

平成20年度 熊本学園大学 一般入試B日程(平成20年3月6日)
 全学科 英語I・II・リーディング・ライティング(70分)

【1】次の英文を読んで、設問に答えなさい。

Ancient Egyptians may have been the first civilization keep cats — they were cat-crazy! Egyptians treated cats like important people. Their cat goddess, Bast, looks like a woman with a cat's head. She represents love, dancing, and *fertility. (A)Egyptians lost a war to Persia because the Persians released live cats on the battlefield. Rather than harm the cats, the Egyptians surrendered the city. Woman from Egypt used heavy eyeliner to make their eyes look catlike — maybe they wanted to see like a cat sees, since Egyptians believed cats saw things from a wiser perspective. In fact, the Ancient Egyptian word for “cat” was “Mau,” which means “to see.” If a cat died, families would shave their eyebrows to show their sadness, and often they would even *mummify their cats. The Egyptians took cat worship to an extreme level, but other cultures have also honored cats.

In Asia, people kept cats in temples to protect *prayer scrolls from mice. In Japan, one of the most famous good luck symbols is Maneki Neko. Maneki statues decorate the doorway of most Japanese homes and stores. In China, people believe older and uglier cats bring more luck. Some Buddhists believe that dark-colored cats bring gold to a house, while light-colored cats bring silver. They also believed the cat's body was the temporary resting place of very spiritual people. One Chinese legend even says cats once ruled the world!

Today, (B)cat myths still leave a mark on our lives. Often you'll hear, “Never let a black cat cross your path!” That's just one of several modern *superstitions about cats. Cat myths in America began in the 17th century during the *Salem Witch Trials. People believed women accused of being witches transformed into black cats and then attacked people.

The cat's mysterious personality makes it a major part of myth and religion in many cultures. In ancient times, people believed cats held strange powers. In modern times, some of those beliefs remain strong. I believe cats have magic — not the bad luck or dangerous kind.

(Long, Annie. “Magic, Myths, & Meow” *New Moon*.
 September/October 2005, Vol. 13, 30-31.)

(注) *fertility 多産 *mummify ミイラにする

*prayer scroll 祈とう文が書かれた巻物

*superstition(s) 迷信 *Salem Witch Trials セイラムの魔女裁判

設問 1. 下線部 (A) で、ペルシャ人が戦場で生きた猫を放したことによって、なぜエジプト人が敗北することになったのか。その理由を日本語で簡潔に述べなさい。

設問 2. アジアにおける猫について、空所 (a) ~ (d) に本文の内容に合うように、適切な日本語を入れなさい。

寺院などでは (a) から祈とうの巻物を守るために、猫が飼われていた。日本では (b) を象徴するため、まねき猫が家や店の玄関先に置かれている。また、仏教徒の中には、猫に関して信じられていることがいくつかある。たとえば、(c) は家に金をもたらすとか、(d) は信仰深い人々にとっての一時的な休息の場所である、などである。

設問 3. 下線部 (B) の意味に最も近いものはどれか。記号で答えなさい。

- a. 猫に関する神話は、いまだに私たちの生活に影響を与えている。
- b. 猫に関する神話は、今でも私たちの生活の中の目印として存在する。
- c. 猫に関する神話は、ずっと私たちの生活において一つの指針となっている。
- d. 猫に関する神話は、昔からずっと私たちの心の中にはっきりと記憶として残っている。

設問 4. 次の英文 A ~ H から本文の内容と一致するものを二つ選び、記号で答えなさい。

- A. In ancient Egypt, people had little respect for cats.
- B. The ancient Egyptians' cat goddess was a symbol for love, fertility, and dance.
- C. Ancient Egyptian women painted their eyes to make themselves look like goddesses.
- D. In ancient Egypt, the word for "cat" also meant "to see."
- E. Ancient Egyptians often mummified cats to keep them at home after they had died.
- F. Chinese people thought that, the younger a cat was, the more good luck would come from it.
- G. There has been no cat superstition since the eighteenth century.
- H. Today nobody thinks cats have unusual powers.

【2】次の英文は、ある父親が入院している娘 (Judy) の病状について記した日誌の一部です。空所 (A) ~ (J) に入れるのに最も適切な語をそれぞれ 1 ~ 10 から選び、番号で答えなさい。ただし、同一語の使用は一回限りとします。

March 8-10, 1999

For the first time during this *ordeal I had to leave Judy for a couple of days. I went on a business trip.

The two days I was gone were a time (A) subtle growth for my girl. She is walking more now, but is also being very stubborn. She continues to repeat words and sentences, but they make more (B).

She's not eating well, though. When people (C) her to eat or even try to spoon feed her, she refuses and tells people that the food is for them. My (D) has always been generous.

