

## 英 語

## 注 意

1. 問題は全部で13ページである。
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。
4. 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2)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(解答がイのとき)

1	
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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る。
5. 解答用紙をよごしたり、折り曲げたりしないこと。

問題 1 注を参考にして次の英文を読み、設問に答えなさい。

Matthew Salganik created an artificial music market, with 14,341 participants who were visitors to a Web site popular with young people. The participants were given a list of previously unknown songs from unknown bands. They were asked to listen to a brief selection of any songs that interested them, to decide which songs (if any) to download, and to assign a rating to the songs they chose. About half of the participants were asked to make their decisions independently, based on the names of the bands and the songs and their own judgment about the quality of the music. The other half could see how many times each song had been downloaded by other participants. Each participant in this second group was also randomly assigned to one or another of eight possible “worlds,” each of which grew on its own; those in any particular world could see only the downloads in their own world. A key question was whether people would be affected by the choices of others — and whether different music would become popular in the different “worlds.”

Were people influenced by what other people did? There is not the slightest doubt. In all eight worlds, individuals were far more likely to download songs that had been previously downloaded in significant numbers, and far less likely to download songs that had not been as popular. Most strikingly, the success of songs was quite ( X ), and the songs that did well or poorly in the control group, where people did not see other people’s judgments, could perform very differently in the “social influence worlds.” In those worlds, most songs could become popular or unpopular, with much depending on the choices of the first downloaders. The identical song could be a hit or a failure simply because other people, at the start, chosen / download / have / seen / to / to / were it or not.

In many areas people are tempted to think that the success of a musician, an actor, an author, or a politician was ( Y ) in light of his or her skills and

characteristics. Watch out for that temptation. Small interventions and even coincidences, at a key stage, can produce large variations in the outcome. Today's hot singer is probably ( Z ) from dozens and even hundreds of equally talented performers whose names you've never heard.  
(e)

Every day we are influenced by people who are not trying to influence us. Most of us are affected by the eating habits of our eating mates, whatever their intentions. You're more likely to be fat if you have a lot of fat friends. An especially good way to ( f ) weight is to have dinner with other people. On average, those who eat with one other person eat about 35 percent more than they do when they are alone; members of a group of four eat about 75 percent more; those in groups of seven or more eat 96 percent more. We are also greatly influenced by eating standards within the group. A light eater eats much more in a group of heavy eaters. A heavy eater will eat more modestly in a light-eating group. The group average thus exercises a significant influence. So if you want to lose some weight, look for a thin colleague to go to lunch ( g ).

If you find yourself influenced by your friends' eating choices, it is unlikely to be because one or another friend decided to influence you. At the same time, social influences are often used to achieve some goal. In particular, advertisers are entirely aware of the power of social influences. Frequently they emphasize that "most people prefer" their own product, or that "growing numbers of people" are switching from another brand, which was yesterday's news, to their own, which represents the future. They try to influence you by telling you what most people are now doing.  
(h)

Do social influences matter to the economy? There is no question. As for music and eating, so too for money: people's investment decisions are often influenced by the investment decisions of their friends and neighbors. Sometimes it is rational to follow what others have done, but not always, and when investors act in numbers, they can get into serious trouble. Consider

the case of investment clubs, which perform especially poorly when members are conformists. In such clubs, too little information gets out; people follow those who speak first, and as a result, the club makes poor investment decisions, and everyone loses a lot of money. Social influences can also have significant effects on the entire market. In fact, they played a key role in producing the financial crisis of 2008.

<注>

participants < participant 参加者 rating 点数 randomly 無作為に  
interventions < intervention 干渉 coincidences < coincidence 偶然

設問

- a) 下線部の意味はどれか。
1. その時から
  2. その時まで
  3. その時も
- b) 内容を言いかえる場合、最も適切なのはどれか。
1. Definitely.
  2. Doubtfully.
  3. Hopefully.
- c) 空欄(X, Y, Z)に入る語の組合せとして最も適切なのはどれか。
1. indistinguishable, unpredictable, inevitable
  2. inevitable, indistinguishable, unpredictable
  3. unpredictable, inevitable, indistinguishable
- d) 最も適切な語順はどれか。
1. have to download were seen to chosen
  2. were chosen to download to have seen
  3. were seen to have chosen to download

e) 下線部が表しているのは次のうちどれか。

1. 売れていない歌手
2. 発音しにくい名前の歌手
3. 本名を公表していない歌手

f) 空所に最も適した語はどれか。

1. gain
2. lose
3. watch

g) 空所に最も適した語はどれか。

1. for
2. on
3. with

h) “They” が指しているのは次のうちどれか。

1. advertisers
2. growing numbers of people
3. yesterday’s news

i) “conformists” の意味として最も適切なのはどれか。

1. people who want to get into trouble
2. people who act in numbers
3. people who invest a lot of money

j) 本文の論旨と相いれない内容の文はどれか。

1. 才能を持つ者は常に成功する。
2. 周りの意見に流されていると大損することがある。
3. みんなで食べると食事が進む。

k) 下線部を和訳しなさい。(解答用紙(その1)を使用すること)

