

# 入学試験問題



## 外国語 (英語)

(配点 120 点)

平成 31 年 2 月 26 日 14 時—16 時

### 注意事項

- 1 試験開始の合図があるまで、この問題冊子を開いてはいけません。
- 2 この問題冊子は全部で 35 ページあります。落丁、乱丁または印刷不鮮明の箇所があったら、手を挙げて監督者に知らせなさい。
- 3 解答用紙には、記述解答用紙とマークシートがあります。解答は、マークシートにマークせよとの指示がある場合以外は、記述解答用紙の該当箇所に記入しなさい。マークシートの解答には、必ず黒色鉛筆を使用しなさい。
- 4 記述解答用紙の指定欄に、受験番号(表面 2 箇所、裏面 1 箇所)、科類、氏名を記入しなさい。マークシートにもこれらを記入し、マークしなさい。指定欄以外にこれらを記入してはいけません。
- 5 第 4 問、第 5 問の代わりに、28 ページ以下にある他の外国語の第 IV 問、第 V 問を選んでよい。第 IV 問と第 V 問とは必ず同じ外国語の問題でなければいけません。また、解答は、5 問を越えてはいけません。
- 6 マークシートは 35 番以降は使用しません。また、第 4 問、第 5 問の代わりに他の外国語の第 IV 問、第 V 問を選択する者は、22 番以降にマークしてはいけません。
- 7 第 3 問の聞き取り問題は試験開始後 45 分経過した頃から約 30 分間放送されます。
- 8 記述解答用紙裏面上方の指定された( )内に、その紙面で解答する外国語名を記入しなさい。また、マークシートにもその外国語名をマークしなさい。
- 9 記述解答用紙裏面の上部にある切り取り欄のうち、その紙面で解答する外国語の分のみ 1 箇所だけ正しく切り取りなさい。
- 10 解答用紙の解答欄に、関係のない文字、記号、符号などを記入してはいけません。また、欄外の余白には、何も書いてはいけません。
- 11 解答用紙は、持ち帰ってはいけません。
- 12 試験終了後、問題冊子は持ち帰りなさい。

# 草 稿 用 紙

(切り離さないで用いよ。)

## 英 語

- 1 (A) 以下の英文を読み、ヨーロッパで生じたとされる変化の内容を70～80字の日本語で要約せよ。句読点も字数に含める。

In pre-industrial Europe, child labor was a widespread phenomenon and a significant part of the economic system. Until and during the nineteenth century, children beyond six years of age were required to contribute to society according to their abilities. From about the age of seven, they began a slow entry into the world of work, a world inhabited by both adults and children. The concepts of education, schooling, and protection against hazards were rare or entirely absent. In the early nineteenth century, children were also mostly viewed as the personal property of their parents, with few or no legal rights. Parents, mainly fathers, were given unlimited power and control over them and were allowed to treat them as they wished; physical punishment was almost universal and socially accepted.

This situation began to change as the nineteenth century progressed. Particularly in the half-century from 1870 to 1920, the rights of children in relation to parents, employers, and others expanded in the form of legal protection. Gradually, children began to be perceived as a separate category and not simply as the property of adults. The view that children have no more than economic value began to change and be replaced by the perception that they are a unique group that society has the responsibility to support and protect from the various dangers they face.

Another change in this period was the protection of children from parental abuse and neglect, which were subjected to intense scrutiny and challenged increasingly by government authorities. In 1889, both France and Great Britain passed laws against cruelty to children, including that caused

by their parents. The nation became the defender of children's rights. The child's right to protection then led to the right to provision of various sorts, with the national government responsible for providing services. Health care, acceptable housing, and playgrounds — together with freedom from work and access to public schooling — emerged as elements of children's rights.



(B) 以下の英文を読み、(ア), (イ)の問いに答えよ。なお、文章中の linguistic という単語は「言語の」, linguist は「言語学者」を意味する。

Music is a universal language. Or so musicians like to claim. “With music,” they’ll say, “you can communicate across cultural and linguistic boundaries in ways that you can’t with ordinary languages like English or French.” On one level, this statement is obviously true. You don’t have to speak French to enjoy a piece of music written by the French composer Claude Debussy. (1) That depends on what you mean by “universal” and what you mean by “language.”

