

KONRAD LORENZ

MAN  
MEETS  
DOG

TRANSLATED BY  
Marjorie Kerr Wilson

NOTES BY  
Masakazu Koga

SANSHUSHA

## は し が き

近年環境の悪化が問題となっている。環境が悪化すると、直接の影響を受けるのは動物たちである。海の汚染による魚類や鯨、オットセイへの被害、森林破壊による森の動物たちの激減など、最近よく耳にするところである。このことは我々人間にも決して無関係ではなく、動物の悲劇は同時に将来の人間の悲劇にもつながる可能性を秘めている。この時にあたり我々は同じ地球上に住む仲間として動物を理解し、慈しんでいかなければならない。ローレンツの動物論をとりあげようと思いついたのは、このようないきさつからである。

動物行動学の父コンラート・ローレンツ(Konrad Lorenz)は、1903年オーストリアのウィーン郊外にあるアルテンベルク(Altenberg)に生まれた。医者であった父の理解とすぐれた環境のもとで、動物と寝食を共にしてその行動を観察し、人間の行動にもすぐれた洞察を行った。彼の家庭では動物たちが放し飼いにされ、その危険を避けるため普通とは逆に人間が檻に入ることすらある程であった。そしてついには行動生物学(ethology)と呼ばれる新しい研究分野を開拓し、1973年にはノーベル(医学・生理学)賞を与えられた。

一般向けの著書としては、この書物の他に『ソロモンの指輪』(1949)、『攻撃——悪の自然誌』(1963)、『文明化した人間の八つの大罪』(1973)がある。この作品は1950年に書かれたものであるが、その内容は今、我々が学ぶべき多くのものを含んでいる。

このテキストは以上述べたような願いを込めて編纂された。ドイツ語版 *So Kam der Mensch auf den Hund* を Marjorie Kerr Wilson が訳した英語版 *Man Meets Dog* (Penguin, 1971) から数章が選ばれている。何よりもその興味深い内容を把握できるよう、注はできるだけ多く、学生諸君に理解できれば、可能なかぎり英語でつけることとした。その場合、英語だけでは分かり難いと思われるものには、後に日本語も付記した。また、テキストに出ている単語の元になる言葉にできるだけきかのぼって、その言葉に注を付けるようにした。これは学生諸君に、

できるだけ幅広く英語になじんでほしいと思ったからである。元の言葉の意味を知り、そこからテキストの英語の意味を考えてほしい。これらの注を最大限に活用して、内容を速くつかみ取ってほしい。

辞書は *Concise Oxford Dictionary*, 1985を用い、それ以外に

*The Universal English Dictionary*

*Oxford Advanced Learner's Dictionary*

*Longman Dictionary of Contemporary English*

を使用した。

その他、次のものを参考にした。

*Cruden's Complete Concordance to the Old and New Testaments*

*The New English Bible*

*Brock Haus Enzyklopädie*

*Grosses Deutsch-Japanisches Wörterbuch*

西洋人名辞典 (岩波書店)

ランダムハウス英和辞典 (小学館)

世界大百科事典 (平凡社)

難しい発音の語にはできるだけ発音記号を付けた。その場合、米語と英語で発音の異なる場合には、[米語 | 英語] のように区別した。

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古 我 正 和

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# INTRODUCTION :

## I MAN AND THE DOMESTIC ANIMALS

*Or by necessity constrained, they live  
Dependent upon Man ; those in his fields,  
These at his crib, and some beneath his roof.  
They prove too often at how dear a rate  
He sells protection.*

5

COWPER: *The Winter Walk at Noon*

Today for breakfast I ate some fried bread and sausage. Both the sausage and the lard that the bread was fried in came from a pig that I used to know as a dear little piglet. Once that stage was over, to save my conscience from conflict, I meticulously avoided any further acquaintance with that pig. I should probably only eat animals up to the mental level of fish or, at the most, frogs, if I were obliged to kill them myself. It is, of course, hypocritical to avoid, in this way, the moral responsibility for the murder. But, in any case, the attitude of a human being to the animals which he rears for food is a somewhat contradictory one. In the case of farmers, who follow a certain age-old tradition, the relation of man to beast is determined by a line of conduct