問題 2 次の文を英訳しなさい。(解答用紙(その1)を使用すること)

高齢化が進む社会では、タクシーにはまだまだ需要があるだろう。

問題 3 注を参考にして次の英文を読み、設問に答えなさい。

Outside the Great Place of Chief Nokhakha Jumba, a crowd waits beneath clouds that hang heavy over the South African village of Tabase. The tin-roofed house is packed with 30 men sitting on low benches, all seeking the counsel of the chief. The topic: whether the area's agricultural unions will join under one umbrella group. As the debate grows heated, everyone outside stops chatting as they strain to listen. Then the men in the house go quiet, as the chief slowly and softly sums up the discussion before taking a break. Minutes later, a tall woman steps out. She is Nokhakha, chief of the Jumba tribe.

Nokhakha's face is expressionless and her manner grand, but despite her appearance she is a woman living in fear. Since she assumed power from her late husband in 2005 as representative for her young son, a male cousin has severely challenged her position. The conflict came to a head last year, when supporters of Nokhakha's cousin surrounded her home after sunset and declared that she would rule only over their dead bodies. She has since been afraid to sleep in her home and spends her nights in the nearby town of Mthatha. For many of South Africa's small but growing number of female chiefs, constant fear comes with the job.

In villages all over the country, tribal chiefs still settle rural disputes and assign land for home building and agriculture, a responsibility that, since the country's first democratic elections in 1994, they have shared uneasily with government-appointed ward officers in charge of rural development. Before Nelson Mandela brought democracy to South Africa, female chiefs were rare. "It was Mr. Mandela who insisted that the women as well become chiefs because everyone is equal in front of the people," says Nokwanele Balizulu, chief of Mandela's home village of Qunu.

Mandela's wishes became law prior to the 2004 elections with the passing of the Traditional Leadership Framework Act, which required that a third of all traditional councils be women. In a country where women make up 60 % of the rural population, the law could go some way to reversing apartheid-era politics that still deny single and widowed African women formal property rights. But while the official line pushes forward, the country's strongly male-dominated tradition means that many tribes can't stand having women in positions of power.

Noitaly Mthirara, a 44-year-old former nurse, returned from Johannesburg to the village of Mpheko in 2001 to claim control of her tribal authority from her late husband's alcoholic younger brother at the request of the community. What followed was a six-year dispute that ended with the court ruling in her favor. Before the resolution, Mthirara had been threatened by some of the villagers who supported her brother-in-law, and she believes she was once almost murdered.

The chief of Mthonjana village wasn't so lucky. In 2007, she was shot dead and burned in her house by four men, appointed by the villagers who did not want to be ruled by a woman. Her daughter Lindiwe Ngubenani, 27, is now chief, but she stays with friends 60 miles from home because she fears for her life. "People are still old-fashioned," says Ngubenani. "They want a man to be the chief, but a chief is not chosen. A chief must be born."

Some see the fact that there are still tribal chiefs—unelected, paid leaders—in a democracy as even more old-fashioned and believe that the ruling African National Congress (ANC) has made too many concessions to the tribal establishment. Prior to every election since 1998, the party has been supporting chiefs by passing questionable laws like the 2004 Land Rights Act, which grants tribal councils control over land rights reform. The idea was to end a century of black land loss, finally making it possible for villagers to use their plots as security for loans.

But critics point out that many tribal chiefs were put in power by the apartheid government, which used land to reward leaders who support them. Putting today's chiefs in charge of giving out titles could turn out to reinforce apartheid's divisions, they say. Three tribal communities challenged the act in the Constitutional Court in March; the judgment is yet to be made.

In the poor villages of South Africa — their hills dotted with pastel-colored houses, many still without access to running water or electricity — what people want most is jobs. But internal tribal conflicts and tensions between traditional and democratic structures are holding back development. The conflict between Nokhakha Jumba and her cousin, for instance, resulted in the intentional destruction of a 1.7 million rand (\$220,000) project to grow vegetables which can be used to make oil. When the cousin, in an attempt to assert his authority, made the deal to set up the project behind Nokhakha's back, her angry supporters sent in their cows to destroy the crops.

