故の近いものであった。私がかつてその選択について先生の意見を尋ねた時、先生は好<sup>い</sup>いでしょうといった。</p> <p>狼<sup>ろうばい</sup>狽<sup>ばい</sup>した気味の私は、早<sup>さつ</sup>速<sup>そく</sup>先生の所へ出掛けて、私の読まなければならない参考書を聞いた。先生は自分の知っている限りの知識を、快く私に与えてくれた上に、必要の書物を、二、三冊貸そうといった。しかし先生はこの点について毫<sup>ごう</sup>も私を指導する任に当ろうとしなかった。</p>	<p>My chosen topic was related to Sensei's specialization. When I had once asked Sensei about my topic selection, Sensei said that it sounded good. I was panicking, and soon went to Sensei's home to ask about what reference books I should read. Sensei cheerfully and graciously conferred all the information he could within the limits of his understanding. Furthermore, he said he would lend me books. However, he said that he couldn't help me any further than that.</p>
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<p>ちかごろ 「近頃 はあんまり書物を読まないから、新しい事は知りませんよ。学校の先生に聞いた方が好いでしょう」</p> <p>先生は一時非常の読書家であったが、その後<sup>ご</sup>どういう訳か、前ほどこの方面に興味が働かなくなったようだ、かつて奥さんから聞いた事があるのを、私はその時ふと思い出した。私は論文をよそにして、そぞろに口を開いた。</p> <p>「先生はなぜ元のように書物に興味をもち得ないんですか」</p> <p>「なぜという訳もありますが。……つまりいくら本を読んでもそれほどえらくなれないと思うせいでしょう。それから……」</p> <p>「それから、まだあるんですか」</p> <p>「まだあるというほどの理由でもないが、以前はね、人の前へ出たり、人に聞かれたりして知らないで恥のようにき</p>	<p>“Because I don’t read much nowadays, I do not know about the new scholarship. You should ask your professors.”</p> <p>For a while Sensei had been an extraordinary bookworm, but somehow, he did not hold the same interest in books that he had before. I suddenly thought of the time his wife had told me about this. I was suddenly indifferent to my thesis, and without knowing why, asked:</p> <p>“Why are you no longer interested in reading?”</p> <p>“I do not know why...However, it is probably that no matter how many books I read; I think I will not become admirable. And then...”</p> <p>“And then...?”</p> <p>“...Well, it is not exactly a reason, but before, I was embarrassed to appear ignorant in front of others. However, these days, I am not ashamed to not know</p>
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<p>まりが悪かったものだが、近頃は知らないという事が、それほどの恥でないように見え出したものだから、つい無理にも本を読んでみようという元気が出なくなったのでしょう。まあ早くいえば老い込んだのです」</p> <p>先生の言葉はむしろ平静であった。</p> <p>世間に背中を向けた人の<sup>くみ</sup>苦味を帯びていなかっただけに、私にはそれほど<sup>てごた</sup>の手応えもなかった。私は先生を老い込んだとも思わない代りに、偉いとも感心せずに帰った。</p> <p>それからの私はほとんど論文に<sup>たた</sup>祟られた精神病者のように眼を赤くして苦しんだ。私は一年<sup>ぜん</sup>前に卒業した友達について、色々様子を聞いてみたりした。そのうちの<sup>いちにん</sup>一人は<sup>しめきり</sup>締切の日</p>	<p>something. That is probably why I don't have much vigor for reading. In a word, it is because I have become weak with age.”</p> <p>Sensei's words were rather calm. His response did not seem to me to simply carry the bitterness of one who has turned his back on the world. I did not think Sensei had become weak with age, but I also went home without thinking he was extraordinary or admirable.</p> <p>After a while, I was so worried my eyes became red, as if my thesis had been cursed with mental psychosis. I tried asking my friends who had graduated the previous year about various things. One person told me he took a rickshaw to the office the day of the deadline and barely made it on time. Another person said that</p>
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<p>に車で事務所へ<sup>か</sup>駆けつけて<sup>ようや</sup>漸く間に  合させたといった。他の一人は五時を  十五分ほど<sup>おく</sup>後らして持って行ったた  め、<sup>あやう</sup>危<sup>は</sup>く跳ね付けられようとしたとこ  ろを、主任教授の好意でやっと受理し  てもらったといった。私は不安を感じ  ると共に度胸を<sup>す</sup>据えた。毎日机の前で精  根のつづく限り働いた。でなければ、薄  暗い書庫にはいって、高い本棚のあち  らこちらを<sup>みまわ</sup>見廻した。私の眼は<sup>こうず</sup>好事家  が<sup>こつとう</sup>骨董でも掘り出す時のように背表  紙の金文字をあさった。</p> <p>梅が咲くにつけて寒い風は段々<sup>むき</sup>向  を南へ<sup>か</sup>更えて行った。それが<sup>ひとしきり</sup>一仕切  た経つと、桜の<sup>うねさ</sup>噂がちらほら私の耳に  聞こえ出した。それでも私は馬車馬の</p>	<p>because he came fifteen minutes late, his  thesis was not accepted. It was only due to  the goodwill of the department director that  his thesis was accepted in the end. I felt  anxiousness as well as courage. Everyday I  sat in front of my desk and continued to  work as far as possible. If I was not at my  desk, I went to the gloomy library, and  surveyed the tall bookcases here and there.  I looked for the gold lettering on the spine  of books as if I was a dilettante picking  through antiques.</p> <p>When the plums bloomed, the cold wind  gradually shifted south. After a while, I  heard a rumor that the cherry blossoms had  also begun to bloom. And yet, I was like a  workhorse, looking only straight forward,  and being whipped forward by my thesis.</p>
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<p>ように正面ばかり見て、論文に鞭<sup>むち</sup>うたれた。私はついに四月の下旬が来て、やっと予定通りのものを書き上げるまで、先生の敷居を跨<sup>また</sup>がなかった。</p>	<p>Finally, the end of April came, and before I finally finished writing my thesis, I did not visit Sensei.</p>
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Section Twenty-Six

<p>わたくし 私<sup>わたし</sup>の自由になったのは、</p> <p>やえざくら 八重桜<sup>やえざくら</sup>の散った枝にいつしか青い葉</p> <p>かす が霞<sup>かす</sup>むように伸び始める初夏の季節</p> <p>かご であった。私は籠<sup>かご</sup>を抜け出した小鳥の</p> <p>心をもって、広い天地をひとめ 一目に見渡し</p> <p>ながら、自由に羽搏<sup>はばた</sup>きをした。私はす</p> <p>ぐ先生のうち<sup>うち</sup>へ行った。枳殼<sup>からたち</sup>の垣が</p> <p>黒ずんだ枝の上に、もえ 萌<sup>もえ</sup>るような芽を吹</p> <p>いていたり、ざくろ<sup>ざくろ</sup>の枯れた幹から、つ</p>	<p>I was free at last. Before I knew it, the double cherry blossoms had all fallen from their branches, and the hazy green leaves began to grow in their place. It was the beginning of summer. I felt like a bird that had snuck out of its cage, and freely flapped its wings as it surveyed the spacious heavens. I immediately went to Sensei's house. Along the way, my eyes were attracted to the flowers atop the black branches of orange trees that had begun to bloom, and were flowing in the wind. I also noticed the reddish-brown leaves of the withered glossy pomegranate trees reflected the soft sunlight. These things</p>
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<p>やつやしい茶褐色の葉が、柔らかそうに日光を映していたりするのが、道々私の眼を引き付けた。私は生れて初めてそんなものを見るような珍しさを覚えた。</p> <p>先生は <sup>うれ</sup>嬉しそうな私の顔を見て、「もう論文は片付いたんですか、結構ですわ」といった。私は「お <sup>かげ</sup>蔭 ですよやく済みました。もう何にもする事はありません」といった。</p> <p>実際その時の私は、自分のなすべきすべての仕事がすでに <sup>けつりよう</sup>結了して、これから先は威張って遊んでいても構わないような晴やかな心持でいた。私は書き上げた自分の論文に対して充分の自信と満足をもっていた。私は先生の前で、しきりにその内容を <sup>ちようちよう</sup>喋々した。先生はいつもの調子で、「なるほ</p>	<p>seemed so curious; as if it was the first time I had ever seen them.</p> <p>Seeing my happy face, Sensei said: “You’re already done with your thesis? Splendid.”</p> <p>“Thanks to you, I am finally finished. I already have nothing more to do.” I said.</p> <p>In all reality, I thought at the time that I had done completely what was expected of me, I was proud of what I had done, and had a sunny feeling, like it wouldn’t matter if I simply enjoyed myself. I was satisfied in regards to my completed thesis, which I confidently thought was satisfactory. I went on and on about it to Sensei. In his usual manner, he would graciously say, “I see,” “Is that so?” However, he would not say anymore than this. Rather than being</p>
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<p>ど」とか、「そうですか」とかいってくれたが、それ以上の批評は少しも加えなかった。私は物足りないというよりも、いささか拍子抜けの気味であった。それでもその日私の気力は、因循らしく見える先生の態度に逆襲を試みるほどいきいきしていた。私は青く蘇生ろうとする大きな自然の中に、先生を誘い出そうとした。</p> <p>「先生どこかへ散歩しましょう。外へ出ると大変いい心持です」</p> <p>「どこへ」</p> <p>私はどこでも構わなかった。ただ先生を伴って郊外へ出たかった。</p> <p>一時間の<sup>のち</sup>後、先生と私は目的どおり市を離れて、村とも町とも区別の付かない静かな所を<sup>あて</sup>宛もなく歩いた。私は</p>	<p>unsatisfied, I felt a little disappointment.</p> <p>And yet, that day I had so much vitality that I went so far as to try to counteract Sensei's apathy. I tried to lure him into the large green and reborn world outside.</p> <p>“Sensei, let's take a walk somewhere. It is such a beautiful day outside.”</p> <p>“Go where?”</p> <p>I didn't care where we went. I simply wanted to go out with Sensei.</p> <p>After one hour, we left the city, and walked in a quiet place that was somewhere in between a village and a town. I plucked up a young and tender leaf from a point on a fence, and began to use it as a whistle. I had learned how to do this from a friend of</p>
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<p> かなめの垣から若い柔らかい葉をぎ取  って<sup>しばぶえ</sup>芝<sup>ふえ</sup>笛<sup>ふえ</sup>を鳴らした。ある<sup>かごしまじん</sup>鹿児島人  を友達にもって、その人の<sup>まね</sup>真似<sup>まね</sup>をしつ  つ自然に習い覚えた私は、この芝笛と  いうものを鳴らす事が上手であった。私  が得意にそれを吹きつづけると、先生  は知らん顔をしてよそを向いて歩いた。 </p> <p> やがて若葉に<sup>と</sup>鎖<sup>と</sup>ざされたように </p> <p> <sup>こんもり</sup>翁<sup>と</sup> 爵<sup>と</sup>した小高い<sup>ひとかま</sup>一<sup>ひとかま</sup> 構<sup>かま</sup>えの下に細い  <sup>みち</sup>路<sup>ひら</sup>が<sup>ひら</sup>開<sup>ひら</sup>けた。門の柱に打ち付けた標  札に何々園とあるので、その個人の邸  宅でない事がすぐ知れた。先生はだら  だら<sup>のぼ</sup>上<sup>のぼ</sup>りになっている入口を<sup>なが</sup>眺<sup>なが</sup>め  て、「はいってみようか」といった。私は  すぐ「植木屋ですね」と答えた。 </p> <p> <sup>うえこみ</sup>植<sup>うえこみ</sup> 込<sup>うえこみ</sup>の中を<sup>ひと</sup>一<sup>ひと</sup> うねりして奥へ<sup>のぼ</sup>上<sup>のぼ</sup>  ると左側に<sup>うち</sup>家<sup>うち</sup>があった。明け放った </p>	<p> mine who lived in Kagoshima. I had  become very good at leaf whistling. When  I continued to triumphantly blow into the  leaf, Sensei turned his indifferent face  away as we walked. </p> <p> Before long, a thin road at the bottom of  a small hill opened up. The grass of the hill  was so thick that the leaves seemed to be  interlocked. Because the sign that had been  posted to the gate's pillar that it was such  and such a garden, we knew immediately  that it was not a private residence. Sensei  leisurely gazed at the entrance at the top  and said, "Shall we try going in?" I  immediately responded "It is a landscaper." </p> <p> We ascended the winding path, which  was surrounded by thick vegetation. And  then the house was on our left. The sliding  doors had been left open, and we did not </p>
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<p> しょうじ 障子の内はがらんとして人の影も見え  なかつた。ただ軒先の<sup>のきさき</sup>に据えた大きな  鉢の中に飼ってある金魚が動いてい  た。  「静かだね。断わらずにはいっても構わ  ないだろうか」  「構わないでしょう」  二人はまた奥の方へ進んだ。しかし  そこにも人影は見えなかつた。躑躅が<sup>つつじ</sup>  燃えるように咲き乱れていた。先生は  そのうちで<sup>かばいろ</sup>棒色の<sup>たけ</sup>丈の高いのを指  して、「これは<sup>きりしま</sup>霧島でしょう」といった。  <sup>しゃくやく</sup>芍薬も<sup>とつぽ</sup>十坪あまり一面に植え付け  られていたが、まだ季節が来ないので  花を着けているのは一本もなかつた。  この芍薬<sup>ばたけ</sup>畠の<sup>そば</sup>傍にある古びた縁 </p>	<p> even see the shadow of a person on the  inside. There were only goldfish swimming  in a large bowl that had been placed in  front of the house.    “It is certainly quiet. I wonder if it’s alright  to come in without being invited.”    “Surely it isn’t a problem.”  We advanced further inside. However, we  did not see anyone there either. The azaleas  were blooming so brilliantly they seemed  to be on fire. Among these, Sensei pointed  out a tall reddish yellow one, and said    “This is probably Kirishima<sup>43</sup>.”    There were also Chinese peonies planted  on one side. However, because it was not  their season, not even one of them was  flowering. Next to this field of peonies was  an old bench that Sensei sprawled on top of </p>
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<sup>43</sup> Lit., foggy island.

