

## 2018年度 早稲田大学文学部 入学試験 問題用紙

解答は別紙（横書）

【学士入学】 英文学コース

(その1)

【I】 次の文章を読み、下線部 (1) ～ (3) を和訳せよ。答えは解答用紙に記入すること。

Chief Seattle, a nineteenth-century Native American leader, is often quoted as saying, “All things are connected like the blood which unites one family. Whatever befalls the earth, befalls the sons of earth.”

Those who invoke these words are usually attempting to convey the impression that Native Americans were guided by a unique environmental ethic. Yet the words in the oft-quoted speech are not actually those of Chief Seattle (It turns out that the words supposedly spoken by Chief Seattle were written by Ted Perry, a scriptwriter). And the message of the speech does not ring true, either. (1) For Native Americans, traditions and customs—including property rights—were more important in encouraging careful use of resources than was an environmental ethic, however important that ethic may have been.

The speech reflects what many environmentalists want to hear, not what Chief Seattle said. The romantic image evoked by the speech obscures the fact that generally American Indians understood the importance of incentives. (2) Property rights, supplemented by customs and traditions where appropriate, often produced the incentives that were needed to save resources in what was frequently a hostile environment.

Indian land tenure systems were varied. The degree of private ownership reflected the scarcity of land and the difficulty or ease of defining and enforcing rights. Because agricultural land required investments and because boundaries could be easily marked, crop land was often privately owned, usually by families or clans rather than individuals. For example, families among the Mahican Indians in the Northeast possessed hereditary rights to use well-defined tracts of garden land along the rivers. Europeans recognized this ownership, and deeds of white settlers indicate that they usually approached lineage leaders to purchase this land. (3) Prior to European contact, other Indian tribes recognized Mahican ownership of these lands by not trespassing. Farther from the rivers, however, where the value of land for crops was low, it was not worth establishing ownership. As one historian put it, no one would consider laying out a garden in the rocky hinterlands.

In the Southeast, where Indians engaged in settled agriculture, private ownership of land was common. The Creek town is typical of the economic and social life of the populous tribes of the Southeast, writes historian Angie Debo. Each family gathered the produce of its own plot and placed it in its own storehouse. Each also contributed voluntarily to a public store which was kept in a large building in the field and was used under the direction of the town chief for public needs.

(Adapted from Terry L. Anderson, “Property Rights Among Native Americans: Property Rights Encourage the Efficient and Careful Use of Resources.”

<https://fee.org/articles/property-rights-among-native-americans/>)

【Ⅱ】 次の文章AとBはひと続きの文章である。Aの(1)～(7)の空所に入る最も適切なコトバを下のa～gの中から選び、Bの(8)～(12)の空所に入る最も適切な文を下のh～lの中から選びなさい。答えは解答用紙に記入すること。

A.

The most interesting and perhaps least understood of the relations between words and things is the relation between words and future events. When we say, for example, ( 1 ) we are not describing extensional world about us, nor are we merely expressing our feelings; we are trying to *make something happen*.

What we call “commands,” “pleas,” “requests” and “orders” are the simplest ways we have of making things happen by means of words. There are, however, more roundabout ways. When we say, for example, ( 2 ), we are of course uttering an enthusiastic “purr” about the man we give support to in the election, but we may also be trying to influence how other people vote. Again, when we say, ( 3 ), we are saying something that cannot be scientifically verified; nevertheless, it may influence others to help in the prosecution of the battle. Or if we merely state as a fact, ( 4 ), we may be influencing others to buy one.

Consider, too, such a statement as ( 5 ). Such a statement about *future* events can only be made, it will be observed, in a system in which symbols are independent of things symbolized. The future, like the recorded past, is a specifically human dimension. To a dog, the expression ( 6 ) is meaningless — at best it will look at you expectantly, hoping for the extensional food to appear *now*. Human beings are unique in their ability to react meaningfully to such expressions as ( 7 ). That is to say, a map can be made despite the fact that the territory it stands for is not yet an actuality. Guiding ourselves by means of such maps of territories-to-be, we can impose a certain predictability upon future events.

- a. “Come here!”
- b. ”Hamburger tomorrow,”
- c. ”I’ll meet you tomorrow at two o’clock in front of Union Station”
- d. “next Saturday” or “twenty years from now, I promise to pay”
- e. ”Our candidate is a great American”
- f. ”Our war against the enemy is God’s war. God wills that we must triumph”
- g. ”This drink contains calcium”

B.

( 8 ) It is for this reason that writers write; preachers preach; employers, parents, and teachers scold; propagandists send out news releases; politicians give speeches. All of them, for various reasons, are trying to influence our conduct – sometimes for our own good, sometimes for their own. These attempts to control, direct, or influence the future actions of fellow human beings with words may be termed *directive uses of language*.

( 9 ) If it is to influence our conduct, it must make use of the affective element available in language: dramatic variations in tone of voice, rhyme and rhythm, purring and snarling, words with strong affective connotations, endless repetition. If meaningless noises will move the audience, meaningless noises must be made; if facts move them, facts must be given; if noble ideals move them, we must make our proposals appear noble; if they will respond only to fear, we must scare them stiff.

( 10 ) If we are trying to direct people to act more kindly toward each other, we obviously do not want to arouse feelings of cruelty or hate. If we are trying to direct people to think and act more intelligently, we obviously should not use subrational appeals. If we are trying to direct people to lead better lives, we use affective appeals that arouse their finest feelings. Included among directive utterances, therefore, are many of the greatest and most treasured works: the Christian and Buddhist scriptures, the writings of Confucius, Milton's *Areopagitica*, and Lincoln's Gettysburg Address.

