

# 博士学位論文審査要旨

2011年1月18日

論文題目： Japanese Translations of the Hebrew Bible in a Comparative View  
(ヘブライ語聖書の日本語訳に関する比較研究)

学位申請者： コヘン ドロン

審査委員：

主査： 神学研究科 教授 越後屋 朗

副査： 神学研究科 教授 水谷 誠

副査： 神学研究科 教授 石川 立

要 旨：

1549年(天文18年)、イエズス会の宣教師フランシスコ・ザビエルが日本に初めてキリスト教を伝えたとされる。しばらくキリスト教禁止の期間が続いたが、1873年(明治6年)にキリスト教禁制が解かれ、現在に至るまで聖書は様々の形で翻訳されてきた。本論文は、ヘブライ語聖書(キリスト教では旧約聖書)の日本語訳を、マソラ・テキスト(ユダヤ教で伝承されてきたヘブライ語聖書テキスト)なども考察対象に加え、比較研究した成果をまとめあげたものである。こうした作業を通して、翻訳の動機、翻訳者の背景、翻訳に用いられた方法などが検討され、さらに最新の翻訳研究で展開されている理論を用いつつ、言語的、神学的、文化的性質に関する問いも論じられている。本学位申請者はイスラエル共和国で生まれ、母国語はヘブライ語である。すでに日本の小説数本をヘブライ語に翻訳し出版している。

本論文は2つの部分、「背景」(第1-3章)と「比較」(第4-7章)から構成されている。第1部の「背景」は、第1章で本研究の対象範囲と方法を説明した後、第2章で日本における聖書翻訳の歴史を概観する。これまでの歴史が「キリシタン時代」、「19世紀と明治時代前期」、「明治時代後期から第二次世界大戦まで」、「第二次世界大戦後」と分けられ、各期間における翻訳活動が簡潔にまとめられる。日本での聖書翻訳作業に大きな影響力を及ぼした中国語訳聖書については「キリシタン時代」のところで紹介される。続く第3章で、これまで日本語に翻訳されてきたヘブライ語聖書のリストが提示される。先行研究などを通じて知られている翻訳だけではなく、本学位申請者が自ら見つけ出したものも加えられている。ヘブライ語聖書全訳、本の形で出版された部分訳、雑誌や小冊子などに掲載された断片あるいは部分訳、それに既存の翻訳を用いた別の版、の4つに分類され、かつ基本的な情報が整理され、各翻訳およびその翻訳者の背景などもまとめられている。ヘブライ語聖書の日本語訳に関して、現時点で最も網羅的なリストであり、解説であると言える。

第2部の「比較」で、ヘブライ語聖書の日本語訳の具体的な比較研究が行われる。最初に第4章で、聖書において比較的古い詩文テキストとされる申命記32:8-9についての13の日本語訳を取り上げ、言語的、文体的、神学的側面と翻訳方法の観点から分析を行う。この申命記32:8-9のマソラ・テキストには後代の修正が加えられていると考えられ、こうした修正に対する日本語訳の立場をさらに確認するため、テスト・ケースとして創世記4:8を検討する。続く第5章で、詩編23編についての27の日本語訳の比較研究へと移る。詩編はヘブライ語聖書の中で最も多く翻訳されてきたものである。23編は6節から成る比較的短い詩編で、6節すべてにわたって綿密

な分析が行われる。加えて、『文語訳』の詩編 23 編と様々な点で一貫性を示す『文語訳』の詩編 100 編を取り上げ、その翻訳者が一体誰であったのかを、同じ時代状況から現れた他の 2 つの日本語訳などと比較することで解明しようとする、興味深い試みがなされている。第 6 章では、以上の詳細な比較研究では扱われない個人訳が創世記、箴言、ヨブ記からの聖書箇所を通して考察される。また、先行研究（土岐、川島）が提出した見解の検討を行い、日本語訳への中国語訳や英語訳の影響などに関する問題点を指摘している。

第 7 章の結論部分で、詳細な比較研究を通して見つけ出された、翻訳者が採用した戦略、先行する翻訳の影響、翻訳自体に見られる不一致などがまとめられている。特に、英語訳における KJV のように、『文語訳』がそれ以降の翻訳に継続的に影響力を及ぼし続け、これからの翻訳にも影響を及ぼすであろうとの指摘は重要である。このように、様々な日本語訳の間の関連性を明らかにした本論文の意義は大きい。また、翻訳研究における“adequacy”（原典との機能的同義性を求める）と“acceptability”（翻訳で使用する言語の言語的、文化的システムに適合させる）という区分を研究成果に適用し、敬語の使用や代名詞の使い分けなどの点から、日本での聖書翻訳が“acceptability”な特質を持っていると結論づけていることは妥当である。

