

I 和文の意味を表わすように、() に入る最も適当なものを [] 内のイ～ヲよりそれぞれ選び、その記号を書きなさい。ただし、各選択肢は 1 回しか使えない。

- (1) お客様、スーツケースはクロークにお預けください。
Excuse me, please (**ハ**) your suitcase in the cloakroom.
- (2) スピード違反は 100 ドルの罰金だ。
They will (**ホ**) you \$100 for speeding.
- (3) 今度の新人、将来が楽しみだね。
The new employee looks (**リ**) enough.
- (4) 必ず義務を果たします。
I will perform my duty without (**ニ**).
- (5) 思うだけでも気持ちが悪い。
The very idea of it is (**ク**).
- (6) その仕事はほとんどはかどっていない。
Little (**チ**) has been made with the work.

イ credit	ク disgusting	ハ displeased	ニ fail
ホ fine	ヘ leave	ト necessity	チ progress
リ promising	ヌ request	ル satisfied	ヲ violate

II 英語による記述が指す 1 語となるように、破線部を補充する際に [] に入る 2 文字を [] 内のイ～ネよりそれぞれ選び、その記号を書きなさい。(破線の数は文字数を表わす) 各選択肢は 2 回以上使ってよい。

- (1) The inner surface of the top part of a room: _ **チ** _ _ ng. **ceiling**
- (2) A device used for measuring temperature: _ **ヌ** _ _ _ _ er. **thermometer**
- (3) Do physical activities to make your body strong and healthy: e _ _ _ **ホ** _ e. **exercise**
- (4) Light soft things that cover a bird's body: _ **ヘ** _ _ _ ers. **feathers**
- (5) Take and use something with the intention of returning it: _ **ヨ** _ _ w. **borrow**
- (6) Belonging to a period of history that is thousands of years in the past: a _ **ホ** _ _ t. **ancient**

イ ae	ク al	ハ ar	ニ ce	ホ ci
ヘ ea	ト ee	チ ei	リ el	ヌ er
ル et	ヲ ie	ワ ir	カ ol	ヨ or
タ sh	レ si	ソ ti	ツ ul	ネ ur

III (1) ~ (5) の文章において下線部分が入るべき最適な位置をイ～トよりそれぞれ選び、その記号を書きなさい。

(1) the temperature range

Some of the energy of (イ) sunlight is (ロ) absorbed by Earth's atmosphere or by Earth itself. Much of this energy is then (ハ) changed to heat energy, which (ニ) helps (ホ) warm the planet, keeping it in (ヘ) that living things have (ト) adapted to.

(2) schooling

Literacy became a significant (イ) tool for followers of Martin Luther, who published Bibles in local (ロ) languages. Inexpensive, identical (ハ) texts enabled (ニ) to develop (ホ); individual (ヘ) tuition had been reserved for aristocratic families but the sons of merchants could be educated in bulk (ト).

(3) to define

It is quite difficult to precisely translate concepts of Japanese emotions and morals. *Giri*, too, does not have an equivalent (イ) concept in English. The concept of *giri*, which was formed (ロ) in feudal society, is (ハ) the most valued standard in human relationships: master-subordinate, parent-child, husband-wife, brothers and sisters, friends, and sometimes even enemies and business connections. If pressed (ニ) it, one might say that *giri* involves (ホ) caring for others from whom one has received a debt of gratitude (ヘ) and a determination to realize their happiness, sometimes (ト) even by self-sacrificing.

(4) in order

Questionnaires are frequently used in psychology. They question subjects about their beliefs, attitudes, childhood experiences, and food and clothing preferences. In order to obtain accurate results (イ), questions must be stated clearly. They must also be varied (ロ) that the subject stay interested and not begin responding in a routine way, without trying (ハ) to understand and answer each question (ニ). Because subjects tend (ホ) to respond according to what they believe (ヘ) is socially acceptable instead of answering what they actually believe or do, questionnaires must also be adjusted to compensate for this tendency (ト).

(5) as

Generosity is a virtue which is difficult (イ) to appreciate objectively in others. When judging other people's (ロ) actions, we are normally more interested in what they have to offer than in their generosity as such. For instance, (ハ) if we hear that some well-off person has given a large sum of money to a poorer relative, naturally we think of him (ニ) "generous." Nevertheless, such (ホ) a gesture may have cost very little. What we do not know is the person's motive: has he genuinely seen (ヘ) his relative's need, or does he just not want to feel guilty? In other words, there are different ways and means of being generous, and one and the same action (ト) may be a sign of generosity or not, according to how well we practice virtue and the integrity of our motives.

