

大阪大学(特に外国語学部)の英作文は、京都大学に勝るとも劣らぬ難問である。後者との大きな違いは、原則として、元々日本語で書かれた文章の一節を引用していることである。その意味では和文英訳型英作文の典型と言ってもよい。したがって下線部以外の英訳も提示していく。

2011年 前期・外国語学部

次の日本語の下線部(1)～(3)の意味を英語で表しなさい。

人間に死がなければ、この世の中からほとんどの悲哀、苦悩、孤独などが一掃されるはずである。(1)不滅の生命が保証されているということは、常に永遠の未来と可能性を約束されていることだから、失恋も失敗も失意もほぼなくなるだろう。(2)喜びとか幸せはこれらの裏返しに過ぎないから、もはや感受されることはあるまい。(3)高次の情緒であるなつかしさなどは、有限の人生に密着しているから、消失するだろう。無限の時間が与えられれば、何かを頑張ってやり抜こう、という情熱も微弱になるだろう。はかない命をおもうことがなければ、人を愛する心は輝きを失うだろうし、草花や悠久の自然に寄せる心も色あせるだろう。

(藤原正彦『数学者の休憩時間』)

[阿佐谷英語塾・解答例]

* 「人間に死がなければ」で始まるこの文全体が、仮定法過去を用いて表すべき内容である。

* したがって(1), (2), (3)とも、仮定法を用いなければならないが、仮定法になる部分とならない部分を見極める必要がある。

If death were not in human nature, most human sufferings, such as sorrow, agony, and solitude, would disappear from our lives. (1)If we were immortal, which would promise an everlasting future and limitless possibilities, we would be almost entirely free of heartbreak, failure, or disappointment. (2)Joy and happiness are just the reverses of these emotions, so we would no longer perceive them either. (3)Nostalgia, a higher-level emotion closely tied to our finite life, would also die out. If we had endless time, our passion for achieving something would weaken. If we forgot our lives' fragility, love for others would lose its splendor. Our attachment to short-lived flowers and longing for the eternity of nature would also fade away.

* (1) If we were immortal, which promises an everlasting future and ...

→ which would promise に訂正。

* もし全文英訳であれば、きわめてハイレベルだが、日本語文の内容を正確に読み取る国語力が大前提であることに変わりはない。

次の日本語の下線部(1)～(3)の意味を英語で表しなさい。

(1) 人間の心理というのは不思議なもので、最初はそれほどいいとは思わなかった物でも、いったん自分で買おうと決断すると、そのいいところばかりを見るようになる。
(2) 買う前は欠点に敏感だったあなたも、いったん所有することになると、長所ばかりを強調することになる。 そういうわけだから、テレビなどでもっともよくベンツのコマーシャルを見る人間は、今現在ベンツを所有している客自身だということになる。
(3) われわれはいったん自分自身で決定を下すと、それがいかにおかしな事態を招くことになるとしても、それに向けて一直線に進んでいく習性を持っているのである。

[阿佐谷英語塾・解答例]

- * (2) 「いったん所有することになると」は「いったん所有すると」の意味であり、「いったん所有しようと決めると」ではない。そのことを、(2)と(3)の間の日本語から読み取らなければいけない。
- * (3) 「それに向けて一直線に進んでいく」の言い換えは文脈の解釈に左右されるが、たいへん分かりにくく、難しい。

(1) Human psychology is curious. Once people have decided to buy something, they see only its merits though it did not seem very attractive at first.
(2) Even though you are sensitive to the demerits of a thing before getting it, you point up just its merits once you have bought it. So those who most often watch commercials for Mercedes on TV or other electronic devices are those who own a Mercedes. (3) We have a habit of trying to carry out what we have decided without considering other alternatives, no matter how absurd things it brings.

* once+現在完了は once+現在時制でもよい。

* (3) [別解答例] Once we have made a decision, we tend to stick to it with our whole heart(,) no matter what negative/unfavorable results it may create/produce/lead to.

