

Biblical quotations in Lutheran small catechism : materials, 2 (3-1)

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ルター・小カテキズムにおける 聖書引照 [資料], 2 (3—1)

—バルト諸語訳における聖書引照の対比 (承前)—

井 上 幸 和

531, 12 (Mt. 19, 6)

Li 50, 1-2 Ką Ponas Diewas suwede, tō newienas žmogus netur perskirti.

La 38, 19-21 Ko Dews gir kopan Balydtcze-//nais to ne buhs nee wenam Czilwekam//skirth.

Pr *not found*

Li Ką Ponas Diewas suwede, tō newienas žmogus

VE what the Lord God has joined together, no man

netur perskirti.

should separate

(What the Lord God has joined together, no man should separate.)

La Ko Dews gir kopan Balydtcze-//nais to ne buhs nee wenam

D "Was Gott _____ zusammenfuget, _____ soll _____ kein

Czilwekam // skirth.

Mensch scheiden."

532, 4 (Gen. 2, 18/21-24)

Li 50, 14-51, 3 IR Ponas Diewas tare, neger jra žmogui wienam buti, padarisiu yem pagalba werta yamui, kuri prieg ió butu. Perleida tada Ponas Diewas didi miega ant Adoma, a kaip vžmiga, eme wiena schonkauli isch iò, ir atpilde kunu aną wieta. Ir padare Ponas Diewas motrischke isch schonkaulia, kury isch žmogaus ischeme, ir atwede yop, potam biloia žmogus. Tatai esti kaulas isch kaulu mana, ir kunas isch kuna mana, a daelto būs wadinta wirischka, iog isch wira ischimta jra. Todrilei aples Wiras Tiewa sawa ir Motina sawa, ir priestos sawa motersp, ir bus wienas kunas.

La 39, 13-40, 3 Vnde Dews tas Kunx Batcy/tas nhe gir//lab/ka thas Czilwhex wens gir/es grib tham//wene Pallige darryth/katteers apkärt to gir.//Tad licke Dews tas Kunx wene czille Mege//krist vs to Czilweke/vnde thas aismigga/vnde//yeme winge Sane koule wene/vnde aßledtze//to wete atkal ar Meße/Vnde Dews tas kunx //raddy wene Szewe aran to sanekoule/kattree//thas no tho Czilweeke yeme/vnde wedde to py//tho. Tad Batcy tas Czilwhex/tas gir wens//kouls no manne Koule/vnde Meße no manne//Meße/tha tapse Wyriske dheweete/tapeetcz//ka tha no to Wyre yempta gir/Tapeetcz wens//Czilwhex Thewe vnde Mathe atsthas/vnde py//Bouwes Szewes pekaarses/vnde te duewe//buhs wena Meße.

Pr 63, 18-30=101, 9-21 Bhe Deiws Rikijs billa. Sta ast ni labban //kai stas smunents ains ast/As quoi stesmu ainan//pogalban teckint/kawida surgi tennen bousei/Stwi//dai Deiws ainan gillin maiggun

krût nostan smu-// nentinan/bhe tans ismigê bhe immats swaise
grêi-// wakaulin ainan/bhe pertraûki stan deickton sen// mensan/bhe
deiws Rikijs kêra ainan gennan/esse-// stan Greiwakaulin/kawijdan
tans esse stesmu smu-// nentin immats/bhe weddêdin prêistan. Stwi
billa// stas smunents/sta ast ainawijdi kaulei esse maians// kaûlins/bhe
mensâ esse maian mensan/stwi wîrsti// dien wijrinan billiuns/stesse
paggan/kai tenna esse// wijrau imtâ ast/Stesse paggan wîrst ains
wirs// swaian Tawan/bhe mûtin powiêrpuns/bhe en// swaiasmu
gennan kabîuns/bhe stai wîrst boûuns// ains mensas.

