

## Comparing the translations of Japan's Prime Minister Koizumi's official apology in April 2005

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1. Introduction

Japan and China was facing their lowest diplomatic relationship after the World War Two (WWII) in the spring of 2005 (BBC News, 18 April 2005). Exacerbated by the recent revisions of the history textbooks and visits to the Yasukuni Shrine by the Prime Minister Koizumi has deteriorated the bilateral relationships to repeated calls over the media for Japan to apologize. These resulted in weekends of public protests on the streets of major Chinese cities with high anti-Japan sentiments. This came at the time when Japan was vying for a permanent seat at the United Nations Security Council. China called for Japan to take “concrete actions to face up with and self-examine its history of invasion” (People's Daily Online, 18 April 2005).

Japan's then Prime Minister, Junichiro Koizumi, issued a public apology (Qin, 2005) in an international forum at the Asian-African Summit on 22 April 2005. His choice of words, “deep remorse” and “heartfelt apology” (Text 2), managed to dissipate the recent storm of anti-Japanese demonstrations in many Chinese cities but invited much criticisms. Some newspapers considered his speech an apology while others dismissed it as a non apology.

When asked by reporters on whether Koizumi did in fact apologize, the People's Republic of China's Deputy Foreign Minister Li Zhaoxing was reported saying, “It depends on how you translate it” (Ming Pao Daily, 2005a). What was the Chinese understanding of these words in the Chinese translation and context of the apology? What were the meaning of these words “deep remorse” and “heartfelt apology” in Japanese language, “痛切なる反省” and “心からのお詫び”, the Chinese translation “深深的反省” and “由衷的歉意” and the English version?

According to Ming Pao Daily (2005b), Koizumi used terms such as “痛切なる反省”(deep introspection) and “心からのお詫び”(heartfelt apology), but the English translation were “deep remorse” and “heartfelt apology”, which were used by most non-Japanese media, and this apparently created a confusion. It was also reported that the phrase, “心からのお詫び”, when translated into Chinese, was “衷心道歉”, which was commented as somewhat stronger apology than the Japanese and English versions. What were the semantics involved in these phrases, “deep remorse” and “heartfelt apology” and their translated versions?

Ming Pao Daily (2005c) also pointed out that when Japanese people wished to express remorse, they use *owabi* (お詫び) or *shazai* (謝罪). The paper claimed that *owabi* was a lighter form of apology, while *shazai* was considerably stronger. Some experts commented that although Japan has apologized on multiple occasions, they have continued to avoid using *shazai*. So, what were the meanings of these words in the context of the Japanese public speech acts of apology? Was there a lexical avoidance on the Japanese version?

The scope of this paper will primarily focus on the three issues raised above. The discussion will center on the published apology and the translations by the Ministry of Foreign Affairs of Japan of the then Japanese Prime Minister Koizumi. The apology was given as part of the opening address speech at the Asian-Africa Summit held in Jakarta, Indonesia on the 22 April 2005. The Japanese version (Text 1) was spoken and later released as a written form. The two translations, the Chinese simplified form (Text 3) and the English language (Text 2), were released together on the website of the Ministry of Foreign Affairs of Japan.

## 2. The texts

### 2.1 Japanese version

Text 1 is the Japanese version of the press release of the then Prime Minister Koizumi's apology. The controversial phrases, “痛切なる反省” and “心からのお詫び”(underlined in the text below), are found in the middle section of the apology.

50 年前、バンドンに集まったアジア・アフリカ諸国の前で、我が国は、平和国家として、国家発展に努める決意を表明しましたが、現在も、この 50 年前の志にいささかの揺るぎもありません。

我が国は、かつて植民地支配と侵略によって、多くの国々、とりわけアジア諸国の人々に対して多大の損害と苦痛を与えました。こうした歴史の事実を謙虚に受けとめ、痛切なる反省と心からのお詫びの気持ちを常に心に刻みつつ、我が国は第二次世界大戦後一貫して、経済大国になっても軍事大国にはならず、いかなる問題も、武力に依らず平和的に解決するとの立場を堅持しています。今後とも、世界の国々との信頼関係を大切にして、世界の平和と繁栄に貢献していく決意であることを、改めて表明します。(Text 1)

## 2.2 English version

Text 2 is the English version. The controversial phrases, “deep remorse” and “heartfelt apology” (underlined in the text below), are found in the middle section of the apology.

