

英語 I 2009 年度・夏学期・1 年生試験問題

解答は全て解答用紙に記入のこと。【 】内は、それぞれの設問の答えをマークないし記入すべき回答欄を示している。選択問題回答欄（マーク式）は【 1 】～【 40 】、記述式回答欄は表面の【 A 】～【 H 】と裏面の【 ア 】～【 オ 】。なお問題 **E**～**H** は、聞き取り問題である。あらかじめ問題を読んでおくこと。問題内容に関する質問は、原則として一切受け付けない。

A 以下の文章を読んで設問に答えなさい。

Pablo Picasso's early artistic career demonstrates how uniqueness and originality emerge as a result of long and arduous efforts made primarily within a pre-established framework of tradition and convention. We are so familiar with his cubist-style paintings that we tend to think that he was born with a God-given talent for looking at the world in that '(ア)' way, but that is not the case. Picasso started out as a(n) (イ) representational painter in his early teens and, after going through a massive self-imposed course of training in rudimentary sketching, gradually moulded his own painting style. One of his closest friends testifies to the staggering fact that the piles of his discarded sketch sheets provided sufficient fuel for a stove all winter long. You may be able to become (a) one of Picasso's obscure epigones simply by imitating his artistic style, but you can never become a Picasso if you skip the process he went through.

Individualism is one of the basic tenets of democracy, and the belief that individuals take priority over (b) the aggregate they make up together has found its way into various codes of conduct at different levels of human relationships. People try to stand out as individuals and be 'uniquely' different from others. American TV programmes encourage you to 'be yourself'. But a casual attempt to be different from other people quite often ends up being just an eccentricity. (c) We should always be mindful that we can only meaningfully behave 'like ourselves' within the whole system of human society, and therefore that we need to make strenuous effort to learn that system works in the first place.

1. 空欄(ア),(イ)に入れるべき語として、次のうちから最もふさわしい組み合わせを1つ選び、解答欄【 1 】にマークしなさい。

- | | | | |
|--------------------|------------------|------------------|-----------------|
| a. (ア) original | (イ) eccentric | b. (ア) spiritual | (イ) self-taught |
| c. (ア) unique | (イ) conventional | d. (ア) ordinary | (イ) traditional |
| e. (ア) established | (イ) unremarkable | | |

2. 下線部 (a) の意味として最もふさわしいものを1つ選び、解答欄【 2 】にマークしなさい。

- a faithful and devoted follower of Picasso
- an unknown and inferior follower of Picasso
- an undetermined and illegitimate follower of Picasso
- a dedicated and fervent follower of Picasso

3. 下線部 (b) の the aggregate の具体例としてふさわしいものを以下から2つ選び、解答欄【 3 】の二カ所にマークしなさい。

- | | | |
|-----------------|------------|----------------|
| a. constitution | b. culture | e. environment |
| d. family | e. history | f. nation |

4. 下線部 (c) の文には、取りさるべき語が一つ含まれている。その余計な語を抜き出して、表面の記述式解答欄【A】に記しなさい。

B 以下の文章を読んで設問に答えなさい。

Modular forms live in a four-dimensional space called hyperbolic space. (a)The hyperbolic universe is tricky to comprehend for humans, who are constrained to living in a conventional three-dimensional world. [1] (b)four-dimensional space is a mathematically valid concept, [2] (c)it is for this extra dimension that gives the modular forms such an immensely high level of symmetry.

Modular forms stand very much on their own within mathematics. In particular, they would seem to be completely unrelated to elliptic equations. The modular form is an enormously complicated beast, studied [3] because of its symmetry [2] discovered only in the nineteenth century. The elliptic equation dates back to the ancient Greeks and has nothing to do with symmetry. Modular forms and elliptic equations live in completely different regions of the mathematical cosmos, and nobody would ever have believed that there was the (ア) link between the two subjects. However, Taniyama and Shimura were to shock the mathematical community by suggesting that elliptic equations and modular forms were [4] one and the same thing. According to those two maverick mathematicians, they could unify the modular and elliptic worlds.

In September 1955 an international symposium was held in Nikko. It was a (イ) opportunity for the many young Japanese researchers to show off to the rest of the world what they had learned. They handed around a collection of thirty-six problems related to their work, accompanied by a (ウ) introduction—*Some unsolved problems in mathematics: no (エ) preparation has been made, so there may be some (オ) or already solved ones among these. The participants are requested to give comments on any of these problems.*

Four of the questions were from Taniyama, and these hinted at a (カ) relationship between modular forms and elliptic equations. These innocent questions would ultimately lead to a revolution in number theory.