<p>台のようなものの上に先生は大の字な  りに寝た。私はその余った端<sup>はじ</sup>の方に腰  をおろして烟草<sup>タバコ</sup>を吹かした。先生は蒼<sup>あお</sup>  い透き徹<sup>すとお</sup>るような空を見ていた。私は  私を包む若葉の色に心を奪われてい  た。その若葉の色をよくよく眺<sup>なが</sup>めると、  一々違っていた。同じ楓<sup>かえで</sup>の樹<sup>き</sup>でも同  じ色を枝に着けているものは一つもな  かった。細い杉苗の頂<sup>いただき</sup>に投げ被<sup>かぶ</sup>  せてあった先生の帽子が風に吹かれ  て落ちた。</p>	<p>to rest. I sat on the little bit of the bench  that remained and smoked. Sensei looked  up at the sky, which was so blue it seemed  transparent. I was captivated by the color  of the new leaves that surrounded me.  When I gazed at the color of one after the  other, every one of them was different. On  the same branch of the same tree, there  were no two leaves that had the same color.  Sensei's hat, which he had placed on a  slender Japanese cedar, was blown by the  wind and fell.</p>
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*Section Twenty-Seven*

<p>わたくし 私<sup>わたし</sup>はすぐその帽子を取り上げ  た。ところどころ 所<sup>ところどころ</sup>々に着いている赤土を爪<sup>つめ</sup>  はじ で弾<sup>はじ</sup>きながら先生を呼んだ。</p>	<p>I immediately picked up the hat. As I  flicked off the bits of red clay that had  become attached here and there, I called to  Sensei.  “Sensei, your hat fell down.”</p>
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<p>「先生帽子が落ちました」</p> <p>「ありがとう」</p> <p>からだ 身体を半分起してそれを受け取った</p> <p>先生は、起きるとも寝るとも片付かない その姿勢のままで、変な事を私に聞いた。</p> <p>「突然だが、君の <sup>うち</sup>家には財産がよっぽどあるんですか」</p> <p>「あるというほどありません」</p> <p>「まあどのくらいあるのかね。失礼のようだが」</p> <p>「どのくらいって、山と <sup>でんち</sup>田地が少しある ぎりで、金なんかまるでないんでしょう」</p> <p>先生が私の <sup>いえ</sup>家の経済について、問 いらしい問いを掛けたのはこれが始めてであった。私の方はまだ先生の暮し 向きに関して、何も聞いた事がなかった。先生と知り合いになった始め、私は</p>	<p>“Thank you”</p> <p>Sensei halfway raised himself up and accepted the hat. He stayed in this posture that was neither upright or lying down, and asked me this strange thing:</p> <p>“This is a bit sudden... but is your family very wealthy?”</p> <p>“Not really.”</p> <p>“About how much wealth do you have? Please excuse me...”</p> <p>“How much, you say? We have some woods and fields. But I don’t think we have any money.”</p> <p>This was the first time Sensei had asked me about my family’s finances. As for me, I had still never asked Sensei about his own circumstances. Since I met Sensei, I had wondered how he was able to spend his time so idly. Afterwards, I had always</p>
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<p>先生がどうして遊んでられるかを  うたぐ  疑った。その後もこの疑いは絶えず  私の胸を去らなかった。しかし私はそ  んなあらわ  な露骨な問題を先生の前に持ち出  すのをぶしつけとばかり思っていていつも  控えていた。若葉の色で疲れた眼を休  ませていた私の心は、偶然またその疑  いに触れた。</p> <p>「先生はどうなんです。どのくらいの財  産をもっていらっしゃるんですか」</p> <p>「私は財産家と見えますか」</p> <p>先生は平生からむしろ質素な<sup>なり</sup>服装を  していた。それに<sup>かない</sup>家内は<sup>こにんず</sup>小人数であっ  た。したがって住宅も決して広くはなか  った。けれどもその生活の物質的に豊  かな事は、内輪にはいり込まない私の  眼にさえ明らかであった。要するに先</p>	<p>wondered about this<sup>44</sup>. However, I always  restrained myself from asking this  question, because I thought to ask such a  frank question would be impolite. I gave  my tired eyes a rest from staring at the  colors of the leaves, and this same question  unexpectedly came into my mind again.</p> <p>“What about you? About how much of a  fortune do you have?”</p> <p>“Do I seem wealthy?”</p> <p>Sensei usually dressed simply.</p> <p>Furthermore, there were few people in his  house, and his home was by no means  large. However, his affluent lifestyle was  clear even to myself, who was not a  member of his household. In a word,  though Sensei could not have been said to  live in luxury, he also lived with an</p>
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<sup>44</sup> Lit., “There was continuously a question about this in my heart.”

<p>生の暮しは贅<sup>ぜいたく</sup>沢といえないまでも、あ たじけなく切り詰めた無弾力性のもの ではなかった。</p> <p>「そうでしょう」と私がいった。</p> <p>「そりゃそのくらいの金はあるさ、けれ ども決して財産家じゃありません。財産 家ならもっと大きな<sup>うち</sup>家でも造るさ」</p> <p>この時先生は起き上って、縁台の上 に<sup>あぐら</sup>胡坐をかいていたが、こういい終る と、竹の<sup>つえ</sup>杖の先で地面の上へ円のよ うなものを<sup>か</sup>描き始めた。それが済むと、 今度はステッキを突き刺すように <sup>まっすぐ</sup>真直に立てた。</p> <p>「これでも元は財産家なんだがなあ」</p> <p>先生の言葉は半分<sup>ひとりごと</sup>独り言のようで あった。それですぐ<sup>あと</sup>後に<sup>つ</sup>尾いて行き損 なった私は、つい黙っていた。</p>	<p>adaptability that did not denote being in need.</p> <p>“I guess so,” I said.</p> <p>“Though I do have some money, I am by no means wealthy. If I was, I would build a larger house.”</p> <p>At this time Sensei rose up, and sat with his legs crossed on the bench. When he was done speaking, he began drawing something that looked similar to a circle with a bamboo rod in the dirt before him. When he had finished, he thrust the stick into the ground, so it stood up straight.</p> <p>“Even though I am not rich now, I used to be a wealthy person.”</p> <p>Sensei’s words seemed to be halfway directed at himself. Then, immediately afterwards, I was at a loss for what to say next, I became quiet. “Even though I am</p>
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<p>「これでも元は財産家なんですよ、君」といい直した先生は、次に私の顔を見て微笑した。私はそれでも何とも答えなかった。むしろ不調法で答えられなかったのである。すると先生がまた問題を<sup>よそ</sup>他へ移した。</p> <p>「あなたのお父さんの病気はその後どうなりました」</p> <p>私は父の病気について正月以後何にも知らなかった。月々国から送ってくれる<sup>かわせ</sup>為替と共に来る簡単な手紙は、例の通り父の<sup>しゅせき</sup>手蹟であったが、病気の訴えはそのうちにほとんど見当らなかった。その上書体も確かであった。この種の病人に見る<sup>ふる</sup>顫えが少しも筆のはこ<sup>はこ</sup>運びを乱していなかった。</p> <p>「何ともいって来ませんが、もう<sup>い</sup>好いんでしょう」</p>	<p>not rich now, I used to be a wealthy person.” Having said this, he looked at my face and smiled. To this also, I did not have a response. Rather, I could not think of anything to say that would not be impolite. Thereupon, Sensei changed the subject.</p> <p>“How is your father’s illness doing?”</p> <p>I did not know anything about the progression of my father’s illness since New Year’s. Every month, I received an allowance and a letter from home. My father’s handwriting had been the same as usual, and did not show any signs of illness at all. It had been definite and clear. It did not look like his handwriting was shaken like that of a sick person.</p> <p>“I haven’t heard anything, However, surely he is well.”</p>
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<p>「<sup>よ</sup>好ければ結構だが、——病症が病症 なんだからね」</p> <p>「やっぱり駄目ですかね。でも当分は持ち合ってるんでしょう。何ともいつて来ませんよ」</p> <p>「そうですか」</p> <p>私は先生が私のうちの財産を聞いた り、私の父の病気を尋ねたりするのを、 普通の談話——胸に浮かんだままをその 通り口にする、普通の談話と思って 聞いていた。ところが先生の言葉の底 には両方を結び付ける大きな意味があ った。先生自身の経験を持たない私は 無論そこに気が付くはずがなかった。</p>	<p>“If that is so, then splendid. ...But that is the nature of that illness.”</p> <p>“As expected, it is no good. But, for the present, perhaps he has not changed. I have not heard anything.”</p> <p>“Is that so?”</p> <p>Sensei asking me of such things as my family’s fortune and my father’s illness, seemed to me to just be normal conversation, where one says whatever comes to their mind. However, at the bottom of Sensei’s words, both of the things we talked about were deeply connected. Of course, I, who did not know about Sensei’s experience, did not understand this at the time.</p>
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*Section Twenty-Eight*