Li IR Ponas Diewas tare, neger jra žmogui wienam buti,
VE and the Lord God said: not good (it) is for a man alone to be.

padarisiu yem pagalba werta yamui, kuri prieg ió
I shall make for him a helper worthy of him, who with him

butu. Perleida tada Ponas Diewas didi miega ant Adoma, a kaip
may be. let fall then the Lord God a deep sleep on Adam and

vžmiga, eme wiena schonkauli isch iò, ir atpilde kunu aną
when he fell asleep, he took one rib from him and filled

wieta.

with flesh that place.

Ir padare Ponas Diewas motrichke isch schonkaulia,
and made the Lord God a woman from the rib

kury isch žmogaus ischeme, ir atwede yop,
which from the man had taken and brought (her) to him.

potam biloia žmogus. Tatai esti kaulas isch kaulu mana,
then said the man: This is a bone from bones my

ir kunas isch kuna mana, a daelto bus wadinta wirischka,
and flesh from flesh my, and she will be called "of man"

iog isch wira ischimta jra. Todrilei

for the reason that from man taken she has been. Therefore,

apleis Wiras Tiewa sawa ir Motina sawa, ir
will leave a man father his and mother his and

priestos sawa motersp, ir bus wienas kunas.

will cling to his wife, and they will be one flesh.

(And the Lord God said: It is not good for a man to be alone. I shall make for him a helper worthy of him, who may be with him. Then the Lord God let a deep sleep fall on Adam and when he fell asleep, he took one rib from him and filled that place with flesh. And the Lord God made a woman from the rib which had taken from the man and brought her to him. Then the man said: This is a bone from my bones and flesh from my flesh, and she will be called "of man" for the reason that she has been taken from man. Therefore, a man will leave his father and his mother and will cling

to his wife, and they will be one flesh.)

La Vnde Dews tas Kunx Batcy/ tas nhe gir//lab/ka thas

D *“Und Gott, der HERR, sprach: Es ist nicht gut, daß der*

Czilwhex wens gir/ es grib tham// wene Pallige darryth/katteers

Mensch alleine sei, ich will ihm ein Gehulfen machen, die

apkärt to gir. //Tad licke Dews tas Kunx wene czille Mege//

umb ihn sei. Da ließ Gott, der HERR, einen tiefen Schlaf

krist us to Czilwehe/ vnde thas aismigga/ vnde// yeme winge

fallen auf den Menschen, und er entschlief, und nahm seiner

Sane koule wene/ vnde aßledtcze// to wete atkal ar Meße/

Rieben eine und schluß _____

Vnde Dews tas kunx// raddye wene Szewe aran to sanekoule/

kattree// thas no tho Czilweeke yeme/ vnde wedde to py// tho.

die er von dem Menschen nahm, und bracht” sie zu die ihm.

Tad Batcy tas Czilwhex/ tas gir wens// kouls no manne Koule/

Da sprach der Mensch: Das wäre einmal Bein von meinen Beinen

vnde Meßa no manne//Meßse/tha tapse Wyriske dheweete/
und Fleisch von meinem Fleisch, man wird sie Männin heißen,

tapeetcz//ka tha no to Wyre yempta gir/Tapeetcz wens//
darumb daß sie vom Mann genommen ist. Darumb wird ein

Czilwhex Thewe vnde Mathe atsthas/ vnde py//
Mann seinen Vater und seine Mutter verlassen und an

Bouwes Szewes pekaarses/vnde te duewe// buhs wena Meßa.
seinem Weibe hangen, und werden sein zwei ein Fleisch."