Every human culture has music, just as each has language. So it’s true that music is a universal feature of the human experience. At the same time, both music and language systems vary widely from culture to culture. Nevertheless, no matter how strange a foreign musical system may seem, studies show that people are pretty good at detecting the emotions conveyed in unfamiliar forms of music — that is, at least the two basic emotions of happiness and sadness. (2) For example, higher pitch, more variations in pitch and rhythm, and faster tempo convey happiness, while the opposite conveys sadness.

Perhaps, then, we are born with a musical sense. But language also has melody, which linguists call prosody. Exactly these same features — pitch, rhythm, and tempo — are used to convey emotion in speech in a way that appears to be universal across languages. Listen in on a conversation in French or Japanese or some other language you don’t speak. You won’t understand the content, but you will understand the shifting emotional states of the speakers. She’s upset, and he’s getting defensive. Now she’s really angry, and he’s backing off. He pleads with her, but she isn’t convinced. . . . We understand this exchange in a foreign language because we know what it sounds like in our own language. Likewise, when we listen to a piece of music, either from our culture or from another, we recognize emotion on the basis of melodic features that mirror universal prosodic features. (3)

But is music a kind of language? Again, we have to define our terms.

(4) Biologists talk about the “language of bees,” which is a way to tell fellow bees about the location of a new source of food. People talk about the “language of flowers,” through which they can express their intentions. “Red roses mean . . . Pink carnations mean . . . White lilies mean . . .” And then there’s “body language.” By this we mean the gestures, movements, and facial expressions we use to convey emotions, social status, and so on. Although we often use body language when we speak, linguists don’t consider it a true form of language. Instead, it’s a communication system, just as are the so-called languages of bees and flowers.

By definition, language is a communication system consisting of a set of meaningful symbols (words) and a set of rules (syntax) for combining those symbols into larger meaningful units (sentences). While many species have communication systems, none of these counts as language because they lack one or the other component. The alarm and food calls of many species consist of a set of meaningful symbols, but they don’t combine those symbols productively according to rules. Likewise, bird song and whale song have rules for combining elements, but these elements aren’t meaningful symbols. Only the song as a whole has ( ƒ ).

Like language, music has syntax — rules for ordering elements, such as notes, chords, and intervals, into complex structures. (5) Rather, it’s the larger structure — the melody — that conveys emotional meaning. And it does that by mirroring the prosody of speech.

Since music and language share features in common, it’s not surprising that many of the brain areas that process language also process music.

(6) We tend to think that specific areas of the brain are tied

exclusively to specific functions, but any complex behavior, whether language or music or driving a car, will recruit contributions from many different brain areas.

Music certainly isn't a universal language in the sense that you could use it to express any thought to any person on the planet. But music does have the power to evoke basic feelings at the core of the shared human experience. It not only crosses cultures, but it also reaches deep into our evolutionary past. And in that sense, music truly is a universal language.

(ア) 空所(ア)に入れるのに最も適切な単語1語を同じページの本文中から抜き出し、その単語を記述解答用紙の1(B)に記入せよ。

(イ) 空所(1)～(6)に入れるのに最も適切な文を以下のa)～h)より一つずつ選び、マークシートの(1)～(6)にその記号をマークせよ。ただし、同じ記号を複数回用いてはならない。

- a) But is music really a universal language?
- b) But is the opposite true, that is, is language a universal music?
- c) But this doesn't mean that music is language.
- d) In this sense, music really is a universal system for communicating emotion.
- e) Specific features of music contribute to the expression of these emotions.
- f) We, including scientists, often use "language" to mean "communication system."
- g) We usually do not define "language" as "communication."
- h) Yet none of these elements has significance on its own.



# 草 稿 用 紙

(切り離さないで用いよ。)

- 2 (A) 新たに祝日を設けるとしたら、あなたはどのような祝日を提案したいか。その祝日の意義は何か。また、なぜそのような祝日が望ましいと考えるのか。60～80語の英語で説明しなさい。なお、この場合の祝日は、国民のための祝日でもよいし、国内外の特定の地域、もしくは全世界で祝うようなものでもかまわない。

# 草稿用紙

(切り離さないで用いよ。)

(B) 以下の下線部を英訳せよ。

世界中でプラスチックごみを減らす動きが活発だ。食品などのプラスチック製容器や包装をなくしたり、レジ袋を有料化したりするのはもっとも容易にできることだろう。それらを紙製品や生分解性の素材に変えたりする動きも目立つ。しかし、もっとも重要なのは、プラスチックごみによってかけがえのない自然環境を汚染しているのは私たち自身であると、私たちひとりひとりが日々の暮らしのなかで自覚することである。とはいえ、そうした意識改革が難しいことも確かで、先日もペットボトルの水を買った際に、水滴で本が濡れてはいけないと、ついレジ袋をもらってしまった。

