

信州大学

平成 24 年 度 入 学 試 験 問 題

英 語

注 意 事 項

1. この問題冊子は、試験開始の合図があるまで開いてはいけません。
2. この冊子は、全部で8ページあります。
3. 解答は、別に配付してある解答用紙の該当欄に記入してください。
4. 受験番号は、それぞれの解答用紙の指定された2箇所に記入してください。決して氏名を書いてはいけません。
5. 解答用紙は、試験終了後回収します。
6. この問題冊子は、持ち帰ってください。

1

次の英文を読んで問に答えなさい。

English is so familiar to its mother tongue speakers, a vast community who largely speak nothing else, that it hardly seems a distinct language at all. Since it is used all round the world, the natural tendency is to take it for granted that it will be available as a ( a ) of expression for whatever might need saying. Hence the angry tourist's despairing shout of "Don't you speak *English*?" when <sup>(1)</sup>this expectation is disappointed. It's nothing fancy to know English; indeed, as Cicero once said of Latin, it is not so much creditable to know it as it is a disgrace not to. There is a sense that <sup>(2)</sup>speaking English is the least one can do, and for native speakers to learn another language is to give themselves airs.

This kind of presumption is not peculiar to English; indeed it has been characteristic of speakers of widely spoken and respected common languages down the ( b ). Latin is a good example. Romans of the Classical era had used the adverb *latine*, 'in Latin,' to mean 'speaking quite plainly.' For most of the first Christian millennium, Latin was the only language in which the Bible and the Church Fathers' writings were available to western Europe. This brute monolingualism in our early tradition is especially striking since most of these writings had been originated in some other language, usually Greek or Hebrew; and this "good enough" monolingualism reigned even among scholars of the era, despite the critical importance in western Christianity of verbal disputes based on these key texts. At the turn of the thirteenth century Dante had characterized the Latin taught at school as "nothing but a kind of sameness of speech unalterable for diverse times and places." So speakers of Latin too once found it difficult to take other languages seriously as competitors to it for conveying serious ( c ).

However, monolingualism poses a problem. Goethe once wisely remarked, "He who is not acquainted with foreign languages has no knowledge of his own." But the success of English since Goethe's time has driven out much of the opportunity for such prior acquaintances, and the kind of orientation in time and space that they could give. In practical ( A ), the English-reading world, as represented by its publishers, seems to presume that there is no other world, as evidenced by the fact that ( d ) into English make

up every year just 2–3 percent of the world’s translated texts, a rate that has halved in the last three years. Note that this disregard for other languages’ cultures is not mutual; as source language, English consistently represents the lion’s share of all translations published: in fact, twice as many as all イ [ languages, other, put, source, the, together ].

There is little point in trying to treat English as “just another language” since, quite unlike any other language in our era at least, anyone who wants to participate directly in business beyond their own nation will have to use it or come to ( B ) with it. This status may be happily accepted by its speakers, as if it reflected some attractive values that have powered its advance. Or it may cause concern stemming from (3) two quite opposite fears: either that its acceptance has not gone far enough, since even in their home country not all residents might speak it; or that its advance is unstoppable and may in time drive out the use of all other languages, together implicitly with the cultural values and knowledge that they convey. Whatever the ( e ), it is hard to lay aside emotion and simply reflect.

問 1. 文中の ( a ) ~ ( e ) に入れるのに、もっとも適切な語を以下の ①~⑤ から選び、その番号を書きなさい。ただし、同じものを繰り返して用いないこと。

① ages

② content

③ means

④ reaction

⑤ translations

問 2. 下線部 ( 1 ) の this expectation とはどのようなことか。30字以内の日本語で説明しなさい。

問 3. 下線部 ( 2 ) を和訳しなさい。

問 4. 文中のイ[      ] の中の語句を文意に沿うように並べかえなさい。

問 5. 文中の ( A ) と ( B ) には t で始まる同じ語が入る。その語を書きなさい。

問 6. 下線部 ( 3 ) の内容について、40字以内の日本語で説明しなさい。



2

次の英文を読んで問に答えなさい。

Everyone knows the traditional image of Sherlock Holmes. An artist only needs to draw a deerstalker hat, a checkered Inverness cape, a large curved pipe and a magnifying glass; then if you just add the words “Elementary, my dear Watson,” the world famous icon is complete. This is how we typically imagine the figure who first seized ( a ) attention in 1891, when Arthur Conan Doyle began publishing short stories about Sherlock Holmes in the new London monthly magazine, the *Strand*. <sup>(1)</sup>To become a best-selling author like that, a writer of crime stories has to express through the representation of the detective a set of values which the audience finds convincing, forces which they can believe will work to contain the disorders of crime. What then were the values that gave power to the Holmes phenomenon — what does the great detective stand for?

