

英 語

- 1 (A) 次の英文の内容を、60～70字の日本語に要約せよ。句読点も字数に含める。

There are estimated to be about 5,000 languages currently spoken in the world today, depending on which you count as dialects and which as distinct languages. To these, you can perhaps add a handful of 'dead' languages that are still taught in schools (ancient Greek and Latin) or used in religious services (Sanskrit and Ge'ez). Linguists expect that well over half of all these languages will become extinct, in the sense of having no native speakers, within the next half-century. They are mostly languages which currently have fewer than a thousand native speakers, most of whom are already elderly. The time may come, it has even been suggested, when the world will be dominated by just two languages; on present performance, these will almost certainly be English and Chinese. The loss of all these languages will, of course, be a pity. As we lose them, we lose fragments of our past, for languages represent the history of peoples, the accumulation of their experiences, their migrations and the invasions they have suffered.

But this observation overlooks one curious feature of human behaviour: our tendency to generate new dialects as fast as we lose others. English has spread around the globe to become the common language for trade, government and science, as well as the national language of countries on every continent; yet, at the same time, many local dialects have developed whose speakers can hardly understand each other. Most linguists now recognize Pisin (the 'pidgin English' of New Guinea), Black English Vernacular (a form of English mainly spoken by blacks in the major cities of the US), Caribbean Creoles (the English of the various Caribbean islands)

and Krio (the Creole of Sierra Leone in West Africa) and even Scots (the English spoken in the Scottish lowlands) as distinct languages.

(B) 次の英文はサーフィンとハワイ (Hawai'i) の文化の関係について述べたものである。空所 1～6 を埋めるのに最も適切なものを、ア～ク (9 ページ) よりそれぞれ 1 つ選んでその記号を記せ。ただし不要な選択肢が 2 つ含まれている。また、空白の長さは答えの長さとは無関係である。

The sport of riding on waves while lying down or standing up on long hardwood surfboards has been associated by Europeans with the Hawaiian Islands ever since the late 18th century, when a two-page description of surfing was included in the official journal of Captain James Cook's third expedition to the Pacific. The true beginnings of the sport can, however, be traced much further back than that, to the ancient history of the Polynesian peoples.

1

But while Tahitians are said to have occasionally stood on their boards, the art of surfing upright on long boards was certainly perfected, if not invented, in Hawai'i. By the end of the 18th century, when the first Europeans visited Hawai'i, surfing was already deeply rooted in many centuries of Hawaiian legend and culture.

2

3

Before the coming of the 'white-skinned people' almost every aspect of life on the islands, including surfing, was ruled by a code of taboo. Taboo rules decided where to eat, how to grow food, how to predict weather, how to build a surfboard, how to predict when the surf would be good, and even how to convince the Gods to make it good. Hawaiian society was distinctly divided into royal and common classes, and there were beaches where the chiefs surfed and beaches where the common people surfed. Common people generally rode waves lying down or standing

on boards of up to 12 feet, while the chiefs rode waves on boards that were as long as 24 feet.

4

In 1819, less than 50 years after Captain Cook made contact with the Hawaiians, Liholiho, the son and successor of the ruler, Kamehameha I, publicly sat down to eat with his mother and other high-ranking females. Men eating with women had been taboo since the beginning of Hawaiian time, but Liholiho had been influenced by European culture. His refusal to obey a basic taboo sent a message throughout Hawai'i that the old system of laws was no longer to be followed.

5

By the start of the 20th century, surfing was all but gone from the Hawaiian islands. Most of the surfing took place on the south shore of Oahu, with a few surfers at spots on Maui, Kauai and the other islands. Honolulu had become Hawai'i's largest city, with one out of every four Hawaiians living there, but surfing was now a rarity there. There are some famous photos from this time of native surfers near Diamond Head, but these were solitary men, most likely posing for the camera, standing alone where at one time hundreds had surfed. The importance of surfing for Hawaiian people had almost completely disappeared.