<p>「君のうちに財産があるなら、今のうち によく始末をつけてもらっておかないと いけないと思うがね、余計なお世話だ</p>	<p>“If there is any wealth in your family, I think you must receive your inheritance immediately. However, it is none of my business. But while your father is well,</p>
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<p>けれども。君のお父さんが達者なうちに、<sup>もら</sup>貰うものはちゃんと貰っておくようにしたらどうですか。万一の事があったあとで、一番面倒の起るのは財産の問題だから」</p> <p>「ええ」</p> <p><sup>わたくし</sup>私は先生の言葉に大した注意を払わなかった。私の家庭でそんな心配をしているものは、私に限らず、父にしろ母にしろ、一人もないと私は信じていた。その上先生のいう事の、先生として、あまりに实际的なのに私は少し驚かされた。しかしそこは年長者に対する平生の敬意が私を無口にした。</p> <p>「あなたのお父さんが亡くなられるのを、今から予想してかかるようなことばづか<sup>さわ</sup>言葉遣いをするのが気に触ったら許してくれたまえ。しかし人間は死ぬものだからね。どんなに達者なものでも、</p>	<p>wouldn't it be better to have it settled exactly what you are to receive? After all, if an emergency occurs, wealth is a foremost difficulty that arises.”</p> <p>“Sure”</p> <p>I did not pay considerable attention to Sensei's words. In my household, I believed there was no one with that kind of concern, not even myself. Furthermore, I was surprised at Sensei's words, which seemed exceedingly pragmatic. However, I was quiet about this in order to show the respect to Sensei as my elder.</p> <p>“Please excuse me if I hurt your feeling just now, talking as if I'm expecting your father to die. However, people are mortal. No matter how healthy, we do not know when we will die.”</p> <p>Sensei's tone was unusually unpleasant.</p> <p>“That sort of thing does not bother me at</p>
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<p>いつ死ぬか分らないものだからね」</p> <p>先生の<sup>こうき</sup>口気は珍しく苦々しかった。</p> <p>「そんな事をちつとも気に掛けちゃいません」と私は弁解した。</p> <p>「君の<sup>きょうだい</sup>兄弟は何人でしたかね」と先生が聞いた。</p> <p>先生はその上に私の家族の<sup>にんず</sup>人数を聞いたり、親類の有無を尋ねたり、 おじや<sup>おば</sup>お母の様子を問いなどした。そうして最後にこういった。</p> <p>「みんな<sup>い</sup>善い人ですか」</p> <p>「別に悪い人間というほどのものもないようです。大抵<sup>いなかもの</sup>田舎者ですから」</p> <p>「田舎者はなぜ悪くないんですか」</p> <p>私はこの<sup>ついきゅう</sup>追窮に苦しんだ。しかし先生は私に返事を考えさせる余裕さえ与えなかった。</p>	<p>all.” I defended him.</p> <p>“How many siblings do you have?” Sensei asked.</p> <p>Sensei also asked how many people there were in my family, inquired as to the presence of other relatives, and inquired about my uncles and aunts. In the end, he said this:</p> <p>“Are they all good people?”</p> <p>“None of them seem to be bad people. After all, they are mostly country people.”</p> <p>“Why do you think country people are not bad?”</p> <p>This question made me feel uncomfortable. However, Sensei did not even give me time to think of a response.</p> <p>“On the contrary, country people are</p>
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<p>「田舎者は都会のものより、かえって悪いくらいなものです。それから、君は今、君の親戚<sup>しんせき</sup>なぞの<sup>うち</sup>中に、これとい</p> <p>って、悪い人間はいないようだといいましたね。しかし悪い人間という一種の人間が世の中にあると君は思っているんですか。そんな<sup>いかた</sup>鑄型に入れたような悪人は世の中にあるはずがありませんよ。平生はみんな善人なんです。少なくともみんな普通の人間なんです。それが、いざという間際に、急に悪人に変るんだから恐ろしいのです。だから油断ができないんです」</p> <p>先生のいう事は、ここで切れる様子もなかった。私はまたここで何かいおうとした。すると<sup>うし</sup>後ろの方で犬が急に<sup>ほ</sup>吠え出した。先生も私も驚いて後ろを振り返った。</p>	<p>generally worse than city people. Just now, you said that none of your relatives seem like bad people. However, do you think that there is a certain kind of people in the world that are bad? There is no bad person in the world that you can place into the stereotypical mold of a bad person. On normal days everyone is a good person. At the very least, everyone is an ordinary person. But when opportunity<sup>45</sup> arises, they suddenly change into bad people, and that is what is terrifying. Therefore, you must not be unprepared.”</p> <p>It did not seem that Sensei was ready to end what he was saying. I also tried to say something at this point. But at that point, we suddenly heard a dog bark behind us. Sensei and I were both surprised and looked behind us.</p>
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<sup>45</sup> Lit., “When something is about to happen.” In this context, something advantageous.

<p>縁台の横から後部へ掛けて植え付け  ある杉苗の<sup>そば</sup>傍に、<sup>くまざさ</sup>熊笹が<sup>みつぼ</sup>三坪ほ  ど地を隠すように茂って生えていた。犬  はその顔と背を熊笹の上に現わして、  盛んに吠え立てた。そこへ<sup>とお</sup>十ぐらいの  <sup>こども</sup>小供が<sup>か</sup>馳けて来て犬を<sup>しか</sup>叱り付けた。  小供は<sup>きしょう</sup>徽章の着いた黒い帽子を<sup>かぶ</sup>被  ったまま先生の前へ<sup>まわ</sup>廻って礼をした。</p> <p>「叔父さん、はいって来る時、<sup>うち</sup>家に<sup>だれ</sup>誰  もいなかったかい」と聞いた。  「誰もいなかったよ」  「姉さんやおっかさんが勝手の方にい  たのに」  「そうか、いたのかい」  「ああ。叔父さん、<sup>こんち</sup>今日はって、断って  はいって来ると<sup>よ</sup>好かったのに」</p>	<p>Behind the bench, and next to the  Japanese cedars, bamboo grass grew  thickly, completely covering the ground.  The dog's face and back emerged from the  bamboo as it stood up and barked  vigorously at us. Then, a boy of about 10  came running up and scolded the dog.  While still wearing his school cap, the boy  turned to Sensei and bowed.</p> <p>“Sir, when you came, was there no one in  the house?” he asked.  “There was no one.”  “But, my mother and sister were in the  kitchen.”  “Is that so? They were there?”  “Yes. Sir, you should have said ‘good  afternoon’, and entered.”  Sensei gave a wry smile. From his breast  pocket, he took out a coin purse, and</p>
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<p>先生は苦笑した。懐<sup>ふところ</sup>中<sup>がまぐち</sup>から墓<sup>はか</sup>口<sup>ぐち</sup></p> <p>を出して、五銭の白銅<sup>はくどう</sup>を小供の手に握らせた。</p> <p>「おっかさんにそういっとくれ。少しここで休まして下さいって」</p> <p>小供は伶俐<sup>りこう</sup>そうな眼に笑い<sup>わら</sup>をみなぎ<sup>みなぎ</sup>らして、首<sup>うなず</sup>肯<sup>うなず</sup>いて見せた。</p> <p>「今<sup>せつこうちよう</sup>斥<sup>せつこうちよう</sup>候<sup>こう</sup>長<sup>ちよう</sup>になってるところなんだよ」</p> <p>小供はこう断<sup>つづ</sup>って、躑<sup>つづ</sup>躑<sup>つづ</sup>の間を下の方へ駆け下りて行った。犬も尻尾<sup>しっぽ</sup>を高く巻いて小供の後を追<sup>しっぽ</sup>い掛けた。しばらくすると同じくらいの年格好の小供が二、三人、これも斥候長の下りて行った方へ駆けていった。</p>	<p>placed 5 sen in the boy's hand.</p> <p>“Please go tell your mother we would like to rest here for a little while.”</p> <p>The boy's clever-seeming eyes overflowed with laughter, and he nodded his head in assent.</p> <p>“Right now, I am the leader of your scouts.”</p> <p>The boy left us at that, and ran down the hill through the azaleas. The dog as well, with its tail rolled up high, chased after the boy. A short time later two or three other children of about the same age ran down the hill.</p>
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<p>先生の談話は、この犬と小供のために、結末まで進行する事ができなくなったので、私はついにその要領を得ないでしまった。先生の気にする財産</p> <p>うんぬん けねん 云々 の掛念はその時の わたくし 私 に</p> <p>は全くなかった。私の性質として、また私の境遇からいって、その時の私には、そんな利害の念に頭を悩ます余地がなかったのである。考えるとこれは私がまだ 世間に出ないためでもあり、また実際その場に臨まないためでもあったろうが、とにかく若い私にはなぜか金の問題が遠くの方に見えた。</p> <p>先生の話のうちでただ一つ底まで聞きたかったのは、人間がいざという間に、誰でも悪人になるという言葉の意味であった。単なる言葉としては、これだけでも私に <sup>わか</sup>解らない事はなかつ</p>	<p>Because of the boy and the dog, we were unable to reach the bottom of our conversation. At that time, I was totally without the cares that Sensei had for wealth and so forth. Due to my nature and my circumstances I did not make space in my head to worry about those kinds of things. Whether because I had not been out in the world much, or that I had not yet gone through the experience of my father dying, at any rate my young self saw money concerns as far away.</p> <p>There was one thing in particular that I wanted to hear all of Sensei's opinion on: His meaning in saying that anyone can be evil. Taken simply, it is not that I didn't understand. However, I wanted to know more about this one thing.</p>
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た。しかし私はこの句についてもっと知りたかった。

犬と小<sup>こども</sup>供が去ったあと、広い若葉の園は再び故<sup>もと</sup>の静かさに帰った。そうして我々は沈黙に鎖<sup>と</sup>ざされた人のようにしばらく動かずにいた。うるわしい空の色がその時次第に光を失って来た。眼の前にある樹<sup>き</sup>は大概 楓<sup>かえで</sup>であったが、その枝に 滴<sup>したた</sup>るように吹いた軽い緑の若葉が、段々暗くなって行くように思われた。遠い往来を荷車を引いて行く響きがごろごろと聞こえた。私はそれを村の男が植木か何かを載せて縁<sup>えん</sup> 日<sup>にち</sup>へでも出掛けるものと想像した。先生はその音を聞くと、急に 瞑<sup>めい</sup> 想<sup>そう</sup>から呼<sup>い</sup>息<sup>き</sup>を吹き返した人のように立ち上がった。

After the boy and the dog left, silence returned to the garden for a second time. Then, we sat there for a while, almost as if we were locked down by the silence. The light slowly faded in the beautiful sky. The leaves on the trees that were in front of our eyes, which were almost entirely maple trees, blew in the wind as if they were water drops dripping from the branches. The leaves slowly became dark. The plundering sounds of a distant cart coming and going could be heard. I guessed that a man from the village was carrying shrubs or something to a fair. When Sensei heard this sound, he seemed to be suddenly called out of a meditation, and stood up.

