

2013年度

S 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1～10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。

Across the centuries, many a person has uttered the phrase “There must be a full moon out there” in an attempt to explain strange happenings at night. Indeed, the Roman goddess of the moon had a name that remains familiar to us today: *Luna*, prefix of the word “lunatic,” which refers to someone who is mentally disturbed. Greek philosopher Aristotle and Roman historian Pliny the Elder suggested that the brain was the “moistest” organ in the body and thereby most susceptible to the influences of the moon, which causes the tides. Belief in the “full-moon effect” persisted in Europe through the Middle Ages, when humans were widely reputed to turn into *werewolves or vampires during a full moon.

Even today many people think the mystical powers of the full moon induce odd behaviors, mental hospital admissions, emergency room calls, traffic accidents, fights at professional hockey games, dog bites, and all manner of strange events. One survey revealed that 45 percent of college students believe moonstruck humans are prone to unusual behaviors, and other surveys suggest that mental health professionals may be still more likely than ordinary people to hold this conviction. In 2007 several police departments in the U.K. even added officers on full-moon nights in an effort to cope with presumed higher crime rates.

Following Aristotle and Pliny the Elder, some contemporary authors, such as Miami psychologist Arnold Lieber, have suggested that the full moon’s supposed effects on behavior arise from its influence on water. The human body, after all, is about 80 percent water, so perhaps the moon works its mischievous magic by somehow disrupting the arrangement of water molecules in the nervous system. But there are at least three reasons why this explanation doesn’t hold up. First, the **gravitational effects of the moon are far too small to generate any meaningful effects on brain activity, let alone behavior. As the late astronomer George Abell of the University of California, Los Angeles, noted, a mosquito sitting on our arm exerts a more powerful gravitational pull on us than the moon does. Second, the moon’s gravitational force affects only open bodies of water, such as oceans and lakes, but not contained sources of water, such as the human brain. Third, the gravitational

effect of the moon is just as potent during new moons—when the moon is invisible to us—as it is during full moons.

There is a more serious problem for avid believers in the full-moon effect: no evidence that it exists. Florida International University psychologist James Rotton and University of Saskatchewan psychologist Ivan W. Kelly have searched far and wide for any consistent behavioral effects of the full moon. In all cases, they have come up empty-handed. By combining the results of multiple studies and treating them as though they were one huge study—a procedure called meta-analysis—they have found that full moons are entirely unrelated to a host of events, including crimes, suicides, psychiatric problems and crisis center calls. In their 1985 review of 37 studies entitled “Much Ado about the Full Moon,” Rotton and Kelly humorously bid good-bye to the full-moon effect and concluded that further research on it was unnecessary.

Persistent critics have disagreed with this conclusion, pointing to a few positive findings that emerge in scattered studies. Still, even the handful of research claims that seem to support full-moon effects have collapsed on closer investigation. In one study published in 1982, a research team reported that traffic accidents were more frequent on full-moon nights than on other nights. Yet a fatal flaw spoiled these findings: in the period under consideration, full moons were more common on weekends, when more people drive. When the authors reanalyzed their data to eliminate this factor, the full-moon effect vanished.

So if the full-moon effect is merely an urban legend, why is it so widespread? Media coverage surely plays a role. Scores of Hollywood horror films portray full-moon nights as peak times of scary occurrences such as stabbings, shootings and psychotic behaviors. Perhaps more important, research demonstrates that many people experience a phenomenon that University of Wisconsin-Madison psychologist Loren Chapman termed “illusory correlation”—the perception of an association that does not in fact exist. For example, many people who have joint pain insist that their pain increases during rainy weather, although research disproves this assertion.

Illusory correlations result in part from our mind’s proclivity to attend to—and recall—events that confirm our expectations. When there is a full moon and something odd happens, we usually notice it, tell others about it and remember it.

We do so because such occurrences fit with our preconceptions. Indeed, one study showed that psychiatric nurses who believed in the full-moon effect wrote more notes about patients' peculiar behavior than did nurses who did not believe in this effect. In contrast, when there is a full moon and nothing odd happens, this nonevent quickly fades from our memory. As a result of our selective recall, we mistakenly perceive an association between full moons and strange events.

Still, the illusory correlation explanation, though probably a crucial piece of the puzzle, does not account for how the full-moon notion got started. One intriguing idea for its origins was proposed by psychologist Charles L. Raison and his colleagues. According to Raison, the full-moon effect may possess an element of truth in that it may once have been genuine. Raison suggests that before the advent of outdoor lighting in modern times, the bright light of the full moon deprived people who were living outside—including many who had severe mental disorders—of sleep. Because sleep deprivation often triggers odd behavior in people with certain psychological conditions, such as depression, the full moon may have been linked to a heightened rate of bizarre behaviors in ancient times.

