

## 問題12

The sentence is written in the plain-style.

<sup>さいぎん</sup>  
最近、 = recently /

<sup>しそ</sup><sup>ひょうげん</sup><sup>ほうほう</sup>  
思想を表現する 方法 について = about the method which (X) use when he express his  
thought 🥲

\* <sup>ひょうげん</sup>表現する = <plain-style-nonpast-affirmative> of <sup>ひょうげん</sup>表現します g3 = express

\* <sup>ほうほう</sup>方法 = method, manner, way, means, technique /

<sup>かんが</sup>  
考える こと = to consider, to think over, considering, thinking over

\* <sup>かんが</sup>考える = <plain-style-nonpast-affirmative> of <sup>かんが</sup>考えます g2 = consider, think over

\* Here 'koto' means 'the fact that ~.' /

→ the fact that (X) thinks about the method of expressing his thought /

が <subject particle> /

<sup>おお</sup>  
多くなつた。 = became more = <plain-style-past-affirmative> of <sup>おお</sup>多くなります g1 =

become more

\* [stem of i-adjective] くなります ; [na-adjective] になります = become [adjective]

\* [noun] になります = become [noun] //

Recently I often think about the method of expressing my thought.

たとえば、 = for example, /

<sup>ぶんしょう</sup>  
文章 = sentence /

は <topic particle> /

<sup>しそ</sup><sup>ひょうげん</sup><sup>ほうほう</sup>  
思想を表現する 方法の ひとつ だ = <plain-style-nonpast-affirmative> of 思想を表現する  
方法の ひとつです = (X) is one of the methods of expressing one's thought, (X) is one of  
the methods which (X) use when he expresses his thought

\* 表現する = <plain-style-nonpast-affirmative> of 表現します g3 = express /

けれど、 = but, /

<sup>ぶんしょう</sup>  
その 文章 = that sentence /

に <existence particle> /

も = also /

いろいろ な <sup>ひょうげんけいしき</sup>表現形式 = various formats of expression

\* <sup>けいしき</sup>形式 = form, formality, format, math expression /

が <subject particle> /

ある。 = <plain-style-nonpast-affirmative> of あります g1 = there is ~, have ~ //

For example, a sentence is one of the method of expressing our thought, but there are various forms of expression in that sentence.

-----  
てつがく べんきょう                      ころ わたし  
哲学の勉強をはじめた頃の私 = I who when I started to study philosophy 🥲

\* はじめた = started, began = <plain-style-past-affirmative> of 始めます g2 (start, begin) /

は <topic particle> /

さまざま <sup>けいしき</sup>形式のなかで = among various formats, in various formats /

<sup>ろんぶん</sup>論文 という <sup>けいしき</sup>形式だけ = only the format called 'thesis'

\* (X) という (Y) = (Y) called (X), (Y) named (X), (Y) which is (X) (It is used to supplement the contents of some noun. In '(X) to iu (Y)', (X) illustrates (Y) concretely.) /

が <subject particle> /

<sup>しそくひょうげん</sup>思想表現の <sup>ほうほう</sup>方法 = the method of expressing thought /

に /

ふさわしい = suitable (for), appropriate (for)

と <quotation particle> /

<sup>おも</sup>思っていた。 = was thinking = <plain-style-past-affirmative> of <sup>おも</sup>思っています (be thinking now)

\* <sup>おも</sup>思います g1 = think

\* [te-form] います = 1 be doing now 2 <situation, state> 3 <habitual repeated action> //

When I started to study philosophy, I was thinking that only the thesis format is most suitable for the method of expressing my thought among various formats.

-----  
しかし、 = But, /

<sup>のち</sup>後に、 = later /

この <sup>かんが</sup>考え = this thinking (thought, ideas) /

を <direct-object particle>

<sup>ていせい</sup>訂正しなければならなくなつた。 = reached the point where (X) had to correct <plain-style-past-affirmative> of <sup>ていせい</sup>訂正しなければならなりません = reach the point where (X) must correct (make right)

\* <sup>ていせい</sup>訂正します g3 = correct, make right /

\* [conditional-form, negative] なりません = must do, have to do

\* [nai-form without the last い] くなりません = reach the point where (X) don't do ~ //

But, I reached the point where I had to correct this thinking later.

-----  
しそ う ひょうげん  
思想の表現として、 = as the expression of thought /  
ろんぶん  
論文 = thesis /

が <subject particle> /

ゆいいつ ほうほう ゆいいつ ほうほう  
唯一の方法だ = <plain-style-nonpast-affirmative> of 唯一の方法です = (X) is the only  
method /

ということ = the fact that

\* (X) という (Y) = (Y) called (X), (Y) named (X), (Y) which is (X) (It is used to supplement  
the contents of some noun. In '(X) to iu (Y)', (X) illustrates (Y) concretely.) /

は <topic particle> /

ぜったい  
絶対に = absolutely, unconditionally /

ない。 = there is not ~, don't have ~ = <plain-style-nonpast-negative> of あります g1  
(there is ~, have ~)

\* ~ ということがあります = there is the fact that ~

\* ~ ことは(が)ありません = there is no fact that ~ //

There is absolutely no fact that a thesis is the only method which we use as the expression  
of our thought. 😞

わたし  
私たち = we /

は <topic particle> /

すぐれた エッセーや 小説、詩を とおして、 = through great (excellent) essays, novels,  
poems, etc

\* すぐれた = excelled, was talented, did very well; surpassed, did better than = <plain-  
style-past-affirmative> of すぐれます g1 (excel, be talented, do very well; surpass, do  
better than)

\* ~ を とおして = through ~ N2 No.73 /

しばしば = often, again and again, frequently /

しそ う まな  
思想を 学びとる。 = <plain-style-nonpast-affirmative> of 思想を 学び とります g1 = learn  
thought //

We often learn thought through great essays, novels and poems.

-----  
とすれば、 = if it is like that, /

しそろう ひょうげん ぶんしょう  
思想を表現する文章のかたち = the form of a sentence which (X) use when (X) show his  
thought 🙄

\* 表現する = <plain-style-nonpast-affirmative> of 表現します g3 = express /

は <topic particle> /

自在であってよい = <plain-style-nonpast-affirmative> of 自在であっていいです = (X) is  
OK to be freeness /

はずである。 = <plain-style-nonpast-affirmative> of はずであります which is more formal  
than はずです = (X) must be ~, (X) is sure to ~, (X) ought to ~, (X) is expected to //

If so, the form of a sentence which we use when we show our thought ought to be free.

