



2025 年度 直前講習会

東大京大英語

英文解釈最終チェック②

〔試験に狙われる構文〕

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§ 1. 問題編

(1) According to some of the most distinguished <<東京外国語大>>

解答時間 25 分

次の英文(1)(2)の下線部を和訳しなさい。

(1)According to some of the most distinguished and thoughtful students of the mind, one of the most devastating and damaging things that can happen to anyone is to fail to fulfil his potential. A kind of gnawing emptiness, longing, frustration, and displaced anger takes over when this occurs. Whether the anger is turned inward on the self or outward toward others, dreadful destruction results. Yet, how man evolved with such an incredible reservoir of talent and such fantastic diversity is not completely understood. (2)Man is not nearly enough in awe of himself, possibly because he knows so little and has nothing to measure himself against.

*gnawing 心をさいなむ

(2) Mankind can hardly be too often reminded that 《大阪大》

解答時間 15 分

次の英文の下線部を和訳しなさい。

Mankind can hardly be too often reminded that there was once a man named Socrates between whom and the legal authorities and public opinion of his time there took place a memorable collision. Born in an age and country abounding in individual greatness, this man has been handed down to us by those who best knew both him and the age as the most virtuous man in it.

(3) Often there is a fine bloom about a first novel ≪東京医科歯科大≫

解答時間 30 分

次の英文の下線部(1)(2)を和訳しなさい。

(1)Often there is a fine bloom about a first novel which its writer never quite achieves again, however more expert he becomes in technique, or more nearly universal in his sympathies. Perhaps this is because novelists are apt to write with less calculation in their early books, putting into them more of their first lively and unpremeditated impressions of the world (2)Readers come away with the feeling that a part of real life has been directly revealed to them, without the complicated shades of forethought and afterthought that are to be found in the maturer and more reflective masterpieces of fiction.

(4) If every human being but one on the face 《神戸商科大》

解答時間 30 分

次の英文の下線部(1)(2)を和訳しなさい。

(1)If every human being but one on the face of the earth were well-fed and in good health, the ideally imaginative person would not be able to sleep quietly in his bed for the thought of the one child, on the other side of the world perhaps, dying of starvation. Fortunately, no one could have an imagination like this, but we have all got some share of it and there are times when (especially in this twentieth century of ours) the individual feels he would be much happier if he had no imagination at all. (2)To read a great novel is to get the dying battery of the imagination recharged, and that is what most of us, out of a kind of self-defence, are refusing to do. It means not only that we are less sensitive to other people's distress, it also means we lose our sense of wonder, our ability to climb the mountains of the spirit and shout for joy.

(5) My first indication that food was something <<東京大>>

解答時間 25 分

次の英文の下線部(1)(2)を和訳しなさい。

(1)My first indication that food was something other than a substance one stuffed in one's face when hungry — like filling up at a gas station — came after fourth-grade elementary school. It was on a family vacation to Europe, on the Queen Mary, in the cabin-class dining room. There's a picture somewhere: my mother in her Jackie O sunglasses, my younger brother and I in our painfully cute cruisewear, boarding the big Cunard ocean liner, all of us excited about our first transatlantic voyage, our first trip to my father's ancestral homeland, France.

It was the soup.

It was *cold*.

(2)This was something of a discovery for a curious fourth-grader whose entire experience of soup to this point had consisted of canned soup. I'd eaten in restaurants before, sure, but this was the first food I really noticed. It was the first food I enjoyed and, more important, remembered enjoying.

(6) This is a book about the fate of American colleges and universities. 《愛媛大》

解答時間 15 分

次の英文の下線部を和訳しなさい。

This is a book about the fate of American colleges and universities, institutions on a path to *marginal roles in a much different world than they are designed for. The story of higher education begins with an understanding that it is not *monolithic. It will make much of what I have to say about universities easier to understand if I explain a few things about academic life — what motivates academics, how they view each other, and most importantly, how they view anyone outside the university. The gears and levers of a modern university are hidden from public view by a curtain, and I want to help you peek behind it.

(注) marginal:周辺の・あまり重要でない monolithic:一枚岩の・画一な

(7) In some mysterious way woods have never seemed to me

解答時間 30分

次の英文の下線部(1)(2)を和訳しなさい。

Younger people, generation after generation, but especially after World War II, often seem to their elders to have lost all moral *fiber and become ethically loose and wildly eccentric. One cannot tell how far this drift from older Japanese norms toward individual self-expression will go.

