

# 0 英語問題

## 注意

1. 試験開始の指示があるまでこの問題冊子を開いてはいけません。
2. 解答用紙はすべてHBの黒鉛筆またはHBの黒のシャープペンシルで記入することになっています。HBの黒鉛筆・消しゴムを忘れた人は監督に申し出てください。(万年筆・ボールペン・サインペンなどを使用してはいけません。)
3. この問題冊子は16ページまでとなっています。試験開始後、ただちにページ数を確認してください。なお、問題番号はI～Vとなっています。
4. 解答用紙にはすでに受験番号が記入されていますので、出席票の受験番号が、あなたの受験票の番号であるかどうかを確認し、出席票の氏名欄に氏名のみを記入してください。なお、出席票は切り離さないでください。
5. 解答は解答用紙の指定された解答欄に記入し、その他の部分には何も書いてはいけません。
6. 解答用紙を折り曲げたり、破ったり、傷つけたりしないように注意してください。
7. この問題冊子は持ち帰ってください。

### マーク・センス法についての注意

マーク・センス法とは、鉛筆でマークした部分を機械が直接よみとって採点する方法です。

1. マークは、下記の記入例のようにHBの黒鉛筆で枠の中をぬり残さず濃くぬりつぶしてください。
2. 1つのマーク欄には1つしかマークしてはいけません。
3. 訂正する場合は消しゴムでよく消し、消しきずはきれいに取り除いてください。

マーク記入例：

A	1	2	3	4	5
	○	○	●	○	○

 (3と解答する場合)

I . 次の文を読み、下記の 1～8 それぞれに続くものとして、本文の内容ともっともよく合致するものを、各イ～ニから 1 つずつ選び、その記号を解答用紙の所定欄にマークせよ。

I'm staying in a house in the Vermont countryside, shaded in front by three big sugar maples. Behind it lies a grove of the same trees, and on a hillside far away I can see another grove, glowing green in rich late-afternoon light. In autumn the leaves turn scarlet; in late winter thaw the pale watery sap starts rising and is gathered and laboriously evaporated, in little steamy cabins, down to its essence, a syrup fine as honey. The Abnaki Indians knew this process before the Yankees came to clear scattered pools of land for grazing, leaving old forest lands in between. Taught by the Abnaki, the first white men made maple sugar in Vermont in 1752.

Under snow, the sap shrinks back. In early thaw, farmers trudge and horse-sledge through the woods to drill little taps into the rough-barked trunks. The sap used to be collected in wooden buckets, then in tin pails hung over the taps; more recently, where land and weather allow, plastic tubing is used. A culture formed around this labor-intensive harvesting, first ritual of the northern spring, the culture of the sugarhouse with its ancient chairs, steaming evaporation trays, wet snow and mud trodden inside on heavy boots, doughnuts and coffee, pickles, frankfurters, and beer brought down by women from farm kitchens, eaten and drunk by men lugging and pouring sap and stoking the wood fires. Hard manual labor—about forty gallons of sap being collected and boiled down to obtain one gallon of syrup—and skillful, sensitive calculation of the cycles of thaw and freeze that make for the best sugaring-off; testing for the moment when the thin, faintly sweet sap has reached the density of amber syrup. The sour crispness of pickle on the tongue amid all that sweaty sweetness. There is a summer culture too, at church suppers and county fairs, where “sugar on snow” still competes with cotton-candy machines and barbecue—pans of last winter’s snow from icehouse or freezer, sticky curls of hot syrup poured on, served on paper plates with the necessary pickle and doughnut on the side.

Maple trees reproduce with energy: under any big tree you will find dozens of seedlings crowding each other; in spring the seeds blow far afield on little brown wings soon after the new leaves uncurl. The root system of a full-grown maple tree

is many times the circumference of the great crown. In their early-summer-evening green, in the hectic flare of their October changing, in the strong, stripped upreaching of their winter bareness, they are presences of enormous vitality and generosity, trees that yield much to the eye, to the tongue, to the modest cash assets of farm families.

It's said that acid rain and road salt are slowly dooming the sugar maples. Studying and testing the rings of mature trees, scientists have found that up until 1955 they show no evidence of chemical stress; since 1955 acidity has been wearing into the trees and will eventually destroy them. I look out at the grove on the hill, the old trees just outside the window; all seems as it has always been, without taint.

I remember other trees that stood in this landscape when I first knew it: the wineglass elms. Every village, every roadside, had them. These trees have outspreading limbs sweeping up from a straight and slender trunk in the form of a true wineglass, green in summer, golden in autumn, architecturally elegant in nakedness. An old pamphlet from the State Agricultural Service, found in a drawer, implores cooperation in destroying infested bark and wood and protecting still-healthy trees. But the fungus-carrying beetles won out. Throughout New England, elms fell barren in summer, sick to death, easily splintered by winds. Soon a living elm in leaf was something rare and precious. Now it's hard to remember where they stood.

