

(2013年度)

4 英語問題 (90分)

(この問題冊子は25ページ，8問である。)

受験についての注意

1. 監督の指示があるまで，問題冊子を開いてはならない。
2. 試験開始前に，監督から指示があったら，解答用紙の右上の番号が自分の受験番号と一致することを確認し，所定の欄に氏名を記入すること。次に，解答用紙の右側のミシン目にそって，きれいに折り曲げてから，受験番号と氏名が書かれた切片を切り離し，机上に置くこと。
3. 監督から試験開始の指示があったら，この問題冊子が，上に記したページ数どおりそろっていることを確かめること。
4. 筆記具は，HかFかHBの黒鉛筆またはシャープペンシルに限る。万年筆・ボールペンなどを使用してはならない。時計に組み込まれたアラーム機能，計算機能，辞書機能などを使用してはならない。
5. 解答は解答用紙の各問の選択肢の中から正解と思うものを選んで，そのマーク欄をぬりつぶすこと。その他の部分には何も書いてはならない。
6. マークをするとき，マーク欄からはみ出したり，白い部分を残したり，文字や番号，○や×をつけてはならない。
7. 訂正する場合は，消しゴムでていねいに消すこと。消しきずはきれいに取り除くこと。
8. 解答用紙を折り曲げたり，破ったりしてはならない。
9. 試験時間中に退場してはならない。
10. 解答用紙を持ち帰ってはならない。
11. 問題冊子は必ず持ち帰ること。

1 次の英文を読み、(1)~(10)にあてはまる語句としてもっとも適切なものをそれぞれ(a)~(d)から1つ選びなさい。

A recent education ministry survey of third-year middle school students nationwide found most students have an ambivalent and contradictory attitude toward English. Of the 3,225 students surveyed, most felt English was important to study, but (1) wanted a job requiring English. The disjuncture between what they consider important and what they want for themselves is (2).

In the survey, 85 percent agreed English was important, and 70 percent—up from 47 percent in 2003—agreed that knowing English would give them (3) in finding a job in the future. Clearly, English is (4) to internationalizing Japan and the world. (5), despite students' increasing awareness of the importance of English, the percentage of students who said they did not want to get a job requiring English increased six percentage points to a whopping 43 percent. Only 11 percent said they strongly hope to get a job requiring English, a six-point downturn from the previous survey. (6), only 30 percent of students said they like English, if they had to choose between “like” and “dislike.” This level of aversion to English does not make one hopeful about the future.

Perhaps the resurgence of national pride in Japan after the Tohoku tragedy can account for some of the turn away from English, but students are retreating from something that they distinctly say is important. Most of the explanation, though, can be found in the way English is still being taught in Japan. (7) recent changes in English education, most English lessons remain focused on the most meaningless English—entrance-exam English. English teachers, administrators and the education ministry should take these results as (8). The current approach is clearly (9) students. Stressing grammatical rules as well as memorization of vocabulary and correct answers dulls young people's interest and leaves little time for communicating and understanding. Shifting the

focus of English study from passing narrow multiple-choice exams to a broader view of using English in a globalizing world would be a good first step. Less pressure and more inspiration would be another.

It is long past time to make English interesting and exciting for students. That does not mean making class all fun and games but rather helping students build bridges (10) their current studies and what is important for their future.

(Adapted from "Students' retreat from English," *Japan Times*, February 5, 2012
<<http://www.japantimes.co.jp/text/ed20120205a2.html>>)

- (1) (a) many (b) more
(c) a few (d) few
- (2) (a) puzzling and disappointing (b) interesting and exciting
(c) misleading and irritating (d) welcoming and encouraging
- (3) (a) an edge (b) a privilege
(c) an option (d) a blessing
- (4) (a) considered mandatory (b) an important tool with which
(c) perceived as integral (d) a truly globalized language
- (5) (a) Consequently (b) Moreover
(c) Otherwise (d) However
- (6) (a) Regardless of this fact (b) Even more worrisome
(c) To be more specific (d) By way of illustration

- (7) (a) Because of (b) Despite
(c) In the absence of (d) In the face of
- (8) (a) an earnest appeal (b) a late warning
(c) a wake-up call (d) an alarm clock
- (9) (a) enabling (b) disabling
(c) motivating (d) demotivating
- (10) (a) on (b) between
(c) from (d) over

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次の会話を読み、(11)~(20)にあてはまる語句としてもっとも適切なものをそれぞれ(a)~(d)から1つ選びなさい。

Elaine and Jerry are co-workers and are having a conversation at work.

