

(問題は次のページから始まる)

第1問 次の英文を読んで、後の問い（問1～問8）に答えなさい。

（本文中の斜字体は原文通り。なお本文中の*印の語は（注）を参照すること）

What is the purpose of life? Does this question make sense? Not everything can be said to have a purpose. One could not ^(a)properly ask, for example, what is the purpose of the sky, of *magnetism, or of *dandelions. A piece of equipment can be said to have a purpose, and an action may be done *for* a purpose. But life is not an action or a piece of equipment. Again, such things as magnetism and dandelions can be *put* to a purpose; but does it make sense to speak of putting life to a purpose? We may say of some people that their lives are ^(b)devoted to a purpose, and this would mean that their activities are largely directed to a (1) purpose. But when it is asked what is the purpose of life, this usually means something more general, and goes beyond any activities within a person's life. What is ^(c)sought is a purpose that can be *ascribed to life as such—something outside human life, for the sake of which it exists and is carried on. A purpose of this transcendent kind is offered by religion. But leaving aside the religious approach for the moment, it is not clear what can be meant by asking for the purpose of life.

But why should a need for such a purpose be felt? Purpose plays an ^(d)ambiguous role in our lives. Human life is full of purpose: man is a purposive animal. Purpose is also an important ingredient in a happy, 'meaningful' life, and we complain if someone's life (our own or another's) is lacking in purpose. Yet, as we shall see, purpose cannot, so to speak, fulfil the expectations that it raises. In certain ways we must be left unsatisfied; and ^(p)[①is ②why ③may ④we ⑤that]want to push the quest for purpose beyond its normal scope, reaching out towards something beyond life which would allay our dissatisfaction.

Man is a purposive animal; a life (2) purpose would not be a human life at all. Most of our activities, important and trivial, are *infused with purpose. We buy food in order to eat, put clothes on in order to be warm, sow in order to reap, and so on. There is a purpose in human language. I use words to let you know that *p*, to find out whether *q*, or for various other (3). Again, human actions are identified by their purpose. 'What are you doing?' 'Going to the lecture.' In one sense, what I am doing can be described in physical terms. But ⁽ⁱ⁾this would be only a partial description. What is needed for a full description is a reference to my *purpose* in performing these movements, i.e. to attend the lecture.

We can also ascribe purpose to animals and even plants. The *blackbird builds

a nest in order to rear its young, and the purpose of bright flowers is to attract insects which will *pollinate them. But ⁽ⁱⁱ⁾these phenomena can be described in a mechanical way or by reference to instinct. The blackbird does not *justify* its behaviour as a ^(e)means to an end; it simply performs these actions (4), and then other activities (rearing the young, etc.) become possible. Such behaviour (as nest-building) will also be carried on, instinctively, in circumstances in which ^(x)it will be useless. In the human case, by contrast, we can distinguish between instinctive and purposive behaviour in terms of justification and responsibility. An example of instinctive behaviour is when we fall over and instinctively put our hands out before striking the ground. This is useful behaviour and it serves a purpose. But we ^(q)[①not ②responsible ③are ④it ⑤for] as in the case of actions that we *choose* to do. My purpose in sowing seeds, for example, is one that I would state in *justifying* this action, in explaining why I have chosen to do this rather than something else or nothing at all.

This aspect of human life depends on the ability to represent to ourselves alternative purposes and courses of action; and ^(y)this we do by means of language. In this sense we live, unlike other animals, in the future as well as in the present. Other animals have an instinct (or 'drive') to do something, and they do it. The action has consequences (which may be beneficial), but these are not present to the animal. Human beings, by contrast, have the (5) to bring the future, so to speak, into the present, by means of language.

(注)

magnetism	:磁気
dandelions	:たんぽぽ
ascribe~to-	:~を-に帰する
infuse	:注ぎ込む
blackbird	:クロウタドリ
pollinate	:授粉する

問1 下線部(a)～(e)の意味として最も適切なものを、次の①～④の中から一つずつ選びなさい。

- (a) properly
① wrongly ② rightly ③ lately ④ frequently
- (b) devoted
① delayed ② dictated ③ destroyed ④ dedicated
- (c) sought
① asked ② fought ③ endured ④ taught
- (d) ambiguous
① clear ② vague ③ straight ④ definite
- (e) means
① significance ② measure ③ sense ④ reference

