

英 語

平 成 28 年 度

入 学 試 験 問 題

受 験 番 号	
---------	--

1. 注 意 事 項

- (1) 試験開始の合図があるまで、この問題冊子の中を見てはいけません。
- (2) この問題冊子は 11 ページあります。
試験中に、問題冊子の印刷不鮮明、ページの落丁・乱丁および解答用紙の汚れなどに気づいた場合は、手を挙げて、監督者に知らせてください。
- (3) 問題冊子の表紙の受験番号欄に受験番号を記入してください。
- (4) 解答用紙には、氏名、受験番号の記入欄および受験番号のマーク欄があります。それぞれに正しく記入し、マークしてください。
- (5) 問題冊子のどのページも切り離してはいけません。
- (6) 辞書機能や計算機能、通信機能などをもつ機器等の使用は禁止します。使用している場合は不正行為とみなします。
- (7) 試験終了後、解答用紙はもちろん、問題冊子も持ち帰ってはいけません。

2. 解答上の注意

- (1) 解答用紙の左下に記載している「注意事項」を読んでください。
- (2) 問題は

 ,

 ,

 ,

 の 4 つの大問があります。

I 問1～問10について、()に入れるべき最も適切なものを①～④の中から1つずつ選びなさい。

問1 Hybrid cars run () electricity and gas.

- ① by ② with ③ on ④ at

問2 He paid () of dollars for his yacht.

- ① ten of thousand ② tens of thousand
③ ten of thousands ④ tens of thousands

問3 She gave him a beautiful gift () apology.

- ① in favor of ② in case of ③ by way of ④ with all

問4 Every evening () her jogging on the beach.

- ① led ② found ③ took ④ brought

問5 All the attendants were impressed by his speech, () I think is natural.

- ① that ② where ③ which ④ what

問6 That TV program has not started yet, but when () it will fascinate many people.

- ① it does ② it has done ③ it will do ④ it would do

問7 Financial conditions () her to give up going abroad for study.

- ① inspired ② encouraged ③ forced ④ allowed

問8 You will be accepted () you do the job in your own way.

- ① meanwhile ② in case ③ by the time ④ as long as

問 9 You () hard, but you didn't.

Ⓐ studied

Ⓑ had studied

Ⓒ could study

Ⓓ could have studied

問10 Remember (): you have an obligation to observe this rule.

Ⓐ one

Ⓑ it

Ⓒ that

Ⓓ this

- Ⅱ 問11～問13について、次の日本語に合うように[]の語を並べかえて英文を完成する際に、(ア)と(イ)にくるものの正しい組み合わせを①～④の中から1つずつ選びなさい。

問11 予防医学のブームの結果として、栄養補助食の売り上げの膨大な増加がもたらされています。

The () (ア) () () () (イ)
() a large increase in the sale of dietary supplements.

[preventive / boom / has / in / medicine / resulted / in]

- ① ア : medicine イ : has ② ア : preventive イ : in
③ ア : in イ : resulted ④ ア : boom イ : medicine

問12 私が以前に住んでいたアパートの隣人に、リサイクル運動に熱心な人がいました。

One of my neighbors in an () () () (ア)
() () () () (イ) () of the recycling
movement.

[supporter / apartment / used / an / I / was / where / earnest / live / to]

- ① ア : was イ : I ② ア : used イ : earnest
③ ア : live イ : supporter ④ ア : to イ : apartment

問13 私は都市に住んでいるもっと多くの日本人が、人前でも人の見ていないところでも同じように振舞うようになればよいと思います。

I wish more () () () (ア) () ()
() (イ) () () front of people and behind their
backs.

[would / both / act / cities / the / in / living / same / in / Japanese]

- ① ア : in イ : the ② ア : would イ : both
③ ア : living イ : act ④ ア : cities イ : same

III

問 14～問 22 について、次の英文[A][B]の空所(14)～(22)に入れるべき最も適切なものを①～④の中から 1 つずつ選びなさい。

[A] When Yoko and Keiko were homestayng at Mrs. Wilson's in the United States, Yoko was injured. Her right hand was caught in a heavy window frame. The window fell suddenly when she was going to close it. Her hand (14) badly. The two girls were in a state of panic, but Keiko quickly calmed down and called for an ambulance. Luckily she remembered the number for the ambulance. It is 911, the opposite of the Japanese number.

Yoko was given first aid. The bleeding had almost stopped. The paramedic checked her hand, and found that the nerves and bones were all right. Then, she was taken to the hospital, where the doctor sewed up the cut (15) three stitches. After two weeks, the stitches were taken out.