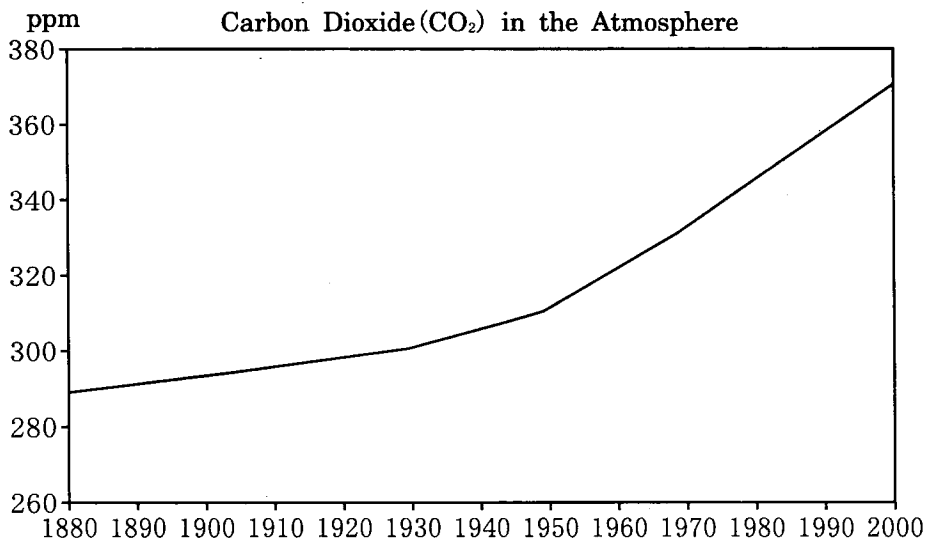
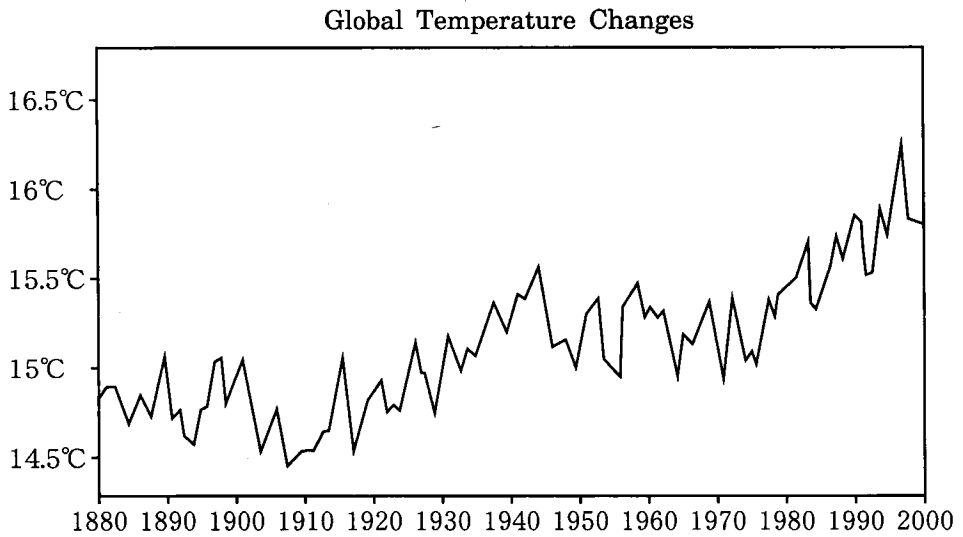
6

Then, with the help of some dramatic photographs and famous supporters, it began its spread around the world, to the beaches of California and beyond. What had once been a lively and unique part of local Hawaiian culture started to grow into its current status as a highly popular part of world culture. Unlike many other aspects of ancient Hawaiian life, surfing has evolved and survived into modern times. Despite the commercialism that accompanied its popularization, surfing

continues to provide enjoyment and a special connection with nature for millions of people around the world.

