

英 語

(問 題)

2012年度

〈H24061121〉

注 意 事 項

1. 問題冊子および記述解答用紙は、試験開始の指示があるまで開かないこと。
2. 問題は2～7ページに記載されている。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等に気づいた場合は、手を挙げて監督員に知らせること。
3. 解答はすべて解答用紙の所定欄にHBの黒鉛筆またはHBのシャープペンシルで記入すること。
4. 試験開始後、記述解答用紙の所定欄（2か所）に受験番号および氏名を、マーク解答用紙の所定欄（1か所）には氏名のみを記入すること。

記述解答用紙の所定欄の受験番号は正確にでいねいに記入すること。読みづらい数字は採点処理に支障をきたすことがあるので、注意すること。

数字見本	0	1	2	3	4	5	6	7	8	9
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5. マーク欄ははっきり記入すること。また、訂正する場合は、消しゴムででいねいに、消し残しがないようよく消すこと（砂消しゴムは使用しないこと）。

マークする時	● 良い	● 悪い	○ 悪い
マークを消す時	○ 良い	● 悪い	○ 悪い

6. 試験終了の指示がでたら、すぐに解答を止め、筆記具を置くこと。
7. 試験終了後、問題冊子は持ち帰ること。
8. いかなる場合でも、解答用紙は必ず提出すること。

READING SECTION

All answers must be indicated on the MARK SHEET.

I Answer the questions below after reading the following passage.

Towards the end of September 1991, two German hikers, Helmut and Erika Simon of Nuremberg, were making their way along a glacier high in the South Tyrolean Alps, at a place called the Tisenjoch Pass, on the borders of Austria and Italy, when they came across a human body partly exposed and partly covered by the ice at the glacier's edge.

The Simons walked two miles to report their discovery. Police were called, but when they arrived it quickly became apparent that this was not a matter for them but for prehistorians. With the body were his personal belongings — copper axe¹, flintstone knife, and bow and arrows²—that connected him to a much earlier, more primitive age.

Subsequent radiocarbon dating³ showed that the man had died over five thousand years ago. He was quickly nicknamed the Iceman. The Iceman had not only a full range of tools but also all of his clothing. Nothing so complete and ancient had ever been found before.

The Iceman's body was preserved extremely well through a combination of unusually favorable circumstances. First, he died in the open on a day that was dry but with the temperatures falling swiftly: effectively, he was freeze-dried. Then he was covered by a series of dry, light snowfalls, and probably stayed in that perfectly frozen state for years before the glacier slowly covered him. Even then, he remained on the outer edge of the glacier, which saved him—and, no less importantly, his possessions—from being dispersed and crushed. Had the Iceman died a few steps closer to the glacier or a little lower down the slopes, or in rain or sun, or in almost any other circumstances, he would not be with us now. However ordinary the Iceman may have been in life, in death he became the very rarest of corpses.

What made the Iceman uniquely exciting was that this was not a burial, with personal belongings thoughtfully arranged about him, but a person found straight from life, with the day-to-day items he had on him when he died. Nothing like that had ever been found before, and it was almost ruined by four days of over-enthusiastic recovery efforts. Passers-by and sightseers were allowed to take turns cutting at the ice that held the body. One well-meaning helper grabbed a stick and tried digging with it, but it snapped in two. The stick turned out to be part of the wooden frame of the Iceman's backpack. The volunteers, in short, were trying to dig out the corpse using his own priceless artifacts.

The case was dealt with by Austrian police, and the body, once freed, was taken away to a refrigerator in Innsbruck in Austria. But a subsequent GPS investigation showed that in fact the Iceman had been just inside Italian territory when found, and after some legal arguments, the Austrians were ordered to surrender their treasured body, and the Iceman was driven over the Brenner pass to Italy.