The poorer we become, the less we remember what we had. Whenever I walk into this house after an absence, I drink, slowly and deliberately, a glass of pure cold water from the spring-fed tap. I don't drink from most taps because I don't like their ill flavor. And the taste of bottled water from the supermarket has no savor; it reminds me of nothing. The spring water flowing into this house does—in its transparency, its original cold. Of course it tastes of this place, sharp with memories, but also of water I drank as a child in the 1930s, from an iron pipe set in the side of a small valley where I used to play. It seemed like the saving, merciful drink of water in legends or poetry; through it I sensuously understood the beautiful words "to quench a thirst."

Sensual vitality is essential to the struggle for life. It's as simple—and as threatened—as that.

1. The Abnaki Indians were native inhabitants of Vermont who
- イ. helped the Yankees clear the land for grazing.
  - ロ. lived in cabins surrounded by groves of maple trees.
  - ハ. departed from their forest home in 1752.
  - ニ. taught the first white men how to make maple syrup.
2. All of the following activities take place in the sugarhouse EXCEPT
- イ. making maple candy with last winter's snow.
  - ロ. eating frankfurters and drinking coffee.
  - ハ. pouring sap into the evaporation trays.
  - ニ. keeping a wood fire burning to boil the sap.
3. All of the following are true of maple trees EXCEPT that
- イ. their bark is rough.
  - ロ. their root system is small.
  - ハ. their seeds are blown by the wind.
  - ニ. their branches lose their leaves in winter.
4. The author's attitude toward maple trees is best described as one of
- イ. admiration.
  - ロ. astonishment.
  - ハ. generosity.
  - ニ. mercy.
5. Looking outside the window of the house (paragraph 4), the author
- イ. sees the damage caused by acid rain.
  - ロ. notices that some of the trees have disappeared.
  - ハ. thinks the trees look pretty much the same.
  - ニ. regrets the loss of color in the leaves.

6. The underlined word “implores” (paragraph 5) is closest in meaning to

- イ. begs.
- ロ. describes.
- ハ. forbids.
- ニ. promises.

7. The tap water in the author’s house

- イ. reminds the author of nothing in particular.
- ロ. tastes better after it is chilled.
- ハ. reminds the author of childhood days.
- ニ. tastes similar to bottled water.

8. The most appropriate title for this passage is

- イ. Disappearing Maple Trees.
- ロ. How to Make Maple Syrup.
- ハ. Life in the Countryside.
- ニ. Vermont Memories.

Ⅱ . 次の文を読み、下記の設問A・Bに答えよ。解答は解答用紙の所定欄にしるせ。

On Anna Salai, a central street that runs through this city, there is a store called the American Book Center. The owner, V. Krishnan, is 70 years old. He has been selling books since he was 8—first in the former Burmese capital, Rangoon, where his father worked as a goldsmith, and then in Chennai, where he moved in the 1960s and opened two stores.

On a cloudy Saturday morning, Mr. Krishnan talked about the evolution of the book business over the last few decades. In the '60s, he said, most of his buyers were older and male. Over the last 10 years, he has noticed more women, and more young people.

This younger population has different interests. In the old days, he sold mostly novels—Pearl S. Buck, Daphne du Maurier and Agatha Christie were especially popular. Now, young people do not read so many novels. They buy computer books and books about business.

He still sold a few novels. Dusty copies of James Joyce and Shakespeare's plays were piled around the store. But management and technology publications sustained him. "Without computers, I would have no work," he said.

Mr. Krishnan's story offers a window onto changing patterns of cultural consumption in India. This is a nation of rising prosperity, increasingly convinced of its destiny. Its confidence stems largely from the recent achievements of its ITES sector—Information Technology Enabled Services, the software and computer companies that have put India on the map of global business.

The success of these companies has been firmly fixed in an emerging national mythology. Schoolchildren are brought up on tales of Infosys, India's best-known software business, founded in 1981 with 10,000 \*rupees of capital—just \$224 at current rates—and worth billions of dollars today. Indian businessmen have become national heroes.

No one can deny their achievements. But the worship of commerce and wealth poses important questions about the place of softer, more humanistic endeavors in the country—the role of art and artists, the place of the humanities and social sciences and, more generally, the character and breadth of the Indian

imagination.

As India grows richer, its culture is changing. The question is whether that culture will be defined solely by the nation's new prosperity—whether a nation in the midst of a consumerist frenzy can maintain noncommercial islands of intellectual and cultural endeavor, and whether a population determined to get rich can appreciate pursuits whose returns are less immediately tangible.

