

# 外国語問題

## [英語]

(平成 21 年度)

### 【注意事項】

1. この問題冊子は「05 英語」である。
2. 試験時間は 90 分である。
3. 試験開始の合図まで、この問題冊子を開いてはいけない。ただし、表紙はあらかじめよく読んでおくこと。
4. 試験開始後、以下の 5 および 6 に記載されていることを確認すること。
5. この問題冊子の印刷は 1 ページから 10 ページまでである。
6. 解答用紙は問題冊子中央に 3 枚はさみこんである。
7. 3 枚ある解答用紙に、受験番号と氏名を所定の欄（1 枚につき受験番号は 2 箇所、氏名は 1 箇所）に試験開始後、記入すること。
8. 問題冊子に落丁、乱丁、印刷不鮮明な箇所等があった場合および解答用紙が不足している場合は、手を挙げて監督者に申し出ること。
9. 解答は必ず解答用紙の指定された箇所に記入すること。
10. 問題冊子の中の白紙部分については下書き等に使用してよい。
11. 解答用紙を切り離したり、持ち帰ってはいけない。
12. 試験終了まで退室を認めない。試験中の気分不快や用便等、やむを得ない場合には、手を挙げて監督者を呼び指示に従うこと。
13. 試験終了後は問題冊子を持ち帰ること。

[ I ] 次の文章を読んで、下の問いに答えなさい。

I was twenty-two, an age at which almost anything can still be excused. I'd just graduated from the University of Buenos Aires with a thesis in mathematics and was travelling to Oxford on a year's scholarship, secretly intending to move over to logic, or at least attend the famous seminars run by Angus MacIntyre. My supervisor, Dr Emily Bronson, had made all the preparations for my arrival with meticulous care. She was a professor and fellow of St Anne's, but in the e-mails we exchanged before my trip she suggested that, instead of staying in the rather uncomfortable college accommodation, I might prefer—grant money allowing—to rent a room with its own bathroom, kitchen and entrance in the house of a Mrs Eagleton, a delightful and discreet lady, she said, the widow of her former professor. I did my sums, as always a little optimistically, and sent off a cheque for advance payment of the first month's rent, the landlady's only requirement.

A fortnight later I was flying over the Atlantic in the incredulous state which overcomes me when I travel: it always seems much more likely, and more economical as a hypothesis that a last-minute accident will send me back to where I started, or to the bottom of the sea, than that an entire country and the immense machinery involved in starting a new life will appear eventually like an outstretched hand down below. And yet, exactly on time, the plane cut calmly through the layer of cloud, and the green hills of England appeared, undeniably true to life, in a light that had suddenly faded, or perhaps I should say deteriorated, because that was my impression: that, as the plane went down, the light was becoming increasingly tenuous, as if it were weakening and languishing, having passed through a filter.

My supervisor had instructed me to take the bus from Heathrow straight to Oxford and apologised several times for not being able to meet me when I arrived as she'd be in London all week at an algebra conference. Far from bothering me, this seemed ideal. I'd have a few days to wander around town and get my bearings, before my academic duties began. 荷物をそれ程持っていたわけでもないのに、バスが停留所に着くと、カバンを持って広場を横ぎり、タクシーを拾いに行った。 It was the beginning of April but I was glad I'd kept my coat on: there was an icy, cutting wind, and the pale sun wasn't much help. Even so, I noticed that almost everyone at the fair occupying the square, as well as the Pakistani driver who opened his taxi door for me, was in short sleeves. I gave him Mrs Eagleton's address and as we drove off I asked if he wasn't cold. 'Oh no, it's spring,' he said, waving towards the feeble sun as if this were irrefutable proof.

The black cab advanced towards the main street. As it turned left, I saw, on either side, through half-open wooden gates and iron railings, neat college gardens with immaculate, bright-

green lawns. We passed a small graveyard beside a church, with tombstones covered in moss. The taxi went a little way along Banbury Road before turning into Cunliffe Close, the address I had written down. The road now wound through an imposing park. Large, serenely elegant stone houses appeared behind hedges, reminding me of Victorian novels with afternoon tea, and strolls through the gardens. We checked the house numbers along the road but, judging by the amount of the cheque I'd sent, I couldn't believe that the house I was looking for was one of these. At last, at the end of the road, we came to a row of identical little houses, much more modest but still pleasant, with rectangular wooden balconies and a summery look to them. Mrs Eagleton's was the first house. I unloaded my bags, climbed the small flight of steps at the entrance and rang the bell.

