

Translation Shifts in Japanese–English Translations of Speech Scripts Case Study of Two Speeches Given by Empress Michiko

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This study compares the English scripts of the two speeches given by Empress Michiko at the 1998 and 2002 congresses of the International Board on Books for Young People (IBBY) with their original Japanese scripts, by focusing on translation shifts. The analysis suggests that the translation shifts observed in the two ST–TT pairs can be classified into three categories according to the possible factors that a translator can be conscious of in the communicative situation: (1) audience-conscious shifts, (2) style-conscious shifts, and (3) message-conscious shifts. Both speeches offer a positive evaluation of IBBY for its work in connecting children with books; however, each speech has a different focus. While the 1998 speech describes the significance of childhood reading, the 2002 speech congratulates IBBY on its 50th anniversary. The analysis suggests that the translation shifts altered the two speeches to emphasize their individual focus.

1. Introduction

English is a widely spoken language that enables people from various linguistic backgrounds to communicate with one another (Sewell, 2012). This may be one reason why Japanese public figures give speeches in English when they are asked to address world audiences. It is often the case that these individuals first prepare a script of the speech in Japanese, have it translated into English, and then give the speech in English based on the translation. Examples of such speech script translations include Kenzabro Oe’s acceptance speech for the Nobel Prize in Literature in 1994, Haruki Murakami’s acceptance speech for the Jerusalem Prize in 2009,¹ and Empress Michiko’s two speeches at the congresses of the International Board on Books for Young People (IBBY) in 1998 and 2002 (the topic of this study). The 1998 speech was the keynote speech for the 26th Congress of IBBY, which was videotaped and delivered in New Delhi, and the 2002

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speech was the speech given at the opening ceremony of the Jubilee Congress held in Basel, Switzerland.

The contents of both speeches convey the speaker's positive evaluation of IBBY for its work in connecting children with books. However, there are slight differences in terms of their focuses. The 1998 congress was called "Peace through Children's Books," and the speech itself was titled "Reminiscences of the Childhood Reading." In the speech, the Empress gives a detailed account of her experience of reading as a child during the Second World War and describes what reading meant to her. The focus of the 2002 speech was to congratulate IBBY on its 50th anniversary.

The Empress's two speeches were translated by two different translators. The 1998 speech was translated by Eileen Kato, and the 2002 speech was translated by Kyoko Matsuoka. The two ST-TT pairs were published on the Ministry of the Imperial Household's webpage; moreover, they were individually published in books in 1998 and 2003. One might argue that both of the published texts are the Japanese and English "versions" of the speeches. However, because the English text was translated from the Japanese text, this study considers the Japanese text to be the original (ST) and the English text to be its translation (TT). The speaker did not mention that her speeches were produced through translators when she gave the addresses, and therefore, the audience might have assumed that the speeches were being given in the original language in which they were written. However, when the Japanese script of one of the speeches is considered alongside its English translation, comparing the two texts and discovering their differences are possible. The differences indicate translation shifts which are the alterations made by a translator to the text while translating ST into the target language.

This study discusses the translation shifts observed in the translations of the two speeches given by Empress Michiko at the two IBBY congresses. Section 2 reviews the relevant literature concerning translation shifts and speech script translations. Then, Section 3 compares the two ST-TT pairs and classifies and discusses their translation shifts.

2. Literature review

2.1 Translation shift

The term "translation shift" was first coined by Catford, who, from a contrastive linguistic viewpoint, explains that translation shifts are "departures from formal correspondence in the process of going from SL to TL" (1965: 73). Malmkjær (2004: 16) has recently studied translation shifts in terms of "translational stylistics," with the aim of recovering translators' intentions or their own writing styles.

Translation shifts occur for several reasons. First, some are the results of linguistic differences between the source language (SL) and the target language (TL). As Catford (1965) describes, some shifts are inevitable because there are linguistic differences between SL and TL.

This is the case for Japanese–English translations. The translation of even one sentence, for instance, requires the modification of the sentence’s structure because of linguistic distinctions between the two languages.