* ただし、(3)で述べられている内容を、それ以前に述べられている内容から導き出すのは少し無理があるように思われる。

* (3)があるために、相当な難問である。

次の日本文の下線部(1)～(3)の意味を英語で表しなさい。

人間は誰しも心のなかに傷をもっている。もっともその傷の存在をあまり意識しないで生きている人もいる。そのような人は一般的に言って、他人の心に傷を負わせる一ほとんど無意識に一ことが多いようである。

(1) それではその傷はどのようにして癒されるのか。心の傷の癒しは、古来からもっぱら宗教の仕事とされてきた。いろいろな宗教がそれぞれの教義や方法によって、人間の心の癒しを行ってきた。(2) しかし、近代になって人々が宗教を信じがたくなると同時に、心理療法という方法によって、心の癒しができると考え、しかもそれは「科学的」な方法によってなされると主張する人たちが現れた。(3) そのような「科学」を絶対と信じる人には、それは時には有効かもしれないが、そうでない人には、人間の心が科学的な方法で癒されたりするものではないことは、少し考えるとわかることである。

(河合隼雄『中年クライシス』より)

[阿佐谷英語塾・解答例]

* (3) 「そのような『科学』を絶対と信じる人」であって、「そのような『科学』」ではない。念のため。

All of us carry some mental damage, but some people live their lives somewhat unaware of this. In general, such people tend to hurt others' hearts almost unconsciously.

(1) How can we treat such mental damage? Since ancient times, healing injured minds has been exclusively a task of religion. Various religions have practiced this healing according to their respective doctrines or methods. (2) However, when people did not esteem religion in the modern age, those people appeared who believed that psychotherapy could heal hurts in the mind and claimed that "scientific" methods could do it. (3) For those who believe in "science," these methods may be sometimes effective. However, with a little thought, the rest of us realize that they cannot heal human minds.

*exclusively a task of religion → a task limited to religion

*psychotherapy → psychological healing methods

*absolutely believe in "science" → have absolute faith in "science"

*the rest of us → those who think otherwise/those who do not (believe in that way)

*下線部の英語訳だけでも100語を超えた。外国語学部とはいえ、受験生には相当に荷が重いとと思われる。

次の日本語の下線部(1)～(3)の意味を英語で表しなさい。

(1) 同質な社会でばかり生きるデメリットは、その中の価値観にどっぷり漬かってしまい、知らず知らずのうちに、それ以外の価値観をなかなか理解できなくなってしまうことです。 [中略]

(2) かぎられた世界、かぎられた価値観しか知らなければ、それ以外の世界やそこで暮らす人々の状況を想像するのは簡単でなく、自分の価値観ですべての物事を判断してしまいがちです。 (3) これでは、どんどん思考の幅を狭めてしまい、物事の本質を見極めるといいう状況からますます遠のいてしまいます。

だからこそ、同質な世界だけで生きることは避けるにこしたことはありません。意識的に異質な世界にどんどんかかわっていくべきです。

(伊藤 真『本質をつかむ思考法』)

[阿佐谷英語塾・解答例]

* 下線部以外の文は、あってもなくても、日本語の解釈に、したがって英語の表現に影響しない。

* 「同質な」homogeneous はレベルは高いが、必須の語彙。

* 本当に言い換えが必要になるのは、「どっぷり漬かって」だけだろう。

(1) One demerit of living only in a homogeneous society is to get deeply soaked in its values and unconsciously become unable to understand other values.

(2) To know just a small world and a narrow range of values makes it hard to imagine how another world and lives in it are going. As a result, one tends to judge everything based on one's values. (3) That increasingly narrows the range of one's thoughts and gets farther away from seeing the nature of things.

For this very reason, we should avoid living only in a homogeneous world and get involved in an unfamiliar new world consciously.

* (1) homogeneous スペリング訂正。

* (1) become unable to understand other values understand の脱落修正。

* get deeply soaked in its values → get so familiar with its values

* (2) To know just a small world ... → Knowing just a small world ...