Today the Iceman lies in a refrigerated room in the archaeological museum in Bolzano, a German-speaking city in the north of Italy. His skin has the color and texture of fine leather, and is stretched tight across his bones. His face wears an expression that looks very like weary resignation. Since being taken down from the mountain nearly twenty years ago, the Iceman has become the most scientifically-studied human being in history. Researchers could determine many of the details of his life with surprising accuracy. They could establish that on the day of his death he consumed ibex meat and deer meat, bread made from a type of wheat called *spelt*, and some unidentified vegetables. From pollen⁴ recovered from his lungs they were able to figure out that he had died in the spring and had begun the day in the valley below. By studying his teeth, they could even work out what he had eaten as a child and therefore where he had grown up, and concluded that he had lived in the Eisack Valley, in what is now Italy, and then moved to a valley further west near the modern border with Switzerland. The biggest surprise was how old he was: at least forty, but possibly as much as fifty-three, making him very old for the period. But there was also much that they couldn't explain including how he had died, and what he was doing so high in the mountains at the time of his death. His bow and arrows were only

half-made and so were useless, yet for some reason he took them with him.

Normally not many people stop at small archaeological museums in out-of-the-way small provincial towns, but Bolzano's museum is filled with visitors throughout the year and the gift shop does a good trade in Iceman souvenirs. Visitors wait in line to look at him through a small window. He lies naked on his back on a glass bed. His brown skin shines from the mist that is continuously sprayed over him to preserve his body. In fact, there is nothing innately distinctive about the Iceman. He is a completely normal although unusually old and well-preserved human being. What is extraordinary are his many possessions. They are the material equivalent of time travel.

The Iceman had a lot of stuff, including shoes, clothing, two wooden containers, axe, bow, arrows, miscellaneous small tools, some berries, and a piece of ibex meat. His equipment employed eighteen different types of wood—a remarkable variety. The most surprising of all his tools was the axe. It was made of copper and of a type (**a**) as a Remedello axe, after a site in Italy where they were first found. But the Iceman's axe was hundreds of years older than the oldest Remedello axe. It was as if a modern rifle had been found in the tomb of a medieval warrior. The discovery of the axe changed our understanding of when the Copper Age in Europe began by no less than a thousand years.

But the most exciting discovery was the clothes. Before the Iceman, we had no idea—or to be precise, nothing but ideas—of how Stone Age people dressed. The materials which had survived were only in fragments. But here was a complete outfit and it was full of surprises. His clothes were made from the skins and furs of an impressive range of animals—red deer, bear, chamois, goat and cattle. He also had with him something woven out of grass that might have been a kind of rain cape, but it equally might have been a sleeping mat. Nothing like it had ever been seen or even (**b**).

The Iceman wore fur leggings held up with leather strips attached to a waist strap. Nobody had predicted such clothing. He wore goatskin wrapped around his waist and a hat made from the fur of a brown bear—probably a kind of hunting trophy. It would have been very warm and stylish. The rest of his outfit was mostly made from the skin and fur of red deer. Hardly any of the skin came from domestic animals, the opposite of what was expected.

The boots were the greatest surprise of all. They were a strange combination of bearskin and dried grass, and seemed badly-designed and impractical. Intrigued, a Czech foot and shoe expert (**c**) Vaclav Patek carefully made a replica pair, using exactly the same design and materials, and then tried them on a mountain walk. They were, he reported in some astonishment, 'more comfortable and capable' than any modern boots he had ever (**d**). Their grip on slippery rock was better than modern rubber, and they offered very good protection for the feet. They were, above all, extremely effective against cold.

Despite all the detailed examination of his body, ten years passed before anyone noticed that deep in the Iceman's left shoulder was an arrowhead. Closer inspection showed also that his clothes and weapons were stained with the blood of four other people. The Iceman, it turned out, had been killed in a violent encounter of some kind. Why his murderers chased him up into a high mountain pass is a question that is not easily (**e**). Even more mysterious is why the murderers didn't take his possessions. The Iceman's personal items, particularly his axe, had real value. Yet having stalked him for quite a distance and engaged in a remarkably bloody fight, they left him where he fell, with his possessions (**f**). It is of course lucky for us that they did, for his personal belongings provide answers to all kinds of otherwise unanswerable questions, except perhaps the most interesting of all—namely, what on earth was going on up there?

[Adapted from Bill Bryson, *At Home*, 2010]

注 ¹copper axe: 銅製のおの; ²bow and arrows: 弓と矢; ³radiocarbon dating: 放射性炭素による年代測定;
⁴pollen: 花粉

(1) Choose the BEST answer for each of the following questions in accordance with the content of the passage.

