

山上の垂訓の言語学的研究

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山上の垂訓の言語学的研究

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A Linguistic Study on *the Sermon on the Mount*

Mikio Namoto

1. 0. はじめに

聖書は人類の書物の中で最高級の書物の一つといわれる。多くの言語に翻訳され直接間接に世界中の多くの人々の信仰と思想、生活と行動、言語、文学に多くの影響を与えつづけていることは識者の指摘するところである。年間世界の聖書協会が配布する聖書の総数は2億5千万部、日本でも数百万部に達するといわれる。⁽¹⁾ その影響力の大きさが容易に想像されうる。西欧思想、西欧文学の理解にはヘレニズムとヘブライズムの知識は不可欠とされる所以である。本稿はこのようないくらも計り知れない影響力を持つ聖書の言語の中で、英訳聖書の英語の変遷の跡をたどり、その変化の実態とその背後にある要因を考察する。一口に聖書といっても旧約聖書、新約聖書全体の研究は膨大な紙面と時間を要する。今回はその一部としてマタイ伝福音書の第5章、山上の垂訓をその対象とする。山上の垂訓はキリスト教精神の重要な一部をなし人口に膾炙するところであるから。まず American Bible Society, 1966 年発行の『現代英語訳聖書』(GOOD NEWS BIBLE, Today's English Version)の'The Sermon on the Mount'を読むことにする。

The Sermon on the Mount

5 Jesus saw the crowds and went up a hill, where he sat down. His disciples gathered around him, ² and he began to teach them:

True Happiness

(Luke 6.20-23)

- ³ "Happy are those who know they are spiritually poor; the Kingdom of heaven belongs to them!
- ⁴ "Happy are those who mourn; God will comfort them!
- ⁵ "Happy are those who are humble; they will receive what God has promised!
- ⁶ "Happy are those whose greatest desire is to do what God requires; God will satisfy them fully!
- ⁷ "Happy are those who are merciful to others; God will be merciful to them!
- ⁸ "Happy are the pure in heart; they will see God!
- ⁹ "Happy are those who work for peace; God will call them his children!
- ¹⁰ "Happy are those who are persecuted because they do what God requires; the Kingdom of heaven belongs to them!

¹¹ "Happy are you when people insult you and persecute you and tell all kinds of evil lies against you because you are my followers. ¹² Be happy and glad, for a great reward is kept for you in heaven. This is how

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the prophets who lived before you were persecuted.

Salt and Light

(Mark 9.50; Luke 14.34-35)

¹³ “You are like salt for all mankind. But if salt loses its saltiness, there is no way to make it salty again. It has become worthless, so it is thrown out and people trample on it.

¹⁴ “You are like light for the whole world. A city built on a hill cannot be hid. ¹⁵ No one lights a lamp and puts it under a bowl; instead he puts it on the lampstand, where it gives light for everyone in the house. ¹⁶ In the same way your light must shine before people, so that they will see the good things you do and praise your Father in heaven.

Teaching about the Law

¹⁷ “Do not think that I have come to do away with the Law of Moses and the teachings of the prophets. I have not come to do away with them, but to make their teachings come true. ¹⁸ Remember that as long as heaven and earth last, not the least point nor the smallest detail of the Law will be done away with—not until the end of all things.^a ¹⁹ So then, whoever disobeys even the least important of the commandments and teaches others to do the same, will be least in the Kingdom of heaven. On the other hand, whoever obeys the Law and teaches others to do the same, will be great in the Kingdom of heaven. ²⁰ I tell you, then, that you will be able to enter the Kingdom of heaven only if you are more faithful than the teachers of the Law and the Pharisees in doing what God requires.

Teaching about Anger

²¹ “You have heard that people were told in the past, ‘Do not commit murder; anyone who does will be brought to trial.’ ²² But now I tell you: whoever is angry^b with his brother will be brought to trial, whoever calls his brother ‘You good-for-nothing!’ will be brought before the Council, and whoever calls his brother a worthless fool will be in

danger of going to the fire of hell. ²³ So if you are about to offer your gift to God at the altar and there you remember that your brother has something against you, ²⁴ leave your gift there in front of the altar, go at once and make peace with your brother, and then come back and offer your gift to God.

²⁵ “If someone brings a lawsuit against you and takes you to court, settle the dispute with him while there is time, before you get to court. Once you are there, he will turn you over to the judge, who will hand you over to the police, and you will be put in jail. ²⁶ There you will stay, I tell you, until you pay the last penny of your fine.

Teaching about Adultery

²⁷ “You have heard that it was said, ‘Do not commit adultery.’ ²⁸ But now I tell you: anyone who looks at a woman and wants to possess her is guilty of committing adultery with her in his heart. ²⁹ So if your right eye causes you to sin, take it out and throw it away! It is much better for you to lose a part of your body than to have your whole body thrown into hell. ³⁰ If your right hand causes you to sin, cut it off and throw it away! It is much better for you to lose one of your limbs than to have your whole body go off to hell.

Teaching about Divorce

(Matthew 19.9; Mark 10.11-12; Luke 16.18)

³¹ “It was also said, ‘Anyone who divorces his wife must give her a written notice of divorce.’ ³² But now I tell you: if a man divorces his wife for any cause other than her unfaithfulness, then he is guilty of making her commit adultery if she marries again; and the man who marries her commits adultery also.

Teaching about Vows

³³ “You have also heard that people were told in the past, ‘Do not break your promise, but do what you have vowed to the Lord to do.’ ³⁴ But now I tell you: do not use any vow when you make a promise. Do

not swear by heaven, for it is God's throne; ³⁵ nor by earth, for it is the resting place for his feet; nor by Jerusalem, for it is the city of the great King. ³⁶ Do not even swear by your head, because you cannot make a single hair white or black. ³⁷ Just say 'Yes' or 'No'—anything else you say comes from the Evil One.