Elaine: Hi Jerry. I haven't seen you in a while. How was your vacation?

Jerry: Hi Elaine. It was pretty awful. I went abroad to travel, but I couldn't get back into the country.

Elaine: (11)

Jerry: I lost my passport. It took me seven days to get it reissued at the embassy.

Elaine: I am so sorry to hear that. (12)

Jerry: Yeah. It could have been a lot worse. Well, enough about me. (13)

Elaine: Mine wasn't much better. My sister and her family came down with the flu, and I had to go and take care of them.

Jerry: How awful! That must have been a lot of work. (14)

Elaine: Unfortunately, no... I'd say it's about a two-hour drive to their place. I

had to do all the cooking and cleaning because everyone was so wiped out from it. (15)

Jerry: Talk about one misfortune after another!

Elaine: Yeah. I guess we both could (16) another break soon!

Jerry: Speaking of which, I already started planning for my next vacation.

Elaine: Already? I'd love to hear what you are planning. Wait, let me guess.
(17) (*jokingly*)

Jerry: Haha. No, not this time. I'm planning to rent an ocean-front cottage in the next town over so that I could finally finish the book I've been working on.

Elaine: Good for you. You've always been talking about wanting to finish that book of yours. (18)

Jerry: About two years. It's so hard to make time for yourself when you're working full-time.

Elaine: (19) I can hardly find time to stop by the dry cleaners. You just can't seem to find enough time in the day.

Jerry: (20), shouldn't we get back to work?

Elaine: Yes! It was sure nice catching up with you!

- (11) (a) So where did you say you went?
(b) Wow, I hope you are safe.
(c) My goodness! When did you get back?
(d) Oh my! What happened?

- (12) (a) What else is new with you?
(b) When the same thing happened to me, it only took two days.
(c) At least you were able to get it reissued.
(d) You shouldn't be too careful the next time.

- (13) (a) Has this happened to you, too?
(b) When did you say that happened to you?
(c) I am glad things were better for you.
(d) How was your break?
- (14) (a) Are they all right? (b) Do they live nearby?
(c) I wish my sister lived nearby. (d) The flu can be quite disruptive.
- (15) (a) I still had some good moments, hanging out with my nephews.
(b) The worse part of it was that I ended up coming down with the flu myself
(c) It wasn't too bad. They ended up recovering pretty quickly.
(d) If I could have stayed home, it wouldn't have been so bad.
- (16) (a) find (b) trust (c) think (d) use
- (17) (a) Another overseas trip?
(b) You ran out of money?
(c) Are you going to work on your book?
(d) You're staying in the country?
- (18) (a) How soon are you planning to get it done, did you say?
(b) How long have you been working on it, did you say?
(c) How far along are you in the book, did you say?
(d) How often have you been working on it, did you say?
- (19) (a) I wish it were true. (b) Do you think so?
(c) It's not too bad. (d) I hear you.

- (20) (a) As a side note (b) Speaking of which
(c) On the other hand (d) Incidentally

3 次の英文を読み、(21)～(30)の問いの答としてもっとも適切なものをそれぞれ(a)～(d)から1つ選びなさい。

A smile and a frown mean the same thing everywhere—or so say many anthropologists and psychologists, who for more than a century have argued that all humans express basic emotions the same way. But a new study of people's perceptions of computer-generated faces suggests that facial expressions may not be universal and that our culture strongly shapes the way we read and express emotions.