From the dates of her PhD thesis and early published work, I guessed that Emily Bronson must be about fifty-five, so I wondered how old the widow of her former professor might be. The door opened and I saw the angular face and dark-blue eyes of a tall, slim girl not much older than me. She held out her hand, smiling. We stared at each other in pleasant surprise, but then she seemed to draw back cautiously as she freed her hand, which I may have held a little too long. She told me her name, Beth, and tried to repeat mine, not entirely successfully, before showing me into a very cosy sitting room with a rug patterned with red and grey lozenges.

Mrs Eagleton sat in an armchair and held out her hand, smiling welcomingly. The old lady had twinkling eyes and a lively manner, and her white hair was carefully arranged. As I crossed the room, I noticed that there was a wheelchair folded up and leaning against the back of her armchair. A tartan blanket was laid over her legs. We shook hands and I felt her frail fingers. She held my hand warmly for a moment, patting it with her other hand, and asked about my journey and whether this was my first visit to England.

'We weren't expecting someone so young, were we, Beth?' she said with surprise.

Beth, standing by the door, smiled but said nothing. She took a key from a hook on the wall and, after I'd answered a few more questions, she suggested gently:

'Don't you think, grandmother, that we should show him to his room now? He must be terribly tired.'

'Of course,' said Mrs Eagleton. 'Beth will explain everything. And if you don't have anything else planned this evening, we'd be delighted if you'd join us for dinner.'

I followed Beth out of the house and down a little flight of steps to the basement. She stooped slightly as she opened the small front door and showed me into a large, tidy room. Though below ground level, it received quite a lot of light from two windows, very high up by the ceiling. Beth began explaining all the little details as she walked about the room, opening

drawers and showing me cupboards, cutlery and towels, in a kind of recitation that she must have repeated many times. I checked out the bed and the shower, but mainly I looked at her. Her skin was dry, tanned, firm as if she spent a lot of time outdoors, and although it made her look healthy, it also made her look in danger of ageing early.

(出典 *The Oxford Murders* より)

## Notes

meticulous: with great attention to detail.

incredulous: unwilling or unable to believe something.

irrefutable: impossible to deny.

immaculate: clean and unspoiled.

rectangular: 長方形の.

PhD thesis: 博士論文.

angular (*adj.*) < angle (*n.*)

lozenge: ひし形.

cutlery: knives, forks, spoons, and other instruments used for eating.

- (1) “I” が今どういう状況にあるかを、解答欄の範囲内で、日本語で簡潔に述べなさい。
- (2) 下線部(ア)について、“I” はなぜこのように感じたのか、具体的な状況に触れながら、解答欄の範囲内で、日本語で簡潔に述べなさい。
- (3) 下線部(イ)を英訳しなさい。
- (4) 下線部(ウ)について、“I” はなぜそう思ったのか、解答欄の範囲内で、日本語で簡潔に述べなさい。
- (5) 下線部(エ)について、Beth はなぜこのようなことをしたのか、解答欄の範囲内で、日本語で簡潔に述べなさい。
- (6) 下線部(オ)から、どのようなことが読み取れるか、解答欄の範囲内で、日本語で簡潔に述べなさい。

〔 Ⅱ 〕 次の文章を読んで、下の問いに答えなさい。

Species other than mankind can “strain their environments” or “overrun their range” or clash with their human “neighbors,” but human babies are always welcome at life’s banquet. Welcome, Welcome, Welcome—Live Long and Consume! You can’t draw the line when it comes to babies because . . . where are you going to draw the line? While legions of other biological life forms go extinct, human life bustles self-importantly on. Those babies just keep coming! They’ve gone far beyond being “God’s gift”; they’ve become entitlements. Everyone’s having babies, even women who can’t have babies, *particularly* women who can’t have babies—they’re the ones who sweep fashionably along the corridors of consumerism with their double-wide strollers, stuffed with twins.

While much effort has been expended in Third World countries educating women into a range of options that do not limit their role merely to bearing children, well-off, educated, and indulged American women are clamoring for babies to complete their status. They’ve had it all, and now they want a baby. And women over thirty-five want them NOW. They’re the ones who opt for the aggressive fertility route, they’re impatient, they’re sick of being laissez-faire about this. Even women who have the grace to submit to fate can sound wistful. *It’s not so much that I wish that I had children now, a travel writer said, but that I wish I had had them. I hate to fail at anything.* Women are supposed to wish and want and not fail.

The eighties were a decade when it was kind of unusual to have a baby. Adoption was an eighties thing. People flying to Chile, all over the globe, God knows where, returning triumphantly with their BABY. It was difficult, adventurous, expensive, and generous. It was trendy then. People were into adopting bunches of babies in all different flavors and colors: Korean, Chinese, part Indian (part Indian was very popular), Guatemalan (Guatemalan babies are very cute). Adoption was a fashion, just like the Cabbage Patch dolls, which was the fashion among tens of thousands of pre-pubescent girl consumers.