<p>「もう、そろそろ帰りましょう。<sup>だいぶん</sup>大分日が 永くなったようだが、やっぱりこう安閑と しているうちには、いつの間にか暮れ て行くんだね」</p> <p>先生の背中には、さっき縁台の上に <sup>あおむ</sup>仰向きに寝た<sup>あと</sup>痕がいっぱい着いてい た。私は両手でそれを払い落した。</p> <p>「ありがとう。<sup>やに</sup>脂がこびり着いてやしま せんか」</p> <p><sup>きれい</sup>「綺麗に落ちました」</p> <p>「この羽織はつい<sup>こないだ</sup>此間<sup>こしら</sup>拵えたばか りなんだよ。だからむやみに汚して帰る と、<sup>さい</sup>妻に<sup>しか</sup>叱られるからね。有難う」</p> <p>二人はまたただらだら<sup>ざか</sup>坂の中途にある <sup>うち</sup>家の前へ来た。はいる時には誰もい  <sup>けしき</sup>る気色の見えなかった<sup>えん</sup>縁に、お<sup>かみ</sup>上さ</p>	<p>“It’s about time to go back. It seems the days are becoming very long, and of course with this easy going atmosphere, it gets dark before you notice.”</p> <p>There were many marks on Sensei’s back from before when he lied on the bench. I cleared these off with my hands.</p> <p>“Thank you. There aren’t any resin marks, are there?”</p> <p>“It’s all gone.”</p> <p>“This coat was made only a few days ago. Therefore, If I had come home having recklessly made it dirty, I would have been scolded by my wife. Thank you.”</p> <p>We came to the house that was halfway down the gentle slope. At the veranda, where earlier there did not seem to be any sign of people, there was the mistress of the house, and a girl of fifteen or sixteen</p>
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<p>んが、十五、六の娘を相手に、糸巻へ糸を巻きつけていた。二人は大きな金魚鉢の横から、「どうもお邪魔<sup>じゃま</sup>をしました」と挨拶<sup>あいさつ</sup>した。お上さんは「いいえお構<sup>かま</sup>い申しも致しませんで」と礼を返した。あと、先刻<sup>さつき</sup>小供にやった白銅<sup>はくどう</sup>の礼を述べた。</p> <p>かどぐち門口を出て二、三<sup>ちよう</sup>町来た時、私はついに先生に向かって口を切った。</p> <p>「さきほど先生のいわれた、人間は誰<sup>だれ</sup>でもいざという間に悪人になるんだという意味ですね。あれはどういう意味ですか」</p> <p>「意味といって、深い意味もありません。——つまり事実なんです。理屈じゃないんだ」</p> <p>「事実で差支<sup>さしか</sup>えありませんが、私の</p>	<p>spinning thread together. “Pardon our intrusion.” We said, as we stood next to the large goldfish bowl. The lady said “Not at all, pardon me for not having more hospitality” and returned our bow. She then expressed her thanks for the money we had given the boy a little while ago.</p> <p>When we had gone a little ways, I finally turned to Sensei and said.</p> <p>“What you said a little while ago, that anyone will become a bad person if given the opportunity, what did you mean by that?”</p> <p>“‘Meaning’, you say. There wasn’t any profound meaning... But it is the truth, not simply conjecture.”</p> <p>“There is no impediment to it being true, but what I wanted to ask was, what is the reason behind it? What kind of situation were you referring to?”</p>
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<p>伺いたいのは、いざという間際という意味なんです。一体どんな場合を指すのですか」</p> <p>先生は笑い出した。あたかも時機の過ぎた今、もう熱心に説明する張合いがないといったふう</p> <p>に。</p> <p>「かねさ君。金を見ると、どんな君子でもすぐ悪人になるのさ」</p> <p>私には先生の返事があまりに平凡過ぎてつまらなかった。先生が調子に乗らないごとく、私も拍子抜けの気味であった。私は澄ましてさっさと歩き出した。</p> <p>いきおい先生は少し後れがちになった。先生はあとから「おいおい」と声を掛けた。</p> <p>「そら見たまえ」</p> <p>「何をですか」</p> <p>「君の気分だって、私の返事一つです</p>	<p>Sensei laughed. It was as if he no longer wanted to seriously discuss the matter.</p> <p>“Money. If he sees money, even a man of virtue will immediately become a villain.”</p> <p>To me, Sensei’s answer was too commonplace and dull. Sensei seemed depressed, and I felt disappointed. I looked unconcerned and began to walk quickly. Sensei fell behind. From behind, Sensei called out “Hey!”</p> <p>“Look at this.”</p> <p>“What?”</p> <p>“Did my response change your mood so quickly?”</p> <p>In order to meet back up with him, I was standing turned around towards him, and as he looked at my face as he spoke thus.</p>
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<p>ぐ変わるじゃないか」</p> <p>待ち合わせるために振り向いて<sup>たち</sup>立ち</p> <p><sup>ど</sup>留まった私の顔を見て、先生はこういっ</p> <p>た。</p>	
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Section Thirty

<p>その時の<sup>わたくし</sup>私 は腹の中で先生を</p> <p>憎らしく思った。肩を並べて歩き出して</p> <p>からも、自分の聞きたい事をわざと聞</p> <p>かずにいた。しかし先生の方では、そ</p> <p>れに気が付いていたのか、いないの</p> <p>か、まるで私の態度に<sup>こたわ</sup>拘泥る様子を見</p> <p>せなかった。いつもの通り沈黙がちに</p> <p>落ち付き払った歩調をすまして運んで</p> <p>行くので、私は少し<sup>ごうはら</sup>業 腹 になった。何</p> <p>とかいって一つ先生をやっ付けてみた</p> <p>くなって来た。</p> <p>「先生」</p>	<p>At that time, I hated Sensei from the very</p> <p>core of my being. Even after we began</p> <p>walking together again, I purposefully did</p> <p>not ask the things I wanted to ask.</p> <p>However, as for Sensei, whether he had</p> <p>noticed or not noticed, he seemed</p> <p>completely unaware of my behavior. Just</p> <p>as always, he was his usual quiet self and</p> <p>carried on. Because of this I became</p> <p>slightly spiteful. I suddenly wanted to try</p> <p>saying something that would attack him.</p> <p>“Sensei”</p>
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<p>「何ですか」</p> <p>「先生はさっき少し<sup>こうふん</sup>昂奮なさいましたね。あの植木屋の庭で休んでいる時に。私は先生の昂奮したのを<sup>めった</sup>滅多に見た事がないんですが、今日は珍しいところを拝見したような気がします」</p> <p>先生はすぐ返事をしなかった。私はそれを<sup>てごた</sup>手応えのあったようにも思った。また<sup>まと</sup>目的が<sup>はず</sup>外れたようにも感じた。仕方がないから<sup>あと</sup>後はいわない事にした。すると先生がいきなり道の<sup>はじ</sup>端へ寄って行った。そうして<sup>きれい</sup>綺麗に刈り込んだいけがき<sup>すそ</sup>生垣の下で、裾をまくって小便をした。私は先生が用を足す間ぼんやりそこに立っていた。</p> <p>「やあ失敬」</p> <p>先生はこういってまた歩き出した。私</p>	<p>“What is it?”</p> <p>“Sensei, you became a little high-strung a little while ago, huh? When we were resting in the garden. I have rarely seen you get excited, but today I feel like I saw something very rare.”</p> <p>Sensei did not reply. I felt that I had beaten him. But again, I felt as if I hadn’t won. Because it couldn’t be helped, I did not say anything after that. Thereupon, Sensei suddenly approached the edge of the street. Then, below a prettily trimmed hedge, urinated. I stood there foolishly waiting on Sensei.</p> <p>“How rude of me.”</p> <p>Sensei spoke thus and began walking. I</p>
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<p> はとうとう先生をやり込める事を断念した。私たちの通る道は段々<sup>にぎ</sup>賑やかに  なった。今までちらほらと見えた広い  <sup>はたけ</sup>畠<sup>ひらち</sup>の斜面や平地が、全く眼に入ら  ないように左右の<sup>いえなみ</sup>家並<sup>そろ</sup>が揃ってきた。それでも<sup>ところどころ</sup>所々宅地の隅など  に、<sup>えんどう</sup>豌豆<sup>つる</sup>の蔓を竹にからませたり、  <sup>かなあみ</sup>金網<sup>にわとり</sup>で<sup>な</sup>鶏<sup>が</sup>を囲い飼いにしたりす  るのが閑静に眺められた。市中から  帰る<sup>だば</sup>駄馬<sup>す</sup>が仕切りなく擦れ違って行っ  た。こんなものに始終気を奪られがち  な私は、さっきまで胸の中にあった問  題をどこかへ振り落してしまった。先生  が突然そこへ<sup>あともど</sup>後戻りをした時、私は  実際それを忘れていた。 </p>	<p> finally gave up cornering Sensei into an  argument. The street we were walking on  was gradually becoming busy. Up until  now we had seen expansive fields and  slopes, but now all the eye could see was  rows of houses. And yet, here and there, in  the corner of a building lot, etc. were green  pea sprouts entangled in bamboo, or a  chicken in a wire enclosure. We were able  to gaze at these things in silence. Horse  drawn carts from the city were passing by  us without end. I was liable to be very  distracted by these kinds of things, and had  completely forgotten my question earlier<sup>46</sup>.  Suddenly Sensei backtracked, to the thing  that I had forgotten. </p>
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<sup>46</sup> Lit., "...the question that had been in my heart..."

<p>「私は先<sup>さつき</sup>刻そんなに昂奮したように見え たんですか」</p> <p>「そんなにというほどでもありません が、少し……」</p> <p>「いや見えても構わない。実際<sup>こうふん</sup>昂奮 するんだから。私は財産の事をいうとき っと昂奮するんです。君にはどう見える か知らないが、私はこれで大変執念深 い男なんだから。人から受けた屈辱や 損害は、十年たっても二十年たっても 忘れやしないんだから」</p> <p>先生の言葉は元よりもなお昂奮して いた。しかし私の驚いたのは、決してそ の調子ではなかった。むしろ先生の言 葉が私の耳に訴える意味そのものであ った。先生の口からこんな自白を聞くの は、いかな私にも全くの意外に相違な</p>	<p>“Did I really seem that high-strung a little while ago?”</p> <p>“Not that much, but a little...”</p> <p>“It’s okay that it seemed that way. Because I really was high-strung. When I spoke of my wealth I undoubtedly became agitated. I don’t know if it seems this way to you, but I am an incredibly bitter man. The disgrace and damages I suffered from humanity, although it be 10 years, 20 years, I will not forget<sup>47</sup>!</p> <p>Sensei’s words were even more agitated than before. However, the really shocking part was not by any means the tone. Rather, the meaning of his words caught my attention. Given Sensei’s nature, I had never even imagined such tenacity from him until now. I believed Sensei was an</p>
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<sup>47</sup> Though the words are already quite strong here, there is further emphatic attitude added by an emphasis word in the sentence.

<p>           かった。私は先生の性質の特色として、こんな執着<sup>しゅうじゃくりよく</sup>力をいまだかつて想像した事さえなかった。私は先生をもっと弱い人と信じていた。そうしてその弱くて高い処<sup>ところ</sup>に、私の懐かしみの根を置いていた。一時の気分で先生にちょっと盾<sup>たて</sup>を突いてみようとした私は、この言葉の前に小さくなった。先生はこういった。            「私は他に<sup>ひと</sup>欺<sup>あざむ</sup>かれたのです。しかも血のつづいた親戚<sup>しんせき</sup>のものから欺かれたのです。私は決してそれを忘れないのです。私の父の前には善人であったらしい彼らは、父の死ぬや否<sup>いな</sup>や許しがたい不徳義漢に変わったのです。私は彼らから受けた屈辱と損害を小供<sup>こども</sup>の時か         </p>	<p>           extremely weak person. And, I valued this weakness as well as his pride<sup>48</sup>. I, who a short while ago felt like picking a fight with Sensei, became small before these words. Sensei spoke thus.              “I was deceived by other people.            Moreover, I was deceived by my own relatives. I have not forgotten this at all.            The people who seemed like such good people before my father died changed from honorable people to immoral people the moment he was dead. I will have carried the burden of the humiliation and injury I received from them since my childhood, and I will continue to carry it until I die. I         </p>
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<sup>48</sup> Rather than “valued,” the literal meaning is “was the root of my dear feeling”

<p> <sup>きょう</sup>ら今日まで背負<sup>しよ</sup>わされている。恐らく死ぬまで背負わされ通しでしょう。私は死ぬまでそれを忘れる事ができないんだから。しかし私はまだ復<sup>ふく</sup>讐<sup>しゅう</sup>をしずにいる。考えると私は個人に対する復讐以上の事を現にやっているんだ。私は彼らを憎むばかりじゃない、彼らが代表している人間というものを、一般に憎む事を覚えたのだ。私はそれで沢山だと思ふ」 </p> <p> 私は慰籍<sup>いしやく</sup>の言葉さえ口へ出せなかった。 </p>	<p> cannot forget this until I die. However, I have not taken revenge. When I think about it, I have actually done something more than take revenge on individuals. I have not simply hated them; I have taken them as representatives of the human race, and thereby have come to hate all people. I think with that I have said quite enough. </p> <p> I could not even say any words of consolation. </p>
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### Section Thirty-One

