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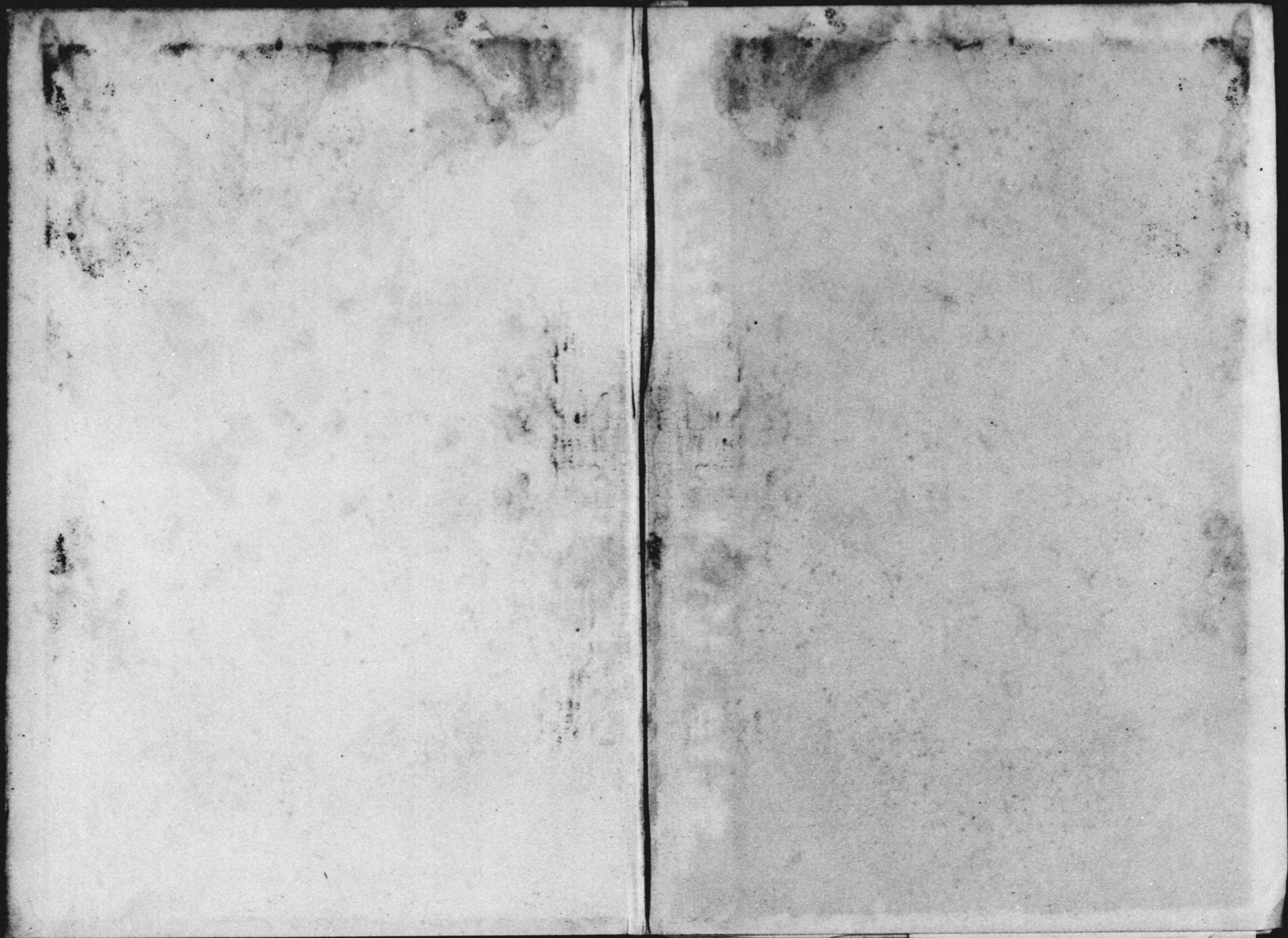
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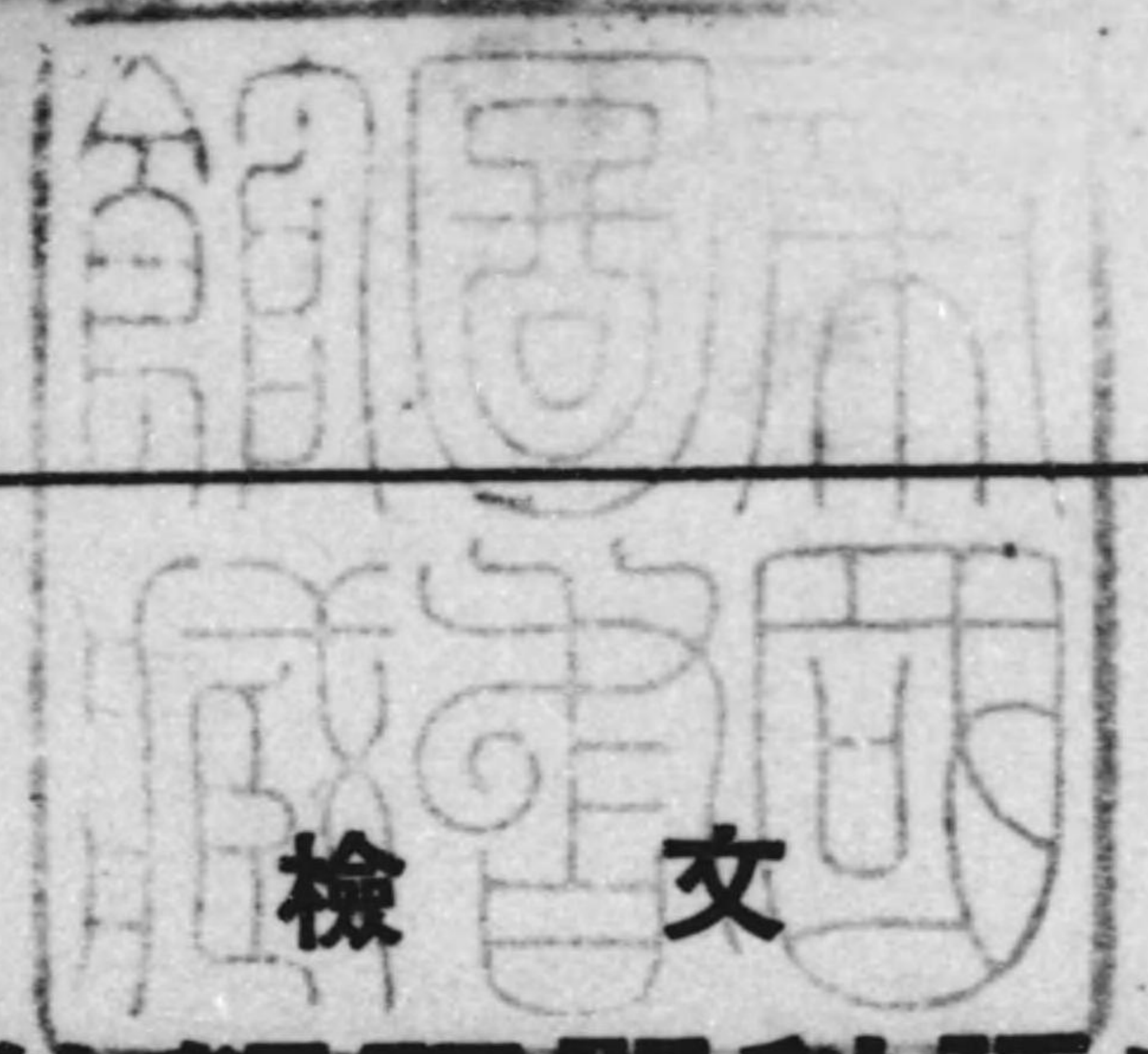
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檢 文

英 語 科 問 題 解 答 集

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大 同 館 藏 版



INTRODUCTION

There is a consensus of opinion among those versed in linguistic science that one's command of a foreign language is incomplete unless he can speak and write it with a fair degree of ease and correctness as well as understand it when it is read or spoken. If the latter or receptive side of linguistic accomplishment may be described as passive, that of speaking and writing must be termed the active or productive side. If the passive side helps us in importing a foreign civilization, the active side enables us to make ourselves better understood abroad. Of the two branches of the productive side, speaking should in reality form the basis of writing or composition, since, with only a few notable exceptions, they alone can write idiomatically in a foreign language who can speak it with tolerable ease.

From the viewpoint of practical application, on the other hand, the very first place of honour must be given to the ability to understand a written foreign language. Witness how our doctors have in the past depended upon written German as the sole medium by which to obtain first-hand knowledge of the latest advances in European medical science, and remember how very few of them have been known to be adept

INTRODUCTION

in German conversation. Our engineers, of whom only a few speak English, have made the most of English and American books and magazines in their effort to gain information, both theoretical and practical, concerning the several branches of engineering science. We cannot over-emphasize the influence of English upon our daily life, but the curious spelling-pronunciations in which our borrowings abound show how much more we owe to written than to spoken English. I am not, of course, trying to demonstrate the advantages of written over spoken English to a Japanese student. Indeed, I am one of those who keenly deplore the general neglect of the oral side of language acquisition in this country. But we cannot shut our eyes to the plain fact that a Japanese has much fewer chances of making practical use of spoken than of written English, and that in his daily life the ability to understand written (and spoken) English is of much greater and more immediate value to him than the ability to speak or write it.

This in a measure explains the general indifference of Japanese students to English speaking, and the poor results obtained at conversation classes. But the teachers themselves cannot easily escape their share of blame, considering the uninteresting manner in which such classes, if given at all, seem to be conducted.

INTRODUCTION

This is, however, only by the way. And in reply to those who object to the teaching of conversation on the ground that our secondary schools are not intended for the training of professional interpreters, I have but to remind them that the importance which we attach to the spoken language is not due to a desire to make all pupils adept in conversation, but to our recognition of the principle that only those who can speak a language with moderate ease will truly understand the idiom of it. How can a man who has hardly grasped its idiom be said to understand a language fully? By "the idiom" I do not mean a collection of the most baffling *idioms* of a language, such as those which a Japanese student cramming for an entrance examination desperately tries to commit to memory by dint of sheer repetition. I mean by it "the general grammatical character of a given language," i. e., the *habit* or *genius* of it. Without a mastery of this spirit, one cannot understand a foreign language thoroughly, whether it is written or spoken; and how much more hopeless is the position of him who tries to write or speak it without this equipment! This is why good linguistic instructors never miss an opportunity to drive home to their pupils the wisdom of due co-ordination among the different branches of mental activity in language study, known as ear-training, reading,

INTRODUCTION

grammatical exercises, conversation, and composition. The neglect of any one of these always results in a one-sided grasp of English. No one even thinks of neglecting the second kind of linguistic effort, namely, reading; with many teachers indeed the principal object of their English classes is to give the students the ability to read books and magazines written in English. And such teachers generally consider grammar indispensable, though the kind of grammar which they set great store by is sometimes of little practical value, attaching as it does excessive importance to its historical aspects and to forms and inflections now out of general use. The tendency to make light of ear-training and conversation has produced students who get suddenly dumb before foreigners, to say nothing of their more serious weakness—their failure to grasp the genius of the language.

And now we come to the last kind of linguistic exercise. English composition is compulsory in most secondary schools, and also in many schools of higher grades. But the results obtained from such exercises, imposed on the students who are not taught to speak English, may be more easily imagined than described. The exercises, moreover, are usually arranged on cut-and-dry grammatical lines, so that the students not only feel themselves constantly under a certain strain

INTRODUCTION

as to correctness, but can gain little artistic pleasure by the satisfaction of their creative instinct. What is still more objectionable about those composition drills is that they are not exercises in original English composition. The pupils are not even allowed to write short sentences of their own upon models furnished by the instructors or the compilers of the text-books, nor to amuse themselves by filling blanks, answering questions, converting one type of sentence into another, and the like. They are required to convert into English, word for word, uninteresting Japanese sentences "made" by the compilers expressly for the purpose of literal translation. That English sentences, or sentences in any language whatsoever, written under conditions so unnatural, should sound stiff and unidiomatic, need cause no surprise. But as English is not my native tongue, I cannot claim to be a reliable judge of English prose. Let me, therefore, quote a better authority. In a personal letter to me Mr. Thomas Faucette, of the Fukuoka Koto Gakko, writes: "I have never yet seen a student who could put Japanese into anything like decent English. To what end is translation tested then? Would not paraphrasing or composition help the higher schools to find the most promising students in language?"

A thorough reform in English teaching—a reform

INTRODUCTION

based upon the latest results of linguistic research and pedagogic experience—is indeed an imperative necessity, but conservative influence is even stronger in educational circles than elsewhere, and there is no prospect of sweeping changes being effected in the near future. What the average middle-school teacher can do under these circumstances is to make the best of a bad job. In more explicit terms, he must himself strive to become an able translator, well qualified to lead his pupils on the difficult path. Mr. Miyamoto, who has for years taken a keen interest in this laborious art of translation, seeks in the following pages to offer to such aspirants his own specimens of translation from Japanese into English and *vice versa*, using as his materials the papers used in the local examinations of candidates for middle-school teachers during the last twenty years. Although I do not agree with him as regards the importance and value of translation in language acquisition, I am glad to find him in complete accord with my views concerning the superiority of the free to the literal method of translation. Instead of allowing himself to be handicapped by the mere words of the original, as one is only too apt to be, he has constantly endeavoured to get hold of, and to express, the spirit of it. Where he seemed to have strayed far from this guiding principle, I did not hesitate to remind him of it, nor did he ever betray any re-

INTRODUCTION

luctance to follow my advice in such matters.

But I cannot conclude without a word of warning to all who seek proficiency in English composition. Notwithstanding Mr. Miyamoto's repeated rejoinders, I stand firmly convinced that, with some remarkable exceptions, no amount of mere translation drill can by itself ensure sound progress in the writing of English. This statement, however, must not be taken to imply that I object to all forms of translation regardless of their objects, for translation as a means of the international exchange of thoughts and sentiments has its full justification for existence. What I do mean is that as a method of language study it is far from recommendable. Let us, therefore, try to hear much, read much, speak much, and write much in English, without excessive attention to the question of equivalence between the words and phrases of the two languages. For then, and only then, will the ability to translate Japanese freely into good English follow as a matter of course, or rather as a natural by-product. Free translation, it should be remembered, is certainly more akin to original composition than is *verbatim* rendering, and only in free translation and original composition may there be found any room for idiomatic English and creative pleasure.

M. G. MORI.

Hadzu Hospital, near Yokkaichi,

May 19, 1929.

序

本書は大正元年度より昭和四年度に至る、文檢（正しくいへば、文部省施行、中等學校教員檢定試験）英語科豫備試験と、その試譯と、註釋と、異譯例、及び同期間中の本試験問題の一と通りを收め、これに受験上の參考事項を附録としたものである。

顧るに、もう五、六年も前のことであつたらう。さる受験者から、初めて英語科の豫備試験問題を見せて貰つたことがある。當時自分は、實業界に勤務してゐたことゝして、この方面の試験には全く門外漢であつたものゝ、それだけその試験問題を興味深く感じたのである。で、勤務の暇々を偷んでは、その和文英譯などを自ら試みて徒然を紛らはしてゐた。これを見た友人で、學校に勤務して居る連中からは、いつそ纏めて上梓してはなどと、煽てられたものだが、自分はもと々々道樂でやつたまでのことだから、全く聞きながしにしてゐた。

ところが、どうした風の吹き廻はしか、昨年から、自分も亦學校に勤務することになつた。と同時に、從來に比較して豊富なる餘暇に恵まれて來た。それで、當時既に大分纏まつてゐた和文英譯の試譯のほか、英文和譯の試譯にも着手した。そして、いつそ纏めるものならば、初回から、最近に至る豫備試験問題の全部に對して解を試みたいといふ慾が出た。爾來圖書館に通ふやら、古本屋を漁るやらで、古い問題の蒐集に努めたが、遺憾至極には、明治年間の問題は偶に見つかつても、誤植が多くて、どうにも仕末がつかず、遂に諦めて、大正元年以降

最近に至る試験問題だけを材料とすることに決心した。で、その以後、連日連夜、辭書と参考書の首引きで、筆を運ばした結果、漸く去る三月の下旬に脱稿することが出来たのである。

脱稿に至るまでの間、數氏の親友は直接、間接に多大の聲援を寄せて來られた。尙ほ難事とする和文英譯の試譯に對しては、畏友、伊勢路の森氏を煩はして校閲を願つた。尤も自分の不明に因るか、譯文の上では、同氏と相合はぬ點もかなりあつた。いづれにせよ、脱稿に向つて、各氏の寄せられた熱誠なる聲援に對して衷心感謝して居る。

豫備試験問題の試譯に加へて、本試験問題の解答を試みたいのも亦山々希望するところであつたが、何分英語科の本試験は、他科目と異つて多種多様、その全部を終へるには、可なり長日月の勞を要することであり、且つ一小冊子に纏めることは頗る困難でもあるやうな事情で心ならずも、これは見合せることにした。

本書出生の由來は、先づ前述の通りであるが、淺學菲才の悲しさには、自分の試譯に於て、誤謬も間々存することゝ思ふ。之に對して、讀者諸賢は御教示を吝まれざらん事を切望する。

同時に今後の受験者に對して、本書が多少なりとも、その合格に資することを得ば、自分の満足はこれに過ぎぬのである。

己巳水無月上浣

筑紫の山里、葉がくれの草庵にて

譯 註 者 識

目 次

INTRODUCTION.....	頁 i
序.....	vii
豫備試験問題とその解答	
第二十六回 大正元年度.....	1
第二十七回 大正二年度.....	9
第二十八回 大正三年度.....	16
第二十九回 大正四年度.....	26
第三十回 大正五年度.....	35
第三十一回 大正六年度.....	44
第三十二回 大正七年度.....	54
第三十三回 大正八年度.....	62
第三十四回 大正九年度.....	71
第三十五回 大正十年度.....	80
第三十六回 大正十一年度前期.....	89
第三十七回 同 年度後期.....	98
第三十八回 大正十二年度前期.....	109
第三十九回 同 年度後期.....	118

	頁
第四十回 大正十三年度前期.....	128
第四十一回 同 年度後期.....	136
第四十二回 大正十四年度前期.....	146
第四十三回 同 年度後期.....	156
第四十四回 大正十五年度前期.....	167
第四十五回 同 年度後期.....	178
第四十六回 昭和二年度.....	189
第四十八回 昭和三年度.....	200
第五十回 昭和四年度.....	210

本 試 験 問 題

第二十六回 大正元年度.....	223
第二十七回 大正二年度.....	225
第二十八回 大正三年度.....	226
第二十九回 大正四年度.....	229
第三十回 大正五年度.....	231
第三十一回 大正六年度.....	232
第三十二回 大正七年度.....	233
第三十三回 大正八年度.....	234
第三十四回 大正九年度.....	235

	頁
第三十五回 大正十年度.....	236
第三十六回 大正十一年度前期.....	237
第三十七回 同 年度後期.....	238
第三十八回 大正十二年度前期.....	239
第三十九回 同 年度後期.....	242
第四十回 大正十三年度前期.....	245
第四十一回 同 年度後期.....	248
第四十二回 大正十四年度前期.....	253
第四十三回 同 年度後期.....	257
第四十四回 大正十五年度前期.....	262
第四十五回 同 年度後期.....	267
第四十六回 昭和二年度.....	272
第四十八回 昭和三年度.....	279
文檢英語科受験の榮.....	287

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文檢英語科研究者の爲に

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第二十六回 大正元年度

ENGLISH INTO JAPANESE

(1) Misfortunes, saith the adage, never come singly. There is little doubt that troubles are exceedingly gregarious in their nature, and flying in flocks, are apt to perch capriciously; crowding on the heads of some poor weights until there is not an inch of room left on their unlucky crowns.

『不運は單獨にはやつて來ない』といふ諺がある。凡そ世の苦難は譬ふれば鳥のやうなもので、しかも極めて群棲的な性質を有つてゐることは疑ふべくもない。そして群を成して數多の人々の上を翔け廻つては、氣まぐれな處に身を置く。されば一旦この厄介物に見舞はれた以上、夥しい鳥群が折り重なつて來て、やがては可哀想に頭上立錐の餘地なきまでこの怪鳥の群に占領されてしまふものだ。

〔大意〕 凡物の例として、一朝不運に會すれば之に對抗して然るべく前後の處置を取つて行くななどといふ智慧は全く出なくなつてしまふ、その窮狀を諷して言つたのである。

註 1. There is little doubt 疑ふ餘地がない。little は否定の語と見ても差支へなし。

2. troubles 譯文には「苦難」としたが、面倒；困難；不時の

災難等すべて不吉な出来事を意味する。邦語にシツクリ適つた譯が見當らぬ。

3. **flying in flocks** 群を成して飛翔する、雁列(かりつら)の如き。
4. **poor weights** = small importance; little consequence であるが、此場合、貧弱な頭; 遲鈍な人物を意味する。
5. **unlucky crowns** 融通の利かぬ頭腦を比喩的にいふたもの。

(2) His idea of happiness was to live on a comparatively fixed income to cut the garment of his daily necessities according to the cloth of his productiveness with a generous slice left over for the rainy day hoard.

彼がいふ幸福てふ觀念は比較的定額の收入によつて生活することであつて、その爲には自分の所得のうちから日常の必需品は、收支相償ふ範囲内に切り詰めて、後日不時の支出に充つべき貯蓄の方にタツプリと割り前を仕向けるといふ、ことなのであつた。

註 1. **to cut the garment (or coat) according to the cloth** 入るを量りて出るを制す。

2. **his daily necessities** 彼の要する日常の必需品、衣食住の如き。

3. **his productiveness** 彼の生産=彼の儲け=彼の所得。

4. **a generous slice** タツプリした割り前=豫備金をタツプリ。

5. **for the rainy day hoard** 雨日坐食に充つる爲の貯へ、茲では「不時支出を要する場合に供する貯金」。炎天下の蟻の勤勞は常食以上の糧食を貯藏して他日嚴冬の日に坐食するの用に供することなどを、聯想するもよし。

〔参考〕本問は O. Goldsmith: *Vicar of Wakefield* より出題せるもの。

(3) 1. **to make both ends meet**

收支相償はしむ; どうやら、かうやら仕末をつける。

2. **to have a bone to pick**

大に論談すべき事件がある; 討論の種がある。

3. **to spill one's own saucer**

自分の計畫を自分で壊ちてしまふ; 自分で過つ。

〔附記〕この phrase の解釋に就ては嘗て學者間に大に議論があつた。結局 "for one to spoil one's own work" の意味とわかつたが、それでも猶ほ一部の人達では之に同意出来なかつたらしい。

4. **to have an ax to grind**

暗に自己の利益を計ること。

5. **to paddle one's own canoe**

人手を借らずして仕遂げる。又、獨力で世渡りをする。

6. **to take with a grain of salt**

控へ目に聴く；話八分に聴く。

7. to jump out of the frying-pan into the fire
一難去つて一難來る；小難を去つて大難に遇ふ。(かく、二様の義あり)
8. to look out for a needle in a haystack
無駄なる搜索；見當のつかぬ仕事に働く。
9. to put salt on the tail of...
甘言で欺く；捕へる。
10. to hit the nail on the head
肯綮に中てる。

和 文 英 譯

(一) 濟生會が御下賜金を基礎とし成立せし事實は、最も注意に値するものである。我皇室が貧富の衝突を調停せらるゝの趣旨より出でたるものなれば、我社會的平和に資すること多きは、固より疑を容れず。

The fact that the Relief Association has been organized with the aid of an Imperial donation deserves

our special attention. This association has its origin in His Majesty's desire to check the conflicts between the rich and the poor, and there is no doubt that it will contribute greatly to the maintenance of social peace and order.

VARIATIONS

1. 濟生會——The Imperial Charity Association; the Relief Association などが之に該當せんも、受験に當り適語の頭に浮ばざるときは、便宜羅馬字にて“*The Saiseikai*”とするも可ならん。
2. 御下賜金を基礎とし成立した——has been founded with an Imperial donation for its funds; has been formed by the aid of a donation from the Imperial Household.
3. 最も注意に値する——it is particularly worthy of notice (that); special attention must be paid to the fact (that).
4. 貧富の衝突を調停する——as a counter-measure against the possible strife between the rich and poor; to act as mediators between the upper and lower classes.
5. 御趣旨より出でたるものなれば——the scheme was prompted by the gracious desires of the Imperial family; the as-sociation was stimulated by the express desire of the Imperial family.
6. 我社會的平和に資すること多きは固より疑を容れず——it is beyond all doubt that the association will do much towards the preservation of our social peace and public order.

