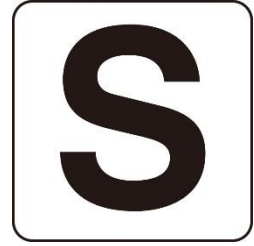




高3 英語総合



STUDY COLLABO 

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No 1



【1】〔英文解釈〕《東京大》

解答時間 15 分

次の英文の下線部を和訳せよ。

He had crossed the main road one morning and was descending a short street when Kate Caldwell came out of a narrow side street in front of him and walked toward school, her schoolbag bumping at her hip. He followed excitedly, meaning to overtake but lacking the courage. What could he say to her? He imagined his stammering voice saying dull, awkward things about lessons and the weather and could only imagine her saying conventional things in response. Why didn't she turn and smile and call to him, saying, "Don't you like my company?" If she did, he would smile faintly and approach with eyebrows questioningly raised. But she did nothing. She made not even the merest gesture.

【2】〔英作文〕《京都大》

解答時間 20 分

次の日本語を英訳しなさい。

テレビと比べて、本はつつましやかですが、それだけに子供にとってはわがままな対しかたが可能です。気に入った本をいつでも見られるし、ページを勝手にくることもできます。そのうえ、大好きなひとに読んでもらうという楽しみさえあります。

【1】 descend[disénd]「下る」 bump[bʌmp]「ぶつかる」 overtake A[əʊvərtéik]「Aに追いつく」 stammer[stæmə]「吃る」 questioningly[kwéstʃənɪŋli]「訝しげに」

【3】 〔英文解釈〕《京都大》

解答時間 40 分

次の文の下線部をほどこした部分(1) (2)を和訳しなさい。

There are various ways of accounting for dreams. Some claim that they are mysterious experiences in which the soul travels out of the body. Others assert that they are the reflections of hidden desires or socially unacceptable urges. Still others are inclined to think that they do not conceal any deep significance.

Some dreams are little more than traces of recent experiences. If, for instance, we spend the day driving across the country, it would not be unusual to dream about driving down a highway. While such dreams are reasonably straightforward, many others appear disconnected and nonsensical. The fact that most dreams have a surrealistic quality — a quality that causes them to be highly resistant to interpretation — has influenced many people to dismiss dreams as altogether meaningless.

According to one scientific theory, here roughly sketched, dreams are the result of the forebrain's attempts to understand the random electrical signals that are generated by the hindbrain during sleep.

(1) In normal waking consciousness, the forebrain sorts through various kinds of internal and external sensory data to construct a meaningful view of the world. Faced with a flood of disconnected, random inputs generated by more primitive areas of the brain during sleep, the higher mental centers attempt to impose order on the incoming signals, creating whatever narrative structure

dreams have. Many dreams that are just clusters of incoherent images represent incoming groups of signals that the forebrain was simply not able to synthesize.

Not all dreams are, however, utterly senseless. Take, for example, those we have all seen at one time or another in which we are falling, flying, or appearing naked in public. Dreams of this kind most likely have their bases in experiences and anxieties shared by all human beings.

Falling is a good example of a shared dream motif. Psychologists speculate that falling dreams are rooted in our early experiences as toddlers taking our first steps. (2)If this hypothesis is correct, then childhood experiences must have left deep imprints in the brain that are somehow activated in adult life during periods of high anxiety. Some sociobiologists have further speculated that the fear of falling ultimately derives from an inherited instinct or reflex handed down by our prehistoric ancestors, who could fall out of trees during their sleep.

Where all dreams come from is still uncertain, but one can hope for the day when an explanation of their origins is no longer a dream.

【3】account for A「Aを説明する」assert that SV...[əseɪ'trt]「SV...と断言する」a urge[ə:'rdʒ]「衝動」conceal A[kənsi:l]「Aを隠す」nonsensical[nɒnsɛnsɪk(ə)l]「馬鹿げた」「無意味な」surrealistic[səri(:)əli'stɪk]「超現実的な」dismiss A as B[dɪsmɪs]「AをBとして捨て去る」electrical[ɪlɛk'trɪkəl]「電気の」a cluster[klʌstə]「房」「集まり」incoherent[ɪnkəu'hɪərənt]「支離滅裂な」「首尾一貫しない」synthesize[sɪnθəsaɪz]「統合する」a motif「主題」a toddler「赤ちゃん」(toddle[tɒdl])「よちよち歩きをする」hypothesis[haɪpəθəsis]「仮説」activate A[æktə'veɪt]「Aを始動させる」「Aを活性化する」speculate A[spɛkjuləɪt]「Aと推測する」

NO 2



【1】 〔英文解釈〕《東京大》

解答時間 10 分

次の英文の下線部を和訳せよ。ただし、“it”の内容を明らかにすること。

Chance had been our ally too often. We had grown complacent, over-confident of its loyalty. And so the moment when it first chose to betray us was also the moment when we were least likely to suspect that it might.

【2】 〔英作文〕《京都大》

解答時間 20 分

次の日本語を英訳しなさい。

子供は好奇心のかたまりだ。それが、多くの動物の場合、成熟すると幼い時ほどには好奇心を示さなくなるらしい。ところが、人間は年をとっても、様々なことに対する興味を持ち続けることができる。してみると、人間はいつまでも子供でいられるという特権を享受する幸福な種族であるのかもしれない。

【1】 complacent[kəmpléizent] 「自己満足した」 over-confident 「自信過剰の」 betray A[bitréi] 「A を裏切る」

【3】 〔英文解釈〕《京都大》

解答時間 40 分

次の文の下線部をほどこした部分(1)(2)を和訳しなさい。

When we enter into reasoning, we lift ourselves beyond our biological and psychological limitations. We live the life of thinking. This means that we are able to make claims about the truth of things. We can verify or falsify such claims, we can exchange meanings, and we can praise or blame one another for having been better or worse agents of truth. As we speak with one another and strive for rationality, we become able to master absences of many kinds and articulate presences in extremely complex ways.

One of the requirements for this kind of life is the sameness of a meaning that we communicate among ourselves and come back to repeatedly in our own cerebral life. (1)A single proposition returns as a duplicate over and over again. We tell it to other people or quote it as having been said by someone else, and we can place the statement within a systematic exposition of a scientific field after confirmation. The sameness of a meaning occurs with the varying interpretations people might give the meaning, and with the differences in vagueness and distinctness the proposition might enjoy in various minds. Unless it were one and the same statement, we could not see such differences as being differences at all ; we could not have many interpretations if the propositions were themselves different, and we could not speak of a vague possession of a meaning unless a core of sense remained the same between its vague and its distinct states.

Meanings are presented especially in words. Through language it becomes possible for us to express the way things are and to convey this mode of presentation to other people and to ourselves: at other places and other times. ⁽²⁾The words we exchange capture the way things have appeared to us, and if we are authoritative in our disclosures they capture the way things are. At the same time, the words are flavored by the style with which we have disclosed the things in question, so they indicate to the reader or listener some truth about ourselves as well.

Therefore, in reasoning, what we have to do is to examine the meanings reflected in language and its style. By doing so, we may live a deeper life of reasoning and thinking.

【3】 verify A[vérəfài] 「A を立証する」 falsify A[fɔːlsəfài] 「A を反証する」 an agent[éidʒənt] 「代理人」「取次人」 rationality[rˈæʃənˈæləti] 「合理性」 cerebral[sérəbrəl] 「脳の」「知的な」 a proposition[prəpəzɪʃən] 「命題」 duplicate A[djúːplíkèit] 「A を複製する」 an exposition[èkspəzɪʃən] 「説明」 confirmation[kɔnfəˈmɛɪʃən] 「裏付け」 be authoritative[əθɔːrətɪtɪv] 「信頼できる」 a disclosure[dɪsklɔʊʒər] 「発表」 flavor A 「A に趣を与える」

NO 3



【1】〔英文解釈〕《東京大》

解答時間 10 分

次の英文の下線部を和訳せよ。ただし、“it”の内容を明らかにすること。

Chance had been our ally too often. We had grown complacent, over-confident of its loyalty. And so the moment when it first chose to betray us was also the moment when we were least likely to suspect that it might.

【2】〔長文総合〕《大阪大》

解答時間 20 分

次の英文は、仏教のある高僧の講話の一部である。これを読んで後の問いに答えなさい。

Although it is possible to achieve happiness, happiness is not a simple thing. There are many levels. In Buddhism, for instance, there is a reference to the four factors of fulfillment, or happiness: wealth, worldly satisfaction, spirituality, and enlightenment. Together they embrace the totality of an individual's quest for happiness.

Let us leave aside for a moment ultimate religious or spiritual aspirations like perfection and enlightenment and deal with joy and happiness as we understand them in an everyday or worldly sense. ^(a)Within this context, there are certain key elements that we conventionally acknowledge as contributing to joy and happiness. For example, good health is considered to be one of the nec-

essary factors for a happy life. Another factor that (b)[a, as, happiness, is, of, regard source, we] our material facilities, or the wealth that we accumulate. An additional factor is to have friendship, or companions. We all recognize that in order to enjoy a fulfilled life, we need a circle of friends with whom we can relate emotionally and trust.

Now, all of these factors are, in fact, sources of happiness. (c)But in order for an individual to be able to full utilize them towards the goal of enjoying a happy and fulfilled life, our state of mind is key. It's crucial.

If we utilize our favorable circumstances, such as our good health or wealth, in positive ways, in helping others, they can be contributory factors in achieving a happier life. And of course we enjoy these things — our material facilities, success, and so on. But without the right mental attitude, without attention to the mental factor, these things have very little impact on our long-term feelings of happiness. For example, if you harbor hateful thoughts or intense anger somewhere deep down within yourself, then it ruins your health; thus it destroys one of the factors. Also, if you are mentally unhappy or frustrated, then physical comfort is not (d) much help. On the other hand, if you can maintain a calm, peaceful state of mind, then you can be a very happy person even if you have poor health. Or, even if you have wonderful possessions, when you are in an intense moment of anger or hatred, you feel like throwing them, breaking them. At that moment your posses-

sions mean nothing. Today there are societies that are very developed materially, yet among them there are many people who are not very happy. Just underneath the beautiful surface of wealth there is a kind of mental unrest, leading to frustration, unnecessary quarrels, reliance on drugs or alcohol, and in the worst case, suicide. So there is no guarantee (4)that wealth alone can give you the joy or fulfillment that you are seeking. The same can be said (e) your friends too. When you are in an intense state of anger or hatred, even a very close friend appears to you as somehow sort of frosty, or cold, distant, and quite annoying.

All of this indicates the tremendous influence (11)that the mental state, the mind factor, has on our experience of daily life. Naturally, then, we have to take that factor very seriously.

So, leaving aside the perspective of spiritual practice, even in worldly terms, in terms of our enjoying a happy day-to-day existence, the greater the level of calmness of our mind, the greater our peace of mind, the greater our ability to enjoy a happy and joyful life.

I should mention that when we speak of a calm state of mind or peace of mind we shouldn't confuse that with a totally (1)apathetic state of mind. Having a calm or peaceful state of mind doesn't mean being totally spaced out or completely empty. Peace of mind or a calm state of mind is rooted in affection and compassion. There is a very high level of sensitivity and feeling there.

As long as there is a lack of the inner discipline that brings calmness of mind, no matter what external facilities or conditions

you have, they will never give you the feeling of joy and happiness (a)that you are seeking. On the other hand, if you possess this inner quality, a calmness of mind, a degree of stability within, then even if you lack various external facilities (c)that you would normally consider necessary for happiness, it is still possible to live a happy and joyful life.

設問(1) 本文中の下線部(a)はどのような内容を指しているか。20字以内の日本語で説明しなさい。ただし、句読点は1字に数える。

設問(2) 本文中(b)の[]内に示された語群を、最も適当な語順に並べかえ、解答欄に記入しなさい。

設問(3) 本文中の下線部(c)の意味を日本語で表しなさい。

設問(4) 本文中の空所(d)と(e)に共通して入る最も適当な1語を解答欄に記入しなさい。

設問(5) 本文中の(i)~(ii)の下線を施した4つのthatのうち、用法の異なるものをひとつ選んで解答欄に記号で答えなさい。

設問(6) 本文中の下線部(f)の意味を最もよく表しているものはどれか。次の(イ)～(ホ)からひとつ選び、解答欄に記号で答えなさい。

- (イ) being affectionate
- (ロ) being angry
- (ハ) being calm
- (ニ) being empty
- (ホ) being sensitive

設問(7) 本文の内容にあうものを次の(イ)～(ホ)からひとつ選び、記号で答えなさい。

- (イ) 物質的な豊かさを捨てて精神的な満足を追うとき、はじめて幸福が得られる。
- (ロ) 精神的な平静さがあるとき、はじめて幸福が得られる。
- (ハ) 物質的な豊かさがあっても、友人と健康に恵まれなければ、幸福にはなれない。
- (ニ) 物質的な豊かさを他人のために使うときにこそ、幸福が得られる。
- (ホ) 精神的な平静さがあっても、宗教的なよろこびがなければ、幸福にはなれない。

NO 4



【1】 [英文解釈] 《東京大》

解答時間 20 分

次の英文の下線部(1),(2)を和訳せよ。(1)については,it が何を指すかを明らかに
なるように訳すこと。

Indeed, in the year 1000 there was no concept of an antiseptic at all. If a piece of food fell off your plate, the advice of one contemporary document was to pick it up, make the sign of the cross over it, salt it well — and then eat it. The sign of the cross was, so to speak, the antiseptic of the year 1000. The person who dropped his food on the floor knew that he was taking some sort of risk when he picked it up and put it in his mouth, but he trusted in his faith. Today we have faith in modern medicine, though ⁽¹⁾ few of us can claim much personal knowledge of how it actually works. ⁽²⁾ We also know that the ability to combat quite major illnesses can be affected by what we call “a positive state of mind”—what the Middle Ages experienced as “faith”.

(注) antiseptic 「消毒」

【2】 [英作文] 《大阪大》

解答時間 20 分

次の日本文の下線部の意味を英語で表しなさい。

問題分析や議論の方法を教わってこなかった学生に、「問題分析ができない」
とか「自分の意見がない」と批判しても、それはないものねだりである。それは
ちょうど、まだ泳ぎ方を教わっていない学生をつかまえて、「なぜ泳げないのか」

としかるようなものである。問題の原因を探り、歴史的経緯を調査し、可能性のある選択肢をクラスで議論する方法は、自然と身につくものではない。

【3】 〔英文解釈〕《京都大》

解答時間 40 分

次の文の下線部をほどこした部分(1)(2)(3)(4)を和訳しなさい。

Until recently, studying music in school was regarded as a luxury. A child's math and language skills or scientific problem solving were considered to deserve the major portion of the curriculum, while music, art, and other related subjects received only passing attention at most. Music teachers faced competing demands from extra lessons, sports practice, and play rehearsals. But with the help of science, this erosion of time devoted to music looks like being halted and even reversed.

According to one scientific study, music raises the learning capacity in so-called "hard" subjects as mathematics and physics in addition to language acquisition, and this should help restore a more balanced curriculum. (1)Researchers, in the paper on music and spatial task performance, reported that listening to as little as ten minutes of Mozart's music produced an elevation in brain power lasting ten to fifteen minutes, a finding that triggered much of the current interest in the positive effect of music on learning.

The observation of the close relationship between music and mathematics stretches back for a couple thousand years. Pythagoras acknowledged the importance of proportion in harmony and melody. Mozart's sudden musical development, too, shows math

and music are connected. The musical genius was initially cool towards the profession that would later bring him great fame, leading a happy and not too burdened childhood, learning his lessons, whatever they were, easily and quickly.

(2)Then Mozart suddenly exploded with a passion for music, filling every bit of space in the house with scribbled figures after he learned the fundamentals of arithmetic. His passion for music was closely connected to his understanding of mathematics.

Moreover, there are even recent findings that further clarify the linkage. Researchers connected the discovery to a complex theory about the way our minds are organized. (3)In essence, scientists are saying higher mental operations such as music and mathematics use a common, structured, and spatial temporal language that allows people including children to work across seemingly unrelated academic disciplines that are tied together by this communication link.

The relationship between music and the scientific subjects or language learning is, as a matter of fact, highly controversial. There are some studies that have thrown doubt upon it. In any case, playing music and singing use a wide range of senses. Being able to integrate these and produce a satisfying synthesis is a powerful experience for children, deserving greater appreciation than has been given thus far. (4)When learning like this happens in a chorus or orchestra, the total effect is even more potent. What other school activity cultivates a strong community spirit, helps us

learn languages, increases our mathematical and scientific capacity and puts us in touch with our musical heritage?

(注) Pythagoras[piθægərəs] 「ピタゴラス:古代ギリシアの哲学者・数学者」

【3】 curriculum[kə'rikjuləm] 「カリキュラム」 passing[pæsiŋ] 「はかない」 competing 「競合する」 (compete[kəm'pi:t])
 a rehearsal[ri'hæ:rsel] 「リハーサル」 erosion[irouʒən] 「侵食」 restore A[ristɔ:r] 「Aを取り戻す」 stretch[stretʃ] 「伸びる」
 initially[ini'ʃəli] 「最初は」 scribble A[skribl] 「Aをなぐり書きする」 linkage[lɪŋkɪdʒ] 「結びつき」 in essence 「要するに」
 「本質的に」 spatial[spéɪʃəl] 「空間の」 as a matter of fact 「実際」 controversial[kənt'rəvə:riʃəl] 「論争の余地のある」
 integrate A[ɪntəgrɛɪt] 「Aを統合する」

NO 5 <ENGLISH COMPOSITION>



【1】 [確認テスト]

[リスニング選択者]

※教材 当日配布

[英作文選択者]

【2】 [自由英作文] 《大阪大》

解答時間 20 分

もしもタイムマシンがあれば、あなたは使ってみたいですか、使ってみたくないですか。どのように使ってみたいか、あるいはなぜ使いたくないのか、70 語程度の英文で書きなさい。

【3】 [英作文] 《大阪大》

解答時間 20 分

次の日本語の下線部の意味を英語で表しなさい。

電子メールで「しまった！」という経験をお持ちの方は多いかと思います。郵送と違って、発送までにかかる時間が短い分、メールでは「出さなきゃ良かった」文面をそのまま送ってしまうのです。もちろん、こうした事態は以前にもありました。手紙にせよ、印刷物にせよ、文字化した自分の考えやメッセージに後から違和感を抱くということは、しばしば起きます。文章は所詮、モノですから、何となく自分の生の声を伝えていないように思えてしまう。書き換えれば良かったと後悔する。書かれたメッセージというのは、それだけ危ういのです。

【4】 [英作文] 《東京大》

解答時間 10 分

次の英文の(ア), (イ), (ウ)の括弧内の語を並べ替えて, 文脈上意味が通るように文を完成させ, 2 番目と 5 番目にくる語の記号をマークシートにマークせよ。(ア)は(21)と(22)に, (イ)は(23)と(24)に, (ウ)は(25)と(26)に, 順にマークせよ。ただし, それぞれ不要な語が 1 語ずつ混じっている。

Biologist Christina Riehl is studying the odd cooperative breeding behaviors of certain tropical birds called “anis.” Groups of anis raise their young together in a single nest, every adult sharing in the work. Remarkably, however, the birds in these groups aren’t necessarily blood relatives.

For half a century, the study of animal cooperation has been largely dominated by the theory of “kin selection”: animals help each other only if they stand to gain something — if not for themselves, then for their kin (family and relatives). This ensures that they always pass along some of their genetic material to the next generation. But (ア)[a) comes, b) has, c) it, d) raising, e) their, f) to, g) when, h) young], anis behave in ways that cannot be explained by kin selection alone.

Riehl has learned that, although anis work together cooperatively, some work much harder than others. In every group, one male (イ)[a) all, b) ends, c) much, d) labor, e) performing, f) the, g) tiring, h) up] of sitting on the eggs in the nest. While other group members sleep, the bird on the night shift performs

extra work for no apparent additional gain in the fitness or survival of his own young — again, breaking the rules of kin selection.

The anis aren't totally unselfish. Although females cooperate in tending the nest, they simultaneously improve their young's chances for survival by pushing other females' eggs out of it. Here, too, their behavior is odd: of ten thousand species of birds in the world, only a half-dozen engage in this wasteful practice of destroying eggs — strengthening Riehl's assertion that “this is one of (♫)[a) except, b) existence, c) for, d) in, e) interesting, f) most, g) species, h) the] animal social behavior.”

No 6

【1】 [英文解釈] 《東京大》



解答時間 20 分

次の英文を読み、下線部(ア), (イ), (ウ)を和訳せよ。なお、文章中の mammal という単語は「哺乳動物」を意味する。

As a class, birds have been around for more than 100 million years. They are one of nature's great success stories, inventing new strategies for survival, using their own distinctive brands of intelligence, which, in some respects at least, seem to far exceed our own.

Somewhere in the mists of deep time lived the common ancestor of all birds. Now there are some 10,400 different bird species — more than double the number of mammal species. In the late 1990s, scientists estimated the total number of wild birds on the planet. They came up with 200 to 400 billion individual birds. (ア)That's roughly 30 to 60 live birds per person. To say that humans are more successful or advanced really depends on how you define those terms. After all, evolution isn't about advancement; it's about survival. It's about learning to solve the problems of your environment, something birds have done surprisingly well for a long, long time. (イ)This, to my mind, makes it all the more surprising that many of us have found it hard to swallow the idea that birds may be bright in ways we can't imagine.

Birds learn. They solve new problems and invent novel solutions to old ones. They make and use tools. They count. They copy behaviors from one another. They remember where they put things.

(㊦) Even when their mental powers don't quite match or mirror our own complex thinking, they often contain the seeds of it — insight, for instance, which has been defined as the sudden emergence of a complete solution without trial-and-error learning.

【2】 〔英文解釈〕《京都大》

解答時間 40 分

次の文章を読み、下の設問(1)～(3)に答えなさい。

Luckily for all of us, many people are interested in helping others; some devote their careers and lives to it. Not everyone is so inclined, of course, and most people are self-interested at least some of the time. An evolutionary biologist or psychologist might say that we are *always* self-interested, and that our effort to help others is simply our attempt to feel good about ourselves. Regardless of our motivations, however, a remarkable number of us help out our colleagues, family, friends, and even strangers.

Although admirable, there is a risk in helping others, which is related to the possibility that helping can actually be selfish. That risk lies in falling prey to what some call “(a)the savior complex.” This is just what it sounds like — an attitude or stance toward the world where you believe you are the expert who can suddenly appear to save others. It is an uneven approach to helping, in which the helper believes he or she has all of the answers, knows just what to do, and that the person or group in need has been waiting for a savior to come along.

While this is a genuine problem, we should not let the real pitfalls of the savior complex extinguish one of the most humane instincts there is — the instinct to lend a hand. The trick is to help others without believing yourself to be, or acting like you are, their savior.

(b) All of which is to say that *how* you help matters just as much as that you *do* help, which is *why* it is essential to begin by asking, “How can I help?” If you start with this question, you are asking, with humility, for direction. You are recognizing that others are experts in their own lives, and you are affording them the opportunity to remain in charge, even if you are providing some help.

I recently heard a great story on *The Moth*, which underscored the importance of asking *how* you can help. *The Moth* is a radio program and podcast that features true stories, told live by people from around the world. The stories are fascinating, including a recent one from a woman in her eighties, who explained how she valued her independence. She loved the fact that she had always taken care of herself and that she could still do so into her eighth decade. And then she had a stroke.

While she was in the hospital, her neighbors in her New York City apartment building made some minor renovations to her apartment to make it easier for her to (ア) a walker, which she would need after her first stroke. To (イ), she was taken aback, as she was cordial but not good friends with her neighbors. But their gesture of goodwill inspired her to (ウ) that some depend-

ence on others could actually enrich her life, especially if she returned the favor. So she hung a sign on her apartment door welcoming her neighbors to (エ) a chat. She then recounted how her neighbors often came by to talk and emphasized with gratitude that, when they offered to help, they always asked *how* they could help. By asking her how they could help, she explained, they were allowing her to (オ) her independence and dignity.

(1) 下線部(a)はどのようなものか。本文に即して日本語で説明しなさい。解答欄(12cm×6行)におさまる長さにする。

(2) 下線部(b)を和訳しなさい。

(3) 空欄(ア)～(オ)に入る最も適切な語句を以下の中から選び、番号を記入しなさい。同じ語句は一度しか使用してはならない。

- | | | |
|-------------------|---------------|----------|
| ① begin with | ② come in for | ③ deny |
| ④ live there with | ⑤ recognize | ⑥ retain |

No 7

【1】〔英文解釈〕《大阪大》



解答時間各 15 分

次の英文(A)と(B)を読み, それぞれの下線部の意味を日本語で表しなさい。

(A) Human beings are good at finding all the ways in which to be creative within prescribed limits — painting inside a rectangular frame, writing in iambic pentameters or composing a sonnet. Scientists sometimes like to study how that creativity occurs, what it achieves, and where else to look for inspiration. Many artists are nervous about scientific analysis. They fear its success, worried that art might lose its power, or they might be diminished, if the psychological roots of their work and its impact on us were exposed.

(B) From a broad range of early cultures, extending back to about a million years, natural objects began to be used as tools and implements to supplement or enhance the capacities of the hand. For example, the hand is capable of clawing soil to dig out an edible root, but a digging stick or clam shell is also capable of being grasped to do the job more easily, in a sustainable manner, reducing damage to fingers and nails.

【1】(A)prescribe A[prískráib]「Aを処方する」「Aについて規定する」rectangular [rektæŋgju:lər]「長方形の」iambic [aiæmbik]「短長格の」「弱強格の」pentameter [pentæmətər]「五歩格」sonnet[sánit]「《韻律学》ソネット」「14行詩」diminish A[dimíniʃ]「Aを減少させる」

(B)implement [impləmənt]「道具」「用具」supplement A[sʌpləmənt]「Aを満たす」「Aを埋め合わせる」enhance A[ɪnhæns]「Aを強める」edible [édəbl]「食用の」sustainable [səstéinəbl]「持続可能な」「環境に優しい」

【2】 〔長文読解〕《大阪大》

解答時間 20 分

次の英文を読んで、以下の設問に答えなさい。

In the late 1960s, the psychologist Walter Mischel began a simple experiment with four-year-old children. He invited the kids into a tiny room containing a desk and a chair and asked them to pick a treat from a tray of marshmallows, cookies, and pretzel sticks. Mischel then made the four-year-olds an offer: They could either eat one treat right away or, if they were willing to wait while he stepped out for a few minutes, they could have two treats when he returned. Not surprisingly, nearly every kid chose to wait.

At the time, psychologists assumed that the ability to delay gratification in order to get that second marshmallow or cookie depended on willpower. Some people simply had more willpower than others, which allowed them to resist tempting sweets and save money for retirement. However, after watching hundreds of kids participate (A) the marshmallow experiment, Mischel concluded that this standard model was wrong. He came to realize that willpower was (i) inherently weak and that children who tried to postpone the treat — gritting their teeth in the face of temptation — soon [1] lost the battle, often within thirty seconds.

Instead, Mischel discovered something interesting when he studied the tiny percentage of kids who could successfully wait for the second treat. Without exception, these “high delayers” all relied on the same mental strategy: [2] These kids found a way to keep themselves from thinking about the treat, directing their gaze

away from the yummy marshmallow. Some covered their eyes or played hide-and-seek underneath the desks. Others sang songs from *Sesame Street*, or repeatedly tied their shoelaces, or pretended to take a nap. Their desire wasn't defeated, it was merely forgotten.

Mischel refers to this skill as the “strategic (ii)allocation of attention,” and he argues that it's the skill underlying self-control. Too often, we assume that willpower is about having strong moral fiber. But that's wrong. Willpower is really about properly directing the spotlight of attention, learning how to control that short list of thoughts in working memory. It's about realizing that if we're thinking about the marshmallow, we're going to eat it, which is why we need to look away.

What's interesting is that this cognitive skill isn't just useful for dieters. It seems to be a core part of success in the real world. For instance, when Mischel followed (B) the initial subjects thirteen years later — they were now high school seniors — he realized that their performance on the marshmallow task had been highly predictive on a vast range of metrics. Those kids who had struggled to wait at the age of four were also more likely to have behavioral problems, both in school and at home. They struggled in stressful situations, often had trouble paying attention, and found it difficult to maintain friendships. Most impressive, perhaps, were the academic numbers: The kids who could wait fifteen minutes for a marshmallow had an SAT* score that was, on average, 210 points higher than that of the kids who could wait only

thirty seconds.

[3]These correlations demonstrate the importance of learning to strategically allocate our attention. When we properly control the spotlight, we can resist negative thoughts and dangerous temptations. We can walk away from fights and improve our odds (C) addiction. Our decisions are driven by the facts and feelings bouncing around the brain — the allocation of attention allows us to direct this haphazard process, as we consciously select the thoughts we want to think about.

Furthermore, this mental skill is getting more valuable. [4]We live, after all, in the age of information, which makes the ability to focus on the important information incredibly important. (Herbert Simon said it best: “A wealth of information creates a poverty of attention.”) The brain is a bounded machine, and the world is a confusing place, full of data and distractions. Intelligence is the ability to (iii)parse the data so that it makes just a little bit more sense. Like willpower, this ability requires the strategic allocation of attention.

One final thought: In recent decades, psychology and neuroscience have severely (iv)eroded classical notions of free will. The unconscious mind, it turns out, is most of the mind. And yet, we can (D) control the spotlight of attention, focusing on those ideas that will help us succeed. In the end, this may be the only thing we can control. We don't have to look at the marshmallow.

注 SAT* 大学進学適性試験

設問(1) 本文中の空所(A)～(D)を埋めるのに最も適当な語または語句を選んで、記号で答えなさい。

(A)

- (i) in (ii) of (iii) over (iv) to

(B)

- (i) away from (ii) on from
(iii) through with (iv) up with

(C)

- (i) against (ii) for (iii) of (iv) to

(D)

- (i) also (ii) never (iii) still (iv) thus

設問(2) 本文中の下線部の語(i)～(iv)に最も近い意味の語または語句を選んで、記号で答えなさい。

(i) inherently

- (i) extremely (ii) fundamentally
(iii) occasionally (iv) simultaneously

(ii) allocation

- (i) assignment (ii) definition
(iii) enlightenment (iv) protection

(iii) parse

- (i) analyze (ii) contradict
(iii) protect (iv) prove

(iv) eroded

- (i) built up (ii) put away
(iii) set up (iv) worn away

設問(3) 本文中の下線部[1]の *lost the battle* の意味するところを具体的に日本語で説明しなさい。

設問(4) 本文中の下線部[2]の英文の意味を日本語で表しなさい。

設問(5) 本文中の下線部[3]の *These correlations* の例として適切なものを(イ)～(ニ)から一つ選んで、記号で答えなさい。

- (イ) *The harder students try to concentrate on their targets all the time, the higher chance they have of academic success in their school life.*
- (ロ) *Students who achieved high scores on the SAT were those who had earlier ended up eating a marshmallow within fifteen minutes.*
- (ハ) *If children are allowed to have as many marshmallows as they can eat, they are likely to find it difficult to maintain friendship with other kids.*
- (ニ) *Children who were able to divert their attention to something other than what they wanted performed better academically in their later years.*

設問(6) 本文の内容に最もよく合っているものを(イ)～(ニ)から一つ選んで、記号で答えなさい。

- (イ) *A series of psychological experiments by Walter Mischel found that human willpower is essentially strong enough to resist various temptations in daily life.*
- (ロ) *Scientists used to believe that strong determination plays a vital role in sacrificing one's immediate desire for future benefits.*
- (ハ) *Desire to put yourself in the spotlight is important for achieving success in your career.*

- (二) Walter Mischel's discovery was that self-control has little to do with your ability to manage your attention properly.

設問(7) 本文中の下線部[4]の英文の意味を日本語で表しなさい。

No 8 補講 1



【1】〔英作文〕《東京大》

解答時間 15分

生きてゆくためにはまず若干自信を持たなくてはならぬ。しかし自信ばかりで押し切っては、やがていつかは他人を害する立場に立つ。自分たちは、いつも自分たちの信念がある程度でまゆつばものだと悟り、かくて初めて寛容の態度を養うことができる。自信と疑問、独断主義と懐疑主義との二刀流によって、われわれは世と渡り合うことにしたい。

(鶴見俊輔『アメリカ哲学』)

【2】〔英文解釈〕《京都大》

解答時間 30分

次の文の下線をほどこした部分(1,2,3,4)を和訳せよ。

(1)There are marked individual differences in children's temperamental styles — differences thought to be constitutionally determined in part. The importance of temperamental features is evident in their links with various forms of psychopathology and in their effects on the manner in which other people respond to the child. For these and other reasons it has rightly come to be accepted that greater attention needs to be paid to temperamental issues in consideration of the processes of development, children's responses to stress situations, and the genesis of emotional, behavioral and learning disorders.

The question of consistency, of course, extends far beyond the issue of temperamental attributes in terms of the vigorous clashes over the last dozen years between trait theories and situationism

theories. (2)On the one hand, it has been argued that people's behavior is highly inconsistent over time and place, being largely determined by situational factors. On the other, it has been asserted that genetically determined, semi-permanent personality dispositions play a major part in ensuring that people do behave consistently. It is now clear that both extremes in these views must be rejected. The importance of personality traits is shown by the great individual variation in people's responses to any one situation, but (3)the need to invoke environmental determinants is equally evident in the extent to which any person's mode of functioning alters from situation to situation.

However, it is not sufficient to regard both the traits and the situations as important; a further question concerns the extent to which the two interact predictably. (4)It would be misleadingly limiting to regard temperament as the reflection of the degree of similarity in a person's behavior across all situations. Rather, some of the key aspects of temperament may concern the degree to which a person can adapt or modify his or her behavior according to different environmental demands, or a person's vulnerability to certain kinds of stressors, or a tendency to respond in an unusual way to specific environments.

(注) psychopathology=精神病理学 genetically:遺伝的に

No 9 [語彙検定]



【1】 [語彙検定]

第1回 語彙検定 200点満点

【2】 [長文総合] 《東京大》

解答時間 20分

次の英文を読み、以下の設問に答えよ。

I came home from school one day to find a strange man in the kitchen. He was making something on the stove, peering intently into a saucepan.

‘Who are you? What are you doing here?’ I asked him. It was a week since my father died.

The man said, ‘Shh. Not now. Just a minute.’ He had a strong foreign accent.

I recognised that he was concentrating and said, ‘What’s that you’re making?’

This time he glanced at me. ‘Polenta,’ he said.

I went over to the stove and looked inside the saucepan. The stuff was yellowy, sticky, a thick semolina. ‘That looks disgusting,’ I told him, and then went in search of my mother.

I found her in the garden. ‘Mum, there’s a man in the kitchen. He’s cooking. He says he’s making polenta.’

‘Yes, darling? Polenta?’ said my mother. ⁽¹⁾I began to suspect she might not be much help. I wished my father were here. ‘I’m not exactly sure what that is,’ my mother said vaguely.

‘Mum, I don’t care about the polenta. Who is he? What’s he doing in our kitchen?’

‘Ah!’ exclaimed my mother. She was wearing a thin flowery summer dress, and I noticed suddenly how thin she was. My mother, I thought. ⁽²⁾Everything seemed to pile on top of me and I found myself unexpectedly crying. ‘Don’t cry, love,’ said my mother. ‘It’s all right. He’s our new lodger.’ She hugged me.

I wiped my eyes, sniffing. ‘Lodger?’

‘With your father gone,’ my mother explained, ‘I’m afraid I’m having to (3) one of the spare rooms.’ She turned and began to walk back towards the house. We could see the lodger in the kitchen, moving about. I put my hand on my mother’s arm to stop her going inside.

‘Is he living here then?’ I asked. ‘With us? I mean, will he eat with us and (4)?’

‘This is his home now,’ said my mother. ‘We must make him feel at home.’ She added, as if it were an afterthought, ‘His name’s Konstantin. He’s Russian.’ Then she went inside.

I paused to take (5) this information. A Russian. This sounded exotic and interesting and made me inclined to forgive his rudeness. I watched my mother enter the kitchen. Konstantin the Russian looked up and a smile lighted up his face. ‘Maria!’ He opened his arms and she went up to him. They kissed on both cheeks. My mother looked around and beckoned to me.

‘This is my daughter,’ she said. ⁽⁶⁾There was a note in her voice that I couldn’t identify. She stretched out her hand to me.

‘Ah! You must be Anna,’ the Russian said.

I was startled, not expecting him to have my name so readily

on his lips. I looked at my mother. ⁽⁷⁾She was giving nothing away. The Russian held out his hands and said, 'Konstantin. I am very pleased to meet you. I have heard so much about you.'

We shook hands. I wanted to know how he had heard so much about me, ⁽⁸⁾but couldn't think of a way of asking, at least not with my mother there.

The Russian turned back to his cooking. He seemed familiar with our kitchen. He sprinkled salt and pepper over the top of the mass of semolina-like substance, and then carried it through to the living room. For some reason, my mother and I followed him. We all sat in armchairs and looked at one another. I thought I was the only one who felt any sense of (9).

When I got home late next evening, Konstantin and my mother were deep in conversation over dinner. There were candles on the table.

'What's going on?' I asked.

'Are you hungry, darling?' said my mother. 'We've left you some. It's in the kitchen.'

I was starving. 'No thanks,' I said sullenly, 'I'm fine.'

Though it was early, I went upstairs to bed.

Later I heard my mother's footsteps on the stairs. She came into my room and leant over me. I kept my eyes closed and breathed deeply. 'Anna?' she said, 'Anna, are you awake?'

I remained silent.

'I know you're awake,' she said.

There was a pause. ⁽¹⁰⁾I was on the point of giving in when she

spoke again. She said, 'Your father never loved me. You should not have had to know this. He did not love me.' She spoke each word with a terrible clarity, as if trying to burn it into my brain. I squeezed my eyes tight. Rigid in my bed, I waited for my mother to leave the room, wondering if I would get (11) all this with time.

(1) 下線部(1)の説明として最も適当なものはどれか。次のうちから1つ選び、その記号を記せ。

- ア 母親は料理の知識が不足しているという落胆を表している。
- イ 母親は驚いていないのではないかという懸念を表している。
- ウ 母親は自分の質問を理解できないという失望を表している。
- エ 母親だけでは家の管理ができないという不安を表している。

(2) 下線部(2)に示される語り手の気持ちの説明として最も適当なものはどれか。次のうちから1つ選び、その記号を記せ。

- ア I was still in the depths of depression.
- イ I suddenly realised how defenceless she was.
- ウ My mother's arms felt heavy on my shoulders.
- エ I suddenly felt that things were too much to bear.

(3) 空所(3)に入れるのに最も適当な語はどれか。次のうちから1つ選び、その記号を記せ。

- | | |
|---------|------------|
| ア close | イ decorate |
| ウ keep | エ let |

(4) 空所(4)に入れるのに最も適当な語はどれか。次のうちから1つ選び、その記号を記せ。

- | | |
|------------|--------------|
| ア anything | イ everything |
| ウ nothing | エ something |

(5) 空所(5)に入れるのに最も適切な語はどれか。次のうちから1つ選び、その記号を記せ。

ア down イ in ウ out エ over

(6) 下線部(6)の意味に最も近いものはどれか。次のうちから1つ選び、その記号を記せ。

ア I didn't know why she spoke so softly.

イ I couldn't tell how she had changed her voice.

ウ The melody of her voice made it difficult to understand.

エ There was something unfamiliar about the way she spoke.

(7) 下線部(7)の意味に最も近いものはどれか。次のうちから1つ選び、その記号を記せ。

ア She wasn't holding out her hands.

イ Nothing was missing from the house.

ウ I couldn't tell anything from her face.

エ The situation was completely under her control.

(8) 下線部(8)を和訳せよ。

(9) 空所(9)に入れるのに最も適切な語はどれか。次のうちから1つ選び、その記号を記せ。

ア direction イ humour

ウ purpose エ unease

(10) 下線部(10)の解釈として最もふさわしくないものはどれか。次のうちから1つ選び、その記号を記せ。

ア I was about to cry.

イ I was about to speak to her.

ウ I was about to open my eyes.

エ I was about to admit that I was awake.

(11) 空所(11)に入れるのに最も適当な語はどれか。次のうちから 1 つ選び、その記号を記せ。

ア at イ in ウ on エ over

【3】 〔自由英作文〕《東京大》

解答時間 20 分

(A) あなたがいま試験を受けているキャンパスに関して、気づいたことを一つ選び、それについて 60～80 語の英語で説明しなさい。

(B) 以下は手紙とそれに対する返事である。返事の空所に入る文章を、あなたが Jun だと仮定して 60～80 語の英語で書きなさい。

Dear Jun,

You will not remember me. I am your grandfather and I left the country when you were only three years old. But — though I have only a few weeks to live — I have made a success of my life, and you will inherit all my vast wealth if you convince me that you will use it well. Tell me *what* you would use my money for, and *why*. I am looking forward to your reply.

Your grandfather,

Marley

Dear Grandfather Marley,

Your grandchild,

Jun

No 10

【1】 [英文解釈] 《東京大》



解答時間 15 分

次の英文を読み、下線部(ア), (イ), (ウ)を和訳せよ。

News reports from Afghanistan in the 1990s tended to portray little more than a rained place, destroyed by extremist military groups. Such images were rarely balanced by insights into ordinary life. Countries at war are described by reporters who tend, especially in dangerous places, to stay together, reporting only on isolated events. (ア)In Kabul, visiting television crews invariably asked to be taken to the worst-hit parts of the city; one reporter even described Kabul as “ninety percent destroyed.”

Wars complicate matters: there is a terrible fascination to war which tends to overshadow less dramatic news. Conflict is a notoriously difficult thing to convey accurately. Fighting comes and goes, and modern conflicts move with an unpredictable will of their own. Key battles are fought overnight and absorbed into the landscape. (イ)Even a so-called war zone is not necessarily a dangerous place: seldom is a war as comprehensive as the majority of reports suggest.

Yet there was a deeper obstacle to describing the place: Afghanistan was, to outsiders, a broken mirror, yielding an image as broad or narrow as the observer’s gaze. (ウ)Even in peacetime Afghanistan had been open to outsiders for only a brief interval, a forgotten period from the 1960s until the 1970s. It had never been a single nation but a historically improbable mixture of races and cultures, each with its own treasures of customs, languages and

visions of the world.

【2】 [英作文] 《大阪大》

解答時間 20 分

次の日本語の意味を英語で表しなさい。

私たちの人生は、ほかならぬその人生から発せられる問いに一つ一つ応答していくことであり、幸福というのは、それに答え終わったときの結果にすぎないのです。ですから、幸福は人生の目的ではないし、目的として求めることもできないのです。

【1】 Afghanistan[æfɡæ'nistæ'n]「アフガニスタン」(the Islamic Republic of Afghanistan) extremist[ikstri:mist]「極端論者, 過激主義者」 insights[insait]「洞察」「洞察力」 Kabul[ká:bul]「カブール(◇アフガニスタンの首都)」 complicate[kámpləkéit]「複雑な」「込み入った」 fascination[fæ'səneíʃən]「魅惑」「魅了」 overshadow A[əuvərfæ'dou]「Aに影を投げかける」 notorious[noutɔ:'riəs]「悪名高い」(notoriously) conflict[kanflikt]「衝突」 unpredictable[ʌ'npri:diktəbl]「予言[予報, 予知, 予測]できない」 obstacle[əbstəkl]「障害物」「じゃま」 improbable[imprə'bəbl]「起こりそう[ありそう]にもない」 mixture[míkstʃər]「混合(すること)」「混合物」

【3】 retrieve A[ritri:v]「Aを取り戻す」 prevailing[priveíliŋ]「行き渡った」「優勢な」 cognitive[káɡnətiv]「認知の」 conventional[kənvénʃənl]「型にはまった」「従来の」 neurochemical「神経化学物質」 stunning[stʌ'niŋ]「気絶[びっくり]させる」「驚くほど美しい」 enigma[ənígmə]「なぞ」

【3】 [英文解釈] 《京都大》

解答時間 40 分

次の文章を読み、下の設問(1)～(3)に答えなさい。

The idea of “memory” is so deeply (ア) in our language and culture that it is a bit of a shock to learn that there is no universally accepted science or model for how it works. The way we retrieve knowledge from ourselves is still, in its details, largely (イ) and the subject of much scientific research and debate.

The prevailing idea of memory is the storage metaphor. We assume memory must be a place in our heads — like a sort of database or file cabinet — where our brains store experiences and then pull them out when needed. Until about 20 or so years ago, even cognitive science assumed this to be accurate but has since acknowledged that memory is much more complicated.

Still, the storage metaphor is the way we conventionally talk about memory, even though it is terribly misleading. ^(a)If our brains literally stored everything away like cans of soup in a cupboard, we should be much better at remembering than we actually are. Memory is untrustworthy and seems to hang onto only certain things and not others, often with little apparent reason. In one study from 2005, people in the United Kingdom were asked if they had seen television footage of a well-publicized bus bombing. Eighty-four percent of the participants said they had — some of them providing elaborate details in response to questions — even though no such footage existed. More recent research has shown that even those who we popularly think of as having “photographic memory” are nearly as (ウ) as those considered to have normal

memory.

(b)Of course, we know that we can recall some sort of information from our past, using neurochemical activity that makes it possible for our nervous systems to retain a kind of information about our environment and past experience. However, in spite of all that modern science has at its disposal, human memory remains a stunning enigma.

The question is: What do we need to know about how memory works to design appropriately for it? From traditional cognitive science, there are many different models for how memory works, most of which are variations on (エ) themes. Such models have been built up over the years, based on the patterns researchers see in test-subjects' behaviors, and in the little we can learn from watching energy and blood moving in their brains. A model like this can mislead us into thinking there are distinct areas of the brain that perform each of these functions. In actuality, it is not so (オ).

(1) 空欄(ア)～(オ)に入れるのに最も適切な語を以下の中から選び、番号を記入しなさい。ただし、同じ語は一度しか使用してはならない。

- | | | |
|-------------|-----------------|-----------|
| ① clear-cut | ② clear-sighted | ③ ignored |
| ④ ingrained | ⑤ same | ⑥ similar |
| ⑦ unknown | ⑧ unreliable | |

(2) 下線部(a)を和訳しなさい。

(3) 下線部(b)を和訳しなさい。

NO 11

【1】 [英文解釈] 《東京大》



解答時間 10 分

次の英文の下線部(1),(2)を和訳せよ。

I was wondering how on earth I was going to get through the evening. Saturday. Saturday night and I was left alone with my grandmother.

The others had gone — my mother and my sister, both dating. Of course I would have gone, too, if I had been able to get away first. Then I would not have had to think about the old woman, going through the routines that she would fill her evening with. I would have slipped away and left my mother and my sister to argue, not with each other but with my grandmother, each separately conducting a running battle as they prepared for the night out. One of them would lose and the loser would stay at home, angry and frustrated at being in on a Saturday night, the one night of all the week for pleasure. Well, some chance of pleasure. ⁽¹⁾There was hardly ever any real fulfillment of hopes but at least the act of going out brought with it a possibility and that was something to fight for.

“Where are you going?” my grandmother would demand of her daughter, forty-six and a widow for fifteen years.

“I’m going out.” My mother’s reply would be calm and ⁽²⁾she would look determined as I imagine she had done at sixteen, and always would do.

【2】 〔英作文〕《京都大》

解答時間 20 分

次の日本語を英訳しなさい。

私たちは、周囲にあまりにもたくさんある文化財になれっこになって、その存在を当然のように思いがちである。しかしほんとうは、一つ一つの文化財は、それを維持するために尽くしてきた数多くの人々の多年の努力の結晶なのだ。文化財をおろそかにすることは、そうした人々の努力をないがしろにすることであるという事実を忘れてはならない。

【3】 〔英文解釈〕《京都大》

解答時間 40 分

次の文の下線部をほどこした部分(1)(2)(3)を和訳しなさい。

The new school, Aarau, gave Einstein an academic experience unlike anything he had yet encountered. He lodged with Jost Winteler, the classics teacher at the school, and the Winteler family became a substitute for his own. Winteler was liberal in his politics and contemptuous of what both he and his lodger saw as the prevalent love of military discipline. In the evenings, the Wintelers would sit around the supper table, reading to one another and debating, and Einstein was welcomed into the circle and expected to speak his mind. (1)The school itself was similarly progressive, with a new laboratory facility that could have been built as his playground. Even his musical talent drew praise. The contrast with the former school could not have been more striking. Aarau became an oasis of civilization within that European oasis, Switzerland.

Einstein responded excellently to the change in circumstances. Final exams came in September 1896, and he ranked first in his class. (2)Again, the math and natural science tests posed no difficulties, but a hint of what his year in the school meant for him came in his French examination. He titled his essay “My Plans for the Future,” and brief as it is, only three paragraphs, it conveys confidence, ambition, and a ready sense of irony: “young people especially like to contemplate bold projects,” he wrote, and “it is natural for a serious young man to envision his desired goals with the greatest possible precision.” Since no one could be more serious

than he, he detailed his prospects. Assuming he passed his exams, he expected to study mathematics and physics at the Zurich Polytechnic. His objective was to find a teaching job focused on “the theoretical part of these sciences.” What drove him to this plan? “Most of all, my individual inclination for abstract and mathematical thinking” — though he also acknowledged that his “lack of imagination and practical sense” might have something to do with his choices. ⁽³⁾He saved the most telling statement for last. He would become a theoretician and a teacher because, in the end, he was much attracted by a certain independence offered by the scientific profession. This is the first time — or the first that survives — that he committed his basic beliefs to paper. He delighted in thinking and he treasured intellectual liberty, ranking them above all else. He said so here, aged seventeen. He would say the same until his death.

(注) Aarau[a:rau]はスイスのアールガウ州の基礎自治体（アインヴォーナー・ゲマインデ）で同州の州都。1798年に、短期間だがスイスの首都にもなった。

【3】 lodge (vi)[lɑdʒ]「下宿する」 a substitute[sʌbstətjù:t]「代用(品)」 liberal[lɪberəl]「進歩的な」 be contemptuous of A[kəntemptʃuəs]「Aを軽蔑する」 prevalent[prévalənt]「広くいきわたった」「流布する」 irony[áíərn]「皮肉」 contemplate A[kántəmplèit]「Aを熟考する」 envision A[envíʒən]「Aを思い描く」 detail A[dí:teɪl]「Aを詳細に述べる」 theoretical[θi(:)əretíkel]「理論的な」 theoretician[θi(:)əretíʃən]「理論家」 commit A to paper[kəmít]「Aを書き記す」

NO 12



【1】 [英文解釈] 《東京大》

解答時間 15 分

次の英文の下線部(1),(2),(3)を和訳せよ。ただし(1)の that, (3)の it については、その内容がわかるように訳すこと。

Some people will find the hand of God behind everything that happens. I visit a woman in the hospital whose car was run into by a drunken driver driving through a red light. Her vehicle was totally destroyed, but miraculously she escaped with only a broken ankle. She looks up at me from her hospital bed and says, ‘Now I know there is a God. (1)If I could come out of that alive and in one piece, it must be because He is watching over me up there.’ I smile and keep quiet, (2)running the risk of letting her think that I agree with her — though I don’t exactly. My mind goes back to a funeral I conducted two weeks earlier, for a young husband and father who died in a similar drunk-driver collision. The woman before me may believe that she is alive because God wanted her to survive, and (3)I am not inclined to talk her out of it, but what would she or I say to that other family?

【1】 miraculously[mirə'kjuləsli] 「奇跡的に」 funeral[fjʊ:nərəl] 「葬式」 collision[kəlɪʒən] 「衝突」

【2】 〔英作文〕《京都大》

解答時間 20 分

次の日本語を英訳しなさい。

昔は同じ町内に怖い大人が必ず何人かいて、子供が人として恥ずかしいことをすると、いつも本気になって説教してくれたものである。そこには、子供を地域社会全体で育てるのだという強い意識が存在していたのだと思う。そんな雰囲気のおかげで、子供も自分は社会の一員であるという自覚をはぐくんでいくことができた。

【3】 〔英文解釈〕《京都大》

解答時間 40 分

次の文の下線をほどこした部分(1)(2)を和訳せよ。

If philosophy is so close to us, why do so many people think that it is something very difficult and rather weird? It isn't that they are simply wrong: some philosophy *is* difficult and weird, and a lot of the best philosophy is likely to *seem* difficult or weird at first. (1)That's because the best philosophy doesn't just come up with a few new facts that we can simply add to our stock of information, or a few new maxims to extend our list of dos and don'ts, but embodies a picture of the world and a set of values; and unless these happen to be yours already it is bound to seem very peculiar — if it doesn't seem peculiar you haven't understood it. Good philosophy expands your imagination. Some philosophy is close to us, whoever we are. Then of course some is further away, and some is further still, and some is very alien indeed. It would be disappointing if that were not so, because it would imply that human beings are intellectually rather monotonous. But there's no need to start at the deep end; we start at the shallow end, where, as I've said, we are all standing in the water already. Do remember, however (here the analogy with the swimming-pool breaks down, the way analogies often do) , that this doesn't necessarily mean that we are all standing in the same place; what is shallow and familiar, and what is deep and weird, may depend on where you got in, and when.

We may be standing in the water, but why try to swim? In

other words, what is philosophy for? ⁽²⁾There is far too much philosophy, composed under far too wide a range of conditions, for there to be a general answer to that question. But it can certainly be said that a great deal of philosophy has been intended as a means to salvation, though what we are to understand by salvation, and salvation from what, has varied as widely as the philosophies themselves. A Buddhist will tell you that the purpose of philosophy is the relief of human suffering and the attainment of “enlightenment”; a Hindu will say something similar, if in slightly different terminology; both will speak of escape from a supposed cycle of death and rebirth in which one’s moral deserts determine one’s future forms. An Epicurean* (if you can find one nowadays) will dismiss all the stuff about rebirth, but offer you a recipe for maximizing pleasure and minimizing suffering in this your one and only life.

(注) do’s and don’ts dos and don’ts 「すべきこと、すべきでないこと」 「ああしろこうしろ」 「べからず集」 Epicurean: one who makes pleasure the chief object of one’s life

【3】 weird[wiərd] 「奇妙な」 embody A[embádi] 「A を具現(化)する」 peculiar[pikjú:ljər] 「奇妙な」 an analogy[ənælədʒi] 「類推」 salvation[sælvéiʃən] 「救済」 a Hindu[híndu:] 「仏教徒」 terminology[tə:rmonálədʒi] 「用語」

NO 13

【1】 [英文解釈] 《東京大》



解答時間 15 分

次の英文の下線部(1),(2),(3)を和訳せよ。ただし(1)の that, (3)の it については、その内容がわかるように訳すこと。

Some people will find the hand of God behind everything that happens. I visit a woman in the hospital whose car was run into by a drunken driver driving through a red light. Her vehicle was totally destroyed, but miraculously she escaped with only a broken ankle. She looks up at me from her hospital bed and says, ‘Now I know there is a God. ⁽¹⁾If I could come out of that alive and in one piece, it must be because He is watching over me up there.’ I smile and keep quiet, ⁽²⁾running the risk of letting her think that I agree with her — though I don’t exactly. My mind goes back to a funeral I conducted two weeks earlier, for a young husband and father who died in a similar drunk-driver collision. The woman before me may believe that she is alive because God wanted her to survive, and ⁽³⁾I am not inclined to talk her out of it, but what would she or I say to that other family?

【1】 miraculously[mirækjuləsli] 「奇跡的に」 funeral[fjúnərəl] 「葬式」 collision[kəlɪʒən] 「衝突」

【2】 〔英作文〕《京都大》

解答時間 20 分

次の日本語を英訳しなさい。

昔は同じ町内に怖い大人が必ず何人かいて、子供が人として恥ずかしいことをすると、いつも本気になって説教してくれたものである。そこには、子供を地域社会全体で育てるのだという強い意識が存在していたのだと思う。そんな雰囲気のおかげで、子供も自分は社会の一員であるという自覚をはぐくんでいくことができた。

【3】 〔長文総合〕《大阪大》

解答時間 20 分

次の英文を読んで、以下の設問に答えよ。

When we speak of dreams, the first thing that tends to come to mind is the presence of unusual and fantastic events in them. In our dreams we encounter people who have been dead for years. We suddenly find ourselves in far-off lands. Animals speak to us, and we ourselves possess powers that would strike us as completely impossible in waking life. If someone were to tell us that he had similar experiences when awake, we would doubt his sanity.

Let us begin by describing the most important characteristics of dreams more precisely. The dreamer finds himself in surroundings that often change abruptly, although sometimes a change of scene occurs more gradually. Scenes and people from our past appear. Obviously (a)the laws of space and time are suspended in dreams. Another important (b) of dreams is their riveting nature. Our attention is captured by certain events or objects, from which we cannot free it; we cannot choose to direct our thoughts to something (c). The American sleep researcher Allan Rechtschaffen made the paradoxical but correct observation that dreams are lacking in imagination. When we dream, our mind does not wander, as it does when we are awake. The dream's images fill the dream entirely, and no room remains for other reveries. This "single-mindedness" of dreams accounts (d) that peculiar feeling that dreams take place in a self-contained world of their own. Although other people appear in them, we feel fundamentally

alone and cannot communicate our experiences to anyone else. We are entirely in the grip of the experience, unable to reflect on it or evaluate it. (e)As a result we accept the most astonishing circumstances in dreams without surprise and never exclaim or protest, “But that’s impossible!”

The following account of a dream, from an ancient Chinese text, illustrates strikingly the (f)paradoxical closed world of dreams:

Once upon a time, I dreamt I was a butterfly, fluttering hither and thither, to all intents and purposes a butterfly. I was conscious only of following my fancies as a butterfly and was unconscious of my individuality as a man. Suddenly I awaked, and there I lay, myself again. Now I do not know whether I was a man dreaming I was a butterfly., or whether I am now a butterfly dreaming I am a man.

Generally speaking, the world of dreams vanishes on awakening, leaving a vague memory at the very most. We are often aware in the morning of having had a dream, but cannot remember what it was (g). If we recall that one to two hours of every night are spent in REM sleep, when dreams frequently occur, then the extent (h) which memory of the dream disappears seems quite remarkable. If we wake up just after dreaming about something and still have the images of this dream clearly in our minds, we find it difficult to describe those images, and our attempts to do so

are seldom satisfactory. (i) Even if we do succeed in giving an accurate account of what happened in our dream, it is still usually impossible to recall to mind the peculiar atmosphere of the dream and to communicate it to another person. As the Swiss poet Carl Spitteler said, “Dreams cannot be told; they dissolve when the rational mind tries to grasp them in words.”

設問(1) 本文中の下線部(a)は具体的にどのような内容を指しているか、日本語で説明せよ。

設問(2) 本文中の空欄(b)を補うのに最も適当な語はどれか、(イ)～(ニ)からひとつ選び解答欄に記号で答えよ。

(イ) image (ロ) trait (ハ) change (ニ) event

設問(3) 本文中の空欄(c)を補うのに最も適当な語はどれか、(イ)～(ニ)からひとつ選び解答欄に記号で答えよ。

(イ) fun (ロ) good (ハ) bad (ニ) else

設問(4) 本文中の空欄(d)を補うのに最も適当な語はどれか、(イ)～(ニ)からひとつ選び解答欄に記号で答えよ。

(イ) of (ロ) are (ハ) for (ニ) is

設問(5) 本文中の下線部(e)の意味を日本語で表せ。

設問(6) 本文中の下線部(f)でいうパラドックスとは何か, すぐあとに続く引用を参考にして, 30~40字の日本語で答えよ。ただし句読点は1字に数える。

設問(7) 本文中の空欄(g), (h)を補うのに最も適当な語はどれか, (イ)~(フ)からそれぞれひとつ選び解答欄に記号で答えよ。

- | | | | |
|---------|------------|-----------|-----------|
| (イ) to | (ロ) under | (ハ) with | (ニ) above |
| (ホ) for | (ヘ) behind | (ト) about | (チ) in |

設問(8) 本文中の下線部(i)の意味を日本語で表せ。

NO 14

【1】 [英文解釈] 《東京大》



解答時間 15 分

次の英文の下線部(1)(2)(3)を和訳せよ。

Why is the *Mona Lisa* the best-known painting in the entire world? (1)A simple glimpse at even some of her features — her silhouette, her eyes, perhaps just her hands — brings instant recognition even to those who have no taste or passion for painting. Its commercial use in advertising far exceeds that of any other work of art.

There are works of art that appear to be universal, in the sense that they are still loved and enjoyed centuries after their production. They awake instant recognition in millions throughout the world. They speak not only to their own time — the relatively small audience for whom they were originally produced — but to worlds beyond, to future generations, to (2)a mass society connected by international communications that their creators could not suspect would ever come into being.

It is precisely because such universal appeal cannot be separated from the system which makes them famous that one should question the idea that the success of artistic works lies within the works themselves. The Western origin of so many masterpieces suggests that they need, for their global development, appropriate political, ideological and technological support.

Mozart was, we know, greatly appreciated in his lifetime, but only in Europe. (3)He would not be as widely known as he is today

throughout the world without the invention of recording equipment, film music, and plays and films about his life. Mozart would not be ‘Mozart’, the great universal artist, without adequate technical and marketing support.

【2】 [英作文] 《京都大》

解答時間 20 分

次の日本語を英訳しなさい。

ヨーロッパでは、夏ともなると人々は大挙して南の方に旅行に出かける。多忙をきわめる一国の首相も何とかやりくりして長期の休暇を取るし、かき入れ時の観光地のレストランやホテルでさえ、経営者や従業員のために、休業する所も少なくない。彼らにとって夏の休暇は、日本人には思いもよらない意味合いを持っているようだ。

【1】 a feature [fi:tʃə] 「特徴」 silhouette [silu(:)ét] 「輪郭」「シルエット」 exceed A [eksɪ:d] 「A を超える」 question A 「A に異議を唱える」 a masterpiece [mæstəpi:s] 「傑作」 ideological [aɪdiələdʒɪk(ə)] 「イデオロギー的な」 marketing support 「商業的支え」

【3】 〔英文解釈〕《京都大》

解答時間 40 分

次の文の下線をほどこした部分(1)(2)(3)(4)を和訳せよ。

We live at a unique point in the history of planet Earth. After almost four billion years of evolution, a single species, *Homo sapiens*, has evolved with the capacity to think, to contemplate not only its place in the universe but also potentially to control its own destiny and that of other species as well. ⁽¹⁾What sets our species apart is our brains. We have the facility to absorb, process, and organize extraordinary amounts of information. With language, written and spoken, we can pass information from person to person; extending knowledge and experience from generation to generation across the ages. With art and literature we can stimulate the imaginations of our fellow humans. With science we can explore the complex processes that developed in the first few seconds of the universe, in the aftermath of the big bang. We can hope to understand the events that led to the production of the elemental subatomic building blocks of matter, the synthesis of the elements, and the eventual accretion of matter in orderly macroscopic structures we identify as planets, stars, and galaxies. We can track the life cycle of a star from birth, to death, to rebirth. We can enumerate the factors that set our planet apart from other bodies of our solar system. We can reconstruct the history of the earth and speculate as to the events that led to the early appearance of life and the forces that shaped its subsequent evolution. We can hope to unravel the principles that govern life itself. And soon we may have the capacity to manipulate our genes, perhaps to eliminate disease

or at least postpone its onset.

Yet there is a dark underside to this record of accomplishment. The achievements of our science are astounding, the future scarcely imaginable. ⁽²⁾In a world of specialization there is a risk, though, that we may lose sight of our place in nature, that we may begin to view ourselves as above it all — as supernatural. We have developed an undeniable capacity to transform the earth, to alter, for example, the composition of the atmosphere on a global scale with uncertain but surely inauspicious implications for the climate. ⁽³⁾We have the power to extinguish in an astronomical instant species that took billions of years to evolve. The critical question is whether we have the wisdom and ethical maturity to employ our scientific and technological skills with discretion. We have embarked on an unplanned global experiment and our ability to predict the consequences is deficient. ⁽⁴⁾We need to step back and see where we stand if we are to avoid serious mistakes. We need a moral compass: there are ethical as well as technical issues to be addressed to chart a responsible course to the future.

【3】contemplate A[kántəmplèit]「Aを熟考する」extraordinary[ekstrəˈɔːdnəri]「ものすごい」aftermath[ˈæftəˈmæθ]「(直)後」subatomic[sʌbətəˈmɪk]「原子より小さい、物質」building blocks「構成要素」(a component)synthesis[sɪnθəˈsɪs]「統合」「合成」eventual[ɪvɛntʃuəl]「最終的に」accretion[əkrɪˈʃjən]「付着」identify A as B[ˌaɪdɛntɪfaɪ]「AをBと認識する」enumerate A[ɪnˈjuːməreɪt]「Aを列挙する」reconstruct A[rɪˈkɒnstrʌkt]「Aを再構築する」subsequent[sʌbsɪkwənt]「その後の」unravel A[ˌʌnrɪˈæv(ə)]「Aを解明する」manipulate A[mənɪˈpjʊleɪt]「Aを操作する」onset「始まり」「発生」astounding[əˈstáundɪŋ]「驚愕すべき」a composition[kəmˈpəzɪʃən]「構成」「組成」inauspicious[ɪnɔːspɪˈʃəs]「不吉な」an implication[ɪmˌplɪkɪˈʃən]「結果」(「結果・影響」の意味では通例複数形)ethical[éθɪkəl]「倫理的な」「道徳的な」discretion[dɪskrɪˈʃjən]「思慮分別」embark on A[embáːrk]「Aに乗り出す」deficient[dɪfɪjənt]「不十分な」address A「Aに取り組む」

NO 15 〈ENGLISH COMPOSITION〉



【1】 〔自由英作文〕《大阪大》

解答時間 20 分

これからの社会は、どのような問題あるいは困難に直面することになると思いますか。例を一つ挙げ、それにどのように対処すべきかについて、あなたの考えを 70 語程度の英語で述べなさい。

【2】 〔英作文〕《大阪大》

解答時間 20 分

次の日本語の下線部の意味を英語で表しなさい。

今私たちのまわりにいるバクテリアは 38 億年という歴史を持つ存在なのです。リスもヒトも同じこと、すべての生きものが 38 億年という時間がなければ今ここには存在しないという事実を忘れてはなりません。眼の前を小さなアリがはっていると、なにげなくつぶすこともあるのではないのでしょうか。でもその時、このアリの中に数十億年という時間がある、それだけの時間があって、このアリはここにいるのだと思ったら、そう簡単にはつぶせなくなります。いのちの重みという言葉には多くの意味が含まれていますが、このとてつもなく長い時間も重みの一つに違いありません。

【3】 [整序英作文] 《東京大》

解答時間 10 分

次の英文の空所(21-22), (23-24), (25-26), (27-28)それぞれについて, 最も自然な英語となるように与えられた語を並べ替えて, その3番目と6番目に来る単語の記号をマークシートの(21)~(28)にマークせよ。3番目の単語の記号と6番目の単語の記号を, それぞれその順にマークすること。ただし, それぞれ不要な語が一つずつ入っている。

The roots of the detective story go as far back as Shakespeare. But Edgar Allan Poe's tales of rational crime-solving created an important genre. His stories revolve around solving the puzzle of who committed the crime, [(21-22)] too.

The key figure in such a story is the detective. Poe's detective, Auguste Dupin, is a gentleman of leisure. He has no need to work. Instead, he keeps himself occupied by using "analysis" to help the real police solve crimes.

Even Arthur Conan Doyle, creator of Sherlock Holmes, had to acknowledge Poe's influence. Dupin, like Sherlock, smokes a pipe. He's also unnaturally smart and rational, a kind of superhero [(23-24)] great feats of crime-solving. And in both cases, the story's narrator, who is literally following the detective around, is his roommate.

Poe's formula appealed to the scientific spirit of the 19th century. That's because detective stories promised that [(25-26)] question. The detective story caught on because it promised that intelligence will triumph. The crime will be solved by the rational detective. Science will track down the [(27-28)] at night.

(21–22)

- a) inviting
- c) readers
- e) the
- g) to

- b) puzzle
- d) solve
- f) them

(23–24)

- a) accomplish
- c) of
- e) thinking
- g) uses

- b) is
- d) powers
- f) to
- h) who

(25–26)

- a) answer
- c) could
- e) in
- g) the

- b) any
- d) hold
- f) reasoning
- h) to

(27–28)

- a) and
- c) let
- e) sleep
- g) troublemakers

- b) honest
- d) nor
- f) souls

NO 16

【1】 [英文解釈] 《東京大》



解答時間 15 分

次の英文の下線部(1)(2)(3)を和訳せよ。

The Scientific Revolution is the term traditionally used to describe the great intellectual triumphs of sixteenth- and seventeenth-century European astronomy and physical science. By around 1700 educated men conceived of the universe as a mechanical structure like a clock, and the earth was regarded as a planet moving round the sun. The intellectual transformation associated with the Scientific Revolution led to a new confidence in the value of the investigation of nature and its control, a development which is fundamental to an understanding of the importance of science in modern society.

The seventeenth century was also characterized by a new optimism about the potential for human advancement through technological improvement and an understanding of the natural world. (1)Hopes were expressed that the understanding and control of nature would improve techniques in industry and agriculture. There was, however, a large gap between intention and achievement in the application of scientific knowledge. While claims for the practical usefulness of natural knowledge and its future significance for technological improvement were common, the cultivation of science had little effect on the relationship between man and his environment. Nevertheless, the cultural values associated with the pursuit of natural knowledge were a significant characteristic of

seventeenth-century society. Science expressed the values of technological progress, intellectual understanding and the celebration of God's wisdom in creating the world. ⁽²⁾The hostile and mysterious environment of the natural world would, people believed, yield its secrets to human investigation. The belief in the human capacity to dominate nature was justified by the argument that the study of God's book of nature went hand in hand with the study of the Bible, the book of God's word.

These important shifts in cultural outlook dramatically transformed the conception of the universe and of man's place in nature. ⁽³⁾The belief that the universe is a machine and that it might contain other worlds like the earth threatened traditional assumptions about the uniqueness of man, leading to a denial of the doctrine that the universe had been created for the benefit of man.

【2】 〔英作文〕《京都大》

解答時間 20 分

次の日本語を英訳しなさい。

「イタリアといえばトマト」という印象が一般にはあるが、トマトの原産地はイタリアではなく南米である。さらに、イタリアでトマトが食用とされるようになった歴史はたいへん浅い。せいぜいこの二百年あまりにすぎないのである。イタリア料理の原点が古代ローマ時代にさかのぼることを思えば、「昨日」からの付き合いのようなものなのである。

(内田洋子、シルヴィオ・ピエールサンティ、『トマトとイタリア人』一部改変)

【3】 〔英文解釈〕《京都大》

解答時間 40 分

次の文の下線をほどこした部分(1)(2)(3)を和訳せよ。

The public is interested in scientific work for a great variety of reasons. Science is powerful, expensive, elitist, inaccessible, yet also forward-looking, optimistic, full of promise, even, at times, spectacular. More than any other area of knowledge, science carries with it the sense of advancement, moving ahead, exploration, newness. (1)Science visibly improves its own powers, adds to itself, and carries us all forward with it. There have long been moral and emotional reasons to be informed about the latest advances, and now there are political and social ones as well. Knowing some of the facts and issues surrounding the latest research developments allows one to be part, and feel part, of the decision-making process. Some of this knowledge — and related impressions — have come from media reporting itself, past and present. But this does not mean that scientists are required to adopt and repeat such images in every instance.

What does the public need to know about a particular branch of scientific work? There is no simple answer. Indeed, the question itself is often misinterpreted. Researchers, that is, can all too readily confuse public understanding of science with public appreciation. Understanding (for example, how nuclear energy is generated) can lead to queries, to criticism, and even to rejection. To know something of science is not necessarily to love it; the truly aware researcher must realize that and be prepared for it.

Interest in science is also deeply affected by the media. Consider that the great majority of media publications are meant to be skimmed, not studied; readers are able to retain very little specific information from a newspaper article, magazine story, or especially television or radio broadcast. ⁽²⁾This problem is due both to the style of exposure (quick, one-time reading or listening) and to the fact that there are usually many such exposures on a wide range of subjects to be consumed at a single sitting. The popular media is not something that provides people with opportunities for concentrated learning or continuing education. Reporters know that; they know they must write stories, not textbooks for beginners.

Public interest in science is complex, and difficult to define in any precise way. But one thing can be said for sure: in the popular media, this interest always comes back, sooner or later, to “news.” ⁽³⁾By and large, news reveals only a part of the scientific pyramid — that part of science which is today in progress, being conducted in the here and now. This is the most debated, and, in a social sense, exciting part of science. But it is also the most difficult to write about in any definitive way. It is one thing to review for a public audience the basic principles of chemistry; it is quite another to discuss the merits, hotly debated, of a new hypothesis on the physical chemistry of superconducting materials.

【1】 the Scientific Revolution 「科学革命」 astronomy[əstrənəmi] 「天文学」 conceive of A as B[kənsi:v] 「A を B と見なす」 characterize A[kərektəraiz] 「A を特徴づける」

【3】elitist[ilɪ:t] 「エリート主義的な」 forward-looking 「前向きな」 spectacular[spektækjələr] 「目を見張る」 misinterpret A[mɪsɪntə:prɪt] 「A を誤解する」 a query[kwɪəri] 「疑問」 skim A[skim] 「A をすくい取る」 「A をさっと読む」 a pyramid[pɪrəmid] 「ピラミッド」 superconducting materials 「超伝導体」

NO 17



【1】 〔英文解釈〕《東京大》

解答時間 15 分

次の英文の下線部(1), (2), (3)を和訳せよ。

Merely stating a proposal by no means requires listeners to accept it. (1)If you say, “We should spend money on highway construction,” all you have done is to assert that such a step should be taken. From the audience’s point of view, you have only raised the question, “Why should we?” (2)No person in that audience has any reason to believe that the proposal is good simply because you have voiced it. If, however, you are able to say, “Because...” and list several reasons why each of your listeners should honestly make the same statement, you are likely to succeed in proving your point. (3)You have achieved your purpose when your audience would, if asked, lean towards agreement on the importance of highway spending.

