

英 語

- 1 (A) 次の英文の内容を、80～100字の日本語に要約せよ。句読点も字数に含める。

We usually think of the meaning of a poem—or any other literary work—as having been created and fixed by the writer; all we readers have to do is find out what the author intended to say. However, although it is indeed the poet who gives verbal form to his or her idea or vision, it is the reader who translates this verbal shape into meaning and personal response. Reading is in reality a creative process affected by the attitudes, memories, and past reading experiences of each individual reader. It is this feature of reading which allows for the possibility of any poem having more than one interpretation.

This emphasis on the reader as the source of meaning can, however, be problematic since it is sometimes difficult to draw the line between what we can all agree is a reasonable interpretation and one that appears wild and unjustifiable. Readers often seem eager to produce their own meanings out of their encounters with poems, meanings which, however reasonable or satisfying they are to the readers themselves, may not have been intended by the poet and may not be shared by other readers.

So who actually has the authority to determine meaning? Any strict distinction made between the reader and the writer as the source of meaning is not helpful. Of course, it is in some ways useful to think about and to discuss the differences in the contributions of reader and writer, but this does not alter the fundamental fact that reading is a kind of interaction. It would be misleading to think that the meaning or value of a poem was under the exclusive control of one or the other.

(B) 次の英文を読み、以下の問いに答えよ。

Far away from the beautiful lawns of New Delhi lies West Delhi's Swaran Park Industrial Area. Plastic is everywhere in the park: it covers the ground, blows in the wind, and is sorted, melted, and cut into pieces. Heavy trucks drive in and out, transporting huge sacks that are loaded and unloaded by strong men, while other men make complex deals in a specialised language that outsiders cannot understand.

Swaran Park is Asia's biggest market for plastic recycling. On four square kilometres of land, there are hundreds of small open-air warehouses piled high with plastic. Business runs round the clock, with plastic being purchased from small traders and passed on to the many recycling mills.

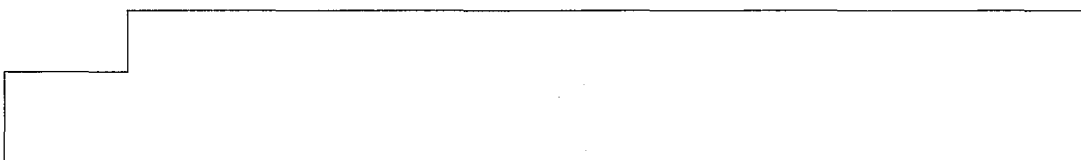
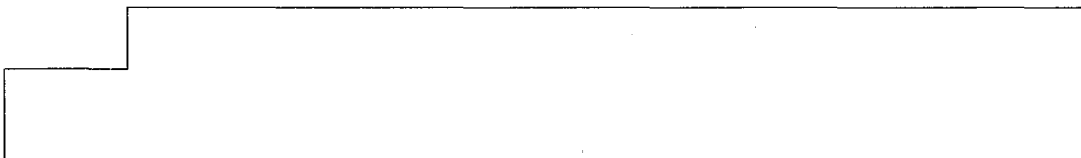
In India, waste collection, recycling, and disposal are conducted by government agencies, informal groups, and private companies. Until recently, only government agencies were supposed to collect, recycle, and dispose of all solid waste, but they are often inefficient. One result is that in Delhi, for example, almost all recycling has been handled informally — as at Swaran Park — by groups without official recognition. But now waste management is being transferred to regular private companies, and the jobs of the informal workers may be in danger.

The waste management process involves, first, collection from streets, houses, offices, and factories; second, sorting, during which materials are separated; and finally, recycling itself. In Delhi, waste collection has traditionally been carried out by an informal network of *pheriwallahs*, *binnewallahs*, *khattewallahs*, and *thiawallahs*. *Pheriwallahs* are often seen around the city carrying large plastic sacks. Their job is to search the streets for usable *maal*. *Maal* is anything that is of some value, whether paper, plastic, glass, or metal. *Binnewallahs* pick *maal* only from city bins in specific areas, while *khattewallahs* collect only

office waste. *Thiawallahs* buy *maal* from offices or households, and they can usually charge higher prices for their material, as it is of much higher quality. 工 After the waste has been collected, it is sorted into more than 40 categories. 才 The sorting process in effect makes the waste more valuable and easier to recycle.