- ア There are few sports as dramatic and exciting as surfing.
- イ Surfing was also deeply connected to the social system of Hawaiian life.
- ウ As the taboo system declined, so did surfing's ritual significance within Hawaiian culture.
- エ Surfing was one of the only aspects of early Hawaiian life not strictly controlled by taboo rules.
- オ At the crucial moment, however, surfing attracted the attention of some curious and influential non-Hawaiians.
- カ After the culture of the 'white-skinned people' and Hawaiian culture were thrown together in collision at the end of the 18th century, Hawai'i was changed forever.
- キ The custom of playing in the surf on short 'body boards' was actually brought to Hawai'i by the Polynesians who came to the Hawaiian Islands from Tahiti in the 4th century.
- ク Some local Hawaiian place names, for example, recorded famous surfing incidents, and surfing experts sang special songs to celebrate the first use of new surfboards, to bring the surf up, and to give courage to the men and women who challenged the big waves.

2 (A) 次の2つのグラフから何が言えるか。40語程度の英語で記しなさい。



- (B) 次の文章は、あるアマチュア・スポーツチームの監督の訓話の一部である。
この中の、「雨降って地固まる」という表現について、それが字義通りにはどう
いう意味か、諺としては一般的にどのような意味で用いられるか、さらにこの
特定の文脈の中でどのような状況を言い表しているかの3点を盛り込んだ形
で、60語程度の英語で説明しなさい。

　　去年は、マネージャーを採用すべきであるとかないとか、補欠にも出場の
機会を与えるべきだとか、いやあくまで実力主義で行くべきであるとか、
チームの運営の仕方をめぐってずいぶん色々とやり合いましたけれども、
「雨降って地固まる」と申しまして、それで逆にチームの結束が固まったと思
います。今年もみんなで力を合わせて頑張りましょう。

3 放送を聞いて問題(A), (B), (C)に答えよ。

注 意

- ・聞き取り問題は試験開始後 45 分経過した頃から約 30 分間放送される。
- ・放送を聞きながらメモを取ってもよいが、解答は解答用紙の所定欄に記入せよ。
- ・放送が終わったあとも、この解答を続けてよい。

聞き取り問題は大きく 3 つのパートに分かれている。Part A は独立した問題であるが、Part B と Part C は内容的に連続している。それぞれのパートごとに設問に答えよ。

Part A は火山の噴火によって破壊された、ある熱帯の島に起きた出来事についての講義である。Part B はあるテレビの報道番組における特派員報告、Part C はそれについてのスタジオでの会話である。Part A, Part B, Part C のいずれも 2 回繰り返して放送される。

(A) これから放送される講義を聞き、(1)から(4)の問いに答えよ。

(1) 次のア～オについて、講義の内容と一致するものには○、そうでないものには×を解答欄に記せ。

ア After August 27, 1883, nothing remained of the island of Krakatau.

イ In May 1884, visiting Rakata was still dangerous.

ウ Nine months after the explosion, nothing was living on Rakata.

エ In 1984-85, there was a well-developed ecological system on Rakata.

オ Even now it is easy to see signs of the 1883 destruction of life on Krakatau.

(2) 講義によれば、次のような生物はどのようにしてラカタ島に移動したと考えられているか。それぞれの空所に最も適切な1語を入れよ。ただし、講義で用いられた表現を、必要があれば語形を変えて用いること。

ア one kind of lizard : by ()

イ butterflies : by flying or by being () there by ()

ウ snakes and frogs : by floating on branches or trees

エ some kinds of seeds: by being () in the () of birds

(3) 1883年の時点で、生物学者が次の(i), (ii)のような2つの疑問を持った。これらの疑問に対して、講義からどのような答えが導き出せるか。それぞれア～ウより最も適切なものを選び、その記号を記せ。

(i) Would the organisms be different from those that had existed before?

ア We learn that they were different.

イ We learn that they were not different.

ウ The lecture does not directly answer this question.

(ii) Would a rain forest eventually cover the island again?

ア We learn that it did cover the island.

イ We learn that it did not cover the island.

ウ The lecture does not directly answer this question.