Teaching about Revenge

(Luke 6.29-30)

³⁸ "You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.' ³⁹ But now I tell you: do not take revenge on someone who wrongs you. If anyone slaps you on the right cheek, let him slap your left cheek too. ⁴⁰ And if someone takes you to court to sue you for your shirt, let him have your coat as well. ⁴¹ And if one of the occupation troops forces you to carry his pack one mile, carry it two miles. ⁴² When someone asks you for something, give it to him; when someone wants to borrow something, lend it to him.

Love for Enemies

(Luke 6.27-28, 32-36)

⁴³ "You have heard that it was said, 'Love your friends, hate your enemies.' ⁴⁴ But now I tell you: love your enemies and pray for those who persecute you, ⁴⁵ so that you may become the sons of your Father in heaven. For he makes his sun to shine on bad and good people alike, and gives rain to those who do good and to those who do evil. ⁴⁶ Why should God reward you if you love only the people who love you? Even the tax collectors do that! ⁴⁷ And if you speak only to your friends, have you done anything out of the ordinary? Even the pagans do that! ⁴⁸ You must be perfect—just as your Father in heaven is perfect.

次に『欽定約聖書』(The Authorized Version)を読んでみよう。

1. And seeing the multitudes, he went up into a mountaine: and when he was set, his disciples came unto him.
2. And he opened his mouth, and taught

them, saying.

3. Blessed are the poore in spirit : for theirs is the kingdome of heauen.
4. Blessed are they that mourne : for they shall be comforted.
5. Blessed are the meeke : for they shall inherit the earth.
6. Blessed are they which doe hunger and thirst after righteousnesse : for they shall be filled.
7. Blessed are the merciful : for they shall obtaine mercie.
8. Blessed are the pure in heart : for they shall see God.
9. Blessed are the peace makers : for they shall bee called the children of God.
10. Blessed are they which are persecuted for righteousnesse sake : for theirs is the kingdome of heauen.
11. Blessed are ye, when men shall reuile you and persecute, and shall say all manner of euil against you falsly for my sake.
12. Reioyce, and be exceeding glad : for so persecuted they the prophets which were before you.
13. Yee are the salt of the earth : But if the salt haue lost his fauour, wherewith shall it bee salted. It is thenceforth good for nothing, but to be cast out, and to be trodden under foote of men.
14. Yee are the light of the world. A citie that is set on an hill, can not be hid.
15. Neither doe men light a candle, and put it under a bushell : but on a candlesticke, and it giueth light unto all that are in the house.
16. Let your light so shine befor men, that they may see your good workes, and glorifie your father which is in heauen.
17. Thinke not that I am come to destroy

- the lawe or the prophets. I am not come to destroy, but to fulfill.
18. For verily I say unto you, Till heauen and earth passe, one iote or one title, shall in no wise passe from the law, till all be fulfilled.
19. Whosoeuer therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdome of heauen: but whoosoeuer shall doe, and teach them the same shall be called great in kingdome of heauen.
20. For I say unto you, That except your righteousnesse shall exceede the righteousnesse of the Scribes and Phari-sees, yee shall in no case enter into the kingdome of heauen.
21. Yee haue heard, that it was saide by them of old time, Thou shalt not kill: and, whosoeuer shall kill, shalbe in danger of the iudgement.
22. But I say unto you, that whosoeuer is angry with his brother without a cause, shall be in danger of the Judgement: and whosoeuer shall say to his brother, Racha, shalbe in danger of the counsell: but whosoeuer shall say, Thou foole, shalbe in danger of hell of fire.
23. Therefore if thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee:
24. Leaue there thy gift before the altar, and goe thy way, first be reconciled to thy brother, and then come and offer thy gift.
25. Agree with thine aduersarie quickly, whiles thou art in the way with him: least at any time the aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the officer, and thou be cast into prison.
26. Verily I say unto thee, thou shalt by no meanes come out thence, till thou hast payd the uttermost farthing.
27. Yee haue heard that it was said by them of old time, Thou shalt not commit adulterie.
28. But I say unto you, That whosoeuer looketh on a woman to lust after her, hath committed adulterie with her already in his heart.
29. And if thy right eie offend thee, plucke it out, and cast it from thee. For it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell.
30. And if thy right hand offend thee, cut it out, and cast it from thee. For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.
31. It has beene said, Whosoeuer shall put away his wife, let him giue her a writing of diuorcement.
32. But I say unto you, that whosoeuer shall put away his wife, saying for the cause of fornication, causeth her to commit adultery: and whosoeuer shall marie her that is diuorced, committeth adulterie.
33. Againe, yee haue heard that it hath beene said by them of old time, Thou shalt not forsware thyselfe, but shalt performe unto the Lord thine othes.
34. But I say unto you, Sweare not at all, neither by heauen, for it is Gods throne.
35. Nor by the earth, for it is his footstool: neither by Jierusalem, for it is the citie of the great King.
36. Neither shalt thou sweare by thy head, because thou canst not make one haire white or blacke.
37. But let your communication bee, Yea,

- yea : Nay, nay : for whatsoeuer is more
then these, commeth of euil.
38. Yee haue heard that it hath beene said,
An eie for an eie, and a tooth for a tooth.
39. But I say unto you, that yee resist not
euil : but whosoeuer shall smite thee on
thy right cheeke, turne to him the other
also.
40. And if any man will sue thee at the law,
and take away thy coat, let him haue
thy cloake also.
41. And whosoeuer shall compell thee to
goe a mile, goe with him twaine.
42. Giue to him that asketh thee : and from
him that would borrow of thee, turne
not thou away.
43. Yee haue heard, that it hath beene
said, Thou shalt loue thy neighbour, and
hate thine enemye :
44. But I say unto you, Loue your enemies,
blesse them that curse you, doe good to
them that hate you, and pray for them
which despitefully use you, and persecute
you :
45. That yee may be the children of your
father which is in heauen : for he maketh
his sunne to rise on the euill and the
good, and sendeth raine on the iust and
on the uniuert.
46. For if yee loue them which loue you,
what reward haue yee : Doe not euen
the Publicanes the same :
47. And if yee salute your brethren only,
what do you more then others? doe not
euen the publicanes so :
48. Be yee therefore perfect, euen as your
father, which is in heauen, is perfect.