In addition, certain features of ST can cause translation shifts. Hatim and Mason argue that a marked use of a language is an example of one such textual feature because it reflects certain intentions of the ST author (1997: 30). This allows more room for the translator in his/her choice of translation strategies, for there are various ways to recreate the equivalent markedness in the textual features of TT.

Moreover, some shifts can be the result of censorship. For instance, Baker (2006: 114) maintains that shifts can be due to the translator’s intentional manipulation of the text to make the translation fit the ideological framework of the translator or of his/her society, by strengthening or undermining particular aspects of the narrative.

Furthermore, the translator’s biases or preferences may also cause translation shifts. Munday (2010: 81) argues that the translator’s “evaluation” of ST can lead to shifts. Evaluation in a written language can be defined as “the broad cover term for the expression of the speaker or writer’s attitude or stance toward, viewpoint on, or feelings about the entities or propositions that he or she is talking about” (Hunston and Tompson, 2000: 5). Accordingly, the translator’s evaluation of ST is his/her attitude or stance toward, viewpoint on, or feelings about ST or a part of ST. However, unlike evaluation in text, the translator’s evaluation can only be found through a comparison of ST with TT (Munday, 2010: 91).

Thus, there are four main motivations for translation shifts indicated by the literature discussed above: language differences, a marked use of a language in ST, censorship, and the translator’s own biases or preferences. However, these may not be sufficient for explaining the translation shifts that are observed in the translation of a speech script. Social expectations that influence the translator in the particular communicative situation in which the speech is given can also affect his/her choice of translation strategy. The section below will discuss the social expectations that may affect the translation of speech scripts.

2.2 Speech script translation

Vermeer (2004: 228) has proposed the Skopos theory. This theory claims that the particular purpose for a translation is determined by the communicative situation in which the translation is performed. This, in turn, governs the translator’s choice of the translation method and approach. It is true that there are cases in which translators are required to make their own ethical decisions when translating (Baker, 2011: 274); however, to a certain extent, their performance as translators may still be consciously or unconsciously determined by social expectations related to their role in the communicative situation.

One expectation concerning the translation of a speech script is that the audience should not feel the presence of the translator. It is expected that the audience will assume that a speech given in English is the speaker's own words, not the product of a translator, and the audience will therefore assume that the speech directly reflects the speaker's own personality, thoughts, and evaluation of the subject matter.

In this sense, the translation of a speech script shares characteristics with a "covert translation," i.e., a translation in which the translator reproduces the function of the original (House, 2001: 250). Gutt (2002: 219) explains that such a translation is a shortcut to produce the equivalent in TL. In other words, as Hermans states, covert translations are "pragmatic substitutes for their originals" (Hermans, 2007: 23).

This suggests that in addition to the four motivations described in the previous section, the shifts observed in a speech script translation may also indicate that the translator is aiming to produce a TT appropriate to the communicative situation in which the speech is given; i.e., the translator may have to translate not only the content but also the stylistic features of the text carefully for the TT to become accessible to the target audience. Thus, this study suggests that there are three factors that the translator may be conscious of regarding the communicative situation: audience, style, and the content of the message. The section below will offer an analysis of the Empress's two IBBY speeches based on this threefold classification of translation shifts.

3. Analysis of features of translation shifts

The translation shifts observed in the two ST–TT pairs can be classified into three categories depending on what the translator appears to be conscious of regarding the communicative situation in which the speech is given: (1) audience-conscious shifts, (2) style-conscious shifts, and (3) message-conscious shifts. These categories may overlap at some instances. For example, an alteration in style can result in emphasizing/diminishing the message conveyed via text.

3.1 Audience-conscious shifts

Both ST–TT pairs show the instances of additions, the primary function of which is to supply information that is not given in ST. In the two examples given below, the proper nouns written in italics appear to have been added to supply information. My English translation of ST is added in parentheses. The italicization is also mine.

1.