We may never know whether this explanation is correct. But in today's world at least, the full-moon effect appears to be no better supported than is the idea that the moon is made of green cheese.

*werewolves : 狼男

**gravitational : 引力の

1. The first paragraph states that

- イ. Aristotle discovered how the moon influences human behavior.
- ロ. the word "lunatic" comes from the name of a Roman goddess.
- ハ. the moon does not have a strong influence on water.
- ニ. werewolves and vampires were common in the Middle Ages.

2. One weakness of Arnold Lieber's explanation of the full-moon effect is that
- ㄱ. the moon's gravity affects the entire human body, not just the brain.
 - ㅋ. the amount of water in the human body is small compared with the oceans.
 - ㆁ. the moon's gravity may be equally strong when the moon is not full.
 - ㄴ. the sun's gravity is much stronger than the moon's gravity.
3. The underlined word "avid" (paragraph 4) is closest in meaning to
- ㄱ. careful.
 - ㅋ. doubtful.
 - ㆁ. mistaken.
 - ㄴ. passionate.
4. In their study, James Rotton and Ivan W. Kelly
- ㄱ. used statistics to study the strength of the moon's gravity.
 - ㅋ. examined other studies about the full-moon effect.
 - ㆁ. used statistics to measure a wide variety of human behaviors.
 - ㄴ. could not reach any conclusions about the full-moon effect.
5. The passage states that the full-moon effect
- ㄱ. has no scientific evidence to support it.
 - ㅋ. is caused by the moon's gravitational pull.
 - ㆁ. only affects people with mental problems.
 - ㄴ. was invented by the Hollywood movie industry.
6. According to the passage, one reason people believe in the full-moon effect is that
- ㄱ. they go outdoors more often when there is a full moon.
 - ㅋ. other natural conditions, such as rainy weather, do affect the body.
 - ㆁ. strange events really do occur more often when there is a full moon.
 - ㄴ. what we notice and remember is influenced by our expectations.

7. The underlined word “proclivity” (paragraph 7) is closest in meaning to
- イ. chance.
 - ロ. inability.
 - ハ. right.
 - ニ. tendency.
8. Charles L. Raison believes that the full moon may have affected human behavior in ancient times because
- イ. the moon’s gravity was different than it is now.
 - ロ. the full moon kept people awake at night.
 - ハ. mental disorders were more common than they are now.
 - ニ. people were not used to outdoor lighting.
9. The passage suggests that people do not
- イ. let go of their beliefs easily.
 - ロ. have much control over their own actions.
 - ハ. question the findings of scientific research.
 - ニ. appreciate the mystery of the full moon.
10. The most appropriate title for this passage is
- イ. The Full Moon: A Historical View.
 - ロ. The Science of Moonlight.
 - ハ. Does the Moon Make Us Crazy?
 - ニ. Mental Disorder in the Middle Ages.

II. 次の文を読み、下記の1～10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。

In ancient times few people had ever heard of a “place setting.” When a large piece of meat was set on the table (sometimes on a plate, sometimes directly on the table), diners grabbed the whole thing with their free hand, then pulled out a knife and sliced off a piece with the other hand. Most eating was done with fingers: common people ate with all five, while nobles—who understood sophisticated table manners—ate with only three (thumb, forefinger, and middle finger).

At that time there were no utensils. In fact, most men owned just one multipurpose blade, which, in addition to carving food, was used for fighting, hunting, and butchering animals. But wealthy nobles had always been able to afford a different knife for each purpose, and by the time of the Middle Ages, they had developed a setting of two knives, for very formal dining. One knife was thrust into a large piece of meat to hold it in place on a plate, while the second was used to cut off a smaller piece, which the eater speared and placed in his mouth.

One of the difficulties of cutting a piece of meat while holding it in place with a knife is that the meat has a tendency to “rotate in place like a wheel on an axle,” Henry Petroski writes in *The Evolution of Useful Things*. “Frustration with knives, especially their shortcomings in holding meat steady for cutting, eventually led to the development of the fork.” The name comes from *furca*, the Latin word for a farmer’s *pitchfork.

The first table fork commonly used in Europe was a miniature version of the big carving fork used to spear turkeys and roasts in the kitchen. It had only two **prongs, spaced far enough apart to hold meat in place while cutting it, but apparently it wasn’t something you stuck in your mouth and ate with—that was still the knife’s job.