ハイテクの国々の人々が出産についての選択肢を洗練させているのに対し、ローテクの国々の住人たちは自然な形で子供を産み続けているのである。 The fastest growth in human numbers in all history is going to take place in a single generation, an increase of almost five billion people (all of whom started out as babies). Ninety-seven percent of the surge is going to take place in developing countries, with Africa alone accounting for 35 percent of it (the poorer the country, the higher the birth rate, that’s just the way it is). These babies are begotten in more “traditional,” doubtless less desperate ways, and although they are not considered as fashion statements, they’re probably loved just as much as upper-class Western babies (or that singular one-per-family Chinese boy baby) and are even considered productive assets when they get a

little older and can labor for the common good of their large families by exploiting more and more, scarcer and scarcer resources.

The argument that Western countries with their wealth and relatively low birth rates do not fuel the population crisis is, of course, misleading. France, as national policy, urges its citizens to procreate, giving lots of subsidies to those French who make more French. The U.S. population is growing faster than that of eighteen other industrialized nations, and in terms of energy consumption, when an American couple stops spawning at two babies, it's the same as an average East Indian couple stopping at sixty-six, or an Ethiopian couple drawing the line at one thousand.

(出典 *The Best American Essays* より)

### Notes

overrun: (of something unwanted) to spread over in great numbers.

extinct: (of a kind of animal) no longer existing.

bustle: to be busily active, often with much noise.

consumerism: the idea or belief that buying as many goods as possible is desirable for a person or society.

stroller: a chair, sometimes foldable, on wheels, used to take a small child along when shopping, etc.

clamor: to demand something loudly.

laissez-faire: (the principle of) allowing people's activities, especially business activities, to develop without control.

wistful: thoughtful and sad, especially because of desires that may not be satisfied or memories of past happiness that may not return.

pubescent: (of a girl or a boy) reached the stage in their life when their body is becoming physically like an adult's.

begotten (p.p.) < beget (v.): to become the father of.

procreate: to produce or give life to (young).

spawn: to give birth (usually used about fish, etc., but sometimes also about a person).

- (1) 下線部(ア)について、なぜこうすることができないと筆者は述べているか、解答欄の範囲内で、日本語で簡潔に述べなさい。
- (2) 下線部(イ)が具体的にはどういうことを言っているのか、本文に即して、解答欄の範囲内で、日本語で簡潔に述べなさい。
- (3) 下線部(ウ)のようなことが起きていたこの時代の状況を、解答欄の範囲内で、日本語で簡潔にまとめなさい。
- (4) 下線部(エ)を英訳しなさい。
- (5) 下線部(オ)について、筆者は“more ‘traditional’ ways”のことをなぜ“less desperate ways”と言っているのか、本文に即して、解答欄の範囲内で、日本語で簡潔に述べなさい。
- (6) 下線部(カ)について、なぜこのように言えるのか、本文に即して、2つ理由を日本語で挙げなさい。

〔Ⅲ〕 次の文章を読んで、下の問いに解答欄の範囲内で答えなさい。

How do human beings communicate with one another? For verbal communication at least, there is a sort of folk answer, suggested by a variety of metaphors in everyday use: 'putting one's thoughts into words', 'getting one's ideas across', 'putting one's thoughts down on paper', and so on. These make it sound as if verbal communication were a matter of packing a *content* (yet another metaphor) into words and sending it off, to be unpacked by the recipient at the other end. The power of these figures of speech is such that one tends to forget that the answer they suggest cannot be true. In writing this book, we have not literally put our thoughts down on paper. What we have put down on paper are little dark marks, a copy of which you are now looking at. As for our thoughts, they remain where they always were, inside our brains.

Suppose it were physically possible to transport thoughts from one brain to another, as programs and data stored on a magnetic disk can be transported from one computer to another: then communication would be unnecessary (whether it might still be useful, for reasons of speed or economy, is another matter). But thoughts do not travel, and the effects of human communication cannot be achieved by any other means.

Communication is a process involving two information-processing devices. One device modifies the physical environment of the other. As a result, the second device constructs representations similar to representations already stored in the first device. Oral communication, for instance, is a modification by the speaker of the hearer's acoustic environment, as a result of which the hearer entertains thoughts similar to the speaker's own. The study of communication raises two major questions: first, what is communicated, and second, how is communication achieved?