<p> その日の談話もついにこれぎりで発展せず<sup>わたくし</sup>にしまった。私はむしろ先生の態度に畏縮<sup>いしゆく</sup>して、先へ進む気が起らなかったのである。 </p>	<p> At last, we were finished with that conversation for the day. I cowered before his manner, and did not feel like trying to go further. </p>
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<p>二人は市の外<sup>はず</sup>れから電車に乗ったが、車内ではほとんど口を聞かなかった。電車を降りると間もなく別れなければならなかった。別れる時の先生は、また変っていた。常よりは晴やかな調子で、「これから六月までは一番気楽な時ですね。ことによると生涯で一番気楽かも知れない。精出して遊びたまえ」といった。私は笑って帽子を脱<sup>と</sup>った。その時私は先生の顔を見て、先生ははたして心のどこで、一般の人間を憎んでいるのだろうか<sup>うたぐ</sup>と疑った。その眼、その口、どこにも厭<sup>えん</sup>世<sup>せ</sup>的<sup>いてき</sup>の影は射<sup>さ</sup>していなかった。</p> <p>私は思想上の問題について、大いなる利益を先生から受けた事を自白する。しかし同じ問題について、利益を受</p>	<p>We got on a train at the edge of the city, and inside the car we barely spoke. Soon after we got off the train, we had to separate. At this time, Sensei seemed to have changed again. Using a tone brighter than usual, he said: "From now until June you will be very at ease. Perhaps this will be the most easygoing time in your life, enjoy it to the fullest." I smiled and took off my hat. At that time I looked at Sensei's face. As I had expected, I doubted that anywhere in his heart, he hated all of humanity. Those eyes, that mouth, they did not seem to belong to a misanthrope.</p> <p>I confess that I received great amount help with philosophical problems from Sensei. However, about the same topics, although I tried to learn, sometimes I couldn't learn anything from him.</p>
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<p>         けようとしても、受けられない事が<sup>ま</sup>ま          あったといわなければならない。先生          の談話は時として<sup>ふとくようりょう</sup>不得要領に終っ          た。その日二人の間に起った郊外の談          話も、この不得要領の一例として私の          胸の<sup>うち</sup>裏に残った。       </p> <p>         無遠慮な私は、ある時ついにそれを          先生の前に打ち明けた。先生は笑って          いた。私はこういった。          「頭が鈍くて要領を得ないのは構いま          せんが、ちゃんと<sup>わか</sup>解ってるくせに、はっ          きりいつてくれないのは困ります」          「私は何にも隠してやしません」          「隠していっしょいます」       </p> <p>         「あなたは私の思想とか意見とかいうも          のと、私の過去とを、ごちゃごちゃに考          えているんじゃないですか。私は貧       </p>	<p>         Sometimes Sensei's conversations ended          vaguely. The conversation that had          occurred between us that day was one of          these, and it remained in my heart as an          example of this ambiguity.       </p> <p>         As a rude and outspoken individual, one          day I finally spoke my mind about this to          Sensei. Sensei laughed. I spoke thus:          "It wouldn't be a problem if you were slow          and you didn't get the point, but you          understand perfectly. It is hurtful that you          won't say anything."          "I am not hiding anything"          "Yes you are."       </p> <p>         "I think that you have confused my          opinions and ideology with my past.          Though I am a poor thinker, I will not          unreasonably hide my own ideas from       </p>
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<p>             弱な思想家ですけれども、自分の頭で              まと纏め上げた考えをむやみに人に隠し              やしません。隠す必要がないんだか              ら。けれども私の過去を ことごと 悉くあなた              の前に物語らなくてはならないとなる              と、それはまた別問題になります」              「別問題とは思われません。先生の過              去が生み出した思想だから、私は重き              を置くのです。二つのものを切り離した              ら、私にはほとんど価値のないものにな              ります。私は魂の吹き込まれていな              い人形を与えられただけで、満足はで              きないのです」                先生はあきれたといった ふう に、私の              顔を見た。まきタバコ 巻煙草を持っていたその                手が少し ふる 震えた。           </p>	<p>             people. Because they are not necessary to              conceal. However, whether or not I tell you              the complete story of my past is a different              matter.”                “It does not appear to be a different matter              to me. Your ideology was brought forth by              your past. Therefore, I place importance on              that. If you detach those two things, they              become virtually worthless to me. It is like              being given a doll that has not had a soul              breathed into it, and I cannot gain              fulfillment from that.”                Sensei was disgusted<sup>49</sup>, and looked at my              face. His hand that was holding a cigarette              shook a little.           </p>
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<sup>49</sup> This word means both disgusted and shocked

<p>「あなたは大胆だ」</p> <p>「ただ<sup>まじめ</sup>真面目なんです。真面目に人生から教訓を受けたいのです」</p> <p>「私の過去を<sup>あば</sup>計いてもですか」</p> <p>計くという言葉が、突然恐ろしい<sup>ひび</sup>響きをもって、私の耳を打った。私は今私の前に<sup>すわ</sup>坐っているのが、一人の<sup>ざいにん</sup>罪人であって、不断から尊敬している先生でないような気がした。先生の顔は<sup>あお</sup>蒼かった。</p> <p>「あなたは本当に真面目なんですか」と先生が念を押した。「私は過去の<sup>いんが</sup>因果で、人を<sup>うたぐ</sup>疑りつけている。だから実はあなたも疑っている。しかしどうもあなただけは疑りたくない。あなたは疑る</p>	<p>“You are bold.”</p> <p>“I am just honest. I honestly want to learn from your life.”</p> <p>“Even to go so far as revealing my past?”</p> <p>The word “reveal,” suddenly hit my ears with a terrifying sound. At that moment I felt that the person sitting before me was not the Sensei that I had constantly respected, but a criminal. Sensei’s face was pale.</p> <p>“Are you really serious?” Sensei emphasized. “Due to my past, I distrust people. Therefore, I distrust even you. However, you alone<sup>50</sup> I do not want to distrust. You seem too simple to distrust. I want to die knowing that I can trust even just one person. Can you be that person?</p>
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<sup>50</sup> Sensei makes use of an emphasis word here to make an even stronger “you alone.”

<p>にはあまりに単純すぎるようだ。私は死ぬ前にたった一人で<sup>い</sup>好いから、<sup>ひと</sup>他を信用して死にたいと思っている。あなたはそのたった一人になれますか。なつてくれますか。あなたははらの底から真面目ですか」</p> <p>「もし私の命が真面目なものなら、私の今いった事も真面目です」</p> <p>私の声は顫えた。</p> <p>「よろしい」と先生がいった。「話しましょう。私の過去を残らず、あなたに話して上げましょう。その代り……。いやそれは構わない。しかし私の過去はあなたに取ってそれほど有益でないかも知れませんよ。聞かない方が<sup>まし</sup>増かも知れませんよ。それから、――今は話せないんだから、そのつもりでいて下さい。適当</p>	<p>Can you become that person for me? Are you sincere from the very core of your being<sup>51</sup>?”</p> <p>“If I have ever been sincere, I am sincere now.”</p> <p>My voice shook.</p> <p>“Good” Sensei said. “I shall tell you. I shall tell you my entire past. But... No, it does not matter. However, I don’t know hearing of my past will be that good for you. I don’t know if it would be better that you not hear<sup>52</sup>. And then... Because I can’t tell you now, please leave it for now. Because the right time to tell you has not come.”</p>
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<sup>51</sup> Anytime the phrase “core of ... being” appears in this text, it is translating the phrase “from the very bottom of ... stomach” The Japanese have traditionally used the analogy of the stomach much like we use the analogy of the heart.

<sup>52</sup> The word for “better” here denotes that neither option is a really good one, one is just less bad than the other.

<p>の時機が来なくっちゃ話さないんだから」</p> <p>私は下宿へ帰ってからも一種の圧迫を感じた。</p>	<p>Even after I returned to my boarding house, I had a certain kind of tense feeling.</p>
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*Section Thirty-Two*

<p>私の論文は自分が評価していたほどに、教授の眼にはよく見えなかったらしい。それでも私は予定通り及第した。</p> <p>卒業式の日、私は<sup>かびくさ</sup>黴臭くなった古い冬服を<sup>こうり</sup>行李の中から出して着た。式場にならぶと、どれもこれもみな暑そうな顔ばかりであった。私は風の通らない<sup>あつらしゃ</sup>厚羅紗の下に密封された自分の<sup>からだ</sup>身体を持て余した。しばらく立っているうちに手に持ったハンケチがぐしょぐしょになった。</p>	<p>It seemed that my professors were not as impressed by my thesis as I was.</p> <p>Nevertheless, I passed just as planned. On the day of the graduation ceremony, I took my old and musty winter uniform from my suitcase and put it on. When I lined up in the ceremony hall, it seemed that everyone around me was hot. Because the thick woolen cloth of the uniform did not allow for any breeze, my body seemed hermetically sealed. After only a short time of standing, the handkerchief in my hand was sopping wet.</p>
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<p>私は式が済むとすぐ帰って裸<sup>はだか</sup>体になった。下宿の二階の窓をあけて、とおめがね<sup>とおめがね</sup>遠眼鏡のようにぐるぐる巻いた卒業証書の穴から、見えるだけの世の中を見渡した。それからその卒業証書を机の上に放り出した。そうして大の字<sup>おおのじ</sup>なりになって、<sup>へや</sup>室の真中に寝そべった。私は寝ながら自分の過去を顧みた。また自分の未来を想像した。するとその間に立って一区切りを付けているこの卒業証書なるものが、意味のあるような、また意味のないような変な紙に思われた。</p> <p>私はその晩先生の家へ<sup>ごちそう</sup>御馳走に招かれて行った。これはもし卒業したらその日の晩<sup>ばんさん</sup>餐はよそで喰<sup>く</sup>わずに、先生の食卓で済ますという前からの約束</p>	<p>Immediately after the ceremony, I returned to my apartment and stripped myself bare. I opened the second floor window of the boarding house and, using my rolled up graduation diploma as a telescope, looked out over all I could see. Then, I tossed my diploma on top of my desk and stretched out in the middle of my room<sup>53</sup>. While I was lying down, I thought of my past. I also imagined my future. The graduation diploma seemed to stand between them, separating my past and my future. It seemed to have some deep meaning, but then it seemed like a strange bit of paper wholly without meaning.</p> <p>That night I was invited to Sensei's house for dinner. We had agreed earlier that if I graduated, I would have dinner at Sensei's dining table and not anywhere else.</p>
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<sup>53</sup> Lit., “Stretched out like 大.” The character “大” means large.