(4) この講義の中心テーマは何か。ア～オの中から最も適切なものを選び、その記号を記せ。

ア The destruction of the island of Krakatau.

イ The rapid return of living things to Rakata.

ウ The dangerous effects of volcanic eruptions.

エ Expeditions by biologists to Rakata since 1883.

オ Different organisms' methods of crossing water.

(B) 次の各文が放送の内容と一致するように、それぞれ正しいものを選び、その記号を記せ。

(1) According to Cathy Barber, the ordinary robots used to build cars

- ア do not need to be supervised.
- イ can respond to new situations.
- ウ are less reliable than human beings.
- エ can do different jobs at the same time.

(2) Dr. Green says: 'One crucial problem was to do with recognition.' The problem is that

- ア Driver 7's vision is affected by bad weather.
- イ Driver 7 cannot see as well as human beings.
- ウ Driver 7 has difficulty understanding what it sees.
- エ Driver 7 gets confused seeing in all directions at the same time.

(3) Dr. Green solved the recognition problem by

- ア allowing Driver 7 to see in all directions around the car.
- イ giving Driver 7 more information about its environment.
- ウ letting Driver 7 ignore red lights more than 300 meters away.
- エ making Driver 7 able to see in much greater detail than human beings.

(4) The reason for the 'Stop-Go problem' was that

- ア the company has a confusing name.
- イ the company logo consists of flashing lights.
- ウ Driver 7 did not recognize the company logo as a logo.
- エ Driver 7 did not expect to see the company logo at a junction.

(5) According to Dr. Green, Driver 7 will not be used to drive taxis and buses because

- ア Driver 7 is much more expensive than human drivers.
- イ Driver 7 has not yet learned to recognize a golf course.
- ウ Driver 7 is supposed to drive the company president's car.
- エ Driver 7 could earn more money if used for other purposes.

(C) 次の各文が放送の内容と一致するように、それぞれ正しいものを選び、その記号を記せ。

(1) Professor Reilly thinks it is not easy to judge if Driver 7 can take over complex jobs from human beings because

- ア Driver 7 works only in warehouses.
- イ Driver 7 has only been tested in Tokyo.
- ウ only some of the detail has been made public.
- エ she herself hasn't had a chance to operate Driver 7.

(2) According to Professor Reilly, driving is so difficult for robots because

- ア robots are unaware of people crossing the road.
- イ robots have to be controlled by a central computer.
- ウ it requires robots to interpret the intentions of human beings.
- エ pedestrians and other drivers wouldn't notice that robots are driving.

(3) A warehouse robot does not need to understand its environment because

- ア it is controlled by a human operator.
- イ it simply does the same job over and over again.
- ウ the warehouse environment doesn't change unpredictably.
- エ it hasn't been taught how easily human beings get injured.

Part A

Krakatau was an island in the Sunda Strait which separates Java and Sumatra in Indonesia. On August 27, 1883, Krakatau ceased to exist except in fragments; it was blown apart by a series of powerful volcanic eruptions. The most violent explosion lifted more than eighteen cubic kilometres of rock and other material into the air, and created a tidal wave forty metres high. The sound of the explosion could be heard far beyond Indonesia, in Singapore to the north and in Perth, Australia, to the south; it even carried 4,600 kilometres westwards to Rodriguez Island in the Indian Ocean, the longest distance travelled through the air by any sound in recorded history.

In the weeks following the explosion, the Sunda Strait returned to apparent normality, but with a new geography. Most of Krakatau had been replaced by a huge undersea crater. Originally the island had had three volcanic peaks; now only a part of the southern peak, called Rakata, still rose from the sea. It was covered by a layer of new volcanic rock forty metres thick and heated to somewhere between 300° and 850°C. All traces of life had, of course, been destroyed.

But the island rapidly came back to life. Biologists were quick to understand the unique opportunity that Rakata was offering them: the chance to watch the creation of a complete ecological system from the very beginning. Would the organisms be different from those that had existed before? Would a rain forest eventually cover the island again?