“Fifty years ago, Japan stood before the Asian and African nations assembled at Bandung to declare its determination to develop itself as a peaceful nation. That spirit of fifty years ago remains steadfast to this day. In the past, Japan, through its colonial rule and aggression, caused tremendous damage and suffering to the people of many countries, particularly to those of Asian nations. Japan squarely faces these facts of history in a spirit of humility. And with feelings of deep remorse and heartfelt apology always engraved in mind, Japan has resolutely maintained, consistently since the end of World War II, never turning into a military power but an economic power, its principle of resolving all matters by peaceful means, without recourse to use of force. Japan once again states its resolve

to contribute to the peace and prosperity of the world in the future as well, prizing the relationship of trust it enjoys with the nations of the world.” (Text 2)

### 2.3 Chinese version

Text 3 is the Chinese version. The controversial phrases, “深深的反省” and “由衷的歉意” (underlined in the text below), are found in the middle section of the apology.

“五十年前，我国站在亚洲和非洲国家面前宣布，决心作为一个和平国家发展。这个理念迄今依然没有改变。在过去，我国通过殖民统治和侵略，给许多国家的人民、特别是亚洲国家人民造成了巨大损失和痛苦。我国以谦虚地对待这一历史事实，时刻铭记深深的反省和由衷的歉意。在二战结束后，我国果断地坚持始终如一地只做经济大国，不做军事大国，并坚持用和平手段处理所有事务，不诉诸武力的原则。我国还重申，它决心为将来的世界和平与繁荣做出贡献，珍视它同世界各国业已建立的信任关系。” (Text 3)

### 2.4 Comparison of sentences

Table 1 shows the comparison of sentences of the different versions. The Japanese version has four sentences while the English and Chinese both have six sentences.

Table 1. Comparison of sentences in the different translations

| Japanese version   | Chinese version                        | English version   |
|--|--|---|
| (1) 50年前、バンドンに集まったアジア・アフリカ諸国の前で、我が国は、平和国家として、国家発展に努める決意を表明しましたが、現在も、この50年前の志にいささかの揺るぎもありません。 | (1) 五十年前，我国站在亚洲和非洲国家面前宣布，决心作为一个和平国家发展。 | (1) Fifty years ago, Japan stood before the Asian and African nations assembled at Bandung to declare its determination to develop itself as a peaceful nation. |
| (2) 我が国は、かつて植民地支配と侵略によって、多   | (2) 这个理念迄今依然没有改变。                      | (2) That spirit of fifty years ago remains steadfast to this day.   |
|  | (3) 在过去，我国通过殖民统治和侵略，给许多                | (3) In the past, Japan, through its colonial rule and aggression,   |

|   |   |  |
|---|---|--|
| くの国々、とりわけアジア諸国の人々に対して多大の損害と苦痛を与えました。  | 国家的人民、特别是亚洲国家人民造成了巨大损失和痛苦。  | caused tremendous damage and suffering to the people of many countries, particularly to those of Asian nations.  |
| (3) こうした歴史の事実を謙虚に受けとめ、痛切なる反省と心からのお詫びの気持ちを常に心に刻みつつ、我が国は第二次世界大戦後一貫して、経済大国になっても軍事大国にはならず、いかなる問題も、武力に依らず平和的に解決するとの立場を堅持しています。 | (4) 我国以谦虚地对待这一历史事实, 时刻铭记深切的反省和由衷的歉意。<br>(5) 在二战结束后, 我国果断地坚持始终如一地只做经济大国, 不做军事大国, 并坚持用和平手段处理所有事务, 不诉诸武力的原则。 | (4) Japan squarely faces these facts of history in a spirit of humility.<br>(5) And with feelings of deep remorse and heartfelt apology always engraved in mind, Japan has resolutely maintained, consistently since the end of World War II, never turning into a military power but an economic power, its principle of resolving all matters by peaceful means, without recourse to use of force. |
| (4) 今後とも、世界の国々との信頼関係を大切にして、世界の平和と繁栄に貢献していく決意であることを、改めて表明します。<br>(Text 1)  | (6) 我国还重申, 它决心为将来的世界和平与繁荣做出贡献, 珍视它同世界各国业已建立的信任关系<br>(Text 3)  | (6) Japan once again states its resolve to contribute to the peace and prosperity of the world in the future as well, prizing the relationship of trust it enjoys with the nations of the world. (Text 2)  |