<p>であつた。</p> <p>食卓は約束通り座敷の縁<sup>えん</sup>近くに据えられてあつた。模様の織り出された厚い糊<sup>のり</sup>の硬い<sup>こわい</sup>卓<sup>テーブル</sup>クロス<sup>クロス</sup>が美しくかつ清らかに電燈の光を射返<sup>いかえ</sup>してゐた。先生のうちで飯<sup>めし</sup>を食うと、きつとこの西洋料理店に見るような白いリンネルの上に、箸<sup>はし</sup>や茶碗<sup>ちやわん</sup>が置かれた。そうしてそれが必ず洗濯したての真っしろ<sup>まっしろ</sup>なものに限られていた。</p> <p>「カラヤカフスと同じ事さ。汚れたのを 用いるくらいなら、一層<sup>いっそう</sup>始めから色の着いたものを使うが好い。白ければ純白でなくっちゃ」</p> <p>こういわれてみると、なるほど先生は潔癖<sup>けつぺき</sup>であつた。書斎なども実に整然<sup>きちり</sup>と</p>	<p>Just as promised, the dining table had been placed at the edge of the tatami room, which was near the walkway. The embroidered and heavily starch tablecloth reflected the light of the electric light beautifully. Whenever I ate there, the chopsticks and bowls, etc. were placed on top of the white linen, so that it looked almost certainly like a western style restaurant. Then, the linen had always been laundered, and was pure white.</p> <p>“It is the same with collars and cuffs. If you make use of it after it is stained, it would have been better to have started with a colored one. But if it is white, it must be perfectly clean.”</p> <p>Sensei really was fastidious. His study was exceedingly well organized, and everything had its proper place. Because I did not care about such things, this</p>
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<p>片付いていた。無頓着<sup>むとんじゃく</sup>な私には、先生のそういう特色が折々著しく眼に留まった。</p> <p>「先生は癩性<sup>かんしょう</sup>ですね」とかつて奥さんに告げた時、奥さんは「でも着物などは、それほど気にしないですよ」と答えた事があった。それを傍<sup>そば</sup>に聞いていた先生は、「本当をいうと、私は精神的に癩性なんです。それで始終苦しいんです。考えると実に馬鹿馬鹿<sup>ばかばか</sup>しいしょうぶん性<sup>しょうぶん</sup>分<sup>ぶん</sup>だ」といって笑った。精神的に癩性という意味は、俗にいう神経質という意味か、または倫理的に潔癖だという意味か、私には解<sup>わか</sup>らなかった。奥さんにも能<sup>よ</sup>く通じないらしかった。</p>	<p>characteristic of Sensei would sometimes catch my attention.</p> <p>“Sensei is quite fastidious.” I once told his wife. She responded, “However, when it comes to clothes, he does not seem to care to that extent.” Sensei, who was sitting nearby, said: “Truthfully speaking, I am mentally peevish. Because of that, it is constantly difficult. When I think about it, I have a truly absurd nature.” He laughed. Whether by the words “mentally peevish” he meant slang for nervousness, or he meant ethically fastidious, I did not know. It seemed that his wife also did not understand well.</p>
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<p>その晩私は先生と向い合せに、例の          白い<sup>たくふ</sup>卓布の前に<sup>すわ</sup>坐った。奥さんは二          人を左右に置いて、<sup>ひと</sup>独り庭の方を正          面にして席を占めた。</p> <p>「お目出とう」といって、先生が私のた          めに<sup>さかづき</sup>杯を上げてくれた。私はこの  <sup>さかづき</sup>盃に対してそれほど<sup>うれ</sup>嬉しい気を          起さなかった。無論私自身の心がこの          言葉に反響するように、飛び立つ嬉し          さをもっていなかったのが、一つの  <sup>げんいん</sup>源因であった。けれども先生のいい          方も決して私の<sup>うれ</sup>嬉しさを<sup>そそ</sup>唆る<sup>うきうき</sup>浮々          した調子を帯びていなかった。先生は          笑って<sup>さかづき</sup>杯を上げた。私はその笑い          のうちに、<sup>ちつ</sup>些とも意地の悪いアイロニ          ーを認めなかった。同時に目出たいと</p>	<p>That night I sat opposite Sensei with the          usual table in front of us. His wife sat with          us on either side, and occupied the only          seat facing the garden.</p> <p>“Congratulations” he said. Sensei raised          his cup of sake for me. This did not awaken          a happy feeling in me. One reason for this          was that I didn’t have the happy feeling of          having graduated that the word          “congratulations” conveys. Additionally,          Sensei’s tone when he said this did not by          any means incite happiness. Sensei smiled          and raised his glass. To me, his smile was          not sarcastic. But at the same time, it did          not seem to convey a genuine          “congratulations.” Rather, his smile          seemed to say: “In this sort of situation, the          world tends to want to say          ‘Congratulations.’”</p>
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<p>             いう真情も汲み取る事ができなかつた。先生の笑いは、「世間はこんな場合によくお目出とうといいたがるものですね」と私に物語っていた。         </p> <p>             奥さんは私に「結構ね。さぞお父さんやお母さんはお喜びでしょう」といってくれた。私は突然病気の父の事を考えた。早くあの卒業証書を持って行って見せてやろうと思った。         </p> <p>             「先生の卒業証書はどうしました」と私が聞いた。         </p> <p>             「どうしたかね。——まだどこかにしまっていたかね」と先生が奥さんに聞いた。         </p> <p>             「ええ、たしかしまっているはずですが」卒業証書の<sup>ありどころ</sup>在 処 は二人ともよく知らなかった。         </p>	<p>             His wife said, “wonderful, I am sure your mother and father are delighted.” I suddenly thought of my sick father. I decided I should quickly bring home my diploma and show it to him.         </p> <p>             “What has become of Sensei’s diploma?” I asked.         </p> <p>             “I wonder... didn’t you put it away somewhere?” he asked his wife.         </p> <p>             “Yes, I definitely put it away” Neither of them knew where his diploma was.         </p>
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Section Thirty-Three

<p>めし飯になった時、奥さんはそばすわ傍に坐</p> <p>っている下女<sup>げじょ</sup>を次へ立たせて、自分で</p> <p>給仕<sup>きゅうじ</sup>の役をつとめた。これが表立たない客に対する先生の家の仕来<sup>しきた</sup>りらしかった。始めの一、二回はわたくし私<sup>わたくし</sup>も窮屈を感じたが、度数の重なるにつけ、</p> <p>茶碗<sup>ちやわん</sup>を奥さんの前へ出すのが、何でもなくなった。</p> <p>「お茶？ ご飯<sup>はん</sup>？ ずいぶんよく食べるのね」</p> <p>奥さんの方でも思い切って遠慮のない事をいうことがあった。しかしその日は、時候が時候なので、そんなに調戯<sup>からか</sup>われるほど食欲が進まなかった。</p> <p>「もうおしまい。あなた近頃<sup>ちかごろ</sup>大変</p>	<p>When it was time for the meal, his wife told the maid who had been sitting nearby to stand outside. Then, his wife diligently served us. This seemed to be the custom of Sensei's house for private visitors. The first one or two times his wife served us I felt uneasy, but as my visits piled up, I was able to ask Sensei's wife to refill my bowl without any concern.</p> <p>“More tea? Rice? You certainly eat a lot.”</p> <p>Sensei's wife's manner was totally unreserved. However, on that day, being that time of the year, the appetite that she made fun of was not very large.</p> <p>“Already done? Recently, you haven't been eating much.”</p>
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<p>しょうしょく 小食になったのね」</p> <p>「小食になったんじゃないです。暑い んで食われないんです」</p> <p>奥さんは下女を呼んで食卓を片付け させた後へ、改めてアイスクリームと みずがし 水菓子<sup>みずがし</sup>を運ばせた。</p> <p>「これは<sup>うち</sup>宅で<sup>こしら</sup>拵えたのよ」</p> <p>用のない奥さんには、手製のアイスク リームを客に<sup>ふるま</sup>振舞うだけの余裕があ ると見えた。私はそれを二杯<sup>か</sup>更えてもら った。</p> <p>「君もいよいよ卒業したが、これから何 をする気ですか」と先生が聞いた。先 生は半分縁側の方へ席をずらして、 しきいぎわ 敷居<sup>しきいぎわ</sup>際で背中を<sup>しょうじ</sup>障子<sup>も</sup>に<sup>も</sup>靠たせてい た。</p> <p>私にはただ卒業したという自覚があ るだけで、これから何をしようという</p>	<p>“It is because of the heat that I cannot eat a lot.”</p> <p>His wife called in the maid, and after she had her clean up the table, she had her carry in ice cream and jelly dessert.</p> <p>“I made this myself.”</p> <p>It seemed that Sensei’s wife had so little to do that she even had time to treat guests to homemade ice cream. I had two bowls.</p> <p>“Now that you have graduated, what do you plan to do?” Sensei asked. Sensei had shifted his seat halfway towards the veranda, and was leaning his back against the sliding door at the edge of the threshold.</p> <p>I had been solely occupied with my graduation, and did not have a plan for what to do next. Seeing me hesitate, his</p>
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<p>あて 目的もなかった。返事にためらっている</p> <p>私を見た時、奥さんは「教師？」と聞いた。それにも答えずにいると、今度は、</p> <p>「じゃお役<sup>やくにん</sup>人？」とまた聞かれた。私も</p> <p>先生も笑い出した。</p> <p>「本当いうと、まだ何をする考えもないんです。実は職業というものについて、全く考えた事がないくらいなんですから。だいちどれが善<sup>い</sup>いか、どれが悪い</p> <p>か、自分がやって見た上でないと解<sup>わか</sup>らないんだから、選択に困る訳だと思います」</p> <p>「それもそうね。けれどもあなたは</p> <p>ひっきょう 必<sup>ひ</sup>竟<sup>きやう</sup>財産があるからそんな呑<sup>のん</sup>気<sup>き</sup>な</p> <p>事をいってられるのよ。これが困る人でご覧なさい。なかなかあなたのように</p>	<p>wife asked: “How about a teacher?” When I did not reply to this either, she asked:</p> <p>“Then, a government official?” Sensei and I both laughed.</p> <p>“To speak truthfully, I have not yet thought about what I want to do. Because I have yet to think about occupations. Mostly, I think that I will make a bad decision about what job to get if I have not tried it for myself first.”</p> <p>“That is also true. However, it is because you are a wealthy person that you are able to be so carefree. If you were not so fortunate, you would not be so at ease.”</p>
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<p>落ち付いちゃいけないから」</p> <p>私の友達には卒業しない前から、中学教師の口を探している人があった。</p> <p>私は腹の中で奥さんのいう事実を認めた。しかしこういった。</p> <p>「少し先生にかぶれたんでしょう」</p> <p>「<sup>ろく</sup>碌なかぶれ方をして下さらないのね」</p> <p>先生は苦笑した。</p> <p>「かぶれても構わないから、その代りこの間いった通り、お父さんの生きてるうちに、相当の財産を分けてもらってお置きなさい。それでないと決して油断はならない」</p> <p>私は先生といっしょに、郊外の植木屋の広い庭の奥で話した、あの<sup>つづじ</sup>躑躅の咲いている五月の初めを思い出した。あ</p>	<p>Some of my friends had been searching for positions as teachers in middle schools before we had graduated. I recognized in the very core of my being that what she was saying was true. However, I said:</p> <p>“Perhaps I have been a little influenced by Sensei.”</p> <p>“Please don’t be wholly influenced by him.”</p> <p>Sensei gave a bitter smile.</p> <p>“If I have influenced him that’s not a problem. On the other hand, just as I have said recently, while your father is alive, you must receive your inheritance. To not do this is indisputably negligent on your part.”</p> <p>I recalled the conversation Sensei and I had together in the expansive garden at the nursery in the suburbs, in the beginning of May when the Azaleas were in bloom. I</p>
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<p>の時帰り<sup>みち</sup>途に、先生が<sup>こうふん</sup>昂奮した語          気で、私に物語った強い言葉を、再び          耳の底で繰り返した。それは強いばかり          でなく、むしろ<sup>すご</sup>凄い言葉であった。けれども          事実を知らない私には同時に徹底しない          言葉でもあった。</p> <p>「奥さん、お宅<sup>たく</sup>の財産はよッぽどあるん          ですか」</p> <p>「何だってそんな事をお聞きになるの」</p> <p>「先生に聞いても教えて下さらないか          ら」</p> <p>奥さんは笑いながら先生の顔を見た。</p> <p>「教えて上げるほどないからでしょう」</p> <p>「でもどのくらいあったら先生のようにし          ていただけるか、<sup>うち</sup>宅へ帰って一つ父に          談判する時の参考にしますから聞かし          て下さい」</p>	<p>heard his strong words in my ears again.</p> <p>Those words that I had heard in that          agitated tone on our way back. These had          not only been strong words, but dreadful          words. However, I did not know the full          reality of them, and the words did not fully          explain what he had meant.</p> <p>“Ma’am, is there a great amount of wealth          between you and Sensei?”</p> <p>“Why do you ask such a thing?”</p> <p>“Though I asked Sensei, he would not tell          me”</p> <p>She laughed, and looked at Sensei’s face.</p> <p>“Perhaps because he doesn’t have enough          to tell you about.”</p> <p>“But I wish to know how much money I          would need to live as Sensei does, when I          ask my father about my inheritance.”</p> <p>Sensei was facing the garden, and looked          untroubled as he smoked a cigarette.</p> <p>Naturally, his wife had to answer for him.</p>
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<p>先生は庭の方を向いて、澄まして  タバコ  烟草を吹かしていた。相手は自然奥さんでなければならなかった。</p> <p>「どのくらいってほどありやしません  わ。まあこうしてどうかこうか暮してゆ  かれるだけよ、あなた。——そりやどうで  も<sup>い</sup>宜いとして、あなたはこれから何か<sup>な</sup>為  さなくっちゃ本当にいけませんよ。先  生のようにごろごろばかりしていちゃ  ……」</p> <p>「ごろごろばかりしていやしないさ」</p> <p>先生はちょっと顔だけ向け直して、奥  さんの言葉を否定した。</p>	<p>“We don’t have much. But somehow we  are able to get along, but that doesn’t  matter. You must not be idle like Sensei.  “I am not idle.”  Sensei turned his head a little bit, and  negated his wife’s words.</p>
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*Section Thirty-Four*