20

of an almost ritual kind which becomes so much a matter of course as to relieve him of any moral responsibility or feeling of compunction. But for the man who is engaged professionally in research into the animal mind which, in its inmost workings, so much resembles our own, the matter assumes an entirely different aspect. For him, the slaughtering of a farm animal is something infinitely worse than the shooting of game. The hunter does not know the latter personally or, at least, not so intimately as the farmer does the domestic animal and, above all, the game animal recognizes the danger it is in. Morally it is much worse to wring the neck of a tame goose which approaches one confidently to take food from one's hand than it is, at the expense of some physical effort and a great deal of patience, to shoot a wild goose which is fully conscious of its danger and, moreover, has a good chance of eluding it. Almost more questionable than the relations of man to the animals which he honestly consumes and which, up to the time of their unexpected and usually quick death, lead an easy and comfortable life, is his attitude towards those which he uses for other purposes. The fate of the horse, which, with advancing years, leads an ever more tragic existence, is too pitiable to dwell upon. And the coldbloodedness with which calves are slaughtered, and even the cow herself when, milked to the last drop, she can no longer 'pay her way', is one of the less pleasant aspects of the association between man and the domestic animals.

It is only from a very wide biological viewpoint which

considers not the individual but the species as a whole, that the connection between man and animals can be looked upon as a mutual advantage, a 'symbiosis'. One might say that the species Horse, Cow, Sheep etc. might  
5 in some measure welcome their domestication since their wild progenitors, unable to exist in civilized countries, became extinct long ago.

Another feature which exculpates man to some extent is the fact that he is bound by no agreement, by no  
10 contract with the animals in question, to treat them as anything but enemies which he has taken prisoner. Even highly civilized peoples in the eras before Christ were accustomed to treat their prisoners no better than domestic  
15 animals.

Only two animals have entered the human household otherwise than as prisoners and become domesticated by  
20 other means than those of enforced servitude: the dog and the cat. Two things they have in common, namely, that both belong to the order of carnivores and both serve man in their capacity of hunters. In all other  
25 characteristics, above all in the manner of their association with man, they are as different as the night from the day. There is no domestic animal which has so radically altered its whole way of living, indeed its whole sphere  
of interests, that has become domestic in so true a sense  
as the dog: and there is no animal that, in the course of its century-old association with man, has altered so little  
as the cat. There is some truth in the assertion that the  
cat, with the exception of a few luxury breeds, such as

Angoras, Persians and Siamese, is no domestic animal but a completely wild being. Maintaining its full independence it has taken up its abode in the houses and out-houses of man, for the simple reason that there are more mice there than elsewhere. The whole charm of the dog 5 lies in the depth of the friendship and the strength of the spiritual ties with which he has bound himself to man, but the appeal of the cat lies in the very fact that she has formed no close bond with him, that she has the uncompromising independence of a tiger or a leopard 10 while she is hunting in his stables and barns; that she still remains mysterious and remote when she is rubbing herself gently against the legs of her mistress or purring contentedly in front of the fire. The purring cat is, for me, a symbol of the hearthside and the hidden security 15 which it stands for. I should no more like to be without a cat in my home than to be without the dog that trots behind me in field or street. Since my earliest youth I have always had dogs and cats about me, and it is about them that I shall talk in this book. Business-like friends 20 have advised me to write a dog-book and a cat-book separately, because dog-lovers often dislike cats and cat-lovers frequently abhor dogs. But I consider it the finest test of genuine love and understanding of animals if a person has sympathies for both these creatures, and can 25 appreciate in each its own special virtues.

To all those who love and understand dogs and cats alike I dedicate this little book.



