

[和文英訳(英作文)・応用～上級篇] 1～5

1. 日常会話に用いられる英単語の大部分は、たぶん諸君の知っている単語だろう。しかし、ほとんど考えないでその語を口に出せるほど慣れるには、ただ不断の練習による以外はない。

※ほとんど考えないで、その語を口に出せるほど慣れるには、ただ不断の練習による以外はない

≒ただ不断の練習によってのみ、諸君はほとんど考えないでその語を口に出せるほど慣れる (so ~ that.../~ enough to V /so ~ as to V)

≒ただ不断の練習だけが、諸君をほとんど考えないでその語を口に出せるほど慣れさせる

≒ほとんど考えないでその語を口に出せるほど慣れるためには、諸君は不断の練習をする以外にない (can do nothing other than to V)

※ほとんど考えないで≒ほとんど無意識に、ほとんど自動的に

※不断の=constant/continuous

1-1 Most of the English words (which are) used in daily conversation are probably those which (all of) you know. But it is only through [by means of] constant practice that you become so accustomed to these words that you can speak them almost unconsciously [automatically].

1-2 ... However, only constant practice will make you familiar enough with these words to utter them without almost any thought of them.

1-3 You probably know most of the English words used in ordinary conversation. Even (if it is) so, without continuous exercises, you cannot get so used to them that you can utter them almost unconsciously.

2. 西洋人は自然を征服すべき敵対物と考えてきたのに対し、日本人は伝統的に自然を恵み深いものと考え、それと共存することを願ってきたと言われる。しかしそれならば、現在の日本人一般の環境問題に対する無関心をどう説明したらよいのか。

※敵対物≒敵 (敵対する=hostile) ※恵み深い≒寛大, 慈悲深い

※「考えてきた, 願ってきた」の時制は

2-1 It is said that Western people have (traditionally) regarded nature as an enemy which should be conquered, while Japanese people have traditionally considered nature to be generous and have wished to live together with it. However, if (this is) so, how can we explain the fact that the Japanese today are generally indifferent to environmental problems?

2-2 They say that Westerners have traditionally thought of nature as something hostile (to human beings) which they should conquer, while the Japanese have traditionally looked on it [her] as merciful and have desired to live in harmony with it [her]. But if that is true, how do you account for the fact that present-day [today's] Japanese in general are (so) unconcerned about environmental problems?

3. 近頃は天候異変がよく起こる。去年の夏は、雨がほとんど降らず、台風もなく、日照り続きであった。そのために各地で多くの人々が深刻な水不足に苦しんだ。ところがこの夏は雨の日が多く、ところによっては豪雨のために少なからぬ人命や家屋が失われた。

※天候異変がよく起こる＝異常な天気をよく経験する（経験する＝have）

※各地で＝多くの地域で

※ところによっては＝in some places

3-1 Recently [In recent years] we have often had abnormal [unusual] weather (conditions). Last summer we had little rain and no typhoon(s) [there was little rain and no typhoon], so we had a drought [a long period of dry weather]. As a result, many people suffered from a serious shortage [lack/want] of water (supply) in many parts [areas] of the country. However, this summer we had a lot of rainy days, and in some places, not a few [quite a few] people lost their lives or houses because of a heavy rain [because it rained heavily].

3-2 ... Therefore, a lot of people suffered from a serious water shortage in various parts [districts] of the country. But this summer there were many rainy days, and in some places not a few lives and houses were lost because it rained very hard.

※天候・気象に関することは、基本的に There is 構文か、経験の have で表せる。

4. 短く激しい夏であった。長い梅雨が開けて夏が訪れたのは、7月も間もない頃であった。8月に入ってから、異常に暑い日が続き、雷雨に見舞われることもあったが、月の半ばを過ぎる頃には、すでに秋の気配が感じられた。

※「短く激しい夏であった」＝主語は？ 秋の気配＝秋の兆候, しるし

4-1 This summer was severe [severely hot] and [but] short. It was in late June [toward the end of June] that the long rainy season ended [was over] and the summer came. In August, unusually hot days continued [lasted], and sometimes we had thunderstorms. However, after the middle of the month, we already felt a sign [touch] of fall [autumn].

