

# 平成 16 年度前期日程入学試験学力検査問題

平成 16 年 2 月 25 日

## 外 国 語

英 語	1～12ページ
ド イ ツ 語	13～18ページ
フ ラ ン ス 語	19～26ページ

試 験 時 間	試 験 科 目
10 : 00～11 : 40 (100 分)	英語, ドイツ語, フランス語のうち から 1 科目選択

(問題冊子をみてから選択の変更をする者は, 答案紙の交換を申し出ること。)

### 注 意 事 項

1. この冊子は, 26 ページである。白紙のページや問題の余白は草案のために使用してよい。なお, ページの脱落, 印刷不鮮明の箇所などがあった場合には申し出ること。
2. 解答は, 必ず黒鉛筆(シャープペンシルも可)で記入し, ボールペン・万年筆などを使用してはいけない。
3. 答案紙の受験記号番号欄(1枚につき2か所)には, 忘れずに受験票と同じ受験記号番号を記入すること。
4. 解答は, 必ず答案紙の指定された箇所に記入すること。
5. 答案紙は, 持ち帰ってはいけない。
6. 試験終了後, この冊子は持ち帰ること。

I 次の英文を読んで、以下の問いに答えなさい。

It was in 1925. Wagons and automobiles were rolling down the dusty roads into Dayton, Tennessee (population about 1,600). Hot-dog and soft-drink vendors seemed to be on every street corner. More than 100 reporters had arrived in town. So had photographers and motion-picture makers. A telegraph office was set up in a grocery store. Everywhere there were monkeys: monkey postcards, toy monkeys and souvenir buttons that said "*Your old man is a monkey.*" Dayton had never seen so many people. What was going on?

It was a sensational court case; the best-known trial in the decade. Newspaper headlines were calling it "The Monkey Trial." John Scopes, a young schoolteacher, was on trial because of what he had been teaching in his classroom. He taught evolution in high school, but in Tennessee it was illegal to teach the science of evolution. Evolution traces life on earth through (A) millions of years of development from simple one-celled creatures to increasingly complex plants and animals to humans. Since apes and monkeys are a stage below us on the evolutionary ladder, jokesters had come up with the monkey label for the trial.

Most fundamentalist Christians had a problem with evolution. They strictly adhered to Christian doctrines based on a literal interpretation of the Bible, and the Bible says that the world was created in six days and that Adam and Eve were part of the Creation from the very beginning. This was a disturbing issue, one that many people took seriously. Can you be both a Christian and a believer in evolution? Most Christians (but not fundamentalists) said you could. The theory of evolution was accepted as fact at all of the major universities in the United States.

But in 1925, Tennessee Christians had gotten a law passed that said it was  
(B) unlawful for any teacher to teach any theory that denied the story of the God's  
creation of man as taught in the Bible. Furthermore, it was also illegal to  
teach, instead, that man descended from lower animals.

Now, that new law was telling citizens what they should believe. The doctrine of a church was being imposed on public schools. Because of the new law, Tennessee's citizens were no longer free to study evolution in public school. Private schools were allowed to teach as they wished.

When William Bryan, a fundamentalist minister, learned of the trial, he volunteered to be the prosecutor in favor of the Tennessee law. Clarence Darrow, an agnostic, volunteered to defend Scopes. Bryan accused Darrow of wanting to insult the Bible. Darrow said he wanted to prevent the ignorant from controlling the educational system of the United States. In an unusual turn of events, Bryan—the case's prosecutor—was called to the witness stand as an expert on the Bible. Darrow's aim was to prove Bryan and the Bible wrong. Darrow asked Bryan questions that he admitted he hadn't thought much about. And when Darrow forced Bryan to say that six days might not be six actual days, Bryan's fundamentalist friends were greatly  
(C) astonished.

It was an angry trial, full of bad feelings, and it didn't settle much of anything. Bryan did win the case: the local court and the Tennessee state supreme court agreed that Scopes had broken the law—although they only forced him to pay the minimum penalty. In most of the nation, people laughed about monkeys and didn't take it seriously. Nonetheless, it was an issue that would keep popping up. In the 1980s, Arkansas and Louisiana passed laws that said that those public schools which taught evolution must use 'equal time' to teach the Bible story of the Creation. In 1987, however, the United States

Supreme Court found those laws in conflict with the Constitution's guarantee of religious freedom and finally eliminated them.