(a) This informal economy, with its recycling-based business model, seems to be doing the city a great service. (b) However, informal waste collection is probably not even legal, and there is almost no government recognition for the service. (c) Some informal workers feel that stronger government recognition of the industry would result in an increase in their low daily wages. (d) At present, an average *pheriwallah* makes about 70 rupees, or about 180 yen, a day. (e) Those supporting government recognition also hope that it would improve their working conditions, which can be dirty and dangerous.

Government recognition, however, would bring its own challenges. A major reason for the success of this informal industry has been its low cost of production and its flexible standards — a flexibility that would be lost if government regulations came into effect. Government recognition is also unlikely to benefit those who most need protection, as licensing might merely create a privileged group that would make large amounts of money just because of their licences.



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- (1) 以下の文は、第四段落のア～オのどの位置に補うのが最も適切か。その記号を記せ。

Each category has a specific task.

- (2) 第五段落の文(a)～(e)のうち、取り除いても大意に影響を与えないものはどれか。その文の記号を記せ。

- (3) 上の文章の末尾には、次の四段落が入る。その最も適切な順番をア～エから選び、その記号を記せ。

(i) Another source of conflict comes from new regulations which require that all urban waste be sorted according to complex rules. These rules are difficult for the informal processors to follow, so many neighbourhoods are handing over waste collection and separation to private waste management companies.

(ii) In the case of waste collection, private waste companies in Delhi are paid on a weight basis. This puts the private companies in direct conflict with the existing informal system, as one kilogram of waste collected by the informal collectors is one less kilogram for which the private companies would otherwise be paid.

(iii) If big business becomes even more involved in waste management, the present informal economy will be at risk. Soon private companies could be building sorting stations, warehouses, and finally recycling factories. Eventually they might drive the informal collectors, transporters, and traders out of business, and the huge recycling system of Swaran Park — a unique and colourful part of Delhi life — would no longer exist.

(iv) Something like that happened as a result of the Supreme Court ruling in 2000 to close all polluting industries in Delhi. The decision caused a number of factories to move to the neighbouring state of Haryana. But the transfer of any material across the state border was impossible without a trader's licence. Few possessed this, resulting in the rise of dealers who make huge profits simply by carrying raw materials across the border.

ア (i) — (iii) — (ii) — (iv)

イ (ii) — (iv) — (iii) — (i)

ウ (iii) — (i) — (iv) — (ii)

エ (iv) — (ii) — (i) — (iii)

(4) この文章の表題として、最も適切なものを次のうちから選び、その記号を記せ。

ア Informal Workers Find New Careers

イ The Importance of Recycling in India

ウ The Worsening Pollution of Swaran Park

エ Competing Systems of Waste Management

オ West Delhi Resists Government Regulation

- 2 (A) 次の会話は、英語学習について悩んでいる男子生徒と、その相談を受けた英語教師との会話である。生徒がどのような悩みを持っているか、生徒の英語学習のどこが間違っていたのか、教師はどのようなアドバイスをしたか、の三つの内容を盛り込んだ形で、この会話の要点を50～60語の英語で述べよ。

生徒：先生、いくら練習しても英語の聴き取りがうまくできるようにならないんですけど、どうすればいいのでしょうか？

先生：どうすればいいと言われても、やっぱり地道に勉強するしかないよね。自分ではどんな勉強をしているの？

生徒：ケーブル・テレビやインターネットで英語のニュースを見たり聴いたりしてはいるんですけど.....。

先生：え？ いきなりそんな難しい英語を聴いても分からないでしょう。

生徒：分からないです。まったく。

先生：そりゃ駄目だよ。意味の分からないものをいくら聴いたって、雑音を聴いているのと同じだからね。聴いて、ある程度中身が理解できるくらいの教材を選ばないと。

生徒：とにかくたくさん英語を聴けばいいんだと思っていました。そうか、そこが間違っていたんですね。

先生：そう。それに、聴き取りが苦手といったって、英語の音声に慣れていないことだけが問題じゃないんだ。語彙を知らなかったり、知っていても間違った発音で覚えていたり、あるいは構文が取れなかったりしている場合のほうが多いわけだよ。内容を理解する力も必要になってくるしね。毎日やさしめの英文の聴き取りをやって、それと同時に、内容的に関連する読み物を、辞書を引きながら丁寧に読んでごらん。そういう総合的な勉強をすれば、聴き取りの力も伸びると思うよ。