The hypothesis that facial expressions convey the same meaning goes all the way back to Charles Darwin. In his 1872 book *The Expression of the Emotions in Man and Animals*, the famed naturalist identified six basic emotions: happiness, surprise, fear, disgust, anger, and sadness. If facial expressions are just cultural traits, passed down through the generations by imitation, their meanings would have diverged by now, he argued. A smile would signal happiness for (21) and disgust for others. But based on his correspondence with researchers around the world using photos of various facial expressions, Darwin concluded that the common ancestors of all living humans had the same set of basic emotions, with corresponding facial expressions as part of our genetic inheritance. Smiles and frowns are biological, not cultural.

Or are they? Rachael Jack, a psychologist at the University of Glasgow, says that there is a fundamental flaw in the facial expression studies carried out since Darwin's time: researchers have been using Darwin's six basic expressions as their starting point, and yet they were first identified by Western European scientists studying Western European subjects. The fact that non-Western

subjects can recognize the emotions from photographs of those facial expressions has been taken as support for the universality hypothesis.⁽²⁴⁾ But what if non-Western cultures have different basic emotions that underlie their expressions? Those expressions may be similar to those of Westerners, but with subtle differences that have gone undetected because no one has looked.

To test the true universality of Darwin's six emotional categories, Jack and colleagues used a computer program to create virtual faces with 4,800 expressions. The program generated the faces by contracting⁽²⁵⁾ virtual facial muscles, pulling the corners of the mouth up or down, widening or narrowing the eyes, and so forth. Half of the expressions were shown on a Western Caucasian face and half on an East Asian face.

Then Jack's team asked volunteers to decide which emotions the faces were expressing, if any. The researchers tested two groups: recently arrived immigrants from East Asia who had spent minimal time around Westerners, and Western Caucasians. For each of the 4,800 faces, the subjects could choose one of Darwin's six basic emotional categories and rate the intensity of the expression on a five-point scale. If they did not perceive a clear expression on a face, the subjects reported, "Don't know." (26) Darwin's basic emotions are universal, all the subjects should match the same faces with the same emotions.

That's not what Jack's team found. For Western Caucasians, Darwin's six basic emotional expressions popped right out⁽²⁷⁾ of the data, in type and intensity. But the East Asian subjects didn't see the faces the same way, the team reported. Smiles meant the same thing to everyone, but the responses from the East Asian subjects did not form clear categories, especially for faces expressing surprise, fear, disgust, and anger.

The researchers concluded that each culture may have fundamental expressions, but they are not necessarily shared by other cultures. For East Asians, Jack speculates⁽²⁸⁾ that facial expressions are built from other fundamental emotions, such as "shame, pride, or guilt." The study thus challenges the widely

held belief that certain emotional expressions are biologically basic.

(Adapted from Bohanon, J., "Unhappiness is in the eye of the beholder," *Science Now*, April 16, 2012 <<http://news.sciencemag.org/sciencenow/2012/04/unhappiness-is-in-the-eye-of-the.html?ref=hp>>)

- (21) What word best fits in (21)?
- (a) some (b) them (c) once (d) time
- (22) According to the passage, which of the following best describes Darwin's hypothesis?
- (a) Humans differ from animals in that humans express emotions, but animals don't.
- (b) Facial expressions have been passed down through generations of cultural imitation.
- (c) Humans have genetically inherited a set of basic emotions.
- (d) Emotions and facial expressions are not biologically linked.
- (23) What was the fundamental flaw in past research according to psychologist Rachel Jack?
- (a) Past studies were conducted on research subjects who were not of Western European origin.
- (b) Past studies have been based on emotions first identified by Western European scientists studying Western European subjects.
- (c) Past studies only used photographs to assess recognition of emotion as opposed to video footage of facial expressions.
- (d) Past studies only looked at emotion recognition but failed to include the measurement of emotional intensity.

