

平成22年度 熊本県立大学 英語英米文学科 一般後期(120分)
英語I・II・リーディング・ライティング(平成22年3月12日)

【1】これは英語を聴き取る力を試す問題です。指示に従って解答しなさい。(この問題は試験開始後30分たってから始めます。それまでに答案用紙の指示を読んでおいてください。)

Part 1: Listen to the conversation and answer the questions in English. There are three questions. You will hear the conversation twice.

Script

Haruki: This is the first time I've come to a free market, Jane.

Jane: You mean "flea market"? It's F, L, E, A, flea market.

Haruki: Oh, really? I always thought it was called a "free" market because we are free to sell anything we like there.

Jane: Interesting. So, you don't have flea markets in Japan?

Haruki: Oh, yes, we do. They're very popular. We often call them "fu-ri-ma."

Jane: "Furima?"

Haruki: That's right. Oh, Jane, wait. Can we stop here? I want to see these dolls.

Jane: Sure, but Haruki... I don't know you were interested in dolls.

Haruki: It's not for me; it's for my mother. She sometimes buys old dolls at flea markets. She loves collecting dolls. Excuse me, how much is this doll here?

Man: It's two hundred and eight-five dollars.

Haruka: Two hundred and eighty-five? That's a lot of money!

Man: It's an antique doll. How about this one? It's much cheaper, but very nice. Twenty dollars.

Haruki: That's still expensive.

Jane: Come on! He came all the way from Japan.

Man: Ok, Ok. How about eighteen dollars.

Haruki: How about ten!

Man: Ten? That's impossible.

Haruki: Ok. Then twelve dollars. It's a gift for my mon...

Man: Ok, Ok. It's yours.

Haruki: Really? Wow! I did it!

Questions:

1. Why does Harauki want to buy a doll?
2. How much does it cost for Haruki to buy the doll in the end?
3. Where are they talking?

Part 2: Listen to the conversation and answer the questions in English. There are three questions. You will hear the conversation twice.

Script

Interviewer: You have some very strong ideas about what Americans eat, Professor Cornfield. Could you tell our audience about some of them?

Cornfield: I'd be delighted. First, I think that Americans eat too much meat. We can get protein from other types of food, not just meat. For example, tofu is rich in protein. We really don't need to eat meat to live.

Interviewer: Maybe, but some of our listeners really like nice thick juicy hamburgers. They might not need them, but they sure like them.

Cornfield: I agree with you. But there are health reasons to stop eating meat.

Interviewer: What do you mean, professor?

Cornfield: Eating meat, especially beef, can cause heart disease. Thousands of Americans die from heart disease every year.

Interviewer: That's interesting. Are there other reasons why we should stop eating meat?

Cornfield: Yes. Did you know that eating meat hurts, even destroys, the environment?

Interviewer: I don't understand. How?

Cornfield: It is a fact that rain forests in Central America are being destroyed to produce cheap beef to export to other countries, including the United States. And that hamburger you like so much — well, it takes 20 square meters of rain forest for each burger!

Questions:

1. What does Professor Cornfield think about Americans' eating habits?
2. According to Professor Cornfield, why do we need to stop eating meat?
Write one health reason.
3. According to Professor Cornfield, for what purpose are *rain forests in Central America being destroyed?

*rain forests: 熱帯雨林

Part 3: Listen to the short talk. Write down what you hear to complete the passage below. You will hear the talk three times.

Script

Why do people grow old? Aging is a result of the gradual failure of the body's cells and organs to replace or repair themselves. This is because there is a limit to the number of times that each cell can divide. As the body's cells come closer to this limit, the rate at which they divide slows down. Sometimes the new cells that are produced have defects or do not carry out their usual tasks effectively. Organs can then begin to fail, tissues change in structure, and the chemical reactions that provide power to the body become less efficient.

【2】 次の英文を読んで設問に答えなさい。

Everyone knows that happy feelings are beneficial for our minds and bodies. In fact, people who live a happy, positive life are less likely to suffer from depression, are generally healthier, and live longer than their sad, negative counterparts.

