英　語（前　期）　（その1）

Ⅰ　下線部を和訳せよ。

Deception guilt refers to a feeling about lying, not the legal issue of whether someone is guilty or innocent. Deception guilt must also be distinguished from feelings of guilt about the content of a lie. Suppose in *The Winslow Boy** Ronnie actually had stolen the postal money order. He might have had guilty feelings about the theft itself—judged himself to be a terrible person for what he did. If Ronnie had concealed his theft from his father he would also have felt guilty about lying; that would be deception guilt. It is not necessary to feel guilty about the content of a lie to feel guilty about lying. Suppose Ronnie had stolen from a boy who had cheated to defeat Ronnie in a school contest. Ronnie might not feel guilty about stealing from such a nasty schoolmate; it might seem like appropriate revenge. But he could still feel deception guilt about concealing his theft from the schoolmaster or his father.

Deception guilt can vary in strength. It may be very mild, or so strong that the lie will fail because the deception guilt produces leakage or deception clues. When it becomes extreme, deception guilt is a torturing experience, undermining the sufferer's most fundamental feelings of self-worth. (1) Relief from such severe deception guilt may motivate a confession despite the likelihood of punishment for misdeeds admitted. In fact, the punishment may be just what is needed, and why the person confesses, to ease the tortured feelings of guilt.

When the decision to lie is first made, people do not always accurately anticipate how much they may later suffer from deception guilt. Liars may not realize the impact of being thanked by their victims for their seeming helpfulness, or how they will feel when they see someone else blamed for their wrongdoings. While such scenes typically arouse guilt, for others it is catmint,** the spice that makes a lie worth undertaking. Another reason why liars underestimate how much deception guilt they will feel is that (2) it is only with the passage of time that a liar may learn that one lie will not suffice, that the lie has to be repeated again and again, often with inventing further stories in order to protect the original deceit.

Shame is closely related to guilt, but there is a key qualitative difference. (3) No audience is needed for feelings of guilt, no one else need know, for the guilty person is his own judge. Not so for shame. The humiliation of shame requires disapproval or ridicule by others. If no one ever learns of a misdeed there will be no shame, but there still might be guilt. Of course, there may be both. The distinction between shame and guilt is very important, since these two emotions may tear a person in opposite directions. The wish to relieve guilt may motivate a confession, but the wish to avoid the humiliation of shame may prevent it.

Whenever the deceiver does not share social values with the victim, there won't be much deception guilt. A professional criminal does not feel guilt about deceiving an outsider. The same principle is at work to explain why a diplomat or spy does not feel guilty about misleading the other side. Values are not shared. The liar is doing good, for his side.

Lying is *authorized* in these cases—each of these individuals appeals to a well-defined social norm that legitimates deceiving an opponent. There is little guilt about such authorized deceits when the targets are from an opposing side and hold different values. (4) There also may be authorization to deceive targets who are not opponents, who share values with the deceiver. Physicians may not feel guilty about deceiving their patients if they think it is for the patient's own good. Giving a patient a placebo, a sugar pill identified as a useful drug, is an old, time-honored medical deceit. If the patient feels better, or at least stops hassling the doctor for an unneeded drug that might actually be harmful, many physicians believe that the lie is justified.

(出典：Paul Ekman, *Telling Lies: Clues to Deceit in the Marketplace, Politics, and Marriage.* W.W. Norton & Company. 2009. 一部変更あり)

**The Winslow Boy*: an English play (1946) by Terence Rattigan

***catmint: an aromatic herb of the mint family with a smell attractive to cats

Ⅱ　下線部を和訳せよ。ただし，(2) の 'It' についてはその指示内容を明らかにして訳すこと。

We are very familiar with the idea that humans are everywhere; that wherever you go in the world you will probably find people there already. We are an unusual species in that we have a near-global distribution. And although people around the world may look quite different from each other, and speak different languages, they can nevertheless recognise each other as distant cousins.

But where and when did our species first appear? What are the essential characteristics of our species? Who are we? What does it mean to be human? The answers to these questions now seem to lie firmly within the grasp of a scientific approach to the world and our place within it. (1) By peering deep into our past and dragging clues out into the light, science can now provide us with some of the answers to the questions that people have always asked.

In light of the structure and function of the body, we are certainly apes. For example, our arm bones are incredibly similar to those of our nearest relations, chimpanzees. But there are obviously things that mark us out as a species of African apes that has evolved in ways that enabled our ancestors to survive, thrive and expand across the whole world. There are aspects of anatomy that are entirely unique to us; unlike our arms, our spines, pelvis and legs are *very* different from those of our chimp cousins, and no one would mistake a human skull for that of another African ape. (2) It has a very distinctive shape, not least because we have such enormous brains for the size of our bodies. And we use our big brains in ways that no other species appears to.

We make tools and manipulate our environments to an extent that no other animal does. Although our species evolved in tropical Africa, this ability to control the interface between us and our surroundings means that we are not limited to a particular environment. We can reach and survive in places that should seem quite alien to an African ape. We can create coverings for our bodies that help to keep us cool in very hot climates and warm in freezing temperatures. We make shelters and use fire for warmth and protection. We create things that can carry us across rivers and even oceans. We communicate, not just through complicated spoken languages but through objects and symbols that allow us to create complex societies and pass on information down the ages. When did these particular attributes appear? This is a key question for anyone seeking to define our species—and to track the presence of our ancestors through the traces of their behaviour.

The amazing thing is—it is *possible* to find those traces, those faint echoes of our ancestors from thousands and thousands of years ago. Sometimes it could be an ancient hearth, perhaps a stone tool, that shows us where and how our forebears lived. Occasionally we find human remains—preserved bones or fossils that have somehow avoided the processes of rot and decay and fragmentation to be found by distant descendants grubbing around in caves and holes in the ground, in search of the ancestors.

I've always been intrigued by this search, by the history that can be reconstructed from the few clues that have been left behind. And at this point in time, we are very lucky to have evidence emerging from several different fields of science, coming together to provide us with a compelling story, with a better understanding of our real past than any humans have ever had before. (3) From the study of bones, stones and the genes within our living bodies comes the evidence of our ancestors, of who we are, of where we came from—and of how we ended up all over the world.

（出典：Alice Roberts, *The Incredible Human Journey*. Bloomsbury. 2009. 一部変更あり）

Ⅲ　下線部を英訳せよ。

(1) 人間と同様，魚も，見知らぬ個体よりも自分がよく知っている個体と群れを作る方を好む。(2) これには，成長率や生存率を上げたり，敵から身を守りやすくするという利点がある。しかし，(3) 科学者たちは，気候の変化によって CO_2 が増えると，魚の持つお互いを認識しグループを作る能力が阻害されうることを発見した。CO_2 レベルの上昇が魚の神経機構に影響し，互いの認識に重要な魚の視覚や嗅覚を衰えさせるのだ。