

英 語

- 1 (A) 次の英文の要旨を70~80字の日本語にまとめよ。句読点も字数に含める。

Rumours spread by two different but overlapping processes: popular confirmation and in-group momentum. The first occurs because each of us tends to rely on what others think and do. Once a certain number of people appear to believe a rumour, others will believe it too, unless they have good reason to think it is false. Most rumours involve topics on which people lack direct or personal knowledge, and so most of us often simply trust the crowd. As more people accept the crowd view, the crowd grows larger, creating a real risk that large groups of people will believe rumours even though they are completely false.

In-group momentum refers to the fact that when like-minded people get together, they often end up believing a more extreme version of what they thought before. Suppose that members of a certain group are inclined to accept a rumour about, say, the evil intentions of a certain nation. In all likelihood, they will become more committed to that rumour after they have spoken to each other. Indeed, they may move from being tentative believers to being absolutely certain, even though their only new evidence is what other members of the group believe. Consider the role of the internet here: when people see many tweets or posts from like-minded people, they are strongly inclined to accept a rumour as true.

What can be done to reduce the risk that these two processes will lead us to accept false rumours? The most obvious answer, and the standard one, involves the system of free expression: people should be exposed to balanced information and to corrections from those who know the truth. Freedom

usually works, but in some contexts it is an incomplete remedy. People do not process information in a neutral way, and emotions often get in the way of truth. People take in new information in a very uneven way, and those who have accepted false rumours do not easily give up their beliefs, especially when there are strong emotional commitments involved. It can be extremely hard to change what people think, even by presenting them with facts.

(B) 以下の英文を読み、(ア)、(イ)の問いに答えよ。

When we think back on emotional events from the past, our memories tend to be distorted by internal influences. One way this can happen is through sharing our memories with others, something that most of us are likely to do after important life events — whether it’s calling our family to tell them some exciting news, reporting back to our boss about a big problem at work, or even giving a statement to police. In these kinds of situations we are transferring information that was originally received visually (or indeed through other senses) into verbal information. We are turning inputs from our five senses into words. (1); every time we take images, sounds, or smells and verbalise them, we potentially alter or lose information. There is a limit to the amount of detail we are able to communicate through language, so we have to cut corners. We simplify. This is a process known as “verbal overshadowing,” a term invented by psychologist Jonathan Schooler.

Schooler, a researcher at the University of Pittsburgh, published the first set of studies on verbal overshadowing in 1990 with his colleague Tonya Engstler-Schooler. Their main study involved participants watching a video of a bank robbery for 30 seconds. After then doing an unrelated task for 20 minutes, half of the participants spent five minutes writing down a description of the bank robber’s face, while the other half undertook a task naming countries and their capitals. After this, all the participants were presented with a line-up of eight faces that were, as the researchers put it, “verbally similar,” meaning that the faces matched the same kind of description — such as “blonde hair, green eyes, medium nose, small ears, narrow lips.” This is different from matching photos purely on visual similarity, which may focus on things that are harder to put into words, such as mathematical distances between facial features.

We would expect that the more often we verbally describe and reinforce the appearance of a face, the better we should retain the image of it in our memory. (2) . The researchers found that those who wrote down the description of the robber's face actually performed significantly worse at identifying the correct person out of the line-up than those who did not. In one experiment, for example, of those participants who had written down a description of the criminal, only 27 percent picked the correct person out of the line-up, while 61 percent of those who had not written a description managed to do so. That's a huge difference. By stating only details that could be readily put into words, the participants had overlooked some of the details of their original visual memory.

(3) , as indicated by the outcome of possibly the biggest effort ever to reproduce the result of an experiment in psychology. This was a massive project by 33 labs and almost 100 scholars, including Jonathan Schooler and Daniel Simons, published in 2014. All researchers followed the same methods, and they found that even when the experiment was conducted by different researchers, in different countries, and with different participants, the verbal overshadowing effect was constant. Putting pictures into words always makes our memories of those pictures worse.

Further research by Schooler and others has suggested that this effect may also transfer to other situations and senses. It seems that whenever something is difficult to put into words, verbalisation of it generally diminishes recall. Try to describe a colour, taste, or melody, and you make your memory of it worse. Try describing a map, a decision, or an emotional judgement, and it becomes harder to remember all the details of the original situation. (4) . If we hear someone else's description of something we have seen, our memory of it is weakened in that case too. Our friends may be trying to help us when they give their verbal account of something that happened, but they may instead be overshadowing our own original memories.