What is communicated? Meanings, information, propositions, thoughts, ideas, beliefs, attitudes, emotions, are some of the answers which have been proposed. More than one of them may well be true. Certainly, what is communicated by a religious ritual is quite different from what is communicated by a list of stock-exchange rates. Even within the domain of verbal communication, a poem and a legal document seem to communicate profoundly different things.

For the time being, we will talk quite informally of the communication of thoughts, assumptions, or information. By *thoughts*, we mean conceptual representations (as opposed to sensory representations or emotional states). By *assumptions*, we mean thoughts treated by the individual as representations of the actual world (as opposed to fictions, desires, or representations of representations). Some authors use the terms 'information' and 'inform' to talk only of the representation and transmission of facts; for them, all information is by definition

true. We will use the terms more broadly, treating as information not only facts, but also dubious and false assumptions presented as factual.

Even more important than the question of what is communicated is the question of how communication is achieved.<sup>(7)</sup> How can a physical stimulus bring about the required similarity of thoughts, when there is no similarity whatsoever between the stimulus and the thoughts it brings into correspondence? Here again, it is worth considering whether there is a single, general answer. Should there be—can there be—a general theory of communication? Most authors, insofar as they are aware of the issue at all, seem to think that there can, and should.

Let us approach this question in terms of another. Clearly, no one would waste much time trying to invent a general theory of locomotion. Walking should be accounted for in terms of a physiological model, plane flight in terms of an engineering model. While it is true that both walking and plane flight fall under the same physical laws, these laws are much too general to constitute a theory of locomotion either. Thus, locomotion is either too general or not general enough to be the object of an integrated theory. It is worth considering whether this might not be the case for communication too.

There seems to be a general agreement that there can, and should, be a general theory of communication.<sup>(8)</sup> From Aristotle through to modern semiotics, all theories of communication were based on a single model, which we will call the *code model*. According to the code model, communication is achieved by encoding and decoding messages. Recently, several philosophers, notably Paul Grice and David Lewis, have proposed a quite different model, which we will call the *inferential model*. According to the inferential model, communication is achieved by producing and interpreting evidence.

The code model and the inferential model are not incompatible; they can be combined in various ways. The work of pragmatists, philosophers of language and psycholinguists over the past twenty years has shown that verbal communication involves both coding and inferential processes. Thus both the code model and the inferential model can contribute to the study of verbal communication. However, it is usually assumed that one of the two models must provide the right overall framework for the study of communication in general. Most authors take for granted that a proper theory of communication should be based on the familiar code model; a few philosophers seem tempted to develop the inferential model into an inferential theory of communication.

Against these reductionist views,<sup>(9)</sup> we maintain that communication can be achieved in ways which are as different from one another as walking is from plane flight. In particular, communication can be achieved by coding and decoding messages, and it can be achieved by providing evidence for an intended inference. The code model and the inferential model are

each adequate to a different mode of communication; hence upgrading either to the status of a general theory of communication is a mistake. Both coded communication and inferential communication are subject to general constraints which apply to all forms of information processing, but these are too general to constitute a theory of communication either.

Some modes of locomotion involve the interaction of quite different mechanisms: bicycle riding, for instance, involves both physiology and engineering. Similarly, verbal communication involves both code and inferential mechanisms. In trying to construct an adequate description of these two types of mechanism and their interaction, it is important to realise that they are inherently independent of one another, and that communication in general is independent of either.

(出典 *Relevance* より)

### Notes

domain: an area of activity, interest, or knowledge; realm.

locomotion: the act or power of moving from place to place.

physiological (*adj.*) < physiology (*n.*): 生理学.

semiotics: 記号論.

encode: to convert (a message, information, etc.) into code.

decode: to translate (data or a message) from a code into the original language or form.

inferential (*adj.*) < infer (*v.*): to derive by reasoning; conclude or judge from premises or evidence.

incompatible: not compatible.

psycholinguist: 心理言語学者.

reductionist (*adj.*) < reductionism (*n.*): a procedure or theory of reducing complex data or phenomena to simple terms.

- (1) 下線部(ア)を和訳しなさい。
- (2) 下線部(イ)に対する解答として、本文で挙げられている答えは何か、日本語で答えなさい。
- (3) 下線部(ウ)に対する解答として、筆者はまず何をすることが大事だと考えているか、本文に即して日本語で答えなさい。
- (4) 下線部(エ)として筆者は2つのモデルを挙げているが、それぞれのモデルの名称を英語で挙げ、それぞれどういうものか、日本語で説明しなさい。
- (5) 下線部(オ)の考えに対して、筆者はどのような考えを持っているか、日本語で答えなさい。