Lungelwa Shaun Mabongo, general secretary of the ANC Youth League in the Jumba authority, comments that were Nokhakha a man, none of this would have happened. "If a woman is on a higher position, there will always be a conflict," he says. But Chief Noluntu Dalindyebo, second wife to the king of the Thembu tribe, thinks the solution is giving more power to the chiefs — of both sexes — not less. "We know better than the politicians what is needed in our areas," she says. "But our place in democratic South Africa is not clear." Until South Africa's female chiefs can rule without fear and with the cooperation of the government, their long walk to freedom and equality continues.

<注>

apartheid アパルトヘイト(南アフリカの人種隔離政策)

rand ランド(南アフリカの通貨単位)



設問

- a) Why were men sitting inside a tin-roofed house in Tabase?
1. To avoid all the chat outside.
  2. To find cover from the rain.
  3. To join in a tribal discussion.
- b) Who was opposed to Nokhakha acting as chief of Tabase?
1. Her children.
  2. Her cousin.
  3. Her husband.
- c) What changed after democracy was brought to South Africa?
1. Chiefs were government appointed.
  2. More female chiefs were appointed.
  3. More male chiefs were appointed.
- d) What did the Traditional Leadership Framework Act change?
1. African women gained better political representation.
  2. African women gave in to male-dominated tradition.
  3. African women were granted fewer property rights.
- e) What happened to Noitaly Mthirara in 2001?
1. She challenged a brother-in-law for power.
  2. She returned to Johannesburg for nursing.
  3. She threatened to murder some villagers.
- f) Why is Ngubenani the chief of Mthonjana village?
1. Four men appointed her.
  2. It was her right from birth.
  3. Villagers are old-fashioned.
- g) Why is the 2004 Land Rights Act questionable?
1. It gives tribal chiefs too much land control.
  2. It prevents villagers from borrowing money.
  3. It was approved by a democratic party.

- h) What did the tribal communities challenge in Constitutional Court?
1. Anti-apartheid tribal leaders.
  2. The African National Congress.
  3. The Land Rights Act.
- i) What were Nokhakha's supporters angry about?
1. A project to grow vegetables.
  2. Cows destroying their crops.
  3. Having no access to running water.
- j) Who does Chief Noluntu Dalindyebo think should have more power?
1. Male chiefs.
  2. Politicians.
  3. Tribal chiefs.

問題 4 空所に最も適した語句を選びなさい。(同じ語句を二回以上用いてはいけません)

- a) All the statements are correct, ( ) my knowledge.
- b) English is considered to be an easy language ( ) German.
- c) He remained calm ( ) such obvious danger.
- d) I got to the classroom ( ) the exam.
- e) I'm giving him Japanese lessons ( ) his English lessons.
- f) Pull the lever on the alarm box ( ) fire.
- g) The party will be given ( ) Dr. Thomas.
- h) The plants died ( ) sunshine.
- i) We humans express our thoughts ( ) words.
- j) You'll hear more from me ( ) this matter.

- |                       |                       |                    |
|-----------------------|-----------------------|--------------------|
| 1. by means of        | 2. for want of        | 3. in case of      |
| 4. in comparison with | 5. in connection with | 6. in exchange for |
| 7. in honor of        | 8. in the face of     | 9. in time for     |
| 10. to the best of    |                       |                    |

問題 5 空所に最も適した語句を選びなさい。(同じ語句を二回以上用いてはいけません。解答はすべて原型に戻して考えるものとします)

- a) A : Are there any politicians you ( )?  
B : Not these days. But I used to admire Margaret Thatcher.
- b) A : Aren't you speaking to Colin these days?  
B : No, we ( ) last week and haven't spoken to each other since.
- c) A : Could you ( ) this, Jill? Just to make sure I haven't made any mistakes.  
B : Yes, of course. Just leave it on my desk.
- d) A : How's the new flat?  
B : It's fine. I love it. But I'm finding it a bit hard to ( ) my new neighbours.
- e) A : How's your father?  
B : Not too good, I'm afraid. He still hasn't ( ) the death of my mother.
- f) A : It's very hot in here!  
B : Well, ( ) your jacket, then.
- g) A : Shall we stop for a break now?  
B : No, let's ( ) for a while longer.
- h) A : These trousers don't fit!  
B : I'm not surprised. You've ( ) at least two kilos since you last wore them.
- i) A : What do you think of the curtains?  
B : They don't really ( ) the carpet, do they? You need something darker.
- j) A : Where on earth did you get this old photo?  
B : Oh, I ( ) it when I was cleaning up the other day.

- |                   |                |             |
|-------------------|----------------|-------------|
| 1. carry on       | 2. come across | 3. fall out |
| 4. get along with | 5. get over    | 6. go with  |
| 7. look at        | 8. look up to  | 9. put on   |
| 10. take off      |                |             |

問題 6 注を参考にして次の英文を読み、空所に最も適した文を選びなさい。

( a ) These places are usually in mountainous areas, far away from modern cities. Doctors, scientists, and public health experts often travel to these regions to solve the mystery of a long, healthy life; the experts hope to bring to the modern world the secrets of longevity.