【2】 〔英作文〕《京都大》

解答時間 20 分

次の日本語を英訳しなさい。

わたしたちの健康にとって歯は大切な役割を果たしています。歯の健康は治療だけでは守れません。その場限りの治療から、さらに前進して、病気を予防し、健康を管理していくように心がけましょう。そのためには毎食後の歯磨きの励行にとどまらず、野菜を含めバランスのとれた食事をとることや、さらには、過度のストレスに陥って病気に負けることのないよう精神的な安定を保つことも大切です。

【1】 state A 「A を述べる」 assert that SV...[æʃəˈrt] 「SV...と主張する」

【3】 〔英文解釈〕《京都大》

解答時間 20 分

次の文の下線をほどこした部分(1)(2)を和訳せよ。

With the rapid expansion of cameras and consumer photography today, it may be difficult to imagine a world without photographs. We have grown up with it, and the taking and viewing of photographs has become a part of everyday life. It is important to stress, however, that in the early days photography was something wonderful and new. Once the technology had been perfected, what was this thrilling new medium going to be used for? The technology, it seemed, preceded the purpose. For the early pioneers, it was enough to demonstrate that it worked, and that the natural world could be “frozen.” ⁽¹⁾Their photographs didn't tell us much new about the world, other than that it could now be photographed. Once the novelty wore off, however, photography began to open up a visual world as never before.

Photography allowed people to see places they would not otherwise have been able to see. For example, few people were able to travel to Egypt themselves, but thanks to photography, they were now able to see such wonders of the world as the pyramids. In addition to places, people could now see people. ⁽²⁾Nowadays, we are entirely used to seeing photographic images of the politicians and the celebrities of the day. Of course, this has been the case only recently. Until photography, most Americans had never seen a “true likeness” of their President.

【3】 stress that SV...[stres] 「SV...を強調する」 thrilling[θrɪlɪŋ] 「ワクワクする」 precede A[pri(:)si:d] 「Aに先んじる」 demonstrate A[dɛmənstreɪt] 「Aを示す」 a pyramid[pɪrəˈmɪd] 「ピラミッド」 a celebrity[səˈleɪbrəti] 「有名人」

【4】 [英文解釈] 《京都大》

解答時間 20 分

次の文の下線をほどこした部分(1)(2)を和訳せよ。

In our hyper-mobile society, we will all be much more dispersed. Last year in Europe, there were 17 million new cars sold and Europe's car population increased by 3 million. That kind of growth can only be accommodated outside the old inner cities. They have been full for some time, so it can only occur in the suburbs and beyond.

Our future society will be a more polarized one. As these growth trends continue, a number of groups will get left behind. (1)All of those too old or too young to drive, for instance — life for them will get harder. The more car-dependent we become, the more they will become dependent for their mobility on the withered remains of public transport and the goodwill of car owners.

It will also be a less child-friendly world. If you go back 30 years, and look at how children got to school, 80 % of eight-year-olds got to school on their own. In our survey in 1990, that had dropped to 9 %. (2)Parents said that they denied their children the freedom that they themselves had enjoyed, because of the fear of traffic, and also of strangers. It is clear that our social relations are already changing.

【4】 disperse A[dispə:rs] 「A を分散させる」 accommodate A[əkəmədeɪt] 「A を収容する」 polarized[póulərəɪzd] 「二極化した」

NO 18



【1】 [英文解釈] 《東京大》

解答時間 15 分

次の英文の下線部(1)(2)(3)を和訳せよ。(2)については、it が何を指すか明らかになるように訳すこと。

The nature and function of medicine has gradually changed over the past century. (1)What was once a largely communicative activity aimed at looking after the sick has become a technical enterprise able to treat them with increasing success. While few would want to give up these technical advances and go back to the past, medicine's traditional caring functions have been left behind as the practices of curing have become more established, and (2)it is criticized now for losing the human touch that made it so helpful to patients even before it knew how to cure them.

The issue looks simple: human communication versus technique. However, we all know that in medicine it is never easy to separate the two. Research on medical practice shows that a patient's physical condition is often affected by the quality of communication between the doctor and the patient. (3)Even such an elementary form of consideration for the patient as explaining the likely effects of a treatment can have an impact on the outcome. We are also aware that in the cases where medicine still does not offer effective cures the need for old-style care is particularly strong. Hence it is important to remember the communicative dimension of modern medicine.

【1】 gradually[gr'ædʒuəli] 「徐々に」 enterprise[éntə'práiz] 「企て」「企業」「冒険心」 versus[v'ɔ:səs] 「～に対して」 dimension[dí'ménʃən] 「次元」「程度」「重要性」

【2】 [英作文] 《京都大》

解答時間 20 分

次の日本語を英訳しなさい。

ものの見方や好みは人さまざまである。たとえば、駅前のハンバーガー店は、人々にとってどのような意味を持つだろうか。多くの人にとっては、ハンバーガーを味わう場であろう。しかし、肉が苦手な私にとっては、ハンバーガーを楽しむというよりは、仕事帰りにちょっと立ち寄り、コーヒー一杯で一日の疲れをいやす、くつろぎの場である。本を持ち込み、書齋代わりに使うことも少なくない。

【3】 [長文総合] 《東京大》

次の文章は、William Porter という人物の伝記の一部である。これを読んで以下の問いに答えよ。

When William Porter left Houston, never to return, he left because he was ordered to come immediately to Austin and stand trial for stealing funds while working at the First National Bank of Austin.

Had he gone he would certainly have been declared innocent. “A (1) of circumstances” is the judgment of the people in Austin who followed the trial most closely. Not one of them, so far as I could learn after many interviews, believed him guilty of doing anything wrong. It was well known that the bank, (2) long since closed, was terribly managed. Its customers, following an old practice, used to enter, go behind the counter, take out one hundred or two hundred dollars, and say a week later: “Porter, I took out two hundred dollars last week. See if I left a note about it. (3) I meant to.” It was impossible to keep track of the bank’s money. The affairs of

the bank were managed so loosely that Porter's predecessor was driven to retirement, his successor to attempted suicide.

There can be no doubt that Porter boarded the train at Houston with the intention of going to Austin. I imagine that he even felt a certain sense of relief that the trial, which had hung as a heavy weight around his neck, was at last to take place, and his innocence publicly declared. His friends were confident of his innocence. ⁽⁴⁾If even one of them had been with Porter, all would have been different. But when the train reached Hempstead, about a third of the way to Austin, Porter had had time to imagine the scenes of the trial, to picture himself a prisoner, to look into the future and see himself marked with suspicion. ⁽⁵⁾His imagination outran his reason, and when the night train passed Hempstead on the way to New Orleans, Porter was on it.

His mind seems to have been fully made up. He was not merely saving himself and his family from a public shame, he was going to start life over again in a new place. His knowledge of Spanish and his ignorance of Honduras made the little Central American republic seem just the place to escape to. His letters to his wife from Honduras show that he had determined to make Central America their home, and that a school had already been selected for the education of their daughter.

How long Porter remained in New Orleans, on his way to Honduras, is not known. It is probable that he merely passed through New Orleans on his way to Honduras and took the first available boat for the Honduran coast, arriving at Puerto Cortez or Trujillo.

At any rate, he was in Trujillo and was standing at the dock when he saw a man in a worn dress suit step from a newly arrived boat. “Why did you leave so hurriedly?” asked Porter. “Perhaps for the same reason as yourself,” replied the stranger. “What is your destination?” inquired Porter. “I left America to keep away from (6) my destination” was the reply.

The stranger was Al Jennings, the leader of one of the worst gangs of train robbers that ever existed in the American Southwest. He and his brother Frank had chartered a boat in Galveston, and the departure had been so (7) their dress suits and high hats for plainer clothing. Jennings and his brother had no thought of continuing their career of (8) in Latin America. They were merely putting distance between them and the detectives already on their trail. Porter joined them and together they circled the entire coast of South America. This was Porter’s longest voyage and certainly the strangest.

In these wanderings together Jennings probably saw deeper into one side of Porter’s life than anyone else had ever seen. In a letter to a friend, he writes: “Porter was to most men a difficult character but when men have gone hungry together, eaten together, and looked death in the face and laughed, it may be said they have (9) each other. Again, there is no period in a man’s life that shows his unique characteristics so much as terrible hunger. I have known that with our friend and could find no fault. If the world could only know him as I knew him, the searchlight of investigation could be turned on his beautiful soul and find it as

spotless as a beam of sunlight after the storm-cloud had passed.”

Porter’s letters to his wife came regularly after the first three weeks. The letters were enclosed in envelopes directed to Mr. Louis Kreisle, in Austin, who handed them to Porter’s wife. “Mrs. Porter used to read me selections from her husband’s letters,” said Mrs. Kreisle. “They told of his plans to bring Mrs. Porter and Margaret to him as soon as he was settled. He had a hard time but his letters were cheerful and hopeful and full of (10a) for his wife. Mrs. Porter’s parents were, of course, willing to provide for her and Margaret but she did not want to be dependent. She said she did not know how long they would be separated, so she planned to do something to earn some money. She began taking a course in a business college but (10b) interfered. When Christmas came she made a lace handkerchief, sold it for twenty-five dollars, and sent her husband a box containing his overcoat, fine perfumes, and many other delicacies. I never saw such (10c). The only day she remained in bed was the day she died.”

Porter did not know till a month later that this box was packed by Mrs. Porter when her temperature was 104°F (40°C). As soon as he learned it, he gave up all (10d) of a Latin American home and started for Austin, determined to give himself up and to take whatever punishment fate or the courts had in store for him.

(1) 空所(1)を埋めるのに最も適切な単語を次のうちから一つ選び、その記号を記せ。

- | | | | |
|---|----------|---|------------|
| ア | victim | イ | nature |
| ウ | creature | エ | punishment |

(2) 下線部(2)の言い換えとして最も適切な表現を次のうちから一つ選び、その記号を記せ。

- ア as long as it was closed
- イ which had been closed at long last
- ウ which had been closed for a long time
- エ because it had been closed a long time ago

(3) 下線部(3)の意味として最も適切なものを次のうちから一つ選び、その記号を記せ。

- ア 確かな記憶がある。
- イ よく調べてもらいたい。
- ウ そのつもりだったが、忘れたかもしれない。
- エ そういう意味だったので、誤解しないでほしい。

(4) 下線部(4)を和訳せよ。ただし、them と all が意味する内容を明らかにすること。

(5) 下線部(5)に描かれている Porter の心理について、最もよく当てはまるものを一つ選び、その記号を記せ。

- ア He was afraid of the trial even though he thought that he was likely to be declared innocent.
- イ He was afraid of the trial because he had reason to believe that his guilt would be apparent.
- ウ He was afraid of the trial even though he couldn't remember why he had stolen funds from the bank.

エ He was afraid of the trial because people wouldn't understand his reasons for stealing funds from the bank.

(6) 下線部(6)は具体的に何を指すと考えられるか。最も適切なものを次のうちから一つ選び、その記号を記せ。

ア prison イ robbery ウ the bank エ his home

(7) 下に与えられた語を正しい順に並べ替え、空所(7)を埋めるのに最も適切な表現を完成させよ。ただし、下の語群には、不要な語が一つ含まれている。

exchange, had, had, not,
sudden, they, time, to,
with

(8) 空所(8)を埋めるのに最も適切な単語を次のうちから一つ選び、その記号を記せ。

ア crime イ travel ウ escape エ finance

(9) 空所(9)を埋めるのに最も適切な表現を次のうちから一つ選び、その記号を記せ。

ア no use for イ knowledge of
ウ despaired for エ worried about

(10) 空所(10a)～(10d)を埋めるのに最も適切な表現を次のうちから選び、それぞれの記号を記せ。同じ記号は一度しか使えない。

ア hope イ affection ウ ill health エ willpower

NO 19



【1】〔英文解釈〕《東京大》

解答時間 15 分

次の英文の下線部(1)(2)(3)を和訳せよ。(2)については、it が何を指すか明らかに
なるように訳すこと。

The nature and function of medicine has gradually changed over the past century. (1)What was once a largely communicative activity aimed at looking after the sick has become a technical enterprise able to treat them with increasing success. While few would want to give up these technical advances and go back to the past, medicine's traditional caring functions have been left behind as the practices of curing have become more established, and (2)it is criticized now for losing the human touch that made it so helpful to patients even before it knew how to cure them.

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【1】 gradually[gr'ædʒuəli] 「徐々に」 enterprise[ɛntə'prɪz] 「企て」「企業」「冒険心」 versus[v'ɜ:səs] 「～に対して」 dimension[dɪ'mɛnʃən] 「次元」「程度」「重要性」

【2】 [英作文] 《京都大》

解答時間 20 分

次の日本語を英訳しなさい。

ものの見方や好みは人さまざまである。たとえば、駅前のハンバーガー店は、人々にとってどのような意味を持つだろうか。多くの人にとっては、ハンバーガーを味わう場であろう。しかし、肉が苦手な私にとっては、ハンバーガーを楽しむというよりは、仕事帰りにちょっと立ち寄り、コーヒー一杯で一日の疲れをいやす、くつろぎの場である。本を持ち込み、書齋代わりに使うことも少なくない。

【3】 [英文解釈] 《京都大》

解答時間 40 分

次の文章を読み、下の設問(1)～(4)に答えなさい。

The first commercially available digital camera was launched in 1990. (a)In the decade that followed, it created a lot of anxiety in photographers and photography scholars. Some went as far as declaring photography dead as a result of this shift. Initially this was considered too steep a change to be classified as a reconfiguration*, rather it was seen as a break. A death of something old. A birth of something new.

Digital images can also be easily copied, duplicated and edited. The latter made the flexibility of what photos can be seen as representing more obvious. It also made representing ourselves and our lives easy, cheap and quick. Additional shots now come with no additional costs, and we can and do take 10, 20, 30 snaps of any given thing to sort through later. In addition to transforming the individual value of the image, (b)this has altered the emotional

meanings we attributed both to keeping and getting rid of individual photographs. Printed images of loved ones used to be kept even if they were out of focus, blurry or had development mistakes on them. In the context of the massive amount of digital images, the labour of love now becomes the cleaning, sorting, tagging, categorizing and deleting majority of the photos. While it is occasionally claimed that this emergent acceptance of deleting photos is indicative of their diminished social worth, there are plenty of digital snapshots that are printed out, displayed as the lock-screen on devices, or used as the background of the computer screen. Overall, we can say that digitalization has shifted the focus of photography from photographs themselves to the act of taking pictures.

The first camera phones date back to the very beginning of the twenty-first century. In early 2001, the BBC reported on the first cell phone with a camera invented in Japan. Readers from around the world offered their ideas on what such a peculiar invention might be good for. Some said it could have many uses for teenagers (streamlining shopping for outfits, proving you have met a pop idol, setting up your friends on dates) but would be pretty pointless for adults. Others thought it would be a practical aid for spying, taking sneak pictures of your competitors' produce or quickly reporting traffic accidents and injuries. (c)Yet others thought it might be nice for travelers to keep in touch with their families or hobbyists to show art or collections to others. My personal favourites include commenters who wrote they couldn't wait for the device to be available at a reasonable price in their home country, so they can take

pictures of the friendly dogs they meet at the park. Someone suggested the camera needs to be on the front to allow for video calls, which didn't happen in practice until 2003.

A digital culture scholar claims that the fact that we always carry a camera alters what can be and is seen, recorded, discussed and remembered. Some photography scholars propose that camera phones and camera phone images have ^(a)three social uses — to capture memories, to maintain relationships, and to express yourself. In contrast, another scholar argues that the camera phone is no different from other portable image making devices and that the uses and meanings attributed to home videos in 1980s have been exactly the same — memory, communication and self-expression. In this sense, the social function of photography seems to have remained despite the changes through various reconfigurations of technology and cultural imaginaries about it.

*reconfiguration = modification ; redesign

- (1) 下線部(a)を和訳しなさい。
- (2) 下線部(b)は具体的にどのようなことを指しているか, 本文に即して日本語で説明しなさい。
- (3) 下線部(c)を和訳しなさい。

- (4) 下線部(d)の three social uses のうち、あなた自身が camera phone を使うならばどれを重視するか。1 つを選び、具体例を挙げて理由を 100 語程度の英語で述べなさい。

【3】 launch A [lɔːntʃ] 「Aを開始する」 declare A [dɪkleər] 「Aを宣言する」「Aを公表する」 classify A [klæsəfài] 「Aを分類する」 duplicate A [dʒú:plikət] 「Aを複写する」 transform A [trænsfɔːrm] 「Aを変える」 tag A [tæg] 「Aに目印を付ける」 categorize A [kætəgəraɪz] 「Aを分類する」 delete A [dɪlɪ:t] 「Aを消去する」 diminish A [dɪmɪniʃ] 「Aを減らす」 digitalization (digitalize [dɪdʒətəlaɪz]) 「デジタル化」 attribute A to B [ətrɪbjʊ:t] 「AをBに帰する」

NO 20



【1】 [英文解釈] 《東京大》

解答時間 15 分

次の英文の下線部(1)(2)(3)を和訳せよ。(2)については、it が何を指すか明らかになるように訳すこと。

The nature and function of medicine has gradually changed over the past century. (1)What was once a largely communicative activity aimed at looking after the sick has become a technical enterprise able to treat them with increasing success. While few would want to give up these technical advances and go back to the past, medicine's traditional caring functions have been left behind as the practices of curing have become more established, and (2)it is criticized now for losing the human touch that made it so helpful to patients even before it knew how to cure them.

The issue looks simple: human communication versus technique. However, we all know that in medicine it is never easy to separate the two. Research on medical practice shows that a patient's physical condition is often affected by the quality of communication between the doctor and the patient. (3)Even such an elementary form of consideration for the patient as explaining the likely effects of a treatment can have an impact on the outcome. We are also aware that in the cases where medicine still does not offer effective cures the need for old-style care is particularly strong. Hence it is important to remember the communicative dimension of modern medicine.

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【2】 〔長文総合〕《大阪大》

解答時間 20 分

次の英文を読んで、以下の設問に答えなさい。

When we reach adulthood, we have the opportunity to look back over our lives, review our triumphs and regrets, and contemplate the story that we want to tell. Such stories or “life narratives” — the content and the telling — are important. For the past several decades, psychological scientists have been exploring how the stories that we write about our lives shape the way we think about ourselves, influence our day-to-day behaviors, and impact our happiness. Having a coherent autobiography makes us feel more accepting about our past and less fearful about the future. In other words, we are better (A) if we are able to construct a life narrative of how we became who we are today and how our future will (i) unfold — for example, by giving our life history a sense of orderliness and significance. (a) For example, instead of regretting that we didn’t spend more time with our sister when she was very ill, we come to understand how her battle with cancer propelled us to devote our life after that to helping others. We experience greater happiness and life purpose when we are able to interpret our lives (B) more than just a collection of isolated, fleeting moments and can transform those moments into critical pieces of a significant journey. We are better adjusted when we have the capacity to convert an uncertain future into a series of (ii) predictable events.

In the 1957 Ingmar Bergman film *Wild Strawberries*, the protagonist, a seemingly benevolent elderly Swedish physician, is

haunted by past regrets and images of his own ⁽ⁱⁱⁱ⁾impending death. Forced to reevaluate his life, he undertakes ^(b)a literal and metaphorical journey, during which he visits people and places that remind him of all the key turning points in his life — his admired but actually mean-spirited mother, his childhood on the seaside, the sweetheart he loved who married his brother instead of him, and his bitterly quarrelsome marriage. Recognizing himself in these memories and in the people in his life, the doctor gradually gains a sense of self-acceptance and is able to infuse in his life a coherence and significance that ^(c)it didn't have before.

The Swedish physician achieves something that we should all aim (C); researchers call it ^(a)autobiographical coherence. Achieving it may require mental time travel — to moments of our earliest youth, for example, finding there the seeds of our present failures and successes as partner, grandparent, worker, and friend. Bergman reportedly got the idea for *Wild Strawberries* during a long car trip across Sweden. After stopping in Uppsala, the town of his birth and childhood, and driving past his grandmother's old home, he imagined what it would be like to open the door and walk back into his childhood. What if we could do that with different periods of our lives?

Research shows that by simply writing about the past, people are able to gain a sense of meaning and order about their significant life events, thus affording them the chance to ^(iv)come to terms with these events and reconcile themselves to their regrets. Such writing can help us reconnect to the people, places, and activities

from our pasts and give us a sense of autobiographical coherence. Such writing involves not only describing our biographical facts (“I was mistreated,” “I lived in Pennsylvania”), but going (D) the facts by selectively reconstructing particular memories or aspects of our experiences (e.g., cherished memories or symbolic family traditions) in a way that makes sense to us. In doing so, instead of (v) dwelling on all the ways we could have acted more virtuously or more wisely, we will make our past life experiences and events come alive and add meaning to our lives.

設問(1) 本文中の空所(A)～(D)を埋めるのに最も適切な語を, (イ)～(へ)から一つ選び, 記号で答えなさい。ただし, 同じ語を二度選んではいけません。

- (イ) as (ロ) beyond (ハ) for (ニ) off
 (ホ) on (ヘ) to

設問(2) 本文中の下線部(i)～(v)の語または語句に最も意味の近いものを, (イ)～(ニ)から一つ選び, 記号で答えなさい。

(i) unfold

- (イ) delay (ロ) develop (ハ) finish (ニ) succeed

(ii) predictable

- (イ) enjoyable (ロ) likely
 (ハ) significant (ニ) understandable

(iii) impending

(イ) approaching

(ロ) eventual

(ハ) painful

(ニ) sudden

(iv) come to terms with

(イ) accept

(ロ) evade

(ハ) express in words

(ニ) get to know

(v) dwelling on

(イ) getting along with

(ロ) getting used to

(ハ) making the most of

(ニ) thinking too much about

設問(3) 本文中の下線部(a)には、妹の病死という出来事に対する捉え方の変化が述べられている。どのような状態からどのような状態に変化したのか、80字以内の日本語にまとめなさい。ただし、字数には句読点を含みます。

設問(4) 本文中の下線部(b)と下線部(d)の意味の説明として最も適切なものを、(イ)~(ニ)から一つ選び、記号で答えなさい。

(b) a literal and metaphorical journey

(イ) a journey reminding him of his past successes and failures

(ロ) a journey revisiting not only places but also people in his past

(ハ) a journey taken both physically and mentally

(ニ) a journey taken to both actual and fictional places

(d) autobiographical coherence

(イ) a collection of isolated, fleeting moments in life

(ロ) a series of key turning points in life

(ハ) orderliness and significance that one finds in one's past life

(ニ) recognition of contradictory elements in one's past life

設問(5) 本文中の下線部(c) it が指し示す箇所を、英語のまま抜き出しなさい。

設問(6) 本文の内容に最もよく合っているものを、(イ)~(へ)から二つ選び、記号で答えなさい。

- (イ) Ingmar Bergman は、自動車旅行中に、自分の幼少時の体験がその後の人生に最も重要な影響を与えたことに気づいた。
- (ロ) *Wild Strawberries* の主人公は、過去の幸福な出来事を振り返り、再構成することによって、自分の過去を受け入れることができた。
- (ハ) 私たちが自分の過去の人生の出来事をどのように再構成するかは、私たちの未来の人生にも影響を与える。
- (ニ) 私たちが過去の人生の物語を書く際には、伝記的な事実をできるだけ数多く正確に記述することが重要である。
- (ホ) 私たちは過去の失敗をただ後悔するだけでなく、そのような出来事と現在の自分との関係を見出すことが重要である。
- (へ) 心理学者によれば、私たちは過去の失敗に左右されることなく、現在と未来の自分を作り上げて行くことが重要である。

NO 21 <L&EC>



【1】 [確認テスト]

[リスニング選択者]

※教材 当日配布

[英作文選択者]

【2】 [自由英作文] 《大阪大》

解答時間 20 分

「知識は力なり」と言われます。知識をもつということはどんな力をもつことになると思いますか。具体例を挙げ、あなたの考えを 70 語程度の英語で述べなさい。

【3】 [英作文] 《東京大》

解答時間 20 分

次の日本語の下線部の意味を英語で表しなさい。

世界中でプラスチックごみを減らす動きが活発だ。食品などのプラスチック製容器や包装をなくしたり、レジ袋を有料化したりするのはもっとも容易にできることだろう。それらを紙製品や生分解性の素材に変えたりする動きも目立つ。しかし、もっとも重要なのは、プラスチックごみによってかけがえのない自然環境を汚染しているのは私たち自身であると、私たちひとりひとりが日々の暮らしのなかで自覚することである。とはいえ、そうした意識改革が難しいことも確かで、先日もペットボトルの水を買った際に、水滴で本が濡れてはいけなと、ついレジ袋をもらってしまった。

【4】 [英作文] 《東京大》

解答時間 10 分

次の英文の(1)～(3)の括弧内の単語を並べ替えて、文脈上意味が通るように文を完成させ、2番目と4番目にくる語の記号を記せ。

Personal ⁽¹⁾(ア fuel, イ information, ウ is, エ powers, オ that, カ the) online social networks, attracting users and advertisers alike, and operators of such networks have had a largely free hand in how they handle it. But a close look is now being ⁽²⁾(ア all, イ at, ウ taken, エ that, オ the, カ way) information is collected, used, and protected, and it has been found that operators have repeatedly left personal data unprotected, exposing users to all sorts of risks. Not surprisingly, the claim of many operators is that they are following existing laws and that more regulation is unnecessary, even counterproductive. They argue, for example, that users who face a lot of detailed questions about ⁽³⁾(ア access, イ how, ウ their, エ they, オ to, カ want) information controlled before they even start using a service may become confused and make poor privacy choices. Nevertheless, it seems likely that the industry's management of private data will have to change before long.

**【1】** 〔要約〕《東京大》

解答時間 20 分

次の英文の要旨を、70～80 字の日本語にまとめよ。句読点も字数に含める。

According to one widely held view, culture and country are more or less interchangeable. For example, there is supposed to be a “Japanese way” of doing business (indirect and polite), which is different from the “American way” (direct and aggressive) or the “German way” (no-nonsense and efficient), and to be successful, we have to adapt to the business culture of the country we are doing business with.

A recent study has challenged this approach, however. Using data from 558 previous studies over a period of 35 years, this new research analyzed four work-related attitudes: the individual versus the group; the importance of hierarchy and status; avoiding risk and uncertainty; and competition versus group harmony. If the traditional view is correct, differences between countries ought to be much greater than differences within countries. But, in fact, over 80% of the differences in these four attitudes were found within countries, and less than 20% of the differences correlated with country.

It’s dangerous, therefore, to talk simplistically about Brazilian culture or Russian culture, at least in a business context. There are, of course, shared histories and languages, shared foods and fashions, and many other shared country-specific customs and values. But thanks to the many effects of globalization — both in human migration and the exchange of technologies and ideas — it’s no longer acceptable to generalize from country to business culture.

A French businessperson in Thailand may well have more in common with his or her Thai counterparts than with people back in France.

In fact, occupation and socioeconomic status are much better predictors of work values than country of origin. A hundred doctors from different countries, for example, are much more likely to share attitudes than a hundred Britons from different walks of life. Language aside, a truck driver in Australia is likely to find an Indonesian truck driver more familiar company than an Australian lawyer.

Successful negotiation depends on being able to predict the actions of the other party. In an international context, to the extent that our judgments arise from ideas about national characteristics, we are likely to make the wrong predictions and respond inappropriately. Cultural stereotyping by country is just bad business.

【2】 〔英文解釈〕《京都大》

解答時間 40 分

次の文章を読んで、下の問いに答えなさい。

The famous British physicist Lord Kelvin (1824-1907), after whom the degrees in the absolute temperature scale are named, once said in a lecture:” when you cannot express it in numbers, your knowledge is of a meager and unsatisfactory kind.” He was referring, of course, to the knowledge required for the advancement of science. But numbers and mathematics have the curious tendency of contributing even to the understanding of things that are, or at least appear to be, extremely remote from science. In a famous story by Edgar Allan Poe, Detective Dupin says: “We make chance a matter of absolute calculation. We subject the unlooked for and unimagined to the mathematical formulae of the schools.”

At an even simpler level, consider the following problem you may have encountered when preparing for a party: you have a chocolate bar composed of twelve pieces; how many snaps will be required to separate all the pieces? The answer is actually much simpler than you might separate all the pieces? The answer is actually much simpler than you might have thought. Every time you make a snap, you have one more piece than you had before. Therefore, if you need to end up with twelve pieces, you will have to snap eleven times. More generally, irrespective of the number of pieces the chocolate bar is composed of, the number of snaps is always one less than the number of pieces you need.

Even if you are not a chocolate lover yourself, you realize that this example demonstrates a simple mathematical rule that can be applied to many other circumstances. But in addition to mathematical properties, formulae, and rules (many of which we forget anyhow), there also exist a few special numbers that are so ubiquitous that they never cease to amaze us. The most famous of these is the number pi (π), which is the ratio of the circumference of any circle to its diameter. The value of pi, 3.14159..., has fascinated many generations of mathematicians. Even though it was defined originally in geometry, pi appears very frequently and unexpectedly in the calculation of probabilities. A famous example is known as Buffon's Needle, after the French mathematician Comte de Buffon(1707-1788), who posed and solved this probability problem in 1777. He asked: Suppose you have a large sheet of paper on the floor, ruled with parallel straight lines spaced by a fixed distance. A needle of length equal precisely to

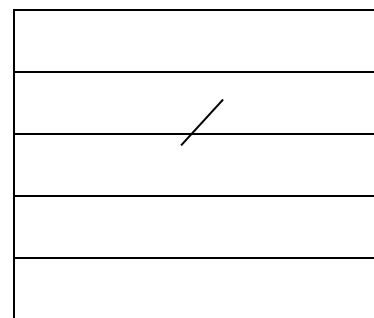


Figure 1

the spacing between the lines is thrown completely at random onto the paper. What is the probability that the needle will land in such a way that it will intersect one of the lines, as in Figure 1? Surprisingly, the answer turns out to be the number $2/\pi$. Therefore, in Figure 1 principle, you could even evaluate π by repeating this experiment many times and observing in what fraction of the total number of throws you obtain an intersection. Pi has by now become such a household word that film director Darren Aronofsky was even inspired to make a 1998 intellectual thriller with that title.

(1)物理学者 Kelvin の講演から引用したセンテンスが 1 つある。それを和訳しなさい。

(2)探偵 Dupin の言葉を引用したセンテンスが 2 つある。それらを和訳しなさい。

(3)You have a chocolate bar composed of twelve pieces; how many snaps will be required to separate all the pieces?という問いに対して、「より一般的」な答えとなっているセンテンスが 1 つある。それを和訳しなさい。

(4)Buffon's Needle の問いを構成しているセンテンスが 3 つある。それらを和訳しなさい。

(5)Buffon's Needle の問いに対する答えとなっているセンテンスが 1 つある。それを和訳しなさい。

【2】 absolute temperature[æbsə'lju:t][tɛmpərətʃər] 「絶対温度」 meager[mí:gər] 「お粗末な」 subject A to B[səbdʒɛkt] 「A を B に従わせる」 irrespective of A[ɪrɪspɛktɪv] 「A に関係なく」 a property[prəpərti] 「特性」 formula[fɔ:rmjələ] 「公式」 (formulae[複数形])ubiquitous[ju:bɪkwətəs] 「どこにでもある」 parallel[pærələl] 「並行の」 intersect A[ɪntərsɛkt] 「交差する」

NO 23



【1】 [英文解釈] 《東京大》

解答時間 15 分

次の英文の下線部(1)(2)(3)を和訳せよ。

There is no arguing that we are currently undergoing a profound change in our approach to communication. The two most obvious symbols of that change are the mobile phone and e-mail. Looking at the impact of the emergence of these communication tools on our social landscape, the change occurring in telephonic communication may seem the greater of the two because it is so obvious, on the street, in the elevator, in the restaurant. But this is only a technological change. (1)A phone without wires, so small that it fits in a pocket, containing such miracles of technology that one can call home from the back seat of a London taxi without thinking twice, is still just a phone.

In contrast, (2)the shift in the nature of mail is by far the more profound, and its implications are nothing less than revolutionary. E-mail is, apparently, merely letter writing by a different means. Looking at it more closely, however, we find that this new medium of communication is bringing about significant changes in the nature of human contact as well as in our ability to process information. The apparent simplicity of its use may lead us to think that we know everything that we need to know about it, but in fact (3)e-mail has overtaken us without our really understanding what it is.

【1】 undergo A[ʌndərgóu] 「Aを経験している」 emergence[iməˈrdʒens] 「登場」「出現」 telephonic[tələfónik] 「電話の」「電話による」 apparently[əpérentli] 「見たところ」(文修飾副詞) medium[míːdiəm] 「媒体」「手段」

【2】 [英作文] 《京都大》

解答時間 20 分

次の日本語を英訳しなさい。

子供の頃にわたしが毎週欠かさず観たあるテレビ番組があった。その主役はどこにでもいそうな犬で、そいつがある町にふらりとやってきては、そこで起こった事件の解決に協力し、人間からほめられる前に姿を消して、また次の町に向かって旅をつづけるのだ。わたしをとりこにしたのは、一つの場所に安住せず、たえず動きつづける、その姿だったに違いない。

【3】 [英文解釈] 《京都大》

解答時間 40 分

次の文章を読んで、下の問いに答えなさい。

For 300 years, Western travelers to Southeast Asia had been returning with tales of enormous groups of fireflies blinking on and off in harmony, in displays that supposedly stretched miles along the riverbanks. These reports, of ten written in the romantic style favored by authors of travel books, gave rise to (1) widespread disbelief. How could thousands of fireflies orchestrate their flashings so precisely and on such a vast scale?

In the years between 1915 and 1935, *Science* published 21 articles on this mysterious form of light show. Some dismissed the phenomenon as a fleeting coincidence. Others ascribed it to peculiar atmospheric conditions of exceptional humidity, cairn, or darkness. A few believed there must be a conductor, a firefly that leads all the rest. The naturalist Hugh Smith wrote in exasperation that “some of the published explanations are more remarkable than the phenomenon itself.” But he confessed that he too was unable to offer any explanation.

(2)For decades, no one could come up with a good theory. By the late 1960s, however, the pieces of the puzzle began to fall into place. One clue was so obvious that nearly everyone missed it. Fireflies not only flash in harmony — they flash in rhythm, at a constant tempo. Even when isolated from one another, they still keep to a steady beat. That implies that each insect must have its own means of keeping time, some sort of internal clock. This hypothetical clock is still unknown but is presumed to be a group of neurons somewhere in the firefly’s tiny brain.

The second clue came from the work of the biologist John Buck, who did more than anyone else to make the study of fireflies scientifically respectable. He suggested that the fireflies must somehow be adjusting their rhythms in response to the flashes of others. To test that hypothesis directly, Buck and his co-workers conducted laboratory studies where they flashed an artificial light at a firefly (to imitate the flash of another) and measured its response. They found that an individual firefly will shift the timing of its flashes in a consistent, predictable manner, and that the size and direction of the shift depend on when in the cycle the stimulus was received. (3)For some species, the stimulus always advanced the firefly’s rhythm, as if setting its clock ahead; for other species, the clock could be either delayed or advanced, depending on whether the firefly was just about to flash., whether it was halfway between flashes, and so on.

Taken together, the two clues suggested that the flash rhythm was regulated by an internal, resettable clock. And that immediately suggested (4)a possible synchronization mechanism: In a

mass of flashing fireflies, every one is continually sending and receiving signals, shifting the rhythms of others and being shifted by them in turn. Out of the mass of flashing lights, synchronization somehow emerges naturally.

Thus we are led to entertain an explanation that seemed unthinkable just a few decades ago — the fireflies organize themselves. No conductor is required, and it doesn't matter what the weather is like. Synchronization occurs through mutual cuing, in the same way that an orchestra can keep perfect time without a conductor. What's odd here is that the insects don't need to be intelligent. They have all the ingredients they need: each firefly contains something like a little metronome whose timing adjusts automatically in response to the flashes of others. That's it.

(1) 下線部(1) wide spread disbelief の内容を具体的に表すセンテンスが 1 つある。それを和訳しなさい。

(2) 下線部(2) を和訳しなさい。

(3) 下線部(3) を和訳しなさい。

(4) 下線部(4) a possible synchronization mechanism の内容を音楽器具に言及して説明しているセンテンスが 1 つある。それを和訳しなさい。

【3】 blink[blɪŋk] 「点滅する」「チカチカ光る」 orchestrate A[ɔːrkɪstrɪt] 「A を組織的に行う」 a fleeting[flɪːtɪŋ] 「ほんの一瞬の」 coincidence[flɪːtɪŋ][kouɪnsədəns] 「つかの間の偶然の一致」 ascribe A to B[æskrɑɪb] 「A を B のせいにする」 atmospheric[ætməsfɛrɪk] 「大気の」 exceptional[eksɪpəʃənəl] 「異常な」「例外的な」 cairn[kɛərn] 「静穏」 exasperation[egzæspərəɪt] 「激昂」 hypothetical[hɪpəθɛtɪk(ə)l] 「仮説上の」 is presumed to V[prɪ(:)zju:m] 「V と推測される」 a neuron[njuːrɒn] 「ニューロン」「神経単位」 consistent[kənsɪstənt] 「一貫した」 stimulus[stɪmjʊləs] 「刺激」 resettable[rɪseɪtəbəl] 「リセット可能な」 synchronization[sɪŋkrənəzɪʃən] 「同調」 mutual[mju:tʃʊəl] 「相互の」 cui[kju:] 「合図を送る」 an ingredient[ɪŋgrɪˈdɪənt] 「要素」 metronome[metrənəʊm] 「メトロノーム」

NO 24

【1】 [英文解釈] 《東京大》



解答時間 15 分

次の英文の下線部(1)(2)(3)を和訳せよ。

How she loved her mother! Still perfectly beautiful at eighty-six. ⁽¹⁾The only concession she'd made to her age was a pair of hearing aids. "My ears," she called them. Everything her mother touched she touched carefully, and left a little smoother, a little finer for her touch. Everything about her mother reminded her of trees changing with the seasons, each garment some variety of leaf color: the light green of spring with a hint of yellow, the dark green of full summer, occasionally a detail of bright autumn — an orange scarf, a red ribbon in her hair. Wool in winter, cotton in summer; never an artificial fiber next to her skin. What she didn't understand, she often said, was ⁽²⁾the kind of laziness which, in the name of convenience, in the end made more work and deprived one of the small but real joys. The smell of a warm iron against damp cloth, the comfort of something that was once alive against your body. She was a great believer in not removing yourself from the kind of labor she considered natural. She wouldn't own an electric food processor or have a credit card. She liked, she said, chopping vegetables, and ⁽³⁾when she paid for something, she wanted to feel, on the tips of her fingers, on the palms of her hands, the cost.

【2】 〔英作文〕《京都大》

解答時間 20 分

次の日本語を英訳しなさい。

教育とは何かと考えるときに、私が決まって思い出すのが小学校の恩師の顔である。先生は、私たち生徒に、物事に真剣に取り組むことを教えてくださった。その教えは、これまでの私の人生の指針となっている。今から考えると、先生の教えが私の心に響いたのは、先生の尊敬できる誠実な人柄によるところが大きかったように思う。教育において考慮すべきことは、教える内容だけではなく、教える側の人間性でもあるのだ。

【3】 〔英文解釈〕《京都大》

解答時間 40 分

次の文の下線をほどこした部分(1)(2)(3)を和訳しなさい。

In the Greek peninsula early in the fifth century B.C., there emerged a group of individuals, many of them with beards, who were singularly free of the anxieties about status that tormented their contemporaries. These philosophers were untroubled by either the psychological or the material consequences of a humble position in society; they remained calm in the face of insult, disapproval and poverty. When Socrates saw a pile of gold and jewellery being borne in procession through the streets of Athens, he exclaimed, “ Look how many things there are which I don’t want.” When Alexander the Great passed through Corinth, he visited the philosopher Diogenes and found him sitting under a tree, dressed in rags, with no money to his name. Alexander, the most powerful man in the world, asked if he could do anything to help him. “ Yes,” replied the philosopher, “ if you could step out of the way. You are

blocking the sun.” Alexander’s soldiers were horrified, expecting an outburst of their commander’s famous anger. But Alexander only laughed and remarked that if he were not Alexander, he would certainly like to be Diogenes. Antisthenes was told that a great many people in Athens had started to praise him. “Why,” he answered, “what have I done wrong?” Empedocles had a similar regard for the intelligence of others. He once lit a lamp in broad daylight and said, as he went around, “I am looking for someone with a mind.” (1)Having watched Socrates being insulted in the market place, a passer-by asked him, “Don’t you worry about being called names?” “Why? Do you think I should resent it if a stupid horse kicked me?” replied Socrates.

It was not that these philosophers had ceased to pay any attention to a distinction between kindness and ridicule, success and failure. They had merely settled on a way of responding to the darker half of the equation that owed nothing to the traditional honour code, and its suggestion that what others think of us must determine what we can think of ourselves, and that every insult, whether accurate or not, must shame us.

Philosophy introduced a new element to the relationship with external opinion, what one might visualize as a box into which all public perceptions, whether positive or negative, would first have to be directed in order to be assessed, and then sent on to the self with renewed force if they were true, or ejected harmlessly into the atmosphere to be dispensed with a laugh or a shrug of the shoulders if they were false. The philosophers termed the box “reason.”

(2)According to the rules of reason, a given conclusion is to be deemed true if, and only if, it flows from a logical sequence of thoughts founded on sound initial premises. Considering mathematics to be the model of good thinking, philosophers began to search for an approximation of its objective certainties in ethical life too. Thanks to reason, our status could — philosophers proposed — be settled according to an intellectual conscience, rather than being abandoned to the whims and emotions of the market square. And (3)if rational examination revealed that we had been unfairly treated by the community, philosophers recommended that we be no more bothered by the judgement than we would be if we had been approached by a confused person bent on proving that two and two amounted to five.

【3】 peninsula[penínsələ] 「半島」 singular[síngjulər]singularly 「すぐれた」「風変わりな」 torment A[tə:rmént] 「A を苦しめる」 a contemporary[kəntémpərəri] 「現代の人々」「同時代の人々」 humble[hʌmbl] 「低い」 horrified[hɔ:rəfá:d] 「震え上がる」 outburst[áutbʌst] 「爆発」 cease to V[si:s] 「V するのをやめる」 ridicule[rídikjù:l] 「嘲り」「冷笑」 code[koud] 「規定」 visualize A as B[vízuəlaiz] 「A を B としてイメージ(化)する」 assess A[əsés] 「A を手に入れる」 dispense A[dispéns] 「A を評価する」 term A[tə:rm] 「A と名付ける」 deem OC[OC とみなす] a sequence of A 「一連の A」 a premise[prémis] 「前提」 approximation[əpráksəméi,fen] 「近似(なもの)」 conscience[kánfens] 「良心」 a whim[hwim] 「気まぐれ」 be bent on A[bent] 「A に熱中する」

NO 25

【1】 [英文解釈] 《東京大》



解答時間 15 分

次の英文の下線部(1)(2)(3)を和訳せよ。

How she loved her mother! Still perfectly beautiful at eighty-six. ⁽¹⁾The only concession she'd made to her age was a pair of hearing aids. “My ears,” she called them. Everything her mother touched she touched carefully, and left a little smoother, a little finer for her touch. Everything about her mother reminded her of trees changing with the seasons, each garment some variety of leaf color: the light green of spring with a hint of yellow, the dark green of full summer, occasionally a detail of bright autumn — an orange scarf, a red ribbon in her hair. Wool in winter, cotton in summer; never an artificial fiber next to her skin. What she didn't understand, she often said, was ⁽²⁾the kind of laziness which, in the name of convenience, in the end made more work and deprived one of the small but real joys. The smell of a warm iron against damp cloth, the comfort of something that was once alive against your body. She was a great believer in not removing yourself from the kind of labor she considered natural. She wouldn't own an electric food processor or have a credit card. She liked, she said, chopping vegetables, and ⁽³⁾when she paid for something, she wanted to feel, on the tips of her fingers, on the palms of her hands, the cost.

【2】 〔英作文〕《京都大》

解答時間 20 分

次の日本語を英訳しなさい。

教育とは何かと考えるときに、私が決まって思い出すのが小学校の恩師の顔である。先生は、私たち生徒に、物事に真剣に取り組むことを教えてくださった。その教えは、これまでの私の人生の指針となっている。今から考えると、先生の教えが私の心に響いたのは、先生の尊敬できる誠実な人柄によるところが大きかったように思う。教育において考慮すべきことは、教える内容だけではなく、教える側の人間性でもあるのだ。

【3】 〔長文総合〕《大阪大》

解答時間 20 分

次の英文を読んで、以下の設問に答えなさい。

Getting animals used to the presence of humans is at the heart of zookeeping. The key aim is to diminish ①an animal's flight distance, which is the minimum distance at which an animal wants to keep a perceived enemy. A flamingo in the wild won't mind you if you stay more than 300 yards away. Cross that limit and it becomes tense. Get even closer and you trigger a flight reaction from which the bird will not cease until the limit is set again. Different animals have different flight distances and ②they judge them in different ways. Cats look, deer listen, bears smell.

Our tools for diminishing flight distance are the knowledge we have of an animal, the food and shelter we provide, the protection we afford. When it works, the result is an emotionally stable, stress-free wild animal that not only stays put, but is healthy, lives a very long time, eats without fuss, behaves and socializes in natural ways and — the best sign — ③reproduces.

Yet there will always be animals that seek to escape from zoos. Animals kept in unsuitable enclosures are the most obvious example. Every animal has particular habitat needs that must be met. If its enclosure is too sunny or too wet, if its perch is too high or too exposed, if the ground is too sandy — and many other ifs — then the animal will not be at peace. It is not so much a question of constructing an imitation of conditions in the wild ((a)) of getting to the *essence* of these conditions. Everything in an enclosure

must be just right — in other words, ((b)) the limits of the animal's capacity to adapt.

Wild animals that are captured when they are fully mature are another example of ⁽ⁱⁱ⁾escape-prone animals; often they are too set in their ways to reconstruct their subjective worlds and adapt to a new environment.

But even animals that were bred in zoos and are perfectly adapted to their enclosures will have moments of excitement that push them to seek to escape. All living things contain a measure of madness that moves them in strange, sometimes inexplicable ways. This madness can be saving; it is part and parcel of the ability to adapt. ((c)) it, no species would survive.

Whatever their reason for wanting to escape, animals don't escape *to somewhere* but *from something*. Something within their territory has frightened them — the intrusion of an enemy, the assault of a dominant animal, a startling noise — and set off a flight reaction. Animals that escape go from the known into the unknown — and if there is one thing an animal hates ((d)) all else, it is the unknown. ^③Escaping animals usually hide in the very first place they find that gives them a sense of security, and they are dangerous only to those who happen to get in the way before they reach such a place.

Consider the case of the female black leopard that escaped from the Zurich Zoo in the winter of 1933. She was new to the zoo and seemed to be getting along with the male leopard, but various paw injuries hinted that she wasn't, and one night she escaped

from the cage and vanished. The discovery that a wild ⁽ⁱⁱⁱ⁾carnivore was free in the city created an uproar. Traps were set and hunting dogs were let loose. But not a trace of the leopard was found for *ten weeks*, when she was discovered 25 miles away and shot. That a big, black, tropical cat managed to survive for more than two months in a Swiss winter without being seen by anyone, let alone attacking anyone, is clear evidence that escaped zoo animals are simply wild creatures seeking to fit in.

設問(1) 下線部①の内容を、30字程度の日本語で説明しなさい。

設問(2) 下線部②の内容を、具体例を挙げて60字程度の日本語で説明しなさい。

設問(3) 下線部③の意味を日本語で表しなさい。

設問(4) 本文中の空所(a)～(d)に入る最も適切な語を(ア)～(カ)からひとつ選び、記号で答えなさい。ただし、いずれの空所にも当てはまらないものが二つある。

- (ア) above (イ) against (ウ) as (エ) from
(オ) within (カ) without

設問(5) 本文中の(i)~(iii)の意味の説明として最も適切なものをそれぞれ(ア)~(エ)からひとつ選び、記号で答えなさい。

(i) reproduces

- (ア) builds a nest to its liking
- (イ) establishes a new territory
- (ウ) forms a new relationship with humans
- (エ) creates offspring

(ii) escape-prone

- (ア) liable to escape
- (イ) unable to escape
- (ウ) reluctant to escape
- (エ) free to escape

(iii) carnivore

- (ア) domesticated animal
- (イ) meat-eating animal
- (ウ) animal for hunting
- (エ) animal for food

設問(6) 本文の内容に最もよく合うものを(ア)~(カ)からひとつ選び、記号で答えなさい。

(ア) 動物が動物園から逃げるのを防ぐ最善の方法は、動物と人間との間に適切な距離を保つことである。

(イ) それぞれの動物にはそれぞれに適した環境があるので、著者は動物園の存在に批判的である。

(㉞) 1933年に一匹の黒ヒョウがチューリッヒ動物園から脱走したが、その原因は、動物園での他の種類の動物との争いにあった。

(㉟) 動物が動物園から逃げるのは、外の世界に何か目的があるからではなく、檻おりや囲いの中の環境に問題があるからである。

(㊱) 動物園から逃げる動物は、目的地に正確にたどり着く本能をもっている。

NO 26



【1】 [英文解釈] 《東京大》

解答時間 15 分

次の英文の下線部(1)(2)(3)を和訳せよ。(2)については、They が何を指すか明らかになるように訳すこと。

Stars are made for profit. In terms of the market, stars are part of the way films are sold. ⁽¹⁾The star's presence in a film is a promise of what you will see if you go to see the film. In the same way, stars sell newspapers and magazines, and are used to sell food, fashions, cars and almost anything else.

This market function of stars is only one aspect of their economic importance. ⁽²⁾They are also property on the strength of whose name money can be raised to make a film; they are an asset to the stars themselves, to the studios and agents who control them; they are a major part of the cost of a film. Above all, they are part of the labour that produces films as commercial products that can be sold for profit on the market.

Stars are involved in making themselves into commercial products; they are both labour and the thing that labour produces. They do not produce themselves alone. The person is a body, a psychology, a set of skills that have to be worked up into a star image. ⁽³⁾This work of making the star out of the raw material of the person depends on how much the essential qualities of that material are respected; make-up, hairstyle, clothing, dieting, and body-building can make use of the original body features to a variety of degrees, skills can be learned, and even personality can be

changed. The people who do this labour include the stars themselves as well as make-up artists, hairdressers, dress designers, dieticians, personal trainers, acting, dancing and other teachers, photographers, gossip columnists, and so on.

【2】 〔英作文〕《京都大》

解答時間 20 分

次の日本語を英訳しなさい。

最近久しぶりに旅行して実感したのですが、田舎の夜空には星が驚くほどたくさん見えます。科学的に考えれば、汚染がなく空気がきれいだからでしょうが、風景はそれを見る者の心を映すとよく言われます。雑事に追われて忙しいだけの生活からしばしの逃避行を敢行したあの時の私は、もしかしたら、めずらしく無邪気な子供のように心が澄んでいたのかもしれない。

【1】 profit[práfit]「利益」 asset[áset]「資産」 an agent[éidzént]「代理人」「行為者」 psychology[saikálədʒi]「心理学」
make use of A「Aを利用する」 a columnist[káləmnist]「コラムニスト」((新聞の)特別欄担当者；(雑誌などの)定期寄稿者)

【3】 〔英文解釈〕《京都大》

解答時間 40 分

次の文の下線をほどこした部分(1)(2)(3)を和訳しなさい。

Between 1665 and 1666, with the plague in its prime, Newton escaped from his study in Cambridge to the isolated safety of his home in Lincolnshire. At the age of only twenty-two, and in addition to laying the scientific foundations of maths and astronomy, he began experimenting with prisms. Not one prism, as others had played with before, but two. And it was the second prism that revealed the true secret of sunlight, or ‘white’. It was already known that sunlight could be split into the colours of a rainbow by passing it through a prism. But earlier investigators believed that the prism itself *altered* the sunlight in some way as it passed through the glass, so the character of sunlight was changed. Newton arranged his sparse, dark room with a table in the middle. On the table he aligned, from right to left, a magnifying glass (a lens) and a prism. To the left of the table a white board was set up, reaching almost to the ceiling, with a series of small holes lining up vertically. To the left of this lay the second prism, mounted directly behind the lowest hole in the board. Nothing else lay between the second and the white wall of the room behind it. Newton waited.

The sun came round the corner of the house and eventually streamed in through the window at the right-hand side of the room. The sunlight was visible as a beam from Newton’s view, side-on to his apparatus, as it illuminated the dust in the air. (1)In order of events, the beam collided with the lens at a shallow angle and became redirected and focused towards the first prism. It then

passed through the prism where it divided up into a spectrum, and struck the large board over a range of angles — red beams lit the board lower down, violet beams higher up, with a complete rainbow in between. Red light struck the board at precisely the position of the lowest hole, and so passed through it. On reaching the second prism, this red beam was further bent at precisely the same angle the first prism had bent it. But, against all understanding of the time, after transiting the second prism the red beam became ... a red beam. Remarkable! The second prism had not altered the red beam. So prisms *do not* alter the nature of light! Newton rethought the mechanics of a prism. White light from the sun became a series of colours, but the colours could not be divided further. Sunlight, therefore, is actually a mixture of all the colours in the spectrum, Newton deduced. And of course, he was right. Simultaneously he had also promoted the spectrum to a new level of importance — it was a general property of white light and not an artefact of a prism. Now this continuum of merging colours, sprawling from violet to deep red, required some sort of classification.

(2) Different accounts exist of why Newton gave the rainbow, or white light spectrum, seven colours — violet, indigo, blue, green, yellow, orange and red. One account involves his interest in musical harmonies, where there are seven distinct notes in the scale. Newton, the story goes, proceeded to divide up the spectrum into spectral bands with ‘width’ (ranges of wavelengths for each colour) corresponding to the ratios of the small whole numbers in the scale. Another account involves the culture of the time, in which the

number seven had magical or biblical significance. Either way, Newton's seven colours are not the best choice. ⁽³⁾If we are to divide up the spectrum into the colours we perceive, although strictly the colours do merge to form an infinite sequence, then today we prefer to omit indigo from Newton's categorization. Indigo is not really seen as a separate colour. This leaves the modern spectrum with the order: violet, blue, green, yellow, orange, red. Six colours.

【3】plague[pleɪg]「疫病」伝染病 in one's prime「絶頂期の」peninsula[penɪnsələ]「半島」singular[sɪŋɡjʊlə]singularly「すぐれた」「風変わりな」torment A[tɔːrmənt]「Aを苦しめる」a contemporary[kəntəmperəri]「現代の人々」「同時代の人々」humble[hʌmbəl]「低い」horrified[hɔːrəfaɪd]「震え上がる」outburst[ˈaʊtbʌst]「爆発」cease to V[siːs]「Vするのをやめる」ridicule[rɪdɪkjʊːl]「嘲り」「冷笑」code[kəʊd]「規定」visualize A as B[vɪʒʊəlaɪz]「AをBとしてイメージ(化)する」assess A[əses]「Aを評価する」dispense A[dispens]「Aを評価する」term A[tɜːm]「Aと名付ける」deem OC[OCとみなす]a sequence of A「一連のA」a premise[premɪs]「前提」approximation[əprɒksəmeɪʃən]「近似(なもの)」conscience[kənʃəns]「良心」a whim[hwɪm]「気まぐれ」be bent on A[bent]「Aに熱中する」



【1】〔英文解釈〕《東京大》

解答時間 15 分

次の英文の下線部(1)(2)(3)を和訳せよ。

(1)The processes of change in early twentieth-century life are most commonly presented in terms of technological inventions such as those in motorized transport, aviation, and radio, or sometimes by reference to new theoretical models such as Relativity and Psychoanalysis. But there were innovations in the sphere of language as well. Although now scarcely remembered as an event of any cultural significance, the arrival of the crossword puzzle in 1924 may be seen as marking a new kind of relationship between the educated public and the vocabulary of the English language. It started as a newspaper trend, promoted by the offer of cash prizes, but it soon established itself as a national tradition, confirmed by the introduction of the first daily crossword in *The Times*, a British newspaper, in 1930. By this time, crossword fans were beginning to appear in fiction, too. (2)Whether there is a connection between enthusiasm for the crossword and the 1930s boom in detective fiction, with its obvious puzzle-solving appeal, can only be guessed at. More certainly, the crossword encouraged a widespread interest in words. (3)From their newspapers, readers were thus sent hurrying to dictionaries, which libraries complained they had repeatedly to replace because they were being roughly handled or even stolen by crossword lovers. The crossword, after all, relies

strongly upon prior language regulation, including standard spellings, and the availability of widely respected dictionaries.

【2】 〔英作文〕《京都大》

解答時間 20 分

次の日本語を英訳しなさい。

子供のころに、本を読んで感動したり、わくわくしたりした思い出は、一生消えることのないほど強烈なものである。子供は未知の世界に対して新鮮な好奇心を持ち、想像力が豊かであるため、本の世界のなかで生きることができるのだ。成長してさまざまな試練に出会ったときに、そのような経験が思わぬ力を発揮する場合がある。

【1】 aviation[əvi'eɪʃən] 「飛行(術)」「航空学」 reference to A[rɪfərəns] 「Aに言及すること」 theoretical[θi(ə)rətɪkəl] 「理論上(の)」 sphere[sfɪə] 「領域」 confirm A[kən'fɜ:m] 「Aを裏付ける」 encourage[en'kʌrɪdʒ] 「Aを奨励する」 wide-spread[wáɪdspréd] 「広範囲な」 availability[ə'veɪləbɪlɪti] 「利用できること」

【3】 〔英文解釈〕《京都大》

解答時間 40 分

次の文章を読み、下の設問(1)～(3)に答えなさい。

Regardless of whether asteroids* and comets supplied Earth with the water currently held in its oceans, it is clear that they contain significant quantities of rather useful materials. In a future where the demands on Earth-bound resources could outweigh what is producible, asteroids and comets may prove essential.

By rendezvousing and landing on comets and asteroids (things that we've already done), we can do ^(a)several major things. First, we'll be able to alter their orbits. Should we find one on a collision course with Earth, we could subtly push it a little in order to make sure it misses. Caught early enough, the changes in the orbit needed for it to miss Earth are relatively minor. Alternatively, should we find one with enough interesting materials to make it worth exploiting, we could alter its orbit so it moves into a new, stable orbit around Earth or the moon. This would cut down on the amount of commuting necessary to bring the collected resources back to Earth. Second, whether the object is left on its original orbit or put into orbit around Earth or the moon, we'll still be able to process the materials in their usual places to produce fuel in space and, perhaps, supply other demands back on Earth. An asteroid or comet could become the first space-based service station and provide water, fuel, and building materials.

Both orbital modification of asteroids and comets, and the mining of materials from them, are achievable goals. However, how do

we find them, how do we know we've found them all, how do we calculate their orbits, how do we know if they pose an impact threat, and how do we know what they are made of?

The ones that we are very interested in are the so-called Near-Earth Objects (NEOs). (b) Finding them takes either patience or luck. Asteroids are mainly contained to within a few degrees of the plane of the solar system, much like the planets, but comets could come from any direction. They could also be moving really quickly. This makes it challenging to rendezvous with one and perhaps modify its trajectory enough to somehow make it safe.

Regardless of the challenge, the only way we are going to find them is if we monitor the whole sky for their signatures: faint pin-points of light moving against the background stars. Somewhat like the planets themselves, NEOs look like faint wandering stars.

The surfaces of both asteroids and comets can be quite dark, so they typically don't reflect much light. This makes them very faint and means that, unless we are using a really big telescope that collects a lot of light, we simply may not spot them all. (c) However, there are NEO search programs funded by NASA that network underutilized small telescopes. These telescopes generally have large fields of view for maximizing the areas of sky that can be monitored, but they still struggle to detect the really faint objects that have diameters below one hundred meters. On top of all that, these telescopes are only used for NEO hunting a fraction of the available time when perhaps they should be entirely dedicated to it.

*asteroid : one of the many small planets that move around the Sun, especially between Mars and Jupiter

- (1) 下線部(a)の内容を本文に即して日本語で説明しなさい。解答欄(12cm×3行)におさまる長さにする。
- (2) 下線部(b)を和訳しなさい。
- (3) 下線部(c)を和訳しなさい。

【3】outweigh A[¹au₁twe]「Aよりまさる、より重い」producible[prədjuːsəbl]「生産できる」「上演できる」rendezvous[rá:ndəvù:]「待ち合わせる」「集合する」trajectory [trədʒéktəri]「軌道」「曲線」underutilize A[¹ʌndʒ₁ju₁laɪz]「Aを十分に活用していない」detect A[ditékt]「Aを見つける」

NO 28



【1】 [英文解釈] 《大阪大》

解答時間各 15 分

次の英文(A), (B)を読み, それぞれの意味を日本語で表しなさい。

(A) When top sprinters line up for a major final, psychological rather than physical differences could decide who takes gold. In contests won or lost by hundredths of a second, athletes need every advantage they can get. So being able to handle pressure and manage the accompanying emotions is critical.

(B) When a chimpanzee gazes at a piece of fruit or a gorilla beats his chest to warn off an approaching male, it's hard not to see a bit of ourselves in those behaviors and even to imagine what the animals might be thinking. We are, after all, great apes like them, and their intelligence often feels like a diminished — or at least a familiar — version of our own.

【1】 (A)sprinter[sprɪntər] 「短距離走者」 contest[kɑntest] 「コンテスト」「協議会」 athlete[æθli:t] 「アスリート」「運動選手」 accompanying 「随伴する」 critical[krɪtɪkəl] 「極めて重要な」
 (B)gaze [ɡeɪz] 「凝視する」 diminish A [dɪmɪniʃ] 「Aを減少させる」 version [vəʃən] 「版」

【2】 〔長文総合〕《大阪大》

解答時間 20 分

次の英文を読んで、以下の設問に答えなさい。

Accommodation theory states that when people talk to each other, they adjust their behaviour and manner of speech to take account of (to accommodate themselves to) the topic, the circumstances, and the other people engaged with them in the conversation. For two simple examples: people talk more slowly to foreigners, and use baby talk when interacting with infants. The way people communicate with each other is central to the kind of social interaction ((a)) issue. Thus, friends or lovers (and especially people in the process of becoming friends or lovers) make every effort to converge in manner, accent, tone and topic. ((i)), someone wishing to keep his distance or disagree will almost always adopt a manner of speaking expressly different from that of ①the other party.

These ideas matter because it is clear that the difficulties experienced by immigrants and foreigners everywhere arise in part from the difference of their speech mannerisms, and the limits to their ability to “converge” with native speakers when trying to communicate. ②As the world globalizes further at an increasingly rapid pace, and as major migrations of people, especially from the southern to the northern hemisphere, continue, so the problems and too often the frictions increase: accommodation theory, ((b)) all its surface simplicity, gives insights into how miscommunication and misinterpretation happen and how matters can be

improved.

Communication difficulties do not only affect immigrants and foreigners everywhere. They affect our own fellow-citizens. Social expectations and beliefs about class, intelligence and status are influenced by accent and other speech mannerisms, and therefore certain people from certain classes or regions can be disadvantaged when seeking jobs (especially away from their home localities) by the methods of communicating they learned when young. Lack of accommodation is thus the source of problems for members of any group identified in given circumstances ((c)) an out-group of some kind.

Accommodation theory was devised in the early 1970s by Howard Giles, whose first insights into communication came while working in a medical clinic in Wales, his native country. He wrote, “The patients I took to the physicians just had to open their mouths and speak and ^③I could predict the manner in which the physicians were going to deal with them.” The ideas he developed have been applied by advertisers and party-political researchers in thinking about the most effective ways of getting messages across to target audiences, and by business management trainers advising clients on how to behave in foreign countries.

The limits of accommodation are illustrated by ^④the latter. Studies found that efforts made by Western businessmen who over-accommodated in order to please potential clients or partners among Japanese businessmen were in fact counterproductive. The ((ii)) is that behaviour which appears to involve mimicry of

another can look like mockery, or at very least appear condescending; in the Japanese case, the businessmen from Japan preferred the foreigners to be foreigners — and thus, presumably, to meet their own expectations and to conform to their own planned mode of interaction.

Accommodation theory is (d) particular value for, among other things, thinking about ways of integrating immigrant communities into host communities, where “integration” is a term neutral between assimilation and multiculturalism, and just means providing a way for immigrants to get along with the host community while succeeding economically. With mass immigration has come the (iii) that it is ineffective to expect immigrants to do all the accommodating; and that has resulted in host community adjustments to take account of linguistic and cultural factors in front-line provision of health care, education, social work, policing and legal services.

設問(1) 本文中の空所(a)～(d)を埋めるのに最も適当な語を, (イ)～(ホ)から一つ選び, 記号で答えなさい。同じ語を二度選んではいけません。

(イ) as (ロ) at (ハ) for (ニ) of (ホ) on

設問(2) 本文中の空所(i)～(iii)を補うのに最も適当な一語を, (イ)～(ニ)から一つ選び, 記号で答えなさい。

(i) (イ) Accordingly (ロ) Conversely
(ハ) Eventually (ニ) Occasionally

- (ii) (i) advantage (ロ) aim
(ハ) danger (ニ) hope

- (iii) (イ) dream (ロ) misunderstanding
(ハ) realization (ニ) superstition

設問(3) 本文中の下線部①the other party の意味を日本語で表しなさい。

設問(4) 本文中の下線部②の意味を日本語で表しなさい。

設問(5) 本文中の下線部③の意味を日本語で表しなさい。

設問(6) 本文中の下線部④the latter が指し示す内容を日本語で説明しなさい。

設問(7) 本文の内容に合っているものを(イ)～(ホ)から一つ選んで、記号で答えなさい。

- (イ) 移民の経済的成功には家庭内でのコミュニケーションが重要である。
(ロ) 日本人のビジネスマンは外国人にも日本式の振る舞いを期待する。
(ハ) Howard Giles は理論の着想を広告や政党の研究から得た。
(ニ) 調査の結果、相手に合わせすぎるのは逆効果の場合もあることがわかった。
(ホ) accommodation theory は移民や外国人の居住問題に焦点をあてる。

NO 29 <ENGLISH COMPOSITION>



【1】 [講習会確認テスト]

【2】 [英作文] 《京都大》

解答時間 20 分

次の文章を英訳しなさい。

生兵法は大怪我のもとというが、現代のように個人が簡単に発信できる時代には、とくに注意しなければならない。聞きかじった知識を、さも自分で考えたかのように披露すると、後で必ず痛い目にあう。専門家とて油断は禁物、専門外では素人であることを忘れがちだ。さまざまな情報がすぐに手に入る世の中だからこそ、確かな知識を身に付けることの重要性を見直すことが大切である。

【3】 [英作文] 《京都大》

解答時間 20 分

次の文章を英訳しなさい。

パンは手軽に食べることのできる食品であるが、実際に作ってみると、出来上がるまでに大変な手間がかかる。特に、生地がしっかり膨らむまで待たなくてはならない。簡単にパンを焼けることが売りの家電製品を使ってみても、全工程に4、5時間は必要である。自分で経験してみても初めて、店頭で売っているパンのありがたみが分かるようになるものだ。

【4】 [英作文] 《東京大》

解答時間 10 分

次の文章を読んで、そこから導かれる結論を第三段落として書きなさい。全体で 50～70 語の英語で答えること。

In order to study animal intelligence, scientists offered animals a long stick to get food outside their reach. It was discovered that primates such as chimpanzees used the stick, but elephants didn't. An elephant can hold a stick with its trunk, but doesn't use it to get food. Thus it was concluded that elephants are not as smart as chimpanzees.

However, Kandula, a young elephant in the National Zoo in Washington, has recently challenged that belief. The elephant was given not just sticks but a big square box and some other objects, while some fruit was placed just out of reach above him. He ignored the sticks but, after a while, began kicking the box with his foot, until it was right underneath the fruit. He then stood on the box with his front legs, which enabled him to reach the food with his trunk.

[]

注

trunk ズウの鼻

【5】 [英作文] 《東京大》

解答時間 15 分

- (A) 次の、シェイクスピアの戯曲『ジュリアス・シーザー』からの引用を読み、二人の対話の内容について思うことを 40～60 語の英語で述べよ。

引用

CASSIUS Tell me, good Brutus, can you see your face?
BRUTUS No, Cassius; for the eye sees not itself, But by reflection, by some other things.
.....
CASSIUS I, your glass, Will modestly discover to yourself That of yourself which you yet know not of.

引用の和訳

キャシアス どうだ、ブルータス、きみは自分の顔が見えるか？
ブルータス いや、キャシアス、見えない。目は、反射によってしか、つまり他のものを通してしか自分自身を見ることができないから。
(中略)

キャシアス 私が、きみの鏡として、
きみ自身もまだ知らないきみの姿を、
あるがままにきみに見せてやろう。

- (B) 以下の下線部を英訳せよ。

「現在の行動にばかりかまけていては、生きるという意味が逃げてしまう」
と小林秀雄は語った。それは恐らく、自分が日常生活においてすべきだと思い込んでいることをやってそれでよしとしているようでは、人生などいつのまにか終わってしまうという意味であろう。

NO 30



【1】 [英文解釈] 《東京大》

解答時間 15分

次の英文は、ある作家が小説家 Kazuo Ishiguro (=Ish)にインタビューしたあとで書いた文章の一部である。下線部(1)(2)(3)を和訳せよ。ただし、下線部(2)については、it が何を指すか明らかにすること。

It's perhaps not much known that Ish has a musical side. I was only vaguely aware of it, if at all, when I interviewed him, though I'd known him by then for several years — (1)a good example of how he doesn't give much away. Ish plays the piano and the guitar, both well. I'm not sure how many different guitars he now actually possesses, but I wouldn't be surprised if it's in double figures. His wife, Lorna, sings and plays; so does his daughter. Evenings of musical entertainment in the Ishiguro household can't be at all uncommon.

One of the few regrets of my life is that I have no formal grounding in music. I never had a musical education or came from the sort of 'musical home' that would have made this possible or probable, and always rather readily assumed that music was what those other, 'musical' people did. (2)I've never felt, on the other hand, though a great many people who didn't grow up reading books have perhaps felt it, that writing is what those other, 'writerly' people do.

This contrast between writing and music is strange, however, since I increasingly feel that a lot of my instincts about writing are in fact musical, and I don't think that writing and music are fundamentally so far apart. The basic elements of narrative — timing, pacing, flow, tension and release, repetition of themes — are musical ones too. And (3)where would writing be without rhythm, the

large rhythms that shape a story, or the small ones that shape a paragraph?

【2】 [英作文] 《京都大》

解答時間 20 分

次の日本語を英訳しなさい。

コンクリートの建物に囲まれ、機能第一主義の無機質な都会で生活していると、鳥や虫の鳴き声に耳をすませたり、名も知らぬような草木に目をやったりしながら、季節の微妙な移り変わりを実感するようなことがめっきり少なくなってきたように思う。もっと心に余裕を持ち、一回きりのかけがえのない人生をうるおいのあるものにしたいと考えて、田舎に移住することを決断する人が近年増えてきているのも無理からぬことである。

【1】 vaguely[veɪɡli] 「漠然と」 possess A[ˈpɒzɪz] 「A を所有する」 grounding[ˈɡraʊndɪŋ] 「基礎(教育)」 「土台」 assume that SV... 「SV... と思い込む」 an instinct[ˈɪnstɪŋkt] 「本能」 narrative[næˈrɪətɪv] 「物語」 a theme[θi:m] 「テーマ」 a rhythm[ˈrɪðəm] 「リズム」

【3】 〔英文解釈〕《京都大》

解答時間 40 分

次の文の下線をほどこした部分(1)(2)(3)を和訳しなさい。

Society is supposedly founded upon a shared understanding. The only way it can maintain this commonly agreed upon outlook from generation to generation is by passing on from parents to children the most basic thoughts and ideas that hold people together. By so doing, it is able not only to keep itself alive but to thrive over time. This is more than mere intellectual assent or agreement to some vague principle or compromise. It is something deeply held and shared so that it involves not just a description of how the world is, but how it should be. ⁽¹⁾The understanding depends upon its founding values, with the early experiences of infancy being the most critical for the formation of a social sense in a child, which is why parental concern for morality or the actual values adopted is vital. This means that the lessons taught during the first weeks or months are the most important, as every subsequent value must be based upon those already adopted by the maturing mind. Once the foundation of values is set, it is for life, and the values taught become a permanent part of the adult's understanding.

As reason or logic can be employed when morality is taught and established, instructing children in morality must be by the clear demonstration of right from wrong on the part of concerned parents. Not to provide such firm but clear guidance would be to abandon one's parental and social responsibilities. Even after children come to be able to reason independently, instruction must

continue with a concern for their moral development and society's well-being. It is not that total cooperation to authority in all contexts is desirable; it is that in certain situations where the good of the community is at stake, the complete acceptance of authority is more than helpful. ⁽²⁾Take, for example, a principle used by central governments in places such as desert regions where individuals are not allowed to keep for themselves a natural spring even if they own the very land on which it exists. One hundred per cent cooperation in this sense prevents fights certain to develop over the scarce water resources.

Tradition, customs and manners must all be taught in the same principled way, not just to reinforce the notion of the need for close cooperation, but also because these beliefs are an essential part of communal understanding and so must be adopted by all citizens. By so doing, children grow up with a greater appreciation for the wisdom behind the communal understanding and learn humility enough to doubt their own ability to judge the reasons behind such beliefs. ⁽³⁾If parents fail to teach the traditions of the community to their offspring, then the resulting adult might become a less cooperative citizen than some would like, and will become more like a fish out of water — a person with an outlook different and possibly incompatible to the shared worldview on which society, for better or worse, bases itself. Once such people become sufficient in numbers, then the communal bonds might loosen beyond repair and the web of human relations may disinte-

grate. Perhaps for this reason, some in countries that are industrially advanced and very protective of individual rights are now calling for a balance of individual freedom with concern for the common good.

《出典》 <Ode Magazine,2005>June, 2005

【3】 supposedly[səpəʊzɪdli] 「SV...と思われている」(文修飾副詞) thrive[θraɪv] 「繁栄する」 assent A[əsent] 「同意する」 subsequent[səbsɪkwənt] 「その後の」 reinforce A[ri:ɪnfo:rs] 「Aを強化する」 communal[kəmju:nel] 「共有する」「共通の」 humility[hju:(ɪ)mɪləti] 「謙虚さ」

NO 31



【1】 [英文解釈] 《大阪大》

解答時間各 15 分

次の英文(A)と(B)を読み, それぞれの下線部の意味を日本語で表しなさい。

(A) One of the basic facts which characterizes the nature of human association is the existence of rank differences between individuals and groups in all human societies. We cannot fully understand the social life of human beings unless we take into consideration how these rank differences influence their interactions and pattern their social relationships. Of course, the importance of rank differentiation varies greatly from one society to another and from time to time, but most societies have a well-structured and fairly evident rank order.