5. 自分の心は自分の思うとおりになる。そう信じ込んでいる人が以外に多い。肉体についても、健康な間は同様である。しかし、ひとたび病気になると、自分の肉体も自分の思うとおりにならない法則によって支配されていることに気がつくのである。

※自分の心は自分の思うとおりになる。そう信じ込んでいる人が以外に多い。

→ 当然、これを一文にまとめる

※自分の心は自分の思うとおりになる＝自分の心は自分の思うとおりに制御できる

- ・思うとおりに＝自由に／思いのままに (at will),
- ・信じ込んでいる人が意外に多い＝意外に多くの人々が信じ込んでいる
- ・肉体についても、健康な間は同様である(＝肉体についても、健康な間は同じことを信じ込んでいる)
- ・思うとおりにならない＝思うとおりに制御できない

5-1 Unexpectedly many people assume [believe] that they can control their minds freely [at will]. About their bodies, they have the same belief while they are healthy. But once they have fallen [fall] ill, they realize that their own bodies are controlled by the rule(s) beyond [out of] their control.

5-2 There are more people than we expect [imagine] who believe that they can control their own minds as they want to. They believe in the same way [similarly/likewise] as to their own bodies(,) as long as they are in good health. However, once they have lost [lose] their health, they find [discover] that their own bodies are governed by the laws beyond [out of] their power.

6. もし石油がなかったとしたら、世界の歴史は全く違ったものになっていたであろう。現代文明の象徴である自動車や飛行機が存在することはあり得なかつたであろう。また、電気のようなエネルギーを現在のように安価に入手できるかということも大きな疑問である。(日本語一部変更 → 解答一部変更)

※仮定法過去完了と仮定法過去を使い分ける

6-1 Without [But for] oil, the history of the world would have been quite different. Cars and airplanes, (which are) symbols of modern civilization, could not have existed. It is also very doubtful whether we could get energy, such as electricity, as cheaply as we can now.

6-2 If there had been no oil, the history of the world would have been completely changed. There could have been no cars or airplanes, (the) symbols of modern civilization. Also, it is very [highly] questionable whether an energy source, such as electricity, would be available at such a low price (as it is today).

6-3 If it had not been for petroleum, the history of the world would have been entirely different. The automobile and the aeroplane, symbols of modern civilization surely would not have existed. Besides, It is a major [primary] question whether energy, such as electricity, could be obtained as cheaply as it can be now.

※the symbols とすると、「自動車と飛行機」が現代文明の象徴ということになるが、symbols ならば、two of the symbols の意味で、「自動車や飛行機」という日本語にはより近いように思われる。

7. 世界の諸国の言語の中で、どの国語が最も美しいか、との問いに対する答は十人十色であろう。どの国語もそれぞれ固有の美しさを備えている。美しさを測る客観的な尺度は存在しないから、結局、答は各人の趣味や過去の体験に大きく依存せざるを得ない。

※世界の諸国の言語の中で＝世界の(様々な)国々の(様々な)言語の中で

※十人十色＝人によって様々＝人によって異なる vary among people / be different from person to person

※それぞれ固有の～＝its own (peculiar)～

※「備えている」＝「持っている」は言うまでもない

※美しさを測る尺度(＝美しさの基準)

・ a standard [measure] by which ... / a standard [measure] for -ing

・ ～の規準＝a standard [measure/criterion] of ～

7-1 Answers to the question (of) which is the most beautiful of all the languages in the world would [will] vary among people. Every language has its own (peculiar) beauty. As there is no objective standard(s) of beauty, after all the answers necessarily [inevitably] depend greatly on each person's taste [liking] and past experience(s).

7-2 Answers to the question of what [which] language is the most beautiful in the world may be different [differ] from person to person. Each language has beauty of its own. Since there is no objective standard for measuring [judging] beauty, eventually all the answers are necessarily determined (largely) by each person's taste and past experience.

7-3 People will give various answers to the question (of) which is the most beautiful of all of the various languages of the many countries in the world. Each language has its own peculiar beauty, and there exists no objective standard by which we can estimate its beauty. So one cannot help depending very much on his own [personal] taste and experiences (in the past), when he answers [tries to answer] this question.

8. 時間を正確に守らないのは、忙しすぎる人と、暇すぎる人に多いようである。前者は、他人は自分ほど忙しくないだろうから、少しぐらい待ってもらっても許されるだろうと考え、後者は、他人にも暇な時間がどっさりあると考えている。どちらも自己中心の考え方であることは言うまでもない。

※時間を正確に守らないのは、... する人と～する人に多い＝時間を正確に守らない人の多くは... する人か～する人（のどちらか）である

※前者(＝前者のタイプの人々)＝単数形で複数扱い／後者も同様

※少しぐらい待ってもらっても許されるだろう＝少しの間待たせ(続け)てもかまわないだろう / ... してもかまわない＝can [may] ...