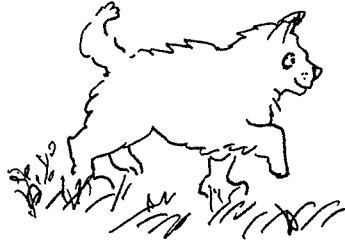
## II HOW IT MAY HAVE STARTED

*Some show that nice sagacity of smell,  
And read with such discernment in the port  
And figure of the man, his secret aim  
That oft we owe our safety to a skill  
We could not teach and must despair to learn.*

5

COWPER

Through the tall grass of the plain a little group of people makes its way, an unclothed, uncivilized band. They are certainly human beings like ourselves, their  
10 build no different from that of present-day man. In their hands they carry bone-tipped spears, some even have bows and arrows, but in their behaviour there is something which would be foreign even to present-day savages of the lowest cultural type, and which would strike a  
15 modern observer as being an animal trait. These men are no lords of creation that look fearlessly out into the world; instead, their dark eyes move to and fro restlessly as they turn their heads, glancing from time to time fearfully over their shoulders. They remind one of deer,  
20 hunted animals that must always be watchful. They give wide berth to bushes and the taller vegetation of the steppes which may easily shelter a large beast of prey,



wallows ecstatically in every puddle, and afterwards, coated in mud and slime, walks innocently into the house, then she *is* Stasi, Stasi rediviva. And when, along quiet riverside ways, dusty roads or city streets, she follows in my footsteps, straining every sense not to lose me, then she is every dog, every dog that ever followed its master since the first jackal began: an immeasurable sum of love and fidelity. 5

# NOTES

## ABBREVIATIONS

辞書の略記がない場合は, *Concise Oxford Dictionary*, 1985

- U.E.D     *The Universal English Dictionary*, 1961  
O.A.L.    *Oxford Advanced Learner's Dictionary*, 1989  
L.D.C     *Longman Dictionary of Contemporary English*, 1990

## INTRODUCTION :

### I MAN AND THE DOMESTIC ANIMALS

P. L.

- 6 1 **constrained** < constrain = make somebody do something by strong (moral) persuasion or by force. (O.A.L.)
- 3 **crib** 「(家畜の)小屋」
- 4 **at how dear a rate** 「どれほど高い値段で」
- 6 **COWPER** = WILLIAM COWPER (1731-1800) : 英国の詩人. フランス革命という社会変革の時期に, 古典主義に反発して自然を愛し, その傑作「仕事」(1785)においては, 都会生活を避けて田園生活を勧め, 「田舎は神の手になり, 都会は人の手になる」("God made the country, and man made the town.") という名句を生んだ.
- 8 **lard** = white greasy substance made from the melted fat of pigs and used in cooking. (O.A.L.)
- 10 **piglet** = young pig.
- 11 **meticulously** < meticulous [mə'tɪkələs | mit'ɪkju-] = extremely careful and thorough; paying great attention to details. (O.A.L.)
- 11- **further acquaintance with ...** 「...についてそれ以上知ろうとすること」
- 13 **up to ...** 「... (の程度) にまで」
- 13 **mental level** 「知能程度」
- 15 **hypocritical** [hɪpək'ɪtɪkəl | -pəu-] < hypocrite [hɪpək'ɪt] = person who pretends to have opinions which he does not have or to be what he is not. (O.A.L.) 「偽善者」
- 16 **in any case** 「いづれにせよ」
- 17 **rears** < rear = breed and look after. (O.A.L.) 「飼育する」
- 18 **contradictory** < contradict = (of facts, evidence, etc.) be contrary to, conflict with. (O.A.L.) 「... と矛盾する」
- 7 1- **a matter of course** 「当然のことがら」