There was a meeting with the two families to discuss the next step in her (E). I had just flown in from my trip and missed the discussion.

It has been decided that Judy will be leaving this hospital and moving (F) another to continue her rehabilitation. The (G) hospital is where she had the *biopsy, and is located about a dozen miles from this one. The justification for the transfer is that the new hospital is a major (H) for rehabilitation in brain injury cases.

We keep hoping that Judy will wake (I) and realize she's no longer in *Oz, but this may or may not happen. In the (J) we're hoping this will be a major step in her recovery.

(Peebles, Hugh. *The Hospital Journal*. 2006, 35)

(注) *ordeal 試練 *biopsy 生体組織検査
*Oz 夢をかなえてくれるという魔法の国

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|-----------|-------------|--------------|-------------|--------|
| 1. center | 2. daughter | 3. encourage | 4. meantime | 5. new |
| 6. of | 7. recovery | 8. sense | 9. to | 10. up |

【3】次の空所(1)~(5)に入れるのに最も適切なものをそれぞれ A~D から
選び, 記号で答えなさい。

In western countries, most people like to be called by their first names when they meet a person for the first time; for example, “Hi, John!” On the contrary, in Japan, people do not like to be called by their names soon after they meet someone, as they think it sounds too friendly and makes them feel (1). It is common for people to refer to other people by their family name; for example, “Mr. Smith” This is just one example of the (2) ways of thinking that are shown in the Japanese and English languages.

When we translate the sentence “Watashi wa anata ni ai ni iki-masu” into English, it becomes “I will come to see you.” However, upon hearing these words, Japanese people will probably have a feeling that something is wrong. Japanese people think it is more natural to use the word “go” (3) “come” and will create a sentence like “I will go to see you,” because it is I, myself who will go to see you. So it is difficult for Japanese to understand why the word “come” is used in English. Why does this happen? In the Japanese language, things are expressed from the speaker’s viewpoint, therefore it is (4) to say “I will *go* to see you.” On the contrary, in English, things are expressed from the other person’s viewpoint, so the (5) will become “I will *come* to see you.” Since Japanese speakers never say “Watashi wa anata ni ai ni ki-masu (I will come to see you),” it will be translated as “Watashi wa anata ni ai ni iki-masu (I will go to see you).”

(“Insight into Japan,” *Hir@gana Times*. May 2005, No. 247, 24)

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|-------------------|-----------------|---------------|------------------|
| (1) A. sad | B. sick | C. tired | D. uncomfortable |
| (2) A. correct | B. dangerous | C. different | D. strange |
| (3) A. as well as | B. beside | C. instead of | D. rather |
| (4) A. difficult | B. impossible | C. natural | D. problem |
| (5) A. expression | B. introduction | C. question | D. story |

【5】 次の (1) ~ (6) の下線部の語の説明として最も適切なものをそれぞれ A ~ F から選び、記号で答えなさい。

- (1) The message was written in code.
 (2) Your ideas are fascinating to me.
 (3) Opinions are divided on this issue.
 (4) You should take some light exercise before sleeping.
 (5) The thief pleaded poverty.
 (6) I saw a troop of ants crawling up the tree.
- A. a large group
 B. easy to do, not tiring
 C. very interesting, attractive, or entertaining
 D. an important topic or problem for debate or discussion
 E. to use something as an explanation or an excuse for something else
 F. a system of words, letters or numbers used instead of ordinary writing to keep messages short or secret

【6】 次の日本文 A ~ C に合うように、() 内の英語を正しく並べかえ、三番目と五番目にくるものを番号で答えなさい。ただし、文頭にくる語も小文字で示しています。

- A. その悲惨な戦争がいつまで続くのか誰にもわからなかった。
 (1. how long 2. knew 3. last 4. none of 5. the miserable war 6. us 7. would).
- B. 関西国際空港でスミス氏との会合を手配致します。
 (1. arrange for 2. at Kansai International Airport 3. meet 4. Mr.Smith 5. we will 6. you to).
- C. プロジェクトの成功は、何世紀にもわたって会得した知識の集積によるものです。
 (1. due to 2. is 3. knowledge 4. of aquired 5. of the project 6. the accumulation of centuries 7. the success).

* 次の問題は英米学科の受験者のみ解答すること。

【7】 次の英文を読み，設問に答えなさい。

All languages change all the time. It is not very well understood why this is the case, but it is universal characteristic of human languages. The only languages which do not change are those, like Latin nobody speaks. Languages change their pronunciations through time. Five hundred years ago, all English speakers used to pronounce the *k* in *knee* — now nobody does. Grammatical structures also change. English speakers used to say *Saw you my son?* Now everybody says *Did you see my son?* But perhaps the most obvious way in which languages change is in the usage and meaning of words.

