

奈良県立医科大学 後期

平成 25 年 度

試 験 問 題

英 語

【注 意】

1. 試験開始の合図があるまで、この問題冊子の中を見てはならない。
2. 監督者の指示に従って、すべての解答用紙の受験番号欄に受験番号を記入せよ。
3. 問題冊子は表紙のほか 9 ページ、解答用紙は 2 枚である。
4. 問題冊子の印刷不鮮明、ページの落丁・乱丁及び解答用紙の汚れ等に気付いた場合には、手を挙げて監督者に知らせよ。
5. 解答はすべて解答用紙の対応する場所に記入せよ。
6. 解答用紙は切り離してはならない。
7. 解答用紙は持ち帰ってはならない。問題冊子は持ち帰ってよい。

I. 次の英文を読んで、設問に答えよ。(*印の語には注がある。)

A child takes a crayon from a box and draws a yellow circle in the corner of a sheet of paper: this is the sun. She takes another crayon and draws a green wavy line through the center of the page: this is the horizon. Cutting through the horizon she draws two brown lines that come together in an uneven peak: this is a mountain. Next to the mountain, she draws a distorted black rectangle topped by a red triangle: this is her house. The child gets older, goes to school, and in her classroom she traces on a page, from memory, an outline of the shape of her country [the USA]. ⁽¹⁾She divides it, roughly, into a set of shapes that represent the states. And inside one of the states she draws a five-pointed star to mark the town she lives in. The child grows up. She trains to be a *surveyor. She buys a set of fine instruments and uses them to measure the boundaries and geographical features of a property. With the information, she draws a precise plot of the land, which is then made into a blueprint for others to use.

⁽²⁾Our intellectual maturation as individuals can be traced through the way we draw pictures, or maps, of our surroundings. We begin with primitive, literal drawings of the features of the land we see around us, and we advance to ever more accurate, and more abstract, representations of geographic and surface space. We progress, in other words, from drawing what we see to drawing what we know. Vincent Virga, an expert on mapmaking associated with the Library of Congress, has observed that ⁽³⁾the stages in the development of our mapmaking skills closely parallel the general stages of childhood *cognitive development defined by the twentieth-century Swiss psychologist Jean Piaget. We progress from ^(4a)the infant's self-centered, purely sensory perception of the world to ^(4b)the young adult's more abstract and objective analysis of experience. "First," writes Virga, in describing how children's drawings of maps advance, "perceptions and representational abilities are not matched; only the simplest *topographical relationships are presented, without regard for perspective or distances. Then an intellectual 'realism' evolves, one that depicts everything known with expanding proportional relationships. And finally, a visual 'realism' appears, employing

scientific calculations to achieve it.”

As we go through ^(5a)this process of intellectual maturation, we are also acting out ^(5b)the entire history of mapmaking. Mankind’s first maps, scratched in the dirt with a stick or carved into a stone with another stone, were as simple as the drawings of very young children. Eventually the drawings became more realistic, outlining the actual proportions of a space, a space that often extended well beyond what could be seen with the eye. As more time passed, the realism became scientific in both its precision and its abstraction. The mapmaker began to use advanced tools like the direction-finding compass and the angle-measuring *theodolite and to rely on mathematical calculations and formulas. Eventually, in ⁽⁶⁾a further intellectual leap, maps came to be used not only to represent vast regions of the earth or heavens in minute detail, but to express ideas—a plan of battle, an analysis of the spread of an infectious disease, a forecast of population growth. “The intellectual process of transforming experience in space to abstraction of space is a revolution in modes of thinking,” writes Virga.

(注)

*surveyor 測量技師

*cognitive development 認知発達

*topographical 地形の

*theodolite 経緯儀(垂直軸と水平軸に沿って回転する望遠鏡を備えた測量器械)

設問

1. 下線部(1)を, “it”が指すものを明らかにして, 和訳せよ。
2. 下線部(2)のいわんとすることに合致するように第1段落(“A child takes...”)を3つに小分けするとしたら, どこで分けられるか。2つ目と3つ目の小分け部分について, それぞれの最初の4語を英語で記せ。
3. 下線部(3)を和訳せよ(人名はアルファベットのままでよい)。

4. 下線部(4a)と(4b)に対応する一層具体的な表現を，この段落から英語で抜き出せ。
5. 下線部(5a)と(5b)はそれぞれ何を指すのか，日本語で簡略に述べよ。
6. 下線部(6)は具体的に何を指すのか，日本語でわかりやすく述べよ。

[下書き用紙]

II. 次の英文を読んで、設問に答えよ。(*印の語には注がある。)

Newness is such an elemental part of our lives today that we forget how rare it was in ancient days. Most change in the past was cyclical: A forest was cleared for a field and then a farm was abandoned; an army came and then an army left. Droughts followed floods, and one king, either good or evil, succeeded another. For most humans, for most of time, real change was rarely experienced. ⁽¹⁾What little change did happen occurred over centuries.

