

令和5年度入学試験問題

外国語

(コミュニケーション英語Ⅰ・Ⅱ・Ⅲ・英語表現Ⅰ・Ⅱ)

注意事項

1. 試験開始の合図があるまで、この問題冊子の中を見てはいけません。
2. 解答はすべて別紙解答用紙に記入しなさい。
3. 解答用紙は5枚です。
4. 各解答用紙には受験番号を記入する欄がそれぞれ2箇所あります。
2箇所とも記入しなさい。
5. 試験終了後、問題冊子は持ち帰りなさい。

I 次の英文を読み、以下の間に特に指示のない限り日本語で答えよ。

At 35, the doctors tell me I have Stage IV cancer and a slim chance of survival. Suddenly years dwindle into months, months into days, and I begin to count them. All my dreams, ambitions, friendships, petty fights, vacations and bedtimes with a boy in dinosaur pajamas must be squeezed into a finite and dwindling number of hours, minutes, seconds.

My *precarious diagnosis triggers a series of mental health assessments at the cancer clinic during which lovely and *well-meaning counselors are telling me to “find my meaning.” They wonder if I should consider making a “bucket list,”⁽¹⁾ as many other patients have found the process to be clarifying. What new skill could I learn? What classic movies should I watch? Is there a passion I might *reignite? Cross-stitching? Restoring a vintage car? Soaring in a hot-air balloon? I fish around for inspiration in old diaries of mine, and one night, right before bed, I find a list dating back decades. I lay the diary flat on the *comforter. It stretches across many pages in blue ink, pencil, then a red scrawl as new fantasies were caught and bottled like fireflies.

- See the pyramids.
- Take a scooter tour around Prince Edward Island.
- Publish a book.
- Make decent bread.
- Explore Venice with my parents.

“When I wrote this list, I wasn’t trying to imagine wrapping up my life. I suppose, I was just. . . dreaming,” I say to my husband. It had not occurred to me, until now, that life’s wide road narrows to a dot on the horizon. I enjoyed the *somedays I learned to *conjure up as a spectacularly unpopular child with a useful imagination. For several summers, I dreamed up a life on a farm on

Prince Edward Island to attend a country school with *Anne of Green Gables and her *kindred spirits. I practiced sailing knots, memorized the parts of the ship and chapped my hands learning basic knife skills in preparation for *seafaring as a mistreated orphan who craved a life of freedom. On the surface, I lived in a *squat bungalow on the Canadian prairies through a seven-month winter. I was subject to my father's insistence that ground beef and a can of vegetable soup was a viable dish called "Hamburger Soup *Goop." But I lived many lives nonetheless.

I did not understand that one future comes at the exclusion of all others. Everybody pretends that you die only once. But that's not true. You can die a⁽²⁾thousand possible futures in the course of a single, stupid life. A bucket list disguises a dark question as a challenge: What do you want to do before you die? We all want, in the words of *Henry David Thoreau, "to live deep and suck out all the *marrow of life." But is the answer to that desire a set of experiences? Should we really focus on how many moments we can collect?

The history of the term "bucket list" is relatively new. In the 19th century, the term became a horrible reference to the act of either "kicking the bucket" from under your own feet (suicide) or having it knocked out from underneath you (homicide). But the idea that we should seek out a series of defining experiences is as old as our historical record. The ancient Greeks compiled a list of marvels known as the Seven Wonders of the World, including the Hanging Gardens of Babylon and the Pyramids of Giza. Travelers in the Roman Empire could consult guidebooks to steer them to famous landmarks, oracles and battlegrounds. With the *ascendance of Christianity under Emperor Constantine in the fourth century came a different form of bucket list: the pilgrimage to places made sacred by Jesus and the saints. Churches and shrines were built over those spots and so began a holy travel circuit that believers have been making ever since. Throughout the medieval era, those roads were teeming with pilgrims setting out and returning from epic journeys to see burial sites and relics

scattered across *Christendom from Canterbury to Jerusalem. This kind of bucket list captures the stirrings of our curiosity and *wanderlust, devotion and enterprise, all of which pull us toward unknown adventure. It calls us on a hero's journey.

