

In his introduction to *The Games of Robert J. Fischer* Harry Golombek, the English chess player and author, describes the collection of games recorded in the book as a demonstration of 'the unique quality of Bobby Fischer as a player'. Bobby Fischer is a ( a ) American chess player who became world champion in 1972 but then ( b ) withdrew from serious play soon after, rejecting all the conditions for another championship game and consequently relinquishing his title [ 1 ].

But what kind of 'unique quality' of a chess player can a collection of printed games demonstrate? Does this collection of Fischer's games convey to us how ( c ) his grandmaster behaved — or misbehaved even — during the World Championship at Reykjavik? Is it a record of something uniquely different from conventional chess [ 2 ] rules or strategy? [ X ]. What the book contains is nothing other than a collection of the most beautifully played chess games; Fischer's 'unique quality' shows itself in the superhuman way he accurately combines a very limited number of appropriate moves, chosen from an ( d ) number of possible ones, into a series of ( e ) attacks and ( f ) defenses. In other words, his uniqueness manifests itself within the rigidly fixed code of chess. Golombek hastens to justify his use of the word 'unique' by stating:

I am not saying that his play has been entirely uninfluenced by those that have gone before him. No player starts off from, [ 3 ], a vacuum and every one of us, from the veriest tyro to the superlative grandmaster, is part of a continuous and unbroken chain in the development of chess throughout the ages.<sup>1</sup>

Perhaps we can generalize a moral from this specific remark made about this particular ( g ) chess genius, one which should always be kept in mind in this age of individualism: you cannot come up with something truly 'unique' and 'original' without learning the basic rules of the activity you are to be involved in and becoming deeply immersed in its long-established traditions and conventions.

Another important point to make in this context is that uniqueness or originality is not a goal you should aspire to attain, but a quality which you ( h ) acquire as a result of, and in proportion to, the efforts you make to improve yourself in that activity. It is very much like a mischievous angel who quickly flies away the instant you ask for his help but comes down unnoticed to assist you when you are exerting yourself to accomplish something he approves of.

東京大学 英語一列・予想問題 1 問題

1. 空欄 a~h に入るべきもっとも適切な語を下からそれぞれ 1 つ選べ。1 つの語を 2 回以上用いてはならない。

maverick	scandalous	kindly	stout
astronomical	mysteriously	uniquely	legendary
enormous	unconsciously	precious	devastating

2. 空欄 1~3 に入るべきもっとも適切な語を下からそれぞれ 1 つ選べ。1 つの句を 2 回以上用いてはならない。

not always	in a sense	as it were	in terms of
perhaps	by default	generally speaking	

3. 空欄 X にあてはまる表現として適当なものを選べ。

A. Exactly	B. Not really
C. Rightly so	D. Not at all

4. 下線部の語「continuous」の対義語を選べ。

A. discreet	B. discrete
C. unbroken	D. unbranched

Pablo Picasso's early artistic career demonstrates how uniqueness and originality emerge as a result of long and ( a ) efforts made primarily within a pre-established framework of tradition and convention. We are so familiar with his cubist-style paintings that we tend to think that he was born with a God-given talent for looking at the world in that 'unique' way, but . Picasso started out as a conventional representational painter in his  teens and, after going through a massive self-imposed course of training in ( b ) sketching, gradually moulded his own painting style. One of his closest friends testifies to the ( c ) fact that the piles of his discarded sketch sheets provided sufficient fuel for a stove all winter long. You may be able to become one of Picasso's ( d ) epigones simply by imitating his artistic style, but you can never become a Picasso if you skip the process he went through.

Individualism is one of the basic tenets of democracy, and the belief that individuals take priority over the aggregate they make up together — family, community, society, nation — has found its way into various codes of conduct at different levels of human relationships. People try to  as individuals and be 'uniquely' different from others. American TV programmes encourage you to 'be yourself'. But a ( e ) attempt to be different from other people quite often ends up being just an eccentricity. We should always be mindful that we can only meaningfully behave 'like ourselves' within the whole system of human society, and therefore that we need to make strenuous efforts to learn that system in the first place.

The text for this session is taken from an address made to the incoming Class of 2002 by Professor Norma Field at the University of Chicago. Read this, and think about what *you* should do now in order to develop your true self.

東京大学 英語一列・予想問題 2 問題

1. 空欄 a~e に入るべきもっとも適切な語を下からそれぞれ 1 つ選べ。1 つの語を 2 回以上用いてはならない。

righteous	causal	famous	rudimentary
matured	obscure	arduous	staggering

2. 以下の語を並べ替えて空欄 X を埋めなさい。ただし、不要な語が 1 つ含まれている。

that      mistaken      case      the      not      is

3. 空欄 Y に入るべきもっとも適切な語を下から 1 つ選べ。

A. high	B. low
C. early	D. late

4. 空欄 Z を埋める語句としてもっとも適切な語を下から 1 つ選べ。

A. make out	B. stand out
C. figure out	D. give out

don't know how many of you have read *Robinson Crusoe*, but you probably know that it is an early eighteenth-century novel about a man marooned on a desert island who manages to singlehandedly reproduce the basics of civilization. Well, not quite singlehandedly because he has the assistance of "his" man Friday after rescuing him from the cannibals. Crusoe was a model figure for many eighteenth-century thinkers, who saw in him the ideal individual creating culture by mastering nature. Karl Marx was scathing about the way in which these thinkers mistook Crusoe the isolated individual as something sprung fullblown out of nowhere, or rather, out of nature. They ignored the historical processes necessary to *producing* something as complicated as the individual. (I am sure each of you thinks of yourself as an individual and as complicated, and rightly so.) "The human being," he wrote, "... is not merely a gregarious [social] animal, but an animal which can individuate itself only in society." To think about human activity outside society, he continued, "is as much of an absurdity as is the development of language without individuals living *together* and talking to each other."<sup>2</sup> Notice that he is not denying that individuals exist. They do, of course, but as made up of what he refers to as social relations.

Marx mostly elaborates social relations in terms of economic processes relying on and producing differences in power. X, scholars (and bankers and policy experts) forget to think about how economic processes translate into the details of human life that are far removed from dollars and cents. So let's get at it from the other end, and think about social relations in terms of who you are. In saying that you are the product, most literally, of your parents, we also have to think about everything that brought them together; we have to think about other family members, the places where you grew up, the kinds of schools you went to, the movies you saw, the language of your parents and the language of your friends (even if they're both English, they could be quite different), the clothes you wore. It's not just things, including places, that count. It's the relations — resources of income, knowledge, skills, friends and neighbors — that made those things part of your life. For instance, were your clothes chosen for you? If you were able to buy them, was it with money you earned or money given to you? Did you have access to a car? Or did you become expert in getting around on public transportation?

1. 下線部 They および do の内容を本文からそれぞれ抜き出せ。
2. 空欄 X に入るべきもっとも適切な語を下から 1 つ選べ。
  - A. All too often
  - B. Not always
  - C. Now and again
  - D. At all times

1 解答.

- 1 a. legendary      b. mysteriously      c. uniquely      d. astronomical  
e. devastating      f. stout      g. maverick      h. unconsciously
- 2 1. by default      2. in terms of      3. as it were
- 3 D. Not at all
- 4 B. discrete

2 解答.

- 1 a. arduous      b. rudimentary      c. staggering      d. obscure  
e. causal
- 2 that is not the case
- 3 C. early
- 4 B. stand out

3 解答.

- 1 They = individuals, do = exist
- 2 A. All too often