生徒：はい、わかりました。

(B) 下の絵に描かれた状況を自由に解釈し、40～50語の英語で説明せよ。



3 放送を聞いて問題(A), (B), (C)に答えよ。

注 意

- ・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。

聞き取り問題は大きく三つのパートに分かれている。Part A は独立した問題であるが、Part B と Part C は内容的に連続している。それぞれのパートごとに設問に答えよ。Part A, Part B, Part C のいずれも 2 回ずつ放送される。

(A) これから放送する講義を聞き、(1)~(5)の各文が放送の内容と一致するように、それぞれ正しいものを一つ選び、その記号を記せ。

(1) According to the speaker, walking was most popular in the period

- ア around 1800.
- イ around 1870.
- ウ around 1900.
- エ around 1970.

(2) According to the speaker, the most usual kind of walking in recent times is

- ア walking as exercise.
- イ walking for pleasure.
- ウ walking to and from cars.
- エ walking around in city parks.

- (3) The speaker gives several reasons why people avoid walking in the suburbs. One reason which he does *not* mention is that such walking
- ア is boring.
 - イ is strange.
 - ウ is inefficient.
 - エ is dangerous.
- (4) When the speaker calls San Francisco a “walking city,” he means that
- ア San Franciscans usually walk a lot.
 - イ San Francisco is easy to walk around in.
 - ウ San Francisco’s streets are very spacious.
 - エ San Francisco has not been affected by the suburbanization of the mind.
- (5) Nowadays, according to the speaker, people generally seem willing to walk only
- ア about fifty yards.
 - イ for about ten minutes.
 - ウ for about five minutes.
 - エ about a quarter of a mile.

(B) これから放送するのは、アフリカのある社会慣習についての人類学 (anthropology) の講義である。これを聞き、(1)については英語で解答を記し、(2)~(5)については、各文が放送の内容と一致するように、それぞれ正しいものを一つ選び、その記号を記せ。

(1) The speaker (Professor Shelby) says the following sentence. Fill in the blank with the exact words you hear.

Evans-Pritchard went to central Africa in the late 1920s to study the Azande people, their traditional _____.

(2) The speaker tells us that the Azande believed that

- ア a witch was often able to cure illness.
- イ witchcraft is a natural talent or ability.
- ウ a witch was not able to live in the daylight.
- エ witchcraft consists in the conscious use of magic.

(3) According to Evans-Pritchard's description, an Azande oracle

- ア is a test for witchcraft.
- イ protects the Prince from death.
- ウ is a way of making someone ill.
- エ increases suspicion between neighbours.

(4) The chicken oracle might fail in various ways. According to the speaker, one reason it might fail is that

- ア an ordinary chicken might have been used.
- イ the witch might not be aware of the problem.
- ウ the chicken might be too suspicious to eat the poison.
- エ anger and resentment might interfere with the oracle's results.

(5) According to the speaker, Azande beliefs about magic helped their society to run smoothly because

- ア witches were usually polite.
- イ the Prince protected witches.
- ウ people knew that oracles could be unreliable.
- エ only witches who had inherited their power were punished.

(C) これから放送するのは、Part Bに続く教室での討論の様態である。これを聞き、(1)、(2)、(4)、(5)については、各文が放送の内容と一致するように、それぞれ正しいものを一つ選び、その記号を記せ。(3)については英語で解答を記せ。

(1) Rumiko mentions her Scottish friend because she thinks that

- ア he believes in a kind of magic.
- イ he often goes to fortune-tellers.
- ウ he has a good sense of humour.
- エ he would probably agree with Joe.

(2) In Joe's opinion, Azande beliefs about magic are

- ア too cruel to chickens.
- イ held by only a small minority.
- ウ too unreasonable to be worth studying.
- エ not really an important part of their society.

(3) The following sentences are said by Don when he makes his first point.
Fill in the blanks with the exact words you hear.

Professor Shelby wants to explain what holds their society together and makes it work. Why _____ that _____ good reasons?

(4) According to Professor Shelby, Evans-Pritchard

- ア saw that Azande society had changed over time.
- イ changed his mind about the nature of anthropology.
- ウ needed a translator to communicate with the Azande.
- エ realised that anthropologists' motives are often complicated.

(5) When Don says, “I see, thank you”, he means that he accepts Professor Shelby’s point that

ア anthropology is not a matter of objectively collecting solid facts.

イ Evans-Pritchard might have thought his work would be useful in practice.

ウ anthropology is a matter of translating between different ways of thinking.