The first search for new life on Rakata was carried out by a French expedition in May 1884, nine months after the explosion. Rocks were still rolling down the cliffs, raising clouds of dust, or whirling through the air and splashing into the sea. The expedition members eventually found a safe landing place and set out to learn what they could. They searched thoroughly, but could find no signs of life – except one: a single baby spider busy spinning its web among the lifeless rocks.

A baby spider? How could a tiny wingless creature reach the empty island so quickly? Many species of spiders in fact move from one place to another at some point in their lives. They do this by what is called 'ballooning'. The spider stands on the edge of a leaf or some other exposed place and lets out a long thread of silk. When the wind catches the thread, the spider releases its grip on the surface and floats upwards. Even large spiders can occasionally reach heights of thousands of metres and travel hundreds of kilometres before coming back down to earth to start a new life. This must have been how the baby spider, the first representative of new life on Rakata, arrived there.

There are other ways to cross the water separating Rakata from other nearby islands. One kind of lizard, which by 1899 was already feeding on the crabs crawling on Rakata's beaches, probably swam there. Birds, bats and large winged insects, especially butterflies and dragonflies, could fly there, or were perhaps blown there by storms. Other animals could have floated there. Branches, or sometimes entire trees, fall into rivers or bays and are carried out to sea, complete with insects, snakes, frogs, and sometimes even rodents or other small mammals living on them at the moment of

departure. Seeds of some species of herbs and trees can be carried in the stomachs of birds.

By all these means, and others, life quickly returned to Rakata. In the fall of 1884, a little more than a year after the eruption, biologists found a few shoots of grass. In 1886 there were fifteen species of grasses and other plants, in 1897 forty-nine, and in 1928 nearly three hundred. Amongst the animals, most of the early arrivals probably died soon after they got there. But as the plant life became more abundant and the forest matured, increasing numbers of species took hold. By the time of a visit to Rakata by Australian and Indonesian biologists in 1984-85, the inhabitants included thirty species of land birds, nine kinds of bats, two kinds of rats, and nine kinds of reptiles. In addition, a large number of other species, more than six hundred in all, lived on the island. Today, if you sailed close by the island, the thick green rain forest which covers it would give you no hint that little more than a hundred years ago nothing at all lived there.

Part B

Cathy: Hello, I'm Cathy Barber, welcoming you to another edition of Tomorrow's Technology Today. Our first story comes to you from Japan, where they've been working on an amazing new robot that could change our lives.

Now, we all know about robots which can build cars. They never get sick or take extra tea breaks. You just switch them on and let them do the rest. But all they have to do is repeat the same task, over and over again. What about a robot which could deal with new and different situations, and decide for itself what to do? James has the story. Over to you James...

James: Thanks Cathy. I'm standing here in the carefully-planned streets of Tokyo Science City, home to Iwamoto Cybernetics, who announced a week ago their revolutionary new robot system - Driver 7. Earlier, I spoke to Dr Green, a Scottish scientist who's been working on the project. I asked him to tell me what makes Driver 7 such a break-through...

Dr Green: Our aim was to produce a system which could detect important changes in its environment and change its own behaviour to cope with them. As you know, Driver 7 is able to drive a car or bus - safely - in normal traffic conditions, even though these conditions are changing constantly.

James: Can you tell us about some of the greatest difficulties you faced?

Dr Green: Yes, certainly. One crucial problem was to do with recognition. Driver 7 has much better eyesight than human drivers. It receives images from cameras pointing in all directions around the vehicle. In other words, it can see backwards, to both sides, and forwards all at the same time. It has no 'blind spots'.

James: And I believe it can also see in much greater detail than us?

Dr Green: That's right. Driver 7 can read a number plate at a distance of 300 metres, if the weather's good. In heavy rain, the figure is still over 100 metres, far superior to average human eyesight.

James: So the problem is...?