Still, to the outside observer, older attitudes and ways appear to remain strong. The American picture of the college radical becoming in time the grey-flanneled corporation executive is even truer of Japan, though there the costume might more properly be described as the dark blue suit. (1)Even the word “individualism” (*kojin-shugi*) is still an ambivalent word in Japan, as it has been ever since the first contacts with the West, suggesting as it does to the Japanese selfishness rather than personal responsibility. (2)Recent college students, in groping for the concept of individual self-expression, often bypassed “individualism” in favor of the word “subjectivity” (*shutaisei*), in the sense of one being the active subject rather than the passive object in one’s life.

(Edwin O. Reischauer: The Japanese)

*fiber 資質

*grey-flanneled グレーのフランネルの服を着込んだ

読解編

次の英文を読んで、以下の設問に答えなさい。

The energies of the conquest of North America were many. The Native Americans did not possess ocean-going ships like those that appeared in their harbors, or domesticated animals such as the colonists yoked to plows and put on treadmills, or metal tools and weapons, or mills driven by wind or water. Each of these technologies gave settlers a decisive advantage. Yet the Native Americans were not impoverished, and from their own point of view they did not lack the horse, or metal, or mills. Rather, they had evolved another way to live. ^(A)Even when they had acquired some of these new energy sources, they did not feel a need to mimic the invaders' settlements and landscapes.

The energies of conquest were not merely more efficient technologies. The European settlers used technological advantages for personal benefit. They viewed the land as a source of commodities — as raw material waiting for transformation. Although the psychology of the settlers varied considerably according to class, religion, and nation of origin, most of them shared a set of beliefs that led to expansionism. They believed in the Biblical injunction to be fruitful and multiply, and they believed that they were to use their talents to the maximum to develop the land, which divine providence had placed in their hands. They saw the Native Americans as heathens who had failed to utilize the New World, which to Europeans seemed a wilderness. The technological differences between Native and European cultures appeared to demonstrate the superiority of the newcomers. Machines increasingly would become the measure of man, and the very energies of conquest seemed to justify the victory.

The Native Americans were, for the most part, not nomadic hunters but farmers. They built cities, including one near present-day St. Louis with a population of 10,000. They also engaged in sizable construction projects, such as a 7-mile canal in Florida, hundreds of large mounds, and several pyramids. Everything they built was built by human muscle power; the horse and the ox were unknown to them until the Spanish conquest of Mexico in the early sixteenth century. Native Americans commanded less energy and intruded less on the environment than Europeans.

^(B)Aside from such broad generalizations, Native Americans cannot be discussed as a single group, nor can their varied cultures fairly be considered within such modern European categories as “production” and “consumption.” Early anthropologists attempted to discuss them in functionalist economic terms, but such approaches have rightly fallen into disfavor. Native Americans engaged in trade but did not maintain a market economy; ^(C)their objects

did not have abstract monetary value. When Lewis and Clark reached the Columbia River, their provisions were gone and they wanted to trade for dried salmon, which the local tribes had in abundance. But at first the Native Americans were reluctant; in their scheme of things, food could be exchanged only for other kinds of food. These fishermen did not think in terms of commodities.

Native Americans also held a different conception of the land than Europeans. In New England, for example, they recognized a temporary right of individuals or groups to use land but not absolute individual ownership. Likewise, individual fishermen on the Columbia did not own salmon grounds. Though it is difficult to generalize about the many tribes, Native Americans had well-developed methods designed to reap benefits from the various habitats of North America. Intricate irrigation systems were constructed in the Southwest, and the Iroquois practiced crop rotation. Without the horse or the wheel, (D)the Native Americans' agriculture was less intrusive than that of the Europeans; however, it sustained them for millennia. Native Americans, like human beings everywhere, invented and used many tools, including baskets, spears, bows and arrows, hoes, snowshoes, and traps. America was not virgin land when the Europeans arrived; it was a homeland that had been shaped by indigenous cultures. Indeed, many of the first fields cultivated by the English had been cleared by Native Americans.