-----  
ところが、 = But, /

そう <sup>かんが</sup> 考えても = even if (X) consider so (think so),

\* [te-form] も = even if ~ /

まだ <sup>もんだい</sup> 問題は ある。 = <plain-style-nonpast-affirmative> of まだ問題はあります = there is  
still a problem, still have a problem //

But, even if I think so, there is still a problem.

-----  
というのは、(+ から) = Because ~

しそろう ひょうげんけいしき  
思想の表現形式 = form of expression of thought /

は <topic particle> /

ぶんしょう  
文章 という かたち = the shape called 'a sentence' /

\* (X) という (Y) = (Y) called (X), (Y) named (X), (Y) which is (X) (It is used to supplement  
the contents of some noun. In '(X) to iu (Y)', (X) illustrates (Y) concretely.) /  
を <direct-object particle>

とる = <plain-style-nonpast-affirmative> of 取ります g1 = take /

とは <sup>かぎ</sup> 限らないのだ = <plain-style-nonpast-affirmative> of と(は) <sup>かぎ</sup> 限らないのです = there  
is no guarantee that ~, I strongly want to say so.

\* とは <sup>かぎ</sup> 限りない = <plain-style-nonpast-affirmative> of と(は) <sup>かぎ</sup> 限りません = there is no  
guarantee that ~ /

から。 = because ~

Because there is no guarantee that the form of expression of thought takes the form of a  
sentence.

-----

絵でも彫刻でも、音楽でも、 = by (means of) either a picture or a sculpture or music /

つまり = in other words, in short, in brief, namely, to state the matter differently... /

実に = truly, really, seriously, indeed, surely /

さまざまなものを用いて、 = use (make use of) various things and ....

\* 用います g1 = use, make use of /

思想を表現するの = to express thought, expressing thought

\* 表現する = <plain-style-nonpast-affirmative> of 表現します g3 = express

\* Here 'no' is used to make a noun phrase (to change a verb to a noun).

は <topic particle>

可能なはずである。 = <plain-style-nonpast-affirmative> of 可能なはずであります。 which

is more formal than 可能なはずです = I am sure that (X) is possible, (X) should be

possible, (X) must be possible, (X) ought to be possible, (X) is expected to be possible

\* [plain-style (but, 'da' of '[na-adjective] da' and '[noun] da' becomes 'na' and 'no' respectively)] はずです = (X) must be ~, (X) is sure to ~, (X) ought to ~, (X) is expected

to //

Expressing thought ought to be possible by means of either a picture or a sculpture or a sentence, in other words by means various things.

-----  
そのなか = inside that

に <existence particle> /

は <topic particle> /

かたちにならないもの = the thing which doesn't become a shape (form, figure, type)

\* ならない = don't become = <plain-style-nonpast-negative> of なります g1 (become)

\* [stem of i-adjective] くなります ; [na-adjective] になります = become [adjective]

[noun] になります = become [noun] /

も = also /

ある。 = <plain-style-nonpast-affirmative> of あります。 = there is ~, have ~ //

There is also the thing which doesn't become a form (shape, figure) among these things.

-----  
たとえば = for example, /

私の村に暮らす人々のなかに、 = among the people who live in my village

\* 暮らす = <plain-style-nonpast-affirmative> of 暮らします g1 = live

自然に対する深い思想をもっていない人 = the person who doesn't have deep thought towards nature

\* に <sup>たい</sup>対する = to ~, towards ~ N2 No.9

\* もっていない = don't have, be not holding now = <plain-style-nonpast-negative> of もっています (have, be holding now)

\* もちます g1 = hold

\* [te-form] います = 1 be doing now 2 <situation, state> 3 <habitual repeated action> /

など = etc, and the like

<sup>ひとり</sup>一人も いない。 = there is not even one person, there is no one

\* いない = there is not ~, don't have ~ = <plain-style-nonpast-negative> of います sg2 (there is ~, have ~) //

For example, there is no one who doesn't have deep thought towards nature or the person like that among the people who live in my village.

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<sup>むら</sup>村の <sup>めんせき</sup>面積の 96パーセント = 96 percents of the area of the village /

を <direct-object particle> /

<sup>もり</sup>森や <sup>かわ</sup>川 = forests, rivers, etc /

が <subject particle> /

しめる = <plain-style-nonpast-affirmative> of しめます g2 = occupy /

<sup>むら</sup>この村 = this village /

で <particle which shows the place where the action takes place.> /

→ in this village whose forests and rivers occupy 96 percents of its area

<sup>しぜん</sup>自然に <sup>たい</sup>対する <sup>しそ</sup>思想 = thought towards nature N2 No.9 /

を <direct-object particle>

もたなかったら、 = if (X) don't have (hold),

\* もちます g1 = have, hold

\* [plain-style-past (affirmative or negative) ら = if ~ <affirmative>, if ~ <negative> /

<sup>ひと</sup>人 = person /

は <topic particle> /

<sup>く</sup>暮らして いけない。 = cannot continue to live, cannot carry on living, cannot keep living

<plain-style-nonpast-negative> of <sup>く</sup>暮らして いきます (can continue to live) which is the potential-verb of <sup>く</sup>暮らして いきます (continue to live)

\* [te-form] いきます g1 = continue to do ~, go on doing ~ //

If you don't have thought towards nature in this village whose forests and rivers occupy 96 percents of its area, people cannot continue to live.