According to Schooler, besides losing details, verbalising non-verbal things makes us generate competing memories. We put ourselves into a situation where we have both a memory of the time we described the event and a memory of the time we actually experienced the event. This memory of the verbalisation seems to overwhelm our original memory fragment, and we may subsequently remember the verbalisation as the best account of what happened. When faced with an identification task where we need all the original details back, such as a photo line-up, it then becomes difficult to think past our verbal description. In short, it appears our memories can be negatively affected by our own attempts to improve them.

(5) . Schooler's research also shows that verbalising our memories does not diminish performance — and may even improve it — for information that was originally in word form: word lists, spoken statements, or facts, for example.

(ア) 空所 (1) ~ (5) に入れるのに最も適切な文を以下の a) ~ h) より選び、マークシートの (1) ~ (5) にその記号をマークせよ。ただし、同じ記号を複数回用いてはならない。

- a) All this is not surprising
- b) But this process is imperfect
- c) This effect is incredibly robust
- d) However, it seems that the opposite is true
- e) This is without doubt a highly sensitive area
- f) This is also true when others verbalise things for us
- g) This effect extends to more complex memories as well
- h) This does not mean that verbalising is always a bad idea

(イ) Jonathan Schooler らが発見したと言われていることの内容を、15～20 語程度の英語で要約せよ。文章から答えを抜き出すのではなく、できるだけ自分の英語で答えよ。

- 2 (A) 次の、シェイクスピアの戯曲『ジュリアス・シーザー』からの引用を読み、二人の対話の内容について思うことを40～60語の英語で述べよ。

引用

CASSIUS Tell me, good Brutus, can you see your face?

BRUTUS No, Cassius; for the eye sees not itself,
But by reflection, by some other things.

.....

CASSIUS I, your glass,
Will modestly discover to yourself
That of yourself which you yet know not of.

引用の和訳

キャシアス どうだ、ブルータス、きみは自分の顔が見えるか？

ブルータス いや、キャシアス、見えない。目は、反射によってしか、つまり他のものを通してしか自分自身を見ることができないから。

(中略)

キャシアス 私が、きみの鏡として、
きみ自身もまだ知らないきみの姿を、
あるがままにきみに見せてやろう。

(B) 以下の下線部を英訳せよ。

「現在の行動にばかりかまけていては、生きるという意味が逃げてしまう」と小林秀雄は語った。それは恐らく、自分が日常生活においてすべきだと思い込んでいることをやってそれでよしとしているようでは、人生などいつのまにか終わってしまうという意味であろう。

3 放送を聞いて問題 (A), (B), (C) に答えよ。(A) と (B) は内容的に関連している。(C) は独立した問題である。(A), (B), (C) のいずれも 2 回ずつ放送される。

- ・ 聞き取り問題は試験開始後 45 分経過した頃から約 30 分間放送される。
- ・ 放送を聞きながらメモを取ってもよい。
- ・ 放送が終わったあとも、この問題の解答を続けてかまわない。

(A) これから放送するのは、あるラジオ番組の一部である。これを聞き、(6) ~ (10) の問いに対して、それぞれ最も適切な答えを一つ選び、マークシートの (6) ~ (10) にその記号をマークせよ。なお、放送の中で使われている umbilical cord という表現は「へその緒」という意味である。

(6) According to Dr. Gisemba, what is one risk that the “Cord” system has traditionally protected against?

- a) The risk of losing money due to theft.
- b) The risk of getting involved in too many obligations.
- c) The risk of harm to mother and child during pregnancy.
- d) The risk of losing cattle due to extended periods without rain.
- e) The risk of large-scale loss of cattle in a community-wide epidemic.

(7) Which of the following best describes the way the “Cord” system works in actual practice?

- a) It is like the umbilical cord that connects a mother and her unborn child.
- b) As with friendship groups, members can freely ask each other for favors.
- c) Everyone is connected to one other person who will help in times of difficulty.
- d) In times of trouble, people in the same network must volunteer to help each other.
- e) Assistance is always given on request from anyone in your network when it is needed.