The question is, what is happiness and how can we achieve it?

Many people think ① wealth makes us happier. Indeed, not having sufficient money can cause unhappiness to some extent, but it has been shown that there is no significant relationship between how much money a person earns and whether he or she feels good about life. We need a certain level of income to meet our basic needs, but once these needs are met, additional income has little influence on our sense of satisfaction with life.

In the past, having a good educational background seemed to guarantee a happy life, but today people realize that neither advanced education nor a high IQ can substantially raise one's level of happiness.

Being young, beautiful, and healthy seems to be an important factor in happiness. Yet studies show that ②older people are generally more stable and satisfied with their lives than the young. A recent survey found that people between the ages of 20 and 24 have 3.4 sad days a month, as opposed to just 2.3 days for people between the ages of 65 and 74. Research also suggests that beautiful or healthy people are not always happier than those without such advantages.

Job satisfaction can also lead to fulfillment in life. Most of us would be happy to have a job that affords a certain amount of decision-making power and peer recognition. In contrast, when people are forced to work with less freedom, more responsibilities, and little satisfaction, their happy feelings will be impaired.

③Friends and family are also an important factor in happiness. A 2002 study conducted at the University of Illinois found that those students with the highest levels of happiness and the fewest signs of depression had stronger ties to friends and family.

④Whatever the ultimate source of happiness may be, factors like income, social status, and education do not contribute as much as we think to our overall well-being. After all, happiness depends on how good a person feels about life and how well he or she manages his or her emotions.

(Adapted from Yasuko Onjoji et al., *Think Positive*)

1. 下線部 ① について筆者はどのように述べているか，本文に即して日本語で説明しなさい。
2. 過去と現在では，人々が考える「幸せ」の源はどのように変化しているか，本文に即して日本語で説明しなさい。
3. 下線部 ② の根拠を本文に即して具体的に日本語で説明しなさい。
4. どのような点から下線部 ③ のことが言えるのか，本文に即して日本語で説明しなさい。
5. 下線部 ④ を日本語に訳しなさい。

【3】 次の英文を読んで設問に答えなさい。

There are many questions about dreams. Sleep researchers know we dream during the REM (rapid eye movement) stage of sleep. We have about five periods of REM sleep during the night. The first REM cycle lasts about 10 minutes. As the night goes on, the cycle gets longer. By early morning, the cycle can last up to 90 minutes.

① Usually, it is in this last cycle that we remember our dreams.

Dreams change as people age. Infants dream about half of the time they are asleep. But, of course, we do not know what it is they dream about. At age eight or nine, children can tell their dreams as stories. People aged 21 to 34 report that many of

their dreams are about feeling guilty for things that they did. Older men usually dream about work or their families. People see in most dreams, and they may also hear, smell, touch, and taste in them. Most dreams occur in color, though the color is often recalled only vaguely. In most dreams, the dreamer cannot control what is happening, there is little logical thought, and events occur that could not happen in real life. Occasionally, the dreamer will realize that he or she is dreaming and may be able to alter what happens in the dream. This is called ② a lucid dream.

Many dreams share common ideas and concerns. Some common dreams are about falling, flying, or floating in the sky. In many dreams, people forget something important, such as going to work on time or putting on clothes. Bad dreams are more common than good ones. When people are in trouble, they often have negative dreams. People who are widowed or divorced dream about death more often than married people do. More women than men talk about their dreams. ③ Some people think that our dreams help us to find solutions to problems we are thinking about. For example, one artist was looking for a special design to use for a piece of jewelry. She spent weeks trying to create the design, but nothing worked. She went to sleep thinking about her problem. When she woke up, she remembered dreaming about the design she was looking for.