These first table forks probably originated at the royal courts of the Middle East, where they were in use as early as the 7th century. About 1100 A.D. they appeared in the Tuscany region of Italy, but they were considered “shocking novelties,” and were ridiculed and condemned by the clergy—who insisted that “only human fingers, created by God, were worthy to touch God’s riches.” Forks were

“elaborate pieces of finery,” as one historian puts it, used by sinners and weaklings but not by decent, God-fearing folk.

“An Italian historian recorded a dinner at which a Venetian noblewoman used a fork of her own design,” Charles Panati writes in the *The Extraordinary Origins of Everyday Things*, “and was criticized by several priests present for her ‘excessive sign of refinement.’ The woman died days after the meal, supposedly from the plague, but clergymen preached that her death was divine punishment, a warning to others contemplating the use of a fork.”

Thanks to these derogatory associations, more than 250 years passed before forks finally came into wide use in Italy. In the rest of Europe, they were still virtually unheard of. Catherine de Medici finally brought them to France in the 1500s when she became queen. And in 1608, an Englishman named Thomas Coryate traveled to Italy and saw people eating with forks; the sight was so peculiar that he made note of it in a volume of travel writings:

The Italians do always at their meals use a little fork when they cut their meat...Should anyone touch the dish of meat with his fingers from which all at the table do cut, he will give occasion of offense unto the company, as having violated the laws of good manners, insomuch that for his error he shall be at least frowned at if not scolded in words...The Italian cannot by any means endure to have his dish touched with fingers, seeing all men's fingers are not alike clean.

Coryate brought some forks with him to England and presented one to Queen Elizabeth, who was so thrilled by the utensil that she had additional ones made from gold, coral, and crystal. But they remained little more than a fashion of the royal court. Forks became more common during the late 17th century, but it wasn't until the 18th century that they were widely used in continental Europe as a means for conveying food “from plate to mouth.” The reason: French nobles saw forks as a way to distinguish themselves from commoners. “The fork became a symbol of luxury, refinement, and status,” writes Charles Panati. “Suddenly, to touch food with even three bare fingers was gauche.” A new custom developed—when an invitation to dinner was received, a servant frequently was sent ahead with a fine

leather case containing a knife, fork, and spoon to be used at dinner later.

But before this revolution took place, the fork had to be redesigned. The first forks were completely useless when it came to scooping peas and other loose food into the mouth—the gap between the two prongs was too large. So utensil makers began adding a third prong to their forks, and by the early 18th century a fourth. “Four appears to have been the ideal number,” Henry Petroski writes in *The Evolution of Useful Things*. “Four prongs provide a relatively broad surface and yet do not feel too wide for the mouth. Nor does a four-pronged fork have so many prongs that it resembles a comb, or function like one when being pressed into a piece of meat.”

In the 19th century, mass production made silver forks affordable to a rising middle class who wished to imitate the nobility. Fork prongs were shortened and made closer together. Despite its relatively recent and troubled history, the fork became an established part of the place setting in Western countries. Today, depending on need, a set of tableware may contain five forks: dinner fork, fish fork, luncheon fork, salad or dessert fork, and seafood fork. But the collector may find specialized forks—for eating lobster, fruit, dessert, ice cream, pastry, strawberries, snails, and oysters—from antique shops and specialty stores.

*pitchfork : 干し草用のくまで

**prong : 先のとがった部分

1. At formal dinners, wealthy nobles in the Middle Ages ate with

イ. their thumb, forefinger, and middle finger.

ロ. a place setting of two knives.

ハ. all five fingers.

ニ. a place setting of knife, fork, and spoon.

2. According to Henry Petroski, the fork was invented for the purpose of
- イ. holding meat steady on the plate.
 - ロ. providing a utensil suitable for nobles.
 - ハ. bringing meat to the mouth.
 - ニ. eating peas and other vegetables.
3. All of the following are mentioned as characteristics of the first table fork EXCEPT that it was
- イ. used as early as the 7th century.
 - ロ. modeled after the large carving fork.
 - ハ. popular among common people.
 - ニ. used together with a knife.
4. Italian clergy criticized forks in the 12th century because they thought forks were too
- イ. cheap.
 - ロ. dangerous.
 - ハ. dirty.
 - ニ. sophisticated.
5. The underlined word “derogatory” (paragraph 7) is closest in meaning to
- イ. appealing.
 - ロ. difficult.
 - ハ. false.
 - ニ. negative.
6. Forks came to be widely used in Italy during the
- イ. 12th century.
 - ロ. 14th century.
 - ハ. 16th century.
 - ニ. 18th century.