- (8) What is the “puzzling fact” referred to by Dr. Gisemba?
- a) Humans are the most generous animals.
 - b) Even chimpanzees are not generous to each other.
 - c) Small children try to help adults when they drop something.
 - d) Humans tend not to help others if there is no advantage to themselves.
 - e) When small children see an adult drop something, they know it is accidental.
- (9) What is Dr. Gisemba’s “main interest” in studying the Maasai?
- a) The Maasai help us understand how herding cultures reduce risk.
 - b) The Maasai help us understand the development of human generosity.
 - c) The Maasai show how modern societies can preserve or increase generosity.
 - d) The Maasai are a good example of a culture in which generosity is a fundamental feature.
 - e) The Maasai show how a single system can protect a society against many different risks.
- (10) Which sentence below best matches the main finding of the computer simulation?
- a) Generous individuals tend to live longer.
 - b) Generous societies are as successful as more selfish societies.
 - c) Individuals who are part of a family system live longer than those who are not.
 - d) Communities survive better when giving is practiced without expectation of being repaid.
 - e) When a very severe problem affects an entire community, giving generously can make things worse.

(B) これから放送するのは(A)のラジオ番組の続きである。これを聞き、(11)～(15)の問いに対して、それぞれ最も適切な答えを一つ選び、マークシートの(11)～(15)にその記号をマークせよ。

- (11) What, according to Mr. Park, is the main danger of “giving freely”?
- a) If people do not work, they will eventually become unemployable.
 - b) It encourages people to receive something without giving anything back.
 - c) People who are given things for free stop wanting to do things for themselves.
 - d) In a society where free giving is very common, it stops being appreciated.
 - e) When people are given things for free, they gain no sense of accomplishment.
- (12) What, according to Mr. Park, is one important way in which modern urban societies differ from Maasai society?
- a) The Maasai have fewer material needs.
 - b) The Maasai have a stronger instinct for generosity.
 - c) The Maasai do not have a tax system to redistribute income.
 - d) The Maasai are more likely to be jealous of their neighbors’ wealth.
 - e) The Maasai find it easier to know whether those around them are in trouble.
- (13) According to Dr. Gisemba, how does the *kerekere* system in Fiji encourage generous behavior?
- a) Fijians tend to be generous towards loyal friends.
 - b) Fijians tend to be generous to those who need the money most.
 - c) Fijians with a reputation for being generous tend to be rewarded.
 - d) Fijians work hard so that they can be more generous with their money.
 - e) Fijians with a reputation for being generous give away more money than others.

- (14) Based on the conversation, which of these statements would Dr. Gisemba be most likely to agree with?
- a) Society is becoming less kind towards the poor.
 - b) Societies where wealth can be easily hidden are less generous.
 - c) People are unlikely to try to cheat within systems of generosity.
 - d) Modern financial systems make it easier to redistribute money from rich to poor.
 - e) No society can be considered civilized as long as some people have excessive wealth.
- (15) Based on the conversation, which of these statements does Mr. Park agree with?
- a) Governments should not help the poor.
 - b) The basic needs of the poor should be met by charities.
 - c) Systems of free giving may work in small communities.
 - d) The tax system should be replaced with voluntary donations.
 - e) We should not be more generous to friends than to strangers.

(C) これから放送するのは、海洋で見られるある現象に関する講義である。これを聞き、(16)～(20)の文それぞれの空所に入れるのに最も適切な表現を一つ選び、マークシートの(16)～(20)にその記号をマークせよ。

(16) Monster waves are more _____ than previously thought.

- a) common
- b) enormous
- c) forceful
- d) predictable
- e) sudden

(17) Evidence suggests that the monster wave that hit the German cargo ship was at least _____ meters high.

- a) 9
- b) 12
- c) 20
- d) 26
- e) 27

(18) In 2003, a survey using satellite images found 10 waves that were 25 meters or more in height within a period of _____.

- a) one week
- b) three weeks
- c) ten weeks
- d) one year
- e) ten years

- (19) The special claim of the new theory is that _____.
- a) it is better to think of waves in terms of their energy
 - b) waves should not necessarily be treated as individuals
 - c) wave formation is even more unpredictable than we thought
 - d) individual waves can pass through or merge with other waves
 - e) an early warning system for monster waves will be difficult to develop
- (20) The narrator suggests that, in the future, we may find ways to protect against the threat of monster waves, such as _____.
- a) preventing their formation
 - b) increasing awareness of them among sailors
 - c) reducing the impact of global warming on ocean systems
 - d) designing structures that can withstand being hit by them
 - e) ensuring that fewer lives are lost when ships are sunk by them

問題 A

Interviewer: Welcome to another edition of *Window on the World*. My guest today is Dr. Abi Gisemba, who has recently returned from living for two years among the Maasai people of Eastern Africa. Dr. Gisemba, why don't you tell us about your research?