* how another world and lives in it → how another world and its lives

* 英語は日本語より優れた言語だなどというのは、まったくの思い込みに過ぎないが、いわゆる「無生物主語構文」が、簡潔で明解な英語表現を可能にしているのは事実である。

2015年 前期・外国語学部

次の日本語の下線部(1)～(3)の意味を英語で表しなさい。

(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』)

[阿佐谷英語塾・解答例]

- * 文全体に下線が引かれているので、一見すると下線部和訳とする意味はないようにも思われるが、下線部単位という配点と採点のヒントにはなっている。
- * 日本語には明確な時制の区別が存在しない。「時」の解釈が一つのポイントである。
- * 日本語文のほぼ全部に渡って言い換え(和文和訳)が必要である。

(1) When he found dictionaries to be not necessarily almighty, Araki felt all the more attached to them, far from disappointed. Dictionaries did not fully cover all the necessary knowledge. However, this aroused a feeling that they did everything possible and gave him somewhat intense pleasure. (2) Their very imperfection allowed him to feel as if he realized the enormous effort and enthusiasm of those who had compiled them.

(3) At first glance, dictionaries seem impersonal collections of words, but someone did write all of the vast numbers of entry words, definitions, and examples through thorough consideration. What extraordinary perseverance! What unusual persistence in collecting and defining terms!

※to be not necessarily almighty → to be unable to answer all questions about words

※compiled → edited → produced

※impersonal collections → impersonal lists

※entry words – entries → items

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

※perseverance → patience

- * このレベルの、日本語文(小説の一節)の英語訳に対処できる大学受験生が、はたしているのだろうか。

[大手予備校の解答例]を次ページに掲載。

[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!

[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!

次の日本語の下線部(1)～(3)の意味を英語で表しなさい。

(1) 芸術というものは、あってもなくてもいいようなものだけ、それが心に泌(し)みるという人もいる。そういう人がいるから、私は生きていられるんです。私の絵など、この世にあってもなくてもいいんですから。

私の一本の線は、一生必要のない人がほとんどです。だけど、(2) 私の一本の線を、気持ちがすっとした、なんとなく見るたびに自分がいきいきとしてくる、というような気持ちで見てくれる人もいますでしょう。ごくたまには。

(3) 絵から、なにかを得たり、なにか考え方のヒントをもらえた、と思っている人がいるとしたら、というそれぐらいのことですよ。少しでも心動かされる人がいれば、描いた甲斐があると思いますね。

ですけど、そういうことが一切なくても、自分はやりたいことをやった、という満足が第一ですよ。人がどう言おうと、自分はこういうものを描きたかった、こういうかたちをつくりたかった、そういうものができれば、それでいい。

(篠田桃紅『百歳の力』)

[阿佐谷英語塾・解答例]

* (1) 「心に泌(し)みる」と(2) 「気持ちがすっとした」の言い換えは比較的平易。

* (2) 「なんとなく見る」なのか「なんとなくいきいきとしてくる」なのか。

* (2) 「というような気持ちで見てくれる」と(3) 「というそれぐらいのことですよ」をどう英語にするか。文構造に関わってくるので難。

(1) I think it matters little if there is art in our lives, but art touches some people's hearts/heartstrings. So I can continue to live (my life) as an artist. Without such people, it would not make much difference whether there are my works in this world or not.

A single line I draw is of no use for most people throughout their lives. However, (2) some might feel refreshed or somehow more lively every time they see one line drawn in my painting, even if it is not so often.

(3) If some think that they have got something or a hint of how to consider looking at my paintings, it is enough for me. If it moves some people, even a little, then I will find my effort rewarded.

However, if not so at all, most important is the satisfaction that I did what I wanted to. No matter what others say, I am just happy as long as I can paint or form what I desired.

* (2) は、実際の答案では、大文字で始めてピリオドで終わる。

* 書道家である筆者は、墨絵で抽象画を描く創作活動を、百歳を越えてなお続けている。

[A予備校・解答例1]

(1) People might not care if there were no pieces of art. However, there are some people who are deeply moved by them. That's why I can go on living.