8-1 It seems that many people who are not punctual are either those (who are) too busy or those (who are) too idle. The former (type of people) think they can make other people wait for a short time because others are not as busy as they (themselves) are, while the latter (type of people) think others also have much leisure time. Needless to say, both types are self-centered.

8-2 It appears that many of the people who are not punctual have (either) too little (time) or too much time. The former think (that) others are not so busy as they are, so it is all right to keep others waiting for a while. The latter think (that) others have as much leisure time as they do [have]. It is obvious that [It goes without saying that] both are selfish ways of thinking.

8-3 Many people seem not to be punctual because they have too little time or (because they have) too much time. ...

9. ある物を食べたことのない人にその味を説明しろと言われたら、皆さんはどんな言葉を選びますか。おそらくどんな言葉を用いても言い表す方法がないでしょう。このように、たったひとつのものの味でさえ伝えることができないのですから、言葉というものは案外不自由なものであります。

※食べたことのない人に説明する / 食べたことのない人に説明しろと 言われる
この二通りののが解釈できる

9-1 If you are asked to explain the taste of something to [by] a person who has never eaten it, what words will you choose to explain it? Probably you cannot express it(,) no matter what words you use. In this way, we cannot communicate even the taste of only one thing, so language is not as useful as we think.

9-2 If you were asked to describe the taste of something to people who have never eaten it, how would you describe it? You could probably find no way to express it whatever words you might use. Thus we cannot even explain the taste of a single food. Therefore, language may be less useful than we think.

※「不自由」を直訳する人はいないだろう

10. 自分の家をよく知るためには、家の外からそれを眺めてみる必要がある。
これは、外国に行ってみて初めて、日本のことがよくわかるようなものである。誰しも幼いころに親類の家に遊びに行き、自分の家では当然と思われていることが、実はほかの家ではそうではないことを知って驚いた思い出を持っていることだろう。

10-1 In order to know your own home better, it is necessary (for you) to look at it from outside [from another angle]. This is like knowing Japan better only after going abroad. I think all of you remember being surprised to find that what was taken for granted in your own home was not (so) in another home when you visited your relative's in your childhood.

10-2 It is necessary to view our own home objectively to know it better. This is like [similar to] the fact that we don't understand Japan well until we visit a foreign country. Everyone may have a memory of visiting his relative's home as a child and being surprised to know that what was regarded as natural [as a matter of course] in his home was not the case in the relative's.

・ the case: true

11. 初めて自転車に乗れたときの新鮮さは多くの人が告白するとおりである。始めのうちは別世界に生まれ変わってきたのかと思われる。しかし、この驚きは長続きしない。やがては当たり前になってしまう。ついには、自転車に乗っていることすら意識しなくなってしまう。それで、何かの事情で自転車に乗れない生活を強いられると、自転車の有り難みを改めて認識する。

※初めて自転車に乗れた＝一般的な事実を述べているので時制は過去ではなく現在時制が相応しい

自転車に乗れた＝乗れるようになった＝過去ではなく現在完了（現在に限定されない「完了・結果」を表す）

※ときの新鮮さ＝ときに感じる新鮮さ

新鮮さは多くの人が告白するとおりである＝is as ... (as 以下が補語の働き)

告白する＝「白状する」と考える人はいないだろう

※別世界に生まれ変わってきたのかと思われる。現在完了に相当する仮定法は？

11-1 The freshness (that) we feel when we have become able to ride a bicycle for the first time is just as many of us describe it. At first, it seems as if we had been born again into a entirely [quite] different world. However, this surprise does not continue so long. Soon it turns [changes] into a matter of course. At last, we become even unconscious of riding a bicycle. Therefore, if some reason or other forces us to live without it, we realize its value [usefulness] again.

11-2 The fresh impression people get when they have learned to ride a bicycle for the first time is as many of them report it. In the beginning, it seems as if they had been born into another world again. But this excitement does not last for a long time. It soon becomes natural [usual] to ride a bicycle, and finally people even come to be unconscious of it. So if they are compelled by circumstances to get along without [do without] a byke, they find again how useful it is for them.