Dr Green: The problem is to make Driver 7 *understand* what it sees. Let me give you an example. It's very important for any driver to recognise a red light. A driver who failed to respond properly to traffic lights would soon end up in hospital - or under arrest. Ha-ha. But drivers must not stop at *any* red light, or even at any circular red light. There are lots of circular red lights which don't mean 'Stop'. The brake lights of many cars are circular and red, and we don't want Driver 7 to stop its vehicle every time it sees a brake light.

James: I see. So you had to teach Driver 7 to recognise which red lights mean 'Stop' and which don't?

Dr Green: Exactly. We tried various methods, and for many months made very little progress. One idea, which seemed promising for a while, was to program the robot to respond to circular red lights only if they were at one end of a row of three lights. You'd think that would solve the problem, wouldn't you?

James: It seems like a good idea...

Dr Green: Unfortunately, there's a chain of twenty-four hour shops - maybe you've heard of them? 'Stop-Go QuickStop'? No? Anyway, their company logo is based on traffic lights - red, yellow and green. Driver 7 was thrown into complete confusion by this flashing display.

James: Obviously, you *have* found a way to solve the problem...

Dr Green: Yes. As a matter of fact, I got the idea from a toy my son likes to play with. The details of our method are of course secret, but I can tell you that it depends on teaching Driver 7 where to *expect* traffic lights. Traffic lights occur at cross-roads and so on. Once we told Driver 7 to put this kind of road information together with the ‘row of three lights’ information, we found that the Stop-Go problem... stopped. Ha-ha-ha.

James: Fascinating. And I suppose you see great business potential in Driver 7? Will we soon see buses and taxis in Tokyo driven by Driver 7 and his brothers?

Dr Green: Oh no. Human drivers are much cheaper. But we do intend to fit Driver 7 to the company president’s car. Which reminds me... we still have to teach Driver 7 to recognise a golf course. Ha-ha-ha.

James: Dr Green, thank you for joining us on the program.

Dr Green: My pleasure.

James: Work is continuing here on the development of the robot driver. Costs may rule it out of practical service for the time being. But it may not be too long before we see Driver 7 on our roads, and perhaps in control of trains or even aeroplanes. Can we look forward to a time when human error no longer presents a threat? Or should we hesitate to place our lives in the hands of any ‘mechanical man’? Back to you, Cathy, in the studio...

Part C

Cathy: Thanks, James. I’m joined in the studio by Professor Reilly, who’s head of the Robotics Department at Hooper University. Professor Reilly, can I ask you your opinion of Driver 7? Are we seeing - here - a new generation of robots, able to take over complex and difficult jobs from human beings?

Prof Reilly: Frankly, it’s hard to judge, because much of the detail has not been released. And we haven’t seen the results of real practical road tests of Driver 7. If Driver 7 really could drive around Tokyo for even a day without some kind of crash or break-down, that would be a major advance.

Cathy: Why do you think so?

Prof Reilly: Simply because the traffic environment is so enormously complex. Dr Green explained the difficulty of recognising traffic lights, but there are much more difficult tasks involved. Safe driving often depends on recognising - not just the colour of a light - but the *intentions* of other drivers and pedestrians. Human beings are able to judge, for example, that someone walking at the roadside hasn't seen us, and intends to cross the road. I'd be very surprised if Driver 7 could do that. I think it may be twenty or twenty-five years before we have robots with abilities as sophisticated as that.

To tell the truth, I rather doubt that they've even solved the red light problem. What happens if one of those twenty-four hour shops is built at a cross-roads, for example?

Cathy: Right.

Prof Reilly: Of course, successful robots have been created which can move packing cases around large warehouses, controlled by a central computer. They can bring case number 1357 from point A to point B, and so on. But that's still a very controlled environment. And because of that, the robot doesn't need to *interpret* its environment. It doesn't need to understand, for example, what happens if you drop a packing case on a human being's foot.

Cathy: Professor Reilly, thank you for joining us.

Prof Reilly: Don't mention it.

- 4 (A) 次の(1)から(5)が最も自然な英文となるように()内の語句を並べ換え、その2番目と6番目にくるものの記号をその順に記せ。ただし(3)と(5)については、文頭の大文字は考慮されていない。

(1) I cannot imagine how anyone (ア can イ convince ウ easy エ expect オ Sue カ to キ to be). She never listens to anyone.