1. 下線部(a)~(c)のうちいずれか一つには、取りさるべき語が一つ含まれている。余計な語を含む文の記号とその余計な語をハイフンでつないで表面の記述式解答欄【B】に記しなさい。(例:「a - The」)

2. 空欄[1]~[4]に入れる語句として、次の a~h のうち最もふさわしいものそれぞれ1つ選び、解答欄【 4 】~【 7 】にマークしなさい。ただし、同じ選択肢を二回以上用いてはならない。

- | | | | |
|------------|--------|----------------|------------|
| a. and | b. but | c. effectively | d. instead |
| e. largely | f. not | g. or | h. rarely |

3. 空欄(ア)~(カ)に入れる語句として、次の a~f のうち最もふさわしいものをそれぞれ1つ選び、解答欄【 8 】~【 13 】にマークしなさい。ただし、同じ選択肢を二回以上用いてはならない。

- | | | | | | |
|------------|-----------|-----------|-------------|------------|-----------|
| a. curious | b. humble | c. mature | d. remotest | e. trivial | f. unique |
|------------|-----------|-----------|-------------|------------|-----------|

C 以下の文章を読んで設問に答えなさい。

There are things and events in the world which we can understand only from “inside.” This place of “inside” is usually called the place of mind or soul, and the problem concerning the relationship between this “inside” and “outside” has been called the “mind-body problem” by philosophers. The fundamental problem is that [1]; we cannot open it as we open a closed bag and find what is inside. The inner aspect of pain and sorrow cannot be dealt with in the same way as the outer (physical or physiological) aspect can be, and the knowledge of mind and of body are essentially different.

Perhaps you have already noticed that the implication of all this is a little ambiguous. On the one hand, it seems that [2] and that it contributes to strengthening interpersonal relationships. On the other hand, the opposite interpretation is also possible. It could be that [3], as my situation and that of others cannot be the same in the strict sense of the word.

This ambiguity is revealed in an extreme sense in the following example. Everyone knows that all individuals will die at some point, and that one must die one’s own death. I know that I cannot avoid my death and that nobody can die in my place, substituting for me. In this sense, [4]. However, can I say that I know what it is like to die my own death? Can I say that I know it better than anyone else? Obviously I can’t, as I have never experienced my own death, and, once I have experienced it, I will be already dead and therefore not in a position to have any kind of knowledge about it. In this sense, [5]. To be sure, I can and do have considerable knowledge about my own death from biological, sociological and psychological points of view. However, [6]. This would be one way of interpreting the apparently innocent proverb “seeing is believing.”

- a. inside knowledge is important for deepening and enhancing our understanding of other people
- b. it is logically impossible for me to have any genuine knowledge about the most basic and private event of my own life
- c. my death is the most private and intimate event I will encounter in my life
- d. these various kinds of knowledge belong to the sphere of knowledge from the outside, and they cannot contribute to my acquiring knowledge from the inside
- e. there is always an essential limitation to our understanding of and knowledge of the experiences of other people
- f. we cannot reach this “inside” in the same way that we can reach the inside of a room

D 以下の文章を読んで設問に答えなさい。

Objects change their meanings when our relationships with them change. A coffee mug retains its meaning as long as we understand it to be an object to pour coffee [1] and to drink coffee [2]. However, (a)if we turn it upside down – and of course this expression itself shows how our relationship with the mug has been standardized – and dangle a piece of string downwards from the center with a piece of metal attached at one end, and if then we hang it like that under the eaves, and if that becomes the standard way to treat this object – well, then it will come to be regarded as a wind chime. When I sit at a table and look at a coffee mug, it looks as if I can hold it when I reach [3] it. It is telling me that it is a kind of vessel. Or if I stand in front of a door, the door looks like an object to be opened or shut. We are trained to see the door that way. So if a door is installed crookedly, or if we see (b)a door that looks just like a front entrance but is sitting right in the middle of a road, we cannot help but feel baffled. If we look around us [4] this kind of awareness, we notice that

objects actually limit our views much more than we realize, because they encourage us to relate to them in very particular ways. That is why the act of destabilizing our standard perspective shifts our relationship with the objects around us and this, in turn, shifts the very meaning of the object.

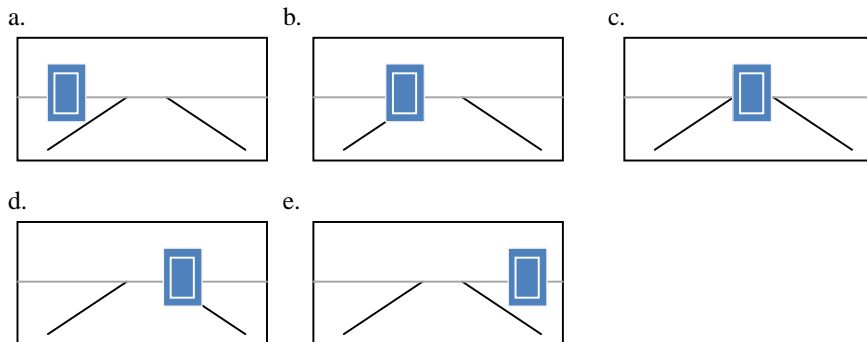
But of course shifting the meaning of an object is not that easy. If we suddenly happen to see some familiar object from a different perspective, we will no doubt feel a sort of unstable curiosity. But as long as this is merely a chance occurrence, our perspective will very quickly stabilize itself and return to normal. That is why simply turning a coffee mug upside down does not really change its meaning as a coffee mug at all. In order to really destabilize its meaning, we have to change the position of the “normal” state or reorient the standard perspective. when what we currently call “upside down” becomes the standard – (c)and when what was the normal way of putting the mug on the table becomes upside down – then *that* is the moment when the object ceases to be a coffee mug. We have to change not only the way we look at the object but also the very relationship we have with it.