Dr. Gisemba: Well yes. I suppose the theme is cooperation. My argument is that we humans have a kind of instinct to help each other.

Interviewer: And your experiences with the Maasai support that argument...?

Dr. Gisemba: Very much so. Traditional Maasai culture and society is based on herding. Wealth means cattle. But that wealth is under constant threat from thieves and lack of rain and so on, no matter how careful or hard-working you are.

Interviewer: I see.

Dr. Gisemba: However, Maasai culture has evolved a system which reduces the risk—a system of mutual obligations.

Interviewer: People have to help each other?

Dr. Gisemba: Exactly. They call it *osotua*—the word *osotua* means the tube through which a pregnant woman gives her baby its essential nutrition before it's born.

Interviewer: Oh, you mean the umbilical cord.

Dr. Gisemba: Yes, the umbilical cord. That's why I call it the "Cord" system.

Interviewer: How does it work?

Dr. Gisemba: Everyone has a kind of network of others they can ask for help. Anyone in the network can ask for help if they're in trouble, and the person asked is obliged to help.

Interviewer: Rather like our own friendship networks...?

Dr. Gisemba: No, it's much more fundamental, and it's taken much more seriously. Parents pass their Cord network down to their children. And no one keeps track of who asks or who gives. There is no expectation of being paid back.

Interviewer: Extraordinary...

Dr. Gisemba: This is an extreme example, but in fact humans seem to be more generous than other animals, more inclined to help others. And that is a puzzling fact. They

help even if there's no advantage to the individual who helps. Did you know that if a small child—as young as 18 months perhaps—sees an adult drop something “accidentally,” the child will pick the thing up for the adult, or try to alert the adult. Even our closest evolutionary relatives, chimpanzees, don't do that.

Interviewer: So your real interest is in people's tendency to help others?

Dr. Gisemba: Well, actually, my main interest is in understanding how that tendency might have evolved, which is where the Maasai come in.

Interviewer: Oh I see. And I believe you have a computer model...?

Dr. Gisemba: We ran a computer simulation that measured life expectancy in three different kinds of societies: no giving at all, giving with the expectation of being repaid, and finally, giving freely without expectation of return...

Interviewer: Like the “Cord” system...

Dr. Gisemba: Yes. And when we compared the simulated societies, we found that the “Cord” system produced the highest family survival rates.

Interviewer: So it does make sense, after all, from the evolutionary point of view?

Dr. Gisemba: The only exception is when the whole group faces some large-scale risk which threatens them all equally—a really serious epidemic, for example. In that situation, giving without expectation of return doesn't help. But in that situation, nothing helps, so giving generously does no worse.

問題B

Interviewer: Thank you, Dr. Gisemba. I'd like to turn to my second guest, Mr. Eugene Park, who chairs a conservative political group called “Self-Reliance.” I wonder how you react, Mr. Park, to these ideas about giving freely, giving for nothing?

Mr. Park: Well, Dr. Gisemba's research was very interesting, but there's a danger of making a false generalization here. Just because the Maasai practice giving freely doesn't mean that this system can be applied to other societies.

Interviewer: In fact, you believe that there are dangers in the kind of generosity Dr. Gisemba has described?

Mr. Park: That's right. We believe that, as far as possible, people should provide for themselves, rather than depending on other people. If you just give people

things freely without conditions—whether they work or not, whether they succeed or whether they fail—well, that encourages laziness, it encourages dependence. It sounds like heaven, but it doesn't work in the real world.

Interviewer: Dr. Gisemba, I wonder how you respond to that?

Dr. Gisemba: Well, my research question was, why do humans have an instinct for generosity? Mr. Park's question is, how should we organize society for the best? These are two different questions...

Mr. Park: The problem is, some people are going to think, "If humans have an instinct for generosity, then governments ought to be generous too." Dr. Gisemba rightly sees that these issues are separate, but some people are going to make the jump—mistakenly—from her question to mine.

Interviewer: But some people might say, why not connect these questions? If humans have an instinct to help one another, and if, as Dr. Gisemba has shown, societies that give freely are more likely to prosper, then why shouldn't governments be generous too?