(B) With their eyes fixed on the future and guided by new international standards, architects and city planners are not only seeking to construct environmentally friendly buildings, but also redeveloping entire urban spaces to make the most of limited natural resources, to reduce our impact on the environment and to improve the well-being of city-dwellers. The dream of economically, socially and — importantly — environmentally sustainable cities is here.

【1】 (A)characterize A [kæriktəraɪz] 「A を特徴づける」 association [əsoʊsi'eɪʃən] 「交際」「提携」「連想」 take A into consideration 「A を考慮に入れる」 interaction 「相互作用」 differentiation(differentiate[dɪfərən'ʃi:ɪt] 「区別する」) 「区別」

(B)construct A[kənstrʌ'kt] 「A を建設する」 redevelop A 「A を再開発する」 sustainable [səstəɪnəbl] 「持続可能な」「環境に優しい」

【2】 〔長文読解〕《大阪大》

解答時間 30 分

次の英文を読んで、以下の設問に答えなさい。

Newborns swaddled in a blanket are likely to cry when someone opens the blanket to expose them to the cooler temperature of the room. This cry should not be regarded as a sign of fear or anger because it is a biologically prepared reaction to the change in temperature. Moreover, genes whose products influence limbic sites* are not yet active in newborns. Nor should we call a crying six-month-old who dropped her rattle *angry* because this emotion presumes knowledge of the cause of a distressed state. Charles Darwin, who kept a diary on his child, made ①that mistake when his seven-month-old son screamed after the lemon he was playing with slipped away. The father of evolutionary theory assumed a biological continuity between animals and infants and projected the state he felt when he lost a valuable object on to both animals and his young son. Many contemporary psychologists attribute a state of fear to seven-month-olds who cry ((a)) the approach of a stranger and to forty-year-olds who notice a large amount of clotted blood in their saliva. But the states of these two agents cannot be the same because of the profound biological and psychological differences between infants and adults. The infant's distress is an automatic reaction to the inability to relate the unfamiliar features of the stranger to his or her knowledge; the adult's state follows an (i)appraisal of the meaning of the blood for his or her health.

The infant's behavioral reactions to emotional (ii)incentives are

either biologically prepared responses or acquired habits, and the responses are signs of a change in internal state that is free ((b)) appraisal. The structural immaturity of the infant brain means that the emotions that require thought, such as guilt, pride, despair, shame, and empathy, cannot be experienced in the first year because the cognitive abilities necessary for their (iii)emergence have not yet developed.

The restriction on possible emotions extends ((c)) infancy. Children less than a year old cannot experience empathy with another or shame, whereas all three-year-olds are capable of these states because of the emergence of the ability to infer the state of others and to be conscious of one's feelings and intentions. This extremely important developmental change, due to brain maturation, adds a qualitatively new reason for actions, especially the desire to preserve a conception of self as a good person. ②This motive, which has an emotional component, is a (iv)seminal basis for later behaviors that are called (v)altruistic. Furthermore, children less than four years old find it difficult to retrieve the past and relate it to the present and, therefore, cannot experience the emotions of regret or nostalgia. Even preadolescents have some difficulty manipulating several representations simultaneously in working memory because of incomplete maturation of the connectivity of the dorsolateral prefrontal cortex** ((d)) other sites. This fact implies that seven- to ten-year-olds are protected from the emotions that emerge from a thoughtful examination of the logical inconsistency among their personal beliefs. Older adolescents, by

contrast, are susceptible to the uncertainty that follows recognition of the inconsistency between their experiences and their childhood premises about sexuality, loyalty, God, or the heroic stature of their parents. ③The desire to repair the inconsistency requires some alteration in the earlier beliefs and the evocation of emotions denied to younger children. The cognitive immaturity also means that ten-year-olds are protected from arriving at the conclusion that they have explored every possible coping response to a crisis and no adaptive action is possible. As a result they cannot experience the emotion of hopelessness that can provoke a suicide attempt. Hence, we need to invent a vocabulary for the repertoire of states experienced by infants and young children. ④These terms do not exist.

〔注〕 *limbic sites 大脳辺縁系(感情・行動を司る場所)

**dorsolateral prefrontal cortex 側背前頭葉皮質

設問(1) 本文中の空所(a)～(d)を埋めるのに最も適当な前置詞を, (イ)～(ホ)から一つ選び, 記号で答えなさい。同じ前置詞を二度選んではいけません。

(イ) at (ロ) beyond (ハ) for (ニ) of (ホ) to

設問(2) 一歳未満の乳児が経験できない感情として本文中に挙げられているものの中から一つ選び, 日本語で答えなさい。

設問(3) 本文中の下線部(i)~(v)の語に最も近い意味の語を、それぞれ(1)~(2)から一つ選び、記号で答えなさい。

(i) appraisal

(1) approval

(2) praise

(3) assessment

(4) proposal

(ii) incentives

(1) ingredients

(2) sensitivities

(3) respirations

(4) stimuli

(iii) emergence

(1) arrival

(2) insistence

(3) emergency

(4) merger

(iv) seminal

(1) positive

(2) sentimental

(3) primary

(4) similar

(v) altruistic

(1) almighty

(2) rusty

(3) egoistic

(4) selfless

設問(4) 本文中の下線部①that mistake の意味内容を日本語で簡潔に表しなさい。

設問(5) 本文中の下線部②This motive の意味内容を日本語で簡潔に表しなさい。

設問(6) 本文中の下線部③の意味を日本語で表しなさい。

設問(7) 本文中の下線部④These terms の意味内容を日本語で簡潔に表しなさい。

NO 32 補講 2



【1】 [確認テスト]

〔リスニング選択者〕

※教材 当日配布

〔英作文選択者〕

【2】 [英作文] 《大阪大》

解答時間 20 分

次の日本語の下線部の意味を英語で表しなさい。

「歴史」と言われると、われわれはだれしも、なにか、わかったという気がする。歴史は過去にあった事実だ、と考えるのがふつうだ。しかし、そう考えておしまいにならないで、もう一步踏みこんで、それでは「過去にあった事実」というものの正体は、いったいなにか、と考えてみる。そうすると、これがなかなか簡単には決まらない。人によって意見や立場が違うので、過去の事実はこうだった、いや、そうではなかったと、言い争いになりやすい。

【3】 [英作文] 《大阪大》

解答時間 20 分

次の日本語の下線部の意味を英語で表しなさい。

現代の若者にとって重要な価値を帯びているのは「コミュニケーション」と「承認」である。それは多くの若者の幸福の要因であるとともに、それが得られない若者にとっては決定的な不幸すら刻印する。たかがコミュニケーションの問題が幸・不幸に直結してしまうのは、「現状が変わらない」という確信ゆえである。

NO 33 [語彙検定]



【1】 [語彙検定]

第2回 語彙検定 200点満点

【2】 [自由英作文] 《京都大》

解答時間 10分

次の会話を読んで、空欄(1)、(2)に入る適当な発言を、解答欄(それぞれ 12×7cm)におさまるように英語で書きなさい。

Anne : Literature has a language barrier, and it's very hard to understand foreign literature. I believe there are definitely borders in literature. But music has no borders. That's a good point of music.

Ken : Wait a minute. What do you mean by "music has no borders"?

Anne :

(1)(_____)

In my opinion, this demonstrates that music has no borders.

Ken : Well, actually, the problem is not so simple.

(2)(_____)

That's why I think there are borders in music after all.

【3】 〔自由英作文〕《京都大》

解答時間 20 分

「積ん読」という言葉をめぐる次の会話を読んで、空欄(1)(2)に入る適切な応答を、解答欄(それぞれ 12cm×7 行)におさまるように英語で書きなさい。

Dolly : I see that you have so many books! You must be an avid reader.

Ken : Well, actually, I haven't read them. They are piling up in my room and just collecting dust. This is called *tsundoku*.

Dolly : Really? I've never heard of *tsundoku*. Can you tell me more about it?

Ken : (1)(_____)

Dolly : I can understand. What are your thoughts on *tsundoku*?

Ken : 2)(_____)

【4】 〔長文総合〕《東京大》

解答時間 20 分

次の英文を読み、設問に答えよ。

“I shall never believe that God plays dice with the world,” Einstein famously said. Whether or not he was right about the general theory of relativity and the universe, his statement is certainly not true of the games people play in their daily lives. Life is not chess but a game of backgammon, with a throw of the dice at every turn. As a result, it is hard to make (1). But in a world with any regularity at (2), decisions informed by the past are better than decisions made at random. That has always been true, and we would expect animals, especially humans, to have developed sharp ^③intuitions about probability.

However, people often seem to make illogical judgments of probability. One notorious example is the “gambler’s fallacy.” “Fallacy” means a false idea widely believed to be true, and you commit the gambler’s fallacy if you expect that when a tossed coin has fallen on the same side, say, three times in a row, this increases the chance of it falling on the other side the next time, as if the coin had a memory and a desire to (4). I remember (5) an incident during a family vacation when I was a teenager. My father mentioned that we had suffered through several days of rain (6). I corrected him, accusing him of the gambler’s fallacy. But long-suffering Dad was right, and his know-it-all son was wrong. Cold fronts, which cause rain, aren’t removed from the earth at day’s end and replaced with new ones the next morning. A cloud

must have some average size, speed, and direction, and it would not surprise me now if a week of clouds really did predict that the edge of the clouds was near and the sun was about to appear again, just as the (7) railroad car on a passing train suggests more strongly than the fifth one that the last one will be passing soon.

Many events (8) like that. They have a characteristic life history, a changing probability of occurring over time. A clever observer should commit the gambler's fallacy and try to predict the next occurrence of an event from its history (9) far. There is one exception: devices that are *designed* to make events occur independently of their history. What kind of device would do that? We call them gambling machines. Their reason for being is to beat an observer who likes to turn (10). If our love of patterns were not sensible because randomness is everywhere, gambling machines should be easy to build and gamblers easy to beat. In fact, roulette wheels, slot machines, even dice must be made with extreme care and precision to produce random results.

So, in any world but a casino, the gambler's fallacy is rarely a fallacy. Indeed, (11)calling our intuitive predictions unreliable because they fail with gambling devices is unreasonable. A gambling device is an artificially invented machine which is, by definition, designed (12). It is like calling our hands badly designed because their shape makes it hard to get out of handcuffs.

(1) 空所(1)を埋めるのに最も適切な表現を次のうちから選び、その記号を記せ。

- ア progress
- イ predictions
- ウ random turns
- エ probable moves

(2) 空所(2)を埋めるのに最も適切な表現を次のうちから選び、その記号を記せ。

- ア all イ large ウ length エ most

(3) 下線部(3)はどのような意味か。最も適切なものを次のうちから選び、その記号を記せ。

- ア 自然界の規則性に基づいて、いかなる場合にも的確な判断を下せる直感
- イ 過去のできごとの経緯から、次に何が起きそうであるかを判断する直感
- ウ 自然界で起きる諸事象から、常に真となるような法則を抽象化する直感
- エ 過去のできごとに基づいて、物事の本質について確実に理解できる直感

(4) 空所(4)を埋めるのに最も適切な表現を次のうちから選び、その記号を記せ。

- ア be fair イ cheat us
- ウ amuse us エ be repetitive

(5) 空所(5)を埋めるのに最も適切な表現を次のうちから選び、その記号を記せ。

- ア in pride
- イ in despair
- ウ to my shame
- エ to my surprise

(6) 空所(6)を埋めるのに最も適切な表現を次のうちから選び、その記号を記せ。

- ア but could only hope for a sunny day
- イ and were likely to have good weather
- ウ and the bad weather was likely to continue
- エ but couldn't tell when it would stop raining

(7) 空所(7)を埋めるのに最も適切な語を次のうちから選び、その記号を記せ。

- ア first イ fourth ウ tenth エ final

(8) 空所(8)を埋めるのに最も適切な語を次のうちから選び、その記号を記せ。

- ア change イ follow ウ look エ work

(9) 空所(9)を埋めるのに最も適切な 1 語を記せ。

(10) 空所(10)を埋めるのに最も適切な表現を次のうちから選び、その記号を記せ。

- ア patterns into predictions
- イ predictions into patterns
- ウ patterns into randomness
- エ randomness into predictions

(11) 下線部(11)を和訳せよ。

(12) 空所(12)を埋めるのに最も適切な表現を次のうちから選び、その記号を記せ。

- ア to follow the observed patterns
- イ to meet gamblers' requirements
- ウ to defeat our intuitive predictions
- エ to remind us of the regularity of nature

NO 34



【1】 [英作文] 《大阪大》

解答時間 20 分

次の日本語の下線部の意味を英語で表しなさい。

文字が文化を進めるのに大きなはたらきをするのはたしかであるが、文字があらわれたために失ったものもある。そのひとつが、記憶力である。文字がないと、大事なことは、記録して保存するということができない。すべては頭の中へ刻み込まれ、記憶として保持される。記憶はきわめて重要な保存の手段、唯一の方法であった。

【2】 [長文総合] 《京都大》

解答時間 40 分

次の文章を読み、下の設問(1)～(4)に答えなさい。

Virtual reality is a means for creating comprehensive illusions that you are in a different place, perhaps a fantastical, alien environment, perhaps with a body that is far from human. And yet, it is also the farthest-reaching apparatus for researching what a human being *is* in terms of cognition and perception.

In order for the visual aspect of the virtual reality to work, for example, you have to calculate what your eyes should see in the virtual world as you look around. Your eyes wander and the virtual reality computer must constantly, and as instantly as possible, calculate whatever graphic images they would see were the virtual world real. When you turn to look to the right, the virtual world must turn to the left in compensation, to create the illusion that it is stationary, outside of you and independent. Unlike prior media

devices, every component of virtual reality must function in tight reflection of the motion of the human body.

(a)That is why virtual reality researchers prefer verbs to nouns when it comes to describing how people interact with reality. Vision depends on continuous experiments carried out by the nervous system and actualized in large part through the motion of the head and eyes. The body and the brain are constantly probing and testing reality.

Look around you and notice what happens as you move your head just a tiny bit. If you move your head absolutely as little as you can, you will still see that edges of objects at different distances line up differently with each other in response to the motion. You will also see the subtle changes in the lighting and texture of many things. Look at another person's skin and you will see that you are probing into the interior of the skin as your head moves. The skin and eyes evolved together to make this work. If you look at another person, you will see, if you pay close attention, an infinite variety of tiny head motion messages bouncing back and forth between you and the person whom you are looking at. (b)There is a secret visual motion language between all people.

From the brain's point of view, reality is the expectation of what the next moment will be like, but that expectation must constantly be adjusted. Vision works by pursuing and noticing changes instead of constancies and therefore a neural expectation exists of what is about to be seen. (c)Your nervous system acts a little like a scientific community; it is greedily curious, constantly

testing out ideas about what's out in the world. A virtual reality system succeeds when it temporarily convinces the "community" to support another hypothesis. Once the nervous system has been given enough cues to treat the virtual world as the world on which to base expectations, virtual reality can start to feel real.

Some virtual reality believers think that virtual reality will eventually become better than the human nervous system, so that it would not (ア) sense to try to improve it anymore. I do not see things that way. One reason is that the human nervous system (イ) from hundreds of millions of years of evolution. When we think technology can (ウ) our bodies in a comprehensive way, we are (エ) what we know about our bodies and physical reality. The universe doesn't have infinitely fine grains, and the body is already tuned in as finely as anything can ever be, when it needs to be.

- (1) 下線部(a)はどのようなことを意味しているか、日本語で説明しなさい。
- (2) 下線部(b)の内容を、本文に即して日本語で説明しなさい。
- (3) 下線部(c)を和訳しなさい。
- (4) 空欄(ア)~(エ)に入る最も適切な動詞を以下の中から選び、解答欄に記入しなさい。そのさい、必要であれば適切な形に変えること。また、同じ語は一度しか使用してはならない。

behave benefit forget make predict surpass

【4】 〔長文総合〕《東京大》

解答時間 20 分

次の文章を読み、問いに答えよ。なお、文章の中で使われている sign language という表現は「手話」を意味する。

“Janey, this is Mr. Clark. He’s going to take a look at the room under the stairs.” Her mother spoke too slowly and carefully, so that Janey could be sure to read each word. She had told her mother many times that she didn’t have to do this, but her mother almost always did, even in front of people, to her embarrassment.

Mr. Clark kept looking at Janey intently. Maybe, because of the way her mother had spoken, he suspected she was deaf. (A)It would be like her mother not to have mentioned it. Perhaps he was waiting to see if she’d speak so that he could confirm his suspicion. She simply left her silence open to interpretation.

“Will you show him the room?” her mother said.

She nodded again, and turned so that he would follow her. Directly ahead and beneath a portion of the stairs was a single bedroom. She opened the door and he walked past her into the room, turned, and looked at her. She grew uncomfortable under his gaze, though she didn’t feel as if he were looking at her as a woman, the way she might once have wanted if it were the right man. She felt she’d gone past the age for romance. It was a passing she’d lamented, then gotten over.

“I like the room,” he spelled out in sign language. “[(B29)]”

That was all. No conversation, no explanation about how he’d known for certain that she was deaf or how he’d learned to speak with his hands.

Janey came back to her mother and signed a question.

“He is a photographer,” she said, again speaking too slowly. “Travels around the world taking pictures, he says.”

“[(B30)]”

“Buildings.”

* *

Music was her entry into silence. She’d been only ten years old, sitting on the end of the porch above the steps, listening to the church choir. Then she began to feel dizzy, and suddenly fell backwards into the music.

She woke into silence nights later, there in her room, in her bed. She’d called out from her confusion as any child would, and her mother was there instantly. But something [(C)] wrong, or had not [(C)], except inside her where illness and confusion grew. She hadn’t heard herself, hadn’t heard the call she’d made — *Mama*. And though her mother was already gripping her tightly, she’d called out again, but only into silence, which is where she lived now, had been living for so many years that she didn’t feel uncomfortable inside its invisibility. Sometimes she thought it saved her, gave her a separate place to withdraw into as far as she might need at any given moment — and ^(D)there were moments.

The floor had always carried her mother’s anger. She’d learned this first as a little girl when her mother and father argued. Their words might not have existed as sound for her, but anger always caused its own vibration.

She hadn't been exactly sure why they argued all those years ago, but sensed, the way a child will, that it was usually about her. One day her mother found her playing in the woods behind their house, and when she wouldn't follow her mother home, her mother grabbed her by the arm and dragged her through the trees. She finally pulled back and shouted at her mother, not in words but in a scream that expressed all she felt in one great vibration. Her mother slapped her hard across her face. She saw her mother shaking and knew her mother loved her, but love was sometimes like silence, beautiful but hard to bear. Her father told her, “^(E)She can't help herself.”

* *

Weeks later, Mr. Clark said to Janey, “You might be able to help me.”

“If I can,” she spelled with her fingers.

“I'll need to [(F)] tomorrow. Maybe you can tell me some history about them.”

She nodded and felt glad to be needed, useful in some small way. Then Mr. Clark asked her to accompany him to the old house at the top of Oakhill. “You might enjoy that. Some time away from here.”

She looked toward the kitchen door, not aware at first why she turned that way. Perhaps she understood, on some unconscious level, what she hadn't a moment before. Her mother was standing there. She'd been listening to him.

When Janey turned back to him, she read his lips. “Why don’t you go with me tomorrow?”

She felt the quick vibration of her mother’s approach. She turned to her mother, and saw her mother’s anger and fear, the way she’d always seen them. Janey drew in her breath and forced the two breath-filled words out in a harsh whisper that might have [(C)], for all she knew, like a sick child or someone dying: she said, “[(B31)]”

Her mother stared at her in surprise, and Janey wasn’t sure if her mother was more shocked that she had used what was left of her voice, or at what she’d said.

“You can’t. You just can’t,” her mother said. “I need you to help me with some things around the house tomorrow.”

“No,” she signed, then shook her head. “[(B32)]”

“You know good and well I do. There’s cleaning to be done.”

“It will [(G)],” she said and walked out before her mother could reply.

(A) 下線部(A)を，文末の it の内容がわかるように訳せ。

(B) 空所(B29)～(B32)を埋めるのに最も適切な表現を次のうちから選び，それぞれの記号をマークシートの(29)～(32)にマークせよ。同じ記号を複数回用いてはならない。

- a) I’ll go. b) I can’t. c) I won’t. d) Of what?
e) I’ll take it. f) You don’t. g) Don’t you dare.

(C) 本文中に3か所ある空所(C)にはいずれも同じ単語が入る。最も適切な単語を次のうちから一つ選び、その記号をマークシートの(33)にマークせよ。

- a) ended b) gone c) seemed d) sounded
e) went

(D) 下線部(D)の後にさらに言葉を続けるとしたら、以下のものうちどれが最も適切か。一つ選び、その記号をマークシートの(34)にマークせよ。

- a) given her when needed
b) when she didn't feel uncomfortable
c) when her mother would not let her go
d) when she needed to retreat into silence

(E) 下線部(E)の内容を、Sheが誰を指すか、また、Sheのどのような行動を指しているのかわかるように説明せよ。

(F) 下に与えられた語を正しい順に並べ替え、空所(F)を埋めるのに最も適切な表現を完成させよ。ただし、すべての語を用い、どこか1か所にコンマを入れること。

- about buildings I know
ones photograph something the
the will

(G) 空所(G)を埋めるのに最も適切な単語を次のうちから一つ選び、その記号をマークシートの(35)にマークせよ。

- a) do b) not c) postpone d) wait

NO 35



【1】 [英文解釈] 《東京大》

解答時間 15 分

次の英文の下線部(1)と(2)を和訳せよ。ただし、(1)については their current ones の内容がわかるように訳せ。また下線部(3)について、そこで使われているたとえば具体的に何を言おうとしているのか、その内容をわかりやすく 30～40 字で説明せよ。句読点も字数に含める。

A general limitation of the human mind is its imperfect ability to reconstruct past states of knowledge or beliefs that have changed. Once you adopt a new view of the world (or of any part of it), you immediately lose much of your ability to recall what you used to believe before your mind changed.

Many psychologists have studied what happens when people change their minds. Choosing a topic on which people's minds are not completely made up — say, the death penalty — the experimenter carefully measures the subjects' attitudes. Next, the participants see or hear a persuasive message either for or against it. Then the experimenter measures their attitudes again; those attitudes usually are closer to the persuasive message that the subjects were exposed to. Finally, the participants report the opinion they held beforehand. This task turns out to be surprisingly difficult. (1) Asked to reconstruct their former beliefs, people repeat their current ones instead — an instance of substitution — and many cannot believe that they ever felt differently. (2) Your inability to reconstruct past beliefs will inevitably cause you to underestimate the extent to which you were surprised by past events.

Because of this “I-knew-it-all-along” effect, we are prone to blame decision-makers for good decisions that worked out badly and to give them too little credit for successful moves that appear

obvious only after the fact. When the outcomes are bad, people blame their decision-makers for not seeing the signs, forgetting that (3)they were written in invisible ink that became visible only afterward.

【2】 [英作文] 《京都大》

解答時間 20 分

次の日本語を英訳しなさい。

冗談を言う人間は低俗な奴と^{ひんしゆく} 蠶 蹶 を買うことがある。しかし、人間関係における一種の潤滑油としてのユーモアの効用については、もっと認識されて良いのではないだろうか。ユーモアのわかる人間となるためには、幅広い知識と柔軟な思考法、それに豊かな感受性が必要だ。ユーモアのセンスがあると言われることは、最高の褒め言葉である。

【1】 reconstruct A[rɪːkənstrʌkt] 「A を再構築する」 adopt A[ədʌpt] 「A を採用する」 measure A[méʒəʔ] 「A を測る」 a participant[paːrtɪsəpənt] 「参加者」 persuasive[pərsweɪsɪv] 「説得力のある」 be exposed to A[ekspəʒd] 「A に触れる」「A に晒される」 an outcome[áutkʌm] 「結果」

【3】 a query[kwɪəri] 「質問」 implications[ɪmplɪkɪʃən] 「(複数形)影響」 misconceive A[mɪskənˈsiːv] 「A を誤解する」 commonplace [kʌmənplɛɪs] 「よくある」「平凡な」 undergo A[ʌndərgóu] 「A を経験する」 incorporate A into B[ɪnkɔːrpəreɪt] 「A を B に導入する」 engaging[engéɪdʒɪŋ] 「魅力的な」 interaction[ɪntəˈækʃən] 「相互作用」 ground-breaking[gráundbrèɪkɪŋ] 「画期的な」 address A[ədrɛs] 「A に取り組む」 an interconnection[ɪˈntəˌkəneɪˈkʃən] 「相互連結」

【3】 〔英文解釈〕《京都大》

解答時間 40 分

次の文の下線をほどこした部分(1)(2)(3)を和訳しなさい。

In the long career of teaching science at the college level, I have come to learn a lot of things myself. The most significant of the lessons is concerned with the very basic of education. At some point in each teaching unit, I try to remind myself to ask the big questions: “Why should we care about this? Why is this topic important?” (1)This may very well be any way of avoiding that embarrassing student query, “Why do we have to know this?” All the same, it remains a good question, whether posed by the teacher or the student. In this age, no sensible person ought to do without asking what is indispensable to learn. It is a very tough question with no single correct answer. In this difficult situation, a useful approach might be suggested — that is, to look for teaching materials that connect science with technology and society. Such an approach begins with the question, “Why is this important?” And then a simple answer — can be given: because it has vital implications for human culture and the planet’s future.

Consider the relationship between technology and science, which I fear is often misconceived. (2)While many take the former merely for a product of the latter, the reverse is no less true. Throughout the history of science, new technologies are known to have made possible eye-opening discoveries. Without the aid of sophisticated optical instruments, the earth-centered view of the universe would not have been disproved, nor could the cell have been established as the basis of life. In our century, using advanced

technological tools, brain researchers are producing important new knowledge about how learning occurs with significant implications for teaching.

It has become commonplace to observe the importance of technology in shaping the modern world. Computers, mobile phones, and e-mail have all transformed our world. Even physical looks of classrooms themselves are undergoing considerable change, with more and more schools incorporating computers and other equipments into those rooms. In these circumstances, connecting our science teaching to the everyday experiences of our students can make our classes more engaging and relevant.

(3) Important as the interaction of science and technology is, the most essential part of the proposed approach could be its third aspect, the connection of these two with society. From global temperature change to technology applied at the atomic level, rarely does a day go by without some findings being announced that carry the potential to have a significant impact on mankind. The ethical choices faced today are not just more difficult than in the past, but many of them are brand-new decisions created by the revolutionary ideas and groundbreaking innovations. Our science classes should give students the skills needed to address the difficult issues that come with scientific knowledge. When interconnections among science, technology, and society are made part of science teaching, we empower students with skills that turn them into active, responsible, and thoughtful human beings. We also allow them to discover answers to the question, “Why do we have to know this?”

NO 36



【1】 [英文解釈] 《東京大》

解答時間 15 分

次の英文の下線部(1)(2)(3)を和訳せよ。ただし、下線部(1)については either approach が何を意味するかを明らかにすること。

If a welfare state is acting on behalf of the community at large, it can distribute resources on the same basis to every member of that community, or it may operate selectively, providing resources only to those who need or deserve help. ⁽¹⁾A case can be made on grounds of efficiency for either approach. If sufficient benefits and services are available on the same basis to everybody, then ⁽²⁾all are guaranteed the minimum level of help to secure their basic needs. Because everybody gets the same, no shame can be attached to receiving that help and nobody need be discouraged from seeking it. Those people who do not need the help they receive will, if the system is funded by progressive taxation, be able to pay back what they have received, as well as contribute to the help received by other members of the community. If, on the other hand, benefits and services are made available only to those who need or deserve them, then those resources will be put to the most effective use; more generous levels of help may be given to those in the greatest need; and ⁽³⁾those people who do not require help will not be made to feel unfairly treated by high levels of taxation.

【1】 welfare[wélfɛə] 「福祉」「幸福」 (a welfare state 「福祉国家」) on behalf of A 「A を代表して」 at large 「全体(の)」 (名詞) at large 「名詞」全体 distribute A [dɪstrɪbju(:)t] 「A を分配する」 selectively 「取捨選択して」 on grounds of A 「A を根拠に」 guarantee A B [g'æərənti:] 「A に B を与える」「A に B を保証する」 be discouraged from Ving 「(気遅れて)Ving できない」 (discourage A from Ving [dɪskə'ridʒ] 「A に Ving させない」) progressive taxation [tæksɪ'ʃən] 「累進課税」 put A to use 「A を利用する」 generous [dʒɛnərəs] 「寛大な」「気前の良い」

【2】 [英作文] 《京都大》

解答時間 20 分

次の日本語を英訳しなさい。

我が家の古いピアノには懐かしい思い出がたくさん詰まっている。5歳からピアノを始めた娘たちもすっかり大人になり、今やだれも弾かなくなった。しかし、なかなか処分する気にはなれない。そういうピアノを買い取って再生させる会社があるらしい。プロの手で修理すれば、また美しい音を奏でることができるという。

【3】 [英文解釈] 《京都大》

解答時間 40 分

次の文の下線をほどこした部分(1)(2)(3)を和訳しなさい。

No presidency was more crisis-ridden and hectic than Lincoln's. His surface calm and good-natured demeanor* do not suggest how totally engaged he was by the job. While never well organized or systematic, he was an energetic, hands-on, detail-oriented administrator. If any president's performance in office deserved the over-used epithet *indefatigable*, it was his. He is famous for his willingness to make time for hearing the personal requests of ordinary members of the public. Though the demands of the patronage system drove him almost to distraction, he insisted on involving himself in the contentious process of sorting out the competing claims of hundreds of applicants for government posts.

One has only to peruse his personal papers to get some idea of the amazing number of details that received his attention. (1)The testimony of those who saw him regularly is overflowing with evidence confirming Lincoln's exertions. As is often pointed out, the physical toll that these efforts exacted is visible in the photographs taken over the course of his four years in office, He kept longer

hours and in almost every way outworked his subordinates, which prompted an old friend and frequent visitor to ask him when he slept. Lincoln's answer was, according to this friend, "just when everybody else is tired out."

In the midst of all this exertion, Lincoln found an astonishing amount of time to write. Published items in the *Collected Works* from his hand as president run into the thousands, and recent searches in the National Archives indicate that there are many more writings that have gone unrecorded. As these discoveries show, Lincoln not only sent a constant stream of small notes and endorsements to various government offices and officials, but he sometimes drafted complicated documents that were issued over the signature of subordinates. He wrote frequently to his generals, as a way of keeping in touch and offering advice. ⁽²⁾After his first taste of military defeat in a disastrous major battle of the Civil War, his reaction was to take up his pen and stay up all night to set down on paper what needed to be done to make up for the situation. In short, he responded in writing to almost every important development during his presidency, and to many that were not so important. Except for ceremonial proclamations, he seems to have delegated relatively little official writing. It becomes apparent that writing — both the activity and its products — was indispensable to Lincoln's way of performing his office.

But the drafting of a consequential text usually requires time, quiet, and an absence of interruptions, the very things that Lincoln most often lacked. How did he manage? The recollection of a friend helps to explain how so much writing was possible. "Lincoln had a wonderful faculty in that way," recalled this friend. "He

might be writing an important document, be interrupted in the midst of a sentence, turn his attention to other matters entirely foreign to the subject on which he was engaged, and take up his pen and begin where he left off without reading the previous part of the sentence.” (3) But the record also reveals that Lincoln frequently sought sanctuary to immerse himself in his writing. Indeed, there is more than a little evidence to suggest that writing was often a form of refuge for Lincoln, a place of intellectual retreat from the chaos and confusion of his duties, where he could sort through conflicting options and order his thoughts with words.

demeanor* ものごし

【3】 presidency[prézidensi] 「大統領職」 crisis-ridden 「危機に悩まされる」 hectic[héktik] 「多忙な」 hands-on, 「実務的な」 detail-oriented 「細部にこだわる」 an administrator[əministrəitər] 「行政官」 *indefatigable*[indifætigəbl] 「疲れ知らず」 patronage[péitrənɪdʒ] 「支援制度」 distraction[dɪstrækʃən] 「苛立ち」「気晴らし」 contentious[kənténʃəs] 「競い合う」 competing[kəmpítɪŋ] 「争いの絶えない」 an exertion[ɪgzɪʃən] 「(力を)発揮すること」 outwork A 「よりもよく働く」 astonishing[əstániʃɪŋ] 「驚くほどの」 an endorsement[endɔːrs mənt] 「推薦文」 draft A 「Aを創案する」 a general[dʒenerəl] 「将軍」 consequential[kənsikwɛnʃəl] 「重要な」 an interruption[ɪntərʌpʃən] 「邪魔」 sanctuary[sæŋktʃuəri] 「聖域」 immerse oneself in A [ɪmɜːrs] 「Aに没頭する」 a refuge[réfjuːdʒ] 「避難場所」 a retreat[ritri:t] 「退避」 conflicting[kənfliktɪŋ] 「互いに対立する」

NO 37



【1】 [英文解釈] 《東京大》

解答時間 15 分

ナバホ語(Navajo)に関する次の英文を読み，下線部(ア)，(イ)，(ウ)を和訳せよ。

Eugene Crawford is a Navajo, a Native American; he cannot forget the day he and his friends were recruited for the United States military. Upon arrival at Camp Elliott, they were led to a classroom, which reminded him of the ones he had entered in boarding schools as a child. Those memories were far from pleasant. (ア)He could almost taste the harsh brown soap the teachers had forced him to use to wash his mouth out when he was caught speaking Navajo. His thoughts were interrupted when the door suddenly opened and an officer entered. The new recruits stood to attention. “At ease, gentlemen. Please be seated.”

The first hour they spent in that building changed their lives forever, and the shock of what occurred is still felt by them to this day. They could never have imagined the project the military had recruited them for. Some of them believed that, had they known beforehand, they might not have joined up so eagerly. Navajo had been chosen as a code for secret messages because unless you were a Navajo, you’d never understand a word of it. Navajo is a complex language and a slight change in pronunciation can completely change the meaning of a message. The government’s decision was wise — it turned out to be the only code the enemy never managed to break — but for the young Navajo soldiers, it was a nightmare. (イ)At no time under any circumstances were they to leave the

building without permission or alone. They were forbidden to tell anyone about the project, even their families, until it was finally made public in 1968.

Many of these men had been punished, sometimes brutally, for speaking Navajo in classrooms similar to this, classrooms in schools run by the same government. (→) Now this government that had punished them in the past for speaking their own language was asking them to use it to help win the war. White people were stranger than the Navajos had imagined.

【2】 [英作文] 《京都大》

解答時間 20 分

次の日本語を英訳しなさい。

子供のころには列車での旅行というのは心躍るものであった。年に一度、夏休みに祖父母の家に行くときには、何時間も列車に乗ると考えただけでわくわくした。今では長距離列車を見ても、子供のころのように気分が高まることはないが、大きな駅のホームに日本各地に向かうさまざまな列車が並んでいる光景は鮮明に覚えているし、発車の瞬間の独特の高揚感を思い出すこともある。

【1】 Navajo[nævəhəʊ]「ナバホ族 (の人)」(◇北米先住民の一大種族)「ナバホ語」 recruit[rikrú:t]「入隊させる」「徴募 [招集] する」 interrupt[ɪntəɹə'pt]「中断する, 途切れさせる」 pronunciation[prə'nʌnsi'eɪʃən]「発音(の仕方)」 enemy[é'nəmi]「敵」 nightmare[náitmèər]「悪夢」

【3】 reconstruct A[rɪ:kənstrakt]「Aを再構築する」 adopt A[ədápt]「Aを採用する」 measure A[méʒər]「Aを測る」 a participant[pɑ:rtisəpənt]「参加者」 persuasive[pərsúweɪsɪv]「説得力のある」 be exposed to A[ekspóuzd]「Aに触れる」「Aに晒される」 an outcome[áutkám]「結果」

【3】 〔長文総合〕《東京大》

解答時間 20 分

次の文章を読み、(A)～(D)の問いに答えよ。

When she died last year at the age of ninety-four, I'd known Doris* for fifty years. In all that time, I've never managed to figure out a (26) for her that properly and briefly describes her role in my life, let alone my role in hers. We have a handy set of words to describe our nearest relations: mother, father, daughter, son, uncle, aunt, cousin, although (A)that's as far as it goes usually in contemporary Western society.

Doris wasn't my mother. I didn't meet her until she opened the door of her house after I had knocked on it to be allowed in to live with her. What should I call her to others? For several months I lived with Doris, worked in the office of a friend of hers and learned typing. Then, after some effort, she persuaded my father to allow me to go back to school. As a (27), he had turned down further schooling after I was expelled — for climbing out of the first-floor bathroom window to go to a party in the town — from the progressive, co-ed boarding school** that I had been sent to some years before when I was eleven. My father gave in and Doris sent me to my new school.

At the new school, teenagers constantly referred to and complained about their parents, using the regular words for them. Could I refer to Doris as my adoptive mother? She hadn't adopted me, although she'd suggested it. My mother had had one of her screaming fits and threatened to sue Doris if she tried to adopt me.

So that was quietly dropped. I sometimes said 'adoptive mother' anyway, as an easy though inexact solution. It mattered how I referred to her; whenever I was called on to say 'Doris, my er... sort of, adoptive mother... my er... Doris...' to refer to my adult-in-charge, I was aware of giving the wrong impression.

For some reason, being precise, finding a simple possessive phrase that covered my circumstances, was very important. I didn't want to lie and I did want to find some way of summing up my (28) accurately to others. But I hadn't been an adopted child. Both my parents were still alive and (regrettably, in my view) in contact with me.

After I was expelled from my old school, I ran away from my father in Banbury and went to stay with my mother in Hove, in her very small flat. That had lasted only a few days before the wisest (29) seemed to be to roll up in a corner and refuse to eat or talk. 'How can you do this to me? Why can't you be decent, like other children?' she screamed.

It was considered a good idea to keep me away from my parents, so after the authorities had fed me, they put me into the Lady Chichester Hospital in Hove. It was a small psychiatric unit in a large detached house. I became the official baby of the place, and both staff and patients looked after me and tried to shield me from the worst of the other people's problems. I was fascinated and felt quite at home and well cared for at last.

I developed a secret (30) that I was mysteriously pregnant and the doctor was waiting for me to come to terms with it. Apart

from that, I wasn't mentally ill at all and they weren't trying to treat me. I stayed there for four months, without medication, spending long periods sitting on the beach in Hove, staring at the sea — it was a winter of unprecedented ice and snow — while they tried to figure out what to do with me.

Then, all of a sudden, I received a letter from Doris, saying that although I didn't know her, she knew about me from her son, who had been in my class at school. Much over-excited gossip, you can imagine, had been going on there about the wicked Jennifer who'd got expelled and was now in a madhouse.

In his letter to Doris, her son Peter wondered, in all innocent generosity (since we had by no means got on with each other at school), if, since I was 'quite intelligent', they might not be able to help me somehow. Doris said in her letter to me that she had just moved into her first house, that it had central heating (she was particularly proud of that) and a spare room, so I might like to stay there, and perhaps, in spite of my father's reluctance, go back to school to get my exams and go to university. It wasn't clear in the letter how long I was invited to stay for, but the notion of going to university suggested something long-term.

I read the letter many times. The first time ^(B)with a kind of shrug: 'Ah, I see. That's what's going to happen to me next.' Unexpected things had happened to me so frequently and increasingly during my childhood that they seemed normal. I came to expect them with a detached passivity. Then I read the letter again with

astonishment that I had a guardian angel. Then fear. Then a certain amount of disappointment, and some real thought about whether to accept or not. And finally all these responses were mixed, and I had no idea how to respond either to my own fears and expectations, or to this stranger for her invitation.

So Doris was not my mother. And aside from (c)awkward social moments, what she was to me was laid aside along with other questions best left unthought.

注

*Doris イギリスのノーベル賞作家ドリス・レスリング(1919～2013)のこと

**co-ed boarding school 男女共学の全寮制の学校

(A) 下線部(A)を前後関係をふまえて次のように言い換える場合, 空所に入る最も適切な単語 1 語を書きなさい。

that's () we usually use

(B) 下線部(B)で筆者はなぜこのような反応をしたのか, 日本語で説明せよ。

(C) 下線部(C)の具体的な内容を日本語で説明せよ。

(D) 以下の問いに答え、解答の記号をマークシートにマークせよ。

(ア) 空所(26)～(30)には単語が一つずつ入る。それぞれに文脈上最も適切な語を次のうちから一つずつ選び、マークシートの(26)～(30)にその記号をマークせよ。同じ記号を複数回用いてはならない。

- | | | |
|----------------|------------|------------------|
| a) designation | b) disease | c) fear |
| d) generosity | e) move | f) participation |
| g) punishment | h) result | i) rush |
| j) situation | | |

(イ) 本文の内容と合致しないものはどれか。一つ選び、マークシートの(31)にその記号をマークせよ。

- a) The author struggled to define her relationship with Doris.
- b) The author's mother did not want her to be adopted by Doris.
- c) A bad rumour about the author was spreading at her new school.
- d) Doris's son wanted to help the author because she was very smart.
- e) The author was staying at a hospital when she received a letter from Doris.

(ウ) Doris と筆者の関係を表現するのに最も適切なものを一つ選び、マークシートの(32)にその記号をマークせよ。

- | | | |
|-------------------|-------------|---------------|
| a) disastrous | b) illegal | c) passionate |
| d) unconventional | e) unstable | |

NO 38



【1】 [英文解釈] 《東京大》

解答時間 15 分

ナバホ語(Navajo)に関する次の英文を読み、下線部(ア), (イ), (ウ)を和訳せよ。

Eugene Crawford is a Navajo, a Native American; he cannot forget the day he and his friends were recruited for the United States military. Upon arrival at Camp Elliott, they were led to a classroom, which reminded him of the ones he had entered in boarding schools as a child. Those memories were far from pleasant. (ア)He could almost taste the harsh brown soap the teachers had forced him to use to wash his mouth out when he was caught speaking Navajo. His thoughts were interrupted when the door suddenly opened and an officer entered. The new recruits stood to attention. “At ease, gentlemen. Please be seated.”

The first hour they spent in that building changed their lives forever, and the shock of what occurred is still felt by them to this day. They could never have imagined the project the military had recruited them for. Some of them believed that, had they known beforehand, they might not have joined up so eagerly. Navajo had been chosen as a code for secret messages because unless you were a Navajo, you’d never understand a word of it. Navajo is a complex language and a slight change in pronunciation can completely change the meaning of a message. The government’s decision was wise — it turned out to be the only code the enemy never managed to break — but for the young Navajo soldiers, it was a nightmare. (イ)At no time under any circumstances were they to leave the

building without permission or alone. They were forbidden to tell anyone about the project, even their families, until it was finally made public in 1968.

Many of these men had been punished, sometimes brutally, for speaking Navajo in classrooms similar to this, classrooms in schools run by the same government. (つ) Now this government that had punished them in the past for speaking their own language was asking them to use it to help win the war. White people were stranger than the Navajos had imagined.

【2】 [英作文] 《京都大》

解答時間 20 分

次の日本語を英訳しなさい。

子供のころには列車での旅行というのは心躍るものであった。年に一度、夏休みに祖父母の家に行くときには、何時間も列車に乗ると考えただけでわくわくした。今では長距離列車を見ても、子供のころのように気分が高まることはないが、大きな駅のホームに日本各地に向かうさまざまな列車が並んでいる光景は鮮明に覚えているし、発車の瞬間の独特の高揚感を思い出すこともある。

【1】 Navajo[náevəhəu] 「ナバホ族 (の人)」 (◇北米先住民の一大種族) 「ナバホ語」 recruit[rikrú:t] 「入隊させる」「徴募 [招集] する」 interrupt[ɪntəɾə'pt] 「中断する, 途切れさせる」 pronunciation[prənə'nsiəiʃən] 「発音(の仕方)」 enemy[éni] 「敵」 nightmare[naítmèə] 「悪夢」

【3】 reconstruct A[rɪ:kənstrákt] 「Aを再構築する」 adopt A[ədápt] 「Aを採用する」 measure A[méʒə] 「Aを測る」 a participant[pɑ:rtisəpənt] 「参加者」 persuasive[pərsweísiv] 「説得力のある」 be exposed to A[ekspóuzd] 「Aに触れる」「Aに晒される」 an outcome[áutkám] 「結果」

【3】 〔長文総合〕《大阪大》

解答時間 15 分

次の英文を読んで、以下の設問に答えなさい。

In 1898, in “The War of the Worlds,” H. G. Wells imagined Earth invaded by space ships ①bearing monstrous conquering Martians. All human defenses prove impotent, but the Martians sicken and die when attacked by Earth’s humblest living creatures, microbes. This nifty science-fiction insight is suddenly relevant in the real world. We are invading Mars and planning to bring materials back. Are the tables turned? Could our planet be destroyed by forms of Martian life? We can hope that any organisms dwelling on Mars will have originated and evolved so differently that they cannot survive, reproduce and threaten living beings here. But we cannot be sure.

Certainly, the idea that Mars once harbored life no longer seems absurd: Mars used to have briny ponds. And though the place now seems dead, there are several reasons to suppose that life, if it was ever there, could persist to this day. The place may still have water. Beneath the surface, it looks as though there might even be lakes, raising the possibility that Martians might be ②thriving underground.

(A)Perhaps the strongest reason to think the planet could be home to something is that over the past 20 years, we’ve learned that many inhabitants of Earth live in environments as peculiar as those on Mars. Here, some organisms exist inside rocks — in the chilly wastes of Antarctica, or a mile deep in the ground. Others

live in ice sheets, or breed in the strongest acids. If it can happen here, it could possibly happen on Mars, too. Finding life on Mars obviously would be thrilling. It would, in a small way, ease our ((a)). In addition, it might illuminate that great mystery, the origin of life on Earth. But the possibility of life on Mars also suggests that we should approach the place with caution. If something is living there, then bringing Martian rocks back to Earth could be a mistake if not undertaken very carefully.

The history of first-time meetings between organisms is a sobering one. When the Spanish came to the New World, they brought smallpox and measles, which killed 90 percent of the people in Mexico within 50 years. Nor is it just viruses that are troublesome. When animals and plants arrive in a new place, they can have ③ devastating effects.

Given this, it seems rash even to entertain the notion of bringing Martian rock samples to Earth. So what's the argument in favor? The main one is that we could do a much more exhaustive analysis of the rocks here than robots sent to Mars could do on our behalf. We would therefore be much more likely to find life, or evidence of it. Moreover, some say the exercise can't be that risky because we've already been exposed to Martian soil: roughly 90 pounds of rocks from the planet hit Earth every year.

(7) This shouldn't necessarily be taken as a sign that Martians aren't dangerous, however: arriving in a nice comfortable space ship should offer a better chance of survival than a fiery ride

through Earth's atmosphere. Of course, maybe nothing would happen if we did bring rock samples back. The planet may, in fact, be home to no one. Even if it holds life, the organisms might not find Earth to their liking. Besides, no one is suggesting opening a box and releasing Martians in the middle of the rain forest.

But what if something went wrong? There could be an accident on arrival or problems with the containment facility. The scale of the disaster could be (b). Even if Martians didn't cause human diseases, they might irrevocably destroy earthly ecosystems.

And, in the end, doesn't the experiment seem a little premature? It's impossible to overstate our ignorance of life, even life on Earth. (B)We continue to find microbes living in places that we didn't think could support life, and many of these organisms get their energy in ways we never imagined were possible. In February 2004, for example, the journal *Nature* reported the discovery of bacteria that seem to live off electrons directly obtained from metallic iron. Our chances of recognizing Martians, whatever they are, will surely be greater when we know more about life here. So for the time being, let's cancel our invitation to the Martians and concentrate on exploring our own planet and understanding the amazing diversity of life forms on Earth.

設問(1) 本文中の下線部①～③を他の語で書き換えるとすれば、どれが最も適切か。それぞれ(イ)～(ニ)からひとつ選び、記号で答えなさい。

- | | |
|-----------------|-------------------|
| ①(イ) birthing | (ロ) carrying |
| (ハ) defending | (ニ) enduring |
| ②(イ) drowning | (ロ) hiding |
| (ハ) mining | (ニ) prospering |
| ③(イ) calculated | (ロ) disappointing |
| (ハ) disastrous | (ニ) favorable |

設問(2) 本文中の下線部(A)の意味を日本語で表しなさい。

設問(3) 本文中の空所(a)と(b)を埋めるのに最も適切な語をそれぞれ(イ)～(ニ)からひとつ選び、記号で答えなさい。

- | | |
|-------------------|-----------------|
| (a)(イ) conscience | (ロ) excitement |
| (ハ) loneliness | (ニ) risk |
| (b)(イ) spectacle | (ロ) spectacular |
| (ハ) spectator | (ニ) speculate |

設問(4) 本文中の下線部(ア)の This の意味内容を日本語で簡潔に説明しなさい。

設問(5) 本文中の下線部(B)の意味を日本語で表しなさい。

NO 39

【1】 [英文解釈] 《京都大》



解答時間 40 分

次の文の下線をほどこした部分(1～3)を和訳せよ。

In some field sports one team tries to move an object from one end of the field, through a hostile set of defenders, to a goal at the opposite end. The object, not the players, makes the score. In baseball it is the runner alone who scores. The ball is controlled largely by the fielders, whose ability to move it around the field works against the runner's interest. The batter, meanwhile, opposes the ball, hoping to knock it free of the fielders' control — out of the park, if possible. When he fails — if the ball is caught in the air or is returned to confront him or one of the base runners — he has made an “out.” (1)This essentially hostile relationship between offensive players and the ball is a distinctive characteristic of the game.

(2)The action of baseball, then, can be conceived of as a series of travels by individuals who attempt to leave home and make a circuit through a social field marked with obstacles. It is not getting through the field itself that scores, however, but returning safely home. Baseball is our version of what Australian aborigines call a walkabout — a circular journey into alien territory, with the aim of returning home after making contact with sacred landmarks and braving hazards along the way.

Thus baseball dramatizes a recurrent cultural problem: how to reconcile communal values with a tradition of heroic individualism and privatism. But the power of baseball as a ritual comes from

more than a simple opposition between the social and the individual. (3)It derives from the dramatization of the tension between the two and from an attempt to reconcile them symbolically. So baseball can be viewed as several kinds of contest going on simultaneously, each representing a different aspect of the relation between self and society.

【2】 〔英作文〕《京都大》

解答時間 20 分

次の日本語を英訳しなさい。

能力や財産に関して、途方もなく差がある人に、ひとは嫉妬しない。ひとが嫉妬する相手はむしろ、境遇が近い人、優劣や運不運など、その人との比較がいちいち気になってしかたがない人である。その意味で、嫉妬の相手は、実はもっとも気がかりな自分が映っている鏡なのである。

出典：鷲田清一、朝日新聞『折々のことば』2015年6月27日。

【3】 〔英文解釈〕《京都大》

解答時間 40 分

次の文の下線をほどこした部分(1),(2),(3)を和訳しなさい。

Many of the most common things that we encounter in everyday life are also among the most elegant solutions in fitting form to function. (1)Thus the familiar paper clip has long been widely admired by architects and designers for being a graceful loop-within-a-loop spring that silently does its job. The sewing needle, with its sharp, elongated point balanced by its soft oval eye, is a classic example of opposites united in a manufactured product. But such things, being made of steel, are many times removed

from the raw materials from which they begin. These are not things easily made from scratch by a single person. Small things made of wood are more organic, closer to nature and formable by an individual with little more than a sharp knife and a patient hand.

(2)My vote for the simplest object of all goes to one that is made of a single material, has a single part and is intended (at least originally) for a single purpose, from which it gets its name. This simple object is the toothpick. This humble tool, so familiar as to be generally unremarkable, can be made by an idle boy with a stick and a knife. Each example would bear the individuality of its maker and the uniqueness of its circumstances. But in the latter part of the 19th century, toothpick making — like virtually everything else — began to be mechanized, producing a product whose shape could be reliably replicated.

(3)Anthropologists believe, based on the existence of nearly 2-million-year-old fossil teeth bearing distinct grooves, that picking the teeth, one of the earliest uses of a tool, is mankind's oldest habit. The marks may have resulted from the repeated and prolonged use of grass stalks containing hard particles. With the development of civilization, toothpicks began to be deliberately fabricated from other materials. In ancient times, metallic toothpicks were used and shown off by privileged classes and provided the principal means of caring for one's teeth. Even in modern times, a gold or silver toothpick kept in a case in one's pocket or purse has been a constant companion to some of the more fastidious. The

more common wooden toothpick, perhaps made from a broken branch, was an alternative to the metallic kind. The production of wooden toothpicks as a cottage industry dates from the 16th century.

*From *The Simplest Thing* by Henry Petroski, *American Scientist* Vol. 95, No. 6 (2007/11-12)

【1】 hostile[hástl] 「敵意を持った」 「対立する」 opposite[ápəzit] 「反対側の」 meanwhile[mí:nhwàil] 「そうしているうちに」 「それまで (には)」 opposes A[əpóuz] 「A に反対する」 confront A[kənfra'nt] 「A に直面する」 「A に立ち向かう」 an aborigine[æ'beridʒəni:] 「(一国・一地方の) 先住民」 「[通例 A-] オーストラリア先住民, アボリジニー」 circular[sə'rkjulə] 「円の」 「ぐるっと回る」 sacred[séikrid] 「宗教的な」 hazards[hæzərd] 「危険 (性)」 dramatize A[dræmətəiz] 「A を戯曲 [ドラマ, 映画] 化する」 reconcile A[rékənsàil] 「A と和解させる」 communal[kəmju:nəl] 「共同社会の」
 【3】 elongate[ilo:ngeit] 「引き伸ばす」 oval[óuvel] 「楕円形の」 formable[fɔ:rm əbl] 「形成できる」 replicate A[réplikèit] 「A を複製する」 a groove[gru:v] 「溝」 「轍」 prolonge A[proulo(ɔ)ŋ] 「A を長引かせる」 a stalk[stɔ:k] 「茎」 fabricate A[fæbrikèit] 「A を作り上げる」 metallic[mətélik] 「金属製の」 a cottage industry 「家内工業」

NO 40 <ENGLISH COMPOSITION>



【1】〔自由英作文〕《東京大》

解答時間 20 分

(A) 次の(1)～(5)について、以下の例に従って、括弧内の語句とほぼ同じ意味となるよう、指定した文字で始まる一語で空欄を埋めよ。

(例 1) The wind was so strong that I was b_____ able to remain standing. [almost not]

解答例 barely

(例 2) At yesterday's public meeting, many citizens c_____ about the recent tax increases. [expressed disapproval]

解答例 complained

(1) The rich s_____ in the area makes farming very profitable. [the surface layer of ground in which plants grow]

(2) No one could have a_____ such a rapid increase in prices. [expected that something would happen]

(3) The three sisters i_____ their mother's house after she passed away. [received as property from a person who had died]

(4) The police stopped and questioned several youths who were b_____ suspiciously. [conducting themselves]

(5) Many people with special health needs have to check the list of i_____ on all of the packages of food that they buy. [materials used to make food]

(B) もし他人の心が読めたらどうなるか、考えられる結果について 50～60 語の英語で記せ。複数の文を用いてかまわない。

【2】 〔自由英作文〕《東京大》

解答時間 10 分

(B) 以下のような有名な言葉がある。これについてどう考えるか。50～70 語の英語で記せ。ただし、下の文をそのままの形で用いてはならない。

People only see what they are prepared to see.

【3】 〔英作文〕《京都大》

解答時間 20 分

次の文章を英訳しなさい。

花子：昨日の夕刊見た？ 絶滅の危機に瀕していたトキの雛が孵^{ひな}ったと書いてあったわ。

太郎：飼育係の人はさぞかし大変だったろうね。

花子：でも、この雛は自然に戻されたトキから生まれたのよ。

太郎：トキが住みやすい環境、つまり、きれいな水や空気があり、珍しい鳥だからと追いかけて回されたりしない場所というのは、僕たち人間にとっても居心地のよいものなのかもしれないね。

*トキ=Toki (or Japanese crested ibis)

【4】 〔英作文〕《京都大》

解答時間 20 分

次の文章を英訳しなさい。

世界には文字を持たない言語がたくさんあるらしい。毎日文字に囲まれて暮らしている私たちからすれば、さぞ不便なことだろうと思ってしまいがちだ。しかし、文字があろうがなかろうが、ことばの基本的な働きに変わりはない。文字のある言語のほうがない言語より優れているなどと考えるのは、とんでもない思い上がりだろう。

【5】 〔正誤問題〕《東京大》

解答時間 10 分

次の英文の段落(21)～(25)にはそれぞれ誤りが一つある。誤った箇所を含む下線を各段落から選び、マークシートの(21)～(25)にその記号をマークせよ。

(21) Knowledge is our most important business. The success of [a]almost all our other business depends on it, but its value is not only economic. The pursuit, production, spread, application, and preservation of knowledge are the [b]central activities of a civilization. Knowledge is social memory, a connection to the past; and it is social hope, an investment in the future. The ability to create knowledge and [c]put use to it is the key characteristic of humans. It is how we [d]reproduce ourselves as social beings and how we change — how we keep [e]our feet on the ground and our heads in the clouds.

(22) Knowledge is a form of capital [a]that is always unevenly distributed, and people who have more knowledge, or greater access to knowledge, enjoy advantages [b]over people who have less. [c]This means that knowledge stands in a close relation to power. We speak of “[d]knowledge for their own sake,” but there is nothing we learn [e]that does not put us into a different relation with the world — usually, we hope, a better relation.

(23) As a society, we are committed to the principle that the production of knowledge should be unrestricted and [a]access it should be universal. This is a democratic ideal. We think that where knowledge is concerned, [b]more is always better. We don't

believe that there are things that [c]we would rather not know, or things that [d]only some of us should know — just as we don't believe that there are points of view that should not be expressed, or citizens [e]who are too ignorant to vote.

(24) We believe that the more [a]information and ideas we produce, and the more [b]people we make them available, the better our chances of making good decisions. We therefore make a large social investment [c]in institutions whose purpose is simply the production and spread of knowledge — that is, research and teaching. [d]We grant these institutions all kinds of protections, and we become worried, sometimes angry, when we suspect that they are not working [e]the way we want them to.

(25) Some of our expectations about colleges and universities are unrealistic ([a]and so some are of our expectations about democracy). Teaching is a messy process, an area in which success can be hard to measure [b]or even to define. Research is messy, too. The price for every good idea or scientific claim is [c]a lot of not-so-good ones. We can't reasonably expect that every student will be well educated, or that every piece of scholarship or research will be worthwhile. But we want to believe that the system, [d]as large and diverse as it is, is working for us and not against us, and [e]that it is enabling us to do the kind of research and teaching that we want to do.

NO 41



【1】 [英作文]

解答時間 20 分

次の日本語を英訳しなさい。

体重を減らそうとダイエットに励む人が多い。しかし、どれだけ食事を制限したとしても、行動パターンはしばしば変わらないままだ。車に乗らずに歩くなど普段の暮らしのなかで活動量を増やすよう心掛ければ、もっと楽にやせることができるかもしれない。

【2】 [英文解釈] 《京都大》

解答時間 40 分

次の文章の下線をほどこした部分(1)～(4)を和訳しなさい。

The distribution of educational opportunity plays a key role in shaping human development prospects. Within countries, governments and people increasingly recognize that unequal opportunities for education are linked to inequalities in income, health and wider life chances. And what is true within countries is true also between countries. Large global gaps in education reinforce the extreme divides between rich and poor nations in income, health and other aspects of human development.

The full extent of the gulf in opportunities for education is not widely appreciated. Education is a universal human right. However, enjoyment of that right is heavily conditioned by birth and inherited circumstance. Access to education is greatly influenced by where one is born and by other factors over which children have no control, including parental income and nationality.

From a global perspective, being born in a developing country

is a strong indicator for reduced opportunity. ⁽¹⁾School achievement, measured in terms of the average number of years or grade reached in education, is one (admittedly limited) measure of global inequality. While almost all member countries of the Organisation for Economic Co-operation and Development (OECD) have attained universal school achievement to grade 9, most countries in developing regions are far from this position. At age 16, over 80% of the population of the OECD countries is in secondary school while one-quarter of sub-Saharan* Africa's population is still in primary school. Four years later, at age 20, around 30% of the OECD population is in post-secondary education. The figure for sub-Saharan Africa is 2%.

⁽²⁾Striking as they are, these figures tell only part of the story. One way of thinking about unequal opportunity is to consider the chance that a child born in one country will achieve a given level of education relative to a child born somewhere else. The results are revealing. ⁽³⁾They show that children in countries such as Mali and Mozambique have less chance of completing primary school than children in France or the United Kingdom have of reaching higher education. The gulf in attainment is not restricted to sub-Saharan Africa. Around one in five pupils entering primary school in Latin America and in South and West Asia does not survive to the last primary grade.

Global inequalities in education mirror inequalities in income. The association is not coincidental. While the relationship between

education and wealth creation is complex, knowledge has an important influence on economic growth and productivity. In an increasingly knowledge-based international economy, differences in educational opportunities are taking on more importance. There is a growing sense in which today's inequalities in education can be seen as a predictor for tomorrow's inequalities in the global distribution of wealth, and in opportunities for health and employment.

(4)The fact that in half the countries of sub-Saharan Africa the survival rate to the last grade of primary school is 67% or less is not irrelevant to prospects for overcoming the region's marginalization in the global economy.

*sub-Saharan サハラ以南の

【2】distribution[dɪstrɪbjúːʃən]「分配」(distribute A「Aを分配する」) reinforce A[rɪːnfɔːrs]「Aを強化する」condition A[kəndɪʃən]「Aに影響を与える」striking[straɪkɪŋ]「目立つ」「際立つ」coincidental[koʊɪnsədəntl]「偶然の」marginalization[máːrdʒənəlaɪz ɛɪʃən]「疎外」(marginalize A「Aを周辺に追いやる」「Aを主流から追い出す」)

NO 42



【1】 [英文解釈] 《東京大》

解答時間 15 分

次の英文を読み、下線部(ア), (イ), (ウ)を和訳せよ。ただし、下線部(ア)の it と、下線部(イ)の this が、それぞれ何を意味するかを明らかにすること。

How can the capacity for solitude be cultivated? With attention and respectful conversation.

Children develop the capacity for solitude in the presence of an attentive other. Imagine a mother giving her two-year-old daughter a bath, allowing the girl to daydream with her bath toys as she makes up stories and learns to be alone with her thoughts, all the while knowing her mother is present and available to her. Gradually, the bath, taken alone, becomes a time when the child is comfortable with her imagination. Attachment enables solitude.

One philosopher has a beautiful formulation: “Language ... has created the word ‘loneliness’ to express the pain of being alone. And it has created the word ‘solitude’ to express the glory of being alone.” (ア)Loneliness is emotionally and even physically painful, born from a lack of warmth in early childhood, when we need it most. Solitude — the capacity to be contentedly and constructively alone — is built from successful human connection at just that time. But if we don’t have experience with solitude — and this is often the case today — we start to equate loneliness and solitude. This reflects the poverty of our experience. If we don’t know the satisfaction of solitude, we only know the panic of loneliness.

Recently, while I was working on my computer during a train ride from Boston to New York, we passed through a magnificent snowy landscape. (イ)I wouldn't have known this but for the fact that I happened to look outside on my way to get a coffee. Then I noticed that every other adult on the train was staring at a computer. (ウ)We deny ourselves the benefits of solitude because we see the time it requires as a resource to use more profitably. These days, instead of using time alone to think (or not think), we hurry to fill it with some digital connection.

【2】 [英作文] 《京都大》

解答時間 20 分

次の日本語を英訳しなさい。

子供のころには列車での旅行というのは心躍るものであった。年に一度、夏休みに祖父母の家に行くときには、何時間も列車に乗ると考えただけでわくわくした。今では長距離列車を見ても、子供のころのように気分が高まることはないが、大きな駅のホームに日本各地に向かうさまざまな列車が並んでいる光景は鮮明に覚えているし、発車の瞬間の独特の高揚感を思い出すこともある。

【1】 solitude [sɒlətjù:d] 「孤独」 attentive [əténtiv] 「」 contentedly (contented [kənténtid]) 「満足して」 constructively (constructive [kənstrʌktiv]) 「建設的に」 magnificent [mægnífəsnt] 「壮大な」「崇高な」

【3】 〔長文読解〕《大阪大》

解答時間 20 分

次の英文を読んで、以下の設問に答えなさい。

On the evening of 15 February 1894, a man was discovered in the park near the *Royal Observatory at Greenwich in a most distressing condition: it appeared that he had been carrying or otherwise handling some explosive which had gone off in his hands. He later died from his injuries. The fact that he had been in Greenwich Park naturally ①provoked speculation: was he attempting to blow up the Observatory? Around this puzzling and ambiguous incident *Joseph Conrad constructed, in *The Secret Agent*, a story of a double agent who had been instructed by a foreign power to blow up the Greenwich Observatory and so provoke outrage at what would be perceived as an attack on science or technology itself, the idea being that ②this would be a much more subtly ③unsettling attack on society than any assault on a prominent individual or group of innocent people.

By 1894, Greenwich had acquired a peculiar significance: it not only marked 0° longitude, it also ((a)) for the standardization of time. For much of the nineteenth century different towns in Britain kept their own time, and travellers from one place to another would often have to reset their portable *timepieces on arrival. But the development of the railways made it increasingly important to dispose of ④these local variations, and 1852 saw the introduction of a standard ‘Railway Time’, as it was called. Finally,

in 1880, Parliament passed the Definition of Time Act, which introduced a universal time, this being defined by the time on the Observatory clock at Greenwich. ^(A)This, as we might imagine, could well have induced in some quarters the same resentment as the idea of a single European currency does in others today, though whether feeling ran sufficiently high as to motivate the blowing up of the Observatory is a matter for debate.

The idea of a standard time implies a standard timepiece, which raises the question of what it is for a timepiece to be entirely accurate. I discover that the *grandfather clock is slow by noticing a ^③discrepancy between it and my 1950s wristwatch. But on comparing my wristwatch with your digital watch, bought only last week, I discover that my watch is losing a few minutes every day. And ((b)) we to judge your timepiece against the standard of a *caesium clock, we should no doubt discover some further discrepancy. But this process must have a limit. ^(B)Eventually, we arrive at a means of measuring time that we take to be as accurate as anything can be, and we take this to be our standard, ((c)) to which all other timepieces are to be judged. Now, does it make sense to inquire, of this standard, whether it is truly accurate? This may strike one as a strange question. Surely, one can ask of any means of time-measurement whether it is truly accurate or not, a truly accurate clock being one that judges two adjacent periods (for example, successive swings of a pendulum) to be of the same ^④duration when and only when they are indeed of the same duration. But here we come up against a problem. There is simply

no way of telling, for certain, that anything ((d)) this requirement. We can only compare one timepiece with another.

Although we can perform a test that will show some kinds of timepiece to be more accurate than others, it is impossible to tell whether an instrument is 100 per cent accurate since ((e)) one has to judge accuracy by is other instruments, whose accuracy can always be called into question.

*注 Royal Observatory at Greenwich グリニッジ天文台

Joseph Conrad イギリスの小説家

timepiece(s) 時計

grandfather clock 床置き大型振り子時計

caesium clock (誤差が10万年に1秒といわれる)セシウム時計

設問(1) 本文中の下線部①～④を他の語句で置き換えるとすれば、どれが最も適切か。それぞれ(イ)～(ニ)からひとつ選び、記号で答えなさい。

- | | |
|------------------|---------------------|
| ① (イ) angered | (ロ) insulted |
| (ハ) invited | (ニ) proved |
| ② (イ) disturbing | (ロ) floating |
| (ハ) moving | (ニ) unsuccessful |
| ③ (イ) crack | (ロ) difference |
| (ハ) discussion | (ニ) dissatisfaction |
| ④ (イ) endurance | (ロ) length |
| (ハ) location | (ニ) type |

設問(2) 本文中の空所((a))～((e))を埋めるのに最も適切なものを、それぞれ(イ)～(ニ)からひとつ選び、記号で答えなさい。

(a) (イ) meant (ロ) ran (ハ) sat (ニ) stood

(b) (イ) did (ロ) if (ハ) should (ニ) were

(c) (イ) according (ロ) concerning
(ハ) owing (ニ) regarding

(d) (イ) arrives (ロ) judges
(ハ) makes (ニ) meets

(e) (イ) all (ロ) every (ハ) that (ニ) which

設問(3) 本文中の下線部(i) **this**の意味内容を日本語で簡潔に説明しなさい。

設問(4) 本文中の下線部(ii) **these local variations**の意味内容を日本語で簡潔に説明しなさい。

設問(5) 本文中の下線部(A)の大意に最も近いものを(イ)～(ニ)からひとつ選び、記号で答えなさい。

- (イ) グリニッジ天文台の爆破事件がヨーロッパ中で反感を招いたかどうかは、議論の余地がある。
- (ロ) 標準時の導入は、ヨーロッパ統一通貨の導入に対するのと同様の反感を伴ったかもしれない。
- (ハ) グリニッジ天文台の時計は、ヨーロッパの通貨のように世界のあらゆる場所で通用するものであり、大変便利である。
- (ニ) グリニッジ天文台の時計が15分ごとに鳴るようになり、それがヨーロッパ中で議論の的となった。

設問(6) 本文中の下線部(B)の意味を日本語で表しなさい。

NO 43



【1】 [英文解釈] 《東京大》

解答時間 15 分

以下の英文を読み、下線部(ア),(イ),(ウ)を和訳せよ。なお、文章中の Fred は、著者の両親が飼っている大型のリクガメの名前である。

Last July, I went to Honolulu to meet Fred and to spend the summer with my parents. My parents and I have a warm relationship, even though, or perhaps because, I don't speak to or visit them frequently; until my most recent trip there, the previous July, I hadn't seen them in six years. I live in New York, and they live in Hawaii, and (ア)while it is true that traveling to the islands requires a certain commitment of time, the real reason I stayed away is that there were other places I wanted to visit. Of all the gifts and advantages my parents have given me, one of the greatest is their conviction that it is the duty of children to leave and do what they want, and the duty of parents not just to accept this but to encourage it. When I was 14 and first leaving my parents — then living in East Texas — to attend high school in Honolulu, my father told me that any parent who expected anything from his child was bound to be disappointed, because (イ)it was foolish and selfish to raise children in the hope that they might someday pay back the debt of their existence; he has maintained this ever since.

(ウ)This philosophy explains their love for a pet that, in many ways, contradicts what we generally believe a pet should be. Those of us with animals in our lives don't like to think of ourselves as having expectations for them, but we do. We want their loyalty and

affection, and we want these things to be expressed in a way that we can understand. Fred, however, provides none of these things. Although he is, in his way, friendly, he is not a creature who, you feel, has any particular fondness for you.

【2】 [英作文] 《京都大》

解答時間 20 分

次の日本語を英訳しなさい。

人と話していて、音楽でも映画でも何でもいいが、何かが好きだと打ち明けると、たいていはすぐさま、ではいちばんのお気に入りは何か、ときかれることになる。この問いは、真剣に答えようとするれば、かなり悩ましいものになりうる。いやしくも映画なり音楽なりの愛好家である以上、お気に入りの候補など相当数あるはずであり、その中から一つをとるには、残りのすべてを捨てねばならない。

【1】 conviction [kən'vɪkʃən] 「確信」 be bound to V 「きっと V する」 debt [det] 「負債」 「恩義」 contradict A [kən'trædɪkt] 「A に矛盾する」 「A と食い違う」

【3】 〔英文解釈〕《京都大》

解答時間 40 分

次の文章の下線をほどこした部分(1)～(3)を和訳しなさい。

The word ‘history’ has two senses: what happened in the past, and what we say in the present about what happened in the past. In the first sense, history as past events is imagined as a country stretched out ‘behind’ us which we could visit if only we had a time-travel machine. History as the surmises, interpretations and narratives constructed today is based on what those past events left for us — it survives in the form of documents, letters, diaries, ruins unearthed by the archaeologist, artefacts known or judged to be old. These are the residue of what has otherwise gone; historians study and arrange them, like pieces of an incomplete jigsaw puzzle, in order to fashion a coherent story. History, in the sense of past time, is accessible only through history in the sense of today’s incomplete jigsaw puzzle; we can get at it in no other way.

Among the indispensable resources of the historian are contemporary accounts of past events written by witnesses. Of course these accounts have to be approached with scepticism; the historian must remember the human inclination to dramatise, enlarge a share or minimise a responsibility, write with bias, distort the facts whether deliberately or unconsciously, ‘spin’ the events or tell outright lies. (1) Even so, first-hand reports are valuable and important. Without diaries and reports, memoirs, newspapers and other contemporary records, historians would have a very hard if not impossible time. This was what Thomas Carlyle had in mind when he defined history as ‘a kind of distilled newspapers’, though

of course he thereby ignores the task of checking and interpretation that the historian uses to turn those records into an organised whole. Moreover a great deal of the raw material used by historians consists of other less interesting factual records, such as lists of names, account books, legal documents, and the like; a far cry from, say, diary entries and personal letters, reportage and memoir.

It is these latter accounts, though, that give the freshest and most vivid impression of the past, however much spin and bias they contain. The documentary raw material of history has the immediacy of presence, the directness that characterises communication from someone who was there and felt and saw the things reported. Any policeman will tell you that four witnesses at the scene of an accident will give four different stories of what happened; so we must accept that every contemporary account is one person's account, filtered through subjectivity and the often unreliable channel of memory. ⁽²⁾Nevertheless it is impossible not to be gripped, absorbed and often moved by letters, diaries and court records. It is a quite different experience from reading novelised versions of the events, and even historical accounts of them. The consciousness that the writer was there makes a big difference. If, as you read, you recall the cynical view of Santayana that 'history is a pack of lies about events that never happened told by people who weren't there', you might not be able to resist a smile. ⁽³⁾He meant today's historians writing about the past; but the same applies to the creators of their resources. Some letters and diaries might indeed be a pack of lies, and their authors might not really

have been where they claimed to have been — but it is reasonable to suppose that most are the authors’ version of the truth. And the fact that they were written close to the described events makes them compelling.