( 11 ) We supplement directive language, therefore, by *nonverbal affective appeals* of many kinds. We supplement the words "Come here" by gesturing with our hands. Advertisers are not content with saying in words how beautiful their products will make us; they supplement their words by the use of color, sound, or motion. The affective appeal of sermons and religious exhortations may be supplemented by costumes, incense, processions, choir music and church bells. A political candidate seeking office reinforces his or her speech-making with a considerable array of nonverbal affective appeals: brass bands, flags, parades, barbecues, and formal dinners.

( 12 ) Some political candidates want us to vote for them regardless of our reasons for doing so. Therefore, if we hate the rich, they will snarl at the rich for us; if we dislike labor unions, they will snarl at union members. Some business firms want us to buy their products regardless of our reasons for doing so; therefore, if delusions and fantasies will lead us to buy their products, they will seek to produce delusions and fantasies; if we want to be attractive to the other sex, they will promise instant seductiveness; if we admire beautiful people, they will associate beautiful people with their products, whether they are selling shaving cream, automobiles, summer resorts, or hardware.

(Adapted from *Language in Thought and Action*, 5<sup>th</sup> ed., S. I. Hayakawa & Alan R. Hayakawa, A Harvest Original Harcourt, Inc., 1990, pp.65-66 ISBN978-7946-0126-1 )

- h. If directive language is to direct effectively, it cannot be dull or uninteresting.
- i. Now, if we want people to do certain things and don't care *why they do them*, then no affective appeals are excluded.
- j. The nature of the affective means used in directive language is limited, of course, by the nature of our aims.
- k. There are, however, occasions when it is felt that language is not sufficiently affective by itself to produce the results wanted.
- l. With words, therefore, we influence and to an enormous extent *control future events*.

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LANGUAGE IN THOUGHT AND ACTION

by S.I Hayakawa and Alan R. Hayakawa.

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【III】 次の文章をよく読んで、(1) ~ (25)の空所に入る最も適当な語を書き入れなさい。答えは解答用紙に記入すること。

Raymond had been living in Japan for almost ten years when he married Shiori.

Raymond was from England. He studied business and Japanese in university. He also spent a year abroad studying in Kyushu. After he graduated from university, he decided to return to Japan to work on his Japanese. He got a job as an English teacher. After a year, he planned to return to England. But he never did!

Raymond discovered that he enjoyed teaching ( 1 ). He was interested in language and culture, ( 2 ) it was a good match. Also, the ( 3 ) working hours left him plenty of time ( 4 ) study Japanese. He spent his holidays traveling ( 5 ) Japan and other Asian countries. Sometimes he ( 6 ) take many months off, traveling slowly through ( 7 ) like India.

In short, Raymond lived a happy life. He heard from his friends in England about their stressful jobs. This made him grateful that he had chosen to come to Japan. His salary was okay. It was more than enough to live on. But more importantly, Raymond had time to enjoy life.

The only thing missing from his ( 8 ) was the perfect woman. Raymond dated many ( 9 ) in Japan. However, just when Raymond would ( 10 ) serious with a girlfriend, she would ask ( 11 ) to quit his free-spirited ways. His girlfriends always ( 12 ) him to stop traveling, get a well-( 13 ) office job, and settle down. With his ( 14 ) background and Japanese skills, surely he ( 15 ) find a job in a bank or a trading company! This depressed Raymond. He didn't want to work in a bank or a trading company. Then he would do nothing but work! Raymond wanted to find a woman who would enjoy traveling with him. He wanted to find a woman who really appreciated living, not just making a living.

Then Raymond met Shiori. Raymond had just returned from a long holiday in Indonesia. He started working at a new school. Shiori worked in the office at the new school. Shiori was from Saitama. But instead ( 16 ) living with her parents, Shiori lived on her ( 17 ) in Tokyo. "My freedom is important than the ( 18 ) I'd save living with my parents," said Shiori. ( 19 ) impressed Raymond.

He thought it was ( 20 ) that Japanese women lived with their ( 21 ). Western women and men lived on their own once they finished school. In your twenties to live with your parents was embarrassing. To be thirty and living with your parents was unthinkable!

Soon Raymond and Shiori became good ( 22 ). It was summer time then, and they ( 23 ) going to fireworks and traditional Japanese festivals ( 24 ). Two years later, Raymond and Shiori ( 25 ) to quit their jobs and take a long trip together. They had saved enough money to travel for six months. They traveled around Australia, New Zealand, Indonesia, and Malaysia. It was on a beach in Malaysia that they realized they were in love.

(Adapted from *John's Chopsticks*, Rebecca Miler, IBC パブリッシング, 2012 pp. 2-5 ISBN978-7946-0126-1)

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「Jon's Chopsticks」Rebecca Milner 2015年 IBCパブリッシング株式会社

【以下余白】

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採点欄

2018年度 早稲田大学文学部 入学試験 解答用紙

(横書) (その1)

【学士入学】 英文学コース

【I】

(1)

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(2)

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(3)

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**【II】**

A.

1	2	3	4	5	6	7

B.

8	9	10	11	12

**【III】**

1	2	3	4	5	6	7	8	9	10

11	12	13	14	15	16	17	18	19	20

21	22	23	24	25

**【以下余白】**