(2) I'm sure that some people see one line in my picture and feel refreshed or feel somehow more lively every time they see it.

(3) I just hope there are some people who think that by seeing my drawings they have learned something or have been given a clue to a problem. If some people are moved by my work at all, then what I did was worth doing. I'm happy that I did what I did.

[B予備校・解答例1]

(1) Art is not strictly necessary to live, but there are people who say that it makes a deep impression on them. It is because there exist such art lovers that I can continue as an artist.

(2) Some may somehow feel happy or full of life whenever they see a particular line I have produced.

(3) I am happy when someone discovers something in my work, or gains some kind of new way to see things. If someone is moved, even a little, by one of my works, all my effort is worthwhile.

[C予備校・解答例1]

(1) Whether art exists or not, it does not seem to make so much difference, but there are some people who are heartily impressed with it. Just because there are such people in the world, I can continue to be an artist.

(2) There might be some people who feel refreshed when they see a single line I draw, or somehow get energy every time they see it.

(3) If there are any people who think they have got something from my painting, or have got some hints about how to think, I suppose it is all I can hope for from painting. If there is anyone who has been affected at all by my painting, I think my effort is rewarded.

次の日本文の下線部(1)～(3)の意味を英語で表しなさい。

(1)人はどういうわけか、年齢を重ねれば重ねてゆくほど、「童心に帰りたい」という本能が強まってくるようで、その本能を満足させるために趣味を持つのではないか。そんなふうにも思えてくる。

(2)無心になって没頭できるような趣味を持つ人には、若々しい人が多い。たぶん、そうやって、ちよくちよく童心に帰って遊んでいるから老け込むことがないのではないだろうか。

それはともかく、(3)年をとってから新しいことを始めるよりも、子供の頃に多少なりとも経験していたことを復活させるほうが、抵抗感なく、すーつとその世界に入り込むことができるだろう。また、その趣味を途中で投げだしてしまわないコツになるのではないだろうか。

子どものころ、だれでも、ときを忘れるほど夢中になったものがあるだろう。(いまさら)などと思わずにあのときの心のトキメキを思い出してみよう。

(斎藤茂太『笑うとなぜいいか?』)

[阿佐谷英語塾・解答例]

* 言い換え(和文和訳)の必要な部分と、必ずしも必要ない部分を区別して、部分的に逐語訳を試みる。

* (1)「童心に帰る」＝「子供のような心を取り戻す or 子供の頃に帰る」

(2)「無心になって」＝「夢中になって/何も考えずに or 無邪気に＝童心に帰って」 (3)「復活させる」＝「再び行う/再び始める」「抵抗感なく」＝「気楽に/容易に」

* (3)を英語の構文として成り立たせるにはかなりの工夫が要る。

(1) People's instinct to get back childlike innocence becomes stronger as they get older, and they have hobbies to follow this instinct. I do not know the reason, but it seems to be so.

(2) Many of those who have spare-time activities absorbing them look much younger than they are. They can stay young probably because they often play innocently like children.

(Anyway,) (3) Restarting something we experienced to some degree in childhood can help us get into the realm of the hobby more smoothly than starting a wholly new thing at an older age. (Moreover, this might be the key to following the pursuit without stopping it halfway.)

(As children, all of us would have had something we got so absorbed in/carried away with that we forgot the passing of time. Let us try to recapture that mental excitement.)

* このレベルの英作文にまともに対処できる大学受験生が本当にいるのだろうか。

[A予備校・解答例1]

(1) I don't know why, but the older people are, the more eager they seem to act and feel like children, and in order to satisfy this desire, many people pursue hobbies.

(2) People who have hobbies that they can fully enjoy look young. They don't age probably because they often play like children.

(3) Rather than starting a new hobby when you get older, you should repeat any experience you had as a child. If you do so, you will easily begin to enjoy the hobby.