## 2.5 Historical use of “deep remorse” and “heartfelt apology”

The use of the two phrases, “deep remorse” (痛切なる反省) and “heartfelt apology” (心からのお詫び), occurred several times in the past. Table 2 shows that these two phrases were frequently used in official apologies.

Table 2. Expressions of “deep remorse” and “heartfelt apology” by Japanese Heads of State

| Head of States   | Date              | English expressions  | Japanese apologetic expressions  |
|--|-------------------|--|--|
| Apologetic expressions made to Chinese leaders during state visits |                   |  |  |
| 1 Tanaka and Chou En Lai   | 29 September 1972 | keenly conscious<br><u>deeply reproaches</u>                                   | 責任を痛感し、<br><u>深く反省</u> する。(Text 5)                                       |
| 2 Ryutaro Hashimoto to Li Peng                                     | 6 September 1997  | expressed his feeling of<br><u>deep remorse</u><br>stated his <u>apology</u> . | これに対して <u>深い反省</u> の気持ちの上に立ち、...<br><br><u>お詫び</u> を申し上げながら、<br>(Text 7) |

|   |                             |                                   |  |   |
|---|-----------------------------|-----------------------------------|--|---|
| 3   | Keizo Obuchi to Jiang Zemin | 26 November 1998                  | keenly conscious of the responsibility expressed <u>deep remorse</u> for this.   | 責任を痛感し、<br>深い反省を表明した。(Text 8)                                   |
| 4   | Koizumi to Jiang Zemin      | 8 October 2001                    | with feelings of <u>apology</u> and mourning standing on the <u>remorse</u> for the past   | お詫びと哀悼の気持ちをもって<br>過去の反省に立って (Text 9)                            |
| 5   | Koizumi to Hu Jintao        | Africa-Asia Summit 22 April 2005. | with feelings of <u>deep remorse</u> and <u>heartfelt apology</u>  | 痛切なる反省と<br>心からのお詫びの気持ちを常に心に刻みつつ、(Text 1)                        |
| Apologetic expressions made by Japanese Heads of States at public occasions |                             |                                   |  |   |
| 1   | Tomiichi Murayama           | 31 August 1994                    | my <u>profound remorse</u> for these acts to express my <u>profound and sincere remorse</u> and <u>apologies</u> .   | 深い反省の気持ちに立って、<br>...<br>心からの深い反省とお詫びの気持ちを申し上げたいと思います。(Text 6)   |
| 2   | Tomiichi Murayama           | 15 August 1995                    | express here once again my feelings of <u>deep remorse</u> and state my <u>heartfelt apology</u> .<br>to express my feelings of profound mourning for all victims, | 痛切な反省の意を表し、心からのお詫びの気持ちを表明いたします。<br>すべての犠牲者に深い哀悼の念を捧げます。(Text 4) |
| 3   | Junichiro Koizumi           | 15 August 2003                    | I hereby renew my feelings of <u>profound remorse</u> as I express my sincere mourning to the victims.   | ここに深い反省の念を新たに<br>し、犠牲となった方々に謹んで<br>哀悼の意を表します。<br>(Text 10)      |