- 1 Which of the following describes the location of the Iceman's body?
 - A An investigation using GPS determined that the body had been moved from its original location.
 - B It is currently in a museum in a small town in Italy.
 - C It was first found in a mountain valley in Austria, and then moved to a nearby town.
 - D When the two German hikers found it, it was in a cave near the edge of a glacier.
 - E All of the above
- 2 Which of the following contributed to the preservation of the Iceman's body?
 - A After the Iceman was found by hikers, police immediately moved him to a refrigerated room.
 - B Due to the weather conditions on the day of his death he was both dry and then quickly frozen.
 - C The air high up in the mountains had less oxygen than air at sea level, so the growth of bacteria was inhibited.
 - D The Iceman's clothing had protected his body from being eaten by animals.
 - E All of the above
- 3 Which of the following is true of the Iceman's death?
 - A He died because he ate rotten meat or vegetables.
 - B He seems to have died after being caught in a snowstorm while hunting.
 - C He was first injured in the mountain valley below, but made it up to the glacier before dying.
 - D The cause of his death was not known until ten years after he was discovered.
 - E None of the above
- 4 Which of the following is true of the Iceman's belongings?
 - A It was surprising that the Iceman had an axe made of copper.
 - B Part of his backpack was broken by someone who used it to help dig the Iceman's body out of the ice.
 - C Scientists are puzzled about the fact that the Iceman had carried some weapons which were only half-made and could not be used.
 - D The Iceman carried food, tools for hunting, and containers made of wood.
 - E All of the above
- 5 Which of the following is true of the Iceman's clothing?
 - A The Iceman's boots and leggings were mostly made from the skins of domestic animals.
 - B The Iceman's boots probably could not keep his feet warm when he was climbing high in the mountains.
 - C The Iceman's clothing was made from the fur and skins of several different types of animals.
 - D The Iceman's clothing was quite similar to that which had been found earlier in archaeological sites in Austria.
 - E All of the above
- 6 There are several things that we do not know about the Iceman. Which of these is the author most curious about?
 - A How the copper axe was made
 - B Where he gathered the plants found among his belongings
 - C Whether his descendants still live in Europe
 - D Why he went up into the mountains on the day he died
 - E None of the above

(2) Choose the BEST word to put in each of the spaces (a) to (f). Do not use the same answer twice.

- | | | | | |
|------------|----------|---------------|------------|---------|
| A answered | B eaten | C imagined | D killed | E known |
| F named | G stolen | H undisturbed | I wondered | J worn |

II The following passage explains a certain approach to meaning and language, called “the constructionist approach”. Answer the questions below after reading the passage.

A simple example of how languages function as representational¹ systems is the famous traffic lights example. A traffic light is a machine which produces different colored lights in sequence. The effect of light of different wavelengths² on the eye—which is a natural and material phenomenon—produces the sensation of different colors. Now these things certainly do exist in the material world. But it is our culture which breaks the spectrum³ of light into different colors, distinguishes them from one another and attaches names—Red, Green, Yellow, Blue—to them. We use a way of classifying the color spectrum to create colors which are different from one another. We represent or symbolize the different colors and classify them according to different color-concepts. This is the conceptual color system of our culture. We say “our culture” because, of course, other cultures may divide the color spectrum differently. What’s more, they certainly use different actual words or letters to identify different colors: what we call “red,” the Japanese call “aka” and so on. This is the linguistic code—the one which links certain words (signs) with certain colors (concepts), and thus enables us to communicate about colors to other people, using “the language of colors.”

But how do we use this representational or symbolic system to regulate the traffic? Colors do not have any “true” or fixed meaning in that sense. Red does not mean “Stop” in nature, any more than Green means “Go.” In other settings, Red may stand for, symbolize or represent “Blood” or “Danger” or “Communism;” and Green may represent “Ireland” or “The Countryside” or “Environmentalism.” Even these meanings can change. In “the language of electric plugs,” Red used to mean “the connection with the positive charge” but this was suddenly and without explanation changed to Brown! But then for many years the producers of plugs had to attach a piece of paper telling people that the code or convention had changed, otherwise how would they know? Red and Green work in the language of traffic lights because “Stop” and “Go” are the meanings which have been assigned to them in our culture by the code or conventions governing this language. This code is widely known and almost universally obeyed in our culture and cultures like ours—though we can well imagine other cultures which did not possess the code, in which this language would be a complete mystery.