12. 社会が先か個人が先かという問題は、めんどりと卵の問題に似ている。この問題を論理的な問題として扱おうと歴史的な問題として扱おうと、この問題について、正反対でしかも同じように一方的な意見によって訂正される必要のない意見を述べることは不可能である。実際には社会と個人は切り離すことができない。つまり社会と個人は対立するものではなく、相互に必要であり、相互に補完的なのである。

(Adapted from E. H. Caar, "What is History")

※社会が先か個人が先か＝社会と個人のどちらが先か

先: comes first 正反対=opposite [adj] 対立するもの=opposites [n]

補完的=complementary

12-1 The question which comes first, society or the individual, is like the question of the hen and the egg. Whether we treat it as a logical or a historical question, we cannot make any statement that requires no correction by an opposite and equally one-sided opinion. The case is that society and the individual are inseparable. That is to say, they are not opposites but necessary and complementary to each other.

※the case: the actual state / the true situation

12-2 The question of which comes first, society or the individual, is similar to the question about the hen and the egg. Whether we treat it as a logical question or a historical one, it is impossible to give any opinion [answer] that does not require [need] to be corrected by an opposite and equally one-sided opinion [answer]. In reality, society and the individual are inseparable. That is to say, they are not opposites but necessary and complementary to each other.

”What is History” の原文は次の通りである

The question which comes first — society or the individual — is like the question about the hen and the egg. Whether we treat it as a logical or as a historical question, you can make no statement about it, one way or the other, which does not have to be corrected by an opposite, and equally one-sided, statement. Society and the individual are inseparable; they are necessary and complementary to each other, not opposites.

※one way or the other: どちらかの方法で → どちらにしても

13. 日本は外から見てわかりにくい国だとよく言われる。その理由の一つは、日本がヨーロッパ文明を共有しない国だということである。しかし、それだけではない。なぜなら日本はアジアの諸国にとってもわかりにくい存在だからである。日本がわかりにくいのは、日本という国がどんなことがあっても守り抜きたい価値が何であるのか、外国から見て良く理解できないためである。日本人にとって最も重要な価値とは何であるのか、当の日本人にとって明確でないかぎり、国際社会における日本理解は容易に進まない。

※「表現対応」ではなく「意味対応」で書くというのがこのレベルの和文英訳の原則である

※「それだけではない」を「他にも理由がある」or「それが唯一の理由ではない」と取ると、「その理由の一つは」という前述の表現と整合しなくなる

13-1 People in other countries often say that Japan is difficult to understand from the outside. One of the reasons for this is that Japan does not share European culture. However, it is a poor explanation because Japan is often hard to understand for Asian countries, too. The reason is that other countries cannot well understand what are the values that Japan wants to protect to the last by all means. Unless the Japanese themselves clearly realize what is the most significant value for them, other countries in the international society are not likely to improve their understanding of Japan.

13-2 It is often said that Japan is difficult to understand from outside. One of the reasons for this is that Japan does not share European culture. However, it is not so persuasive a reason. For Japan is hard to understand for Asian countries, too. The reason is that other countries cannot well understand what are the values that Japan wants to protect to the last at any cost [at all costs]. As long as the Japanese themselves do not clearly realize what is the essential value for them, it is not easy for Japan to be better understood in the international society.

※from the outside の outside はもちろん名詞だが、from outside の outside は副詞であり、from here と言うのと同じである

※to the last と by all means [at any cost] は片方だけでもよい

14. 多くの人は、「幸福」という概念が比較的新しいものであることを知らない。実際には、フランス革命と同じくらい新しいのである。幸福それ自体が人間の生活において支配的要因であるべきだという考えが、古代や中世の人間の頭に浮かぶことはめったになかった。「進歩」という曖昧な観念と共に、幸福という観念はこの2世紀の産物であり、その間に、人間は自分が自然の力に打ち勝ったと感じ始め、そして個人の人格が家族や部族や都市や国家よりも重要になったのである。

14-1 Many people do not know that the idea of "happiness" is a relatively new one. In fact, it is no older than the French Revolution. The idea rarely occurred to the ancients or the medievals that happiness in itself should be the controlling factor in human life. Along with the vague concept of "progress," that of happiness is a product of the last two centuries, during which time people began to feel that they had overcome the forces of nature, and the individual personality became more significant than the family, the tribe, the city or the nation.