### 3. Discussion

#### 3.1 The syntax

Horn (1988) suggested that the illocutionary force of utterances underlie the structure of sentences. The syntax analysis of the English version revealed an interesting find in the sentence embodying the apology. The actual phrases of apology, “feelings of deep remorse” and “heartfelt apology” occurred as subordinate clauses to the main subject, “Japan has resolutely maintained, consistently since the end of World War II, never turning into a military power but an economic power” (Text 2). These subordinate clausal expressions may suggest the apology was not the main subject but rather served as a

secondary one. However, the Chinese version revealed a different syntax. The Chinese version incorporated the apologetic expressions as the main subject in: “我国以谦虚地对待这一历史事实, 时刻铭记深深的反省和由衷的歉意” (Text 3). Unlike the English version where the apology was positioned together with the main message of ‘maintaining and resolving all matters by *peaceful means*’, the Chinese version positioned the apology in a sentence, making the apology as the main subject. This is rather significant as the Chinese version suggest that a definite apology was given. So, for the Chinese version, it would read as “Japan humbly and squarely faces these facts of history, constantly engraved in our minds feelings of deep remorse and heartfelt apology”. There are two independent clauses, making the “feelings of deep remorse and heartfelt apology”, an explicit statement of apology. So, while the number of sentences remained the same for both English and Chinese versions, the syntax bearing the apology in the versions were different.

The Japanese version, on the other hand, has only four sentences. The difference lies in the first and the third sentences. The Japanese first sentence is equivalent to the Chinese and English version first two sentences. In terms of emphasis, both the Chinese and English version emphasized the promise of forbearance with a separate sentence. This suggests the recurring theme of ‘promising not to use military force again’ in this apology. From the concept point of view, the word, “peaceful” and its associated phrases and synonyms, occurs six times (“peaceful nation”, “That spirit”, “never turning into a military power”, “peaceful means”, “without recourse to use of force” and “peace” (Text 1)), more than any other concepts. This recurring concept correlates with the recurring promises of forbearance.

The Japanese third sentence carries almost the same meaning for the English fourth and fifth sentences. The use of ‘And’, in the English version, acts as a conjunction to the previous predicate. A separate sentence starting with ‘and’ usually suggests that the previous sentence was either too long and requires a break which is not the case here. This deliberate starting of a new sentence suggests an emphasis of the implicit apologetic expression of “deep remorse and heartfelt apology”. This separation also suggests a connection of the expression with the promise of forbearance in the second part of the fifth sentence. The

implicit expression of apology, “And with feelings of deep remorse and heartfelt apology always engraved in mind” (Text 2), surfaces after the acknowledgement. Though fairly explicit in terms of the transparency of propositional content, it is clearly not “direct” because those words are part of what is being asserted; the assertion of those words triggers a possible inference that of an indirect speech act of apology. The implicit expression of apology is what Bach and Harnish (1979:70) refer to as ‘indirect illocutionary acts’ where ‘an illocutionary act that is performed subordinately to another’ and that ‘its success is tied to the success of the first illocutionary act’. Contrasting this with the Chinese’s version, the expression of apology is more clearly stated in the fourth sentence. The apologetic phrases were clearly separated in the Chinese’s fourth and fifth sentences compared to the Japanese and English versions (Table 1). Hence, the use of different number of sentences suggests different nuances to the meaning of the apology when translated.

The less number of sentences used suggests that the Japanese prefer to see things as a whole rather than separate. The sentence structures suggest that parts should be seen together as a whole as much as possible rather than seeing them as separately. Clearly for the above discussion, the Chinese version has a separate sentence and an explicit expression of remorse and apology compared to the Japanese and English versions.

### 3.2 Causal relationships

At the syntax level, there are semantic nuances owing to the differential causal constructions. Using the following representations for our discussion:

A as “Japan squarely faces these facts of history in a spirit of humility”;  
“我国以谦虚地对待这一历史事实,”

B as “with feelings of deep remorse and heartfelt apology always engraved in mind”  
“时刻铭记深深的反省和由衷的歉意。”

C as “Japan has resolutely maintained, consistently since the end of World War II, never turning into a military power but an economic power, its principle of resolving all matters by peaceful means, without recourse to use of force.”