7. The author uses the quotation by Thomas Coryate to show how the use of forks
- イ. spread to other European countries.
 - ロ. contributed to the health of Italian people.
 - ハ. seemed unusual to many Europeans.
 - ニ. was similar to how they are used today.
8. The underlined word “gauche” (paragraph 8) is closest in meaning to
- イ. acceptable.
 - ロ. difficult.
 - ハ. surprising.
 - ニ. unrefined.
9. In its original design, the fork was
- イ. sometimes used as a comb.
 - ロ. not very different from a knife.
 - ハ. too wide to fit comfortably in the mouth.
 - ニ. not suitable for eating small bits of food.
10. The most appropriate title for this passage is
- イ. Eating Habits in the Middle Ages.
 - ロ. The Origin of the Table Fork.
 - ハ. The Cultural Meaning of Eating Utensils.
 - ニ. Forks and How to Use Them.

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. A: Jenny wants you to play the piano at the party next week.

B: () Who's Jenny?

A: She's one of your classmates.

B: How does she know that I play the piano?

イ. Hold on!

ロ. Make sure!

ハ. Stay put!

ニ. Watch out!

2. A: Shall we go ahead and get this TV set?

B: ()

A: The prices here seem quite reasonable.

B: Well, they may be cheaper somewhere else.

イ. This store seems nice.

ロ. I'd like to shop around a bit.

ハ. I'm tired of looking.

ニ. I'll leave it up to you.

3. A: What would you like for dessert?

B: I think I'll have some ice cream.

A: Ice cream contains lots of fat.

B: ()

イ. I know, I'm on a diet.

ロ. Shall I ask the waiter?

ハ. I only eat dessert once a week.

ニ. Would you like some too?

4. A: What do you think of Professor Baker's class?
B: I like it, but he has a soft voice and it's hard to hear him speak sometimes.
A: ()
B: Yes, but he doesn't seem to want to change his speaking style.
- イ. Do you think he will try harder?
ロ. Have you tried sitting in the front row?
ハ. Do you understand the topic?
ニ. Have you told him about this?
5. A: I heard Lisa and Debbie got into a serious argument.
B: Yes, Debbie thinks Lisa lied to her.
A: ()
B: I don't know enough of the details to say for sure.
- イ. Aren't they friends?
ロ. Would Debbie do that?
ハ. Did she?
ニ. What makes you think so?
6. A: Did you hear that company officials are closing the employee lounge to save money?
B: Yes, but it's not worth getting upset about.
A: Why not?
B: ()
- イ. Coffee breaks are important to us.
ロ. We have no say in the matter.
ハ. Our company cares about its employees.
ニ. We shouldn't try to hide our feelings.

IV. 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. Jim was in the hospital for a knee operation and fell () in his schoolwork.

イ. away ロ. behind ハ. down ニ. off

2. The words in a poem () two functions: to convey meaning and create mood.

イ. do ロ. help ハ. perform ニ. save

3. As a math teacher, Laura () out from all the others in our school.

イ. breaks ロ. finds ハ. stands ニ. strikes

4. Listening to that Beatles song () back memories of my childhood.

イ. asks ロ. brings ハ. takes ニ. wins

5. Miku wants to open a café near the station, but she's waiting for the right location to become ().

イ. available ロ. convenient ハ. known ニ. profitable

6. My brother and I are so () that we often know what each other is thinking.

イ. alike ロ. like ハ. likely ニ. likewise

V. 次の空所(1)~(8)それぞれにもっとも適当な1語を補い、英文を完成せよ。解答は解答用紙の所定欄にしるせ。

Date : Wednesday, February 17
To : All Staff
From : Hank Jones, Product Manager
Subject: Energy-Saving Ideas

The management of Astro Toys, Inc. has decided that our company needs to show more concern for the environment. We've set (1) a committee to look into the possibility of using more environmentally friendly materials in our toys. In addition, there are many things we can all do around the office to reduce energy consumption. These measures will not only help the environment but will lower operating costs and (2) our company a competitive advantage.

Here's a list of the energy-saving ideas we have come up with so far:

- (3) all windows and doors closed while the heat is on.
- Draw curtains and blinds as soon as the sun (4) down. Temperatures drop faster during this time in winter and this will reduce heat loss.
- Turn off the lights when you leave the room for (5) 10 minutes.
- Turn off your computer and monitor when you go home for the day. (6) your computer to standby mode for short breaks.
- Go paperless when possible. Stop and ask yourself if a document could be read or stored online (7) of printing it.

We welcome any further suggestions you may have (8) how to save energy at Astro Toys. Thank you for your cooperation.

【以下余白】