【3】a surmise[sərmáiz]「推測」unearth A「A を発掘する」an artefact[á:rtəf ækt]「人工物」「人工遺物」residue[rézədjù:]「残物」coherent[kouhíerənt]「首尾一貫した」scepticism[sképtisizem]「懐疑」dramatise A「A を劇化する」「A を大げさに表現する」distort A「A を歪める」an outright lie「真っ赤な嘘」distill A[distíl]「A を蒸留する」factual「事実に基づく」reportage[rèpə:tá:ʒ]「報道記事」memoir[mémwa:r]「回顧録」「自叙伝」immediacy[ɪmí:diəsi]「直接性」novelise A「A を小説風にする」cynical[sínikel]「シニカルな」「皮肉っぽい」compelling「強制的な」「有無を言わせない」

NO 44



【1】〔英文解釈〕《東京大》

解答時間 15 分

以下の英文を読み.下線部(ア),(イ),(ウ)を和訳せよ。下線部(イ)を訳す際には,“that same pool”が何を指しているかを明らかにせよ。

The social psychologist and writer Daniel Gilbert suggests that human beings are “works in progress that mistakenly think they’re finished.” And he claims, “the person you are right now doesn’t remain as it is. It is as temporary as all the people you’ve ever been. The one constant in our lives is change.” (ア)Time is a powerful force, he says, and one that perpetually revises our values, personalities, and preferences in everything from music and the places we would like to go to friendship.

Researchers at the University of Edinburgh, who conducted the longest-ever study of the stability of human character, have come to a similar conclusion, finding that those qualities that seemed to mark us as teenagers could be almost gone in our later lives. Characteristics might appear stable over short periods of time but change over decades. The researchers used data taken from a part of the 1947 Scottish Mental Survey, which tracked development in a pool of 70,805 children. They used a smaller sample of 1,208 fourteen-year-olds to study personality stability in the kids as they went from being adolescents to adults. The survey had identified six particular characteristics: self-confidence, determination, mood stability, sincerity, originality, and the desire to learn. (イ)In

2012, an attempt was made to track down that same pool of participants and, of those found, agreed to take part in the continued research. They were asked to rate themselves on these same six characteristics and the degree to which they remained dominant factors in their behavior: family members, partners, and friends close to the participants were also asked to assess the continued presence of the earlier characteristics. The results determined that (ウ)while some of these characteristics remained steady over shorter periods of the participants' lives, most of them, with the exception of mood stability, had changed markedly, sometimes vanishing entirely.

【2】〔英作文〕《京都大》

解答時間 20 分

次の文章を英訳しなさい。

人間の性格は見かけよりも複雑なので、相手のことが完全に分かることなどあるはずがない。とは言うものの、初対面の人物とほんの少し言葉を交わしただけで、その人とまるで何十年も前からつきあいがあったかのような錯覚に陥ることがある。こうしたある種の誤解が、時として長い友情のきっかけになったりもする。

【3】〔英文解釈〕《京都大》

解答時間 40 分

次の文章の下線をほどこした部分(1)～(3)を和訳しなさい。

The life of a physicist can be a lonely one. Imagine this: You sit down in an airplane, and the person next to you asks you what you do for a living. You reply that you're a physicist. From here, the conversation can go one of two ways. Nine times out of ten, the first thing out of his or her mouth is something along these lines: "Physics? I hated that class!"

(1)You'll then spend the rest of the trip (or party, or elevator ride, or date) apologizing for the emotional trauma that physics has apparently inflicted on your friend. These random encounters often reveal an almost joyful contempt, reserved specifically for the fields of physical science and mathematics. "Oh, I'm terrible at algebra!" for example, is said in an almost boastful tone, in a way that "I barely even know how to read!" never would. But why?

Physics has a somewhat unfair reputation for being hard, impractical, and boring. Hard? Perhaps. Impractical? Definitely not. Indeed, when people try to "sell" physics to the public, it is almost always in terms of how it can be used to build bridges or launch rockets — that is, how physics is ultimately the foundation for engineering or chemistry.

But boring? That's where we really take issue. (2)The problem, as we see it, is that the practical side of physics is almost always put forward at the expense of the interesting side. Even folks with technical focuses such as engineering and computer science typically don't get past mechanics and electromagnetism to the really

fun stuff. And that's a shame, because quite frankly there has been very little cutting-edge research done on pulleys in the past few years.

This hostility to physics seems to be deep-rooted, and makes it difficult to have discussions without discouraging an audience. In starting a scientific conversation with a "civilian," we promoters of physics often feel like we're trying to force people to eat their vegetables, and rationalize it in the same way. We never begin physics discussions with "It's fun!" but almost always with "It's necessary," which naturally drains all of the fun out of it.

In an era when new technologies are constantly emerging, scientific literacy should be fundamental. On the other hand, it isn't necessary that you have four extra years of college sciences to understand them. You don't need to have a detailed knowledge of exactly how the physics works to appreciate the revolutions in quantum computing or cosmology. It is important, rather, to understand *why* these developments are significant, and how they will change technology and our lives.

And it's not simply that people need to understand a particular theory. Physics is the model inductive science, and by understanding how science proceeds, people are better able to make informed decisions about issues such as global warming. The hope is that we are more prepared to refute people who disagree with us by offering facts rather than simply insisting "No."

⁽³⁾The United States, in particular, has an immense problem

with science and mathematics education, with high school students performing well below average compared to those in other developed countries. But we cannot limit ourselves to *only* blaming teenagers, or their teachers. The problem is far-reaching, affecting all walks of life.

【3】 a physicist[fízisist]「物理学者」 nine times out of ten「十中八九」 trauma[trɔ:mə]「トラウマ」 inflict A on B[inflikt]「AをBに与える」 contempt[kəntémt]「軽蔑」「嘲笑」 algebra[ældʒəbrə]「代数学」 be boastful[bóustfəl]「自慢している」 a reputation[rəpjuteiʃən]「評判」 impractical[impræktikəl]「非実用的な」 put forward A「Aを提唱する」 electromagnetism「電磁気学」 cutting-edge「最先端の」 a pulley[púli]「滑車」 rationalize A[ræʃenəlaiz]「合理的な説明をする」 drain A out of B[drein]「BからAを奪う」 scientific literacy「科学についての知識や能力」 quantum[kwántəm]「量子」 cosmology[kəzmólədʒi]「宇宙論」 inductive[induktiv]「帰納的な」 be prepared to V「Vする用意がある」 refute A[rifjú:t]「反駁する」 immense[imméns]「計り知れない」「大きな」 far-reaching「広範囲な」

NO 45

【1】〔英文解釈〕《大阪大》



解答時間各 15 分

次の英文(A)と(B)の意味を日本語で表しなさい。

(A) Education as a right, rather than a privilege, was a feature of the last years of the nineteenth century. This was partly a consequence of economic change; only when the national economy could afford to educate all the young, and dispense with their labour, could compulsory education become a reality.

(B) Every good scientist is a skeptic — the very premise of scientific inquiry is to not believe something unless there is compelling evidence for it and against all reasonable alternatives. The problem is that scientists aren't always skeptics in equal measure.

【1】 privilege[prɪvəlɪdʒ]「特権」 dispense with A[dispəns]「Aなしで済ます」 compulsory education [kəmˈpʌlsəri]「義務教育」 skeptic [skɛptɪk]「懐疑的な」 premise [prémis]「前提」 inquiry [ɪnkwáɪəri]「質問」「質疑」 compelling [kəmˈpɛlɪŋ]「説得力のある」「強制的な」 in equal measure[méʒə] ((形式))同等に [大いに, 十分に, ある程度]

【2】 〔長文総合〕《大阪大》

解答時間 20 分

次の英文を読んで、以下の設問に答えなさい。

Sailors have long known that whales make strange musical noises. Yet it wasn't until recording techniques were developed that anyone could listen to whale songs ((a)) their entirety. It was, in fact, military science that first collected the evidence. ((b)) the cold war, the US government conducted secret research into how sound travels underwater. The Americans were looking for ways to locate enemy submarines, and to hide their own. They knew that sound travels five times faster underwater than it does through the air, but they also found that it travels at different speeds in different layers of the ocean, fastest of all at the bottom. ①This may seem surprising, but as David Rothenberg explains: “②The denser the medium, the faster the molecules shake as the sound wave goes through it.”

((c)) listening to the ocean, the scientists heard low *moaning and rumbling noises that they gradually learned to identify (and dismiss) as the sound of living creatures. These turned out to be great whales communicating with one another in the deep sound channels, where their utterances travelled ((d)) hundreds, even thousands of miles.

By listening to **humpback whale songs through underwater microphones, scientists discovered that whales do not cry and moan randomly. The songs ? always sung by males ? had long-range structures, sometimes lasting for hours. They were shaped

like any good musical composition, with ***themes, phrases, climaxes, resolution, and dying away. Moreover, the songs were repeated after a pause. They seemed to be transmitted to other whales living in the same area who sang them too. Different groups in other oceans had their own distinctive songs. The songs were too long and formal merely to be passing on simple information about females, food or the ocean floor. Strangest of all, they underwent slow but continuous evolution. Researchers who came back summer after summer noticed subtle changes in the songs each year, all the whales in the area picking up the changes. This means that whales are very different from birds, those other well-known singers of the natural world, whose songs remain stable over time. Whereas today's nightingales may sound very similar to the ones that Shakespeare heard, a whale researcher will complain that the great whale singers of the 1970s have gone now, and that the music favored by today's youngsters is entirely different.

③ Whales became big, so to speak, when endangered species caught our imagination in the 70s. The idea that the world's largest creatures were singing at the bottom of the ocean had great emotional power. Some musicians even went out in boats to play to them. Did the whales respond? The musicians thought so. It was all meant to be a homage, an inter-species get-together, but it had to stop when the Marine Mammal Protection Act forbade anyone from harassing the animals and classed music as a form of harassment.

Some people warn that because of motorized shipping and

****seismic exploration of the ocean floor by oil companies, the seas are getting much noisier. There is evidence that whales are trying to sing louder to make themselves heard; furthermore, recent sonar tests have been known to kill whales.

We know that whale songs are complex messages, but we still don't know what they mean or what we could learn from them, and now they may be (e) threat.

[注]

*moaning and rumbling うめき, うなる

**humpback whale ザトウクジラ

***themes, phrases, climaxes, resolution テーマ, 楽句, クライマックス, (不協和音の)解決

****seismic 地震(性)の

設問(1) 本文中の(a)~(e)にあてはまるもっとも適当な語を, (イ)~(フ)から一つ選び, 記号で答えなさい(同じ語を二度選んではいけません)。

(イ) across (ロ) while (ハ) against (ニ) in
(ホ) during (ヘ) at (ト) among (チ) under

設問(2) 本文中の下線部①のThisが指し示す内容を, 日本語でわかりやすく説明しなさい。

設問(3) 本文中の下線部②の意味を日本語で表しなさい。

設問(4) 本文では, クジラと鳥はどのような点で異なると述べているか。日本語でわかりやすく説明しなさい。

設問(5) 本文中の下線部③にもっとも近い意味の表現を、(イ)～(ホ)の中から一つ選び、記号で答えなさい。

- (イ) Whales became mature.
- (ロ) Whales grew larger.
- (ハ) Whales' numbers increased.
- (ニ) Whales attracted a lot of attention.
- (ホ) Whales came to live longer.

設問(6) 本文の内容に合うものを(イ)～(ホ)の中から一つ選び、記号で答えなさい。

- (イ) Researchers had long suspected that whales communicated with each other before the recording techniques were fully developed for underwater research.
- (ロ) Years of intensive research on whale songs uncovered that they are related to mating rituals.
- (ハ) Female whales sing in a very different way from male whales.
- (ニ) Some musicians intended to harass whales by playing music underwater.
- (ホ) It is not allowed to play music to whales any more because music is thought to disturb them.

NO 46

【1】 [英文解釈]



解答時間 30分

次の英文の下線部(1), (2)を和訳せよ。

(1)At first sight it is curious that our own offences should seem to us so much less heinous than the offences of others. I suppose the reason is that we know all the circumstances that have occasioned them and so manage to excuse in ourselves what we cannot excuse in others. We turn our attention away from our own defects, and when we are forced by untoward events to consider them find it easy to condone them, For all I know we are right to do this; they are part of us and we must accept the good and the bad in ourselves together. But (2)when we come to judge others it is not by ourselves as we really are that we judge them, but by an image that we have formed of ourselves from which we have left out everything that offends our vanity or would discredit us in the eyes of the world. To take a trivial instance ; how scornful we are when we cater someone out telling a lie; but who can say that he has never told not one, but a hundred?

(注) heinous[héinəs] 「極悪な」 untoward 「好ましくない」 condone[kəndoun] 「罪を許す」 「大目に見る」

【1】 vanity[væniətɪ] 「虚栄心」 discredit A[diskrédit] 「A を捨て去る」 cater A out[kéitər] 「A を押さえつける」

【2】〔英作文〕《京都大》

解答時間 20 分

次の文章を英訳しなさい。

私の意見では、現代の若者は性別を問わず自分で調理できることが大切である。料理をおいしく仕上げるためには豊かな想像力や手先の器用さが要求されるので、心身の健康にとっても良い。食材に意識的になれば自然への関心も高まる。さらに、料理で友人をもてなすことができると、あるいは人と共同して料理ができると、絆^{きずな}が深まることは間違いない。

【3】 Norwegian[nɔːrwei] 「ノルウェー」 incomprehensible[ɪnkəmˈpriːhənsəbl] 「理解できない」 presumably [pri(:)zjuːməbli] 「おそらく」 go astray[əˈstreɪ] 「道に迷う」 a riddle[ˈrɪdl] 「なぞ」 whereabouts 「居場所」 valiant[væljənt] 「勇ましい」 「勇敢な」 telemetry[tələˈmɛtri] 「遠隔測定法」 revolutionize A[rɛvəlúːʃənəɪz] 「A に大変革を起こす」 transmit A[trænsˈmɪt] 「A を伝達する」 detect A[dɪˈtɛkt] 「A を探知する」 「A を見抜く」 keep track of A 「A を追跡する」 on end 「連続して」 preordain A[priːˈɔːdeɪn] 「あらかじめ運命づける」 「前もって定める」 navigate A[nævəˈɡeɪt] 「巡航する」 「進む」 at the mercy of A 「A のなすがまま」 scent[sent] 「におい」 an appetite[əˈpɛtəɪt] 「食欲」 advent[ædˈvent] 「登場」 「出現」 enormous[ɪnˈɔːrməs] 「巨大な」 「ものすごい」

【3】〔英文解釈〕《京都大》

解答時間 40 分

次の文章の下線をほどこした部分(1)～(4)を和訳しなさい。

During his failed attempt to reach the North Pole on foot in the spring of 1895, Norwegian explorer Fridtjof Nansen encountered several sets of fox footprints on the ice north of the 85th parallel, several hundred kilometers from the nearest dry land. “What in the world was that fox doing up here?” he wrote in his journal. “It is incomprehensible what these animals live on up here, but presumably they are able to snap up some small crabs in the open waterways. But why do they leave the coasts? That is what puzzles me most. Can they have gone astray?”

Early attempts to solve some of these riddles only added to the mystery. During the 1970s a research team spent several years trying to track the winter movements of Arctic foxes in northern Alaska. (1)The animals were fitted with numbered ear tags, released, and their whereabouts were then recorded. Although next to nothing was revealed about how they got to various places, due to limitations of the techniques being employed, deep into the high Arctic, more than 2000 kilometers away, is where some were recovered. In a valiant effort to learn more, the team decided to try out radio telemetry, the technology that had revolutionized wildlife tracking in the early 1960s. (2)The target may be followed to wherever it goes via a radio collar that is fitted to the animal being investigated, which transmits a signal that researchers on foot or in a plane can detect with precision. “We learned absolutely nothing,” says one of the researchers. “The place is simply too big and the

foxes are too mobile. We would catch one and put a collar on it and then we would never hear the signal again. They just disappeared — gone outside the ability of the plane to keep track of them.”

The thought of an Arctic fox wandering around for months on end, under such harsh conditions, continues to raise many questions. ⁽³⁾Is there some preordained pattern that the animals follow or are the journeys random? If not the latter, how do they navigate in an icescape that offers no permanent landmarks, that drifts and spins at the mercy of the currents, melts and freezes according to the weather, and seemingly has not much to offer in the way of a scent trail to follow for satisfying their appetites?

Even the advent of satellite-based tracking in the early 1990s did not provide an immediate answer. The first collars, which required large batteries, were far too heavy for Arctic foxes. ⁽⁴⁾But now, at last, the technology has caught up, in the form of light, battery-powered devices tailored for the Arctic fox, including one equipped with an antenna laced with red pepper to discourage animals from gnawing it off. Last year, a Canadian team published results of a satellite-tracking study of the Bylot Island foxes. The findings provide more evidence that Arctic foxes regularly travel enormous distances. Although it is too early to say for sure, it is possible that foxes decide to go onto the ice based partly on how much food is available on land in the autumn.



解答時間 30分

次の英文(1)(2)の下線部を和訳しなさい。

History is read by different people for various reasons; it has many uses and values. ⁽¹⁾To me, its chief but not its only value is poetic. Its poetic value depends on its being a true record of actual happenings in the past. For the mystery of time past continually enthralls* me. Here, long before us, dwelt folk as real as we are today, now utterly vanished, as we in our turn shall vanish. History can miraculously restore them to our vision and understanding, can tell us a little of what were their hopes and fears; their words and works. ⁽²⁾The curtain of cloud that hides the scenes of the past is broken here and there, and we have magic glimpses into that lost world, which is as actual as our own, though placed on another step of the moving staircase of time. Forward we cannot see at all, backward we can see fitfully and in part. In that strange relation of past and present, poetry is always inherent, even in the most prosaic details, in Greek potsherds** and Roman stones, in Manor rolls and Parliamentary reports, all hallowed in our imagination by the mere passage of the years.

(注) *enthrall A[enθrɔ:l] 「A を魅了する」

**a potsherd 「陶器のかげら」(pot+shard(破片))

【2】 fitfully[fitfə:l] 「断続的な」「気まぐれな」 prosaic[prouzéiik] 「散文体の」「面白くない」 hallow[háelou] 「A を神聖化する」

【2】〔英作文〕《京都大》

解答時間 20 分

次の文章を英訳しなさい。

今日、睡眠不足は見過ごせない問題となっている。原因の一つは、社会全体が深夜も多くの人が起きていることを想定して動いていることである。照明器具の発達も、我々の体内時計を狂わせているのかもしれない。その一方で、多くの学校や会社の始まる時間は変わっていない。こうして睡眠不足が生まれやすくなり、日中の集中力の低下を引き起こすのだ。

【3】〔英文解釈〕《京都大》

解答時間 40 分

次の文章を読んで、下線部を和訳しなさい。

I chose the specialty of surgery because of Matron, that steady presence during my adolescence. “What is the hardest thing you can possibly do?” she asked when I went to her for advice. I squirmed, “Why must I do what is hardest?” She said, “Because, Marion, you are an instrument of God. Don’t leave the instrument sitting in its case. Play! Leave no part of your instrument unexplored. (A) Why settle for ‘Three Blind Mice’ when you can play the ‘Gloria’?”

“But, Matron, I can’t dream of playing Bach, the ‘Gloria’ . . . ,” I protested. I’d never played any kind of instrument. I couldn’t read music. “Not Bach’s ‘Gloria.’ Yours!” she said, “Your ‘Gloria’ lives within you.”

(1) I was temperamentally better suited to a cognitive discipline, to an introspective field — internal medicine, or perhaps psychiatry. The sight of the operating theater made me sweat. The idea of holding a surgical knife caused pain in my stomach. Surgery was the most difficult thing I could imagine. And so I became a surgeon.

Thirty years later, I am not known for speed, or technical genius. Say I adopt the style and technique that suits the patient and the particular situation and I’ll consider that high praise. (2) I get encouragement from my fellow physicians who come to me when they themselves must suffer the knife. They know Marion Stone will be as involved after the surgery as before and during. They know I have no use for sayings such as “When in doubt, cut it out” or “Why

wait when you can operate” other than for how reliably they reveal the shallowest intellects in our field. My father, for whose skills as a surgeon I have the deepest respect, says, “The operation with the best outcome is the one you decide not to do.” Knowing when not to operate, knowing when to call for the assistance of a surgeon of my father’s caliber — that kind of “brilliance” goes unheralded.

On one occasion with a patient in grave peril, I begged my father to operate. He stood silent at the bedside. In his taut expression I saw complete concentration. With utmost care he weighed one option against another. At last, he shook his head, and turned away. I followed. “Dr. Stone,” I said, using his title though I longed to cry out, *Father!* “An operation is his only chance,” I said. In my heart I knew the chance was infinitesimally small, and the first whiff of anesthesia might end it all. My father put his hand on my shoulder. He spoke to me gently, “Marion, remember (B)you shall not operate on the day of a patient’s death.”

【3】 specialty[spéʃelti]「専門」 a surgery[sə:rdʒeri]「外科」 adolescence[ˈædələsns]「青春時代」 squirm[skwɜ:rm]「もがく」 temperamentally[tɛmpərəméntli]「性格的に」 cognitive[kágnətív]「認識の」 psychiatry[saikáiətri]「精神医学」 caliber[káeləbər]「力量」 go unheralded「認められないまま」(unheralded 警告または発表なしで)grave[greiv]「重大な」 peril[pérel]「危機」 utmost[ʌtmòust]「最大の」 infinitesimally[ínfínitésimel]「限りなく」 anesthesia[ˈænesθí:ʒə]「麻酔」

NO 48 〈L&EC〉



〔リスニング選択者〕

※教材 当日配布

〔英作文選択者〕

【1】 〔自由英作文〕《大阪大》

解答時間 20 分

インターネットの Q&A サイトに中学 2 年生から次のような相談がありました。

私は、はっきり言って勉強が嫌いです。特に嫌いなのが英語と数学です。一生外国に行くつもりなんかないし、日本では日本語が使えるれば生きていけるのに、なぜ使う必要もない外国の言葉を、こんなに一生懸命勉強するのかわかりません。数学もそうです。買い物をするのに方程式や図形はいりません。なぜ x や y を長々と書きまくるのか、全然理解できません。他の科目もいっぱいおぼえさせられるので嫌いです。(でも体育や音楽は楽しいから好きです。)

この悩みをお父さんに言っても、ただ勉強しなさいと言うだけです。でも、正月におじさんに聞いたところ、お父さんも中学の時は全然勉強しなかったそうです。なぜ私は勉強しなければならないのでしょうか？

さて、あなたならこの相談者にどのようなアドバイスをしますか。70 語程度の英語で相談者へのアドバイスを書きなさい。

【2】 〔英作文〕《大阪大》

解答時間 20 分

次の日本語の下線部の意味を英語で表しなさい。

変化をどう受け入れていくかで人生が変わっていきます。変化を拒絶すれば、思いどおりにならない現実に直面し、ストレスを感じることでしょう。「昔は良かったのに」といつまでも悔やんだり、懐かしんで過ごすことになります。「変化は当たり前のこと」と柔軟に受け入れていけば、人生の流れと調和しながら生きることができます。

【3】 〔英作文〕《大阪大》

解答時間 20 分

次の日本語の下線部の意味を英語で表しなさい。

幼稚園でほんとうに自由遊びをさせている幼稚園は、保護者の評判が悪いんです。「先生がなんにもしてくれへん」と言うて。ところが、ほんとうに子どもに自由に遊ばせている先生というのは、すごいエネルギーがいるんです。子どもはいろんなことをするから、危ないと思いながら、ずっと見守っていなければならないでしょう。これは、ある程度、腹がすわってないとできない。

《出典》安野光雅「人が、ついとらわれる心の錯覚」 / 日本エッセイストクラブ（編）「ネクタイと江戸前」 / 藤野由希子「世間体にしばられない生き方「本音で生きる」ための22のステップ」

【4】 〔正誤問題〕《東京大》

解答時間 10 分

次の英文の段落(21)～(25)にはそれぞれ誤りが一つある。誤った箇所を含む下線部を各段落から選び、マークシートの(21)～(25)にその記号をマークせよ。

(21) The term “documentary” [a]emerged awkwardly out of early practice. When entrepreneurs in the late nineteenth century first began to record moving pictures of real-life events, [b]some called what they were making “documentaries.” The term did not stabilize for decades, however. Other people called their films “educationals,” “actualities,” “interest films,” [c]or perhaps referred to their subject matter — “travel films,” for example. John Grierson, a Scot, decided to use this new form in the service of the British government and invented the term “documentary” [d]by applying

to a work of the great American filmmaker Robert Flaherty. He defined documentary as the “artistic representation of actuality” — a definition that has proven durable probably [e]because it is so very flexible.

(22) Documentary film began in the last years of the nineteenth century [a]with the first films ever projected, and it can take many forms. It can be a trip to exotic lands and lifestyles, as was *Nanook of the North* (1922). It can be a visual poem, such as Joris Ivens’s *Rain* (1929) — a story about a rainy day, [b]is set to a piece of classical music, in which the storm echoes the structure of the music. It can be [c]an artful piece of propaganda. Soviet filmmaker Dziga Vertov, who proclaimed that fiction cinema was poisonous and dying and [d]that documentary film was the future, made *Man with a Movie Camera* (1929) as propaganda [e]both for a political regime and for a film style.

(23) What is a documentary? A simple answer might be: a movie about real life. And that is precisely the problem: documentaries are *about* real life; they are not real life. They are [a]not even windows onto real life. They are portraits of real life, [b]using real life as their raw material, constructed by artists and technicians who make numerous decisions about [c]what story to tell to whom and for what purpose. You might then say: a movie that does its best to represent real life and [d]that it doesn’t manipulate it. And yet, [e]there is no way to make a film without manipulating the information. Selection of topic, editing, and mixing sound are all manipulations. Broadcast journalist Edward R. Murrow once said,

“Anyone who believes that every individual film must represent a ‘balanced’ picture knows nothing about either balance or pictures.”

(24) The problem of deciding how much to manipulate [a]is as old as the form. *Nanook of the North* is considered one of the first great documentaries, but its subjects, the Inuit, assumed roles at filmmaker Robert Flaherty’s direction, [b]much like actors in a fiction film. Flaherty asked them to [c]do things they no longer did, such as hunt for walrus* with a spear, and he [d]represented them as ignorant about things they understood. At the same time, Flaherty built his story from [e]his own experience of years into living with the Inuit, who happily participated in his project and gave him plenty of ideas for the plot.

注 *walrus セイウチ

(25) The importance of documentaries is [a]linked to a notion of the public as a social phenomenon. The philosopher John Dewey argued persuasively that the public — so crucial to the health of a democratic society — [b]is not just individuals added up. A public is a group of people who can act together for the public good [c]and so can challenge the deep-seated power of business and government. It is an informal body that can [d]come together in a crisis if necessary. There are as many publics as there are occasions and issues to call them forth. We can all be members of any particular public — [e]if we have a way to communicate each other about the shared problems we face. Communication, therefore, is the soul of the public.

NO 49 補講 3

〔長文総合〕 《大阪大》



解答時間 20 分

次の英文を読んで、以下の設問に答えなさい。

If you look in a mirror you'll see a face that looks at first sight bilaterally symmetrical. Your eyes are about equidistant from your nose. Your nose itself seems like a symmetrical structure. The same can be said of your mouth. Of course your hairline may be asymmetrical due (A) a right-hand or left-hand parting. But that's fashion or habit, not biology, and such a parting can easily be shifted into the centre.

If you look more closely, though, either at your own face or at anyone else's, you'll notice that the symmetry is far from perfect. I don't think I know anyone whose nose is perfectly straight. If you were to make precise measurements on various facial features you'd find the same thing — very few of ^(a)them are *perfectly* symmetrical. And there's no need to restrict our attention (B) the face. Try turning your hands palm side up and looking at the veins in your wrists that are carrying blood back to the heart. You'll notice that the pattern of spacing of these veins in one wrist is an approximate mirror-image of the pattern in the other wrist — but again close inspection or measurement will reveal that the symmetry is imperfect, and that the 'approximate' label is indeed justified.

This phenomenon, in which supposedly bilaterally symmetrical

structures are not perfectly so, extends to all other bilaterian animals — there’s nothing special about humans in ^(b)this respect. Whether we are dealing (C) dogs, birds, flies or frogs, measurements will reveal that their bilateral symmetry is imperfect.

Many studies have been undertaken in this area of departures from perfect symmetry. The existence of these departures, and the fact that they vary among individuals of the same species, whether human or otherwise, has been ⁽ⁱ⁾encapsulated in ^(c)the unfortunate phrase *fluctuating asymmetry* (often abbreviated to FA). The reason I’m calling it unfortunate is that for most people ‘fluctuating’ refers to something changing in upward and downward directions over time, which is absolutely not what is being examined by students of FA. Rather, they typically examine differences between individuals within a species in their degree of ⁽ⁱⁱ⁾departure from perfect bilateral symmetry; so the comparisons they are making are in space rather than in time.

Because of this unfortunate choice of phrase — a bad choice that got made a long time ago and then became ⁽ⁱⁱⁱ⁾embedded in the technical literature — I won’t use it any more here. I had to mention it because there’s a huge body of work on FA in the relevant scientific journals and books, and if you want to find it then the offending phrase that is often abbreviated to FA is a useful route in; but that’s all, its usefulness extends no further.

While the phrase may be annoyingly inappropriate, the phenomenon itself is very interesting. There have been several find-

ings in this area that appear to be general ones rather than species-specific ones — and these are always the more interesting to scientists, ^(iv)given that generalization is at the heart of the scientific endeavour.

One of these general findings is that, within a species, individuals that develop under more stressful conditions exhibit greater departures from perfect bilateral symmetry than those developing under less stressful ^(d)ones. Care is needed here, though, because of the multiple uses of the word ‘stress’. What is intended in the present context is physical rather than mental stress. An example should help to illustrate the kind of stress involved further.

Suppose that you are a biologist interested in this issue of departure from perfect bilateral symmetry. Suppose further that you want to do some rearing experiments to measure it and that, for ethical reasons, you decide to do ^(e)these on insects rather than on mammals. So you rear flies of the same species at a range of temperatures and you use some simple measure of asymmetry such as the difference between the length of the left wing and the length of its right counterpart. The bigger the difference in ^(f)these two measurements, the greater the asymmetry.

As you’ve probably guessed, this is not a ‘just suppose’ story at all. The experiment described has been done, with ^(g)the following result. The further the rearing temperature is from the optimal temperature for the species concerned, the more asymmetrical are the flies. One way to think of it is that the fly’s developmental sys-

tem is trying to make a perfectly symmetrical product, but its ability to do so becomes progressively (_v)compromised, the more extreme, or stressful, the rearing temperature — in both hot and cold directions. Eventually, for any species, if we vary the temperature enough, there comes a temperature that is too hot (going upward) or too cold (going downward) for the developmental system to work at all — these two temperatures bracket the viable range for the species that is being studied.

設問(1) 本文中の下線部(a) **them** が指すものを**英語**で書きなさい。

設問(2) 本文中の下線部(b) **this respect** が指す内容を日本語で表しなさい。

設問(3) 本文中の下線部(c)で *fluctuating asymmetry* という表現が **unfortunate** と形容されているのはなぜか, その理由を日本語で説明しなさい。

設問(4) 本文中の下線部(d) **ones** が指すものを**英語**で書きなさい。

設問(5) 本文中の下線部(e) **these** が指すものを日本語で具体的に示しなさい。

設問(6) 本文中の下線部(f) **these two measurements** が指すものを日本語で表しなさい。

設問(7) 本文中の下線部(g) **the following result** が指す内容を日本語で表しなさい。

設問(8) 本文中の空所(A)～(C)を埋めるのに最も適切な語を, (イ)～(ニ)から一つ選び, 記号で答えなさい。

(A)

(イ) at (ロ) in (ハ) on (ニ) to

(B)

(イ) for (ロ) of (ハ) to (ニ) with

(C)

(イ) about (ロ) from (ハ) over (ニ) with

設問(9) 本文中の下線部の語(i)～(v)について, 本文中での意味に最も近い語句を(イ)～(ニ)から一つ選び, 記号で答えなさい。

(i) encapsulated

(イ) concisely expressed (ロ) deeply involved
(ハ) flatly denied (ニ) forcefully suppressed

(ii) departure

(イ) deviation (ロ) increase
(ハ) reduction (ニ) temperature

(iii) embedded

(イ) confused (ロ) exhausted
(ハ) fixed (ニ) overslept

(iv) given

(イ) bestowing (ロ) considering
(ハ) emphasizing (ニ) forgetting

(v) compromised

(イ) developed (ロ) guaranteed
(ハ) varied (ニ) weakened

NO 50



【1】〔英作文〕《京都大》

解答時間 20 分

次の文章を英訳しなさい。

南半球を旅行していた時に、見慣れない星々が奇妙な形を夜空に描いているのを目にした。こうした星座のなかには、航海に必要な器具や熱帯に住む動物の名前が付けられたものがある。星座の名前の由来について、私には正確な知識がないが、何百年か前の船乗りたちが何を大切にし、何に驚いていたのか、その一端がうかがわれる。

【2】 nurture[nə:rtʃər]「教育」 a nativist「本性を選んだ人」 pre-loaded「あらかじめ組み込まれている」 inscribe A[in-skráib]「Aを刻み込む」 empiricist[empírisist]「経験主義者」 assert A[əsə:rt]「Aを主張する」 come up with A「Aを思いつく」 an insight[ínsàit]「洞察」 identical[aidéntikel]「同一の」 cognitive[kágnətív]「認識の」 surpass A[sə-pás]「Aを超える」

【2】〔英文解釈〕《京都大》

解答時間 40 分

次の文章の下線をほどこした部分(1)～(4)を和訳しなさい。

A quarter of a century ago, moral psychology was part of developmental psychology. Researchers focused on questions how children develop notions of fairness. The basic question behind this research was where morality came from. There are two obvious answers: nature or nurture. If you pick nature, then you are a nativist. You believe that moral knowledge is pre-loaded in our minds, or perhaps even inscribed by God. If you choose nurture, then you are an empiricist. You believe that children are morally neutral at birth, as John Locke would put it, and learn it particularly from adults.

However, there is a third possible answer: rationalism. (1)It assumes that morality varies around the world and across the centuries, and thus cannot be inborn. It also doubts the idea that whatever morals we have as grown-ups must have been learned during our childhood experience of adults telling us what is right and wrong. Instead, the rationalist approach asserts that children figure out morality for themselves. This third answer is now a major focus of moral psychology.

This new approach owes much to Jean Piaget, the greatest developmental psychologist of all time. He came up with this insight based on his early career in zoology. (2)He was fascinated by the stages that insects went through as they transformed themselves. Later, when his attention turned to children, he brought with him this interest in stages of development.

Piaget focused on the kinds of errors children make. For example, he put water into two identical drinking glasses and asked children to tell him if the glasses held the same amount of water. They answered yes. Then he poured the contents of one of the glasses into a tall skinny glass and asked them to compare the new glass to the one that had not been touched. Children younger than six or seven often said the tall glass now held more water, because the level was higher. They did not understand the total volume of water was preserved when it moved from glass to glass. ⁽³⁾He also found it pointless for adults to explain that the volume of water was exactly the same until the youngsters reached an age and cognitive stage when their minds were ready to grasp it. Once the little ones were ready, they figured it out for themselves just by playing with glasses of water.

Piaget argued children's understanding of morality was like their understanding of those water glasses. We cannot say that it is inborn, and we cannot say that children learn it directly from adults. It is, rather, self-constructed. ⁽⁴⁾Taking turns in a game is like pouring water back and forth between glasses. No matter how often you do it with three-year-olds, they are just not ready to digest the concept of fairness, any more than they can understand the idea of volume conservation. After surpassing the age of five or six, the children will play games, have arguments, and work things out together, thereby develop notions of fairness without the help of adults.

NO 51



【1】〔英文解釈〕《京都大》

解答時間 20 分

次の文章を英訳しなさい。

近年、電子書籍の普及が急速に進んできた。アメリカほどではないが、日本でも、パソコンや耳慣れない機器で文章を読む機会は増える一方である。しかし、中高年層に限らず、紙の本でないとどうも読んだ気がしないという人も多い。論文でも小説でも普通にコンピュータで執筆される時代だけれども、きちんと製本された真新しい本には、何とも言えない味わいがあるらしい。

【2】〔英文解釈〕《京都大》

解答時間 40 分

次の文章の下線をほどこした部分(1)～(4)を和訳しなさい。

Opening a door equipped with a familiar round doorknob is something that most of us learn to do as children. Even though one small hand might not fully encompass the knob, we can use two hands until we grow up and can finally grasp the knob easily with one. ⁽¹⁾The mechanics of the seemingly simple task of turning a doorknob involve a variety of forces that the hand exerts on the knob and through it to the door. If the shape of the knob is spherical or cylindrical, the pressure of the fingers on the edge must induce enough friction to cause it to turn. Once the bolt is released, we must change how we apply pressure. To move the door towards us our fingers must pull the back of the knob or we must press the front of the knob to push it open. We do all this naturally, of course, having learned the way to open a door.

Sometimes even the greatest pressure we can exert on a doorknob will not enable us to turn it. This will be the case, for example, if we cannot develop enough frictional force between our skin and the polished metal of the hardware due to moisture on the hand or the knob. Wearing gloves might also prevent us from grasping a doorknob firmly enough to operate it. ⁽²⁾It is of such common domestic frustrations, if not absolute failures, that everyday inventions are born. Typically, first attempts to fix a problem begin with improving the existing technology with the aid of devices that serve the purpose at hand. In many cases, these fixes are devised

by individuals for use in their homes. For example, one way to increase the frictional force between the hand and the doorknob is to place around the knob a tight-fitting rubber band. ⁽³⁾An even less aesthetically pleasing solution might be to wrap the doorknob with some tape. But such solutions cry out for more elegant and architecturally integral means of increasing the frictional force between the knob and the hand.

The problem of not being able to develop enough grip between the hand and the doorknob can also be solved by changing the shape of the knob to oblate or prolate. ⁽⁴⁾This modification shapes the knob more like an egg, which can be turned not so much by the friction but rather by the action of pushing opposite sides of the knob in opposing directions, effectively working it as a pair of levers. A doorknob of whatever roundish shape is in effect a continuum of levers. Given this, it is no surprise that today spherical and cylindrical doorknobs have sometimes been replaced by door handles that do not disguise the fact that they are indeed levers. Door levers come in a wide variety of decorative shapes and finishes, but they are all basically means to solve the problem of people not having enough size or strength or grip in their hands to open a door.

[2] be equipped with A 「A を備えている」 encompass A[enˌkʌmpəs] 「A を包む」 「A を取り巻く」 exert A[egzəːrt] 「A を行使する」 spherical[sfɛrɪkəl] 「球形の」 cylindrical[səlɪndrɪkəl] 「円筒形の」 induce A[ɪndjuːs] 「A を人工的におこす」 a friction[frɪkʃən] 「摩擦」 moisture[mɔɪstʃər] 「湿気」 existing[egzɪstɪŋ] 「既存の」 aesthetically[esθɛtɪk] 「美的に」 integral[ɪntɪgrəl] 「統一の」 oblate[əbleɪt] 「横長の」 prolate[prəʊleɪt] 「扁重の」 roundish[ráundɪʃ] 「丸い」 continuum[kəntɪnjuəm] 「連続体」 disguise A[dɪsgáɪz] 「A を偽る」

NO 52



【1】〔英文解釈〕《京都大》

解答時間 20分

次の文章を英訳しなさい。

きのう通勤帰りの満員電車で揺られていたら、小学生ぐらいの男の子が大きな声を張り上げて車内の人込みをかき分けて走ってきた。子供は頬を真っ赤に染めて、「運転手さん、さっきの駅で降ろしてください！」と叫んでいた。そしてたちまちのうちに私の目の前から姿を消した。忘れ物でもしたのだろうか？ だとしたら、あの必死の形相からして、よほど大事なものだっただに違いない。

【2】 rudimentary[rù:dəménteri]「基本の」「初歩の」 in large measure「大部分」 tempting[témpitiŋ]「気をそそる」 be doomed to V(ing)「V(ing)する運命にある」 conduct A「Aを行なう」 underlying[ʌndərlàiiŋ]「根底にある」 an assumption[əsʌmpʃən]「前提」 adroitly[ədroit]「巧みに」 forlornly[fó:rló:rn]「むなしく」「さびしく」 back and forth「行ったり来たり」 blurt A out[blə:rt]「Aを口に出す」 tailor A[téilə]「Aを仕立てる」 straighten A out[stréitn]「Aを正す」

【2】〔英文解釈〕《京都大》

解答時間 40 分

次の文章の下線をほどこした部分(1)～(3)を和訳しなさい。

Scientists often ask me why philosophers devote so much of their effort to teaching and learning the history of their field. Chemists typically get by with only a rudimentary knowledge of the history of chemistry, picked up along the way, and many molecular biologists, it seems, are not even curious about what happened in biology before about 1950. My answer is that the history of philosophy is in large measure the history of very smart people making very tempting mistakes, and if you don't know the history, you are doomed to making the same mistakes all over again. (1)That's why we teach the history of the field to our students, and scientists who cheerfully ignore philosophy do so at their own risk. There is no such thing as philosophy-free science, just science that has been conducted without any consideration of its underlying assumptions. The smartest or luckiest of the scientists sometimes manage to avoid the pitfalls quite adroitly (perhaps they are “natural born philosophers” — or are as smart as they think they are), but they are the rare exceptions. (2)Not that professional philosophers don't make — and even defend — the old mistakes too. If the questions weren't hard, they wouldn't be worth working on.

Sometimes you don't just want to *risk* making mistakes; you actually want to make them — if only to give you something clear and detailed to fix. Making mistakes is the key to making progress. Of course there are times when it is really important not to make any mistakes — ask any surgeon or airline pilot. But it is less

widely appreciated that there are also times when making mistakes is the only way to go. Many of the students who arrive at very competitive universities pride themselves in not making mistakes — after all, that’s how they’ve come so much farther than their classmates, or so they have been led to believe. I often find that I have to encourage them to *cultivate the habit* of making mistakes, the best learning opportunities of all. They get “writer’s block” and waste hours forlornly wandering back and forth on the starting line. “Blurt it out!” I urge them. Then they have something on the page to work with.

We philosophers are mistake specialists. ⁽³⁾While other disciplines specialize in getting the right answers to their defining questions, we philosophers specialize in all the ways there are of getting things so mixed up that nobody is even sure what the right *questions* are, let alone the answers. Asking the wrong questions risks setting any inquiry off on the wrong foot. Whenever that happens, this is a job for philosophers! Philosophy — in every field of inquiry — is what you have to do until you figure out what questions you should have been asking in the first place. Some people hate it when that happens. They would rather take their questions off the rack, all nicely tailored and pressed and cleaned and ready to answer. We philosophers have a taste for working on the questions that need to be straightened out before they can be answered. It’s not for everyone. But try it, you might like it.

NO 53



【1】〔英作文〕

解答時間 20 分

次の文章を英訳しなさい。

このグローバル化の時代において 2 か国語以上を話せることは大いに有利です。外国語を学ぶために最も重要なことは何でしょうか。まずもって、その言語で読み書きし、会話できる時間を確保することでしょう。本当に上手になりたいのなら、たくさんの時間をかける必要があるのです。

【2】〔英文解釈〕《京都大》

解答時間 40 分

次の文章の下線をほどこした部分(1)～(3)を和訳しなさい。

How do mathematicians solve problems? There have been few rigorous scientific studies of this question. Modern educational research, based on cognitive science, largely focuses on education up to high school level. ⁽¹⁾Some studies address the teaching of undergraduate mathematics, but those are relatively few. There are significant differences between learning and teaching existing mathematics and creating new mathematics. Many of us can play a musical instrument, but far fewer can compose a concerto or even write a pop song.

When it comes to creativity at the highest levels, much of what we know — or think we know — comes from introspection. We ask mathematicians to explain their thought processes, and seek general principles. One of the first serious attempts to find out how mathematicians think was Jacques Hadamard's *The Psychology of Invention in the Mathematical Field*, first published in 1945.

Hadamard interviewed leading mathematicians and scientists of his day and asked them to describe how they thought when working on difficult problems. ⁽²⁾What emerged very strongly was the vital role of what for lack of a better term must be described as intuition. Some feature of the subconscious mind guided their thoughts. Their most creative insights did not arise through step by step logic, but by sudden, wild leaps.

One of the most detailed descriptions of this apparently illogical approach to logical questions was provided by the French mathematician Henri Poincaré, one of the leading figures of the late nineteenth and early twentieth centuries. Poincaré was adamant that conscious logic was only part of the creative process. Yes, there were times when it was indispensable: deciding what the problem really was, systematically verifying the answer. But in between, Poincaré felt that his brain was often working on the problem without telling him, in ways that he simply could not fathom.

His outline of the creative process distinguished three key stages: preparation, incubation, and illumination. Preparation consists of conscious logical efforts to pin the problem down, make it precise, and attack it by conventional methods. This stage Poincaré considered essential; it gets the subconscious going and provides raw materials for it to work with. Incubation takes place when you stop thinking about the problem and go off and do something else. The subconscious now starts combining ideas with each other, often quite wild ideas, until light starts to dawn. With luck,

this leads to illumination: your subconscious taps you on the shoulder and the proverbial light bulb goes off in your mind.

This kind of creativity is like walking a tightrope. ⁽³⁾On the one hand, you won't solve a difficult problem unless you make yourself familiar with the area to which it seems to belong — along with many other areas which may or may not be related, just in case they are. On the other hand, if all you do is get trapped into standard ways of thinking, which others have already tried, fruitlessly, then you will be stuck in a mental swamp and discover nothing new. So the trick is to know a lot, integrate it consciously, put your brain in gear for weeks ... and then set the question aside. The intuitive part of your mind then goes to work, rubs ideas against each other to see whether the sparks fly, and notifies you when it has found something. This can happen at any moment: Poincaré suddenly saw how to solve a problem that had been bugging him for months when he was stepping off a bus. Archimedes famously worked out how to test metal to see if it were gold when he was having a bath.

【2】 rigorous[rígerəs] 「厳密な」 cognitive science 「認知科学」 concerto[kəntʃéartou] 「協奏曲」 introspection[íntərəpékʃən] 「内省」 emerge 「現れる」 intuition[íntju(:)íʃən] 「直感」 step by step 「徐々に」 be adamant that SV...[ædəmənt] 「SV...んと断固主張する」 verify A[vérəfài] 「A を確かめる」「A を検証する」 an outline[áutlâín] 「概要」 incubation[íŋkjubéíʃən] 「温めること」 pin A down 「A を突き止める」 proverbial[prouvə:rbíəl] 「有名な」「よく言われるような」 swamp[swamp] 「泥沼」 integrate A[íntəgrèít] 「A を統合する」 set A aside 「A をわきに置く」 intuitive[íntjú(:)ítív] 「直感的な」 bug A 「A を悩ませる」

NO 54

【1】〔英作文〕



解答時間 20 分

次の文章を英訳しなさい。

面接の目的は誰が頭が良く、誰が勤勉であるかを定めることではありません。与えられた仕事に対して誰が 100 パーセントの力を出してくれるのかを見つけるためのプロセスです。だから、面接官は質問に対するあなたの答えの中身よりも、あなたがどのように答えるかに注目することがあるのです。

【2】〔英文解釈〕《京都大》

解答時間 40 分

次の文章を読み、下の設問(1)～(3)に答えなさい。

The properties of a piece of matter are defined not by the basic building blocks themselves but by the way they are organised into hierarchies. This paradigm — where structure defines function — is one of the overarching principles of biological systems, and the key to their innate ability to grow, self-repair, and morph into new functions. Spider silk is one of the most remarkable examples of nature's materials, created from a simple protein spun into fibres stronger than steel.

As we begin to appreciate the universal importance of hierarchies, engineers are applying this understanding to the design of synthetic materials and devices. They can gain inspiration from a surprising source: music.

In the world of music, a limited set of tones is the starting point for melodies, which in turn are arranged into complex structures

to create symphonies. Think of an orchestra, where each instrument plays a relatively simple series of tones. (1)Only when combined do these tones become the complex sound we call classical music. Essentially, music is just one example of a hierarchical system, where patterns are nested within larger patterns — similar to the way words form sentences, then chapters and eventually a novel.

Composers have exploited the concept of hierarchies for thousands of years, perhaps unknowingly, but only recently have these systems been understood mathematically. This maths shows that the principles of musical composition are shared by many seemingly diverse hierarchical systems, suggesting many exciting avenues to explore. From the basic physics of string theory* to complex biological materials, different functions arise from a small number of universal building blocks. I call this the universality-diversity-paradigm.

Nature uses (2)this paradigm to design its materials, creating new functions via novel structures, built using existing building blocks rather than fresh ones. Yet through the ages humans have relied on a totally different approach to construct our world, introducing a new building block, or material, when a new function is required.

It is not the building block itself that is limiting our ability to create better, more durable or stronger materials, but rather our inability to control the way these building blocks are arranged. To overcome this limitation, I am trying to design new materials in a

similar way to nature. In my lab we are using the hidden structures of music to create artificial materials such as designer silks and other materials for medical and engineering applications. We want to find out if we can reformulate the design of a material using the concept of tones, melodies and rhythms.

Our brains have a natural capacity for dealing with the hierarchical structure of music, a talent that may unlock a greater creative potential for understanding and designing artificial materials. For example, in recent work we designed different sequences of amino acids based on naturally occurring ones, introducing variations to create our own materials with better properties. However, the way in which the different sequences of amino acids interact to form fibres is largely a mystery and is difficult to observe in an experiment. To gain more understanding, we translated the process by which sequences of amino acids are spun into silk fibres into musical compositions.

In this translation from silk to music, we replaced the protein's building blocks (sequences of amino acids) with corresponding musical building blocks (tones and melody). As the music was played, we could "listen" to the amino acid sequences we had designed, and deduce how certain qualities of the material, such as its mechanical strength, appear in the musical space. ⁽³⁾Listening to the music improved our understanding of the mechanism by which the chains of amino acids interact to form a material during the silk-spinning process. The chains of amino acids that formed silk fibres

of poor quality, for example, translated into music that was aggressive and harsh, while the ones that formed better fibres sounded softer and more fluid, as they were derived from a more interwoven network. In future work we hope to improve the design of the silk by enhancing those musical qualities that reflect better properties — that is, to emphasise softer, more fluid and interwoven melodies.

*string theory ひも理論

- (1) 下線部(1)を和訳しなさい。
- (2) 下線部(2)が指している内容を, 本文の主旨に照らして日本語 30～50 字で述べなさい(句読点を含む)。
- (3) 下線部(3)を和訳しなさい。

【2】 a property[prəpərti]「特性」「属性」 a hierarchy[háíərà:rki]「階級制」「ヒエラルキー」 paradigm[pærədàim]「模範」「パラダイム (ある時代・分野に特徴的なものの考え方・認識の枠組)」 overarching[ðʊv(ə)rə:ʃɪŋ]「支配的な」「有力な」 innate[inéit]「生まれながらの」 morph[mɔ':rf]「変形する」 protein[próuti:n]「たんぱく質」 spun[spl'n]「つむいだ」(spin の過去形・過去分詞) a fibre[fáibər]「fáibər」 synthetic[sin θ étik]「統合的な」「合成の」 a symphony[símfəni]「交響曲」「シンフォニー」 exploit A[iksplɔ'it]「Aを最大限利用する」 composition[kəmpəzɪʃən]「組み立て」「作曲」 an avenue[ævənju:]「大通り」「本通り」 durable[djúərəbl]「耐久力のある」 overcome A[ðʊvəkəm]「Aをovercome」 artificial[á:rtəfɪʃəl]「人工の」 reformulate A[rifɔ':rmjəleɪt]「Aを再び公式化する」 a rhythm[ríðm]「リズム」「律動」 sequence[sí:kwəns]「規則的な連続」「一続き」 amino acids[əmi:nou][æsid]「アミノ酸」 interact with A[íntərækt]「Aと交流する, ふれあう」 correspond to A[kɔ':rəspánd]「(Aに)一致する」 deduce A[didjú:s]「推定する, 推論する」 enhance A[ínhæns]「高める」「強める」 interweave A[íntərwi:v]「編み込む」

NO 55



【1】〔英作文〕《神戸大》

解答時間 20 分

次の文章を読んで、問 1～2 に答えなさい。

戦後まもないころ、日本に教えに来たアメリカ人がよく、ノイローゼのようになった。①理由は、日本人同僚が、いつまでたっても、家庭へ招いてくれない。それほど評判がわるいのだろうか、と悩むからである。

②もちろん、お門違いの心配である。日本人同士、五年、十年といっしょに勤めていても、相手の家をのぞいたこともない、というのは珍しくないどころか、むしろふつうである。

問 1 下線部(1)を英語に訳しなさい。

問 2 下線部(2)を英語に訳しなさい。

【2】〔長文総合〕《大阪大》

解答時間 20 分

次の英文はある著作の一部である。英文を読んで、以下の設問に答えなさい。

Translation is everywhere — at the United Nations, the European Union, the World Trade Organization and many other international bodies that regulate fundamental aspects of modern life. Translation ⁽ⁱ⁾is part and parcel of modern business, and there's hardly a major industry that doesn't use and produce translations for its own operations. We find translations on the bookshelves of our homes, on the reading lists for every course in every ⁽ⁱⁱ⁾discipline taught at college, we find them on processed-food labels and on flat-pack furniture instructions. How could we do without translation? ^(a)It seems pointless to wonder what world we would live in if translation didn't happen all the time at every level, from bilingual messages on cash machine screens to confidential discussions between heads of state, from the guarantee slip on a new watch we've just bought to the classics of world literature.

But we could do without it, ⁽ⁱⁱⁱ⁾all the same. Instead of using translation, we could learn the languages of all the different communities we wish to engage with; or we could decide to speak the same language; or else adopt a single common language for communicating with other communities. But if we balk at adopting a common tongue and decline to learn the other languages we need, we could simply ignore people who don't speak the way we do.

^(b)These three options seem fairly radical, and it's likely that none of them ^(iv)figures among the aspirations of the readers of this

book. However, they are not imaginary solutions to the many paradoxes of intercultural communication. All three paths away from translation are historically attested. More than that: the refusal of translation, by one or more of the means described, is probably closer to the historical norm on this planet than the culture of translation which seems natural and unavoidable around the world today. One big truth about translation that is often kept under wraps is that (c) many societies did just fine by doing without.

The Indian subcontinent has long been the home of many different groups speaking a great variety of languages. However, there is no tradition of translation in India. Until very recently, nothing was ever translated directly between Urdu, Hindi, Kannada, Tamil, Marathi and so on. Yet these communities have lived (v) cheek by jowl in a crowded continent for centuries. How did they (A)? They learned other languages! Few inhabitants of the subcontinent have ever been monoglot; citizens of India have traditionally spoken three, four or five tongues.

In the late Middle Ages, the situation was quite similar in many parts of Europe. Traders and poets, sailors and adventurers moved overland and around the inland seas picking up and often mixing more or less distantly related languages as they went, and only the most (B) of them even wondered whether or not they were speaking different “languages,” or just adapting to local peculiarities. The great explorer Christopher Columbus provides an unusually well-documented case of the intercomprehensibility and interchangeability of European tongues in the late Middle Ages. He

wrote notes in the margins of his copy of Pliny in what we now recognize as an early form of Italian, but he used typically Portuguese place names — such as Cuba — to label his discoveries in the New World. He wrote his official ^(vi)correspondence in Castilian Spanish, but used Latin for the precious ^(vii)journal he kept of his voyages. He made a “secret” copy of the journal in Greek, however, and he also must have known enough Hebrew to use the *Astronomical Tables* of Abraham Zacuto, which allowed him to predict a lunar eclipse and impress the indigenous people he encountered in the Caribbean. He must have been familiar with lingua franca — a “contact language” made of simplified Arabic syntax and a vocabulary mostly taken from Italian and Spanish, used by Mediterranean sailors and traders from the Middle Ages to the dawn of the nineteenth century — because he borrowed a few characteristic words from it when writing in Castilian and Italian. How many languages did Columbus know when he sailed the ocean in 1492? As in today’s India, where a degree of intercomprehensibility exists between several of its languages, the answer would be somewhat arbitrary. It’s unlikely Columbus even conceptualized Italian, Castilian or Portuguese as (C) languages, for they did not yet have any grammar books. He was a learned man in being able to read and write the three ancient tongues. But beyond that, he was just a Mediterranean sailor, speaking whatever variety of language that he needed to do his job.

設問(1) 本文中の下線部(i)~(vii)の語または語句に最も意味の近いものを、(イ)~(ニ)から一つ選び、記号で答えなさい。

(i) is part and parcel of

(イ) depends on

(ロ) has little to do with

(ハ) is taken over by

(ニ) plays an important role in

(ii) discipline

(イ) language

(ロ) self-control

(ハ) student

(ニ) subject

(iii) all the same

(イ) all of us

(ロ) in a similar way

(ハ) indifferently

(ニ) nevertheless

(iv) figures

(イ) drawings

(ロ) is calculated

(ハ) is important

(ニ) patterns

(v) cheek by jowl

(イ) day by day

(ロ) hand to mouth

(ハ) head to toe

(ニ) side by side

(vi) correspondence

(イ) answers

(ロ) equivalence

(ハ) letters

(ニ) relationship

(vii) journal

(イ) diary

(ロ) magazine

(ハ) map

(ニ) newspaper

設問(2) 本文中の下線部(a)の意味を日本語で表しなさい。

設問(3) 本文中の下線部(b)These three optionsのうち、本文で最も具体的に述べられている option の内容を日本語で説明しなさい。

設問(4) 本文中の下線部(c)の内容を日本語で具体的に説明しなさい。

設問(5) 本文中の空所(A)～(C)を埋めるのに最も適切な語を、(イ)～(ニ)から一つ選び、記号で答えなさい。

(A)

(イ) manage

(ロ) mean

(ハ) miss

(ニ) move

(B)

(イ) adventurous

(ロ) careless

(ハ) ruthless

(ニ) thoughtful

(C)

(イ) difficult

(ロ) distinct

(ハ) familiar

(ニ) obsolete

設問(6) 本文の内容に合致しているものを、(イ)～(ヘ)から二つ選び、記号で答えなさい。

(イ) 中世後期の商人や船乗りたちの状況は現代のヨーロッパの人々の状況と似ていた。

(ロ) 中世後期の船乗りや商人たちの共通語はアラビア語だった。

(ハ) 中世後期にはコロンブスのように多様な言語を使いこなせた船乗りは珍しくなかった。

(ニ) コロンブスはプリニウス(Pliny)の著作の一部をノートに余白に書き写していた。

(ホ) コロンブスはヘブライ語を話すことができたのでカリブ海沿岸地域の先住民たちを驚かせた。

(ヘ) コロンブスが使えた言語がいくつあったかを明確に述べることは難しい。

NO 56



【1】〔英作文〕《神戸大》

解答時間 20 分

次の文章の下線部(1), (2)を英語に訳しなさい。

(1)人間と他の動物とを分け隔てる大きな特徴のひとつは、見たり聞いたりしたことをそのまま鵜呑みにして行動するのではなく、いろいろな概念やことばによって意味をつかむことができる点にある。また、多くの経験を知識に変え、その知識を実践に応用することによって、さらにしっかりした知識を創り出していくことができる点にある。

(2)自分で勉強して新たに何かがわかったり、何かができるようになると、うれしいし、もっと学びたくなる。身につけた知識やスキルを使いたくなる。学んだ知識やスキルの意味を理解し、さらに新しいことを学び、それを他の人々や社会のために使っていけるのは、人の心の素晴らしいはたらきである。

(安西祐一郎『心と脳－認知科学入門』[一部改変])

【2】 be equipped with A「Aを備えている」 encompass A[enkʌmpəs]「Aを包む」「Aを取り巻く」 exert A[egzə:rt]「Aを行使する」 spherical[sféricel]「球形の」 cylindrical[sə'lɪndrɪkel]「円筒形の」 induce A[ɪndju:s]「Aを人工的におこす」 a friction[frɪkʃən]「摩擦」 moisture[mɔɪstʃər]「湿気」 existing[egzɪstɪŋ]「既存の」 aesthetically[esθetik]「美的に」 integral[ɪntəgrəl]「統一の」 oblate[əbleɪt]「横長の」 prolate[prəʊleɪt]「扁重の」 roundish[ráundɪʃ]「丸い」 continuum[kəntɪnjuəm]「連続体」 disguise A[dɪsgáiz]「Aを偽る」

【2】 [英作文] 《大阪大》

解答時間各 15 分

次の英文(1)～(4)を読んで、以下の設問に答えなさい。

(1)

Perhaps the most defining feature of deep friendship is “doing for,” as when my friend has my back in a combat situation, or brings me soup or medicine when I’m sick. Only strong bonds, built through embodied mutual activities, have the power to motivate real sacrifices. But it is unclear why online “friends” would bother to do the hard work of friendship.

(2)

Attention restoration theory looks at the two main types of attention that humans employ: directed and undirected attention. Directed attention requires us to focus on a specific task and block any distractions that may interfere with it. For instance, when we are working on a math problem, or engrossed in reading a literary passage or in assembling or repairing an intricate mechanical object, our brains are totally dedicated to the task at hand, requiring our direct undivided attention. After we complete the task we often feel mentally fatigued or drained. Conversely, when we are outdoors, we may enjoy observing patterns or a sunset, clouds, flowers, leaves or a beautiful meadow, which call on our undirected attention.

(3)

One of the oddest aspects of American culture is our general dismissal of commensality. Most human cultures have considered food preparation and consumption, especially consuming food together, as essential to family, tribal, religious, and other social bonds. Some people would go even further and say that as social creatures, eating together makes us more socially adept and indeed happier human beings. However, in our highly individualistic society the value of eating and drinking together is probably honored more in the breach than in the observance.

(4)

In language, the relationship between the form of a signal and its meaning is largely arbitrary. For example, the sound of "blue" will likely have no relationship to the properties of light we experience as blue nor to the visual written form "blue," will sound different across languages, and have no sound at all in signed languages. No equivalent of "blue" will even exist in many languages that might make fewer or more or different color distinctions. With respect to language, the meaning of a signal cannot be predicted from the physical properties of the signal available to the senses. Rather, the relationship is set by convention.

NO 57



【1】 [英作文] 《神戸大》

解答時間 20 分

次の文章の下線部(1), (2)を英語に訳しなさい。

(1)自分は中流である、と思っている人が91パーセントを占めているという。この統計を新聞で見たとき、私はこれは学校給食の影響だと思った。

毎日一回、同じものを食べて大きくなれば、そういう世代が増えてゆけば、そう考えるようになって無理はないという気がした。

(2)小学校の頃、お弁当の時間というのは、嫌でも、自分の家の貧富、家族の愛情というか、かまってもらっているかどうかを考えないわけにはいかない時間であった。

向田邦子『無名仮名人名簿』(一部改変)

【2】 [長文総合] 《大阪大》

解答時間 20 分

次の英文を読んで、以下の設問に答えなさい。

For 2,000 years, there was an intuitive, elegant, compelling picture of how the world worked. It was called “the ladder of nature.” God was at the top, followed by angels, who were followed by humans. Then came the animals, starting with noble wild beasts and descending to domestic animals and insects. Human animals followed the scheme, too. Women ranked lower than men, and children were beneath them. The ladder of nature was a scientific picture, but it was also a moral and political one. It was only natural that creatures higher up would have (1) dominion over those lower down.

Darwin's theory of evolution by natural selection delivered a serious blow to this conception. Natural selection is a blind historical process, stripped of moral hierarchy. A cockroach is just as well adapted to its environment as I am to mine. In fact, ^(a)the bug may be better adapted — cockroaches have been around a lot longer than humans have, and may well survive after we are gone. But the very word evolution can imply a progression, and in the 19th century, it was still common to translate evolutionary ideas (A) ladder-of-nature terms.

Modern biological science has in principle rejected the ladder of nature. But ^(b)the intuitive picture is still powerful. In particular, the idea that children and nonhuman animals are lesser beings has been surprisingly persistent. Even scientists often act as if children and animals are defective adult humans, defined by the abilities we have and they don't. Neuroscientists, for example, sometimes compare brain-damaged adults to children and animals.

We always should have been ⁽ⁱⁱ⁾suspicious of this picture, but now we have no excuse for continuing with it. In the past 30 years, research has explored the distinctive ways in which children as well as animals think, and the discoveries challenge the ladder of nature. Frans de Waal has been at the forefront of the animal research, and its most important public voice. In his book, *Are We Smart Enough to Know How Smart Animals Are?*, he makes a passionate and convincing ⁽ⁱⁱⁱ⁾case for the sophistication of nonhuman minds.

De Waal outlines both the exciting new results and the troubled

history of the field. The study of animal minds was long divided between what are sometimes called “scoffers” and “boosters.” Scoffers refused to acknowledge that animals could think (B) all: Behaviorism — the idea that scientists shouldn’t talk about minds, only about stimuli and responses — stuck around in animal research long after it had been discredited in the rest of psychology. Boosters often relied on anecdotes instead of experiments.

Psychologists often assume that there is a special cognitive ability that makes humans different from other animals. The list of candidates is long: tool use, cultural transmission, the ability to imagine the future or to understand other minds, and so on. But every one of these abilities shows (C) in at least some other species in at least some form. De Waal points out various examples, and there are many more. Some crows make elaborate tools, shaping branches into pointed *termite-extraction devices. A few Japanese monkeys learned to wash sweet potatoes and even to dip them in the sea to make them more salty, and passed that technique on to subsequent generations.

From an evolutionary perspective, it makes sense that (c)these human abilities also appear in other species. After all, the whole point of natural selection is that small variations among existing organisms can eventually give rise (D) new species. Our hands and hips and those of our **primate relatives gradually diverged from the hands and hips of common ancestors. It’s not that we miraculously grew hands and hips and other animals didn’t. So why would we alone possess some distinctive cognitive skill that no

other species has in any form?

As de Waal recognizes, a better way to think about other creatures would be to ask ourselves how different species have developed different kinds of minds to solve different adaptive problems. Surely the important question is not whether an octopus or a crow can do the same things a human can, but how those animals solve the cognitive problems they face, like how to imitate the sea floor or make a tool with their beak. ^(d)Children and chimps and crows and octopuses are ultimately so interesting not because they are smart like us, but because they are smart in ways we haven't even considered.

*termite : シロアリ

**primate : 霊長類

設問(1) 本文中の空所(A)～(D)を埋めるのに最も適切な語を以下から選び、解答欄に書き入れなさい。ただし同じ語が2度入ることはありません。

at for into on to up

設問(2) 本文中の下線部(i)～(iii)の語を言い換えるとしたら、どれが最も適切か、(イ)～(ニ)から1つ選び、記号で答えなさい。

(i) dominion

(イ) control

(ハ) territory

(ロ) expertise

(ニ) zone

(ii) suspicious

(イ) afraid

(ハ) disposed

(ロ) alert

(ニ) wary

(iii) case

(イ) argument

(ロ) instance

(ハ) situation

(ニ) solution

設問(3) 下線部(a)の主張について、筆者はどのような具体的論拠を示していますか。50字以内の日本語で答えなさい。ただし字数には句読点を含みます。

設問(4) 下線部(b)で述べられていることの結果として、科学者はどのように考える傾向にありますか。日本語で簡潔に答えなさい。

設問(5) 下線部(c)で述べられていることを、本文であげられている2種類の動物の例に即して、日本語で説明しなさい。

設問(6) 下線部(d)のように筆者が考える理由を本文から探し、日本語で答えなさい。

設問(7) 本文の内容に合致しているものを、(イ)～(ホ)から2つ選び、記号で答えなさい。

(イ) 進化論は、新しい考え方であったばかりではなく、伝統的な思想の枠組みに適合する側面をも持っていた。

(ロ) De Waal は、進化論が否定しようとした考え方を、現代生物学の中でもう一度生かすという難題に挑戦している。

(ハ) 動物は思考するという立場をとった研究者たちは、動物の精神を刺激と反応の観点から考えるべきだと主張した。

(ニ) 進化論によって、なぜわれわれ人間だけが、他の動物にはもともと見られない認知機能を持つようになったのかが解明できる。

(ホ) 旧来の思想を根本的に揺るがしたのは、生物は環境適応の過程で、それぞれの種に特有な精神を発達させたという考え方である。

NO 58



【1】〔英作文〕《神戸大》

解答時間 20 分

次の文章について、問 1 と問 2 に答えなさい。

①希望は、現状の維持を望むというよりは、現状を未来に向かって変化させていきたいと考えるときに、表れるものなのです。

②だとすれば、希望を持つためには、きびしい現実から目を背けないことが、まず重要になってきます。今の状況を変えるんだという思いは、過去から現在まで続いている挫折や試練を正面から受け止めることで生まれます。

(玄田有史『希望の作り方』[一部改変])

問 1 下線部(1)を英語に訳しなさい。

問 2 下線部(2)を英語に訳しなさい。

【2】〔長文総合〕《大阪大》

解答時間 20 分

次の英文を読んで、以下の設問に答えなさい。

The North American sky, according to historical accounts, was once black with passenger pigeons. Hunters, however, (i) saw to it that the sky was clear of the birds by the second half of the nineteenth century. Martha, the last individual of the species, expired in the Cincinnati Zoo in 1914. Writers have long mourned this vanished bird. The great conservationist-philosopher Aldo Leopold issued the most moving tribute in his 1949 book *A Sand County Almanac*. But what if we could once again see those victorious birds sweeping their path across the March skies?

Leopold could not have known that only a handful of decades after he wrote his book we would be (A) the verge of a scientific revolution in efforts to reverse the death of species. The “(1) de-extinction” movement — a prominent group of scientists, futurists and their allies — argues that we no longer have to accept the finality of extinction. By applying techniques such as cloning and genetic engineering, they believe that we can and should return lost species such as the passenger pigeon to the landscape. This is the goal of the San Francisco-based Long Now Foundation, which is actively supporting scientific efforts to recreate the lost bird within its “Revive & Restore” project. But it does not stop there. Scientists in Spain say they are close (B) cloning the Pyrenean ibex, a mountain goat that took its last breath in 2000. Other species have also been targeted, including the Tasmanian tiger and

even the woolly mammoth.

The de-extinction movement makes persuasive arguments. The most powerful among them appeal to our sense of justice: de-extinction is our opportunity to right past wrongs and to (ii) atone for our moral failings. Advocates also point to the sense of wonder that the revival of extinct species could encourage among the public. De-extinctionists argue further that the revived species will restore lost ecological functions and enhance the diversity of ecosystems.

At the same time, the de-extinction proposal raises considerable concerns. Revived species could create problems in contemporary environments and for native species that have evolved (C) the absence of the vanished ones. As with the introduction of any species into a new environment, there are risks of disease transmission and biological invasion. Some conservationists also express the fear that, given decades of ecological change and human development, the environment won't be able to support the revived populations.

And there is also the particularly (iii) distressing concern that such aggressive manipulation of wildlife might actually end up diminishing our desire (and our limited resources) to conserve extant species — and that it would be harmful interference in the lives of animals. The most troubling aspect of de-extinction, however, is what it might mean for us. Attempting to revive lost species is in many ways a refusal to accept our moral and technological limits in nature.

Leopold was aware of our tendency to let our gadgets get out in front of our ethics. “Our tools,” he cautioned in the late 1930s, “are better than we are, and grow better faster than we do. They suffice to crack the atom, to command the tides. But they do not suffice for ⁽²⁾the oldest task in human history: to live on a piece of land without spoiling it.” The real challenge is to live more lightly on the land and to confront the moral and cultural forces that ^(iv)drive unsustainable and ecologically destructive practices.

That is why there is great virtue in keeping extinct species extinct. Meditation on their loss reminds us of our fallibility and our finitude. We are a wickedly smart species, and occasionally a heroic and even exceptional one. But we are a species that often becomes ^(v)spellbound by its own power.

It would be silly to deny the reality of that power. But we should also cherish and protect ⁽³⁾the capacity of nature, including those parts of nature that are no longer (D) us, to teach us something profound about human limits and about the value of self-restraint. Few things teach us this sort of earthly modesty any more.

設問(1) 本文中の空所(A)～(D)を埋めるのに最も適当な語を、(イ)～(へ)から一つ選び、記号で答えなさい。同じ語を二度選んではいけません。

(イ) for (ロ) in (ハ) of (ニ) on (ホ) to (へ) with

設問(2) 本文中の下線部(i)~(v)の語または語句に最も意味の近いものを、(イ)~(ニ)から一つ選び、記号で答えなさい。

(i) saw to it that

(イ) ensured that

(ハ) inferred that

(ロ) got to know that

(ニ) witnessed the fact that

(ii) atone for

(イ) appeal to

(ハ) make up for

(ロ) insist on

(ニ) respond to

(iii) distressing

(イ) comforting

(ハ) urgent

(ロ) persuasive

(ニ) worrying

(iv) drive

(イ) follow

(ハ) promote

(ロ) navigate

(ニ) remove

(v) spellbound

(イ) charmed

(ハ) irritated

(ロ) improved

(ニ) surprised

設問(3) 本文中の下線部(1)やその他の箇所で述べられている **de-extinction** とは、どのような試みか。20字以内の日本語で説明しなさい。ただし、字数には句読点を含みます。

設問(4) 本文中の下線部(2)の **the oldest task in human history** とは、人間のどのような使命か。本文に即して日本語で答えなさい。

設問(5) 文中の下線部(3)の **the capacity of nature** とは、自然のどのような力か。本文に即して日本語で答えなさい。

設問(6) de-extinction の試みを支持する人たちは、どのような理由でその試みを支持しているか。本文の内容に最もよく合っているものを、(イ)~(ニ)から一つ選び、記号で答えなさい。

- (イ) 生物は死を免れないという自然の条件を克服し得るから。
- (ロ) 生態系の多様性を高めることに貢献し得るから。
- (ハ) 一般の人々の環境意識を高めるきっかけとなるから。
- (ニ) 人間の技術や道具よりも倫理を優先することになるから。

設問(7) de-extinction の試みに疑問をもつ人たちは、どのような理由でその試みに疑問をもっているか。本文の内容に最もよく合っているものを、(イ)~(ニ)から一つ選び、記号で答えなさい。

- (イ) 絶滅危惧種を科学技術だけで存続させようとしているから。
- (ロ) 人間の発展やその人口の維持にマイナスになるから。
- (ハ) 現在の野生生物の保護や保全に負の影響を与え得るから。
- (ニ) 人間がもつ限界や失敗の可能性を意識させてしまうから。

NO 59



【1】〔英作文〕《神戸大》

解答時間 20 分

次の文章を読んで、問 1 と問 2 に答えなさい。

国際的に見て日本はもともと「社会的孤立」度の高い国であるとされている。この場合「社会的孤立」とは、家族以外の者との交流やつながりがどのくらいあるかという点に関わるもので、日本社会は、自分の属するコミュニティないし集団の「ソト」の人との交流が少ないという点において先進諸国の中で際立っている。

(広井良典『コミュニティを問い直す—つながり・都市・日本社会の未来』[一部改変])

問 1 下線部を英語に訳しなさい。

問 2 「社会的孤立」について、あなた自身の考えを 80 語程度の英語で述べなさい。

【2】〔長文総合〕《大阪大》

解答時間 20 分

次の英文を読んで、以下の設問に答えなさい。

Everyone knows that we Brits treat our dogs better than our children, and we are often reminded that the Society for the Prevention of Cruelty to Animals (SPCA) was founded in 1824, sixty years before the National Society for the Prevention of Cruelty to Children. Is it deeply meaningful that the SPCA went on to become the Royal Society (RSPCA) while the children's society still waits for ^(a)that honor?