[A予備校・解答例2]

(1) People somehow feel a stronger desire to go back to childhood as they get older. It seems to me that people have hobbies to satisfy this desire.

(2) Many of those who are sometimes completely absorbed in their hobbies look young. Probably they may be able to remain young because they sometimes play innocently like children.

(3) It's probably easier to enjoy a hobby which you used to have in childhood than it is to start doing something new when you are old. You can pursue that hobby without much difficulty.

[B予備校・解答例1]

(1) I think as follows: I don't know why, but as we get older we feel a strongly instinctive desire to be a kid again, and it is for the purpose of fulfilling that desire that we pursue a hobby.

(2) Among those adults who innocently enjoy a hobby are many people who look younger than they should. Perhaps, because they are playing as if they were children again, they don't grow old.

(3) We can enter smoothly into a hobby by starting again something we experienced, even if only a little, in our childhood, rather than take up an entirely new thing.

[B予備校・解答例2]

(1) It seems to me that people long to return to their childhood as they get old, and they begin to have hobbies in order to satisfy that desire.

(2) Many who are absorbed in their hobbies look very young for their age. I guess that it is because they often come down to a child's level and soak in the fun like a child.

(3) It may be much easier to immerse yourself in an activity that you were to some degree exposed to in childhood than try something new when you get old.

[C予備校・解答例]

(1) People's instinct to retrieve children's minds somehow seems to become stronger as they get older, and the reason they have hobbies can be that they just want to satisfy that instinct. Anyway, I feel this way these days.

(2) Many of those who have a hobby they can innocently get into look younger than they really are. It is probably because they often have fun as if they were children again that they can stay young.

(3) If you start again something you enjoyed in some way when you were a child instead of taking up a new hobby when you are older, I think you can get immersed in its world smoothly without feeling any resistance.

次の日本語の下線部(1)～(3)の意味を英語で表しなさい。

(1) 僕は本を楽しみたいという気持ちで、わくわくしながら開きます。少なくとも「この本、全然おもしろくなかった」と僕が誇らしげに言うことはありません。自分がおもしろさをわからなかっただけじゃないかと思うんです。自分が楽しみ方を間違えたのではないかと。

自転車に一度では乗れなかった僕が、何回も練習して自在に乗れるようになった。あの時の快感が忘れられません。だから、自分の才能を棚にあげて適当な発言はできない。どうせ読むなら、楽しむという指標において、本+自分の読み方の総合点では誰にも負けたくないです。誰よりもおもしろく読みたい。

(2) どれだけ腹が減っていても不味い飯は存在します。それでも、どんな店に行っても「不味い、不味い」と口癖のように言っている人に腹立ちませんか。そんなに自分が好きな店を見つけられないものかなと思います。好きな店の気配を嗅ぎわける嗅覚が育たないものかなと思うんです。お前は何回同じ過ちを繰り返せば気が済むのかと。

(3) 読書も同じで、徹底的に否定して批判して溜飲を下げるというスタイルをとっている人や、名作と呼ばれるものをこき下ろすことによって個性を出したい人もいて、それが気持ち良いならそれでいいんですけど。評論家じゃなくて、趣味の読書なら楽しんだ方が得だし自分のためにも良いと思うんです。(又吉直樹『夜を乗り越える』)
[阿佐谷英語塾・解答例]

* 下線部(1)「本を楽しみたいという気持ちで、わくわくしながら本を開きます」＝
「本を開くとき、本を楽しみたいという気持ちでわくわくしています」

* 下線部(2)「口癖のように言っている」＝「いつも言って(ばかり)いる」は平易。

* 下線部(3)「...溜飲を下げるというスタイルを取っている」は言い換えが必要。

* 下線部以外では第二段落の「楽しむという指標において」「本+自分の読み方の総合点では」は一般的な日本語表現ではないので、相当な言い換えが必要になる。

(1) When I open (the first page of) a book, I feel excited about enjoying the book. At least, after reading it, I never say proudly, "This book couldn't excite me at all." I think I couldn't understand how exciting it is; (I didn't know how to enjoy it.)