In *The Difficulty of Being Good*, a recently published book on morality derived from the *Mahabharata*, Gurcharan Das writes of his determination to conduct an in-depth study of the Sanskrit original of this ancient epic. To achieve this, he had to go to the University of Chicago. Indian centers of learning, he found, were “impossibly rigid” and hostile to critical interrogation.

His is not an isolated experience. Indian humanities and social sciences institutes have been neglected over the years—weakened by curricular inflexibility, underfinanced and understaffed. While the country's elite business and technology schools are free to appoint staff and raise funds, others must follow complicated government rules.

In a newspaper article last year in *The Hindu*, Shreesh Chadhury, himself a professor of the social sciences and humanities, wrote that nontechnical institutes often have to obtain permission even from the government's publicity department before advertising a staff opening. The “consequences have been disastrous, and world-class institutions have been reduced to the shadow of their own ghosts,” he wrote.

The humanities are losing out, too, in the battle for students. According to the World Bank, while general graduate degree programs, which include the humanities and social sciences, still have the highest enrollment, the number of students seeking technical degrees grew six times faster from 2000 to 2004.

This is perhaps unsurprising given the poor state of humanities departments. But it points, also, to a broader shift in public perceptions—from an appreciation of the essential value of an education (its ability to widen the mind, to expose students to new ideas and experiences) to an obsession with the instrumental value of a diploma.

It's possible all this is just a moment. Pratap Bhanu Mehta, a former

academic and now head of a research institute based in Delhi, suggests that while the rising popularity of more job-oriented disciplines is real, it may simply represent a form of consolidation. "Part of what you hope this growth will do is create conditions that will sustain a richer culture in the future," he said, arguing that culture needs financial backing to survive. "After all, New York is both the nation's financial and publishing center."

Economists refer to an environmental Kuznets curve in the process of development, a pathway that leads through ecological neglect in the early stages of growth and then stabilizes as a country becomes richer. Maybe something similar is true of culture, too, and India is simply at the early stages of what will prove to be a cultural Kuznets curve.

But in the meantime, the commercialization of intellectual life seems set to continue, and possibly even worsen. There has been much concern, recently, that the increasing <sup>\*\*</sup> privatization of Indian education could further damage the arts and social sciences.

In Chennai, Mr. Krishnan, like the rest of the country, seems to put his faith in computers and business. As I was leaving his store, he told me that times were tough: young people only cared about money; they didn't read anymore. He wanted his grandson and son-in-law, both of whom were studying business, to step in and save the store. "They will put in a complete system," he said. They would install computers and redo the Web site. Their system, he seemed to hope, would get people reading again.

\* rupees : ルピー (インドの通貨単位)

\*\* privatization : 民営化



A. 次の1～8それぞれに続くものとして、本文の内容ともっともよく合致するものを、各イ～ニから1つずつ選び、その記号をマークせよ。

1. The author includes the story of Mr. Krishnan in order to illustrate
  - イ. the challenges of small business ownership.
  - ロ. the changing interests of Indian people.
  - ハ. the achievements of the ITES sector.
  - ニ. the value of literature to the Indian imagination.
  
2. The passage suggests that India's ITES sector has
  - イ. caused Indians to feel uncertain about their future.
  - ロ. succeeded without the help of Indian entrepreneurs.
  - ハ. made India a center of global business.
  - ニ. supported noncommercial endeavors in the humanities.
  
3. Gurcharan Das went to the University of Chicago because Indian universities did not
  - イ. support the aims of his research.
  - ロ. have any teachers to help him.
  - ハ. think his research had any commercial value.
  - ニ. have any money to support his research.
  
4. Compared to business and technology schools, humanities and social science institutes have all of the following EXCEPT
  - イ. more difficulty in raising funds.
  - ロ. less flexibility in curricular development.
  - ハ. lower student enrollments.
  - ニ. less freedom to choose their staff.

5. The underlined word “instrumental” (paragraph 13) is closest in meaning to
- イ. artistic.
  - ロ. emotional.
  - ハ. genuine.
  - ニ. practical.
6. Pratap Bhanu Mehta believes that economic growth in India
- イ. will turn Delhi into a city like New York.
  - ロ. may help the arts and humanities to survive.
  - ハ. will eventually slow down.
  - ニ. may cause India to develop new industries.
7. As applied to culture in India, the Kuznets curve would suggest that
- イ. the neglect of culture is only temporary.
  - ロ. commercialization will have no effect on culture.
  - ハ. intellectual life will support technological development.
  - ニ. the arts and humanities will disappear in the future.
8. The most appropriate title for this passage is
- イ. Indian ITES: What Does the Future Hold?
  - ロ. Prosperity and Its Risk to Culture.
  - ハ. Mr. Krishnan’s Journey.
  - ニ. India: A New Global Power.

