

英 語

医学部医学科

問題冊子

注意事項

- (1) 試験開始の合図があるまで、問題冊子を開かないこと。
- (2) 問題冊子は8ページで、解答用紙は6枚と白紙2枚である。問題冊子や解答用紙に、落丁、乱丁、印刷不鮮明のものがあつた場合は、ただちに監督者に申し出ること。白紙はメモに使用してよい。
- (3) 受験番号は、6枚の解答用紙のそれぞれの指定箇所に記入すること。
- (4) 問題は から の4つの大問よりなる。
- (5) 解答は解答用紙の指定箇所に記入すること。
- (6) 解答用紙は持ち帰らないこと。
- (7) 問題冊子及び白紙(メモ用紙)は持ち帰ること。
- (8) 各大問には、満点に対する配点の比率(%)を表示してある。

1

(配点比率 20%)

以下の英文を読んで、後の設問に答えなさい。

Language loss in Australia can be attributed to a number of factors, including:

1. () : in many missions and government settlements there was an 'assimilation policy' with children being separated from their parents at an early age and placed in boys' and girls' dormitories where only English was allowed; children heard speaking their native language would be punished. Even where this did not happen, the local language might be banned in the school; and adults employed by a European were often forbidden to communicate in their own language during work.
2. () : many Aborigines have decided to make the best out of the situation they find themselves in, a minority group in a European-type society. Parents who want their children to 'succeed' may speak to them only in English.
3. () : people who speak two languages generally use them in different circumstances. Aborigines might, a few generations ago, have used their autochthonous language when hunting together and at corroborees and other social gatherings, but switched to English at work, in a dancehall, or in a school meeting. Gradually, less time was devoted to hunting and social interaction of the traditional type. As these social domains dropped out of use, so did the language that was used in them.
4. () : English is used almost exclusively in radio, TV, videos, newspapers, magazines, books and school instruction. This media barrage naturally encourages a child to speak English, rather than any other language to which he or she may be exposed at home.

Languages can die suddenly or gradually. Sudden death can take place in the space of a single generation; the children of parents who had an Aboriginal tongue as their first language may grow up speaking only English. When the loss is more gradual we can distinguish a number of stages in the Australian situation:

Stage A : Everyone in the community speaks, and thinks in, English. There may be a few words from X still used but these are treated as if they were English words (with plural-s, past tense-ed, and so on).

Stage B : Language X is used as the first language by a full community of at least some

hundreds of people and is used in every aspect of their daily lives. Some of these people will also know another language (another Australian language, or English, or both) but only as a second language. Everyone thinks in language X.

Stage C : Only a few old people still have X as their first language. For most of the community, English is the dominant language (which they think in). Some of those with X as a second language may still speak it in a fairly traditional way, but younger people tend to use a simplified form of the language, perhaps putting together words from X in English word order.

Stage D : Some people still have X as their first language (and think in it) but for others it is a second language, with English as the preferred medium (and these people may think in English, or in a mixture of English and X). At this stage the language is still maintained in its traditional form, with the original phonetics, grammar and vocabulary (although the second language speakers will not have so wide a vocabulary as traditional speakers).

Stage E : Nobody now knows the full, original form of X. Some members of the community speak a modified version of X, with simplified grammar; at most they will know a few hundred words. The younger people speak a variety of English that includes just a few words from X.

(Adapted from R. M. W. Dixon, "The Endangered Languages of Australia, Indonesia and Oceania" in R. H. Robins & E. M. Uhlenbeck [eds.], 1991, *Endangered Languages*.)

設問 1 この英文の前半では、先住民の言語消滅をもたらす要因が、1から4まで四つあげられています。その各々に適当な題名を付けるとすれば、どのような題名を冒頭の空欄に入れますか。a～dの選択肢から選び、記号で答えなさい。

- a. Shift of cultural emphasis
- b. Media pressure
- c. Aboriginal choice
- d. White demand

設問 2 原文では、先住民の言語が消滅していく過程が Stage 1～Stage 5 の五つの段階に分類されていました。Stage A～Stage E を原文どおりの Stage 1～Stage 5 に並べ替えるとすれば、どのような順になりますか。解答欄に、順序を表す数字(1～5)を書きなさい。(ただし、Stage Cには既に解答が書き込まれています。)

2 (配点比率 20%)

2—A

次の英文を読んで、後の設問に答えなさい。

She was a rather plain person with no great style, and I had a resigned feeling that as a luncheon companion she was going to be less than stimulating. So she proved—until I got her talking about herself, (1) which point an unexpected degree of self-confidence and decisiveness entered her voice. Her husband, she confided, was a doctor, and she had worked as a secretary for three years to help put him through medical school. “Three months might have been bearable,” she said, “but three years of that was just (ア).” Then, with a slight giggle, she added: “Still, it had its advantages. The fact (2) I was the one earning the money gave me greater power. So when my husband finally graduated, I told him: ‘Now it’s my (イ) to take three years for myself.’”