\*agnostic: someone not knowing, or believing that it is impossible to know, whether a god exists

問 1 下線部(A), (B)を日本語に訳しなさい。

問 2 下線部(C)に greatly astonished とあるが, その理由を, 句読点を含めて 50 字以内の日本語で説明しなさい。

問 3 次の英文の中から, 本文の内容に合致するものを 3 つ選び, 番号で答えなさい。

1. In 1925, no major universities in the U.S. disputed the theory of evolution.
2. One of the fundamental teachings of the Bible is that humans descended from animals.
3. The Tennessee law of 1925 stopped all Tennessee schools — both private and public — from teaching evolution.
4. In America today, laws still exist requiring that “equal time” be given to teaching the Bible story of the Creation.
5. Most fundamentalist Christians believe that it is possible to be both a Christian and a believer in evolution.
6. The conclusion of “The Monkey Trial” was that the schoolteacher, Scopes, lost the case.
7. One unusual part of “The Monkey Trial” was that the prosecutor, Bryan, was called as a witness by the defense.

8. The reason that Clarence Darrow volunteered to defend Scopes was that he thought the case would make him a popular personality.
9. The result of "The Monkey Trial" was settled by the United States Supreme Court a few years after the local court decision.
10. "The Monkey Trial" got its name because the teacher used to bring a monkey into his high school classes when teaching the theory of evolution.

II 次の英文を読んで、以下の問いに答えなさい。

“I’m sorry I hurt your feelings,” my husband says to me.

I know he’s really trying. He has learned, through our years together, that apologies are important to me. I can forgive almost anything if he says he made a mistake and he’s sorry. But he resists saying these words. It sometimes seems to me that he thinks the earth will open up and swallow him if ( 1 ). So I know that by saying “I’m sorry I hurt your feelings,” he has made a major advance (advance in my terms, retreat perhaps in his). Yet it leaves me dissatisfied, because his phrasing leaves open the possibility—indeed, strongly suggests—that he regrets not what he did but how I reacted.

My husband doesn’t see why hearing an apology means so much to me. As a matter of fact, neither do I. Sometimes I know he is sorry, and I tell myself ( 2 ). But it’s not. Being sorry doesn’t seem to count unless he says it. Like the words “I love you” (which, I am happy to report, he says easily and often), the words “I’m sorry” seem to take on magical power.

I know some people will think that insisting that a person admit fault is like wanting him to grovel, to humiliate himself. This is a valid view, to the extent that demanding an apology is a power maneuver. If you see it that way, resisting the demand for an apology makes sense.<sup>(A)</sup> But an apology can also be a connection maneuver: a way of acknowledging the impact of one person’s actions or words on another. If you see it that way—as I do—it’s easy to admit a mistake and apologize. I do it all the time; it’s no big deal. The problem is, it becomes a big deal when he won’t.

I’m not unique. Mara, who lives in a rural area, told me of a similar reaction. One day she gave her husband, Ryan, something to mail for her since he was venturing forth that day and she was not. She stressed that it

was extremely important for the letter to be mailed that day, and he assured her he would take care of it. The next day they left the house together, and she found her unmailed letter on the car seat. He said, “Oh, ( 3 ).” Just like that. No explanation. No apology. She was furious — not because he had forgotten (though that certainly angered her) but because he didn’t apologize. “If I had done that,” she told me, “I would have fallen all over myself saying how sorry I was. And if he had said he was sorry, I would have been upset about the letter, but ( 4 ).”

Ryan’s offense, from Mara’s point of view, was a failure of connection: he didn’t seem to care that he had let her down. If he didn’t care about the inconvenience he had caused her, how could she depend on him in the future? Evidence that he felt bad about it would have provided assurance he would not do the same thing again. This explains, in part, why apologies are so important: repentance restores trust. But in Ryan’s view, apologizing is pointless: it wouldn’t change the fact that Mara’s letter wasn’t mailed. To him, <sup>(B)</sup> making a show of regret would seem insincere, as if he thought he could undo an action with mere words.

\*grovel: to lie flat on the ground to show fear

\*maneuver: an action taken toward the accomplishment of a purpose

問 1 下線部(A)を see it that way の意味を具体的に説明して日本語に訳しなさい。

問 2 下線部(B)を日本語に訳しなさい。

問 3 本文中の(1)~(4)の括弧に入れるべき最も適切な文を、下から選んで記号で答えなさい。なお、同じものを2度以上選んではいけません。

- (a) this should be enough
- (b) the sun were to go out
- (c) he admits fault
- (d) he would be wrong
- (e) I would have forgiven him
- (f) I should have apologized to you
- (g) I forgot to mail your letter
- (h) I would have been disappointed

Ⅲ 次の会話文を読み、以下の問いに答えなさい。

I ran into my friend downtown. He said to me:

“Guess what?: I’m going on a tour of       (ヨコ6)       countries.”

“Oh, that’s nice,” I replied. “Where are you going?”

“To Korea, China, Singapore, Thailand, Vietnam. . .”

“Wow? Sounds great.” I was secretly envious. “When are you leaving?”

“Actually. . . tonight. In about 3 hours.”

“Are you       (タテ1)       ! Just like that?”

“I’m not kidding. I woke up this morning and decided I couldn’t wait. I wanted to leave       (ヨコ9)      .”