# 草稿用紙

(切り離さないで用いよ。)

3 放送を聞いて問題 (A), (B), (C) に答えよ。(A) と (B) は内容的に関連している。(C) は独立した問題である。(A), (B), (C) のいずれも 2 回ずつ放送される。

- ・聞き取り問題は試験開始後 45 分経過した頃から約 30 分間放送される。
- ・放送を聞きながらメモを取ってもよい。
- ・放送が終わったあとも、この問題の解答を続けてかまわない。

(A) これから放送するのは、文化人類学者 Turner 博士による講義である。これ  
を聞き、(7) ~ (11) の問いに対して、それぞれ最も適切な答えを一つ選び、マ  
ークシートの(7) ~ (11) にその記号をマークせよ。

(7) Which of the following best describes the location where the lecture is  
being held?

- a) A center of local government.
- b) A ski resort.
- c) A university town.
- d) An ancient historical site.
- e) An athletic training field.

(8) What example does the lecturer give of ancient sports helping people find  
their places in society?

- a) Sports as training for combat.
- b) Sports functioning as a rite of passage.
- c) Sports occurring in a religious ceremony.
- d) Sports representing an ideal social order.
- e) Sports serving as an early form of education.

(9) Which of the following does not match any of the core elements of team sports mentioned by the lecturer?

- a) Ability.
- b) Discipline.
- c) Luck.
- d) Rules.
- e) Tactics.

(10) Which of the following best describes the chief goal of team sports for school systems?

- a) They want students to become good citizens.
- b) They want students to obey rules and respect authority.
- c) They want students to practice fair play.
- d) They want students to show consideration for others.
- e) They want students to value teamwork.

(11) Near the end of Dr. Turner's lecture, he argues that modern team sports appear to place supreme value on (ア) but, in fact, (イ) is of equal importance.

*(Each choice contains a pair of expressions that can fill in the blanks to complete the sentence.)*

- a) (ア) effort                      (イ) cheating
- b) (ア) fair play                    (イ) victory
- c) (ア) skill                        (イ) chance
- d) (ア) the group                  (イ) the individual
- e) (ア) winning                    (イ) losing

(B) これから放送するのは、司会者と DeBoer 博士、Van Klay 博士の 3 人による、(A) と内容的に関連した会話である。これを聞き、(12) ~ (16) の問いに対して、それぞれ最も適切な答えを一つ選び、マークシートの (12) ~ (16) にその記号をマークせよ。

- (12) Why does Van Klay object to Turner's analysis?
- a) He thinks Turner's analysis doesn't match the contemporary world.
  - b) He thinks Turner's analysis doesn't put enough emphasis on socialization.
  - c) He thinks Turner's analysis focuses too much on team sports.
  - d) He thinks Turner's analysis is too Western-oriented.
  - e) He thinks Turner's analysis puts too much emphasis on politics.
- (13) What new thesis does Van Klay add to the discussion about sports?
- a) Sports can never play a role in social or political reform.
  - b) Sports do not reflect core values in every society.
  - c) Sports reflect real life, not entertainment.
  - d) The values reflected by a sport differ from society to society.
  - e) When a sport moves from one society to another, it no longer reflects core values.
- (14) DeBoer says that Van Klay is unfair to Turner because
- a) Turner actually agrees with Van Klay.
  - b) Turner did not have a chance to hear Van Klay's objection.
  - c) Van Klay does not accurately describe Turner's argument.
  - d) Van Klay's point is not relevant to the context Turner was analyzing.
  - e) Van Klay's thesis is not proven.



- (15) What is the final conclusion drawn by DeBoer from the example of the rugby player?
- a) It is difficult to come out as gay in a sport like rugby.
  - b) It is hard to come out in a conservative society.
  - c) Society and sports can influence each other.
  - d) Society can change a sport for the better.
  - e) Sports like rugby are too male dominated.
- (16) DeBoer believes a sport can have its greatest impact when
- a) it challenges established assumptions.
  - b) it has little or no political meaning.
  - c) it is changed by progressive attitudes.
  - d) it teaches a sense of proper fair play.
  - e) it teaches us how to follow the rules of the game.