(2) Look at the sign. It says, 'At no (ア be イ door ウ left エ must オ this カ time キ unlocked).' I wonder what's inside.

(3) (ア for イ newspapers ウ the エ the last オ they カ thing キ wanted ク was) to find out that they were soon to be married. They had not even told their friends or relatives about it.

(4) No one (ア any イ as ウ behaves エ has オ he does カ idea キ John ク why). He is so unusual.

(5) (ア be イ by ウ close エ investigation オ owned カ revealed キ the store ク to) terrorists, which shocked the customers.

(B) 次の英文の下線部(1), (2), (3)を和訳せよ。ただし, (1)の that, (3)の it については, その内容がわかるように訳すこと。

Some people will find the hand of God behind everything that happens. I visit a woman in the hospital whose car was run into by a drunken driver driving through a red light. Her vehicle was totally destroyed, but miraculously she escaped with only a broken ankle. She looks up at me from her hospital bed and says, 'Now I know there is a God. If I could come out of that alive and in one piece,⁽¹⁾ it must be because He is watching over me up there.' I smile and keep quiet, running the risk of letting her think that I agree with her⁽²⁾ — though I don't exactly. My mind goes back to a funeral I conducted two weeks earlier, for a young husband and father who died in a similar drunk-driver collision. The woman before me may believe that she is alive because God wanted her to survive, and I am not inclined to talk her out of it,⁽³⁾ but what would she or I say to that other family?

5 次の英文を読み、以下の設問に答えよ。解答は解答用紙の所定欄に記せ。

I am on a bus traveling through the desert between Kerman and Yazd when we pull over to a checkpoint. Checkpoints are common along Iranian highways and I've grown accustomed to stopping every hundred miles or so to watch the driver climb out, papers in hand. Sometimes a guard in dark green uniform enters the bus and walks up and down the aisle, eyes flicking from side to side, pistol gleaming in the shadowed interior light.

This is one of those times. The bus falls silent as a young guard enters, and we all determinedly stare straight ahead, as if by our pretending to ignore the guard, he will ignore us. We listen to his footfalls sound down the Persian carpet that lines the aisle, turn, and come back again. He reaches the front of the bus and makes a half-turn toward the door. But then, just as we begin a collective⁽¹⁾deep breath, he surprises us by completing his turn and starting down the aisle again, this time to tap various passengers on the shoulder. They gather their belongings together and move slowly out of the bus and up the steps of a cement block building.

I sit frozen, hoping that the guard will not notice me and the blond hair sticking out of my *rusari*, or head scarf. I've seen guards pull passengers off buses before, and although it never seems to be anything serious—the passengers always return within five or ten minutes—I'd just as soon remain in⁽²⁾my seat.

The guard climbs out of the bus and I relax, wondering what, (3) anything, he is looking for. I've been told that these searches are usually about drugs and smuggling, but to me, they seem to be more about the (4) of power.

The guard is back, and instinctively, I know why. He points to me.

Me? I gesture, still not completely convinced that he wants me. After two months in Iran, I've learned that—contrary to what I had expected⁽⁵⁾—foreigners

are seldom bothered here.

You, he nods.

Copying my fellow passengers, I gather my belongings together and stand up. Everyone is staring at me — as usual, I am the only foreigner on the bus.

I climb out, nearly falling over my long black raincoat — it or something (6) women in public in Iran. My heart is knocking against my chest. The guard and one of his colleagues are waiting for me on the steps of the guardhouse. At their feet is my bag, which they've dragged out of the belly of the bus. It looks like a fat green watermelon.

'Passport,' the young guard barks in Persian.

I hand him my crisp, dark blue document, suddenly feeling that *United States of America* is printed across the front much too boldly. I remember someone back home (7) entering Iran. Too late now.

'Visa?'

I show him the appropriate page in my passport.

'Where are you coming from?' His Persian has a strange accent that I haven't heard before.

