

The AALITRA Review  
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# Works by Zhong Zhang and Kaku Aizawa

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The 2013 *Translation Transnation* symposium provided the opportunity to invite Zhong Zhang, a third generation *diasporic* Korean poet in Japan along with translator, essayist and poet Kaku Aizawa to Australia. As with most Korean intellectuals in Japan, Zhong Zhang conceives of himself as simply “Korean”, and, in this nonpartisan stance, he has sacrificed a nationality to reaffirm the ongoing relevance of the reunification of the Korean peninsula. Having a stateless Korean poet as our guest provided us with countless insights into the experience and aspirations of Koreans in Japan. Mr. Aizawa’s presence complemented Zhong Zhang’s. A pacifist and ally of all who suffer, his compassionate acumen, manifest in his writings, was equally inspiring.

Translation is generally a solitary affair; however, on this occasion it was a collaborative effort. The working party was not only able to consult with each other, but, more importantly, we were able to consult with the writers themselves. The collaborative process was extremely gratifying as we placed a premium on consensus. Unsurprisingly, our interpretations of the poetry or prose in question differed giving rise to in-depth discussions – we often spent over thirty minutes discussing the suitability of one or another word – and, to our credit, we strategized together, at every turn, until we found consensus. Each contributor brought a different skill set: some had a greater command of Japanese while others had a greater command of English; some were macro-level thinkers, while others were micro-level thinkers. Getting to know the writers and being able to discuss their work with them intensified our commitment to precision and the longer we worked together the closer our connections became.

Needless to say, translating poetry is a particularly challenging mission given the aesthetic, symbolic and rhythmic qualities of the literary art. Zhong Zhang and Kaku Aizawa are both craftsmen of the highest order and we hope the final translations do them justice in summoning the emotive responses their works evoke in the original Japanese.

# 新しき「サラム」のこと *Redefining Saram*

ZHONG ZHANG

この数年来、私は東大阪で生業の飲食店を営みながら、在日同胞の未来を考え、そしてそのどうしようもない絶望感にさいなまれながら、とつとつと詩をつむいできた。

— この先も在日同胞が在日同胞として、この列島の地で在りつづけるためには一体どうすればいいのか —

猪飼野の東はずれの、まるで洞窟のような喫茶店の厨房で、このような思索にとりくむうちに、私はようやく一縷の光のような、ひとつの微かな結論を得ることができた。

— われわれ在日同胞は、自らのよりどころとなり得る自立した「サラムらしさ」をこの列島の地に打ち立てねばならない —

私は自分の存在をしばしば「在日サラム」と自称する。日本国の外国人登録法上、特別永住資格者であり、またその「国籍等」の欄に「朝鮮」を記されている私は一般的な呼び方にならえば「在日朝鮮人」であり「在日コリアン」であろう。しかしそれらの呼称により、私の自己存在の政治的立場や民族的立場を表し切れるのかと言えば、否である。かねてからどうもしっくりせず、しだいに物足りないという想いが強くなり、いっそ新しい呼称をと考え、そう自称するようになった。

「サラム」というのは「사람」の日本語表記であり、普通は「ひと」という意で用いられている言葉である。私は自己存在の容れ物として、自民族語の日本語表記であるこの「サラム」という語を選んだ。

私は政治的にどの国家にも属していない無国籍人である。

うら若げな二十歳の時分、一人の日本

For some time now I've been running a coffee shop in Higashi Osaka. Over the years I've been considering the future of my fellow *zainichi* Koreans<sup>1</sup> and agonizing over how bleak it looks, all the while painstakingly composing poetry.

What are we *zainichi* Koreans to do, as *zainichi* Koreans, in order to survive on this archipelago?

I grapple with these musings behind the counter of my coffee shop, on the outskirts of Eastern Ikaino, as if ensconced in a cave. At long last, like a ray of light, a possible solution emerged.

We *zainichi* Koreans have to create a discrete '*saram*' (person) identity here on this archipelago.

I often call myself *zainichi saram*. I have special permanent residency under the Alien Registration Law of Japan, and my nationality on legal documents is classified as *Chōsenjin* (a national of the previously unified Korea).<sup>2</sup> Generally speaking, the designated term *zainichi Chōsenjin* can mistakenly imply that one is "North" Korean, whereas, in fact, for many *zainichi* Koreans like me, it should designate that one is simply Korean, neither affiliated with the South or North. Therefore, this term does not accurately represent either my political affiliation or ethnic status.

The term *saram* is the Japanese transliteration of the indigenous Korean word, which generally translates as "person". I chose this word "*saram*" – the Japanese transliteration of my ethnic Korean language – as a repository for my own identity.

Politically, I do not belong to any nation; I am a stateless "person".

As a naïve twenty-year-old I fell in love with a Japanese girl. At that time I underwent a crisis of spirit and questioned everything including my stateless designation.