O Vnd Gott (der) HERR sprach: Es ist nicht gut/

Pr Bhe Deiws Rikijs billa. Sta ast ni labban//

das der Mensch allein sey/Jch will jm einen Gehuelffen
kai stas smunents ains ast/As quoi stesmu ainan//pogalban

machen/die vmb jn sey. Da liess
teckint/kawida surgi tennen bousei/Stwi//dai

Gott (der HERR) einen tieffen Schlaff fallen/auff den
Deiws ainan gillin maiggun krût nostan

Menschen/ vnd er entschlief/vnd nam seiner
smu-//nentinan/bhe tans ismigê bhe immats swaise

Rieben eine/ vnd schloss die stet (zu) mit fleisch/
grêi-//wakaulin ainan/ bhe pertraûki stan deickton sen//mengan/

Vnd Gott (der) HERR bawet ein Weib auss der Riebe/
bhe deiws Rikijs kûra ainan gennan/ esse-//stan Greiwakaulin/

die Er von dem Menschen nam/ vnd bracht sie zu jm.
kawijdan tans esse stesmu smu-//hentin immats/bhe weddêdin prêistan.

Da sprach der Mensch: Das ist doch Bein von meinen
Stwi billa//stas smunents/sta ast ainawijdi kaulei esse maians//

beinen/vnnd Fleisch von meinem fleisch/man wird sie Mennin
kaûlins/bhe mensâ esse maian mensan/stwi wîrsti//dien wijrinan

heissen/darumb das sie vom Manne genommen ist.

billiuns/stesse paggan/kai tenna esse// wijrau imtâ ast/

Darumb wird ein Man seinen Vater vnd Mutter verlassen/
Stesse paggan wîrst ains wirs//swaian Tawan/bhe mûtin

vnd an seinem Weib hangen/vnnd sie werden sein
powiêrpuns/ bhe en//swaiasmu gennan kabiuns/bhe stai wîrst

ein Fleisch.

boûuns// ains mensas.

532, 28 (Eph. 5, 25-29)

Li 51, 11-23 YVs Wirai, mileket moteris yusu, ligei kaip ir Christus numileya Bažnicze, ir pats sawe vž yę esti dawes, idant yę paschwenstu, apczistidams yę masgoghimu wandens žodije, idant yę saw pats schlowną draugiste pagatawitu, neturincze newiena patepima, alba raukschla, albo kò kita, Bet idant butu schwenta ir be kaltibes.

Taipo taipaieg Wirai tur sawa moteris mileti, kaipo sawa pacziu kunus. Kurs sawa moteri mjl, tas sawe pats mjl. Nesa niekada newienas kuna sawa neapikantoie netureia, Bet pen ir aną prikùpe, kaip ir Wieschpatis Bažnicze.

La 40, 18-41, 10 Juus Wyre thurret myle yußes Szewes//lydtcz ka Christus myleis gir tho Droudtzibe//vnde gir ßöw pattim par to doeuwis/ka thas//to sweetite vnd gir to skystys czour tho Vdenne // exkau to Wårde/ka thas ßöw pattim Battaysite//wene Droudtzibe katträ godiga gir/kattre nee//wena grumba nedtcz applassenaschenne gir/yeb//czitta kada wayne/Beth katträ sweeta vnde//taisna gir.//

Ta buus arridtczan tims Wyrims Bouwes//Szewes myleet/kha Bouwe patte Meße/kas//Bouwe Szewe myle thur/tas thur ßöw pattim//myle/Aesto neewens gir Bouwe patte Meße//enydeys/beth thas baryo vnd glabbo to/lydtcz//kha arridtczan tas Kunx to Droudtzibe.

Pr 65, 1-12=103, 6-20 Jous Wijrai/milijti ioûsans Gennans/kâigi//Christus milijuns ast stan perônin/bhe ast sien sups//pêrstan dâuns/Nostan kai tans tennan Swintina//bhe ast tennan Skijstinnons /prastan vndas spag-//tan ênstan wirdan/Nostan kai tans stan

sebbei po-// gattewinlai ainan pijrin/Quai Rikijiskai baulai// Quai
 niturrilai ainontin milinan adder senskrem pû// snan/adder steison
 deicktas/Schlait kai stai Swin// tai bousei/bhe niebwinûtei/Tît turri
 dijgi stai wij-//rai swaians gannans milijt kâigi swian subban kêr
 //menen/kas swaiiau Gannan milê/stas mile sien sub// ban/beggi
 niaintonts ast ainontinreisan swaian//subban mensan dergêuns/
 Schlâits tans maitâ//stan bhe kûnti stan/Ainaweydi kaigi stas
 Rikeis//stan perônin.