ST: この時初めて名前を知ったバーモントの詩人が [the poet of Vermont whose name I first learnt at that time]

TT: *Robert Frost*, the poet of Vermont whose name I first learnt through this poem (1998)

2.

ST: 十数年にわたり招かれていた英詩朗読会 [the poetry reading circle to which I had been invited for over ten years]

TT: The poetry reading circle *in Tokyo* to which I had been invited for over ten years (2002)

These translation shifts appear to have been made to account for an international audiences’ better understanding of the information conveyed in the speech.

3.2 Style-conscious shifts

3.2.1 Hendiadys

The analysis shows that the translators of the speeches used hendiadys when translating several parts of STs, as shown in Tables 1 and 2. My English translation of ST is added in parentheses. The italicization, which indicates hendiadys in TT, is also mine.

Table 1. Hendiadys in 1998 Speech

ST	TT
かなり乱暴な [very rough]	<i>rough and rude</i>
悲しみ [sorrow]	<i>pain and sorrow</i>
直線的に結びついている [linking directly]	bound <i>closely and directly</i>
私をすっかり健康にし [make me completely healthy]	grew <i>strong and healthy</i>
不思議とその民族を象徴します[somehow symbolize the people of that country]	symbolize the people of that country in a <i>strange and wonderful way</i>
安定の根 [root of stability]	root of <i>stability and security</i>
全てをぼんやりと感じただけ [I felt everything in a vague way]	I felt everything in only a <i>vague and confused way</i>
心から感服したのは [I admired from heart]	stirred my heart with <i>wonder and admiration</i>
なだらかなものではなかった [not something smooth]	not a <i>smooth and easy road</i>

Table 2. Hendiadys in 2002 Speech

ST	TT
心の支えとなる本 [books that can provide sustenance for the heart]	<i>mental and spiritual</i> sustenance that books can offer most
他国理解 [understanding of other countries]	understanding other <i>countries and people</i>
日々を不安の中に過ごす子供たち[children who spend their days in uneasiness]	children who are forced to spend their days in <i>fear and dread</i>
志を同じくするものが [people with common aspiration]	People with common <i>interests and aspiration</i>

経験を分かち合い意見を交わす [share to share *experience and ideas*
experience and exchange ideas]

The function of hendiadys is to emphasize a certain part of text; however, because this alteration is observed throughout these two speeches, it appears that it was used to give the English scripts this stylistic feature and not to emphasize certain aspects of the speeches.

3.2.2 Metaphorical coherence

Another translation shift, which appears to have been made for stylistic purposes, creates textual coherence in TT using metaphors. This shift is specifically found in the 1998 speech.

One example of this type of shift can be found in the passage where the speaker recalls her memories of reading as a child. Here, she explains that through reading, she learned that everyone in the world has his/her own sorrow. She refers to this “sorrow” three times in her speech.

However, in ST, the expressions that co-occur with “sorrow” are inconsistent. As shown below, “has sorrow,” “my sorrow,” and “carries his sorrow” are used. In contrast, in TT, the expression “burden of sorrows” is consistently used throughout the speech. The underlining in ST is my addition. My English translations for the underlined parts are inserted in ST. Furthermore, I have italicized the corresponding parts in TT.

3.

ST: そして、でんでん虫はやっと、悲しみは誰でも持っているのだ [everyone has his/her own sorrow]、ということに気がきます。自分だけではないのだ。私は、私の悲しみ [my sorrow] をこらえていかなければならない。

TT: So the snail at last came to realize that everyone *had his burden of sorrows to bear*. “It is not only me. I, too, must bear *my own burden of sorrows*.” (1998)

4.

ST: そしてお話の中ででんでん虫のように、悲しみは誰もが背負っているものだ [everyone carries his sorrow on his back] ということ、子供達に知ってほしいという思いがあったのでしょうか。

TT: And also, did he perhaps feel he wanted children to learn, like the little snail in the story, that *everyone has his own burden of sorrows?* (1998)

This example suggests that the translator altered the language of the speech to employ the same metaphorical expression to describe how people bear sorrow in their lives.

