英　語
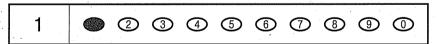
注　意

1. 問題は全部で13ページ，解答用紙は全部で3枚である。

2. 解答用紙に氏名・受験番号を忘れずに記入すること。（ただし，マーク・シートにはあらかじめ受験番号がプリントされている。）

3. 解答はすべて解答用紙に記入すること。（裏面に記入しても採点の対象とはならない。）

4. 問題冊子の余白等は適宜利用してよいが，どのページも切り離してはいけない。

5. 解答用紙は必ず提出のこと。この問題冊子は提出する必要はない。

マーク・シート記入上の注意

1. 解答用紙(その1)はマーク・シートになっている。HBの黒鉛筆またはシャープペンシルを用いて記入すること。

2. 解答用紙にあらかじめプリントされた受験番号を確認すること。

3. 解答する記号・番号の ◯ を塗りつぶしなさい。◯で囲んだり╳をつけたりしてはいけない。

解答記入例(解答が 1 のとき)

| 1 | ● | ② | ③ | ④ | ⑤ | ⑥ | ⑦ | ⑧ | ⑨ | ⓪ |

4. 一度記入したマークを消す場合は，消しゴムでよく消すこと。╳をつけても消したことにならない。

5. 解答用紙をよごしたり，折り曲げたりしないこと。

Animals such as wolves and apes live in two realities. On the one hand, they are familiar with things that exist outside them, such as trees, rocks and rivers. On the other hand, they are aware of internal experiences such as fear, joy and desire. Humans, in contrast, live in a reality that has three levels. In addition to trees, rivers, fears and desires, the human world is also populated with the complex products of their mind — such abstract human concepts as gods, nations and corporations. Stories have been created and spread about the founding, history and operations of these mental products. It can be argued that, in many ways, complicated human concepts like Christianity, the United Nations and Apple Inc., for example, have come to play a larger role in shaping the deepest worries and desires of human beings than any aspect of the natural world.

Since new technologies of the twenty-first century are likely to make such a world of ideas and the resulting stories only more potent, understanding our future requires understanding how the ideas and stories originating from the human mind have gained so much power. The basic abilities of individual humans have not changed much since the Stone Age (the period before written history). But the networks, or what might be called a web of stories, has expanded tremendously from the Stone Age to the Computer Age.

It all began about 70,000 years ago, when humans started to talk about things that existed only in their own imagination. This is called the Cognitive (thought) Revolution. For the following 60,000 years, humans constructed many fictional webs, but these remained small and local. The spirit of an important ancestor, respected by one tribe, was completely unknown to its neighbours, and shells from the sea — valuable in one area — became worthless once you crossed the nearby mountain range. As long as humans remained hunter-gatherers (people who both hunted and gathered food), they

could not cooperate on a truly massive scale because it was impossible to feed a city or a kingdom by hunting and gathering. As a result, the ghosts, fairies and demons of the Stone Age were relatively weak.

The Agricultural Revolution, which began about 12,000 years ago, provided the necessary material base for enlarging and strengthening the networks of abstract thoughts and ideas. Farming made it possible to feed thousands of people in crowded cities and thousands of soldiers in well-trained armies. However, the web of ideas and stories then encountered a new problem. In order to spread the collective myths and organise mass cooperation, the early farmers relied on the ability of the human brain to process data, which was limited. Farmers believed in stories about great gods. They built temples to their favourite god, held festivals in his honour, offered him sacrifices and gave him lands and presents. In the first cities of ancient Sumer (in present-day Iraq), about 6,000 years ago, the temples were not just places for prayer, but also the most important centres of political and economic activity. The gods of Sumer fulfilled a function similar to modern brands and corporations in that they were able to own property, lend money, hire employees and start economic enterprises. In some areas, the gods could even own fields and slaves, give and receive loans, pay salaries and build dams and canals. Since the gods never died, and since they had no children to fight over money that would have been left to them, they gathered more and more property and power.