* When I open a book, I feel excited about enjoying the book.

→ I open a book feeling excited about enjoying the book.

(I could not ride a bicycle when I tried for the first time, but I attempted over and over again and, at last, got complete control of it. The pleasant sensation at that time, I will never forget. So I could not make irresponsible comments, putting aside lack of ability on my part. When it comes to reading, I want to be the best reader in what books to read and how to read them. I want to enjoy reading with more pleasure than anybody else.)

(2) True, a meal that does not taste good, however hungry we are. But don't you get angry with people always saying, "It tastes bad," wherever they go to a restaurant. I wonder how they cannot find one that serves a meal to their taste. (I wonder why they cannot develop a sense to tell such a restaurant; how many times on earth they have failed to do so.)

(3) This is true of reading. Some people feel good by bitterly criticizing books and entirely denying their worth, and others try to stand out by speaking ill of what we call great books. If they feel satisfied with this, I don't care. (But if you are a book lover, not a critic, to enjoy reading should bring more benefit and good to you, I think.)

[A予備校・解答例1]

(1) When I open a book, I feel excited and anxious to enjoy it. Afterward, at least I never say arrogantly that I didn't like the book. In my opinion people simply don't know how to enjoy the book.

(2) Indeed, however hungry you are, there are sometimes bad dishes. But don't you get angry to hear people in every restaurant they visit repeatedly say that it's bad. Is it really so difficult for them to find a favorite restaurant?

(3) The same thing can be said about reading. Some people satisfy themselves by attacking and criticizing books severely, while others try to express their personalities by finding every fault with what we call masterpieces. If that makes them happy, I don't mind.

[A予備校・解答例2]

(1) Whenever I open the first page of a book, I am excited, ready to enjoy reading it. I never say confidently, "This book is terribly boring." I rather think I cannot see what is really interesting about it.

(2) There is a meal you cannot enjoy, no matter how hungry you are. But if there are some people who always say in a restaurant, "The dish is terrible," you will probably be unhappy to hear them complain. I wonder how difficult it is for them to find a restaurant with dishes they like.

(3) This is true of reading. Some people don't feel satisfied until they have criticized a book bitterly, saying that it is worthless. Others attack a great work severely so that their ideas will seem unique. I have no complaints if they are happy doing so.

[B予備校・解答例1]

(1) I read books for the sheer joy of reading, so I always open a book with excitement. When finished with one, I never say triumphantly, "This book is not interesting at all." Rather, I tend to think it may have been my fault that I found it so.

(2) Of course, I cannot say "It's delicious!" about something that is horrible, no matter how hungry I am. Still, I am irritated by a person who always says, "This food is not to my taste," every time he or she goes to a restaurant. Is it so difficult for them to discover restaurants that can become their favorite?

(3) This is equally true of reading. There are people who enjoy a feeling of satisfaction by thoroughly criticizing or finding fault with a certain book, or who like to parade themselves by tearing apart books generally considered great. If doing so makes them happy, I guess it's okay.

[B予備校・解答例2]

(1) When I open a book, I feel excited, wanting to enjoy the story. After finishing with it, however, I never say proudly, "This book didn't interest me in the least." Instead, I feel I just hadn't been able to understand what was interesting about it.

(2) Some food tastes terrible no matter how hungry you are. Yet I feel angry with those who always complain about restaurant food, wondering if it is so difficult for them to find restaurants that offer food to their liking.

(3) The same thing is true with reading a book. There are people who reject and badly criticize a book and feel good about doing that, or who emphasize their personality through decrying a so-called masterpiece. If they are happy doing so, I don't care.

[C予備校・解答例]

(1) Whenever I open a book, I feel excited and want to enjoy reading it. At least I never complain proudly of not having enjoyed a book at all. I just feel I could not appreciate its real value.

(2) No matter how hungry you are, there is something that does not taste good. Even so, don't you feel irritated with someone who is always complaining of what they eat no matter what restaurant they eat at? I wonder why they have so much difficulty finding a favorite restaurant.