-----

ところが = however /

<sup>むらびと</sup>  
村人 = villager /

は <topic particle> /

<自然<sup>しぜん</sup>について>など という <sup>ろんぶん</sup>論文 = the thesis whose subject is 'about nature', etc

\* (X) という (Y) = (Y) called (X), (Y) named (X), (Y) which is (X) (It is used to supplement the contents of some noun. In '(X) to iu (Y)', (X) illustrates (Y) concretely.) /

を <direct-object particle> /

<sup>か</sup>  
書く こと = to write, writing

\* Here 'koto' is used to make a noun phrase (to change a verb to a noun). /

も、 = also

<sup>ぶんしょう</sup> <sup>か</sup>  
文章を 書く こと = to write sentences, writing sentences

\* Here 'koto' is used to make a noun phrase (to change a verb to a noun). /

も = also /

([dictionary-form] ことも) ないのである。 = <plain-style-nonpast-affirmative> of  
'[dictionary-form] ことも ないのであります。' which is more formal than '[dictionary-form]  
ことも ないので' = there is no time when ~, I strongly want to say so

\* [dictionary-form] ことがあります = there are times when ~

\* [dictionary-form] ことも [dictionary-form] ことも ありません = There is no time when

(X) do ~ and do ~ well as 😓 //

However, there is no time when the villagers write the thesis whose subject is 'about nature', etc. and write sentences about it as well. 😓

そればかりか、 = moreover, in addition, besides, furthermore /

<sup>じぶん</sup> <sup>しぜんてつがく</sup>  
自分の 自然哲学 = one's own natural philosophy (study of nature and the physical universe) /

を <direct-object particle> /

<sup>え</sup> <sup>おんがく</sup>  
絵や 音楽で = by means of a picture, music, etc /

<sup>ひょうげん</sup>  
表現しよう = let's express, I shall express

\* volitional-form of <sup>ひょうげん</sup>表現します g3 = express /

と <quotation particle> /

も = even /

<sup>かんが</sup>  
考えない。 = don't consider, don't think over = <plain-style-nonpast-negative> of <sup>かんが</sup>考えます  
g2 (consider, think over) //

Moreover, they (the villagers) don't even consider that they will express their own natural philosophies by means of pictures and music.

-----  
そんなふうには = in that manner, like that /

みていく = continue to see, carry on seeing, keep seeing

\* みます = see, look, watch

\* [te-form] いきます g1 = continue to do, go on doing /

と、 = ... and naturally, ... and consequently /

むらびと  
村人 = villagers /

は <topic particle>

しぜん たい  
自然 に対して だけではなく、 = not only towards nature N2 No.9

のう ふか しそ  
農 についての 深い 思想 = deep thought about farming (agriculture) /

や、 = ..., and ..., etc

むら なに しそ  
村とは何か という 思想 = the thought which is 'what is the thing called "village"?'

\* 村とは = 村 という の は = the thing called 'village' + は <topic particle>

\* (X) という (Y) = (Y) called (X), (Y) named (X), (Y) which is (X) (It is used to supplement the contents of some noun. In '(X) to iu (Y)', (X) illustrates (Y) concretely.)

\* なに 何か = <plain-style-nonpast-affirmative> of なん 何ですか = what is (X)? /

を <direct-object particle> /

も = even, also /

もっている のに、 = although (X) have (is holding now)

\* もっている = <plain-style-nonpast-affirmative> of もっています = have, be holding now

\* もちます g1 = hold

\* [plain-style (but, 'da' of '[na-adjective] da' and '[noun] da' becomes 'na')] のに = although ~, in spite of ~ ; in order to ~

それら = those things

を <direct-object particle>

なん  
何らか の かたちで = by means of some form (shape)

\* なん 何らか = something, some object, unspecified object /

ひょうげん  
表現する ことも、また ないのである。 = <plain-style-nonpast-affirmative> of 表現する ことも、また ないのであります which is more formal than 表現する ことも、また、ないのでです = there is also no time when (X) express

\* ひょうげん 表現する = <plain-style-nonpast-affirmative> of 表現します g3 = express

\* [dictionary-form] ことがあります = there are times when ~

\* [dictionary-form] ことが (も) ありません = there is no time when ~ //

When I see (the situation) in that manner, although the villagers have deep thought not only towards nature but also about farming and they also have the thought which is 'what



is the thing called “village”?, there is no time when they express these things by means of some form as well (as the things which I mentioned in the previous paragraph). 🥲

とすると、 = if we make ..., if we take ..., if we assume .. /

<sup>むらびと</sup>  
村人たち = villagers /

は <topic particle> /

どんな <sup>ほうほう</sup>方法で = by (means of) what kind of method (way, matter, means) /

<sup>じぶん</sup>自分たちの <sup>しそ</sup>思想 = one's own thought (plural) /

を <direct-object particle> /

<sup>ひょうげん</sup>表現している の であろう か。 = <plain-style-nonpast-affirmative> of <sup>ひょうげん</sup>表現している の で  
ありましようか。 which is more polite than <sup>ひょうげん</sup>表現している の でしょう か。 = do (X)

express?

\* <sup>ひょうげん</sup>表現している = <plain-style-nonpast-affirmative> of <sup>ひょうげん</sup>表現しています = be expressing

now

\* <sup>ひょうげん</sup>表現します g3 = express

\* [te-form] います = 1 be doing now 2 <situation, state> 3 <habitual repeated action>

\* [plain-style (but, ‘da’ of ‘[na-adjective] da’ and ‘[noun] da’ must be omitted.)] の であろう

か。 / の でありましようか。 / の だろう か。 / の でしょう か。 is used to question oneself. //

If we assume about it, how do the villagers express their own thought?

<sup>わたし</sup>  
私 = I, me /

は <topic particle> /

それ = that /

は <topic particle> /

<<sup>さほう</sup>作法>を とおして = through manners (etiquette, propriety) N2 No.73 /

ではない か = <plain-style> of ではありません か。 = Isn't (X) ~ ? ; ....., don't you think so?, ....., I want to confirm with you.

という <sup>き</sup>気が する。 = <plain-style-nonpast-affirmative> of という <sup>き</sup>気が します。 = I feel that ~

\* (X) という (Y) = (Y) called (X), (Y) named (X), (Y) which is (X) (It is used to supplement the contents of some noun. In ‘(X) to iu (Y)’, (X) illustrates (Y) concretely.) //

I feel that ‘Isn't that thorough etiquettes?’ → I feel that ‘they express their thought through etiquettes, don't you think so?’

-----  
ちゅうりやく  
(中略) = omission, ellipsis /

-----  
かんが  
考えて みれば、 = if I try to consider (think over),

\* conditional-form of かんが 考えて みます = try to consider, consider and see how

\* かんが 考えます g2 = consider, think over

\* [te-form] みます = try to do ~, do ~ and see how /

もともとは、 = by nature, naturally; from the start, from the beginning /

さほう  
作法 = manners, etiquette, propriety /

は <topic particle> /

しそう むす  
思想と 結びつき ながら = while being connected with (being related to, joining together with) thought

\* [masu-form] ながら = while doing ~, N2 No.144 /

でんしょう  
伝承されて きた もの = the thing which has been handed down

\* でんしょう 伝承されて きた = have been handed down = <plain-style-past-affirmative> of でんしょう 伝承され

て きます = will have been handed down, start to be handed down

\* でんしょう 伝承されます = be handed down = passive-verb of でんしょう 伝承します g3 (hand down

(information))

\* [te-form] きます = will start to do ~, will have been doing ~ \* We often use this expression with the past tense ([te-form] きました) and it means 'started to do ~, have been doing ~ so far'.