( b ) There, many people over one hundred years of age are still in good physical health. Men of ninety are new fathers, and women of fifty still have babies. ( c ) Scientists believe that the people of Hunza have these three benefits: (1) physical work, usually in the fields or with animals; (2) a healthful environment with clean air and water; and (3) a simple diet high in vitamins and nutrition but low in fat, cholesterol, sugar, and chemicals.

People in the Caucasus Mountains in Russia are also famous for their longevity. In this area, there are amazing examples of very long-lived people. Birth records are not usually available, but a woman called Tsurba probably lived until age 160; a man called Shirali probably lived until 168. His widow was 120 years old. ( d ) They are almost never sick, and when they die, they have not only their own teeth but also a full head of hair, and good eyesight.

Vilcabamba, Ecuador, is another area famous for the longevity of its inhabitants. ( e ) In Vilcabamba, too, there is very little serious disease. One reason for the good health of the people might be the clean, beautiful environment: The temperature is about 20 degrees Centigrade all year long; the wind always comes from the same direction; and the region is rich in flowers, fruits, vegetables, and wildlife.

( f ) Hunzukuts eat mainly raw vegetables, fruit (especially apricots), and *chapatis* — a kind of pancake; they eat meat only a few times a year. The Caucasian diet consists mainly of milk, cheese, vegetables, fruit, and meat; most people there drink the local red wine daily. In Vilcabamba, people eat a small amount of meat each week, but the diet consists largely of grain, corn, beans, potatoes, and fruit.

Experts found one surprising fact in the mountains of Ecuador. ( g )

However, the diets are similar in two general ways: (1) the fruits and vegetables that the inhabitants of the three areas eat are all natural; that is, they contain no chemicals; and (2) the people consume fewer calories than people do in other parts of the world. ( h ) By contrast, a typical inhabitant of these mountainous areas consumes between 1,700 and 2,000 calories.

( i ) Because these people live in the countryside and are mostly farmers, their lives are physically hard. Thus, they do not need to go to health clubs because they get a lot of exercise in their daily work. In addition, although their lives are hard, the people do not seem to have the worries of city people. Their lives are quiet. ( j )

<注>

longevity 長寿 nutrition 栄養 cholesterol コレステロール  
Centigrade 摂氏

1. A typical North American takes in an average of 3,300 calories every day.
2. Consequently, some experts believe that physical exercise and freedom from worry might be the two most important secrets of longevity.
3. Hunza is high in the Himalayan Mountains of Asia.
4. In general, the people not only live a long time, but they also live well.
5. In some ways, the diets of the inhabitants in the three regions are quite different.
6. Inhabitants in the three regions have more in common than calories, natural food, their mountains, and their distance from modern cities.
7. Most people there, even the very old, consume a lot of coffee, drink large amounts of alcohol, and smoke forty to sixty cigarettes daily!
8. There are several places in the world that are famous for people who live a very long time.
9. This region — like Hunza and Caucasus — is also in high mountains, far away from cities.
10. What are the reasons for this good health?

問題 7 それぞれの和文に相当する英文にするために、空所に最も適した語を選びなさい。(同じ語を二回以上用いてはいけません)

a) 彼女はすごい美人なので、彼はつい彼女を見てしまう。

She's so beautiful he can't ( ) his eyes off her.

b) 彼女はバラとパンジーの見分けもつかない。

She can't even ( ) the difference between a rose and a pansy.

c) 彼があんなことを言ったんだから、君が動揺したのも無理ないよ。

I don't ( ) you for getting upset after what he said.

d) 昨日、母の病気見舞いに行った。

I went to ( ) my mother in the hospital yesterday.

e) 君は見どころがあるよ。

You ( ) a lot of promise.

f) クモは見るのもいやだ。

I can't ( ) the sight of spiders.

g) この辞書を売るには、誰かが妙案をひねり出さなければ駄目だ。

Someone will have to ( ) up with a fantastic idea if you expect this dictionary to sell.

h) 今度だけは僕のわがままを通させてよ。

Let me ( ) my own way just this one time.

i) 最近彼はまったく無気力だ。

These days he just doesn't ( ) like doing anything.

j) もっと仕事に身を入れなくては。そんなやる気がないことでどうするんだ。

You should ( ) yourself into your work more. How can you be so absent-minded?

- |          |          |         |         |           |
|----------|----------|---------|---------|-----------|
| 1. blame | 2. come  | 3. feel | 4. have | 5. put    |
| 6. show  | 7. stand | 8. take | 9. tell | 10. visit |