(1) ヘ (2) ニ (3) ニ (4) ロ (5) ニ

IV 和文の意味を表わすように、()内の語(句)を並べ換え、英文を完成しなさい。ただし、各()内には余分なものが1つ含まれている。(なお、文頭に来る語も小文字で示されている)

(1) 野菜は冷蔵庫に保管すれば長持ちする。

(have / if / in / kept / last / longer / vegetables) a refrigerator.

(Vegetables last longer if kept in) a refrigerator.

(2) 一目見ただけで彼女が病気であることが分かる。

You have only (a / at / have / her / if / look / see / to / to) that she is ill.

You have only (to have a look at her to see) that she is ill.

(3) 気を悪くしないでね。映画に行くくらいなら家にいたいんだ。

No offense, but I (go / home / less / prefer / rather / stay / than / the movies / to / to / to).

No offense, but I (would prefer to stay home rather than to go to the movies) .

(4) 「もし光にそれができるとすれば、何か他の物理的実体にもできるだろう」と、17世紀の天文学者ケプラーは心の中でつぶやいた。

Kepler, a German astronomer of the 17th century, said to himself, "If light can do it, (could / entity / it / other / physical / so / some)."

If light can do it, (so could some other physical entity) .

V 次の英文を読んで、以下の設問に答えなさい。

When I first came to the United States, it took a long time for me to get used to the Western way of greeting someone. Instead of bowing politely in the traditional Korean way, I had to learn the casual, unreserved way that friends greet each other—a quick nod and a “hi” when you pass each other on the street. I had to learn that a handshake is not just clasping the other’s hand but also involves smiling, looking the other (a) in the eye, and ensuring that your grip is not too strong and not too weak. But of all the various methods of greeting someone, the one that took me the (b) to get used to was the hug. Especially since becoming a monk, I had become used to greeting people by *hapjang*—putting my palms together in front of my chest and bowing from the waist. Opening my arms (c) and embracing someone made me feel somewhat shy and awkward.

But of course a greeting is not something that (d) does alone. If you are parting from someone and she opens her arms to hug you, holding out your hand for a handshake not only will make her flustered, but also suggests that you want to keep some (e), which could seem impolite. But after a while, once my relationship with a friend or colleague had become sufficiently close, I learned to hug. Mysteriously, the initial awkwardness has gradually disappeared, (f) with a sense of fellowship, intimacy, and warmth.

Recently I heard about some interesting studies about hugs—scientific verification that they do indeed have health benefits. Anthony Grant, a professor of psychology at the University of Sydney, presented research results showing that, in addition to (g) anxiety and loneliness, hugs lower our levels of the hormone cortisol, which gets secreted as a response to stress; this, in (h), strengthens immunity to pathogens and lowers blood pressure. And according to Karen Grewen of the University of North Carolina at Chapel Hill, if a couple holds hands and hugs for twenty seconds before leaving the house in the morning, their stress (i) will be only half that of couples who do not do this. In other words, a brief, warm morning hug with someone we love provides us with a protective layer, insulating us from the stress of the day.

(注) cortisol: コルチゾール (副腎皮質から産生されるホルモン) pathogen: 病原体

(出典 Haemin Sunim. (Deborah Smith & Haemin Sunim, Trans.). *Love for Imperfect Things: How to Accept Yourself in a World Striving for Perfection*. London: Penguin Life; 2019)

問1. (a)~(i)に入る最も適当なものをイ~リよりそれぞれ選び、その記号を書きなさい。ただし、各選択肢は1回しか使えない。

- | | | | |
|------------|------------|------------|--------|
| イ distance | ロ index | ハ longest | ニ one |
| ホ reducing | ヘ replaced | ト straight | チ turn |
| リ wide | | | |

(a)ト (b)ハ (c)リ (d)ニ (e)イ (f)ヘ (g)ホ (h)チ (i)ロ

問2. イ~ハの記述のうち、本文の内容に合うものを全て選び、その記号を書きなさい。合うものが1つもなければ「なし」と書きなさい。

- イ The author used to be unfamiliar with greeting people in the Western way. **イ**
- ロ The author does not understand why he gradually felt less comfortable with hugs.
- ハ It is reported that people receive few health benefits when they hug a loved one.