As Lakoff and Johnson (1980: 6) argue, from the perspective of conceptual metaphor theory, the function of a metaphor is to understand and experience one thing in terms of another. Therefore, when the same metaphor is employed repeatedly throughout the speech, it provides the audience with a consistent way of perceiving this idea. Thus, the use of a consistent metaphor produces not only textual coherence in TT but also a consistent understanding of the idea to which the metaphor refers.

Similarly, the next example shows that the translator used a consistent metaphor to alter a sentence in such a way that the introduction an extended metaphor in TT by employing the expression “burgeoned” would produce metaphorical coherence in TT.

5.

ST: その後の自分の考え方、感じ方の「芽」になるようなものを残したと思われる何冊かの本 [books that left something like “buds” of my later ways of thinking and feeling] を思い出し、

TT: *recall a few books which left “buds” as it were in me that burgeoned later within me into ways of thinking and of feeling...* (1998)

This metaphor also connects with different parts of the text. The vehicle of this extended metaphor, “plant,” is also the vehicle of another metaphor used in the following example cited from the 1998 speech, in which the word “root” is metaphorically used. This metaphor was originally employed in ST and reproduced in TT.

6.

ST: 父がくれた神話伝説の本は、私に、個々の家族以外にも、民族の共通の祖先があることを教えたという意味で、私に一つの根っここのようなものを与えてくれました [gave me something like a root]。本というものは、時に子供に安定の根 [root of stability] を与え、時にどこにでも飛んでいける翼を与えてくれるものようです。

TT: In the sense that it taught me how, aside from our individual families, the people have a common ancestry, the book of myths and legends that my father brought *gave me a something very like a root*. Sometimes a book can give a child *the root of stability and security*. Other times it seems a book gives wings to soar and fly just anywhere. (1998).

Thus, the alteration above is an extended metaphor created through the vehicle of “plant,” which produces a consistent understanding of the idea as well as textual coherence in TT.

These examples of metaphorical coherence indicate translation shifts that provide TT with this stylistic feature. Note that these examples can also be categorized as message-

conscious shifts because these alterations also provide the audience with a consistent understanding of an idea, as well as giving textual coherence to TT.

3.3 Message-conscious shifts

As mentioned earlier, the 1998 speech focuses on describing the importance of the Empress's childhood reading experience, whereas the 2002 speech congratulates IBBY on its anniversary. Both ST–TT pairs reflect translation shifts, such as elaboration in the text, which result in an emphasis on the respective focuses of both speeches. Moreover, there are also instances of simplification in which some information is left out through omission and summarization.

3.3.1 Elaboration

3.3.1.1 Childhood reading experience

In the 1998 speech, the speaker talks about her experience reading as a child. The expressions used in TT to describe her feelings about the books she was given are slightly different from those originally used in ST. The underlining in ST is my addition. My English translations for the underlined parts are inserted in ST. Furthermore, I have italicized the elaborated parts in TT.

7.

ST: 教科書以外にほとんど読む本の無かったこの時代に、たまに父が東京から持ってきてくれる本は、どんなに嬉しかったか。冊数が少ないので、惜しみ惜しみ読みました [I would read them wishing that they would not end]。

TT: At that time when, apart from school textbooks, there was so little reading matter to be had, what a happiness it was to get the books which Father, now and then, would bring from Tokyo! Since I had so few volumes, *I would read every bit of them and I prized them highly.* (1998)

In the example above, when 惜しみ惜しみ読みました [I would read them wishing that they would not end] is translated as “read every bit of them and I prized them highly,” the expression “prized them highly” is used. TT appears to express more explicitly the Empress's positive feelings about her memories of reading during her childhood.

In addition, the examples below show how elaboration in the text results in an emphasis on the tragic aspect of a folktale she read as a child. The tale is about a prince and his wife who are eventually killed by their enemies after several escapes.

8.

ST: このしばらく前、健（たける）と弟橘（おとたちばな）とは、広い枯野を通っていた時に、敵の謀に会って草に火を放たれ、燃える火に追われて逃げまどい、

九死に一生を得たのでした [they were caught in their enemy’s stratagem of setting fire to the grass, fled this way and that chased by the raging flames, and scarcely survived].

