英　　語

(問　題)

2013年度

〈H25071121〉

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２～10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て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

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，消しゴムでていねいに，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 **Read the following passage and answer the questions below.**

① Humans had been counting things for many thousands of years before the first number system was developed. Early counting was typically carried out by scratching tally marks on a stick, stone, or bone. The oldest known example, consisting of twenty-nine distinct notches deliberately cut into the leg bone of a monkey, was discovered in the Lebombo Mountains of Swaziland and dated to approximately 35,000 B.C. It has been suggested that women used such notched bones to keep track of their [1] fertility cycles. Other examples of notched bones discovered in Africa and elsewhere may also have been early attempts to quantify time. The Ishango bone, found in 1960 near the headwaters of the Nile in north-eastern Congo and perhaps twenty thousand years old, bears a series of tally marks carved in three columns running the length of the bone. A common interpretation is that the Ishango bone served as a calendar.

② With tally marks a vertical scratch or line is made to record each item in a collection: | || ||| |||| ||||| |||||| and so on. However, tally marks become hard to read once you have more than four or five items to count. A common way to reduce the complexity is to group the tally marks in fives, often by drawing a diagonal line across each group. The Roman numeral system, found throughout the Roman Empire and still used today in certain specialized functions such as the numbering of the [2] pages of printed books, was a more sophisticated version of this simple idea involving a few additional symbols: V for five, X for ten, L for fifty, C for a hundred, and M for a thousand. For example, using this system, the number one thousand two hundred and seventy eight can be written as MCCLXXVIII (1,000 + 100 + 100 + 50 + 10 + 10 + 5 + 1 + 1 + 1 = 1,278).

③ Addition in the Roman system is fairly easy, since you simply group all like symbols. For example, to add MCCXXIII to MCXII you simply collect together all the M's, all the C's, all the X's, and all the I's, like this: MCCXXIII (1,223) + MCXII (1,112) = MMCCCXXXIIIII (2,335). Occasionally, you might have to convert one group of symbols to a higher symbol. In this example, the five I's could be replaced by V, to write the answer as MMCCCXXXV. Subtraction too is relatively easy. But the only tolerable way to do multiplication and division is by repeated addition and repeated subtraction respectively. For example, V times MCLIII can be computed by adding the second number to itself four times. This method only works in practice when one of the two numbers being multiplied is small, of course.

④ The impracticality of the Roman system for doing multiplication or division meant it was inadequate for many important applications that arose in commerce and trade, such as currency conversion or determining a commission fee for a [3]. And there is no way Roman numerals could form the basis for any scientific or technical work. Societies that wrote numbers in Roman numerals had to use elaborate systems of finger arithmetic or mechanical devices like the counting board and the abacus to perform the actual calculations, using the numerals simply to record the answers. Although systems of finger arithmetic could manage calculations involving numbers up to 10,000, and it was possible to carry out a computation on an abacus almost as fast as a person today using a calculator, these required both [4] and mental skills of a high order. Moreover, since there was no record of the calculation, the answer had to be taken on trust.

⑤ The number system we use today — the Hindu-Arabic system — was developed in India. It seems to have been completed before 700 A.D., though it did not become generally known in Europe until at least five hundred years later. Indian mathematicians made advances in what would today be described as arithmetic, algebra, and geometry, much of their work being motivated by an interest in astronomy. The

system is based on three key ideas: simple symbols for the numerals, place value, and zero. The choice of ten basic number symbols — that is, the Hindus' choice of the base 10 for counting and doing arithmetic — is presumably a direct consequence of using fingers to count. When we reach ten on our fingers we have to find some way of starting again, while retaining the calculation already made. The role played by finger counting in the development of early number systems would explain why we use the word "digit" for the basic numerals, deriving from the Latin word *digitus* for finger.