※a relatively new one=a relatively new idea

no older than=as new as

that of happiness=the concept of happiness

..., during which time=..., and during the time

14-2 Many people are unfamiliar with the fact the idea of "happiness" is a relatively new one. In reality, it is as new as the French Revolution. The idea that happiness as such should be the dominating factor in human life rarely occurred to the ancients or the medievals. Apart from the vague concept of "progress," the concept of happiness emerged in the last two centuries. During the time, human beings began to feel that they had defeated the forces of nature, and the individual personality became more important [valuable] than the family, the tribe, the city, or the nation.

※Apart from=Aside from=In addition to

15. 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だからすれば、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。

(2015 京都 前期)

15. We hear that there are many languages without a writing system in the world. We are fully accustomed to writing and reading in our daily lives, so we tend to think how inconvenient having to use such languages must be. However, whether languages have letters or not, their fundamental functions are no different. It would be very arrogant to assume that languages with a writing system are superior to those without such a method.

[A予備校・解答例1]

I hear that there are a lot of languages in the world which do not have any letters. As we are accustomed to using letters to get things done in our everyday lives, we tend to think that it might be really inconvenient to live without letters. However, the fundamental function of language is the same whether languages have letters or not. It would be really presumptuous of us to think that languages with letters are superior to those without letters.

[A予備校・解答例2]

I hear that there are a lot of languages in the world which have no writing system. Since we are surrounded by written words in everyday life, we tend to think that it would be very inconvenient to live without written language. However, whether a language has a writing system or not does not affect its fundamental function as language. It is arrogant to believe that our language is superior to others just because ours has a writing system while others have none.

[B予備校・解答例1]

It is said that there are many languages in the world without a writing system. We live with writing around us every day, so we tend to think how inconvenient it must be to use such languages. But the fundamental functions of a language are the same whether it has a writing system or not. It may be very arrogant to assume that languages with writing are superior to the ones without.

[B予備校・解答例2]

I hear there are many languages which have no writing system. We might presume this would be very inconvenient, as we live surrounded by writing every day. However, there is no difference in the basic function of languages, whether they have writing or not. It would be an outrageous presumption to think that a language with writing is superior to one without.

16. (1) 辞書は必ずしも万能ではないと知り、荒木は落胆するどころか、ますます愛着を深めた。かゆいところに手が届ききらぬ箇所があるのも、がんばっている感じがして、とてもいい。(2) 決して完全無欠ではないからこそ、むしろ、辞書を作ったひとたちの努力と熱気が伝わってくるような気がした。

(3) 一見ただけでは無機質な言葉の羅列だが、この膨大な数の見出し語や語釈や作例はすべて、だれかが考えに考え抜いて書いたものなのだ。なんという根気。なんという言葉への執念。 (三浦しをん『舟を編む』2015 大阪・外国語 前期)

16. (1) Finding that dictionaries are/were not necessarily almighty made Araki, far from disappointed, all the more attached to them. Even when they did not cover in detail all the knowledge he needed, it aroused in him a feeling of their making every effort, and it just pleased him. (2) In other words, their very imperfection made him feel as if he realized the enormous effort and enthusiasm of those who had compiled them. (3) At first sight, a dictionary seems an impersonal collection of words, but someone did write all of the vast number of entry words, definitions/explanations and examples only after thorough consideration. What extraordinary perseverance! What unusual persistence in collecting and defining words!

※are/were not necessarily almighty → cannot/could not answer all questions about words

compiled → edited → produced

an impersonal collection → a faceless list

entry words – entries → items

thorough – intensive and extensive / consideration to the full (extent)

perseverance → patience

[A予備校・解答例1]

(1) Araki was not disappointed to find that dictionaries didn't have all the answers. On the contrary, he became more and more attached to them. Dictionaries were an insufficient resource sometimes, but Araki liked them because they seemed to work hard. (2) And because of their imperfection, he could appreciate how hard and enthusiastically compilers must have worked to produce them. (3) Dictionaries seem to be boring collections of words, but an enormous number of entries, definitions, and examples are what people have written after they have carefully considered them. What perseverance! What a deep attachment to words they have!