'Kerman,' I say.

'Where are you going to?'

'Yazd.'

'Tourist?'

I nod, thinking there's no need to complicate matters by telling him that I'm here in Iran to write a *safarnameh*, the Persian word for travelogue or, literally, 'travel letter.' But then immediately (8). My visa says *Journalist*.

Slowly, the young guard flips through the pages of my passport, examining the immigration stamps and the rules and regulations listed in the back. He (9) my picture long and hard, and then passes my passport to his unsmiling colleague, who asks me the same questions I've just been asked.

'Where are you coming from?'

'Kerman.'

'Where are you going to?'

'Yazd.'

'Tourist?'

I nod again. I can't change my answer now.

The second guard hands my passport back to the first, who reluctantly hands it back to me. I look at his smooth boyish face and wonder if he's old enough to shave.

'Is this your suitcase?' he says, looking at my bag.

'Yes,' I say, and move to open it.

He shakes his head.

All of the other passengers are now back on the bus, and I wonder how much longer the guards will keep me. What will happen, I worry, (10)? We're out in the middle of the desert; there are no other buildings (11). Hardened dust-white plains, broken only by thin grass, stretch in all directions. The sky is a pale metallic dome sucking the color and moisture out of the landscape.

Clearing his throat, the first guard stares at me intently. His eyes are an unusual smoke blue, framed by long lashes. They're the same eyes I've noticed before on more than a few Iranians. He looks at his colleague and they whisper together. Sweat is slipping down their foreheads, and down mine.

Then the first guard straightens his shoulders, takes a deep breath, and
⁽¹²⁾blushes. 'Thank you,' he says carefully in stiff, self-conscious English. 'Nice to meet you.'

'Hello.' The second guard is now blushing as furiously as the first. 'How are you?' He falls back into Persian, only some of which I understand. 'We will never forget this day. You are the first American we have met. Welcome to the Islamic Republic of Iran. Go with Allah.'

(1) 下線部(1)を訳せ。

(2) 下線部(2)はどのような意味か。最も適切なものを次のうちから選び、その記号を記せ。

- ア I hope I will be allowed to remain seated.
- イ In no time I take a seat and remain there.
- ウ I hope I will not be out of my seat for long.
- エ Quickly I make up my mind to remain seated.

(3) 空所(3)を埋めるのに最も適切な単語を次のうちから選び、その記号を記せ。

- ア by イ for ウ if エ or

(4) 空所(4)を埋めるのに最も適切な単語を次のうちから選び、その記号を記せ。

- ア denial イ display ウ finding エ lack

(5) 下線部(5)の内容を、10～20 字の日本語で説明せよ。

(6) 空所(6)に当てはまるように、次の語を並べかえよ。

- (all being for required similar)

(7) 空所(7)を埋めるのに最も適切な表現を次のうちから選び、その記号を記せ。

- ア warning me not to disobey the guards after
- イ advising me to learn some basic Persian before
- ウ warning me to put a cover on my passport before
- エ advising me not to forget to carry my passport after

(8) 空所(8)を埋めるのに最も適切な表現を次のうちから選び、その記号を記せ。

ア I wish I were a journalist

イ I wonder if I've done the right thing

ウ I realize that I look too much like a tourist

エ I realize I should have said 'tourist' in English

(9) 空所(9)を埋めるのに最も適切な単語を次のうちから選び、その記号を記せ。

ア detects イ gazes ウ studies エ watches

(10) 空所(10)を埋めるのに最も適切な表現を次のうちから選び、その記号を記せ。

ア if the bus leaves without me

イ if the weather suddenly changes

ウ if the bus runs out of gas or breaks down

エ if some other passengers are asked to get off the bus

(11) 空所(11)を埋めるのに最も適切な表現を次のうちから選び、その記号を記せ。

ア in sight

イ on vision

ウ in my eyes

エ to the view

(12) 下線部(12)の理由として考えられるものは何か。次の英文を完成させて答えよ。

It is the first time he _____.