

1. 次の英文を読み、設問に答えなさい。

What is Nausicaä*, the Phaeacian princess, doing when Odysseus, shipwrecked and naked, appears on the shores of her father's kingdom? She is with her maids, engaged in what all women have done since (イ): washing clothes. So is the beautiful young Akawiko when, in the *Kojiki*, she meets Emperor Yūryaku at the River Miwa.

Well before Homer, to say nothing of Old Japan, ancient Egyptian ⁽¹⁾ aristocrats were most attentive to their grooming and attire, while leaving the actual task of providing fresh garments in the hands of their slaves. Running water, stones, wooden boards, sand, and a mixture of oil and alkaline salts to form a kind of soap were their only tools.

The sheer ⁽²⁾ drudgery of laundry is described in "Washing Day" by the poet and educator Anna Laetitia Barbauld (1743-1825). Though belonging to England's relatively (□) classes, she would as a woman have had direct experience with the chore. Worth a thousand grimmer words is the famous painting by Honoré Daumier (1808-79): *Laundress on the Quai d'Anjou*.

On the eve of the Industrial Revolution, a device known as the *mangle* or *wringer* was used to squeeze wet clothes through two heated rollers by means of a crank, but it was only in the mid-19th century that true laundry "machines" were invented. It was also at this time that in England the tax on soap was abolished, leading to a substantial increase in clothes washing. Yet the various mechanical inventions were not widely used. They were expensive and still required (ハ) manual operation.

Electric-powered washing machines first appeared in the early 20th century. A (1. as 2. many 3. so 4. such 5. with) practical innovations, it was American ⁽³⁾ ingenuity that stood in the forefront. A leading maker was Maytag Corporation, which had been founded in the late 19th century as a farm implement manufacturer. In the mid-1930s, John W. Chamberlain of Bendix Corporation invented a single-operation machine that eliminated the ⁽⁴⁾ cumbersome and hazardous power-wringer rolls atop the machine.

It is estimated that by the beginning of World War II, one-half of American households owned a washing machine. In postwar Europe, such was still a (ニ). At the beginning of the 1960s, only one-fourth of West German households had a washer; the more common appliance was a television set.

When electric washing machines came on the Japanese market in 1949, their retail price was 54,000 yen. As average yearly wages came to only 50,000, very few were sold. By 1955, however, the price had fallen to 20,000, while annual incomes now exceeded 200,000. Five years later, half of Japanese families had succeeded in acquiring what had once been known as one of the "three divine devices"**.

In neighboring South Korea, the first washing machine was produced in 1969. Today LG and Samsung ship their washers to the four corners of the earth, including China, whose own exports have been increasing at an annual rate of over 50%.

(注) *Homer の『オデュッセイア』において、難破した Odysseus を助けたパイヤケス王の娘

**「三種の神器」

[1] 空所 (イ)～(ニ)に入る最も適切な語を1～4の中から1つを選び、それぞれマークシートの解答欄 (1) から (4) にマークしなさい。

- (イ) 1. time detergent 2. time immemorial 3. time in 4. time out
(ロ) 1. permissive 2. privileged 3. progressive 4. provincial
(ハ) 1. adventurous 2. erroneous 3. laborious 4. mischievous
(ニ) 1. delight 2. fortune 3. luxury 4. necessity

[2] 下線部 (1)～(4)に最も近い意味を持つ語を1～4の中から1つを選び、それぞれマークシートの解答欄 (5) から (8) にマークしなさい。

- (1) 1. craftsmen 2. nobles 3. priests 4. scholars
(2) 1. convenience 2. expense 3. hard work 4. pleasure
(3) 1. aggressiveness 2. inventiveness 3. salesmanship 4. sincerity
(4) 1. awkward 2. dangerous 3. fragile 4. manipulative

[3] A の () 内にある語を正しい順序に並べ替え、その2番目と4番目にくる語の数字を選んで、マークシートの解答欄 (9) と (10) にマークしなさい。ただし、文頭にくるべき語も小文字になっています。

[4] 英文の内容に一致するものを1～9の中から4つ選び、解答欄 (11) から (14) にマークしなさい。

1. There was more laundering of clothes in England after the lifting of the tax on soap.
2. The Japanese at one point surpassed the West Germans in home washing machines.
3. The invention of the power-wringer made washing machines safer.
4. The task of washing clothes has sometimes been depicted in art and literature.
5. Women of long ago searched for men by pretending to go off to do laundry.
6. Fully mechanized laundering arrived on the eve of the Industrial Revolution.
7. The Americans were good at marketing washing machines invented in England.
8. Nausicaä was a Phaeacian princess, whose clothes were stolen by her Egyptian maids.
9. A pioneering washing machine manufacturer originally made agricultural machinery.