であった。 = <plain-style-nonpast-affirmative> of '[na-adjective / noun] でありました。' which is more formal than '[na-adjective / noun] でした。' = (X) was ~ //

If we consider, originally etiquettes were the things which were handed down while being connected with thought.

-----  
たとえば = for example, /

むかし  
昔 = olden days /

は <topic particle> /

しょくじ さほう  
食事の 作法 = etiquette for eating, table manners /

を <direct-object particle> /

きび  
厳しく = strictly, severely /

しつけられた。 = was disciplined ; could discipline = <plain-style-past-affirmative> of しつけられます (be disciplined, can discipline) which is the passive-verb (be disciplined) or

potential-verb (can discipline, be able to discipline) of しつめます g2 (discipline, teach manners, train) //

For example, we had table manners discipline strictly in olden days. ;  
For example, table manners were taught strictly in olden days.

-----

食べ物を残すこと = to leave food over, leaving food over

\* 残す = <plain-style-nonpast-affirmative> of 残します = leave over, leave behind

\* Here 'koto' is used to make a noun phrase (to change a verb to a noun). /

はもちろんのこと、 = not to mention ~ N2 No.70

さわぎながら 食事をすること = to eat while making noise

\* さわぎます g1 = make noise

\* [masu-form] ながら = while doing ; N2 No.144

\* 食事をすること = <plain-style-nonpast-affirmative> of 食事します g3 = take a meal, have a meal

\* Here 'koto' is used to make a noun phrase (to change a verb to a noun). /

も、 = also

けっして = never, by no means, not in any way /

しては いけなかった。 = was not OK to do kara, might not do ~ = <plain-style> of '[te-form] はいけません でした。 = was not OK to do ~, might not do ~ //

We might not do the thing such as having a meal while making noise, not to mention leaving food over.

-----

それ = that, that thing /

は <topic particle> /

食事 = meal /

は <topic particle> /

生命をいただくものだ、 = <plain-style-nonpast-affirmative> of 生命をいただくもので  
す = (X) is the thing which we receive life

\* いただく = <plain-style-nonpast-affirmative> of いただきます g1 = receive, accept /

という 厳かな思想 = the solemn (dignified) thought which is ~

\* (X) という (Y) = (Y) called (X), (Y) named (X), (Y) which is (X) (It is used to supplement the contents of some noun. In '(X) to iu (Y)', (X) illustrates (Y) concretely.) /

が <subject particle> /

あった = there was ~, had ~ = <plain-style-past-affirmative> of あります g1 (there is ~, have ~) /

からである。 = <plain-style-nonpast-affirmative> of から であります。 which is more formal than から です。 = because ~ //

That is because there was the solemn thought which is ‘having a meal means “receiving life”’.

-----  
茶碗ちやわんの中なかの米こめだけを みても、 = even if (X) see rice only in the rice bowl, /  
人間にんげん = human being /

は <topic particle> /

おそらく = perhaps, likely, maybe, possibly; almost certainly, most likely, in all probability /  
何万なんまんという生命せいめい = tens of thousands of lives

(X) という (Y) = (Y) called (X), (Y) named (X), (Y) which is (X) (It is used to supplement the contents of some noun. In ‘(X) to iu (Y)’, (X) illustrates (Y) concretely.) /  
を <direct-object particle> /

いまだか なければ ならない。 = <plain-style-nonpast-affirmative> of いまだか なければ なりません = must receive

\* いただきます g1 = receive, accept

\* [nai-form without ‘nai’] なければ なりません = have to do ~, must do ~ //

Even if we see rice only in the rice bowl, we perhaps must receive tens of thousands of lives.

-----  
だから、 = so, therefore /  
にんげん かた

そういう 人間の あり方 = such the way a human being ought to be 🥲

\* そういう = such, like that

\* あり方かた = the way (X) ought to be, what (X) should be, the ideal method,

を <direct-object particle> /

かんが 考え ながら、 = while considering /

\* 考えかんがます g2 = consider, think over

\* [masu-form] ながら = while doing ~ ; N2 No.144 /

いま = now /

自分じぶんの 身体しんたいの なかへ 移うつって くれる 生命せいめい = the life which transfers to the inside of one’s body (and give us a favor)

\* 移うつって くれる = <plain-style-nonpast-affirmative> of 移うつって くれます = (X) move (transfer, be infected, be contagious) and it give me a favor

\* 移うつります g1 = move, transfer, be infected, be contagious /

に /

感謝する。 = <plain-style-nonpast-affirmative> of 感謝かんしゃします g3 = appreciate, thank

Therefore, while thinking about what a human being should be 🥲, we appreciate the lives which transfer to the inside of our own bodies.

-----  
この思想しそ = this thought /

が <subject particle> /

食事しょくじの作法さほう = table manners /

を <direct-object particle> /

作りだした。 = made = <plain-style-past-affirmative> of 作りだします g1 = manufacture, produce, create, make, invent, concoct //

This thought created table manners.

-----  
ところが、 = but, however /

近代きんだいから現代げんだいの思想しそ = thought which exists from modern times to the present age

は <topic particle> /

このような、日々ひびの暮らしくとともにあった思想しそ = the thought which existed with daily livelihoods (subsistence, means of supporting oneself) like this

\* あった = there was ~, had ~ = <plain-style-past-affirmative> of あります g1 (there is ~, have ~)

\* とともに = with ~ N2 No.2 /

を <direct-object particle> /

無視むししたのである。 = <plain-style-nonpast-affirmative> of 無視むししたのであります。 which is more formal 無視むししたのです。 = ignore, I strongly want to say so.

\* 無視むしします g3 = ignore //

However, the thought which exists from modern times to the present age ignored the thought which existed with daily livelihoods like this.