What had she done with her three years? I asked. “Oh,” she said, “I spent them at a school for simultaneous interpreters.” Now she was working as a free lance, mostly interpreting at international conferences, and had all the business she could handle. The free-lance status was important to her, she explained, because it meant she could accommodate her schedule (3) that of her two-and-a-half-year-old daughter.

(Adapted from Robert C. Christopher, 1984, *The Japanese Mind*.)

設問 1 文中の空所(1)～(3)に補うべき単語を書きなさい。

設問 2 文中の空所(ア), (イ)に入る最も適切な単語を選択肢から選び番号で答えなさい。

- (ア) 1. pleasant 2. forgettable 3. fearful 4. awful
(イ) 1. role 2. turn 3. headache 4. pleasure

2—B

次の設問に答えなさい。

設問 1 次の英文 1～5 の()の中に入る、日本語の「～の」に相当する英語の前置詞を書きなさい。

1. She is the right person () the job.
(「その仕事の適任者」)
2. The sales executive () Long Foods is here to see you.
(「ロング・フーズ社の販売担当重役」)
3. Undoubtedly, 'no' () Japanese has many meanings.
(「日本語の〈の〉」)
4. The poster () the wall was totally discolored.
(「壁のポスター」)
5. He wishes to marry a girl () long hair.
(「長い髪の少女」)

設問 2 次の英文 1～5 の空所に、()内の語をそれぞれ適当な形容詞にして入れ、文意の通るようにしなさい。

1. After the heavy rains the roads became _____. (mud)
2. All the strawberries in this box are _____. (rot)
3. Smoking is _____ of one's health. (destroy)
4. An orchid is one of the most _____ flowers. (expense)
5. Switzerland is _____ for fine watches. (fame)

3

(配点比率 30%)

次の英文を読んで、後の設問に答えなさい。

When the businessman rebukes the idealism of his office-boy, it is commonly in some such speech as this: 'Ah, yes, when one is young, one has these ideals in the abstract and these castles in the air; but in middle age they all break up like clouds, and one comes down to a belief in practical politics, to using the machinery one has and getting on with the world as it is.' Thus, at least, venerable and philanthropic old men now in their honoured graves used to talk to me when I was a boy. But since then I have grown up and have discovered that these philanthropic old men were telling lies. What has really happened is exactly the opposite of what they said would happen. They said that I should lose my ideals and begin to believe in the methods of practical politicians. Now, I have not lost my ideals in the least; my faith in fundamentals is exactly what it always was. What I have lost is my old childlike faith in practical politics. I am still as much concerned as ever about the Battle of Armageddon; but I am not so much concerned about the General Election. As a babe I leapt up on my mother's knee at the mere mention of it. No; the vision is always solid and reliable. The vision is always a fact. It is the reality that is often a fraud. As much as I ever did, more than I ever did, I believe in Liberalism. But there was a rosy time of innocence when I believed in Liberals.

I take this instance of one of the enduring faiths because, having now to trace the roots of my personal speculation, this may be counted, I think, as the only positive bias. I was brought up a Liberal, and have always believed in democracy, in the elementary liberal doctrine of a self-governing (a). If anyone finds the phrase vague or threadbare, I can only pause for a moment to explain that the principle of democracy, as I mean it, can be stated in two propositions. The first is this: that the things common to all men are more important than the things peculiar to any man. Ordinary things are more valuable than extraordinary things; nay, they are more extraordinary. Man is something more awful than men; something more strange. The sense of the miracle of humanity itself should be always more vivid to us than any marvels of power, intellect, art, or civilization. The mere man on two legs, as such, should be felt as something more heartbreaking than any music and more startling than any caricature. Death is more tragic even than death by starvation. Having a nose is more comic even than having a Norman nose.

This is the first principle of democracy: that the essential things in men are the things they hold in common, not the things they hold separately. And the second principle is merely this: that the political instinct or desire is one of these things which they hold in common. Falling in love is more poetical than dropping into poetry. The democratic contention is that

government (helping to rule the tribe) is a thing like falling in love, and not a thing like dropping into poetry. It is not something analogous to playing the church organ, painting on vellum, discovering the North Pole (that insidious habit), looping the loop, being Astronomer Royal, and so on. For these things we do not wish a man to do at all unless he does them well. It is, on the contrary, a thing analogous to writing one's own love-letters or blowing one's own nose. These things we want a man to do for himself, even if he does them badly. I am not here arguing the truth of any of these conceptions; I know that some moderns are asking to have their wives chosen by scientists, and they may soon be asking, for all I know, to have their noses blown by nurses. I merely say that mankind does recognize these universal human functions, and that democracy classes government among them. In short, the democratic faith is this: that the most terribly important things must be left to ordinary men themselves — the mating of the sexes, the rearing of the young, the laws of the state. This is (b); and in this I have always believed.