[A予備校・解答例2]

(1) Araki didn't feel disappointed at all to learn that when he looked up words in dictionaries, the translations didn't always convey their exact meanings. In fact, he became more and more attached to dictionaries. Dictionaries sometimes weren't helpful when he consulted them, but this made him aware of the great efforts that a lot of people made to compile them, and he was pleased to discover this. (2) This imperfection of dictionaries rather caused him to realize how much effort was made and how enthusiastic people were when they compiled dictionaries. (3) An enormous number of vocabulary entries, explanations of words, and examples might seem to be just a boring collection

of words, but only after serious consideration can dictionaries be written. Therefore, Araki concluded that compilers are very patient in producing dictionaries and have the highest respect for words.

[B予備校・解答例1]

(1) Instead of being disappointed with them, Araki became all the more attached to dictionaries because he learned that they are not necessarily almighty. They didn't list all the words he wanted to look up in them, nor did they give all of the meanings he wanted to know, but that was the very reason why he liked them; he could guess how hard the editors had worked in order to publish the best dictionary possible. (2) Those dictionaries were not perfect, and this was precisely what made him appreciate the effort and enthusiasm of the editors. (3) At first sight, you may just think that a lot of items have simply been arranged in alphabetical order, but considering the enormous number of items, you begin to grasp that all their definitions and the examples given must have been edited with deliberation and multiple revisions. What patience! What loyalty to words!

[B予備校・解答例2]

(1) Finding that dictionaries are not necessarily an all-purpose tool, Araki developed a deeper and deeper affection for them, instead of being disappointed with them. Even when he couldn't find clearly the detailed definition of a word in a dictionary, he felt as if it was trying hard, so that he loved it all the better. (2) He felt the effort and energy of those who had produced the dictionary, none the less because it was far from perfect. (3) Seemingly, a dictionary is only a collection of words, which is impersonal, but the numerous entries, definitions and examples were written by editors after a lot of consideration. He couldn't help admiring their great patience, and their commitment to words.

17. 人間を動物と区別する主要な特徴のひとつは、言語を駆使する人間の能力である。動物も諸々の興味ぶかく、複雑な伝達方法を持っているが、しかしそのどれも人間の言語の力には及ばない。おそらく、人間の幼児が母親に長期間依存している結果として、人間の言語は、ほとんど無限の範囲の人間の思想や欲求や感情を表現できる現在の状態にまで発達したのであろう。

※同じことを言い表すのに 語 → 句 → 節 → 文 の順で簡潔な表現から説明的で (したがって冗長な) 表現になるのは事実だが、解答例の 1 と 2 で必ずしも英語表現としての優劣があるわけではない。和文和訳は優れた言語能力の証でもある。

17-1 One of the main/primary characteristics that distinguish human beings from animals is their ability to make full use of language. Animals also have interesting/fascinating/intriguing and complex/complicated methods of communication, but none of them comes near/approaches the power of human language. Perhaps as a result of the fact that human infants depend on their mothers for a long period, human language has evolved to its present stage where people/human beings can express an/the almost infinite range of human thoughts, needs, and feelings.

※an を用いるか the を用いるかは特定か不特定かの違いだが、どちらの解釈も可能である。

17-2 One of the primary characteristics that distinguish human beings from animals is their command/control of language. Animals also have intriguing and complicated communication methods/systems, but none of them approaches the power of human language. Perhaps as a result of human infants' long period of dependence/dependency on their mothers, language in human beings/humans has evolved to its present ability to express the almost infinite range of human thoughts, needs, and feelings.

18. 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。

(2015 大阪 前期 下線部英訳 → 全文英訳)

18. Bacteria around us have a history of 3.8 billion years. This applies to human beings or other creatures like squirrels. We must not forget that it took as many as 3.8 billion years for any living thing to evolve into what it is. Seeing a tiny ant crawling, we might crush it almost unconsciously. Then, however, if we could imagine that the insect/ant has reached its present state through/over billions of years, we could not do this so readily. We use an/the expression "significance of life" implying various phenomena, so we can, and should, think such a tremendously long time makes significant/meaningful the existence of a/the very small insect.

※apply to/be true of/go for/be the case with

must not forget/must remember/must bear in mind

various/a range of time/period

※a very small insect/the very small insect はどちらの解釈も可だが、"a" のほうが望ましいように思われる。

[A予備校・解答例1]

Seeing a tiny ant crawling on the ground in front of you might make you want to crush it for no special reason. However, if you realize that the ant has a history of billions of years; that it took the ant so many years to become what it is, you won't want to crush it so easily.

[A予備校・解答例2]

When you see a small ant in front of you, you may kill it for no special reason at all. At such a time, if you think that it took billions of years for the ant to evolve into what it is now, you cannot kill it so easily.