設問(1) 下線部(A)の意味を, these new energy sources の具体的な内容を明確にして, 日本語で表しなさい。

設問(2) The European settlers の目には, the Native Americans はどのように映ったと述べられているか, 日本語で説明しなさい。

設問(3) 新大陸を前にして the European settlers は, 自らの使命をどのようなものと考えていたと述べられているか, 日本語で説明しなさい。

設問(4) 下線部(B)の意味を日本語で表しなさい。

設問(5) 下線部(C)の具体例として本文中に挙げられている出来事を, 日本語で説明しなさい。

設問(6) 下線部(D)について, なぜこのように述べられているのか, 理由を挙げながら, その意味するところを 80 字程度の日本語でわかりやすく説明しなさい。

白文

- (1) According to some of the most distinguished 《東京外国語大》

According to some of the most distinguished and thoughtful students of the mind, one of the most devastating and damaging things that can happen to anyone is to fail to fulfil his potential. A kind of gnawing emptiness, longing, frustration, and displaced anger takes over when this occurs. Whether the anger is turned inward on the self or outward toward others, dreadful destruction results. Yet, how man evolved with such an incredible reservoir of talent and such fantastic diversity is not completely understood. Man is not nearly enough in awe of himself, possibly because he knows so little and has nothing to measure himself against.

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Often there is a fine bloom about a first novel which its writer never quite achieves again, however more expert he becomes in technique, or more nearly universal in his sympathies. Perhaps this is because novelists are apt to write with less calculation in their early books, putting into them more of their first lively and unpremeditated impressions of the world Readers come away with the feeling that a part of real life has been directly revealed to them, without the complicated shades of forethought and afterthought that are to be found in the maturer and more reflective masterpieces of fiction.

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we have all got some share of it and there are times when (especially in this twentieth century of ours) the individual feels he would be much happier if he had no imagination at all. To read a great novel is to get the dying battery of the imagination recharged, and that is what most of us, out of a kind of self-defence, are refusing to do. It means not only that we are less sensitive to other people's distress, it also means we lose our sense of wonder, our ability to climb the mountains of the spirit and shout for joy.

(5) My first indication that food was something 《東京大 O》

My first indication that food was something other than a substance one stuffed in one's face when hungry — like filling up at a gas station — came after fourth-grade elementary school. It was on a family vacation to Europe, on the Queen Mary, in the cabin-class dining room. There's a picture somewhere: my mother in her Jackie O sunglasses, my younger brother and I in our painfully cute cruisewear, boarding the big Cunard ocean liner, all of us excited about our first transatlantic voyage, our first trip to my father's ancestral homeland, France.

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§ 2. 解答編

(1) According to some of the most distinguished 《東京外国語大》

① 一部のきわめて著名で思慮深い心理学者の説によると、どんな人の場合にも起こる可能性があるのだが、何よりも心を荒廃させ傷つけることの一つは潜在能力を十分に発揮できないことである。そのような事態になると、一種の心をさいなむ虚脱感、あこがれ、欲求不満、八つ当たりの怒りなどが強くなる。その怒りが内面的に自己に向けられても、外面的に他人的に向けられても、結果としてひどい破壊が生じる。しかし、人間がそのような信じられないほどの才能の蓄積とすばらしい多様性をそなえて、どうして進化してきたのかという点はよくわかっていない。

② 人間が自己を恐れる心がまだ十分とはいえないのは、おそらく知識がきわめて不足で、自己を何かと比較して評価するものがないからであろう。

(2) Mankind can hardly be too often reminded that 《大阪大》

人類はかつて時の司法当局や世論とのあいだに特筆すべき一大衝突をかもし出したソクラテスという名の人物がいたということを、いくらたびたび想起しても、おそらく過ぎることはないだろう。この人(ソクラテス)は個人の偉大さに富む時代と国に生まれ、彼とその時代をその時代での最も有徳の人として知る人たちによって今日のわれわれに受けつがれてきたのである。

(3) Often there is a fine bloom about a first novel 《東京医科歯科大》

① 作家の技術がどんなにうまくなろうと、世の中に対する作家の理解がどんなに普遍的なものに近づこうと、作家が決して二度と達成できないすばらしい美しさが、越女作にはしばしばあるものである。おそらくこれは小説家が初期の作品では後の作品ほど計算をしないで、世の中の最初の生き生きとした、そしてあらかじめ考えたのではない印象を作品の中に書き入れる傾向があるためであろう。

② 初期の作品より円熟したそしてよく計算された小説の傑作に見られる、事前の考慮や再考といった複雑な色合いがなく、なまの人生の一部が直接自分に示されたという気持ちをいだいて読者は作品を離れる。