“在二战结束后，我国果断地坚持始终如一地只做经济大国，不做军事大国，并坚持用和平手段处理所有事务，不诉诸武力的原则。”

The Japanese’s third sentence can confer two possible meaning. Firstly, it can be read in English as “(As) Japan squarely faces these facts of history in a spirit of humility (and) with feelings of deep remorse and heartfelt apology always engraved in mind, (therefore) Japan has resolutely maintained, consistently since the end of World War II, never turning into a military power but an economic power, its principle of resolving all matters by peaceful means, without recourse to use of force.” (A+B→C) This interpretation suggests the consequence (resolution) to be a result of both factors: facing “history” and “apology”.

Alternatively, this sentence can also be interpreted as “(As a result of) Japan squarely faces these facts of history in a spirit of humility, (she has) feelings of deep remorse and heartfelt apology always engraved in (her) mind, (therefore,) Japan has resolutely maintained, consistently since the end of World War II, never turning into a military power but an economic power, its principle of resolving all matters by peaceful means, without recourse to use of force” (A→B→C). This is because in the Japanese expression, “そして” (“and” (Text 1)), is silent and understood based on the context. The use or repetition of the word “and”, is considered to be wearisome and an unsophisticated form of expression. It is often avoided in speech act. So, to the Japanese reader or listener, the interpretation is left entirely to his or her own inference. There are therefore two consequences resulting from “Japan facing the facts of history”: an apology and resolution.

The Chinese version is A→B.C: “我国以谦虚地对待这一历史事实，时刻铭记深深的反省和由衷的歉意。在二战结束后，我国果断地坚持始终如一地只做经济大国，不做军事大国，并坚持用和平手段处理所有事务，不诉诸武力的原则。” (Text 3) The meaning of this construction will be equivalent of “(As a result of) Japan squarely faces

these facts of history in a spirit of humility, (she has) feelings of deep remorse and heartfelt apology always engraved in (her) mind.” The next sentence is separate and may not be a direct causation of the previous factors. The Chinese’s version clearly suggests a causal relationship between A and B, suggesting that B is a consequence of A.

The English version has A separated from B: “Japan squarely faces these facts of history in a spirit of humility. And with feelings of deep remorse and heartfelt apology always engraved in mind” (Text 1). But the use of “And” after A seems to connect the two ideas together to result in C: “Japan has resolutely maintained, consistently since the end of World War II, never turning into a military power but an economic power, its principle of resolving all matters by peaceful means, without recourse to use of force”(Text 1). Perhaps for the English version, the word “and” (Text 1), was included to suggest the first Japanese interpretation was preferred. In this case, it would be read as A+B→C.

In terms of the causal structure, there are clearly differences in the Chinese and English versions of the Japanese version. The Chinese translation posits the admission of guilt as the reason for Japan’s deep feelings of remorse and apology, whereas the Japanese version offers the reader to decide which meaning to take, either the subordinate clause or the main clause. The English version suggests the subordinate version of apology. The Chinese version puts a clear reason for the apology, the admission of guilt.

### 3.3 Lexical analysis of “deep remorse” and “heartfelt apology”

The use of the two phrases, “deep remorse” (痛切なる反省) and “heartfelt apology” (心からのお詫び), was either used separately, together or combination of other forms to convey the meaning of regret. Murayama’s use of “痛切なる反省” (“feelings of deep remorse”) was first mentioned in 1994’s apologetic address to the comfort women issue, where he used “深い反省” (“deep remorse”) (Text 6). This was, in fact, similar to Tanaka’s expression in 1972’s state visit to China. This phrase has slight variations of the adjectives: from “深い” (“deep”) to “痛切な” (“painful”) (Text 5). Since then, subsequent heads of

state used this phrase to express their “deep remorse”. The use of these adjectival nouns convey empathy which is what Wierzbicka (2003) purported that Japanese culture valued empathy and how others might feel. In all of the translations into English, the word “remorse” was used to translate “反省” at least seven times and “introspection” was hardly used. Only one time was the word translated into “reproach”. Clearly, there was no departure from the consistency of translating the noun, “反省”.