Mr. Park: Well, modern urban societies are organized very differently from Maasai society. If wealth is mainly in cattle, everyone can easily see whether a neighbor is truly in need or not. With us, wealth is often invisible, hidden in bank accounts for example, so it's easy for people who aren't really in need to cheat the system.

Dr. Gisemba: But systems of generosity can be found in other societies as well. Take Fiji, for example. In Fijian culture, wealth is easier to hide, yet they have a system which is very like the "Cord" system. It's called *kerekere*, which means "to request." In one experiment, fifty Fijian men were simply given an amount of money equal to a day's wages. On average, they only kept 12% for themselves, and almost half gave all the money away.

Mr. Park: Of course, it's fine for people to give money away if they choose to. In fact, we think that the government should encourage donations to charities, churches, and so on. But if you just hand out money to anybody who asks, you reward the undeserving as well as the deserving.

Dr. Gisemba: But if you analyze the *kerekere* system, you find that the people who receive the most money from their friends are those who themselves have a good reputation for giving. So it seems that systems of generosity actually encourage honest behavior, rather than inviting people to "cheat the system."

Mr. Park: Well, another important difference is that Dr. Gisemba’s research is based on small communities where people know each other. Maybe generosity works under these circumstances, but this is very different from a large government system that forces people to pay taxes to help others they’ve never met—the so-called “safety net.” We think that this should provide only a basic minimum and no more.

Dr. Gisemba: I think there are good reasons to make the “safety net” as generous as we can afford. Firstly, we value fairness: life can be very unfair and we want to correct that if we can. Second, we want to live in a civilized society, and it’s not civilized for large numbers of people to live below the poverty line.

Mr. Park: Of course, I’m not arguing that governments should let people who are genuinely in need starve to death. But it can’t be right either for the government to force hard-working taxpayers to support people who could support themselves.

Interviewer: Well, I suppose politics has always been about finding a balance between competing philosophies. There we must end. But let me thank you both.

問題C

For centuries, sailors have told stories about monster waves, giant waves as tall as a 9- or 10-storey building that suddenly rise in the middle of the ocean, as if out of nowhere. And for centuries, those who live on land, having never seen them, have dismissed stories of these waves as fairy tales—exaggerations or outright fantasies—like the old stories of mermaids and dragons. But new evidence confirms that monster waves are real, and happen much more often than anyone thought.

In 1978, a German cargo ship disappeared in the middle of the Atlantic, with the loss of 27 crew. Investigators recovered a lifeboat that showed signs of having been struck by an extreme force. The lifeboats on that ship were stored 20 metres above the water.

Then, in 1995, a huge wave hit an oil drilling platform off Norway during a hurricane. Twelve-metre waves were hitting the platform. Everyone was inside to escape the storm, so no one saw the monster wave, but laser equipment measured it at 26 metres high.

According to the standard theory of how waves form, a wave that enormous should occur only once every 10,000 years.

Scientists were shocked and began using satellite images to locate and count these monster waves. A study of one three-week period in 2003, using 30,000 satellite images, found 10 waves that were 25 metres or more in height.

How can this phenomenon be explained? The standard theory treats waves as individuals that grow larger when one wave overtakes and merges with another. But a new theory suggests that waves can organize themselves into groups, which tend to stay together over time. According to that theory, waves within groups can pass energy to each other, creating terrifying waves like the ones that struck in 1978 and 1995. If this theory proves true, it might be possible to forecast these giants, and thus give an early warning to ships and oil platforms that are in danger.

The sea, as sailors have always known, is unpredictable, yet still we try to prepare for the most dangerous ocean events. Monster waves can do immense damage—another such wave sank an American cargo ship in October 2015, taking 33 lives. And as global warming pumps more energy into the earth's wind and ocean systems, these extraordinary events are likely to become more frequent. That is why new approaches are being developed to keep ships and oil platforms safe, including new designs that can survive the devastating impact of monster waves, waves that were once thought to exist only in the imagination of sailors.

- 4 (A) 次の英文の空所 (21-22), (23-24), (25-26), (27-28) それぞれについて、最も自然な英語となるように与えられた語を並べ替えて、その3番目と6番目に来る単語の記号をマークシートの(21)～(28)にマークせよ。3番目の単語の記号と6番目の単語の記号を、それぞれその順にマークすること。ただし、それぞれ不要な語が一つずつ入っている。

The roots of the detective story go as far back as Shakespeare. But Edgar Allan Poe's tales of rational crime-solving created an important genre. His stories revolve around solving the puzzle of who committed the crime, (21-22) too.