エ Evans-Pritchard hoped to help the Azande understand concepts of the family.

- 4 (A) 次の英文の下線部(1)～(5)には、文法上取り除かなければならない語が一語ずつある。解答用紙の所定欄に該当する語を記せ。

Deep below the ground in California and Wyoming are two huge but silent volcanoes. (1)Scientists believe that, were they to explode, these supervolcanoes would have set off terrible earthquakes and put the western United States under a thick blanket of ash. (2)As evidence in uncovered ash deposits from old eruptions shows, they have done so for at least three times over the past two million years. (3)Researchers are eagerly looking for an information about what causes these giants to erupt, when they could become destructive again, and how much damage might result. (4)Recent analyses focusing on extremely small crystals found in the ash deposits have pointed to some of answers. (5)These discoveries are making scientists more confident that it will ever be possible to see warning signs well before the next big eruption happens.

(B) 次の英文の下線部(1), (2), (3)を和訳せよ。(2)については, itが何を指すか明らかにできるように訳すこと。

The nature and function of medicine has gradually changed over the past century. (1)What was once a largely communicative activity aimed at looking after the sick has become a technical enterprise able to treat them with increasing success. While few would want to give up these technical advances and go back to the past, medicine's traditional caring functions have been left behind as the practices of curing have become more established, and (2)it is criticized now for losing the human touch that made it so helpful to patients even before it knew how to cure them.

The issue looks simple: human communication versus technique. However, we all know that in medicine it is never easy to separate the two. Research on medical practice shows that a patient's physical condition is often affected by the quality of communication between the doctor and the patient. (3)Even such an elementary form of consideration for the patient as explaining the likely effects of a treatment can have an impact on the outcome. We are also aware that in the cases where medicine still does not offer effective cures the need for old-style care is particularly strong. Hence it is important to remember the communicative dimension of modern medicine.

5 次の短編小説を読み、以下の問いに答えよ。

BACK HOME

Rebecca's mother was standing outside the bus station when the bus arrived. It was seven thirty-five on Sunday morning. She looked tired. "How was the ride?" she asked.

"I didn't fall asleep until we got to Ohio," Rebecca replied. She had come by overnight bus from New York City. The familiar smells of the early Michigan summer filled the air as they walked to her mother's car. "But I'm okay."

Rebecca looked out the window as her mother drove the dozen blocks back to the house. The town was nearly deserted. Along Main Street, a discount shoe store stood where the department store used to be, and the drugstore had become a laundry. But on Lincoln Ave., the fast-food places — Bonus Burger, Pizza Delight, Taco Time — were (1), as were the houses on Willow, the street where Rebecca had grown up. Only the house two doors down from her mother's looked different.

"What happened to the Wilsons' house?" Rebecca asked. "Did they paint it or something?"

"They moved to Kentucky," her mother replied.

There was a long pause. Rebecca realized that her mother had still not (2) her former cheerfulness.

"Somebody else moved in." Her mother parked the car in the driveway, and they got out.

The house was empty when they entered. Henry, Rebecca's stepfather, was working the early shift at the chemical plant; he wouldn't be home until midafternoon. As Rebecca carried her suitcase through the dining room, she tried not to look at the pictures of Tracy — her twin brother — on the wall.

"I have to go to church," her mother said. "I'll be back by noon, if you want

to use the car later.”

The bedroom where she had slept as a child was transformed. The bed was new, the carpet was gray instead of green, and hanging from the ceiling was Henry’s collection of model airplanes. ⁽³⁾Down the hall, the door of Tracy’s old room was still shut, as it had been for years.

Rebecca left her suitcase next to the bed and went into the kitchen. She made herself a cup of coffee, switched on the television, and sat down to watch a quiz show.

* * *

That afternoon, Rebecca drove her mother’s car to the shopping mall outside town. The mall had opened before Rebecca was born. When she was in high school, it had been the most exciting place in town, and she and her friends would hang out there in the evenings until it closed. Years of living in Brooklyn and working in Manhattan, though, had given Rebecca a new (4), and the mall looked plain and uninteresting. Even on a Sunday afternoon, the stores had few customers.

She bought some shampoo and conditioner — her mother didn’t have the kind Rebecca used — and sat at a table in the food court and sipped on a soda. Some children were running around the tables as their mothers chatted nearby. She thought about the coffee shop in New York where she went almost every evening after work. It was on 35th Street, just east of Broadway, between a Swedish bakery and a shop that sold circus equipment. One of the servers, a boy of eighteen or nineteen, always remembered her order and gave her a big smile when she came in. She would sit at a corner table and watch the customers — every age, every nationality, every kind of clothing and hairstyle — come and go.