⑥ The introduction of zero was a [5] step in the development of Hindu arithmetic and came after the other numerals. The major advantage of the Hindu number system is that it is positional — the place of each numeral matters. This allows for addition, subtraction, multiplication, and even division using fairly straightforward and easily learned rules for manipulating symbols. But for an efficient place-value number system, you need to be able to show when a particular position has no entry. For example, without a zero symbol, the expression " 1 3 " could mean thirteen (13), or a hundred and three (103), or a hundred and thirty (130), or maybe a thousand and thirty (1,030). One can put spaces between the numerals to show that a particular column has no entry, but unless one is writing on a surface marked off into columns, one can never be sure whether a particular space indicates a zero entry or is merely the gap separating the symbols. Everything becomes much clearer when there is a special symbol to mark a space with no value.

⑦ The concept of zero took a long time to develop. The number symbols were viewed as numbers themselves — things you used to count the number of objects in a collection — but 0 would be the number of objects in a collection having no members, which makes no sense. Other societies were never able to make the zero breakthrough. For instance, long before the Indians developed their system, the Babylonians had a positional number system, based on 60. Today, when we measure time, aspects of their system remain: 60 seconds equal one minute, and 60 minutes one hour. But the Babylonians did not have a symbol denoting zero, a limitation to their system they were never able to overcome.

⑧ The Hindus got to zero in two stages. First they overcame the problem of indicating empty spaces by drawing a circle around the space where there was a "missing" entry. This much the Babylonians had done. The circle gave rise to the present-day symbol 0 for zero. The second step was to regard that extra symbol just like the other nine. This meant developing the rules for doing arithmetic using this additional symbol along with all the others. This second step — changing the underlying concept so that the rules of arithmetic operated not on the numbers themselves (which excluded 0) but on symbols for numbers (which included 0) — was the key. Over time it led to a change in the idea of numbers to a more abstract one that includes 0.

⑨ The zero breakthrough was made by a brilliant mathematician called Brahmagupta, who was born in 598 A.D. at Bhinmal in northwest India, and went on to become the head of the astronomical observatory at Ujjain, then the foremost mathematical center of ancient India. As early as 628 A.D., when he was only thirty years old, Brahmagupta wrote a lengthy text in Sanskrit called *Brahmasphutasiddhanta*, which can be translated as "The Opening of the Universe." In that work, written entirely in verse, Brahmagupta introduced the number zero, defining it as the result obtained when you subtract a number from itself. At the same time, he worked out some basic properties that zero must have. These included the recognition that, when zero is either added to a number or subtracted from a number, the number remains unchanged, and that a number multiplied by zero becomes [6].

[Adapted from Chapter 1 of Keith Devlin, *The Man of Numbers: Fibonacci's Arithmetic Revolution* (2011)]

(1) **Choose the best way to complete these sentences about paragraphs ① to ⑨.**

1 Paragraph ①	2 Paragraph ②	3 Paragraph ③
4 Paragraph ④	5 Paragraph ⑤	6 Paragraph ⑥
7 Paragraph ⑦	8 Paragraph ⑧	9 Paragraph ⑨

A argues that societies dependent on the Roman system for recording numerical information also needed expertise in counting devices or finger arithmetic to conduct commercial and scientific calculations.

B claims that the first number system capable of being used for complex commercial and technical calculations was developed not in eastern Asia or western Europe but in Africa.

C demonstrates that the numerals employed all over the Roman Empire represent a development of the tally mark system, one which served to reduce the difficulty of counting larger numbers.

D describes the development of the concept of zero as a two-stage process, the first step being the creation of the symbol for zero and the second the treatment of that symbol just like the other nine numbers.

E discusses whether the Hindu-Arabic number system still in use today derives its three defining features (number symbols, positional value, and the zero function) from ancient Babylon or ancient Rome.

F explains why the symbol representing zero, which was developed after the other nine digits in Hindu arithmetic, is so important in number systems that assign value to the position of numerals.

G introduces the young Indian mathematician of the seventh century who was the first to define zero as a concept and describe several of its basic characteristics.

H notes that the symbols representing the numbers zero to nine were chosen because, when written using straight lines only, the number of angles in each figure matches the number the figure represents.

I offers two specific examples of the use (probably to record the passage of time) of tally marks, a method of counting found many thousands of years before the development of the first number system.

J presents an example of a civilization that had developed a place-value number system long before Hindu arithmetic but whose effectiveness was limited by the lack of a concept of zero.