両書を比較すればその変貌ぶりは一目瞭然である。

「言語の発展とは、少なくとも有史時代にあ

っては、単純化への進行への物語である。英語が最も密接な類縁関係にある諸言語を研究して過去へさかのぼればのぼるほど、それらの言語はより複雑になっていることがわかる。例えば古代古典語としてのサンスクリット、ギリシャ語、ラテン語は、ロシア語、フランス語、ドイツ語には見出せない名詞、形容詞、動詞（ある程度まで）代名詞の屈折変化をもっている。この単純化の過程において、英語はヨーロッパの他のどの言語よりも進んでいる。」というアルバート・C・ボーの指摘が首肯される。⁽²⁾ しかし『現代英語訳聖書』が突然出現としたわけではない。聖書の翻訳には時代的に先だつ英訳聖書の影響がいろいろな形で及び、純粋に独立の翻訳はない。聖書英訳の全歴史のなかにいくつかの峰がみられる。その最初の峰は『欽定英訳聖書』(The Authorized Version, 1611)であり次に姿をみせる峰は『改訂訳聖書』(The Revised Version, 1881, 1885)であり、その次が『改訂標準訳聖書』(The Revised Standard Version, 1946, 1952)である。⁽³⁾ この峰は更に『新英語訳聖書』(The New English Bible, 新約 1961, 旧約 1972), 『現代英語訳聖書』へと連らなる。この各々の時代の峰を形成する聖書の英語変遷の実態を調べ、英語史を参照しながら、『現代英語訳聖書』成立の文化的、社会的背景を考察する。

2. 0. 五聖書の比較検討

2. 1. 『欽定訳聖書』と『改訂訳聖書』との比較 『改訂訳聖書』の山上の垂訓

CHAPTER 5

1 And seeing the multitudes, he
went up into the mountain : and
when he had sat down, his disciples
came unto him :

2 and he opened his mouth and
taught them, saying,

3 Blessed are the poor in spirit :
for theirs is the kingdom of
heaven.

- 4 Blessed are they that mourn:
for they shall be comforted.
- 5 Blessed are the meek: for
they shall inherit the earth.
- 6 Blessed are they that hunger
and thirst after righteousness: for
they shall be filled.
- 7 Blessed are the merciful: for
they shall obtain mercy.
- 8 Blessed are the pure in heart:
for they shall see God.
- 9 Blessed are the peacemakers:
for they shall be called sons of
God.
- 10 Blessed are they that have
been persecuted for righteousness'
sake: for theirs is the kingdom of
heaven.
- 11 Blessed are ye when *men* shall
reproach you, and persecute you and
say all manner of evil against you
falsely, for my sake.
- 12 Rejoice, and be exceeding glad:
for great is your reward in heaven:
for so persecuted they the prophets
that were before you.
- 13 Ye are the salt of the earth:
but if the salt have lost its savor,
wherewith shall it be salted? it is
thenceforth good for nothing, but to
be cast out and trodden under foot of
men.
- 14 Ye are the light of the world. A
city set on a hill cannot be hid.
- 15 Neither do *men* light a lamp, and
put it under the bushel, but on the
stand; and it shineth unto all that
are in the house.
- 16 Even so let your light shine before
men; that they may see your good
works, and glorify your Father who
is in heaven.
- 17 Think not that I came to
destroy the law or the prophets: I
came not to destroy, but to fulfil.
- 18 For verily I say unto you, Till
heaven and earth pass away, one jot
or one little shall in no wise pass
away from the law, till all things be
accomplished.
- 19 Whosoever therefore shall break
one of these least commandments,
and shall teach men so, shall be
called least in the kingdom of
heaven: but whosoever shall do and
teach them, he shall be called great
in the kingdom of heaven.
- 20 For I say unto you, that except
your righteousness shall exceed *the*
righteousness of the scribes and
Pharisees, ye shall in no wise enter
into the kingdom of heaven.
- 21 Ye have heard that it was said
to them of old time, Thou shalt not
kill; and whosoever shall kill shall be
in danger of the judgment:
- 22 but I say unto you, that every one
who is angry with his brother shall
be in danger of the judgment; and
whosoever shall say to his brother,
Raca, shall be in danger of the
council; and whosoever shall say,
Thou fool, shall be in danger of the
hell of fire.
- 23 If therefore thou art offering thy
gift at the altar, and there remem-
berest that thy brother hath aught
against thee,
- 24 leave there thy gift before the
altar, and go thy way, first be
reconciled to thy brother, and then
come and offer thy gift.
- 25 Agree with thine adversary
quickly, while thou art with him in
the way; lest haply the adversary
deliver thee to the judge, and the
judge deliver thee to the officer, and
thou be cast into prison.
- 26 Verily I say unto thee, Thou shalt
by no means come out thence, till
thou have paid the last farthing.
- 27 Ye have heard that it was
said, Thou shalt not commit adultery:

- 28 but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.
- 29 And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into heli.
- 30 And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell.
- 31 It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement:
- 32 but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.
- 33 Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:
- 34 but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God;
- 35 nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King.
- 36 Neither shalt thou swear by thy head, for thou canst not make one hair white or black.
- 37 But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil *one*.
- 38 Ye have heard that it was said, An eye for an eye, and a tooth for a tooth:
- 39 but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him

the other also.

- 40 And if any man would go to law with thee, and take away thy coat, let him have thy cloak also.
- 41 And whosoever shall compel thee to go one mile, go with him two.
- 42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.
- 43 Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy:
- 44 but I say unto you, Love your enemies, and pray for them that persecute you;
- 45 that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.
- 46 For if ye love them that love you, what reward have ye? do not even the publicans the same?
- 47 And if ye salute your brethren only, what do ye more *than others*? do not even the Gentiles the same?
- 48 Ye therefore shall be perfect, as your heavenly Father is perfect.