問2 空所(1)～(5)に入れるのに最も適切なものを、次の①～④の中から一つずつ選びなさい。

- (1)
① useless ② empty
③ vicious ④ single
- (2)
① without ② with
③ on ④ to
- (3)
① lives ② languages
③ words ④ purposes
- (4)
① suddenly ② intentionally
③ automatically ④ purposely

(5)

- ① capacity
- ② life
- ③ action
- ④ behaviour

問3 下線部(X)(Y)の内容として最も適当なものを、次の①～④の中から一つずつ
選びなさい。

(X) it

- ① responsibility
- ② behaviour
- ③ justification
- ④ human life

(Y) this

- ① To distinguish between instinctive and purposive behaviour
- ② To choose do something
- ③ To behave instinctively
- ④ To represent to ourselves alternative purposes and courses of action

問4 下線部(P)[①is ②why ③may ④we ⑤that]の[]内の語を並びかえて正
しい英文にすると、4番目にくる語を、①～⑤の中から一つ選びなさい。

- ① is
- ② why
- ③ may
- ④ we
- ⑤ that

問5 下線部(Q)[①not ②responsible ③are ④it ⑤for]の[]内の語を並びか
えて正しい英文にすると、4番目にくる語を、①～⑤の中から一つ選びなさい。

- ① not
- ② responsible
- ③ are
- ④ it
- ⑤ for

問6 下線部(i) this would be only a partial description で、なぜ「部分的な記述に過ぎない」のか。最も適切なものを次の①～④の中から一つ選びなさい。

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- ① 物理学の言葉で記述されていないから
- ② 本能への言及がないから
- ③ 目的への言及がないから
- ④ 目的に言及しているから

問7 下線部(ii) these phenomena はどのような現象だと思われますか。最も適切なものを次の①～④の中から一つ選びなさい。

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- ① 食料を買うこと
- ② 衣服を着ること
- ③ 種をまくこと
- ④ クロウタドリが巣を作ること

問8 本文の内容に合うように、(1)～(3)の英文の空所を補うのに最も適切なものを、次の①～④の中から一つ選びなさい。

(1) Human actions are identified by ().

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- ① their purpose
- ② their instinct
- ③ their behaviour
- ④ their language

(2) Purpose is ().

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- ① an unnecessary element in a significant human life
- ② a troublesome element in a significant human life
- ③ an fantastic element in a significant human life
- ④ an essential element in a significant human life

(3) Putting our hands out before striking the ground when we fall over is ().

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- ① intentional behaviour
- ② instinctive behaviour
- ③ responsible behaviour
- ④ purposeful behaviour

第2問 次の英文を読んで（1）～（5）の空所に入れるのに最も適切なものを、次の①～④の中から一つずつ選びなさい。（本文中の斜字体は原文通り。なお本文中の*印の語は（注）を参照すること）

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(1)

- ① It was very exciting.
- ② It was very expensive.
- ③ It wasn't very interesting.
- ④ It wasn't so expensive.

(2)

- ① What kind of art do you like?
- ② Why do you find modern art quite boring?
- ③ Do you like modern art?
- ④ Do you like Japanese art?

(3)

- ① Do you have the folk art of the Tohoku Region?
- ② Do you like the folk art of the Tohoku Region?
- ③ Are you interested in the folk art of the Tohoku Region?
- ④ Have you ever been to Yamagata Prefecture?

(4)

- ① No, I am not.
- ② Yes, I am.
- ③ Yes, I am not.
- ④ No, I am

(5)

- ① I don't know
- ② I have seen it before
- ③ I don't like it
- ④ My mother wears it

第3問 次の英文（問1～問10）の空所に入れるのに最も適当なものを、次の①～④の中から一つずつ選びなさい。

問1 I was reminded my grandfather.

- ① of ② from ③ to ④ at

問2 She went to Rome, she saw a lot of remains.

- ① which ② where ③ when ④ that

問3 Most children prefer playing studying.

- ① than ② more ③ rather ④ to

問4 He is no more handsome his father is.

- ① as ② less ③ than ④ much

問5 It is quite natural her to get angry.

- ① for ② of ③ in ④ on

問6 She was seen out of the room.

- ① come ② to come ③ came ④ to coming

問7 His stupid answer everybody.

- ① surprised ② was surprised
③ surprise ④ has been surprised

問8 Her advanced age prevents her getting a job.

- ① to ② for ③ from ④ of

問9 How have you been looking for it?

- ① long ② much ③ many ④ old

問10 I don't like this one. Could you show me ?

- ① other ② one another ③ each other ④ another

問題はここで終わり