What, then, lies behind this remarkable but apparently sincere attachment we have to our dogs? The truth is, we seem more able to freely express ourselves with animals than we are with other people. Kate Fox, the British social commentator, pondering on ^(b)this aspect of the Brits' relationship with their pets, explains convincingly, "unlike our fellow Englishmen, animals are not embarrassed or put off by our un-English displays of emotion."

The word *dog* itself is peculiarly native to Britain and comes from an obscure Old English past. The alternative Germanic term, *hound*, refers mainly to hunting dogs. In feudal society, such dogs might be given special treatment by their lordly master and be fed from his table. But lesser dogs out in the yard had a rougher time, and our language is crammed with phrases suggesting that a dog's life, at least up to the nineteenth century, was a miserable fate: *dog-tired*, *dogsboddy*, *going to the dogs*, *die like a dog*, and so on. For the most part, dogs were treated with contempt and sometimes cruelty. Even the question, "What was it like?" might produce the

answer, “^(c)An absolute dog!” No positive qualities here, then.

^(d)In curious contrast, the modern reality is that the British treat dogs with huge affection, looking on them as beloved companions and having lifelong bonds with them. The British adore the legendary image of a dog’s faithfulness and literal ⁽ⁱ⁾doggedness.

Nature seems to provide plenty of evidence to justify this attitude. Endless anecdotes suggest that dogs are strangely and deeply ⁽ⁱⁱ⁾attuned to their owners, with some observers believing their pets have ^(e)psychic powers. The researcher and scientist Rupert Sheldrake, for example, has conducted surveys to demonstrate that dogs (among other pets) waiting at home *know* the moment their owners leave the office and begin their homeward journey.

So what is a British dog’s life like these days? Some commentators think the sense of ^(f)the phrase has gradually changed and now means to have a cosseted and comfortable existence, rather than the opposite. I am quite sure the Queen’s corgis would agree with that.

However, this cozy impression is not ⁽ⁱⁱⁱ⁾borne out by our behavior in the real world. According to a 2013 survey, the ^(iv)incidence of stray and abandoned dogs in England was estimated at around 111,000. What’s going on here? Two extremes of behavior meeting in a confused national psyche? It does seem that, in their attitudes to animals and children, we find one of the paradoxes of the British temperament.

All the same, there is one common expression which continues to suggest a bond between human and animal that is more than mere friendship: “Love me, love my dog.” Or rather, in practice, “Love my dog, love me.” Watch dog owners meeting in a public park and you will see ^(g)how it works. Better than a dating agency any time.

設問(1) 本文中の下線部(a) *that honor* が指し示す内容を日本語で書きなさい。

設問(2) 本文中の下線部(b) *this aspect* が指し示す内容を日本語で書きなさい。

設問(3) 本文中の下線部(c) *An absolute dog!*はこの会話においてどのような意味を表しているか、本文中に述べられていることに基づいて日本語で答えなさい。

設問(4) 本文中の下線部(d) *In curious contrast* という表現で対比されている二つの事実を日本語で説明しなさい。

設問(5) 本文中の下線部(e) *psychic powers* とはどのような能力のことか、本文中に挙げられている具体例を用いて日本語で説明しなさい。

設問(6) 本文中の下線部(f) *the phrase* が指し示すものを**英語**で書きなさい。

設問(7) 本文中の下線部(g) *how it works* は、この後どのようなようになっていくことを暗示しているか日本語で述べなさい。

設問(8) 本文中の下線部(i)~(iv)の語句に最も意味の近いものを
(イ)~(ニ)から一つ選び、記号で答えなさい。

(i) doggedness

(イ) friendliness

(ロ) persistence

(ハ) pertinence

(ニ) wildness

(ii) attuned to

(イ) attributed to

(ロ) correlated with

(ハ) in harmony with

(ニ) in submission to

(iii) borne out

(イ) conveyed

(ロ) modified

(ハ) produced

(ニ) supported

(IV) incidence

(イ) accident

(ロ) number

(ハ) occasion(

(ニ) recurrence

NO 60 直前講習会 〈試験に狙われる単語・構文〉



重要 直前講習会はスライド講座です。志望校変更により、受講講座が変更になる場合は、担当講師までご相談ください。

(1) In many offices, when you call and put on hold 《京都外大》

解答時間 15 分

次の英文の下線部を和訳しなさい。

In many offices, when you call and put on hold the company apparently feels the need to amuse, entertain or distract you, so it feeds music into the line. If I have to wait for someone on the phone, I don't want the thought of what I wish to say crowded out of my head by some senseless bit of music.

(2) What happens if we no longer get to grow 《お茶の水女子大》

解答時間 15 分

次の英文の下線部を和訳しなさい。

What happens if we no longer get to grow into adults? What will it mean to young people in the twenty-first century if their generation turns out to be the first to learn that adulthood is forever out of their reach? This might well affect all later generations too. It would surely follow that childhood and youth, the most important parts of life, would finally be given the esteem due to them in their own right, rather than being seen as the set-up times for life.

- (3) All tools have their strengths and weaknesses. 《明治大》

解答時間 15 分

次の英文の下線部を和訳しなさい。

All tools have their strengths and weaknesses. No machines can tell us what to do with the limited time at our disposal; they can only help us spend it. It's up to us, similarly, to ensure that we're not so busy counting bad Web habits that we forget to make the most of living itself — and that the only nature against which we ultimately measure success is our own.

- (4) Both during his thirty years as a revolutionary 《早稲田大》

解答時間 15 分

次の英文の下線部を和訳しなさい。

Both during his thirty years as a revolutionary and his subsequent thirty years as a resister, Einstein remained consistent in his willingness to be a calmly amused loner and was comfortable not conforming. Independent in his thinking, he was driven by an imagination that broke from the confines of conventional wisdom. He was that odd breed, a respectful rebel, and he was guided by a faith, which he wore lightly and with a twinkle in his eye, in a God who would not play dice by allowing things to happen by chance.

- (5) There are exceptions to this as to nearly every other rule 《大阪大》

解答時間 15 分

次の英文の下線部を和訳しなさい。

There are exceptions to this as to nearly every other rule, but the lives of the poets and novelties suggest that it is best for an imaginative writer to have the double capacity for work and for idleness. Chaucer has come down to us as a man of ceaseless industry — a man who, after his day's work at the Customs, went home and absorbed himself in study. But there are passages in his poems which showed that he had also idled to advantage, especially among birds and flowers at the coming of spring.

- (6) Some pictures represent a pattern on a wall 《大阪教育大》

解答時間 15 分

次の英文の下線部を和訳しなさい。

Some pictures represent a pattern on a wall: some pictures represent a vision through a window. In some we look at the canvas: in others we look through the frame. Some are decorative: some are realistic. Many painters have wished that their pictures should not be found wanting when compared with the pictures of similar subjects that each spectator paints with the brushes and palette of his own brain. Sometimes this desire has been carried so far as to preclude all others.

- (7) It had really begun back in the Charlestown Prison 《一橋大》

解答時間 15 分

次の英文の下線部を和訳しなさい。なお、本英文は、20 世紀のアメリカの黒人指導者マルコム X(1925-1965)の自伝の一部である。

It had really begun back in the Charlestown Prison, when Bimbi first made me feel envy of his stock of knowledge. Bimbi had always taken charge of any conversations he was in, and I had tried to imitate him. But every book I picked up had few sentences which didn't contain anywhere from one to nearly all of the words that might as well have been in Chinese. When I just skipped those words, of course, I really ended up with little idea of what the book said. So I had come to the Norfolk Prison Colony still pretending to read books. Pretty soon, I would have quit even these motions, unless I had received the motivation that I did.

- (8) Many Chinese ways were tried, found 《明治学院大》

解答時間 15 分

次の英文の下線部を和訳しなさい。

Many Chinese ways were tried, found unsuitable, and rejected. The Japanese, moreover, thoroughly modified those Chinese concepts that were retained as they “Japanized” them. Similarly, the Japanese have taken from the West a few things whole (technology), adapted and made Japanese others (political forms, economic organization, and the press), and completely rejected still others.

- (9) With the amount of stuff we use, and 《筑波大》

解答時間 15 分

次の英文の下線部を和訳しなさい。

With the amount of stuff we use, and the amount of the world we occupy, we are no longer passengers napping in the back seat of the car. We are everywhere, and changing everything. Hence, many environmental scientists are now involved in figuring out what we are doing, how to operate a remarkably complex and involved Earth system, and how to make the ride as enjoyable as possible. This operators' manual is not finished yet although we know an amazing amount more than we did even a few years ago, with knowledge coming in rapidly. I am proud to have played a small part in this effort. But I'm also concerned that a lot of people, including some of those who are making laws, still think that they are sitting in the back of the car, looking out the window and enjoying the ride.

(注) geomorphology : 地形学 the Great Depression : 大恐慌

leaded gasoline : 加鉛ガソリン

(10) The long spring windup is over. <<東京女子医大>>

解答時間 15分

次の英文の下線部を和訳しなさい。

The long spring windup is over. Major League Baseball begins tonight, and the biggest challenges will be to win and to also stay out of the doctor's office.

Using your arm to throw a baseball 95 miles an hour or more has long been considered about as natural an act for a human as flapping them while jumping off a cliff. Almost every pitcher in the major leagues undergoes surgery at some point in his career — often several times. Many have six-inch scars running up their elbows and shoulders like luggage zippers, where ligaments* and tendons** have been moved from other parts of their bodies.

*ligament:靭帯(じんたい)**tendon:腱(けん)

英文解釈 基礎知識 〈FIVE SENTENCE PATTERN〉

構文解説 | 品詞

1. 《名詞の働き》

1. Her **ability** to write with her foot is amazing.
2. Talking is a human **ability**.
3. We admit that he is a man of **ability**.
4. We might have overestimated his **ability**.
5. Our earnings are in proportion to our real **ability**.
6. He is lacking of something important, the **ability** to concentrate.

1. 〈主語〉
彼女の足で書ける能力は驚くべきことだ。
2. 〈補語〉
話すことは人間の能力である。
3. 〈of 名詞：形容詞句〉 a man of ability = an able man
我々は彼がやり手だと言う事を認める。
4. 〈他動詞の目的語〉
私たちは彼の能力を過小評価していたのかもしれない。
5. 〈前置詞の目的語〉
我々の稼ぎは実力に比例している。
6. 〈同格「AつまりB」〉 ※AとBが文法的対等
彼は重要な資質、つまり集中力を欠いている。

2. 《形容詞の働き》

1. **The** movie often comes to a **happy** end.
2. He was **happy** in the bosom of his family.
3. The news made her **happy**.
4. **Happy** with his new job, these days he is very kind to everyone.

1. 〈名詞を修飾〉
映画はしばしば幸せな結末になる。
2. 〈主格補語〉
家族の愛情に包まれて彼は幸福であった。
3. 〈目的格補語〉
そのニュースを聞いて彼女はうれしくなった。
4. 〈分詞構文〉
新しい仕事もうまくいっているので、最近誰にでも優しい。

3. 《副詞の働き》

1. The apples are not **quite** ripe.
2. My heart's beating **so** fast!
3. I did not sleep **well** last night.
4. She can **hardly** speak Japanese.
5. Great pandas live **only** in China.
6. She despises him **only** because he is poor.

1. 〈形容詞を修飾〉
リンゴはまだ完全には熟してはいません。
2. 〈副詞を修飾〉
心臓がドキドキしてる！
3. 〈動詞を修飾〉
私は昨夜よく眠れなかった。
4. 〈否定文〉 ※not/hardly/scarcely は副詞扱い / no は形容詞
ほとんど話せない。
5. 〈前置詞句を修飾〉
パンダは中国にしかいません。
6. 〈副詞節を修飾〉
彼が貧しいというだけの理由で彼女は彼を軽蔑している。

4. 《前置詞》

1. He answered **in** a polite but not always honest **way**.
2. She explained her idea **by means of** pictures.
3. I know nothing **concerning** the lost textbook.
4. I like that young man **in that** he is honest and candid.
5. A question arose **as to** who should be the leader.
6. They talked and talked **until after** midnight.

1. 〈前置詞～名詞〉前置詞句を作る
彼は礼儀正しいが必ずしも正直に答えたわけではない。
2. 〈群前置詞〉2語以上からなる前置詞
彼女は自分の考えを絵によって説明した。
3. 〈分詞派生の前置詞〉
私は失われたテキストについて何も知らない。
4. 〈that節を取る前置詞〉※**in that SV...**「①SV...なので(理由)②SV...の点で」/ **except that SV...**「SV...を除いて」のみ
正直で率直なので、私はその若者が好きだ。
5. 〈as to 疑問詞節〉
誰がリーダーになるかについて質問が生じた。
6. 〈二重前置詞〉前置詞を二つ重ねて用いる用法
彼らは真夜中を過ぎるまで語り続けた。

5. 《副詞と前置詞の区別》

1. The sun slowly sinks **in** the west.
2. My train is due **in** at 7 p.m.
3. Keep the drawer **on** the chain.
4. Who left all the lights **on**?
5. There was a stranger standing right **behind** me.
6. She often falls **behind** with the payments.
7. He kept waiting **outside** the door.
8. She went **outside** for a breath of fresh air.
9. The children enjoying jumping **over** a puddle.
10. We have to think the matter **over**.

1. 〈前置詞〉
太陽がゆっくり西に沈む。
2. 〈副詞〉
私の乗る列車は7時に到着予定だ。
3. 〈前置詞〉
引き出しに鎖をかけておいてください。
4. 〈副詞〉
だれが電気をつけっぱなしにしたの。
5. 〈前置詞〉
知らない人が私の真後ろに立っていた。
6. 〈副詞〉
彼女はよく支払いが遅れる。
7. 〈前置詞〉
彼はドアの外で待ち続けた。
8. 〈副詞〉
彼女は新鮮な空気を吸いに外に出た。
9. 〈前置詞〉
子供たちは、水たまりをとび越えて遊んでいた。
10. 〈副詞〉
そのことについてじっくり考えてみる

構文解説 | 5 文型

1. 《5 文型 〈主語になるもの〉》

1. **The rain** prevented the boys from playing baseball.
2. **To learn a foreign language** often needs so much effort.
3. **Seeing you there** was the greatest pleasure to me.
4. **Whether you believe it or not** makes little difference to me.

1. 〈主語になるもの：名詞〉
雨のため、少年たちは野球ができなかった。
2. 〈主語になるもの：不定詞〉
外国語を学ぶには相当の努力が時に必要となる。
3. 〈主語になるもの：動名詞〉
そこであなたに会えたことが私には最大の喜びだった。
4. 〈主語になるもの：名詞節〉
君がそれを信じようと信じまいと僕にはたいした違いはない。

2. 《5 文型 〈目的語になるもの〉》

1. I will discuss **the problem** later about the problem.
2. We promised to **stand by him** in case of trouble.
3. He gave up **drinking** for the sake of his health.
4. We demanded **that he explain to us why he was late**.
5. Tell me **why you want to go there**.

1. 〈目的語になるもの：名詞〉 discuss の目的語
その問題については後で話し合おう。
2. 〈目的語になるもの：不定詞〉 promise(d)の目的語
困ったとき、彼の味方になると我々は約束しました。
3. 〈目的語になるもの：動名詞〉 give up の目的語
彼は健康のために酒をやめた。
4. 〈目的語になるもの：名詞節 that〉 demand の目的語
我々は彼になぜ遅れたかを我々に説明するよう求めた。
5. 〈目的語になるもの：疑問詞節(名詞節)〉 tell の目的語
なぜそこに行きたいのか、私に教えてください。

3. 《5文型〈補語になるもの① 主格補語〉》

1. His son became **a great scientist**.
2. She is very **thoughtful** and patient.
3. Her dream is **to lead a life full of variety**.
4. Tom's hobby is **collecting photos of cars**.
5. The ultimate question for me is **whether I like business**.
6. The trouble is **that I am not equal to the work**.

1. 〈補語になるもの：名詞〉
彼の息子は偉大な科学者になった。
2. 〈補語になるもの：形容詞〉
彼女はとても思慮深く、しんぼうづよい。
3. 〈補語になるもの：不定詞〉
彼女は変化に富んだ生き方をするのが夢である。
4. 〈補語になるもの：動名詞〉
トムの趣味は車の写真を集めることです。
5. 〈補語になるもの：名詞節〉
私にとって結局問題なのは商売が好きかどうかということだ。
6. 〈補語になるもの：名詞節〉
困ったことに、私はその仕事に耐えられない。

4. 《5文型〈補語になるもの② 目的格補語〉》

1. I think him **a good teacher**.
2. She painted the wall **pink**.
3. His doctor told him **to cut down on drinking**.
4. I will not let her **escape** this time.
5. I heard her **singing in her room**.
6. We saw a boy **run over by a truck**.

1. 〈補語になるもの：名詞〉
私は彼をいい先生だと思う。
2. 〈補語になるもの：形容詞〉
彼女は壁をピンクに塗った。
3. 〈補語になるもの：to 不定詞〉
医者は彼に酒量を減らすように言った。
4. 〈補語になるもの：原形不定詞〉 make O V 「O に V させる」
今度こそは彼女を逃がさないぞ。
5. 〈補語になるもの：現在分詞〉
私は彼女が自分の部屋で歌っているのを聞いた。
6. 〈補語になるもの：過去分詞〉
私たちは少年がトラックにひかれるのを見た。

英文解釈 英文読解の技術 〈品詞分解〉

次の各英文の下線部の語の品詞を下記のカッコの中から選んで記入しなさい

(代)名詞	名詞	動名詞	形容詞	現在分詞 (限定用法)	現在分詞 (分詞構文)
	現在分詞 (叙述用法 C になる)			過去分詞 (限定用法)	過去分詞 (叙述用法 C になる)
	過去分詞 (分詞構文)	副詞	動詞	名詞節を導く接続詞	副詞節を導く接続詞
副詞	強調構文の that/who/which	前置詞	関係代名詞	関係	等位接続詞

(1) 〈大阪府立大〉

Laughter is a ①decidedly social signal, ②not a self-centered expression of emotion. In the absence of ③stimulating media (television, radio or books), people are ④about 30 times more likely to laugh when they are in a social situation ⑤than when they are alone. ⑥Indeed people are more likely to smile or talk to themselves than they are to laugh when they are alone. Aside from the obvious implication ⑦that ⑧sociality can encourage laughter and ⑨perhaps ⑩lift one's mood, these observations indicate ⑪that laughter has a social function. What can we say about laughter as communication?

(2) 〈神戸大〉

The world is gray. Nothing is pure black and nothing pure white. ①When we apply black-and-white reasoning to a gray world, we must treat something ②true to a degree as either wholly true or wholly false. Each step in a reasoning process ③requires such a simplification and ④therefore adds another layer of arbitrariness and error. The more reasoning you throw at something, the ⑤farther you get from the actual case, not the closer.

(3) 〈関西学院大〉

Is ①creativity something that is ②appropriate only to a few

people of special talents, who rise to a level that is commonly called “genius”? ③Clearly, it is not all a matter of special talent ④because there are a ⑤tremendous number of ⑥highly talented people who remain ⑦ unexceptional. Thus, ⑧ here must have been a ⑨ onsiderable body of scientists who were ⑩ etter at mathematics and knew more physics than Einstein did. The difference was ⑪ that Einstein had a ⑫ certain quality of ⑬ originality.

But what is this quality of originality? It is very hard to define or specify. Indeed, to define originality would in itself be a contradiction, ⑬ since ⑭ whatever action can be defined in this way must evidently be unoriginal. ⑮ Perhaps, then, it might be better to hint at it by indirection, rather than to try and assert positively what it is.

(4) 〈大阪府立大〉

In ① seeking the roots of today’s crisis, we need to take another look at what happened in the nineteenth century, when Japan first ② encountered the West. Japan woke from centuries of ③ isolation to find itself a poor and ④ weak nation in a world ⑤ where many ancient kingdoms were ⑥ rapidly being swallowed ⑦ up by European colonial powers. ⑧ Shocked at the nation’s ⑨ precarious position, Japan’s new rulers set out on a crash program to build up the economy and the army, first to resist the Western powers and ⑩ later to challenge them for dominance. From the beginning, this ⑪ meant ⑫ making ⑬ industrial output a top priority to which ⑭ almost everything ⑮ else had to be sacrificed.

(5) 〈大阪大〉

I know a great many people worry ① deeply about how they speak and how they sound, and ② that this anxiety often stops them ③ expressing themselves as fully ④ as they would wish. ⑤

Nowadays, because ⑥probably more people than ever find themselves having to express their thoughts and ideas in situations which are important to them, ⑦yet in which they do not feel totally at ease, it is ⑧valuable to look at the reasons for this anxiety, and to find out, practically, ⑨what can be done about it. I feel strongly ⑩that the confidence that comes from knowing you are able to express yourself with clarity and ⑪ease extends into all areas of your life — both private and public — and makes you more fulfilled and ⑫complete. In other words, if you have confidence when you speak, it will make you, as a person, more ⑬ confident and, ⑭ consequently, ⑮more relaxed.

(6) 〈大阪市立大〉

In explaining any human ①shortcoming, the first tool I reach for is Hanlon's Razor: Never attribute to malice* ②that which is adequately explained by stupidity. The kind of stupidity I have in mind has nothing to do with ignorance or low IQ; in fact, it's often the brightest and best informed ③who suffer the most from it. I ④ once attended a lecture on biology ⑤addressed to a large general audience at a conference on technology, entertainment, and design. The lecture was also being filmed for distribution over the Internet to millions of other laypeople. The speaker was an ⑥eminent biologist who had been invited to explain his recent ⑦breakthrough in the structure of DNA. He launched ⑧into a jargon-packed technical presentation ⑨that was geared to his fellow molecular biologists, and it was immediately ⑩apparent to everyone in the room ⑪that none of them understood a word. Apparent to everyone, that is, ⑫except the eminent biologist. When the host interrupted and asked him to explain the work more clearly, he seemed ⑬genuinely surprised and not a little ⑭annoyed. This is the kind of stupidity I am talking ⑮about.

* malice=hatred eminent=famous

(1)笑いは、明らかに社会的な信号であり、自己中心的な感情表現ではない。刺激的なメディア(例えばテレビ、ラジオ、本)がない場合でも、人々は、1人での時より、他の人たちと一緒にいる時の方が、約30倍は笑いやすい。確かに人は、1人での時には、笑うより、にやっとしたり、独り言を言ったりしがちである。人といすることで笑いやすくなり、おそらく気持ちが高ぶることがあるというのはどうやら明らかかなようだという点はさておき、こういうところを見ると、笑いには社会的機能があるということはよくわかる。コミュニケーションとしての笑いとなるとどうだろう？

(2)世界は灰色である。真っ黒なものはないし、真っ白なものもない。私たちが白黒をはっきりさせる論法を灰色の世界に適用するならば、ある程度正しい事柄を、完全に正しいか、完全に間違いかのどちらかとして扱わなければならない。論理的に考えるプロセスにおける各段階では、そういう単純化が求められるので、結果的に、恣意性と誤りが積み重なってゆく。何かに対して論理的な考え方をすればするほど、真相からは遠ざかるばかりで、近づくことはないのである。

(3)独創性とは、一般に「天才」と呼ばれる段階にまで昇り詰めるような、特別な才能をもつ一握りの人々にだけに特有のものなのだろうか？明らかに、全てが特別な才能の問題というわけではない。というのも、平凡なままで収まっている、膨大な数の非常に才能に恵まれた人々がいるからだ。したがって、アインシュタインよりも数学に秀でており、物理に精通していた科学者はかなり大勢いたはずだ。その違いは、アインシュタインにはある種の質の独創性があったということだ。しかし、この独創性の質とは何なのだろうか？それは定義したり、特定したりするのが非常に困難なものだ。実際独創性を定義するとすれば、その行為自体が矛盾することになる。というのも、この方法で定義される行動は全て、明らかに独創的ではないに違いないからだ。とすれば、ひよっとすると、独創性とは何なのかをきっぱりと断言しようとするのではなく、遠回しにそれとほのめかすほうが良いのかもしれない。

(4)今日の危機的状況の根源を探る際に、私たちは日本が初めて西洋と出会った19世紀に起きたことをもう一度検証する必要がある。日本は数世紀にわたる孤立から目覚めると、多くの古来の王国が欧州の植民地勢力に急速に飲み込まれつつあった世界にあって、自国が貧しい弱小国であるということを知ったのであった。自国の危うい立場に衝撃を受けて、日本の新しい支配者たちは経済と軍隊を構築する突貫計画に着手したのだが、それは当初は西洋の列強に対抗するためであり、後には彼らと覇権を争うためのものとなった。最初から、これは工業生産高を最優先するというものであり、他のほぼすべてをその犠牲にしなけりなかつた。

(5)非常に多くの人々が話し方や話しがどう聞こえるかを深く心配しており、この不安で自分たちが望むようには十分に自分自身を表現することができないことを知っています。今日、おそらくこれまで以上に多くの人々が自分にとって重要な状況だが、完全に安心してできていない状況で、自分の考えやアイデアを表現しなければならないことに気づいているので、この不安の理由を直視することと、実際に、それについて何ができるかを見つけることは価値がある。あなたが自分を明快かつ簡単に表現できることを知ることから得られる自信は、プライベートとパブリックの両方のあなたの人生のすべての領域に広がり、あなたをより充実した完全なものにすると私は強く感じる。言い換えれば、話すときに自信があれば、人としての自信が増し、その結果、リラックスできるようになります。

(6)何であれ人の持つ欠点を説明する際に、私がまず手をつける道具は「ハンロンの剃刀」だ。曰く、愚かさできちんと説明がつくことに悪意を見出してはならない。私が想定している類の愚かさというのは、無知やIQの低さなどとはまったく関係がない。それどころか、この愚かさにも最も悩むのはものすごく聡明でものすごく知識のある人なのだ。以前、科学技術と娯楽とデザインを議題とする集まりの場で、多数の一般の聴衆に向けた生物学の講義に出席したことがある。その講義はまた、録画されてインターネット上で何百万もの、これまた一般の人に公開されることにもなっていた。話をしたのは著名な生物学者で、DNAの構造において彼が最近達成した成果を説明するよう依頼を受けていた。彼が始めたのは難用語が詰まった専門的なプレゼンテーションで、分子生物学者仲間に合わせて内容だった。だからすぐに、誰一人として一言も理解できていないことが部屋にいた皆に明らかになった。皆に、といっても当の著名な生物学者を除いてということだが。司会者が割って入って、成果をもっとわかりやすく説明するように求めると、本人は心底驚いた様子を見せ、少なからず不快に感じているようだった。これが私の話している類の愚かさである。

〈長文読解の技術 スラッシュリーディング〉

1. スラッシュリーディング（区切り読み）とは

「スラッシュリーディング」とは、英文を前から理解することを目的とした読解方法です。英文を意味のカタマリごとにスラッシュ(/)で区切って読んでいきます。「誰が」「何をした」→「どこで?」「いつ?」「何のために?」というように、後に続く内容をカタマリごとに予想しながら読んでいきます。英語を語順通り読むことで、速読力やリスニング力も同時にアップします。

2. 「キレイな和訳」は厳禁!

通常の英語の授業が和訳中心であったり、テストで和訳を求められることが多いため、英文を読むときに頭の中で「キレイな日本語に訳す」習慣がついている人は少なくありません。テストではそうせざるを得ないものの、すべての英文をきれいに訳す必要はありません。また、一般的に、日本語をきれいに訳そうとすると、英語を後ろから訳し上げることになり、英語を読むスピードがかなり落ちる上に、リスニング力養成にはかえって弊害が生じかねません。

It was odd to see her name listed so boldly — “E. Sampson, Spiritualist” — in the entrance hall beside the lift, among the dentists, photographers, and my own Miss McIntyre.

〈東京大〉

[後から訳し仕上げた和訳]

エレベータの脇のエントランスホールで、歯科医、写真家、そして私が教わっていたマッキンタイア先生の中に、彼女の名前が「E. サンプソン降霊術師」とはっきり掲げてあるのは奇妙だった。

[スラッシュリーディング]

It was odd / 奇妙なのは / to see her name listed so boldly / 彼女の名前が非常にはっきりと掲げてあるのを見たこと / — “E. Sampson, Spiritualist” / 「E. サンプソン降霊術師」 / — in the entrance hall beside the lift, / エレベータの脇のエントランスホールで / among the dentists, photographers, and my own Miss McIntyre. / 歯科医、写真家、そして私が教わっていたマッキンタイア先生の中に

3. スラッシュリーディングの区切り方の例

一般的なスラッシュを入れる箇所

- ・前置詞の前
- ・動名詞の前
- ・不定詞の前
- ・過去分詞の前
- ・接続詞や疑問詞節の前
- ・関係詞の前
- ・カンマ (,)、セミコロ
ン (;)、コロン (:)、ダッシュ (—) の後
- ・長い主語の後 (述
語動詞の前)
- ・長い目的語や補語の前

スラッシュリーディングは「英文を前から意味のカタマリごと
に理解する」のが目的です。必ずしも上の約束事通りにならなくて
もかまいません。初めは細かく区切った方が読みやすいかもしれま
せんが、慣れてくるとより大きなカタマリで捉えられるようになります。
それこそ、読解力工場のあかしです。

I have known in the course of my life a great many rich people,
and I can hardly think of one of them who appears to be either
happy or free. I have known a great many people who were ex-
tremely poor — they also could hardly be happy and free. But in
the intermediate realms you find most happiness and freedom.
It is not great wealth or great poverty that brings most happi-
ness.

I have known / in the course of my life / a great many rich people,
私は知っている / 人生において / 非常に多くの金持ちの人々

and I can hardly think of* / one of them /

そして私はほとんど思いつかない / その人たちの一人

who appears to be either happy or free.

彼らは幸せか自由のいずれかであるように思われる。

I have known a great many people / who were extremely poor

私は非常に多くの人を知っている / 彼らは非常に貧しかった

— they also could hardly be happy and free.

彼らもまた幸せでも自由ともほぼ言えない

But / in the intermediate realms / you find most happiness and
freedom.

しかし / その中間に / たくさんの幸せや自由を垣間見る

It is not great wealth or great poverty / that brings most happiness.

大きな富や大きな貧困ではない / たくさんの幸せをもたらすのは

*think of ...を一つの他動詞として考える

英文解釈 品詞 〈接続詞とその領域〉

1. 《接続詞の種類》

1. I think **that** he is responsible for this accident.
2. The book **that** was published ten years ago is so popular.
3. He has lost the pen **that** I lent him on his birthday.
4. I was very glad **that** she passed the exam.
5. Talk louder **so that** we can hear you.
6. She can't accept the fact **that** we explained it to her.
7. She can't accept the fact **that** we explained to her.
8. It is here **that** we met for the first time.

1. 〈名詞節 | think の目的語〉
彼はこの事故の責任者だと思う。
2. 〈形容詞節 | 目的格の関係代名詞〉
10年間に出版された本はとても人気である。
3. 〈形容詞節 | 目的格の関係代名詞〉
彼は私が彼の誕生日に彼に貸したペンを失くした。
4. 〈副詞節 | 原因・理由を表す〉
彼女が試験に合格したのでとても嬉しかった。
5. 〈副詞節 | 目的・結果を表す〉
私たちがあなたの声を聞くことができるように大声で話してください。
6. 〈名詞節 | 同格〉 **that** 節内が完全文であることに注意
彼女は私たちが彼女にそれを説明したという事実を受け入れてくれない。
7. 〈関係詞節 | 目的格〉 **that** 節内が不完全文であることに注意
彼女は私たちが彼女に説明したという事実を受け入れてくれない。
8. 〈強調構文〉
まさにここで、私たちは初めてであった。

2. 《等位接続詞》

1. I have long lived, **and** will live in this town.
2. She doesn't smoke **or** drink.

3. She is elegant **but** a little talkative.

4. I asked her to stay longer, **for** I had something to tell her.

1. 〈等位接続詞 and〉
私はこの街に長い間住んできたし、これからも済むつもりだ。
2. 〈等位接続詞 or〉
彼女はたばこも酒もやらない。
3. 〈等位接続詞 but〉
彼女は上品だが少しおしゃべりだ。
4. 〈等位接続詞, for〉理由を表す
私はここで彼女を待った。というのも話すべきことがあったからだ。

3. 《相関接続詞》

1. He is good **both** at tennis and baseball.
2. **Either** you **or** I have to do the job.
3. He can speak **neither** English **nor** French.
4. I want to date not with Nancy **but** with Yoko.
5. I know **not only** her name **but also** her phone number.
6. She is **not so much** stingy **as** thrifty.
7. He chose to learn German **rather than** French in school.
8. It is difficult **if not** impossible to solve this problem.

1. 〈both A and B | A も B も両方〉
彼はテニスも野球も得意である。
2. 〈either A or B | A か B のどちらか〉
君か僕のいずれかがその仕事をしなければならない。
3. 〈neither A or B | A と B のいずれも...ない〉
彼は英語もフランス語も話せない。
4. 〈not A but B | A でなく B〉
私はナンシーではなくヨーコとデートしたいのだ。
5. 〈not only A but also B | A だけでなく B も〉
僕は彼女の名前だけでなく電話番号も知ってるよ。

6. 〈not so much A as B/not A so much as B | A というよりむしろ B〉
彼女はケチというよりもむしろ節約家なのだ。
7. 〈A rather than B | B というよりむしろ A〉
学校でフランス語よりはむしろドイツ語の方を選択した。
8. 〈A if not B | B でないとしても A〉
この問題を解くのは不可能ではないとしても難しい。

CASE 1 [接続詞の確認]

When we look at the languages of the world, we find hundreds of isolated languages. Moreover, **when** we look at all the language families of the world, the differences between them stand out much more than the similarities. Could they all have come from a single source? It is possible. But it is also possible **that, when** the human race first learned to talk, it did so in different parts of the world in different ways, and perhaps even at different times.

〈神戸大〉

語彙 stand out 「目立つ」 similarity[siməlæreɪtɪ] 「類似(点)」 [siməlæreɪtɪ]source[sɔːrs] 「源」 perhaps[perhæps] 「ひょっとしたら」

全訳 世界の言語を見ると、何百もの孤立した言語がある。さらに、世界のすべての語族を見ると、それらの違いは類似点よりもはるかに際立っている。それらはすべて単一の源から来たのであろうか？あり得る。しかし、人類が最初に話すことを学んだとき、それは世界のさまざまな部分でさまざまな方法で、おそらくはさまざまな時期にそうすることも可能である。

CASE 2 [接続詞の領域]

As a rule, processed foods are more “energy dense” **than** fresh foods: they contain less water and fiber but more added fat and sugar, **which** makes them both less filling and more fattening. These particular calories also happen to be the least healthful ones in the marketplace, **which** is **why** we call the foods that contain them “junk.” Drewnowski concluded **that** the rules of the food game in America are organized in such a way **that if** you are eating on a budget, the most rational economic strategy is to eat badly — and get fat.

〈甲南大〉

語彙 as a rule 「概して」 process[prəses] 「加工処理する」 contain A[kəntéɪn] 「A を含む」 fiber[faɪbər] 「繊維」 fatten[fætn] 「太らせる」 particular[pərtɪkjulər] 「特有の」 conclude[kənklú:d] 「結論付ける」 organize A[ɔːrgənəɪz] 「A を組み立てる」 budget[bʌdʒɪt]

「予算」 rational[ræʃənəl] 「合理的な」 strategy[stɹætədʒi] 「戦術」

全訳 原則として、加工食品は生鮮食品よりも「エネルギー密度が高く」なる。水と繊維はより少なくなるが、脂肪と砂糖が多くなるため、充填量が少なくなり、肥厚しやすくなる。これらの特定のカロリーは、たまたま市場で最も健康に悪いものであるため、それらを含む食品を「ジャンク」と呼んでいる。ドリュエノフスキーは、アメリカのフードゲームのルールは、予算内で食べている場合、最も合理的な経済戦略は多く食べることであり、太ることであると結論付けた。

英文解釈 動詞の識別 〈V / to V / Ving / Vp.p.〉

1. 《Ving の区別》

1. Do you know where my **walking** shoes are?
2. My brother is **walking** for the museum.
3. I saw Nancy **walking** with Tom.
4. **Walking** on the road, I found a beautiful dandelion.
5. Look at the man **walking** a dog over there.
6. My grandfather liked **waking** around the park.

1. 〈名詞〉
私のウォーキングシューズがどこにあるか知りませんか。
2. 〈現在分詞 | be 現在分詞〉動詞の一部
私の兄は博物館のほうに向かって歩いています。
3. 〈現在分詞 | 目的格補語 S V O Ving〉形容詞 (句)
私は昨日ナンシーがトムと歩いているのを見た。
4. 〈現在分詞 | 分詞構文〉副詞 (句)
道を歩いていると、美しいタンポポを見つけた。
5. 〈現在分詞 | 名詞修飾〉形容詞 (句)
向こうで犬と散歩している人を見てください。
6. 〈動名詞〉
私の叔父ちゃんは公園の周りを歩くのが好きだった。

2. 《Vp.p の区別》

1. This book is **written** in easy English.
2. He has just **written** to you.
3. I found the letter **written** in French.
4. He got the report **written** by his father.
5. **Written** in light characters, your answer is difficult to read.

1. 〈過去分詞 | be 過去分詞〉受動態
この本は簡単な英語で書かれています。
2. 〈過去分詞 | have 過去分詞〉完了形
彼はあなたに手紙を書いたところです。

3. 〈過去分詞 | 名詞を修飾する〉形容詞 (句)
フランス語で書かれた手紙を見つけました。
4. 〈現在分詞 | 目的格補語 S V O Vp.p.〉形容詞 (句)
彼はその報告書を父に書いてもらった。
5. 〈過去分詞 | 分詞構文〉副詞 (句)
薄い字で書かれているので、あなたの答えは読みにくいです。

3. 《V の区別 | 本動詞と原形不定詞》

1. She made him **clean** the room.
2. I'll have him **translate** this letter.
3. Please let me **know** your availability.
4. I saw a man wearing a cap **run** away.
5. I heard someone **shout** in the distance.
6. We felt my house **shake** last night.
7. My neighbor helped me (to) **clean** my room.
8. All you have to do is (to) **click** here.
9. I can't do anything but (to) **pray** for everyone's safety.

1. 〈make O 原形不定詞「O に～させる」〉強制
彼女は彼に部屋を掃除させた。
2. 〈have O 原形不定詞「O に～させる」〉依頼
私は彼にその手紙を翻訳してもらおうつもりです。
3. 〈let O 原形不定詞「O に～させる」〉許可
あなたのご都合を私にお知らせください。
4. 〈see O 原形不定詞「O が～するのを見る」〉
帽子をかぶった男が走り去るのを見た。
5. 〈hear O 原形不定詞「O が～するのを聞く」〉
私は、遠くで、誰かが叫ぶのを聞きました。
6. 〈feel O 原形不定詞「O が～するのを感じる」〉
私たちは昨夜、私の家が揺れるのを感じました。
7. 〈help O (to) 原形不定詞「O が～するのを手伝う」〉
隣に住んでいる人が部屋を掃除するのを手伝ってくれた。
8. 〈All you have to do is (to) 原形不定詞「～するだけでよい」〉
あなたはここをクリックするだけでいい。
9. 〈can't do anything but (to) 原形不定詞「～せざるを得ない」〉
みんなの安全を祈ることを除いたどんなこともできない。
(=みんなの安全を祈ることしかできない。)

CASE 1 [使役動詞と原形不定詞①]

Not everyone believed there had been a real city named Troy, but one of those who did was an archaeologist* named Frank Calvert. It was Calvert who first discovered that what looked like a large hill on the Turkish plain had actually been made by human beings. Calvert believed that inside that man-made hill lay the lost city of Troy. He bought some of the land and started digging. When Schliemann met Calvert in 1868, he adopted his beliefs. Eventually, though, Schliemann made the discovery of Troy sound as if it were his alone.

*archaeologist 考古学者

〈立命館大〉

語彙 Troy[trɔɪ] 「小アジア北西部の古代都市」 dig[dɪg] 「穴を掘る」 adopt A[ədɒpt] 「Aを採用する」

全訳 誰もがトロイという名前のある実際の都市があると信じていたわけではないが、そうした人の一人はフランク・カルバートという名前の考古学者であった。カルバートが、トルコ平原の大きな丘のように見えるものが実際に人間によって作られたことを最初に発見したのであった。カルバートは、人工の丘の中に失われたトロイの街があると信じていた。彼は土地の一部を購入し、掘り始めました。1868年にシュリーマンがカルバートに会ったとき、彼の信念を取り入れた。しかし、最終的に、シュリーマンによって、トロイの発見は、まるで彼単独のように聞こえることとなった。

CASE 2 [知覚動詞と原形不定詞②]

Although the nineteenth century was an era of steam, the last quarter of the century saw electricity come into its own, as a source of power and of light. Whether the source of power was steam or electricity, it was dependent upon coal, so that this period was one of great expansion and development for the coal industry.

〈同志社大〉

語彙 steam[sti:m] 「蒸気」 come into one's own 「本領を発揮する」 development [dɪvələpmənt] 「発達」 electricity [ɪlektrɪsəti] 「電気」 expansion [ɪkspænjən] 「拡大」

全訳 19世紀は蒸気の時代であったが、最後の25年間には、電気が動力と照明のエネルギー源として、本格的に利用されるようになった。動力源は蒸気であろうと電気であろうと、石炭に依存していた。だからこの時代は、石炭産業が大きく拡大し、発達した時代であった。

CASE 3 [Ving の識別]

It's early evening, and you've stopped at the grocery store to pick up a few items for dinner on your way home. You grab a cart and start **walking** through the shop, quickly **looking** at the shelves up and down, left and right, **tossing** items into your cart as you go. You head to the cash register, casually **glancing** at the magazine covers as you pick up a last-minute item, you exchange a few words with the clerk, pay by card, fill your bags, and be on your way.

〈関西学院大〉

語彙 grab[græb] 「ひっつかむ」 glance at A[glæns] 「ちらりと見る」 clerk[klɜ:k] 「店員」 「事務員」

全訳 夕方の早い時間で、食料品店に立ち寄って、帰宅途中の夕食にいくつかの商品を受け取った。カートを手に取り、店内を歩き始め、棚を上下左右にすばやく見て、商品をカートに入れて進む。あなたはレジに向かい、最後の商品を取り上げると、雑誌の表紙をさりげなくちらっと見る。店員と少しの言葉を交わし、カードで支払い、荷物をいっぱいにして、帰途につく。

CASE 4 [Ved / Vp.p.の識別①]

Over the centuries, philosophers investigating knowledge have **revealed** some strange puzzles and paradoxes, and have also **developed** advanced solutions to these problems. Knowledge is sometimes **portrayed** as a free-flowing resource: it is **stored** in databases and libraries, and exchanged through “the knowledge economy,” as information-**driven** commerce is sometimes **called**. Like many resources, knowledge can be acquired, used for various purposes, and lost — sometimes at great expense. But knowledge has a closer connection to us than resources like water or gold. Gold would continue to exist even if the whole of humanity were **wiped** out in a disaster; on the other hand, the **continued** existence of knowledge depends on the existence of someone who possesses that knowledge.

語彙 investigate A[invéstəgèit] 「Aを調査する」 reveal A[rivi:ɪ] 「Aを明らかにする」 paradox[] 「パラドックス」 [páradáks] 「矛盾」 portray A[pɔ:tréi] 「Aを描く」 commerce [kámə:rs] 「商取引」 disaster[dizæstər] 「災害」 possess A[pəzès] 「Aを所有する」

全訳 何世紀にもわたって、知識を調査する哲学者は奇妙なパズルとパラドックスを明らかにし、これらの問題に対する高度な解決策を産み出した。知識は時々自由に流れる資源として描かれる。情報駆動型商取引が呼ばれるのと同様に、知識はデータベースやライブラリに保存され、「知識経済」を通じて交換される。多くの資源と同様に、知識は取得したり、さまざまな目的に使用したり、失われたりすることがある。しかし、知識は水や金のような資源よりも私たちと密接な関係がある。人類全体が災害で全滅したとしても、金は存在し続ける。一方、知識の継続的な存在は、その知識を所有する誰かの存在に依存する。

CASE 5 [Ved / Vp.p.の識別②]

My father was a tall man with an impressive shock of white hair, which gave him a distinctive and **dignified** look. He had kindly eyes and a gentle face. He **appeared** to be the perfect father figure: **concerned**, compassionate, and knowing. With the advent of his fame he **acquired** a larger-than-life social aura, a special air of confidence, which **nourished** people's fantasies about him and **suggested** that he **felt** as wise and as comfortable with himself as they **perceived** him to be. His words, even his most casual remarks, were **heard** as profoundly meaningful, because of the reverence **felt** toward their source. And people often **felt** deeply **understood** by him even in the course of a brief conversation — the power of his sympathy was **magnified** by his aura.

〈大阪大〉

語彙 impressive [imprɛsɪv] 「印象的な」 distinctive [dɪstɪŋktɪv] 「独特の」 dignified [dɪɡnəfaɪd] 「威厳ある」 concerned [kən'sɜːnd] 「気遣いのできる」 compassionate [kəm'pæʃənət] 「思いやりがある」 knowing [nəʊɪŋ] 「物知りな」 larger-than-life [] 「実際以上の」 aura [ɔːrə] 「オーラ」「独特の雰囲気」 nourish A [nəːrɪʃ] 「Aを育む」 fantasy [] 「幻想」 reverence [fæɪntəsi] 「敬意」 sympathy [sɪmpəθi] 「共感力」

全訳父はもじゃもじゃの白髪が印象的な背の高い男性で、その白髪が父に独特の威厳ある風貌を与えていた。父は優しい目と穏やかな顔つきをしていた。完璧な父親の姿のように見えた。気遣いと思ひやりがあり、物知りであった。名声を得て、父は周囲の人々を捕らえる並外れた独特の雰囲気、すなわち自信に満ちた特別な風格を身に付けたのである。その雰囲気は父に関する人々の幻想を育み、人々がそう認めるのと同じくらい自分でも学識があると思ひ、自分に満足を感じていることを暗示していた。父の言葉は、ふと何気なくもらす感想のようなものでさえ、その言葉が言及している対象に対して敬意が感じられるため、非常に意味深いものとして聞かれた。そして人々は、短い会話の間でも自分が父によって深く理解されていると感じることがしばしばあった。父の共感力はその独特の雰囲気によって拡大されていたのである。

英文解釈 構文分析① 〈主語の発見〉

CASE 1 [主語の原則 | 文の最初に出てくる前置詞のついていない名詞]

One of the unusual things a visitor might experience during a trip to England comes when riding the London Underground. These days, there are **few trains** running on the Circle Line. **They** used to come along every few minutes, but now, generally **you** wait for a very long time to see one. On one particular morning, **a great many of us** had been standing on a platform at Gloucester Road station for about twenty-five minutes without any sign of a train. **I** noticed a man standing beside me **who** appeared to be a tourist and looked very confused. 〈神戸大〉

語彙 unusual[ˌʌnjuːˈʒuəl] 「異常な」「珍しい」 particular[pəˈtɪkɪkjələr] 「特定の」「特有の」 confused[kənˈfjuːzd] 「困惑」「混乱」した

語彙 科学研究は通常、ある個体の集団に関する何らかの疑問から始まる。たとえば、ある研究者は弟や妹の数が第1子の子供たちの学業成績にどのような影響を及ぼすかに興味を抱くかもしれない。あるいは、男女のさまざまな体型について調べたいと思う研究者もいるかもしれない。最初の例では、その研究者は家族で最初に生まれた子である子供たちの集団に興味がある。2つ目の例では、その研究者は全男性の集団と、全女性の集団とを比較したいと思う。集団を構成するのは人でなくてもよい—それがアフリカのゾウの集団、大都市のコンビニ、工場で生産される車、他の何であれ、研究者が研究したいものであればよいのだ。科学において、私たちは、研究したい個体の集団全体を母集団と呼んでいる。

CASE 2 [主語の発見 | 長い主語]

The assertion that mathematics has been a major force in the molding of modern culture, as well as a vital element of that culture, appears to many people incredible or, at best, an extreme exaggeration. This disbelief is quite understandable and results from a very common but mistaken conception of what mathematics really is. 〈神戸大〉

語彙 assertion[əˈsɜːrjən] 「主張」 mo(u)ld A[móuld] 「Aを形成する」 vital[vaɪtəl] 「重要な」 element[ɛləmənt] 「要素」 incredible[ɪnkrédəbl] 「信じられない」 exaggeration[ɪgzæˈdʒɛrɪʃən] 「誇張」 (exaggerate A 「Aを誇張する」) conception[kənˈsɛpʃən] 「考え方」「概念」

全訳 数学は現代文化にとって、きわめて重要な要素であるばかりではなく、その現代文化の形成にあたって大きな力となってきたという主張は、多くの人々にとっては信じがたいことであるか、あるいは、せいぜい極端な誇張であるように思われる。この不信感はいわゆる当然とも思われるが、これは数学とは本当はどのようなものであるかについての非常によくある、しかし誤った考え方からきている。

CASE 3 [主語の発見 | 名詞節が主語になる場合]

How we handle our own feelings of impatience, hostility, and anger is a far more powerful example to our children than what we tell them to do with theirs. We don't want to impose our black moods on our children, but neither do we want to pretend that our angry feelings don't exist. In any case, we may as well be honest, for even when we try to cover up our anger, our children sense how we feel.

〈大阪大〉

語彙 handle A [hændl] 「A に対処する」 impatience [impéi'fens] 「いらだち」 hostility [hastíləti] 「敵意」 impose A on B [impóuz] 「A を B に押し付ける」 pretend that SV...[pri (:) ténd] 「SV...の振りをする」

全訳 私たちが自分自身のいらだち、敵意、怒りの感情にどのように対処するかを示すことは、子供たちに対して、そういう感情をどう処理するかを口で言うよりもはるかに説得力のある手本となる。私たちは自分のむっとした気分を子供に押しつけたとは思わないが、自分の怒りの感情が存在しないようなふりもしたくはないものである。いずれにせよ、私たちは正直でいるほうがよい。なぜなら、怒りを隠そうと思っても、子供は私たちがどういう気持ちなのかを感じ取るからである。

CASE 4 [接続詞内部の主語の発見]

Studies have found that committing to any small, consistent act of self-control, such as improving your posture, cutting back on sweets, and keeping track of your spending, can increase overall willpower. And while these small self-control exercises may seem inconsequential, they appear to improve the willpower challenges we care about most, including focusing at work, taking good care of our health, resisting temptation, and feeling more in control of our emotions.

〈神戸大〉

語彙 commit to A [kəmit] 「A に取り組む」 consistent [kənsístənt] 「継続的な」「首尾一貫した」 posture [póstʃər] 「姿勢」 keeping track of A [] 「A の記録をつける」 overall 「全体の」 inconsequential [inkənsikwénʃəl] 「たいしたことではない」 resist A [rízist] 「A に抵抗する」 temptation [temp'téiʃən] 「誘惑」

全訳 研究によると、たとえば、姿勢を良くするとか、甘いものを控えるとか、支出の記録をつけるといったように、何でもあれ、ちょっとした継続的な自制心を使う行為を行うことで、全体としての意志力を高めることができるということがわかってきた。しかも、これらのちょっとした自制心の訓練は、あまりたいしたことではないように思われるかもしれないが、仕事に集中したり、健康に留意したり、誘惑と戦ったり、自分の感情をこれまで以上にコントロールできている気がするということも含め、私たちが最も気にかけている意志力の課題を向上させるように思われるのだ。

CASE 5 [主語の発見 | 長い副詞節, SV...]

As we tremble with anticipation at the prospect of finding a single microorganism on another planet, under our feet we're wilfully executing a mass extinction event. Once a fashionable cause, threats to our forests, which are cradles to the diversity of life, have been largely forgotten. But this century we've been losing them at the astonishing rate of 50 football pitches per minute. That's an area the size of Greenland since the turn of the millennium.

〈神戸大〉

語彙 tremble [trémbl] 「震える」 anticipation [æntisəpéiʃən] 「期待」 prospect [práspekt] 「展望」 microorganism [ˌmaɪ.krɪəʊˈɔː.gən.i.zəm] 「微生物」 wilfully [ˈwɪlfəli] 「自らの意志で」 execute A [éksikju:t] 「Aを実行する」 extinction [ɪkstiŋkʃən] 「絶滅した」 cradle [kréɪdl] 「場所」「ゆりかご」 astonishing [əstáɪnɪʃɪŋ] 「驚くべき」 the turn of the millennium [miléniəm] 「世紀の変わり目」

全訳 他の惑星にたった 1 つの微生物を発見できるかもしれないという期待に身を震わせながらも、その足元で、私たちは自らの意志で大規模な絶滅行為を行っている。かつては当代流行の原因であった、生命の多様性が生まれる場所である森林に対する様々な脅威は、ほとんど忘れ去られている。しかし、今世紀に入って私たちは毎分、フットボールの競技場 50 個分という驚くべき速度でその森林を失いつつある。それは、今世紀に入ってからだと、グリーンランドの広さに相当する面積なのだ。

CASE 6 [主語の発見 | 長い副詞句, SV...]

Nobody ever discovered ugliness through photographs. But many, through photographs, have discovered beauty. Except for those situations in which the camera is used to document, or to record social ceremonies, what moves people to take photographs is finding something beautiful. Nobody cries out, "Isn't that ugly! I must take a photograph of it ." Even if someone did say that, all it would mean is: "I find that ugly thing ... beautiful."

〈関西学院大〉

全訳 今まで写真を通して醜さを発見した者はいなかった。しかし、多くの者は写真を通して美しさを発見してきた。詳細に記録したり、式典を記録したりするためにカメラが用いられる状況を除けば、写真を撮るよう人々を突き動かすものは何か美しいものを発見することである。「あれは醜いじゃないか! 写真を撮らねば」とは誰も声を上げて言わない。たとえ誰かがそう言ったとしても、それが意味することは、「私はその醜いものを...美しいと思う」でしかない。

CASE 7 [主語の発見 | ... that 長い副詞句, SV...]

Valtin says that for people who have specific health concerns, such as certain kidney problems or a tendency to some kinds of infection, drinking lots of water can be beneficial. But after an extensive search in 2002 for the origins of the 8 × 8 guideline, he reports he found no scientific evidence supporting the notion that healthy individuals need to consume such large quantities of water. In 2008, Dan Negoianu and Stanley Goldfarb reviewed the evidence for a medical journal. They came to a similar conclusion: “There is no clear evidence of benefit from drinking increased amounts of water.”

*一日当たり 8.8 オンス(227g)の水を飲むこと 〈関西大〉

語彙 specific [spɪsɪfɪk] 「特定の」 kidney [kɪdni] 「腎臓」 infection [ɪnfɛkʃən] 「感染症」 beneficial [bɛnəfɪʃəl] 「有益な」
consume A [kənsum] 「A を消費する」 review A [rɪvju:] 「A を検討する」

全訳 バルタンは、特定の腎臓の問題やある種の感染症の傾向など、特定の健康上の懸念がある人にとっては、大量の水を飲むことが有益であると言います。しかし、2002年に8×8ガイドラインの起源を徹底的に調査した後、彼は健康な人がこのような大量の水を消費する必要があるという概念を支持する科学的証拠は見つからなかったと報告している。2008年に、ダンネゴイアヌとスタンリーゴールドファーブは医学雑誌の証拠を検討した。彼らは同様の結論に達しました：「どンドン水を飲むことの利益の明確な証拠はない。」

CASE 8 [接続詞の領域]

Whatever their political view may be, most people agree that to fight terrorism in an effective way we must deal with its root causes. And most people assume that the fundamental causes of terrorism must be third-world poverty and lack of education. While this view is widely held, I suspect there might be some other factors contributing to terrorism.

〈甲南大〉

語彙 political [pə'lɪtɪkəl] 「政治的な」 assume that SV... [əsú:m] 「SV...と思ひこむ」 contribute to A [kəntrɪbjú:t] 「Aに寄与する」

全訳 政治的見解がどうであれ、ほとんどの人は、根本的な原因に対処しなければならない効果的な方法でテロと戦うことに同意します。そして、ほとんどの人々は、テロの根本的な原因は第三世界の貧困と教育の欠如に違いないと考えています。この見解は広く支持されているが、テロに寄与する他の要因があるかもしれないと思う。

英文解釈 構文分析② 〈カンマとダッシュの処理①〉

CASE 1 [カンマとダッシュの処理① | いろいろなカンマ]

For many years, people believed that the brain, like the body, rested during sleep. After all, we are rendered unconscious by sleep. Perhaps, it was thought, the brain just needs to stop thinking for a few hours every day. Wrong. During sleep, our brain — the organ that directs us to sleep — is itself extraordinarily active. And much of that activity helps the brain to learn, to remember and to make connections.

〈神戸大〉

語彙 render O C [rɛndər] 「OCにする」 unconscious [ʌnkənʃəs] 「無意識の」 organ [ɔːrgən] 「組織」 extraordinarily [ɛkstrəːrdənəri] 「異常なほどの」「他に類を見ない」

全訳 長年にわたって、脳は、肉体と同様、睡眠中は休んでいると考えられていた。なにしろ、私たちは睡眠によって意識のない状態になるからである。おそらく脳は、毎日数時間は思考を停止する必要があるだろうと考えられていた。だが、それは間違いである。睡眠中も、私たちの脳——私たちが睡眠へと導く器官——それ自体は、非常に活発に活動しているのだ。しかも、その活動の多くは、脳が学習し、記憶し、さまざまな関連づけを行うのに役立っている。

CASE 2 [カンマとダッシュの処理① | 継続用法 | ..., 接続詞 SV ~]

One outstanding feature of Japanese weather is the series of great cyclonic storms, called typhoons, which devastate parts of the country in late summer and early autumn. These are identical in nature with the hurricanes that occasionally ravage the east coast of the United States, both being products of the same general relationship between land and water at comparable latitudes. Typhoons, however, strike Japan with somewhat greater frequency and usually with more destructiveness to life and property, since the greater part of the Japanese population is concentrated on the seacoasts of southwestern Japan where the typhoons first come ashore.

〈神戸大〉

語彙 outstanding [aʊtstændɪŋ] 「目立つ」「主な」 cyclonic [saɪklɒnɪk] 「激しい」 devastate A [dévəstèɪt] 「(土地)Aを壊滅的にする」 identical [aɪdɛntɪkəl] 「等しい」「同一の」 a hurricane [həːrɪkən] 「ハリケーン」 ravage A [rævɪdʒ] 「Aを破壊する」 comparable [kəmperəbl] 「等しい」 a latitude [lætətjuːd] 「緯度」 ((通例 latitudes) ある緯度の所 [地方]) property [prɒpərti] 「財産」「特性」 ashore [əʃɔːr] 「海岸へ(に)」

全訳 日本の気候の顕著な特徴の一つは、台風という、次々と訪れる非常に激しい暴風雨であり、夏の終わりから秋の初めにかけて国内の各地に甚大な被害をもたらしている。これらは、時に米国東海岸に大被害をもたらすハリケーンと性質は同じで、そのどちらも、同じぐらいの緯度にある陸地と海とが、同様に総合的に関係しあって発生するものである。しかしながら、台風のほうが日本を襲う頻度がやや高い上、日本の人口の過半数が台風が最初に上陸する南西日本の沿岸部に集中しているために、たいてい、人命や財産にさらに大きな被害を与えるのである。

英文解釈 構文分析③ 〈カンマとダッシュの処理②〉

CASE 1 [カンマとダッシュの処理 | (冠詞) 形容詞, 形容詞 名詞]

Some people constantly do only the things they like to do. They put off the unpleasant, less interesting things they have to do. But no one can afford to live this way all the time. If they do, they will lose opportunities and frequently inconvenience others. The consequences in business and friendship can be disastrous.

〈関西大〉

語彙 put off A 「A を先延ばしにする」 unpleasant 「不快な」 can afford to V 「(否定文で)V する余裕がない」 inconvenience [ɪnkənviːniəns] 「不便」「迷惑」 consequence [kɒnsɪkwəns] 「結果」 disastrous [dɪzɑːstrəs] 「悲惨な」

全訳 一部の人はいつも好きなことだけをする。そうした人々は、しなくてはいけなくても楽しくない、興味のないことを先延ばしにする。しかし、いつもこのやり方をして生活できる人はいない。そんなことをしていると、チャンスを逃し、他人に迷惑をかけることも多くなるだろう。仕事と交友関係において、悲惨な結果を招くこともある。

CASE 2 [カンマとダッシュの処理① | 完全文, 名詞要素]

For many Americans wilderness stands as the last remaining place where civilization, that all too human disease, has not fully infected the earth. It is an island in the polluted sea of urban-industrial modernity, the one place we can turn for escape from our own too-muchness. Seen in this way, wilderness presents itself as the best cure for our human selves, a refuge we must somehow recover if we hope to save the planet.

〈大阪大〉

語彙 wilderness [ˈwɪldərnɪs] 「荒野」 infect [ɪnfekt] 「A を感染させる」「A を侵す」 cure [kjʊər] 「治療法」 a refuge [ˈrefjuːdʒ] 「避難場所」

全訳 多くのアメリカ人にとって荒野は、あのあまりにも人間的な病いともいえる文明がまだ完全にはこの地球を侵していない、残された最後の場所としてその姿をとどめている。荒野は都市工業的近代性という汚染された海に浮かぶ島であり、我々が自らの耐えられない状況から脱出するために向かうことのできる唯一の場所なのである。このように考えると、荒野は我々の人間性を癒してくれる最善の治療法であり、もし我々がこの地球という惑星を救いたいと願うのであれば何とかして取り戻さなければならない避難場所なのである。

CASE 3 [カンマとダッシュの処理② | 完全文, 副詞要素]

In the rich and fascinating tradition of philosophy there are various schools of thought, and individual philosophers have often put forward views which conflict with those of other philosophers. The point is not that there are final answers in philosophy which one can accept, like buying a ready-made suit. What the philosophers agree about is that we have to think things through for ourselves, taking the different sides of every problem into account. 〈大阪大〉

語彙 [fascinating [fæ'sænèitiŋ] 「魅力的な」 conflict [kə'nflikt̩] 「争い」「矛盾」 take A into account. 「Aを考慮に入れる」

全訳 豊かで魅力的な哲学の伝統においては、さまざまな学派があり、個々の哲学者はしばしば他の哲学者と反する見解を唱えてきた。要は、哲学には、既製のスーツを買うことのような、誰もが受け入れることのできる最終的な答えはないということである。哲学者たちの中で意見が一致しているのは、我々はあらゆる問題のさまざまな側面を考慮に入れながら、自分自身で物事を考え抜かねばならないということである。

CASE 4 [カンマとダッシュの処理② | 完全文, 副詞要素]

We can perhaps maintain that the overriding principle in conversation is one commonly called the cooperative principle: “Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged.” You must therefore act in conversation in accord with a general principle that you are mutually engaged with your listener or listeners in an activity that is of benefit to all, that benefit being mutual understanding. 〈京都大〉

語彙 [overriding [óvə'ràidɪŋ] 「もつとも重要な」 in accord with A 「Aにしたがって」 mutually [mjú:tʃuəli] 「相互に」

全訳 会話において最も重要な原則は、通常、協力原則と呼ばれるものであると主張できよう。「参加している会話の目的や方向に沿うように、その発言が行われる段階で、ちょうど必要とされるような発言をなさい」という原則である。これにより会話において、話の聞き手あるいは聞き手たちとともに、全員利益となるような活動に相互に携わっているという一般原則に従って行動しなければならない。そしてその利益、というのは相互理解なのである。

英文解釈 構文分析④ 〈挿入への対応①〉

CASE 1 [挿入への対応① | 挿入の考え方]

Whether consciousness could arise in a complex, artificial system is a question many people find intrinsically fascinating. Although it may be decades or even centuries before such a system is built, a series of experiments offers strong evidence that an artificial brain, if organized appropriately, would indeed have precisely the same kind of conscious experiences as a human being. (神戸大)

語彙 consciousness[kánˌfəʊsniːs] 「意識」 complex[kəmˈplɛks] 「複雑な」 artificial[ɑːˈrtɪfɪʃəl] 「人工の」 intrinsically [ɪnˈtrɪn(t)ʃik(ə)li] 「本来」「本質的に」 fascinating[fæˈsɪneɪtɪŋ] 「魅力的な」 appropriately(appropriate [əˈprəʊpriət]) 「適切な」 precisely(precise [priː(ː) sáɪs] 「簡潔な」「正確な」)

全訳 複雑な人工装置の中で意識が生じ得るかどうかは、多くの人々が本質的に心をひかれる問題である。このような装置が作られるまでには何十年、いや何百年もかかるかもしれないが、正しく組み立てれば人工頭脳は実際に人間と全く同じような意識体験をするであろう、という有力な証拠を一連の実験は示している。

CASE 2 [挿入への対応② | 挿入の考え方]

In one of the most famous stone gardens in Kyoto, I was listening to the interpreter explain how every ripple in the pebbles had a special meaning. A group of Japanese tourists came in, lined up along a wall and began a characteristic modern ritual. In turn each of them approached their guide and, standing on exactly the same spot, positioned a camera. The guide's lips would move with the repetitiveness of a priest repeating exactly the same words to each person in a ritual. The camera would click. The next tourist would come up. After watching this I asked my interpreter what the religious phrase was that the guide was repeating. She said, "What the guide is saying is, 'Shutter speed 250, no flash.'" (神戸大)

語彙 interpreter [ɪntəˈrɪprɪtər] 「通訳」 explain A[ɪksˈpleɪn] 「Aを説明する」 ripple [ˈrɪpl] 「さざ波」 pebble [ˈpɛbl] 「小石」 characteristic [kæˈrɪktərɪstɪk] 「特有の」 a ritual[rɪˈfjuːəl] 「儀式」 repetitiveness [rɪˈpɛtətɪvnəs] 「繰り返し」「繰り返すこと」 a religious phrase [rɪlɪˈdʒəs] [ˈfrɛɪz] 「念仏」

全訳 京都にある最も有名な石庭の1つで私は、小石で作ったさざ波の一つ一つに、どのように特別な意味が込められているかを通訳が説明するのに耳を傾けていた。日本人の団体旅行客が入ってきて、壁沿いに並び、現代に特有の、ある儀式を始めた。彼らは1人ずつ順番にガイドに近づき、まったく同じ位置に立って、カメラの位置を合わせるのだった。ガイドは、儀式で各人にまったく同じ言葉を繰り返す僧侶のように、何度も同じように唇を動かしていた。カメラがカシャッと音をたてると、次の旅行客がガイドに近づいた。これを見て、私は通訳にそのガイドが繰り返しているのはどんな念仏かと尋ねた。彼女は「案内の人は『シャッタースピードは250。フラッシュは禁止です』と言ってるんですよ」と言った。

CASE 3 [挿入への対応③ | 主節の挿入]

Americans rely on guilt, rather than shame, to keep people from breaking the laws and the unwritten rules of society. Guilt, they believe, will keep people honest even when no one is watching. Shame, on the other hand, works only when there is social pressure from others.

語彙 guilt[gɪlt]「罪悪感」 shame[ʃeɪm]「恥」

全訳 アメリカ人は、人々が法律や社会の不文律を破らないようにするために、恥ではなく罪悪感に訴える。罪悪感は、誰も見ていなくても人々を正直に保つと信じている。一方、恥は他者からの社会的圧力がある場合にのみ機能する。

CASE 4 [主語の発見 | 長い副詞句, SV...]

Any time people or groups appear to be cruel to one another, the popular, inadequate view is that it is a manifestation of "the survival of the fittest*." Many people wrongly assume that, in society as well as in nature, to be strong and aggressive is the only condition for survival. In fact, however, evolution requires creatures to show a whole range of different behaviors, not just cruelty, in order to successfully ensure their survival. Many animals, including our nearest relatives such as chimpanzees and bonobos, rely on each other for survival, which means that caring and sympathetic behavior is one of the key factors in their evolution.

*the survival of the fittest 適者生存

〈同志社大〉

語彙 cruel[kruːəl]「非情な」 inadequate[inædɪkwət]「不適切な」 manifestation[mæˈnɛstɛɪʃən]「現れ(たもの)」 assume[Aˈsjuːm]「A と思い込む」「A と仮定する」 aggressive[əɡrɛsɪv]「攻撃的な」 sympathetic[sɪmpəθɛtɪk]「思いやりのある」 evolution[ɪvələʃən]「進化」

全訳 人々や集団が互いに対して非情であると思われるときは常に、それが「適者生存」の現れであると見る見方は、通俗的で不適切である。多くの人々が、自然だけではなく社会においても、強く攻撃的であることが生き残るための唯一の条件である、と誤って仮定する。しかし実際のところは、首尾よく生き残るために、進化は生物に、単に非情さだけではなく、全範囲にわたるさまざまな行動を示すよう求めている。チンパンジーやボノボといったような我々の最も近い親類を含めて、多くの動物は生き残るために互いに依存し合っており、そのことは、彼らの進化において優しさや思いやりのある行動が、主要な要因の一つであることを意味している。

英文解釈 構文分析⑤ 〈挿入への対応②〉

《挿入構文》

1. There was, **it seems** to me, some misunderstanding between you and her.
2. The secret of long life, **it is often said**, is to have something to live for.
3. She seldom, **if ever**, goes to the movie by herself.
4. He is a great scholar, and, **what is better**, a good teacher.
5. Wataru, **although we waited until ten o'clock**, never showed up.
6. His assistance, **however**, was of little help to me.
7. Perseverance, **as you know**, is the key to success.
8. I couldn't find out **in the book** what gave us the clues to the problem.

1. 〈挿入：主節〉 it seems (to A) that SV...⇔S, it seems (to A), V...
あなたと彼女のあいだには、少し誤解があったように思われる。
2. 〈挿入：主節〉 it is often said that SV...⇔S, it is said, V...
長生きの秘訣は、生き甲斐を持つ事だそうだ。
3. 〈副詞句の挿入 慣用的なもの〉
彼女がひとりで映画に行くことは、たとえあってもまれである。
4. 〈what is 比較級の挿入〉 ※what is 比較級が名詞要素となる場合もある
彼は偉い学者で、さらによいことには、良い先生だ。
5. 〈副詞節の挿入〉
私たちは 10 時まで待っていたのだが、ワタルは決して姿を現さなかった。
6. 〈接続副詞の挿入〉
しかしながら、彼のアドバイスは私にはほとんど役立たなかった。
7. 〈関係詞 as の挿入〉
忍耐は、ご承知のように、成功への鍵です。
8. 〈動詞と目的語の間の挿入〉 ※節や語句は文末に挿入される（置かれる）こともある。
私は、その問題の手がかりとなるものをその本の中では見つけることができなかった。

CASE 1 [挿入への対応① | A and M B]

The idea of dreams as a preparation for future action is not unusual. Mark dreamed he was going to stay at his friend's house a couple of days before he did so. In the dream he took his pajama-bag to school and was picked up at the end of the day by his friend's mother. He liked the dream because he felt more confident when facing that first night away from home. The dream acted to prepare and reassure him.

Research with animals and humans shows that Mark has basically got it right. If *REM sleep is interfered with, by drugs or sleep deprivation for instance, then we are less able to deal with situations for which we are unprepared. We learn from everything that happens to us during our waking lives, and through dreaming, process and store the information just in case we need it at some future point. Of course we do not 'know' what will happen to us in the future, but nature has found a brilliant way of preparing us for the unexpected.