- (24) According to the passage, which of the following person(s) support the universality hypothesis?
- (a) Darwin (b) Rachel Jack
(c) East Asian immigrants (d) Western Caucasians
- (25) According to the passage, which of the following is closest in meaning to contracting?
- (a) entering a legal agreement (b) catching something
(c) squeezing or tightening (d) combining
- (26) What word best fits in (26)?
- (a) Whether (b) So (c) Upon (d) If
- (27) What does the phrase popped right out mean?
- (a) stood out (b) disappeared (c) exploded (d) increased
- (28) According to the passage, which of the following is closest in meaning to speculates?
- (a) advocates (b) concludes (c) concedes (d) guesses
- (29) According to Jack's research team, which "basic" emotion appeared to have the fewest differences between East Asians and Western Caucasians?
- (a) surprise (b) fear (c) happiness (d) disgust
- (30) Which of the following best describes the main point of the passage?
- (a) Darwin's hypothesis withstood the test of time.
(b) Immigrants are ideal subjects for cross-cultural research.
(c) Emotional expression may be cultural, not biological.
(d) Fundamental expression of emotions is universal.

4 次の英文を読み、それに続く問いに答えなさい。

To combat the decline in Japanese students studying abroad, the Education, Culture, Sports, Science and Technology Ministry is finally taking action. Special five-year grants of ¥100 million to ¥200 million will be offered to 40 universities for study abroad programs. These grants are a welcome step forward with far-reaching benefits. The education ministry seems to have got the right idea with practical steps for implementation.

(31) The number of Japanese college students studying abroad declined by 28 percent, from 82,000 in 2004 to 59,000 in 2009. During the same period, the number of students from South Korea, China and India studying abroad more than doubled, according to the Institute of International Education, a U.S.-based nonprofit organization promoting international exchange. (32)

To ensure the new grants are effective, universities need to do the basics of simplifying paperwork, expanding advisory centers and stepping up language instruction. (33) Students need more than higher TOEFL scores; they need a vision of their future in which global experience is more central. With the right attitude and sufficient support, a year studying abroad will be more than a fun getaway; it will be a life-changing experience.

Companies can help, too, by changing their hiring procedures. (34) Many companies give the impression that students who veer outside the lockstep series of briefings, entry sheets, interviews and tests by going abroad will not be suited to the Japanese workplace. Studying abroad should be considered an advantage in obtaining a job they want, not a liability. If companies made it known that they were actively hiring students with experience abroad, every seat out of Narita airport would be booked.

(35) The reasons why students do not study abroad are not just that they are inward-looking or uninterested. Many are terrified at tangling with another culture or losing their Japanese-ness. Overcoming these fears and

becoming bold enough to take charge of their own lives is not easy. The education ministry's new measure is a project that will determine the future of Japan. All members of society should support this initiative and help make it the norm.

(Adapted from "Money to study abroad," *The Japan Times*, April 1, 2012
<<http://www.japantimes.co.jp/text/ed20120401a1.html>>)

次の文章の空所(31)～(35)を埋めるのもっとも適切なものを、次の(a)～(f)よりそれぞれ1つ選びなさい。ただし、同じ選択肢は2回使わないこと。また、選択肢には1つ余分なものが含まれています。

- (a) For their part, today's students need to develop a spirit of adventure.
- (b) Many students stay in Japan out of fear of falling behind in job hunting.
- (c) Japanese students' exposure to other cultures, languages and experiences has steadily decreased in recent years.
- (d) Unless this trend is reversed, Japan's international competitiveness and awareness of other countries and cultures will continue to suffer.
- (e) Studying abroad generally means great financial, as well as emotional, commitment on the part of the students' parents.
- (f) They also need to undertake the more difficult work of moving their curricula, course content and pedagogical approaches in international directions.

(36)~(40)の後に続くのにもっとも適切な語句を(a)~(d)よりそれぞれ1つ選びなさい。

(36) The author of this article thinks that the education ministry's recent action

- (a) is way too optimistic.
- (b) is essentially a good idea.
- (c) may not bear fruit.
- (d) needs more financing.