『欽定訳聖書』はそれまでに出版された英訳聖書、ウイクリフ訳、テインダル訳、カヴァデイル訳、ジュネーブ訳、その他の業績の積み重ねの上にできた総決算的な訳である。その特色は簡潔、直裁で力強い表現、具象的なイメージ、荘重、典雅な文体、流麗なリズムがあげられる。しかし当時の英語には統一した綴字法がなくスペリングは混乱していた。⁽⁴⁾ 従って欽定訳のスペルは現代英語のスペルとは当然異なる。改定訳の長所は古風な用語や綴りが大体改められた。his は人のみに用いられ人以外では its が使用されるようになった。

1. 訂正された語彙

『欽定訳聖書』	『改訂訳聖書』
adulterie	adultery
aduersarie	adversary
again	again
bee	be
beene	been
blacke	black
blesse	bless
candlesticke	candlestick
citie	city
cloake	cloak
deliuer	deliver
diuorcement	divorcement
doe	do
eie	eye
enemie	enemy
euen	even
euil	evil
exceede	exceed
falsly	falsely
foole	fool
footstoole	footstool
giveth	give
goe	go
glorifie	glorify
haue	have
haire	hair
heauen	heaven
iote	jot
iudgement	judgment
kingdome	kingdom
lawe	law
leaue	leave
loue	love
marie	marry
mercie	mercy
meanes	means
meeke	meek
mourne	mourn
mountaine	mountain
obtaine	obtain
passe	pass
plucke	pluck
poore	poor
performe	perform
raie	rain
reioyce	rejoice
reuile	revile
righteousnesse	righteousness
sauour	savor
saide	said
shalbe	shall be
sunne	sun

sweare	swear
thinke	think
turne	turn
uniust	unjust
whosoeuer	whosoever
yee	ye

2. 訂正された表現

- 9 節 the children of God → sons of God
- 12 節 for great is your reward in heaven
が挿入された。
- 13 節 his sauour → its savor
- 15 節 a candle → a lamp
a candlesticke → the stand
- 18 節 all be fulfilled → all things be
accomplished
- 22 節 that whosoeuer → that every one who
- 29 節 right eie offend thee → right eye causeth
thee to stumble
- 32 節 causeth her to commit adultery →
maketh her adulteress
- 37 節 let your communication bee → let
your speech be
for whatsoever is more then these,
commeth of euil → and whatsoever is
more than these is of the evil one
- 39 節 that yee resist not euil → Resist not
him that is evil
- 40 節 if any man will sue thee at the law →
if any man would go to law with thee
- 48 節 Be yee therefore perfect, euen as your
father, which is in heauen. → Ye
therefore shall be perfect, as your
heavenly Father is perfect.

改訂訳は原典に忠実な逐語訳で、正確さは増したが、欽定訳の荘重さや格調の高さはだいぶ損われ、古風な表現は欽定より多くなり、このため多くの批判を生じた。しかし意味不明な点を調べる上では大きな貢献をなした。⁽⁵⁾ それは古写本の発見に基づく研究により、誤訳や意味不明の点が改められた事による。

2.2. 『改訂訳聖書』と『改訂標準訳聖書』との比較

『改訂標準訳聖書』の山上の垂訓

Seeing the crowds, he went up on the mountain, and when he sat down his — disciples came to him. ²And he opened his mouth and taught them, saying:

3 “Blessed are the poor in spirit, for theirs is the kingdom of heaven.

4 “Blessed are those who mourn, for they shall be comforted.

5 “Blessed are the meek, for they shall inherit the earth.

6 “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

7 “Blessed are the merciful, for they shall obtain mercy.

8 “Blessed are the pure in heart, for they shall see God.

9 “Blessed are the peacemakers, for they shall be called sons of God.

10 “Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.

11 “Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. ¹²Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you.

13 “You are the salt of the earth; but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trodden under foot by men.

14 “You are the light of the world. A city set on a hill cannot be hid. ¹⁵Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. ¹⁶Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven.

17 “Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfil them. ¹⁸For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. ¹⁹Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven. ²⁰For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the king-

dom of heaven.

21 “You have heard that it was said to the men of old, ‘You shall not kill; and whoever kills shall be liable to judgment.’ ²²But I say to you that every one who is angry with his brotherⁱ shall be liable to judgment; whoever insults^j his brother shall be liable to the council, and whoever says, ‘You fool!’ shall be liable to the hell^k of fire. ²³So if you are offering your gift at the altar, and there remember that your brother has something against you, ²⁴leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift. ²⁵Make friends quickly with your accuser, while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison; ²⁶truly, I say to you, you will never get out till you have paid the last penny.

27 “You have heard that it was said, ‘You shall not commit adultery.’ ²⁸But I say to you that every one who looks at a woman lustfully has already committed adultery with her in his heart. ²⁹If your right eye causes you to sin, pluck it out and throw it away; it is better that you lose one of your members than that your whole body be thrown into hell.^k ³⁰And if your right hand causes you to sin, cut it off and throw it away; it is better that you lose one of your members than that your whole body go into hell.^k

31 “It was also said, ‘Whoever divorces his wife, let him give her a certificate of divorce.’ ³²But I say to you that every one who divorces his wife, except on the ground of unchastity, makes her an adulteress; and whoever marries a divorced woman commits adultery.

33 “Again you have heard that it was said to the men of old, ‘You shall not swear falsely, but shall perform to the Lord what you have sworn.’ ³⁴But I say to you, Do not swear at all, either by heaven, for it is the throne of God, ³⁵or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. ³⁶And do not swear by your head, for you cannot make one hair white or black. ³⁷Let what you say be simply ‘Yes’ or ‘No’; anything more than this comes from evil.^l

38 “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ ³⁹But I say to you, Do not resist one who is evil. But if any one strikes you

on the right cheek, turn to him the other also; ⁴⁰and if any one would sue you and take your coat, let him have your cloak as well; ⁴¹and if any one forces you to go one mile, go with him two miles. ⁴²Give to him who begs from you, and do not refuse him who would borrow from you.

