

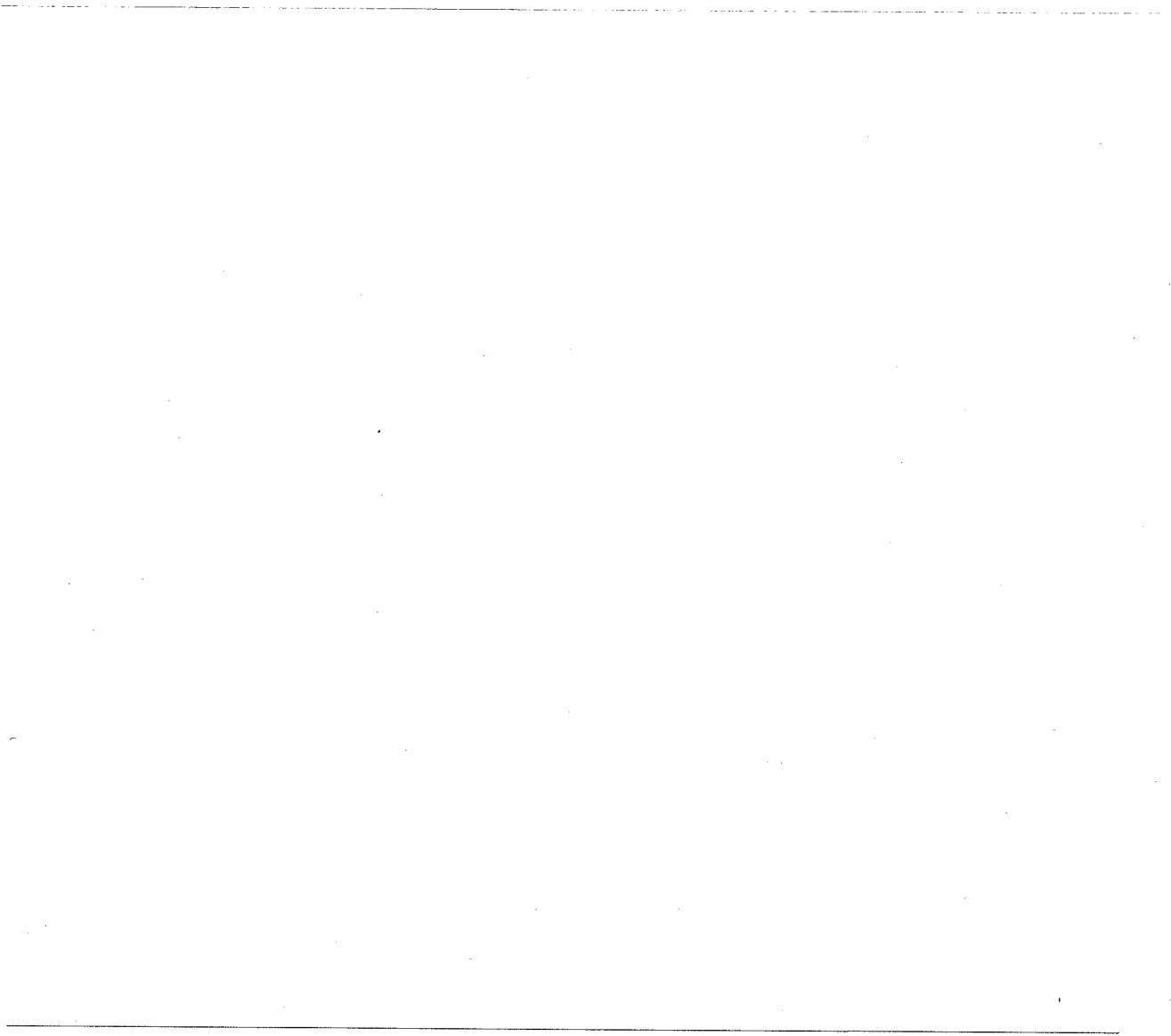
平成 29 年 度  
前 期 日 程  
英 語 問 題

[注 意]

1. 問題冊子及び解答用紙は、試験開始の合図があるまで開いてはいけない。
2. 受験番号は、解答用紙の受験番号欄(計 2 か所)に正確に記入すること。
3. 問題冊子のページ数は、表紙を除き 8 ページである。脱落している場合は直ちに申し出ること。
4. 解答用紙は 1 枚である。
5. 解答は、解答用紙の指定されたところに記入すること。枠からはみ出してはいけない。
6. 問題冊子の余白は、適宜下書きに使用してよい。
7. 解答用紙は持ち帰ってはいけない。
8. 問題冊子は持ち帰ること。







I 次の英文(A)と(B)を読み、それぞれの下線部の意味を日本語で表しなさい。

(A) The advantage of the scientific approach over other ways of knowing about the world is that it provides an objective set of rules for gathering, evaluating, and reporting information, such that our ideas can be refuted or replicated by others. This does not mean that intuition and authority are not important, however. Scientists often rely on intuition and assertions of authorities for ideas for research. Moreover, there is nothing wrong with accepting the assertions of authority as long as we don't accept them as scientific evidence.