According to the constructionist approach to representation, colors and the “language of traffic lights” work as a signifying or representational system. Recall the two representational systems we spoke of earlier. First, there is the conceptual map of colors in our culture—the way colors are distinguished from one another, classified and arranged in our mental universe. Secondly, there are the ways words or images are correlated with colors in our language—our linguistic color-codes. Actually, of course, a language of colors consists of more than just the individual words for different points on the color spectrum. It also depends on how they function in relation to one another—the sorts of things which are governed by grammar in written or spoken languages, which allow us to express rather complex ideas. In the language of traffic lights, it is the sequence and position of the colors, as well as the colors themselves, which enable them to carry meaning and thus function as signs.

Does it matter which colors we use? No, the constructionists argue. This is because what signifies is not the colors themselves but (a) the fact that they are different and can be distinguished from one another; and (b) the fact that they are organized into a particular sequence—Red followed by Green, sometimes with a warning Yellow in between which says, in effect, “Get Ready! Lights about to change.” Constructionists put this point in the following way. What signifies, what carries meaning—they argue—is not each color in itself, nor even the concept or word for it. It is the *difference* between Red and Green which signifies. This is a very important principle, in general, about representation and meaning. Think about it in these terms. If you couldn’t distinguish between Red and Green, you couldn’t use one to mean “Stop” and the other to mean “Go.” In the same way, it is only the difference between the letters P and T which enable the word SHEEP to be linked, in the English language code, to the concept of “the animal with four legs and woolly coat,” and the word SHEET to “the material we use to cover ourselves in bed at night.”

In principle, any combination of colors—like any collection of letters in written language or of sounds in spoken language—would do, provided they are sufficiently different not to be confused. Constructionists express this idea by saying that all signs are “arbitrary.” “Arbitrary” means that there is no natural relationship between the sign and its meaning or concepts. Since Red only means “Stop” because that is how the code works, in principle any color would do, including Green. It is the code that fixes the meaning, not the color itself. This also has wider implications for the theory of representation and meaning in language. It means that signs themselves cannot fix meaning. Instead, meaning depends on the relation between a sign and a concept which is fixed by a code. Meaning, the constructionists would say, is “relational.”

[Adapted from Stuart Hall (ed.), *Representation*, 1997/2003]

注 ¹representation: 表象; ²wavelength: 波長; ³spectrum: 光のスペクトル

(1) What does the word which in paragraph 4 refer to? Choose the best answer from the options below.

- A a particular sequence
- B a warning Yellow
- C Red followed by Green
- D the constructionist
- E the fact

(2) Which of the following statements agree with what is written in the text? Mark your answers true (T) or false (F)

- 1 Although the Japanese call “aka” what the English call “red,” the symbolic meaning of the color itself is not different from culture to culture.
- 2 Each culture breaks the color spectrum down into different colors, and attaches different names to them.
- 3 Green is naturally associated with “Go,” because it is the color of life.
- 4 It is the distinction between colors which makes it possible for traffic lights to work.
- 5 It would be possible to select other colors such as Blue, Pink, and Orange to be used for traffic lights.
- 6 The meanings of words are constructed as a result of the connections between sounds and natural phenomena.
- 7 The word SHEEP, which in English means “the animal with four legs and a woolly coat,” could mean something else in a different linguistic code.

WRITING SECTION

III Read the following English passage and explain in JAPANESE the connection between the research led by Seegmiller and the earlier research led by Simons. Write your answer within the box provided on the ANSWER SHEET.

People who don't notice unexpected events while concentrating on a task also often have difficulty with mental multitasking, that is, doing two or more things at the same time, according to a research team led by Janelle Seegmiller of the University of Utah.

A previous study of this effect, co-directed by Daniel Simons, had instructed participants to count the number of times people in a video passed a basketball to one another. Nearly half of the viewers didn't notice a person in a gorilla costume walking among the players, pausing briefly to beat his chest, and then departing.

In a more recent study, Seegmiller's group first tested the ability of 197 college students to solve simple math problems and remember the individual letters that followed each problem. After completing sets of problems, the students tried to remember, in order, the letters they had seen. Participants correctly answered most math problems, which showed that they did not focus just on remembering letters.