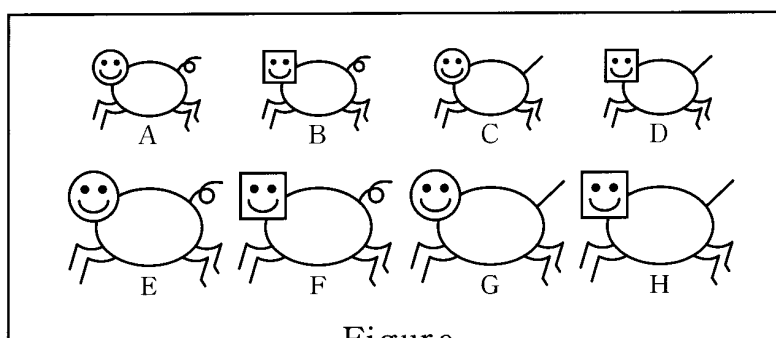
We never stop dreaming. But we cannot really say what dreams mean or how they happen. Dreams are still a mystery.

(Adapted from Mary Lee Wholey and Eden Brough, *New reading Matters 1*)

1. 下線部 ① を , “this last cycle” の内容を明らかにしながら , 日本語に訳しなさい。
2. 21 歳から 34 歳までの成人が見る夢の特徴を , 本文に即して日本語で述べなさい。
3. 下線部 ② の “a lucid dream” とは何か , 本文に即して日本語で説明しなさい。
4. 下線部 ③ の具体例を , 本文に即して日本語で説明しなさい。

【4】次の英文を読んで設問に答えなさい。

The figure below shows eight objects, let us say animals, four large and four small, a different four with round heads with another four with square heads, and still another four with curled tails and another four with straight tails. These animals, let us say, are running about your village, but since at first they are of no importance to you, you ignore them. You do not even give them a name.



Figure

One day, however, you discover that the little ones eat up your grain, while the big ones do not. A distinction sets itself up, and, finding the common characteristics of A, B, C, D, you decide to call these *gogo*; E, F, G, and H you decide to call *gigi*. You chase away the *gogo*, but leave the *gigi* alone. Your neighbor, however, has had a different experience; he finds that those with square heads bite, while those with round heads do not. Finding the common characteristics of B, D, F, and H, he calls them *daba*, and A, C, E, and G, he calls *dobo*. Still another neighbor discovers, on the other hand, that those with curled tails kill snakes, while those with straight tails do not. He differentiates them, finding still another set of common characteristics: A, B, E, and F are *busa*, while C, D, G, and H are *busana*.

Now imagine that the trees of you are together when E runs by. You say, “There goes the *gigi*”; your first neighbor says, “There goes the *dobo*”; your other neighbor says, “There goes the *busa*.” Here, immediately, a great controversy arises. What is it *really*, a *gigi*, a *dobo*, or a *busa*? What is its *right name*? You are quarreling violently when along comes a fourth person from another village who calls it a *muglock*, an animal for food, as opposed to *uglock*, an animal not suitable for food — which does not help matters a bit.

Of course, the questions, “What is it really?” and “What is its right name?” are nonsense questions. By a nonsense question is meant one that is not capable of being answered. Things can have “right names” only if there is a necessary connection between symbols and things symbolized, and we have seen that there is not. That is to say, in the light of your interest in protecting your grain, it may be necessary

for you to distinguish the animal E as a *gigi*; your neighbor, who does not like to be bitten, finds it practical to distinguish it as a *dobo*; your other neighbor, who likes to see snakes killed, distinguishes it as a *busa*. What we call things and where we draw the line between one class of things and another depend upon the interests we have and the purposes of the classification. For example, animals are classified in one way by the meat industry, in a different way by the leather industry, in another different way by the fur industry, and in a still different way by the biologist. ① None of these classifications is any more final than any of the others; each of them is useful for its purpose.

This holds, of course, regarding everything we perceive. A table “is” a table to us, because we can understand its relationship to our conduct and interest; we eat at it, work on it, lay things on it. But to a person living in a culture where no tables are used, it may be a high bed, a small stage, or a meaningless structure. ② If our culture and lifestyle were different, that is to say, our world not even look the same to us.