An increasing number of the residents of Sumer found themselves employed by the gods, taking loans from the gods, growing crops on the gods' lands and owing taxes to the gods. Just as in present-day San Francisco, John is employed by Google while Mary works for Microsoft, so in Uruk — a city in ancient Sumer — one person was employed by the great god Enki while his neighbour worked for the goddess Inanna. The temples of Enki and Inanna stood out in Uruk, and their divine symbols (like today's trademarks) branded

buildings, products and clothes. For the people of Sumer, Enki and Inanna were as real as Google and Microsoft are real for us. Compared to their predecessors — the ghosts and spirits of the Stone Age — these gods were very powerful.

It goes without saying that the gods did not actually run their businesses, for the simple reason that they did not exist anywhere except in the human imagination. Day-to-day activities were managed by the temple priests (just as Google and Microsoft need to hire flesh-and-blood humans to manage their business affairs). However, as the gods acquired more and more property and power, the priests could not cope. They may have represented the mighty sky god or the all-knowing earth goddess, but they themselves were human beings, capable of making mistakes. They had difficulty remembering all the lands belonging to the goddess Inanna, which of Inanna's employees had received their salary already, which of the goddess' tenants had failed to pay rent and what interest rate the goddess charged those who owed money to her. This was one of the main reasons why in Sumer, before the dawn of the written word and the use of money, like everywhere else around the world, human cooperative networks could not grow much, even thousands of years after the Agricultural Revolution. There were no huge kingdoms, no extensive trade networks and no universal religions.

This obstacle was finally removed about 5,000 years ago, when the Sumerians (residents of Sumer) invented both writing and money. These twin developments — born to the same parents at the same time and in the same place — broke the data-processing limitations of the human brain. Writing and money made it possible to start collecting taxes from hundreds of thousands of people, to organise complex bureaucracies and to establish vast kingdoms. In Sumer these kingdoms were managed in the name of the gods by human priest-kings. In the neighbouring Nile Valley people went a step further, combining the priest-king with the god to create a god who was also

human and who was called 'pharaoh'.

The Egyptians considered pharaoh to be an actual god rather than just a holy assistant to the god — which was what the priest-kings of Sumer were limited to. The whole of Egypt belonged to the pharaoh, and all people had to obey his orders and pay his taxes. Just as in the Sumerian temples, it was also the case in the Egypt of the pharaohs that the god did not manage his business empire by himself. Some pharaohs were harsh rulers, while others were gentle and passed their days at banquets and festivals, but in both cases the practical work of governing Egypt was left to thousands of officials. Just like any other human, pharaoh had a biological body with biological needs, desires and emotions. But the biological pharaoh was of little importance. The real ruler of the Nile Valley was an imagined pharaoh that existed in the stories millions of Egyptians told one another.

While pharaoh sat in his palace in the capital city of Memphis, eating grapes and enjoying the company of his wives, pharaoh's officials traveled across the kingdom from the Mediterranean shore to the Nubian Desert. The bureaucrats calculated the taxes each village had to pay, wrote them in a sort of record book and sent them to Memphis. When a written order came from Memphis to recruit soldiers to the army or workers for some construction project, the officials gathered the necessary men. They calculated how many kilograms of wheat the pharaoh's grain storage facilities contained, how many work days were required to clean the canals and how many ducks and pigs to send to Memphis so that pharaoh's family could eat well. Even when the living god died, and his body was prepared for the life after death and carried in a showy funeral march to the pharaoh's necropolis (final resting place) outside Memphis, the bureaucracy kept going. The officials continued keeping their written records, collecting taxes and sending orders.

If the Sumerian gods remind us of present-day company brands, so the living-god pharaoh can be compared to modern personal brands such as Elvis

Presley, Madonna or Justin Bieber. Just like pharaoh, Elvis, too, had a biological body, complete with biological needs, desires and emotions. Elvis ate and drank and slept. Yet Elvis was much more than a biological body. Like pharaoh, Elvis — known to his fans as 'the King' — was a story, a myth, a brand — and the brand was far more important than the biological body. During Elvis's lifetime, the brand earned millions of dollars selling records, tickets and posters, but only a small fraction of the necessary work was done by Elvis in person. Instead, most of it was done by a small army of managers, lawyers, producers and secretaries. Consequently, when the biological Elvis died, for the brand it was business as usual. Even today, fans still buy Elvis's posters and albums, and more than half a million fans per year visit Graceland, Elvis Presley's necropolis in Memphis, Tennessee.