The key figure in such a story is the detective. Poe's detective, Auguste Dupin, is a gentleman of leisure. He has no need to work. Instead, he keeps himself occupied by using "analysis" to help the real police solve crimes.

Even Arthur Conan Doyle, creator of Sherlock Holmes, had to acknowledge Poe's influence. Dupin, like Sherlock, smokes a pipe. He's also unnaturally smart and rational, a kind of superhero (23-24) great feats of crime-solving. And in both cases, the story's narrator, who is literally following the detective around, is his roommate.

Poe's formula appealed to the scientific spirit of the 19th century. That's because detective stories promised that (25-26) question. The detective story caught on because it promised that intelligence will triumph. The crime will be solved by the rational detective. Science will track down the (27-28) at night.

(21-22)

- | | | |
|-------------|-----------|------------|
| a) inviting | b) puzzle | c) readers |
| d) solve | e) the | f) them |
| g) to | | |

(23-24)

- | | | |
|---------------|-------------|-------|
| a) accomplish | b) is | c) of |
| d) powers | e) thinking | f) to |
| g) uses | h) who | |

(25-26)

- | | | |
|-----------|--------|--------------|
| a) answer | b) any | c) could |
| d) hold | e) in | f) reasoning |
| g) the | h) to | |

(27-28)

- | | | |
|------------------|-----------|----------|
| a) and | b) honest | c) let |
| d) nor | e) sleep | f) souls |
| g) troublemakers | | |

(B) 次の英文を読み、下線部(ア)、(イ)、(ウ)を和訳せよ。なお、文章中の mammal という単語は「哺乳動物」を意味する。

As a class, birds have been around for more than 100 million years. They are one of nature's great success stories, inventing new strategies for survival, using their own distinctive brands of intelligence, which, in some respects at least, seem to far exceed our own.

Somewhere in the mists of deep time lived the common ancestor of all birds. Now there are some 10,400 different bird species — more than double the number of mammal species. In the late 1990s, scientists estimated the total number of wild birds on the planet. They came up with 200 to 400 billion individual birds. (ア)That's roughly 30 to 60 live birds per person. To say that humans are more successful or advanced really depends on how you define those terms. After all, evolution isn't about advancement; it's about survival. It's about learning to solve the problems of your environment, something birds have done surprisingly well for a long, long time. (イ)This, to my mind, makes it all the more surprising that many of us have found it hard to swallow the idea that birds may be bright in ways we can't imagine.

Birds learn. They solve new problems and invent novel solutions to old ones. They make and use tools. They count. They copy behaviors from one another. They remember where they put things. (ウ)Even when their mental powers don't quite match or mirror our own complex thinking, they often contain the seeds of it — insight, for instance, which has been defined as the sudden emergence of a complete solution without trial-and-error learning.

5 次の文章を読み、問いに答えよ。なお、文章の中で使われている sign language という表現は「手話」を意味する。

“Janey, this is Mr. Clark. He’s going to take a look at the room under the stairs.” Her mother spoke too slowly and carefully, so that Janey could be sure to read each word. She had told her mother many times that she didn’t have to do this, but her mother almost always did, even in front of people, to her embarrassment.

Mr. Clark kept looking at Janey intently. Maybe, because of the way her mother had spoken, he suspected she was deaf. ^(A)It would be like her mother not to have mentioned it. Perhaps he was waiting to see if she’d speak so that he could confirm his suspicion. She simply left her silence open to interpretation.

“Will you show him the room?” her mother said.

She nodded again, and turned so that he would follow her. Directly ahead and beneath a portion of the stairs was a single bedroom. She opened the door and he walked past her into the room, turned, and looked at her. She grew uncomfortable under his gaze, though she didn’t feel as if he were looking at her as a woman, the way she might once have wanted if it were the right man. She felt she’d gone past the age for romance. It was a passing she’d lamented, then gotten over.

“I like the room,” he spelled out in sign language. “ (B29) ”

That was all. No conversation, no explanation about how he’d known for certain that she was deaf or how he’d learned to speak with his hands.

Janey came back to her mother and signed a question.

“He is a photographer,” she said, again speaking too slowly. “Travels around the world taking pictures, he says.”