(注)REM レム睡眠(眼球が急速に動いている状態の睡眠で、このとき夢を見ていることが多い) (神戸大)

語彙 preparation [prəpə'reɪʃən] 「準備」 unusual [ʌn'ju:z(ə)] 「普通でない」 be confident of A [kən'fɪdənt] 「Aに自信を持つ」 face [feɪs] 「Aに立ち向かう」 reassure A [ri:'əʃʊr] 「Aを安心させる」 interfere with A [ɪn'tɜ:fɪə] 「～を妨げる」 sleep deprivation [dɛ'prɪvəɪʃən] 「睡眠不足」 deal with A 「Aに対処する」 process A [prə'ses] 「Aを処理する」 store A [sto:r] 「Aを蓄える」

全訳 夢を未来の行動への予行演習ととらえる考え方は珍しくはない。マークは実際にそうする前に、自分が友達の家へ2、3日泊まりに行こうとしている夢を見た。夢の中で彼はパジャマの入ったバッグを学校へもって行き、1日が終わると友達のお母さんに車で迎えに来てもらった。彼がその夢を好きだったのは、はじめて家を離れて過ごすその晩を、もっと自信をもって迎えられたからだった。夢が彼に心の準備をさせ、自信をもたせる働きをしたのである。

動物と人間の両方で行った研究によると、マークは基本的には事態を正しくとらえていたことがわかる。もし、例えば薬を使ったり起こされたりしてレム睡眠が妨げられると、私達は心の準備ができていない事態に対処するのが一層困難になる。私達は目が覚めている間に自分の身に起こるあらゆることから学び、夢を見ることによって、将来のある時点で必要となる場合に備えて、その情報を処理し蓄えるのである。もちろん私達は将来自分の身に何が起こるかは「わかって」いないが、本能的に予期せぬことに備えるすばらしい方法を見つけているわけである。

CASE 2 [挿入への対応② | — ... —]

Only the smallest fraction of the human race has ever acquired the habit of taking an objective view of the past. For most people, even most educated people, the past is merely a prologue to the present, not merely without interest in so far as it is independent of the present, but simply inconceivable except in terms of the present. The events of our own past life are remembered, not as they seemed to us at the time, but merely as incidents leading up to our present situation. We cannot persuade ourselves — in fact, we make no attempt to do so — that undertakings which ended in failure were entered upon with just as much forethought and optimism as those which have profoundly affected our lives. ‹大阪大›

語彙 a fraction [frækʃən] 「ひとかけら」 「ひと握り」 acquire A [əkwáɪər] 「Aを得る」 objective [əbdʒektɪv] 「客観的な」 a prologue [próulɔ:g] 「序幕」 in so far as SV... 「SVするかぎり」 be independent of A [ɪndɪpéndənt] 「Aから独立して」 inconceivable [ɪnkənsɪ:vəbl] 「想像できない」 in terms of A 「Aの観点で」「Aの立場で」 an incident [ɪnsədənt] 「出来事」 persuade A that SV... [pərsweɪd] 「Aを説得する」 a undertaking [ʌˈndərtéɪkɪŋ] 「仕事」 enter upon A 「Aを始める」 forethought [fɔrθɔt] 「予測」 optimism [əptəmɪzəm] 「楽観」 profoundly [prɒfáundli] 「深く」

全訳 過去を客観的に見る習慣が身につけているのは、人類の中でもほんのひとにぎりの人たちだけである。たいていの人々にとって、非常に教養のある人々でさえそうだが、過去は現在への序幕にすぎない。それも、単に現在と関係がない限りは関心をひかないというだけではなく、現在という立場からでなくてはまったく考えることすらできないのである。自分自身の過去の生活の中で起こったさまざまな出来事も、そのとき自分の心に映ったように思い出されるのではなく、単に自分の現の状態に至る糸口となった出来事としてのみ思い出されるのだ。失敗に終わった仕事も、自分の生活に深く影響を及ぼした仕事の場合とまったく同じだけの予測と楽観をもって当初は取りかかったのだ、と思う気持ちに私たちはなかなかかなれないというより、実はそういう気持ちになろうとしないのである。

英文解釈 構文分析⑥ 〈等位接続詞 and〉

〈共通構文〉 因数分解的発想

1. We are, and should be, respectful to our parents.
2. His remark not only surprised but also strongly moved those present at the meeting.
3. Democracy is the government of the people, by the people, and for the people.
4. This was an exciting, though not popular, movie.
5. It seems difficult, if not impossible, to talk him into attending the party.
6. He fell in love with, and married the next year, a beautiful woman.

1. 〈助動詞+助動詞〉 形容詞
私たちは両親を尊敬しているし、またそうあるべきだ。
2. 〈動詞+動詞〉 名詞 ★not only A but also B 「A だけでなく B」 等位接続詞的に用いる
彼の発言は、その会議に出席した人を驚かせただけでなく、深く感動させた。
3. 〈名詞(前置詞句+前置詞句)〉
民主主義とは、人民の、人民による、人民のための政治である。
4. 〈(形容詞+形容詞)名詞〉 ★though が等位接続詞扱い。
これは、人気はないけれども面白い映画だ。
5. 〈動詞 (形容詞+形容詞)〉 ★A if not B 「B でないとしても A」 / if not が等位接続詞扱い。
彼を説得してパーティに参加させることは、不可能ではないとしても難しいように思われる。
6. 〈(動詞句+他動詞)名詞〉 ★with の後に目的語がないことに注意
彼は美しい女性と恋に陥り、その翌年結婚した。

〈共通構文と挿入〉 A and (M) B 型 (M)は B を修飾

1. He was very rich, and **therefore** could buy a mansion.
2. He is a good English scholar, and, **what is more**, a good teacher.
3. I fainted from the heat, and **when I came to**, I was in a life raft.

1. 〈A and (M) B〉 ★M=副詞
彼は金持ちだった、だから大邸宅が買えた。
2. 〈A and (M) B〉 ★M=副詞句
彼は優れた英語学者であるが、さらに、教えるのも上手である。
3. 〈A and (M) B〉 ★M=副詞節
その暑さで気絶して気がついたら救命いかだの中にいた。

CASE 1 [等位接続詞 and の対応 | さまざまな and]

Language is a system by which meaning is communicated in terms of forms such as words and sentences. Though we tend to think that the relationship between form and meaning is straightforward, a moment's reflection reveals that it is in fact quite involved. Sometimes a given expression corresponds to two or more distinct meanings, while in other cases one and the same meaning is conveyed by two or more different forms of expression. The former situation is known as ambiguity, and the latter as synonymy. Let us now examine some examples. The word 'bank' represents the case of ambiguity, for it has at least the following two meanings: "the rising ground along the side of a lake, river or canal" and "an institution that receives, lends, exchanges and safeguards money". Likewise the written word 'object' has, among others, the following two meanings: "the end toward which effort is directed" and "to argue against or oppose something with words".

〈大阪大〉

語彙 in terms of A 「Aの観点で」 straightforward[streɪtfoːwəd] 「簡単な」 reveal A[rɪviːl] 「Aを明らかにする」 involved[ɪnˈvɒlvd] 「複雑な」 correspond to A[kɒːrɪspɑːnd] 「Aに相応する」 distinct [dɪstɪŋkt] 「際立った」 convey A[kənveɪ] 「Aを伝える」 ambiguity[æˈmbɪɡjuːəti] 「多義語」「曖昧さ」 synonymy[sɪnɒˈnɪmi] 「同義語」 represent A[rɪprezɪnt] 「Aを表す」 institution [ɪnstət(j)uːʃən] 「機関」 safeguard A [sɛɪfɡɑːrd] 「Aを守る」 oppose A[əpəʊz] 「Aに反対する」
全訳 言語は、意味が単語や文といった形におきかえて伝達される方法である。私たちは形と意味との関係を簡単なもの

だと思いがちだが、ちょっと考えれば、実際は極めて複雑であることが明らかである。時には、ある一定の表現が2つないしそれ以上の異なった意味に相当することがあるが、一方、別の場合には、1つの同じ意味が2つまたはそれ以上の異なった表現形態によって伝えられることがある。前者の場合が多義語、後者が同義語として知られている。では、いくつかの例で調べてみよう。bank という語は、多義語の場合の例である。というのは、bank は、少なくとも次の2つの意味をもつからである。つまり「湖・川・運河に沿って盛り上げた土」と「お金を受けとったり、貸したり、換金したり、守ったりする機関」。同様に文語、とりわけ object は、次の2つの意味をもつ。「努力が向けられる目的」と「言葉であることに反論したり、反対したりすること」である。

CASE 2 [共通構文]

The Industrial Revolution also made possible, and yet created a need for, a better system of transport. In the early part of the century there had been a great development in canals. The second half of the century saw a far greater development in railways. Largely due to the work of George Hudson*, through a series of combinations, the railway system covered 6,600 miles by just after 1850, and more and more lines, with better and faster cars, produced 21,800 miles of efficient service by the end of the century.

*George Hudson 「鉄道王」として知られる英国の資本家
〈同志社大〉

語彙 the Industrial Revolution [ɪndʌstriəl] [rɪvəljuːʃən] 「産業革命」 transport [trænsˈpɔːrt] 「輸送」 canal [kənəl] 「運河」 combination [kəmˈbɪneɪʃən] 「連結」 efficient [ɪfɪʃənt] 「効率のよい」

全訳 産業革命はまた、よりよい輸送システムを可能にし、しかもよりよい輸送システムを必要とした。19世紀の早い段階に、運河の大規模な開発が行われ、また、19世紀後半には、鉄道事業においてさらに大規模な開発がなされた。主にはジョージ＝ハドソンの業績のおかげで、一連の線路の連結を通じて、鉄道システムは1850年直後までには6600マイルに及んでいたし、路線がますます増え、車両がより改良され、走る速度も増して、世紀の末までには、21800マイルに及ぶ効率のよいサービスが生み出された。

英文解釈 構文分析⑦ 〈語順転倒の対応〉

《So 助動詞 S型》

1. Should you run into trouble, I'll help, and **so will my father.**
2. He did not ignore our request, and **neither did she.**
3. I was unable to attend the party, **nor did I want to.**

1. 〈肯定文, and so 助動詞 S. 「S もまたそうである」〉★助動詞は肯定文中の述部に合わせて変化
困ったことになったら、お助けします。私の父も助けてくれますよ。
2. 〈否定文, and neither 助動詞 S 「S もまたそうでない」〉★否定文. Neither 助動詞 S の形もある。
彼は我々の要請を無視しなかったし、彼女もしなかった。
3. 〈否定文, nor/neither 助動詞 S 「S もまたそうでない」〉★否定文. Nor 助動詞 S の形もある。
私はそのパーティーに出席できなかつたし、また出席したいとも思わなかつた。

《There V S...》

1. **There are many animals** to see there.
2. **There used to be an old temple** here.
3. **There still remains much** to be done.
4. **There is certain to be some opposition** to your suggestion.

1. 〈There is/are S 「S がある」〉★基本形
見るべき動物がたくさんいるよ。
2. 〈There used to be S 「かつて S があった」〉★used to V 「かつて～であった」
ここにはかつて古いお寺がありました。
3. 〈There remains S 「S がまだある」〉
なすべきことがまだたくさんある。
4. 〈There is certain to be S 「きっと S がある」〉試験頻出
君の提案にはきっと反対があるだろう。
★There is some opposition...の is の後に (be) certain to V 「きっと V である」が入り込んだ形

《倒置構文 語順転倒型 MVS/CVS[OSV[VCO[VMO 他》

1. **In the middle of the wall at the back of the room** is a large window.
2. **Happy** indeed are we, and so we shall remain.
3. He is said good at mathematics. **Much better** is his wife.
4. **Few of these problems** he could solve today.
5. He couldn't make clearly known **what he wanted to do**.
6. We must take into account **the wishes of all the family in planning a trip**.
7. **So important** is water **that** we can hardly do without it even for a day.
8. **Such** is his honesty **that** he was respected by everybody.

1. 〈副詞句 V S〉★場所を表す副詞句が文頭にでたことによる倒置
部屋の奥の壁の中央に大きな窓がある。
2. 〈CVS / CSV〉
私たちは本当に幸せであるし、これからも幸せである。
3. 〈CVS〉★比較対象の前置
彼は数学が得意と言われているが、彼の妻はもっと得意である。
4. 〈OSV〉★目的語の前置 (≒He could solve few of these problems today.)
今日はこの問題のほとんどを解くことができなかった。
5. 〈make CO〉★what he wanted to do が後置された形
彼は自分がしたいことをはっきりと知らせることができなかった。
6. 〈SVMO〉★take O into account⇔take into account O ★O が長いので後置された形
旅行を計画する場合は、家族全員の希望を考慮すべきだ。
7. 〈So 形容詞/副詞 ~ that SV... 「とても形容詞/副詞なので SV...」〉 = ~ so 形容詞/
副詞 that SV...
水はとても大切なもので、水なしでは1日でもやっていけない。
8. 〈Such is S that SV... 「Sはとても甚だしいので SV...」〉 = S is such that SV...⇔
彼は非常に正直だったので、誰からも尊敬されていた。

CASE 1 [語順転倒の対応 | VMO]

Our knowledge and our power have been enriched and increased to an extent that no one would have thought possible. We have thereby been enabled to make the conditions of human existence incomparably more favourable in numerous respects, but in our enthusiasm over our progress in knowledge and power we have arrived at a defective conception of civilization itself. We value too highly its material achievements, and no longer keep in mind as vividly as is necessary the importance of the spiritual element in life. ‹大阪大›

語彙 enrich A[enrɪtʃ]「Aを豊かにする」thereby[ðeərbáɪ]「それによって」a condition[kəndɪʃən]「条件」incomparably[ɪnkəmperəbəlɪ]「比較できないほど」favourable[ˈfɛɪvərəbəl]「好都合な」numerous[njʊːmerəs]「極めて数多くの」enthusiasm[enθjʊːzɪˈæzəm]「熱狂」defective[dɪfɛktɪv]「欠陥のある」material(ad)[məˈtɪəriəl]「物質的な」an achievement[ətʃɪːvmənt]「業績」「功績」vividly[ˈvɪvɪdli]「はっきりと」「鮮やかに」an element[ɛləmənt]「要素」

全訳我々の知識と能力は、誰も可能だとは考えなかったであろうと思われる程度にまで豊富になり増大した。我々はそれによって人間が生存してゆく上での諸条件を、多くの点で比較にたらないほど好都合なものにすることができるようにたったのだが、知識と能力の進歩に熱を上げているうちに、文明そのものについて欠陥ある概念をもつようになってしまった。文明の物質的な業績を高く評価しすぎて、生活上の精神的要素の大切さを、もはや十分にはっきりとは心に留めていたないのである。

CASE 2 [語順転倒の対応 | MVS]

In the days of my youth, at a friend's house in the South of France, I met Somerset Maugham for the first time. When, a week later, he graciously accepted my invitation to lunch, I was particularly anxious to make a favorable impression on him, in the hope that he would allow me to take advantage of the occasion by interviewing him for an American magazine to which I contributed pen-portraits of famous English people. Among topics we discussed over lunch was the regrettable habit film directors then had of altering the plot of a novel to suit themselves, to the extent even of changing a sad ending into a happy one. And I was able to cite a case in point, having the previous day discussed this shameful practice with none other than Rex Ingram. ‹神戸大›

語彙 graciously[grɛɪˈʃəsli]「上品に」particularly[pəˈtɪkjʊlərlɪ]「特に」was anxious to[æŋˈ(k)ʃəs]「Vしたがる」interview[ɪntərvjuː]「インタビューする」「面接をする」contribute to A[kənˈtrɪbjʊːt]「Aに貢献する」regrettable[ˈrɪgrɛtəbəl]「残念な」alter A to B[ɔːlter]「AをBへと変える」shameful[ˈʃeɪmfəl]「恥ずべき」

全訳私が若かったころ、南フランスの友人の家で、初めてサマセット・モームに会った。1週間後、彼が昼食への招待を快諾してくれたとき、彼に好印象を与えたいという私の気持ちはずいぶん強かった。というのは、私は英国の有名な素描をアメリカの雑誌に寄稿していたのだが、その機会を利用してインタビューさせてもらえることを期待していた

からだ。私たちが昼食をとりながら話しあった事柄の一つは、小説の筋を自分たちの気に入るように変え、場合によっては悲しい結末すらハッピーエンドに変えてしまいさえする、当時の映画監督の嘆かわしい習性についてであった。そして私は適切な例をあげることが出来たのだが、それは前日にこの恥ずべき習慣について、ほかならぬレックス=イングラムその人と議論していたからであった。

CASE 3 [語順転倒の対応 | VMO]

Behind advertising's enormous expenditure of intelligence and imagination lies at least one truth on which both the practitioners and the critics of advertising agree: advertising is an aggressive, creative force that helps stimulate the public's desire for particular goods and services as well as reflecting and affecting virtually every dimension of the American public's daily life. While fascinated, if not preoccupied, with discovering and purchasing better ways to live, few Americans pause to consider how advertising influences and mirrors our changing individual hopes and fears, our shifting collective expectations and anxieties.

〈関西学院大〉

語彙 enormous [inɔːrməs] 「法外に大きい」 expenditure [ɪkspɛndɪtʃər] 「出費」 practitioner [præktɪʃənər] 「行う人」「実践者」 critic [krɪtɪk] 「批判する人」「批評家」 aggressive [əɡrɛsɪv] 「攻撃的な」 stimulate [stɪmjuːlət] 「Aを刺激する」 reflect A [rɪflɛkt] 「Aを映し出す」 dimension [dɪmɛnʃən] 「」 fascinated [fæsɪnèɪtɪd] 「魅了される」 preoccupied 「心を奪われる」 purchase A [pɜːrtʃəs] 「Aを購入する」 mirror A [mɪrər] 「Aを映し出す」 collective [kəlektɪv] 「集合的な」「集団の」

全訳 広告に知力と想像力がとてつもなく費やされている背景には、少なくとも一つの真実があり、その点に関しては広告を行う側とそれを批判する側双方の意見が一致している。つまり、広告とは、アメリカ国民の日常生活のほぼすべての面を反映し、そこに影響を及ぼしているだけでなく、人々がある特定の商品やサービスが欲しいと思う気持ちを起こすよう促す、攻撃的かつ創造的な力なのだ。より快適な暮らし方を発見し、手に入れることに心を奪われるとまでは言わないまでも、魅力を感じていると、変化する一人一人の望みや不安、移ろいゆく集団全体の期待や不安に広告がどのように影響を及ぼし、それを映し出しているかをあらためて考えてみるアメリカ人などほとんどいない。

CASE 4 [語順転倒の対応 | CVS]

Related to Japan's long history and varied geography, and of primary importance for legend material, is the little-understood folk religion of the land. The formal religions of Shintoism and Buddhism have been carefully described for Western readers, but even the Japanese scholars themselves are only beginning to explore the complicated web of folk ideas that preceded and still underlie the institutional religions.

〈大阪市立大〉

語彙 geography [dʒɪɔːɡrəfi] 「地形」 little-understood 「ほとんど理解されていない」 folk religion 「民間信仰」 (folk [fóuk] 「民間」 religion [rɪlɪdʒən] 「信仰」) describe A [dɪskraɪb] 「Aを説明する」 explore A [ɪksplɔːr] 「Aを探求する」 complicated [kəmplɛkətɪd] 「複雑な」 precede A [prɪsɪːd] 「Aに先行する」 underlie A 「Aの根底にある」 ritual [rɪtʃuəl] 「儀礼」 honor A [ɔːnər] 「Aを崇める」 deity [deɪːtɪ] 「神」

全訳 日本の民間信仰は、まだほとんど理解されていないのであるが、日本の長い歴史とその変化に富んだ地形に関係があり、また民間伝承の素材として非常に重要である。神道や仏教といった形式の整った宗教については、欧米の読者に

も入念に説明されてきた。しかし、それらの組織化された諸宗教に先立ち、今なおその根底にある民間信仰については、日本の学者自身さえも、その複雑な網の目の探究を始めたばかりなのである。

CASE 5 [語順転倒の対応 | OSV]

It is unlikely that many of us will be famous, or even remembered. But not less important than the brilliant few that lead a nation to fresh achievements are the unknown many whose patient efforts keep the world from running backward.

全訳 私たちの多くが有名になったり、また世間の記憶に残ったりすることさえ、その見込みは薄い。しかし国民を導いて新しい業績をあげる華やかな少数の人々に劣らず重要なのは、辛抱強い努力によって、世界が退行してしまうのを防いでいる、数多くの無名の人々なのだ。

CASE 6 [語順転倒の対応 | OSV]

Even the traditions we learn from others we adopt and adapt in ways that make them our own. Japan received chopsticks from China and tempura from Portugal. Tomatoes arrived in Southern Europe only as part of the Columbian Exchange* so called because of Christopher Columbus' journeys to the New World, where tomatoes originated). A lot of what we think of as deeply rooted cultural traditions are really traceable back to global exchange.

*the Columbian Exchange コロンブス交易 〈大阪市立大〉

語彙 tradition[trə'dɪʃən] 「伝統」 adopt A[ədɒpt] 「A」 adapt A[ədæpt] 「A」 receive A[rɪsɪːv] 「A」 rooted 「根ざした」 traceable[treɪsəbl] 「追跡できる」

全訳 私たちが他国民から学ぶ伝統でさえ、私たちはそれらが私たち自身のものとなるような方法で取り入れ、適合させるのである。日本は中国から箸を受け入れ、ポルトガルからは天ぷらを受け入れた。トマトが南ヨーロッパにたどり着いたのも、「コロンブス交易」(クリストファー=コロンブスがトマトの原産地であった新世界へ旅したがゆえにそう呼ばれる)があったからである。自国に深く根付いた文化的伝統だと私たちが考えているものの多くは、実は世界のほかの国々との交流にその起源を求めることができるのである。

CASE 7 [語順転倒の対応 | OSV]

All the things that I thought were peculiar to my style, what made me personally different from other novelists, people were attributing just to Japan.

語彙 peculiar[pɪkjuːljər] 「奇妙な」「特有の」 attribute A to B[ə'trɪbjʊ:t] 「AをBに帰する」

全訳 私の文体に特有のものだと私が思っていたあらゆる事柄、つまり、私を他の小説家とは個人として異なる存在にした事柄の要因を、人々はただ、日本という一点のみに求めていたのです。

CASE 8 [語順転倒の対応 | VCO]

The cassette tape, invented in the 1960s, quickly became the most common propagator* of recorded sound in the world. Cassette tape technology made possible not only the wide dissemination** of Western popular music, but also the spread of indigenous*** music. Locally recorded cassettes were easily copied and sold inexpensively enough to reach a wide audience. Back then, a cassette sold to tourists on the streets of Cairo or Beijing as local music may have been considered what is now known as World Music to many Westerners.

propagator* 情報を広める媒体 dissemination** 普及
indigenous*** その地域固有の 〈立命館大〉

語彙 cassette[kasét]「カセット」 invent A[invént]「Aを発明する」 spread[spréd]「普及する」「広がる」 inexpensively「安価で」

全訳 カセットテープは1960年代に発明されたが、たちまち世界で最も普通の録音普及媒体となった。カセットテープの技術によって、西洋大衆音楽の広範な普及だけでなく地域固有の音楽の普及もまた可能となった。地方で録音されたカセットは手軽に複製でき、安価で販売できるので広範な聴衆に届けられた。その当時、カイロや北京の街頭で観光客にローカル音楽として販売されたカセットは多くの西洋人に、現在ワールドミュージックとして知られているものだと考えられたかもしれない。

CASE 9 [語順転倒の対応 | VCO]

Thus I learned from life itself. At the beginning I was only a little mass of possibilities. It was my teacher who unfolded and developed them. When she came, everything about me breathed of love and joy and was full of meaning. She has never since let pass an opportunity to point out the beauty that is in everything, nor has she ceased trying in thought and action and example to make my life sweet and useful. 〈高知大〉

語彙 unfold A「Aを開花する」 point A out[]「Aを指摘する」 cease Ving[sí:s]「Vingすることをやめる」

全訳 こうして私は人生そのものから学んだ。初めは、可能性をもつ小さなかたまりでしかなかった。その可能性を開示し、発展させてくれたのは私の先生だった。先生が来ると、私の周りのすべてのものが、愛と喜びで息づき、意味で満ちあふれた。それ以来、先生はすべてのものの中にある美を指摘する機会を指摘しないまま過ごすことはなかったし、考えや行動や事例の点で、私の生活を楽しく有益にしようとすることを決してやめなかった。

CASE 10 [語順転倒の対応 | how 節内の語順]

Children reveal an instinct for freedom in everything they do, but especially when they play. Everyone knows how much they love to play and how completely engrossed they become in games. Playing is what childhood is all about, and children give themselves up to it whole-heartedly. By forbidding games and suppressing the free expression of the child's natural functions (and of his or her potential abilities and skills), parents risk interfering with the process of self-realization, and opposing the play of nature itself. 〈東京大〉

語彙 cassette[kəsét]「カセット」 invent A[invént]「Aを発明する」 spread[spréd]「普及する」「広がる」 inexpensively「安価で」

全訳子どもたちは、することなすことすべてに自由を求める本能を示すけれど、とりわけ遊んでいるときにそうである。どれほど子どもが遊びが大好きであるか、どれほど遊びに子どもが没入しきってしまうかは、誰もが知っている。遊びは、幼年期の本質であり、子どもは真剣に遊びに没頭するのである。遊びを禁じたり、子どもの自然の機能(や潜在的な能力と技能)の自由な表現を抑圧したりすることによって、自己実現の過程に干渉したり、本分それ自体の発揮を押さえつけたりする危険を親は冒すことになる。

CASE 11 [語順転倒の対応 | AS ... , so **助動詞** S]

Genetic diversity is the variety of genetic differences within a single species. Without sufficient genetic diversity, a species cannot meet new challenges, and it will die out. As the potential for the use of genetically engineered crops and seeds continues to increase, so does concern about the possible associated environmental problems.

語彙 genetic[dʒənétik]「遺伝的な」 diversity [divə:rsəti]「多様性」 potential [pə'ténʃəl]「可能性」 engineered []「遺伝子組み換えをした」 concern [kənsə:rn]「関心」「懸念」 associated [ə'só:ʃièitid]「関連した」

全訳遺伝的多様性とは、単一の種内の多様な遺伝的差異である。十分な遺伝的多様性がなければ、種は新しい課題に対処できず、絶滅する。遺伝子組み換え作物と種子の使用の可能性が増加し続けるにつれて、それに関連するであろう環境問題についての懸念も高まる。

CASE 12 [語順転倒の対応 | than ...の前方移動]

Interestingly, sleep deprivation is more likely to cause us to forget information associated with positive emotion than information linked to negative emotion. This could explain, at least in part, why sleep deprivation can trigger depression in some people: memories tainted with negative emotions are more likely than positive ones to “stick” in the sleep-deprived brain. 〈神戸大〉

語彙 geography[dʒiəgrəfi]「地形」 little-understood「ほとんど理解されていない」 folk religion「民間信仰」(folk[fóuk] interestingly[intərəstɪŋli]「興味深いことに」 sleep deprivation[]「睡眠不足」 associate A with B [əsóuʃièit]「AとBを結びつける」 trigger A[trɪgə]「Aを誘発する」 taint A with B [téint]「AをBで汚染する」 sleep-deprived「睡眠を奪われた」

全訳 興味深いことに、睡眠不足によって、否定的な感情と結びついた情報よりも、肯定的な感情と結びついた情報の方を私たちは忘れやすくなる。このことで、睡眠不足になると、一部の人たちにうつ病を誘発する場面があるのか、少なくともある程度は説明がつくだろう。肯定的な感情よりも、否定的な感情に染まった記憶の方が、睡眠不足の脳に「しっかりとどまる」可能性が高いのだ。

CASE 13 [語順転倒の対応 | how 節内の語順]

When you improve your memory, you improve everything. You can access information more quickly and more easily — creating greater opportunities for connections and associations. (1)The more facts and memories you have properly stored in your brain, the more potential you have to make unique combinations and connections. An increased memory also enhances basic intelligence because intelligence is based on all of the events, people, and facts that you can recall. The more you remember, the more you can create and do because factual knowledge always precedes skill. Information can only be built onto more information, so (2)the more you know the easier it is to get to know more. 〈お茶の水女子大〉

語彙 improve A[ɪmprú:v]「Aを改善する」 connection[kəneɪkʃən]「連結」 association[əsóusiéiʃən]「関連付け」 properly[prápərlɪ]「適切に」 potential[pəténʃəl]「潜在的能力」 enhance A[inhæns]「Aを高める」 intelligence[intélədʒəns]「知識」 recall A[riks:l]「Aを思い出す」 precede A[prisi:d]「優先に先行する」

全訳 記憶を改善すれば、すべてが改善される。より迅速かつより簡単に情報にアクセスでき、連結と関連付けの機会が増える。(1)より多くの事実と記憶を脳内に、適切に蓄えれば蓄えるほど、独特の組み合わせとつながりを生み出す潜在的な能力がその分だけ高くなる。知能はあなたが思い出すことができるすべての出来事、人、そして事実に基づいているので、増加した記憶はまた基本的な知能を強化する。事実に関する知識は常にスキルよりも優先されるため、覚えれば覚えるほど、作成して実行することができる。情報は、より多くの情報の上のみ構築できる。したがって、(2)知識が多くなればなるほど、より多くの情報を得ることが容易になる。

英文解釈 構文分析⑧ 〈The 比較級..., the 比較級 ~.〉

《倒置構文 the 比較級..., the 比較級 ~》

1. **The more** we learn, **the better** we realize our ignorance.
2. **The older** we get, **the less** sure of our health we feel.
3. **The more difficult** the problem[is], **the greater** the satisfaction in solving it [is].
4. All of us become **the busier**, **the further** civilization advances.
5. **As you study more**, **the more** you discover your ignorance.
6. **The more unique** each person is, **the more** he contributes to the wisdom of others.

1. 〈The 比較級~, the 比較級.... 「~すればするほど、いっそう...だ」〉基本形
学べば学ぶほど,[それだけいっそう]自分の無知を悟る。
2. 〈The 比較級~, the 比較級.... 「~すればするほど、いっそう...だ」〉★less を用いる場合
年をとればとるほど,われわれは自分の健康に自信が持てなくなる。
3. 〈The 比較級~, the 比較級.... 「~すればするほど、いっそう...だ」〉★is が省略される場合
問題がむずかしければむずかしいほど,それを解く満足感は大きい。
4. 〈SV...the 比較級, the 比較級~. 「~すればするほど、いっそう...だ」〉
文明が進歩すればするほど,われわれは皆忙しくなる。★主節と従属節が入れかわる形(倒置形)
5. 〈As SV 比較級~, the 比較級.... 「~すればするほど、いっそう...だ」〉★is が省略される場合
★the 比較級~が As SV~に代わる場合
学べば学ぶほど,ますます自分が無知であることがわかる。
6. 〈The 比較級~, the 比較級.... 「~すればするほど、いっそう...だ」〉★...が倒置構文になる場合
各人が個性的であればあるほど、それだけ他人の英知に寄与する。

(1) [The+比較級~,the+比較級.] 基本的な考え方

The+比較級~,the+比較級.の形で、「～すればするほど,(それだけ)ますます...」の意味を表す。基本的な考え方は、「一方の程度(形容詞・副詞)の変化に応じて、もう一方も程度(形容詞・副詞)が変化する」様を表す。この構文では、前半部の The+比較級~が副詞節で、後半部の the+比較級が主節となる。前半部の the は「～につれて」を表す接続詞(=as)で、後の the は「その分だけ」を表す指示副詞である。前半部の副詞節が主節の the を修飾しているとも考えることもできる。この構文での注意点は、前半部分も、後半部分も文なので、文型が成立しているということです。例えば、「The harder he studied mathematics, the more interested[(×)the more interesting] he became in it. 「彼は数学を勉強すればするほど数学が好きになった」では、the harder は、studied にかかる副詞で、the more interested は、became の補語(C)となっている。前半部は、he studied mathematics hard から、後半部は he became interested in it から出来ていると考えると理解がしやすい。

(2) [The+比較級~,the+比較級.] The +比較級~,the+比較級.の倒置形

The+比較級~,the+比較級.で、副詞節と主節が入れ替わって倒置形となる場合がある。その場合は、SV...the+比較級, the+比較級 SV'~. 「SV'~すればするほど、SV...」となる。(例 He became the more interested in mathematic, the harder he studied it. 「彼は数学を勉強すればするほど数学が好きになった」)

(3) [The+比較級~,the+比較級.] The +比較級~,the+比較級.構文上の注意

The+比較級~,the+比較級.では、be 動詞や it is などが省略されることがある。(例 The greater <are> our wishes, the greater <are> our efforts. 「願いが大きければ大きいほど、努力はいる」、前半部、後半部ともに<are>が省略されている。

CASE 1 <The more ..., the more ~.>

Social psychologists have studied the bystander effect and they determined that the more people present when a person needs emergency help, the less likely it is any one of them will lend a hand. (神戸大)

語彙 | psychologist[saikələdʒist] 「心理学」 bystander 「傍観者」 emergency[iməˈrdʒənsi] 「緊急性」

全訳 | 社会心理学者たちは傍観者効果を研究してきて、ある人が緊急性のある助けを必要としているとき、その場にいる人が多ければ多いほど、その中の誰かが手を貸す可能性は低くなると結論づけた。

CASE 2 〈The greater ..., the more S V～.〉

Children in nursery school tongue-show most often when they're involved in activities such as playing with blocks, drawing with crayons or even kicking a ball. The greater the concentration needed, the more often the tongue appears. In one experiment, as children made their way to the top of an ever-narrowing set of steps, their tongues started to creep out. Even children who are not tongue-showing to begin with start to do so the moment they catch an adult watching them.

〈神戸大〉

語彙 be involved in A[invólvd] 「Aに参加する」 concentration[kənsəntréiʃən] 「集中力」 creep out[kri:p] 「飛び出す」 to begin with] 「最初」

全訳 保育園の子供たちは、ブロックで遊ぶ、クレヨンで描く、ボールを蹴るなどの活動に参加しているときに最も頻繁に舌を見せる。必要な集中力が高いほど、舌が頻繁に現れる。ある実験では、子供たちがどんどん狭くなっていく一連の会谈を上まで進むときに、彼らの舌が飛び出し始めた。最初、舌を見せない子供でも、大人が彼らを見てるとわかった瞬間にそうし始める。

CASE 3 〈The more ..., the more likely S is to V～.〉

To a writer, the real importance of reading is that it helps you understand the process of writing. Constant reading will pull you into a place where you can write eagerly and without self-consciousness. It also offers you a constantly growing knowledge of what has already been done and what has not, what is old and what is fresh. Quite simply, the more you read, the more likely you are to become a good writer

〈滋賀県立大〉

語彙 constant[kənstənt] 「絶えまない」「継続的な」 self-consciousness[kənʃənsɪs] 「自意識」 eagerly[í:gərli] 「熱心に」

全訳 作家にとって、読書の本当の重要性は、それがあなたが書くプロセスを理解するのを助けるである。絶えず読書すること、熱心かつ自ら意識することなく書くことができる場所に引き寄せられる。また、絶えず読書することで、すでに行われていること、行われていないこと、古いこと、新鮮なことについての継続的な知識を得られる。簡単に言えば、読むほど、良い作家になる可能性が高くなる。

CASE 4 〈The less ..., the less ～.〉

Getting children out of the house and into the great outdoors may be the most essential step we can take to save the planet, according to American researchers, Patricia Zaradic and Oliver Pergams. Children and adults are increasingly plugged into electronic screens for entertainment. The less often they get out into parks and nature reserves*, the less they are concerned about nature's fate. Making things worse, when attendance at parks and recreational areas goes down, local government officials tend to cut the budget for their protection and preservation.

*nature reserve 自然保護区 〈同志社大〉

語彙 essential[isénʃəl] 「重要な」 plug[plág] 「A をふさぐ」「A を埋める」 electronic[ilektránik] 「電子」 entertainment[èntərtéinmənt] 「娯楽」 concerned[kənsé:rnd] 「関心をもつ」 attendance[əténdəns] 「出かけること」 recreational[rèkriéiʃənəl] 「憩いの」 budget[bádʒit] 「予算」 protection[prətékʃən] 「保護」 preservation[prèzərvéiʃən] 「保存」

全訳子供たちを家から野外へ連れ出すことは、アメリカ人の研究者パトリシア＝ザラディックとオリバー＝パーガムズによれば、地球を救うために私たちが踏み出しうる最も重要な一歩かもしれない。子供たちと大人たちは、娯楽として電子画面にますますくぎ付けになっている。彼らが公園や自然保護区に出かけることがまれになればなるほど、自然の運命について関心をもつことが少なくなる。さらに悪いことには、公園や憩いの場に行くことが減少すると、地方自治体の役人たちはそれらの保護や保存のための予算を削減しがちになる。

CASE 5 〈複雑な The 比較級 ..., the 比較級 ～.〉

There are historians and others who would like to make a neat division between “historical facts” and “values.” The trouble is that values even enter into deciding what count as facts — there is a big leap involved in moving from “raw data” to a judgment of fact. More important, one finds that the more complex and multi-levelled the history is, and the more important the issues it raises for today, the less it is possible to sustain a fact-value division. 〈京都大〉

語彙 leap [li:p] 「飛躍」 enter into A 「A に入り込む」 multi-levelled 「多重構造の」 sustain A[səstéin] 「A を維持する」
全訳歴史学者やその他の人に、「歴史的事実」と「歴史的価値」とをきちんと分けたがる人がいる。困るのは、何が事実と見なされるかを決定するのにさえ価値観が入り込むということである。つまり、「なまの資料」から事実だという判断に至るまでには大きな飛躍が含まれるのである。さらに重要なことに、その歴史が複雑であり多重構造をなせばなすほど、また、その歴史が現代に対して提起する問題が重要であればあるほど、事実と価値観との区別を維持するのが難しくなるのである。

英文解釈 構文分析⑨ 〈no more ... than 〉

《no more ... than 》

1. A whale is **no more** a fish **than** a horse is (a fish).
2. I am **not** able to live by myself **any more than** is my sick mother.
3. She is **no less** kind **than** her late mother used to be.
4. The satellite was **no bigger than** a soccer ball.
5. **No more than** ten people applied for the job.
6. He had **no less than** five English-Japanese dictionaries.
7. She has **not more than** ten dollars on her.
8. **Not less than ten** people applied for the job.
9. He is **nothing more than** a stranger here.
10. He is **nothing less than** a liar.

1. 〈A is no more B than C (is) D. 「C が D でないの同様に、A は B でない」
=A whale is not a fish any more than a horse is (a fish).
くじらが魚でないのは馬が魚でないのと同様である。
2. 〈A is not ... B any more than C (is) D. 「C が D でないの同様に、A は B でない」
私は病気の母と同様に一人で暮らしていけない。
3. 〈A is no less B than C (is) D. 「C が D であるのと同様に、A は B だ」
彼女は亡くなった母親と同様に親切な人だ。
4. 〈A is no bigger than B 「A は B と同然ちいさい」★一種の比喩表現
その衛星はサッカーボールほどの大きさしかなかった。
5. 〈no more than A 「A しか」 =only〉
その仕事に 10 人しか応募しなかった。
6. 〈no less than A 「A も」 =as many/much as〉
彼は 5 冊も英和辞典を持っていた。
7. 〈not more than A 「せいぜい A」 =at most〉
彼女は 10 ドルしか持っていない。
8. 〈not less than A 「少なくとも A」 =at least〉
その仕事には少なくとも 10 人が応募した。
9. 〈nothing more than A 「せいぜい A」 =only〉
彼はここでは、単なるよそ者だ。
10. 〈nothing less than A 「まさしく A」〉
彼はまさに嘘つきそのものだ。

構文解説

(1) [no more ... than ~] [not ... any more than ~]

A is no more B than C is D.で「CがDでないと同様にAもBでない」の意味を表す。AがBでないことを表すために、通常ありえない「CがDでない」例を引き合いに出して強調する表現。not ~ any more than ... (no を not ~ any に変えたものと考えれば良い)の形も同じ意味を表す。than 以下で①省略②代用③倒置(省略・代用に伴って倒置(助動詞+S[...])が生じる)が生じることが多い。

(2) [not more ... than ~]

“not more ~ than ...” 「...ほど~でない...以上に~ではない」は“more ~ than ...”の単純な否定文である。He is not more diligent than his father.は Not[he is more diligent than his father.]と考えれば良い。また、比較は等号・不等号で考えるとわかりやすく、“not more ~ than ...”は“more ~ than ... (~ > ...)”を否定したもの、つまり“~ ≤ ...”である。「同等またはそれ以下」となる。

(3) [not less ... than ~]

“not less ... than ~” 「...に勝るとも劣らないほど~である」は“less ~ than ...”の単純な否定文である。He is not less diligent than his father.は Not[he is less diligent than his father.]と考えれば良い。“not less ... than ~”は“less ... than ~ (~ < ...)”を否定したもの、つまり“~ ≥ ...”である。「同等またはそれ以上」となる。

(4) [no more than 数字]

(1) 「no more than + 数詞」は数・量の少ないことを強調し、no more は差が0(ゼロ)を表しており、than 以下と同数であることを表すと同時に、否定(more ではない)の意味を持っている。「たった~だけ(=only)」の意味を表す。
 (2) 「no less than + 数詞」は数・量が多いことを強調し、no less は差が0(ゼロ)を表しており、than 以下と同数であることを表すと同時に、肯定の意味(less ではない)を持っている。「~も(ある)(=as many[much] as)」の意味を表す。
 (3) 「not more than + 数詞」は「~より多くはない、多くても~」を表す。more than + 数字「数字以上」を否定していると考えれば良い。
 (4) 「not less than + 数詞」は「~より少なくはない(~かそれ以上)→ 少なくとも~」less than + 数字「数字以下」を否定していると考えれば良い。

(5) [no bigger than A]

no more than 数字に似た形で、no better than ... 「~も同然」 no later than ... 「~までには必ず」 no smaller than ... 「~ほど大きい」 no bigger than ... 「~ほど小さい」がある。no fewer than 数字も、数の多いことを強調して、「~も」の意味を表す。no less than と異なり、数のみに用いる。

(6) [nothing more than ...]

nothing more than A で「~にすぎない」「~でしかない」の意味を表す。only 書き換えることが可能。A には、名詞、動詞がくる。(例 He is nothing more than a dictator. 「彼は独裁者にすぎない」)。また、do nothing more than V 「Vするしかない」は do nothing but V と同義である。(例 She did nothing more than cry at the news. 「彼女は知らせを聞いて、泣くしかなかった」)。

(7) [nothing less than ...]

「nothing less than A」は「~にほかならない」「まさしく~で」の意味を表す。A には、名詞、形容詞が来る。一種の強調表現。(例 His theory was nothing less than a revolution 「彼の理論は、革命と呼ぶべきものだった」)。

CASE 1 [no more ... than ~①]

There is not any modern nation but has, in some way, contributed to our science or art or literature. Each country has given something to the sum of beauty and knowledge of the world. Music and art and science do not observe political or geographical boundaries any more than do the sunshine and the rain.

語彙 but = that ... not(例 There is no rule but has some exceptions.) 「例外のない規則はない」 contribute to A[kən'trɪbjʊ:t] 「A に役立つ」 literature[lɪ'terətʃər] 「文学」 observe A[əbzə:rv] 「A を遵守する」 a geographical boundary[dʒi:əgrə'fɪkəl][báunderi] 「地理的境界線」

全訳 何らかの形で科学や芸術、文学に貢献しない近代国家はない。各国は、世界の美しさと知識の合計に何かを与えている。音楽と芸術と科学は、太陽と雨と同様に、政治的または地理的な境界を守らない。

CASE 2 [no more ... than ~②]

Equality and uniformity are not the same idea. Equality is about the law, and says we should all be treated equally; the facts of your social class, gender, beliefs, race, nationality or sexual preference should no more determine how you are treated by the law than should your shoe size. Uniformity is about being the same as everybody else, and given how different we are from each other, it would be an abuse of our rights and lead to unequal treatment to try to force us to be the same. (同志社大)

語彙 equality[ɪkwə'leɪtɪ] 「平等」 uniformity[jù:nəfɔ:rmə'ti] 「同一」 gender[dʒéndər] 「性別」 nationality[næ'sjənəleɪtɪ] 「国籍」 abuse[əbju:s] 「侵害」 treatment[tri:tmənt] 「扱い」 force O to V[fɔ:rs] 「O に V するよう強制する」

全訳 平等と同一は同じ概念ではないのである。平等とは法律に関する概念で、われわれはだれもが平等に扱われるべきであるとされている。社会階級、性別、信条、人種、国籍、性的嗜好の事実によって、人が法律上どのように扱われるか決まるべきでないのは、靴のサイズによりそれが決まるべきでないのと全く同じことなのである。同一とは全員が全く同じであるということで、われわれが互いにいかに異なるかということを考えれば、それはわれわれの権利の侵害であり、われわれを強制的に同じにしようとする不平等な扱いにつながるものである。

CASE 3 [no more ... than ~③]

Whenever there is more than one variety of a particular language, questions arise as to whether one is somehow better or more correct than another. From the point of view of modern linguistics, it makes no more sense to say that one variety of English is better than another than it does to say that the grammar of English is better (or worse) than the grammar of Thai. All languages and all varieties of a particular language have grammars that enable their speakers to express any proposition that the human mind can produce. All varieties of language are absolutely equal as instruments of communication and thought.

〈大阪府立大〉

語彙 particular[ˈpɑːtɪkjələr] 「特定の」 arise[əˈraɪz] 「生じる」 linguistics[lɪŋɡwɪstɪks] 「言語学」 proposition[ˌprɒpəzɪˈʃən] 「事柄」「提案」 absolutely[ˌæbsəˈljʊːtli] 「まったく」「絶対的に」 instrument[ˈɪnstɹəmənt] 「道具」「楽器」

全訳 ある特定の言語に複数の変種があれば必ず、どれが別のものより優れているかとか、正確かという疑問が生じる。近代言語学の観点からすると、ある種の英語は他の英語より優れているなどといっても意味がないのは、英語の文法がタイ語の文法より優れている(あるいは劣っている)といっても意味がないのと同様である。あらゆる言語、またはある言語の変種すべてにそれぞれの文法があり、そのおかげで話し手はおよそ人が考えつくどんな事柄も表現することができる。言語の変種すべては、意思を伝え、何かを考える道具としてはまったく平等なのである。

CASE 4 [not ... any more than ~]

It still remains the truth that one cannot jazz through education any more than one can jazz through life. The learning must always involve a severe intellectual discipline — an enduring of hardness and a cheerful acceptance of difficult work.

語彙 a discipline[dɪsɪplɪn] 「訓練」 enduring[ˌendʒʊərɪŋ] 「耐えること」 (endure A) 「Aに耐える」

全訳 人生を適当にやり過ごすことができないのと同様に、教育を適当にやり過ごすことはできないのは、いまだ真実である。学習には常に厳しい知的訓練が必要である。それは、困難に耐え、困難な仕事を快く受け入れることである。

英文解釈 構文分析⑩ 〈注意する関係詞構文〉

〈前置詞+関係代名詞の重要構文〉

1. They don't see **the extent to which** they depend on others.
2. I was surprised at **the ease with which** he solved the problem.
3. I was pleased with **the rapidity with which** he mastered Japanese.
4. I'm amazed by **the rate at which** industries grow.

1. 〈the extent to which SV...〉
自分たちがどの程度他人に依存しているのかを悟っていない。
2. 〈the ease with which SV...〉
私は、彼がその問題を解いた容易さに驚いた。
3. 〈the ease with which SV...〉
彼が急速に日本語を習得するので私は嬉しかった。
4. 〈the rate at which SV...〉 産業の伸び率には驚きだ。

〈連鎖関係代名詞〉 先行詞 (who I think V...)

1. He is the only man that **I thought** was able to deal with this problem.
2. Try to do what **you think** is the best way to learn English.

1. 〈先行詞 that I think V...〉
彼は私がこの問題を解くことができると思う唯一の人だ。
2. 〈what I think V...〉
あなたが英語を学ぶための最良と思う方法を試なさい。

《the way SV...》

1. He sang **the way** I did.
2. He grumbled about **the way** they treated him.
3. This is **the way** I solved the problem.
4. **The way in which** she spoke to me made me a little irritated

1. 〈副詞節：the way SV... 「SV...するように」〉★=as SV...
彼は私の歌うとおりに歌った。
2. 〈名詞節：the way SV... 「SV...する方法」〉★=how SV... / the way in which SV...
彼は彼等の自分に対する扱いに不満を言った。
3. 〈This is the way SV... 「このようにして SV...」〉★=This is how SV...
こういうふうにして私はその問題を解決した。
4. 〈the way in which SV... 「SV...する方法」〉★=the way SV...(名詞節)
彼女の話し方が私を少しいらだたせた。

〈前置詞+関係代名詞+to V〉

1. This is the tool **by which** to increase productivity.
2. He looked for a place **in which** to sleep.
3. I have a lot of friends **with whom** to consult.
4. I am looking for someone **on whom** to depend for my support.

1. 〈前置詞+関係代名詞+to V〉★=the tool to increase productivity by
これは生産性を高めるための道具だ。
2. 〈前置詞+関係代名詞+to V〉
彼は眠るための場所をさがした。★a place to sleep in
3. 〈前置詞+関係代名詞+to V〉★=a lot of friends to consult with
私には相談する友達がたくさんいる。
4. 〈前置詞+関係代名詞+to V〉★someone to depend on for my support
私は私にアドバイスをくれる人を探しています。

〈関係詞 継続用法〉

1. He did not appear at all, **which** made her very uneasy.
2. It rained heavily all day, **during which time** I stayed indoors.
3. Tom loved Mary, **who** didn't love him at all.
4. We went to Rome, **where** we stayed a week.

1. 〈関係代名詞 which の継続用法〉(=He did not appear at all, and it made her very uneasy.) ★He did not appear at all が先行詞。
彼は結局現れなかった、それが彼女を大変不安にした。
2. 〈関係代名詞 which の継続用法〉(It rained heavily all day, so during the time I stayed indoors.)
一日中大雨だったので、その間家に閉じこもっていた。

3. 〈関係代名詞 who の継続用法〉 (Tom loved Mary, but she didn't love him at all.)
トムはメアリーを愛していたが、彼女は彼を全く愛していなかった。
4. 〈関係副詞 where の継続用法〉 (=We went to Rome, and there we stayed a week.)
私たちはローマに行って、そこで1週間過ごした。

CASE 1 〈that which SV...〉

子供に対する親の愛情について述べた英文の一部である。

It is true that some parents feel little or no parental affection, and it is also true that some parents are capable of feeling an affection for children not their own almost as strong as that which they feel for their own.

〈東京大〉

語彙 affection[ə'feɪʃən] 「愛情」

全訳 確かに親としての愛情をほとんど、あるいはまったく感じないという親もいるだろうし、自分の子どもに対するのとほとんど同じくらい強い愛情を他人の子どもに対して感じるができる親もいるだろう。

CASE 2 〈the kind of 名詞 関係詞 ...〉

If children are to develop and maintain the kind of physical fitness that increases their ability to learn, said co-author Charles Hillman, an Education professor at the University of Illinois, they should engage in “at least an hour a day” of vigorous physical activity. Schools, where children spend so many of their waking hours, provide the most suitable place for them to get such exercise, he said.

〈甲南大〉

語彙 maintain A[meɪntේn] 「Aを維持する」 engage in A[ɪnɡeɪdɪŋ] 「Aに従事する」 vigorous[vɪɡərəs] 「元気がっぱいの」 physical[fɪzɪkəl] 「肉体の」 suitable[sú:təbl] 「最適な」

全訳 イリノイ大学の教育教授である共著者のチャールズ・ヒルマン氏は、子どもたちが学習能力を高めるような体力を発達させて維持するためには、「少なくとも1日1時間」の激しい体を使った体運動を行うべきだと述べた。アクティビティ。子供たちが起きている時間の多くを過ごす学校は、彼らがそのような運動をするのに最適な場所を提供すると彼は言った。

CASE 3 〈先行詞名詞の that/those〉

The aggressive part of human nature is not only a necessary safeguard against savage attack. It is also the basis of intellectual achievement, of the attainment of independence, and even of that proper pride which enables a man to hold his head high amongst his fellows.

〈神戸大〉

語彙 aggressive[əɡrésɪv] 「攻撃的な」 safeguard [saʊədgɑ:d] 「防衛」 savage[səvədʒ] 「無法な」「野蛮な」 achievement[ətʃi:vmənt] 「業績」 attainment[ətේnmənt] 「達成」 proper[prəpə] 「適切な」「当然の」 amongst A[əməŋkst] 「Aの中で」 (=among)

全訳 人間の本性の攻撃的な部分は、無法な攻撃に対する、欠くことのできない防御の手段であるばかりではない。それはまた、知的業績、独立の達成、自己の属する集団の中で堂々と振舞うことを可能にしてくれる、しかるべき自尊心の基盤でもあるのだ。

CASE 4 〈先行詞明示の those〉

The public speaker can obtain his material from various kinds of sources. His first and most important source, of course, is his own experience — his own life. Those events which have most deeply affected him will provide the most effective material with which to build convincing speeches. 〈関西大〉

語彙 material[mə'tiəriəl] 「材料」 「題材」 affect A[ə'fekt] 「A に影響を与える」 effective[if'ektiv] 「効果的な」 convincing [kən'vɪnsɪŋ] 「説得力のある」 persuasive[pə'sweɪsɪv] 「説得力のある」 improve A[ɪm'pru:v] 「A を改善する」

全訳 人前でスピーチをする人は、さまざまな種類の出所からその題材を得ている。彼の最も身近にして重要な出典は、もちろん彼自身の経験、すなわち彼自身の人生である。彼に最も深い影響を与えた出来事は、人を納得させるスピーチを構築するのに最も効果的な題材を提供するだろう。

CASE 5 〈連鎖関係代名詞〉

インターネットの発展について書かれた英文の一部である。

Not every search is easy. Sometimes it can take a while before the right combination of words produces the needed result. However, the World Wide Web and the Internet will almost always provide the researcher with a way to find the needed information. The computer provides exactly the quick link to new information that Bush had said was badly needed.

*Bush ジョージ=ブッシュ(米国第43代大統領 (2001-09))

〈関西大〉

語彙 combination[kəm'bənɪʃən] 「組み合わせ」 provide A[prə'vaɪd] 「A を供給する」 exactly[ɪg'zæktli] 「まさに」

全訳 すべての検索が簡単なのではない。正しい言葉の組み合わせによって必要な結果が得られるまで、少し時間がかかる場合もある。それでもワールド=ワイドウェブやインターネットはほとんどいつでも、必要な情報を見つけ出す方法を研究者に提供してくれるであろう。コンピュータによってまさに、ブッシュが非常に必要であると言っていた新しい情報への素早い接続が得られるのである。

CASE 6 〈抽象名詞 with which SV...〉

The enthusiasm with which millions of non-experts adopted the personal computer once it became available is hard to explain only in terms of its practical uses, especially when one considers that it initially required some familiarity with programming, operating systems, and hardware.

〈大阪大〉

語彙 enthusiasm[ɪnθú:ziæ'zəm] 「熱意」 adopt A[ədɒpted] 「A を採用する」 available[ə'veɪləbl] 「利用可能な」 familiarity

[fəˈmili.ə.rə.ti] 「精通」 programming[pró:græ.mɪn] 「プログラミング」

全訳 数百万人の非専門家が利用可能になった後、パーソナルコンピュータを採用した熱意は、特にプログラミング、オペレーティングシステム、およびハードウェアにある程度精通している必要があると考える場合、その実用的な観点からのみ説明するのは困難です。

CASE 7 <with which to V>

A good place to start would be the cliché from journalism: “If a dog bites a man, it isn’t news. If a man bites a dog, it is news.” Already, through the use of three words, “dog,” “bites” and “man,” you can get two different meanings. Taking this further, if there are 10,000 nouns with which to start a sentence and 4,000 verbs with which to continue it, there are 40 million ways to begin a sentence. The number of possibilities increases exponentially from then on.

cliché : 決まり文句

<大阪医科大>

語彙 journalism[dʒɜːr.nəl.ɪ.zəm] 「ジャーナリズム」 exponentially(exponential[ɛk.spon.ɛn.ʃəl] 「幾何級数的な」

全訳 ジャーナリズムの世界の決まり文句が、良い出発点になるだろう。すなわち「犬が人間をかんでもニュースにならないが、人間が犬をかめばニュースになる」というものだ。このように「犬」「かむ」「人間」という3つの言葉を使うことによって、2つの異なる意味を作ることができる。これをさらに推し進めて考えると、文を始める10,000の名詞とそのあとに続く4,000の動詞があれば、文を始めるには40,000,000通りの方法が存在する。できあがる可能性の数は、それから幾何級数的に増加する。

Drill

Not only what we believe is real, but also how we feel about what our senses are picking up, determines how, or even if, we are going to perceive it. Our emotions decide what is worth paying attention to. The decision about what becomes a thought rising to consciousness and what remains as an unprocessed thought pattern, buried at a deeper level, is influenced by emotion.

<関西大>

語彙 pick ... up 「…をくみ取る」「…を拾い上げる」 unprocessed 「未処理の」

全訳 私たちが本物であると信じているものだけでなく、私たちの感覚がくみ取ったものについてどう感じるかが、私たちがそれをどのように知覚するか、あるいは知覚するかどうかを決定する。私たちの感情が、注意を払う価値があるものを決定する。何が意識へと上昇する思考になるか、そして何が未処理の思考パターンとして残り、より深いレベルに埋もれるかについての決定は、感情に影響を受ける。

英文解釈 構文分析⑩ 〈have to V〉

《have to V / need to V》

1. You shouldn't miss the chance you have to study abroad.
2. What is it that we need to attain our goal?
3. We should listen carefully to what the students have to say.

1. 〈have / to V〉 ★have chance to V の chance が先行詞となって前に移動した形。
留学する機会を逃すべきではない。
2. 〈need / to V〉 ★to attain our goal は目的を表す副詞的用法の不定詞
私たちの目標を達成するために何が必要なのか。
3. 〈have / to V〉 ★have something to say から something が関係代名詞 what としてで
きた形。
私たちは生徒たちの言い分をしっかりと聞くべきだ。

The different ways the sexes express themselves are perhaps nowhere more obvious than in sport. Watch any TV sporting event and observe how female basketball players, for instance, can describe their match exactly and in detail. When male players are interviewed, however, not only is it difficult to make sense of the little they have to say, but their mouths don't appear to move.

〈岩手大〉

語彙 female [fi:meil] 「女性の」 male [méil] 「男性の」 describe A [diskráib] 「A を説明する」 exactly [igzæktli] 「まさに」 in detail 「詳しく」

全訳 おそらく男女の自己表現の仕方の違いが、スポーツほど明白になっているところはないようだ。バスケットボールなどのスポーツ選手を例にとると、女性の場合は試合の様子を正確かつ詳細に説明することができる。一方、男性の場合は発言内容が乏しく、意味がわからない。口もしっかり動かしていないようだ。

CASE 2

Right now we are taking from our children the time they need to develop self-knowledge. We have to invent school experiences that allow students to seek and solve problems that interest them.

全訳 今、私たちは子どもたちから自己認識を養うのに必要な時間を奪っている。私たちは、生徒が興味のある問題を探して解決できる学校での体験を考案する必要がある。

CASE 3

You should use every opportunity you have to develop contacts with English-speaking persons and spend as much time as you can in conversation with them. You should be willing to make mistakes and try to persuade some native speaker of English to correct you whenever possible. Competence in understanding and speaking any language comes from using it. Classroom study is at best just a poor substitute for that. You should pass up no chance to listen to spoken English, whether it be in one of the several American and Canadian accents. Don't be afraid to make mistakes and don't worry too much about specific accents. Unless you are a very advanced speaker of English, it will not be at all evident to a native speaker what specific English accent you may be trying to imitate.

〈愛媛大〉

語彙 persuade A to V [pə'swéid] 「AにVするよう説得する」 whenever possible 「可能な限り」 substitute [sʌbstətjù:t] 「代用品」 specific [spisífik] 「具体的な」

全訳 英語を話す人との接触を深め、できる限り多くの時間を彼らとの会話に費やすために、あらゆる機会を利用すべきである。間違いを犯すことをいとわず、可能な限りあなたを正すように英語のネイティブスピーカーを説得しようとするべきである。あらゆる言語を理解し、話す能力は、それを使用することから生まれる。教室での勉強は、せいぜいその貧弱な代用品にすぎない。話される英語を聞く機会を逃してはいけません。それが、アメリカとカナダのアクセントのいずれかであるかどうかにかかわらず、間違いをすることを恐れず、具体的なアクセントについてあまり心配してはいけません。英語を非常に高度に話す人でない限り、ネイティブスピーカーにとっては、具体的にどんな英語のアクセントを模倣しようとしているのかは、まったくわからないものである。

CASE 4

灯台に入る少年と灯台守の出会いの場面を述べた英文の一部である。

“Come in, come in,” he said, and immediately, with that strange power some people have to put you at ease, he made me feel at home. He seemed to consider it most natural that a boy should come and visit his lighthouse. Of course a boy my age would want to see it, his whole manner seemed to say — there should be more people interested in it, and more visits. He practically made me feel he was there to show the place to strangers, almost as if that lighthouse were a museum or a tower of historical importance.

〈東京大〉

語彙 immediately [imí:diətli] 「即座に」 put A at ease 「A をくつろがせる」 feel at home 「くつろぐ」

全訳 「入りなさい、入りなさい」と彼は言った。そして、ある種の人たちが持っている相手を安心させるあの不思議な力で、彼はすぐに私をくつろがせてくれた。彼は、男の子が自分の灯台にやって来るのはまったく当たり前だと思っているようだった。もちろん、君の年頃の男の子は灯台を見たがるだろうが、もっとたくさんの人が興味を持ってもいいはずだし、もっとたくさんの人が来てくれるはずなんだがな、と彼の体全体がそう言っているようだった。彼はほんとうに、見知らぬ人にその場所を見せるためにそこにいるかのように思われた。まるであの灯台が博物館か歴史的に重要な塔であるかのようなようだった。

John was torn between relief and anger. It lightened his spirits to realize that Christmas was the only thing that was the matter with Martha. At the same time, he could have screamed at how typical this was of her. She had always made a fuss over Christmas. In her little apartment in New York, they had always had a Scandinavian-style Christmas tree, with round Swedish cookies and coloured candies. There were always heaps of presents, expensive ones, from the very best shops. She rejoiced in having things specially made for him. But he did not care at all about getting presents. This year, her play would be present enough, if she gave it to him in manuscript covers, with a dedication. He had told her this months ago, and she had agreed, but now she had gone back on her word, obviously, and was borrowing money they could not afford to give him something he did not want.

〈大阪大〉

語彙 tear A [téər] 「A を引き裂く」 (tear-tore-torn) lighten A [láitn] 「A を軽くする」 scream [skri:m] 「絶叫する」 Scandinavian [sk'ændənéivian] 「スカンジナビア風の」 Swedish [swí:diʃ] 「スウェーデンの」 heaps of A 「山のような A」 (heap 「積み重ね」) rejoice in A [ridʒɔis] 「A を喜ぶ」 a manuscript [mænʃuskript] 「原稿」

全訳 ジョンは安堵と怒りで心が揺れていた。マーサに問題があるとすれば、それはクリスマスのことだけだと思うと彼の心は軽くなった。が同時に、)このこと(彼女にとってクリスマスがすべてであること)がいかにも彼女らしいと悲鳴をあげたいほどだった。彼女はいつもクリスマスのもので大騒ぎした。ニューヨークにある小さな彼女のアパートには、スカンジナビア風のクリスマスツリーに、丸いスウェーデンクッキーと色キャンディがいつもあった。最高の店から届けられた高価な贈物がいつも山のようにあった。彼女は彼のために特別に物を作ってもらうことに喜びを感じた。しかし彼は贈物を受けることにはまったく関心がなかった。今年は、彼女の戯曲が、その原稿の表紙に献呈の辞を書いて彼に贈れば、十分いい贈物になった。彼は数カ月前にこのことを彼女に話し、彼女もその事に同意していた。しかし、今や明らかに彼女は献呈の辞をつけて自分の戯曲を彼に贈るという以前の約束を破り、彼の希望しない他の何かを贈るために、自分らではやりくりできない金を借りまわっていた。

英文解釈 構文分析⑫ 〈as / than の後続部の注意事項〉

《as / than の後続部の注意事項》

4. The book is as difficult to get **as** it is to read.
5. He knows more about the accident **than** did those there.
6. He looks as energetic **as** her mother in her teens.

4. 〈as の後の代用/省略〉… as the book is difficult to read.
その本は読むのと同じぐらい手に入れるのは難しい。
5. 〈than の後の倒置〉… than those there knew about the accident.
彼のほうがその場にいた予知よりもその事故について詳しい。
6. 〈as の後の省略〉… as her mother (looked energetic) in her teens.
彼は彼のお母さんが重大だったころと同じぐらい精力的に見える。

CASE 1 as / than の後続部の注意事項①省略

Climate is the product of so many variables* — rising and falling carbon dioxide* (CO2) levels, the shifts of continents, solar activity — that it is as difficult to comprehend the events of the past as it is to predict those of the future. Much is simply beyond us. Take Antarctica. For at least twenty million years after it settled over the South Pole Antarctica remained covered in plants and free of ice. That simply shouldn't have been possible.

(注)variables 「可変要素」 carbon dioxide 「二酸化炭素」
〈神戸大〉

語彙 dioxide[dai'aksaid]comprehend A[kəmpri'hend] 「A を理解する」 predict A[pri(:)dikt] 「A を予測する」 Antarctica [æntá:rktikə] 「南極大陸」 settle 「落ち着く」

全訳 気候というもの、非常に多くの可変要因—例えば二酸化炭素(co2)濃度の増減や、大陸の移動、太陽活動など—の産物なので、過去の出来事を理解するのは、将来何が起きるかを予測するに負けず劣らず難しい。その多くはまったく私たちの理解を超えるものである。南極大陸を例にとるとよい。南極大陸は南極に位置を定めてから少なくとも 2 千万年もの間、ずっと植物に覆われ、氷もない状態であった。そんなことはまったくありえないはずのことだったのだ。

CASE 2 as / than の後続部の注意事項③倒置/省略

Prehistoric man may well have had as much brain power as has the man of today. Yet modern man probably makes more material progress in a year's time than his primitive ancestors made in thousands of years. This is possible because man has developed his means of communication to such a degree that he can learn readily from others and can preserve his discoveries for future generations to build upon.

〈東京大〉

語彙 prehistoric 「先史時代の」 material[mə'tiəriəl] 「物質的な」 primitive[prɪ'mɪtɪv] 「太古の」「原始的な」 ancestor [æ'nsestər] 「祖先」 readily[rɛdɪli] 「すぐに」「容易に」 preserve A[prɪzə:'rv] 「Aを保存する」

全訳先史時代の人間は、今日の人間と同じだけ頭がよかったということは十分ありうる。しかし、現代人はおそらく1年間で、太古の祖先が数千年かけた以上の物質的な進歩を成し遂げるだろう。こうしたことが可能であるのは、人類が情報伝達手段を発達させ、他者からすぐに学習し、自分の発見が来るべき世代の足場となるように残しておくほどに高めたからだ。

CASE 3 as / than の後続部の注意事項②省略

次の英文は、科学的探検のために南極を訪れている船中の話の一部である。

The crew became unhappy as the days grew short. Low on coal and lacking proper gear, they made winter coats out of blankets. Conversation trailed away. Starting in May, the sun disappeared for two months, and the crew gradually fell apart. A young Belgian physicist died from a weak heart. De Gerlache and the ship's captain wrote out their wills and retired to their rooms. The American doctor, Frederick A. Cook, wrote in his journal, "We are at this moment as tired of each other's company as we are of the cold monotony of the black night and of the sameness of our food."

語彙 lack A[læk] 「Aを欠いている」 gear[gɪər] 「用具」 trail away[treɪl] 「途切れる」 fell apart 「平静を失う」 will[wɪl] 「遺言」 journal[dʒɜːrnl] 「日誌」 monotony[mənə'tɒni] 「単調さ」

全訳船員たちは日が短くなるにつれて機嫌が悪くなった。石炭があまりなく、適切な用具を欠いて、彼らは毛布で冬用のコートを作った。会話はやがてなくなった。5月に始まって、2カ月の間太陽が姿を消し、船員たちは次第に平静を失っていった。若い1人のベルギー人物理学者が心臓が弱くて亡くなった。デ=ジェルラシュとその船の船長は遺言を書き記して自分の部屋へ引きこもった。アメリカ人の医者フレデリック=A.クックは日記に「我々はこの瞬間に、黒い夜の冷淡なまでの単調さと、食べ物が同じことに飽き飽きしているのと同じくらい、お互いの存在に飽き飽きしているのがある」と記した。

CASE 4 as / than の後続部の注意事項④省略と訳出

Skipping grades in school was part of Dad's master plan. There was no need, he said, for his children to be held back by a school system designed for children of simply average parents.

Dad often made surprise visits to our schools to find out if and when we were ready to skip. Because of his home-training program — spelling games, geography quizzes, and the arithmetic and languages — we sometimes were prepared to skip; but never so prepared as Dad thought we should be.

語彙 hold A back 「Aの足をひっこす」 geography[dʒiə'græfi] 「地理」 arithmetic[ə'riθmətik] 「算数」 were prepared to V 「Vする準備が整っている」

全訳 学校で飛び級をするのが、父の基本計画の一つであった。こく普通の親たちの子どものための学校制度に自分の子どもたちが足をひっぱられる必要はない、というのだった。父は不意に学校を訪れては、飛び級の用意が整っているか、それはいつになるかを知ろうとした。父がつくった、綴り遊び、地理クイズ、それに算数、国語の家庭学習プログラムのせいで、私たちは飛び級するだけの力がついたこともあったが、父が当然それくらいはと思うほどには決してならなかった。

CASE 5 as / than の後続部の注意事項⑤than if ...

In the office, constantly overlapping information flows interrupt one another. Reading the conventional mail is often set aside to answer e-mails, which in turn may be interrupted by the telephone or by a breaking news story on the Internet. At least one study confirms a common-sense view of this situation: these overlaps distract people and lower their productivity. Even those who switch back and forth between just two activities, like writing and e-mailing, “may spend 50 percent more time on those tasks than if they complete one before starting the other.”

〈大阪大〉

語彙 overlapping 「重なり合っている」 interrupt A[intər'æpt] 「Aを邪魔する」 conventional[kən'venʃənəl] 「平凡な」「慣習の」 set A aside 「Aをわきに置く」 in turn 「今度は」 confirm A[kən'fɜ:m] 「Aを確認する」 distract A[distrækt] 「Aの気をそらす」 lower A[laʊə] 「Aを低下させる」 complete A[kəm'pli:t] 「Aを完成する」

全訳 オフィスでは、絶えず重なり合って届く情報の流れが、互いに干渉し合う。手紙を読んでいると、メールに返信するために、それを中断することがしばしばあり、メールの返信が今度は電話やネット上の緊急ニュースで中断されるかもしれない。少なくともひとつの研究で、このような状況に対する常識的な見解が確認されている。つまり、このような重なり合いは人の注意を逸らし、生産性を低下させるということである。文書を書くことと電子メールを送信することといった、ほんの2つの作業を行ったり来たりするだけの人も、「一方を済ませてからもう一方に取りかかる場合よりも、それらの作業に50パーセント余計に時間を使うこともある」のである。

CASE 6 as / than 以下の構造が複雑な英文①

It is true that science requires analysis and that it has fractured into microdisciplines*. But because of this, more than ever, it requires synthesis. Science is about connections. Nature no more obeys the territorial divisions of scientific academic disciplines than do continents appear from space to be colored to reflect the national divisions of their human inhabitants.

*a microdiscipline 「細かな学問分野」 〈大阪大〉

語彙 analysis[ənæləsɪs]「分析」 synthesis[sɪnθəsis]「統合」 territorial[təˈrɪtɔːriəl]「領域」 a discipline[dɪsəplɪn]「区分」 an inhabitant[ɪnhæbɪtənt]「住人」

全訳確かに、科学には分析が必要であり、科学は非常に細かな学問分野に分化してきた。だがこのため、科学にはかつてないほど統合が必要である。科学は関連性に関するものである。自然が科学の学問分野の領域区分に従うものではないのは、宇宙から見ると諸大陸が、そこに住む人間の国家区分を表すように色分けされているようには見えないのと同様である。

CASE 7 as / than 以下の構造が複雑な英文②

It has been said that the young child plays with materials and thereby learns them. The truth of this observation can nowhere be seen as clearly as in the field of the arts — picture-making, modelling, music and drama. The first scribble of childhood with a well-sucked crayon will as surely lead to the making of recognizable shapes to represent ‘Mummy’ as will his early enthusiastic claps to the rhythm of nursery rhyme or popular song to the free-flowing steps of a yet unknown pop culture or the formal patterns of the traditional dance. There seems to be in all young children a desire to express themselves by making marks and constructions, by making sounds and through physical response to the sounds that they hear.

〈京都大〉

語彙 recognizable[ˌrɛkəɡnəzəbəl]「認識できる」 enthusiastic[enθjuːziæstɪk]「熱狂的な」 rhyme[raɪm]「リズム」 express A[ɪksˈprɛs]「Aを表す」 preoccupation「占めること」 (A is preoccupied with B「AはBで占められている」) dominate A[dəˈmɪneɪt]「Aを支配する」 a dwelling[dwɛlɪŋ]「住まい」 chisel A[tʃɪzəl]「Aを刻む」 spin A[spɪn]「Aを紡ぐ」 inextricably[ɪnɛkstriˈkəbəlɪ](inextricable[ɪnɛkstriˈkəbəl]「ほどけない」「解決できない」)

全訳幼児は素材をおもちゃにし、そうすることによってその技能を身につけるといわれてきた。お絵描き、模型作り、音楽、劇などといった芸術の分野ほど、この意見が正しいことがはっきりと表れている分野はない。①子供の頃、なめしやぶったクレヨンで初めて描いたぐちゃぐちゃの絵が、やがて「ママ」を表すのだけはっきりわかるような形になっていくのは、幼児が童謡や流行歌のリズムに合わせて夢中になって手を叩くのが、やがてはまだ無名のポップカルチャーの自由自在なステップや伝統舞踊のきっちりした型になっていくのと同じように確かなことである。印を描いたり、組み立てたり、音を立てたり、聞いた音に体で反応したりして自己表現をしようという欲求は、すべての幼児にあるようである。

英文解釈 最重要後の整理 1 〈that〉

《接続詞 that の識別》

7. That she is ill is obvious.
8. The reason for my absence is that I was ill.
9. I admit that he is sincere.
10. The idea that money can buy everything is wrong.

7. 〈名詞節 that : 主語の場合〉★That she is ill が主語
彼女が病気だということは明らかだ。
8. 〈名詞節 that : 補語の場合〉
私が休んだ理由は病気だったからです。
9. 〈名詞節 that : 目的語の場合〉★admit 「～を認める」の目的語
彼に誠意のあることは認める。
10. 〈名詞節 that : 同格の場合〉★the **抽象名詞** that SV... 「SV...という**抽象名詞**」
お金があれば何でも買えるという考えは間違っている。

《同格の that》

1. Don't forget **the fact that** smoking is a danger to your health.
2. **The news that** he was still alive reached us.
3. She was seized by a **sudden fear that** she was being followed.
4. She cherishes **the hope that** he will return.
5. Is there **any likelihood that** Mr. Black will agree to the plan?
6. There is **no probability that** the money will be paid.