TT: Some time before this, while Takeru and Oto-Tachibana were crossing a withered plain, their enemy devised a *cruel stratagem* of setting fire to the grass, *leaving them engulfed in raging flames*, fleeing this way and that, in peril of their lives

9.

ST: この時、付き添っていた后、弟橘比売命（おとたちばなひめのみこと）は、自分が海に入り海神のいかりを鎮めるので、皇子はその使命を遂行し覆奏してほしい、と云い入水し [cast herself into the water]、皇子の船を目的地に向かわせませす。

TT: Then his consort, Princess Oto-Tachibana, who was accompanying him, declared that she herself would go into the sea to appease the wrath of the god of the sea-crossing. With that, *she cast herself into the stormy waters, which immediately grew calm*, and the Prince’s boat was able to sail on to his appointed destination (1998).

One might argue that the latter example reflects an audience-conscious shift because it appears to explain what 入水 [cast herself into the water] means in greater detail. However, when all the italicized words in TT are considered together, they appear to enhance the emotional and tragic aspects of the story. Therefore, the elaborated translation of 入水 [cast herself into the water] should also be considered as an example of a message-conscious shift, rather than just an explanatory translation of a culturally specific word. By emphasizing the emotional aspects of the story, this translation shift stresses how vividly the images remain with a person throughout his/her childhood reading experience.

3.3.1.2 Respect for IBBY

The translator made alterations in the text to emphasize the speaker’s respect and sympathy for the work of IBBY in the 2002 speech through the use of elaboration.

While the elaboration in the 1998 speech emphasizes the Empress’s memory of her childhood reading experience mostly through the addition or alteration of words/phrases, the elaboration in the 2002 speech includes the addition of much longer phrases and even an entire sentence. My English translation for ST is added in parentheses. The italicization in TT is also mine, which indicates the elaborated parts.

For instance, in the example below, a phrase that describes the Empress’s relation to IBBY is added.

10.

ST: 1998年、IBBYのニューデリー大会における基調講演を求められました [I was asked to deliver a keynote speech at the IBBY Congress in New Delhi].

TT: *My link with IBBY went a step further, when I was asked to deliver a keynote speech at the 26th Congress in New Delhi. (2002)*

In addition, in the two examples below, the parts in which the speaker expresses her respect for and gratitude toward the organizers of IBBY are elaborated in TT.

11.

ST: IBBYの50周年を祝うこの大きな会を、あなたはどんなに心をこめて準備なされたことでしょう [How much you put your heart into the preparation of this big congress celebrating 50th anniversary of IBBY].

TT: I can well imagine *how much thought and care you have put into the planning and preparation of the Congress and how wholeheartedly you have been working till today. (2002)*

12.

ST: この度の会議に出席し、皆様方の活動の一端に触れることにより、私自身少しでも深くIBBYを知ることとなり、これからも遠くよりこの活動に心を寄せていかれるのではないかと感じております [I feel that by attending the conferences and knowing part of your activities, I will be able to learn about IBBY deeper as much as possible and continue to keep my heart closer to the activity from far].

TT: ...I feel that after experiencing this Jubilee Congress, *I shall be able to better follow your work and continue giving moral support, with a deeper understanding towards your commitment to bring books and children together in so many different parts of the world. (2002)*

These examples suggest that these alterations are intended not only to add explanation but also to emphasize the speaker's positive evaluation of the work performed by the organizers.

3.3.2 Simplification

The translators omitted or summarized details that do not appear to affect the speech as a whole. In the three examples given below, the words in parentheses in TTs are omitted.

13.

ST: 私は今、それが子供向けに現代語に直されていたのか、原文のまま解説が付されていたのか思い出すことが出来ないのですが

TT: ...I cannot now rightly remember whether it was given in a modern rendering [for children] or in the original Old Japanese with explanation attached. (1998)

14.