(二) 苟くも方今の世界に立ちて、内は國利民福を増進し、外は列國の競争場裡に於て、相共に角逐せんとするならば、是非共舉國一致、以て國家の隆替を自己の雙肩に擔ふ覺悟がなければならぬ。

If you are genuinely desirous of promoting our national welfare and of ensuring success in the ever-increasing competition among the Powers, it is to be hoped that you should arouse every citizen to his patriotic duty of working in harmony and cooperation with one another, being ready, in an emergency, to bear on his shoulders the destiny of the Empire.

VARIATIONS

1. 苟くも——if; should we などを以て語氣を活かすことを工夫する。之を文字通りに譯出しようと焦つて無理な構文に墜らざるやう注意を要する。
2. 方今の世界に立ちて——(意譯して) in this age of international competition; in the world's arena of activities.
3. 内は國民の利福を増進し——to promote the welfare of our country; to promote the interests and advance the prosperity of the nation.
4. 外は列國の競争場裡に於て、相共に角逐せんとするならば——to compete successfully with the Powers of the world; to play a prominent part in the international field of competition.

5. 舉國一致——the whole nation should stand united in their patriotic duty of.....; we should one and all act in the spirit of perfect unity.

6. 國家の隆替を自己の雙肩に擔ふ覺悟がなければならぬ——(意譯して) it behoves every individual to sacrifice his life for the sake of his fatherland.

(三) 好運は近きにあり。決して之を遠きに求むる勿れ。一定の職業を有する者は、決して他の職業を羨むことなく、自己の職業中より好運を發見せよ、好運は必ず其の職業中にあり。

Fortune is not far to seek, for it lies within easy reach. So long as you have a regular calling, you must not envy others; but try to find fortune in your own, for it is sure to be found there for your own disposal.

VARIATIONS

1. 好運——fortune; good luck.
2. 近きにあり——lies close at hand; is near at hand.
3. 遠きに求むる勿れ——never seek 兎 far off; never go far to seek it.
4. 一定の職業を有する者は——those who are engaged in

regular occupations.

5. 決して他の職業を羨む勿れ——you must not be envious of others' occupations.

6. 自己の職業中より發見せよ——try to get *it* (a fortune) out of one's own line of work; find out a fortune in your own calling.

7. 好運は必ず其の職中業中にあり——and you will surely come upon a good luck in your sphere of walks; fortune is sure to be found in your own business.

* * * * *

第二十七回 大正二年度

ENGLISH INTO JAPANESE

(1) I am far from deriding wealth, or the pursuit of it. I perceive that it is the symbol of universal activity, and the key to incalculable enjoyment, if rightly enjoyed; but a man who believes that he can sacrifice every manly quality to earn wealth, and that then he can take that wealth and make himself happy, is bejuggled by the devil, and overreached by him.

富そのものを嘲けつたり、富を求めんとする行爲を嗤つたりするなんぞ、僕に取つてはとんでもないことだ。いや實に富は廣く世の活動の象徴であり、又之を利用するの法、道に悖ることなくんば無限の享樂に預かるべき手引となるのである、とは僕も思つてゐる。然しながら富を贏ち得ん爲に人としての美點は總て之を犠牲にして、さて贏ち得た富によつて我が身を幸福にすることの出来るものと解するが如きは實に惡魔の手品にかゝつて弄ばされてゐるものであり、又惡魔の爲に我が身も心も奪はれてしまつたものと見るべきである。

註 1. I am far from + *gerund* = far be it from me + *infinitive*.

決して……することなし。

2. **if rightly enjoyed**—if wealth is rightly enjoyed. 富を利用が有害背徳の方面に亘らず、難の打ち處のない方面にあるとき。

3. **overreached by him**—**overwitted by the devil**—悪魔に取り憑かれる。

(2) He reads most wisely who thinks everything into a book that it is capable of holding, and it is the stamp and token of a great book so to incorporate itself with our own being, so to quicken our insight and stimulate our thought, as to make us feel as if we helped to create it while we read.

書物が受け入れる丈けのものは何なりとも自己の思ひつきを注ぎ足して読んでゆくといふことは最も賢い讀書法である。又書物の内容が吾人の精神と合致し、吾人の心眼を敏活に働かせ、吾人の思考力を刺戟するが如き、宛かも吾人が讀書に際して、著者と共にその讀む書物の著作に従事してゐる感あるに於ては、それこそ偉大な書物たることの表象である。

註 1. **everything that it is capable of holding**—everything that the book can entertain—everything we can put into the book. 書物が吾人の思想を受け入れて消化し得るものは悉く。ツ

マリ吾人の思想が内容に相應して、決して内容と矛盾することなきものはすべて。

2. **so to incorporate itself with our own being as to make us feel as if we helped to create it**—so to make itself one with our own being as to make us feel, etc. 書物の内容が吾人の精神と全く合體して、宛かも読んでゆくうちには、自分が著者を援けて相共にその著作に従事してゐるが如き感ある、となり。

3. **so to incorporate, etc., so to quicken our insight, etc.** 兩者共に as to make us feel, etc. にかゝるも、解釋に便なるため、註 2 の如く後者だけを切り離して説明を與へたもの。

(3) The vindication of the loved object is the best balm affection can find for its wounds:—
“A man must have so much on his mind,” is the belief by which a wife often supports a cheerful face under rough answers and unfeeling words.

愛の目標たる人物（妻が夫を目してなど）から創を負はされた時に、これを癒するに一番有効な鎮痛劑は對手の爲に辯護、同情するに如くはない。「男子といふものはこれ々々かやうな氣苦勞もあらうものを」などと信じて居れば、妻は夫から受ける荒々しい返答や情(2)ない言葉に對しても猶ほ快活な面(3)を持して行くことが度々あるものだ。

註 1. the best balm affection can find—the best balm that affection can avail itself of. affection=love 愛するもの。

2. its wounds its は affection, wounds は妻が夫から受くる精神上の加害。

3. “A man must have so much in mind” 男といふものは日常社會に接する上からには、心に苦勞の絶えぬものだ、の意。

〔附記〕 本章は今少し前後の文章を読んだ上でないと、どうも writer の思想を明確に知ることが出来ない。書名がわかれば追窮して研究する筈だったが、今の處書名を知る術もないから、問題だけの context から押して頭を摔つての解釋を施したものである。

和 文 英 譯

(一) 中學校に於ける外國語は普通の英語、獨語又は佛語を了解し、且之を運用するの能を得せしめ、兼て智徳の増進に資するを以て要旨とす。

The chief object of teaching foreign languages in middle schools is to enable the students to understand the ordinary passages of English, German or French, and, in addition, to enhance their moral as well as intellectual standards through linguistic instructions.

VARIATIONS

1. 中學校に於ける外國語—the foreign language lessons in a middle school.

2. 普通の英語、獨語又は佛語を解する—to acquire the fair knowledge of a foreign language, be it English, German or French.

3. 之を運用するの能を得せしめ—to enable them to utilize their linguistic acquisition for practical purposes; to give them a working knowledge of a foreign language.

4. 兼ねて—in addition; collaterally.

5. 智徳の増進に資する—to utilize it as a means of promoting their knowledge and morals.

6. 要旨とす—herein lies the sole object (of); the vital point of linguistic education (is).

(二) 小學校教員の叙勳は最も當を得たことである。小學校教員の多くは第二の國民を養成するを以て自己の天職と信じ、世間の虚榮を眼中に置いて居らぬ人である。是等の人に対して國家が其の功勞を表彰するのは誠に結構なことである。

The idea of conferring decorations upon primary school teachers is certainly a sensible one. Most of

them are hard at their task of training the coming generation, deeming it a noble mission, instead of seeking worldly fame. Viewed in this light, we are highly delighted at this timely recognition by the State of their meritorious services.

VARIATIONS

1. 小學校教師——primary school teachers; school-master (*masculine*); school-mistresses (*feminine*).
2. 叙勳——to decorate; decoration など、もと勳記を贈る意味なるも、原文の意譯して茲に妥當なるもの。
3. 自己の天職として——they believe it a holy mission; regarding their business as in the nature of a noble mission.
4. 世間の虚榮を眼中に置かず——to be regardless of worldly attractions; to stand above the world vanities.
5. 誠に結構なことである——is highly gratifying; is really a matter of congratulation.

(三) 英國人は實行を尊びて、虚榮を欲せず。故に英國には無名にて社會事業に盡すもの多く、公共のために出金するも、其の金額と姓名とを麗々しく廣告するが如きことなし。

John Bull values practice as much as he despises vanity. As a matter of fact, there are in England a lot of anonymous offerings of labour in social undertakings as well as donations for the welfare of the community; but they do not like to have the sum of donations and their names published.

VARIATIONS

1. 英國民——Englishmen; the English.
2. 實行を尊ぶ——the English are a practical (but not an ostentatious) people.
3. 虚榮を欲せず——to rise above worldly vanities; are averse to ostentations.
4. 無名にて社會事業に盡す者多く——there is many an anonymous worker for social enterprises.
5. 公共のために出金するも——in making monetary contributions for the good of society.
6. 其金額と姓名とを麗々しく廣告するが如きことなしと——they never think of disclosing the sum of money and their identity (from any motives of their self-advertisement).

* * * * *

第二十八回 大正三年度

ENGLISH INTO JAPANESE

(1) Thoughts that are the spontaneous result of accidental situations, either respecting health, place, or company, have often a strength, and always an originality, that would in vain be looked for in fancied circumstances and studied paragraphs.— Robert Burns.

健康に就てゝあらうが、住所に就てゝあらうが、さては交友に就てゝあらうが、偶然な場合にあつて自然的に發生する思想のうちには或る底力を有するものがある、と同時に又或る獨創味を帯びてゐることが多い。而して斯くの如き底力及び嶄新味は假想的状態に於ても讀んだ書籍中にも決して求めて得べきものではない。

註 1. health, place or company 健康に對する意見、住所又は友人の撰擇、をいふのである。

2. have a strength 「力を有す」とは、動かし難き眞理が含まれてゐるが如きをいふ。

3. that would in vain be looked for—the strength and the originality would be unobtainable even if they were to be looked for.

4. in studied paragraphs—既習の章句中に—机上の論議では。

(2) I don't think there are many poets in the sense of creators; but of those sensitive natures which reflect themselves naturally in soft and melodious words, pleading for sympathy with their joys and sorrows, every literature is full. Nature carves with her own hands the brain which holds the creative imagination, but she casts the over-sensitive creatures in scores from the same mould.— Oliver Wendell Holmes.

余は思ふ、世に獨創者たるの意味に於て詩人は多からじ、と。然りと雖、優雅、美調の辭をもて己が多感性を自然に描出し、而して己が歡喜と悲哀とによりて他の共鳴を求めんとするが如きは熟れの文學に於ても、その横溢せるものあるなり。げに自然の女神は親しくその御手によりて獨創的想像力を有つ頭腦を彫み給ふと雖、かの神經過敏の徒輩は同一型に基きて夥多之を鑄造し給ふものなり。

註 1. those sensitive natures which reflect themselves 反映する多感性、詩に歌に反映する作家の多感性、をいふ。この前に every literature is full of を持つて來る、かく順序を換へれば構文が判然する。

2. *naturally* = 自然的に = 圓滑に = すら々と。

3. *to plead for* = *to entreat* = 切に求める。

4. *Nature carves with her own hands the brain, etc.* 自然の女神の御手によつて獨創的想像力を有つ、即ち詩人としては立派な詩人の頭腦を製作される、が一方かの神經過敏な落ちつきのない詩人の頭腦の如きは同じ鑄型によつて幾らでもドシマ々製作されるもの、ツマル處、偉大な獨創的才能を有する詩人は稀には出来るが、詩人として如何はしい連中ならばザラに出来る、の意。

5. *in scores* = *in plenty*.

(3) *Promotion by Seniority.*—Other things being equal, or with even approximate equality of qualifications, no doubt seniority ought to count; but it is mere ruin to any service to let it interfere with the promotion of men of marked superiority, especially in the case of offices which involve much responsibility.—Thomas Huxley.

古參の進級に就て。

(兩者間に) 他の諸點が同等なるとき、又は各の資格が略、同等なるとき、進級に際して古參者に重きを置かれることは當然なことである。さりながら(新參者の方が) 著しい優秀人物なる場合ですら(猶ほ之を疎んじて) その進級を妨げるが如きは如何なる任務に當らしむるも

能率を阻害せしむるものである。別(2)して(新參者の方に勤務に) 多大な責任を持たしめるときにさうである。

註 1. *Promotion by Seniority.*—年功; 年長; 古參に據る昇級 = 古參昇進に就て。

2. *Other things being equal* = admitting that other things are equal 他の點に於て同等と見るも。

3. *approximate equality of qualifications* 資格に於ては略、同等。

4. *seniority ought to count* 古參(といふこと)が重きをなす; 古參が物をいふ。

5. *to let it (the seniority) interfere with* 古參たることを以て (men of marked superiority) の昇進を干涉して之を遮らしめる。

6. *offices which involve much responsibility* = 多大な責任を負ふ任務。

和 文 英 譯

(一) (a) 水陸兩棲の。 (b) 石炭酸。 (c) 執務時間。 (d) 地震學の某大家。 (e) 養蠶。 (f) 直接國稅。 (g) 胡瓜。 (h) 手の甲。 (i) 産婆。 (j) 瀆す。 (k) 夏至。 (l) 出願する。

- (a) amphibious.
- (b) carboic acid.
- (c) office hours.
- (d) a certain authority on seismology.
- (e) sericulture.
- (f) direct national tax.
- (g) the cucumber.
- (h) the back of the hand.
- (i) a midwife.
- (j) to filter.
- (k) the summer solstice.
- (l) to send in an application.

(二) 平生田舎にのみ住める人、たまたま大都會に出づるときは、繁華と便利とに驚きて、或は何時までもこゝに居つきたしと思ふべし、都會にのみ住めるものは、反對に或は田舎ののどけさを羨むべし。人はともすれば、よその境遇を羨むものなればなり。

Those who live always in the country will be dazzled, as they step into a large city, by a lively scene in the street and the numerous means of personal convenience

therein available, and it is most likely that they are tempted to have their permanent dwellings there. On the other hand, those who have never lived out of town will be inclined to lead a simple and easy life in the country. Thus it may be seen that men are naturally envious of the lot of others.

VARIATIONS

1. 平生田舎にのみ住める人——those who are settled in the country; countryfolk.
2. たまたま大都會に出づるときは——when they happen to visit a large city; on his casual trip to a metropolis.
3. 繁華と便利とに驚き——they will be struck (amazed; overwhelmed; fascinated) by the glamour and the personal conveniences of the urban life.
4. 何時までもこゝに居つきたしと思ふべく——will feel inclined to settle there for good (and all); will be tempted to have a permanent residence there.
5. その反對に都會にのみ住める人は田舎ののどけさを羨むべく——townspeople will on the contrary be enamoured of the easy and simple mode of rural life; but, as for townfolk, they will envy provincials for their simple mode of existence.
6. 人はともすればよその境遇を羨む——men are apt to regard others' callings with envious eyes; we have an instinctive jealousy on the lot of others.

(三) 海上を支配するものは、世界を支配するものなりといふ事古びたり。今後世界を支配する者は、空中を支配する者ならざるべからず。蓋し空中を支配する者は宇宙に於ける最大の勢力たる重力を利用し得る者にして、何者も重力を敵として戦ふ能はざればなり。

“To rule the seas is to rule the world,” is a saying which we find now out-of-date. It is the conqueror of the air that will be able to rule the world in the future. To be more explicit, it will probably be a nation who utilizes the power of gravitation, the supreme force of the universe, that will really rule the sky, for to challenge the natural force is out of the question.

VARIATIONS

1. 海上を支配する者は世界を支配するものなり——“those who command the seas will dominate the world;” “the conqueror of the seas is the conqueror of the world.”

2. といふこと古びたり——is a saying which is now hackneyed; is the saying which no longer holds good.

3. 今後世界を支配する者は——hereafter, the country that will come out the leader of the world; the world ruler in the future will be.....

4. 宇宙に於ける最大の勢力——the greatest natural force; the mightiest force of nature.

5. 重力——the force of gravitation.

6. 利用し得る者——those who are capable of utilizing (the force of gravitation); the nation who makes best use of gravitation.

7. 何者も重力を敵として戦ふこと能はざればなり——(which) no one in the world can hope to challenge; for it is absolutely impossible to fight against the force of gravitation.

(四) 而して我が國民が身體の短小なるは、飛行機の使用に於て、世界無比の長所なり。歐人三人を載する飛行機は、我が國人三人を載せ、外に旅順と同等の堅塞三ヶ所を破碎するに足るべき爆發物を積み得べしといふ。是れ天我が國民に飛行機を用ひて汝の國を世界に冠たらしめよと教へつゝあるに似たり。

And it is the matchless advantage with the Japanese that they are of short stature as compared with the rest of peoples. We are told that an aeroplane capable of carrying only three Europeans can accommodate as

many Japanese together with a load of explosives powerful enough to destroy three fortresses of Port Arthur type. May we not interpret this as a heavenly suggestion that the Japanese would do well to strive for the world's supremacy by means of air forces?

VARIATIONS

1. 而して——incidentally; here we are reminded that.....
2. 我が國人の身體の短小なるは——the fact that our countrymen are generally short in height; seeing that the Japanese stand short in height.
3. 飛行機の使用に於て——in aeronautic operation; in working aircraft.
4. 世界無比の長所——a unique advantage that the Japanese alone are blessed with; an incomparable advantage.
5. 歐人三人を載する飛行機——an aeroplane seating three Occidentals; a machine carrying three Westerners.
6. 我國人三人を載せ——*seating (taking in) as many* (the same number of) Japanese.
7. 外に(「同時に」、「その上更に」の意味と解し)——together with; besides; in addition.
8. 旅順と同等の堅塞三ヶ所——three strongholds as *impregnable (or inexpugnable)* as Port Arthur.
9. 破壊する——demolish; 尙ほ爆發藥等にて粉碎する意味にて smash; blow up など。
10. 積み得べし——is capable of *loading (or carrying)*.

11. 是れ天我が國民に飛行機を用ひて汝の國を世界に冠たらしめよと教へつゝあるに似たり——it appears as if Heaven bids us lead the flying world; it would seem that Heaven takes sides with the Japanese that they may lead the world in air force.

* * * * *

第二十九回 大正四年度

ENGLISH INTO JAPANESE

(1) The idea of self-denial for the sake of posterity, of practising present economy for the sake of debtors yet unborn, of planting forests that our descendants may live under their shade, or of raising cities for future nations to inhabit, never, I suppose, efficiently takes place among publicly recognized motives of exertion. Yet these are not the less our duties; nor is our part fitly sustained upon the earth, unless the range of our intended and deliberate usefulness include, not only the companions but the successors of our pilgrimage.—John Ruskin.

子孫の爲を思つて我慾を制し、未だ生れ出でざる債務者の爲に現在に節儉を守り、我が後裔が樹蔭に憩はんが爲に森林を培植し、或は又、未來の國民の居住に備へん爲に都市を建設するてふ觀念は、人の努力を促す動機としては未だ世人にその效を充分に認められたることなきが如し。然れども、之が爲にこれ等の行爲が吾人の任務たることを毫も失ふことなく、更に又、人生の行路を履む我が伴侶のみならず我が後繼者に對し我が熟考計畫せ

る恩澤を施す迄にその範圍を擴張するにあらずんば、吾人は當世にありての使命を全うしたるものと謂ふべからず。

註 1. self-denial 克己心。

2. The idea は of self-denial....., of practising....., of planting....., or of raising..... にかゝる。

3. debtors yet unborn 子孫の負債を救ふ爲に蓄財する、の意。

4. that=in order that.

5. part=職分; 役割。our part is not fitly sustained, 我々の役割が適當に勤まらない。

6. companions 譯文に「伴侶」としたるも、これ同時代の人々、の意なり、従つて successors は後世の人々。

7. our pilgrimage=our life-journey=人生の行路。

(2) The first element of contemporary popularity is undoubtedly the power of entertaining. If a man have anything to tell, the world cannot be expected to listen to him unless he have perfected himself in the best way of telling it. People are not to be argued into a pleasurable sensation, nor is taste to be compelled by any syllogism, however stringent. An author may make himself very popular, however, and even justly so, by appealing to the passion of the moment, without having anything in him that

shall outlast the public whim which he satisfies.
—James Russel Lowell.

作家が當時の讀書界に好評を博せんには讀者に面白味を傳ふべき力を有つべきことをその第一條件となすは疑ひなきなり。たとひ語るべき好材ありとも、之を語る最有效方法を究むるにあらざれば世人は之を傾聴することなからん。人は論議によりて快感に導かるべきものにあらず。又如何に嚴正なる三段論法によるも人に趣味を強ひ得べきものにあらず。然るに著作の内容に於てたとひ一時的たりとも讀者に感興を齎らすものあらば、他に何等の特徴を有せずともそはその作家が多大の好評を博することとなるなり。宜なる哉。

- 註 1. contemporary=當時の；同時代の。
2. the power of entertaining=面白味を惹く魅力。
3. perfected himself in the best way of telling it=so trained himself as to be thoroughly conversant with the way of telling it.
4. people are not to be argued into a pleasurable sensation =人は議論づくで愉快な感じを起こさせ得るものではない。
5. syllogism=三段論法（論理學上の術語）。
6. appealing to the passion of the moment=一時的の感興に叶ふ。
7. anything in him that shall outlast the public whim which he satisfies 彼の著作の中には世の讀者の心にホンの一時的の氣紛

ぐれな喜悅を齎らすほか、他に何一つこれといふ特徴とてはない。

(3) Beware of making your moral staple consist of the negative virtues. It is good to abstain, and teach others to abstain, from all that is sinful or hurtful. But making a business of it leads to emaciation of character, unless one feeds largely also on the more nutritious diet of active sympathetic benevolence.—Oliver Wendell Holmes.

消極的徳義を守ることを以て我徳性の要項とするなからんことを望む。人倫に悖ること、他人に危害を加ふるが如きは總て自らも之を排し、人に對しても之を戒めんことは素より可なり。然りと雖、一方積極的に同情仁愛てふ滋味を有する食餌を取ることなくんば遂には品性の萎微を來たさんのみ。

- 註 1. Beware of.....=.....を警戒して之を避けよ。
2. moral staple=徳性の主要項目。
3. negative virtue=消極的の善行、例へば、惡事は「せざる、聞かざる、見ざる」の如し。
4. make a business of it=それを本業とすること。
5. leads to emaciation of character=品性の萎微を來たす；品性の低下を來たす。

6. unless one feeds.....on the more nutritious diet of active sympathetic benovolence=同情仁愛てふより以上滋味を有する食餌によつて營養を受くことがなかつたならば。

和 文 英 譯

(一) 我が國人は櫻を鐘愛すれども、西洋人は薔薇を賞翫す。櫻は西洋の土に植うれば、忽ちその固有の色素を失ひ、薔薇は我が國に移すも、西洋に於けるが如き芳香を出さず。櫻は畢竟我が國特性の花にして、薔薇は西洋に適應せる花たり。風土の民族を造る亦斯くの如きものあり。

The Japanese prize cherry blossoms while Westerners roses. But the cherry-trees cultivated in the West will lose their original colour, and the roses transplanted in our country will never send forth the sweet scent they had in their native soil. The beauty of cherry is, after all, seen to the fullest advantage in our soil, and the charm of the roses is enjoyable only in the West. So it is with men and races that their traits are similarly affected by climatic conditions.

VARIATIONS

1. 我が國民は櫻を鐘愛す—we love cherry-flowers; the Japanese like cherry blossoms.
2. 櫻は西洋の土に植うれば—the cherry-trees once transplanted into the European soil.
3. 忽ちその固有の色を失ひ—will no longer bloom in their original colour; will fast lose the tint peculiar to them.
4. 西洋に於けるが如き芳香を出さず—no longer emit the sweet scent that they do in their native soil; the fragrance peculiary sweet in their native land is now denied them.
5. 畢竟櫻は我國特性の花にして—the floral charm of cherry is to be best enjoyed in Japan.
6. 薔薇は西洋に適應せる花たり—(and) the rose is native to European soils.
7. 風土の民族を作る亦斯くの如きものあり—thus we may explain the topographical influence on these flowers as on men and races; racial traits are likewise affected by climatic conditions.