The phrase “心からのお詫び” (heartfelt apology) was a new phrase introduced in 1995 by Murayama and it was subsequently used frequently. Different adjectives were used to enjoin the word “お詫び”(apology). They ranged from “心から” (heartfelt) to “深い” (deep). The use of various adjectives to intensify the apology or remorse is to emphasize the sincerity of the speaker. An intensifier functions to “over-represents the reality denoted in the propositions” (Blum-Kulka and Olshtain, 1984:204). This is an example of “adverbial intensifiers” (Trosberg, 1987) which is used to emphasize the intensity of the regret from the speaker.

Examples of this use of intensifiers by other ministers were recorded too. On July 27 2007, the agricultural minister apologized using this phrase, “deep apology” (深くおわび) after he was questioned about the irregularities of funding his political party (Daily Yomiuri, 27 July 2007). The formal usage of *owabi* with intensifiers was seen in other important apologies made by presidents and chairpersons of big corporations. The official Japan Rail (JR) West company apology used this same phrase to convey their regret to the victim’s families on the 1 September 2005 on the official company website. The phrases, “深くお詫び” (deep apology), “心からお詫び” (heartfelt apology), and “衷心よりお詫び” (painful apology) were used. On the 11 of January 2007, the huge Fujiya (不二家) confectionary company food scandal had the company issued a press release for an apology using “deep apology” (深くおわび) twice and a single “お詫び” were used (Fujiya homepage, 11 January 2007). The use of “心から” (heartfelt) and “深い” (deep) are various expressions to denote the intensity or magnitude of the feeling of regret. The Chinese translation, “衷心道

歉”, also reflects this same meaning, as seen in JR West’s “哀心よりお詫び” (painful apology).

Clearly the uses of *owabi* with intensifiers are commonly used in important and formal occasions. It would appear that Koizumi’s use of these phrases were not only mirroring Murayama’s landmark apology but were in line with traditional Japanese formal expressions of apology in situations of critical importance.

### 3.4 *Owabi* (お詫び)

There appears to be many expressions for apology. The common apologetic forms are *gomennasai* (ごめんなさい), *sumimasen* (すみません), *shitsurei shimashita* (失礼しました) and *moushiwake arimasen* (申し訳ありません). The more formal ones are *owabishimasu* (お詫びします), *ayamarimasu* (誤ります), *chinshashimasu* (陳謝します), *shazaishimasu* (謝罪します) and *shinshashimasu* (深謝します). Apology occupies a prominent position in the Japanese language (Coulmas, 1981: 89).

Of particular interest to this paper are the more formal expressions of apology. According to Kumatoridani (1992: 35), he pointed out that among these different types of apologetic expressions: *owabishimasu* (お詫びします), *ayamarimasu* (誤ります), *chinshashimasu* (陳謝します), *shazaishimasu* (謝罪します) and *shinshashimasu* (深謝します), only *ayamarimasu* was weak compared to the rest which were considered formal and ceremonial. The four formal forms of expressions can be used interchangeably. However, the three, *chinshashimasu*, *shazaishimasu* and *shinshashimasu*, were rarely used due to their rather symbolic and stiff form. If and when used, they were often found in the written form in order to express the concept on its own rather than in a speech act. *Shazai*(謝罪) was a word imported from China whereas *owabi*(お詫び) was a word that originated from Japan. In terms of usage, both words were neither superior nor inferior to each other. The sound *o* (お) is an honorific term carrying respect and formality. Therefore, when placed in front of

certain Japanese words, they convey a higher form or more formal expression of the meaning of the word.

Table 3 shows the definitions of each word as stated by both the authoritative Beijing Waiguoyu Xuexiao and Iwanami Japanese-Chinese dictionaries. It appears that in both dictionaries, they have similar meaning and may be referred to interchangeably. On the scale of conventionality of illocutionary force indicating device (IFID) realizations, *Owabi* is understood to be apology of the highest order in both dictionaries' definitions and is similar in meaning for *shazai*, *shinsha* and *chinsha*. The other forms of lighter apologetic expressions, *gomennasai* and *sumimasen*, both carry less formality and degree in the Chinese definitions. *Shitsurei shimashita* and *moushiwake arimasen* have more formality but *owabi*, *shazai*, *shinsha* and *chinsha* seem to convey the heaviest form.