⁽⁵⁾It gave her a thrill to feel she was one thread in such a rich cultural fabric.

Rebecca was getting up to leave when one of the mothers came over to her.

“Rebecca?” she said.

Rebecca hesitated for a moment. Then she cried, “Julia!” She stood, and

they embraced each other. "I didn't (6) you at first!"

"It's been a long time."

Since Tracy's memorial service, Rebecca thought.

Julia sat down. "Are you still living in New York?"

"Yeah," Rebecca replied. "I'm just here for a couple of days. But I'm thinking of moving back to Michigan."

"(7 a) I thought you liked New York."

"Well, my roommate is getting married and moving out, so I have to either find a new roommate or move. Rent is really expensive there."

"(7 b)"

"My stepfather says he can get me an office job at the chemical plant. I have an interview there tomorrow."

"(7 c)" Julia paused. "Have you been dating anybody?"

"Not really." Then Rebecca asked, "How's Jerry?"

"(7 d) Still working for his father. He's gone fishing today, so I brought the kids to the mall to let them run around."

Rebecca and Julia had been friends in high school. Julia had dated Tracy pretty seriously, but they broke up after high school. Julia was already married to Jerry when Tracy was killed in Afghanistan.

* * *

At dinner that evening, Henry talked about an accident that had happened at the plant: "...and then the cracker overheated, and we had to deal with that, too, while we were flushing out the reflux lines..." Even (8) a teenager, Rebecca was embarrassed not to understand what Henry said. Neither she nor her mother said much. Later, Rebecca helped Henry wash and put away the dishes. He had married Rebecca's mother and moved in when Rebecca and Tracy were eleven. Their real father had left three years earlier. Rebecca hadn't seen him for twenty years.

"I told my boss that you'd come in to the office tomorrow at eleven," Henry

said. "I'll take your mother to work, so you can drive her car."

"Thanks."

"He just wants to meet you before he hires you. I didn't ask about the pay, but it should be okay. The girl who had the job before you didn't (. 9)."

Fatigue from the bus trip hit Rebecca early in the evening, so she said goodnight to her mother and Henry and went to bed. She fell asleep quickly and slept soundly. Around four in the morning, while it was still dim and silent outside, she woke up. She stayed in bed and gazed at the model airplanes hanging from the ceiling. She thought about Julia spending Sunday afternoon with her kids at the mall and about how she couldn't imagine doing that herself. She thought about the chemical plant where Henry worked, and the call center outside of town where her mother spent her days talking to faraway voices about their credit card problems. She thought about New York City—the noisy streets, the crowded sidewalks, the tiny Korean restaurant near her apartment, the boy in the coffee shop on 35th Street.

Then she thought about Tracy, who would never grow older than twenty-three. She remembered how they had quarreled when they were small, when their mother had been a good-natured referee, and how they had stopped quarreling when their father left. Why had they stopped? And why had her mother become so silent towards her after Tracy's death? Rebecca felt a surge of helplessness wash over her.

It was not yet five o'clock, the house still silent, when she got out of bed and quietly packed her bag. What had made her decide? She wasn't sure. But she wrote a note to her mother and Henry: "I've decided to go back home. I'm sorry."

She put the note on the kitchen table and slipped out the front door. She walked the twelve blocks downtown to catch the first bus to Detroit, from where she would take another bus back to New York.

(1) 空所(1)を埋めるのに最も適切な表現を次のうちから一つ選び、その記号を記せ。

ア as she left

イ as her childhood

ウ as she was a child

エ as she remembered

(2) 空所(2)を埋めるのに最も適切な単語を次のうちから一つ選び、その記号を記せ。

ア recovered イ reformed ウ replaced エ revised

(3) 下線部(3)を和訳せよ。

(4) 空所(4)を埋めるのに最も適切な単語を次のうちから一つ選び、その記号を記せ。

ア perspective イ sight ウ transformation エ way

(5) 下線部(5)は、主人公のどのような心情を表現しているか。最も適切なものを次のうちから一つ選び、その記号を記せ。

ア 大都会の多彩な文化に参加している喜び

イ 都市文化の中で地に足がつかない不安感

ウ 最新の都市文化を目の当たりにした興奮

エ 巨大な都市の文化に入り込めない無力感

(6) 空所(6)を埋めるのに最も適切な単語を次のうちから一つ選び、その記号を記せ。

ア appreciate イ confirm ウ foresee エ recognize

(7) 空所(7 a)～(7 d)を埋めるのに最も適切な文をそれぞれ次のうちから一つ選び、その記号を記せ。同じ記号は一度しか使えない。

ア Why not?