⁽³⁾ The modern bucket list is something else entirely. With a hundred or so books with titles like “1,000 Places to See Before You Die,” there are enough activities in the modern bucket list industry to keep people industriously *morbid. It is a form of experiential capitalism. Hang gliding. Snorkeling. Times Square on New Year's Eve and Paris in the spring.

The problem with aspirational lists, of course, is that they often skip the point entirely. Instead of helping us grapple with our *finitude, they approximate infinity. They imply that with unlimited time and resources, we can do anything, be anyone. We can become more adventurous by jumping out of airplanes, more traveled by visiting every continent, or more cultured by reading the most famous books of all time. With the right list, we will never starve with the
⁽⁴⁾ hunger of want.

(出典：Kate Bowler, “Why I'm not making a bucket list.” *New York Times*.

Tuesday, August 31, 2021. 一部改変)

*注 precarious 危機的な well-meaning 善意から出た
reignite 再点火する comforter 布団
somedays 来るべき未来の日々 conjure up 思い描く
Anne of Green Gables 赤毛のアン kindred spirits 気の合う仲間
seafaring 航海 squat ずんぐりした goop ドロツとしたもの
Henry David Thoreau 米国の随筆家・詩人(1817-62)
marrow 精髓 ascendance 興隆 Christendom キリスト教国
wanderlust 旅行熱 morbid 病的な finitude 有限性

問 1 下線部(1)bucket list とは何か，本文の内容から推測して簡潔に説明せよ。

問 2 下線部(2)はどういうことか，本文に沿って説明せよ。

問 3 下線部(3)について，“the modern bucket list”の問題点は何か，本文に沿って説明せよ。

問 4 下線部(4)を訳せ。

II 次の英文を読み、以下の間に特に指示のない限り日本語で答えよ。

Cambridge University in 1664 had for the first time in its history a professor of mathematics, Isaac Barrow, another former Trinity College *sizar, a decade older than Newton. Barrow had first studied Greek and *theology; then left Cambridge, learned medicine, more theology, church history, and astronomy, and finally turned to geometry. Newton attended Barrow's first lectures. He was standing for examinations that year, on his way to being elected a scholar, and it was Barrow who examined him, mainly on the *Elements* of *Euclid. He had not studied it before. At Stourbridge Fair he found a book of *astrology and was shocked by a diagram that required an understanding of *trigonometry — more than any Cambridge student was meant to know. He bought and borrowed more books. Before long, in a few texts, he had at hand a précis of the advanced (i) mathematics available on the continent of Europe. He bought Franz van Schooten's *Miscellanies* and his Latin translation of Descartes's difficult masterpiece, *La Geometrie*; then William Oughtred's *Clavis Mathematicce* and John Wallis's *Arithmetica Infinitorum*. This reading remained far from (1) comprehensive. But he was inventing more than absorbing.

At the end of that year, a comet appeared low in the sky, its mysterious tail blazing toward the west. Newton stayed outdoors night after night, noting a (ii) path against the background of the *fixed stars, watching till it vanished in the light of each dawn, and only then returned to his room, sleepless and disordered. A comet was a frightening sign, an unpredictable and irregular traveler through (2) the sky. Nor was that all: rumors were reaching England of a new *pestilence in Holland — perhaps from Italy or the *Levant, perhaps from Crete or Cyprus.

Soon after the rumors reached the epidemic came. Three men in London succumbed in a single house; by January the *plague, this disease of population (iii) density, was spreading from *parish to parish, hundreds dying each week, then thousands. Before the outbreak came to the end, in little more than a year, it (iv)

killed one of every six Londoners. Newton's mother wrote from *Woolsthorpe:

Isaac,
(3)

I received your letter and I perceive you received a letter from me with your clothes. (…). I send to you love your sisters give and with my motherly love. I am praying to god for you.