(二) 日本の家屋は平家若くは二階建にして、通例一家族一屋に住し、且つ廣き庭園を有するもの多きが故に、近年に至るまで甚だしく公園の必要も感ずることなかりき。我が國の都會に公園を設くるに至りしは、全く維新以後の事なり。

A Japanese dwelling house is generally one-storied or two, and, as a whole, one family occupies one independent building with a spacious garden attached to it. So, until recent years, the need for open park had not been seriously felt. In fact, it is only since the Meiji Restoration that public gardens have been set up in the various cities of our country.

VARIATIONS

1. 日本の家屋は平家若くは二階建にして——Japanese dwelling houses are for the most part one or two storied. 茲に dwelling を入れたるは、會社商店などの建築物と區別したるなり。
2. 通例一家族一家屋に住し——one family lives (resides; dwells) under one roof.
3. 且つ廣き庭園を有す——and is equipped with a large (tract of) garden; with a spacious garden in its premises.
4. 近年に至るまで——until recently; until recent years.
5. 甚だしく公園の必要を感ずることなかりき——public gardens had not been seriously needed; the necessity for public gardens had little been aroused.
6. 我が國の都會に公園を設くるに至りしは全く維新以後の事なり——it was only from the post-Restoration days that public gardens have been created in large towns of our country.

(三) 朝起は心身の藥だといふが、全くさうだ。夜が明けない時分に起きて、裏の竹藪へ水を汲みに行く時の心地よさ、明けの明星が、生へ茂つた木々の上で瞬いてゐるうす暗がりの中で、曉の氣を吸ひ乍ら、苔蒸した古井戸の側に立つてゐると、眞に仙境にある感じがする。

“Early rising is a medicine for body and soul,” goes a saying. Truly so. Leave your bed before day break and direct your steps to the well close by the bamboo grove in the backyard with a bucket in your hand, and see how refreshing it is. And, as, in the dim light with the Ven’s still twinkling over the thick foliage, you inhale the fresh morning air at the moss-grown well, you will fancy yourself as if staying in a sylvan retreat.

VARIATIONS

1. 朝起きは心身の藥だといふ——they say that early rising is conducive to health.
2. 全くさうだ——I quite agree with those who assert (that); it certainly does.
3. 夜の明けない時分に起きて——getting up before sunrise; rising before dawn.

4. 裏の竹藪へ水を汲みに行く——betake yourself to the bamboo jungle in the rear of your house for a bucketful of water; go out into the bamboo grove at the back of your house to draw water (from the well).

5. ……行く時の心地よさ——how delicious you may feel……; how refreshing it is (to go to the well……).

6. the fading Venus; the morning stars (「拂曉に残る星」と意譯)。

7. 生ひ茂つた木々の上で瞬いてゐるうす暗がりの中で——in the gloom of the dawn when the Venus is still blinking over the clump; in the twilight of the morning when the morning stars are winking over the green boughs.

8. 曉の氣を吹ひながら——breathing the fresh air; inhaling the morning air.

9. 眞に仙境にある感じがする——I feel as if I were in a fairyland; you may imagine yourself in a paradise.

* * * * *

第三十回 大正五年度

ENGLISH INTO JAPANESE

(1) Leisure and solitude are the best effects of riches, because the mother of thought. Both are avoided by most rich men, who seek company and business, which are signs of being weary of themselves.—Sir William Temple.

閑散孤獨の自由を持つといふことは富を得た上で最も有り難いと思ふことである。といふのは、閑散孤獨の身で初めて思想を涵養することが出来るのである。處がこの二つながら富者は避けようとする、そして社交を欲し事業を望む。これ即ち彼等は自己の身に倦む象徴なのである。

註 1. Leisure and solitude これは company and business と對應する。

2. the mother of thought 思想の母＝思想の育(はぐ)くまれる原動力。この前に they (=leisure and solitude) are を補ふ。

3. most rich men こゝは most men who are rich の意。most は rich を modify するにあらず。

4. being weary of themselves 自己だけの存在に厭き足らぬ、何となく社交とか事業とかに出しやばりたくなる。

〔附記〕 以上は勿論意譯である。本文の如き簡潔なる文章に對して、語句を逐うて譯さうとなると、なかなか骨が折れる。そればかりでなく、多少の語句を補ふ含みで譯を施さぬと、無理が出来ると同時に文意が判然しないことがある。

(2) There is something in that business of destroying for our sport individuals in the animal creation that do not injure us materially which I could never reconcile to my ideas of virtue.—Robert Burns.

吾々人類に大した危害を加ふることもない他の動物界の生物を單に面白半分に殺戮するが如き行爲は、どうしても自分の道德觀とは一致し難いものがある。

註 1. in that business which I could never.....にかゝる。
business=act.

2. individuals 諸動物を人類になぞらへたる言ひ方。
3. reconcile to 一致、符合せしむる。

(3) Almost every people, as we know, has had its legend of a "golden age," and of its return—legends which will hardly be forgotten, however

prosaic the world may become, while man himself remains the aspring, never quite contented, being he is.—Walter Pater.

よく人の知るが如く、殆んど孰れの國民にありても黄金時代があり又その再來がある、といふ傳説が傳つてゐる。その傳説たるや世態が如何に乾燥にならうとも、現狀にはどうしても満足しきれず、向上心を抱くのが人の常であるから、各自にその精神が持續される限り、その傳説は世に忘れられてしまふといふことはあり得ないのである。

註 1. every people=every nation. people を單、複數に用ふるときは nation の意、man; men の意味ではない。

2. while man himself remains=as long as man himself remains.

3. being (that) he is=彼(人間)が.....であるからには。

(4) Put it out of the power of truth to give you any ill character, and if anybody reports you not to be an honest man, let your practice give him the lie, and to make all sure, you should resolve to live no longer than you can live honestly; for it is better to be nothing than a knave.—Marcus Antonius.

汝の悪評を招くが如き事實なきやう心懸けよ。若し何人たりとも汝を不正直なる人物と報ずる者あらんには汝は實行によりてその虚報たることを證せよ。而してこの事を確實ならしめん意味に於て、生きて正直なる生活を爲し得ざる域に到らば、もはや現世に生命を絶つことをも辭せざる覺悟あるべし。實に生きて悪漢たらんよりは寧ろ死して虚無に歸するを優れりとなすが故なり。

註 1. Put it out of the power of truth=deprive the truth of the power to 事實として存在せしめぬ；事實として人の口に上るを許さぬ。

2. to give you any ill character 汝に悪評を與へる、汝の行爲に批難を齎らす。

3. to give him the lie=to accuse him to his face of lying; prove the falsity. 虚偽を面責する、又は、虚偽なるを證す。

4. to make all sure=to be absolutely sure (of being honest).

5. an honest man と a knave とは對應すると視て譯すを便とす。

和 文 英 譯

(一) 我等が前代の事蹟を窮め、現時の世態を悟り、又更に之を後人に傳ふるは一に文字の賜なり。文明の時代を逐ふて、進歩するは、文字の功その半に過ぐといふべし。

It is chiefly through the medium of written records that we can trace the events in the past, get sound knowledge of contemporary affairs, and hand them down to posterity. Thus we observe that records in black and white play a prominent part in the progress of civilization.

VARIATIONS

1. 我々が前代の事蹟を窮め—that we can make a close survey of things in the past; to get familiar with the occurrences of the preceding ages.

2. 現時の世態を悟り—to be acquainted with the contemporary affairs of the world; to understand the present-day condition of the world.

3. 又更に—and in addition; by the same token.

4. 之を後人に傳ふる—to bequeath our knowledge to the following generations; to leave our records for our offsprings.

5. 文字の賜なり—it is by means of letters that we are enabled (to).

6. 文明の時代を逐ふて進歩するは—the advance of civilization through generations; the progress of civilization we are making from age to age.

7. 文字の功其半に過ぐといふべし—we may say that we owe half the progress of civilization to letters; literature has a large bearing on the progress of civilization.

(二) 通信、交通の機關を利用して、世間のありとあらゆる事柄を知らずるは新聞紙なり。昔は風の便りにほの聞きしを、今は朝な朝な目に讀む楽しさ、家の中に居ても、遠く四方に遊べると同じ。

It is the function of the Press to furnish us with all sorts of news by utilizing the efficient services of communication and transportation. Whereas in olden times no news was available but by hearsay, we are now supplied with daily papers that greet our eyes every morning so much so that we have the full privilege of a round-the-world traveller so far as regards world news.

VARIATIONS

1. 通信交通の機關を利用して——by availing itself of the communication (and transportation) facilities; with the efficient services of communication.
2. 世間のあらゆる事柄を知らずる——to give every news of the world; to acquaint the readers with all sorts and conditions of the world.
3. 昔は風の便りにほの聞きしを——while our forefathers had no other means of obtaining news except by wild rumours; while in days of yore news travelled from mouth to mouth.
4. 今は朝な朝なに目に讀む楽しさ——now a daily paper delights our eyes every morning with every available news of the

world; now our eyes are feasted with a morning paper.

5. 家に居ても遠く四方に遊べると同じ——it seems as if we were on a world tour while actually staying at home; what a blessing it is that we can have all sorts of the world news without stepping out of our shores!

(三) 近年は航空機の發明諸國に起りて、すでに軍事上にも應用せらるゝに至れり。空中交通の開始せらるゝも決して、座上の空談にあらざらんとす。人智の進歩は際限なしといふべし。

A number of aeronautic inventions have been reported from several countries in recent years, and it is said that they have already been applied to military purposes. Thus the possibility of aerial traffic is no longer a mere subject of academic discussion. There is no limit, indeed, to the progress of human intelligence.

VARIATIONS

1. 近年は——of late; in recent years.
2. 航空機の發明諸國に起りて——novel designs of flying machines have been created in several countries; various devices on aeroplanes have been made in many countries.
3. 既に軍事上にも應用せらるゝに至れり——have already been

applied for military use; have been adopted for military purposes.

4. 空中交通の開始せる、——that the aerial navigation will be inaugurated; that the aerial communication will be commenced.

5. 決して座上の空談にあらざらんとす——will no longer be a mere subject of table discussion; (意譯して) is now within the range of possibility.

6. 人智の進歩は際限なしといふべし——the progress of human intelligence knows no bound; the development of human wisdom is boundless, indeed!

(四) 百歳の長命を保ちて、一生を坐食に費す者あり。二、三十歳の短命にして美名を萬世にとゞむる者あり。人生の長短は事業の大小を以て量るべく、年齢の多少を以て量るべからず。之を思へば、一寸の光陰も輕んずべからず。

There are some who have lived to be good-for-nothing throughout their lives extending over 100 years, but still there are others who, despite their brief span of life of 20 or 30 years, left behind them immortal names, for their glorious achievements. The length of one's life may reasonably be gauged by one's achievements,

but not by one's age. We are thus taught not to waste even a single moment.

VARIATIONS

1. 百歳の長命を保ちて——to live to be 100 years old; to live as long as 100 years.

2. 一生を坐食する者あり——to remain idle throughout their lives; to eat the bread of idleness all their lives.

3. 二、三十歳の短命にして——in their short span of human life, say, 20 or 30 years; in spite of their deaths in ages ranging from 20 to 40.

4. 美名を萬世にとゞむる者あり——(while) there are some others who have won for themselves immortal fames; who leave behind them glorious names.

5. 人生の長短は事業の大小を以て量るべし——the length of human life may be measured by one's achievements in life, and not by one's age; it is not one's age, but the amount of work one has accomplished in lifetime that deserves a posthumous glory.

6. 之を思へば一寸の光陰輕んずべからず——thus reflected, we are induced to set a high value on time; we are thereby warned against wasting even a single moment.

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第三十一回 大正六年度

ENGLISH INTO JAPANESE

(1) It is a grave thing when a State puts a man among her jewels the glitter of whose fame makes doubtful acts look heroic. The honours we grant mark how high we stand and they educate the future. The men we honor and the maxims we lay down in measuring our favorites show the level and morals of the time.

本人の行跡に厳密な調査も施さないでゐて、その本人に對し、國家が榮爵を與へて、國の寶玉中に列し、之を稱揚するが如きは、その結果、その光榮の反映は事實如何はしい當人の行爲も宛かも偉大な功績として見られることになる。これ憂ふべきことである。實に榮爵の賦與は吾人の人となりを示すものであり、且つ將來の人民を指導することにもなる。而して、吾人は如何なる人物に榮爵を與ふるか、如何なる主義、方針の下に吾人の寵兒を遇するかによつて現時の道德の標準がわかつて來るものである。

註 1. puts a man among her jewels こゝでは jewels は國家の功勞者の意味である。故に某を國家の功勞者の一團中に列し

て視る、こと。

2. mark how high we stand 譯文には「吾人の人と爲りを示す」としたるも、「吾人の徳性の高低」と見れば意味がよくわかる。we は當時の國家或は國民の含みあり。

3. they educate こゝの they は honours のこと。

4. the maxims we lay down 吾人の主張する主義、方針。

5. in measuring our favorites 吾人がお気に入りの人物に就てその功績等を量る。

(2) All the letters which he wrote after his battles show awe rather than exultation; and he attributes the glory of these achievements, about which I have heard mere petty officers and men bragging with a pardonable vain glory, in nowise to his own bravery and skill, but to the superintending protection of Heaven, which he ever seemed to think was our special ally.

數々の交戦の後に彼がものしたといふ書簡といふ書簡はみな敬虔な態度で認(ま)めてあつて、得意の口吻など見當らない。そして、これ等の光榮ある戦捷に就ては、下級將校や兵卒の間で各自のお手柄を鼻にかけて得意がつてゐたのを私は聞いたのであるが、これは彼等の心底、境遇から押して無理からぬものとして見逃がすべき

であらうが、彼に在りてはこれ等の成功は、自己の武勇や技倆に歸するなどといふことは露思はず、實に天帝の憐はす加護に因るものであると信じてゐる。又、彼は天帝は特に我軍の爲に援軍に當らせ給へるものと見てゐるやうである。

註 1. *awe*—reverential fear 邦語の「恐懼」に當る。

2. *he attributes* これは後の (in nowise) to his.....と (but) to the superintending.....とにかゝる。

3. *achievements*—成功；戰捷。

4. *bragging with a pardonable vain glory* 戰捷に就て、無邪氣なお手柄話に得意がつてゐるが、これも無理もないものとして見逃すべきであらう。

5. *in nowise*—in no way (degree).

6. *the superintending protection* (戰陣に立つ我軍に對し) 指揮、監督を與へて保護、應援する。

〔附記〕 軍神乃木將軍の倂が彷彿とする。或は日露戰役後外人のものせし乃木將軍の戰中言行録の如きものより出でたるもの歟。

(3) Successful achievement depends largely on getting the right perspective, on judging the true value of things, on not mistaking the immaterial for the material. Because a thing is near you and covers a large part of the horizon it may seem

very big, but the fact is the higher a mountain is the more it stands out as you go away, and the less conspicuous as you come towards it. If you stand in lower Broadway and look up at the skyscrapers, the Singer and the Woolworth buildings do not seem much higher than their neighbours, but when you are at a distance you can see the difference very plainly.

事業の成功は事に當つて畫法に於ける遠近法に正確を期すること、換言すれば物事の眞價を鑑別すること、更に換言すれば物事の輕重を誤らぬこと等に俟つこと大である。こゝに或る物が自己の近くに所在して廣く視界を遮ることあれば、いかにも大きな物のやうに見えるがさうでないことが多い。事實はかうだ。山高ければ山を遠ざかるに従ひ（初めて群峰を抜いて）屹然たるものがある。尙ほ又、紐育のブロード街に立つて摩天樓の數々を見れば、流石のシンガー館、ウールウオス館でさへも近隣の諸建築物に比して大して高いやうにも見えぬやうになる。處が歩を移して望めば高さの相違は歴然として來るのである。（斯くて、物事は思慮分別を以て之を見、之に當るを得(き)とするといふのである。岡目八目(かき)を聯想する。

註 1. *Successful achievement* 事業にウマク當てんには—事

業の成功は。successful は *adjective* なるも邦譯の文調に叶ふやう斯く *case* 又は *parts of speech* を更めて譯を施すを可とす。

2. **getting the right perspective** 用器畫法にいふ遠近法を正確に適用する、遠きと近き、物事の大小、輕重を見究める意味、

3. **mistaking the immaterial for the material** 輕微な事件を重要な事件と誤つて視る。material=重要なる；肝心なる。

4. **covers a large part of the horizon** 視界を大きく占領する=視界を廣く遮る。

5. **the fact is that** として解すべし。

6. **Broadway** 紐育市の大通り、「廣小路」とでもいふ處、そこには雲突く大厦高樓（概ね會社、銀行、商店）が楯比してゐる。

7. **the Singer and the Woolworth buildings** 共に紐育市屈指の大建築物、後者は四十三階の高樓と聞く。

8. **the difference**=the difference in height between the said two buildings and the neighbouring buildings.

和 文 英 譯

(一) 「時は金なり」といふ古言はあれども、今日の如く通信交通の機關發達し、社會の活動敏速なる時代にありては、時間は金錢よりも貴し。他人をして時間を損失せしむるは其の罪、金錢を損失せしむるよりも重し。

“Time is money,” says an old wise saw. But time is more precious than money in this age of facile communication and of the ever-growing intensity of social activity. It naturally follows that to cause others a waste of time is more reprehensible than to involve them in pecuniary loss.

VARIATIONS

1. 「時は金なり」といふ古言はあれども——“Time is money,” goes an old saying, (but); there is an old proverb, “Time is money,” (but).

2. 今日の如く通信交通の機關發達し、社會の活動敏速なる時代にありては——in days like these when the means of communication and transportation are remarkably advanced and social activity is so keen; in this age of easy communication and social activities.

3. 時間は金錢よりも貴し——time is practically more valuable than money; time counts far more than money.

4. 他人をして時間を損失せしむるは——to trespass on another's time; to cause others to waste their time.

5. その罪金錢を損失せしむるよりも重し——is a graver offence than to cause them to waste their money; to cause one a loss of time is a more serious offence than a monetary loss.

(二) 西洋では、障子の破れを繕ふ世話もなし、シャツやカラなどのよごれ物は洗濯屋へやるから、主婦の仕事は日本より少いやうに思はれるが、窓硝子の拭き清めや、絨氈の塵拂ひや、部屋々々の整頓、掃除など、日々の仕事にも中々骨の折れることが多い。併し食事の時間に不意の來客もなく、客の來る毎に、一々茶や菓子を出すといふ習慣はないから、其の點は樂である。

We have a notion that the daily life of an Occidental housewife is easy as compared with a Japanese matron in that the domestic duties of the former include no repairing work of *shoji* (or paper sliding doors), and that she is exempted from the menial labour of washing soiled shirts and collars, which she usually sends on to the laundry. But the fact is, she has a lot of work to do in her daily routine of household duties, such as cleaning window-panes, dusting carpets, sweeping the floor and arranging furniture. The only advantage she has over a Japanese woman is that she is free from a casual visitor at meal hours, and, that, therefore, she is in no way called upon to serve tea or cake to untimely visitors as is the case in Japan.

VARIATIONS

1. 障子の破れを繕ふ世話もなし——there are no paper screens in the West and no housewives are required to repair them.

2. シャツやカラなどの汚れ物は洗濯家へやる——the soiled shirts and collars she may send on to the wash.

3. 主婦の仕事は日本より少いやうに思はれる——the household duty of a Western matron is, it seems, less burdensome than that of a Japanese woman; the domestic life of a Western wife is, in our eyes, easier and happier than a Japanese mistress.

4. 日々の仕事にも中々骨の折れる事が多い——the truth is, she has to go through a number of arduous tasks in her daily routine of domestic life.

5. 不意の來客もなく——she is not disturbed by a casual visitor.

6. 客の來る毎に一々茶や菓子を出すといふ習慣はない——she is not expected to serve tea or cake to every visitor that may come.

7. その點は樂である——she is less busy in this respect.

〔注意〕 原文は頗る複雑するものなれば、全般に亘りて意譯を施す含みあるべく、上記譯例に於けるが如き起文を望ましく思ふ。尙ほ、「西洋では」と「主婦の仕事」とを併せて“the daily life of an Occidental housewife”もその類なり。

(三) 太陽の光線は、我々が日常餘り慣れすぎてゐるために、其の効力を忘れてゐる傾があるけれども、これ程廉價で、殺菌に都合よい物はない。科學の進歩によつて、光線の効力あることが證明されるに及んで、我々は過去の經驗と思ひ合せて、今更の如く其の力の偉大なるに驚くのである。

Sunlight is so common a thing with us that we seldom give a thought to its wonderful power. As a sterilizer, nothing is so costless and so effective as sunlight. With the progress of science the power of sunlight has been demonstrated, but as we reflect on the past experience we are literally struck at its immense benefit to human beings.

VARIATIONS

1. 太陽の光線は、我々が余り慣れすぎてゐるために——sunlight is so familiar to us (that); sunlight is so commonplace with us (that).
2. その効力を忘れてゐる傾きがある——we are forgetful of its virtue; we seldom think of its value.
3. それほど廉價で殺菌に都合のよいものはない——nothing is so cheap and so effective in destroying bacteria as sunlight; as a disinfectant, nothing is so costless and so powerful as sunlight.

4. 科學の進歩によつて光線の効力のあることが認められた——with the progress of science, the amazing power of sunlight has been brought to light.

5. 我々は過去の經驗を思ひ合はせると——when we recall what we have experienced in the past; in gazing back into our past experience in connection with sunlight.

6. 今さらの如くその力の偉大なるに驚く——we are startled at its boundless blessings; we now realize how vastly we owe to sunlight.

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第三十二回 大正七年度

ENGLISH INTO JAPANESE

(1) There is probably no point of view possible to a sane man but contains sane truth, and in the true connection, might be profitable to the race.

頭の冷静な人の観察で真理を含まぬものは恐らくあるまい。而してそれが適切な方面に應用されるれば人類を裨益するところがあらう。

註 1. sane insane の antonym であつて、精神に異状なく、物のわかる人。

2. but contains これ前の no point.....と呼應して negative の but となる。即ち no point of view that does not contain の意。又、同様に but might be.....は that might not be.....となる。

3. in the true connection 適切な方面に (その真理を) 適用すれば。

(2) Let us not imagine, like some who are called free-thinkers, that every man, who can think and judge for himself, as he has a right to do, has therefore a right of speaking, any more than acting,

according to the full freedom of his thoughts. The freedom belongs to him as a rational creature. He lies under the restraint as a member of society.

自由思想家と呼ばれてゐる或る一派の人々のやうに誰でも自分だけで思慮し、批判するの權利を有つからといつて、口に出して之を聲明する權利までも有つと見解するはよろしくない。もし、この權利まであり得るとすれば自分の思ふ處に従つて身を振る舞ふことが出来ることになる。思想上の自由は理性ある者としてその人に備はるものである。(又聲明に關しても相等に) 社會の一員として制裁を遵奉して行くべきである。

註 1. for himself=independent of the aid of others 人の助力を借りずに。

2. therefore=だから、その爲に。

3. any more than acting 實行する權利ある。

4. according to the full freedom of his thoughts その度合以上自己の思想に全く自由あるが故にその解釋に従つて。

5. creature 人物。

6. He lies under the restraint 制裁下に存在する=制裁を守らねばならぬ境遇にある。

(3) Every home ought to act as a self-appointed and self-constituted board of censors whose duty it is to assure itself as to the qualities of the program of any moving picture theater before it places upon it its stamp of approval, thus permitting its own children to witness a performance.

孰れの家庭にあつても自任、自設の検査局の態度で、何處の活動寫眞館であらうと、上演に先立ち、その番組の内容を吟味し、映畫が教育上、有害なきものに對してのみ之に承認の刻印を與へ、斯くして初めて自己の子女にその觀覽を許すべきをその義務とすべきである。

註 1. to assure itself as to the quality—to inquire into the soundness.

2. it—the program.

3. to witness a performance 邦譯では單に「觀覽する」でよい。

(4) The action which before commission has been seen with that blended common sense and fresh untarnished feeling which is the healthy eye of the soul, is looked at afterwards with the lens of apologetic ingenuity, through which all things

that men call beautiful and ugly are seen to make up of textures very much alike.

