

平成 26 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

次の英文を読んで以下の間に答えなさい。

What is rhetoric? A few words must here suffice. Rhetoric originally meant the art of persuasion and was recognized early as a science for which rules could be provided. The first full textbook was Aristotle's *Rhetoric* (322-320 BC). In the Roman civilization, Cicero and Quintilian wrote important books on the subject, and a number of minor Greek and Roman theorists contributed to the subject. At first, it included both valid reasoning, later distinguished as logic, and the tricks used in ( a ); it has gradually come to mean mostly the tricks. Nowadays, it is often regarded almost as the opposite of logic.

In the Middle Ages, university students spent their first four years studying grammar, logic and rhetoric, which ㍿[ as, liberal arts, of, of, seven, the, thought, three, were ], the others being music, geometry, arithmetic and astronomy. In these studies, of course, Latin, not the vernacular, was the language of education.

The feeling that, even in prose, the more rhetorical devices the better seems to have continued until fairly late in the seventeenth century when there was a reaction in favour of a (1) 'Close, naked, natural way of speaking' — a demand recorded by Thomas Sprat in his history of the Royal Society. Possibly, this reaction against ( b ) had something to do with Puritanism, but Milton, the greatest Puritan, was a very ornate stylist in both poetry and prose. In the eighteenth century, the cult of the simple and direct style continued, but rhetoric, which seems to be in part a natural, spontaneous impulse, as may often be observed in the language of people under the stress of some strong emotion, came back into ( c ); Burke and Sheridan were celebrated for their eloquence in public debate; and in the nineteenth century, rhetoric was again much admired.

At present, the general climate of opinion seems to be anti-rhetorical. (2) This is perhaps due in part to one of those action-reaction swings of the pendulum that are inevitable in literary history; perhaps in part it is due to the disillusionment after two major wars and the feeling that rhetoric was merely a device by which politicians could induce young men to go and be killed. However, it may be that we are using a different set of rhetorical devices, that the modern author prefers irony to repetition and understatement to

exaggeration. Some modern critics have become so distrustful of rhetoric that they sometimes mistake for rant what may well be the genuine expression of violent emotion; it may be the actual emotions that are out of proportion, not the language applied to them.

There is <sup>(3)</sup>an ethics of rhetoric. Much modern political speaking, advertising and publicity matter makes unscrupulous use of rhetorical devices to arouse emotions that are out of proportion to the subject or are themselves undesirable. On the other hand, a figure of speech may serve to explain something obscure, bring ( d ) to someone in distress or soften something disagreeable. Rhetorical devices are justifiable when they make truth plainer, arouse desirable emotions and help good purposes, but rhetoric is contemptible and evil when it is misapplied to obscure the truth, spread untruth or incite to wrong actions. Rhetoric by itself is neither good nor bad; it can be used wisely or wrongly. Alas, it may be clever and beautiful whether its purpose is good or bad; and the ethical problem has sometimes been confused with the aesthetic problem, thus contributing to the fashionable ( e ) for rhetoric.

(Adapted from M. Boulton, *The Anatomy of Prose*)

問 1 ( a ) ~ ( e ) に入れるのに、もっとも適切な語を次の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 argument    ② comfort    ③ decoration    ④ disdain  
⑤ favour

問 2 文中ア [                      ] 中の語句を文意に沿うように並べかえなさい。

問 3 下線部 ( 1 ) を言いかえた 4 語からなる語句を本文中から抜き出さなさい。  
ただし、冠詞は語数に含めない。

問 4 下線部 ( 2 ) を和訳しなさい。その際、This の内容を明らかにすること。

問 5 下線部 ( 3 ) の内容を 40 字以内の日本語で説明しなさい。



2

次の英文を読んで以下の問に答えなさい。

All our experiences are strictly private; but some experiences are less private than others. They are less private in the sense that, under similar conditions, most normal people will have similar experiences and, having had them, can be relied upon to interpret the spoken or written reports of such experiences in much the same way.

( a ) the more private of our experiences no such statements can be made. For example, the visual, auditory and olfactory experiences of a group of people watching the burning of a house are likely to be similar. Similar, too, are the intellectual experiences of those members of the group who make the effort to think logically about the causes of this particular fire and, in the light of current knowledge, of combustion in general. ( b ),  
(1) sense impressions and the processes of rational thought are experiences whose privacy is not too extreme to make them unshareable. But now let us consider the emotional experiences of our fire-watchers. One member of the group may feel aesthetic pleasure, another horror, and yet others human sympathy or inhuman and malicious glee. Such experiences, it is obvious, are radically unlike one another. In this sense they are more private than sense experiences and the intellectual experiences of logical thought.