K states that the ten digit number system still employed today was developed before the end of the seventh century of the Christian era by Indian mathematicians.

L suggests that, while addition and subtraction work reasonably well using the Roman numeral system, multiplication and division operations of any complexity are impractical.

(2) **Choose the FOUR statements below which DO NOT match the content of the passage. You may NOT choose more than FOUR statements.**

A As reflected in the modern measurement of time, the ancient Babylonians used a number system based on twelve.

B *Brahmasphutasiddhanta* is the Sanskrit title of a work introducing and defining the concept of zero.

C The abacus and the counting board are both examples of mechanical devices for performing calculations.

D The English word "digit," meaning a single-figure number from 0 to 9, derives from the Latin word for finger.

E The Lebombo bone represents the earliest example so far found of the human use of tally marks.

F The origin of the number symbol for zero is the circle drawn around another number to indicate that it has been checked and found correct.

G The tally marks on the Ishango bone are arranged in three sets going around the bone.

H Using the Roman numeral values described in the passage, V times MCLII equals MMMMMCCCCCCCLX.

I With respect to the Roman numeral system, the passage does not mention either the symbol D (= 500), or the subtraction rule when smaller values precede larger, as in IV (= 4), IX (= 9), XL (= 40), or XC (= 90).

J Written without using the zero symbol, the expression " 1 3 " can represent as many as three different number values.

(3) **Choose the best way to fill each of the numbered gaps found in the passage.**

[1]	A	daily	B	weekly	C	monthly	D	quarterly	E	annual
[2]	A	central	B	early	C	final	D	important	E	unimportant
[3]	A	distraction	B	fraction	C	reaction	D	subtraction	E	transaction
[4]	A	artistic	B	manual	C	mathematical	D	political	E	verbal
[5]	A	backward	B	decisive	C	possible	D	sideways	E	small
[6]	A	one	B	bigger	C	forty-two	D	smaller	E	zero

(4) **Choose the most appropriate title for the passage as a whole from the list below.**

A A Comparative History of Calculating

B Arithmetic and Abstraction

C From Lebombo to Bhinmal

D The Invention of Zero

E The Man of Numbers

Ⅱ Read the following traditional British tale and answer the questions below.

The First Adventure of Sir Galahad

By hill and dale, woodland and plain, Sir Galahad rode on his way without meeting with any adventure. On the evening of the fourth day he came to a great abbey housing several hundred monks on the edge of a forest, and was received in kindly fashion by the abbot. A young monk unbuckled his armor and led him into the guest-chamber, where he found two other Knights of the Round Table* already sitting at supper, King Bagdemagus and Sir Ywain.

"Sirs," said Galahad, when he had greeted them, "what adventure brought you to this place?"

"Sir," they answered, "we heard tell of a magic shield that is kept in this abbey, and that no man may bear it on his arm without meeting with disaster within three days. Yet it is also said that the man who can carry this shield shall succeed in finding the Holy Grail."**

"Tomorrow," said King Bagdemagus, "I shall take the shield and see what fortune brings me. Therefore I beg you to remain here three days. For if I prove not to be the one who has the right to wear it, the shield shall be returned to this abbey before that time is passed. And I think that if I am not the man, then surely Sir Galahad will not fail."

"Certainly I will wait," said Galahad, "for indeed I am in need of a shield."

Next morning they heard mass[(1)] together in the chapel, and then King Bagdemagus asked the abbot about the magic shield.

"It is for the best knight only," said the abbot, "and therefore I advise you not to touch it." Yet he was kindly enough to lead them behind the altar and show them the shield, which was polished until it seemed as white as snow all over except for a cross painted red in the middle of it.

"I know well that I am not the best of all knights," said King Bagdemagus, "but nevertheless I will do my best to wear it!" With that he placed it on his arm, mounted his horse, and rode away into the forest, with his young squire following a little way behind him. They had not gone two miles when they came to a fair open valley with a cottage built of white stone at one side of it. King Bagdemagus had scarcely left the cover of the trees when he saw a strange knight wearing shining white armor come riding out of the forest at the further end with his lance ready to attack. Then Bagdemagus prepared his lance also, and the two of them rushed towards each other. Straight though Bagdemagus aimed, his lance seemed to hit nothing at all; but the White Knight's lance struck him through the shoulder where the shield did not cover him, and laid him senseless on the ground.