その決行前には常識と之に心靈の活眼たる清淨無垢の感情を融和して見られた行爲も、その決行後では人のいふ美も醜も同様の素地から成り立つが如く映ずる辯護的エセ理屈の鏡玉を通じて見られるものである。

註 1. blended—mingled

2. afterwards 茲では「後日」といふよりも事の「決行後」と取りたい。

3. apologetic ingenuity 事實立派な行爲でもこれに對し何やかやと辨解的なエセ理屈を工夫して人の行爲にケチをつける。狹量分子の言ひ草としてよく現社會にきくことだ。

和 文 英 譯

(一) 各交戰國は、戦局の永びくに從ひ、甚大の打撃を蒙りつゝあるにも拘らず、赤十字事業に對しては、各國、何れも力を注ぎ、殊に米國に於ては、赤十字の活動實に二覺しきものあり。

It is something remarkable that, despite the great difficulties, financial and otherwise, which the belligerent Powers are now suffering through the long duration

of the world war, every nation concerned is doing her utmost in the Red Cross enterprises, America among the rest being the most enthusiastic in this connection.

VARIATIONS

1. 交戦國は——the belligerents; every warring nation.
2. 戦局の永びぐに従ひ——with the prolongation of hostilities; through the prolonged warfare.
3. 甚大の打撃を蒙りつゝあるに拘らず——in spite of the financial difficulties on the part of the belligerents; notwithstanding that the warring nations are suffering considerably.
4. 赤十字業に於ては——in the Red Cross work; in connection with the Red Cross enterprises.
5. 各國民は何れも力を注ぎ——every belligerent power is making every effort (sparing no effort) towards this end.
6. 殊に米國に於ては——especially in U. S. A.
7. 赤十字の活動實に眼覺しきものあり——(where) its activity is remarkable; the most striking instance of the Red Cross enterprises being found in U. S. A.

(二) 家の周圍に塵埃を積み重ね、或は天井、床下等を不潔に打棄て置くは、衛生上害多きこと勿論にして、時には傳染病に侵さるゝ基となること、人のよく知る所なり。

To keep heaps of dust and refuse matter along the fences of one's abode or to leave the ceiling and pavement under the floor uncleaned with utter disregard of sanitary rules is not only detrimental to the health of inmates, but in some cases conducive to contagious diseases as everybody knows.

VARIATIONS

1. 家の周圍に塵埃を積み重ね——to allow dust and rubbish to be heaped around your house; to leave dust and refuse matter close to the outside walls of your house.
2. 天井床下等を不潔に打ち棄て置くは——to leave the ceiling and the ground under the floor unswept.
3. 衛生に害多きこと勿論にして——is of course injurious to health; is decidedly wrong from hygienic point of view.
- 時には傳染病に侵さるゝ基となる——will in some cases give free passage to infectious diseases; will sometimes court the infection of diseases.
5. よく人の知る所なり——as is well known; is a well known fact.

(三) 家具、食器衣服等の汚れたるものは皆直接衛生上に有害なれば、これ等を特に清潔ならしむるは主婦の最も注意すべき所なり。

Household furniture, tableware, wearing apparel and bed-clothes—all these must be kept clean and in good condition, as otherwise they will tend to be a direct cause of diseases, and a housewife is required to pay special care to this point.

VARIATIONS

1. 家具、食器、衣服、寝具等—furniture, table utensils, clothing, bedding, etc.
2. 汚れたるものは—when any of them are soiled.
3. 直接衛生上に有害なれば—as they are a direct cause of diseases; they are conductive to diseases.
4. これ等を特に清潔ならしむるは主婦の最も注意すべき所なり—we look to a housewife to keep them neat and clean; to keep them in sound condition is one of the most important duties that a housewife is called upon to perform.

(四) 新聞紙は世上百般の事件を、迅速に、敏活に、詳細に吾人に報道するものにして、吾人は之によりて、時々刻々に起る人事の消息、及び天然の現象を知り事業の経営、職務の遂行に益する所極めて多し。

It is the mission of newspapers to give prompt and detailed information on all sorts of happenings in the world both human and natural, which may change at any moment of the day. Thus we realize we are greatly indebted to the newspapers for their guidance in connection with our enterprises and our individual duties.

VARIATIONS

1. 世上百般の事件—all current events in the world; all occurrences in the world.
2. 迅速に敏活に (英文では兩句を一つに纏めて可なるもの) 詳細に—promptly and fully; with promptitude and in detail.
3. 吾人に報道するものにして—it is the function of the Press (to).
4. 吾人は之によりて時々刻々に起る人事の消息及び自然の現象を知り—thereby we are informed of the personal movements and natural phenomena both of which may change at any moment of the day.
5. 事業の経営職務の遂行に益すること極めて多し—we vastly profit in carrying out our enterprises and in discharging our duties; the knowledge thus obtained will go a long way toward the successful management of our enterprises and the smooth discharge of our duties.

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第三十三回 大正八年度

ENGLISH INTO JAPANESE

(1) [a] It is not in man to determine what his style shall be. He might as well determine what his thoughts shall be.

自己の文體を確立するが如きは人として出来ないことだ。それが出来るとすれば又自己の思想も同様に確立出来るものだが。

註 not in a man to 人間の能力範囲外である。

(1) [b] A man is rich in proportion to the number of things he can afford to let alone.

各人の富はその人の無くて用済む物の數に比列する。

註 things の次に that を補つて解する。

(2) Truth is always consistent with itself, and needs nothing to help it out; it is always near at hand, and sits upon our lips, and is ready to drop

out before we are aware; whereas a lie is troublesome, and sets a man's invention upon the rack, and one trick needs a great many more to make it good.

常に眞實は前後一貫して矛盾することなく、しかも何一つ他の力添へを要しない。いつもそれはお手近にある——唇上で待つてゐる、そして氣がつかぬ間に唇端に出て来る。然るに虚構となると厄介物だ、その工夫に人は頭を搾らせられる、そして一つの詭策でもこれを通ほす爲に夥多の虚構を必要とするに至る。

註 1. consistent with.....と符合; 調和する。

2. to help it out—to render it assistance. it は truth である。

3. sets a man's invention upon the rack=sucks a man's brain for contrivance.

4. to make it good 虚偽を眞實として通ほすこと。

(3) At present dietary and regimen are the happy hunting ground of the quack and that sort of volunteer specialist, half-expert, half-imposter, who flourishes in the absence of worked out and definite knowledge.

現今、食餌制限法と養生法とは藪醫者又は自稱専門家——事實は半ば専門家で半ばはべてん師、といふ手合仲間ではもつて來いの獵場となつてゐる。もともと、これ等の手合は學說に解決がつかず確定もせぬ間は跋扈し得るものだ。

註 1. regimen=攝食法; 運動法; 生活法。

2. happy hunting ground 持つて來い獵場、その意味は、こゝで、藪醫者として榮譽を渴望するに就ては、何かに就てお手柄を見せねばならぬ、それには現今未だ研究のあまり行き届かぬ dietary and regimen を規つて、これによつて名聲を得たく、自然この方面に柄にもなく浮動する、といふのである。

3. volunteer specialist=self-styled specialist.

4. in the absence of=as long as there does not exist.

5. worked-out=solved; demonstrated.

(4) With the brutal roar of the first Prussian gun the cry came to the civilized world, "Follow thou me," just as truly as it did in Palestine. Men went to their Calvary singing Tipperary, rubbish, rhymed doggerel, but their spirit was equal to that of any Christian martyr in a Roman amphitheatre.

普軍の發射せる第一砲の蠻響起るや、宛然パレスティンにありし昔に擬ふべき、「汝、我に従ひて來れ!」の叫び我が文明境に到りぬ。人々は口に鄙野、凡調の俗歌、ティペラリーを高唱して戰地に向ひたるも、彼等の精神は彼の羅馬の圓技場の露と消えし基督教殉教者に劣らざるものありき。

註 1. the civilized world 獨逸を蠻國と見て自國を文明國と見る。こゝでは自國の意。

2. Calvary=the name of the palace where Jesus was crucified. 生きて再び歸るべからざる地、こゝでは戰地を意味する。

3. Tipperary 英國兵士間に行はれし俗歌。

4. rubbish=nonsensical.

5. rhymed doggerel=worthless verses, poetry in so far as it is rhymed.

和 文 英 譯

(一) 人はいづれも多少の缺點なきこと能はず。其の缺點を見て人を棄つれば、到底交はるに人なきに至らん。連抱の大木に數尺の朽ちたる所ありとて、良工は之を棄てず。我等は他人の長所を認めて、之と交はり、互に裨益するを宜しとす。

No mortal is faultless. If you desert your friends one after another for their slight faults, you will have no people to make company with in the end. A skilled artisan will never give up a timber of considerable girth even if it contains a patch of rot on its surface. Try to seek the merits in others which you may turn to account for mutual benefit.

VARIATIONS

1. 人はいづれも缺點なきこと能はず——nobody can be free from defects; you would try in vain to seek a faultless mortal.
2. その缺點を見て捨つれば——if you break off with your friends on the score of slight flaws on their part; should you abandon a friend for his petty faults.
3. 到底交る人なきに至らん——we should finally come to find no friend to associate with; you will be sure to have no one to keep company with in the end.
4. 連抱の大木——a large tree with a circumference of several arms; a big tree of several metres round.
5. 數尺の朽ちたる所ありとて——(simply) because a timber contains a few feet of a decayed spot; on the score of a rotten spot measuring a feet long.
6. 良工は之をすてず——an expert carpenter will in no way reject it; a skilled artisan will never fail to make the profitable use of it.
7. 我等は他人の長所を認めて、之と交はり、互に裨益するを宜しとす——it is highly desirable that we should appreciate the good in others so as to promote our mutual welfare.

(二) 學と名のつくものは世の中には澤山あるが、大抵は其の性質も範圍も、研究の態度も、方法も、目的も一定してゐる。従つていくら門外漢でも、多少の教育さへあれば、こんなものだらう位の想像はつく。

We have a lot of things that we may safely place under the category of learning, it is true; but there exists among them a certain uniformity of nature, scope, process, aim, etc. of their respective researches. It is only natural, therefore, that an outsider will be able to form a general idea of any branch of science, provided he is but fairly educated.

VARIATIONS

1. 學と名のつくものは世の中に澤山ある——there are many things in the world that come under the category of learning; there are various branches in learning.
2. 大抵は其性質も範圍も研究の態度も一定してゐる——they are for the most part nearly akin to each other in point of character, scope and the method of researches.
3. 従つていくら門外漢でも多少の教育さへあらばこんなこと位の想像はつく——hence a mere outsider with fair education will be able to form a rough idea of what they are like.

(三) そんな時は仕方がないから、洋杖でも振り廻して氣を紛らす爲に、何といふ目的もないのに、矢鱈とそこいらを散歩するのである。然しその散歩が晴々した心持に、鬱々した自分を變化させて呉れるとは限らないのだから困る。

While a fit of melancholy was on me on such an occasion, I usually sought diversion by going out for a walk with lively swings of a cane, and strolled about in the neigh or ood as freely as my fancy dictated. It was a pity, however, that the walk did not always help me out of the blues into a cheerful frame of mind.

VARIATIONS

1. そんな時は仕方がないから——when time hung heavy on my hand at such a time; when I was helplessly out of spirits on such occasions.
2. 洋杖で振り廻はして——with brisk flourishes of a cane; dangling my stick about.
3. 氣を紛らす——to beguile myself; to relive myself of a depression in my heart.
4. 矢鱈にそこいらを散歩する——to wander about aimlessly; to stroll about here and there (in the neighbourhood).
5. 然しその散歩が又晴々した心持に鬱々とした自分を變化させて呉れるとは限らないから困る——the trouble is that the

stroll does not necessarily help me out of the doleful dumps; but, alas, the outing does not always remove a fit of the blues from me.

(四) 歐洲大戰のお蔭で、世間の人々は航空術に對して、大分興味を持つやうになつて來た。實際、飛行機は「軍隊の眼」であつて、今日では相當飛行機の設備のない軍隊は、敵に對して無力である。さて平和が來ると共に、今度起る問題は、之が商工業上に如何なる用をするかといふのである。

The great European war aroused a good deal of interest in aeronautics among the general public. In fact, aeroplanes are the "eyes of an army," as it were, and, armies, unless backed by an air force of adequate size, will prove practically impotent against an enemy. A question that will arise simultaneously with the termination of the war will naturally be to what extent flying machines may be utilized for commercial and industrial use.

VARIATIONS

1. 歐洲大戰の御蔭で——thanks to the great war in Europe;

the European war has done much (in arousing our interest in aeronautics).

2. 世間の人々は航空術に對して大分趣味を持つやうになつて來た——it seems to us that many of our countrymen have begun to take a good deal of interest in aeronautics; the world war aroused a popular interest in the art of aerial navigation.

3. 飛行機は「軍隊の眼」であつて——aeroplanes are so many “eyes of the army.”

4. 今日では相當な飛行機の設備のない軍隊は、敵に對して無力である——an army devoid of a reasonable air force is defenceless against an enemy; unless properly equipped with air force, it is impossible to fight against an enemy.

5. さて平和が來ると同時に——with the restoration of peace; with the cessation of hostilities.

6. 今後起る問題は之が商工業上に如何に用を成すかといふことである——the question next to come will be how successful they will prove in commerce and industry; the question that will arise with the arrival of peace will be, “What value have they for commercial and industrial gain?”

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第三十四回 大正九年度

ENGLISH INTO JAPANESE

(1) Everyone that has been long dead has a due proportion of praise allotted him, in which whilst he lived his friends were too profuse and his enemies too sparing.

人は誰しも死後久しきを経て初めて當人の受くる賞讃の度合が正鵠を得るものだ。生存中は當人の味方の方では無闇に褒めるのだが、敵側になると褒めるに頗る吝かである。

註 1. a due proportion 當を得た・過不足なき分量。

2. allotted him=accorded him=given him.

3. in which which=praise.

4. his enemies の次には勿論 were too profuse. too sparing の次には in his praise を補つて補する。

〔参考〕 支那の古事にも、「人事蓋棺定」とあるを聯想する。

(2) The public buys its opinion as it buys its meat, or takes in its milk, on the principle that it is cheaper to do this than to keep a cow. So it is, but the milk is more likely to be watered.

世人は丁度肉を買ひ、乳を取ると同様に（輿論に於ても自分が腹案から出たもの押し立てるといふのでなく、刊行物や演説等から他人の出来榮えのよい）輿論を買ひ取つて來るのだ。その動機といふのは、その方が自分で牛を飼養して行くよりも安上りからなのだが、如何にもその通りだ。然し、その乳たるや、どうも水を割つてある。（と同様に他人の輿論といふものはその正邪や適否はよく吟味した上でないと判ししないのである）。

註 1. its=the public

2. takes in 牛乳や新聞の「配達を受ける」時の「取る」である。

3. on the principle that (.....)=(.....) といふ心持ちで；といふ理由で。

4. more likely の次に than not が略されてゐると見る。

5. to be watered 水を割つて薄くする。

(3) Just as a boy at school who happens to offend against the unwritten code has his life made a burden by the rest of his mates, so in the primitive community the fear of a rough handling causes "I must not" to wait upon "I dare not."

子供が學校で、或る不文律を犯した揚げ句同僚からひどい制裁を加へられるときの苦痛に堪えかねて、「こんな苦しみを受けるよりは、いつそ死んだ方が優しだ」と思ふことがある。これと同様に原始時代未だ文化の進ま

ぬ當時の社會にあつても亦同僚から苛酷な處置を受くるその怖しさに、當時別に法律の制度を見ないにも拘らず、これこれの事は「してはならぬ」といふ念よりもこれこれの事は「私に出來ない」といふ念の方が先に立つて、結局悪い事は行はれないのである。

〔注意〕 逐字譯では意味が徹底しないから大意を取ることにした。

註 1. offend against=violate.

2. unwritten code=不文律、制定せられた法律ではないが、しかも共同團體で合意的に守られる徳項、又は制裁等。

3. has his life made a burden by the rest his mates (自分以外の) 他の仲間の爲に自分の命ももはや堪え難い重荷となる、の意。

4. rough handling 苛酷な取扱；荒々しい出方。

5. to wait upon..... 仕へしむる；.....に代つて立ち働く。

6. "I must not" 禁制の意「自分でしてはならぬ」。

7. "I dare not" 「することが出來ぬ」。

(4) We are most inclined to love when we have nothing to fear, and he that encourages us to please ourselves will not be long without preference in our affection to those whose learning holds us at the distance of pupils, or whose wit calls all attention from us, and leaves us without importance and without regard.

對手(てうし)の人物に何一つ怖ろしいことのないやうな人に對して我が愛は注がれるのである。對手の態度が低くて、此方(こなた)の好き放題に振舞はさせて呉れる人があれば、すぐに我愛情はその人に占領されてしまふ。従つて對手の學識があまり高くて、さういふ人の前では此方は宛かも師の前に立つ子弟のやうな形となるが如き、又對手の才智が餘りに勝れてゐる爲に、對座中始終こちら傾聴の態度を保たねばならぬやうな人物と來ては、逆でも前述の愛を注ぎたい對手の人物と同日に論ずべきでない。寧ろさういふ手合は畏敬すべき人物であつて、我が身は押しの利かぬ價打ちのないやうな立ち場に墜つてしまふ。

〔注意〕 本問も逐字譯では意味が盡せないので大意を取つて譯した。

註 1. he will not be long without.....直譯すれば「すぐの間に (he that.....) の人物の方が (those who) の人物を超えて、我が愛の對象物として擇び取られる。」 I prefer A to B. と同じ意味合である。

2. holds us at the distance of pupils 我々が生徒、對手が先生、その資格の相違の意。

和 文 英 譯

(一) 革命は國家の經過する病氣である。此病氣によつて、日本は中世といふ外皮を脱いで、近代的國家に進展することが出来たのである。

Revolution is a "disease" that a nation has to suffer in the course of her growth. Japan, thanks to this disease, has been able to shuffle off her "shell" of what you might call "mediaevalism," and has now grown into a stage of modern civilization.

VARIATIONS

1. 革命は國家の經過する病氣である——revolution is a sort of disease to which a nation is subject; revolution is a malady that a country has to undergo in the course of growth.

2. 此病氣によつて——thanks to this disease; this malady is beneficial in one way (that).

3. 日本は中世といふ外皮を脱いで——Japan has been able to emerge from her mediaeval stage; Japan has been rid of her wearworn robe of mediaevalism.

4. 近代的國家に進展することが出来たのである——and thus she found a chance to enter the stage of modern civilization; and has been able to develop into a state of modern civilization.

(二) 蟲の爲に、ひどく衰へた樹の枝などを截りつめて、活かしたいと念じてゐたのが、多く芽を吹き出して、勢がよくなつたのを見た時は嬉しいものだ。

One would be induced, at the sight of a sorely worm-bitten tree, to cut off the withering branches so as to give the plant a longer life. On the contrary, what a relief it would be to see a tree sprouting with renewed vigour!

VARIATIONS

1. 虫の爲にひどく衰へた樹——an insect-bitten plant; an insect-ruined tree.
2. 枝を截りつめて活かしたいと念じてゐたのが——*which* (the tree) one would desire to save by pruning its branches; the sight would rouse our instinct to save the plant by trimming.
3. 多く芽を吹き出して (原文の「多く」は茲に特種の意味なきが如し)——to see the plant regain vigour and shoot forth young leaves; when it recovers life and sprouts with fresh vigour.
4. 見た時は嬉しいものだ——one would be greatly relieved; we are not a little delighted to see.....

(三) 美術家の技倆は、彼が何を省略するかによつて知ることが出来る、シルレルは言つた。単に多くを取り入れるのみが、人生の意義を豊富にするものではない。何を省略すべきかを知ることこそ、價値ある生涯の第一要件である。

“The merit of an artist may be gauged by what he leaves out in his works,” says Schiller. One’s significance in earthly life in no way consists in the amount of his acquisitions. In other words, to know what elimination one may profitably make is the secret of worthy living.

VARIATIONS

1. 美術家の技倆——the ability (the skill) of an artist.
2. 何を省略するかによつて知ることが出来る——is known what elimination *he* (an artist) makes; may be judged by his discrimination of omissions.
3. と、シルレルは言つた——is the witty remark of Schiller; are the words of Schiller.
4. 単に取り入れるのみが人生の意義を豊容にするものではない——it is not the abundance of supplies that makes one’s life significant; the true meaning of human life can by no means be enhanced in proportion to the materials taken in.
5. 何を省略すべきかを知ることが出来る——to make a distinction between the needful and the superfluous is the essential in making one’s life worth living.

(四) 人間ばかりが偉いものではない。人間ばかりが智慧があるものではない。蟻が戦争をするのも、蜂が巣を作るのも、猿が酒を造るのも、決して本能だけの、無意識な力でやつてゐるのではない。人間と同じやうに、智識と工夫と努力とを以て、生存し活動しつゝあるのである。餘り輕蔑するもんぢやない。

Man is not the only being of intelligence, nor is he exclusively endowed with wisdom. See how ants wage war; see how bees build hives; see how monkeys brew wine. It is not their blind instincts that set them at work; but they are all alike working with the same intelligence, plans, and effort as those with which the human race carry out their schemes. We have no reason to despise them.

VARIATIONS

1. 人間ばかりが偉いものぢやない。人間ばかりが智慧あるものぢやない——it is not man alone that is intelligent and witty; man is not the sole being of intelligence and wisdom.
2. 蟻が戦争する——ants fight; ants go to battle.
3. 蜂が巣を作る——bees make honey-combs; bees build their hives.

4. 猿が酒を造る——monkeys make wine.

5. 決して本能的だけの無意識な力でやつてゐるのではない——is by no means the result of their blind instincts; is not the mere outcome of their instinctive labour.

6. 人間と同じやうに智識と工夫と努力を以て生存し、活動しつゝあるのである——they carry on their work with intelligence, plans and effort exactly like those of human beings.

7. 餘り輕蔑するもんぢやない——they are not much to be despised; they never deserve our downright contempt.

* * * * *

第三十五回 大正十年度

ENGLISH INTO JAPANESE

(1) Good feeling helps society to make liars of most of us,—not absolute liars, but such careless handlers of truth that its sharp corners get terribly rounded.

やさしい心ばえから、つひ大部分の人士が嘘つきになつてしまふまでに社會に影響を與へることがある。尤も嘘つきだといつて、世にいふ純然たる嘘つきの謂ひでなく、事實をぞんざいに取扱ふことから、却つて尖つた稜(かど)々を意外に削りおとして、その結果物事を圓滑に運ばす効を齎(たま)すが如き、さういふ人士を指すのである。

註 1. to make liars of most of us 我々のうちの大部分の者を嘘つきにする。

2. careless handlers of truth 事實を物品と見て、之をぞんざいに取扱ふ。つまり時には事實も虚實もゴチャ混ぜにする、が如き。

〔附記〕稜(かど)立つた事實も時に之を事實ありのまゝをいはずに、偶には嘘の一つもつくといふ余裕ある人間は、すべて物事を圓滑に運ばす功德をもつ、時と場合には嘘が却つて役に立つ。「嘘も方便」といふことがある。

(2) The unhappy are continually tantalized by similar delusions of succour near at hand; at least, the despair is very dark that has no such Will-o'-the-wisp to glimmer in it.

不幸な人とは眼の前にブラついて仲々やつて來ない救援に似た幻惑にむづかる連中をいふのであるが、何といつても、開運の兆しが狐火一つほども見えぬ場合、失望も殊に甚しいものがある。

〔意譯〕自分が窮境に墜ちて苦しむ場合、今にも自分を救つて呉れようといふ人が目前に見えても、事實仲々その救済者のお手が届かぬではモドカしくてならぬものだが、又一面そんな場合、たとひ事實救済者が到達せぬにしても多少でも、そのけはいだけでも見えれば幾分心もやすらぐものであるが、てんでタスケ舟の「タ」の字も見えないとなると、實に何ともいへぬ便りなさを覺える。

註 1. tantalized=氣を揉まされる。もと Tantalus の語から出てゐる。Tantalus, in Greek mythology, who stood in Tartarus up to his chin in water, with branches of fruit over his head, the water receding when he wished to drink, and the fruit when he wished to eat.

2. the despair is very dark 失望も甚しい。

3. Will-o'-the-wisp=jack-o'-lantern=ignis fatuus=a light

which misleads travellers, often seen over marshy places=鬼火;
狐火。

4. in it=in the despair.

(3) Nothing is truly and altogether despicable that excites angry contempt or warm opposition, since this always implies that some one else is of a different opinion, and takes an equal interest in it.