人との恋愛を機に精神の危機に見舞われた私がその後、無国籍人としての自覚に至ったのも、そしてまた、自分が持つ「朝鮮国籍」の「朝鮮」を、一九四八年相次いで成立した南北両政府にあの半島が分断される以前の、一つの「朝鮮」だとする政治的立場があるということを知り得たのも、ひとえに、あのうら若き精神の危機から脱け出そうとする過程において、私が貪るように読みあさった在日同胞文学のおかげであった。

北でも南でもなく、また同時に北でも南でもあると言えるその「朝鮮」籍は、朝鮮籍の父親と韓国籍の母親との間に生まれ、しかも民族的にはあまりにお粗末な生活を送っていたかゆえに南北どちらの政治組織からもまったく疎遠だった私が、あの精神の危機から脱け出し、新たにサラムとしてこの世界を生きてゆきにあたって、実に違和感なく自然に選び得た政治的立場であったのだ。

「在日」とはむろん、この列島における政治的立場を表す語である。たが私たち<sup>3</sup>在日同胞は、しばしば民族的立場の意をも含めて「ザイニチ」と自称する。それはあたかも「在日」の先駆者としての特権的振る舞いであるかのようだが、実際の「在日」はと言えば在日華人もいれば、在日ブラジル人もいるであって、「在日」はすべての在日外国人のためにあるべき後であるはずなのだ。

しかしそれは「在日韓国・朝鮮人」という呼称に実によく表されている理由、つまり民族分断の歴史にほかならない。

あの半島の政治的分断が、この列島にまで波及し、私たち<sup>3</sup>在日同胞の政治的立場も分断された。あの半島の分断の苦しきは、同時にこの列島の在日同胞の苦しみでもあり、その忌まわしき分断を引き起こした政治性に対する忌避や抗いの想いが、民族的立場だけでなく政治的立場の意を含んでしまっているその「韓国・朝鮮」の部分をおのずと省略させ、つまりは本来民族的意味を何ら表すはずのない「在日」という

It was *zainichi* Korean literature, which I devoured throughout this period, that enabled me to extricate myself from my crisis of identity. I realized that the *Chōsen* status which I was assigned, in fact, refers to the pre-1948 North-South unified Korean peninsula. Indeed *Chōsen* signified this single political entity, Korea, as distinct from “North Korea” as it is commonly misunderstood in Japan.

*Chōsen* which does not mean either North or South Korea but simultaneously means *both* North and South Korea, was a natural and fitting choice of political affiliation for me. Born to a father with *Chōsen* status and a mother with South Korean nationality, I was raised with little connection to my Korean ethnicity and was not affiliated with either pro-North or pro-South political organizations. Thus I was free from an emotional attachment to one or other ‘side’ of the divide. I lived in the world as a new *Saram*. This *Saram* identity was an inevitable and wholly natural self determined political mode of being for me.

The term *zainichi* (literally Japan-resident) undeniably refers to our political status on this archipelago.<sup>3</sup> However, we *zainichi* Koreans use the term “*ZAINICHI*” to refer to our ethnic status. It would seem that we have exclusively appropriated the term *zainichi* but, in actual fact, *zainichi* refers not only to Korean residents in Japan but also to *zainichi* Chinese, *zainichi* Brazilians and all foreign residents in Japan.

Nevertheless, there is a reason why we *zainichi* Koreans have had to refer to ourselves just as *ZAINICHI* because use of the official labels “*Zainichi Kankoku/Chōsenjin*”<sup>4</sup> embodies the historically imposed ethnic division.

The political division of the peninsula spread across to the archipelago, manifesting itself on *zainichi* Koreans. The pain that partition brought to the peninsula was shared by us on the archipelago. Our need to evade and fight the political designations generated by this abhorrent division, naturally led to the dropping, by some, of “*Kankoku/Chōsenjin*” from the term *zainichi* due to the explicit ethnic and political connotations inherent in the terms. In other words, we came to refer to ourselves as

部分に民族的立場の意と、さらには「統一」への願いまでも強く含めて、「ザイニチ」と自称してきたのである。

ただ、その「ザイニチ」も、半世紀に亘る時代と世代を経過するうちに、あらゆる面において風化が進んでしまったことを否認しない。特に半世紀以上にも亘る「日・韓・朝」の三つどもえの忌まわしき関係のはざまで、われわれ在日同胞が、善きにつけ悪きにつけ、それら三方いずれかに否応なくも従属させられ、いかに振り回されているのかを、在日三世である私ですらも重い実感として厳しく思い知らされている昨今でもある。