設問　本文の内容から考えて，下線部の空欄を埋めるのに最も適切なものを①から④の中から一つ選び，解答欄 1 から 10 にマークしなさい。解答用紙（その1）を使用。

1. The text claims that ＿＿＿＿＿＿＿ are absent from the world of wolves and apes.
   ① external things, such as trees, rocks and rivers
   ② abstract notions, such as nations, gods and corporations
   ③ fear, joy and desire
   ④ humans

2. According to the passage, while the fundamental capabilities of individuals have not changed since the Stone Age, _____.

   ① the human mind has been reduced in power

   ② humans have stopped creating unrealistic stories

   ③ the network of stories has increased greatly

   ④ computers have made it easier for us to reject history

3. When human activity was confined mainly to hunting and gathering,

   _____.

   ① ghosts, fairies and demons became stronger

   ② people were not able to tell interesting stories

   ③ humans had difficulty maintaining good relationships with their neighbours

   ④ cooperation at a huge scale was unachievable

4. The Agricultural Revolution led to _____.

   ① an expansion of the networks of abstract thoughts

   ② a move away from the belief in gods

   ③ soldiers getting caught in the webs put up to protect fields

   ④ food shortages due to people crowding into cities

5. The gods of ancient Sumer _____.

   ① formed corporations in order to get higher profits

   ② did not allow anything but prayer to go on in their temples

   ③ had children who faced extremely high inheritance taxes

   ④ functioned not so differently from modern-day brands

6. According to the sixth paragraph of the text, temple priests

   _____.

   ① were not capable of making mistakes because the gods supported them

   ② had trouble remembering such details as who had been paid and who owned the land

   ③ could not cooperate because of disagreements about which god was superior

   ④ created large kingdoms, wide-ranging trade networks and universal religions

7. The inventions of writing and money made it possible for

   _____.

   ① the collection of taxes from large numbers of people to begin

   ② the pharaoh to be exposed as a terrible ruler

   ③ bureaucracies to be simplified, or eliminated completely

   ④ Sumerians to print money using the latest in data-processing technology

8. The pharaoh differed from the priest-kings of Sumer in that

   _____.

   ① the former was always harsh

   ② the former only lived in the imaginations of people

   ③ the latter were not considered to be gods themselves

   ④ the latter were gods who controlled Egypt

9. When the pharaoh died, _____.

   ① officials continued to collect taxes

   ② the bureaucracy came to a complete halt

   ③ his death was not noticed

   ④ no more written records were kept

10. Just like the pharaoh, Elvis _____.

   ① had to do most of the necessary work to earn a big profit

   ② could completely ignore his biological needs, desires and emotions

   ③ had followers who abandoned him after his death

   ④ could be considered a myth or a brand

次の英文を読んで，下線部(1)，(2)を日本語に訳しなさい。解答用紙（その２）を使用。

The notion that art has a role in rebalancing us emotionally promised to answer the complicated question of why people differ so much in their artistic tastes. Why are some people drawn to abstract art and others to the Renaissance? Why are some people excited by plain walls and others by flower patterns? Our tastes will depend on our range of emotions that lie in shadow and need to be stimulated and emphasized. We hunger for artworks that will make up for our inner weakness and help us to be balanced emotionally. <u>We call a work beautiful when it supplies the positive characteristics</u>⁽¹⁾ <u>we are missing, and we reject as ugly one that forces on us moods that we feel threatened by.</u> Art gives the promise of emotional balance.

