解答はすべて解答用紙の指定の箇所に書きなさい。

[A]

次の英文はSamuel Hynesによる*The Soldiers' Tale* (1997) からの抜粋に基づいている。これを読んで以下の設問に答えなさい。

Of the personal memoirs of Hiroshima that I know—which are those that have been translated from the Japanese—all but (1)one have this in common, that they are gatherings of images rather than continuous narratives. And one can see why this might be the form those memories would take. These books are by men and women who were there, under that burst of apocalyptic light and heat, and who witnessed the utter strangeness of the event and its aftermath. They looked on a scene more radically unfamiliar and more desolate than any battlefield: the dead more hideous, the surface of the earth more utterly devastated. Nothing was recognizable, neither persons nor places: children did not recognize their parents, people returning to their neighborhoods couldn't find where their own houses had stood, or even their streets. As for the order in time that continuity in a story implies, where was it? What could be expected or predicted in this annihilated place? How could there be a tomorrow?

Even the one continuous narrative, Dr. Michihiko Hachiya's *Hiroshima Diary*, has this quality of radical strangeness; it is a diary, a day-to-day report of a life, yet it has no sense of dailiness about it, none of the familiarities and repetitions by which ordinary life goes on. Dr. Hachiya's days pass without coherence, in a town that no longer exists, in a time that is out of time. The strangeness is in the first entry, dated August 6, 1945—the day of the bomb. It is morning; Dr. Hachiya is sprawled on his living room floor, dressed only in his underwear, exhausted by a night of air-raid-warden duty.

> Suddenly, a strong flash of light startled me—and then another. So well does one recall little things that I remember vividly how a stone lantern in the garden became brilliantly lit.... Garden shadows disappeared. The view where a moment before all had been so bright and sunny was now dark and hazy. Through swirling dust I could barely discern a wooden column that had supported one

corner of my house. It was leaning crazily and the roof sagged dangerously.

Moving instinctively, I tried to escape, but rubble and fallen timbers barred the way. By picking my way cautiously I managed to reach the *roka* [a sort of gallery around the house] and stepped into my garden. A profound weakness overcame me, so I stopped to regain my strength. To my surprise I discovered that I was completely naked. How odd! Where were my vest and pants?

What had happened?

All over the right side of my body I was cut and bleeding. A large splinter was protruding from a mangled wound in my thigh, and something warm trickled into my mouth. My cheek was torn, I discovered as I felt it gingerly, with the lower lip laid wide open. Embedded in my neck was a sizeable fragment of glass which I matter-of-factly dislodged, and with the detachment of one stunned and shocked I studied it and my blood-stained hand.

(2)The note through the entry is of stunned astonishment; a man of science finds himself in a new world of events without causes.

The dead and dying that he sees around him are part of that terrible strangeness. Confronted by these damaged people, the doctor cannot comprehend the causes of their injuries; and later, when radiation-sickness cases begin to appear, he can neither diagnose nor treat their illness: 'there was not one with symptoms typical of anything we knew.' He doesn't even have a medical language for what he sees; he speaks more like a survivor of some primal catastrophe, like Noah after the flood, than like a doctor.

Helplessness is a condition of victim literature, perhaps the definitive condition. (3)So long as you can *do* something, oppose your enemy somehow, you are not entirely a victim. But here, there was nothing to be done, and the doctors felt that as much as anyone. 'There is nothing I can do,' a fellow doctor tells Dr. Hachiya; 'nothing anybody can do.' But there is something they can do; they can testify, as scientists, to what has happened. 'We had no microscope, no laboratory reagents, and no laboratory, but (ア) history and clinical findings we could record might one day be important. Nowhere before in the history of the world had a people been subjected to the devastating effects of an atomic bomb.' And so the helpless man opposes, by bearing witness.

（Ⅰ）下線部（1）は何を指すか。日本語で説明しなさい。

（Ⅱ）下線部（2）を日本語に訳しなさい。

（Ⅲ）下線部（3）を日本語に訳しなさい。

（Ⅳ）空所(ア)に入れるのにもっとも適切と思われる語を以下の語群から選び、その番号で答えなさい。

（1）what　　（2）while　　（3）no　　（4）whose

[B]

次の英文はE. G. Richardsによる*Mapping Time* (1998)からの抜粋に基づいている。これを読んで以下の設問に答えなさい。

Some have likened the calendar to a clock; this is, of course, a mistake. A calendar hangs by my desk but there is no way I can tell the date just by looking at it. The calendar is more abstract; it is a systematic way of naming the days by allocating each to a year and a month and maybe a week. It enables us to label the days in the past and in the future and to arrange them all in order. If we know the date of two events we know which was the earlier and which the later; the calendar enables us (1)to make or impose unambiguous commitments for the future; without a calendar, a diary would be a muddle. In another meaning of the word, a calendar is an almanac, a program of future events or a record of past events, each assigned to a day or a year.