“ (B30) ”

“Buildings.”

*

*

Music was her entry into silence. She'd been only ten years old, sitting on the end of the porch above the steps, listening to the church choir. Then she began to feel dizzy, and suddenly fell backwards into the music.

She woke into silence nights later, there in her room, in her bed. She'd called out from her confusion as any child would, and her mother was there instantly. But something (C) wrong, or had not (C), except inside her where illness and confusion grew. She hadn't heard herself, hadn't heard the call she'd made — *Mama*. And though her mother was already gripping her tightly, she'd called out again, but only into silence, which is where she lived now, had been living for so many years that she didn't feel uncomfortable inside its invisibility. Sometimes she thought it saved her, gave her a separate place to withdraw into as far as she might need at any given moment — and (D) there were moments.

The floor had always carried her mother's anger. She'd learned this first as a little girl when her mother and father argued. Their words might not have existed as sound for her, but anger always caused its own vibration.

She hadn't been exactly sure why they argued all those years ago, but sensed, the way a child will, that it was usually about her. One day her mother found her playing in the woods behind their house, and when she wouldn't follow her mother home, her mother grabbed her by the arm and dragged her through the trees. She finally pulled back and shouted at her mother, not in words but in a scream that expressed all she felt in one great vibration. Her mother slapped her hard across her face. She saw her mother shaking and knew her mother loved her, but love was sometimes like silence, beautiful but hard to bear. Her father told her, (E) "She can't help herself."

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Weeks later, Mr. Clark said to Janey, “You might be able to help me.”

“If I can,” she spelled with her fingers.

“I’ll need to tomorrow. Maybe you can tell me some history about them.”

She nodded and felt glad to be needed, useful in some small way. Then Mr. Clark asked her to accompany him to the old house at the top of Oakhill. “You might enjoy that. Some time away from here.”

She looked toward the kitchen door, not aware at first why she turned that way. Perhaps she understood, on some unconscious level, what she hadn’t a moment before. Her mother was standing there. She’d been listening to him.

When Janey turned back to him, she read his lips. “Why don’t you go with me tomorrow?”

She felt the quick vibration of her mother’s approach. She turned to her mother, and saw her mother’s anger and fear, the way she’d always seen them. Janey drew in her breath and forced the two breath-filled words out in a harsh whisper that might have , for all she knew, like a sick child or someone dying: she said, “”

Her mother stared at her in surprise, and Janey wasn’t sure if her mother was more shocked that she had used what was left of her voice, or at what she’d said.

“You can’t. You just can’t,” her mother said. “I need you to help me with some things around the house tomorrow.”

“No,” she signed, then shook her head. “”

“You know good and well I do. There’s cleaning to be done.”

“It will ,” she said and walked out before her mother could reply.

(A) 下線部 (A) を、文末の it の内容がわかるように訳せ。

(B) 空所 (B29) ~ (B32) を埋めるのに最も適切な表現を次のうちから選び、それぞれの記号をマークシートの (29) ~ (32) にマークせよ。同じ記号を複数回用いてはならない。

- a) I'll go.
- b) I can't.
- c) I won't.
- d) Of what?
- e) I'll take it.
- f) You don't.
- g) Don't you dare.

(C) 本文中に3か所ある空所 (C) にはいずれも同じ単語が入る。最も適切な単語を次のうちから一つ選び、その記号をマークシートの (33) にマークせよ。

- a) ended
- b) gone
- c) seemed
- d) sounded
- e) went

(D) 下線部(D)の後にさらに言葉を続けるとしたら、以下のもののうちどれが最も適切か。一つ選び、その記号をマークシートの (34) にマークせよ。

- a) given her when needed
- b) when she didn't feel uncomfortable
- c) when her mother would not let her go
- d) when she needed to retreat into silence

(E) 下線部 (E) の内容を, She が誰を指すか, また, She のどのような行動を指しているのかわかるように説明せよ。

(F) 下に与えられた語を正しい順に並べ替え, 空所 (F) を埋めるのに最も適切な表現を完成させよ。ただし, すべての語を用い, どこか 1 か所にコンマを入れること。

about buildings I know ones photograph something
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(G) 空所 (G) を埋めるのに最も適切な単語を次のうちから一つ選び, その記号をマークシートの (35) にマークせよ。

- a) do
- b) not
- c) postpone
- d) wait