2. 次の英文を読み、設問に答えなさい。

In our society emotions in general are discouraged. While there can be no doubt that any creative thinking—as well as any other creative activity—is inseparably linked with emotion, it has become an (1) to think and to live without emotions. To be “emotional” has become (ア) synonymous with being unsound and unbalanced. By the acceptance of this standard the individual has become greatly weakened; his thinking is impoverished and flattened. On the other hand, since emotions cannot be completely killed, they must have their existence totally apart from the intellectual side of the personality; the result is the cheap and insincere sentimentality with which movies and popular songs feed millions of emotion-starved customers.

There is one tabooed emotion that I want to mention in particular, because its (イ) suppression touches deeply on the roots of personality: the sense of tragedy. The awareness of death and of the tragic aspect of life, whether dim or clear, is one of the basic characteristics of man. Each culture has its own way of coping with the problem of death. For those societies in which the process of individuation has progressed but little, the end of individual is less of a (2) since the experience of individual existence itself is less developed. Death is not yet conceived as being basically different from life. Cultures in which we find a higher development of individuation have treated death according to their social and psychological structure. The Greeks put all emphasis on life and pictured death as nothing but a shadowy and (ウ) dreary continuation of life. The Egyptians based their hopes on a (3) in the indestructibility of the human body, at least of those whose power during life was indestructible. The Jews admitted the fact of death realistically and were able to reconcile themselves with the idea of the destruction of individual life by the vision of a state of happiness and justice to be reached by mankind in *this* world. Christianity has made death ultimately unreal and tried to comfort the unhappy individual with promises of an afterlife. Our own era simply denies death and with it one fundamental aspect of life. Instead of allowing death and suffering to become one of the strongest (エ) incentives for life, the basis for human solidarity, and an experience without which joy and enthusiasm lack intensity and depth, the individual is forced to repress it. But, as is always the (4) with repression, removing such elements from sight does not mean they have ceased to exist. Thus (カ) the fear of death lives an illegitimate existence among us. It remains alive in spite of the attempt to deny it, but being repressed it remains (オ) sterile. It is one of the (5) of the flatness of other experience, of the restlessness pervading life.

(based on a work by Erich Fromm)

[1] 空所 (1) ~ (5) に入る最も適切な語を1~4の中から1つ選び、それぞれマークシートの解答欄 (15) から (19) にマークしなさい。

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|-----|-----------|------------------|-------------|---------------|
| (1) | 1. icon | 2. ideal | 3. identity | 4. illusion |
| (2) | 1. doubt | 2. glory | 3. problem | 4. worth |
| (3) | 1. belief | 2. consciousness | 3. fidelity | 4. hypothesis |
| (4) | 1. base | 2. case | 3. course | 4. face |
| (5) | 1. merits | 2. references | 3. sources | 4. steps |

[2] 下線部 (ア)～(オ) の意味に最も近い語を1～4の中から1つ選び、それぞれマークシートの解答欄 (20) から (24) にマークしなさい。

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|-----|----------------|----------------|----------------|------------------|
| (ア) | 1. ambivalent | 2. confused | 3. familiar | 4. identified |
| (イ) | 1. compression | 2. concealment | 3. disturbance | 4. prevention |
| (ウ) | 1. depressing | 2. painless | 3. peaceful | 4. pessimistic |
| (エ) | 1. instincts | 2. motivations | 3. purposes | 4. significances |
| (オ) | 1. lifeless | 2. priceless | 3. seedless | 4. stainless |

[3] 下線部 (A) the fear of death の説明として最も適切なものを1～5の中から1つ選び、マークシートの解答欄 (25) にマークしなさい。

1. It disappears completely because it is deeply repressed.
2. It begins to have an unexpected impact on the individual's creativity.
3. It leads to unbearable anxiety about life after retirement.
4. It makes us shallow by depriving life of its dynamism.
5. It continues to affect our peace of mind because of its cruelty.

[4] 英文全体の内容を最も適切に表すものを1～5の中から1つ選び、マークシートの解答欄 (26) にマークしなさい。

- | | | |
|----------------------------------|-----------------------------|--------------------------|
| 1. emotional poverty in our time | 2. the death of personality | 3. indifference to death |
| 4. the illusion of individuality | 5. reason and emotion | |

[5] 英文の内容に一致するものを1～9の中から4つ選び、マークシートの解答欄 (27) から (30) にマークしなさい。

1. Creativity is interconnected with the activities of fertile emotions.
2. Emotions spring from sentimentality produced by popular culture.
3. A sense of tragedy is so central to life that repressing it has seriously negative consequences.
4. There is no society where death is indistinguishable from life.
5. The Greeks have much in common with the Egyptians in dealing with death.
6. The Jews confronted death in a way distinct from that of Christianity.
7. What is repressed continues to affect us, though it becomes impossible to see.
8. Ironically, happiness can result from refusing to face the dark side of life.
9. Poverty of imagination is closely related to an oversimplified view of life.

3. 次の対話文を読み、設問に答えなさい。

Television interviewer Nick Jackson (NJ) talks to actress Frieda Doppelkorn (FD).

Nick Jackson: Hi, Frieda. Thanks for meeting with us today.