<p><sup>わたくし</sup>  私はその夜十時過ぎに先生の  家を辞した。二、三日うちに帰国するは  ずになっていたのに、座を立つ前に私</p>	<p>I left Sensei’s house a little past 10  o’clock. Because I was supposed to go  home in a few days, I said some words of  farewell before I left my seat.</p>
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<p>はちょっと暇<small>いとまご</small>乞いの言葉を述べた。</p> <p>「また当分お目にかかれませんか」</p> <p>「九月には出ていらっしゃるんでしょうね」</p> <p>私はもう卒業したのだから、必ず九月に出て来る必要もなかった。しかし暑い盛りの八月を東京まで来て送ろうとも考えていなかった。私には位置を求めるための貴重な時間というものがなかった。</p> <p>「まあ九月頃<small>ごろ</small>になるでしょう」</p> <p>「じゃずいぶん<small>きげん</small>ご機嫌よう。私たちもこの夏はことによるとどこかへ行くかも知れないのよ。ずいぶん暑そうだから。行ったらまた絵端書<small>えはがき</small>でも送ってあげましょう」</p>	<p>“I probably will not see you for awhile...”</p> <p>“You will probably be back in September, right?”</p> <p>Because I had already graduated, it was not at all necessary that I come back in September. However, I also did not think I would come back before August, in the hottest part of the summer. I also didn't think I would have time to find a job before that time.</p> <p>“Yes, probably about September”</p> <p>“Well then, that sounds good. We might go somewhere this summer, depending on the circumstances. Because it seems it will be very hot. If we go, we will send you a postcard.” His wife said.</p>
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<p>「どちらの見当です。もしいらっしゃるとすれば」</p> <p>先生はこの問答をにやにや笑って聞いていた。</p> <p>「何まだ行くとも行かないとも極<sup>き</sup>めていやしないんです」</p> <p>席を立とうとした時、先生は急に私をつらまえて、「時にお父さんの病気はどうなんです」と聞いた。私は父の健康についてほとんど知るところがなかった。何ともいって来ない以上、悪くはないのだろうくらいに考えていた。</p> <p>「そんなに容<sup>たやす</sup>易く考えられる病気じゃありませんよ。尿<sup>にょう</sup>毒<sup>どく</sup>症<sup>しょう</sup>が出ると、もう駄<sup>だ</sup>目<sup>め</sup>なんだから」</p> <p>尿毒症という言葉も意味も私にはわ<sup>わか</sup>け<sup>け</sup>らなかった。この前の冬休みに国で医者と会見した時に、私はそんな術語を</p>	<p>“If you do go somewhere, where do you think you will go?”</p> <p>Sensei grinned as he answered.</p> <p>“We have not yet decided whether or not we are going anywhere.”</p> <p>As I was trying to get up from my seat, Sensei suddenly asked,</p> <p>“By the way, how is your father’s illness?”</p> <p>I didn’t know anything about my father’s current condition. I hadn’t heard of anything bad, so I thought he was probably okay.</p> <p>“It is not a disease you can think about so lightly. Once there is uremia, there will already be no hope.”</p> <p>I did not know the meaning of the word ‘uremia.’ When I talked to the doctor at home over break, he did not use any such technical term.</p>
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<p>まるで聞かなかった。</p> <p>「本当に大事にしてお上げなさいよ」と</p> <p>奥さんもいった。「毒が脳へ<sup>まわ</sup>廻るよう</p> <p>になると、もうそれっきりよ、あなた。笑い事じゃないわ」</p> <p>無経験な私は気味を悪がりながらも、にやにやしていた。</p> <p>「どうせ助からない病気だそうですから、いくら心配したって仕方ありません」</p> <p>「そう思い切りよく考えれば、それまでですけれども」</p> <p>奥さんは昔同じ病気で死んだという</p> <p>自分のお母さんの事でも<sup>おも</sup>憶い出した</p> <p>のか、沈んだ調子でこういったなり下を向いた。私も父の運命が本当に気の毒になった。</p> <p>すると先生が突然奥さんの方を向いた。</p>	<p>“Really, you must take very good care of him.” his wife said. “When the poison has reached his brain, it will be all over. It is no laughing matter.”</p> <p>Inexperienced as I was in these matters, I did feel bad. However, I smirked at her words and said,</p> <p>“Anyway, because it is a disease that cannot be cured, no amount of worrying can help.”</p> <p>“If you think with that much resignation, worrying is all you can do...”</p> <p>It seemed that the memory that her mother had died of the same disease had come to mind, her manner became depressed and she bowed her head to the ground. I began to truly feel pity for my father’s fate.</p> <p>Then, Sensei suddenly faced his wife, and said:</p>
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<p> <sup>わづら</sup>煩<sup>ためし</sup>った例がないじゃありません    か。そりやどうしたって私の方が先だ    わ」    「先かな」    「え、きっと先よ」    先生は私の顔を見た。私は笑った。    「しかしもしおれの方が先へ行くとする    ね。そうしたらお前どうする」    「どうするって……」    奥さんはそこで<sup>くちごも</sup>口籠った。先生の死    に対する想像的な悲哀が、ちょっと奥さ    んの胸を襲ったらしかった。けれども再    び顔をあげた時は、もう気分を<sup>か</sup>更えて    いた。    「どうするって、仕方がないわ、ねえあ    なた。<sup>ろうしょうふじょう</sup>老少不定<sup>ふじょう</sup>っていうくらいだか    ら」    奥さんはことさらに私の方を見て </p>	<p> “You?”    “Yes, surely I will be first.”              Sensei looked at my face. I smiled.    “However, what if I did go first. What  would become of you?”    “What would become of me...”    Here, she faltered. To imagine Sensei  dying seemed to be an assault upon her  very soul. However, she raised her head  once again, and her mood had changed.    ““What would become of me?”, there  would be nothing to do about it. As they  say, death comes to the old and the young.” </p>
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<p>じょうだん 笑談らしくこういった。</p>	<p>She spoke pleasantly, and looked deliberately at me as she spoke.</p>
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Section Thirty-Five

<p>わたくし 私は立て掛けた腰をまたおろして、話の区切りの付くまで二人の相手になっていた。</p> <p>「君はどう思います」と先生が聞いた。</p> <p>先生が先へ死ぬか、奥さんが早く亡くなるか、<sup>もと</sup>固より私に判断のつくべき問題ではなかった。私はただ笑っていた。</p> <p>「寿命は分りませんね。私にも」</p> <p>「こればかりは本当に寿命ですからね。生れた時にちゃんと<sup>きま</sup>極った年数をもらって来るんだから仕方がないわ。</p> <p>先生のお<sup>とう</sup>父さんやお母さんなんか、ほとんど<sup>おんな</sup>同じよ、あなた、亡くなったのが」</p>	<p>I started to get up, but stayed to keep them company until the end of the conversation.</p> <p>“What do you think?” Sensei asked me.</p> <p>From the beginning, I knew question of whether Sensei or his wife would die first was not within the limits of my judgment, So I simply smiled.</p> <p>“I also don’t know how long your life span is.”</p> <p>“Truly, it is only a matter of life span. From the time we are born we are given an exact number of years to live, it cannot be helped. Sensei’s father and mother, died at almost the same time.”</p>
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<p>「亡くなられた日がですか」</p> <p>「まさか日まで同じじゃないけれども。でもまあ同じよ。だって続いて亡くなっちまったんですもの」</p> <p>この知識は私にとって新しいものであった。私は不思議に思った。</p> <p>「どうしてそう一度に死なれたんですか」</p> <p>奥さんは私の問いに答えようとした。</p> <p>先生はそれを <sup>さえぎ</sup> 遮った。</p> <p>「そんな話はお止しよ。つまらないから」</p> <p>先生は手に持った <sup>うちわ</sup> 団扇をわざとばたばたいわせた。そうしてまた奥さんを顧みた。</p> <p><sup>しず</sup>「静、おれが死んだらこの <sup>うち</sup> 家をお前にやろう」</p> <p>奥さんは笑い出した。</p>	<p>“Did they die on the same day?”</p> <p>“They did not die on the same day. However, it was the same time. One died shortly after the other.”</p> <p>This was completely new information to me. It seemed very strange.</p> <p>“Why is it that they died simultaneously?”</p> <p>She was trying to answer my question when Sensei interrupted:</p> <p>“Quit that story. It is dull.”</p> <p>Sensei was purposefully flapping his fan loudly. Then, he again looked back at his wife. “Shizu, when I die this house will be yours.”</p> <p>His wife laughed.</p> <p>“While you are at it, why don’t you give me the land?”</p> <p>“I cannot, because it belongs to somebody</p>
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<p>「ついでに地面も下さいよ」</p> <p>「地面は<sup>ひと</sup>他のものだから仕方がない。</p> <p>その代りおれの持ってるものは<sup>みんな</sup>皆な お前にやるよ」</p> <p>「どうも有難う。けれども横文字の本な んか<sup>もら</sup>貰っても仕様がないわね」</p> <p>「古本屋に売るさ」</p> <p>「売ればいくらぐらいになって」</p> <p>先生はいくらともいわなかった。けれども先生の話は、容易に自分の死という遠い問題を離れなかった。そうしてその死は必ず奥さんの前に起るものと仮定されていた。奥さんも最初のうちは、わざとたわいのない受け答えをしているらしく見えた。それがいつの間にか、感傷的な女の心を重苦しくした。</p>	<p>else. But, I will give you everything I do have.”</p> <p>“Thank you very much. However, I wouldn’t have any use for your English books.”</p> <p>“Sell them at a secondhand bookstore.”</p> <p>“How much would I get for them if I did?”</p> <p>Sensei did not say how much they were worth. However, he talked as if he was separated from the far off question of his death. Additionally, he always assumed that his death would occur before his wife’s. At first, she seemed to respond to it as though it were a trifling matter. Then, before one noticed, her sentimental female heart became gloomy.</p>
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<p>「おれが死んだら、おれが死んだらって、まあ何<sup>なんべん</sup>遍おっしゃるの。後<sup>ご</sup>生<sup>しょう</sup>だからもう好<sup>い</sup>い加減にして、おれが死んだら<sup>よ</sup>は止<sup>と</sup>して頂<sup>ちょうだい</sup>戴<sup>えんぎ</sup>。縁喜でもない。あなたが死んだら、何でもあなたの思い通りにして上げるから、それで好いじゃありませんか」</p> <p>先生は庭の方を向いて笑った。しかしそれぎり奥さんの厭<sup>いや</sup>がる事をいわなくなった。私もあまり長くなるので、すぐ席を立った。先生と奥さんは玄関まで送って出た。</p> <p>「ご病人をお大事<sup>だいじ</sup>に」と奥さんがいった。</p> <p>た。</p> <p>「また九月に」と先生がいった。</p> <p>私は<sup>あいさつ</sup>挨拶をして<sup>こうし</sup>格子の外へ足を踏み出した。玄関と門の間にあるこんもり</p>	<p>“How many more times will you say ‘when I die, when I die’? For goodness sake, you have said that quite enough. Please stop talking so. If you die, I will do exactly as you wished, then isn’t that enough?”</p> <p>Sensei turned towards the garden and smiled. However, on that note, he ceased talking about it. Because I had already been there a while, I immediately got up from my seat. Sensei and his wife walked with me to the entryway.</p> <p>“Take care of your father,” she said.</p> <p>“Again in September” Sensei said.</p> <p>I said my farewells and stepped outside. In between the entryway and the gate, there was one dense olive tree. It spread its branches into the dead of the night, as if to block my path. As I took a few steps</p>
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<p> <sup>もくせい</sup>した木<sup>ひとかぶ</sup>犀の<sup>ゆくて</sup>一株が、私の行手を  <sup>ふさ</sup>塞ぐように、<sup>やいん</sup>夜陰のうちに枝を張って          いた。私は二、三歩動き出しながら、黒          ずんだ葉に<sup>おお</sup>被われているその<sup>こずえ</sup>梢を          見て、来たるべき秋の花と香を<sup>おも</sup>想い浮          べた。私は先生の<sup>うち</sup>宅とこの木犀と          を、以前から心のうちで、離す事ので          きないもののよう、いっしょに記憶し          ていた。私が偶然その<sup>き</sup>樹の前に立つ          て、再びこの宅の玄関を<sup>また</sup>跨ぐべき次          の秋に思いを<sup>は</sup>馳せた時、今まで格子の          間から<sup>さ</sup>射していた玄関の電燈がふっと          消えた。先生夫婦はそれぎり奥へはい          ったらしかった。私は一人暗い表へ出          た。       </p>	<p>         forward, I looked at the tips of the branches          covered up by the dark leaves. I imagined          the fragrance and aroma that would come          in the fall. For a while, I had remembered          Sensei's house and this fragrant olive          together, as if they were an inseparable          entity in my heart. Suddenly, as I stood          there before the tree, thinking about the          next time I would again visit that house,          the light that had been shining through the          lattice of the entryway suddenly went out.          The couple had gone inside, and I was left          alone in the dark.       </p>
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<p>私はすぐ下宿へは戻らなかった。国へ帰る前に<sup>ととの</sup>調える買物もあったし、<sup>ちそう</sup>ご馳走を詰めた胃袋にくつろぎを与える必要もあったので、ただ<sup>にぎ</sup>賑やかな町の方へ歩いて行った。町はまだ宵の口であった。用事もなさそうな<sup>なんによ</sup>男女がぞろぞろ動く中に、私は今日私といっしょに卒業したなにがしに会った。彼は私を無理やりにある<sup>バー</sup>酒場へ連れ込んだ。私はそこで<sup>ビール</sup>麦酒の泡のような彼の<sup>きえん</sup>気を聞かされた。私の下宿へ帰ったのは十二時過ぎであった。</p>	<p>I did not immediately turn back to the boarding house. Before I went back home, I needed to do some shopping, and I needed to relax my stuffed stomach, so I walked to the busy streets. It was already early evening. In the midst of men and women that did not seem to have any tasks to do, I ran into a friend of mine that had graduated with me that day. He forced me to go to a bar with him. I was made to listen to my friend's high spirits, which were as frothy as beer. When I returned to the boarding house it was past midnight.</p>
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### Section Thirty-Six