⁴³ “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ ⁴⁴But I say to you, Love your enemies and pray for those who persecute you, ⁴⁵so that you may be sons

of your Father who is in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. ⁴⁶For if you love those who love you, what reward have you? Do not even the tax collectors do the same? ⁴⁷And if you salute only your brethren, what more are you doing than others? Do not even the Gentiles do the same? ⁴⁸You, therefore, must be perfect, as your heavenly Father is perfect.

改訂標準訳は「死海写本」「Chester Beatty Papyri」を参照しながら平明な語をもちい、古風な用語を避け適当に意識がなされた。⁽⁶⁾ 三人『改訂訳聖書』

13 Ye are the salt of the earth : but if the salt have lost its savor, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out and trodden under foot of.

18 For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.

20 For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven

21 Ye have heard that it was said to them of old time, Thou shalt not kill ; and whosoever shall kill shall be in danger of the judgment :

25 Agree with thine adversary quickly, while thou, art with him in the way ; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou have

称単数語尾の—eth—は—sになった。次のそのような典型的な例をいくつかとりあげ比較してみよう。

『改訂標準訳聖書』

13 “You are the salt of the earth ; but if salt has lost its taste, how shall its saltiness be restored ? It is no longer good for anything except to be thrown out and trodden under foot by men.

18 For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished.

20 For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

21 “You have heard that it was said to the men of old, ‘You shall not kill ; and whoever kills shall be liable to judgment.’

25 Make friends quickly with your accuser, while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison ;

26 truly, I say to you, you will never get out till you have paid the last penny.

paid the last farthing

29 And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell.

46 For if ye love them that love you, what reward have ye? do not even the publicans the same?

48 Ye therefore shall be perfect, as your heavenly Father is perfect

29 If your right eye causes you to sin, pluck it out and throw it away; it is better that you lose one of your members than that your whole body be thrown into hell

46 For if you love those who love you, what reward have you? Do not even the tax collectors do the same?

48 You, therefore, must be perfect, as your heavenly Father is perfect

2. 3. 『改訂標準訳聖書』と『新英語訳聖書』 との比較

『新英語訳聖書』の山上の垂訓

The Sermon on the Mount

When he saw the crowds he went up the hill. There he took his seat, and when his disciples had gathered round him he began to address them. And this is the teaching he gave:

Who is truly blest?

'How blest are those who know their need of God;

the kingdom of Heaven is theirs.

How blest are the sorrowful;
they shall find consolation.

How blest are those of a gentle spirit;
they shall have the earth for their possession.

**How blest are those who hunger and thirst to see right prevail;
they shall be satisfied.**

**How blest are those who show mercy;
mercy shall be shown to them.**

**How blest are those whose hearts are pure;
they shall see God.**

**How blest are the peacemakers;
God shall call them his sons.**

**How blest are those who have suffered persecution for the cause of right;
the kingdom of Heaven is theirs.**

'How blest you are, when you suffer insults and persecution and every kind of calumny for my sake. Accept it with gladness and exultation, for you have a rich reward in heaven; in the same way they persecuted the prophets before you.'

Salt and light

'You are salt to the world. And if salt be-

comes tasteless, how is its saltiness to be restored? It is now good for nothing but to be thrown away and trodden underfoot.

'You are light for all the world. A town that stands on a hill cannot be hidden. When a lamp is lit, it is not put under the meal-tub, but on the lamp-stand, where it gives light to everyone in the house. And you, like the lamp, must shed light among your fellows, so that, when they see the good you do, they may give praise to your Father in heaven.'

Jesus and the Law

'Do not suppose that I have come to abolish the Law and the prophets; I did not come to abolish, but to complete. I tell you this: so long as heaven and earth endure, not a letter, not a stroke, will disappear from the Law until all that must happen has happened.^a If any man therefore sets aside even the least of the Law's demands, and teaches others to do the same, he will have the lowest place in the kingdom of Heaven, whereas anyone who keeps the Law, and teaches others so, will stand high in the kingdom of Heaven. I tell you, unless you show yourselves far better men than the Pharisees and the doctors of the law, you can never enter the kingdom of Heaven.'

About anger and grievances

'You have learned that our forefathers were told, "Do not commit murder; anyone who commits murder must be brought to judgement." But what I tell you is this: Anyone who nurses anger against his brother^c must be brought to judgement. If he abuses his brother he must answer for it to the court; if he sneers at him he will have to answer for it in the fires of hell.

'If, when you are bringing your gift to the

altar, you suddenly remember that your brother has a grievance against you, leave your gift where it is before the altar. First go and make your peace with your brother, and only then come back and offer your gift.

'If someone sues you, come to terms with him promptly while you are both on your way to court; otherwise he may hand you over to the judge, and the judge to the constable, and you will be put in jail. I tell you, once you are there you will not be let out till you have paid the last farthing.'

About lust and adultery

'You have learned that they were told, "Do not commit adultery." But what I tell you is this: If a man looks on a woman with a lustful eye, he has already committed adultery with her in his heart.

'If your right eye is your undoing, tear it out and fling it away; it is better for you to lose one part of your body than for the whole of it to be thrown into hell. And if your right hand is your undoing, cut it off and fling it away; it is better for you to lose one part of your body than for the whole of it to go to hell.'

About divorce

'They were told, "A man who divorces his wife must give her a note of dismissal." But what I tell you is this: If a man divorces his wife for any cause other than unchastity he involves her in adultery; and anyone who marries a divorced woman commits adultery.'

About oaths

'Again, you have learned that our forefathers were told, "Do not break your oath", and, "Oaths sworn to the Lord must be kept." But what I tell you is this: You are not to swear at all—not by heaven, for it is God's throne, nor by earth, for it is his footstool, nor by Jerusalem, for it is the city of the great King, nor by your own head, because you cannot turn one hair of it white or black. Plain "Yes" or "No" is all you need to say; anything beyond that comes from the devil.'