腹立たしい嘲罵や、熱心な反対を巻き起こすやうなことがあつても、それを全然輕侮してしまふわけにはゆかない。何故ならば、その事實が既に自分とは異つた意見を持つてゐる人がゐる、しかもその當人は自分同様その問題に興味を有つてゐることを常に意味するのだから。

註 1. Nothing is truly and altogether despicable 眞に全く詰まらぬ話だと見捨て、しまふやうなことは何一つない、が直譯。

2. this 前半の事實を指す。

3. takes an equal interest in it (たとひ議論の上で説を異にしてゐるとも、先方は先方で) その問題に對して自分同様に多分の興味を有つてゐる。

(4) Sickness of the body is no evil. With a little resolution and considering it as a natural issue of certain natural process, pain may well be borne. One's solace is, to remember that it cannot affect the soul, which partakes of the eternal nature.

肉體の疾病は決して災禍ではない。僅かの決心とそれを或る自然の法則の自然の結果と考へて居れば、苦痛は充分堪え得べきものだ。人の慰藉とするところは、永遠の自然と繋る靈魂は疾病のよく冒し得るものでないといふことを思つてゐることだ。

註 1. With a little resolution 譯文に「決心」としたるも適はしからず、精神をしつかり持つことで、の意。

2. natural process 天地運行、萬物は絶えず變化してゆく、その一過程。

〔参考〕本問は Gissing: *Private Papers of Henry Ryecroft*. から採つたものである。

和 文 英 譯

(一) 柔道にせよ、その他の運動にせよ、それが體育上如何に有益であつても、それが爲之と等しいか、又は一層必要な他の學業の遂行に害を及ぼす場合には、それを禁止する理由は十分に成立する。

We are justified in forbidding our students to participate in *judo* or anything else, no matter how beneficial it may be for their physical culture in case it is feared to retard their progress in learning, which is equally or more important for students than their physical culture.

VARIATIONS

1. 柔道にせよその他の運動にせよ——speaking of judo or any other physical exercise; judo or any other forms of physical culture.
2. 體育上如何に有益であつても——however beneficial it may be from the physical point of view; no matter how effective it may be in physical education.
3. それのため之に等しいか又は一層必要なる他の學業の遂行に害を及ぼす場合は——in case it is feared to interfere with their scholarship which is of equal or more importance for students; if it degenerates one's scholarship which is equally, if not more, important than one's physical culture.
4. それを禁止する理由は十分に成立する——we have ample reason for its suppression; our reason for its abolition will be amply justified.

(二) 昔、金峰山と飯田山と、高さのことから喧嘩して、何時まで争つて見ても、はてしがつかぬ。

そこで、兩方の山の頂から頂へ懸樋を渡して、水を流して高低を定めようと、飯田山が提議した。

Once upon a time there arose a hot dispute between Mt. Kimbusan and Mt. Iidayama as to which was the higher, and there was no prospect of an early settlement. Finally Mt. Iidayama came forward with the proposition that they should solve the question by a flow of water through a bamboo pipe connecting the two summits.

VARIATIONS

1. 金峰山と飯田山と高さのことから喧嘩して——Mt. Kimbu and Iida fell out over their respective height; Mt. K. and I. got into a quarrel as to which was the higher.
2. 何時まで争つて見てもはてしがつかぬ——however long they discussed, they could not arrive at an agreement; their dispute grew so hot that there seemed (to be) no prospect of a speedy settlement.
3. そこで——thereupon; *until* (この語を利用して、「そこで」の意を達することを得)。
4. 懸樋を渡して、水を流して高低を定めようと飯田山が提議した——until Mt. Iida proposed to solve the moot point by flowing water through a wooden pipe that they might hang between the two summits; then Mt. I. made a happy proposal to suspend a water pipe from top to top of the two peaks and to flow water through it.

(三) 避暑地へ行つて、奢侈な生活を見せたり、自己のみ好遇されようと思つて、成金式の金遣ひをしたり、田舎だといつて禮を失した風態をしたりして、土地の人に悪風を傳染させるのは宜しくない。

To make a show of luxurious living at a summer resort; to squander money like a *parvenue* merely to command the exclusive hospitality of a local hotel; to behave superciliously toward the rural inhabitants,—all these will have a vicious influence on the simple hearts of the countryfolk, and should be avoided altogether.

VARIATIONS

1. 避暑地へ行つて——during one's stay at a summer resort; while staying at a summer resort.
2. 奢侈な生活振りを見せたり——to display a snobbish style of living; to show off one's promiscuous mode of living.
3. 自己のみを好遇されようと思つて——to monopolize the hospitality of a hotel; to command the special service in a hotel.
4. 成金式の金遣ひをして——to spend money after the fashion of a *nouveau riche*, to dissipate money like an upstart millionaire.
5. 田舎だと思つて禮を失つたり——to behave haughtily

before the simple countryfolk; to act in contempt of the provincial ways.

6. 土地の人に悪風を傳染させるのは宜しくない——it is positively wrong to set these vicious examples to the simple provincials; one is warned against defiling the simple hearts of countryfolk by setting such a vicious example.

(四) バクテリアは極めて微細なる生物にして、顕微鏡を用ふるにあらざれば見ることを得ず。その最も微細なるに至りては、數千倍に擴大して、始めて見ることを得るものなり。

Bacteria are living organisms so minute in size that they can not be detected except by the aid of a microscope, the smallest specimen being visible only when magnified several thousandfold.

VARIATIONS

1. バクテリア——a bacterium (*singular*); bacteria (*plural*).
2. 極めて微細な生物にして——a living thing so extremely minute (*that*); are organism so minute (*that*).
3. 顕微鏡を用ふるにあらざれば——without the aid of a microscope; unless examined through a microscope.

4. その最も微細なるものに至りては—the smallest ones;
the minutest of them.

5. 数千倍に擴大して始めて之を見ることを得るものなり—
is seen only when magnified several thousand times; only by
magnifying it thousandfold can we detect them.

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第三十六回 大正十一年度前期

ENGLISH INTO JAPANESE

(1) The essential character of reading, whether elementary or advanced in its type, is found in no mere perfunctory turning of leaves, but in active participation, however limited it may be, in the experience which the writer would communicate.

讀書に須要なる條件とはその読み物の高きものと低きものとを問はず、單に機械的に頁をめくつて行くといふことではない。たとひ如何に些少なりとも作家の傳へんと欲する體驗を自分も共に眞に味ひつゝ讀むことである。

註 1. The essential character of reading 讀書に必須の精神
＝讀書中必ず心得て置くべき條件。

2. in its type its は reading を指す、即ち読み物の種類。

3. is found in no mere.....=does not consist in mere.....

4. participation in the experience 經驗に参加する。即ち、作者の經驗を讀者も共に味つて行く。

5. would communicate would は希望を含む助動詞。

(2) Ideals must ever lie a very great way off; and we will right thankfully content ourselves with any not intolerable approximation thereto! Let no man, as Schiller says, too querulously "measure by a scale of perfection the meager product of reality" in this poor world of ours.

多く理想といふものは実際とはウンとかけ離れてゐるものだ、が、それがほんとうなことだ。そこで我々も多少なり理想に近づくことを得たらば、それが眞の理想とは距離に於て逆ても我慢のしきれない程度に離れてゐない限り、先づそれをあり難いこと、思つて満足すべきであらう。「この不完全な現世に在つて完全な物指しを當て、現實の貧弱さを測つて啣つなんてやめ給へ」とはシラが言つた言葉だ。

註 1. any not intolerable approximation thereto 何事にもあれ(理想に近づくその程度が)先づこの程度ならば辛抱も出来る concession の意。thereto=to them=to ideals.

2. Schiller=Friedrich Schiller. (西暦 1759—1805) 獨逸の大詩人兼劇作家、初め法律を修めたるも成らず、轉じて醫に赴き、更に轉じて文學及び哲學に専心す。Wilhelm Tell 外數多の作品がある。

3. too querulously measure 尺度に掛けて失望した結果、不平がましく啣つ。

3) A poet or a poem may count to us on grounds personal to ourselves. Our personal affinities, likings, and circumstances, have great power to sway our estimate of this or that poet's work, and to make us attach more importance to it as poetry than in itself it really possess, because to us it is, or has been, of high importance.

詩といひ詩人といひ、先づ自分に關係あるものから殊更面白く響く。個性の近似、趣味、環況によつて甲、乙の詩人の作品に對する吾人の評價が左右されることが甚しいものがあり、又其作品が詩としての實價以上に之を賞美したがることもある。斯くの如きは余人は知らず、吾人の間にありては既往及び現在に於て重大なる關係がある。

註 1. may count to us=may appeal to us=may interest us.

2. to sway our estimate=to influence our valuation. 吾人の評價を支配、制限する。

3. it is, or has been, of high importance=it has, or has had, a great bearing (on our valuation).

(4) There is always a new horizon for onward looking men, and although we dwell on a small planet, immersed in petty business and not enduring beyond a brief period of years, we are so constituted that our hopes are inaccessible, like stars, and the term of hoping is prolonged until the term of life.

絶えず前途を望む者には常に新しい視界が豁けてゐる。吾人は一小遊星の上に棲み、俗事に浸つて、しかも僅かの定命を越えては生き果つるものではない。が、我々人間としては大空の星に對するが如く、希望は高遠に過ぎて辿り着き難いものでありとはいへ、息ある限りこの希望を持続することが出来ることになつてゐる。

〔附記〕 人生は短い。生存中に高遠な希望を充たすの難きは哈度大空の星に取りつくことの出来ないと同様に不可能なことだ。それに自分は、常住坐臥希望を充たしたい、充たしたいと焦慮する間にいつの間にか此世にお別れしなければならない時期が来る、といふのが世の常だ、の意味。

〔参考〕 構文は至つてやさしいから註も不要かと思ふ。本文は R. L. Stevenson: *Virginibus Puerisque*. から出たもの。

和 文 英 譯

(一) 東京は僕に取つて、むしろ恐ろしい生活の闘場の様に思はれる。正直な所、僕は東京といふ言葉を聞くと、いさゝか脅かされる気がする位だ。しかし僕は東京にはどうしても未練がある。

To me Tokyo appears a dreadful place of struggle for existence. Candidly speaking, the mere mention of the word Tokyo gives me a pretty fright. Nevertheless I cannot get rid of an affectionate regard for the metropolis.

VARIATIONS

1. 東京は僕に取つて寧ろ恐ろしい生活の闘場のやうに思はれる——Tokyo seems to me as the arena of a fierce struggle for existence.
2. 正直な所——to be frank (with you); truth to say.
3. 僕は東京といふ言葉を聞くと、いさゝか脅かされる気がする位だ——the mere name of Tokyo spells me a menace; I am somewhat terrified at the mere mention of the word Tokyo.
4. しかし僕は東京にはどうしても未練がある——but even now I feel a lingering affection for Tokyo; but I am irresistibly attached to this metropolis.

(二) 英國での結婚は、大抵新聞紙に廣告するから、友人達はそれを見て、慶賀の手紙を出す。婚約の期間は三年の長きに亘ることもあるが、普通は數ヶ月を出でぬ。

It is the way with Englishmen to announce their marriage engagements in newspapers, and their friends send letters of congratulation to the engaged couple in response to their announcement. The engagement, as a rule, does not exceed a few months, but in some cases it extends over three years.

VARIATIONS

1. 英國での——in England; it is customary for Englishmen (to).
2. 婚約は大抵新聞紙に廣告する——the betrothal of a couple is usually advertised in newspapers; the marriage engagements are generally announced through the newspapers.
3. 友人達はそれを見て慶賀の手紙を出す——and their friends send letters of congratulation to the engaged couple; their friends send them congratulatory words.
4. 婚約の期間は三年の長きに亘ることもあるが——the engagement sometimes lasts as long as three years; the engagement in some instances extends three long years.

5. 普通は數ヶ月を出でぬ——but in most cases it does not exceed a few months; but generally it covers but a few months.

(三) 彼は數百圓の金を資本で小さな金物店を開いた。しかし不幸にして、彼は店を開いて間もなく大火で丸焼けになつた。彼は男泣きに泣いた。

He started a small hardware shop with a few hundred yen for capital, but he had not been long established in his trade when his shop was completely destroyed by a great fire. Man as he was, he wept bitterly for his dire misfortune.

VARIATIONS

1. 數百圓の金を資本にして——with the investment of a few hundred yen; investing all his earnings of a few hundred yen.
2. 金物店を開業した——he established himself as an ironmonger; he set up a hardware shop.
3. しかし不幸にして——but unfortunately enough; but as ill luck would have it.
4. 店を開いて間もなく——soon after he had set up a store.
5. 大火で丸焼けになつてしまつた——a great fire carried all his property away; his shop was totally ruined by a conflagration.
6. 彼は男泣きに泣いた——he bemoaned over the misfortune,

man as he was; he bitterly cried over his ill luck in spite of himself. [「男泣きに泣いた」に對する適譯の思ひ當らざるを遺憾とす。]

(四) コンラッドは一八五七年に生れたから今年
は六十五歳になる。父は波蘭の志士で、文藝にも趣
味が深く、コンラッドの子供の頃には、シェクスピ
アの劇や、ユーゴーの小説を自國語に譯して、その
子に讀んで聞かせたといふことである。

Born in 1857, Conrad is now in his 65th year. His father was a Polish patriot and had a pronounced taste for literature. It is said that, when Conrad was a boy, his father used to translate Shakespeare's dramas and Hugo's novels into the vernacular and read them to his son.

VARIATIONS

1. コンラッドは一八五七年に生れたから——Born in 1857; understanding that Conrad was born in 1857.
2. 今年は六十五歳になる——he has attained his 65th year he is now aged three scores and five.
3. 波蘭の志士——a patriot of Poland.

4. 文藝にも趣味が深く——he was deeply interested in literature; with a great taste for art and literature.

5. シェークスピアの劇やユーゴーの小説を自國語に譯してその子に讀んで聞かせたといふことである——we are told that his father would read his little boy his Polish translations of Shakespeare's dramas and Hugo's novels.

• * * * *

第三十七回 大正十一年度後期

ENGLISH INTO JAPANESE

(1) In brief, Browning accepts life as it is and believes it good, piecing out his conception of the goodness of life by drawing without limit upon his hopes of the other world.

要するに、ブラウニングの意味は、人生は現状のまゝでお受けする、しかもそれで結構だ、と信じてゐるのだ。そして、來世の希望といふものから無盡藏に求めることの出来るものを以て、現世にあつて物足らぬ節々を償つてゆかうといふのである。

註 1. *accepts life as it is* 人生(=この世)は現状のまゝでお受けする、たとひこの世に物足りないことに遭遇はすとも、何も不平はいはぬ、敢てこれ以上に贅澤なことは望まない。

2. *to piece out*=to complete, eke out or enlarge by adding a piece.

3. *his conception of the goodness of life* この世を結構だといふ觀念。conception=idea.

4. *by drawing without limit upon his hopes of the other world* 來世の希望といふものを無限に頼ることが出来る。この世に不満足に思ふ節々いくらなりと償ふの意。

同様に *to draw on one's income* は「収入に頼る。」

(2) To get rid of provinciality is a certain stage of culture; a stage the positive result of which we must not make of too much importance, but which is, nevertheless, indispensable, for it brings us on to the platform where alone the best and highest intellectual work can be said fairly to begin.

田舎臭きを脱却するといふことは既に文化の一過程であるが、その効果を過大視してはいけない。とはいへ、この過程を経て初めて最善、最高の智的教化が真に始まる階段に引き揚げて貫へるのだから、文化に到達する爲にはぜひ一度はこの過程を通過すべきものである。

註 1. *To get rid of provinciality* 地方人の言語、動作等すべて田舎臭きことを脱却する。

2. *semicolon* 以下の文章はすべて、前節の意味を敷衍したものである。

3. *the positive result of which* 直譯すれば、よりに起るその確かな結果、*which* は前節にいふしかじかの事實。

4. *make too much importance* 過大視する；極端に重要視する、異常に有り難く思ふ、(それは良くないことだ。)

5. *but* も *nevertheless* 殆んど同意義であるが兩語を重ねて文調を整へたに過ぎぬ。

6. *it brings on to the platform, etc.* 直譯すれば、「これ吾人

をして(次にいふ)標準までに引き揚げて呉れる」。platform=
level.

(3) Among well-bred people, a mutual deference is affected; contempt of others disguised; authority concealed, attention given to each in his turn; and an easy stream of conversation is maintained, without vehemence, without interruption, without eagerness for victory and without any airs of superiority.

教養ある人々の間にありては、互に他を尊重するの風行はれ、輕侮の念は之を色に顯はさず、權勢の念は之を心底に潜め、孰れの人たるを問はず、順次之を傾聴し、語るに激越の語氣なく、かくて穩かなる談話が持續するものなり。

註 1. well-bred people 育ちの良い人達; 教養ある階級。

2. a mutual deference is affected 相互に尊敬、謙讓の態度を取る。

3. contempt of others (is) disguised 他人を侮蔑するの念は隠蔽する、色に顯はさぬ。

4. authority (is) concealed 權勢、威徳の趣は隠して顯はさぬ。

5. attention (is) given to each in his turn 語る人の順番にその當人の話を傾聴する。

6. an easy stream of conversation is maintained のどかな談話が持續される。

7. without any airs of superiority 自分の優れたところは素振りにも顯はさず。

(4) I'm proof against that word failure. I've seen behind it. The only failure a man ought to be is failure in cleaving to the purpose he sees to be best As long as a man sees and believes in some great good, he'll prefer working towards that in the way he's best fit for, come what may.

僕はかの「失敗」といふ語に對しては一向無頓着なんだ。といふのは、僕はその裏面もわかつてるんだから。が、唯一つ氣になる失敗といふのは、自分が最善と思つた事業にかちりつく辛抱の出來なかつた場合の如きをいふのだ。人として、自分が何か著しく善いことを看取り、且つ之を信奉してゐる限り、自分に最も適應する方法によつて努力し、たとひ如何なる障害ありとも之に辟易しない、といふことが肝心である。

註 1. proof against=able to resist, physically or morally, 打ち勝つ; 影響を受けない。

2. I have seen behind it (表は勿論わかるが) 裏もわかつてゐる。

3. The only failure a man ought to be この次に blamed for
又は ashamed of の如き語句を補はねば文を成さぬやうに見える。
上記の譯文はこの挿入を施して譯を試みたもの。

4. he'll prefer working towards that in the way he's best fit
for, come what may—he would do well to work towards that
great good in the way for which he is best fit, whatever may
come.

5. come what may どんな目に逢つても；如何なる障害があ
らうとも。

和 文 英 譯

(一) ウォルムスの大會で、王侯の威武に屈しな
かつたルーテルの膽は喰ひたくない。彼が十九歳の
時、學友アレキスの電死を眼前に視て、死そのもの
の秘義に驚いた其心こそ、僕の欲する處でありま
す。

I am by no means envious of the dauntless courage
of Luther with which he confronted the awe-inspiring
assembly of the princes and nobles at Worms. What
appeals keenly to my heart is his tender sentiment
when at his 19th year he witnessed trembling the
mysterious death by lightning of his school comrade
Alexis under his very nose.

VARIATIONS

1. ウォルムスの大會で王侯の威武に屈しなかつたルーテルの
膽は喰ひたくない—I am not enamoured of the courage which
enabled Luther to stand in defiance of the dignified assembly
of the kings and their followers at Worms; far be it from me
to envy Luther for his fearless courage at the great meeting of
the dignitaries at Worms.

〔注意〕「膽は喰ひたくない」は上例の如く之を「(ルーテルの)
膽力は我が身に欲しくない」の意味に譯す。

2. 彼が十九歳の時學友アレキスの電死を眼前に視て死そのも
の、秘義に驚いたその心こそ僕の欲するところであります—
what I like in him is his delicate sentiment as revealed at the
death of his fellow-student Alexis, who was struck dead by
lightning before his eyes when he was 19; what holds my fancy
is his impulse at the mystery of death in the fate of his class-
mate Alexis, who was killed by lightning before his very nose
when Luther was 19 years old.

(二) 近頃注射のために人が死んだといふことを
よく新聞紙上で見るが、多くの場合はそれを行うた
醫師の過失又は不注意によるのである。或は藥の種
類や分量をまちがへたり、注射する時に器具その他
のもの、消毒を十分にしなかつた爲なのである。

Of late I have read in newspapers of a number of deaths through injection. Most of these cases are, I think, traceable to the blunders or carelessness on the part of the responsible physicians, some being the result of wrong prescription or of an excessive doze, and others of improper disinfection of the instruments and apparatus before the treatment.

VARIATIONS

1. 注射のために人が死んだといふ事をよく新聞紙上で見るが——deaths through injection have often been reported in newspapers; it is not seldom nowadays that I come across in the newspapers fatal accidents through injection.

2. 多くの場合それを行ふ醫師の過失又は不注意によるのである——the majority of these accidents are caused by the blunders or lack of precaution on the part of physicians concerned; in most cases the physicians engaged in operation are responsible for their errors and carelessness.

3. 或は藥の種類や分量をまちがへたり——some through wrong medicine or wrong dose.

4. 注射する時に器具その他のものゝ消毒を充分に行はなかつた爲である——others through the insufficient disinfection of medical instruments to be used in operation; others as a result of insufficient disinfection of medical apparatus.

(三) 文明が人生の精華であり、文化の腦髓であることは疑もない。然るに世の中には没分曉漢があつて、或は文藝亡國論を唱へ、或は之を無用の長物視する。兎角目に見えぬ靈界のことには近視眼者流は風馬牛である。

That art and literature are the flowers of human life and the essence of culture leaves no room for dispute, but there are still a section of blockheads who are so stupid that they even denounce art and literature as good for nothing at best or even as detrimental to the national spirit. In short, the mental condition of these people, coarse and unrefined as it is, is far from admitting anything spiritual.

VARIATIONS

1. 文藝が人生の精華であり文化の腦髓であることは疑ひもない——it is beyond the possibility of doubt that literature represents the glory of human existence and the quintessence of culture; you will not object when we say that art and literature are the essence of human life and the backbone of our spiritual culture.

2. 然るに世の中には没分曉漢があつて——but there are some people (who.....); and yet we come across some blockheads (who.....)

3. 或は亡國論を唱へ是を無用の長物視する——(who) regard art and literature as conducive to national ruin or as worthy of no effort; (who) despise them as destructive of national morals or as a white elephant at best.

4. 兎角眼に見えぬ靈界のことは近眼者流には風馬牛である——in fact, they are so short-sighted as to regard nothing spiritual; they are liable to despise anything spiritual and invisible.

(四) 息子が凧を揚ぐるに揚がらず。おやぢ出て、「どれどれおれがあげてやらう。向ふ河岸へ持つて来い。」とて、子供を連れて行き、ひとかけ走るとよく揚がる。おやぢおもしろがり、引いたりしやくつたり、餘念なし。子供「コレとつさん、もうおれにくんねえ」とせつつけば、「エ、やかましい。汝(か)を連れてこねばよかつたものを。」

A boy tries in vain to start a kite. His father comes out to help him and says, "Bring it up to the bank, my sonny, and see how I get it up!" So saying the father and son reach their destination, and there the father takes a run with the kite in his hand. Then the kite goes up higher and higher until the father is beside himself with joy, giving the string jerks and pulls.

The son begins to fidget and cries out, "O, daddy, let me hold it now!" "Have done!" comes peremptorily from the father, "You busy thing! I wish I had not brought you here."

VARIATIONS

1. 息子が凧を揚ぐるに揚がらず——a boy tries hard to fly a kite, but in vain; a boy was struggling hard to fly his kite but it refused to go up.

2. おやぢ出て「どれ々々おれが揚げてやらう。向ふの河岸へ持つて来い」——his father comes out, and says, "Let me try it." "Come, my boy, up on the bank."; thereupon his father came to his assistance, and said, "I'll start it for you; come along with me to the other side of the river."

3. 子供を連れて行き、ひとかけ走るとよく揚がる——his father runs with the kite in hand which now soars up in the sky; his father ran with the kite which flew on higher and higher.

4. おやぢ面白がり引いたり、しやくつたり餘念なし——in an ecstasy of joy, he gives the string jerks and pulls; absorbed in the sport himself, he drew and pulled the string.

5. 「コレとつさん、もうおれにおくんねえ」——"O, daddy, let me play it!" "O, papa, I'll try it now!"

6. と、せつつけば、「エ、やかましい。汝(か)を連れて来ねばよかつたものを。」——the boy begins to be impatient and demanded the kite, to which the old boy replies, "Nonsense, you noisy fellow! I wish I had not taken you with me."; the boy,

now fidgeting, demanded the kite only to hear a brusque retort,
"Hold your tongue! I wish I had left you at home!"