"Your master acted unwisely in choosing to wear the shield," said the White Knight to Bagdemagus's squire. "But take him up gently and return to the place from which you came. Take the shield also, for it belongs to Sir Galahad the good knight, and to him alone."

"Sir knight," said the squire, "let me know your name, so that I may inform Sir Galahad."

"Do not ask for my name," replied the White Knight. "It is not for you or any man on earth to know it."

Then the squire set King Bagdemagus on his horse, hung the shield by his side, and led him slowly back to the abbey where he was put to bed and cared for for many months before his wound was healed.

"Sir," said the squire to Galahad, "the White Knight who defeated King Bagdemagus sends you his greetings, and requests me to say that this shield is yours alone and that, if you wear it, you will never be defeated in combat."

"I am thankful for the good fortune that brings this shield to me," cried Sir Galahad; and, setting it on his arm, he rode away into the forest.

Before long he reached the trees by the stone cottage, and there the White Knight met him suddenly, coming out of the forest like a sunbeam from behind a cloud.

"I greet you, sir, in the name of God," cried Galahad. "Tell me, I beg you, the story of the shield that I am carrying."

"For centuries it has hung in the great abbey," said the White Knight, "waiting there until the holy knight of Britain should come for it. You are that man. More than four hundred years ago that shield was fashioned[(2)] in the city of Sarras in the Holy Land, and Joseph of Arimathea brought it with him to Britain upon the Enchanted Ship. When he lay dying he painted the cross upon it with his own blood and caused it to be hung behind the altar where you

found it this day. Now go forward, Galahad, true Knight of God, for your quest shall prosper!"

When the White Knight had spoken these words he turned and rode swiftly away. Yet before he even reached the forest edge he was gone from sight, as a beam of sunshine fades when a cloud passes across it.

Galahad sat there, lost in wonder, and while he did so, the squire, who had followed him from the abbey and heard what the White Knight had said, came and knelt at his feet, crying, "Grant me one favor, noble Sir Galahad! Make me a knight and let me ride with you on your quest! My name is Melyas, and my father is the King of Denmark."

"Fair sir," answered Galahad, "since you come of a race of kings, make sure that you set a good example to other knights, for you ought to be a mirror of chivalry(3). On that understanding I make you a knight from this moment, and you shall ride with me until we are parted by some adventure."

So Galahad rode on his way with Sir Melyas. But before long they came to a parting of the ways(4), and there a pilgrim wearing a grey cloak stopped them. He said, "Sirs, you must choose now which road you will take. If you go to the right you will come easily to your journey's end, through no merit of your own. But if you ride down the left-hand road you must win through, if you can, by means of your own strength, skill and bravery alone."

"I'll take the left-hand way!" cried Sir Melyas, who was longing to show off his courage as a knight; and away he rode before Galahad could stop him. Deep into the forest he went, and before long he found a pavilion(5) of the finest white cloth standing empty. Inside there was a splendid feast set out upon a table, and a golden crown hanging from a magnificent throne. Melyas helped himself to the meal, then seized the golden crown, and was about to ride off again when a knight in silver armor came suddenly into view. He shouted, "Put down that golden circlet which is not yours, and defend yourself!" Melyas extended his lance and rode against the stranger. But the other knight knocked him from his horse, picked up the crown, and rode away leaving him nearly dead with a great wound in his side.

Galahad had taken the other road, but it merely wound through the forest and rejoined that which Sir Melyas had followed. So at length he came to the open space by the white pavilion in time to see the knight in silver strike down his companion and ride away.

"Turn, coward!" cried Galahad, and the knight wheeled round and attacked him furiously. Galahad struck so well that the knight was flung on to the ground, but his lance broke into little pieces with the force of his blow.