And ⁽²⁾when change erupted it was to be avoided. If historical change had any perceived direction at all, it was downhill. Somewhere in the past was a golden age, when the young respected their elders, neighbors didn't steal at night, and men's hearts were closer to God. In ancient times when a bearded prophet forecast what was to come, the news was generally bad. The idea that the future brought improvement was never very popular until recently. Even now, progress is far from universally accepted. ⁽³⁾Cultural advancements are commonly seen as exceptional episodes that may at any moment retreat into the woes of the past.

^(4a)Any claim for progressive change over time must be viewed against the realities of inequality for billions, deteriorating regional environments, local war, *genocide, and poverty. Nor can any rational person ignore the steady stream of new ills bred by our inventions and activities, including new problems generated by our well-intentioned attempts to heal old problems. The steady destruction of good things and people seems relentless. And it is.

^(4b)But the steady stream of good things is relentless as well. Who can deny the benefits of antibiotics—even though they are overly relied upon? Of electricity, or woven cloth, or radio? The desirable things are uncountable. While some have their downsides, we depend on their upsides. To remedy currently perceived ills, we create more new things.

Some of these new solutions are worse than the problems they were supposed to solve, but I think there is evidence that on average and over time, the new solutions

exceed the new problems. A serious ⁽⁵⁾techno-optimist might argue that the vast majority of cultural, social, and technological change is overwhelmingly positive—that 60 percent or 70 percent or 80 percent of the changes that take place in the *technium each year make the world a better place. I don't know the actual percentage, but I think ⁽⁶⁾the balance settles out at higher than 50 percent positive, even if it is only slightly higher. As Rabbi Zalman Schachter-Shalomi once said, "There is more good than evil in the world—but not by much." Unexpectedly, "not much" is all that's needed when you have the *leverage of compound interest at work—which is what the technium is. The world does not need to be perfectly utopian to see progress. Some portion of our actions, such as war, are destructive. Much of what we produce is worthless. Maybe nearly half of what we do. But if we create only 1 percent or 2 percent (or even one-tenth of 1 percent) more positive stuff than we destroy, then we have progress. ⁽⁷⁾This small difference could be almost unnoticeable, and this may be why progress is not universally acknowledged. When measured against the large-scale imperfections of our society, 1 percent better seems trivial. Yet this tiny, slim difference generates progress when considered together with culture as a whole. Over time a few percent "not much better" accumulates into civilization.

(注)

*genocide (特定人種の)大量虐殺

*technium 著者独自の概念を表すための造語。科学技術をはじめとして、文化、芸術、社会組織などで構成される現代地球文明の総体を指す。

*leverage of compound interest [会計用語]複利の効果

設問

1. 下線部(1)を和訳せよ。
2. 下線部(2)について、なぜそのような態度が取られたのか、日本語で記せ。
3. 下線部(3)を和訳せよ。

4. 段落(4a)と(4b)の趣旨をそれぞれ、議論の流れに注意して、日本語で簡略に記せ。
5. 下線部(5)の取る立場を日本語で簡略に記せ。
6. 下線部(6)の意味を日本語でわかりやすく述べよ。
7. 下線部(7)を和訳せよ。

[下書き用紙]

Ⅲ. 次の日本文の下線部(1), (2)を英訳せよ。

(1) 経済成長や科学技術の発達によって、日本人の生活は半世紀前とはすっかり変わり、便利に快適に暮らせるようになりました。今は家庭の中を見ると、数えきれないほどの電気製品に囲まれています。(2) 電気製品の発明・普及は、人が時間をかけ、手をかけてやってきたことを、機械がやってくれるのですから、それだけ時間に余裕ができ、その分のんびりと過ごすことができると思われました。しかし、現代人を見ていると、どうもちがうようです。昔の人の暮らしとくらべて、のんびりしているどころか、むしろ忙しくなっていると言えます。