〔注意〕 上記 Variations 中の第一例は現在形、第二例は過去形を示す。本問の如き滑稽味を有する文章に於ては、現在形を用ふる方、内容を引き立たしむるの効あるべし。

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第三十八回 大正十二年度前期

ENGLISH INTO JAPANESE

(1) What I look to is a time when the impulse to help our fellows shall be as immediate and as irresistible as that which I feel to grasp something firm when I am falling.

自分が心に期待するところのものは、同胞を扶けんとする衝動が、丁度今や自分が遂落せんとする刹那、手當り次第何物かを、しつかり掴まうとするやうに、咄嗟に且つ制し難い衝動の出づるが如きをいふのである。

註 1. What I look to 自分で斯くあり得べきものとして期待してゐるもの。

2. as that which—as the impulse which. impulse—衝動、俄かに起る制し難き情。

(2) The priest is still, and will, we think, remain one of the necessary types of humanity; and he is untrue to his type, unless, with whatever inevitable doubts in this doubting age, he feels, on the whole, the preponderance in it of those influences which make for faith.

思ふに僧侶は今日と雖、又將來に於ても人類になくはならぬ要職であらう。然るに現今懷疑の時代、僧侶間にありても亦、何事にまれ懷疑の行はれるのは己むを得ないにしても、大體に於て、僧侶の心底に信仰に至る働きが、信仰に疑念を生ずる念そのものに優越するものなきに於ては、そは法務に忠實なる者とは言ひ難く、かくの如きは僧侶としては名實伴はない者と見られても仕方がない。

註 1. he is untrue to his type 彼の身分、職務に忠實ならぬ。

2. unless, with whatever inevitable doubt in this doubting age, etc. 懷疑の時代故今日僧侶に於ても亦疑念も抱かれるであらうが、それは無理からぬこととして、信仰に導く力が、信仰を避くる力に優越することなくば。つまり、僧侶も思想界の混沌たる時代に稍々もすれば信仰の道に疑念を生ずるが、それは許すとしても、信仰に身を入れようか、それとも信仰の道を捨てようかと迷うた場合にも、猶ほ前者の方が優勢であらぬ限り、となり。

3. make for=operate in favor of; tend to. 利益に働く; 賛く。

(3) No one doubted now that the mystery of this murder would be immediately brought to light. But although in one or two instances, arrests were made which promised elucidation, yet nothing was elicited which could implicate the parties suspected; and they were discharged forthwith.

殺人事件の迷宮は直ちに解けて来るものとして、當時誰一人これを疑ふ者はなかつた。然るに一、二それとらしい者の逮捕を見たのだが、その連中からは嫌疑の一味に關聯した事實は一も舉らなかつたので、彼等はすぐに放免された。

註 1. brought to light 明るみへ出される; 判明する。

2. arrests were made which promised elucidation 逮捕された者があつた、その逮捕によつて事件が明らかになる有望なる材料と見られた、の意。elucidation=exposition.

3. nothing was elicited which could implicate the parties suspected 嫌疑の一派と關聯するもの何一つもない。

〔参考〕 本問は *Poe's Prose Tales* から出題されたもの。

(4) We stuff all sorts of substances into our unfortunate interiors and blunder upon the most various consequences. Few people of three score and ten but have spent in the aggregate the best part of a year in a state of indigestion, stupid, angry or painful indigestion as the case may be.

胃袋も可哀想なものだ、我々はありとあらゆる食物をそれへ詰め込む。その揚げ句は色んな面倒を惹き起こす。由來古稀の歳で過去を統計して見るに、一年間の大

部分は不消化とか、遅鈍とか、怒りっつぽいとか、腹痛とかで日を送つてゐるといふ有様で、さうでないといふ手合は稀なことだ。

註 1. stuff 詰め込む。

2. all sorts of substances ありとあらゆる食物、元來 substances は物質なれども此場合は食物を意味する。

3. blunder upon ぶつかる。結果を招く。

4. Few people.....but have spent, etc.=there are few peoplewho have not spent, etc.

three scores and ten one score=20 ∴ (20×3)+10=70, こゝでは七十歳。

6. in the aggregate 統計；総合して見るに。

7. as the case may be 人により、時によりて(各、異なる)。

和 文 英 譯

(一) 昔の物語に、隣國からむづかしい問題を送つて来て、それが解答出来ればよし、若し出来なければ七日の中に軍兵を差し向けるとの嚴談。それを解釋してやつたので、賢人の多い國だと感心して、攻撃をやめたといふ話がある。

It is fabled that a certain country was called upon by a neighbouring state to solve a puzzling question under penalty of a hostile movement within a week. A timely answer was given by the former, and it elicited a great admiration of the aggressive nation, who, now concluding that there would be many a wise man beyond their frontier, gave up their malicious intention.

VARIATIONS

1. 昔の物語りに——tradition has it (that); it is told in an old story (that).

2. 隣國からむづかしい問題を送つて来て——there came a hard nut to crack from a neighbouring state; a country was approached by a neighbouring state with a knotty problem.

3. それが解答が出来ればよし、若し出来なければ七日間中に軍兵を差向けるとの嚴談——with the threat that she would be challenged to fight within several days in case of failure to solve it; threatening to send a hostile army within a week unless she could submit a satisfactory answer.

4. それを解答してやつたので——an answer was given in time; the question was satisfactorily solved.

5. 賢人の多い國だと感心して攻撃をやめた——was led to believe that she was rich in wise people and no attack was made; the cross-grained people were so much moved by the repartee that they did not carry out an attack.

(二) 海の水は、河や井戸の水と違つて、多量の鹽分を含んでゐる。勿論河や井戸の水にも少量の鑛物は含まれてゐるが、しかし平均數で言へば甲は乙の二百十倍も多く含んでゐる。故に俗間では、乙を淡水と稱するに對して、甲を鹹水と稱へてゐる。

Sea water, unlike river and well water, contains a large percentage of salt. It is true that river and well water also contain some minerals, but the salt constituent of sea water is, on an average, 210 times as large as either of the other two. It is for this reason that sea water is commonly called salt water and the other fresh water.

VARIATIONS

1. 河や井戸の水と違つて——in contrast with the river or well water; unlike the water in rivers and wells.
2. 海の水は多量の鹽類を含んでゐる——a great deal of salt is contained in sea water; there is a large amount of salt in sea water.
3. 勿論河や井戸の水にも少量の鑛物は含まれてゐる——river and well water contain some mineral substances, it is true, (but); there exists, indeed, a small mixture of minerals in the water from rivers and wells.

4. 甲は乙の二百十倍も（鹽類を）多く含んでゐる——the former contains, to show an average figure, 210 times the salt of the latter; the former has 210 times as much salt as the latter.

5. 故に俗間では乙を淡水と稱するに對し甲を鹹水と稱へてゐる——this is the reason why the latter two are generally known as fresh water and the former as brine.

(三) 學説は常に變更するから、古人の定めた事が何時までも顛覆しないと云ふことは言へないが、併し顛覆するまでにはそれ相當の事情がなければならぬ。單に學説のみならず國家政府の變亂の如きも、之を歴史的に追究すれば、決して突飛に起るものではない。

Theories are always subject to change, and those once agreed upon will not hold good *ad infinitum*. In fact, we hear of no theories subverted without any justifying factors to bring them about. The same is true of the revolutionary transformations of a country, which, when historically surveyed, will be found far from accidental.

VARIATIONS

1. 學説は常に變更する——theories are subject to constant change; theories always change.

2. 古人の定めた事が何時までも顛覆しないと云ふことは言へない——there is no reason to conclude that the theories established by our forefathers will be maintained for ever; it is possible that the theories of the scholars of yore will some day be overturned.

3. 併し顛覆する迄には、それぞれ相當の事情がなければならぬ——but their subversions are generally occasioned by some adequate reason; but their changes are to be traced to some underlying factors.

4. 單に學説のみならず、國家政府の變亂の如きも——not only in theories but in the political revolution of a country; in the political transformation of a state as well as in theories.

5. 之を歴史的に追究すれば、決して定飛に起るものではない——you will be convinced, on the strength of historical investigation, that the changes in theories can never happen all of a sudden; a historical insight will enable you to find that their subversions are far from spontaneous.

(四) 著者が本書の起稿に際して、直接参考した書物は、大體下に記す通りである。此等の著書は、或は考案の材料を供し、或は考へ方に暗示を與へ、或は不安な點を確め、或は誤解を改めて呉れた。此處に列記して謝意を表したい。

In preparation of the present work, the author referred mainly to the following books. They furnished him with materials for treatment, hints on the method, besides helping him to ascertain the doubtful points and to correct the misconceptions. He hereby wishes to acknowledge his indebtedness to their authors by listing their titles below.

VARIATIONS

1. 本書の起稿に際して——in starting this work; in taking up the present work.

2. 直接(主に)参考した書物は下記の通りである——the author chiefly consulted the following books; the author relied on the following books for direct reference.

3. 此等の著書は、或は考察の材料を供し、或は考へ方に暗示を與へ、或は不安な點を確め、或は誤解を改めて呉れた——these books afforded *him* (the author) materials for treatment suggestions in the methods, definitions for doubtful points, corrections of misunderstandings.

4. 此處に列記して謝意を表したい——*he* (the author) desires to express his gratitude to their respective authors by listing these volumes; *he* wishes to enumerate their titles hereunder by way of an expression of his indebtedness to their authors.

* * * *

第三十九回 大正十二年度後期

ENGLISH INTO JAPANESE

(1) [a] "If we haven't all three met here without meaning it!" "You couldn't have met in a better place," said old Joe. "Come into the parlour. You were made free of it long ago, you know."

『こゝで三人が出遇つたのはまるで申し合はせたやうだネ! これ以上良い場所で落ちあふなんテ出来ないヨ。座敷へ這入つて來給へ、モウずつと以前から御自由ではないか。』——老ジョウがかう言つた。

註 1. If we haven't all three met here! 元來 If+negative verb=affirmative となる。

例 1. If I haven't lost my watch! (Concise Oxford Dictionary.)
時計を失つた。

例 2. "Oh well," said Mrs. Duddleston, "if this is not just the thing I long for." (National Reader IV, "True Courtesy.")

「あいさうです、それこそ本當に私の願ふもので御座いますよ。」
従つて本文は譯文の意味になる。

2. You were made free of it long ago, you know 座敷(洋館では應接室、客間とでもいはうか)に這入る這入らぬといふそ

んな堅ぐるしいことはとつくの前から、不要なこと、御勝手の間柄ぢやないか、の意。

〔参考〕本問は C. Dickens: *Christmas Carol*. 中の文章を改作したるもの。

(1) [b] Every real thought on every real subject knocks the wind out of somebody or other. As soon as his breath comes back, he very probably begins to expend it in hard words. These are the best evidences a man can have that he has said something it was time to say.

何事にまれ、實際問題であり、且つ之に對する意見も亦眞實を籠めて、甲なり乙なりの人に向つて提言するならば、對手(あて)はアツト驚いて、しばしば物も言へなくなるだらう。さて對手が漸く落ちついて來ると、今度は荒々しい怒罵の聲を放つて來るのが普通である。言ふべき時に言ふ價值あるものとして、一番良い證據は斯くの如きをいふのである。

註 1. real thought on real subject 單に相像の上でなく、實際問題にして又之に對する思想の眞實なるもの。

2. knocks the wind (or breath) out of some body or other 甲なり乙なりの人に強く感動を與へて、アツト言はせる(その結果は胸に響いた一言の爲に、對手は暫らく物も言へない状態に墜る。)

3. as soon as his breath comes back 直譯すれば、「息を吹き返すや否や」、つまり一時の感動が薄らいで、漸く自分が落ちついて來ると。

4. expend it in hard words 荒々しい言葉で言ひ放つ。

5. he has said something it was time to say—he has said something worth saying at a time when it (something) is thought opportune 言うて然るべき時に言ふ價值ある提言である。

6. a man も次の he も共に前の提出者を指す。

原文の字句に拘泥せず、意味を徹底せしむるには次の如く書き換へることも出來よう。

先づ例をとる。茲に或る人がゐる、處でその人が自分のある失策を氣にしてゐる矢先、さる友人がその失策に對して、如何にも當を得た一言を放つて對手を詰る、對手はその一言に肺腑を突かれる思ひがする。その苦痛と怨恨で暫らくは物だに云ひ得ぬ苦境に墜る。しかしやがてその苦痛も怨恨も幾分薄らいで來ると、當人は悪口雜言を吐き立て、その怨みを返さうとする。處で自分の一言で斯くまで對手を怒らすことはあながち時機を誤つた所爲であらうか、否さうではないか、る提言は實に機時を得たものである。

〔参考〕本問は O. L. Holmes: *The Autocrat of the Breakfast Table.* から出題されたもの。

(2) Sir,—Our client, the late M. L. Vincey, Esq., who died on the 9th instant in—College, Cambridge, has left behind him a will, of which we are the executors, whereof you will find copy enclosed. Under this will you will perceive that

you take a life-interest in about half of the late Mr. Vincey's property, now invested in Consols, subject to your acceptance of the guardianship of of his only son, Leo Vincey, an infant, aged five.

拜啓、故エム、エル、ヴァインセイ氏は本月九日ケンブリッジの〇〇大學に於て逝去被致候處、豫て拙者への依頼も有之、此度同氏の遺されたる遺言狀に對し拙者その執行の任に當り居候まゝ、同遺言狀寫本茲許同封申上候。之に據れば、同氏の一子、當年五歳の幼兒、レオ、ヴァインセイ君の後見人たることを貴下が御承諾被下候上は、故人がコンソルズに投資の財産の半額は之を生涯貴下の御所有に相任せ可申御了承可相成事と存申候。

1. Our client, the late Mr. M. L. Vincey client は商賣上にいふ「御得意」である、茲では辯護士がその「御得意の一人、故エム、エル、ヴァインセイ氏」といふ意味で、つまり Mr. M. L. Vincey が生前その辯護士に法律上の諸事を依頼した模様である。

2. a will 遺言狀。

3. whereof you will find copy inclosed—you will find copy of the will inclosed.

4. Consols=consolidated annuities (整理公債) の略。

5. a life-interest 生涯中の所有權、但し茲では誰の生涯(この書簡の名宛人か、それとも Leo Vincey 君か)かと判然しない。

6. subject to your acceptance=on condition that you accept.

〔注意〕本文は辯護士の書簡と見える。文體も Business English そつくりであるから、邦譯には候文が相應しいと思ふ。受験者も斯くの如き文體に出遇はしたならば候文で誌すのが上乘であらう。

(3) What Gissing complained of was not lack of appreciation, but "the accursed struggle for money." "It amazes me," he wrote within five years of his death, "that a man secure from penury should lament the failure of his work to become popular." He did not write easily—"not a line that does not ask sweat of the brain," and if, like Coleridge, he could have found a Gilman to lodge him and board him for nothing, he would never have touched a pen again.

ギシングの不平を洩らした事実といふのは、自分の著作に対する世間の人々の鑑賞力なきことではなく、単に糧(糧)を得んが爲に余儀なくせられる、かの呪はしい苦闘であつた。彼は永眠に先立つ五年、こんなことを書いてゐる、「何の不自由もなく生活の出来る身で、自分の著作が人氣に投じなかつたといつて、之を悲觀するが如きは、自分には意外に響く」と。彼は又容易に筆を取らぬ人であつて、「たとひ一行たりとも我が腦漿を絞らざるものはない」と言つた位だ。尙ほギルマンがコールリッチを遇した如く、彼を無料で泊めて呉れて無料で食はせて呉れる人に出遇はしたら、恐らく爾來二度と彼は筆をとらなかつたであらう。

註 1. lack of appreciation 鑑賞力の不足、こゝでは Gissing が自著に対する世間の人々が、その眞價を求める能力なきこと(を嘆息して呟つた意味ではない)。

2. accursed struggle for money 金錢の奴隸になつて苦闘する。

3. a man secure from penury 貧困に墜る不安のない人。

4. "not a line that does not ask sweat of his brain" たとひ一行たりとも彼の腦髓の汗を呼ばざるものはない、(彼の書く一行一句と雖みな彼の腦漿を絞つて出る苦心の作である)。

5. lodge him and board him for nothing 彼を無料で泊めて食はせてやる。

for nothing=gratuitously.

〔附記〕 Gissing は中年に至る迄常に貧困と戦ひ、晩年わづかに餘裕ある身を楽しみ得た人、かやうな事情の下に、上の如き述懐を述べたものと思はれる。尙ほ Gillman は、詩人 Coleridge (これも貧困と戦つた人) を親しく扶助して、詩人の天分を全うせしめた人。

和 文 英 譯

(一) 嘉永六年ペルリが浦賀にやつて來た時、石鹼を貰つた浦賀の漁師達は、之は食べるものに相違ないと云ふので、鍋に入れて煮て見た。すると毒々しい色の泡を吹いて盛んに悪臭を放ち初めたので、てつきり毒薬ときめこんで、地に深い穴を堀つて埋めたといふ話だ。

When Perry and his fleet came to Uraga in the 6th year of Kaei, they made a present of some cakes of soap to the local fishermen. Taking them for something edible, the simple fellows boiled a piece in a pan. Presently they saw the boiling soap melt into bubbles of disgusting colour with a rank smell. "This is a poison!" they concluded, and forthwith buried the pan and content deep in the earth,—so runs the story.

VARIATIONS

1. 嘉永六年ペルリが浦賀にやつて来た時——when Perry and his crew got ashore at Uraga in the 6th year of "Kaei."
2. 石鹼を貰った浦賀の漁師達は——the fishermen of the village who were given some cakes of soap; the village fishermen, with a present of soap.
3. 之は食べるものに相違ないといふので——thinking that they were something to eat; taking them for some edible substance.
4. 鍋に入れて煮て見た——they put some pieces into a pan and boiled them.
5. すると毒々しい色の泡を吹いて盛んに悪臭を放ち始めた——soon the contents of the pan began to melt into venomous-colored lather emitting an unsupportable smell; and, to their surprise, the boiling soap began to bubble with disgusting colour and rank smell.
6. てつきり毒薬ときめこんで地に深い穴を掘つて埋めたとい

ふ話だ——so they took it for a poison, as the story has it, and buried it deep into the ground; "This must be a poison," they agreed, and making a deep hole in the earth, they buried the vessel and content into it.

(二) 悔とは畢竟凡ての實現されずして埋れ去つた「可能」に對するいとほしさの感情である。而して人に生活を豊かにしようと云ふ要望がある限り、過去を振り返る時、人は屹度何等かの悔いを感じずには居られない。

Repentance is essentially a sentiment of pity one feels for those possibilities which, unrealized, are now lying out of reach. Men are naturally ambitious to lead a richer and happier life, and, as it is, they cannot reflect upon the past without being overcome by this sort of the sentiment.

VARIATIONS

1. 悔いとは畢竟——compunction is, after all.
2. 實現されずに埋れ去つた「可能」に對する、いとほしさの感情である——is a wistful reflection on those "possibilities" which he failed to realize and which are now lying out of reach.

3. 人に生活を豊かにしようといふ要望がある限り—as long as there is in man an instinctive desire to make his life more and more prosperous; it being an instinct of man to enrich himself.

4. 過去を振り返る時、人は屹度何らかの悔いを感じずに居られない—he cannot help looking upon the past without feeling some regret.

(三) 小さな嘘は誰でもよく気がつきますが、大きな嘘はどうかすると、とかく見遁がされがちです。殊にわたくしどもの社会的生活には、かゝる大きな嘘が多分に含まれてをつて、その嘘が正しい生活を慾求する人々にははつきり認められますけれども、偽りの生活に慣れ切つた人々には、反つて生活の安定を保つ幸福の鍵でもあるかのやうに信じられてゐます。

Nobody will have any difficulty in detecting small lies, while we often leave great lies unobserved. Now it is especially this latter that are hidden in abundance in our social life. And again, great lies are clearly distinguishable as such to those who stand for a honest living, but are looked upon by those who are inured

to the crooked ways of living as a sure means of securing their livelihood.

VARIATIONS

1. 小さな嘘は誰でもよく気がつきます—petty lies are easily detected; nobody fails to detect fibs.

2. 大きな嘘はどうかすると、とかく見遁がされがちです—(while) we are apt to overlook great ones (lies); (but) great ones often slip away unnoticed.

3. 殊にわたし共の社会的生活には、かゝる嘘が多分に含まれてをつて—especially do they exist abundantly in our social life.

4. 正しい生活を慾求する人々には、はつきり認められますけれども—(great ones) are distinctly recognized as such by honest people; they are readily detected by men of honest living.

5. 偽りの生活に慣れ切つた人々には—with those who are accustomed to falsehood; for those who are impervious to *the still small voice*.

6. 反つて生活の安定を保つ幸福の鍵でもあるやうに信じられてゐます—(great lies) are regarded by these hypocrites as the sole key of ensuring their prosperous livelihood; it is the notion of these hypocrites that they can secure their living only by means of false transactions.

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第四十回 大正十三年度前期

ENGLISH INTO JAPANESE

(1) The most mortifying infirmity in human nature, to feel in ourselves or to contemplate in another, is perhaps, cowardice. To see a coward *done to the life* upon a stage would produce anything but mirth.

自分の心に照らして見ても、他人のことに考へ及ぼして見ても、人間の性質として最も心苦しい思ひのする弱點は恐らく怯懦といふことであらう。舞台の上で演ぜられる眞に迫る、かの臆病者の身振りは、之を見ても決して面白いものではない。

註 1. *infirmity*=disease; imbecility; deformity 精神上の病氣; 愚鈍; 片輪、であるが、こゝでは人間の弱味と見るべきであらう。

2. *to contemplate on*=to meditate on.

3. *done to the life*=performed closely resembling the original.

4. *produce anything but mirth* 面白味 (mirth) なんと迎ても出るものでない。

〔参考〕本問は C. Lamb: *Essays of Elia*. から出題されたもの。

(2) As far as the individual is concerned, the nett gain of life must be a gain in character; we are judged even by men in the long-run, not by what we get but by what we become; the fruits of life are seen, not in what we have, but in what we grow to.

個人に就ていふことであるが、人生に於ける正味の利得とは、品性上の修養であらねばならぬ。(神の評定は勿論のことであらうが) 吾人は終局、成る人物の如何に對して人々の評定を受けることゝなる。人生の美果は吾人の掌中に贏ち得た物品の如何によるものでなく、吾人が成る人物の如何、即ち人物の如何によつて現れて來るのである。

註 1. *As (or so) far as the individual is concerned* (衆人のことはさておき、) こゝに個人だけに關していへば。

2. *we are judged even by men* この次に *as well as by God* と補つて見る。

3. *in the long-run*=after all.

4. *what we have*=what we get.

5. *what we grow to*=what we become.

(3) Her face, though somewhat wan and incomplete, possessed raw materials of beauty in a promising degree. There was an under-handsomeness in it, struggling to reveal itself through the provisional curbs of immaturity, and the casual disfigurements that resulted from the straitened circumstances of her life. She was handsome in the bone, hardly as yet handsome in the flesh.

彼女の面(容)は多少青白く、また物足らぬ節もあつたが、それでも猶ほ將來美人たるの好材が頼もしいほどに備はつてゐた。天受の美の暗流は、未成期に在る假りの曲線、また彼女の貧しい境遇から來る不恰好な顔形を突き破つて、表面へ張り出ようとするやうに見えた。要するに、彼女の美は未だ骨格に止まり、肉の美人といふ域には達してゐなかつた。

註 1. an under-handsomeness in it—an undercurrent of handsomeness in the face 美の暗流が顔面に漲つてゐた。

2. struggling to reveal itself 表面に顯はれようと迫る。itself =an under-handsomeness こゝは reflexive の用法。

3. provisional curbs of immaturity 未成期に在る顔形、輪畫など。

4. casual disfigurements, 偶然に顯はれる不恰好な貌。casual =accidental.

5. handsome in the bone, hardly as yet handsome in the flesh 既に骨組では美人たるの資格が出來てゐるかも知れぬが、肉體上に現はれては未だ充分なる美容を發揮し得る程度に至つてゐなかつた。

〔附記〕本章は構文上さほど六ヶ敷い問題ではないが、さて、これを消化された邦文で表はさうとなると、一方ならぬ困難を感じる。勿論上記の譯文の如きも十分に原文の味を帶し得たものではなからう、又邦文として自然的な筆致とは言ひ難い。が先づ大意だけは移し得たことと思ふ。

和 文 英 譯

(一) スープは病人に絶好無二の必要品のやうに一般の人は考へてゐるが、元來單なる嗜好品であつて決して滋養品ではない。たゞ胃液の分泌を促進するだけの効果が認められてゐるのである。

It is generally admitted that soup is a wholesome beverage of unique efficacy for invalids. From a medicinal point of view, however, it practically serves as a table delicacy and as a stimulant for the secretion of gastric juice, and has in it no nutritive ingredients.