(B) Animals that are active at night usually have large eyes that let them make use of any available light. With owls, the eyes are so big in comparison to the head that there is little room for eye muscles, meaning owls can't move their eyes. Instead, owls must move their entire head to follow the movement of prey. However, having fixed eyes gives owls better focus, with both eyes looking in the same direction. And even though it seems that owls can twist their head completely around, most owls turn their head no more than 270 degrees in either direction.

II 次の英文はある著作の一部である。英文を読んで、以下の設問に答えなさい。

Translation is everywhere — at the United Nations, the European Union, the World Trade Organization and many other international bodies that regulate fundamental aspects of modern life. Translation is part and parcel of modern business, and there's hardly a major industry that doesn't use and produce translations for its own operations. We find translations on the bookshelves of our homes, on the reading lists for every course in every discipline taught at college, we find them on processed-food labels and on flat-pack furniture instructions. How could we do without translation? It seems pointless to wonder what world we would live in if translation didn't happen all the time at every level, from bilingual messages on cash machine screens to confidential discussions between heads of state, from the guarantee slip on a new watch we've just bought to the classics of world literature.

But we could do without it, all the same. Instead of using translation, we could learn the languages of all the different communities we wish to engage with; or we could decide to speak the same language; or else adopt a single common language for communicating with other communities. But if we balk at adopting a common tongue and decline to learn the other languages we need, we could simply ignore people who don't speak the way we do.

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These three options seem fairly radical, and it's likely that none of them figures among the aspirations of the readers of this book. However, they are not imaginary solutions to the many paradoxes of intercultural communication. All three paths away from translation are historically attested. More than that: the refusal of translation, by one or more of the means described, is probably closer to the historical norm on this planet than the culture of translation which seems natural and unavoidable around the world today. One big truth about translation that is often kept under wraps is that many societies did just fine by doing without.

The Indian subcontinent has long been the home of many different groups speaking a great variety of languages. However, there is no tradition of translation in India. Until very recently, nothing was ever translated directly between Urdu, Hindi, Kannada, Tamil, Marathi and so on. Yet these communities have lived cheek by jowl in a crowded continent for centuries. How did they ( A )? <sup>(v)</sup> They learned other languages! Few inhabitants of the subcontinent have ever been monoglot; citizens of India have traditionally spoken three, four or five tongues.

In the late Middle Ages, the situation was quite similar in many parts of Europe. Traders and poets, sailors and adventurers moved overland and around the inland seas picking up and often mixing more or less distantly related languages as they went, and only the most ( B ) of them even wondered whether or not they were speaking different “languages,” or just adapting to local peculiarities. The great explorer Christopher Columbus provides an unusually well-documented case of the intercomprehensibility and interchangeability of European tongues in the late Middle Ages. He wrote notes in the margins of his copy of Pliny in what we now recognize as an early form of Italian, but he used typically Portuguese place names — such as Cuba — to label his discoveries in the New World. He wrote his official correspondence in Castilian Spanish, but used Latin for the precious journal <sup>(vi)</sup> he kept of his voyages. He made a “secret” <sup>(vii)</sup> copy of the journal in Greek, however, and he also must have known enough Hebrew to use the *Astronomical Tables* of Abraham Zacuto, which allowed him to predict a lunar eclipse and impress the indigenous people he encountered in the Caribbean. He must have been familiar with lingua franca — a “contact language” made of simplified Arabic syntax and a vocabulary mostly taken from Italian and Spanish, used by Mediterranean sailors and traders from the Middle Ages to the dawn of the nineteenth century — because he borrowed a few characteristic words from it when writing in Castilian and Italian. How many languages did Columbus know when he sailed the ocean in 1492? As in today’s

India, where a degree of intercomprehensibility exists between several of its languages, the answer would be somewhat arbitrary. It's unlikely Columbus even conceptualized Italian, Castilian or Portuguese as ( C ) languages, for they did not yet have any grammar books. He was a learned man in being able to read and write the three ancient tongues. But beyond that, he was just a Mediterranean sailor, speaking whatever variety of language that he needed to do his job.