About personal wrongs

'You have learned that they were told, "Eye for eye, tooth for tooth." But what I tell you is this: Do not set yourself against the man who wrongs you. If someone slaps you on the right cheek, turn and offer him your left. If a man wants to sue you for your shirt, let him have your coat as well. If a man in authority makes you go one mile, go with him two. Give when you are asked to give; and do not turn your back on a man who wants to borrow.'

'Love your enemies'

'You have learned that they were told, "Love

your neighbour, hate your enemy." But what I tell you is this: Love your enemies¹ and pray for your persecutors;² only so can you be children of your heavenly Father, who makes his sun rise on good and bad alike, and sends the rain on the honest and the dishonest. If you love only those who love you, what reward can you expect? Surely the tax-gatherers do as much as that. And if you greet only your brothers, what is there extraordinary about that? Even the heathen do as much. There must be no limit to your goodness, as your heavenly Father's goodness knows no bounds.'

『新英語訳聖書』は欽定訳やその改訂訳の改訂でなく、原点からの直接の翻訳で英語的でない表現は全て避けたといわれる。Cambridge 大学名誉教授 C. H. ドッドによれば「新訳は純粹に英語のイディオムを用い、奇異で馴染みのない感を与えないようにする。理想をいえば『時代を越えた英語 (timeless English)』を目指し、古語や一時的な流行語は同じように避ける。表現は一応の知性をもった人間にわかるように平易であっても、無味乾燥で単調であってはならない。『神聖化された連想 (hallowed associations)』を保持しようと意図せず、現実感を与えること」を目指したという。⁷⁾ また全体に The Sermon on the Mount という見出しをつけ五章全体を次のような項目に分類し理解を一層容易ならしめている。

- Who is truly best? (3 節より 12 節まで)
- Salt and light (13 節より 16 節まで)
- Jesus and the Law (17 節より 20 節まで)
- About anger and grievances (21 節より 26 節まで)
- About lust and adultery (27 節より 30 節まで)
- About divorce (31 節より 32 節まで)
- About oaths (33 節より 37 節まで)
- About personal wrongs (38 節より 42 節まで)
- Love your enemies (43 節より 48 節まで)

『新英語訳聖書』の特徴を理解するため『改訂標準訳聖書』の3節から11節までを比較してみよう。
『改訂標準訳聖書』

- 3 “Blessed are the poor in spirit, for theirs is the kingdom of heaven.
- 4 “Blessed are those who mourn, for they shall be comforted.
- 5 “Blessed are the meek, for they shall inherit the earth.
- 6 “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.
- 7 “Blessed are the merciful, for they shall obtain mercy.
- 8 “Blessed are the pure in heart, for they shall see God.
- 9 “Blessed are the peacemakers, for they shall be called sons of God.
- 10 “Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.
- 11 “Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account.

『新英語訳聖書』

Who is truly blest?
‘How blest are those who know their need of God;
the kingdom of Heaven is theirs.
How blest are the sorrowful;
they shall find consolation.
How blest are those of a gentle spirit;
they shall have the earth for their possession.
How blest are those who hunger and thirst to see right prevail;
they shall be satisfied.
How blest are those who show mercy;
mercy shall be shown to them.
How blest are those whose hearts are pure;
they shall see God.
How blest are the peacemakers;
God shall call them his sons.
How blest are those who have suffered persecution for the cause of right;
the kingdom of Heaven is theirs.
‘How blest you are, when you suffer insults and persecution and every kind of calumny for my sake.

2.4. 『新英語訳聖書』と『現代英語訳聖書』との比較

『現代英語訳聖書』は1966年版の新しいギリシャ語新約聖書にもとずき、英語を母国語としない人たちにも理解しやすい平易な口語訳といわれる。⁽⁸⁾ 型式は新英語訳と同様五章全体に‘The Sermon on the Mount’という見出しをつけ次のような項目に分類している。この項目を『新英語訳聖書』と比較するとなお一層理解しやすいものとなっている。ここにも一段と平易化が進んでいることが理解される。

True Happiness (3節より12節まで)
Salt and Light (13節より16節まで)
Teaching about the Law (17節より20節まで)
Teaching about Anger (21節より26節まで)
Teaching about Adultery (27節より30節まで)
Teaching about Divorce (31節より37節まで)
Teaching about Revenge (38節より42節まで)
Love for Enemies (43節より48節まで)

更に第 3 節から第 11 節まで両書を比較してみよう。聖書の平易化の傾向が十分に理解できる。

『現代英語訳聖書』

True Happiness

(Luke 6.20–23)

- 3 "Happy are those who know they are
spiritually poor;
the Kingdom of heaven belongs to them!
- 4 "Happy are those who mourn;
God will comfort them!
- 5 "Happy are those who are humble;
they will receive what God has promised!
- 6 "Happy are those whose greatest desire
is to do what God requires;
God will satisfy them fully!
- 7 "Happy are those who are merciful to
others;
God will be merciful to them!
- 8 "Happy are the pure in heart;
they will see God!
- 9 "Happy are those who work for peace;
God will call them his children!
- 10 "Happy are those who are persecuted
because they do what God requires;
the Kingdom of heaven belongs to them!
- 11 "Happy are you when people insult you
and persecute you and tell all kinds of evil
lies against you because you are my followers.
- 12 Be happy and glad, for a great reward is
kept for you in heaven. This is how the
prophets who lived before you were perse-
cuted.

『新英語訳聖書』

The Sermon on the Mount

When he saw the crowds he went up the
hill. There he took his seat, and when his
disciples had gathered round him he began
to address them. And this is the teaching
he gave:

Who is truly blest?