(3) The same can be said about reading. Some people get some satisfaction by utterly denying and criticizing books, while others try to be different by severely attacking what we call masterpieces. If they get a good feeling from that, there is nothing I can do.

次の日本文の下線部(1)～(3)の意味を英語で表しなさい。

NHKという大組織の中にも、私はその頃から孤独を楽しんでいた。

他の女性たちとはいうと、誘い合ってお茶を飲んだりご飯を食べに行ったり…。

(1)私はほとんど参加しなかった。つき合いが悪いと思われそうで、最初のうちは一緒に行っていたが、人の噂話ばかりで全く無駄な時間だと思えたからである。

そのうちに私がスタジオで何か書いていることに気づいたディレクターが、外部のライターに出していた仕事を、そんなに好きならやってみたらと回してくれたので、番組の台本書きの仕事も来るようになった。

多少つき合いは悪かったかもしれないが、そんな私を認めてくれる人もいた。

(2)普通の会社であっても空き時間の使いようで、一人の時間を確保することはできる。それが仕事への反省ややる気につながり、将来への夢を育ててくれる。

現在の仕事に全力をそそぐのはもちろんだが、その中でも空き時間を一人で考えることに使っていると、必ず将来につながる。

私の場合、とにかく物書きになりたいという夢があったので、空き時間はすすんでそのために使った。(3)それが他人の目に留まり、「夢のハーモニー」* のための詩や物語を書くことが出来、あれは誰の作品? と反響があると嬉しかった。それを続けているうちにある出版社から「面白いから本にしないか」という話が持ち込まれ、第一作が生まれたのだ。(下重暁子『極上の孤独』)

注 *著者がかつて関わったNHKのラジオ番組

[阿佐谷英語塾・解答例]

I worked for a large institution, NHK (Japan Broadcasting Corporation), but I preferred solitude to association with fellow workers.

Female co-workers would go to have tea or eat together after office.

(1) However, I seldom joined them. At first, being afraid fellow workers might think I was unfriendly, I went with them, but I found it just a waste of time because they did nothing but gossip.

Before long, the radio program director I joined noticed that I was writing something in the studio, and he encouraged me to write scenarios for the program. Instead of outsourcing them to freelance writers, he gave me some writing jobs, for he thought I was very fond of writing. So I began to work as a scenario writer besides routine work.

To be sure, I was a little bit not sociable, but some people, such as my superior, accepted the way I was.

(2) Even in an ordinary workplace, if you make good use of your spare time, you can find time to be alone. That allows you to reflect on your work, get inspired to do better jobs, and develop your dream for the future.

Of course, you have to focus on the task at hand, but at the same time, spending your free time thinking by yourself is no doubt beneficial to your future.

I dreamed of becoming a writer at any rate, so I willingly spent my spare time writing something. (3) It caught others' eye, and this enabled me to write poems and stories for a radio program, 'Dream Harmony.' I was pleased to know there were responses from listeners asking, "Who wrote them?" When I continued writing them for some while, a publishing company interested in my works offered to publish them as a book. My first book was born in this way.

[A予備校・解答例1]

(1) I rarely went to take tea or eat with any female coworkers. At first, I went with them, afraid that they might think me unfriendly. However, they were only gossiping about other people, so I concluded it was a waste of time to be with them.

(2) Even in an ordinary office, it is possible to be alone if you use your free time wisely, and this allows you to think carefully about the jobs you have done and makes you feel more eager for work. You can also do something to make your dream come true for the future.

(3) Other people noticed my efforts, and this enabled me to write poems and stories for Harmony of Dreams. I was very happy when I heard some listeners had asked whose work it was. While doing such things for some time, I came across a publisher who told me that my works were very interesting and proposed that I collect them into a book. That was how my first book was published.

[B予備校・解答例1]

(1) I rarely took part in such gatherings. This is because, when I went to them, participants were always gossiping about others. I considered this a waste of time, though, at first, I continued to participate in them for fear of being viewed as unsociable.