1. 〈同格の that : the fact that SV... 「SV...という事実」〉★the 情報・事実 that SV...
喫煙は健康にとって危険なものだという事実を忘れてはならない。
2. 〈同格の that : the news that SV... 「SV...という事実」〉★the 情報・事実 that SV...
彼はまだ生きているという知らせが私たちに届いた。
3. 〈同格の that : the fear that SV... 「SV...という恐れ」〉★the 動詞派生の名詞 that SV...
彼女はだれかに後をつけられているという恐怖に突然襲われた。
4. 〈同格の that : the hope that SV... 「SV...という希望」〉★the 動詞派生の名詞 that SV...
彼女は彼が戻ってくるという希望を心に抱いている。
5. 〈同格の that : the **likelihood** that SV... 「SV...という希望」〉
★the 可能性を表わす名詞 that SV...
ブラックさんがその計画に賛成する見込みがありますか。

6. 〈同格の that : the **probability** that SV... 「SV...という希望」〉
 ★the 可能性を表わす名詞 that SV...
 そのお金は支払われる可能性はまったくない。

《副詞節を導く that | so that SV...他》

1. They tied me up **so that** I couldn't escape.
2. He worked hard **in order that** his family might live in comfort.
3. I've gained **so much weight that** I can't run fast.
4. The doctor has **so many patients that** he is always busy.
5. I was excited, **so that** I could not get to sleep.
6. **So great** was his emotion **that** he could not utter a word.
7. He was **not so tired that** he could hardly walk.
8. It is **such** a beautiful day **that** I'd like to go fishing in the river.
9. His anxiety was **such that** he could hardly sleep.

1. 〈so that S can V... : 目的〉
彼らは私が逃げられないように私をきつく縛った。
2. 〈in order that S can V... : 目的〉
彼は家族のものが不自由なく暮らせるように、一生懸命働いた。
3. 〈so ~ that S V... : 結果・程度〉
私は体重がとても増えたので速く走れない。
4. 〈so ~ that S V... : 結果・程度〉
その医者はとても多くの患者をかかえているので、いつも忙しい。
5. 〈, so that SV... : 結果〉★カンマの有無に注意
興奮していたので、私は寝付かれなかった。
6. 〈So 形容詞 be S that SV... : 倒置〉
感動のあまり、彼は一言も発することができなかった。
7. 〈not so ~ that SV... 「SV...ほど～でない」〉
ほとんど歩くこともできないほど、疲れてはなかった。
8. 〈such ~ that SV... 「とても～なので SV...」〉
とてもすばらしい日なので川に魚釣りに行きたい。
9. 〈S is such that SV... 「Sはとても甚だしいので SV...」〉
彼は心配のあまりほとんど眠れなかった。

《強調構文の that | It is ... that ~》

1. **It is this watch that** my uncle gave me as a keepsake.
2. **It was her mother who** objected to their marriage.
3. **It was yesterday that** Mike bought this racket.
4. **It is through play that** a child learns and grows.
5. **It was because he was ill that** he decided to return home.
6. **It was not what he said but the way he said it that** made me suspicious.
7. **It is how effectively you use the available time that** counts.

※破線部が強調部分

1. 〈強調構文：名詞の強調〉
私のおじが形見にくれたのはこの時計である。
2. 〈強調構文：〉
2人の結婚に反対したのは彼女の母親だった。
3. 〈強調構文：副詞の強調〉
マイクがこのラケットを買ったのは昨日でした。
4. 〈強調構文：前置詞句(副詞句)の強調〉
子供が学び、成長するのは遊びによってである。
5. 〈強調構文：副詞節の強調〉
彼が帰国の腹を決めたのは病気だったからだ。
6. 〈強調構文：相関語句(not A but B)の強調〉
疑わしいのは彼の発言ではなくて、彼の言い方であった。
7. 〈強調構文：名詞節(疑問詞 SV)の強調〉★この場合の count は「重要である」の意味。
重要なのは使える時間をどのように有効に使うかである。

Drill

Alexander Graham Bell, a teacher of elocution* who emigrated to Canada, spent all his spare time experimenting. So enthusiastic was he in his search for a means of transmitting human speech by electricity that he left little time for his day-to-day and one time was almost penniless.

*elocution[ɛləˈkjuːʃən] 「朗読法」

語彙] enthusiastic [inθuːˈziæstɪk] 「熱狂的な」 transmit A[trænzˈmɪt] 「Aを伝達する」 electricity [ɪlektˈrɪsəti] 「電気」 penniless[pɛnɪlɪs] 「文無し」

全訳]カナダにやって来た移民で、朗読法の教師をしていたアレクサンダー・グラハム・ベルは、余暇を全て実験に費やした。彼は人間の話す言葉を電気で伝える手段を探すことに執着するあまり、日々の仕事に充てる時間がほとんどなくなってしまい、ほとんど一文無しの時もあった。

英文解釈 最重要後の整理 2 〈as〉

《基本 as》

1. As I got off the bus, I saw him entering the movie theater.
2. As time passed, things seemed to get worse.
3. Behave **as** a gentleman does.
4. As rust eats (into) iron, so care eats (into) the heart.
5. As her dress was old, Anne bought a new one.
6. Great **as** Leonardo da Vinci was **as** a painter, he was greater still **as** a scientist.
7. Try as you may, you won't find it easy to solve the problem.
8. Language as we know is a human invention.
9. Don't trust such men **as** praise you to your face.
10. As we expected, she married Tom.
11. As parents, we are concerned about our children's future.
12. All the children dressed up **as** animals.
13. As a child, he lived in London.
14. He is **as** busy **as** a bee from morning till night.
15. He has hundreds of friends and **as** many enemies.

1. 〈接続詞：時間「～する時に」〉
バスを降りた時に、私は彼が映画館に入っていくところを見た。
2. 〈接続詞：比例「～するにつれて」〉
時がたつにつれて、事態はもっと悪くなるように思えた。
3. 〈接続詞：様態「～するように」〉
紳士がするようにふるまいなさい。
4. 〈接続詞：様態「～するように」〉 ★As SV~, so SV.... 相関的に用いる
錆(さび)が鉄をむしばむと同じように心労は心をむしばむ。
5. 〈接続詞：理由「～なので」〉
ドレスが古かったので、アンは新しいものを買った。

6. 〈接続詞：譲歩「～だけれども」〉★“形容詞・副詞 as SV...”の形で用いる
レオナルド・ダ・ヴィンチは画家として偉大ではあったが、科学者としてよりいっそう偉大であった。
7. 〈接続詞：譲歩「～だけれども」〉★“動詞 as SV...”の形で用いる
どんなに努めてみてもその問題を解くのは容易なことではないだろう。
8. 〈接続詞：形容詞節を導く as〉
われわれの知っているような言語は人間の創り出したものである。
9. 〈関係代名詞：先行詞に the same/such がつく場合〉
面と向かってほめるような人を信頼するな。
10. 〈関係代名詞：先行する節の内容を受ける〉
私たちが予想したとおり、彼女はトムと結婚した。
11. 〈前置詞「～として」〉
私たちは親として子どもたちの将来を心配している。
12. 〈前置詞「～のように」〉
子どもたちはみんな動物のように仮装していた。
13. 〈～のころ〉★接続詞とも考えられる
子どもころ彼はロンドンに住んでいた。
14. 〈副詞：「同程度」〉★as ～ as ... / 後ろの as は接続詞
彼は朝から晩までハチと同じように忙しい。
15. 〈副詞：「同程度」〉★数字 ... as many [名詞] 「数字と同数の[名詞]」
彼は数百人の友達と、数百人の敵がいる。

Drill

Ecological knowledge brings us face to face with the underlying paradox of our place on Earth today: Understanding the marvelous intricacy, variety, and beauty of life gives us endless delight, but coupled with this joy comes the pain of seeing how grievously destructive to the web of life are our industrial, agricultural, and personal activities as we now practice them. Fortunately, we do not face this paradox alone. Ecological consciousness is increasingly shared by millions of others.

〈京都大〉

語彙 paradox[ˈpærədɔːks] 「矛盾」 marvelous[ˈmɑːrəvələs] 「驚くべき」 intricacy[ɪnˈtrɪkəsi] 「複雑さ」 grievously[ɡriːvəsli] 「悲しいほど」

全訳 生態系に関する知識があると、私たちは、今日の人間の地球上での位置づけの根本的矛盾に直面する。すなわち、生命の驚くべき複雑さ、多様性、美しさを理解することによって限りない喜びを覚えるが、この喜びに付随して、私たちが今日おこなっているような産業活動、農業活動、個人的活動が、生命の網の目にとって、いかに悲しいほど破壊をもたらすものであるかを目の当たりにすることによる苦痛も生まれる。幸いなことに、私たちはこの矛盾に自分一人で直面するわけではない。生態系への意識は、何百万もの他の人たちにもますます共有されている。

英文解釈 最重要後の整理 3 〈it〉

《it を用いた構文① : It V that SV...型》

1. **It seems that he knows something about that incident.**
2. **It appears to me that she dislikes housework.**
3. **It happens that we have the same birthday.**
4. **It turned out that my memory was largely correct.**
5. **It follows from this evidence that she is innocent.**
6. **It never occurred to him that she would be so displeased.**

1. 〈It seems that SV... 「SV...のように思われる」〉
彼はその事件について何か知っているようだ。
2. 〈It appears that SV... 「SV...のように思われる」〉
彼女は家事が嫌いなように私には思える。
3. 〈It happens that SV... 「たまたま SV...する」〉
私たちはたまたま同じ誕生日だ。
4. 〈It turns out that SV... 「結局 SV...とわかる」〉
私の記憶は大部分正しいことがわかった。
5. 〈It follows that SV... 「(当然ながら) SV...となる」〉
この証拠からして当然彼女は無実だということになる。
6. 〈It occurs to 人 that SV... 「人はふと SV...と思う」〉
彼女があんなに不機嫌になるとは彼は思いもしなかった。

《it を用いた構文② : 重要構文集》

1. **It won't be long before we can travel to the moon.**
2. **See to it that your cigarette is put out before you go to bed.**
3. **I owe it to my parents that I was able to finish college.**
4. **It goes without saying that we must all observe traffic signals.**
5. **It is no wonder that she was given the prize.**
6. **It is not too much to say that time once lost can never be recovered.**
7. **It's up to me whether I kill you or let you live !**

1. 〈It won't be long before SV... 「まもなく SV...」〉 ★=Soon SV...
まもなく月旅行が出来るだろう。
2. 〈see to it that SV... 「SV...するように取り計らう」〉 ★it=形式目的語 that SV...=真目的語
眠る前にたばこの火を消すようにしなさい。
3. 〈owe it to A that SV... 「SV...は A のおかげだ」〉 ★it=形式目的語 that SV...=真目的語
私が大学を卒業できたのは両親のおかげだ。
4. 〈It goes without saying that SV... 「SV...はいうまでもない」〉
★it=形式主語 that SV...=真主語
われわれ全部が交通信号を守らねばならないことは言うまでもない。
5. 〈It is no wonder that SV... 「SV...は不思議ではない」〉 ★=No wonder SV...
彼女がその賞を受賞したのは少しも不思議ではない。
6. 〈It is not too much to say that SV... 「SV...と言っても過言ではない」〉
一度失われた時間は決して取り戻せないと言っても過言ではない。
7. 〈It is up to A whether SV... 「SV...かどうかは A 次第だ(A が決めるべきだ)」〉
君を生かすも殺すも僕次第だ。

Drill

Even before France's Prime Minister, Edith Cresson, declared the Japanese relentless "economic animals" seeking to "dominate the world" with their workaholic habits, a half-hearted campaign began here to convince the country to relax. To a younger generation that questions the merits of working 9-to-9 and then drinking with colleagues until the last train home, the new push for shorter hours and longer vacations is welcome. To many over 50 it is evidence that the tough stuff that made Japan a great competitor is lost.

〈東京大〉

語彙 declare A [dikléər] 「A を断言する」(≡proclaim A 「A を公言する」)relentless [riléntlis] 「情け容赦のない」workaholic [wə:rkəhɔ (:)lik] 「仕事中毒の」convince A to V [kənvíns] 「A に V するよう説得する」tough 「屈強な」a competitor [kəmpétətər] 「競争者」「競争国」

全訳 日本人は仕事中毒という習癖によって「世界を支配しようとしている情け容赦のない「エコミック・アニマル」だと、フランスの首相エディット・クレスソンが公言する以前でさえ、ゆったり気分をいこうというのを全国に広めようとする運動が、あまり熱が入っているとは言えないにしても、当地で始まっていた。9時から9時まで働き、それから同僚と飲んで終電で帰宅というのがいいことなのか疑問をもつ若い世代にとっては、時短ときゅうじつぞうを求める新たな攻勢は歓迎である。50歳を超える多数の人々にとってはそれは、日本を強力な競争相手へと押し上げたたくましが失われた証拠である。

英文解釈 重要語の整理 1 〈still / even / yet〉

《多義語 still》

1. He pretended ignorance, which made me **still** more irritated.
2. Admitting what you say, I **still** think I am right.
3. The old man stood **still** at the gate.
4. Faded jeans are **still** in fashion.
5. He has his faults. Still, I love him.
6. I've found **still** another mistake.
7. Some are good at English, and others are good at mathematics, and **still** others at music.

1. 〈still 比較級「さらに一層」〉★比較級の前
比較級の強調彼は無知を装ったが、そのことが私をさらに怒らせた。
2. 〈譲歩の still〉★not の位置
君の言うことは認めるけど、それでも私は自分が正しいと思う。 [M]
3. 〈補語「じっと」〉★補語の位置
その老人は門のところにじっと立っていた。
4. 〈副詞 not の位置：ずっと、今でも〉★not の位置 継続の意味が強い cf.yet
色あせたジーンズは今でも流行っている。
5. 〈副詞：文頭「それでもやはり」〉★文頭
彼は欠点はあるが、それでも私は好きだ。
6. 〈still another「さらに別の」〉★another の前
さらにもう一つ間違いを見つけた。
7. 〈Some ... others ~ still others ... 「ある人(物)は...、またある人(物)は～さらに別の人(物)…」〉★others の前
英語が得意な人もいれば、数学が得意な人もいる、さらに音楽が得意な人もいる。

《多義語 even》

1. **Even** times odd is even, odd times odd is odd.
2. This country has an **even** temperature throughout the year.
3. This book is **even** more interesting than that.

4. She has a lot of faults; **even** so, she is liked by everybody.
5. **Even** the cleverest students can make silly mistakes.
6. **Even** though it was raining, she went out.
7. **Even** if you don't like music, you'll enjoy his concert.
8. He will never give in **even** when he is wrong.

1. 〈形容詞「偶数」〉
偶数掛ける奇数は偶数、奇数掛ける奇数は奇数。
2. 〈形容詞「規則正しい、一様な、むらのない」〉
この国では年間を通じて気温の変動がほとんどない。
3. 〈副詞「さらにいっそう～」〉★比較級の強調
この本はあの本よりずっと面白い。
4. 〈副詞：even so「たとえそうであっても」〉
彼女には欠点が多いが、それでも皆から好かれる。
5. 〈副詞「～でさえ」〉
最も利口な生徒でさえもばかげた間違いをすることがある。
6. 〈even though SV...「SV...だけれども」〉
雨が降っていたけれども彼女は外出した。
7. 〈even if SV...「たとえSV...としても」〉
たとえ君が音楽が好きでなくても、彼のコンサートを楽しめますよ。
8. 〈even when SV...「SV...ときですら」〉
彼は自分が悪くても決して認めようとしません。

Drill

March 10, 2019, eight-year-old Tanitoluwa "Tani" Adewumi defeated 73 young competitors to win the New York State Scholastic Chess Championship* in his age category with five wins and one draw. While the achievement is remarkable in itself, what is even more so is that the youngster, who was homeless at the time, began learning the game less than a year ago.

*the New York State Scholastic Chess Championship

ニューヨーク州のスコラスティックチェス選手権

語彙 defeat [dɪfɪ:t] 「Aを負かす」 competitor [kəmpeɪtətər] 「選手」「競争相手」 category [kætəgɔ:ri] 「範疇」「カテゴリー」

全訳 2019年3月10日、8歳のタニトルワ「タニ」アデウミは73人の若い選手を破り、ニューヨーク州のスコラスティックチェス選手権で5勝1引き分けで優勝した。それ自体は目覚ましい成果であるが、さらにいっそう目覚ましいのは、当時ホームレスだった若者が1年も経たないうちにゲームを学び始めたことだ。

英文解釈 重要語の整理 2 〈just / justly / simple / simply〉

《多義語 just / justly》

1. This shirt fits me **just** right.
2. I **just** went to the store the other day.
3. This shirt **just** fits me.
4. I was **just** trying to help.
5. We are **just** friends.
6. There is a convenience store **just** around the corner.
7. I **just can't figure out** this problem.
8. I **don't just like** it, I love it!
9. The king ruled his kingdom **justly**.
10. They are **justly** condemned to a long prison sentence.

1. 〈副詞「ちょうど」「ぴったり」〉
このシャツはぴったり自分に合う。
2. 〈副詞「ちょうど」just 過去形〉
私は先日その店に行ったばかりだよ。
3. 〈副詞「だいたい」動詞の前で用いて〉
このシャツはちょっとだけ自分に合う。
4. 〈副詞「ただ」動詞の前で用いて〉
ただ助けようとしていたんだ。
5. 〈形容詞「ただの...」名詞を修飾して〉
私たちはただの友達だよ。
6. 〈副詞「まさに...」副詞を修飾して〉
角を曲がった直ぐコンビニがあります。
7. 〈副詞 just not V 「どうしても～ない」〉
私はこの問題がどうしても解けない。
8. 〈副詞 not just V 「単に～だけではない」〉
ただ好きだけじゃないよ、すごく好きなんだ！
9. 〈副詞「公正に」〉
王は自分の王国を公正に治めた。
10. 彼らが長い懲役刑を宣告されたのは当然だ。
〈文修飾「...は当然である」〉

《多義語 simple / simply》

1. This problem is not as **simple** as you think.
2. She has a **simple** and humble character.
3. The room was **simple** but spacious.
4. You see things too **simply**.
5. She was **simply** dressed.
6. I sometimes read books **simply** for pleasure.
7. His picture **simply** dreadful.
8. You **simply** mustn't do that.

1. 〈形容詞「簡単な」「単純な」〉
この問題は君が考えているほどやさしくはない。
2. 〈形容詞「気取らない」〉
彼女は気取らずひかえめな性格だ。
3. 〈形容詞「簡素な」〉
その部屋は簡素だが広かった。
4. 〈副詞「単純に」〉
君は物事を単純に考えすぎる。
5. 〈副詞「簡素に」「質素に」〉
彼女は質素な服装をしていた。
6. 〈副詞「単に」「ただ(...のみで)」〉
私は時々ただ娯楽のためにのみ本を読む。
7. 〈副詞「実に」〉
彼の絵は実にひどいものだ。
8. 〈副詞 **simply not ...** 「まったく...ない」〉
そんなこと絶対にしてはだめ

英文解釈 重要語の整理 3 〈because / only〉

《because の構文》

1. **It is because** we were lucky **that** our team score a comeback victory
2. I **didn't** come here **because** I wanted to see her.
3. I **didn't** come here, **because** I wanted to see her.
4. She thinks she is a genius **just because** she goes to a prestigious high school
5. He stole her money **only because** he has no money.
6. I was absent from school. **This was because** I was sick.
7. **Just because** the teacher said so doesn't mean it's true.

1. 〈強調構文と because 「まさしく...だから〜」「〜なのは...だからだ」〉
私たちが逆転勝ちしたのは、ラッキーだったからだ。
2. 〈二つの not ... because 〜①「〜だから...ない」②「〜とって...ではない」〉
私は彼女に会いたかったので、ここへ来ませんでした。
3. 〈二つの not ... because 〜①「〜だから...ない」②「〜とって...ではない」〉
私は彼女に会いたかったから、ここに来たのではない。
4. 〈just because ... 「ただ...という理由で」〉
彼女はただ一流学校に通っている理由で、自分を天才だと思っています。
5. 〈only because ... 「...という理由だけで」〉
彼はお金がないという理由だけで、彼女のお金を盗んだ。
6. 〈This is because ... 「この理由は...だから」「なぜなら...だから」〉
私は学校を休んだ。なぜなら病気だったから。
7. 〈Just because ... does not mean 〜「〜だというだけで...というわけではない」〉
先生がそう言ったからと言って、まだそれが事実と決まったわけではない。

《only の構文》

1. **Only** I can eat this banana here.
2. I can eat **only** this banana here.
3. I can eat this banana **only** here.
4. **If only** I could turn back the clock!
5. **Only after** you finish dinner **can you play** video games.
6. **It was only when** I turned 20 years old **that** I wore a kimono.
7. You **have only to do** what you are told.
8. He studied English **if only because** he wanted to be praised.
9. She made an effort, **only to fail**.
10. He **not only** arrived late **but also** forgot to do his homework.

1. 私だけがここでこのバナナを食べることができる。
2. 私がここでこのバナナだけを食べることができる。
3. 私がこのバナナを食べることができるのはここだけだ。
4. 〈If only 仮定法 !〉 = I wish 仮定法.
時間を戻すことができればいいのに！
5. 〈Only 副詞要素 助動詞 S ... 「～して初めて...」〉 ※倒置構文
夕食を終わらせてはじめて、テレビゲームで遊べる。
6. 〈It is only ... that ～ 「...して初めて～」〉 強調構文
私は二十歳になって初めて、着物を着た。
7. 〈have only to V 「V しさせすればよい」〉
言われたことをしさえすればよい。
8. 〈if only because SV... 「SV...だけだとしても」〉
褒めてもらいたいからだけだとしても、彼が英語を一生懸命勉強した。
9. 〈, only to V 「...だが、結局...だ」〉 否定的結果を表す不定詞
彼女は努力しましたが、失敗したにすぎませんでした。
10. 〈not only A but also B 「A だけでなく B」〉
彼は遅れてきただけでなく、宿題をするのを忘れた。

英文解釈 重要語の整理 4 〈there〉

《There》

1. **There** is a computer on the table.
2. **There** are three computers in this office.
3. **There** lived an old man. by the river.
4. **There** existed a gap between my parents and me.
5. **There** remains much to be learned.
6. **There** often appear words of praise for Bob.
7. **There** seems to be no one there.
8. **There** seems to have been a little misunderstanding.
9. **There** used to be a huge temple.
10. **There** is likely to be a decline in the price of the houses.
11. **There** is said to be many tribes in the world.
12. I don't want **there** to be any misunderstanding between us.
13. It is natural for **there** to be some problems.
14. No one would have dreamed of **there** being such a beautiful place.
15. **There** is somebody waiting for you at the gate.
16. **There** is somebody left in the room.
17. **There** is a rumor that she might have a complaint about our decision.
18. **There** is no point in talking to you.
19. **There** is no telling what may happen.
20. **There** being no bus, I had to walk to the station.

1. 〈基本 | There is S 場所・時を表す表現〉 S が単数(a computer)
テーブルの上にコンピュータがある。
2. 〈基本 | There is S 場所・時を表す表現〉 S が複数(three computers)
このオフィスには 3 台のコンピュータがある。
[There 自動詞 S...]
3. 〈There lived S 「S が住んでいる」〉
年老いた男が川のそばに住んでいた。
4. 〈There exist S 「S が存在している」〉
私の親と私の間にはギャップが存在していた。
5. 〈There remain S 「S がまだ残っている」〉
学ぶべきことが多く残っている。
6. 〈There appear S 「S が現れる」〉
しばしばボブへの称賛の言葉が現れる。
7. 〈There seems to V ... 「...であるように思われる」〉
そこには誰もいないように思われる。
8. 〈There seems to have 過去分詞 ... 「...であったように思われる」〉
多少の誤解があったように思われる。
9. 〈There used to be S... 「かつて S があった」〉
巨大な寺がかつてあった。
10. 〈There is likely to V S... 「S が V...しそうである」〉
家の価格に下落がありそうだ。
11. 〈There is said to V S... 「S が V と言われている」〉
世界には多くの部族があると言われている。
12. 〈want there to be ... 「...があつてほしくない」 目的語として機能する there〉
私たちにはどんな誤解もあつて欲しくない。
13. 〈for there to be ... 「...がある」 意味上の主語として機能する there〉
何らかの問題があるのは当然だ。
14. 〈(前置詞) there being ... 「...がある」 動名詞の意味上の主語として機能する there〉
誰も、そのような美しい場所があるとは夢見ていなかった。
15. 〈There is 名詞 Ving...〉
誰かが玄関であなたを待っている。
16. 〈There is 名詞 Vp.p....〉
部屋に誰かが取り残されている。
17. 〈There is a/an/the 抽象名詞 that SV...〉 that 以下は同格。
(彼女が私たちの決定に不満を持っている可能性がある)
18. 〈There is no sense[point] Ving... 「...しても無駄である」〉
君に話しても無駄だ。 = There is no sense in talking to you.
19. 〈There is no Ving... 「...することができない」〉
何が起こるかかわからない ⇨ 何が起こるかを言うことはできない。
20. 〈独立分詞構文 | There being ..., SV...〉 分詞構文の意味上の主語として機能する there〉 = As there was no bus , I had to walk to the station.
バスがなかったので、駅まで歩かなければならなかった。

CASE 1 〈There is likely to be S ...〉

The Moon's low gravity (about one-sixth that of Earth) could aid in the construction of buildings, but residents and visitors will need to be shielded from the Sun's radiation, either by thick walls or by living beneath the lunar surface. The presence of ice on the Moon (NASA estimates 6.6 billion tons) means that there is likely to be a sufficient supply of water, essential to the survival of any human settlement.

語彙 gravity[grævəti] 「重力」 resident[réizidənt] 「居住者」 shield A from B[ʃi:ld] 「AをBから保護する」 radiation [rèidiéiʃən] 「放射」 lunar[lú:nər] 「月の」 settlement[sétlmənt] 「居住(地)」

全訳月の低重力（地球の約6分の1）は建物の建設に役立つが、居住者と訪問者は、厚い壁または月面の下に住むことによって、太陽の放射から保護する必要がある。月面に氷が存在すること（NASAの推定66億トン）は、人間の居住地の存続に不可欠な、十分な水の供給がある可能性があることを意味する。

CASE 2 〈... of there Ving ~〉

Do aliens exist? There are few, if any, ancient myths about alien life elsewhere in the universe, perhaps because the very idea of there being a universe much bigger than our own world hasn't been around all that long. It took until the 1500s for scientists to see clearly that the Earth goes around the sun, and that there are other planets that do so too. But the distance and number of the stars were unknown and undreamed of until relatively modern times. 〈青山学院大〉

語彙 alien[éiljən] 「宇宙人」 few, if any, 可算名詞の複数形「たとえあるにしてもほとんど...ない」(fewをif anyが強調) ancient[éin,fənt] 「古代」 myth[míθ] 「伝説」 undreamed of 「想像もつかない」 relatively[rélativli] 「比較的」

全訳宇宙人は存在するのか。宇宙のどこかほかのところに存在する宇宙人に関する古代の伝説は、もしあるにしてもごく少ないが、これはおそらく地球の外側にずっと大きな宇宙があるという考え自体がそれほど昔からあるものではなかったからであろう。地球が太陽の周りを回っており、同じような動きをしている惑星がほかにもあることを科学者がはっきりと理解したのは1500年代に入ってからである。しかし、比較的最近になるまで、星までの距離やその数はわかっていなかったのである。

CASE 3 〈SV..., there Ving ~〉

Every ten years in Britain the government conducts a census which compiles all sorts of statistics about life in Britain. According to the 2001 Census, 91 percent of British people described themselves as white and 9 percent as nonwhite. The largest ethnic minority was Indian, there being just over one million British Indians in the UK.

語彙 conduct A[kándakt]「Aを行う」census[sénsəs]「国勢調査」compile A[kəmpáil]「Aをまとめる」statistics [stətístiks]「統計」describe A[diskráib]「Aを述べる」ethnic[éθnik]「民族の」

語彙 英国では10年ごとに政府が国勢調査を実施し、英国の生活に関するあらゆる種類の統計をまとめている。2001年の国勢調査によると、英国人の91パーセントが自分自身を白人、9パーセントを非白人と述べている。最大の少数民族はインド人であり、英国には100万人を超えるインド系イギリス人がいる。

CASE 4 〈... for there to V ~〉

世界における貿易の重要性について述べた英文の一部である。

Okay, but what about developing countries that don't have the resources that developed countries do? What can they offer to the rest of the world? A great deal, it turns out, because of a concept called comparative advantage*. Workers in developing countries do not have to be better than workers in developed countries at producing anything for there to be gains from trade. If each country specializes in what they do best, they can provide each other with the goods they need.

*comparative advantage 比較優位

〈学習院大〉

語彙 resource[rí:sɔ:rs]「資源」(通例複数形で用いる)concept[kánsept]「概念」gain[géin]「利益」specialize in A[spéʃəlaiz]「に専念する」provide A with B[prəváid]「AにBを提供する」

全訳 さて、しかしながら先進国がもっているような資源をもっていない発展途上国についてはどうだろうか。こういった国は、世界の他の国に何を提供できるのだろうか。比較優位と呼ばれる概念が理由で、かなり多くのものを提供できるとことが判明している。貿易による利益があるので、発展途上国の労働者は、先進国の労働者よりも、物を作るのに秀でている必要はない。もしそれぞれの国が、自国が最もうまくできることに専念すれば、国家は自分たちが必要とする商品をお互いに提供することができるのである。

CASE 5 〈all there is to V〜〉

There is no ideal speaker or hearer of a language, one who knows the language perfectly and uses it appropriately in all social interactions. Although millions of people can speak English, Spanish, French or Japanese, no one knows all there is to know of any language. 〈長崎大〉

語彙 ideal[aiði:əl] 「理想的な」 appropriately[əprɔ:piəti] 「適切に」 interaction 「交流場面」

全訳 言語を完璧に知っていて、あらゆる社会的な交流場面で適切にそれを使える、言語の理想的な話し手、あるいは聞き手はいない。何百万もの人々が英語、スペイン語、フランス語、日本語を話せるけれども、いかなる言語でも知るべきことをすべて知っている人はいない。

CASE 6 〈That's all there is to it.〉

気象状態が生じるメカニズムについて述べて英文の一部である。

In short, if there is warm, moist air it is going to move up and, at its very simplest, all of our various forms of weather have that single action at their heart: the air rises, in comes the wind below; as the air rises further it cools, the water vapor condenses to cloud and down comes the rain. That's all there is to it.

〈関西学院大〉

語彙 in short 「つまり」 vapor[veɪpər] 「蒸気」 condense[kəndéns] 「凝縮する」

全訳 つまり、温かくて湿った空気があると上昇する、ごく単純に言うと、地球上のさまざまな気象現象すべての中心にあるのは、このたった1つの動きである。つまり、空気が上昇して、その下には風が入ってくる、そして空気が上昇するとさらに冷たくなり、水蒸気は凝縮して雲になって雨が降るのである。ただそれだけのことなのだ。

英文解釈 重要語の整理 5 〈what〉

CASE 1 〈what S is all about〉

The daily lives of most of us are full of things that keep us busy. But every now and again we find ourselves drawing back and wondering what it is all about. And then, perhaps, we may start asking fundamental questions that normally we do not stop to ask. 〈神戸大〉

語彙 every now and again 「時々」 fundamental 「根本的な」

全訳 私たちのうちのほとんどの人の日常生活は、私たちが多忙にしておく事柄で一杯である。しかし時おり、気がつく
と私たちは一歩下がって、それは一体どういうことなのだろうと思っていたりする。そしてその後、ことによると、ふ
つうは足を止めて問うこともない根本的な問題を問い始めるかもしれない。

CASE 2 〈S is what ...〉

The remarkable thing about human language is its ability to make unlimited use out of a limited means. Sounds, parts of words, and words all combine and recombine into an unlimited number of different structures. This organization of level upon level is what distinguishes human communication from that of other animals. No animal communication has this sort of unlimited capacity. 〈関西学院大〉

語彙 remarkable [rɪmɑːrkəbl] 「素晴らしい」 unlimited 「無限の」 recombine A 「再結合する」 organization [ɔːrgənɪzɪʃən] 「構造」 distinguish A from B [dɪstɪŋɡwɪʃ] 「A と B を区別する」

全訳 人間の言語に関して素晴らしいのは、ある限られた手段から限りなく用法を作り出せるというその能力である。音
声、単語の一部、そして単語がすべて結合や再結合を繰り返して無限に多くの異なる構造となっていく。この段階を重
ねていく構造ゆえに、人間のコミュニケーションは他の動物のコミュニケーションと一線を画しているのだ。動物のコ
ミュニケーションのどれにもこの種の無限の能力はないのである。

CASE 3 〈what S make of ...〉

If my clone were produced, living in my shadow would be very difficult for him to stand. Imagine, when he would be a teenager, what he would make of being told that he is a genetic copy of a parent. Imagine what it would be like to know that you are the product of a scientific experiment. But more than this, imagine living under the burden of feeling that, both medically and psychologically, the future would no longer be open, that his life would follow the same course as his father's. 〈東北大〉

語彙 clone [kləʊn] 「クローン」 genetic [dʒənetɪk] 「遺伝的な」

全訳 私のクローンが作られたら、その人にとって私の陰で生きるのは耐えがたいことだろう。想像してみて欲しい、その

人がティーンエージャーになったとき、自分が親の遺伝子上の複製だと言われることを。自分が科学実験の産物だと知るとどんな気持ちか想像してみたい。いやそれだけでなく、医学的にも心理学的にも未来はもう開かれていなくて、自分の人生は父親の人生と同じ道をたどるんだと感じる重圧のもとで生きることを想像してみたい。私と同質の双子の片割れでも一一人であって、自分自身の権利を持つ人であるのに、成長すれば私の複製のように感じる重圧に耐えなければならないだろう。私を襲った重病の一つ一つを、自分も同じ苦しみを負う運命なのかと思って恐怖の心で見つめるだろう。

CASE 4 〈what it is like to V ...〉

The internet has had a huge impact on our sense of identity since its explosion into popular use about 25 years ago. It has brought into our lives people, ideas, viewpoints and cultures that, otherwise, we would never have met or heard of. That has forced us to reconsider our identities in comparison with theirs. It has allowed us to link up and connect with people with a similar sense of values and become part of their group, even if they live thousands of miles away. And, above all, it has given us a way to reshape our identity almost continually and discover what it is like to be someone very different from our “real” selves.

〈中央大〉

語彙 identity[aidéntəti] 「アイデンティティ」 explosion[iksplóuʒən] 「(爆発的)普及」 reconsider A 「A を再検討する」 link up with A 「A とつながる」 reshape A 「A を再形成する」 continually[kəntínjuəli] 「絶えず」

全訳 インターネットは、約 25 年前に普及し始めて以来、私たちのアイデンティティに大きな影響を与えてきました。そうでなければ、会うことも聞いたこともないような人々、アイデア、視点、文化を私たちの生活にもたらしました。そのため、アイデンティティと比較してアイデンティティを再検討する必要がありました。たとえ何千マイルも離れた場所に住んでいても、同じ価値観を持つ人々となつたり、結びつき、グループの一員になることができました。そして何よりも、それは私たちのアイデンティティをほぼ絶えず再形成し、私たちの「本当の」自分とは全く違う誰かであることがどんなものであるかを発見する方法を私たちに与えてくれました。

CASE 5 〈what it takes to V〉 2013 年白百合女子大学 2/2, 文

As I watch the ant hill grow in my front yard I realize that Mother Nature is probably the greatest teacher we may ever have. Probably the greatest display she has shown us comes from some of the tiniest creatures on earth. Ants can teach us what it takes to be a successful species, a species that has successfully existed for tens of thousands of years.

語彙 display[display] 「展示」 tiniest(tiny[táini]) 「小さな」の最上級

全訳 前庭で蟻塚が成長するのを見ると、母なる自然がおそらく私たちがこれまでに経験した中で最高の教師であることに気づく。おそらく自然が私たちに見せてくれた最大の展示物は、地球上で最も小さな生き物の一部から生じている。アリは、成功する種になるために必要なことを私たちに教えることができる。蟻は何万年もの間成功を収めてきた種である。

CASE 6 〈what little/few 名詞 SV...〉

I was about eight years old when I told my mother that I needed new shoes. The shoes I was wearing were too small, full of holes and hurt my feet. My mother told me that it was not her problem to deal with. She found money to buy shoes for my brother, but not for me. I was too young to understand that, as a daughter, I had no value to my mother. (I should have started to figure out more about my mother then, but instead, it took me many years to understand what little value I had to her.)

〈関西学院大〉

語彙 figure out A 「A 理解する」

全訳 私が 8 歳ぐらいの時に、新しい靴が要ると母に言った。その時履いていた靴は窮屈すぎ、穴だらけで、足が痛くなった。母は、そんなことは母親がどうこうすることじゃないと言った。母は兄に靴を買ってやるお金は都合をつけたが、私に対しては違った。娘として、自分は母にとって全く価値がないということが理解できないほど、私は幼かった。(当時、私は母のこともっと知ろうとすべきだったのにしなかった。それどころか、母にとって私の価値は微々たるものであることがわかるまでに、私には長年の年月が必要だった。)

CASE 7 〈what 名詞 SV...〉

Acquiring a particular good or sending it to others was sometimes a way of making a statement about who a person or group was or wanted to be, or about what social relationships people had or desired with others, as much as it was a way of maximizing strictly material comfort.

〈関西学院大〉

語彙 acquire A [əkwáɪə] 「A を習得する」 maximize A [mæksəməɪz] 「A を最大化する」 consumption [kɒnsʌmpʃən] 「消費」

全訳 ある特定の物資を手に入れたり他人に送ったりすることは、間違いなく物質的な安楽さを最大化する方法であったことはもちろんであるが、時に個人なり集団なりが何者なのか、または、何者になりたいのかということ、さらに、どのような社会的関係を人がもっているか、あるいはもちたがっているかということを宣言する方法であった。

英文解釈 重要語の整理 6 〈if〉

CASE 1 〈few if any 名詞〉

The current understanding of anticipated climate change and its effect on ecosystems and societies, uncertainties and all, is not anecdotal. Rather, it is articulated explicitly as a consensus view of a world-wide community of researchers. Too few politicians and members of the public appreciate this. And although not every individual scientist involved will fully agree with each sentence and each probability estimate in the *IPPC reports, few if any will seriously question that what the IPCC delivers is as good a piece of scientific advice on climate change as anyone could hope to get.

*IPPC 気候変動に関する政府間協議会 〈大阪大〉

語彙 current[kəːrent] 「現在の」 anticipate[æntɪsəˈpeɪt] 「予想する」 an ecosystem[ɪkəʊsɪˈstɛm] 「生態系」 a uncertainty[ˌʌnsəːrtnti] 「不確かなもの」 (uncertainties 「不確定要素」) and all 「その他全て」 anecdotal[æˈnɪkdɔːtl] 「逸話の」「作り話の」 articulate[Aːˈrtɪkjʊlɪt] 「Aを説明する」 explicitly[ɛksplɪsɪtli] 「明確に」 consensus[kənsɛnsəs] 「一致した意見」 a politician[pəlɪtɪˈʃjən] 「政治家」 appreciate[Aːˈpriːʃiːt] 「Aを正しく理解する」 question that SV... 「SV...を疑う」

全訳 予想される気候変動と、その生態系や社会への影響、および不確定要素、その他に関する現在の理解は、信頼できない話ではない。むしろそれは、世界中の科学者の集団の一致した意見として明確に述べられている。このことを正しく理解している政治家や一般の人はほとんどいない。そして関係するすべての科学者が、IPCCの報告書にあるすべての文面や確率評価について全面的に賛成しているわけではないが、IPCCがもたらす情報は、だれもが手にすることを望みうる、気候変動に関する最も優れた科学的助言であるということの本気で疑う者は、たとえいたとしてもきわめて少数であろう。

CASE 2 〈A, (if not B,) C〉

We are now slowly accepting, if not fully acknowledging, the fact that the post-war energy ideologies of our society have resulted in damaging that which they were supposed to protect us from: the climate. We are occupied with redefining methods of insulating our surroundings and ourselves correctly in relation to our local weather conditions and energy resources.

〈京都工芸繊維大〉

語彙 acknowledge A[əˈknɒlɪdʒ] 「Aを認める」 ideology[ɪˈdɪɒlədʒi] 「イデオロギー」 result in A[rɪzɪˈlt] 「結局Aになる」 protect A from B[prəˈtɛkt] 「AをBから守る」 be occupied with A(occupy[ˈɒkjupəɪ]) 「Aに没頭する」 redefine A 「Aを再定義する」「Aを見直す」 insulate A[ɪnsəˈleɪt] 「Aを断熱する」

全訳 私たちは今、私たちの社会の戦後エネルギーのイデオロギーが、結局私たちを保護すると思われたいもの、すなわち気候にダメージを与えているという結果になったという事実を完全には認めつつないとしてもゆっくりと受け入れつつある。私たちは、地域の気象条件やエネルギー資源に関連して、周囲と自分自身を正しく断熱する方法を見直すことに専念しています。

CASE 3 〈seldom, if ever, ...〉

In the entire water-pollution problem, there is probably nothing more disturbing than the threat of widespread contamination of ground-water. It is not possible to add pesticides* to water anywhere without threatening the purity of water everywhere. Seldom if ever does nature operate in closed and separate compartments, and she has not done so in distributing the earth's water supply.

*pesticide 「(農薬などの)殺虫剤」

語彙 disturbing[distə:'rbɪŋ] 「厄介な」 widespread[] 「広範囲な」 contamination [kəntæ'məneɪʃən] 「汚染」 threaten A[θreɪn] 「Aに脅威を与える」 purity[pjʊəreɪtɪ] 「純粋」「純度」 compartment[kəmpə:'rtmənt] 「分室」「部屋」

全訳 水質汚染の問題全体において、地下水の広範囲にわたる汚染の脅威ほど恐らく厄介なものはおそらくないだろう。どこでも水の純度を脅かすことなく、農薬を水に加えることはできない。自然が閉じた別々の小部屋で動作することはめったにないが、地球の水供給をかき乱すようなことはしてこなかった。

CASE 4 〈... if only because SV〜〉

Criticizing common sense is a tricky business, if only because it's almost universally regarded as a good thing — when was the last time you were told not to use it? 〈大阪府立大〉

語彙 criticize A[krɪtə'saɪz] 「Aを批判する」 tricky[trɪki] 「やっかいな」 universally[ju:'nevə:rsəli] 「普遍的に」

全訳 常識を批判するのはやっかいなことである、というのはそれが理にかなっているとほぼ普遍的にみなされている場合に限る。あなたが最後に常識を使うなど言われたのはいつのことだろう。

CASE 5 〈... if only to V 〜〉

Whatever the attitude towards the cultures who use it, the value of the English language as a functional tool is widely accepted. Even those who are most opposed to it find themselves having to use it, if only to achieve a broad audience for their opposition.

語彙 attitude[ætɪtju:'d] 「姿勢」「態度」 be opposed to A[ə'pəʊzd] 「Aに反対する」 opposition[ə'pezɪʃən] 「反対」

全訳 英語を使用する文化圏への姿勢がどのようなものであれ、便利なツールとしての英語という言語の価値は広く認められている。どれほど英語に反対姿勢を持つような人でさえ、自分の反対姿勢を広く人々に周知させるためだけでも、英語を使わなければならないのを実感するだろう。

CASE 6 〈if S are to V ...〉

Our harvesting of the earth's resources has given us fuels to heat our homes and move our machines, but it has led to pollution and endangered animal species. With the positive power of the atom also came disastrous nuclear weapons that could destroy civilization in a day. Reasoning power will be essential if we are to find practical solutions to the problems created by our own technology. (関西学院大)

語彙 harvest A[há:rvist] 「Aを収穫する」 fuel[fjú:əl] 「燃料」 pollution[pəlú:fən] 「公害」 endangere A[indéindʒərd] 「Aを危険にさらす」 atom[ətəm] 「原子」 disastrous[dizæstrəs] 「破滅的な」 nuclear[njú:kliər] 「核の」 essential[isénfəl] 「不可欠な」 practical[præktikəl] 「実際の」

全訳 それでも、我々の複雑な論理的思考能力や、それが多くの問題を解決してきたにもかかわらず、よりよい生活の追求はしばしば新しい問題を生み出している。地球資源からの収穫は、我々に家屋を暖房し機械を動かす燃料を与えてくれたが、それは公害を引き起こし動物の種を危険にさらしてきた。原子のもつ積極的な力とともに、文明を一日で破壊しかねないような破滅的な核兵器も登場した。我々自身の技術が引き起こした諸問題を実際に解決していかねばならないなら、論理的思考力は不可欠なものとなろう。

CASE 7 〈even if SV.../ though SV...〉

Art has been called a visual dialogue, for it expresses its creator's imagination just as surely as if he were speaking to us, though the object itself is mute. Even the most private artistic statements can be understood on some level, even if only on an intuitive one. For there to be a dialogue, however, requires our active participation. If we cannot literally talk to a work of art, we can at least learn how to respond to it. (上智大)

語彙 dialogue[dáiəlb:g] 「対話」 express A[iksprəs] 「Aを表す」 mute[mjú:t] 「沈黙した」「何も語らない」 intuitive[intjú:ətiv] 「直観的な」 literally[lítərəli] 「文字通りの意味で芸」 respond to A[rispánd] 「Aに反応する」

全訳 芸術は視覚的対話と呼ばれてきた。というのも芸術は、作品自体は何も語らないけれども、その創作者があたかも我々に語りかけるかのように確実に創作者の想像力を表しているからだ。最も個人的な芸術的主張でさえ、たとえそれが直観的な程度だとしても、ある程度は理解可能である。しかし、対話が成立するためには、我々の主体的な参加が必要である。もし文字通りの意味で芸術作品に語りかけることができないとしても、少なくとも、作品にどう反応すべきかを学ぶことはできる。

<if>

1. **If** it stops even raining anyhow, probably, it will go out.
2. I wonder **if** these shoes will last well.
3. **Even if** he is in trouble, Mac is always optimistic.
4. **If anything**, my grandfather seems happier than before.
5. There are **few, if any**, mistakes in his composition.
6. She **seldom, if ever**, goes to bed before eleven.
7. Your report is pretty good, **if not** excellent.
8. **If you should** come this way again, please drop in.
9. **If I were to** be reborn, I would like to be a bird.
10. She acted **as if** she knew French well.
11. **It seems as if** things would change for the better.
12. He smiled **as if to** welcome her.
13. I want to go on a journey around the world **if possible**.
14. You can keep this dictionary **if necessary**.
15. **What if** the rainy season should set in tomorrow.
16. **If only** she been home when I called yesterday.

1. 〈副詞節を導く if 「もし～ならば」〉
とにかく雨さえ止めば、出かけられるだろう。
2. 〈名詞節を導く if 「～かどうか」〉
この靴は長持ちするかな。
3. 〈副詞節を導く even if SV 「たとえ～であっても」〉
たとえ困っていても、マックはいつも楽天的だ。
4. 〈if anything 「どちらかといえば」〉
どちらかと言えば、私の祖父は以前より幸福そうだ。if ever
5. 〈few[little], if any. 名詞 「ほとんど～ない」〉 ★few を強調する if any
彼の作文にはまずほとんど誤りはない。
6. 〈seldom[rarely], if ever, V 「めったに～しない」〉 ★seldom[rarely] を強調する if ever
彼女はまずめったに 11 時前に寝ることはない。
7. 〈A if not B 「B でないとしても A」〉 ★等位接続詞的に用いる
君のレポートは、優秀とは言えないまでもかなりよい。if at all
8. 〈if S should V 「万一 SV すれば」〉 ★実現性の低い仮定
こちらの方へまたいらっしゃることがありましたら、お立ち寄りください。
9. 〈if S were to V 「仮に SV すれば」〉 ★仮定法
もしも私が生まれ変わるなら、鳥になりたい。
10. 〈as if SV... 「まるで SV するかのように」〉 ★as if 節の中は仮定法を用いる場合が多い。
フランス語をよく知っているかのように振る舞った。
11. 〈It seems as if SV... 「まるで SV であるように思われる」〉
世の中は好転するかのように思われる。
12. 〈as if to V 「まるで V するかのように」〉
彼は彼女を歓迎するかのようににこりと笑った。
13. 〈if possible 「可能ならば」〉
可能ならば私は世界一周旅行をしてみたい。
14. 〈if necessary 「必要ならば」〉
きみは必要なら、この辞書は持ってていいよ。
15. 〈what if SV... 「SV... ならどうなるだろう」〉
万一明日梅雨に入ったらどうしよう。
16. 〈if only SV... 「SV... であればなあ」〉 ★=I wish SV...
昨日電話したときに、彼女が家にいてくれたらな。

英文解釈 重要語の整理 7 〈otherwise〉

CASE 1 〈otherwise①〉

A belief that some languages are superior to others is widespread, but it has no basis in fact. Some languages are of course more useful or prestigious than others, at a given period of history, but this is due to the dominance of the speakers at that time, and not to any characteristics of the languages. The view of modern scholars is that a language should not be valued on the basis of the political or economic influence of its speakers. If it were otherwise, we would have to rate the Spanish and Portuguese spoken in the 16th century as somehow 'better' than they are today, and modern American English would be 'better' than British English. Yet when we make such comparisons, we find only a small range of linguistic differences, and nothing to warrant such sweeping conclusions.

語彙 widespread 「広まっている」 prestigious [prestidʒiəs] 「名声のある」 dominance [dʌmənəns] 「優位性」 comparison [kəmpeəriʒn] 「比較」 warrant [wɒ:rənt] 「Aを保証する」 sweeping [swi:pɪŋ] 「決定的な」

全訳 一部の言語は他の言語よりも優れているという考えが広がっているが、実際には根拠がない。一部の言語は、もちろん一定の歴史の中で、他の言語よりも有用または名声があるが、これはその時の話者の優位性によるものであり、言語の特性によるものではない。現代の学者の見方では、言語はその話者の政治的または経済的な影響に基づいて評価されるべきではないということである。そうでなければ、16世紀に話されたスペイン語とポルトガル語を現在よりも何らかの形で「良い」と評価する必要があり、現代のアメリカ英語はイギリス英語よりも「良い」だろう。しかし、このような比較を行うと、言語的な違いはごくわずかであり、そのような決定的な結論を保証するものは何もない。

CASE 2 〈otherwise②〉

A common misconception, held even by otherwise sophisticated movie-goers, is that language in film cannot be as complex as it is in literature. The fact that Shakespeare has been successfully brought to the screen — with no significant impoverishment in either language or visual beauty — should stand as an obvious contradiction to this notion. In fact, a number of great films are not particularly literary. This is not to say that movies are incapable of literary distinction, but only that some filmmakers wish to emphasize other aspects of their art. (神戸市外大)

語彙 misconception 「誤解」 sophisticated [səfɪstəkeɪtɪd] 「洗練された」「見識のある」 impoverishment [ɪmpəvərɪʃmənt] 「損なうこと」 contradiction [kəntrədɪkʃən] 「反論」 distinction [dɪstɪŋkʃən] 「卓越性」 emphasize A [ɛmfəsaɪz] 「Aを強調する」

全訳 よくある誤解で、他のことには見識のある映画ファンにさえもそう思われているのは、映画の言語は文学作品の言語ほど複雑ではないはずだ、というものである。シェークスピアの作品はうまく映画化されてきた言語も視覚的な美しさもそれほど大きく損なうことなくという事実はこの考えに対する明らかな反論となるはずである。現実には、名作映画にはとりたてて文学的とはいえないものがたくさんある。だからといって、映画が文学的な卓越性を示せないのではなく、映画製作者の中には、自分たちの芸術の他の面に重点をおきたいと思っている人たちがいるというだけのことなのである。

CASE 3 〈otherwise③〉

Children with a large vocabulary experience more success at school and in the workplace. How much parents talk to their children plays a major role, but new research shows that it is not just the quantity but also the quality of parental input that matters. Helpful gestures and meaningful glances may allow kids to grasp concepts more easily than they otherwise would.

語彙 quantity [kwɒntəti] 「量」 quality [kwɒləti] 「質」 input [ɪnpʊt] 「インプット」「情報」 grasp A [græsp] 「Aを把握する」

全訳 語彙の多い子供は、学校や職場でより多くの成功を経験します。親がどのくらい子供と話すかが重要な役割を果たしますが、新しい研究は、それが重要なのは親のインプットの量だけでなく質でもあることを示しています。役に立つジェスチャーと意味のある一見により、子供たちは、そうでない場合よりも簡単に概念を把握することができます。

〈otherwise〉

1. Some are wise and some are **otherwise**.
2. He skinned his shins, but **otherwise** he was uninjured.
3. Now that I am teacher, I think **otherwise**.
4. He worked hard. **Otherwise** he would have failed.

1. 〈otherwise : 形容詞 | 「異なって」〉
賢い人もいればそうでない人もいる。
2. 〈otherwise : 副詞 | 「他の点では」〉
彼はすねをすりむいたが、そのほかはけがはなかった。
3. 〈otherwise : 副詞 | 「違ったように」〉
私は教師なので、そうは考えない。
4. 〈otherwise : 副詞 | 「さもなければ」〉
彼は一生懸命働いた、そうでなかったら失敗しただろう。

英文解釈 重要語の整理 8 〈the way SV...〉

CASE 1 〈the way SV... | 名詞節〉

The way we choose to fill our time naturally changes across the life span as well. When we're young, we are driven by novelty and motivated to learn and experience new things. Our teens and twenties can be seen as a time when we want to learn as much about ourselves and the world as possible, so that we can come to know, out of an infinity of possibilities, what we like and how we'd like to spend our time. 〈大阪市立大〉

語彙 novelty[nɒvəlti] 「目新しさ」 motivate A[məʊtə'veɪt] 「Aを動機づける」 infinity[ɪn'fɪnəti] 「無限」 Martial arts 「武道」

全訳 我々が自分の時間を埋めるやり方も一生を通じて当然変化する。若いときなら目新しさに駆られて、新しい物事を習得したり体験したりしたくなる。我々の10代、20代は、自分のことや世界のことをできるだけ多く学習したくなっている期間であると思えずことができ、この期間のおかげで我々は、無限の可能性の中から、自分が好きな物事や望む時間の過ごし方を知ることができるのだ。

CASE 2 〈2つの the way SV...〉

Communication isn't as simple as saying what you mean. How you say what you mean is crucial, and differs from one person to the next, because using language is learned social behavior: How we talk and listen are deeply influenced by cultural experience. Although we might think that our ways of saying what we mean are natural, we can run into trouble if we interpret and evaluate others as if they necessarily felt the same way we'd feel if we spoke the way they did. 〈京都府立大〉

語彙 crucial[kru:'ʃəl] 「きわめて重要な」 interpret A[ɪntə:'rprɪt] 「Aを解釈する」 evaluate A[ɪvə'lju:ɪt] 「Aを評価する」

全訳 コミュニケーションは言いたいことを口にするだけの単純なものではない。言いたいことをどう口にするかがきわめて重要であり、それは人によって異なる。というのも、言葉を使うことは学習で得られる社会行動であるからだ。つまり、いかに人に話したり人の話を聞いたりするかは、文化的経験の影響を深く受けるものなのだ。私たちは言いたいことを口にする自分のやり方を自然なものと思うかもしれないが、私たちが他人を、自分がその人のやり方で話した場合に自分が感じるのと同じ感じ方を当然その人もするかのように解釈し判断するならば、私たちは困った事態に陥るかもしれない。

CASE 3 〈in a way that ...〉

It may be that as artificial intelligence is developed, a conscience — that is, a feedback program that makes the computer respond in a way that mimics human morality — should be made an integral part of every computer system. The program might be set out in such a way that the computer develops its moral judgements as it learns. It would be no different, in some ways, from providing a growing child with lessons in right and wrong, and then that child learning through interaction with the world.

語彙 artificial[ɑːrtɪfɪʃəl] 「人工の」 conscience[kənˈʃəns] 「良心」 feedback 「フィードバック」 morality[mərəʊləti] 「道徳」 integral [ɪntɪgrəl] 「不可欠な」

全訳人工知能が開発されると、良心、つまり、人間の道徳を模倣する方法でコンピューターを応答させるフィードバックプログラムを、すべてのコンピューターシステムの不可欠な部分にする必要があるかもしれない。プログラムは、コンピューターが学習するときに道徳的判断を発展させるような方法で設定される場合がある。成長している子供に正しいことと間違っていることのレッスンを提供することと、それからその子供が世界との相互作用を通じて学習することと、一部の点では全く違わない。

〈多義語 way〉

1. She was kind enough to show me the **way** to the museum.
2. Step this **way**.
3. The snow on the road was **in the way** of the traffic.
4. His pride **stood in the way** of success.
5. The ship will arrive **by way** of several countries.
6. **By way** of conclusion he said as follows.
7. **By the way**, what happened to the money I lent you?
8. This is a great invention **in a way**.
9. This is **the best way** to solve the problem.
10. People react to the frustration **in much the same way**.
11. I had my wallet stolen on my **way** to the office.
12. She **has a way** of exaggerating things.

13. This book will give you a clear idea of the American way of life.

1. 〈名詞|「道・道順・方向」〉
彼女は親切にも博物館へ行く道を教えてくれた。
2. 〈名詞|「道・道順・方向」〉
こちらの方に来てください、私のあとについてきてください。
3. 〈名詞|「道・道順・方向」〉 ★in the way of A|「Aの邪魔になって」
路上に積もった雪は交通の邪魔になっていた。
4. 〈名詞|「道・道順・方向」〉 ★stand in the way of A|「Aの邪魔をする」
彼の傲慢さが成功のさまたげになった。
5. 〈by way of A|「Aを経由して」〉
その船は何か国かを経由して到着します。
6. 〈by way of A|「Aとして」〉
結論として彼は次のように言った。
7. 〈by the way|「ところで」〉
ところで、君に貸したお金はどうなったの。
8. 〈名詞|「方法」〉 ★in a way|「ある意味で」
これはある意味では偉大な発明だ。
9. 〈名詞|「方法」〉 the way to V|「Vする方法」
これがその問題を解決する最善の方法である。
10. 〈名詞|「方法」〉 in ~ way
人は欲求不満に対してほとんど同じように反応する。
11. 〈on the way to A|「Aへの途中で」〉 ★on the way from A|「Aから戻る途中で」
会社へ行く途中で財布を盗まれた。
12. 〈名詞|「流儀・習慣」〉 have a way of A|「Aする習慣である」
彼女にはものを誇張して言う癖がある。
13. 〈名詞|「様式・習慣」〉 the way of A|「Aする方法」
この本を読めば、アメリカ人の生活様式がよく分かるだろう。

英文解釈 重要語の整理 9 〈little / less / least〉

CASE 1 〈little〉

タイタニック号での男性の勇敢さについて述べた英文の一部である。

When leaders of society lived up to their ideals, they were honored. When they did not, it was a matter of deep disappointment. Today, by contrast, we expect very little of those in positions of power, and they rarely disappoint us.

〈大阪市立大〉

語彙 distinguish A[distingwi:] 「Aを特別視する」

全訳 社会の指導者が自らの理想に恥じない行動をした時、彼らは称えられた。それをしなかった時には、それは深い失望を生む事柄であった。対照的に、現在では、我々は権力のある地位にいる人々に対して期待することがあまりにも少ないので、彼らに失望するということがまれである。

CASE 2 〈little V / Little 助動詞 SV...〉

ある女優が、自らの幼少期を述べた英文の一部である。

We moved to Arizona, where the dry air was healing for my father, and I was adjusting to a new school, new friends and a new way of living. Suddenly I was going on dates and dealing with the pressures of being a teenager. While things were different and strange, they were also exciting and fun. I learned that change, even when it is unexpected, can be a good thing. Little did I know that my life would be changing again, and in a very big way.

〈大阪市立大〉

語彙 healing[hí:liŋ] 「治療の」 adjust to A[ədʒʌst] 「Aに慣れる」

全訳 私たちはアリゾナに移り、その地では乾燥した大気が父の病気によく、私は新しい学校や新しい友だち、新しい暮らし方に慣れてきた。急に私はデートに出かけ、十代の若者であるという圧力に対応することになった。勝手が違って慣れないことばかりだったが、刺激的で面白くもあった。変化は、それが予想外のものであっても、いいことになりうるのを知った。私の暮らしがもう一度変わり、それも激変することになるとは、その時の私は少しも気づいていなかった。

CASE 3 〈not least〉

Consumption plays a crucial role in our social lives and in our personal identities. Brands have a significance that is not dissimilar to that of religion and ideology in previous eras. Companies play important roles in public policy, not least in countries where the standard of governance is low, or in situations in which international governance mechanisms are inadequate.

〈関西学院大〉

語彙 crucial[kru:ʃəl]「重大な」 identity[aidéntəti]「存在証明」 dissimilar[dissimələr]「似ていない」 religion[rilidʒən]「宗教」 ideology[aidiələdʒi]「イデオロギー」 governance[gávərnəns]「統治水準」 inadequate[inædɪkwət]「不適切な」
全訳 人消費は我々の社会生活や個人の存在証明において重大な役割を果たす。商品ブランドは、かつての時代において宗教やイデオロギーがもっていた重要性と変わらないような重要性をもつ。企業は、統治水準が低い国々や国際的な統治メカニズムが不適切な状況では特に、公の政策上重要な役割を果たす。

CASE 4 〈not ... any less〉

“My son is adopted, and I wanted to let him know that I don’t distinguish how he came to be part of the family. It is important for him to know that if I treat him differently, it’s only because he is unique and not because I love him any less.”

語彙 distinguish A[dɪstɪŋɡwiʃ]「Aを特別視する」
全訳 「息子は養子ですが、私は息子が養子として家族の一員になった経緯を特別視しないということを彼に知らせておきたかったのです。もし息子に対する私の扱いが違っているとしたら、それは息子がユニークな子供であるためであり、私が息子をあまり愛していないからということではないということを知っておくことは息子にとって重要なことです」

CASE 5 〈no/nothing less than 名詞〉

Problem-solving ability is no less than a style of life — a style so important for rational existence that children deserve to learn it when they are young. What happens when we encounter a problem? Any problem. A chair may be in the way, a person may be unhappy, a dish may have smashed into a million pieces; the question is: What are we going to do about it?

〈大阪教育大〉

語彙 rational[ræʃənəl]「合理的な」 deserve to V[dɪzə:rv]「Vするに値する」 encounter A[ɪnkáuntər]「Aに遭遇する」 smash[smæʃ]「砕ける」
全訳 問題解決能力は、生活スタイルにほかならない。合理的に生活するうえで、極めて重要なスタイルなので、子どもが幼いときに身につけるに値する。ある問題に遭遇した時に、何が起こるか？どんな問題か。椅子が邪魔になったり、ある人が不幸であったり、皿が砕けて100万の破片になったりする。問題とは、「私たちはそれについて何をするのか」ということです。

CASE 6 〈no less ... than ~〉

*Gutenberg's press was a *seminal invention because it made it possible for the publisher of a book to communicate information to large numbers of readers, a "one-to-many" form of communication. Today, digital networks make it possible for everyone to be a publisher. The *advent of "many-to-many" communication on digital networks is no less a *watershed event in human history than was the development of the printing press.

*Gutenberg グーテンベルク [c.1398-1468] ドイツの活版印刷術発明者 *seminal 発達の可能性のある
*watershed 分岐点

語彙 digital[dɪdʒətl] 「デジタル」 advent[ædvənt] 「到来」

全訳 グーテンベルクの印刷機は、発達可能性のある発明であった。なぜならば、それによって出版者が情報を多数の読者に伝える、すなわち「一対多」形式のコミュニケーションが可能になったからである。今日では、デジタルネットワークによって、誰もが出版者になることが可能である。「多対多」コミュニケーションのデジタルネットワーク上への到来は、印刷の開発にも劣らないくらいの、人類史上の分岐点であると言える。

CASE 7 〈no/nothing less than 名詞〉

Despite the advantage of speaking up* in class, I have found that many international students, indeed most with Confucian backgrounds**, can never bring themselves to do so. Respect for age and authority is embedded too deeply in their ancestral culture. It would be no less difficult for Americans abroad to forget about their rights as individuals. International students can nonetheless rest assured that American teachers find their courtesy and industry a pleasant contrast with the habits of some domestic students. They should never feel obliged to learn rudeness or neglect their studies in order to fit in.

*speak up 遠慮なく話す **with Confucian backgrounds 儒教の社会で育った

語彙 embed[ɪmbed] 「埋め込む」 (be embedded 「埋めこまれている」 assure A[əˈʃʊə] 「安心させる」 (rest assured 「安心している」) courtesy[kəˈrtəsi] 「礼儀」 industry[ɪndəstri] 「勤勉」

feel obliged to V 「Vしなければならぬと感じる」

全訳 授業中に遠慮なく話すことの利点にもかかわらず、多くの留学生、実際に儒教の背景を持つほとんどの留学生が、積極的にそうすることができずと気付いている。年齢と権威への尊重は、彼らの先祖の文化に深く埋め込まれている。海外のアメリカ人が、個人としての権利を忘れることが難しいと同様である。それにもかかわらず、留学生は、アメリカ人の教師が彼らの礼儀と勤勉さを一部の国内学生の習慣とは対照的であると感じているので安心である。彼らは、適応するために無礼を身に着けたり、自分たちの研究をおろそかにせざるを得ないと感じるべきではない。

英文解釈 重要語の整理 10 〈but〉

《but》

1. I tried again and again, **but** I couldn't succeed.
2. Men is **but** a reed, the weakest in nature, **but** he is a thinking reed.
3. He works every day **but** Sunday.
4. Try **not** to become a man of success **but** rather to become a man of value.
5. It is **not** what you say **but** how you say it that counts.
6. Judy **not only** did the shopping **but also** cooked the meal.
7. This house is **anything but** comfortable to live in.
8. **But for** music, the world would be a dull place.
9. The boy **did nothing but** cry all day long.
10. Some people think that peace is **nothing but** illusion.
11. We **cannot but wonder** at his skill in skiing.

1. 〈等位接続詞「しかし」〉
何度もやってみたが、うまくいかなかった。
2. 〈副詞「～にすぎない」〉=only A
人間は一本のアシに過ぎず、その本性はきわめて弱い、人間は考える葦である。
3. 〈前置詞「～を除いて」〉*=except A
彼は日曜を除いて毎日働く。
4. 〈not A but B「AだけでなくB」〉
成功者になろうとするのではなく、むしろ価値ある人間になろうとせよ。
5. 〈not A but B「AだけでなくB」〉★強調構文と組み合わせさせた形
「何を言うか」ではなく「それをどのように言うか」が重要だ。
6. 〈not only A but also B「AだけでなくB」〉
ジュディは買い物したばかりでなく、食事もしらえた。
7. 〈anything but A「決してAでない」〉
この家は住み心地が全然よくない。
8. 〈but for A「Aがなければ/なかったならば」〉
音楽がなかったら、世界は退屈な場所になることでしょう。

9. 〈do nothing but V 「V ばかりしている」〉
その子は1日中泣いてばかりいた。
10. 〈nothing but A 「A に過ぎない」 * =only A
平和など幻想に過ぎないと思う人もいる。
11. 〈cannot but V 「V せざるを得ない」〉
我々は彼のスキーの腕前に感心しないわけにはいかない。

CASE 1 〈but | 副詞〉

It has all happened so quickly. In 1950, any notion of English as a true world language was but a dim, shadowy, theoretical possibility, surrounded by the political uncertainties of the Cold War, and lacking any clear definition or sense of direction. Fifty years on, and World English exists as a political and cultural reality.

語彙 notion[ˈnóʊʃən] 「概念」 dim[dím] 「薄暗い」 shadowy[ˈʃædəʊi] 「影のある」 theoretical[θiːəˈrɛtɪkəl] 「理論的な」 lack A[læk] 「A に欠ける」 definition[dɛfəˈnɪʃən] 「定義」

全訳それはとても早く起こった。1950年、真の世界言語としての英語の概念は、冷戦の政治的不確実性に囲まれ、明確な定義や方向性に欠ける、薄暗い、影のある、理論的な可能性にすぎなかった。50年後、世界英語は政治的および文化的現実として存在している。

CASE 2 〈but | 形容詞 but 形容詞...〉

The Earth's atmosphere is also of major importance in determining the global temperature. Without it, the Earth would be colder by about 33°C, and therefore a frozen lump of ice. Right now, we are making small but significant changes to the composition of our atmosphere that may, within a short time, be large enough to produce major unpleasant effects. 〈神戸大〉

語彙 atmosphere[ætməˈsfɪə] 「大気」 determine A[ˈdɪtəːrɪn] 「A を決定する」 lump[lʌmp] 「かたまり」 composition [kəmˈpəzɪʃən] 「構成」

全訳地球の大気も同様に、地球の温度の決定に非常に重要な役目をはたしているからである。もし大気がなければ、地球の気温は約33度は低下し、その結果、凍てついた氷のかたまりになってしまうだろう。私たちは今も地球の大気の構成に、わずかながらも重要な意味をもつ変化を与えており、その変化が近いうちに、重大かつ不快な影響を生むほど大きなものとなるかもしれないのだ。

CASE 3 〈前置詞の but〉

Although Weems invented other anecdotes and stories in his book on Washington, none but the cherry tree story quite caught the public's imagination. It is a didactic tale that tells Americans about themselves, and about honesty, responsibility, and morality in a way that every American can relate to. For this reason, the story of Washington and the cherry tree endures. 〈京都大〉

語彙 anecdote[ænikdòut]「逸話」 didactic[daidæktik]「教訓的な」 endure[ɪndjʊər]「持続する」

全訳 ウィームズはワシントンに関する自分の本の中で、ほかにも逸話や物語を創作してはいるが、桜の木の話ほど公衆の想像力をすっかりとらえたものはなかった。それは、どのアメリカ人にもじっくりくるような方法で、アメリカ人に対して、彼ら自身について、また正直さや責任感、道徳性について物語る教訓的な話である。こうした理由で、ワシントンと桜の木の話は今でも語り継がれているのである。

CASE 4 〈not … but 〜〉

When we try to see the world through the eyes of those of a different race, culture or religion we are drawing upside down. The great test we face is not to discover how we can learn, but how we can teach; not how we can acquire more but how we can share more; not how we can increase our power but how we can increase the power of the powerless.

全訳 私たちが異なる人種、文化、または宗教の人々の目を通して世界を見ようとするとき、私たちは逆さまに描いている。私たちが直面する大きな試練は、私たちがどのように学ぶことができるかを発見することではなく、どのように教えることができるかを発見することであり、どうすればもっと獲得できるかではなく、どうすればもっと共有できるか。どうすれば力を増すことができるかではなく、どうすれば無力者の力を増すことができるかである。

CASE 5 〈but | A but not B〉

A pioneering study by Shaffer and Emerson, conducted in 1964, found that many of the infants they were studying had special attachments with their fathers who were out at work all day, as well as with their mothers who were at home. Some other babies, however, didn't form attachments with their fathers. Furthermore, some formed attachments with the fathers, but not with their mothers, even though it was the mother who was with them most of the time. 〈熊本大〉

語彙 pioneering「先駆的な」(pioneer[paiəniər]「開拓者」「パイオニア」)conduct A[kándækt]「Aを行う」infant[ɪnfənt]「乳児」furthermore[fə:rðərmɔ:r]「さらに」

全訳 1964年に行われたシェーファーとエマーソンによる先駆的な研究では、研究対象の乳児の多くが、家にいる彼らの母親ばかりでなく、1日中外で働いている彼らの父親にも特別の愛着を持っていることがわかりました。しかしなが

ら、自分の父親に愛着を芽生えさせない赤ん坊もいました。さらに、ほとんどいつも母親と一緒にいるにもかかわらず、父親には愛着を芽生えさせても母親には愛着を芽生えさせない赤ん坊もいたのです。

CASE 6 〈but | 紛らわしい but not ...〉

Yet fairy tales are nothing if not realistic; and it is their cynicism* that keeps them lively. It will be noticed that traditional stories are seldom soft, and never sentimental. A high value may be placed on riches but not on learning, on worldly success but not on the means by which the success is achieved. The virtues which get rewarded are self-control, kindness, willingness to take advice, and courage. The rewards sought after are wealth, comfortable living, and an ideal partner.

語彙 fairy tales 「おとぎ話」 nothing if not A 「まさしく A」 sentimental [sɛntəmɛntl] 「感傷的な」 achieve A [ətʃi:v] 「A を得る」 seek after A 「A を求める」 ideal [aɪdi:əl] 「理想的な」

全訳 しかし、おとぎ話はまさしく現実的である。そしておとぎ話を持つ皮肉に、おとぎ話を生き生きとさせる。伝統的な物語はめったに柔らかくなく、決して感傷的ではないことに気付くでしょう。高い価値は、学習や、世俗的な成功ではなく、富に置かれるかもしれないが、成功が得られる手段にはおかれぬ。得られる美德は、自制心、優しさ、助言を受け入れる意欲、および勇気である。求める報酬は、富、快適な生活、理想的なパートナーです。

CASE 7 〈have no choice but to V〉

With our climate changing and oil running short, we have little choice but to eat food that has a smaller carbon footprint and there's simply no better way of doing that than by growing our own organic food. It creates new habits that give us more sustainable food, and that reduce our reliance on big business and reconnect with our ability (and need) to provide for ourselves.

語彙 carbon footprint 「二酸化炭素排出量」 organic [ɔ:rgænik] 「有機の」 sustainable [səstéinəbl] 「持続可能な」 「環境に優しい」 reconnect A 「A を再結合する」 provide for A [prəváɪd] 「A を養う」

全訳 気候変動と石油不足のため、二酸化炭素排出量の少ない食品を食べる以外に選択肢はない。独自の有機食品を栽培するよりも、それを実現する方法はない。それは私たちにより多くの持続可能な食物を与え、大企業への依存を減らし、自らを養う能力（および必要性）と再び結びつく新しい習慣を生み出す。

英文解釈 重要語の整理 11 〈all〉

CASE 1 〈not all | 部分否定〉

When a language is lost, we lose the knowledge of that language's words and grammar. Such knowledge can never be recovered if the language has not been studied or recorded. Not all of this knowledge is of immediate practical benefit, of course, but all of it is vital in teaching us different ways of thinking about life, of approaching our day-to-day existence on planet Earth.

〈神戸大〉

語彙 immediate[imí:diət]「即座の」 benefit[bénéfit]「恩恵」 vital[váitl]「極めて重要な」

全訳 ある言語が失われると、その言語の単語や文法もつ知識も失われる。そのような知識は、もしその言語を研究し、記録に残しておかなければ、二度と取り戻すことはできない。もちろん、このような知識の全部が全部、すぐに実用的に役立つわけではないが、そのすべてが、生活に関するさまざまな考え方を教えてくれるという点で極めて重要なのである。すなわち、地球上で私たちが日々生きていく方法を。

CASE 2 〈after all の意味〉

人間の言語取得の特徴について述べた英文の一部である。

What is it about a first word that is so wonderful and interesting? After all, children around the world learn their first word at about the same time.