Your loving mother

Hahah

Woolsthorpe May 6. 1665

The colleges of Cambridge began shutting down. Fellows and students dispersed into the countryside. Newton returned home. He built bookshelves and made a small study for himself. He opened the nearly blank thousand-page *commonplace book he had inherited from his stepfather and named it his Waste Book. He began filling it with reading notes. These mutated^(v) seamlessly into original research. He set himself problems; considered them obsessively; calculated answers, and asked new questions. He pushed past the frontier of knowledge (though he did not know this). The plague year brought him⁽⁴⁾ significant changes. Alone and almost isolated, he became the world's paramount mathematician.

(出典 : James Cleick, *Isaac Newton*, Vintage Books. 2003. 一部改変)

*注 sizar 奨学生 theology 神学

Euclid 古代数学者のエウクレイデス astrology 占星術

trigonometry 三角法 fixed star 恒星

pestilence (伝染病である)腺ペスト Levant 地中海東岸の地方

plague 伝染病 parish 教会区

Woolsthorpe ニュートンの出生地 commonplace book 備忘録

問 1 下線部(i)~(v)の英単語の意味を，次の定義の中からそれぞれ一つ選び，(a)~(h)のアルファベットで答えよ。

- (a) an organized journey with a particular purpose, especially to find out about a place that is not well known
- (b) to change into a new form
- (c) to burn brightly and strongly
- (d) to take something from a person, shop, etc. without permission and without intending to return it or pay for it
- (e) a short version of a speech or a piece of writing that gives the main points or ideas
- (f) to divide something into two or more pieces with a knife, etc.
- (g) the sudden start of something unpleasant, especially violence or a disease
- (h) to die from the effect of a disease or an injury

問 2 下線部(1)はどうか，本文に沿って説明せよ。

問 3 下線部(2)について，当時起こったどのような出来事と結び付けて考えられたか。本文に沿って説明せよ。

問 4 下線部(3)で始まる手紙から，息子に対するニュートンの母のどのような気持ちが読み取れるか，10~15語程度の英語で説明せよ。

問 5 下線部(4)はどうか，本文に沿って説明せよ。

Ⅲ 次の英文を読み，以下の間に特に指示のない限り日本語で答えよ。

My first day in an English-speaking school was miserable. It was full of little humiliations: the kind that with the *hindsight of adulthood seem trivial but in childhood plant the seed of a feeling of inadequacy that one can never expel. My family had just moved to Kenya, where English was the official language. I was seven and could not speak a word of it, having grown up until that point in an Arabic-speaking country, and been educated at an Arabic school. I sat silently in class in a daze, hoping no one would notice my inability. But I drew attention because I had put my schoolbag in the wrong place. And the teacher, who finally had to resort to gestures to get through to me, demanded to know where it was. Out of some childish impulse to hide my awkward self and belongings, I had put my inappropriately large bag, filled with provisions by an anxious mum, in a cupboard at the back of the class. I sat in silence as the teacher's interrogation grew more angry. In the end I *blurted out where I had put the bag, but in Arabic. The teacher blinked. The whole class laughed. My eyes stung. (i).

The funny thing is, impossible though it seemed at that moment, I don't actually remember learning English, which I suppose is down to the speed with which children pick up a new language. All I recall is one day sitting in humiliated isolation and the next being able to read a whole elementary book from cover to cover. Despite the quick understanding, my language challenges weren't over. My English was *lopsided — all *bloated vocabulary from too much reading to overcompensate for a late start, but no confidence to use the words in conversation. (ii).

Today, even after almost four decades of education and work in the English language, I still *falter by the standards my teachers set. My accent is all over the place. I still often have to pause in speech and translate thoughts in my head from Arabic first, which affects my *articulacy; and I still mispronounce words.