It is not only individuals who can use art to supply what is missing from life. Groups of people, and even whole societies, might look to art to balance their existence. The German poet and philosopher Friedrich Schiller developed this idea in an essay. He was curious about the fact that in ancient Greece, artists and dramatists had paid little attention to landscape. Schiller argued that this made sense because of the way they lived. They spent their days outside; they lived in small cities with seas and mountains close by. He said, 'the Greeks had not lost nature in themselves.' Therefore, he concluded, 'they had no great desire to create objects external to them in which they could recover it.' <u>It follows from this that art that pays a great deal of</u>⁽²⁾ <u>attention to the natural world would be prized only when there was some special need for it.</u>

問題Ⅲ　次の設問に答えなさい。

(1) 次の文を英語に訳しなさい。解答用紙(その3)を使用。

　　ある一つの文化が，他の文化に自ずと優越すると考えるのはおそらく間違っている。ある国の文化が絶対的に見えるかもしれないが，実際，世界にはいくつもの文化が存在し，その各々が等しく尊重に値すると考えるのが正しい。

(2) 次の11から15について，空所に①から⑤の中から適切な語を入れ，(＊)に入る語の番号を解答欄にマークしなさい。なお，文頭の語も小文字にしてある。解答用紙(その1)を使用。

11. (　　　　) the French Revolution (　　　　) 1789 (　　　　)
　　(＊) change that swept across Europe and created the political landscape in (　　　　) we live today.

　　① a　　　　　　　② began　　　　　　③ in
　　④ which　　　　　⑤ with

12. The (　　　) of the Revolution (　　　) the (　　　) which
　　(＊) (　　　) Europe's political, social and economic structure.

　　① challenged　　　② defined　　　　③ had
　　④ idea　　　　　　⑤ institutions

13. This progressive thought (　　) previously (　　) (　*　)
    (　　) (　　) the era's turn toward modernity.

    ① and　　　　　　　　② marks　　　　　　　③ of

    ④ unheard　　　　　　⑤ was

14. The post-Revolutionary period saw the radicalization of (　　)
    (　　), particularly (　*　) (　　) of (　　) support.

    ① diminishing　　　　② ideas　　　　　　　③ in

    ④ its　　　　　　　　⑤ light

15. Disputes regarding ideology originated in the 19th century and grew in
    the next, (　　) (　*　) (　　) (　　) (　　).

    ① a　　　　　　　　② conflict　　　　　　③ leading

    ④ to　　　　　　　　⑤ worldwide

問題Ⅳ　次の設問について，50 語程度の英文を書きなさい。解答用紙（その 3 ）を
使用。

What super powers would you like to have and how would you use them?

各文の括弧に入る最も適切なものを①から④の中から一つ選び，解答欄 16 から 25 にマークしなさい。解答用紙（その 1 ）使用。

16. (   ) from a distance, the building looks like a castle.

   ① Seeming   ② Seemed   ③ Seeing   ④ Seen

17. (   ) seems easy at first often turns out to be difficult.

   ① It   ② That   ③ What   ④ Which

18. Clean water is no (   ) necessary to good health than fresh air.

   ① most   ② better   ③ further   ④ less

19. My mother is an expert when it comes (   ) Italian food.

   ① to cook   ② to cooking
   ③ of cooking   ④ of being cooked

20. In China, beauty (   ) to wealth, longevity, talent, and a good reputation.

   ① remarks   ② regards
   ③ refers   ④ researches

— 12 —

21. He knows little of mathematics, (　　　) of chemistry.

　① still less　　　　　　② still more

　③ no less than　　　　　④ as well

22. Beauty is associated (　　　) pleasure, which influences personal choices and cultural developments.

　① of　　　　② on　　　　③ over　　　　④ with

23. It is uncertain whether the store can be successful, (　　　) the country's economy struggling with weak prices.

　① if　　　　② although　　　　③ over　　　　④ with

24. (　　　) last night was very comfortable.

　① The bed I slept　　　　　② The bed I slept in

　③ The bed in that I slept　　④ The bed in I slept

25. (　　　) his assistance in those days, I would not be so successful now.

　① If it had not for　　　　　② If there were not

　③ Had it not been for　　　　④ Unless I had