1. 空欄[1]~[4]に入るべき最もふさわしい語を下からそれぞれ1つ選び、解答欄【 20 】~【 23 】にマークしなさい。ただし、同じ選択肢を二回以上用いてはならない。

- a. at b. by c. from d. for e. into f. on g. to h. with

2. 下線部(a)の内容を簡潔な図にしなさい。表面の記述式解答欄【C】~【G】を1つの解答欄とみなし、罫線を無視して解答となる図を記すこととする。なお、mug の内部がどうなっているかがわかるように描くこと。

3. 下線部(b)の内容を最も正しく表している図を下の a~e から1つ選び、解答欄【 24 】にマークしなさい。



4. 下線部(c)には we used to think という句が欠落している。最も適切な文にするためにはどの単語の後ろに挿入すればよいか。その単語を表面の記述式解答欄【H】に記しなさい。

5. 本文の内容と合致するものを下記から1つ選び、解答欄【 25 】にマークしなさい。

- a. It is not difficult at all for us to change the meaning of an object.
 b. Simply turning a mug upside down does not give it a new meaning.
 c. Unusual objects always destabilize or standard perspective.
 d. We need unstable curiosity to change our relationship with an object.

以下は聴き取り問題です。放送が始まる前に必ず目を通しておくこと。各問題は2回ずつ流れます。

E 次の1~4のそれぞれについて、放送された内容と最も良く一致するものを1つ選び、その記号を解答欄【26】~【29】にそれぞれマークしなさい。

1: 【26】

- a. A physical and emotional reaction is called a stressor.
- b. A stressor is a person who suffers from stress.
- c. People living in Canada experience plenty of stressors.
- d. Water can be a stressor if it is different in quality

2: 【27】

- a. Hans Selye carried out further research into stress.
- b. Hans Selye is a Canadian physicist.
- c. Hans Selye proposed the theory of stress in 1913.
- d. Hans Selye regarded stress as inevitable.

3: 【28】

- a. Ambition can produce negative stress when it causes too much stress.
- b. Difficult human relationships always produce positive stress.
- c. Exhaustion leads to lack of confidence and is the cause of distress.
- d. Stress is the product of a less meaningful life

4: 【29】

- a. We can lead a worthwhile life by regulating the amount of stress we have.
- b. We must have the ability to withstand the various stresses arising from the job
- c. We need as much stress as possible to make ourselves mentally tough.
- d. We should diminish the amount of stress to enjoy our life.

F 放送を聴いて、空欄【ア】~【オ】を読まれたとおりの語句で埋めなさい。空欄には入るべき単語の数が示してある。裏面の記述式解答欄【ア】~【オ】を用いること。

Now let's focus our attention on the way our body weight shifts. We need to check that our weight 【ア 5 words】, favouring the outer or inner edges of our feet. Our strides should be longer behind than in front. And if 【イ 5 words】 or upwards and down ward, that means the weight shift is not being done properly. One more thing – don't take really long strides. If you want to walk faster, it's better to increase the number of steps you take 【ウ 5 words】.

Of course, there are other important elements besides posture 【エ 4 words】 if we want to make sure that our walking is effective exercise. We need to think about the correct way of breathing, and of course we should 【オ 6 words】.

G 次の1~4のそれぞれについて、放送された内容と最も良く一致するものを1つ選び、その記号を解答欄【 30 】 ~ 【 33 】にそれぞれマークしなさい。

1 : 【 30 】

- a. The distance call of the female finch is higher in frequency.
- b. The distance call of the female finch is wider in frequency.
- c. The distance call of the male finch is not clear enough to hear.
- d. The distance call of the male finch is not loud enough to locate.

2 : 【 31 】

- a. The female finch does not move away from the male finch but just remains close to him.
- b. The female finch waits for the male finch to find her.
- c. The male finch goes out to find the female finch because he is tempted to do so.
- d. The male finch has better hearing ability to find its partner.

3 : 【 32 】

- a. Cheeping chicks are fed by their parents to make them stop begging.
- b. Dying chicks are not strong enough to take food from their parents.
- c. Parent birds give food to their children to make them stronger against enemies.
- d. The loudest chicks have the best chance of survival because they appeal most to their parents' love

4 : 【 33 】

- a. A bird was once observed to clean other birds' territory in preparation for mating there.
- b. A bird was reported to use begging calls to deceive other birds in a feeding place.
- c. A male bird used the alarm call to keep a female bird to himself.
- d. Sometimes birds use their mating calls to deceive other birds.

H 英語について書かれたエッセイに続いて、Questions 1~7が放送される。その内容に沿うものはaを、誤りを含んでいたり内容に関係なかったりするものはbを選び、解答欄【 34 】 ~ 【 40 】にマークしなさい。

Question 1: 【 34 】

Question 2: 【 35 】

Question 3: 【 36 】

Question 4: 【 37 】

Question 5: 【 38 】

Question 6: 【 39 】

Question 7: 【 40 】