- 2 **relieve him of** ... 「彼から…を免れさせる」
- 3 **compunction** = feeling of guilt or regret for one's action. (O.A.L.)
- 4 **engaged** *adj.* busy, spending time on doing something. (L.D.C.)
- 5 **resembles** < resemble = look like or be like.
- 6 **assumes** < assume = begin to have (a quality or appearance).
- 6 **aspect** = a particular side of a many sided situation, idea, plan etc. (L.D.C.) 「局面, 状況」
- 8 **game** = wild animals, birds, and fish which are hunted or fished for food, esp. for a sport. (L.D.C.)
- 17 **eluding** < elude = escape, esp. by a trick or cleverness; avoid. (O.A.L.)
- 18 **questionable** これの主語と述語動詞は1. 21の is his attitude.
- 19 **consumes** < consume = destroy; use up; eat or drink; spend, waste, (time).
- 24 **dwell upon** = think or speak a lot about, esp. to an unhealthy or annoying degree. (L.D.C.) 「つくづく考える, こだわる」
- 25 **calves** < calf = the young of the cow or of some other large animals such as the elephant. (L.D.C.)
- 25 **slaughtered** < slaughter = kill for food.
- 27 **pay her way** < pay one's way 「(事業などが)引き合う」
- 8 1 **species** 「(生物学)種」
- 3 **symbiosis** [simbaíóusis, -bi- | -baíóu-] = (biology) relationship between two species, organisms, etc. that live close together and depend on each other in various ways. (O.A.L.) 「共生, 共同生活」
- 5 **in some measure** 「いくぶん」
- 6 **progenitors** < progenitor = ancestor of person, animal, or plant.
- 7 **extinct** = (of a kind of animal) no longer existing. (L.D.C.)
- 8 **feature** = distinctive or characteristic part of a thing. 「特徴」
- 8 **exculpates** < exculpate [ékskalpèit, ikskálpèit | ékskal-] = *v.t.* free from blame; clear (person from charge etc.)
- 8 **to some extent** 「ある程度」
- 10 **in question** = under consideration. (L.D.C.)
- 11 **anything but** = far from.
- 11 **taken prisoner** < take prisoner 「捕虜として捕える」 (prisoner は補語)
- 13 **no better than** = almost as bad as.
- 15 **household** = all the people living together in a house. (L.D.C.)
- 16 **otherwise than** 「…とは別のやり方で」
- 17 **servitude** = condition of being forced to work for others and having no freedom. (O.A.L.)

- 19 **carnivores** < carnivore [kárnevòr.-vòr | kú:nivo:] = a flesh-eating animal or plant. (L.D.C.)
- 20 **capacity** = ability or power. (L.D.C.)
- 24 **sphere** 「範囲, 領域」
- 28 **assertion** < assert. *v.t.* 「主張する」
- 9 1 **Angoras** < Angora 「アンゴラネコ」毛の長い飼い猫。
- 1 **Persians** < Persian [pé:rʒən, -ʃən | pé:ʃən] 「ペルシャネコ」長い絹毛をもった飼い猫。
- 1 **Siamese** [sáiəmí:z, -mí:s | -mí:z] 「シャムネコ」薄い淡黄灰色で短い毛をしたスマートな猫。
- 10 **leopard** [lépərd | -əd] 「豹」
- 13 **purring** < purr = make the low continuous sound produced by a pleased cat. (L.D.C.)
- 14 **contentedly** < content = satisfy.
- 15 **security** < secure = safe against attack, reliable.
- 16 **stands for** < stand for = represent, signify.
- 23 **abhor** [æbhór | əbhó:] = hate very much. (L.D.C.)
- 26 **appreciate** = recognize and enjoy the good qualities or worth of. (L.D.C.)
- 28 **dedicate** 「献呈する」

## II HOW IT MAY HAVE STARTED

- 10 1 **Some show that...** WILLIAM COWPER (*cf.* p. 6, 1.6) の詩 “The Winter Walk at Noon” の一部。
- 1 **sagacity** [səgæ:siti] < sage [seidʒ] = wise, having the wisdom of experience.
- 2 **discernment** < discern *v.* see, notice, or understand, esp. with difficulty. (L.D.C.)
- 10 **build** = proportions of human body. 「体格」
- 11 **bone-tipped spears** 「骨の刃先のある槍」
- 14 **strike... as being** ~ 「~であるという理由で...の心を打つ」
- 15 **observer** < observe = mark, watch, take notice of.
- 15 **trait** 「特性」
- 16 **lords of creation** 「万物の霊長」
- 19 **over their shoulders** *cf.* (look) (back) over one's shoulder 「振り向く」
- 19 **remind... of** ~ 「...に~を思い起こさせる」
- 20 **give (a) wide berth to...** 「...を敬遠する」
- 21 **vegetation** = plants in general. (O.A.L.)