イ He's okay.

ウ Here he is.

エ How come?

オ That's great.

カ That's what I hear.

(8) 下に与えられた語を適切な順に並べ替えて空所(8)を埋め、その2番目と5番目にくる単語を記せ。ただし、下の語群には、不要な語が一つ含まれている。

as been had more she than would

(9) 文脈から考えて空所(9)を埋めるのに最も適切な単語を次のうちから一つ選び、その記号を記せ。

ア claim

イ complain

ウ demand

エ insist

(10) 下線部(10)の go back home という表現から、実家滞在中の Rebecca に大きな心境の変化があったことが読み取れる。その心境の変化とはどのようなものか。40～50字の日本語で説明せよ。

(11) 物語中の記述から、主人公 Rebecca は現在何歳くらいだと考えられるか。最も適切なものを次のうちから一つ選び、その記号を記せ。

ア 22歳

イ 24歳

ウ 26歳

エ 28歳

[3 A script]

Walking, in my opinion, is one of life's great pleasures: when we walk, we not only use our bodies in a healthy, enjoyable way, but also have time to observe both our own thoughts and the details of our surroundings in a way that is hardly possible if we are driving a car at forty miles an hour rather than walking at three miles an hour. Nowadays in the United States, however, walking is very much under threat from our car-centered culture.

There was in fact a sort of golden age of walking that began in the late eighteenth century and reached a peak around the turn of the twentieth century, when walking was a common recreation, walking clubs were flourishing, and North Americans and Europeans were as likely to make a date for a walk as for a drink or a meal. By that time the nineteenth-century introduction of sidewalks and the creation of green city parks, such as New York's Central Park, which was completed in 1873, had made cities good places to walk. In addition, rural developments such as national parks were in first bloom.

Perhaps 1970, when the U.S. Census showed that the majority of Americans were — for the first time in the history of any nation — suburban, marks the end of this golden age. Suburbanization has radically changed the nature of everyday life, and ordinary Americans now perceive, value, and use time, space, and their own bodies in very different ways than they did before. Walking still covers the short distances between parking lots and buildings, but walking as a cultural activity, as a pleasure, as travel, as a way of getting around, is fading.

American suburbs are built to be traveled around in by car; people are no longer expected to walk, and they seldom do. There are many reasons for this. Suburbs generally are not exciting places to walk, and the experience of moving through them can become very dull indeed at three miles an hour instead of forty or sixty. Moreover, many suburbs were designed with curving streets that vastly expand distances; sometimes, in order to reach a destination only a quarter of a mile away, the traveler must walk or drive more than a mile. Also, although suburbs are generally safe, since walking is not an ordinary activity, a lone walker may feel ill at ease about doing something unexpected and unusual.

Walking is thus an ineffective means of transportation in the suburbs, but the suburbanization of the American mind has made walking increasingly rare even in places where it is a good way of getting around. San Francisco, where I live, is very much that kind of "walking city," yet even there people routinely drive distances that could be covered more quickly on foot. For example, once I made my friend Maria — who is a surfer, an athlete, and a world traveler — walk for about ten minutes from her house to a restaurant on Sixteenth Street, and she was surprised and pleased to realize how close it was, for it had never occurred to her before that it was accessible on foot. People have a clear sense of how far they are willing to walk; urban planners generally suppose that it is around a quarter of a mile, the distance that can be walked in about five minutes, but in fact it seems to have shrunk until now it is no more than the fifty yards or so from car to building.

[3B script]

Prof Shelby: OK. Today's seminar continues the topic of African systems of belief. I'm going to sum up some of the main points from our text by Evans-Pritchard, and then I hope we'll have an interesting question-and-answer session. As you know, Evans-Pritchard went to central Africa in the late 1920s to study the Azande people, their traditional customs and way of life.

The resulting book, published in 1937, has become a classic of anthropology, and it is still widely read today. Evans-Pritchard carefully describes the various forms of magic used by the Azande. Though he clearly does not accept these beliefs himself, he is able to see that they have a useful and constructive role in Azande society. Evans-Pritchard does not dismiss these beliefs as foolish or irrational, as anthropologists of an earlier generation might have done.