(4) If every human being but one on the face 《神戸商科大》

① もし全地球上で 1 人を除いてすべての人間が栄養十分であり、しかも健康であったとして、本当に想像力に富む人間であったなら、あるいは地球の反対側に住んでいるかもしれないその 1 人の人の子が餓え死にすることを思って、安らかに眠ることもできないであろう。幸いなことに、これほどの想像力を持つことのできる者はいないが、それにしても、われわれはみんな想像力のある程度は持ち合わせており、(特にわれわれの住んでいるこの 20 世紀では)想像力がぜんぜんなければもっともっと仕合わせであろう、と個人が感じる時もあるのである。

② 偉大な小説を読むことは、枯れかけている想像力の電池を再充電させることであるが、それは、一種の自己防衛からたいていのわれわれがやりたがらないことである。ということは、われわれが他人の苦しみに対してますます鈍感になっているだけでなく、驚きの感覚、つまり精神の山に登り歓びの叫び声をあげる能力を失っているということでもあるのだ。

(5) My first indication that food was something 《東京大 O》

① 食べ物は、ガソリンスタンドで(ガソリンを)満タンにするように、お腹がすいたときに口に詰め込むもとは違うものだということを初めてなんとなく私にわからせてくれる出来事が、小学 4 年生の時に起きた。

それは、休暇で家族でヨーロッパへ出かけたクイーンメリー号の特別 2 等室用の食堂でのことだった。どこ冠その写真がある。母はジャッキー・オー型のサングラスをかけ、弟と私は見ていられないほどかわいらしいクルーズ用の服を着こんで、キュナード汽船の大型遠洋定期船に乗り込んだ。みんな、初めての大西洋横断の船旅、つまり、父の故国フランスへの初めての旅に興奮していた。

それはスープだった。

それは冷たかった。

② それまで飲んできたスープと言えどもっぱら缶詰のスープだけという好奇心旺盛な 4 年生にとっては、これはちょっとした発見だった。もちろん、前にレストランで食事をしたことはあったが、これは、私が初めて本当の意味で意識した食べ物だった。これは楽しめた初めての食べ物だったが、それ以上に重要なのは、襲しんだことを記憶している初めての食べ物だったことだ。

(6) This is a book about the fate of American 《愛媛大》

これはアメリカの単科大学と総合大学、つまり想定されているのは非常に異なった世界で、さほど重要ではない役割への道を歩んでいる教育機関の運命について書いた本である。高等教育の話はそれが一枚岩ではないことを理解するところから始まる。私が研究生活について少しばかりの問題点――大学教授は何を動機としているか、彼らはお互いをどのように見ているか、そして最も重要なことだが、彼らが大学の外の人をどのよ壇ているか――を説明すれば、それによって私が大学について言わなければならないことの多くが理解しやすくなるだろう。現代の大学を動かすギアとレバーはカーテンによって一般の人々が見えないように隠されており、私はあなた方がその背後をのぞき見る手助けをしたいのである。

(7) In some mysterious way woods have never seemed to me

青年層の人達は、代々にわたって順次、といってもことに第二次大戦以後のことだが、年配層の人達の眼からは、道徳的資質を全く喪失し、倫理的な面でだらしがなく、ひどく常軌を逸してしまっていると見えることが多い。この、旧来の日本的道徳規範から逸脱して自己の人的個性表現を求めようとする風潮が、この先どこまで進行して行くことになるのかは、われわれには解らない。

しかしながら、われわれ外から観察する外国人の眼には、日本の旧来の生活態度や慣習はいまだに根強く残存しているように見える。過激派大学生が、いずれ時がたてば、グレーのフランネルの服を着込んだ会社重役におさまっているという図は、いかにもアメリカの社会に見られる特徴的な情景なのであるが、これが日本にあってはなお一層典型的に見られる情景なのである。もっとも、あちら日本では、その重役の衣装は、濃紺のスーツと言った方が恐らくもっとぴったり一来る描写であろうが、①日本では、「個人主義」という言葉ですら、西欧世界と初めて日本が接触した時以来ずっとそうだったのだが、現在でもなお、2重の意味をもつあいまいな言葉のままである。この語は日本人には、個人の責任というよりはむしろ、わがままというニュアンスが現に含まれているためである。②最近の日本の大学生達は、自分個人の個性表現という考え方を模索しつつあって、「個人主義」という語は避けて、「主体性」という言葉を好んで使いたがる。自分の人生においては、自分という人間は消極的客体ではなく、むしろ積極的な主体なのだという意味で、「主体性」という語の方を好むわけである。