

## 英 語

(注意事項)

1. 試験開始までに表紙の注意事項をよく読んでください。
2. 試験開始の合図があるまで、この冊子を開いてはいけません。
3. 試験開始の合図があったら、すぐに用紙の種類と枚数を確かめ、受験番号をすべてに記入してください。
  - 表紙 1 枚
  - 英語その 1 1 枚
  - 英語その 2 1 枚
  - 英語その 3 1 枚
  - 英語その 4 1 枚
  - 英語その 5 1 枚
4. 配付された用紙の種類や枚数が異なる場合や印刷が不鮮明な場合は、手を挙げて監督者に知らせてください。
5. 試験終了後、すべての用紙を回収します。
6. 問題並びに答案用紙の裏面を草案に使用しても構いませんが、採点の対象にはなりません。

受験番号

令和 4 年度入学者選抜試験問題並びに答案用紙 (英語その 1)

I 次の英文を読み、次のページの設問に答えなさい。( \*がついた語は脚注がある)

Iñupiaq residents of Barrow, Wales, Point Hope, Wainwright, and other <sup>(1)</sup>coastal communities, are the Taġiuqmiut, “people of the salt.” People who live in the interior are the Nunamiut, “people of the land.” The Nunamiut used to be nomadic, moving from camp to camp with their dog teams, hunting and fishing to take care of their families. They packed light and lived in skin tents, tracking the caribou and mountain sheep.

My husband, Patrick Hugo, was one of them. For the first six years of his life his family traveled like that, but when the government built a school at Anaktuvuk Pass in 1959 they <sup>(2)</sup>settled there. I was twenty when we married, and I moved to my husband’s tiny village from the “big city” of Barrow (population, forty-five hundred). Unlike Barrow, there was no natural gas or electricity, and we had to use Coleman lanterns or hurricane lamps or sometimes candles. Only one small plane came each week. Many times I wondered, <sup>(3)</sup>“What did I get myself into?” But that community was kind to me and embraced me as its own.

When my oldest son was about eighteen months old he became sick, and I didn’t know what to do. There was no hospital or way to communicate ( A ) the outside world. I just had to pray and do the best I could, remembering the things that my mother did for us. He recovered, but I decided that as a good mother I would have to be able to really take care of my children. More than that, I should step up and become a health aide to help others. Eventually I trained as a physician’s assistant at the University of Washington and followed that career for twenty-one years.

My parents, Charlie and Mary Edwardsen, were my \*foremost educators. They taught me my life skills and language. When I came to awareness as a young child, all the people who took care of me spoke Iñupiaq, so that was my first language. I had thirteen \*siblings, and we were a very close-knit family. We all worked and played together, and I was really fortunate to have such wonderful parents. Our father <sup>(4)</sup>would trap and hunt. We never went hungry and had the best furs for our parkas. Our mother was a fine \*seamstress, and we learned to sew by helping her. My mother and grandmother taught us how to care for a family and to do things in a spirit of cooperation and harmony.

I was a child during the \*Bureau of Indian Affairs era, when we were punished ( B ) speaking Iñupiaq in school. My first day in class was the saddest one of my young life. I *had* to learn English, and that was important, but my own language is something that I ( ア ) dearly and have always guarded. It is a ( イ ) from my parents and ( ウ ), and I want to ( エ ) it on to my children and ( オ ) and anyone who wants to learn. I took a degree in Iñupiaq from the Alaska Native Language Center, at the University of Alaska Fairbanks, and now I teach an intensive language program at Hopson Middle School in Barrow. We found that a lot of children at that age already knew how to read and write some Iñupiaq but could not speak or comprehend it well. We focus ( C ) that; the class is very interactive and fast-paced, and only Iñupiaq is spoken. We start by getting them to use basic nouns like *aġnaq* (woman), *niviaqsiagruk* (girl), *nukatpiagruk* (boy), and *nanuq* (polar bear). We go on from there until the kids are speaking confidently in whole sentences.

Source: *Living Our Culture, Sharing Our Heritage: The First Peoples of Alaska* edited by Aron L. Crowell

\*注 : foremost = 最もすぐれた, siblings = 兄弟姉妹, seamstress = 裁縫の上手な女性, Bureau of Indian Affairs = インディアン事務局

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令和 4 年度入学者選抜試験問題並びに答案用紙 (英語その 2)

1. 下線部(1)の言い換えとして最も適切なものを下から1つ選び、記号に○をなさい。

- (a) British                      (b) spicy                      (c) seaside                      (d) rocky

2. 下線部(2)の意味内容に最も近いものを下から1つ選び、記号に○をなさい。

- (a) started living permanently                      (b) decided to study  
(c) decided to find a job                      (d) started to go beyond

3. 下線部(3)の意味内容から最もかけ離れたものを下から1つ選び、記号に○をなさい。

- (a) "How did I get involved in this situation?"  
(b) "Why did I start this?"  
(c) "What can I tell you?"  
(d) "What kinds of problems am I about to encounter?"