In the first place he stands for science, that exciting new nineteenth-century force in the public mind. Doyle said in his memoirs that contemporary crime fiction disappointed him, because it depended so much on luck for a solution: the detective should be able to work it all out. So the overt techniques of science, the careful collection and rational analysis of information, were realized in Sherlock Holmes. He can explain the causes of ( b ) evidence either by “the science of deduction,” as Doyle calls it, or through his knowledge of forensic facts and crime history. That was a vividly contemporary and creditable force against crime. But it also had <sup>(2)</sup>its inherent disadvantages, as many people found facts and objective science potentially anti-humane. Darwin’s theory of evolution was a real scientific cause for alarm, insisting as it did that men and animals weren’t truly different. Naked science could itself appear to be a ( c ) force. Doyle avoided such a bad aura by making the second major value of his great detective that equally potent contemporary force — individualism: the essence of humanity as it seemed to many then, and now. Holmes isn’t only a man of objective science; he’s also aristocratic, arrogant, and eccentric. His exotic character humanizes his scientific skills: a lofty hero, but crucially a human one.

That extreme individualism itself had alarming possibilities: to be too eccentric was to

be unacceptable. Doyle skillfully moderates Holmes's individualism by a whole series of subtle shifts. Like the romantic artists in legend and reality, Holmes needs at times to withdraw from the shared, everyday world. But he doesn't isolate himself. After all, Holmes is the friend and fellow-lodger of Watson, who represents so plainly the ( d ) respectable man, so often puzzled, so often in need of heroic assistance to explain crime and disorder. And all Holmes's eccentricities are qualified — his strange violin playing, the accompaniment to his private thinking, is itself matched by visiting ordinary social concerts in Watson's company. And similarly, Holmes fasts while on the scent of a solution, but at other times there are stout English breakfasts, with a housekeeper to match.

The shape of the stories itself acts in support of <sup>(3)</sup> this dual characterization: Doyle's pace and tone don't let his detective become a passive, academic figure. Holmes may think all night, but he'll be bustling early in the morning. He may wave the wand of science, but he and the narration have a crisp, ironic tone about them, all the sharper if you read the stories beside the often sentimental and pompous material that also appeared in the *Strand*. A vigorously ( e ) quality enables Sherlock Holmes to fight disorder in a credible, audience-attracting way.

問 1. 文中の ( a ) ~ ( e ) に入れるのに、もっとも適切な語を以下の①~⑤から選び、その番号を書きなさい。ただし、同じものを繰り返して用いないこと。

- |           |             |            |
|-----------|-------------|------------|
| ① average | ② dangerous | ③ material |
| ④ modern  | ⑤ public    |            |

問 2. 下線部 ( 1 ) を和訳しなさい。

問 3. 下線部 ( 2 ) の its inherent disadvantages が意味するのはどのようなことか。30字以内の日本語で説明しなさい。

問 4. 下線部 ( 3 ) の this dual characterization の内容を、本文全体の趣旨を踏まえて40字以内の日本語で説明しなさい。

3

Read the following article and answer the questions below in full English sentences.

Designers of fancy apparel would like their customers to believe that wearing their creations lends an air of wealth, sophistication and high status. It does — but not, perhaps, for the reason those designers might like to believe, namely their inherent creative genius. A new piece of research confirms what many, not least in the marketing departments of fashion houses, will long have suspected: that it is not the design itself that counts, but the label.

Researchers at Tilburg University in the Netherlands examined reactions to people wearing clothes made by two well-known brands. As the researchers show, such clothes do bring the benefits promised: co-operation from others, job recommendations and even the ability to collect more money when soliciting for charity. But they work only when the origin of the clothes in question is obvious.

In the first experiment, volunteers were shown pictures of a man wearing a polo shirt. The photo was digitally altered to include no logo, a designer logo or a logo generally regarded as non-luxury. When the designer logo appeared, the man in the picture was rated as wealthier and of higher status.

To see if this perception had an effect on actual behavior, the researchers did a number of other experiments. For instance, one of their female assistants asked people in a shopping mall to stop and answer survey questions. One day she wore a sweater with a designer logo, and the next, an identical sweater with no logo. Some 52% of people agreed to take the survey when faced with the designer label, compared with only 13% of those who saw no logo.

In another experiment, volunteers watched one of two videos of the same man being interviewed for a job. In one, his shirt had a logo; in the other, it did not. The logo led observers to rate the man as more suitable for the job, and even earned him a 9% higher salary recommendation.

Charitable impulses were affected, too. When two of the team's women went collecting for charity on four consecutive evenings, switching between designer and non-



designer shirts, they found that wearing shirts with logos brought in nearly twice as much. It seems, then, that labels count. The question is, why? The answer, the researchers suspect, is the same as why the peacock with the best tail gets all the girls. People react to designer labels as signals of underlying quality. Only the best can afford them.