(2) Time spent alone can be assured if you know how to make the best of what free time you have in any work place. Such 'me-time' helps you reflect upon your worklife, or stimulates enthusiasm and dreams of your future.

(3) It attracted others' attention and I was allowed to write poems and stories for a radio program called "Dream Harmony". These efforts drew a response and I felt glad when I heard some people ask, "Who wrote this?" As I continued, at some point, a publisher said, "They are interesting. Let's have them published in book form." Thus, my first book emerged.

[C予備校・解答例]

(1) I rarely joined them. At first I went with them, for I was afraid they might think I was not sociable, but I found it quite a waste of time because they did nothing but gossip.

(2) Even in an ordinary workplace, it is possible to spend your time alone by making the most of your spare time. This enables you to reflect on your work or get motivated, so that you can develop your dream for the future.

(3) Someone noticed what I was doing and gave me a chance to write poems and stories for a radio show, "Harmony of Dreams". I was pleased when I got a response from listeners, asking who wrote them. As I was doing things like this, a publisher showed interest in my work and offered me a chance to publish my works as a book, which is how I had my first book published.

次の日本文の下線部(1)～(3)の意味を英語で表しなさい。

(1) 思考は「動かす」ことが必要です。動かすためには刺激がなければならない。自分ひとりの頭の中で考えを深めるのは難しいことです。多くの小中学校で、「いまから15分でこれこれの問題について考えてください」というように「考える時間」をつくったりしますが、たいていは最初の1分しか考えていません。(2) あとは全然違うことを考えています。思考が行き詰まってしまう。そこで「対話」が必要になるのです。

(3) ある考えに対して、ちょっと違う考えをぶつけられれば、次の考えに進むことができます。矛盾をどうにかしようと思いを働かせられるのです。

(齊藤孝『読書する人だけがたどり着ける場所』)

大学生の50パーセント以上がいっさい本を読まない、というデータが引用されているが、「読書する人」の減少は、IT化と共に加速されてきた時代の趨勢である。

[阿佐谷英語塾・解答例]

* 下線部(1)の「動かす」、下線部(2)の「思考が行き詰まってしまう」、下線部(3)の全体、をどう表現するか。

(1) It is sometimes necessary to change your thinking, but it needs outside stimulation. For it is no easy matter to think deeply within your mind. In many elementary and junior high schools, teachers ask students to think about a problem for as long as fifteen minutes. However, most of them think about it for just a minute. (2) For the rest of the time, they think of entirely different things because they cannot concentrate on thinking about a given question. So they need to dialogue with other students.

(3) When you meet another way of thinking, you can deepen your thought because you consider what causes the difference.

[A予備校・解答例1]

(1) An idea needs to be developed. However, you can't develop it without outside stimulation. It is difficult to develop an idea in your mind.

(2) For the rest of the time, most students are thinking about something completely different. They can no longer think about the problem by themselves, and then need to talk with another person.

(3) If you can collide your thought with someone else's, you can make your thought more advanced because you thought hard to deal with the collision.

[B予備校・解答例1]

(1) It is necessary to "shift" your thinking from one point of view to another. In order for it to "shift", some kind of stimulation is needed. It is difficult to deepen a thought using only your own head.

(2) They think about other things during the rest of the time and can't deepen the original thought. A thought needs "dialogue" with another thought.

(3) If an idea is challenged by an alternative one, the mind moves to a new idea. Within this process, you use your thinking to try to resolve the contradiction.

[C予備校・解答例]

(1) In order to think about something, you need to make your process of thinking get started. However, you cannot make it get started without something that stimulates it. It is difficult to deepen your thoughts unless they are stimulated by something outside of you.

(2) For the rest of time, the students are thinking about things totally different. They get stuck and cannot keep thinking about the required topic. In such a situation, you need a "dialogue."

(3) If you have your idea challenged by some different idea, you can get going on to the next step of thinking. Trying to resolve the contradiction activates your thinking process.