4. 空欄 ( A ) ~ ( C ) に入る最も適切な前置詞 1 語をそれぞれ記入しなさい。

- ( A ) \_\_\_\_\_                      ( B ) \_\_\_\_\_                      ( C ) \_\_\_\_\_

5. 下線部(4)と同じ意味内容となる用法のものを下から1つ選び、記号に○をなさい。

- (a) What would happen if your father were here?  
(b) She said she would meet us at 11:30 at the station.  
(c) I would rather stay home tonight than go out.  
(d) When we were children, we would play together in the garden.

6. 母親と祖母の両者が、筆者を含む子どもたちに教えてくれたことは何か、日本語で答えなさい。

7. 空欄 ( ア ) ~ ( オ ) に入る最も適切な語を下からそれぞれ1つ選び記入しなさい。ただし、同じ語を2回以上使用してはならない。

ancestors, grandchildren, pass, value, gift

- ( ア ) \_\_\_\_\_                      ( イ ) \_\_\_\_\_                      ( ウ ) \_\_\_\_\_  
( エ ) \_\_\_\_\_                      ( オ ) \_\_\_\_\_

8. 以下の (a) ~ (e) の文について、本文の内容と合っているものには T、合っていないものには F に○をなさい。

- (a) T · F The writer of the story is from one of the coastal communities where its residents are "people of the salt."  
(b) T · F The writer and her husband had a son who became sick when he was about a year and a half old.  
(c) T · F A health scare in her family led the writer to get formal medical training.  
(d) T · F Even though the writer had 13 brothers and sisters, her family stayed close together, even while moving from camp to camp with their dog teams.  
(e) T · F The writer had to learn English at school. This was important because she now teaches an English intensive language program in Barrow.

受験番号

小計

令和 4 年度入学者選抜試験問題並びに答案用紙 (英語その 3)

II 次の英文を読み、次のページの設問に答えなさい。(\*がついた語は脚注がある)

A number of studies ( ア ) in the 1990s and early 2000s that investigated the language of business negotiations (\*e.g. Marriott 1990; the edited volume by Firth 1995; Spencer-Oatey & Xing 2003). Marriott (1990) investigated a business encounter between a Japanese businessman and an Australian businessman meeting for the first time. This study shows that ( ① ) occurs significantly when the parties have different expectations of the particular phase of the negotiation. Marriott uses the term **norm discrepancy** to refer to the observation that the two parties each assume the negotiation will proceed in certain (but quite different) ways according to the norms of their<sup>①</sup>respective cultures.

Marriott's methodology involved videotaping the actual business encounter between (J), the senior Japanese representative of a Japanese company ( イ ) in Melbourne, who had been resident in Australia for two and a half months, and an Australian businessman (A), who was the managing director of his own, recently established, small cheese company. Marriott also ( ウ ) follow-up interviews with each participant during which the videotape was replayed segment by segment. These interviews and all comments by the participants were audio-taped. Marriott's use of follow-up interviews followed the approach \*advocated by Neustypný (e.g. Neustypný 1985) and proved to be of significant value.

Marriott (1990) reports that an examination of the discourse of the business negotiation and of the follow-up interviews revealed that the Australian and the Japanese interactants held \*disparate views on the<sup>②</sup>function of their first interaction. The Australian's objective was clearly to introduce his product and to obtain from his Japanese addressee an indication of interest in proceeding to a further stage of the negotiation. The objective of the Japanese businessman, on the other hand, was to obtain information about the Australian company and of its intention relating to future cooperation.

In the follow-up interview, Marriott (1990) reports that J declared that the purpose of his first meeting was to procure information about A's company and its plans. \*Simultaneously, he raised two socioeconomic<sup>③</sup>problems. One concerned the lack of the Australian company possessing a patent. The other related to the small size of the Japanese cheese market for such specialised cream cheese as that manufactured by A's company. However, J did not explicitly refer to the difficulties of entering into a cooperative arrangement with the Australian as the purpose of that meeting was just to gather information for reporting to head office.

Marriott suggests that although it could be argued that the ( ② ) businessman's behaviour was motivated by the desire to express politeness by avoiding an explicit display of disinterest, as is frequently \*contended in the popular literature, there is a much stronger case for arguing that his conduct was due to different norms concerning the function of the interaction. The cultural norm of the ( ③ ) businessman certainly did not require him to make any commitment at this stage or even venture his own individual evaluation. Marriott concludes that the \*disparity of the norms in this regard was particularly strong, and since it was the Australian businessman who, using his own native norm, noted and negatively evaluated a \*deviation in the conduct of the Japanese businessman, it was<sup>④</sup>he who was frustrated at the outcome of the negotiation.

Source: *Communication Across Cultures: Mutual Understanding in a Global World*  
by Heather Bowe, Kylie Martin, and Howard Manns

\*注 : e.g. = たとえば, advocate = 提唱する, disparate = 異なる, simultaneously = 同時に, contended > contend = 論じる, disparity = 隔たり, deviation = 逸脱

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