(C) これから放送する講義を聞き、(17)～(21)の問いに対して、それぞれ最も適切な答えを一つ選び、マークシートの(17)～(21)にその記号をマークせよ。

(17) Which of the following best corresponds to one of the lecturer's early childhood memories?

- a) Collecting rocks by the sea.
- b) Finger-painting on a playground.
- c) Seeing a movie about ocean creatures.
- d) Tracing letters in his bedroom.
- e) None of the above.

(18) Before the 1980s, most psychologists thought that early childhood memories

- a) are blocked out for self-protection.
- b) are built in a "construction zone."
- c) are naturally unstable.
- d) have only a 40% chance of being remembered.
- e) will persist in a distorted form.

(19) Which of the following is not a finding from a study conducted in the 1980s?

- a) At 6 months of age, memories last for at least a day.
- b) At 9 months of age, memories last for a month.
- c) At the age of 2, memories last for a year.
- d) Children  $4\frac{1}{2}$  years old can recall detailed memories for at least 18 months.
- e) The memories of children aged 3 and under persist, but with limitations.

- (20) Which of the statements below was a finding of the 2005 study?
- a) Children create memories faster than adults, but then forget faster as well.
  - b) Children's memories vanish as they build up adult experiences.
  - c) Five-and-a-half-year-olds retain 80% of the memories formed at age 3.
  - d) Seven-and-a-half-year-olds retain half of the memories formed at age 3.
  - e) Three-year-olds only retain 14% of their memories.
- (21) The lecturer most wants to claim that:
- a) Childhood memories are lost because they are formed in a brain that is rapidly developing.
  - b) Our earliest memories are more reliable than once thought.
  - c) The infant brain is still developing, which gives it great flexibility.
  - d) We forget most of our childhood memories so that we can retain the most valuable ones.
  - e) We have more links between brain cells in early childhood than in adulthood.

- 4 (A) 以下の英文の段落 (22) ~ (26) にはそれぞれ誤りがある。修正が必要な下線部を各段落から一つずつ選び、マークシートの (22) ~ (26) にその記号をマークせよ。

(22) The old-fashioned stereotype that women are (a) not suited by nature at mathematical study (b) suffered a major blow in 2014, when Maryam Mirzakhani became the first woman to receive the Fields Medal, math's most prestigious award. An equally important blow was struck by an Italian mathematician, Maria Gaetana Agnesi, born three hundred years ago. Agnesi was the first woman to write a mathematics textbook and to be (c) appointed to a university chair in math, (d) yet her life was marked by paradox. (e) Though brilliant, rich and famous, she eventually chose a life of poverty and service to the poor.

(23) Born May 16, 1718, in Milan, Agnesi was the eldest of her wealthy father's twenty-one children. As she grew up, her talents shone, particularly in the study of languages. (a) In part to give her the best education possible, her father invited (b) leading intellectuals of the day to the family's home. When Agnesi was nine, she repeated from memory a Latin speech, (c) likely composed by one of her tutors, in front of her father's guests. The speech condemned the widespread prejudice against educating women in the arts and sciences, (d) which had either been grounded in the view that a life of managing a household would require no such learning. Agnesi presented a clear and convincing argument that women should be free to pursue (e) any kind of knowledge available to men.

(24) Agnesi eventually became (a) tired of displaying her intellectual abilities in public and (b) expressed a desire to retire from the world and to (c) dedicate her to a religious life. When her father's second wife died, however, she (d) assumed responsibility for his household and the education of her many younger brothers and sisters. Through this role, she (e) recognized the need for a comprehensive mathematics textbook to introduce Italian students to basic methods that summarized recent mathematical discoveries.

(25) Agnesi found a special appeal in mathematics. Most knowledge acquired from experience, she believed, is prone to error and open to dispute. From mathematics, however, (a) come truths that are wholly certain. (b) Published in two volumes in 1748, Agnesi's work was titled the *Basic Principles of Analysis*. It was composed not in Latin, (c) as was the custom for great mathematicians such as Newton and Euler, but in Italian, to (d) make it more accessible to students. Agnesi's textbook was praised in 1749 by the French Academy: "It took much skill and good judgment to (e) reduce almost uniform methods to discoveries scattered among the works of many mathematicians very different from each other."