“Just like that.” I couldn’t believe it. “Won’t that cause any       (タテ3)       at home or school?”

“Well, I got the assignment of       (タテ5)       studies from my teachers and Mom has agreed to take care of my dog.”

“Well, how long will you be gone?”

“About three weeks.”

“Wow. What about money?”

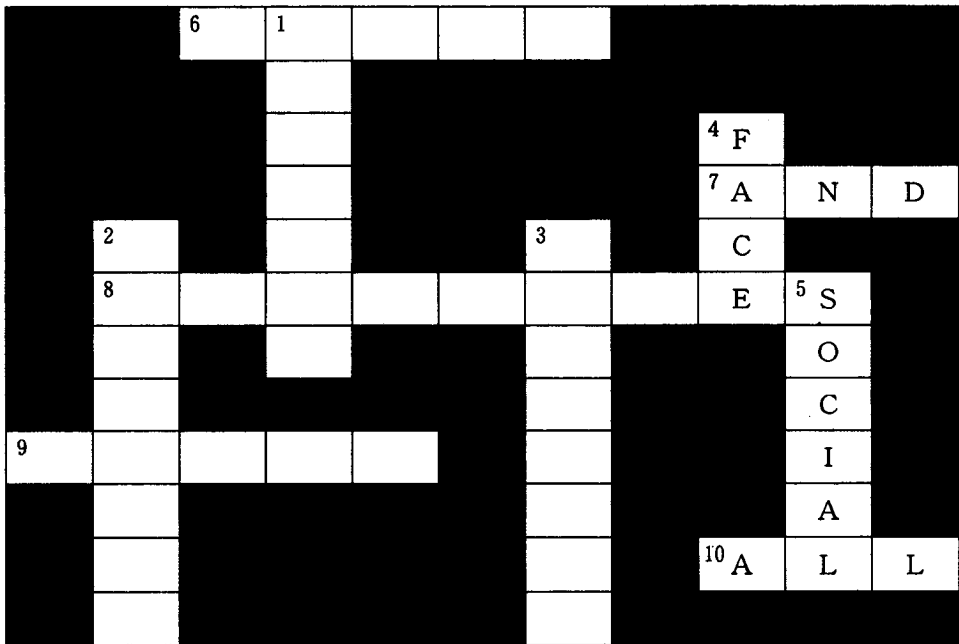
“What about it?”

“Well, I thought you were having some       (タテ2)       difficulties this past year. Didn’t you have to borrow money from your folks?”

“Yeah, but. . . well, I guess I can tell you since I’m leaving. A couple days ago, I struck it rich in a lottery! And since then, EVERYONE has been calling to ask me for money. I haven’t slept at all—I’m on the phone all day. It made me realize that if I stay here, I wouldn’t be able to       (タテ4)       anyone without being asked for cash. I wouldn’t get any sleep until all the money’s gone and I would start thinking about how selfish people are. I didn’t want to see that dark side of people. So, I’ve decided to go away. I’ve decided to use the money in a positive way. First I’m going to learn about the world and see how people in other       (ヨコ8)       live. Then, if anything is left over, I’m going to give it to people who really need it.”

And I realized he probably was right. Because as he was turning to leave I was already thinking about       (ヨコ 10)       the new things I wanted to buy but couldn't afford. Like that new motorbike and the TV and cell phone. And if I only had a loan from him, then I could buy them. . .

"See you in a few weeks," he said over his shoulder. . . "after all the money is gone. Then maybe *you* can take *me* out to dinner       (ヨコ 7)       I'll tell you about everything that I learned!"



問 1 会話文が完成するように、空欄に入れるべき語を解答欄に記入しなさい。  
ただし、上のクロスワード・パズルで指定された箇所に収まる語にすること。なお、タテの4と5、およびヨコの7と10に入る語は、あらかじめ与えられている。

問 2 クロスワード・パズルに収まるすべての語(あらかじめ与えられているものを含めタテ・ヨコ合わせて10語)を用いて、意味の通る英文を作りなさい。1つの語を1度だけ使い、10語だけから成る文にすること。

**IV** 下の日本語の文章の中から、下線部分を英語に訳しなさい。

コロンブス(Columbus)がアメリカ大陸を発見した後に、知人から「お前のやったことなんか、誰にでもできる」といわれました。コロンブスは目の前にあるゆで卵を指差して、「それでは、この卵を立てることができるか」と応じました。相手が卵を立てられないでいると、コロンブスは、ゆで卵の尻を軽くつぶして、立ててみせました。この話から、「コロンブスの卵」という言い方は、初めはどんなに難しく思える問題でも、できてしまえば当たり前に見える、という意味に使われます。

**V** 四季のうち、あなたはどの季節が一番好きですか。また、その季節が好きなのはどのような個人的な体験によるものですか。解答用紙に指定された行数の範囲内で、英語で述べなさい。