ST: …今、自習世界で子供たちの読んでいる本を送ってほしい、できれば絵本や挿絵のある本を、というレップマンの要望は、やがて世界に発信され、

TT: She sent a plea to the world that books then being read by children in the free world [picture books or books with pictures if possible] be sent to the German children. (2002)

15.

ST:私は第二次世界大戦の末期、小学生として疎開していた時期の読書の思い出をお話しいたしました。

TT: I spoke about my memories of childhood reading, especially of the time toward the end of World War II when I [, as an elementary school student,] was evacuated from the city. (2002)

These omissions suggest that the translator cut details that are not necessary to the overall message of the speech.

In addition, the example given below shows that the translator summarized the part of the 2002 speech that is in parentheses.

16.

ST: 私がこのたびバーゼルに参りましたのは、私自身がかつて子供として、本から多くの恩恵を受けた者であったからです。

TT: [I came to Basel because I myself was once benefited greatly from books as a child.] When I was invited to attend this Congress, I hesitated at first thinking that I lacked professional qualifications. (2002)

These examples of translation shifts suggest that the translator is likely to cut repetitive information or details that do not affect the audience's understanding of the message conveyed by the speeches.

3.3.3 Different ways of elaborating the text

The analysis above suggests that there are slight differences between the two speeches regarding how elaboration/simplification occurs. There appears to be a tendency in the 2002 speech for longer additions when compared with the 1998 speech.

One reason the 2002 speech includes longer additions than the 1998 speech might be the lengths of the two speeches. As shown in the table below, the two speeches differ in length. The 1998 speech is almost one-third as long as the 2002 speech.

Table 3. Quantitative Overview of ST and TT

	1998 speech	2002 speech
Number of characters in ST	11929	3834
Number of words in TT	5870	1815

The 1998 speech possibly could not be longer because of the time constraints, and therefore, unnecessary details were left out. In fact, the webpage has a note concerning the 1998 speech, which states that the actual speech given by the Empress was shortened because of time limitations, although the omitted parts are restored in the published text. This suggests that there might have been a scope for additions when the Japanese script of the 1998 speech was translated into English.²

Thus, in addition to the general restrictions for producing the equivalent text, as discussed in section 3, this suggests that another constraint when producing a speech script translation can be a constraint on time.

4. Conclusion

This study has discussed the translations of the speech scripts of Empress Michiko's two speeches given at two IBBY congresses, focusing on translation shifts. This paper suggests that translation shifts observed in the speech script translations can be classified into three categories depending on what the translator seems to be conscious of regarding the communicative situation in which the speech is given: audience-conscious shifts, style-conscious shifts, and message-conscious shifts.

The adaptability of the classification schema in this study may need to be examined further in other similar case studies; however, the study shows that this classification can be useful for explaining the features of the translation shifts observed in speech script translations as follows. Audience-conscious shifts can be found when some information is added to help the audience better understand the speech. Style-conscious shifts include alterations made to produce hendiadys and metaphorical coherence. These shifts appear to be made to improve the

texts’ accessibility, rather than to emphasize certain aspects of the two speeches. Message-conscious shifts are divided into elaboration and simplification. In the 1998 speech, the tragic aspects of the folktale that the Empress mentions are elaborated through the cumulative effects of additions and alterations. In the 2002 speech, elaboration results in greater emphasis on the Empress’s respect for IBBY. Conversely, simplifications are observed in places where the text includes information that is not necessary for understanding the speech’s message or information that can be considered repetitive.

Moreover, the different ways of elaborating the text that can be observed in a comparison of ST and TT suggest that time restrictions can be another factor that determines the approach to translation shifts; however, this needs to be researched further, and more evidence should be provided.

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Notes

¹ Translations of Hauki Murakami’s Jerusalem Prize Acceptance speech was discussed in Toshioka (2014) Chapter 6.

² As for the 2002 speech, there is a note that appears on the webpage, which states that the English translation is not a literal translation of the Japanese text as it was modified to make it more accessible to the audience at the ceremony.

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