In the present context, science may be defined as a device for investigating, ordering and communicating the more public of human experiences. Less systematically, literature also deals with such public experiences. Its main concern, ( c ), is with more private experiences, and with the interactions between the private worlds of sentient, self-conscious individuals and the public universes of 'objective reality', logic, social conventions and the accumulated information currently available.

Scientists observe their own and the reports of other people's more public experiences: they conceptualize them in terms of some language, verbal or mathematical, common to the members of their cultural group; correlate these concepts in a logically coherent system; then look for 'operational definitions' of their concepts in the world of nature, and try to prove, by observation and experiment, that their logical conclusions correspond to certain aspects of events taking place 'out there'.

In their own way, novelists and poets are also observers, organizers and communicators of their own and other people's more public experiences of events taking place in the worlds of nature, culture and language. Viewed in a certain way, such experiences constitute the raw material of many branches of science. They are also the raw material of much poetry, many dramas, novels and essays. But ( d ) scientists do their best to ignore the worlds revealed by their own and other people's more private experiences, writers never confine themselves for long to what is merely public. For them, outer reality is constantly related to the inner world of private experience, shared logic modulates into unshareable feeling, wild individuality is forever breaking through the crust of cultural custom. ( e ), (2)the way in which the literary arts treat their subject matter is very different from the way in which the same subject matter is treated in the natural sciences. Scientists examine a number of particular cases, note all similarities and uniformities, and from these abstract a generalization, in the light of which all other analogous cases may be understood and dealt with. Their primary concern is not with the concreteness of some unique event, but the abstracted generalizations, in terms of which all events of a given class 'make sense'. Literary artists' approach to experience is very different. Repeatable experiments and the abstraction from experience of utilizable generalizations are not their business. Their method is to concentrate upon some individual case, to look into it so intently that finally they are enabled to look clean through it. Every concrete particular, public or private, is a window opening on to the universal.

(Adapted from A. Huxley, *Literature and Science*)

問 1 ( a ) ~ ( e ) に入れるのに、もっとも適切な語句を次の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。  
なお、文頭にくる語句も含め、すべて小文字で表記してある。

- ① however                      ② in other words                      ③ moreover  
④ whereas                      ⑤ with regard to

問 2 下線部 ( 1 ) を和訳しなさい。

問 3 下線部 ( 2 ) について、筆者の考える、literary arts と natural sciences で用いられる手法を、それぞれ 30 字以内の日本語で説明しなさい。



3

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

The most striking biological characteristic of the human ancestral line over the last few million years is the extraordinary progress of its brain development. Chimpanzee brains measure about 360 cubic centimetres in volume. Early *Australopithecus* had expanded its brain to about 500 cm<sup>3</sup>, whilst *Homo erectus* measured up with a brain size of about 800 to 900 cm<sup>3</sup>. Half a million years ago, the brain was expanding at an extraordinary rate of 150 cm<sup>3</sup> every hundred thousand years. Modern humans typically have a brain size of 1,350 cm<sup>3</sup>, nearly four times the size of those of our nearest relatives, the chimpanzees.

One human innovation is often neglected in accounts of our evolution — and it may be one of the most important of all, because it allowed us to fuel our process of encephalisation (increased braininess). The brain is a very energy hungry organ, consuming a quarter of all our energy use, as compared with 10 per cent in other primates and 5 per cent in most mammals. So how were the extra food requirements satisfied? Part of the answer is almost certainly the increasing amounts of animal protein in the human diet — hominids quickly supplanted leopards as the dominant hunters on the African plains. But just as important was the advent of cooking, which enables food to be transformed into much softer and more calorific forms before being eaten. For over a million years humans have been eating cooked food, giving us a dietary advantage no animal has ever enjoyed before.

Cooking, of course, needs fire. Indeed there is a strong biological case for seeing humans as a co-evolved fire species. Fire made us physically what we are, by allowing us to grow vastly bigger brains through eating cooked food. The human gut is much smaller, and uses far less energy, than the digestive system of comparable animals. We also have weak jaws, small mouths and underdeveloped teeth compared with other primates. That first acquisition of fire acted as a powerful evolutionary driver, enabling humans to become the first truly sentient beings in history.

Fire, however, is a very special tool. Not for nothing is it identified in many human

cultures as the preserve of the gods. Perhaps the best-known fire tale of all is that of Prometheus, the Titan of the ancient Greeks (and son of Gaia, goddess of the Earth), who stole fire from the supreme god Zeus and brought it back to people, a transgression for which he was severely punished.

And rightly so, for fire dramatically changed our relationship with the natural world. Acquiring the power of gods separated humans permanently and irretrievably from all other species. As well as cooked food, it afforded protection from predators and warmth on cold nights, allowing early humans to spread north out of Africa during the depths of the last ice age. Fire may have facilitated the spread of genes for hairlessness, as the need for body insulation diminished. However, once our hair was lost and our guts had shrunk, we were tied to the hearth — we could no longer exist without it.