"You fight well," said the knight in silver rising slowly to his feet, "and I yield myself to you. Do not be concerned about this man whom I have overcome, for I will care for him here and cure the wound which I have given him. Though now I ride in silver armor, I am a man skilled in the art of healing. For his pride in choosing the left-hand road and for his greed in taking the golden crown which he did not need, Sir Melyas has met this defeat. But you must go forward, noble Sir Galahad, and trust always in Heaven rather than in your own strength."

Then Galahad knelt to receive this blessing, and rode on his way through forest and town, through fields and moorlands, for many, many days, meeting with more strange adventures than there is room to recount(6). Then one day a beautiful young girl came riding towards him and cried, "Sir Galahad! Hurry, come with me! Near at hand lies the Enchanted Ship which you must enter. In the ship already are Sir Percival my brother and the strong knight Sir Bors de Gannis. They wait only for you before the ship can sail. For your quest draws near to its close, and you three Knights of the Round Table shall come together to the castle where the Holy Grail is to be found."

"Lead on, fair maiden," said Sir Galahad, and together they rode forward by many steep paths among the rocks until they came to the hidden bay where the Enchanted Ship awaited them.

[Adapted from Roger Lancelyn Green, *King Arthur and His Knights of the Round Table* (1953)]

注 *Knights of the Round Table: 円卓の騎士; **the Holy Grail: (キリストが最後の晩餐に用いた) 聖杯

(1) **Choose the one way to complete each of these sentences that DOES NOT agree with what is written in the passage.**

1 The great abbey

A acts as home to a large number of monks and is presided over by a kindly abbot.

B is built of beautiful white stone and located at the head of a long, open valley.

C is the place where the magic shield has been kept for hundreds of years.

D offers hospitality simultaneously to three different Knights of the Round Table.

E provides shelter and care to King Bagdemagus until he recovers from his serious injury.

2 King Bagdemagus

A argues with Sir Ywain concerning which should have the right to bear the magic shield.

B asks Sir Galahad to remain at the abbey for three days.

C is accompanied by his young squire when he leaves the abbey on horseback.

D encounters the White Knight in a valley with a stone cottage less than two miles from the abbey.

E is wounded in the shoulder by the White Knight and knocked senseless to the ground.

3 The magic shield

A is more than four hundred years old.

B was brought from the Holy Land to Britain in the Enchanted Ship.

C is polished so highly that it appears pure white in color.

D bears a red cross painted by Joseph of Arimathea with the blood of Jesus Christ.

E normally hangs behind the altar in the great abbey.

4 The White Knight

A only raises his weapon when he sees that King Bagdemagus is preparing to attack him.

B tells King Bagdemagus's squire to take his fallen master back to the abbey.

C refuses to reveal his own name to King Bagdemagus's squire or anyone else.

D informs the squire that the magic shield is now the property of Sir Galahad.

E reveals the history of the magic shield to Sir Galahad.

5 Melyas

A is the son of the King of Denmark but acts as squire to King Bagdemagus.

B overhears the White Knight telling Sir Galahad about the origin of the magic shield.

C is knighted by Sir Galahad and begins to accompany him on his quest.

D takes the road to the left to prove his worth as a knight after asking Sir Galahad's permission.

E is challenged and defeated by a knight in silver armor when he takes the golden crown from the throne.

6 Sir Galahad

A arrives at the great abbey in the evening after a four-day journey.

B is called "the holy knight of Britain" by the one who recognizes him as the rightful owner of the magic shield.

C is defeated by the knight in silver armor only after his sword is broken into pieces.

D is told to "go forward" when parting from both the White Knight and the knight in silver.

E is told that he is one of the knights who will reach the castle where the Holy Grail is kept.

(2) **Choose the best way to complete each of these sentences so that it AGREES with what is written in the passage.**

1 King Bagdemagus is defeated in combat because

A he absent-mindedly leaves the magic shield behind when he sets out from the abbey.
B he foolishly tries to use the magic shield though he knows that he is not the best knight of all.
C he is too slow in raising and aiming his weapon when attacked suddenly by his opponent.
D his opponent is far more skilled in the use of the weapons of war.
E the magic shield is much too small and does not cover his head or the upper part of his body.