I am also often corrected, something that takes me back to that moment under the spotlight in the classroom. It's not an unkind correction, most of the time, more an amused question. When I say 'meLAN-kolly' did I really mean 'MELON-kolly'? '*Interwined', it was gently pointed out, perhaps had a T in the middle. And the most British correction of all comes in the form of a polite, "How are you pronouncing that? I think it might be X, but I could be wrong." It's not as uncommon as one would think to point out some other's mistakes. (iii). I don't have time for that kind of preciousness about language any more. Having spent so many years trying to 'improve' my English, I realised that the more I⁽¹⁾tried to follow norms, be they related to accent, pronunciation, and tone, the more hesitant and overly formal my English became. The English I ended up speaking is dynamic and susceptible to other influences.

In my childhood home, the English we learned in school merged with Arabic⁽²⁾in ways so organic I couldn't tell you when it began or who started it. Where Arabic sentence constructions seemed hard, simpler English ones replaced them, and vice versa. We added 'ing' to Arabic words to turn them into verbs. Other times, we *transposed simpler Arabic sentence structures on to more complicated English ones, dropping words like 'am' and 'is', which don't exist in Arabic. (iv). This isn't a strange habit of upbringing: it's the experience of the majority of English-speaking people. Far more people speak English in the rest of the world than in native-English-speaking countries. I am even reluctant⁽³⁾to use the word 'native', because it implies some ownership — some source of correct, consistent English that exists only in a small number of nations, and that others have corrupted.

English is listed as a national language in more than 50 countries across the world. In some African countries, a version of English is the main language of government, education, and the media. With this adoption, a process called 'nativisation' can occur — with local accents, grammar, and even cultural concepts influencing the English and subtly changing it. Even standard English

has undergone ‘nativisation’ of its own through history, absorbing huge amounts of French vocabulary for example, with even a little Arabic in there too. (v).

The purpose of language is to facilitate communication. The magic of language is its capacity to spontaneously evolve to facilitate that communication, incorporating and accommodating the influences, and thus the needs, of those who use it. Caring about the integrity of the English language and allowing it to be alive and change go hand in hand. One could even say they were *interwined*.

(4)
(出典：Nesrine Malik. “My English will never be ‘perfect’ — and that’s what keeps a language alive.” *The Guardian*. 28 June 2021. 一部改変)

*注 hindsight あと知恵 blurt out うっかり口にする
lopsided 偏った bloat 詰め込む falter 口ごもる
articulacy 明瞭に話すこと
interwine ‘intertwine’ 「からみ合わせる」の誤った発音
transpose 置き換える

問 1 文中の(i)～(v)に入れるのもっとも適切な文を、以下の(a)～(e)から選び、アルファベットで答えよ。

- (a) A recent survey revealed that many people are more than happy to correct friends, family and strangers when they make mistakes
- (b) To this day, we still say “I tired” or “I hungry”
- (c) It competed with, but failed to replace, my first language: Arabic
- (d) The bullying started that day and didn’t stop until I had learned enough English to lose the stain of difference
- (e) No version of English we speak now is ‘pure’, so policing pronunciation, or indeed any other arbitrary code of language, is futile — the equivalent of patrolling an ever-shifting border

問 2 下線部(1)を訳せ。

問 3 下線部(2)の状態を指す英単語を，本文中から 1 語探して書け。

問 4 下線部(3)のように述べているのはなぜか，本文に沿ってその理由を説明せよ。

問 5 下線部(4)の '*interwined*' について，第 3 パラグラフに述べられているような経験をしたにもかかわらず，なぜあえて誤ったスペリングを用いているのか。その理由を本文に沿って説明せよ。

IV Imagine English learning situations in Japan in 20 years' time (namely, in the 2040s) and explain what you think it will be like. Write your opinion within 200 English words.