According to Azande belief, some people —witches— have special magical power. They are able to use this power at night, to harm others, for example, to strike a nearby rival with anything from minor illness to death. According to Evans-Pritchard, the Azande saw witchcraft as an inherited spiritual power, passed from father to son, or from mother to daughter. It could not be taught, and in fact, it might remain unused throughout the witch's whole life. It could also operate without the witch's knowledge or consent.

Now, how do you know when witchcraft is being used? If someone is using witchcraft against you, how do you discover who it is? For this purpose, the Azande used a kind of test which Evans-Pritchard called an oracle. The most reliable kind of oracle was the chicken oracle, and indeed, chickens were kept mostly for this purpose. Suppose your wife is ill, and you suspect that a neighbour, jealous of her good looks, is using magic to make her unwell. You give a special substance —a kind of poison — to a chicken, saying, 'If my neighbour is responsible for my wife's illness, let this chicken die'. If the chicken dies, your suspicions are confirmed.

You might think that this would create anger and resentment between members of Azande society. However, full confirmation of the oracle's message was expensive and depended on using only the very best chickens, which belonged to the Prince. Also, people believed that an oracle might give the wrong result because someone was using magic to influence it. So even in Evans-Pritchard's time, it was rare for people who were thought to be witches, to be punished in any serious way. Instead, people politely asked the witch— who after all might not be aware of the problem— to control his or her magic. In this way, the Azande beliefs in magic did not, in practice, seriously damage relations between neighbours. Evans-Pritchard had the insight to realise that these beliefs about magic helped Azande society to function smoothly and well.

[3C script]

Joe: Professor Shelby, I have a question.

Shelby: Go ahead, Joe...

Joe: You mentioned the attitude of earlier anthropologists —that these beliefs are just *wrong*, a primitive superstition.

Shelby: Yes.

Joe: Well, my question is: weren't those early anthropologists right? Surely, none of *us* believe in magic, do we?

Shelby: That's a good question. What do the rest of you think about that?

Rumiko: I think a lot of people do believe in magic. How many people think it's bad luck to break a mirror? How many people go to fortune-tellers for advice about the future? I have a Scottish friend who carries a rabbit's foot around with him everywhere he goes...

Joe: That's not the same, Rumiko. People who do those things just do it as a joke.

Rumiko: I don't agree. *Some* people are pretty serious about these things.

Joe: A small minority, maybe. But it's not widespread, is it? It's not the basis of our society.

Shelby: Well, for the sake of argument, suppose we agree with Joe that the Azande beliefs of that time were mistaken. What follows from that?

Joe: It shows that their whole way of life was totally different from ours.

Rumiko: So you think we have nothing to learn from them?

Joe: Well, do you want *us* to start poisoning chickens?

Shelby: Our job is to understand how other societies work—or worked at a particular time. We might adopt some idea from a given culture, or we might not. But our first task is to understand what the idea really is. Joe, do you think that if their beliefs are wrong, they're not worth studying?

Joe: Well, they'd be *more* interesting if they were right, wouldn't they?

Rumiko: Not at all. It's more interesting to see how their beliefs can make sense to them, even if they *are* wrong.

Shelby: Don, you have a question....

Don: Yes. Surely we can study the same thing for very different reasons. Joe thinks we should study something to improve our own way of doing things. Rumiko wants to understand the way they think. Professor Shelby wants to explain what holds their society together and makes it work. Why can't we say that these are all good reasons?

Shelby: That's an interesting point, Don.

Don: And I have a related question about this.

Shelby: Go ahead....

Don: I'm curious about Evans-Pritchard himself. What was *his* motive for studying the Azande?

Shelby: Well, motives are often complicated. Also his attitude changed over time. In the 1930s, he seems to have seen himself as a scientist, objectively collecting solid facts. By the 1950s, however, he had decided that anthropology is not a science, but a matter of translating between two very different ways of thinking.

Don: Did Evans-Pritchard think of his work as pure research—knowledge for its own sake—or did he think it would have some useful practical result?

Shelby: It's hard to be sure, but it's not impossible that he hoped for some concrete benefits in the real world.

Don: I see, thank you.

Shelby: Well, time's up, I'm afraid. Thanks for your questions. Next week we'll be looking at African concepts of the family.