'How blest are those who know their need
of God;
the kingdom of Heaven is theirs.
How blest are the sorrowful;
they shall find consolation.
How blest are those of a gentle spirit;
they shall have the earth for their posses-
sion.
How blest are those who hunger and thirst
to see right prevail;
they shall be satisfied.
How blest are those who show mercy;
mercy shall be shown to them.
How blest are those whose hearts are pure;
they shall see God.
How blest are the peacemakers;
God shall call them his sons.
How blest are those who have suffered
persecution for the cause of right;
the kingdom of Heaven is theirs.
'How blest you are, when you suffer
insults and persecution and every kind of
calumny for my sake. Accept it with glad-
ness and exultation, for you have a rich
reward in heaven; in the same way they
persecuted the prophets before you.'

3.0 このような聖書英語の口語化、平易化が進む原因について、1.言語変化の一般的傾向
2.英語史 3.文化的社会的背景の三点より考察することにする。

3.1. 言語変化の一般的傾向

Language, then, like everything else, gradually transforms itself over the centuries. There is nothing surprising in this. In a world where humans grow old, tadpoles change into frogs, and milk turns into cheese, it would be strange if language alone remained unaltered. As the famous Swiss linguist Ferdinand de Saussure noted: 'Time changes all things: there is no reason why language should escape this universal law.'⁽⁹⁾

言語は現実使用されている限り絶えず変化し、変化しなくなった場合は死語といわれる。古典ラテン語はその例である。生きている言語が絶えず変化するという認識にたつ時、次に生ずる疑問は何故そのような変化が起るかということであろう。社会言語学はその原因として次の三要因をあげる。

1. Fashion (流行)
2. Foreign Influence (外国語の影響)
3. Social Need (社会的必要性)

しかしこれらの要因も言語変化の真の原因 (real causes) ではなく、引き金的要因 (triggering factors) であり言語に内在する言語変化の傾向 (trend) を利用し助長するだけであると指摘する。⁽¹⁰⁾ では社会言語学の指摘する表面的引き金となる要因の底流にある言語に固有の言語変化の真の原因とは何であろうか。Jean Aitchisonによれば言語は、⁽¹¹⁾

A well-organized gardener tends to grow his carrots and peas in neat rows. Language also seems to have a remarkable preference for neat, formal patterns, particularly in the realm of sounds. であり又二つの一般的原理がある。

1. There should be one form per unit of meaning. For example, the notion 'plural' or 'past' should each be expressed by a single ending, not a great number of them.

2. Alternations in the form of words should be systematic and easily detectable. For example, the rules which govern the formation of plurals and past tenses should be easy to work out by someone learning the language.

In other words, language tends to eliminate pointless variety, and prefers constructions which are clear and straightforward. We find these principles working not only in the case of word endings, as in the examples of plural and past tenses given above, but also in more complicated constructions. Let us go on to look at an example of pattern neatening in syntax.

更に Syntax にもこの原理があてはまる。

Changes which neaten up the syntax seem to be further examples of the principles already discussed: the tendency to eliminate pointless variety, and a preference for constructions which are clear and straightforward. Another common way of expressing this is to say that language minimizes opacity in that it lessens confusing 'opaque' constructions, and maximizes transparency, in that it moves towards constructions which are clear or 'transparent'.

つまり言語はその形態を維持し、整理し、単純化しようとする極めて強い傾向がある。単純化が言語変化の最も重要な動因と考える言語学者もいる。しかし言語が極端に単純化してしまわないことも又事実である。つまり言語は Roman Jakobson の指摘するように⁽¹²⁾ 'The spirit of equilibrium and the simultaneous tendency towards its rupture constitute the indispensable properties of that whole that is language.'

の性質を持っているからである。しかし印欧諸言語に見られる変化の一般的方向はメイエの指摘するように,⁽¹³⁾ 複雑より簡単化にむかっているといえよう。以上を言語変化の一般的傾向とすれば、次に英語の変化はどのような経過を経たであろうか次章で検討することにする。

3.2. 英語史よりみた英語の変化⁽¹⁴⁾

印欧諸言語は複雑より簡単化に変化しつつあるといわれる。古期英語と現代英語を比較する時この指摘が正しいことが証明される。

3.2.1. 名 詞

強変化 男性名詞： stān(stone)

	単数	複数
主, 対格	stān	stānas
属格	stānes	stāna
与格	stāne	stānum

強変化 中性名詞： scip(ship), hus(house)

	単数	複数
主, 対格	scip, hūs	scipu, hūs
属格	scipes, hūses	scipa, hūsa
与格	scipe, hūse	scipum, hūsum

強変化 女性名詞： lufu(love), synn(sin)

	単数	複数
主格	lufu, synn	lufa, synna
対格	lufe, synne	lufa, synna
属格	lufe, synne	lufa, synnya
与格	lufe, synne	lufum, synnum ^(後に -ena)

弱変化 男性名詞： oxa(ox)

	単数	複数
主格	oxa	oxan
対格	oxan	oxan
属格	oxan	oxena
与格	oxan	oxum

弱変化 中性名詞： eage(eye)

	単数	複数
主, 対格	eage	eagan
属格	eagan	eagena
与格	eagan	eagum

弱変化 女性名詞： sunnc(sun)

	単数	複数
主格	sunne	sunnan
対格	sunnan	sunnan
属格	sunnan	sunnena
与格	sunnan	sunnum

現代英語では上記の変化形にみられる、強変化、弱変化、男性名詞、女性名詞、中性名詞、単数、複数にもとづく語尾変化が消失し、複数において -s がつくだけである。

3.2.2. 形 容 詞

強 変 化

	男性	中性	女性
単数 主格	gōd	gōd	gōd
対格	gōdne	gōd	gōde
属格	gōdes	gōdes	gōdre
与格	gōdum	gōdum	gōdre
複数 主・対格	gōde	gōd	gōde
属格	gōdra	gōdra	gōdra
与格	gōdum	gōdum	gōdum

弱 変 化

	男性	中性	女性
主格	gōda	gōde	gōde
対格	gōdan	gōde	gōdan
属格	gōdan	gōdan	gōdan
与格	gōdan	gōdan	gōdan
複数 主・対格		gōdan	
属格		gōdena(godra)	
与格		gōdum	