(37) Regarding the numbers of college students studying abroad over the five-year period, the gap between Japan and other Asian countries

- (a) widened.
- (b) narrowed.
- (c) more than doubled.
- (d) reduced by half.

(38) It is stated in the article that studying abroad

- (a) gives students a great opportunity to enrich their lives.
- (b) helps increase students' English proficiency dramatically.
- (c) requires students to focus more on their job hunting.
- (d) is highly valued by some multi-national companies.

(39) In this article, the reason *not* included for why Japanese students avoid studying abroad is that

- (a) Japanese students may be indifferent to things outside of Japan.
- (b) Japanese students are afraid of losing their cultural identity.
- (c) there is a lack of information regarding study-abroad programs.
- (d) the current job-hunting system for students is not conducive to it.

(40) It is stated in the article that

- (a) Japanese students are not as good at English as they used to be.
- (b) the current exchange rate encourages students to go abroad to study.
- (c) companies are wholly to blame for the trend of Japanese students not going abroad.
- (d) Japanese students today are not willing to take risks in life.

5 次の文章はカントの死をめぐる空想上のインタビュー報道を扱ったものである。次の(41)~(50)で、語法または文法上の誤りを含む下線部を(a)~(d)から1つ選びなさい。

(41) Good evening. This is Barbara Wahrheit, speaking to you from the ^(a) University at Jena, where we have just been attending on a memorial service for ^(b) the great philosopher Immanuel Kant, who died yesterday in Konigsberg at the ^(c) age of seventy-nine. Professor Kant leaves behind him what has to be the ^(d) greatest philosophical legacy of modern times. (42) There is not a poet nor an ^(a) intellectual in Germany, who has not been deeply effected by his work, and in his ^(b) memory, we have hurriedly put together a symposium of some of the most ^(c) influential thinkers in Germany, to tell us about their reactions to Kant and the new directions in which they are taking his critical philosophy. We hope that this ^(d) will be a fitting tribute to the man who has made Germany the center of philosophical life in Europe, probably for the rest of the nineteenth century.

(43) We are sorry to announce that two of our invited speakers regret that ^(a) they are unable to join us in honoring Professor Kant tonight. Friedrich Schiller, ^(b) the great playwright, tells us that he is very ill and desperately trying to finish his latest play, Wilhelm Tell, which he describes a Kantian drama of freedom. We ^(c) also regret that the great poet Johan Goethe will not be with us. He explained to me that despite his great admiration of Kant, he thinks himself too poor an ^(d)

abstract thinker to do justice to the great philosopher.

(44) With us tonight are six of the leading intellectual lights of German letters.
(a)
All of them have expressed a lasting debt of gratitude to Immanuel Kant and
(b)
many of them are beginning to call themselves "German Idealists," to express
(c) (d)
their allegiance to late Professor.

(45) Johan Fichte from Berlin, the most controversial of the neo-Kantians, was
(a)
fired from the University of Jena in 1799 on a charge of atheism. And yet he sees
(b)
his entire philosophy as an extension and a systematization of Kant's *Critiques*.
He became instantly popular throughout Germany, in fact, when his first
(c)
published book, *Critique of All Revelation,* which was mistaken for Kant's new
(d)
book on religion, back in 1792. (46) By the time the mistake was corrected, Fichte
had become celebrity. He summarized his own views in his Science of Knowledge
(a) (b)
(Wissenschaftslehre), which has gone through several editions and revisions
(c)
since 1794 to become one of the most influential books of the decade.
(d)

(47) On Professor Fichte's right is Friedrich Schelling from the University of
Wurzburg, formerly a professor at the University of Jena. Herr Schelling is the
(a)
bright new star of German Idealism, who was offered a professorship at Jena at
(b)
age twenty-three, when he had already published a half dozen books. He was
(c)
once a close friend and disciple of Fichte, but he has now moved off in new
directions, which I hope he will be willing to tell us.
(d)

(48) Next, we are pleased to introduce Karl Leonard Reinhold, professor of
philosophy at Kiel University, who claims that his philosophy of "rational realism"
is much more faithful to Kant than the new "idealism." We are told that an
(a) (b)
exciting battle is shaping up between the German Idealists and the more
conservative Kantians such as Professor Reinhold. Professor Reinhold was once a
student of Fichte himself, but he has recently attacked the younger idealists,
particularly Schelling. And they have responded to in kind. So this may turn out
(c) (d)
to be a lively evening as well as a fitting tribute to Kant.