B. 文中の下線部 the commercialization of intellectual life (第16段落) を15字以内で和訳せよ。ただし、句読点は合計字数に含まれる。

Ⅲ. 次の1～6それぞれの空所を補うのもっとも適当なものを、各イ～ニから1つずつ選び、その記号を解答用紙の所定欄にマークせよ。

1. He is never envious (        ) others' success.

イ. for                      ロ. in                      ハ. of                      ニ. with

2. They will not give up their efforts (        ) they have solved the problem.

イ. because                ロ. only                      ハ. until                      ニ. whether

3. These games will (        ) the friendship between our two peoples.

イ. attach                      ロ. bond                      ハ. cement                      ニ. stick

4. The information in the report was not enough to (        ) proof.

イ. constitute                ロ. create                      ハ. make                      ニ. take

5. My mother's ideals have long (        ) my way of life.

イ. influenced                ロ. played                      ハ. relied                      ニ. waited

6. The political corruption it revealed (        ) the controversial book's publication.

イ. corrected                ロ. justified                      ハ. mistook                      ニ. noticed

IV. 次の1～6それぞれの空所を補うのにもっとも適当なものを、各イ～ニから1つずつ選び、その記号を解答用紙の所定欄にマークせよ。

1. Ken: Would you like to go out to dinner or to a movie?

May: ( )

Ken: Well, then how about dinner and a movie?

May: That's a great idea.

イ. Yes, I would.

ロ. Either one, it's up to you.

ハ. Thanks, but maybe next time.

ニ. Well, it depends where you're going to take me.

2. David: Do you remember the restaurant we went to last Friday? Was it "Silver Castle"?

Meg : No, we've never been there. Was it "Gold Coin"?

David: No, no. Gee, ( )

Meg : Never mind. The food was terrible.

イ. you've got it.

ロ. we're going to try it next time.

ハ. it's on the tip of my tongue.

ニ. you said you liked it.

3. Joan: Why are you talking to your computer?

Mac : I'm trying out some new speech recognition software.

Joan: ( )

Mac : Well, I just speak into the microphone and my words appear on the screen. It's magic!

イ. How did you manage to get such an expensive one?

ロ. How does it work?

ハ. Can I try it myself?

ニ. Do you want me to explain it?

4. Kay : Let's go to the movies in Ikebukuro tomorrow.

Jason: All right, where should we meet? Do you know where the West Gate Park is?

Kay : No, I don't. Let's meet somewhere near the station.

Jason: ( ) Name the place and I'll pick you up.

イ. I'll tell you what.

ロ. All right, let's forget about the movies.

ハ. Then meet me at the theater.

ニ. There're quite a few bad movies out there.

5. Shopper: Excuse me, could you show me where the skirts are?

Clerk : Certainly madam, please come this way.

Shopper: Ah, this is just what I've been looking for. ( )

Clerk : Just a moment.... We appear to be temporarily out of stock.

イ. I don't think I'm too big for them.

ロ. Is there another size available?

ハ. But the size doesn't count.

ニ. Do you have it in size 8?

6. John : I've just been reading through your last project report.

Irene: I hope you didn't find too much wrong with it.

John: On the contrary, ( )

Irene: I'm glad you like it and hope it proves useful.

イ. you should have been more careful.

ロ. I never thought you would disappoint me.

ハ. you've done a fantastic job.

ニ. your report needs another review.

V. 次の日本文と同じ意味になるように、下記の英文の空所(イ)～(ホ)それぞれに1語を補い、文を完成せよ。解答は解答用紙の所定欄にしるせ。

私は10代の年月の半分をシカゴで過ごしたので、引っ越したあとも長い間、そこは私の記憶の中で魅惑的な位置を占めていた。シカゴでは何度か、学校の男の子も女の子も一緒に水辺やその近くの戸外で夜を過ごしたものだ。誰もが親には友達のところ泊ると言っておきながら、寂れた船小屋を宿にした。みな、ちゃんと家と家族があったのだから、今思えば、私たちが求めていたのは逃避や危険や冒険ではなく、魔法だったのだ。

I spent half my teenage years in Chicago, and for a long time after I'd ( イ ), that city held a magical place in my memory. ( ロ ) several occasions I spent the night outside, on or ( ハ ) the beach with boys and girls from school. We each told our parents we were ( ニ ) at a friend's, and then we slept in an abandoned boathouse. We all had homes and families, and I think ( ホ ) we were seeking was not escape, danger, or adventure, but magic.