VI 次の英文を読んで、以下の設問に答えなさい。

On February 8, 1931, Mildred Marie Wilson of Marion, Indiana, gave birth to what would be her only child, a baby boy that she and her husband named James and called Jimmy. Jimmy enjoyed a happy childhood. His family moved from northern Indiana to Southern California when he began elementary school. But a few years later, his mother died suddenly of cancer—and Jimmy's father sent him back to Indiana to live with relatives. The (a) of his young life was pleasant and steady in a midwestern way—church, sports teams, debate club. When he graduated high school, he moved back to Southern California for college, where he caught the movie bug, and in 1951, just before turning twenty, he dropped out of UCLA to pursue an acting career.

Then this ordinary story took an extraordinary turn.

Jimmy quickly landed a few commercials and minor television roles. And the year he turned twenty-three, one of the era's most famous directors cast him in the film adaptation of a John Steinbeck novel. The movie became a hit; Jimmy was nominated for an Oscar. That same year, he landed the lead role in an even more prominent movie; it earned him another Oscar nomination. In a (b), at an impossibly young age, he became an impossibly huge Hollywood star. Then, about four months before his twenty-fifth birthday, Jimmy, whose full name was James Byron Dean, died in an auto accident.

Stop for a moment and ponder this question: Taking Jimmy's life as a whole, how desirable do you think it was? On a 1-to-9 scale, with 1 being the most undesirable life and 9 being the most desirable life, what (c) would you assign?

Now consider a hypothetical. Imagine that Jimmy had ⁽¹⁾achieved / a few / but / more decades / he'd / lived / never / that the same level of professional success he had in his early twenties. He didn't spiral into homelessness or drug addiction. His career didn't collapse. His (d) just fell from its highest spot. Maybe he did a TV sitcom or two and won a few smaller parts in less successful films before he died, say, in his mid-fifties. How would you rate his life now?

When researchers have studied scenarios like these, they've uncovered something strange. People tend to rate lives like the first scenario (a short life that ends on an upswing) more highly than those like the second (a longer life that ends on a downswing). Considered in purely utilitarian terms, this conclusion is ⁽²⁾bizarre. After all, in the hypothetical, Jimmy lives thirty years longer! And those extra years aren't choked with misery; they're simply less spectacular than the early ones. The cumulative amount of positivity of that longer life (which still includes those early years as a star) is indisputably higher.

"The suggestion that adding mildly pleasant years to a very positive life ⁽³⁾does not enhance, but decreases, perceptions of the quality of life is counterintuitive," write social scientists Ed Diener, Derrick Writz, and Shigehiro Oishi. "We label this the James Dean Effect because a life that is short but intensely exciting, such as the storied life led by the actor James Dean, is seen as most positive."

(注) UCLA: カリフォルニア大学ロサンゼルス校 Oscar: 米国映画芸術科学アカデミーによって贈られる賞 (アカデミー賞)
sitcom: 連続コメディ番組 utilitarian: 功利主義的な

(出典 Daniel H. Pink. When: The Scientific Secrets of Perfect Timing. Edinburgh: Canongate Books; 2019 一部改変)

問1. (a) ~ (d) に入る最も適当なものをイ～ホよりそれぞれ選び、その記号を書きなさい。ただし、各選択肢は1回しか使えない。

イ blink □ film ハ number ニ rest ホ star

(a) ニ (b) イ (c) ハ (d) ホ

問2. 下線部 (1) の語(句)を文脈に合うように、並べ換えなさい。

lived a few more decades but that he'd never achieved

問3. 下線部 (2) に最も近い意味を表わすものをイ～ホより選び、その番号を書きなさい。

イ desirable □ disastrous ハ imaginary ニ unexpected ホ useless

ニ

問4. 下線部(3) does not enhance について、「高くないもの」をイ～ホより選び、その記号を書きなさい。

- イ mildly pleasant years
- ロ perceptions of the quality of life
- ハ adding mildly pleasant years to a very positive life
- ニ perceptions of the quality of life is counterintuitive
- ホ the suggestion that adding mildly pleasant years to a very positive life

問5. イ～ハの記述のうち、本文の内容に合うものを全て選び、その記号を書きなさい。合うものが1つもなければ「なし」と書きなさい。

- イ Jimmy became enthusiastic about movies as his mother, who died when he was little, wished.
- ロ The author imagined that Jimmy would have been homeless or a drug addict if he had lived longer.
- ハ Researchers have found that people are not likely to evaluate a life solely on the basis of its length.