(49) Next, we meet Friedrich Heinrich Jacobi, who comes to us from the

Academy of Sciences at Munich. He ^(a)was a businessman in a while, but ^(b)always considered himself first and foremost a philosopher. He has particularly upset many of the orthodox Kantians by taking Kant as a purely subjective idealist. Jacobi believes that Reality ^(c)cannot be known or understood except through immediate feeling and belief, or *Glaube*. He has also upset the German Idealists by insisting that Kant's thought cannot be made into a coherent system, a ^(d)goal busily being pursued by the Idealists.

(50) Friedrich Schlegel is ^(a)currently living in Paris as the editor of *Europa*, a literary magazine. He is the founder of *die Romantik* or *Romanticism*, which he bases on the philosophies of Fichte and Schelling. Herr Schlegel insisted that he is not a philosopher but a literary critic; it seemed to us ^(b)appropriate, nonetheless, to include him here tonight. We have been warned, however, that there is some recent animosity between Schlegel and his one-time friend Schelling, who recently ran off with the wife of Schlegel's brother. ^(c)Asking recently to define "Romanticism," Schlegel said, "Romantic poetry is progressive universal poetry. It shall not only unite all of poetry, but philosophy and rhetoric too. We will ^(d)make poetry sociable and society poetic, and animate everything by the vibrations of humor."

(Adapted from Solomon, R. C. *Introducing the German Idealists: Mock interview with Kant, Hegel and others and a letter from Schopenhauer*. Hackett: 1981, pp. 43-44.)

6 次の(51)～(55)の空欄を埋めるのにもっとも適当な語を(a)～(d)から1つ選びなさい。

I often look down at my fingers and wonder what evolutionists have to say about hands and their ability to play music. Hands, we are told, evolved in such a way

that we could oppose fingers and thumbs in order to pick things up and hold them. Primates can sort seeds, comb through fur, hang on to branches, catch small prey. When scientists talk about how far our manual skills have developed since we evolved into humans, there are often joking (51) to monkeys learning to type, as though typing were the antithesis of the usual things that monkeys do with their hands, an example of extraordinary digital skill way beyond the dreams of furry animals.

Typing is undoubtedly a skill, and a very useful one, but the manual skill needed to play Chopin studies on the piano, or Beethoven's Violin Concerto, is of quite a different (52). Who would ever have thought that with only five fingers on each hand, a person could weave the magic tapestry of fingerwork demanded by our favourite virtuoso music? Who would have thought, indeed, that it would ever occur to us to use hands in this way? The speed and accuracy required, the finesse of touch and judgment, are not strictly necessary for survival. Hands are important in all the arts, either for wielding tools or for expression, but in the playing of instrumental music, hands have entered into a new (53) of achievement.

And yet hands themselves continue to look very ordinary. The ability to play *The Flight of the Bumble Bee* on an instrument, or to (54) at lightning speed, does not hone the fingers into gorgeous tapers. When musicians' hands are at rest, you would never know by looking at them that they possess amazing powers. Quite often people come up to me after concerts and say things like, 'Let me look at your hands.' And then they take my hands and look vaguely (55). My hands do not look and feel as if they have been anywhere near the refining fire of the arts.

(Adapted from Tomes, S., *A Musician's Alphabet*. Faber and Faber: 2006, pp. 45-46.)