(26) (a) A passionate advocate for the education of women and the poor, Agnesi believed that the natural sciences and math should play an important role in an educational curriculum. As a person of deep religious faith, however, she also believed that scientific and mathematical studies must be (b) viewed in the larger context of God's plan for creation. When her father died in 1752, she was free to answer a religious calling and devote the rest of her life to her other great passion: service to the poor. Although few remember Agnesi today, her pioneering role in the history of mathematics serves as (c) an inspiring story of triumph over gender stereotypes. She helped to clear a path for women in math (d) for generations to follow. Agnesi excelled at math, but she also loved it, perceiving (e) in its mastery of an opportunity to serve both her fellow human beings and a higher order.

(B) 以下の英文を読み、下線部(ア), (イ), (ウ)を和訳せよ。なお、文章中の Fred は、著者の両親が飼っている大型のリクガメの名前である。

Last July, I went to Honolulu to meet Fred and to spend the summer with my parents. My parents and I have a warm relationship, even though, or perhaps because, I don't speak to or visit them frequently; until my most recent trip there, the previous July, I hadn't seen them in six years. I live in New York, and they live in Hawaii, and (ア) while it is true that traveling to the islands requires a certain commitment of time, the real reason I stayed away is that there were other places I wanted to visit. Of all the gifts and advantages my parents have given me, one of the greatest is their conviction that it is the duty of children to leave and do what they want, and the duty of parents not just to accept this but to encourage it. When I was 14 and first leaving my parents — then living in East Texas — to attend high school in Honolulu, my father told me that any parent who expected anything from his child was bound to be disappointed, because (イ) it was foolish and selfish to raise children in the hope that they might someday pay back the debt of their existence; he has maintained this ever since.

(ウ) This philosophy explains their love for a pet that, in many ways, contradicts what we generally believe a pet should be. Those of us with animals in our lives don't like to think of ourselves as having expectations for them, but we do. We want their loyalty and affection, and we want these things to be expressed in a way that we can understand. Fred, however, provides none of these things. Although he is, in his way, friendly, he is not a creature who, you feel, has any particular fondness for you.

- 5 以下の文章を読み、(A)～(D)の問いに答えよ。なお、文章中の stratocumulus という単語は「層積雲」を意味する。

Gavin Pretor-Pinney decided to take a break. It was the summer of 2003, and for the last 10 years, in addition to his graphic-design business in London, he and a friend had been running a magazine called *The Idler*. This title suggests “literature for the lazy.” It argues against busyness and careerism and for the value of aimlessness, of letting the imagination quietly run free. Pretor-Pinney anticipated all the jokes: that he’d burned out running a magazine devoted to doing nothing, and so on. But it was true. Getting the magazine out was tiring, and after a decade, it seemed appropriate to stop for a while and live without a plan — to be an idler himself in a positive sense and make space for fresh ideas. So he exchanged his apartment in London for one in Rome, where everything would be new and anything could happen.

Pretor-Pinney is 47, tall and warm, with a grey beard and pale blue eyes. His face is often bright, as if he’s being told a story and can feel some terrific surprise coming. He stayed in Rome for seven months and loved it, especially all the religious art. One thing he noticed: the paintings he encountered were crowded with clouds. They were everywhere, he told me recently, “these soft clouds, like the sofas of the saints.” But outside, when Pretor-Pinney looked up, the real Roman sky was usually cloudless. He wasn’t accustomed to such endless, blue emptiness. He was an Englishman; he was accustomed to clouds. He remembered, as a child, being charmed by them and deciding that people must climb long ladders to harvest cotton from them. Now, in Rome, he couldn’t stop thinking about clouds. “I found myself ア(27) them,” he told me.

Clouds. They were a strange obsession, perhaps even a silly one, but he didn’t resist it. He went with it, as he often does, despite not having a specific goal or even a general direction in mind; he likes to see where things go. When Pretor-Pinney returned to London, he talked about clouds constantly. He walked around ア(28) them, learned their scientific names, like “stratocumulus,” and

the weather conditions that shape them and argued with friends who complained they were gloomy or dull. He was realizing, as he later put it, that “clouds are not something to complain about. They are, in fact, the most dynamic and poetic aspect of nature.”

