

I 次の文の下線をほどこした部分(1), (2)を和訳しなさい。

(50点)

When we enter into reasoning, we lift ourselves beyond our biological and psychological limitations. We live the life of thinking. This means that we are able to make claims about the truth of things. We can verify or falsify such claims, we can exchange meanings, and we can praise or blame one another for having been better or worse agents of truth. As we speak with one another and strive for rationality, we become able to master absences of many kinds and articulate presences in extremely complex ways.

One of the requirements for this kind of life is the sameness of a meaning that we communicate among ourselves and come back to repeatedly in our own cerebral life. A single proposition returns as a duplicate over and over again. <sup>(1)</sup> We tell it to other people or quote it as having been said by someone else, and we can place the statement within a systematic exposition of a scientific field after confirmation. The sameness of a meaning occurs with the varying interpretations people might give the meaning, and with the differences in vagueness and distinctness the proposition might enjoy in various minds. Unless it were one and the same statement, we could not see such differences as being differences at all; we could not have many interpretations if the propositions were themselves different, and we could not speak of a vague possession of a meaning unless a core of sense remained the same between its vague and its distinct states.

Meanings are presented especially in words. Through language it becomes possible for us to express the way things are and to convey this mode of presentation to other people and to ourselves at other places and other times. The words we exchange capture the way things have appeared to us, and if we <sup>(2)</sup> are authoritative in our disclosures they capture the way things are. At the same time, the words are flavored by the style with which we have disclosed the things in question, so they indicate to the reader or listener some truth about ourselves as well.

Therefore, in reasoning, what we have to do is to examine the meanings reflected in language and its style. By doing so, we may live a deeper life of reasoning and thinking.

## II

次の文の下線をほどこした部分(1), (2), (3), (4)を和訳しなさい。

(50 点)

Until recently, studying music in school was regarded as a luxury. A child's math and language skills or scientific problem solving were considered to deserve the major portion of the curriculum, while music, art, and other related subjects received only passing attention at most. Music teachers faced competing demands from extra lessons, sports practice, and play rehearsals. But with the help of science, this erosion of time devoted to music looks like being halted and even reversed.

According to one scientific study, music raises the learning capacity in so-called "hard" subjects as mathematics and physics in addition to language acquisition, and this should help restore a more balanced curriculum.

Researchers, in the paper on music and spatial task performance, reported that  
(1) listening to as little as ten minutes of Mozart's music produced an elevation in brain power lasting ten to fifteen minutes, a finding that triggered much of the current interest in the positive effect of music on learning.

The observation of the close relationship between music and mathematics stretches back for a couple thousand years. Pythagoras acknowledged the importance of proportion in harmony and melody. Mozart's sudden musical development, too, shows math and music are connected. The musical genius was initially cool towards the profession that would later bring him great fame, leading a happy and not too burdened childhood, learning his lessons, whatever they were, easily and quickly. Then Mozart suddenly exploded with a passion for  
(2) music, filling every bit of space in the house with scribbled figures after he learned the fundamentals of arithmetic. His passion for music was closely connected to his understanding of mathematics.

Moreover, there are even recent findings that further clarify the linkage. Researchers connected the discovery to a complex theory about the way our minds are organized. In essence, scientists are saying higher mental operations  
(3)

such as music and mathematics use a common, structured, and spatial-temporal language that allows people including children to work across seemingly unrelated academic disciplines that are tied together by this communication link.

The relationship between music and the scientific subjects or language learning is, as a matter of fact, highly controversial. There are some studies that have thrown doubt upon it. In any case, playing music and singing use a wide range of senses. Being able to integrate these and produce a satisfying synthesis is a powerful experience for children, deserving greater appreciation than has been given thus far. When learning like this happens in a chorus or orchestra,<sup>(4)</sup> the total effect is even more potent. What other school activity cultivates a strong community spirit, helps us learn languages, increases our mathematical and scientific capacity, and puts us in touch with our musical heritage?

**Ⅲ**

次の文を英訳しなさい。

(50点)

- (1) 私たちは、周囲にあまりにもたくさんある文化財になれっこになって、その存在を当然のように思いがちである。しかしほんとうは、一つ一つの文化財は、それを維持するために尽くしてきた数多くの人々の多年の努力の結晶なのだ。文化財をおろそかにすることは、そうした人々の努力をないがしろにすることであるという事実を忘れてはならない。
- (2) 昔は同じ町内に怖い大人が必ず何人かいて、子供が人として恥ずかしいことをすると、いつも本気になって説教してくれたものである。そこには、子供を地域社会全体で育てるのだという強い意識が存在していたのだと思う。そんな雰囲気のおかげで、子供も自分は社会の一員であるという自覚をはぐくんできた。

問題は、このページで終わりである。