- (51) (a) individuals (b) as (c) references (d) allegations
- (52) (a) mind (b) member (c) care (d) order
- (53) (a) realm (b) knowledge (c) perception (d) set
- (54) (a) exploit (b) express (c) improvise (d) forge
- (55) (a) complacent (b) dissatisfied (c) revealing (d) pleased

7 次の会話を読み、(56)～(65)にあてはまる語句としてもっとも適切なものを(a)～(d)よりそれぞれ1つ選びなさい。

A table is set out under a tree in front of the house. The MARCH HARE and the MAD HATTER are both having tea at the table. A DORMOUSE is sitting between them, fast asleep. ALICE approaches the table.

ALL THREE: No room! No room!

ALICE: (56)

Alice sits.

MARCH HARE: Have some wine.

ALICE: (57)

MARCH HARE: There isn't any.

ALICE: Then (58)

MARCH HARE: It wasn't very polite of you to sit down without being invited.

ALICE: I didn't know it was *your* table. It's laid for a great many more than three.

HATTER: (59)

ALICE: You should learn not to make personal remarks. It's very rude.

HATTER: Why is a raven like a writing desk?

ALICE: I believe I can answer that.

MARCH HARE: Do you mean that you think you (60)

ALICE: (61)

MARCH HARE: Then you should say what you mean.

ALICE: I do. At least, at least I mean what I say. That's the same thing, you know.

HATTER: (62) Why you might just as well say that "I see what I eat" is the same thing as "I eat what I see."

MARCH HARE: You might just as well say that "I like what I get" is the same thing as "I get what I like."

DORMOUSE: You might just as well say that "I breathe when I sleep" is the same thing as "I sleep when I breathe."

HATTER: *It is the same thing with you.*

A silence followed. The Hatter was the first to break the silence.

HATTER: Have you guessed the riddle yet?

ALICE: No, I give up. (63)

HATTER: (64)

MARCH HARE: Neither have I.

ALICE: I think (65) with the time, than wasting it in asking riddles that have no answers.

(Adapted from Carroll, L., *Alice in Wonderland*. Penguin Classics: 2006, pp. 60-63.)

- (56) (a) I can see a room!
(b) There's plenty of room!
(c) That is not enough room!
(d) Unfortunately no room?
- (57) (a) Well, you've got a nerve!
(b) Is it red or white wine?
(c) I'm having some wine too.
(d) I don't see any wine.
- (58) (a) it was very polite of you to offer it.
(b) it wasn't very polite of you to offer it.
(c) it might be very polite of you to offer.
(d) it shouldn't be polite of you to offer it.
- (59) (a) You push my button.
(b) You need our wine.
(c) You need a haircut.
(d) You need this table.
- (60) (a) don't seek the answer to it?
(b) need to see the answer to it?
(c) can't find the answer to it?
(d) can find the answer to it?
- (61) (a) Reasonably.
(b) Exactly.
(c) Conventionally.
(d) Understandably.

- (62) (a) It's not the point of this at all.
(b) It's not too late for this at all.
(c) It's not the same thing at all.
(d) It's the same thing after all.
- (63) (a) Whose is this answer?
(b) What's the answer?
(c) What do you know?
(d) What's the new riddle?
- (64) (a) I haven't seen the first idea.
(b) I haven't come across the idea.
(c) I haven't yet brought that idea.
(d) I haven't the slightest idea.
- (65) (a) you might try something sweeter
(b) you might eat something smaller
(c) you might eat something lighter
(d) you might do something better

8 次の(66)~(75)の後に続くのにもっとも適切な語句を(a)~(d)よりそれぞれ1つ選びなさい。

The Trial of Black Bart's Men, as it came to be known, took place in 1722, in the dauntingly magnificent-looking, pure white cliff-top building that still stands well to the west of the capital of Ghana: the famous Cape Coast Castle. It was adventurous Swedes who first built a wooden structure here, near a coastal village named Oguaa, as a centre for gold, ivory, and lumber trading: it next

passed into the hands of another unlikely Scandinavian colonizing power, the Danes; and then in 1664, it was captured by the British, who had an enduring colonial interest in West Africa and held on to the Gold Coast—as Ghana was then called—for the next three hundred years. At the beginning—and at the time of the piracy trial—the Castle became the regional headquarters of the Royal African Company of England, the private British company that was given “for a thousand years” a British government monopoly to trade in slaves over the entire 2,500-mile Atlantic coastline from the Sahara to Cape Town.