-----  
その結果けっか、 = as a result of that, /

思想しそ = thought /

は <topic particle> /

文章ぶんしょう という表現ひょうげん形式けいしき = the form of expression which is 'sentence' /

を <direct-object particle> /

もち、= もって、= hold (have) and ...

\* もちます g1 = hold

\* Both [masu-form] and [te-form] are used to join sentences, but [masu-form] one is more formal. /

文章を ぶんしょう 書く か 思想家の し そう か もの = the thing of the thinker who writes sentences.

に /

なった。= became = <plain-style-past-affirmative> of なります g1 (become)

\* [stem of i-adjective] くなります ; [na-adjective] になります = become [adjective]

\* [noun] になります = become [noun] //

As a result of that, thought owns the form of expression which is 'sentence and it became the thing of the thinker who writes sentences.

そして、

いつの間にか ま = before one knows, unnoticed, unawares /

人間の にんげん 上 うえ に = above a human being /

君臨 くんりん し、= 君臨 くんりん して、= reign (possess sovereign power, rule, control, govern) and ...

\* 君臨 くんりん します g3 = reign, possess sovereign power, rule, control, govern

\* Both [masu-form] and [te-form] are used to join sentences, but [masu-form] one is more formal. /

現実 げんじつ を 支配 しゆだん する 手段 = the means (way, manner) which rule (dominate, control, command) reality

\* 支配 しほい します g3 = dominate, rule, control, command

に /

なっていった。= continued to become = <plain-style-past-affirmative> of なって いきます (continue to do, carry on becoming)

\* [stem of i-adjective] くなります ; [na-adjective] になります = become [adjective] [noun]

になります = become [noun]

\* [te-form] いきます = continue to do ~, carry on doing ~ //

And it (thought) reigned over human beings before we knew it and continued to become the means which control reality.

-----  
うちやま ふし  
内山 節

「さと「里」という し そう思想」 = the thought which is 'village, native place, people who live in a small rural town, country home'

しんちょうしゃ  
新潮社による = published by Shin Chou Sha

□64

かたちにならないものとして = as the thing which doesn't become a form (shape, figure)

N2 No.1 /

<sup>ひっしや あ</sup>  
筆者が 挙げて いる の = the one which the author give an example

\* 挙げます <sup>あ</sup> g2 = raise; give an example

\* [te-form] います = 1 be doing now 2 <situation, state> 3 <habitual repeated action> /  
は <topic particle> /

どれか。 = <plain-style-nonpast-affirmative> of どれですか。 = which one is (X)? //

Which is the thing which the author give an example as the thing which doesn't become a form (shape, figure)?

1

<sup>しぜん</sup>  
自然 = nature

2

<sup>せいめい</sup>  
生命 = life

3

<sup>かんしゃ</sup>  
感謝 = gratitude, thanks, appreciation

4

<sup>さほう</sup>  
作法 = etiquette, propriety, manners

□65

<sup>ぶんしやうちゆう</sup>  
この 文章 中で = in these sentences /

<sup>ひっしや</sup>  
筆者 = author /

は <topic particle> /

<sup>じぶん むら く ひとびと</sup>  
自分の 村に 暮らす 人々 = the people who live in one's own village

\* 暮らす = <plain-style-nonpast-affirmative> of 暮らします g1 = live, get along, exist /

が <subject particle> /

どんな <sup>しそ</sup> 思想 = what kind of thought /

を <direct-object particle> /

もっている = <plain-style-nonpast-affirmative> of もっています = have, possess, be holding (carrying) now

\* もちます g1 = hold, carry, possess /

と <quotation particle> /

述べている = <plain-style-nonpast-affirmative> of 述べています = be describing now

\* 述べます g2 = describe, say, state, express, mention /

か <question particle> //

In this passage, according to the author, what kind of thought do the people who live in his village possess?

-----

1

自然しぜんの中なかでい 生きる ためい の 思想しそ = the thought which (X) need in order to live in nature

\* 生きる = <plain-style-nonpast-affirmative> of 生きます sg2 = live, exist, be alive /

や、 = ... and ..., etc /

農業のうぎようや 村むら の あり方かた = what agricultural, a village, etc ought to be

についてい の 思想しそ = the thought about (regarding, concerning) ~ N2 No.10 //

the thought which the villagers need in order to live in nature and the thought about what agricultural and a village ought to be

-----

2

自然しぜんを 壊こわさずに 暮くらす ためいに、 = in order to live without destroying nature

\* 壊こわさずに = 壊こわさないで = don't break and ..., without breaking

\* 壊こわします g1 = break, break down, smash into pieces /

農業のうぎようや 村人むらびとは どう ある べき か = how should agricultural, villagers, etc be?

\* ある = <plain-style-nonpast-affirmative> of あります g1 = have ~, there is ~

\* [dictionary-form] べき です = should do ~ N2 No.105

\* ある べき だ = <plain-style-nonpast-affirmative> of ある べきです = should be, should have, should exist //

という 思想しそ = the thought which is ~

\* (X) という (Y) = (Y) called (X), (Y) named (X), (Y) which is (X) (It is used to supplement the contents of some noun. In '(X) to iu (Y)', (X) illustrates (Y) concretely.) //

the thought which is 'how agricultural and villagers should be in order to live without destroying nature'

-----

3

自然しぜんに 対たいする 感謝かんしゃを 表あらわす ためいに、 = in order to express one's gratitude to nature N2 No.

9



\* <sup>あらわ</sup>表す = <plain-style-nonpast-affirmative> of <sup>あらわ</sup>表します g1 = express, show, reveal /

<sup>むらびと</sup>村人として = as a villager N2 No.1 /

どうするべきか = how should (X) do?

\* する = <plain-style-nonpast-affirmative> of します g3 = do

\* [dictionary-form] べきです = should do ~ N2 No.105

という <sup>しそ</sup>思想 = the thought which is ~

(X) という (Y) = (Y) called (X), (Y) named (X), (Y) which is (X) (It is used to supplement the contents of some noun. In '(X) to iu (Y)', (X) illustrates (Y) concretely.) //

the thought which is 'what should we do as a villager in order to express our gratitudes to nature?'