This study confirms a wider phenomenon. A work of art's value, for example, can change radically, depending on who is believed to have created it, even though the artwork itself is unchanged. And people will willingly buy counterfeit goods, knowing they are fake, if they bear the right label. What is interesting is that the label is so persuasive. In the case of the peacock, the tail works precisely because it cannot be faked. An unhealthy bird's feathers will never sparkle. But humans often fail to see beyond the superficial. For humans, then, the status-assessment mechanism is going wrong.

Presumably, what is happening is that a mechanism which evolved to assess biological features cannot easily cope with consumer goods. If the only thing you have to assess is the quality of a tail, evolution will tend to make you quite good at it. Consumer goods, though, are so variable that mental shortcuts are likely to be involved. If everyone agrees something has high status, then it does. But that agreement often transfers the status from the thing to the label. Maybe a further million years or so of evolution will eliminate this failing. In the meantime, marketers can open another bottle of champagne.

- Question 1**     What would fashion designers like to believe about their clothes?
- Question 2**     What made people more willing to participate in the survey?
- Question 3**     What does the experiment suggest one should wear for a job interview?
- Question 4**     What is the difference between peacocks' tails and man-made goods?
- Question 5**     Why does the author suggest that marketers should open another bottle of champagne?

4

次の英文を読んで問に答えなさい。

Millions of people worldwide use acupuncture to treat a variety of painful conditions, but it's still not clear how the ancient therapy works. Now a new study of mice shows that ( a ) of an acupuncture needle activates receptors which ease pain. What's more, (1) a compound that boosts the response of those receptors also reduces pain — a finding that could one day lead ( イ ) drugs that enhance the effectiveness of acupuncture in people.

Researchers have developed two hypotheses to explain how acupuncture (2) relieves pain. One holds that the needle stimulates pain-sensing nerves, which cause the brain to release pain-relieving hormones called endorphins that circulate in the body. The other holds that acupuncture works through a placebo effect, in which it is the patient's beliefs that trigger the release of endorphins. Neuroscientist Maiken Nedergaard of the University of Rochester Medical Center in New York state was skeptical about both hypotheses, because acupuncture doesn't hurt and often works only when needles are inserted near the sore site. Nedergaard instead suspected that when acupuncturists insert and rotate needles, they cause minor damage to the tissue, which releases a substance called adenosine, a local pain reliever.

Nedergaard first assigned the study as a summer project to her then 16-year-old daughter, Nanna Goldman. Goldman and other researchers in Nedergaard's lab lightly anesthetized mice to get them to hold still, inserted a needle into an acupuncture point on the lower leg, and sampled the fluid around the needle. They found a 24-fold rise ( ロ ) adenosine, which seemed promising.

Next, they tested whether boosting the action of adenosine helped ease two types of chronic foot pain: joint pain associated ( ノ ) conditions such as arthritis, and pain from the kind of nerve damage that might result from a spinal cord ( b ) or from complications of diabetes. By performing neurosurgery or by injecting a substance that promoted inflammation, the team created mice that had one of these conditions in their feet. Both types of chronic pain make mice recoil from mild stimuli that wouldn't bother animals which are free from pain. In order to test sensitivity to two types of stimuli, touch and



heat, the researchers then measured how quickly each mouse reacted when its sore foot was brought into contact with, respectively, a metal filament and the beam from a classroom laser pointer.

Inserting an acupuncture needle or locally injecting a drug that boosted adenosine's action made the mice far less sensitive to pain. But neither ( c ) eased pain in mice that lacked the cell-surface receptor through which adenosine exerts its effects. These results demonstrate that adenosine acts ( 二 ) a biochemical messenger that helps soothe pain during acupuncture, says Nedergaard. The researchers obtained further ( d ) by showing that both methods brought about a decrease in activity in a pain-sensing area of the brain.

To determine whether they could boost the pain-relieving effects of acupuncture, the researchers gave the injured mice a drug that leads tissue to accumulate more adenosine. The drug made adenosine stick around three times longer — and it tripled the period of pain ( e ) from one hour to three. Although the drug they used, an anticancer drug called deoxycoformycin, is too toxic to use ( ホ ) a regular basis in the clinic, Nedergaard calls the finding a “proof of principle that you can improve the effect of acupuncture.”

問 1. 文中の ( a ) ~ ( e ) に、以下の動詞を適切な名詞形に変えて入れなさい。

ただし、同じものを繰り返して用いないこと。

confirm      injure      insert      treat      relieve

問 2. 下線部 ( 1 ) に相当するものを以下の①~⑤から 1 つ選び、その番号を書きなさい。

- ① acupuncture      ② adenosine      ③ deoxycoformycin  
④ endorphin      ⑤ placebo

問 3. 文中の ( イ ) ~ ( ホ ) に、もっとも適切な前置詞を入れなさい。

問 4. 下線部 ( 2 ) の relieves とほぼ同じ意味で用いられている動詞を文中から 3 つ抜き出さなさい。ただし、原形以外の形で用いられている場合も、原形で答えること。