Yoko was very surprised when she received a bill from the hospital. Her treatment was very expensive. She remembered that she had applied (16) overseas travel accident insurance before she left Japan. She was relieved to find out that it would cover a hundred percent of the costs. In fact, this was the first time that she made (17) of the travel insurance. Mrs. Wilson told her that not only medical expenses but also insurance premiums are very high in the United States.

問14 ① blood ② bleed ③ blooded ④ bled

問15 ① by ② for ③ with ④ over

問16 ① on ② to ③ for ④ at

問17 ① way ② expense ③ demand ④ use

[B] One interesting consequence of suddenly becoming a vegetarian was having to deal politely with the confused and sometimes angry reactions of friends. More significantly, for the first time in my life I had to think carefully about (18) I put in my mouth. Those of us without major religious, cultural or health considerations are probably used to accepting most food put in front of us. At parties I now found myself declining most of the food served before the meal, either because they had some real or processed meat or, just as often, because I couldn't make (19) the ingredients. The act of (20) decisions delayed the reactive eating impulse, and seemed to ensure that fewer unwanted calories ended up inside me.

By cutting out meat in general I was not just reducing the fats and protein in the meat itself, but I was also cutting out most unhealthy processed foods that contain lots of added salt, sugar and fat. The other helpful side effect was that I was eating (21) fruit and vegetables than ever before, and was discovering that I liked beans and many other vegetables I had never heard of. I was becoming more adventurous when ordering food in restaurants, (22) in the past I might just have had a steak, chips and salad.

問18 (a) what (b) that (c) which (d) who

問19 (a) of (b) up (c) for (d) out

問20 (a) making (b) finding (c) putting (d) obtaining

問21 (a) far more (b) much less (c) greater (d) fewer

問22 (a) even if (b) before (c) whereas (d) once

IV

問 23～問 34 について、次の英文を読み、本文の内容に一致する最も適切なものを①～④の中から 1 つずつ選びなさい。

To what extent are we the authors of our own experience? How much are these predetermined by the brains or senses we are born with, and to what extent do we shape our brains through experience? The effects of a profound perceptual deprivation such as blindness may cast an unexpected light on these questions. Going blind, especially later in life, presents one with a huge potentially overwhelming challenge: to find a new way of living, of ordering one's world, when the old way has been destroyed.

In 1990, I was sent an extraordinary book called *Touching the Rock: An Experience of Blindness*, by John Hull, a professor of religious education in England. Hull had grown up partly sighted, developing ⁽²³⁾*¹cataracts at the age of thirteen and becoming completely blind in his left eye four years later. Vision in his right eye remained reasonable until he was thirty-five or so, but there followed a decade of steadily failing vision, so that Hull needed stronger and stronger magnifying glasses and had to write with thicker and thicker pens. In 1983, at the age of forty-eight, he became completely blind.

Touching the Rock is the journal he dictated in the three years that followed. It is full of sharp insights about his transition to life as a blind person, but most striking for me was his description of how, after he became blind, he experienced a gradual weakening of visual imagery and memory, and finally a virtual ⁽²⁴⁾*²extinction of them (except in dreams)—a state that he called “deep blindness.”

By this, Hull meant not only a loss of visual images and memories but a loss of the very idea of seeing, so that even concepts like “here,” “there,” and “facing” seemed to lose meaning for him. The senses of objects having appearances, or visible characteristics, vanished. He could no longer imagine how the number 3 looked unless he traced it in the air with his finger. He

could construct a motor image of a 3, but not a visible one.

At first Hull was greatly distressed by this: he could no longer bring to mind the faces of his wife or children, or of familiar and loved landscapes and places. But he then came to accept it with remarkable peace of mind, regarding it as a natural response to losing his sight. Indeed, he seemed to feel that the loss of visual imagery was required for the full development, the heightening of his other senses.

Two years after becoming completely blind, Hull had apparently become so nonvisual in his imagery and memory as to resemble someone who had been blind from birth. In a profoundly religious way, and in language sometimes like that of Saint John of the Cross, Hull entered into the state of deep blindness, surrendered himself, with a sort of ^{*3}resignation and joy. He spoke of deep blindness as “an ^{*4}authentic world, a place of his own. Being a whole-body seer is to be in one of the concentrated human conditions.”

Being a whole-body seer for Hull, meant shifting his attention, his center of gravity, to the other senses, and these senses assumed a new richness and power. Thus he wrote of how the sound of rain, never before given much attention, could ^{*5}delineate a whole landscape for him, for its sound on the garden path was different from its sound as it drummed on the lawn, or on the bushes in his garden, or on the fence dividing the garden from the road: “Rain has a way of bringing out the shapes of everything; it throws a colored blanket over previously invisible things; instead of an interrupted and thus fragmented world, the steadily falling rain creates continuity of ^{*6}acoustic experience, presents the fullness of an entire situation all at once, and gives a sense of perspective and of the actual relationships of one part of the world to another.”