Students then watched a gorilla video, similar to the one in Simons' experiment, in which two teams with three players each passed basketballs. One team wore black outfits and the other white. Participants only counted the black team's passes.

Overall, 58 percent of the students noticed the gorilla while counting passes. Importantly, 67 percent of those who remembered letters especially well after solving math problems in Seegmiller's first test spotted the gorilla, versus 36 percent of those with the poorest letter memory.

This humorous experiment has serious implications, and may help us understand cases where drivers chatting on cell phones fail to see pedestrians on crosswalks, or red lights at intersections.

[Adapted from an article in *Science News*, May 21, 2011]

IV What do you think is the single biggest problem that Japan will face in the year 2050? Explain your answer in ENGLISH within the box provided on the ANSWER SHEET.

{ 以 下 余 白 }

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LISTENING SECTION

All answers must be indicated on the MARK SHEET.

I First listen to a news report, which you will hear TWICE. Choose the BEST answer for each question, based on the report, by answering A, B, C, or D on the MARK SHEET.

- 1 When and where do Marco's cartoons appear in the *Sao Paolo Journal*?
 - A On Saturdays and Sundays on the comic page
 - B On Saturdays on the children's page
 - C On Saturdays on the editorial page
 - D On Sundays on the back page
- 2 Why does Marco like drawing political cartoons?
 - A He can earn money for his family.
 - B He can make fun of important people.
 - C He enjoys learning about politics.
 - D It is good preparation for a career in journalism.
- 3 How did Marco first learn to draw cartoons?
 - A By copying cartoons from his father's books
 - B By copying cartoons from international newspapers
 - C From drawing classes in elementary school
 - D From drawing lessons at home
- 4 How does Marco get ideas for his cartoons?
 - A He interviews local and national politicians.
 - B He reads newspapers for at least two hours every day.
 - C He reads novels and comic books for a few hours every day.
 - D He travels throughout Brazil visiting historical places.
- 5 Why did the editors of the *Sao Paolo Journal* decide to feature Marco's cartoons?
 - A Marco's cartoons are better than those of the older cartoonists.
 - B Marco's cartoons are easy to understand.
 - C They want to attract more young readers.
 - D They want to encourage young people to become cartoonists.

II Now listen to the following news report, which you will hear TWICE. Choose the BEST answer to the questions below, according to what is said in the report.

- 1 Which of the following statements is NOT true, according to the report?
 - A Newspaper circulation has risen sharply in rich countries in the last six years.
 - B The internet revolution is more threatening to authoritarian than to liberal governments.
 - C The online version of the *Guardian* has more readers from outside Britain than it does within.
 - D The *Sun* pioneered the use of advertizing to reduce the cost of producing newspapers.
- 2 How do the coffee houses of 300 years ago compare to the internet of today?
 - A Both coffee houses and the internet are inexpensive ways for people to interact.
 - B Both coffee houses and the internet help diverse groups of people to interact.
 - C The coffee houses encouraged political discussion, while the internet promotes a focus on celebrities.
 - D The coffee houses only allowed people to interact on a local basis, while the internet allows people to interact on a global scale.

- 3 How do modern print newspapers compare to the internet as a news medium?
- A Both newspapers and the internet are flourishing in developing markets such as India.
 - B Both newspapers and the internet encourage readers of news to also be producers of news.
 - C Compared to newspapers, the content of internet news is less easily controlled by a media elite.
 - D Compared to newspapers, the content of internet news is more expensive to produce.
- 4 Twitter and YouTube are given as examples of what?
- A Sources of news which are interesting but unreliable
 - B Tools which allow ordinary people to feel in touch with celebrities and politicians
 - C Trends which newspapers and television are unsuccessfully trying to imitate
 - D Ways in which ordinary people are becoming involved in creating and distributing news
- 5 The report identifies three media cultures. Which of the following statements concerning these cultures is true?
- A Coffee house culture and internet culture have encouraged more participation in news creation than print media culture.
 - B Coffee house culture and print media culture have encouraged more participation in news creation than internet culture.
 - C Only the internet culture has encouraged participation in news creation.
 - D Print media culture and internet culture have encouraged more participation in news creation than coffee house culture.

[以 下 余 白]