-----

4

<sup>しぜん</sup>自然を <sup>と</sup>取り戻す <sup>ため</sup>のための <sup>しそ</sup>思想 = the thought which is for the purpose of getting back nature

\* <sup>と</sup>取り戻す = <plain-style-nonpast-affirmative> of <sup>と</sup>取り戻します g1 = repossess, take back, regain, get back, recover, retrieve, recapture /

や、= .... and ..... ,etc /

<sup>しぜん</sup>自然を <sup>りよう</sup>利用する <sup>のうぎよう</sup>農業の <sup>かた</sup>あり方 = how the agricultural which utilizes nature ought to be

\* <sup>りよう</sup>利用する = <plain-style-nonpast-affirmative> of <sup>りよう</sup>利用します g3 = utilize, put to practical use; take advantage of /

についての <sup>しそ</sup>思想 = the thought which is about (concerning, regarding) ~ //

the thought which is for the purpose of getting back nature and the thought which is about how the agricultural which utilizes nature ought to be

-----

□66

<sup>しょくじ</sup>食事の <sup>さほう</sup>作法 = table manners /

は <topic particle>

<sup>つぎ</sup>次の = second, next after the first; subsequent, following, ensuing /

どの <sup>かんが</sup>ような <sup>かた</sup>考え方 = what kind of way of thinking (method of thinking, thought process, manner of working things out) /

と <accompaniment particle> /

<sup>むす</sup>結び <sup>つ</sup>ついて <sup>い</sup>いる = be being connected now, be being related now; be joining together

now

\* <sup>むす</sup>結び <sup>つ</sup>つきます = be connected, be related; join together

\* [te-form] <sup>い</sup>います = 1 be doing now 2 <situation, state> 3 <habitual repeated action> /

か <question particle> //

With what kind of way of thinking of the following options are table manners connected?



-----

1

<sup>おお</sup>多くの<sup>ろうりよく</sup>労力 = many labors (efforts, toils, troubles) /

が <subject particle>

ささげられて = be dedicated and ....., can dedicate and .....

\* ささげられます = passive-verb (be dedicated) or potential-verb (can dedicate, be able to dedicate) of ささげます g2 (dedicate, devote, sacrifice, offer, give, lift, consecrate)

<sup>つく</sup>作られた<sup>た</sup>食べ物<sup>もの</sup> = the food which was made

\* <sup>つく</sup>作られた = was made = <plain-style-past-affirmative> of <sup>つく</sup>作られます (be made) which is the passive-verb of <sup>つく</sup>作ります g1 (make, create, manufacture) /

→ the food which was made after a lot of labors were dedicated to

が <subject particle> /

いかに<sup>とうと</sup>尊い<sup>かた</sup>ものであるか = what a precious (valuable, priceless, noble, exalted, sacred) thing (X) is!

\* [na-adjective / noun] である = <plain-style-nonpast-affirmative> of '[na-adjective / noun]であります' which is more formal than '[na-adjective / noun]です' /

という<sup>かんが</sup>考え方<sup>かた</sup> = the way of thinking which is ~

\* (X) という (Y) = (Y) called (X), (Y) named (X), (Y) which is (X) (It is used to supplement the contents of some noun. In '(X) to iu (Y)', (X) illustrates (Y) concretely.) //

the way of thinking which is 'how noble the food which was made after a lot of labors were dedicated to is!'

-----

2

何かを<sup>た</sup>食べない<sup>かた</sup>では生きてはいけない人間のあり方 = the present state of the human being who cannot live without eating anything

\* <sup>た</sup>食べない<sup>かた</sup>で = without eating, don't eat and ....

\* 生きてはいけない = cannot continue to live = <plain-style-nonpast-negative> of 生きていきます (can continue to live) which is the potential-verb of 生きていきます (continue to live)

\* <sup>い</sup>生きます sg2 = live, exist, be alive

\* [te-form] いきます = continue to do ~, carry on doing ~, keep doing ~

\* Here <sup>かた</sup>あり方 means 'the (current, present) state of ~'. /

が <subject particle> /

いかに <sup>つみぶか</sup> 罪深い ものである か = what a guilty (sinful) thing (X) is!

\* '[na-adjective / nun] である か' is more formal than '[na-adjective / noun] か'

\* いかに ～ か = how ～ !, what a ～ !

という <sup>かんが</sup> <sup>かた</sup> 考え 方 = the way of thinking which is ～

\* (X) という (Y) = (Y) called (X), (Y) named (X), (Y) which is (X) (It is used to supplement the contents of some noun. In '(X) to iu (Y)', (X) illustrates (Y) concretely.) //

the way of thinking which is 'how guilty (sinful) the human being who cannot go on living without eating anything!'

-----

3

<sup>しょくじ</sup> 食事 = meal /

は <topic particle> /

<sup>のう</sup> <sup>う</sup> <sup>だ</sup> 農が 生み出した もの = the thing which farming (agriculture) created

\* <sup>う</sup> <sup>だ</sup> 生み出した = created = <plain-style-past-affirmative> of <sup>う</sup> <sup>だ</sup> 生み出します g1 = invent, create; produce, yield; bear /

を <direct-object particle>

いただく ものであり、= いただく ものであって、= いただく ものである。そして、= (X) is the thing which (Y) receive and .....

\* いただく = <plain-style-nonpast-affirmative> of いただきます g1 = receive, accept

\* である。= <plain-style-nonpast-affirmative> of '[na-adjective / noun] であります' which is more formal than '[na-adjective / noun] です = is (are, am, etc) /

\* Both [masu-form] and [te-form] are used to join sentences, but [masu-form] one is more formal. /

<sup>のうぎよう</sup> <sup>いとな</sup> <sup>むらびと</sup> <sup>かんしゃ</sup> 農業を 営む 村人 への 感謝 = the gratitude towards the villagers who farm

\* <sup>いとな</sup> 営む = <plain-style-nonpast-affirmative> of <sup>いとな</sup> 営みます g1 = carry through, persist in an activity; conduct; run a business /

が <subject particle> /

<sup>ひつよう</sup> 必要だ = <plain-style-nonpast-affirmative> of <sup>ひつよう</sup> 必要です = be necessary /

という <sup>かんが</sup> <sup>かた</sup> 考え 方 = the way of thinking which is ～

\* (X) という (Y) = (Y) called (X), (Y) named (X), (Y) which is (X) (It is used to supplement the contents of some noun. In '(X) to iu (Y)', (X) illustrates (Y) concretely.) //

the way of thinking which is 'the meal is the thing which we receive the thing that agricultural produced, and we need to express our gritudes to the villagers who farm'

4

しょくじ  
食事 = meal /

は <topic particle> /

ほか せいめい  
他の生命 = lives of other things /

を <direct-object particle> /

じぶん しんたい  
自分の身体 = one's own body /

に <recipient particle> s

と いる もの であり、 = と いる もの であって、 = と いる ものである。そして、 = (X) is the thing which (Y) take in and .....