Slowing down to appreciate clouds enriched his life and sharpened his ability to appreciate other pockets of beauty ア(29) in plain sight. At the same time, Pretor-Pinney couldn't help noting, <sup>(B)</sup>we were entering an era in which we were losing a sense of wonder. New, supposedly amazing things bounced around the internet so quickly that, as he put it, we can now all walk around with an attitude like, “Well, I've just seen a panda doing something unusual online — what's going to amaze me now?” His passion for clouds was teaching him that “it's much better for our souls to realize we can be amazed and delighted by what's around us.”

At the end of 2004, a friend invited Pretor-Pinney to give a talk about clouds at a small literary festival in South West England. The previous year, there were more speakers than people in the audience, so Pretor-Pinney wanted an interesting title for his talk, to draw a crowd. “Wouldn't it be funny,” he thought, “to have a society that defends clouds against the bad reputation they get — that stands up for clouds?” So he called it “The First Annual Lecture of the Cloud Appreciation Society.” And it worked. Standing room only! Afterward, people came up to him and asked for more information about the Cloud Appreciation Society. They wanted to join the society. “And I had to tell them, well, I haven't really got a society,” Pretor-Pinney said. So he set about ア(30) one.

He created a simple website with a gallery for posting photographs of clouds, a membership form and a bold manifesto. (“We believe that clouds are unjustly insulted and that life would be infinitely poorer without them,” it began.) He also decided to charge a membership fee and issue a certificate in the mail. He did these things because he recognized that joining an online Cloud Appreciation Society that existed in name only might appear ridiculous, and he wanted to make sure that it did not seem ( イ ).



Within a couple of months, the society had 2,000 ア(31) members. Pretor-Pinney was surprised and delighted. Then, Yahoo placed the Cloud Appreciation Society first on its 2005 list of Britain's "Wild and Wonderful Websites." People kept clicking on that link, which wasn't necessarily surprising, but thousands of them also clicked through to Pretor-Pinney's own website, then paid for memberships. Other news sites noticed. They did their own articles about the Cloud Appreciation Society, and people followed the links in those articles too. Previously, Pretor-Pinney had proposed writing a book about clouds and had been rejected by 28 editors. Now he was an internet sensation with a large online following; he got a deal to write a book about clouds.

The writing process was ア(32). On top of not actually having written a book before, he demanded perfection of himself, so the work went slowly. But *The Cloudspotter's Guide*, published in 2006, is full of joy and wonder. Pretor-Pinney surveys clouds in art history, poetry, and modern photography. In the middle of the book, there's a cloud quiz. Question No. 5 asks of a particular photograph, "(C)\_\_\_\_\_ stratocumulus?" The answer Pretor-Pinney supplies is, "It is pleasing for whatever reason you find it to be."

The book became a bestseller.

(A) 下線部 (A) に関して, "all the jokes" の例であることがわかるように, その内容を日本語で説明せよ。

(B) 下線部 (B) の内容を本文に即して日本語で説明せよ。

(C) 下に与えられた語を正しい順に並べ替え, 下線部 (C) を埋めるのに最も適切な表現を完成させよ。

about is it layer of pleasing so that's  
this what

(D) 以下の問いに解答し、その答えとなる記号をマークシートにマークせよ。

(ア) 空所 (27) ~ (32) には単語が一つずつ入る。それぞれに文脈上最も適切な語を次のうちから一つずつ選び、マークシートの (27) ~ (32) にその記号をマークせよ。ただし、同じ記号を複数回用いてはならない。

- a) admiring      b) disturbing      c) exhausting      d) hating  
e) hiding      f) ignoring      g) inventing      h) missing  
i) paying      j) recovering

(イ) 空所 (イ) に入れるのに最も適切な単語を次のうちから一つ選び、マークシートの (33) にその記号をマークせよ。

- a) cloudy      b) expensive      c) lazy  
d) pointless      e) serious

(ウ) 本文の内容と合致しないものはどれか。一つ選び、マークシートの (34) にその記号をマークせよ。

- a) It was not until he went to Rome that Pretor-Pinney found clouds attractive.  
b) Pretor-Pinney learned a lot about clouds after he came back to London, which helped him write *The Cloudspotter's Guide*.  
c) Pretor-Pinney's Cloud Appreciation Society drew people's attention quickly.  
d) Pretor-Pinney's talk about clouds at a small literary festival turned out to be exceptionally successful.  
e) Pretor-Pinney was busy both when co-editor of *The Idler* and when founder of the Cloud Appreciation Society.

# 草 稿 用 紙

(切り離さないで用いよ。)