Li YVs Wirai, mileket moteris yusu, ligei kaip ir Christus numileya
 VE you husbands, love your wives your just as also Christ loved

Bažnicze, ir pats sawe vž yę esti dawes, idant yę
 the church and himself for it [he] has given so that

paschwenstu, apczistidams yę masgohimu
 it [he] might sanctify cleansing it with the washing

wandens žodije, idant yę saw pats schlowną draugiste
 of water in the word so that it himself a glorious community

pagatawitu, neturincze newiena patepima, alba raukschlâ,
 [he] might prepare no having any spot or wrinkle

albo kò kita, Bet idant butu schwenta ir
 or anything else but so that [it] might be holy and

be kaltibes.
without fault.

Taipō taipāieg Wirai tur sawa moteris mileti, kaipo sawa pacziu
thus also men should their own wives love as their own
kunas. Kurs sawa moteri mjl, tas sawe pats mjl. Nesa niekada
bodies. whoever his wife loves himself loves, for no one

newienas kuna sawa neapikantoie netureia, Bet pen
every body his own in hatred [do not], but [he] nourishes

ir aną prikūpe, kaip ir Wieschpatis Bažnicze.
and it takes As also the Lord the church

(Thus says St. Paul: You husbands, love your wives just as Christ
also loved the church and has given himself for it so that he might
sanctify it, cleansing it with the washing of water in the word so
that he might himself prepare it as a glorious community not
having any spot or wrinkle or anything else but so that it might be
holy and without fault. Thus also should men love their own bodies.
Whoever loves his wife loves himself, for no one has ever held his
own body in hatred but he nourishes it and takes care of it as also
the Lord the church.)

La Juus Wyre thurret myle yuBes Szewes/ //lydtcz ka Christus myleis
D *Ihr Männer, liebet Euere Weiber, gleichwie Christus geliebet*

gir tho Droudtzibe// vnde gir Böw pattim par to doeuwis /
hat die Gemeinde und hat sich selbs fur sie gegeben,

ka thas // to sweetite und gir to skystys czour tho
auf daß er sie heiliget, und hat sie gereiniget durch das

Vdenne// exkau to Wårde / ka thas Böw pattim Battaysite//
Wasserbad im Wort, auf daß er sie ihm selbs darstellt

wene Droudtzibe kattra godiga gir/kattre nee// wena grumba
eine herrliche Gemeinde, die nicht

nedtcz applassenaschenne gir/yeb// czitta kada wayne/
habe Flecken oder Runzel oder des etwas,

Beth kattra sweeta vnde // taisna gir.//
sondern daß sie heilig sei und Unsträflich

Ta buus arridtczan tims Wyrims Bouwes// Szewes myleet/
Also sollen auch die Männer ihre Weiber lieben

kha Bouwe patte Meße/kas// Bouwe Szewe mylethur / tas thur
als ihre eigene Leibe. Wer sein Weib liebet, der liebet

Böw pattim // myle/Aesto neewens gir Bouwe patte Meße//
sich selbs; denn niemand hat jemal sein eigen Fleisch

enydeys/beth thas baryo. vnd glabbo to/lydtcz//kha
gehasset, sondern er nähret es und pfelet sein gleichwie

arridtczan tas Kunx to Droudtzibe.
auch der HERR die Gemeine.