VARIATIONS

1. スープは病人に絶好無二の必要品のやうに一般の人は考へてゐるが——it is generally believed that soup is an indispensable beverage for sick persons and unparalleled in efficacy; though generally considered as a unique nourishment for invalids, (soup is, in reality,).....

2. 元來單なる嗜好品であつて決して滋養品ではない——is essentially a table delicacy and is anything but a nourishing beverage; is, properly speaking, nothing but a relish and is by no means a nourishing agent.

3. たゞ胃液の分泌を促進するだけの効果が認められてゐるのである——the only merit so far ascertained of this substance is its power of stimulating the secretion of gastric acid; its only recognized efficacy is to aid the secretion of gastric juice.

(二) 婦人の洋装も、もう珍しいこともなく、必要に迫られた實際の問題でありますから、遅いと速いとの差こそあれ、いづれは大部分洋装にうつりませう。もう此間から目立つて其數は殖えました。電車に乗つても乗客は洋装の婦人をジロジロと見なくなりました。

It is no longer a strange sight to see a woman clad in the western style, but, driven by sheer necessity, the

new clothing has now become a problem of practical importance. Sooner or later, therefore, a large majority of our women will come to adopt the western costume for their daily wear. As a matter of fact, women in western clothes have so remarkably increased of late that they are no longer stared at from head to foot by their fellow-passengers in a tram car.

VARIATIONS

1. 婦人の洋装も、もう珍しい事もなく——the dressing of our ladies in western fashion is no longer a novelty; women in foreign clothes will no longer arouse our curiosity.

2. 必要に迫られた實際問題であります——is of such nature as to demand urgent practice; it is incumbent on us to get the new fashion popularized so as to meet the trend of the times.

3. 遅いと早いとの差こそあれ——it will be a question of time (to see); it will not be long before.....

4. いづれ大部分洋装にうつりませう——the dressing of our woman will be Europeanized for the most part; the new clothing will be adopted by most of our women for their common use.

5. もうこの間から目立つて其數は殖えました——the number of women clad in European clothes has been on a marked increase of late; women clad likewise are steadily increasing in number.

6. 電車に乗つても、乗客は洋装の婦人をジロジロ見なくなりました——a woman in the new style is no longer stared at

scrutinizingly by other passengers in a street car; is no longer an object of inquisitive glances in a tram car.

(三) 近代歐州の最も著しい事相の一つは、劇の復興である。十九世紀末に至るまでは、各國共戯曲に文學的價值あるもの少なく、僅かに佛國のみが其劇的活動を續けて來た。英國に於ては、沙翁のやうな浪漫派の劇に對する公衆の趣味は衰へ、沙翁以後の劇としては、十八世紀のゴールドスミスやシェリダンの作を除いては、實に碌なものは残つて居なかつた。

One of the most attractive features in the contemporary movement of European literature is the revival of drama. Down to the end of the 19th century very few dramatic works of merit had been produced in any countries of Europe except France, and it was in France alone where any activity of drama was kept up. As for England, the popular taste for Shakespearian romanticism went on sinking, and nothing worthy of notice was produced save those by Goldsmith and Sheridan in the 18th century.

VARIATIONS

1. 近代歐州の最も著しい事相の一つは、劇の復興である——one of the remarkable phenomena in present-day Europe is the renaissance of the drama; one of the most striking phases of the literary movement in modern Europe is the revival of drama.

2. 十九世紀末に至るまでは——until towards the end of the 19th century.

3. 各國共戯曲に文學的價值あるもの少なく——no countries in Europe produced any works of literary merit; no dramas worthy of name were published in any country of Europe.

4. 僅かに佛國のみが其劇的活動を續けて來た——only France being credited with a continuous activity in this respect; with the solitary exception of France where dramatic activity was maintained.

5. 英國に於ては、沙翁の様な浪漫派の劇に對する公衆の趣味は衰へ——In England, the public interest in the romantic school like that of Shakespeare having fallen off; as for English people, their taste for romantic dramas like Shakespeare's has declined.

6. 沙翁以後の劇としては、十八世紀のゴールドスミスやシェリダンの作を除いては、實に碌なものは残つて居なかつた——no dramas of any literary value have been written after Shakespeare except those by Goldsmith or Sheridan in the 18th century; there appeared no productions worth mentioning after Shakespeare except those of Goldsmith and Sheridan in the 18th century.

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第四十一回 大正十三年度後期

ENGLISH INTO JAPANESE

(1) Effective contact between Europe and China dates only from the opium war. From that date the activities of the western powers in China have been continuous, discreditable, and indefensible. But though the powers have robbed China, have bullied her, have interfered with her independence and sovereign rights, have imposed upon her teaching which she did not want and trade which she thought disastrous and immoral, they have so far made no serious attempt to conquer and annex her.

歐洲諸國と支那とが實際上折衝して來たのはホンの阿片戦役からのことである。爾來列強の支那に對する活動は間斷なく行はれ、無理なこともあつたので、之が辯護の餘地さへなくなつた。然るに列強は支那の獨立、統主權に干涉して之を遮り、支那の欲せざる教義を課し、又、支那に取つては有害にして風教を害する憂ある貿易を迫るなどのことはあつたが、今までのところ、支那を征服しようの、屬國にしようのといふひどい企てまでは敢てしなかつた。

註 1. Effective contact 話の上ばかりではない、事實として

の折衝。

2. dates from 起原する。

3. discreditable and indefensible 歐州列強が支那問題に餘りに我利がすぎた行爲に出た爲に、列強側の不信實を表明することとなり、それに対しては辯護の餘地もない。

4. imposed upon her 支那に賦課する；支那國民に強ふる。

5. teaching which she did not want 支那國民の好まざる宗教、こゝでは耶蘇教をいふのであらう。

6. trade which she thought disastrous and immoral 有害で且つ風教上その結果を憂ふる貿易、こゝでは阿片の取引を指すであらう。

(2) Many a man who has been pegging away at a task not quite suited to him, never gaining headway enough to leap the hurdle just ahead, finds himself dealing with a technique he can readily master and with a margin. This margin fits him for a step on the ladder; and with responsibility, latent and unsuspected powers of command are bought to the surface. Thus, in the army, many a man is born again.

餘り自分には向かない仕事にこびりついてゐるが一向上達しないとき、例へばスグ眼の前に立つてゐる障害物を飛び越す勇氣も出なかつた連中が、軍隊に入つてからは、いつの間にか、たやすく慣れるやうな手段を考へつ

く、そして心に余裕を生ずる、といふ連中が至つて多いのである。この余裕がやがて階段への一步を促す、そして責任觀念を生ずると共に、今まで潜んでゐて、ありとも思はれなかつた人を指揮する力が擡頭して来る。斯くの如くにして軍隊生活中に生れ變つた人物になる者が數多出て来るのである。

註 1. to peg away (or at) = to keep continually working. 尙同意句で to hammer at (or away) もある。

2. to gain headway 前進する。

3. hurdle 障害物競技又は馬術の練習に當り飛び越える爲に設けてある籬の類。

4. finds himself dealing with a technique (that) he can readily master 直譯すれば、手取り早く、熟練し得るその手段、方法に従つて働きつゝある事を見る。

5. fits him for a step on the ladder = prompts (enables) him to place a foot on the ladder.

6. are brought to the surface 表面に出て来る、擡頭する。

7. many a man is born again 多くの人が生れ變つたやうな氣質になる。

(3) Life is a business we are all apt to mismanage; either living recklessly from day to day, or suffering ourselves to be gulled out of our moments by the inanities of custom. We should despise a man who gave as little activity and fore-

thought to the conduct of any other business. * *

* We cannot see the forest for the trees. * * *

And it is only on rare provocation that we can take an outlook beyond daily concerns.

吾人は兎角處世上の道を誤る。例へばその日その日を有耶無耶に送つて行くとか、又は詰まらぬ因襲に捕はれて思ふことも成さず、いつの間にか時を過ごすとかいふことである。處世の道に限らず、日常の仕事に就ても斯くまでも怠慢に、斯くまでも遠き慮りなき徒輩を指してはさぞ詰まらぬ者と見るであらう。世に「立樹を凝視して森の所在がわかるものではない」といふ諺がある。従つて吾人は、ある並外れた大きな衝動に遇うて、初めて世の些細事を超越して、物事を達觀する域に至るのである。

註 1. suffering ourselves to be gulled out of our moments = allowing ourselves to be robbed of our moments 思はず知らず時を空費する。

2. by the inanities of custom 「習慣といふ活氣のないものに因つて」とは畢況、詰まらない因襲に浸つて。

3. We should, etc. = we should despise a man if he gave, etc. 故に、should は *subjunctive* で *must* の意ではない。

4. as little activity and forethought to the conduct of any other business 他の仕事に就ても同様な怠慢と遠き慮りなき。any other business の次に *than life* を補ひ見よ。

5. We cannot see the forest (or wood) for the trees 一樹だけ凝視して、森全体の觀念がわからぬ；些細事に離礙して重大な物事に氣がつかぬ。同じ意味で、We cannot see the sea for the waves. ともいふ。

6. on rare provocations 並外れな刺戟を受けたる場合。

7. to take an outlook 超越して視下ろす、が直譯。達觀するの意。

8. daily concerns 日常の煩勞；日常の些細事。

〔参考〕本問は Walt Whitman の文章を改造して出題したるものゝ如し。

和 文 英 譯

(一) 今日の婦人の中には、自分達の境遇がどれだけみじめであるかに氣がついてゐる人は極く少數である。私はこれを示すために、中間階級の家庭、雇人なしに夫婦或はその親子だけが共同體を作つて生活してゐる家庭を例にとらう。臺所の仕事、洗濯、子供の守り、針仕事……それが判を押したやうに、凡ての家庭を通ずる主婦のつとめである。

Very few women of today realize how miserably they are circumstanced in their domestic life. Let me take

for illustration a middle class family made up of husband and wife, with or without children, and, sometimes with their parents, but with no servants to help them. It seems to be the case with almost every household to make a housewife fetch and carry like a slave in cooking, washing, nursing, sewing and what not and that all day long.

VARIATIONS

1. 今日の婦人の中には、自分達の境遇がどれだけみじめであるかに氣がついてゐる人は極く少數である——very few women of today stop to think of their hard lot in their domestic life; the lot of a Japanese housewife is no easy one, though not felt so by many of women of the day.

2. 私はこれを示すために、中間階級の家庭、雇人なしに夫婦或はその親子だけが共同體をつくつて生活してゐる家庭を例にとらう——I wish to illustrate my idea by citing a family of the intermediate class consisting of man and wife, with their children perhaps, and their parents in some cases, but with no maids to assist them in the domestic duties of a matron; for illustration of what I mean by this, I will take a middle-class family which consists of husband and wife, and sometimes their parents and children, but without any domestic servants.

3. 臺所の仕事、洗濯、子供の守り、針仕事……それが判を押したやうに凡ての家庭を通ずる主婦のつとめである——it is the common lot of our housewives to work now in cooking, now in washing, now in nursing, now in sewing, and what not, and that throughout the daytime; all housewives in such families,

without exception, are busily engaged throughout the day in kitchen work, washing, looking after infants, needle work and so forth.

(二) 實際どの新聞を見ても、記事の選擇は、記事の刺戟性の如何であつて眞實性の如何ではないらしく見える。従つて事件自身が社會的にいかに意義の少ないものであらうとも、それが刺戟的な出來事でありさへすれば、巨大な活字と誇大な表現とを以て仰々しく書き立てるのである。

It seems to be the case with most of our dailies to pick up for publication such news as is calculated to create a sensation among the reading public, and whether or not it is genuine is perhaps a matter of secondary consideration with them. It is but natural, therefore, that the journalists of today set so much store by any sensational news that they readily send it to the press in large type and with provokingly phrased expressions, no matter how insignificant it may be from the social point of view.

VARIATIONS

1. 實際どの新聞を見ても記事の撰擇の標準は—in going over any of our dailies, we observe a uniformity of their editorial policies in the selection of news; take up any of newspapers, and you will find that their editorial standard consists in.

2. 記事の刺戟性の如何であつて—they (newspapers) are, it seems, in favour of sensational news; they are prone to pick up sensational pieces (instead of).

3. 眞實性の如何ではないらしい—they are regardless of its genuinness or falsehood; it matters little to them whether or not the news is real.

4. 従つて—and so; accordingly.

5. 事件自身が社會的に如何に意義の少ないものであらうとも—however insignificant from the social point of view; no matter whether the news in print is immaterial when socially considered.

6. それが刺戟的な出來事でありさへすれば—so long as it serves to excite the readers; simply because they are likely to create a sensation.

7. 巨大な活字と誇大な表現とを以て仰々しく書き立てるのである—then the news is published in big type and with bombastic expressions; they use exaggerated phrases as well as glaring headlines for it.

(三) 詩人に二種ある。一は讀者の代言人となり、他は教師となる。前者は多くの人々の胸底に深く潜伏してゐるけれども、未だ適當なる表現を有しない思想や感情を巧みに歌ひ出で、後者は人生の行路に行き悩む人々を晝は雲の柱、夜は火の柱となつて導き、君が理想はこゝだ、君が目的地はこちらだと指し且つ率ゐる。

Of poets there are two types, one representing exponents for readers and the other instructors. The former sing with technical proficiency the sentiments that have been lying deep in their bosoms without ever finding their due expression in verse, while the latter, "by day in a pillar of cloud," lead those who are wandering on their journey of life, and, "by night in a pillar of fire," direct them to the land of their heart's desire or their goal.

VARIATIONS

1. 詩人に二種ある——there are two kinds of poets; poets serve in two different ways.
2. 一は讀者の代言人となり、他は教師となる——one serves as a spokesman, and the other as a teacher; to represent readers and to instruct us are their respective functions.

3. 前者は多くの人々の胸底に深く潜伏してゐるけれども、未だ適當なる表現を有しない感情を巧みに歌ひ出で——the former sings with great skill the thoughts and sentiments in his bosom without finding adequate expression; the former represents those who sing in sweet lines the thoughts and emotions which, lacking in the adequate means of expression, have been pent up in the depths of their hearts.

4. 後者は人生の迷路に行き悩む人々を晝は雲の柱、夜は火の柱となつて導き、君が理想はこゝだ、君の目的地はこちらだと指し且つ導く——the latter help them by day in a column of cloud out of a labyrinth, and by night in a column of fire into the realm of their hope and the land of their ideal; the latter by day in a pillar of cloud leads those who wander in their life's journey, and by night in a pillar of fire pilots those who seek for Utopia or their destination.

〔附記〕「晝は雲の柱、夜は火の柱」の句は舊約全書、出埃乃記第十三章第二十節にその原文を見る。尙ほ本文は齋藤勇氏の「サウル」の譯書中より抄録せるものなるが如し。

* * * * *

第四十二回 大正十四年度前期

ENGLISH INTO JAPANESE

(1) I have often been reproached with the aridity of my genius; a deficiency of imagination has been imputed to me as a crime. × × × × × Indeed, a strong relish for physical philosophy has, I fear, tinctured my mind with a very common error of this age,—I mean the habit of referring occurrences, even the least susceptible of such reference, to the principles of that science.

僕の天分が没趣味なものだといつて、よく非難を受ける。それに僕の想像力に缺けたことが恰も罪惡であるかのやうに言はれてゐる。× × × × × 實際のところ、僕が物理学に對して特種の趣味を有つてゐることから、現代人の通弊にに感染したのであらう——と、いふのは、事件といふ事件は、それが物理学によつても解決出來さうにもないものですら、すべて物理学の定則に照らし合はせて見るといふ習慣をいふのである。

註 1. reproached with the aridity of my genius 僕の天分が無味乾燥だといつて非難される。例へば、一面数理に長ずるとも、他面に情操的の天分がないなどで悪しざまに言はれる。

2. imputed to me 僕にその咎めありといふことに歸する。

3. physical philosophy 物體に關する學問、即ち物理学。philosophy を時と場合によらず、すべて「哲學」、同様に philosopher を「哲學者」と譯する學生もあるが、philosophy はもと「一般の學問」を謂ふのであつて、philosopher は「學者」を謂ふ場合が多々ある。

4. I fear—I suspect; I think.

5. tinctured my mind with a very common error of this age 「現代の通弊に僕の心を染めた」が直譯。

6. referring occurrences to the principles of that science 出來事をその科學、即ち、物理学の秤にかけて調べる。

7. even the least susceptible of such reference そんな試験によつては殆んど無感應のやうなものですら。

〔參考〕 本問は Poe's Prose Tales から採録されたものである。

(2) The formula for realizing a more free and humane common life will not be found in any of the proffered cure-alls and propagandas which to-day deafen our ears with their din. Neither are we now in such possession of the best obtainable social order that one would wish to preserve the *status quo* against all change, which would mean, in other words, the survival of the present ruling crowds.

もつとのんびりした、人情味豊かな共同生活を實現しようといふ爲には、世間で喧しく囁(ささ)し立てゝゐる萬能藥のやうに主張する有效策とか、又、何々の宣傳とかのやうな方法では駄目である。と、いつて、現在の社會状態は、現状を維持すれば、何も他に改革の必要がない、即ち現在の支配階級の存続こそ望ましいものと解するほどの域には達してゐないのである。

註 1. formula=公式=方法。

2. will not be found in.....=(.....)には發見し得ない、が直譯で、(.....)に歸着しない。

3. proffered cure-alls 提供される萬能藥、つまり茲では社會改良の爲に八方に有効な策として提唱されたもの、proffer はもと offer と同義であるが、前者は概して literary な用語である。

4. (which) to-day deafen our ears with their din 耳を聾するほどやかましく囁し立てる。

5. in such possession of the best obtainable social order 到達し得る限りの、最も合理的な社會状態を享有してゐるにあらず。

6. status quo=現状 (羅典語)。

7. against all change 總ての變更に對抗して、が直譯。他に何等の變更を要することなく、の含み。

8. which would mean (現状を存続することは).....を意味するのである。

9. the survival of the ruling crowds=現在の支配階級、即ち爲政者の存続。

(3) [a]

Think not thy wisdom can illumine away
The ancient tanglement of night and day.
Enough to acknowledge both, and both revere;
They see not clearliest who see all things clear.

そなたの智慧で、古來の謎としてゐる明闇の理が解けるものではありませんぞ。明るきも闇きも、それはそれとして二つながら受け入れ、それを崇拜してゐれば結構。總ての物象がハッキリ見えるといふ人々ですら、その實最もハッキリ見てゐるのではないのですから。

註 1. Think not=Do not think.

2. illumine away 説き明かす。

3. The ancient tanglement of night and day 太古からこの方、錯綜した神秘的な宇宙の現象。

4. Enough to acknowledge both, and both revere 二つながら (both, i. e. night and day) その存在を認め、且つ二つながら崇め奉つてゐれば充分。and both revere は enough to revere both と改めて解す。脚韻を合はせるために predicate verb たる revere を object の次に置きたるもの。

5. They see not clearliest who, etc. ハッキリ見えるといふ人達でさへ實際は底の底まで見透すことは出来るものではない。

〔参考〕本問に對しては北星堂發行、Poets and Poems 中に Lafcadio Hearn の註釋がある。

(3) [b]

Lives there whom pain hath evermore passed by
And sorrow shunned with an averted eye?
Him do thou pity,—him above the rest,
Him, of all hapless mortals most unblessed.

苦痛から永遠に立ち去られた人、悲歎から知らぬ顔で見放なされた人がゐるでせうか。そんな人がゐたら誰よりもその人を憐れんでお上げなさい。その人は最も薄倖な人ですから。

註 1. *Lives there.....*—*there lives.....*の疑問形で之を詩化したるもの。

2. *whom pain hath evermore passed by*—*by whom pain has passed (heedlessly) for ever.*

3. *And sorrow shunned with an averted eye?* 悲歎がその人に見て見ぬ眼つきをして避ける。

4. *Him do thou pity*—*do pity him.*

5. *him above the rest*—*(pity him) more than anybody else.*

6. *Him, of all hapless mortals most unblessed*—*pity him, for he is the most unblessed of all hapless men.*

〔附記〕 この詩の概念は、人に生れて、人生の苦痛も悲歎も體驗しないやうな人々こそ却つて不幸な者と視るべきで、そんな人に對しては寧ろ同情を示すべきであらう、の意と思はれる。

和 文 英 譯

(一) 數日前〇〇新聞社の編輯長と面談する機會があつたから、用談後、さして改まらずに、君をあの社へ推薦しておいた。今の君が、どこで何をしてゐるかもよく知らずに、そんな話を持出したのは、第一には、知つての通りの僕のお節介な性分からであるが、この機會を兎も角捕へて置かうといふ氣持だつたのだ。

The other day I had a casual interview on some business with the editor-in-chief of the—Shimbun, when, after brief talk on business, I informally recommended you to him for a position on his staff. You will wonder how I came to venture upon this hasty recommendation with least knowledge of your whereabouts and of your present occupation. The truth is that I desired to avail myself of the opportunity thus afforded, being a busy-body as I am as you know.

VARIATIONS

1. 數日前〇〇新聞社の編輯長に面談する機會があつたから—I had a chance to see the chief editor of—Shimbun the

other day; I chanced to meet the managing editor of the—
Shimbun a few days ago.

2. 用談後——after a brief conversation over some business;
after I have gone through business with him.

3. さして改まらずに君をあつ社へ推薦しておいた——I re-
commended you to him in a casual way; I casually proposed
your services with his office most unceremoniously.

4. 今の君が、どこで何をしてゐるかも知らずにこんな話を持
出したのは——how I came to broach your desire without any
knowledge of your situation and your whereabouts; my reason
for so doing without knowing where you reside and how you
are situated (is).

5. 第一には、知つての通りの僕のお節介な性分からである
が、この機会を兎も角捕へて置かうといふ氣持だつたのだ——
is chiefly out of my officious disposition, as you know, to make
the best of the golden opportunity thus afforded; is because I
thought it best to avail myself of the opportunity and that out
of my usual meddlesomeness of which you are well aware.

(二) ラフカディオ、ハーンは餘りに濇い同情を
以て、ひたすら我が風俗人情の美なる側面のみを拾
ひ、醜い方面、厭な部分は目を塞いで通り過ぎたと
いふ風がある故、外國の人々は同氏の著書を読んだ
時と實際我が人情風俗に觸れた時と、感を異にする
ことも屢々あらう。

Lafcadio Hearn was *too full of the milk of human
kindness* to describe the Japanese traditions and senti-
ments in their naked truth. In fact, he tried to pick
out only the beautiful phases of things Japanese, and
to keep the seamy side and disagreeable aspects out of
sight. The consequence is that foreign travellers to
Japan are occasionally disillusioned of the happy images
that his works produced in their minds when they
have come to see our actual condition.

VARIATIONS

1. ラフカディオ、ハーンは餘りに濇い同情を以て——Lafcadio
Hearn was too sympathetic with the Japanese (to make plain
description of our social condition); with the warm sympathy
and kindly feelings Lafcadio Hearn wrote.....

2. ひたすら我が風俗人情の美なる側面のみを拾ひ——he usu-
ally described only the bright side of our customs and senti-
ments; he made it a rule to describe the beautiful aspects of
our sentiments as well as our manners.

3. 醜い方面、厭な部分は目を塞いで通り過ぎたといふ風があ
る故——he seems to have left all the ugly and black side
entirely neglected; it seems to us that he shut his eyes on the
ugly and dark side of the Japanese life.

4. 外國の人々は同氏の讀んだ時と實際我が人情風俗に觸れた
時と、感を異にすることも屢々あらう——it is possible that
foreign travellers coming to Japan will not unfrequently find
their personal observations inconsistent with what they have

read in his works; foreigners will often be disappointed in Hearn's writings when they come in contact with us.

〔参考〕 譯例の italics 部分は沙翁の語を引きて試みしもの。Lamb の「沙翁物語」、*Macbeth* の部にも、Lady Macbeth would not have undertaken a deed so abhorrent to her sex, but that she feared her husband's nature, that it was *too full of the milk of human kindness*, to do a contrived murder. とあり。

(三) 未だほんの四月であるのに、その朝、朝飯の後で、からりと窓を開け放つて、坐つて戸外を見てゐた。弱い日光はまともに彼女を照らした。針を持つてるやうな風をしてゐたが、その眼は決して往來の方を離れない。十時と十一時との間に、お望みの荷馬車は、今は荷も積まず、再びその歸りの旅にと現はれた。

It was only April, but that morning, after breakfast, she had the window opened, and sat looking out, the feeble sun shining full upon her. She affected to sew, but her eyes never left the street. Between 10 and 11 the desired waggon, now unloaded, reappeared on its return journey.—From Thomas Hardy: *The Son's Veto*.