例えば、二〇〇〇年、あの半島での南北首脳会談、そして二〇〇二年の韓日W杯により、われわれ在日同胞のいかに多くの者が諸手を上げて歓喜したことだったか。そしてまた、平壤での朝日首脳会談とその後の朝米の対話の中で明らかになった北共和国の拉致犯罪や核開発の事実により、われわれ在日同胞がいかに大きなダメージを請け負わされることになってしまっているか。

そのようにこの列島においてこれまで幾度となく繰り返され、今なお繰り返される「日・韓・朝」のこの虚しき茶番劇の劇場からわれわれ在日同胞が一刻も早く脱け出すためには、あの半島の分断政治やこの列島の政治と一線を画くした「ザイニチ」としての自立した立場を新たに確立する以外に方法はないのでないだろうか。北共和国でも南韓国でも日本国でもない「ザイニチ」のその自立した立場こそが、われわれの「ザイニチとしての誇り」を保ちつつ、われわれが半島の統一に寄与し得る唯一の手段であり、またの列島「ザイニチの絶望」をわれわれが乗り越えてゆくその未来への、唯一の在り方ではないのだろうか。私は昨今、そのような想いにとりつかれてやまない。

ただ私は決して政治家でも、組織の者でもない。まがりなりにもひとりの詩人である。

*ZAINICHI*, taking the neutral Japanese term *zainichi*, devoid of ethnic implications, appropriating it to signify not only our ethnic status, but also our desire for unification.

Unfortunately, however, one cannot deny that our term *ZAINICHI* has become watered down in various ways over the last half century and through the passing of generations. Caught between the antagonistic relationship of Japan, the ROK and the DPRK for over half a century, for better or for worse, we *zainichi* have been forced to align ourselves with one of the three states. Even I, a third generation *zainichi*, am acutely and painfully aware of the way in which we have been manipulated.

For example, so many of us in the *zainichi* Korean community were overjoyed by the Inter-Korean Summit of 2000 and the Korea-Japan World Cup of 2002. Then news of North Korean nuclear development and crimes of abduction came to light in the North Korean-Japan Summit in Pyongyang and subsequent North Korean-US talks; the latter have had devastating consequences for the *zainichi* community.

This senseless farce has been repeated countless times and continues to be played out between Japan and the two Koreas. Surely, there is no other means for us to escape this farce here on this archipelago, than to re-establish an independent position as *ZAINICHI* divorced from the political divide of the peninsula and politicking on the archipelago. It is precisely this independent stance as *ZAINICHI*, which is not affiliated with the Japanese state, the DPRK or the ROK that enables us to contribute to the unification of the peninsula, while maintaining our pride as *ZAINICHI*. It is also the only expression of our identity that allows us to move forward and overcome the feelings of hopelessness amongst *ZAINICHI* on this archipelago. These are the thoughts that continually plague me.

However, I am not a political man, nor am I affiliated with any political organization. I am merely a solitary poet.

Now, when current political institutions have lost their role as anchors of the *ZAINICHI* community, one could argue that we writers have the duty to step up and do

既存の政治や組織が、ザイニチのよりどころとしての力を失ってしまっている今、それらに代わる「ザイニチのよりどころとしての文化」を何としてでも打ち立てねばならないという、そのような重き責務を、文化によって立つわれわれ文人は背負っているのだと言えるはずである。そしてこの政治家でもなく組織の者でもない私は、まるで砂粒のように限りなく小さな詩人として、またとつとつと、詩を書きつけてゆくしかないのである。

つまり、この地上にまったく新しい「サラムらしさ」を築き上げるために。

whatever it takes to create cultural foundations for a *ZAINICHI* identity. And I, being neither a politician nor a member of any political organization, can only continue to write my poems, even though they are only tiny drops in the ocean.

In short, this is my purpose – to build an entirely new *saram* identity.

Notes:

- 1 The term *zainichi Koreans* refers to Koreans, whose presence in Japan is a result of Japan's colonisation of the Korean peninsula (1910-1945) as opposed to new-comer Koreans.
- 2 In effect, this does not constitute a nationality as the nation state *Chōsen* or Korea no longer exists. Thus, the status renders Zhong Zhang and other *zainichi* Koreans in Japan who have not adopted either Japanese or South Korean nationality stateless.
- 3 The author purposefully manipulates the rendering of the word “*zainichi*” in his text. He uses Japanese (Chinese) ideograms 「在日」 to designate its common meaning “Japan-resident” but uses a different phonetic script 「ザイニチ」 to suggest another meaning, which he elaborates on in the text. The translators decided to render the terms *zainichi* and *ZAINICHI* respectively.
- 4 *Zainichi Kankokujin* refers to those who have adopted South Korean nationality and *Zainichi Chōsenjin* refers to those who have either aligned themselves with North Korea and/or those who have refused to align themselves with either North or South Korea, for whom the word *Chōsen* signifies the formerly unified Korea. Most Japanese mistakenly assume it only refers to pro-North *zainichi* Koreans, who aspire to be nationals of the Democratic People's Republic of Korea.