Though the monopoly ended in 1750, slavery endured another sixty years and British colonial rule for another two hundred. The British turned the Castle into the imposing structure that remains today—and it has become sufficiently well known and well restored that it attracts large numbers of visitors, including many African-Americans who naturally have a particular interest in its story. The American President, Barack Obama, visited with his family in 2009, to see and experience what remains one of the world’s most poignant physical illustrations of the evils of slavery.

⁽⁷¹⁾ The dire reputation of the place is reinforced by its appearance: though Cape Coast Castle is the smallest of the three surviving slaving forts on the Bight of Benin, it was designed to be by far the most austere and forbidding. It also has the infamous “door of no return” through which tens of thousands of hapless African ⁽⁷²⁾ men, women and children were led in chains and shackles onto the ships that then crossed the Atlantic’s infamous Middle Passage, eventually bringing those who survived the rigours of the journey to the overcrowded quarters of eastern America and the Caribbean.

(Adapted from Winchester, S., *Atlantic*. Harper Press: 2011, pp. 227–228.)

- (66) From the passage, we can assume that Black Bart and his men were probably
- (a) slaves.
 - (b) African-Americans.
 - (c) pirates.
 - (d) Danish Traders.
- (67) According to the passage,
- (a) the Danes built the castle in its present form to trade in gold and ivory.
 - (b) the Swedes built the castle in its present form to trade in gold and slaves.
 - (c) the British built the castle in its present form to trade in African slaves.
 - (d) the Scandinavians built the castle in its present form to help start the British slave trade.
- (68) From this passage, we can assume that the British were interested in this part of Africa because they
- (a) could ship slaves from this area to America.
 - (b) had been granted a monopoly to trade in the Sahara.
 - (c) wanted to compete with rival Swedish traders.
 - (d) wanted to take over the Scandinavian gold and ivory trade.
- (69) The Royal African Company of England was supposed to
- (a) send slaves from the Sahara to Cape Town.
 - (b) send as many slaves as possible to America before the end of slavery.
 - (c) be the only company that could trade in slaves on the Atlantic coast of Africa.
 - (d) try to stop the Scandinavian countries trading in slaves.

- (70) Barack Obama visited the Cape Coast Castle
- (a) to ask the government of Ghana to apologize for their actions.
 - (b) because this place has a symbolic significance for African-Americans.
 - (c) to understand the underlying economics of slavery.
 - (d) because he thought slavery was such a terrible crime and he wanted to end it.
- (71) "The dire reputation of the place is reinforced by its appearance" means that
- (a) although the castle appears to be beautiful, it is actually a terrible place.
 - (b) the castle is not only a place where terrible things happened, but it also looks terrible.
 - (c) despite its terrible appearance, the reputation of the castle remained rather good.
 - (d) African-American visitors have given the castle a reputation for being historically interesting.
- (72) The word "infamous" in (72) means that
- (a) the people who passed through it never returned the debt.
 - (b) the door had a terrifying reputation.
 - (c) not all the slaves who passed through it knew about the door.
 - (d) its existence was kept a secret, so it was not famous at all.
- (73) From the evidence in the passage, Ghana most probably became independent in
- (a) 1864.
 - (b) 1911.
 - (c) 1957.
 - (d) 1986.

- (74) This passage most likely came from
- (a) a newspaper account of Barack Obama's visit to Africa.
 - (b) a history of the Atlantic Ocean and its trade routes.
 - (c) a British government report into the evils of the slave trade.
 - (d) a letter to the Editor of a magazine about piracy in Africa.
- (75) The writer of this text implies that
- (a) Barack Obama was very upset when he saw the castle.
 - (b) British slave traders were much more cruel than the Swedes.
 - (c) if Britain had not had a monopoly, then the situation would have been worse.
 - (d) many Africans died in the ships that crossed the Atlantic.



