

Kenshingakuen

顕真学苑

*The English Version of the New Interpretation of
Teaching, Practice, Faith, and Enlightenment*

『教行信証新釈』英訳版

Volume One

卷上

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Translated from the Japanese

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Exhibit

付記

[聖典の副見出しに定冠詞を冠すべきか否かの論点についての訳註]

[The annotation by the translator on the question of whether to give a
subhead of the Holy Scripture the definite article or not]

聖典の副見出しに定冠詞を冠すべきか、
定冠詞を聖典の副見出しに冠すべきではないのか、それが論点でございます。
具体的には、John Milton 氏の *Paradise Lost* において、
副見出し 'The Verse' と 'The Argument' は、定冠詞を取ります。
Holy Bible: The New King James Version において、例えば
'Psalm 1: *The Way of the Righteous and the End of the Ungodly*' の様に、
多くの段落見出しは、定冠詞を取ります。
The Qur'an の第一章は 'The Opening' と訳されてございます。

To give a subhead of the Holy Scripture the definite article, or not to prefix the definite article to a subhead of the Holy Scripture, that is the point in question. Specifically, in *Paradise Lost* by Sir John Milton, subheads ‘The Verse’ and ‘The Argument’ take the definite articles. In *Holy Bible: The New King James Version*, many paragraph headings take the definite articles, for example ‘Psalm 1: *The Way of the Righteous and the End of the Ungodly*’. The first sura (or section) of *The Qur’an* is translated as ‘The Opening’ (Al-Fatiha).

原則として、『例解現代英語冠詞事典』によれば、定冠詞は、唯一物であり、同定可能であり、文化的了解があり、形容詞的修飾語句を伴い、または同格であり且つプロトタイプ的である名詞句に冠せられます。この明示的原理に基づいて、『教行信證新釋』英訳版の下記の副見出しを以下に検討いたします。

In principle, according to *An Illustrative Guide to English Article Usage*, the definite article is prefixed to a noun phrase which is unique, identifiable, culturally understood, adjectivally modified, or appositional and prototypical. On the grounds of this express principle, the following subheads of *The English Version of the New Interpretation of Teaching, Practice, Faith, and Enlightenment* are perpended below.

第一に、

‘The Admiration for the Holy Dharma’

‘The Exhortation and the Admonition for All Sentient Beings Involved’

‘The Praise and Adoration for the Tathāgatasya Grace’

‘The Elucidation of the True Teaching’ は、

聖なる存在（聖法、有縁、如來の恩徳、眞實教）を記述し、

唯一物であり、同定可能であり、

文化的了解があり、及び形容詞的修飾語句を伴います。

故にこれらの副見出しは、定冠詞を取ります。

Firstly, ‘The Admiration for the Holy Dharma’, ‘The Exhortation and the Admonition for All Sentient Beings Involved’, ‘The Praise and Adoration for the Tathāgatasya Grace’, and ‘The Elucidation of the True Teaching’ describe

hallowed beings (the Holy Dharma, All Sentient Beings Involved, the Tathāgatasya Grace, and the True Teaching) and they are unique, identifiable, culturally understood, and adjectivally modified; therefore these subheads take the definite articles.

第二に、

[The text]

[The Japanese readings of Chinese characters]

[The exposition of words and phrases]

[The translation that is faithful to the spirit]

[The construction]

[The explication] は、

「凡例」で明示的に定義されており、各節に反復して頻出します。故にこれらは、定冠詞を取ります。

Secondly, [The text], [The Japanese readings of Chinese characters], [The exposition of words and phrases], [The translation that is faithful to the spirit], [The construction], and [The explication] are explicitly defined in ‘Explanatory Notes’ and repeatedly appear in each section; therefore they take the definite articles.

第三に、肩書はしばしば無冠詞で表記されますが、

‘the Subeditor at Kenshingakuen’ は本名と同格語句であり、

個体というよりはプロトタイプの機能及びプロトタイプの属性を表示します。

故にこれは、定冠詞を取ります。

Thirdly, titles often take no article, but ‘the Subeditor at Kenshingakuen’ is in apposition to the name, and it denotes a prototypical function and a prototypical attribute rather than an individual; therefore it takes the definite article.

非母語に榮あらんことを、汝はみ佛の精妙なるみ教えの立証と解明に、
我を導き照らし賜うなり。

Hail non-native language, thou dost graciously instruct and illuminate me,
that I may vindicate and elucidate the ethereal teachings of Holy

Buddhism.