2 The person who is compared more than once in the story to a ray of sunshine is

A Sir Galahad. B Sir Ywain.
C the King of Denmark. D the knight in silver.
E the White Knight.

3 According to the knight in silver, Sir Melyas is defeated in combat due to his

A excess of enthusiasm. B greed and pride.
C inability to control his emotions. D lack of intelligence.
E openness and honesty.

4 The number of those mentioned in the story who are specifically described as Knights of the Round Table is

A two. B three. C five. D ten. E twelve.

5 The person who leads Sir Galahad to the secret place where the Enchanted Ship is waiting for him is

A a witch disguised as a beautiful maiden.
B Sir Bors de Gannis.
C Sir Percival himself.
D Sir Percival's sister.
E the brother of one of Sir Percival's companions.

(3) **Choose the best way to complete each of these sentences relating to the underlined words/phrases in the passage.**

1 Here, <u>heard mass</u> means

A ate a filling breakfast. B attended a religious service.
C had a heated discussion. D listened to a lengthy lecture.
E went for a walk outside.

2 Here, <u>fashioned</u> means

A buried. B improved. C manufactured. D modernized. E remade.

3 Here, <u>a mirror of chivalry</u> means

A a good son of the king. B a person skilled in horsemanship.
C a sheet of highly polished metal. D a tall reflecting glass used by wealthy people.
E a true model of knightly virtues.

4 Here, <u>a parting of the ways</u> means a location or situation where

A a road divides. B combats are held.
C friends have a disagreement. D many soldiers have died.
E people become very angry.

5 Here, a <u>pavilion</u> refers to a construction like a

A carriage. B castle. C hut. D ship. E tent.

6 Here, <u>room to recount</u> suggests that Sir Galahad had more adventures than the person telling the story

A can count. B has space to tell of.
C has the ability to describe. D is able to recall.
E is willing to spend time on.

WRITING SECTION

All answers must be written clearly within the boxes provided on the ANSWER SHEET.

Ⅲ Read the following passage and briefly summarize the main points (at least three) in JAPANESE.

The Japanese term ***amakudari*** (天下り) most typically refers to the practice of reemploying former high-level bureaucrats in private-sector positions after their retirement from government work. Literally, *amakudari* means descent from heaven, in recognition of the elite status that bureaucrats have traditionally held in Japanese society. *Amakudari* grows out of complementary public- and private-sector needs: on the one hand, that of bureaucrats for second careers when forced to retire in their fifties, and, on the other, that of private companies for access to government contacts and information, which they can obtain through ex-bureaucrats. Although the practice of *amakudari* began before World War Ⅱ, it flourished during the late 1960s and early 1970s. Although many retiring bureaucrats continue to seek *amakudari* positions, deregulation from the early 1990s has reduced the need for their services as seen from the company perspective. Since peaking at 318 in 1985, the number of cases of *amakudari* to private companies has declined greatly, with as few as 40 instances being recorded in 2000.

While there are now regulations to limit the circumstances in which *amakudari* to private companies can occur, *amakudari* to public corporations (government-affiliated financial institutions, etc.) remains largely unregulated, and almost half of the executives of public corporations are former high-level bureaucrats. There has been a good deal of public criticism of the pattern in which a steady stream of bureaucrats retire from their ministry positions, work for only a few years at a public corporation, and then receive a generous second retirement package from that corporation, which in many cases is losing money and receiving large subsidies funded by government tax revenue.

[Adapted from an entry in *Kodansha Encyclopedia of Japan Online* (2008)]

Ⅳ According to the Ministry of Education, in the five-year period between 2004 and 2009, the number of Japanese college students studying abroad dropped by 28 percent from over eighty thousand to below sixty thousand, and still seems to be in decline. Write a paragraph in ENGLISH giving your own interpretation of BOTH the likely CAUSES and CONSEQUENCES of this situation. Because of the restricted space, please limit your answer to TWO causes and TWO consequences.