(Adapted from S.I. Hayakawa and Alan R. Hayakawa, *Language in Thought and Action*, 5th ed.)

1. Fの動物について、その外見の特徴を英語で説明しなさい。
2. Hの動物が呼ばれる可能性のある名前をすべてあげなさい。
3. 人が物事をどんな名称で呼び、どう分類するかは、どのような条件によって決まるか、本文に即して日本語で説明しなさい。
4. 下線部①を日本語に訳しなさい。
5. 筆者が下線部②と判断する理由を、本文に即して日本語で説明しなさい。

【5】次の文章の下線部を英語に訳しなさい。

街中で地図を広げてはいけない。

初めて訪れた町で道が分からないのは当たり前である。それでも地図を見ない。どうしても見たければ、宿の玄関のところでどっちの方角へ行けばよいかだけを確認する。それ以降はポケットにしまい、よほど迷ったときでないかぎり何も見ないで進むのである。

地図を広げてマゴマゴしていると、悪い人につけ込まれる。道に不案内なのは現地の犯罪事情にも不安内である証拠。スリやニセ警官や詐欺師にしてみればどう見てもカモ。気をつけてください。

(黒田龍之介『その他の外国語 — 役に立たない語学のはなし』より)

解答例

【1】

- Part 1:**
1. Because his mother loves collecting dolls.
 2. It costs twelve dollars.
 3. They are talking in a flea market.

- Part 2:**
1. He thinks that Americans eat too much meat.
 2. Eating meat can cause heart disease.
 3. They are being destroyed to produce cheap beef to export to other countries.

Part 3: Dictation のため省略

- 【2】**
1. 必需品を満たすのにある程度の収入は必要だが、余分な収入は生活に関する満足感にほとんど影響を与えないと考えている。
 2. 昔は学歴が高いことは幸せな生活を保証していたが、今は学歴が高くても、知能が高くても、幸福度が増すわけではない。また現在、年が若かったり、容姿端麗であったり、健康であることが、幸福の重要な要因であると考えられている。
 3. 最近の調査でわかったことだが、65歳から74歳までの人が1ヶ月に2.3日しか悲しい日を持たないのに対して、20歳から24歳までの人は1ヶ月に3.4日悲しい日を持つ。
 4. イリノイ大学で2002年に行われた研究で、満足度が最高で、憂鬱度が最低の学生は友達や家族との絆がより強いということがわかったことから。
 5. 「幸福」の最終的な源が何であろうとも、収入、社会的地位、教育のような要因は、私たちが考えるほど、私たちの幸福全体に貢献しているわけではない。
- 【3】**
1. 普通、私たちが夢を覚えているのは、早朝頃の90分続くこともある最後のレム睡眠期の夢である。
 2. 彼らが見る夢の多くが、彼らがやったことに対して罪悪感を感じる夢である。
 3. 夢を見ているのだと意識したり、夢の中で起こっていることを変えることができるかもしれないと考える夢。
 4. 芸術家が、何週間かけてもほうせきに使うデザインを作り出せなかったのに、夢の中でそのデザインを思いついた。

- 【4】** 1. F is big and has a square head and a curled tail.
2. gigi, daba, busana
3. 興味・関心と分類の目的で決まる。
4. これらの分類のどれも最終的でないのは、他の分類がそうでないのと同じである。つまり、分類のそれぞれがその目的のために有益であるということである。
5. テーブルと言え、私たちは、食べたり、働いたり、物を置くところであると考え。しかし、テーブルが使われていない文化圏に住む人々は、テーブルを高いベッド、小さな舞台、意味のない建造物と考えるかもしれないので。

【5】 Open up a map on the street.

It is natural that you don't know our way around a city you visit for the first time. Still, you may as well not look at a map. If you want to for the life of you, you only check which direction to go at the hall of the hotel. After that, you put it into your pocket and go on without looking at anything unless you lose your way completely.