# 在日サラムマル **Zainichi Saram Mal\***

ZHONG ZHANG

\*Saram meaning 'person' in Korean

在日サラムの言葉 それは  
けっして帰りようのない 日本語と  
どこまでも到達しえない ウリマルで  
つむぎだされる  
新しい言葉

日本語でも日本語でなく  
日本語からはみだして  
日本語で捉えようとも  
捉えきれない  
サラムの日本語

ウリマルでもウリマルでない  
サラムのウリマルは  
ウリマルを高くに見上げ  
はるか遠くに望んでいるぶん  
低くと近い  
足元の根深いところから  
芽生え育ちゆく  
新しい変異種  
たとえ醜くとも拙なくて  
根強いウリマル

日本語の  
鬼子  
のウリマル

それこそ

サラムマルだ

The words of the *zainichi Saram*

No return to Japanese

No advance to Korean

Out of these

A new language is crafted

Japanese yet not Japanese

Breaking away from Japanese

Unable to be captured

in Japanese

The Japanese of the *Saram*

Korean yet not Korean

The Korean of the *Saram*

Lowly yet familiar

Setting sights on the pinnacle, Korean

Aspirations from a distance

A new hybrid

evolved from a seedling

with roots from afar

However unattractive and clumsy

Our Korean is nevertheless ingrained

黙っててはいけない

The bastard child

黙っているうちにも

of Japanese

この日本語の列島や

あのウリマルの半島やらから

of Korean

得体の知れぬ強大な力どもの手

This is *Saram* mal, our voice

サラムにすばやく伸びてきて

Silence is not an option

ぐしゃり

For in silence,

握りつぶされるか

the powerful, inscrutable hands of

彼らのふところまで

the languages of Japan and Korea

まんまと

would descend to crush our *Saram*

引きずり込まれてしまう

or sweep it away

サラムらしく生きるため

smothering it in its entirety

対峙し抗うことができる

To live as *Saram*

サラムマルこそ

We can resist and confront

力だ

Our voice, *Saram* mal

つむぎだせ

is our power

Awaken



地震の国から南の島の子どもたちへ

## To the Children of the South Pacific Islands from the Land of Earthquakes

AIZAWA KAKU

愛沢革

学校帰りに横道へ  
迷路のような路地にも  
牛や豚や鶏がいても平気で  
わらわらとあふれ出たきみたち  
半世紀前に日本の子どもだったぼくも  
今のきみたちと同じように  
解放された午後の日差しの下を  
友だちとともに駆け抜けた気がする  
そのころぼくは知らなかった  
かつて日本軍の兵士となった  
ぼくらの父や祖父たちが  
きみたちの島に攻め入ったことを  
「桃太郎の鬼退治」を地で行くように  
逆らう悪鬼をなぎ倒すはずが  
きみたちのおじいさんやおばあさんを  
  
あちらでもこちらでもたくさん殺した  
日本軍も日本国家も  
その人びとの名はもちろんその数さえ  
一度もたしかめないまま  
あやまりもせず知らんぷりして  
六十年も七十年も放ったらかしだ  
耳に痛い忠告には  
見ざる・聞かざる・言わざるを決め込み  
最近も原発事故を防げなかった  
ろくでなしのこの国には  
ぼくらはもはや引導を渡し  
性根をたたき直してやるつもりだ  
虐殺をくぐって幸いに生き残った

Children weaving through backstreets  
on their way home from school  
down maze-like lanes  
unfazed by the cows, pigs and chickens.  
You children, jostling and playing,  
I was just like you  
half a century ago, a child in Japan,  
dashing through the streets with friends  
under the liberating afternoon sunlight.  
At the time I didn't know  
that our fathers and grandfathers, then soldiers,  
invaded your islands.  
As in Momotaro's legendary tale  
they were meant to defeat evil villains in distant  
lands,  
but instead killed your grandfathers and grand  
mothers  
throughout your homelands  
Neither the Japanese state nor its army  
has ever considered the number,  
let alone the names, of the people they killed.  
No apologies, no recognition.  
For seventy years, just complacency.  
Refusal to see, hear, or speak  
the unsettling truth.  
We must deliver this shameful nation  
that failed to prevent the recent nuclear disaster  
its last rites and redeem ourselves.

きみたちのおじいさんやおばあさんを  
大事にしてくれ ぼくらの子たちにも  
海や山や里に生きる人びとを  
牛や豚や鶏をもふくめ  
大事にせよと教えなければ

Children, whose grandmothers and grandfathers  
somehow escaped and survived the massacres,  
take care of them. We too must teach our chil-  
dren that every living being –  
by the ocean, in the mountains or the villages  
including the cow, the pig and the chicken –  
is to be cherished.