〔以 下 余 白〕

英語リスニング

(問　題)

2013年度

〈H25071121〉

注　意　事　項

1　問題冊子は，指示があるまで開かないこと。

2　問題は２～３ページに記載されている。リスニング問題放送開始前に，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を確認する時間を設けるので，それらに気づいた場合は，手を挙げて監督員に知らせること。

3　試験問題に関する質問は一切できません。

4　解答はすべてマーク解答用紙の解答欄にＨＢの黒鉛筆またはＨＢのシャープペンシルでマークすること。

5　氏名は，記入の指示がでたら，マーク解答用紙の所定欄（１か所）に記入すること。

6　指示がでたら，**マーク解答用紙の出席マークを必ずマークすること。**

7　マーク欄ははっきりと記入すること。また，訂正する場合は，消しゴムでていねいに，消し残しがないように消すこと（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

8　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。

9　いかなる場合でも，解答用紙は必ず提出すること。

10　試験終了後，問題冊子は持ち帰ること。

LISTENING SECTION

All answers must be indicated on the MARK SHEET.

I First listen to the reading from a novel which you will hear only ONCE, and decide whether each of the statements below is True (T) or False (F). (The opening scenes are set during World War Two, in the middle of the heavy German bombing raids on London, and reflect the point of view of a little boy named Tim whose best friend is a girl named Jill.)

1 Tim's first memory is of his mother sitting in the kitchen crying because there isn't enough food.
2 Tim has a gas mask in the shape of a Disney character.
3 Jill's father has to go away to join the Air Force.
4 Tim dislikes getting up in the middle of the night because of the air raids.
5 Jill lives on the same street as Tim at house number 64.
6 Tim's house has its own air-raid shelter in the back garden.
7 Tim's father wears a tin hat when he is acting as an air-raid warden.
8 There are two different sirens, one warning of an air raid, and one sounding the "All Clear."
9 Tim wants to marry Jill although he is slightly younger than her.
10 Tim has an older sister called Kath who is six years old and very pretty.
11 Kath has left London with the rest of her school to stay in the countryside.
12 Tim loves the countryside and wants to leave London too.

II Now listen to the interview which you will hear only ONCE, and choose the best way to complete each of the sentences below. (The interview comes from a radio program about recently published books, and specifically concerns a collection of essays entitled *Reimagining Japan*.)

1 Marina Abe (the woman being interviewed) is
A a CEO. B a diplomat. C a journalist. D an economist.

2 Abe suggests that the production of books usually takes over
A one month. B six months. C one year. D three years.

3 The book Abe has chosen to talk about was published in the summer of 2011 in
A both New York and Tokyo. B neither New York nor Tokyo.
C New York only. D Tokyo only.

4 Abe is unhappy with the description of the contributors to *Reimagining Japan* as
A anti-American. B economic liberals. C global leaders. D media celebrities.

5 The list of questions originally put to the contributors to *Reimagining Japan* apparently DID NOT include one about
A aging society. B education reform. C energy policy. D the rise of China.

6 Abe thinks that *Reimagining Japan* focuses too much on
A economy and business. B education and training.
C science and technology. D sport and media.

7 Abe states that the contributors to *Reimagining Japan* are split five to three between
A Asians and Westerners. B Westerners and Asians.
C Japanese and non-Japanese. D non-Japanese and Japanese.

8 Abe notes that *Reimagining Japan* contains very few passages that compare Japan favorably to
A China. B Europe. C South Korea. D the USA.

9 The essay about the challenges facing Japanese young people that is recommended by Abe is written by

A Alex Kerr.
B Fumiko Hayashi.
C Kazuhiro Fujiwara.
D Yuji Genda.

10 Abe particularly praises an ironical piece that suggests that Japan's basic food has recently switched from rice to

A bread.
B French fries.
C mayonnaise.
D noodles.

11 Abe's overall opinion of *Reimagining Japan* is

A very positive.
B more positive than negative.
C more negative than positive.
D very negative.

12 Abe's own forthcoming collection of essays will bear the title

A *Japan After the Deluge.*
B *Japan Disillusioned.*
C *Japan Reimagined.*
D *The Japanese Illusion.*

〔以 下 余 白〕