With his new intensity of auditory experience (or attention), along with the sharpening of his other senses, Hull came to feel a sense of closeness with nature, an intensity of being-in-the-world, beyond anything he had known when he was sighted. Blindness became for him “a dark, paradoxical gift.” This

was not just “compensation,” he emphasized, but a whole new order, a new mode of human being. With this, he freed himself from visual nostalgia, from the strain or falseness of trying to pass as “normal,” and found a new focus, a new freedom and identity. His teaching at the university expanded, became more fluent; his writing became stronger and deeper; he became intellectually and spiritually bolder, more confident. He felt he was on solid ground at last.

Hull’s description seemed to me an astonishing example of how an individual deprived of one form of perception could totally reshape himself to a new center, a new perceptual identity. Yet I found it extraordinary that such an elimination of visual memory as he described could happen to an adult with decades of rich and significant visual experience to call upon. I could not, however, doubt the realness of Hull’s account, which he related with the most ^{*7}scrupulous care and clearness.

Notes: ^{*1}cataract 白内障

^{*2}extinction 消滅

^{*3}resignation あきらめ

^{*4}authentic 本物の

^{*5}delineate 輪郭を描く

^{*6}acoustic 聴覚の

^{*7}scrupulous 綿密な

問23 What does “the old way” refer to in the last sentence of the first paragraph?

- (a) It refers to an overwhelming challenge that stays with us for a long time.
- (b) It refers to an ordinary life with all five senses.
- (c) It refers to our creation of the world and our living in it for a long time.
- (d) It refers to our wisdom from the past.

問24 When did Hull become blind in his left eye?

- (a) at the start of cataracts
- (b) at the age of four
- (c) at the age of thirteen
- (d) at the age of seventeen

問25 At what point was the author most deeply impressed by *Touching the Rock*?

- (a) at the way of Hull's telling his process to reach deep blindness
- (b) at the way of Hull's reaching a perfect resignation to his life
- (c) at the way of Hull's determining an attitude towards his reality
- (d) at the way of Hull's explaining his severe state of mind

問26 What was the state that Hull called "deep blindness"?

- (a) It was a state in which he used dreams to see.
- (b) It was a state in which he was able to see using only his memory.
- (c) It was a state in which he stopped visualizing everything in his mind.
- (d) It was a state in which he lost his creative power.

問27 What is the difference between a motor image and a visible image?

- (a) One uses movement and the other doesn't.
- (b) One uses a motor and the other doesn't.
- (c) One vanishes mental images from the mind and the other doesn't.
- (d) One is used by everyone and the other isn't.

問28 What distressing fact did Hull calmly accept?

- (a) He accepted the fact that his blindness was a loss that could happen to anyone.
- (b) He accepted the fact that he could see things fully only in his mind.
- (c) He accepted the fact that a full development of his blindness was just an incident.
- (d) He accepted the fact that he could no longer see places or things in his mind.

問29 What changed after two years of blindness?

- (a) He felt great joy about his efforts to deal with blindness.
- (b) He gave up hope and surrendered to his condition.
- (c) He began to use religious language to become more like a saint.
- (d) He became similar to a person who had never seen anything before.

問30 What characterizes Hull's whole-body seer?

- (a) It is someone who uses his strengthened perceptions.
- (b) It is someone who uses his body to move from place to place.
- (c) It is someone who is in deep thought.
- (d) It is someone who thinks in a very profound and religious way.

問31 What did the sound of rain do?

- (a) The sound reminded him of the colors of the world around him.
- (b) The sound allowed him to be aware of the various things around him.
- (c) The sound was something he gave very little attention to.
- (d) The sound let him know that the lawn and bushes were growing.

問32 Why was blindness “a dark paradoxical gift” for Hull?

- Ⓐ His blindness let him finally become normal again.
- Ⓑ His blindness made him more cautious than before.
- Ⓒ His blindness allowed him to have more to teach.
- Ⓓ His blindness led him to an enhanced sense of self.

問33 What was Hull’s final state after his harsh experiences?

- Ⓐ He felt stronger and more confident.
- Ⓑ He felt gloomier than ever.
- Ⓒ He felt more poetic and religious.
- Ⓓ He felt helpless and lost.

問34 What astonished the author of this essay most?

- Ⓐ Hull’s careful description of the rain did.
- Ⓑ Visual images being so easily forgotten did.
- Ⓒ The fact that Hull’s teaching duties expanded did.
- Ⓓ Hull’s despair over his blindness did.