〈甲南大〉

語彙 amazing[əmeíziŋ]「驚くべき」「驚異的な」

全訳 生まれて初めて発する言葉のどのようなところがそんなにすばらしく、また興味深いのだろうか? いずれにせよ、世界中の子供はだいたい同じ時期に生まれて初めての言葉を身につける。

CASE 3 〈all but | 副詞〉

Human culture stands as one of the greatest of all evolutionary achievements. Our capacity for culture rests in part on our all but unique ability to introspect, to reflect on our own feelings and beliefs, and in particular those of others.

〈奈良県立医科大〉

語彙 evolutionary[èvəlu:ʃənəri]「進化の」 achievement[ət,ʃi:vmənt]「到達」「業績」 rest on A「Aにある」 introspect A[intrəspékt]「Aを内省する」

全訳 人間の文化は、すべての進化的到達のうちで最高のものの一つとして存在するのだ。我々の文化を作り出す能力は、自分自身の感情や信念を内省し、特に他者のそれらについてじっくり思索できるという、ほとんど他に類を見ない能力にある程度基づくものなのだ。

CASE 4 〈注意する all①〉

次の英文は、「正確な時間の定義」について述べた英文の一部である。

Although we can perform a test that will show some kinds of timepiece to be more accurate than others, it is impossible to tell whether an instrument is 100 per cent accurate since all one has to judge accuracy by is other instruments, whose accuracy can always be called into question.

〈大阪大〉

語彙 accurate[ækjʊrət] 「正確な」 call A into question 「Aを疑う」

全訳 いくつかの種類の時計が他よりも正確であると証明するような実験を行うことはできるけれども、ある一つの器具が100%正確だと判断することは不可能である。なぜなら、人は他の道具を用いることによってのみ正確さを判断しなければならないのであるが、その道具には常に疑いを差し挟むことができるからである。

CASE 5 〈注意する all②〉

次の英文は、「小論文の書き方」について述べた英文の一部である。

For many students, ‘essay’ and ‘nightmare’ are virtual synonyms. That blank computer screen...the struggle for an idea...those first words! Perhaps the walls are closing in on you right now just thinking about it. But help is at hand. The written assignment is not an arcane* branch of metaphysics, or an art that only the lucky few can master. Far from it. So long as a couple of rules are observed, much of the pain can be removed from the entire process of essay composition. This book tells you all you need to know about producing work that will impress even the most critical of readers. So no more late nights locked into the computer cluster, popping caffeine pills, weeping over your keyboard. A new day is about to dawn.

*arcane 難解な

〈上智大〉

語彙 essay[ései] 「小論文」 nightmare[náitmèər] 「悪夢」 virtual[və:rtʃuəl] 「実質的な」 synonym[sínənim] 「同義語」 struggle[stɹʌgl] 「奮闘」「苦闘」 metaphysics 「形而上学」 composition[kəmpeziʃən] 「作文」 critical[kritikəl] 「批判的な」 cluster[klʌstər] 「房」「集まり」 pop caffeine pills 「カフェインピルを常用する」 weep[wí:p] 「泣く」

全訳 多くの学生たちにとって、「小論文」と「悪夢」は実質的に同義語だ。あのまっさらなコンピュータースクリーン、アイデアをめぐる苦闘、最初の数語(さえ書ければ)!ひよっとしたら、そういうことを考えているまさに今、(締め切りの)壁はあなたに迫っているのかもしれない。しかし、役に立つものがすぐ近くにある。小論文の課題は、難解な形而上学の分野でもなければ、幸運な数名のみがマスターできる技術でもない。そんなことは断じてない。二、三の規則さえ守ってもらえれば、小論文を書くというプロセス全体から、大部分の苦痛は取り除くことができる。この本によって、最も批判的な読者さえも感心させるような作品を書くためにあなたが知っておくべきすべてのことがわかるのだ。コンピュータークラスター(大学などでコンピューターが集まっている一角)に監禁されて、カフェインピルを常用して、キーボードの上で泣き腫らすような夜更けにグッバイ!新しい日がまさに明けようとしている。

CASE 6 〈all S need(have) to V is V…〉

In the West, few students would tolerate not being "allowed to question, challenge and criticize the teacher," an approach to education that is designed to encourage originality and a questioning mind. In Japanese schools, however, most things are done according to a fixed pattern or plan; then it becomes much easier to learn how to do things. All one needs to do is learn the patterns from someone who knows them.

〈関西学院大〉

語彙 tolerate Ving[ˈtɒləreɪt] 「Ving に我慢する」 challenge A[tʃəˈleɪndʒ] 「A に異議を唱える」

全訳 欧米では、独創性と疑問心を助長するように設計された教育へのアプローチである「教師に質問し、挑戦し、批判することを許されない」ことを容認する学生はほとんどいません。しかし、日本の学校では、ほとんどのことが決まったパターンや計画に従って行われる。そうすれば、物事のやり方を学ぶのがはるかに簡単である。する必要があるのはそれらを知っている誰かからパターンを学ぶことだけである。

CASE 7 〈all the 比較級〉

次の英文は、「化学物質が招く危険」について述べた英文の一部である。

“We all live under the haunting fear that something may corrupt the environment to the point where people join the dinosaurs as an extinct form of life,” says an official of the United States Public Health Service. “And what makes these thoughts all the more disturbing is the knowledge that our fate could perhaps be sealed twenty or more years before the development of symptoms.”

〈関西学院大〉

語彙 haunting[hɔːntɪŋ] 「つきまとう」 dinosaur[dáínəsɔːr] 「恐竜」 extinct[ɪkˈstɪŋkt] 「絶滅の」 disturbing[distɜːrbɪŋ] 「かき乱す」「やっかいな」 symptom[sɪmptəm] 「症状」

全訳 「私たちはみな、何か環境を損なわせ、人類が絶滅した生物として恐竜仲間入りにまで至るのではないかという恐怖が頭から離れないまま暮らしているのです」と、合衆国の公共医療サービスの職員は語っている。「しかもこうした思いは、自分たちの運命がことによると、さまざまな症状が表に出てくるまで20年かそれ以上もの間、ベールに包まれたままかもしれないということを知っていることで、一層私たちを不安にさせるのです」

英文解釈 重要語の整理 12 〈be〉

CASE 1 〈譲歩の be | be SA〉

Collecting has long been a popular hobby, be it for the usual stamps, coins, and buttons, or more recently for Pokemon trading cards. But some kinds of collecting require more than an amateur's knowledge; in this category we find fountain pens. Widely replaced by more affordable and convenient ballpoint and rollerball pens, today fountain pens as everyday writing tools are rarely seen. Precisely for this reason, they have caught the eye of collectors.

〈東京大〉

語彙 require A[rikwáier] 「A を要求する」 amateur[áemət,ʃùər] 「アマチュア」 「愛好家」 category[kætəgɔːri] 「範ちゅう」 replace A[ripléis] 「A とってかわる」 affordable[əfɔːrdəbl] 「手ごろな」 convenient[kənviːnjənt] 「便利な」 ballpoint 「ボールペン」 rollerball 「水性ボールペン」

全訳 ふつうの切手であれ、コインであれ、ボタンであれ、最近ならポケモンのトレーディングカードであれ、収集はいつでも趣味として人気がある。だが収集には、アマチュアの知識以上のものが求められるものもある。万年筆はこの範ちゅうに当てはまる。より手ごろで便利なボールペンや水性ボールペンにほとんど取って代われ、今日では日常の筆記具として万年筆を目にすることはめったにない。まさにそれゆえに、万年筆は収集家の目を奪うのである。

CASE 2 〈提案・命令表現 that S be ...〉

A minority of whites in the North insisted that slavery and freedom could not exist together in a free country and demanded that slavery be abolished even if this meant war with the South. A much larger number of northern whites believed that freedom and equality of opportunity needed to be protected for the white man only, but they were afraid that black slavery would eventually take away their freedoms. If the slave system of the South were allowed to spread into the frontier regions of the West, white men would have to compete for jobs with unpaid slave labor, a situation that would degrade their work and lower their social status.

語彙 minority[miːnɔːrəti] 「少数」 slavery[sléivəri] 「奴隷制」 abolish A[əbɔːliʃ] 「A を廃止する」 eventually[ivént,ʃuəlɪ] 「最終的に」 spread[spréd] 「広がる」 frontier[frántiər] 「フロンティア」 compete for A[kəmpiːt] 「A を求めて競争する」 unpaid 「無給の」 degrade A[digréid] 「A を悪化させる」

全訳 北部の少数の白人は、奴隷制と自由が自由な国では共存できないと主張し、たとえこれが南部との戦争を意味するとしても奴隷制の廃止を要求した。はるかに多くの北部白人は、自由と機会の平等は白人だけのために保護される必要があると信じていましたが、彼らは黒人奴隷制が最終的に彼らの自由を奪うことを恐れていました。南部の奴隷制度が西部のフロンティア地域に広がることを許可された場合、白人男性は仕事のために無給の奴隷労働と競争しなければなりません。この状況は仕事を悪化させ、社会的地位を低下させます。

英文解釈 重要語の整理 13 〈being〉

〈さまざまな being〉

1. Nobody knows for sure when the universe came into **being**.
2. A nuclear bomb would kill millions of human **beings**.
3. Your car is **being** repaired by a mechanic.
4. He is **being** rude today. He is usually not like that.
5. The matter **being** discussed at the meeting isn't interesting to me.
6. **Being** rich is not impossible if you work very hard.
7. I object to **being** treated like a child.
8. They complained of the room **being** too hot.
9. It **being** Sunday today, we have no school.
10. There **being** no vacant seat in the bus, I kept on standing.

1. 〈being 名詞「生命」「存在」〉★come into being 「誕生する、出現する」
宇宙がいつ誕生したのかだれもはっきりとは知らない。
2. 〈being 名詞「生命」「存在」〉
核爆弾は数百万人もの人間を殺しうる。
3. 〈be being 過去分詞「...されているところだ」〉進行形の受動態
あなたの車は整備士に修理されている。
4. 〈be being 形容詞「(一時的に)...している」〉be 動詞の進行形
彼は今日は態度が悪いですね。いつもそんなことないんですが。
5. 〈現在分詞〉通例過去分詞を伴って直前の名詞を修飾する
会議で議論されている問題は私には興味がありません。
6. 〈動名詞 | 主語〉
一生懸命働けば、お金持ちになることは不可能じゃない。
7. 〈動名詞 | 目的語〉★object to A 「A に反対である」
子供扱いはごめんだよ。
8. 〈動名詞 | 目的語・意味上の主語つき〉★complain of A 「A について不平を言う」
彼らは部屋が暑すぎると不平を言った。
9. 〈独立分詞構文〉(=As it is Sunday today, we have no school.)
今日は日曜日なので学校は休みだ。
10. 〈独立分詞構文〉(=As there was no vacant seat in the bus, I kept on standing.)
バスには空席がなかったので、私はずっと立ち続けだった。

CASE 1 〈be being Ving/形容詞〉

Hands have been the most important tools in human evolution, and there are more connections between the brain and the hands than between any other body parts. Throughout history, hands with open palms have been associated with truth, honesty and submission. One of the most valuable clues to discovering whether someone is being open and honest — or not — is to watch for palm displays. Just as a dog will expose its throat to show submission or surrender to the victor, humans use their palms in a similar way to show that they are unarmed and therefore not a threat. 〈関西学院大〉

語彙 evolution[ˈevələʃən] 「進化の」 associate A with B[ə'səʊʃi:əit] 「A と B を結びつける」 submission[səbmɪʃən] 「従属」 expose A to B[ɪk'spəʊz] 「A を B にさらす」 throat[θrəʊt] 「喉」 surrender[sə'rendər] 「降伏」 victor[ˈvɪktər] 「征服者」 threat[θrét] 「脅威」

全訳手は人類の進化上もっとも重要な道具であり、体の他のどの部分よりも手は脳と多くのつながりがある。歴史上ずっと、開いた手は真実、正直さや従属を表すと考えられてきた。包み隠さず正直にものを言っているかどうかを知るのにいちばんよい方法は、手のしぐさをよく見ることである。イヌが自分より強い相手にのどを見せて従属や降伏を表すように、人間は手を同じように使って自分は無防備だから危険な人物ではないということを表すのだ。

CASE 2 〈Being ..., SV〜〉

I needed to buy a digital camera — one that was simply good at taking good pictures. Being the cautious type, I preferred a well-known brand. So I went on the Internet, spent 15 minutes skimming product reviews on reliable websites, wrote down the names of three top recommendations and headed for a big camera store. There in the showcase was one of the cameras on my list. And it was on special offer. Oh joy. 〈中央大〉

語彙 cautious[kə:ʃəs] 「慎重な」 skim A[skɪm] 「A を掬う」「A をざっと見る」 reliable[rɪˈlaɪəbəl] 「信頼できる」 a recommendation[rɪkəməndɪʃən] 「推薦品」 head for A 「A に向かう」

全訳私はデジタルカメラを買う必要があった。ちゃんとした写真をちゃんと撮ればそれでよかった。慎重派の私は、名の知れたブランドのものがよかった。だからネットで、いくつか信頼できるサイトの商品レビューを15分でざっと見て回り、推薦品の上位3つの商品名を書きとめて、大型カメラ店へ出向いた。店の陳列棚には私のリストに載っているカメラが1つあった。しかも特別価格になっている。やった。

CASE 3 〈完全文, S being ...〉

児童書に張られている性別ラベルに反対する英文の一節である。

Classic novels, great for all children to read, are put together with the words “girls” or “boys” slapped on the box. Separate cookery books seem particularly ridiculous, the suggestion being that boys eat pizza and burgers, while girls prefer pink iced cupcakes. We’ve even seen versions of The Bible “for girls” and “for boys.”

〈立命館大〉

語彙 classic[klæsi:k] 「古典」 put A together 「Aをまとめる」 slap A[slæp] 「Aをペタッと張る」 ridiculous[ri:dɪkjʊləs] 「馬鹿げた」 suggestion[səgdʒéstʃən] 「提案」 version[vɜ:ʒən] 「版」

全訳 古典となっている小説、すべての子供が読むのに良い小説には「女の子向け」「男の子向け」という言葉が箱の上にペタッと張られてまとめて置かれている。男女を分けるような料理本は特に馬鹿げている。それは、男の子はピザやハンバーガーを食べ、女の子はピンクの砂糖衣のかかったカップケーキを好むかのように描かれている。「男の子向け」「女の子向け」の聖書まである。

CASE 4 〈独立分詞構文と being〉

It may be said that in politics the French have tended in the past to draw logical conclusions from correct premises, and that their results have often been wrong, while the English draw illogical conclusions from incorrect premises, and the results are commonly right. The fact being that all abstract propositions in politics are at best approximations*, an attempt to reason from them usually magnifies the inaccuracy.

*a priori 演繹的な *approximation 近似のもの

語彙 logical[lɒdʒɪkəl] 「論理的な」 conclusion[kənklú:ʒən] 「結論」 premise[prémis] 「前提」 illogical[ilɒdʒɪkəl] 「非論理的な」 abstract[æbstrækt] 「抽象的な」 proposition[prəpəzɪʃən] 「命題」 magnify A[mægnəfai] 「Aを拡大する」

全訳 政治において、フランス人は昔から正しい前提から論理的な結論を導き出す傾向があるが、彼らの結果は間違っていることが多く、一方、イギリス人は不正確な前提から非論理的な結論を導き出すが、その結果は概して正しいと言えるかもしれない。実際に、政治における抽象的なすべての命題はせいぜい近似値的なものなので、それらから判断しようとするのは普通不正確さを拡大することになる。

CASE 5 〈Being V...〉

Of course, the American Dream sounds good and for some people it works, especially as a type of positive thinking. But it can be a burden too. I remember one friend saying he hated being told he could do anything when he was growing up. He didn't want to be a doctor or the President and being pushed to do something special made him feel guilty for wanting a more ordinary life. After all, some people are happier on the well-worn path.

〈島根大〉

語彙 burden[bɜːrdn] 「重荷」

全訳 もちろん、アメリカの夢は心地よい響きをするし、とりわけある種の前向き思考として、それが機能する人もいる。しかし、それは負担にもなり得る。私は1人の友人が、成長していくうちに何でもできると言われるなんて嫌なことだと言ったのを覚えている。彼は医者にも、大統領にもなりたくなかったし、何か特別なことをするように強いられるせいで、彼はもっと普通の人生を望むのに罪悪感を抱くようになった。なんと言っても、踏み固めた道を通る方がうれしい人はいるのだから。

CASE 6 〈S' being ... V〜〉

英語名を持たない中国系アメリカ人の書いた英文の一部である。

I still haven't gotten around to choosing an English name. Maybe my being Chinese-American makes me feel like I already have enough identities, or maybe I've at last outgrown my childhood anxiety. The other day, I asked my friend Zhengyu, a fellow American in China who also doesn't have an English name, why he had never picked one. "At some point I just stopped caring about it," he said. "I like my name, and I think it would be odd to hear another name identified with me." I have to agree with him. After all these years, I've learned to treat my name like a big nose or a conspicuous birthmark — not my favorite feature, but a part of me all the same

〈神戸市外国語大〉

語彙 get around to Ving 「Ving するに至る」 identity[aidɛntətɪ] 「アイデンティティ」 outgrow A 「A を乗り越えて成長する」 anxiety[ænzɪəti] 「不安」 odd[ɒd] 「奇妙な」 identify A with B[aidɛntəfaɪ] 「A と B を同一視する」 conspicuous[kɒnsɪpjuəs] 「人目を惹く」

全訳 私はいまだに英語名を選ぶには至っていない。おそらく、自分は中国系アメリカ人であることで、すでに十分なアイデンティティを持っているような気がするからかもしれないし、あるいは、ようやく、子供の頃の不安から卒業したということなのかもしれない。先日、私は、中国にいるアメリカ人の仲間で、やはり英語名を持たないチェンジュに、どうして英語名をつけたことがないのかと尋ねた。「いつだったか、そのことを気にするのをやめただけだよ」と彼は答えた。「僕は自分の名前が気に入っているし、それに、別の名前が僕を表しているのを耳にするのは変だろうと思うんだ」私は彼に同意せざるを得ない。ここ数年を経るうち、私は自分の名前を、大きな鼻や人目を引くほくろのようなものだと思うようになった。それは私の好きな特徴ではないが、それでもやはり私の一部ではあるのだ。

CASE 7 〈前置詞〉 (S) being ...①〉

次の英文はある新聞記者が書いた英文の一部である。

Everyone has problems in their lives which they have the right to keep to themselves, and the way I see it the local newspaper should deal with local news and not local gossip. We all live together and mostly in harmony I hope: I wouldn't like to think I was contributing to dividing people and setting one against another, I'd sooner contribute what I could to their sense of being a community with shared interests and lives.

(Tony Parker, Bird, Kansas より) 〈大阪市立大〉

語彙 keep A to oneself 「A を秘密にしておく」 contribute to A [kən'tribju:t] 「A に役立つ」 divide A [divaɪd] 「A を分割する」

全訳 誰もが、生きていくなかで、自分だけの秘密にしておく権利のある問題を抱えていますし、私の考えでは、地域の新聞が扱うべきは地域のニュースで、地域のコシッパではありません。町の人は皆で一緒に暮らしていて、たいていは仲よくやっているはずですが。町の人を分断させて仲たがいさせるのに自分が力を貸しているとは思いたくありませんから。それよりは、利益や暮らしを共有している共同体であると人々が感じるのに一役買いたいのです。

CASE 8 〈前置詞〉 (S) being ...②〉

「バリアシグナル(近寄るな)」として使われる携帯電話について述べて英文の一部である。

One woman explained: 'You just feel safer if it's there — just on the table, next to your hand.... Actually it's better than a newspaper because it's real people — I mean, there are real people in there you could call or text if you wanted, you know? It's sort of reassuring.' The idea of one's social support network of friends and family being somehow 'inside' the mobile phone means that even just touching or holding the phone gives a sense of being protected — and sends a signal to others that one is not alone and vulnerable. 〈奈良女子大〉

語彙 vulnerable [vʌlnərəbəl] 「脆弱な」

全訳 取ったりする。ある女性は「そこにあるだけで安心なのですテーブルの上の手のすぐ側にあるだけで。実際、新聞よりいいのです。なぜなら本当の人間なのですからつまり、そこに必要なら電話をしたり、テキストメッセージを送れたりする本物の人間がいるということなのです。安心するのです」と説明した。社会において自分を支えてくれる大勢の友人や家族がどういふわけか携帯電話の「中に」いるという考えは、携帯電話に触れているか手に持っているだけで、自分は守られているという感覚を与えてくれるそして自分は1人きりで無防備ではないという信号を他者に送る。

英文解釈 重要語の整理 14 〈just〉

〈not just / just not〉

1. I **don't just like** him, I love him so much!
2. I **just don't like** it. So I don't want to be with him.

1. 〈not just 「ただ(単に)...なのではない」〉
私は彼がただ好きだけじゃない。こんなにも好きなんです。
2. 〈just not 「決して...ない」 just は not を強調〉
私は彼が決して好きではない。だから一緒にいたくない。

〈多義語 just〉

1. Nobody could be more **just** than she.
2. It's only **just** that he should demand an apology from you.
3. She should **just** think so.
4. The letter **just** came [=has just come].
5. I **just** wanted to say thank you.
6. I **just** can't wait.

1. 〈形容詞〈人・行為など〉「正しい」「公正な」「公明正大な」〉
彼女ほど公明正大な人はありえない。
2. 〈形容詞〈要求・報酬など〉「正当な」「当然な」〉
彼があなたに謝罪を要求するのは当然というほかはない。
3. 〈副詞「まさに」「ちょうど」〉
彼女がそれはそうだろう、無理はないね。
4. 〈副詞「ちょうど」「まさに」〉★現在完了・進行形などとともに用いて
手紙はきたばかりだ。
5. 〈副詞「ちょうど」「まさに」〉
ただありがとうって言いたかったんだ
6. 〈just not... 「...できない」〉
本当に待ちきれない

CASE 1 〈形容詞の just〉

To ask whether a society is just, is to ask how it distributes some of the things we prize, such as income and wealth, duties and rights, powers and opportunities, and offices and honors. A just society distributes these goods in the right way; it gives each person his or her due.

語彙 distribute A[dɪstrɪbju:t] 「Aを分配する」 income[ɪnkʌm] 「収入」 duty[dju:ti] 「義務」 honor[ˈɒnər] 「名誉」 give A one's due 「Aを公平に扱う」

全訳 社会が公正であるかどうかをとうことは、収入と富、義務と権利、権力と機会、職と名誉など、私たちが賞賛するもののいくつかをどのように分配するかを問うことである。公正な社会はこれらのものを正しい方法で配布する。一人一人の人を公平に扱う。

CASE 2 〈don't just ...〉

Daniel Wegner agrees that the decision-making process is less than rational: “We just don't think consciously in advance about everything we do, although we try to maintain appearances that this is the case. The vagueness of our intentions doesn't seem to bother us much, though, as we typically go along doing things and learning only at the time or later what it is that we are doing. And, quite remarkably, we may then feel a sense of conscious will for actions we did not truly anticipate and even go on to insist that we had intended them all along.”

語彙 rational[ræʃənəl] 「合理的な」 consciously[kənʃəsli] 「意識的に」 appearance[əpiərəns] 「見た目」 vagueness (vague[veɪg]) 「曖昧さ」 bother A[bədəər] 「Aを困らせる」 typically[tɪpɪkəli] 「たいてい」 anticipate[æntɪsəpeɪt] 「予想する」

全訳 ダニエル＝ウェグナーは、意思決定の手続きが決して合理的ではないということに同意している。「私たちは自分たちが行うすべてのことについて、前もって意識的に考えてなどいない。もっとも、前もって考えていたかのような振り出し続けようとするのではあるが。とはいえ、私たちの意図の曖昧さは、それほど私たちにとって不都合にならない。なぜなら、私たちはたいてい物事をどんどん進め、そのときになって、あるいは後になってようやく、自分が一体何をしているのかわかるのだから。また、大変驚くべきことに、私たちはそのとき、実際には予想していなかった行動について、自覚的な意志があったという感覚を覚えるかもしれないし、さらに進んで、自分はその行動を最初から意図していたと主張することさえありうるのだ」

CASE 3 〈don't just V〉

Today there's growing awareness that beavers don't just rearrange ecosystems — they make them healthier. Their dams create wetlands that absorb floodwaters, preventing sudden floods of water. Studies in Colorado and Canada have shown that beaver ponds make dry weather less damaging by raising groundwater levels and keeping soils moist in the absence of rain. Beaver ponds also filter out harmful substances.

語彙 awareness[əwéərnɪs] 「認識」 rearrange A 「Aを再整備する」 ecosystem 「生態系」 absorb A[əbzɔ:rb] 「Aを吸収する」 damage A[dæmɪdʒ] 「Aに損害を与える」 soil[sɔɪl] 「土壌」 moist[mɔɪst] 「湿気」 filter A out[flɪtər] 「Aを濾過する」 substance[sʌbstəns] 「物質」

全訳 今日、ビーバーは生態系を再整備するだけではないのだという認識が広まりつつある。つまり、ビーバーは生態系をより健全にするのだ。ビーバーのダムは、氾濫した水を吸収する湿地をつくり、突然の水の氾濫を防ぐ。コロラドやカナダでの研究によって、雨不足のときに地下水の水位を上げ土壌の湿気を保つことで、ビーバーの池は乾燥した気候の被害を和らげるということが明らかになってきた。ビーバーの池はまた、有害な物質の濾過もする。

CASE 4 〈just as ... / not just ...〉

Just as sleepiness can interfere with good mental functioning, a good night's sleep can promote it — and not just because one is rested. Improvements in memory have been associated most closely with Rapid Eye Movement (REM) sleep and slow-wave sleep, and with memory for specific skills.

語彙 promote A[prəməʊt] 「Aを促進する」 specific[spɪsɪfɪk] 「特定の」

全訳 ちょうど眠気がよい精神の働きを邪魔することがあるように、一晩の十分な睡眠はよい精神の働きを促進することができるただ単に休息したからというわけではないのだ。記憶力の改善は、急速眼球運動(REM)睡眠や徐波睡眠および特定の技能のための記憶と最も緊密に関連付けられてきた。

CASE 5 〈Just because SV... doesn't mean ...〉

In some cultures, such as the Italian culture, the display of strong emotions is normal and does not necessarily imply that someone is extremely angry. Just because people are debating a point intensely or excitedly does not necessarily mean that unproductive conflict is occurring. Many Japanese are surprised when they see people arguing furiously during a meeting, then slapping each other on their backs and going off for drinks together afterward. It's important not to overreact. Be sure that there really is a problem before trying to stop it.

語彙 display[displéi]「あらわにすること」 not necessarily「必ずしも...でないお」 imply that SV...[implái]「that SV...を意味する」 extremely[ikstri:mli]「極端に」「非常に」 debate A[dibéit]「Aを議論する」 intensely[inténsli]「強烈に」 conflict[kɔnflíkt]「衝突」 occur[ɔkɔ:r]「ふと起こる」 furiously (furious[fjúəriəs])「激しく」 slap A[slæp]「ポンと叩く」「ピシヤリと叩く」 overreact A「過度に反応する」

全訳 イタリアの文化のようないくつかの文化では、強い感情をあらわにすることは普通であり、必ずしも人が非常に怒っていることを意味しない。人々が強烈に、あるいは興奮してある論点について議論しているからといって、それは非生産的な衝突が起こっているということを必ずしも意味しない。人々が会議では激しく議論しているが、それからお互いの背中をポンとたたいて、後で一緒に飲みに出かけるのを見ると、多くの日本人は驚くのだ。過度に反応しないことが重要である。それをやめさせようとする前に、実際に問題が存在しているのだということを確認せよ。

英文解釈 重要語の整理 15 〈should〉

CASE 1 〈should have Vp.p.〉

One theory about childhood loss is that the earlier the age the more profound the influence and the longer lasting the impact. Five is a formative age. A child of five could easily feel victimized by events, and maybe even think that he or she should have been able to influence them in some way.

語彙] profound[prə'faʊnd] 「深い」 victimize A[vɪktəmaɪz] 「A に害を与える」

全訳] 幼年期の喪失に関しては、年齢が早いほど影響は深く、衝撃は長引くという説がある。5歳は形成期である。5歳の子どもは簡単に出来事によって被害を受けたと感じ、恐らく自分は何らかの方法でその出来事に影響を及ぼすことができたはずだとさえ考えるかもしれない。

CASE 2 〈should have Vp.p.〉

In late December, while home for the holidays, an old friend and I set out for a café we'd been meaning to visit since high school. Thirty-five minutes into what should have been a fifteen-minute drive, we accepted that we needed help. “Just look it up on your phone,” my friend said from behind the wheel.

全訳] 12月下旬に休暇で帰省中、古い友人と私は高校時代からずっと行こうと思っていた喫茶店に向けて出発した。車で15分だったはずが35分経ってしまい、我々は手助けが必要だと認めた。「携帯電話で調べてよ」と運転しながら友人が言った。

CASE 3 〈suggest 提案・命令動詞 that S should V...〉

次の英文は、学業と睡眠の関係を述べた英文の一部である。

Sleep specialists believe school districts* should start the day later for adolescents. Some districts that have switched to later start times for high school students have noted an improvement in grades, a decrease in dropouts and a reduction in traffic accidents. The experts conclude their report by suggesting that school timetables should be reconsidered based on the latest knowledge on children's sleep.

*school districts 学区

〈関西学院大〉

語彙] dropout 「中退」 reduction[ri'dʌkʃən] 「減少」 conclude A[kənklú:d] 「A と結論付ける」 reconsider A 「A を考え直す」

全訳] 青春期の子どもの始業時間を学区で遅らせるべきだと、睡眠の専門家は考えている。高校生の始業時間を遅らせた学区のなかには、成績が上がり、中退率が下がり、交通事故が減ったという報告のあったところもある。子どもの睡眠に関する最新の知見をもとに学校の時間割を考え直すよう提言して、専門家は報告書を締めくくっている。

CASE 4 〈It is 提案・命令表現 that S should V...〉

Someone once said: “The letter you write is you.” In many ways this is — and should be — true, and it is therefore very important that every letter you send should be your best work so that its reader will gain a good impression of you. 〈神戸大〉

語彙 impression[imprɛʃən] 「印象」

全訳 誰だったか、かつて「あなたの書く手紙はあなた自身である」といった人がいる。多くの点でこれはその通りだし、また当然そのはずだから、あなたが送る手紙はどれも、それを読んだ人があなたに好印象をもつように、一番よい出来になっていることがとても重要である。

CASE 5 〈It is 感情表現 that S should V...〉

It is an odd, unsettling thought that the greatest discovery of our century should be the confirmation of our ignorance. How did such a thing come about? The discovery of our ignorance followed inevitably from discoveries of the vastness of the universe. 〈千葉大〉

語彙 odd[ɒd] 「奇妙な」 unsettling 「不安にさせる」 confirmation[kənʃəˈmeɪʃən] 「確認」 inevitably[linevitably] 「必然的に」 vastness[væstnis] 「広大さ」

全訳 今世紀の最大の発見が私たちの無知の確認であるということは、奇妙で人を不安にさせる考えである。どうしてこのようなことが起こったのだろうか。私たちの無知の発見は、宇宙の広大さを発見したことから必然的に起こったものである。

CASE 6 〈Should SV...〉

Colloquial English differs from standard English both in the use of new words and in the new meanings it gives to old words. For example, the expression “break a leg” is used in the United States. It is mainly said to dancers or actors about to go on stage, to mean “good luck.” If one looks up the expression in an ordinary English-Japanese dictionary, he or she will probably find that it does not appear. And should the Japanese take the expression as it stands literally, the meaning would be the complete opposite of what it signifies!

Colloquial English 口語英語

語彙 opposite[əˈpɒzɪt] 「反対の」 signify A[ˈsɪgnəfaɪ] 「A を意味する」

全訳 口語英語は、新しい単語の使用とそれが古い単語に与える新しい意味の両方で標準英語とは異なります。たとえば、米国では“break a leg”という表現が使用されています。それは、主にステージに出ようとしているダンサーや俳優に対して言われます。普通の英和辞典で表現を調べると、おそらくそれが記載されていないことに気付くでしょう。そして、日本人がその表現を文字通り取ると、その意味は、意味するものとは完全に反対となるでしょう！

英文解釈 重要語の整理 16 〈of〉

CASE 1 〈同格の of①〉

Most people living in modern cities have never come across a dangerous spider or snake, but they would still feel disgusted at the thought of a spider crawling up their arm.

語彙 disgust A[disgʌst] 「A をムカつかせる」 crawl[krɔ:l] 「這う」

全訳 現代の都市に住んでいるほとんどの人は、危険なクモやヘビに出会ったことはありませんが、クモが腕を這い上がると考えると虫唾が走ります。

CASE 2 〈目的格の of②〉

The science writer Timothy Ferris agrees: “Our ignorance, of course, has always been with us, and always will be. What is new is our awareness of it, our awakening to its infinite dimensions, and it is this, more than anything else, that marks the coming of age of our species.”

It is an odd, unsettling thought that the greatest discovery of our century should be the confirmation of our ignorance. How did such a thing come about? The discovery of our ignorance followed inevitably from discoveries of the vastness of the universe.

語彙 awareness[əwɛərnɪs] 「気づき」 awaken A[əwɛɪkən] 「A を目覚めさせる」 infinite[ɪnfəɪnət] 「無限の」 mark A[mɑ:k] 「A を特徴づける」 odd[ɒd] 「奇妙な」 unsettling 「不安にさせる」 confirmation[kənfirmɛɪʃən] 「確認」 inevitably[ɪnevɪtəbəlɪ] 「必然的に」 vastness[væstnɪs] 「広大さ」

全訳 科学ライターであるティモシー＝フェリスはこれに同意する。「人類の無知はもちろん今始まったことではなく、これからもずっと続くであろう。新しいのは私たちがそれに気づいたこと、無知の無限の広がりを目覚めたことであり、人類の成熟を特徴づけるのは、他の何よりもこのことなのである」

今世紀の最大の発見が私たちの無知の確認であるということは、奇妙で人を不安にさせる考えである。どうしてこのようなことが起こったのだろうか。私たちの無知の発見は、宇宙の広大さを発見したことから必然的に起こったものである。

CASE 3 〈主格の of〉

Advances in cellphone and video-game technology, as well as the gradual spread of broadband and the widespread availability of the Internet have dulled the shine that was once enjoyed by the medium of manga.

語彙 dull A[dʌl] 「A を鈍らせる」 medium[mí:diəm] 「媒体」

全訳 ブロードバンドが緩やかに普及し、インターネットが広範囲に利用されるのと同様に、携帯電話とビデオゲームの技術が進歩することにより、漫画の媒体がかつて享受していた輝きは鈍化している。

CASE 4 〈名詞構文と of①〉

The association of Western models with action, freedom, and flexibility is also made in the signs and symbols contained in the advertisement. The models might have been Japanese, but they are not. They simply help construct the contrast between Japan and the West, between order and flexibility, between studied behavior and spontaneous action.

〈大阪大〉

語彙 association[ə'səʊsi'eɪʃən] 「結びつける」(associate A with B 「A を B と結びつける」) flexibility[flɛksə'bɪləti] 「柔軟性」 symbol[sɪmbəls] 「象徴」 construct A[kən'strʌkt] 「A を建設する」「A を作り上げる」 contrast[kən'træst] 「対照」 spontaneous[spəntə'ɪniəs] 「自発的な」

全訳 広告に含まれている表示や象徴の中で、西洋人モデルを活発さや自由、柔軟性といったことに結びつけることもなされている。モデルは日本人でもよかったのであろうが、現実には日本人ではない。西洋人モデルはただ単に、日本と西洋、秩序と柔軟性、熟慮の上での振る舞いと自発的な行動といったものの対照をつくりあげるのに手を貸しているだけなのである。日本の社会の期待と慣習に代わりうるものを提供するためにこのように西洋人を用いることは、繰り返行われていることであり、また意味のあることでもある。

CASE 5 〈名詞構文と of②〉

I believe that the discovery by computer science of the technical challenges overcome by our everyday mental activity is one of the great revelations of science, an awakening of the imagination comparable to learning that the universe is made up of billions of galaxies or that a drop of pond water is full of microscopic life.

〈京都大〉

語彙 technical[tɛknɪkəl] 「技術的な」 revelation[ri'velɪʃən] 「啓示」 comparable[kəm'pærəbəl] 「匹敵する」 galaxy[gæləksi] 「星雲」 microscopic life[màikrə'skɒpɪk] 「微生物」

全訳 技術的課題は我々の日常の精神活動により克服されるのだ、ということをコンピュータ科学が発見したことは、科学の偉大な啓示のひとつであり、それは宇宙が何十億もの星雲から成り、一滴の池の水に微生物が満ちているとわかったことにも匹敵する想像力の目覚めである、と私は信じる。

CASE 6 〈名詞構文と of③〉

In the age of abundance, the apparent availability of virtually all material necessities tended to lead people to expect speedy gratification of their desires and to have little sense of the length of time over which people in other times and places had had to wait in order to have some of their more basic material needs satisfied.

〈大阪大〉

語彙 abundance[ə'bʌndəns] 「豊富」 apparent[ə'pɛrənt] 「明らかな」 availability[ə'veɪlə'bɪləti] 「入手(できること)」 virtually[vɜ:'rtʃuəli] 「ほとんど」(=almost) lead O to V 「O が V するに至る」 gratification[græ'tɪfɪkəɪʃən] 「満足」 length 「長さ」 [lenkθ] (long の名詞形)

全訳 物が豊富な時代には、物質的に必要なものがほとんどすべて手に入りそうに思えるため、人々は自分の望むものが

すみやかに満たされるものと思ひ、時代と場所を異にする人たちがもっと基本的に必要とするものを満たすためにも長い間待たなくてはならなかったことをほとんど意識しなくなる傾向があった。

CASE 7 〈be reminded of ...〉

The other day I was eating alone at a revolving sushi (kaiten zushi) place. A very nice man sitting next to me started a conversation by complimenting my ability to use chopsticks. We quickly moved on to the next topic, but I was reminded of a very heated discussion that came up recently on one of the mailing lists* I subscribe to. It was about chopsticks, and, for many Westerners in Japan, that “dreaded” compliment.

mailing list メーリングリスト。複数の人に同時に電子メールを配信する仕組みで、グループで情報や意見を交換するのによく用いられる。 〈滋賀大〉

語彙 revolve[riválv]「回転する」 compliment[kámpləmənt]「お世辞を言う」 chopsticks「箸」 subscribe[səbskraíb]「定期購読する」 dread[dréd]「恐ろしい」

全訳 先日、私は回転寿司屋で一人食事をしていました。隣に座っていたとても感じのいい男性が、私が箸を使えることを褒め、そこから会話が始まりました。私たちはすぐに別の話題に移ったが、登録しているメーリングリストの一つで最近巻き起こった、とても白熱した討論のことを私は思い出した。そのテーマは箸そして、日本にいる多くの欧米人にとってあの「こわい」褒め言葉についてであった。

CASE 8 〈clear A of B〉

産業革命中の蒸気機関車誕生前の「輸送」について述べた英文の一部である。

A series of canals were dug linking cities with mines and other places of production. Large numbers of men, called “navies,” were employed for these projects. While canals were most efficient in carrying goods, they needed to be cleared of accumulated mud from time to time, and they were useless when water levels were low or the surface was frozen.

*navies 人夫

〈関西学院大〉

語彙 canal[kənəl]「運河」 dig A(-dug-dug)[díg]「Aを掘る」 mine[máin]「鉱山」 efficient[ifí:fənt]「効率の良い」 accumulate A[əkju:mju:lèit]「Aを蓄積する」 surface[sá:rfis]「表面」

全訳 次々と運河が掘られ、町と鉱山や他の生産地をつなぐようになった。多数の「人夫」と呼ばれる男たちがこうした事業に雇われたのである。品物を運ぶのに運河はとても効率が良かったが、堆積した泥を時々取り除く必要があったし、水位が下がったり水面が凍ったりすると使い物にならなかった。

CASE 9 〈V A of B〉

Everything about her mother reminded her of trees changing with the seasons, each garment some variety of leaf color: the light green of spring with a hint of yellow, the dark green of full summer, occasionally a detail of bright autumn — an orange scarf, a red ribbon in her hair. Wool in winter, cotton in summer; never an artificial fiber next to her skin. What she didn't understand, she often said, was the kind of laziness which, in the name of convenience, in the end made more work and deprived one of the small but real joys.

〈東京大〉

語彙 remind A of B [rɪmáɪnd] 「A に B を思い起こさせる」 garment [gá:rmənt] 「衣服」 occasionally [əkéɪzənəlɪ] 「時折」 artificial [ɑ:rtəfɪʃəl] 「人工的な」「人造の」 fiber [faɪbər] 「繊維」

全訳 彼女の母親は、触れるものは何にでも心をこめて触れた。そして、彼女が触れたことで、何でもほんの少し滑らかに、ほんの少し洗練されたものになった。母親に関するものすべてが、彼女に季節とともに変わる木々を思わせた。つまり、衣装がそれぞれ何らかの色の木の葉を思わせたのだ。少し黄味がかつた、春の明るい緑、真夏の濃い緑、ときには、輝く秋の細かな色彩がオレンジ色のスカーフや髪につけた赤いリボンで表されていた。冬にはウール、夏には綿と、彼女は決して人造繊維を肌身につけることはなかった。彼女はよく言ったものだ。「わからないのはね、便利だという名目で、結局はもっと手間がかかったり、小さいけれども本当の喜びを人から奪ったりするような手抜きなのよ」と。

CASE 10 〈of 抽象名詞〉

Your local supermarket is a place that can tell us a great deal about social phenomena of great interest to sociologists at the start of the twenty-first century — the rapid pace of social change and the deepening of global society. The next time you visit your local supermarket, pay attention to the vast array of products you see displayed on the shelves.

語彙 phenomena [fɪnáməni] 「現象」 (phenomenon の複数形) sociologist [sɒsiɒlədʒɪsts] 「社会学者」 array [ə'reɪ] 「列」 display [dɪspleɪd] 「陳列する」

全訳 地元のスーパーマーケットは、21世紀の初めに社会学者にとって非常に興味深い社会現象について多くのことを伝えることができる場所です。急速な社会変化とグローバル社会の深化です。次回地元のスーパーに行くときは、棚に陳列されている膨大な数の製品に注意してください。

英文解釈 重要語の整理 17 〈with 抽象名詞 / with OC〉

〈付帯状況の with〉

1. He made an impressive speech **with** the tears in her eyes.
2. Don't talk **with** your mouth full.
3. Don't leave the room **with** the light on.
4. My father always brushes his teeth **with** the water running.
5. He sat on the sofa **with** his legs crossed.

1. 〈with＋名詞＋前置詞句〉
彼は涙を宇陰ながら感動的な演説をした。
2. 〈with＋名詞＋形容詞〉
口にもものを入れたまま話してはいけない。
3. 〈with＋名詞＋副詞〉
電気をつけたまま部屋を出ないでください。
4. 〈with＋名詞＋現在分詞〉
私の父はいつも水を出しっぱなしにして歯を磨く。
5. 〈with＋名詞＋過去分詞〉
彼は脚を組んでソファに座っていた。

CASE 1 〈with 抽象名詞〉

The whole of the genome* has been discovered, yet nobody thus far can point to what part of the genome controls even a characteristic as seemingly simple as hand preference. The amount that we know with confidence about human handedness is so little that it's almost shocking.

*genome ゲノムある生物のもつ全ての核酸上の遺伝情報
〈関西大〉

語彙 characteristic[kæ`riktəristik] 「特性」 preference[préferəns] 「好み」 confidence[kánfədəns] 「自信」
全訳 ゲノム全体が発見されましたが、これまでのところ誰も、ゲノムのどの部分が手の好みのように一見単純な特性でさえ制御していることを指摘できません。私たちが人間の利き手について自信を持って知っている量は非常に少ないので、ほとんど衝撃的です。

CASE 2 〈the ease with which SV...〉

大人に対するスキーの指導方法について述べた英文の一部である。

Even the best instructor seems at first to be no help. The ease with which the instructor performs actions that he says are simple but that the student secretly believes are impossible is almost insulting. 〈徳島大〉

語彙 insulting[ɪnsʌl'tɪŋ] 「屈辱的な」

全訳 どんなに優秀な指導員でも、最初は役立たずに見える。指導員は簡単だと言うが生徒は内心では不可能だと思っている行為を、彼が簡単にやってのけるのは屈辱的ですからある。

CASE 3 〈with OC(過去分詞)①〉

At 5:30 the sun has not yet risen. Trees and bushes are shadows, mist lies on the fields and the grass is wet underfoot. All around me, though, is an extraordinary web of sound, up and down the scales. Some of it must be coming from near me, the sweet, high notes almost at arm's reach; some comes from far off and I must strain to hear it. As the light grows stronger, I make out shapes: small, brown birds with their chests swollen and their throats opened, singing their hearts out from rooftops and branches. 〈九州大〉

語彙 bush[bʊʃ] 「茂み」「低木」 underfoot 「足元」 extraordinary [ɪk'strɔ:rdənəri] 「異常な」「顕著な」 swell(-swelled/swelled/swollen) [swél] 「膨らむ」 throat[θrəʊt] 「喉」 rooftops 「屋根」

全訳 5:30、まだ太陽が昇っていない。木々や茂みは影となり、野原には、霧があり、足元には、濡れた芝がある。しかし、私の周りはずべて、並外れた音の網がある、音階を上下しているのだ。その一部は、私の近くから来ているに違わず、甘く高音にはほとんど手が届きそうである。遠くから来るものもあり、それを聞こうと体を張り詰める。光がより強く差し込んでくるにつれ、その形が明らかになってくる。小さく茶色い鳥がその胸を膨らませ、のどを広げて屋根のてっぺんや木の枝から思いの限りさえずっている。

CASE 4 〈with OC(過去分詞)②〉

With their eyes fixed on the future and guided by new international standards, architects and city planners are not only seeking to construct environmentally friendly buildings, but also redeveloping entire urban spaces to make the most of limited natural resources, to reduce our impact on the environment and to improve the well-being of city-dwellers. The dream of economically, socially and — importantly — environmentally sustainable cities is here. 〈大阪大〉

全訳 建築家と都市計画者の目が未来を見すえ、新たな国際基準によって導かれて、彼らは環境に優しい建物を建設しようとしているだけでなく、限られた天然資源を最大限に活用するために、環境への人間の影響を減らすために、そして都市住民の幸福を向上させるために、都市空間全体を再開発している。経済的に、社会的に、さらに重要なのは環境的に持続可能な都市という夢は今ここにある。

CASE 5 〈with OC(現在分詞)①〉

With 870 million people already suffering from chronic malnutrition, the world population exceeding 7 billion and climbing, and climate change altering agricultural production, there is no room for such poor management. The causes are many: some food is left in the fields; more is wasted because of poor storage and transportation; still more is wasted by markets and consumers. Ultimately, the scale of waste is so large as to prevent the world from “sustainably meeting our future food demands,” especially when it is estimated that food production must double by 2050.

〈関西学院大〉

語彙 chronic [krónik] 「慢性的な」 malnutrition 「栄養失調」 exceed A [iksí:d] 「Aを超える」 alter A [ɔ:lter] 「Aを変える」 transportation [træ'nsɔ:rtéiʃən] 「輸送」 prevent A from Ving [prívent] 「AがVingするのを防ぐ」 sustainably (sustainable [səstéinəbl]) 「持続的に」 estimate A [éstamèit] 「Aと見積もる」

全訳 すでに 8 億 7 千万の人々が慢性的な栄養失調に苦しみ、世界の人口は 70 億を超えてなお増え続けており、気候変動によって農業生産が様変わりしているというのに、そんなお粗末な管理をしている余地などない。原因は数多くある。食料の一部は農地に放置されたままであり、さらに多くが貯蔵や輸送の不備で廃棄されており、なおそれ以上に多くが市場や消費者のもとで処分されているのだ。結局のところ、廃棄される規模があまりに大きくて、とりわけ、食料生産が 2050 年までに倍増していなければならないと推定されている状況では、世界の「食料の将来的な需要を持続的に満たす」ことなどできないのだ。

CASE 6 〈with OC(現在分詞)②〉

The world needs high technology, but humanity has a disturbing tendency to let technological development lead the way, with politics and ideology following behind. We need to ensure that the farming of the future provides safe, tasty food for the expanding world population in ways that are sustainable, and allow humans and other species a good quality of life.

〈大阪大〉

語彙 disturbing [distə:rbɪŋ] 「厄介な」「不穏な」 ideology [àidiələdʒi] 「イデオロギー」 ensure [in'júər] 「SV...を確保する」 expanding (expand [ikspænd]) 「拡大する」 sustainable [səstéinəbl] 「持続可能な」

全訳 世界はハイテクを必要とするが、人間は、技術的發展を先行させ、そのあとを政治や思想がついていくという不穏な傾向を持っている。将来の農業が、持続可能で、かつ人間やその他の種が質の高い生活を送れるような方法で、拡大する世界人口のために安全でおいしい食べ物を供給するというを、我々は確実なものにしなければならない。

英文解釈 重要語の整理 18 〈given〉

〈さまざまな give〉

1. I have **given** up on you.
2. I was **given** a nice present on my last birthday.
3. The assignment **given** to us in class was too difficult to solve.
4. He was **given** to drinking late in life.
5. **Given** a chance to go abroad, what would you do?
6. **Given** her age, she is very healthy.
7. He did quite all right, **given** that he didn't study much for the exam.

1. 〈現在完了を作る過去分詞 | have given〉
あなたの事あきらめました。
2. 〈受動態を作る過去分詞 | be given〉
私はこの前の誕生日にすてきなプレゼントをもらった。
3. 〈形容詞 | be given to ... 「...にふける」〉
彼は晩年酒に溺れた。
4. 〈過去分詞 | 分詞構文〉
外国旅行の機会があれば、あなたならどうしますか。
5. 〈前置詞 | given 名詞「...を考慮すると」〉 ★= Considering her age,
彼女の年齢を考慮すると、彼女はとても健康的だ。
6. 〈前置詞 | given that SV... 「もし...ならば」「...を考慮すると」〉
★given the fact that SV...から the fact that が落ちたもの
あまり勉強しなかったわりには、試験結果はまずまずだった。

CASE 1 〈given | 過去分詞〉

While raised living standards have given people greater freedom to change the way they look according to their moods and preferences, it no doubt remains just as difficult as ever to distinguish between appearances and how we actually feel about ourselves.

〈関西学院大〉

語彙 preference[prɛfərəns] 「好み」 distinguish A[dɪstɪŋɡwɪʃ] 「Aを区別する」 appearance [əpɪərəns] 「見た目」

全訳 生活水準が上がったおかげで、人々は気分や好みに応じて、これまで以上に自由に自分がどう見えるかを変えられるようになってはいるが、外見と、私たちが実は自分のことをどう感じているかを区別するのは依然として難しいままなのは確かである。

CASE 2 〈given | a given 名詞〉

The number of languages actually spoken in the world at a given moment of human history is but a small fragment of the perhaps infinitely large total number of possible human languages. A language is a repository of specialized cultural experiences.
〈神戸大〉

語彙 infinitely [ɪnfəˈnɪtli] 「無限に」 repository [ˌrɪpəˈzɪtɔːri] 「宝庫」

全訳 人類史上の特定の期間に世界で実際に話されている言語の数は、おそらく果てしない数の、存在した可能性のある人類の言語の総数からすればほんの一部にすぎない。言語とは特殊な文化的経験の宝庫である。

CASE 3 〈given | 過去分詞〉

世界の自動車事故の実態 (2007年度出題問題)

In Ghana, one study showed that only 27 percent of people injured in road crashes used hospital services. The most common reason given for not seeking healthcare: the victims couldn't afford it.
〈神戸大〉

全訳 ガーナでは、ある研究によると交通事故で怪我をした人のわずか 27 パーセントしか病院で治療を受けていないことがわかった。治療を求めない最も一般的な理由としてあがったのは、犠牲者がお金が払えないということだった。

CASE 4 〈given | given 名詞〉

Given the current global warming trend, the new research likely provides insight into the future of small mammals and that of all the creatures with which they coexist, including humans.
〈神戸大〉

語彙 current [kəˈrɛnt] 「現在の」 insight [ɪnsàɪt] 「洞察」「見通す」 coexist 「共存する」 definitively (definitively [dɪfɪnətɪv]) 「明確に」 diversity [dɪvəˈrsəti] 「多様性」 mammal [mæməl] 「哺乳類」

全訳 現在の地球規模の温暖化傾向を考慮に入れると、その新たな研究によって、小型哺乳類の未来と、人間も含め、小型哺乳類が共存するすべての動物の未来とが見通せるようになるだろう。

CASE 5 〈given | given that SV...〉

Given that flies have evolved for hundreds of millions of years, we shouldn't be surprised that they're such good fliers. "They just don't have brains like ours. Studying flies," says Dickinson, "is like traveling to another planet."
〈大阪大〉

全訳 ハエが何億年もの間進化してきたことを考えれば、ハエがそれほどまでに飛ぶのが上手であることは驚くべきことではない。「ハエはただ我々とは違う脳を持っているということなんです。ハエについて研究することは、別の惑星へ旅するようなものです」とディキンソンは言う。

英文解釈 重要語の整理 19 分詞派生の前置詞・接続詞

〈分詞派生の前置詞・接続詞〉

1. **Including** me, there are 6 people in my family.
2. She made an inquiry **concerning** what had happened.
3. There was no further development **regarding** his proposal.
4. The price changes **depending on** the number of orders.
5. **Following** the meeting, tea will be served.
6. **Notwithstanding** the flaws in his character, I believe he would make a good consultant.
7. **Provided (that)** it doesn't rain tomorrow, let's have a picnic
8. **Supposing (that)** it rains, we will put off the game.

1. 〈前置詞 | including … …を含めて〉
私の家族は私を含めて6人です。
2. 〈前置詞 | concerning … …に関して〉
彼女は出来事について尋ねた。
3. 〈前置詞 | concerning … …に関して〉
彼の提案に関しては進展が全くない。
4. 〈前置詞 | depending on… …次第で〉
注文数によって値段は変わる。
5. 〈前置詞 | following… …の後で〉
会の後でお茶が出ます。
6. 〈前置詞 | notwithstanding… …にもかかわらず〉 ★名詞の後に置く場合もある。
彼の性格上の欠陥にも関わらず、彼はよいコンサルタントになると思います。
7. 〈接続詞 | provided (that) SV… SV…の場合に限って〉 ★条件を表す
明日は雨が降らなかった場合だけ、ピクニックしようね。
8. 〈接続詞 | supposing (that) SV… SV…ならば〉 =suppose (that) SV…
もし雨が降るなら、我々はその試合を延期する)

CASE 1 〈including | 前置詞〉

It was language that, for the first time, enabled our ancestors to teach others, including their children, about objects and events that were not actually present. 〈大阪大〉

全訳 私たちの祖先が、実際には存在しなかった物や出来事について、子供を含む他の人に教えることを初めて可能にしたのは言語でした。

CASE 2 〈concerning | 前置詞〉

Some people can only be saved by organ transplants from brain-dead donors. But such transplants are possible only when a potential organ donor dies. The practice of organ transplantation raises various questions concerning individual views about death. 〈香川大〉

語彙 an organ transplant 「臓器移植」 an organ donor [dóunər] 「臓器提供者」

全訳 一部の人は、脳死したドナーからの臓器移植によってのみ救われることができる。しかし、そのような移植は、潜在的な臓器提供者が死亡した場合にのみ可能である。臓器移植の実践は、死についての個々の見解に関して様々な疑問を提起する。

CASE 3 〈depending on〉

There is no satisfactory scientific account of happiness. This is perhaps no surprise. Happiness is highly individual and enormously variable, depending on social, moral, and political conditions. 〈大阪市立大〉

語彙 asatisfactory [sæˈtɪsfæktəri] 「満足な」 enormously [ɪnɔːrməsli] 「非常に」 variable [vɛəriəbl] 「変動的な」

全訳 幸福についての満足のいく科学的説明はありません。これはおそらく驚くべきことではありません。幸福は非常に個人的であり、社会的、道徳的、政治的条件に応じて非常に変動します。

CASE 4 〈following〉

This week, following an official review of early years education, childhood development and schooling for our youngest children has been at the centre of much debate. The debate will help to increase the profile of early years education and the attention that's being given to this topic. We need to debate the complex nature of early childhood development and do all we can to ensure every child has a happy, healthy and fair start in life. 〈北九州市立大〉

全訳 今週、幼児教育の公式レビューに続いて、私たちの最年少の子供たちのための子どもの発達と学校教育が多くの議論の中心となった。この討論は、幼児教育の知名度とこのトピックに向けられている注目を高めるのに役立つ。私たちは幼児期の発達の複雑な性質について議論し、すべての子供たちが幸せで健康的で公正な人生のスタートを切ることができるようにできる限りのことをする必要がある。

CASE 5 〈notwithstanding〉

At the age of four, I was stricken with polio*. Seven of the eight doctors who attended me told my parents they should not feel optimistic about my survival. These pessimistic predictions notwithstanding, I hung onto life if only by a thread.**

*polio ポリオ(急性灰白髄炎)** a thread かりうじて

〈慶應義塾大〉

語彙 stricken [stri:kən] (strike 「打つ」「襲う」の過去分詞) attend A [ətend] 「A に付き添う」 optimistic [ɒptəmístik] 「楽観的な」 pessimistic [pèsəmístik] 「悲観的な」 prediction [pridí:kʃən] 「予想」

全訳 4歳の時、私はポリオに襲われた。私に付き添った8人の医師のうち7人は、私の両親に私の生存について楽観的ではないと言った。これらの悲観的な予言にもかかわらず、私はかりうじてではあったが、なんとか生き延びた。

CASE 6 〈provided that SV…〉

Robots can do a wide range of work, provided that all machine functions have been pre-programmed. In other words, they cannot initiate work by themselves. Therefore, we can let robots take over our monotonous jobs, and we can concentrate on more artistic work. We can do better, but they are not interested in our opinions.

〈大阪市立大〉

語彙 initiate A [ɪnɪʃi:ət] 「A を始める」 monotonous [mə'nə:tənəs] 「単調な」 artistic [ɑ:'rtístik] 「芸術的な」「技術的な」

全訳 すべての機械機能が事前にプログラムされていれば、ロボットは幅広い作業を行うことができる。言い換えれば、彼らは自分で仕事を始めることはできない。したがって、ロボットに単調な仕事を引き継がせることができ、より芸術的な仕事に集中することができる。私たちはもっとうまくやることができるが、彼らは私たちの意見に興味がない。

CASE 7 〈supposing (that) SV…〉

Now, supposing we stopped you on the way out to ask you some questions about your shopping experience, would you be able to remember the details? When pressed to recall how many brands of washing soap or cookies were on sale, for example, how accurately could you respond?

〈関西学院大〉

全訳 さて、あなたの買い物体験について質問するために途中であなたを止めたとしたら、あなたは詳細を思い出すことができますか？ たとえば、販売されていた洗濯石鹸やクッキーのブランド数を思い出すように迫られたとき、どの程度正確に対応できますか？

英語重要構文① 関係詞構文

1. 〈前置詞+関係代名詞の重要構文〉

- | |
|--|
| <ol style="list-style-type: none"> 1. They don't see the extent to which they depend on others. 2. We were surprised at the ease with which he solved the problem. 3. I was pleased with the rapidity with which he mastered Japanese. 4. I'm amazed by the rate at which industries grow. |
|--|

1. 〈the extent to which SV...〉
自分たちがどの程度他人に依存しているのかを悟っていない。
2. 〈the ease with which SV...〉
われわれは、彼がその問題を解いた容易さに驚いた。
3. 〈the ease with which SV...〉
彼が急速に日本語を習得するので私は嬉しかった。
4. 〈the rate at which SV...〉 産業の伸び率には驚きだ。

2. 〈連鎖関係代名詞〉 先行詞 (who I think V...)

- | |
|---|
| <ol style="list-style-type: none"> 1. He is the only man that I thought was able to deal with this problem. 2. Try to do what you think is the best way to learn English. |
|---|

1. 〈先行詞 that I think V...〉
彼は私がこの問題を解くことができると思う唯一の人だ。
2. 〈what I think V...〉
あなたが英語を学ぶための最良と思う方法を試なさい。

3. 《the way SV...》

- | |
|---|
| <ol style="list-style-type: none"> 1. He sang the way I did. 2. He grumbled about the way they treated him. 3. This is the way I solved the problem. 4. The way in which she spoke to me made me a little irritated |
|---|

1. 〈副詞節：the way SV... 「SV...するように」〉★=as SV...
彼は私の歌うとおりに歌った。
2. 〈名詞節：the way SV... 「SV...する方法」〉★=how SV... / the way in which SV...
彼は彼等の自分に対する扱いに不満を言った。
3. 〈This is the way SV... 「このようにして SV...」〉★=This is how SV...
こういうふうにして私はその問題を解決した。
4. 〈the way in which SV... 「SV...する方法」〉★=the way SV...(名詞節)
彼女の話し方が私を少しいらだたせた。

4. 〈前置詞+関係代名詞+to V〉

1. This is the tool **by which** to increase productivity.
2. He looked for a place **in which** to sleep.
3. I have a lot of friends **with whom** to consult.
4. I am looking for someone **on whom** to depend for my support.

1. 〈前置詞+関係代名詞+to V〉★=the tool to increase productivity by
これは生産性を高めるための道具だ。
2. 〈前置詞+関係代名詞+to V〉
彼は眠るための場所をさがした。★a place to sleep in
3. 〈前置詞+関係代名詞+to V〉★=a lot of friends to consult with
私には相談する友達がたくさんいる。
4. 〈前置詞+関係代名詞+to V〉★someone to depend on for my support
私は私にアドバイスをくれる人を探しています。

5. 〈関係詞 継続用法〉

1. He did not appear at all, **which** made her very uneasy.
2. It rained heavily all day, **during which time** I stayed in-
doors.
3. Tom loved Mary, **who** didn't love him at all.
4. We went to Rome, **where** we stayed a week.

1. 〈関係代名詞 **which** の継続用法〉 (=He did not appear at all, and it made her very uneasy.)
彼は結局現れなかった、それが彼女を大変不安にした。★He did not appear at all が先行詞。
2. 〈関係代名詞 **which** の継続用法〉 (It rained heavily all day, so during the time I stayed indoors.)
一日中大雨だったので、その間家に閉じこもっていた。
3. 〈関係代名詞 **who** の継続用法〉 (Tom loved Mary, but she didn't love him at all.)
トムはメアリーを愛していたが、彼女は彼を全く愛していなかった。
4. 〈関係副詞 **where** の継続用法〉 (=We went to Rome, and there we stayed a week.)
私たちはローマに行って、そこで1週間過ごした。

6. 《whatever》

1. There is no doubt **whatever** about what he says.
2. **Whatever** are you going to say?
3. You can say **whatever** you want to.
4. **Whatever** may come, what he wants me to do.
5. **Whatever** language you study, you cannot do without dictionary.

1. 〈副詞：no~whatever 「まったく～ない」〉 *no を強調
彼の言うことには疑いは全くない。
2. 〈疑問詞：whatever 「何」〉 *疑問詞 what の強調形
一体全体何を言おうとしているのですか。
3. 〈名詞節を導く whatever 「～するなんでも」〉
言いたい事はなんでも言ってよろしい。
4. 〈副詞節を導く whatever 「～するなんでも」〉 * =No matter what ...
何事であろうと私は決心を変えない。
5. 〈副詞節を導く whatever 「～するなんでも」〉 * =No matter what ...
どんな言語を学ぶにしても辞書なしではすまない。
A man's worth depends on what he is, and not what he has.
人間の価値は、その人の人柄に在るのであって、その人の財産にあるのではない。

英語重要構文② 名詞構文

《名詞構文》

1. The **necessity** of education came home to me.
2. We emphasized the **importance** of his co-operation.
3. Whether he has the operation depends upon the **availability** of the organ.
4. Keiko informed him of her safe **arrival**.
5. The **communication** of news by TV and radio is very common now.
6. The purpose of this text is to deepen the **understanding** of black culture.
7. Columbus' **discovery** of America was accidental.
8. **Education** by the parents of their children is important.

1. 〈the necessity of A⇔A is necessary〉
私は教育の必要性をしみじみと感じた。
2. 〈the importance of A⇔A is important〉
私たちは彼の協力の重要性を強調した。
3. 〈the availability of A⇔A is available〉
彼が手術するかどうかは、移植する臓器の提供次第だ。
4. 〈A's arrival ⇔A arrive〉
恵子は彼に無事に到着したことを知らせた。
5. 〈communication of A⇔ communicate A〉
ラジオやテレビによるニュースの報道は今ではまったくふつうのことだ。
6. 〈understanding of A⇔undersand A〉
このテキストの目的は、黒人の文化への理解を深めることである。
7. 〈A's discovery of B⇔A discover B〉
コロンブスがアメリカを発見したのは、偶然だった。
8. 〈education by A of B⇔B is educated by B〉
両親が子供を教育する事は、重要である。

英語重要構文③ 無生物主語構文

1. 《無生物主語構文①》 make OC

1. Jane's farewell speech **made** us very sad.
2. The invention of the telephone **made** it possible to communicate with people far away.
3. His sickness **made** it impossible for him to continue his study.
4. Her hair style **makes** her look younger than her age.

1. 〈S make O C 「Sの結果OCなる」〉
ジェーンのお別れの挨拶を聞いて、私達はとても悲しくなりました。
2. 〈S make it possible for A to V 「Sの結果AVできる」〉★=S enable A to V
電話の発明が遠くの人と伝達し合うのを可能にした。
3. 〈S make it possible for A to V 「Sの結果AVできない」〉★=S don't enable A to V
病気のため彼は研究を続けることができなかった。
4. 〈S make O V 「Sの結果OVする/なる」〉
彼女は髪型で実際の年齢よりも若く見える。

2. 《無生物主語構文②》 VOto V / V O from Ving

1. The new subway **enables** me to get to school in 20 minutes.
2. The prize money **allowed** him to buy a guitar.
3. Failure to water plants will **cause** them to die.
4. Air pollution **prevents** some plants **from** growing well.
5. What had **kept** him **from** coming to the party?

1. 〈S enable O to V 「SのおかげでOVできる」〉
新しい地下鉄のおかげで20分でがっこうへ行くことができる。
2. 〈S allow O to V 「SのおかげでOVできる」〉
その賞金のおかげで彼はギターが買えた。
3. 〈「S cause O to V 「SのせいでOVする/なる」〉
植物は水をやらないと枯れてしまう。
4. 〈「S prevent O from Ving 「SのせいでOVできない」〉 = Because of air pollution some plants can't grow well.
大気汚染のために育たなくなった植物もある。

5. 〈S prevent O from Ving 「S のせいで OV できない」〉
 どうして彼はパーティーに来なかったのですか。

3. 《無生物主語構文でよく用いられる構文③》 bring A to ～

1. An hour's drive **brought** us to the airport.
2. This straight road will **lead** you to the post office.
3. This bus will **take** you to the village.
4. The picture always **reminds** me of my home-town.

1. 〈S bring A to B 「S は A を B に連れて来る」 → 「S すれば A は B に着」〉
 一時間車に乗って私達は空港に着きました。
2. 〈S lead A to B 「S は A を B に至らせる」 → 「S すれば A は B に着く」〉
 このまっすぐの道を行けば郵便局へ行けますよ。
3. 〈S take A to B 「S は A を B に連れて行く」 → 「S すれば A は B に着く」〉
 このバスに乗るとその村につくでしょう。
4. 〈S remind A of B 「A によって A は B を思い出す」〉
 この絵を見ると、私はいつも故郷の町を思い出す。

4. 《無生物主語構文でよく用いられる構文④》 S V O to V

1. Failure to water plants will **cause** them to die.
2. The new equipment has **enabled** us to finish the work in an hour.
3. Circumstances did not **permit** me to help you.
4. His talk **led** me to believe that he knows a great deal.
5. The money **allowed** him to go abroad.

1. 〈S cause O to V 「S が原因で OV する/なる」〉
 植物は水をやらないと枯れてしまう。
2. 〈S enable O to V 「S によって OV できる」〉
 新しい機器のおかげで、その仕事を 1 時間で負えられるようになった。
3. 〈S permit O to V 「S によって OV できる」〉
 私は事情があってお手伝いできませんでした。
4. 〈S lead O to V 「S によって OV する」〉
 彼の話からその見聞の広さがうかがわれた。
5. 〈S allow O to V 「S によって OV する」〉
 そのお金で彼は外国へ行くことができた。

5. 《無生物主語構文でよく用いられる構文⑤》 S V A from Ving

1. The noise **kept** me **from** sleeping last night.
2. The rain didn't **stop** them **from** doing their job.

1. 〈S keep O from Ving 「S が原因で O は V できない」〉★無生物主語構文
その騒音のために、私は昨夜は眠れなかった。
2. 〈S stop O from Ving 「S が原因で O は V できない」〉★無生物主語構文
雨が降っても、彼らは自分の仕事をやめなかった。

Drill

Any grouping of human beings has its own world: a certain range of knowledge and certain modes of evaluation. Such a worldview is subject to constant modification as time rolls on. Nor can its association with the particular grouping prevent it from being adopted, to a greater or a lesser extent, by members of some other grouping. On the contrary, information, tastes, habits, modes of feeling and judgement can be transmitted from one sociocultural grouping to another, and individuals can in any case have loyalties to more than one grouping, so that they themselves are mobile between different worldviews accordingly.

〈大阪大〉

語彙 range [reɪndʒ] 「範囲」 a mode [maʊd] 「方法」 is subject to A 「A を受けやすい」 constant [kɒnstənt] 「絶え間ない」 modification [mɒdɪfɪkේʃən] 「修正」 association [əsoʊsiේʃən] 「結合、連想」 adopt A [ədɒpt] 「A を採用する」 on the contrary 「それどころか」 transmit A from B to C [trænzmit] 「A を B から C へと伝達する」 a loyalty [lɔɪəlti] 「忠誠」 mobile 「移動可能な」 accordingly [əko:rdɪŋli] 「適宜に」

全訳 いかなる人間集団にもそれぞれ独自の世界がある。すなわち、そこには一定の範囲の知識と一定の評価の仕方といったものが存在する。このような世界観は、時の経過とともに絶えず修正されていく。また、その世界観が特定の集団と結びついているがゆえに他の何らかの集団に属する人たちがそれを大なり小なり取り入れることができない、ということもありえない。それどころか、情報や嗜好、習慣、物事の感じ方や判断の仕方といったものはある社会文化集団から別の社会文化集団へと伝えられることがあり、また、個人はどんな場合でも一つより多くの集団に身を置くことができる。だから、個人自体は異なった世界観の間を適宜移動することができるのである。

英語重要構文④ 共通構文

1. 《共通構文》 因数分解的発想

1. We are, and should be, respectful to our parents.
2. His remark not only surprised but also strongly moved those present at the meeting.
3. Democracy is the government of the people, by the people, and for the people.
4. This was an exciting, though not popular, movie.
5. It seems difficult, if not impossible, to talk him into attending the party.
6. He fell in love with, and married the next year, a beautiful woman.

1. 〈助動詞+助動詞〉動詞
私たちは両親を尊敬しているし、またそうあるべきだ。
2. 〈動詞+動詞〉名詞 ★not only A but also B 「A だけでなく B」等位接続詞的に用いる
彼の発言は、その会議に出席した人を驚かせただけでなく、深く感動させた。
3. 〈名詞(前置詞句+前置詞句)〉
民主主義とは、人民の、人民による、人民のための政治である。
4. 〈形容詞+形容詞〉名詞 ★though が等位接続詞扱い。
これは、人気はないけれども面白い映画だ。
5. 〈動詞 (形容詞+形容詞)〉 ★A if not B 「B でないとしても A」 / if not が等位接続詞扱い。
彼を説得してパーティに参加させることは、不可能ではないとしても難しいように思われる。
6. 〈動詞句+他動詞〉名詞 ★with の後に目的語がないことに注意
彼は美しい女性と恋に陥り、その翌年結婚した。

2. 《共通構文と挿入》 A and (M) B 型 (M)は B を修飾

1. He was very rich, **and** therefore could buy a mansion.
2. He is a good English scholar, **and**, what is more, a good teacher.
3. I fainted from the heat, **and** when I came to, I was in a life raft.

1. 〈A and (M) B〉 ★M=副詞
彼は金持ちだった、だから大邸宅が買えた。
2. 〈A and (M) B〉 ★M=副詞句
彼は優れた英語学者であるが、さらに、教えるのも上手である。
3. 〈A and (M) B〉 ★M=副詞節
その暑さで気絶して気がついたら救命いかだの中にいた。

Drill 1

A good way to avoid or get over culture shock is to try to accept and enjoy differences instead of regarding them as problems. It is not unusual that you cannot sleep in a different bed, but that is a matter of practice and you might prefer a bed to Futon after a while.

全訳カルチャーショックを回避または克服するための良い方法は、違いを問題と見なすのではなく、違いを受け入れて楽しむことである。異なるベッドで寝られないことも珍しくないが、それは習慣で、しばらくすると布団よりもベッドの方がいいかもしれない。

Drill 2

The more that is learnt about what the poor really need and want, the clearer it becomes that the family is more vital for them than for anybody else. No people gain more from and depend more on family life than those on the lower rungs of the social ladder, since so many of them lack the confidence and skill to make the best of the state welfare provision.

語彙 vital[váitl]「極めて重要な」 confidence[kánfədəns]「自信」 rung[rʌŋ]「(はしごの)横棧さん」「踏みこ」 ladder[lædə]「梯子」 provision[prəvɪʒən]「提供」(provideの名詞形)

全訳貧しい人々が本当に必要とし求めているものについて知れば知るほど、家族というものが他はしごのどんな存在よりも大切であることがはっきりしてくる。社会的な梯子の下部に位置する人々ほど、家庭生活から多くのことを得ていて、かつそれに頼っている人はいない。というのも、そういう人々の大多数は、国家の福祉が提供するものを活用する自信や能力を欠いているからだ。

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