Frieda Doppelkorn: My pleasure.

NJ: Can you give us a (1) of your (2) Susanne?

FD: Hmm.... Playing her, I've looked at the role as that of "every woman." She's strong, generous... Of course, she's in a polygamous relationship...

NJ: Do you remember your thoughts about polygamy before you got (3) the series?

FD: Well, I think a lot of people only hear about the extreme, religiously fanatical polygamists, the kind (4) for illegal acts, such as child abuse. So that was all I'd really heard about polygamists. But there is a growing movement of progressive polygamists, you know, spiritual people. They see (5) in group marriage.

NJ: Can *you* imagine any advantages?

FD: There are some. At least one family member is always watching over the children. I think some aspects are beautiful. But I don't think it's something in which I would be comfortable. I still believe that a marriage is between two people and not seven or four.

NJ: (6) then?

FD: I guess it would be too confusing. But on the other hand, I recently talked to a (7) woman, and it was actually great for her, because she had her husband one week of the month and the other three weeks, while he was with his other wives, she got to (8) what she wanted to do. She didn't have to compromise every day, and certainly marriage is about compromise.

NJ: So, you *can* have it all.

FD: Yeah, you can have it all with three extra wives.

[1] 空所(1)～(8)に入る最も適切なものを1～4から選び、それぞれマークシートの解答欄 (31) から (38) にマークしなさい。

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|-----------------------|-----------------------|---------------------|-----------------|
| (1) 1. conscription | 2. description | 3. prescription | 4. subscription |
| (2) 1. actress | 2. character | 3. rival | 4. supervisor |
| (3) 1. compromised by | 2. disillusioned with | 3. infuriated by | 4. involved in |
| (4) 1. arrested | 2. married | 3. popular | 4. praised |
| (5) 1. disadvantages | 2. friendships | 3. sexism | 4. values |
| (6) 1. It's for you | 2. It's not for you | 3. You've remarried | |
| | 4. You're open-minded | | |
| (7) 1. conservative | 2. divorced | 3. homicidal | 4. professional |
| (8) 1. avoid | 2. prefer | 3. pursue | 4. renounce |

[2] 本文から考えて、polygamyの意味として最も適切なものを1～4の中から一つ選び、マークシートの解答欄 (39) にマークしなさい。

1. Marrying according to strict spiritual principles.
2. Adopting children from many different families.
3. Having more than one wife or husband at the same time.
4. Divorcing one's husband or wife and remarrying at regular intervals.

4. それぞれの英文を完成させるために最も適切な表現を1～4から選び、それぞれマークシートの解答欄 (40) から (43) にマークしなさい。

- John confessed (40) Mary's purse.
1. steal 2. to steal 3. to stealing 4. to have stolen
- Barbara started to run faster and (41) up with him a few minutes later.
1. can catch 2. can have caught 3. could catch 4. was able to catch
- Who (42) was in the room?
1. you thought 2. thought you 3. did you think 4. did you think that
- Ichiro asked, "May I smoke here?" Atsuko answered, "I'd rather (43)."
1. you didn't 2. you won't 3. you not to 4. for you not to

5. 下記の空所において、選択肢の中から最も適切な語を選び、マークシートの解答欄 (44) から (48) にマークしなさい。ただし、同じ語を2度以上使わないこと。

- Tomorrow is not a holiday. Don't believe George. He's just pulling your (44).
- My brother has such a big (45). He told everything I said to our mother.
- I know you have a sweet (46), so I bought you a box of chocolates.
- Because Keiko wasn't invited to the party, she's walked around with a long (47).
- Liz and Richard are (48) over heels in love. They're planning to get married.

1. eye	2. face	3. head	4. leg	5. mouth	6. neck	7. nose	8. toe	9. tooth
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6. 日本語の文章の内容とほぼ同じ意味になるように、空所①～⑧にそれぞれ適切な1語を入れて、英文を完成させなさい。解答は記述式解答用紙に黒鉛筆で記入しなさい。判読が困難な場合は採点されません。

To understand what is happening when something is heated, you need to imagine what it is (①) inside that substance. A solid, like iron for example, is made up of tiny atoms. These are held together, but they are not (②). They are vibrating all the time. When heated, the atoms gain more energy. This (③) (④) vibrate even more, so they begin to break free from each other. The solid (⑤) (⑥) (⑦) (⑧). With further heating, the atoms move so quickly that they escape from each other. The liquid becomes a gas.

物が熱せられているときに何が生じているのかを理解するためには、その物質の内部の様子を想像して見る必要があります。たとえば鉄のような固体は微小な原子から構成されています。これら原子は結合していますが、静止しているわけではありません。常に振動しているのです。熱が加えられると、原子が獲得するエネルギーが増加します。そのため原子はさらに振動を増すことになります。その結果、原子同士は結合を解き始めます。固体は溶けて液体に変わるのです。さらに加熱を続けると、原子の動きは非常に素早くなるため、原子はお互いを離れて逃げ出します。液体は気体になるのです。