本論文は、ヘブライ語聖書の日本語訳を詳細に比較研究した貴重な労作である。さらに、第 1 部にあるヘブライ語聖書の日本語訳のリストはたいへん重要な資料であり、今後の研究にとっての出発点になると思われる。加えて、本論文が英語で執筆されたことによって、日本における聖書翻訳の歴史と研究状況が広く世界に紹介されることも大いに期待される。

よって、本論文は、博士（神学）（同志社大学）の学位を授与するにふさわしいものであると認められる。

## 総合試験結果の要旨

2011年1月18日

論文題目： Japanese Translations of the Hebrew Bible in a Comparative View  
(ヘブライ語聖書の日本語訳に関する比較研究)

学位申請者： コヘン ドロン

審査委員：

主査： 神学研究科 教授 越後屋 朗

副査： 神学研究科 教授 水谷 誠

副査： 神学研究科 教授 石川 立

要 旨：

コヘン ドロン氏は、1993年3月に同志社大学大学院神学研究科博士課程の前期課程を修了し、2005年4月に後期課程に入学して研究指導を受け、所定の要件を満たすと共に、学位論文を提出した。2011年1月18日(火)13時より、神学研究科委員会は総合試験を実施し、約2時間にわたってコヘン氏から十分な神学的素養を背景にした的確な応答を受け、また学位請求論文の主題領域について深い認識を有することを確認した。研究に必要な語学力は博士論文執筆のための日本語と英語の文献を正確に読みこなせていることにより十分なものと認められる。

以上の結果により、総合試験に合格と判定した。

## 博士學位論文要旨

論文題目： Japanese Translations of the Hebrew Bible in a Comparative View  
(ヘブライ語聖書の日本語訳に関する比較研究)

氏名： コヘン ドロン (Doron B. Cohen)

要旨：

The Bible, including its originally Hebrew part (“The Old Testament”) was introduced to Japan, as to most other corners of the earth, in the framework of the Christian mission, and this fact has had a most crucial and lasting effect on its translation, study and absorption in modern Japanese society. Since about the middle of the 19<sup>th</sup> century, and especially in the period following WWII, the whole Bible or some of its parts have been translated again and again into Japanese, each translation causing a debate concerning its linguistic and theological qualities, some even gaining a certain effect on non-Christian Japanese culture as well. Still, the Bible’s image remains mostly that of a Christian book, and the New Testament has a much stronger presence in Japan compared with its older counterpart. However, the current work turns the spotlight on the numerous translations of the OT, which deserve a focused study of their own.

The work is divided into two parts: Part I (Chapters 1-3) is historical, striving to lay out the background for Bible translation in Japan and to list and describe the numerous OT translations, while Part II (Chapters 4-7) is comparative, analyzing the translation of specific verses in the various Japanese versions. In Part I, Chapter 1 reviews some basic facts about the distribution of Bibles in Japan. General questions of translation are discussed, earlier research in this subject is mentioned, and the scope and methods of work are described.

Chapter 2 begins with a short review of Bible translations during the *Kirishitan* period, or the period of the Catholic mission in Japan in the 16<sup>th</sup> and early 17<sup>th</sup> centuries. Since hardly any translations of the OT survived from that period, it remains outside the scope of this work. However, the difficulty in translating Christian and biblical terms, which is common to all periods, is discussed; unlike the modern translators, who strived to find Japanese equivalents for every term (sometimes through neologisms or through borrowing from the Chinese), the Catholic missionaries transliterated many terms from the Latin or Portuguese, in order to prevent confusion with Japanese-language Buddhist terms. This discussion is followed by an exposition of the Bible translations into Chinese by Protestant missionaries during the 19<sup>th</sup> century; some of these translations will be found to have had a substantial effect on the earliest Japanese ones. The follows a review of the earliest Japanese translations (mostly of the NT) made by missionaries outside Japan proper, before it was reopened to the outside world after 1854. From 1859 Protestant missionaries arrived in Japan, and soon began serious efforts in Bible translation with the assistance of their Japanese “teachers”. Some partial attempts were also made by Japanese individuals. A sub-chapter on “the Japanese written language at a time of change” reviews the complicated situation faced by the translators when approaching the question of which style of language to use. The full translation of the NT by a committee of translators was completed in 1880,

and of the OT in 1887 (known collectively as the “Meiji Translation” or “Classical Language Translation”). These were followed by several other partial translations and revisions (again, mostly of the NT), at a relatively slow pace. However, the situation changed remarkably following the end of WWII, and ever since a steady stream of translations - Protestant, Catholic and others - have been flooding Japan.

Chapter 3 lists and describes in detail the numerous OT translations into Japanese. The translations are divided as follows: (1) the full translations, which number 12 (or 13, if two quite different versions of one translation are counted separately); most of these translations are religiously motivated, except for the very recent one, which was initiated by a non-religious publisher, Iwanami. (2) Partial translations, published in book form; these include specific OT books which were translated or revised on different occasions, as well as various versions of the “short Bible”. (3) Fragmentary translations, early digests and partial translations in magazines; viewed together with the partial translations, it is found, as was expected, that the OT books most often translated are those particularly important to Christian believers: Genesis, Psalms and Isaiah. However, wisdom books of “cultural” importance, such as Proverbs and Job, were also translated often. (4) Some further editions of the Bible, using previous translations, are also described.