\* 取り入れる = <plain-style-nonpast-affirmative> of 取り入れます g2 = harvest; take in;

adopt

\* である。 = <plain-style-nonpast-affirmative> of '[na-adjective / noun] であります' which is more formal than '[na-adjective / noun] です = is (are, am, etc) /

\* Both [masu-form] and [te-form] are used to join sentences, but [masu-form] one is more formal. /

それら せいめい  
それらの生命 = those lives /

に /

かんしゃ  
感謝しなければいけない = <plain-style-nonpast-affirmative> of 感謝しなければいけません

ん = must appreciate

\* かんしゃ  
感謝します g3 = appreciate, regard highly; thank /

という かんが かつ  
という考え方は the way of thinking which is ~

\* (X) という (Y) = (Y) called (X), (Y) named (X), (Y) which is (X) (It is used to supplement the contents of some noun. In '(X) to iu (Y)', (X) illustrates (Y) concretely.) //

the way of thinking which is 'the meal is the thing which we take lives of other things into our own bodies, and we must appreciate those lifes

-----  
P32

□67

この ぶんしょうちゅう  
この文章中で = in these sentences /

ひっしゃ の  
筆者が述べていること = what the author describes

\* 述べている = <plain-style-nonpast-affirmative> of 述べています = be describing now, be stating now, be mentioning now

\* 述べます g2 = describe, say, state, express, mention

\* Here 'koto' means 'thing'. /

は <topic particle> /

どれか。 = <plain-style-nonpast-affirmative> of どれですか。 = which is (X)? //

In this passage, which is the thing that the author mentions?

1

<sup>しそう ひょうげん</sup>  
思想の表現 = expression of thought /

は <topic particle> /

<sup>かなら</sup>  
必ずしも = (not) always, (not) necessarily, (not) all, (not) entirely /

<sup>ぶんしょう さくひん</sup>  
文章や 作品 という かたち = the form which is 'sentences', 'work', etc /

を <direct-object particle>

とる = <plain-style-nonpast-affirmative> of 取ります g1 = take /

とは <sup>かぎ</sup>限らず、 = とは <sup>かぎ</sup>限らないで、 = とは <sup>かぎ</sup>限らない。そして、 = there is no guarantee that ~ and .....

\* とは <sup>かぎ</sup>限らない = <plain-style> of とは <sup>かぎ</sup>限りません = there is no guarantee that ~

かたち にならない もの = the thing which doesn't become a shape (a form)

\* ならない = don't become = <plain-style-nonpast-negative> of なります g1 (become)

\* [stem of i-adjective] くなります ; [na-adjective] になります = become [adjective]

\* [noun] になります = become [noun] /

も = also /

ある。 = <plain-style-nonpast-affirmative> of あります。 = have ~, there is ~ //

There is no guarantee that the expression of thought always take the form of 'sentences' and 'work' and there is also the thing which don't become a form.

-----

2

<sup>しそう</sup>  
思想 = thought /

は <topic particle> /

<sup>え おんがく</sup>  
絵や 音楽の ような かたち = the form like a picture, music, etc

\* (X) の ような (Y) = (Y) such as (Y), (Y) like (X) /

に

<sup>あら</sup>  
表わされる もの = the which is expressed (by ~)

\* 表わされる = <plain-style-nonpast-affirmative> of <sup>あら</sup>表わされます (be expressed) which is the passive-verb of <sup>あら</sup>表わします g1 = express, show, reveal /

と <quotation particle> /

<sup>かんが</sup>  
考えられて きた = have been being considered = <plain-style-past-affirmative> of <sup>かんが</sup>考えられて きます = will have been being considered, start to be considered

\* <sup>かんが</sup>考えられます = passive-verb (be considered) or potential-verb (can consider, be able to consider) of <sup>かんが</sup>考えます g2 (consider, think over)

\* [te-form] きます = 1. go there to do .... and will be back 2. start to do 3. (it is sometimes used to mean 'have been doing ... so far' with the past tense.) /

が <subject particle> /

<sup>ふか</sup>深い <sup>しそ</sup>思想 と は = <sup>ふか</sup>深い <sup>しそ</sup>思想 という の は = the thing which is 'deep thought' + は <topic

particle>

\* (X) という (Y) = (Y) called (X), (Y) named (X), (Y) which is (X) (It is used to supplement the contents of some noun. In '(X) to iu (Y)', (X) illustrates (Y) concretely.) /

かたち にならない もの = the thing which doesn't become a form (a shape)

\* [stem of i-adjective] くなります ; [na-adjective] になります = become [adjective]

\* [noun] になります = become [noun] /

である。 = <plain-style-nonpast-affirmative> of '[na-adjective / noun] であります' which is more formal than '[na-adjective / noun] です = is (are, am, etc) //

It has been considered that thought is the thing which is expressed by the form such as a picture and music, but deep thought is the thing which doesn't become a form.

### 3

<sup>しそ</sup>思想 の <sup>ひょうげん</sup>表現 = expression of thought /

に <existence particle> /

は <topic particle> /

<sup>え</sup>絵 や <sup>おんがく</sup>音楽 など = a picture, music, etc /

も = also

ある = <plain-style-nonpast-affirmative> of あります g1 = there is ~, have ~ /

し、 = [plain-style] し、 = because ~, ~ and what's more ....., not only ~ but also ..... <It is used to list reasons.>

かたち にならない もの = the thing which doesn't become a form (a shape)

\* [stem of i-adjective] くなります ; [na-adjective] になります = become [adjective]

\* [noun] になります = become [noun] /

も = also /

ある = <plain-style-nonpast-affirmative> of あります g1 = there is ~, have ~ /

が、 = but,

<sup>ぶんしょう</sup>文章 で = by means of sentences /

<sup>ひょうげん</sup>表現 された もの = the thing which was expressed

\* <sup>ひょうげん</sup>表現 された = was expressed = <plain-style-past-affirmative> of <sup>ひょうげん</sup>表現 します g3

(express) /

が <subject particle> /

<sup>さいじょう</sup>最上 の もの = best thing /

である。 = <plain-style-nonpast-affirmative> of '[na-adjective / noun] であります' which is more formal than '[na-adjective / noun] です = is (are, am, etc) //

There are a picture, music, etc in the expressions of thought and what's more, there is the thing which doesn't become a form (in the expressions of thought), but the one (thought) which was expressed by sentences is the best.