現代英語では上記の男性、女性、中性、単数、複数、強変化、弱変化等による複雑な変化はすべて消失した。

3.2.3. 定 冠 詞

	単 数		複 数	
	男性	女性	中性	(すべての性に共通)
主格	sē	sēo	ðæt	ðā
対格	ðone	ðā	ðæt	ðā
属格	ðæs	ðære	ðæs	ðāra
与格	ðæm	ðære	ðæm	ðæm

現代英語では上記の十二あるいは、それ以上の定冠詞の語形が the 一語になっている。

3.2.4. 代 名 詞

現代英語では二人称代名詞の単数形と複数形の相違が完全に消失，*ye* と *you, thou* と *thee* は全て *you* となり，*thy, thine* と *your* は *your(s)* となった。

3.2.5. 動 詞

近代英語初期には，三人称単数直接法現在語尾に，*-est, -eth* があつたが現代英語ではただ一つの屈折 *-(e)s* だけである。以上，古期英語と現代英語における，名詞，形容詞，定冠詞，代名詞，動詞の変化を一瞥したが，その変化の方向は複雑より単純化に進んでいることが理解される。

3.3. 文化的社会的背景

「言語は一つの社会現象であるから，社会構造やその社会の価値体系と密接に結びついている」といわれる。⁽¹⁵⁾ 英語を母国語としない人達でも容易に理解できる平易な口語訳の『現代英語訳聖書』が生れ多くの読者を持つ，文化的社会的背景はどのようなものであろうか。この問題は現代社会をどのように解釈するか，どのような時代として把握するかが基盤となる。現代を科学技術文明が最高度に発展した時代であるという認識には異論はあるまい。この高度の科学技術文明のもたらしたものの一つにマス・コミュニケーション(*mass-communication*)の発達があげられよう。マス・ココミは次の四つの機能を持つといわれる。すなわち報道，教育，宣伝，娯楽である。この四機能の一つ宣伝は十の原則にしたがっておこなわれる。⁽¹⁶⁾ 聖書の翻訳普及がキリスト教の一つの宣伝であるとすれば，まさにこの原則に従ってなされなければならない。十の原則の中から『現代英語訳聖書』の翻訳方針と出版方針に一致しているものをあげてみよう。

1. 注意を引く
2. わかりやすくする
3. 強い印象をあたえる
4. 受け手の条件を考慮する

このような原則を考慮して『現代英語訳聖書』

を観察すると，この原則に全て一致していることが理解される。話題ごとに見出しをつけ，線画で挿絵をつけていることは，読者に強い印象をあたえ読者の注意を容易にひきつけるだけでなく，テンポのはやい現代生活で短時間に全体的内容を把握しやすいものになっている。E・A・ナイダは聖書翻訳の試金石は「翻訳がキリスト教徒以外の人にわかるかどうかだ」(*its intelligibility to non-Christians*)と指摘しているが，⁽¹⁷⁾ この条件も満足させることになる。更に第二次世界大戦後の世界を特徴づけるもっとも重要な特徴は，日常生活の「アメリカ化」であったといわれる。⁽¹⁸⁾ 世界中の人々は自動車を運転して動き回るようになり，諸種の電機機器のおかげで家事から解放された時間でテレビ，オーディオを楽しみ，サッカー，野球というスポーツを見る。このような生活様式は世界各地に急速に広まり，まだそのような生活が実現していない所ではその現実化が目標になった。現代が大衆の時代となったのである。大衆文化，大衆娯楽，大衆文学，大衆路線，大衆運動の時代である。つまり現代のこのような社会構造は世界中の人々に神の言葉を伝えたいという目標の下に翻訳された『現代英語訳聖書』の性格構造にぴったりと一致しているといえよう。まさに現代社会，現代文化の一面を反映しているといえよう。

注

- (1) 佐伯晴郎，1979：『聖書の英語』創元社，東京．p. 1.
- (2) アルバート．C．ボー，永嶋大典 外訳，1981：『英語史』研究社，東京．p. 11.
- (3) 林 哲郎，1983：『英語学素描』九州大学出版会，福岡．p. 207.
- (4) 寺沢芳雄，早乙女忠，船戸英夫，都留信夫，1969：『英語の聖書』富山房，東京．p. 83.
- (5) 寺沢芳雄，op. cit., p. 55.
- (6) 寺沢芳雄，op. cit., p. 68.
- (7) 寺沢芳雄，op. cit., p. 69.
- (8) 寺沢芳雄，op. cit., p. 75.

- (9) Aitchison, J. 1984: *LANGUAGE CHANGE: PROGRESS OR DECAY?* Great Britain, Richard Clay Ltd, p. 16.
- (10) Aitchison, J. op. cit., p. 127.
- (11) Aitchison, J. op. cit., pp. 146—155.
- (12) Aitchison, J. op. cit., p. 227.
- (13) アントワヌ・メイエ, 泉井久之助訳, 1983: 『史的言語学における比較の方法』みすず書房. 東京. p. 214.
- (14) 北村達三, 1980: 『英語を学ぶ人のための英語史』岩波書店. 東京. pp. 29—38.
- (15) P. トラッドキル, 土田 滋訳, 1984: 『言語と社会』岩波書店. 東京. p. 9.
- (16) 南 博, 1984: 『社会心理学入門』岩波書店. 東京. pp. 153—187.
- (17) 豊田昌倫, 1981: 『英語のスタイル』研究社. 東京. p. 155.
- (18) 高坂正堯, 1981: 『文明が衰亡するとき』新潮社. 東京. pp. 204—206.

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- (2) 芳賀 綏: 『言語・人間・社会』東京・人間の科学社. 1984.
- (3) F. ケニヨン, 山本七平訳, 1983: 『聖書の生いたち』山本書店. 東京.
- (4) 柳 洋子, 1985: 『もう一つの社会学』学陽書房. 東京.