O Jr Menner liebet ewre Weiber/gleich wie Christus geliebet hat
Pr Jous Wijrai/milijti ioûsans Gennans/kâigi// Christus milijuns ast

die Gemeine/vnnd hat sich selbst fuer sie gegeben/auff das Er
stan perônin/bhe ast sien sups//pêrstan dâuns/ Nostan kai tans

sie Heiliget/ vnd hat sie Gereiniget/ durch das
tennan Swintina//bhe ast tennan Skijstinnons/prastan

Wasserbad im Wort/ auff das Er sie Jm selbst
vndas spag-//tan ênstan wirdan/Nostan kai tans stan sebbei

zurichtet/ eine Gemeine die Herrlich sey/
po-//gattewinlai ainan pijrin/ Quai Rikijiskai baulai//

die nicht habe einen Flecken/oder Runtzel/
Quai niturrilai ainontin milinan adder senskrem pû//snan/

oder des etwas/sondern das sie Heilig sey/
adder steison deicktas/Schlait kai stai Swin//tai bousei/

vnd vnstrefflich.

bhe niebwinûtei/

Also sollen auch die Menner jre Weiber lieben/als

Tit turri dijgi stai wij-//rai swaians gannans milijt kâigi

jre eigene Leibe/ Wer sein Weib liebet/

swian subban kêr //menen/kas swaiiau Gannan milê/

der leibet sich selbst/ Denn niemandt hat jemal

stas mile sien sub// ban/beggi niaintonts ast ainontinreisan

sein eigen fleisch gehasset/ Sonder er neeret

swaian // subban mensan dergêuns /Schlâits tans maitâ//

es/vnd pflaget sein / Gleich wie (auch) der HErr

stan bhe kûnti stan/Ainaweydi kaigi stas Rikeis//

die Gemeine.

stan perônin.

533, 5 (Eph. 5, 22-24)

Li 52, 1-6 Moteris padûtas buket sawa Wirams kaipo Ponui. Nesa wiras jra galwa moters kaipo ir Christus jra galwa Bažniczas, ir tas jra sawa kuna ischganitós. Kaipo tada Bažnicza padûta esti Christui, taipo taipaieg moteris sawa wirams wissûsu daitûsu.

La *not found*

Pr 65, 12-17=103, 20-26 Stai gannai bousei pomeston swaain // wijrin
kâigi stêsmu Rikijan/Beggi stas wijrs ast // steisei Gennas gallû/
Ainawîdai kai Christus sta // gallu ast steison perôniskan/Bhe tâns
ast swaise // kermenés pogalbenix/Adder kâigi stai perôni Chri- // sto
ast poklusman/Tît dijgi stai gannai swaimans // wijrimans en
wissans poweistins.

Li Moteris padûtas buket sawa Wirams kaipo Ponui.

VE [you] wives, subject be to your husbands as to the Lord.

Nesa wiras jra galwa moters kaipo ir Christus jra galwa
for a husband is head of the wife as also Christ is head of

Bažniczas, ir tas jra sawa kuna ischganitós. Kaipo tada
the church and he is of his own body the Saviour. as then

Bažnicza padûta esti Christui, taipo taipaieg moteris sawa
the church subject is to Christ, so also [are] wives to their

wirams wissûsu daitûsu.

husbands in all things.

(You wives, be subject to your husbands as to the Lord, for a
hasband is head of the wife as also Christ is head of the church and
he is the Savior of his own body. As then the church is subject to
Christ, so also are wives to their husbands in all things.)

O Die Weiber sein vnterthan jren Mennern/als dem
Pr Stai gannai bousei pomeston swaain//wijrin kâigi stêsmu

HErrn/ Denn der Man ist des Weibs Heupt/
Rikijan/Beggi stas wijrs ast//steisei Gennas gallû/

Gleich wie (auch) Christus das Heupt ist der
Ainawîdai kai Christus sta//gallu ast steison

Gemeine/ vnd Er ist seines Leibs Heiland.
perôniskan/Bhe tâns ast swaise//kermenes pogalbenix/

Aber wie (nu) die Gemeine Christo ist vnterthan/Also
Adder kâigi tai perôni Chri- //sto ast poklusman/Tit

auch die Weiber jren Mennern in allen dingen.
sdijgi stai gannai swaimans//wijrimans en wissans poweistins.

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