However, in Japanese usage of *shazai*, it was considered to be more formal, ceremonious, stiff or strict. On the other hand, the use of *o-wabi* was filled with feeling. Therefore, Japanese people seldom use *shazai* in the context of the apology where there was a need to express feeling. However, *shazai* was still used but limited to the headlines of the newspapers and magazines, or in the expression of the concept (as a noun form) itself rather a verb form.

Table 3. Dictionary definitions of Japanese word “apology”

| Japanese word for “apology” | 倉石武四郎・折敷瀬興編<br>『岩波日中辞典』<br>(岩波書店 1983) * | 北京外国語学校編<br>『詳解日中辞典』<br>(北京出版社 1983) + |
|-----------------------------|--|--|
| 1 (お)詫び<br>(o) wabi         | 深致歉意<br>实在抱歉得很<br>赔礼, 道歉                 | 赔不是<br>謝罪, 道歉<br>深致歉意                  |
| 2 詫びる (verb)<br>Wabiru      | 道歉, 赔不是, 赔礼<br>謝罪, 赔罪                    | Not found                              |
| 3 謝罪 (する)<br>Shazai         | 謝罪, 道歉, 赔罪                               | 謝罪, 道歉, 深表道歉                           |
| 4 深謝 (する)<br>Shinsha        | Not found                                | 深表謝意<br>深表道歉                           |

|    |  |                       |                       |
|----|--|-----------------------|-----------------------|
| 5  | 陳謝 (する)<br><i>Chinsha</i>              | 道歉, 歉意                | 道歉, 歉意                |
| 6  | 謝る<br><i>Ayamaru</i>                   | 道歉, 賠不是, 賠礼<br>謝罪, 賠罪 | 賠礼, 道歉<br>认错儿, 知过而道歉  |
| 7  | 申し訳ありません<br><i>Moushiwake arimasen</i> | 非常抱歉,<br>实在对不起        | 实在抱歉                  |
| 8  | 失礼しました<br><i>Shitsurei shimashita</i>  | 失礼, 失敬                | 失礼, 不礼貌,<br>对不起, 抱歉   |
| 9  | ごめんなさい<br><i>Gomennasai</i>            | 对不起                   | Not found             |
| 10 | すみません<br><i>Sumimasen</i>              | 难为, 对不起, 对不住          | (客气)<br>请原谅, 请谅解, 对不起 |

\* Takeshiro Kuraishi and Akira Orishikise, 1983. + Beijing *Waiguoyu Xuexiao*, 1983.

There were other formal uses of *owabi*. On July 20 2007, Taro Aso, the Foreign minister of Japan, apologized using *owabi* together with *chinsha* (陳謝) after he had offended the people making reference to the Alzimers patients (Nikkan Sports, 20 July 2007; Daily Yomiuri News, 20 July 2007). On July 27 2007, the agricultural minister apologized using *owabi* after he was questioned about the irregularities of funding his political party.

In an earlier discussion, the official Japan Rail (JR) West company apology has a total of three *owabi*. Fujiya (不二家) confectionary company' apology has also three (Fujiya homepage, 11 January 2007). Clearly, this certainly positions *owabi* as a commonly used official apologetic expression alongside the expression *chinsha* (陳謝).

#### 4. Conclusion

We began this paper with three criticisms leveled at Koizumi's apology. Firstly, the Chinese felt that the Chinese translation of the apology was different from the spoken Japanese version. Secondly, the expressions of "deep remorse" and "heartfelt apology" were inaccurately translated into English and that they were weaker translations when compared to the Chinese version. Thirdly, that the apology was *Owabi* (お詫び) is a weaker form of apologetic expression than *chinsha* (陳謝).