But there is one thing that I have never from my youth up been able to understand. I⁽²⁾ have never been able to understand where people got the idea that democracy was in some way opposed to tradition. It is obvious that tradition is only democracy extended through time. It is trusting to a consensus of common human voices rather than to some isolated or arbitrary record. The man who quotes some German historian against the tradition of the Catholic Church, for instance, is strictly appealing to aristocracy. He is appealing to the superiority of one expert against the awful (c) of a mob. It is quite easy to see why a legend is treated, and ought to be treated, more respectfully than a book of (d). The legend is generally made by the majority of people in the village, who are sane. The book is generally written by the one man in the village who is mad. Those who urge against tradition that men in the past were ignorant may go and urge it at the Carlton Club, along with the statement that voters in the slums are ignorant. It will not do for us. If we attach great⁽³⁾ importance to the opinion of ordinary men in great unanimity when we are dealing with daily matters, there is no reason why we should disregard it when we are dealing with history or fable. Tradition may be defined as an extension of the franchise. Tradition means giving votes to the most obscure of all classes, our ancestors. It is the democracy of the dead. Tradition refuses to submit to the small and arrogant oligarchy of those who merely happen to be walking about. All democrats object to men being disqualified by the accident of death. Democracy tells us not to neglect a good man's opinion, even if he is our groom; tradition asks us not to neglect a good man's opinion, even if he is our father. I, at any rate, cannot separate the two ideas of democracy and tradition; it seems evident to me that they⁽⁴⁾ are the same idea. We will have the dead at our councils. The ancient Greeks voted by stones; these shall vote by tombstones. It is all quite regular and official, for most tomb-stones, like most

ballot papers, are marked with a cross.

I have first to say, therefore, that if I have had a bias, it was always a bias in favour of democracy, and therefore of (e). Before we come to any theoretic or logical beginnings I am content to allow for that personal equation; I have always been more inclined to believe the ruck of hard-working people than to believe that special and troublesome literary class to which I belong. I prefer even the fancies and prejudices of the people who see life from the inside to the clearest demonstrations of the people who see life from the outside. I would always trust the old wives' fables against the old maids' facts. As long as wit is mother wit it can be as wild as it pleases.

(Adapted from G. K. Chesterton, 1908, *Orthodoxy*.)

注：philanthropic：「博愛主義の」「人道主義の」

the Battle of Armageddon：「ハルマゲドン」とは、世界の終末のときに善と悪とが行う最後の大決戦(の戦場)

threadbare：「古くさい」「陳腐な」

Norman nose：「ノルマン系の高い鼻」

analogous：「類似している」

insidious：「狡猾な」「油断のならない」「陰険な」

looping the loop：「宙返りをすること」

Astronomer Royal：「王室天文学者」

arbitrary：「自由裁量による」「恣意的な」

the Carlton Club：1832年、普通選挙施行後に、選挙法改正に反対する一部の保守党の集会所として設立されたクラブ

the franchise：「公民権」「参政権」「選挙権」

oligarchy：「寡頭政治」

the ruck：「一般大衆」「凡人の群れ」

設問 1 下線部(1)を日本語に訳しなさい。

設問 2 下線部(2)において、筆者は、“democracy”と“tradition”についてどのような考えを述べていますか。日本語で簡潔に説明しなさい。

設問 3 文中の空所(a)～(e)に入る最も適切な単語を、ア～オの選択肢から選び、記号で答えなさい。(1つの記号は、1度ずつ用いること。)

ア democracy	イ authority	ウ humanity	エ tradition	オ history
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設問 4 下線部(3)を日本語に訳しなさい。

設問 5 下線部(4)の“they”は何を指していますか。文中の英語で答えなさい。

4 (配点比率 30%)

2006年5月13日付け朝日新聞土曜日版によると、「英語は小学校から必修にすべきだと思いますか?」という問いに対して、3005人が回答し、「はい」と答えた人が38%、「いいえ」と答えた人が52%、「わからない」と答えた人が10%でした。「はい」と答えた人と「いいえ」と答えた人の上位2つの理由は、それぞれ、表1と表2に示されています。

表1 「はい」の上位2つの理由

	「はい」の理由	人数
1	苦手意識が薄れる	433人
2	発音の上達が早い	219人

表2 「いいえ」の上位2つの理由

	「いいえ」の理由	人数
1	国語がおろそかになる	768人
2	効果に疑問	184人

さて、あなたは、英語は小学校から必修にすべきだと思いますか?

あなたの意見を英語で書きなさい。

ただし、100語程度とし、最後に、何語使用したか、()の中に記入しなさい。

注意 英文を書く際に、以下の点に注意すること。

1. 略語は使用しない。例えば、*That's, I'm, etc* は、それぞれ、*That is, I am, and so on* と書きなさい。
2. period(.), comma(,)などの記号は、1語として数えない。