Part II begins with Chapter 4, in which 13 translations of Deuteronomy 32:8-9 in Japanese are compared. The first aim of the comparison is to introduce and analyze the style of the various full OT translations. It is found that the division of the translations into “classical” and “colloquial” translations is insufficient, as there are many nuances in each style. The use of Japanese particles is examined, and in particular the use of the topic-marker *wa*, and the change in use it underwent during 120 years of translation is analyzed. The inconsistency of the translations in their handling of Hebrew terms is pointed out, and the influence of two major Chinese translations is detected. Another aim of this chapter is to examine the theological position of the translations through their various renditions of the name YHWH, through their use of honorifics (a crucial issue in Japanese translation which will also be examined in the following chapters), and through their approach to text emendation. For the latter point the translation of Gen 4:8 are also examined and used as a test-case. It is found that in most cases the translators’ handling of emendations reflects their theological positions.

Chapter 5 introduces 27 different translations of Psalm 23, taken from the full translations, from various revisions or incomplete translations, as well as from various editions of the Psalter. The earliest version (1880) is the intriguing attempt by B. H. Chamberlain to render the Psalms in the most archaic form of Japanese verse, and the most recent (1998) is from the very scholarly version published by Iwanami. Again, the style and various other characteristics of each version are examined. This is followed by a detailed analysis of each word and expression in the psalm, compared in all the translations. The origin of certain Japanese words, such as the translations for “shepherd” and “soul”, is tracked back not only to the Chinese translations but also to the *Kirishitan* period dictionaries and the various editions of the one by J. C. Hepburn, the leader of the Meiji period translators. Some other issues examined include: the tendency to expand on the original text; the difficulty of expressing future tense; the handling of culturally-alien items; and more. The use of honorifics and the inconsistencies in translation are examined again. Three further aspects of the translation are elaborated upon: the handling of the text as

poetry by the translators, which was often insufficient; the question of faithfulness in terms of “dynamic equivalence” vs. “formal equivalence”; and the surprising amount of variety in translating most Hebrew words along the axis of time. Finally, a sub-chapter is dedicated to three early translations of Psalm 100, and to the question of methods and personalities involved in the translation of the Psalms for the Meiji Translation of 1887; some new perspectives are suggested based on archival material of G. F. Verbeck and C. M. Williams, as well as various sources in print.

Chapter 6 introduces a variety of translations from various OT books. The aim here is to introduce several individual translators whose work has not been quoted before, as well as to look into the translations of various OT books and textual styles such as dialogue, narrative and proverb. Firstly, verses from the books of Genesis, Proverbs and Job are quoted in various translations and compared. Then the question of Hebraisms in the Japanese Bible is raised. In the King James Bible, which the first translators of the Bible into Japanese followed to a certain extent, there are numerous examples of Hebrew expressions, verbs and syntactical structures that were translated literally rather than through common English idioms. Many of these Hebraisms have entered the English language. Our examination of the Japanese versions have yielded several examples of literal translations; however, it also demonstrated that the translators did not follow the KJV in every case, but opted more often for the Japanese idiom, and even more consistently for the Japanese syntax. The influence of the Japanese Bible on the language was, however, much less conspicuous than in the English language case, and expressions coined in the translations have not found their way into general use.

Chapter 7 brings into focus some of the issues discussed earlier in the work. Firstly, a distinction between various types of Bible translation is suggested. Then the question of faithfulness is picked up again, this time through the distinction proposed in Translation Studies of “adequacy” vs. “acceptability” as norms of translation. It is argued that the norm in Japan, found also in Bible translation, is one of acceptability, that is to say, producing a translation that is acceptable to the readers rather than adequate with the source text. In the translations examined in this work, this can be seen in the elaborate explanations, the use of honorifics (which are considered “natural” in a Japanese text but have no equivalence in the source text), the use of distinguishing pronouns, the use of dialogue, including the difference in male and female speech, and more. We then point out the merits of the comparative analysis, which so far has rarely been used in Japanese scholarship. A single conspicuous example, the work of Toki & Kawashima, is analyzed and criticized, and in particular their over-emphasis of the influence of the Chinese translations. We then look to the future, and to the possibilities of a committee, joint and individual translations; three full translations that are expected in the coming decade are described briefly. We end with a personal perspective on the position of the Hebrew Bible in Japan.

The main body of the dissertation is followed by an appendix on Bible translation debates in the Meiji missionaries’ conferences; Chronology; List of Translations (with partial index); and Bibliography.