The calendar is thus a human invention. If I want to know the date I may refer to a newspaper or the radio or look at my calendar; I could ask a friend. If I were on my own, however, like Robinson Crusoe, I would have to remember the date on which I was marooned and note the days as they passed, maybe marking them with notches on a stick. If I were to lose count, I would have extreme difficulty in recovering the date. It could only be done if I remembered the year and knew of the precise date of some

future astronomical event such as an equinox or an eclipse that I might be able to observe. If, like Rip Van Winkle, I had slept for many years and lost track of the year, there would be no way I could ever recover the precise date; I would be cast adrift in time with no land in sight.

All calendars are based on the succession of days and nights punctuated by the waxing and waning of the moon or the rhythm of the seasons and the movement of the sun. In the beginning, our remote ancestors had no traditional knowledge of the regularity of the motions of the sun and the moon to guide them. (2)Only after they had learnt to count and do simple arithmetic, and after many nights of careful observation of the heavens, did the calendar begin to take shape. Before that, they had no calendar to help them plan ahead or organize their experience of time—just a succession of days and moons and seasons.

Any picture attached to the calendar is there purely for decoration, but reference to the printed form tells us the day of the week of a particular day or how many days are left till Christmas. The calendar in the abstract has many other significant functions.

Our ancestors were already recognizably like ourselves some 10,000 generations back. At first they lived by searching out edible berries, roots, nuts—whatever was edible; by scavenging and by eating such game as they could catch. They hunted and they gathered. They spread across the globe, and as they travelled they had to learn when and where to find the local food; they had to follow the game and maybe migrate themselves to avoid the winter cold. Any signs that they could discern of the timetable of natural events were crucial to their survival. They may well have watched the sun, the moon, and the stars for clues.

Some 10,000 years ago, after the glaciers had receded for the last time, people learnt to grow crops and to domesticate animals. As food became more plentiful, they became even more dependent on the seasons, for they had to know when to sow and when to reap their crops.

About 4,000 years later, food had become sufficiently plentiful to support cities in the great fertile river valleys of the world. (3)Standing armies were needed if only for protection from marauding barbarians, and great civil engineering projects were carried out. To feed the soldiers and the workers, the peasants were taxed, and to do this properly, dated records

had to be kept; bureaucrats, especially, need a calendar. The rich cities attracted conquering barbarians who in turn adopted the way of life they found. Empires were created and trade started between the centres of the ancient world. Money was lent and bargains agreed; records of these agreements needed to be signed and dated. Civilization was well on its way and with it came a pressing need for a calendar.

Emperors and kings kept their power and privileges by ensuring that there was enough food and that marauders from beyond the city walls were kept at bay. One way of doing this was to intercede with the 'unseen powers behind the scenes' —the gods. These had to be placated with sacrifices and rituals and there were proper days for these activities. The calendar came to be organized by the priests.

The intimate links between the behaviour of the heavenly bodies, the seasons, and the calendar maybe suggested that the sun and the moon and the planets were themselves associated with gods, perhaps even were gods. Thus the uneasy alliance between religion and astrology came about. It became necessary to watch the heavens for omens and only undertake important activities on days when these were good. An adequate calendar is essential for these prognostications. In time astrology gave rise to astronomy as we understand it today.

Today, if there were no calendar, then examinations, concerts, races, parties, football matches, to mention just a few activities, could not be arranged for more than a few days ahead with any expectation that the participants would all turn up on the designated day. The compilers of airline and shipping schedules and railway timetables would have real difficulties. The lawyer can argue that if the suspect was dead on the fourteenth day, he could not have committed the crime on the fifteenth; the (ア)must know not only where to point his telescope but when; the (イ)must know by which date he must plant his potatoes and on which day the market is held to sell them; the surgeon and patient must meet on the same day; to the historian, the calendar is all important for ordering and making sense of the past. The list goes on and on.

（Ⅰ）下線部（1）では何を可能にしていると言っているのか、日本語で具体的に説明しなさい。

（Ⅱ）下線部（2）を日本語に訳しなさい。

（Ⅲ）下線部（3）を日本語に訳しなさい。

（Ⅳ）空所(ア)、(イ)にそれぞれふさわしいと思われる職業を英語一語で書きなさい。

（Ⅴ）人類の過去の歴史の中でcalendarが果たしてきた役割について、本文中から3例挙げて100字から120字までの日本語で書きなさい。

［C］

次の日本語を英語に訳しなさい。

私にもう少し経験と知識があれば、誰もが難しいと思うその仕事をどうにか成し遂げられるだろう。