設問(1) 本文中の下線部(i)~(vii)の語または語句に最も意味の近いものを、(イ)~(ニ)から一つ選び、記号で答えなさい。

(i) is part and parcel of

(イ) depends on

(ロ) has little to do with

(ハ) is taken over by

(ニ) plays an important role in

(ii) discipline

(イ) language

(ロ) self-control

(ハ) student

(ニ) subject

(iii) all the same

(イ) all of us

(ロ) in a similar way

(ハ) indifferently

(ニ) nevertheless

(iv) figures

(イ) drawings

(ロ) is calculated

(ハ) is important

(ニ) patterns

(v) cheek by jowl

(イ) day by day

(ロ) hand to mouth

(ハ) head to toe

(ニ) side by side



(vi) correspondence

(イ) answers

(ロ) equivalence

(ハ) letters

(ニ) relationship

(vii) journal

(イ) diary

(ロ) magazine

(ハ) map

(ニ) newspaper

設問(2) 本文中の下線部(a)の意味を日本語で表しなさい。

設問(3) 本文中の下線部 These three options のうち、本文で最も具体的に述べられて<sup>(b)</sup>いる option の内容を日本語で説明しなさい。

設問(4) 本文中の下線部(c)の内容を日本語で具体的に説明しなさい。

設問(5) 本文中の空所(A)~(C)を埋めるのに最も適切な語を、(イ)~(ニ)から一つ選び、記号で答えなさい。

(A)

(イ) manage

(ロ) mean

(ハ) miss

(ニ) move

(B)

(イ) adventurous

(ロ) careless

(ハ) ruthless

(ニ) thoughtful

(C)

(イ) difficult

(ロ) distinct

(ハ) familiar

(ニ) obsolete

設問(6) 本文の内容に合致しているものを、(イ)~(ヘ)から二つ選び、記号で答えなさい。

- (イ) 中世後期の商人や船乗りたちの状況は現代のヨーロッパの人々の状況と似ていた。
- (ロ) 中世後期の船乗りや商人たちの共通語はアラビア語だった。
- (ハ) 中世後期にはコロンブスのように多様な言語を使いこなせた船乗りは珍しくなかった。
- (ニ) コロンブスはプリニウス(Pliny)の著作の一部をノートの余白に書き写していた。
- (ホ) コロンブスはヘブライ語を話すことができたのでカリブ海沿岸地域の先住民たちを驚かせた。
- (ヘ) コロンブスが使えた言語がいくつあったかを明確に述べることは難しい。



### Ⅲ インターネットの Q&A サイトに中学 2 年生から次のような相談がありました。

私は、はっきり言って勉強が嫌いです。特に嫌いなのが英語と数学です。一生外国に行くつもりなんかないし、日本では日本語が使えれば生きていけるのに、なぜ使う必要もない外国の言葉を、こんなに一生懸命勉強するのかわかりません。数学もそうです。買い物をするのに方程式や図形はいりません。なぜ  $x$  や  $y$  を長々と書きまくるのか、全然理解できません。他の科目もいっぱいおぼえさせられるので嫌いです。(でも体育や音楽は楽しいから好きです。)

この悩みをお父さんに言っても、ただ勉強しなさいと言うだけです。でも、正月におじさんに聞いたところ、お父さんも中学の時は全然勉強しなかったそうです。なぜ私は勉強しなければならないのでしょうか？

さて、あなたならこの相談者にどのようなアドバイスをしますか。70 語程度の英語で相談者へのアドバイスを書きなさい。

IV 次の日本語(A)と(B)のそれぞれの下線部の意味を英語で表しなさい。ただし、(B)では、文学部の志願者は(イ)を、文学部以外の学部の志願者は(ロ)を選んで解答しなさい。

(A) (すべての学部の志願者)

幼稚園でほんとうに自由遊びをさせている幼稚園は、保護者の評判が悪いんです。「先生がなんにもしてくれへん」と言うて。ところが、ほんとうに子どもに自由に遊ばせている先生というのは、すごいエネルギーがいるんです。子どもはいろんなことをするから、危ないと思いながら、ずっと見守っていなければならないでしょう。これは、ある程度、腹がすわってないとできない。

(B)

(イ) (文学部の志願者)

いよいよ神様に召されるその時が来て、この世とのお別れの記念にこれまで愛聴してきた数多<sup>あまた</sup>の名曲の中からただ一曲を聞きながら死んでゆけるとしたら、どの曲を自分は選ぶだろうか。

ひとり私に限らず、時間とともに消えてゆくゆえに美しい音楽の愛好者なら一度はこの問いを自らに発して楽しいような切ないような思いに<sup>しば</sup>暫し浸ったことがあるのではないか。

(ロ) (文学部以外の学部の志願者)

変化をどう受け入れていくかで人生が変わっていきます。変化を拒絶すれば、思いどおりにならない現実に直面し、ストレスを感じることでしょう。「昔は良かったのに」といつまでも悔やんだり、懐かしんで過ごすこととなります。「変化は当たり前のこと」と柔軟に受け入れていけば、人生の流れと調和しながら生きることが出来ます。