This paper discovered that the word “remorse” translated from “反省” was consistent with previous diplomatic and official apologies at the highest level. There is clearly no inaccuracy nor is it seen to be weak translation when compared to “introspection”. Neither was there any weakness in the Chinese translation, “衷心道歉”, of the Japanese phrase, “心からのお詫び” (“heartfelt apology”). “心から” as an adjective conveys the deepest and sincere meaning. The expressions of *owabi* with intensifiers such as, “深くお詫び” (deep apology), “心からお詫び” (heartfelt apology), and “衷心よりお詫び” (painful apology) are found to be in line with traditional Japanese formal expressions of apology in situations of critical importance.

What can be gathered critically from these many and varied formal expressions of apology, is that they can be used interchangeably to convey the deepest and sincerest apology. The use of any of the forms of *owabi*, *shazai*, *shinsha* and *chinsha*, carried with it the formal expression of apology. As such and also seen from the various forms of formal expressions of apology from the heads of states in the past, suggested that even phrases such as “深くお詫び” (deep apology), “心からお詫び” (heartfelt apology), and “衷心よりお詫び” (painful apology) convey similar magnitude of regret.

In the translations, we discovered that the versions were rendered differently in terms of the number of sentences. The Japanese version had four sentences compared to the Chinese and English which had six sentences. The adjectival clauses used in the Japanese version explain the lower number whilst the Chinese version has a clear sentence where the apology was sited. When read, the Chinese’s version clearly posited a rather explicit apology whilst the Japanese’s (same as in the English version) was an implicit one. The casual construction of sentences also pointed to the indirectness of the Japanese version compared to the Chinese one. The Chinese version combined the admission of guilt together with the apology making it a stronger expression of apology. So, Koizumi’s apology in Japanese and in English is clearly an implicit and indirect form. What can be concluded is the apology was expressed

implicitly and imbued with deep feelings, which we discovered that this was congruent with the Japanese style of indirectness (Mizutani and Mizutani, 1987).

The use of *owabi* was clearly appropriate in its formality and degree of imposition. Both the authoritative dictionaries from Beijing *Waiguoyu Xuexiao* Japanese-Chinese Dictionary and Iwanami Japanese-Chinese Dictionary categorized *owabi* as a formal and weighty apologetic word. It was also commonly used as an official and formal way of apology and carried the same degree of regret as other formal forms of apologetic words such as *shazai*, *shinsha* and *chinsha*. It was also noted that *shazai* use was limited to print and was rare. Both *owabi* and *chinsha* (陳謝) were commonly used as official and formal apologetic expression and neither was considered weaker than the other. The only perceptible difference was that *chinsha* (陳謝) was used more in written form than spoken.

However, the apology was also severely criticized for its lack of accompanying actions that commensurate the apology. Stubbs (1983), pointed out that utterances could be wrongly interpreted as they may speak one thing and mean another. Therefore, while the context was necessary for interpretation, the fulfillment of the promise in the apology is necessary. An apology must accompany the deeds. This was what Stubbs (1983) talked about in terms of the need of fulfillment of the promise in the apology and Owen's (1983) cultural criteria where the substantive moves for repair and compensation were required. In this case, where the visits to the Yasukuni Shrine by the Koizumi and his fellow cabinet ministers in official capacities clearly irked the Chinese, and did little to convey the sincerity and weight of the apology.

For all intent and purposes, Koizumi's apology did merit a diplomatic response from China as Mr Hu Jin Tao, subsequently met with him for a brief discussion on the Sino-Japanese relationship. Mr. Hu reiterated China's position on the issue of the visits of the Yasukuni Shrine and revision of the Japanese text books. While there were no doubt to the billions of dollars given in aid or grants to China and several Asian countries, some were still calling for deeds rather than words. Several major newspapers, as well Japan's very own Asahi

Shinbun (Amako, 2005) called for matching the words with deeds. The continual visits to the Yasukuni Shrine will undoubtedly set Japan back in the Sino-Japanese relationships and undermine the repair done by the Summit's apology. This once again highlighted the extreme sensitivities and heightened partisan views held on either side. Whatever the case may be, this paper trust that the several issues raised by the media and public regarding apologetic expressions may be laid to rest from this research.

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