<p><sup>わたくし</sup>私はその翌日<sup>よくじつ</sup>も暑さを<sup>おか</sup>冒して、頼まれものを買集めて歩いた。手紙で注文を受けた時は何でもいよ</p>	<p>The next day I braved the heat again in order to buy some things I had been asked to get by my family. When I had received the letter with the request, I thought it was</p>
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<p>うに考えていたのが、いざとなると大変  おっくう  臆 劫に感ぜられた。私は電車の中で  汗を拭きながら、<sup>ひと</sup>他の時間と手数に気  の毒という観念をまるでもっていない  いなかもの  田舎者を憎らしく思った。</p> <p>私はこの<sup>ひとなつ</sup>一夏を無為に過ごす気は  なかった。国へ帰ってからの日程という  ようなものをあらかじめ作っておいたの  で、それを<sup>りこう</sup>履行するに必要な書物も手  に入れなければならなかった。私は半  日を<sup>まるぜん</sup>丸善の二階で<sup>つぶ</sup>潰す覚悟でい  た。私は自分に関係の深い部門の書  籍棚の前に立って、隅から隅まで一冊  ずつ点検して行った。</p> <p>買物のうちで一番私を困らせたのは  女の<sup>はんえり</sup>半襟であった。小僧にいうと、い  くらでも出してはくれるが、さてどれを選</p>	<p>not a problem. However, I began to feel  extremely irritated. As I wiped sweat from  my forehead on the train, I thought  hatefully of pathetic countrymen, wholly  without sense, who took up other people's  time.</p> <p>I did not plan to spend the summer in  idleness. I had made a daily schedule for  myself beforehand for how to spend my  time at home. I had to obtain the necessary  books to fulfill the schedule. I was  determined to kill half of my day on the  second floor of the bookstore. I examined  each individual book in the shelves before  me that was related to my field of study.</p> <p>The most difficult thing I had to buy was  a decorative collar to go under a woman's  kimono. The salesman brought out a great  many of them, but I could not tell which to</p>
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<p>             んでいいのか、買う段になっては、ただ              迷うだけであった。その上<sup>あたい</sup> 価<sup>き</sup>が極              めて不定であった。安かろうと思って              聞くと、非常に高かったり、高かろうと              考えて、聞かずにいると、かえって大変              安かったりした。あるいはいくら比べて              見ても、どこから価格の差違が出るの              か見当の付かないのもあった。私は全              く弱らせられた。そうして心のうちで、な              ぜ先生の奥さんを<sup>わづら</sup> 煩<sup>わ</sup>わさなかったか              を悔いた。           </p> <p>             私は<sup>かばん</sup> 鞆<sup>かばん</sup>を買った。無論和製の下等              な品に過ぎなかったが、それでも金具              やなどがぴかぴかしているの、田舎              ものを<sup>おど</sup> 威嚇<sup>おど</sup>かすには充分であった。こ              の鞆を買うという事は、私の母の注文              であった。卒業したら新しい鞆を買っ              て、そのなかに<sup>いっさい</sup> 一切<sup>いっさい</sup>の土産<sup>みやげ</sup>ものを入           </p>	<p>             choose. When it came time to buy one, I              did not know what to do. Additionally, I              was uncertain about the pricing. When I              thought one was cheap, I asked and found              that it was extremely expensive. If I              thought it was expensive, I went without              asking, but it was extremely cheap. Even if              I compared them, I did not connect where              the difference in price came from. I was              completely downtrodden. Then, I really              regretted not having troubled Sensei's wife              to come with me.           </p> <p>             I bought a briefcase. Of course, It was              just a lowly Japanese made article. But              nevertheless, because it had metal fixtures              that sparkled, it was enough to impress              countrymen. Buying this briefcase had              been my mother's request. She had              expressly written that if I were to graduate,              I should buy a new briefcase, and fill it              with souvenirs when I returned. When I           </p>
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<p>れて帰るようと、わざわざ手紙の中に書いてあった。私はその文句を読んだ時に笑い出した。私には母の</p> <p>りょうけん <sup>わか</sup>料簡が解らないというよりも、その</p> <p>言葉が一種の <sup>こっけい</sup>滑稽として訴えたのである。</p> <p>私は <sup>いとまご</sup>暇乞いをする時先生夫婦に述べた通り、それから三日目の汽車で東京を立て国へ帰った。この冬以来父の病気について先生から色々の注意を受けた私は、一番心配しなければならぬ地位にありながら、どういうものか、それが大して苦にならなかった。私はむしろ父がいなくなったあとの母を想像して気の毒に思った。そのくらいだから私は心のどこかで、父はすでに亡くなるべきものと覚悟していたに違いなかった。九州にいる兄へやった手紙の</p>	<p>had read this, I broke out laughing. It was not that I did not understand my mother's intention, but that I found it amusing.</p> <p>Just as I had expressed to Sensei and his wife when I said goodbye, I left for my home on a train three days later. I, who had received various cautions from Sensei regarding my father's disease since winter, was in a position to be the most worried I had been so far about my father. However, somehow I was not extremely worried. Rather, I thought of how pitiful my mother would be without my father. Somewhere in my heart, I was resigned that he would certainly die. In a letter I wrote to my elder brother in Kyushu, I told him that it would be impossible for our father to regain his previous health. Once, I wrote that</p>
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<p>           なかにも、私は父の<sup>とてももと</sup>到底 故のような健康体になる見込みのない事を述べた。            一度などは職務の都合もあろうが、できるなら繰り合せてこの夏ぐらい一度顔だけでも見に帰ったらどうだとまで書いた。その上年寄が二人ぎり<sup>さだ</sup>で田舎に<sup>いかん</sup>いるのは<sup>いた</sup>定めて心細いだろう、我々も子として<sup>い</sup>遺憾の至りであるというよう            な感傷的な文句さえ使った。私は実際に浮ぶままを書いた。けれども書いたあとの気分は書いた時とは違っていた。            私はそうした矛盾を汽車の中で考えた。考えているうちに自分が自分に気の変りやすい軽薄もののように思われて来た。私は不愉快になった。私はまた先生夫婦の事を<sup>おも</sup>想い浮べた。ことに二、三日前<sup>ばんめし</sup>晩食に呼ばれた時の会         </p>	<p>           considering the circumstances, it would be good if he could arrange to see our father again that summer if he could.            Furthermore, I used such sentimental phrases such as that we, as their children should feel dutiful to the old couple that certainly lived hopelessly in the country. I had written these things down just as they had come to my mind. However, after I wrote the letter, my mood would change.              I thought about this inconsistency when I was on the train. It seemed that my feelings changed so easily they were frivolous. I became uncomfortable at this thought. I thought again of Sensei and his wife. I especially thought of the evening a few days ago that I had dinner with them.         </p>
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話を<sup>おも</sup>憶い出した。

「どっちが先へ死ぬだろう」

私はその晩先生と奥さんの間に起った疑問をひとり口の内で繰り返してみた。そうしてこの疑問には誰も自信をもって答える事ができないのだと思った。

しかしどっちが先へ死ぬと判<sup>はっき</sup>然分っていたならば、先生はどうするだろう。奥さんはどうするだろう。先生も奥さんも、今のような態度でいるより<sup>ほか</sup>外に仕方がないだろうと思った。(死に近づきつつある父を国元に控えながら、この私がどうする事もできないように)。私は人間を<sup>はか</sup>果敢ないものに観じた。人間のどうする事もできない持って生れた軽薄を、果敢ないものに観じた。

“Which one of us will die first?”

That night I repeated the question that had come up between Sensei and his wife silently. Then, I thought that nobody could give a confident reply to this question. However, if Sensei did know clearly who would die first, what would he do? What would his wife do? I thought Sensei and his wife would probably not have anything to do but act just as they do now. (Just as I can't do anything but wait for my dad to die.) I contemplated how transient human beings are. They can't do anything about the frivolous nature they are born with. I contemplated how short-lived a human life is.

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