[B予備校・解答例1]

When you see a small ant crawling in front of you, you may sometimes kill it for no particular reason. However, you would surely refrain from doing so if you realized that ants have a history of a few billion years and that it took that amount of time to evolve into what they are now.

[B予備校・解答例2]

When you notice tiny ants marching on the ground, you might not feel guilty about crushing them, but once you learn that they have evolved through billions of years, you will not feel like killing them.

19. しばしば指摘されることですが、あらゆる言語は二つの異なった機能を有しています。一つはコミュニケーションの機能であり、もう一つは人格形成の機能です。言語によって互いにコミュニケーションを行うことは人間に際立った特徴です。人種や民族そして文化の多様性を考えると、言語はこうした違いから生じるあらゆる争いを防止し、相互の交流と平和を可能にする唯一の手段です。他方で、言語はこれまで、民族や文化の本質的な部分と考えられてきました。人間はそれぞれの民族や文化によって人格を形成するようにそれぞれの言語を通じて自我というものを身に付けます。

(2016 大阪 後期 下線部英訳 → 全文英訳)

19-1 As is often pointed out, every language has two different functions. One is of communication, and the other is of personality formation/development. It is strikingly/remarkably characteristic of human beings to communicate with each other through/with/using language. Considering (that) there exists the diversity of races, peoples/ethnic groups, and cultures, language is the only means to prevent all conflicts caused/raised by these differences and bring mutual interaction and peace. On the other hand, we have regarded language as an essential part of ethnic nationality and culture. As we build our character (through/by) identifying ourselves with them, so we acquire/obtain self-identity through language.

*As is often pointed out ← As ~~it~~ is often pointed out

* personality formation/development = personality-building = building personality = the formation/development of personality

* It is strikingly/remarkably characteristic [形] of human beings = It is a striking/remarkable characteristic [名] of human beings

* considering (that) ... = given (that) ...

* 下線部下の「人間はそれぞれの民族や文化によって人格を形成する」は、より正確に言えば「人間は民族の一員として成育し、自分がその一員である、つまり自分が所属する集団や社会の文化によって育まれることで、人格が形成される」くらいの意味だと思われる。

19-2 It is often indicated that every language has two distinct functions. One is the function of communicating with each other, and the other is that of building character. It is unique to human beings to communicate by using language. Considering that there are various races, peoples, and cultures in the world, language is the only means to prevent all conflicts arising from these differences and bring about mutual exchange and world peace. Meanwhile, language has been recognized as an essential part of ethnic nationality and culture. As we develop our personality through being conscious of them, so we achieve self-identity through using language.

* 「～の機能/～という機能/する(という)機能」 = the function of -ing (×the function to V)

* unique/specific/peculiar to ～ = characteristic of ～

[B予備校・解答例1]

As is often pointed out, every language has two different functions. One is for communication, and the other is for personality development. It is particularly characteristic of humans to communicate with each other by means of language. Considering the diversity of races, ethnic groups and culture, language is the only means to prevent all conflicts caused by these differences and make mutual interaction and peace possible.

[B予備校・解答例2]

It is often said that every language functions in two different ways. First, it makes communication possible. Second, it builds the foundation of one's character. It is unique to human beings to have communication through language. And when we think about our racial, ethnic and cultural diversity, language is the only way through which we can avoid all the conflicts that may arise from those differences, and make mutual understanding and peace possible.

20. 21世紀に入り、多様な分野に進出し活躍する女性が増えてきていますが、これは女性にとって、生き方や職業の選択の幅が広がっていることを意味します。このこと自体は大きな前進ですが、同時に女性は自分で選択をするという大きな課題を背負うこととなります。(2015 津田塾 学芸-英文)

20-1 Now in the (early) 21st century, more and more women make their way into various areas (of social activities) and play an important role in them. That means they can choose from a wider range of lifestyles and jobs. That is in itself great progress, but at the same time, it also means they (will) take on/carry the significant task of having to make choices on their own.

*progress: 修飾語が付いても a は用いない不可算名詞の典型

20-2 Since the beginning of the twenty-first century, the number of the women has increased who advance/go into various fields (of professions) and have an important part (in them). That means they have got a wider range of choices of lifestyles and jobs. Of course, this in itself is a great advance, but it also means they have to take on the heavy responsibility that they make choices on their own.