(Adapted from Mark Lynas, *The God Species*)

**Question 1** As a proportion of total energy consumption, how do the human brain's energy requirements compare with those of the brains of most other mammals? Choose the correct answer.

- a) The human brain uses four times as much energy.
- b) The human brain uses five times as much energy.
- c) The human brain uses ten times as much energy.
- d) The human brain uses twenty times as much energy.

**Question 2** In what way did the ancestors of human beings in Africa surpass leopards?

**Question 3** In addition to increased brain size, what four physical changes in humans does the article suggest were a result of the consumption of cooked food?

**Question 4** According to the ancient Greeks, how did human beings acquire the ability to make fire?

**Question 5** Besides making it possible to cook food, what other two advantages did fire give early humans?



4

次の英文を読んで以下の間に答えなさい。

The Earth is a water world, perfectly placed in relation to our Sun to ensure that this simple but magical compound can thrive here in all <sup>(1)</sup>three of its forms. Swap places with Venus — a mere (in astronomical terms) 38 million kilometers closer to the solar furnace — and the baking temperatures would permit its existence solely in vapour form. Head ( a ) the opposite direction to Mars, and by far the dominant mode of this unique union of oxygen and hydrogen is the iron-hard ice that probably only survives in the polar regions. While there is plenty ( b ) evidence from surface features that water, in its liquid form, may once have been almost as common on Mars as it is on Earth, those days are long gone. Our own world stands out in stark contrast to <sup>(2)</sup>both of our neighbors; a blue jewel that, when viewed from the depths of space, owes its stunning beauty to the cover of liquid water that obscures close to three-quarters of its topography. This is augmented by the sparkling sheets of ice that cap the top and bottom of this remarkable planet and the swirling white clouds of water vapour that drape the continents and the seas. But for all its ubiquity, water still makes up only a tiny fraction (about 0.023 per cent) of our world's total mass, which ( ア ) its importance to everything and everyone on the planet all the more extraordinary. Needless to say, water is a key prerequisite to the formation and sustenance of life — at least as we know it. Through the hydrological cycle it redistributes itself continuously between the atmosphere and the oceans, the land and its ubiquitous cover of greenery. ( c ) means of flood and drought, it can destroy the lives and livelihoods of millions, yet in a more benign guise it irrigates our crops and provides our vital waterways. While its erosive power can reduce jagged mountain ranges to flat plains, it is a vital lubricant of the tectonic forces that act to push them back up again. Water is something that, quite literally, we can't live without. It also plays a pivotal role in our world's ever-changing climate and in the manifold responses to it of the crust beneath our feet.

Together, the weight of all the Earth's surface water adds up to an unimaginable number of tons — something like 1.35 ( イ ) by 16 zeros in fact. But where does it all



come from and when did it appear? The source of the Earth's water ( ウ ) a bit of a mystery. One theory holds that all the water needed to form the oceans was incorporated into the Earth as it accreted, in the form of water-containing minerals. As the Earth cooled, so water in vapour form 'outgassed' from the planet's interior through volcanic vents, condensing rapidly to form the earliest oceans. Fascinatingly, despite the enormous volume of the oceans the vast majority of our world's water is still locked away deep within its interior, where around 10 times — or perhaps as much as 50 times — the amount that occupies the ocean basins is stockpiled. An alternative model envisages the coming together of a bone-dry Earth, the water being added later, maybe through collisions ( d ) comets. The recent recognition, however, that sufficient water existed within the inner solar system at the time the Earth was ( エ ) up the debris it needed to build itself, means that our world could quite easily have incorporated enough water in the form of countless molecules of H<sub>2</sub>O adhering ( e ) particles whose destinies were to become part of our planet.

Whatever its origin, 97 per cent of our planet's surface water is now incorporated within the immense repository that makes up the world's oceans. Together, this contains around 1.3 billion cubic kilometers of the stuff, just about sufficient to ( オ ) to the brim a colossal vase, around 1000 km wide and with sides equally high.

(Adapted from Bill McGuire, *Waking the Giant*)

- 問 1 下線部(1)が指し示すのは何か。文中より1語ずつ抜き出して書きなさい。  
問 2 下線部(2)が指し示すのは何か。文中より1語ずつ抜き出して書きなさい。  
問 3 ( a ) ~ ( e ) に適切な前置詞を入れなさい。  
問 4 ( ア ) ~ ( オ ) に入れるのに、もっとも適切な語を下記から選び、文法的に正しい形で記入しなさい。ただし、同じものを繰り返して用いないこと。

fill                  follow                  make                  remain                  sweep