-----  
4

<sup>しそ</sup>う  
思想 = thought /

は <topic particle> /

<sup>ぶんし</sup>ょう <sup>さく</sup>ひん  
文章や 作品の よう な かたち = the form like sentences, a work, etc

\* (X) の よう な (Y) = (Y) such as (Y), (Y) like (X) /

に /

なった もの = the thing which became (X)

\* なった = became = <plain-style-past-affirmative> of なります g1 (become)

\* [stem of i-adjective] くなります ; [na-adjective] になります = become [adjective]

\* [noun] になります = become [noun] /

が <subject particle> /

<sup>そん</sup>ちよう <sup>そん</sup>ちよう  
尊重される = <plain-style-nonpast-affirmative> of 尊重されます g3 = be respected

\* 尊重します g3 = respect, honor, admire, esteem, hold in high regard /

が、 = but,

<sup>せい</sup>かつ <sup>むす</sup> <sup>ふか</sup> <sup>し</sup>そ  
生活 と 結びついた 深い 思想 = the deep thought which was connected with a life (living)

\* 結びついた = was connected, was linked, was related; joined together = <plain-style-past-affirmative> of 結びつきます g1 (be connected, be linked, be related; join together) /

は <topic particle> /

かたち にならない = (X) don't become a form (a shape)

\* ならない = don't become = <plain-style-nonpast-negative> of なります g1 (become)

\* [stem of i-adjective] くなります ; [na-adjective] になります = become [adjective]

\* [noun] になります = become [noun]

ものである。 = <plain-style-nonpast-affirmative> of 'ものである' which is more formal than ものです = it is natural that ~ N2 No.110C //

Regarding thought, the one which became the form such as sentences and a (piece) work is respected, but it is natural that the deep thought which is liked with a life doesn't become a form. 🥲

----- the end of page 32 -----

original

## 問題12

最近、思想を表現する方法のついて考えることが多くなった。

たとえば、文章は思想を表現する方法のひとつだけれど、その文章にもいろいろな表現形式がある。

哲学の勉強をはじめた頃の私は、さまざまな形式のなかで論文という形式だけが、思想表現の方法にふさわしいと思っていた。

しかし、後に、この考えを訂正しなければならなくなった。

思想の表現として、論文が唯一の方法だということは絶対はない。

私たちは、すぐれたエッセーや小説、詩をとおして、しばしば思想を学びとる。

とすれば、思想を表現する文章のかたちは、自在であってよいはずである。

ところが、そう考えてもまだ問題はあある。

というのは、思想の表現形式は、文章というかたちをとるとは限らないのだから。

絵でも彫刻でも、音楽でも、つまり実にさまざまなものを用いて、思想を表現するのは可能なはずである。

そのなかには、かたちにならないものもある。

たとえば私の村に暮らす人々のなかには、自然に対する深い思想をもっていない人など一人もいない。

村の面積の96パーセントを森や川がしめるこの村で、自然に対する思想をもたなかったら、人は暮らしていけない。

ところが村人は、<自然について>などという論文を書くことも、文章を書くこともないのである。

そればかりか、自分の自然哲学を、絵や音楽で表現しようとも考えない。

そんなふうに見ていくと、村人は自然に対してだけではなく、農についての深い思想や、村とは何かという思想をもっているのに、それらを何らかのかたちで表現することも、またないのである。

とすると、村人たちは、どんな方法で自分たちの思想を表現しているのでしょうか。

私は、それは、<作法>をとおしてではないかという気がする。

(中略)

考えてみれば、もともとは、作法は、思想と結びつきながら伝承されてきたものであった。

たとえば昔は、食事の作法を厳しくしつけられた。

食べ物を残すことはもちろんのこと、さわぎながら食事をすることも、けっしてしてはいけないかった。

それは、食事は生命をいただくものだ、という厳かな思想があったからである。

茶碗の中の米だけをみても、人間はおそらく何万という生命をいただかなければならない。

だから、そういう人間のあり方を考えながら、いま自分の身体のなかへ移ってくれる生命に感謝する。



この思想が食事の作法をつくりだした。

ところが、近代から現代の思想は、このような、日々の暮らしとともにあった思想を無視したのである。

その結果、思想は、文章という表現形式をもち、文章を書く思想家のものになった。

そして、いつの間にか人間の上に君臨し、現実を支配する手段になっていった。

内山 節

「「里」という思想」

新潮社による

□64

かたちにならないものとして筆者が挙げているのはどれか。

1

自然

2

生命

3

感謝

4

作法

□65

この文章中で筆者は、自分の村に暮らす人々がどんな思想をもっていると述べているか。

1

自然の中で生きるための思想や、農業や村のあり方についての思想

2

自然を壊さずに暮らすために、農業や村人はどうあるべきかという思想

3

自然に対する感謝を表すために、村人としてどうするべきかという思想

4

自然を取り戻すための思想や、自然を利用する農業のあり方についての思想

□66

食事の作法は、次のどのような考え方と結びついているか。

1

多くの労力がささげられて作られた食べ物が、いかに尊いものであるかという考え方

2

何かを食べないでは生きてはいけない人間のあり方が、いかに罪深いものであるかという考え方

3

食事は農が生み出したものをいただくものであり、農業を営む村人への感謝が必要だという考え方

4

食事は他の生命を自分の身体に取り入れるものであり、それらの生命に感謝しなければならないという考え方

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□67

この文章中で筆者が述べていることはどれか。

1

思想の表現は必ずしも文章や作品というかたちをとるとは限らず、かたちにならないものもある。

2

思想は絵や音楽のようなかたちに表わされるものと考えられてきたが、深い思想とはかたちにならないものである。

3

思想の表現には絵や音楽などもあるし、かたちにならないものもあるが、文章で表現されたものが最上のものである。

4

思想は文章や作品のようなかたちになったものが尊重されるが、生活と結びついた深い思想はかたちにならないものである。