〔附記〕 本題は Hardy の一文の和譯を復文として出題せるものにして、之に對して Variations を附するが如き、餘りに僭越の業なれば、之を省くものとす。

* * * * *

第四十三回 大正十四年度後期

ENGLISH INTO JAPANESE

(1) Culture, no doubt, tends to keep a tradition in existence, but just when the tradition thus carefully tended through some winter of neglect begins to show signs of life by putting out new shoots and blossoms, culture must needs do its best to destroy them. As the guardian and worshipper of the dead trunk, it tries to wipe off such impertinent excrescences, unable as it is to recognize in them the signs of life.

傳統を存続せしむるに就て、人々の精神修養が興つて力あることは疑ふまでもない。が、稍もすれば閑却されんとする期間にも、かくまで鄭重に保護を加へられた傳統の一樹が、生氣を盛り返して、新たに芽を吹き花を開くとなると、豫ての心懸けも今は打つて變つて、その芽や花を剪り取つてしまはねばやまぬ。畢竟、これも枯木とも見るべき傳統の保護者であり、崇拜者でありとするも、出さばつた代物を取り除けてしまふといふのは、その中に傳統の生脈が傳つてゐるのを見抜くことが出来ないからである。

註 1. culture=men of refinement 高尚な趣味のわかる人々。

2. keep a tradition in existence 古來の美德、その他傳統的な風物などを存続せしむ。

3. thus carefully tended=which is thus carefully protected.

4. through some winter of neglect 世に顧られざる不遇な期間。

5. begins to show some signs of life 生氣の徴候を顯はして來る。

6. culture must needs do its best to destroy them 古雅を愛するてふ人々も全力を盡してその兩者を滅ぼしてしまはねばやまぬ。

7. the dead trunk 枯木、こゝでは tradition を意味する。

8. impertinent excrescences 出過ぎた瘤、この場合、傳統の支流の如き。

9. unable as it is to recognize—as it (culture) is unable to recognize.

(2) It is cruel and inhuman to withhold the sustenance which is necessary to the growth, if not the existence, of genius—sympathy, encouragement, commendation. Praise is not fame; but the praise of the intelligent is its precursor.

天稟の發育に必要な養分たる、同情、獎勵、推賞などの途を絶つが如きは殘酷不仁な所業である—よしんば、

これ等のものが天稟の存続に必要なしとするも然りである。稱讚は定評ではない、が識者の稱讚はその先驅となるものである。

註 1. if not the existence—if not necessary to the existence.

2. but the praise of the intelligent is its precursor—然し、具眼の士が稱讚の聲を放つと、それが定評の先驅をなす。its=of fame.

(3) He has bequeathed to his country the character of a statesman which can be made the subject, not only of admiration and of gratitude, but even of what I do not exaggerate in calling—as it has been well called already by one of his admiring eulogists—reverential contemplation.

彼は經倫家としての人格を母國に遺してゐる。その人格は單に、嘆賞、感謝の的たるのみならず、之を畏敬靜觀の的と稱するも過賞ではあるまい。否、彼の嘆賞者の一人は現にかく稱してゐるのも宜なる哉である。

註 1. bequeathed to his country the character of a statesman 政治家として品性の龜鑑を後代の國民に遺してゐる。

2. which can be made the subject, not only of admiration and gratitude の次に but even of reverential contemplation,

which I do not exaggerate in calling in his case and which has been well called already by one of his admiring eulogists. を加ふれば解釋に便である。

3. but even of what I do not exaggerate in calling—, (何々と) 賞め立てゝも敢えて賞め過ぎではなからう。

4. It has been well called already さういふ賞揚的な言葉も出てゐるがそれは當然なことである。

5. one of his admiring eulogists—彼を賞揚する者の一人。茲に注意すべきは、his (admiring) eulogists の his は「彼を……」と邦譯するが當る。かくの如き所有形を文法上 objective possessive と稱し、この反對を subjective possessive と稱す。前者の例として、his reception (彼を接待すること)、後者の例として、his guest (彼が受けた來客、つまり、彼の來客) を見れば、兩者間の相違が呑み込み得るであらう。但し、邦譯に當りては context によつてその判定を待つことはいふまでもない。

(4) It's extraordinary how we go through life with eyes half shut, with dull ears, with dormant thoughts. Perhaps it's just as well; and it may be that it is this very dulness that makes life to the incalculable majority so supportable and so welcome.

「眼は半ば閉ぢ、耳は疎いまゝ、心はだれ切つたまゝ、これでまあ世を渡つてゆくとは、さても大それた話。が、考へて見ると、その方が増しかも知れぬ。と、いふのは、

この惰氣こそ、却つて大衆の世渡りが樂なものになり、面白くもなる所以である。

- 註 1. *It's extraordinary* 實に呆れる。
2. *how we go through* どうしてまあ人世を渡つて行くか。
3. *with eyes half shut, with dull ears, with dormant thoughts* 視覚、聴覚、知覚みな鈍り切つたまゝ。
4. *Perhaps it's just as well* 眼、耳、心が鋭敏に働く場合と同様に、まんざら悪いばかりでもあるまい。
5. *it may be that it is this very dulness that makes life supportable*—it is perhaps this very dulness that makes our life tolerably comfortable. 世渡りが我慢出来るのもこの無神経のお蔭である。
6. *to the incalculable majority* 數へ切れぬほどの多數人士にとつて。

〔附記〕 本問の概念は、比較的無神経な氣分で居ればこそ、人生がさほど苦しいものでもないことになるの意。この處、漱石の『草枕』で、「智に働けば角が立つ。情に棹させば流される。意地を通せば窮屈だ。兎角に人の世は住みにくい。」を聯想する。

和 文 英 譯

(一) 當日になると自分は、碌に朝飯も食はずに家をとび出した。電車で行けば停車場まで二十分とはかゝらない。さう思ひながらも何となく心がせ

く。停車(留?)場の赤い柱の前に立つて電車を待つてゐるうちも、氣が氣でない。

When the day dawned, I hurried out of my house after a hasty meal. That the tram would bring me to the railway station in less than twenty minutes I knew too well, but somehow I was uneasy lest I should be late. Even while awaiting a car in front of the red-painted pole of the car stop, the agony of suspense was intolerable.

VARIATIONS

1. 當日になると——when the day came; when that eventful day arrived.
2. 碌に朝飯も食はずに——hardly finishing my breakfast; without so much as taking a mouthful of breakfast.
3. 電車で行けば停車場まで二十分とはかゝらない——it would take no more than 20 minutes to the station by tram; 20 minutes would be more than enough to get to the railway station by a street car.
4. さう思ひながらも何となく心がせく——of which I was quite sure, but I was helplessly impatient to be off; I knew it very well, but somehow I felt uneasy.
5. 停留場の赤い柱の前に立つて電車を待つてゐるうちも、氣が氣でない——even when awaiting the car before the red telegraph pole at the tram stop, I felt so helpless (that); I kicked

my heels while awaiting the car by the red post in front of the stop.

〔附記〕 本題は芥川龍之介氏作「父」より採りしもの。尙ほ本題中、「停車場の赤い柱」とあるは、「停留場の赤い柱」を誤記せしものならん。

(二) この頃は、もう道行く人の誰の顔にも震災当時の悲痛を宿してゐない。屈托の無ささうな顔をした都人士は瀟洒な洋服や、軽快な着物を風になびかせて、或は音楽會へ、或は繪の展覽會へ、或は喫茶店へ、燕の如く、花の如く、出入してゐる。

We no longer observe any trace of care or concern on the faces of wayfarers as we did in the days of the earthquake disaster. Instead, we nowadays come upon many townfolk on their way to or from a concert, an art exhibition, or a cafe,—all elegantly dressed in foreign suits or in *kimono*, allowing their sleeves to flap in the breeze, and their deportment, light and cheerful, is suggestive of swallows, and their dresses, gay and beautiful, of flowers.

VARIATIONS

1. この頃はもう——nowadays; 或は次の例に倣ひ、no longer; any more などを文中に挿入して適宜この意味を表はすも可。

2. 道行く人の誰の顔にも震災当時の悲痛を宿してゐない——no more signs of sorrow and grief that marked the countenances of citizens just after the great earthquake are discernible; none of pedestrians in the street wear any more trace of grief-stricken features as were witnessed at the time of the great earthquake.

3. 屈托のなささうな顔をした都人士は——(many of) care-free metropolitans; many a townspeople, apparently free from care or trouble.

4. 瀟洒な洋服や、軽快な着物を風になびかせて——in stylish foreign clothes or in gay *kimono*, their sleeves flapping in the breeze; in neat and nice foreign fashion or in gay *kimono* with their skirts softly waving in the breeze.

5. 或は音楽會へ、或は繪の展覽會へ、或は喫茶店へ、燕の如く、花の如く出入してゐる——are hurrying to or from the concert, the picture exhibition, or the tea-booth, like so many swallows and so many flowers; going into, or out of, a concert, a picture gallery or a cafe, and so merry-hearted and so gay-looking are they as to suggest so many sparrows and so many flowers.

(三) 英語の習得に日本人が甚だしく惱まされるのは事實だ。さうして、日本語と全然語系を異にしてゐる以上、それはフランス語でもドイツ語でも同様で我國人として止むを得まい。併しそれだけ苦心しても後に至つて更に得る所がないとは卿等の考へ違ひであらう。

It cannot be denied that the study of English is a very hard task with Japanese students. But this is inevitable in view of the fact that English, to say nothing of French or German, is a language belonging to a family entirely different from our mother tongue. You are nevertheless wide of the mark when you say that your laborious study of English will be rewarded with nothing.

VARIATIONS

1. 英語の修得に日本人が甚だしく悩まされてゐるのは事實だ——it is true that the English language is a difficult lesson with our students; to say that Japanese students experience great trouble in the study of English is a truism.

2. (英語は) 日本語と全然語系を異にしてゐる以上——as philologically English is of a totally different origin from Japanese; English being a language of a very different family from Japanese.

3. フランス語でもドイツ語でも同様に——the case is quite the same with French or German; we have just as much trouble in the study of French or German.

4. 我國人としては已むを得ない——it is impossible for the Japanese to overcome the trouble in this regard; nothing will help *them* (the Japanese) out of their difficulties.

5. それだけ苦心しても後になつて得る所がないとは——that you will gain no profit from your linguistic acquirement after many years of devotion; that your laborious study of English will bring you no reward.

6. 聊等の考へ違ひであらう——you are probably mistaken (if you fancy that.....); it would be a wrong idea (to say that.....).

(四) 若し無知が諸君の言譯であつたなら、今後はそれを言譯とし給ふな。我々東洋人を理解し、それによつて諸君自身を一層理解するやうになり給へ。此目的に資するが本論を草し公にする余の唯一の目的であつたのだ。

If you excuse yourself on a plea of ignorance, then make no more plea of it. Try to understand us Orientals that you may understand yourselves the better. To serve this purpose is my sole motive in taking up this article for publication.

VARIATIONS

1. 若し無智が諸君の言譯ならば、今後はそれを言譯とし給ふな——if ignorance is your plea of it, do away with it for good; if your ignorance has been your excuse, then never repeat it in the future.

2. 我々東洋人を理解し、それによつて諸君自身を一層理解するやうになり給へ——try to understand the Asiatics, and thereby to understand yourselves the better; you must have a better

knowledge of us Orientals, so that you may know more of your own race.

3. この目的に資するのが本論を草し公にする余の唯一の目的であつたのだ—it was the sole object I had in view in taking up this essay for publication that it might contribute to this end; to help you in this direction is my sole aim in writing this treatise for publicity.

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第四十四回 大正十五年度前期

ENGLISH INTO JAPANESE

(1) He warmly replied that genius costs its possessor nothing; that it was the inheritance of the whole race incidentally vested in a single individual, and that if that individual employed his monopoly of it to extort money from others, he deserved nothing better than hanging.

「天才を享有するに何もその代償を要するのではない。天才は一般人類の智的遺産が偶然に一個人の身に賦與されたものであつて、その當人がこれを獨占して、他人から財貨を搾り取らうなどと企てる者があつたら、それを絞罪に處して然るべきものである。」と彼は熱心に答辯した。

註 1. **genius costs its possessor nothing** 天才はその所有者に何等の費用をかけぬ、が直譯。

2. **the inheritance of the whole race** 全人類の遺産、即ち、古人によつて蓄積された智識や頭腦の働きなどを一種の財産と見做してのこと。

3. **incidentally invested in a single individual** 偶然唯々一人の者に與へられた。

4. **if that individual employed his monopoly of it** 天才は一般人類の遺産なるに拘らず、その特典を享受した者が之を獨占し

て(悪しきに)利用することあらば。of it=his monopoly of genius.

5. he deserved nothing better than hanging 彼は絞罪に處せらるべきものにして、斟酌の餘地なし。

(2) A poor relation is a distasteful circumstance at the best, but a poor relation who plans deliberate robberies against those of his blood, and trudges hundreds of weary leagues to put them into execution, is surely on the wrong side of toleration.

いくらよく見立てた處で、貧困な親戚を有つなんぞ不愉快なものだ。それにそんな親戚がまた同族の金銭をひさぼり取らうのと企らんで、遙々長い道をやつて來るが如き、實に我慢の出來たものではない。

註 1. a distasteful circumstance 厭はしいもの。

2. at the best いくら最負目に見ても。

3. those of his blood 彼の血族。

4. plans deliberate robberies 計畫的の強奪を企てる。

5. trudges hundreds of weary leagues 何百里といふ物憂い旅路を歩く。

6. put them into execution=put the deliberate robberies into execution 計畫的の強奪を實行する。

7. is on the wrong side of toleration=is intolerable 我慢しきれぬ。

Cf. (a) He is on the wrong side of fifty. (五十歳以上)

(b) She is on the right side of thirty. (三十歳未満)

(3) Nothing is more striking than to observe in how many ways a limited conception of human nature, the notion of a one thing needful, a one side in us to be made uppermost, the disregard of a full and harmonious development of ourselves, tells injuriously on our thinking and acting.

一事を見て、これは重寶なものと思ひ込むと、そればかりが重要視される結果、我が身の修養が完全に調和されてゆかうがゆくまいが、そんなことは一向お構ひない。と、いふ人間の狭見が我々の思想の上に、行動の上に、如何に多方面に弊害を齎らしつゝあるか、これほど顯著なものはない。

註 1. nothing is more striking than to observe (何々を) 觀察するほど目立つて見えるものはない。

2. a limited conception of human nature 人間性の狭小な見識。

3. the notion of a one thing needful これが何よりも必要。(他のものはどうでも良いといふ考へ)。

4. a one side in us to be made uppermost 我々はその一方

面を首位に置いて、之を重要視する。

5. the disregard of a full and harmonious development of ourselves 智育、徳育、體育等各方面を十分に、且つ調和を取つて啓發すべきを、これ等のことを顧みずに。

6. tells injuriously on our thinking and acting 我々が思想上、活動上、有害なる結果を及ぼす。tellsに係る subject は a limited conception of human nature にして、以下の the notion of a one thing needful, a one side in us to be made uppermost, the disregard of a full and harmonious development of ourselves などはみなその apposition の役目を成す。

(4) However much of a hero the European conscript may have proven himself to be, he has not the education or assertiveness to be intensely analytical of his superiors. Hundreds of years of the feudal and military systems have ingrained in him a respect for the officer caste and a ready belief in its superiority.

歐洲諸國の兵士が如何に勇壯な働きを見せたにしても、その連中で自分の上官の人物を鋭く識別して視る丈の教養があつたわけでもなければ、自信があつたわけでもない。それといふのも、數百年に亘る封建制度や軍國主義が兵士の頭に浸み込んでゐるので、兵士が將校階

級に對しては、敬意を表すべきもの、上位に立つ者を目しては、常に信賴してゐる習慣に外ならぬのである。

註 1. However much of a hero 如何に英雄的行動(を示したにせよ)。

2. the European conscript 歐洲各國の徴兵。

3. assertiveness 押しの利き; 自信。

4. to be intensely analytical of his superiors 上官(の人物)を嚴重に分析して見る、が直譯。

5. have ingrained in him 彼(兵士)の頭の中に浸み込ませてゐる、が直譯。

6. the officer caste 將校階級。

7. a ready belief in its superiority 將校階級の人々は自分よりも豪いものといふわけもなく信じ切つてしまふ。its=of the officer caste.

和 文 英 譯

(一) われわれが草鞋旅行する間、朝から晩迄苦しいと不平を鳴らしつゞけてゐるが、人に向つて會遊を説く時分には、不平らしい様子は少しも見せぬ。面白かつた事、愉快であつた事は勿論、昔の不平をさへ得意に喋々として、したり顔である。

While we trudge it with straw-sandals on, we habitually grumble over the hardships of a walking tour. But when we come to narrate our touring experiences to our friends afterwards, we touch on no unpleasant experiences. Instead, we now glibly and triumphantly describe the unpleasant experiences as well as the enjoyable and delightful observations during a walking tour.

VARIATIONS

1. われわれが草鞋旅行をする間——while on a wayfaring journey; while travelling on foot.
2. 朝から晩迄不平を鳴らしつゞけてゐる——we complain of the toilsomeness of a journey from morning to night; we keep on grumbling about the discomforts incidental to a walking tour.
3. 人に向つて會遊を説く時分には——(but) when afterwards we come to describe our travelling experiences to our friends; (and yet) when we recount later our observations in a journey.
4. 不平らしい様子は少しも見せぬ——with least sign of dissatisfaction.
5. 面白かつた事、愉快であつた事は勿論、昔の不平さへ得意に喋々として、したり顔である——we go on recounting, wagging our tongue and in a triumphant air, not only of the interesting and delightful phases of a walking tour, but also of the unpleasant side of it.

(二) 私は自分より富んでゐる人からは、何でも欣んで貰ふことにしてある。何の遠慮もなしに、御馳走にもなる。總じて私は人から物を呉れるとき遠慮はしない。お互に、人に物をやつたり快く貰つたりすることは人生を明るくするからだ。

I make it a point of gladly accepting anything offered by one who is richer than I am. Likewise I accept an invitation to an entertainment. Generally speaking, I freely accept a gift, and that under the impression that our life will be brightened up by a cordial exchange of presents.

VARIATIONS

1. 私は自分より富んでゐる人からは、何でも欣んで貰ふことにしてゐる——I willingly accept any favour from a man richer than I am; I make it a point of receiving any presents from a richer person.
2. 何の遠慮もなしに、御馳走になる——I stand on no ceremony in partaking of a feast offered by them; I never hesitate to join their dinner party.
3. 總じて私は人から物を呉れるとき遠慮をしない——as a rule, I do not stand on ceremony when anybody offers me a present; I readily accept any presents offered.
4. お互に、物をやつたり快く貰つたりすることは人生を明る

くするからだ—to give and accept presents willingly is a means of brightening up our social life; mutual giving and willing acceptance will make our life happier and brighter.

(三) 二年前にその學校に入つたことを頗る得意としてゐた彼の兄は不勉強な弟の次郎が意外にも自分の學校に入學したと聞いて餘り好い氣持はしなかつた。「後で落第するやうなことがなければいいが」と口癖のやうに言つて居た。

His elder brother, who was highly elated over his successful matriculation into his school two years before, was in no way pleasantly surprised to hear that Jiro, a boy of idle habits, had been also admitted into the same school. He afterwards repeated to his friends. "I am afraid Jiro will be plucked some day."

VARIATIONS

1. 二年前にその學校に入つたことを頗る得意としてゐた彼の兄は—his elder brother who took great pride in his having gained admission to the school two years before; Jiro's elder brother, who plumed himself on his successful matriculation into that school a couple of years before.

2. 不勉強な弟の次郎が意外にも自分の學校に入學したことを聞いて餘り好い氣持はしなかつた—he was not over-merry to hear that his idle brother Jiro was matriculated into his school.

3. 「後で落第するやうなことがなければ」—"I hope he will not fail some day;" I fear lest he should fail in the examination at a later date.

4. と、口癖のやうに言つてゐた—he said now and then to his friends, "I hope.....;" He was heard to repeat, "I fear....."

(四) 全くだ、子供の時程よいものはない。しかしその當時は自分はさう思はなかつた。早く子供でなくなればいい、早く大人になつて見たいと思つてゐた。何故といふのに、わたしが疎相をして茶碗を壊すと、わたしはひどく親父に叱られたものだが、親父が茶碗を壊した時は、誰も親父を叱る者がいないのだ。それで大人位いいものはない、親父位勝手なものはない、とかう思つてゐたのだ。

There are practically no happier days than in childhood. But I thought otherwise in my own childhood. When I was a boy I wanted to outgrow boyhood and be a full-grown man in the shortest possible time. I

was even secretly offended at the attitude of my father; for he would severely scold me when I spoiled a saucer by accident, whereas nobody reproached him for a similar fault. Then I thought that nothing was more enviable than the lot of an adult and none was more selfish than a father.

VARIATIONS

1. 全くだ、子供の時程いいものはない—we have every reason to believe that there is nothing like boyhood; there can be no happier time than in one's childhood.
2. しかしその当時は自分はさうは思はなかつた—but when I was a boy, I didn't think so; but I was far from admitting the truth in my boyhood.
3. 早く子供でなくなればいい—I craved to put an early end to my boyhood; I wanted to cease to be a boy.
4. 早く大人になつて見たいと思つた—How I wished to become a grown-up man!; I grew impatient to become an adult.
5. 何故といふのに、わたしが疎相をして茶碗を壊すと—for when by accident I broke a plate; because, if I broke a cup by accident.
6. わたしはひどく親父に叱られたものだが—I was severely scolded by my father.
7. 親父が茶碗を壊した時は—but when father broke one (a plate) nobody reproached him; (but) my father was not scolded by any of our kinsfolk for similar carelessness.

8. それで大人位いいものはない、親父位勝手なものはない、とかう思つてゐたのだ—so I thought a grown-up man is the happiest of beings and at the same time most selfish; then I believed that there were no human beings so happier than adults and so selfish as fathers.

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第四十五回 大正十五年度後期

ENGLISH INTO JAPANESE

(1) The best of the pictures were arranged in an oaken gallery, of charming proportions, which had a sittingroom at the end of it, and which in the evening was usually lighted. The lamps were on brackets at intervals, and if the light was imperfect, it was genial. It fell upon the vague squares of rich colour and on the faded gilding of heavy frames; it made a shining on the polished floor of the gallery.

最も優れた部類の繪畫はよく釣合のとれた廻廊に陳列してあつて、その突き當りは休憩室になつてゐた。そして夜に入ると、廻廊には燈火が點ぜられることになつてゐた。燈火はとびとびの支柱に懸かつてゐた。燈火の光りが多少不充分の難あるにせよ、ゆかしい趣きがあつた。そしてその光りが彩色の美しい、ぼんやりと浮いて見える畫面や、金泥の古さびてどつしりした畫幅を照らし、磨き立てた床の上に反映してゐた。

註 1. of charming proportions 感じの良い釣合、が直譯。

a charmingly proportioned oaken gallery の意なること勿論である。

2. brackets 支柱; 腕金。
3. at intervals (若干の) 距離を置いて。
4. if the light was imperfect 光りが不充分だとて。
5. genial 爽快な; 氣持の良い。
6. It fell upon the vague squares of rich colour 光りは美麗な彩色の施されてある、ぼんやりと見える畫幅に落ちた、が直譯。

(2) Pity from some people is a noxious and insulting sort of tribute, which one is justified in hurling back in the teeth of those who offer it; but that is the sort of pity native to callous, selfish hearts; it is a hybrid, egotistical pain at hearing of woes, crossed with ignorant contempt for those who have endured them.

同情もそれを施す人如何によつて、それが有害、且つ侮辱的の贈り物となつて來る。そんな同情は、それを施す人の面前に投げ返してやつても差支へない、又、そんな同情心は冷淡で利己心な精神から出る種類のものであつて、他人の不幸を聞いて感ずる自分勝手な苦痛の訴へと、不幸を堪へ忍んでゐる人々に對する愚昧な輕蔑心とを混ぜ合はしたやうなものとするべきである。