A number of people seem to think that the fact that languages change the meanings of their words in this way is unfortunate. They believe that change in language is *inherently undesirable and that we should do everything we can to stop it because change can be dangerous and confusing. In particular, any tendency for words to start to mean something which they have not always meant should be resisted.

This leads such people to argue that it makes sense to determine what a word means by looking at its origins — the *real* meaning of a word. So, for example, they would claim that it is wrong to use *aggravate* to mean *‘irritate,’ even though this is its most common use in English, because it comes originally from Latin *aggravare*, which meant ‘to make heavier’ and was originally borrowed into English with meaning ‘to make more serious.’ They also would maintain that it is wrong to talk about having three alternatives, because *alternative* comes from the Latin word *alter*, which meant ‘second,’ and that *nice* really means ‘precise’ — and so on.

Actually, the history of the word *nice* provides a very good illustration of the *untenable nature of this way of thinking. *Nice* comes originally from two ancient Indo-European roots, *skei* meaning ‘cut,’ which came down into Latin as the verb *scire* ‘to know,’ probably via a meaning such as ‘to be able to distinguish one thing from another,’ and *ne* meaning ‘not.’ The combination of the two forms gave the Latin verb *nescire* which meant ‘to be ignorant of.’ This led to the development of the adjective *nescius* ‘ignorant,’ which came down into Old French as *nice* meaning ‘silly.’ It was then borrowed from French into medieval English with the meaning ‘foolish, shy’ and, over the centuries, has gradually changed its meaning to ‘modest,’ then ‘delicate,’ ‘considerate,’ ‘pleasant’ and finally ‘agreeable’ — a very long way in 6,000 years from its original meaning. No one in their right mind, though, would argue that the ‘real’ meaning of *nice* is, or ought to be, ‘().’

(Bauer, Laurie and Peter Trudgill, eds, *Language Myths*. London: Penguin Books, 1998. 1-2.)

(注) *inherently 本来は *irritate いらいらさせる *untenable 弁明できない

設問 1. 本文の内容と一致するものを A ~ F から二つ選び，記号で答えなさい。

- A. すべての言語は変化するが，なぜ変化するかはよく分かっていない。
- B. 筆者は，ことばの変化をできる限り食い止めるべきだと主張している。
- C. 単語の意味は，発音を考慮して決めるのが良いと考える人々がいる。
- D. nice の語源をさかのぼると，2 語からできている。
- E. nice が現代の意味に変化する過程には，「知っている」の意味がある。
- F. 今は発音されていないが，6,000 年前に発音されていた綴り字がある。

設問 2. 本文の内容に従うと，「昨日彼はここに来ましたか？」は，昔はどのように表現されていたと考えられるか。A ~ D の中から一つ選び，記号で答えなさい。

- A. Came he here yesterday? B. Came here yesterday?
- C. Come he here yesterday? D. Did he come here yesterday?

設問 3. 筆者は，言語の変化が最もはっきりと観察できるのは何であるといっているか。本文中から 8 語以内の英語を抜き出しなさい。

設問 4. 下線部で “wrong” と述べている理由を，日本語で簡潔に説明しなさい。

設問 5. 本文中の空所 () に入る最も適切なものを A ~ D の中から選び，記号で答えなさい。

- A. agreeable B. not cutting C. not ignorant D. precise

解答例

【1】設問 1. エジプト人は猫を傷つけるのを避けて都市を明け渡したから。

設問 2. (a) ネズミ (b) 幸運 (c) 暗い色の猫 (d) 猫の体

設問 3. a

設問 4. B, D

【2】

(A)	(B)	(C)	(D)	(E)	(F)	(G)	(H)	(I)	(J)
6	8	3	2	7	9	5	1	10	4

【3】

(1)	(2)	(3)	(4)	(5)
D	C	C	C	A

【4】

(A)	(B)	(C)	(D)	(E)	(F)	(G)	(H)	(I)	(J)
3	1	1	2	2	1	2	4	4	4

【5】

(1)	(2)	(3)	(4)	(5)	(6)
F	C	D	B	E	A

【6】

A		B		C	
3 番目	5 番目	3 番目	5 番目	3 番目	5 番目
2	5	6	4	2	6

A. None of us knew how long the miserable war would last.

B. We will arrange for you to meet Mr. Smith at kansai International Airport.

C. The success of the project is due to the accumulation of centuries of acquired knowledge.

【7】設問 1. A, D

設問 2. A

設問 3. the usage and meaning of words

設問 4. 語源的に「2 番目」を意味する alternative が 3 つあるのは不合理だから。

設問 5. B