

SUPPLEMENT
PREPARATION for On Campus

.....
Scoring your Best in

English 1

英語 必勝マニュアル

[2006年度 夏学期 1年]

.....
PREPARATION for On Campus
SUPPLEMENT

TABLE of Contents

目次

How to WIN the Test for English1 <傾向と対策> 3

Written by Ryohei Yamanaka

Referred to “all-todai.com”

Outline , Vocabulary, & Listening Script 5

Outline & Vocabulary written by Ryohei Yamanaka

Listening Script written by Hiroyuki Ishikawa (except chapter7, written by Ryusei Tezuka)

Original text edited by Department of English, The University of Tokyo, Komaba

PRETEST1 25

Edited by Ryohei Yamanaka

Original text edited by Department of English, The University of Tokyo, Komaba

PRETEST2 30

Edited by Ryohei Yamanaka

Original text edited by Department of English, The University of Tokyo, Komaba

傾向と対策

出題形式

<問題構成>

例年大問A～Iの9題。A～Eは筆記、F～Iはリスニングで、配点は50%ずつである(ただし昨年度夏学期は大問A～Jの10題、A～Fが筆記であった)。試験時間は90分、今年度(2006年度)の試験は7月13日(木)9時50分開始である。

<解答形式>

4択選択問題・5択選択問題が中心。筆記では他に10択選択問題、英単語や数行の文の記述問題、並び替え問題など。リスニングでは他に書き取り問題、正誤問題など。解答用紙は表面にマークシートと記述解答欄、裏面に記述解答欄。

出題内容

[筆記]

1. 空欄補充問題

教科書の文章に穴をあけて埋めさせる問題。この設問は数が非常に多い。教科書そのままの出題であるため答えは明快だが、ややこしい選択肢も多く注意が必要。挿入語を自ら指摘する問題は難関。頻出はコンテキストのポイントとなる接続詞や副詞、重要なキーワードなど。

2. 換言問題

比喩表現や指示語の言い換えを考えさせる問題。英単語のマイナーな意味を別の英語で言い換えさせる設問が多い。頻出は教科書の右側ページに注がついている単語。

3. 英文和訳問題

例年は1問のみ出題。選択肢はすべて英語なので、唯一日本語で解答する箇所である。

4. 段落整序問題

例年は4つの文章の並び替え問題。ずれると全問不正解になるので注意が必要。

[リスニング]

1. 書き取り問題(ビデオ教材)

5～6単語の文章を5～6箇所ディクテーションする。スクリプトや音声データを活用すれば容易である。

2. 内容一致問題(ビデオ教材)

単語選択問題や内容一致選択問題、本文内容と照らし合わせた正誤問題など。正誤問題は“True” “False”の他に“Cannot Decide”という選択肢もあり、やや難関。

3. 内容一致問題（オリジナル）

オリジナル問題からの出題で、内容一致選択問題が多い。放送のスピードはそこまで速くなく、難易度も高くはない。

対策

英語1のテストは教科書を片手に解けば非常に簡単なテストであり、深く考えさせるような問題は少ない。ゆえに、訳本を頭に入れたり単語の意味を暗記したりすること以上に重要なのは、On Campus やスクリプトをひたすら読み込むことである。単語を埋めるだけの問題が多い以上、何回か読むことで本文を覚えてしまうのが1番の対策といえる。

この必勝マニュアルでは授業で扱った章の解説文、単語帳（単語帳はあくまで難関語彙のリストであり、試験に出そうな語彙のリストではないことに注意）、授業教材のリスニングスクリプト、そして筆記パートの模擬試験を2回分（プレテスト1は2005年度夏学期試験、プレテスト2は同年度冬学期試験の傾向に即して作問）収録した。この必勝マニュアルを試験のためのガイドブックとして活用し、是非「優」をもぎ取って欲しい。

YOU

(1-1, chapter1)

【 *The Outline* 】

Introduction - 話は伝説のチェス・プレーヤーRobert(Bobby) Fischer にとっての unique quality(その人だけの特性)が何か、から始まる。筆者はそれが Fischer の残した試合の記録ではなく、無数にある手の中から一手を選ぶ過程の中にあるという。次に Fischer の試合記録の編者のことばから、独自性は「無」からは生まれず他者と共通の規範や慣習が必要だということ、また独自性は意識的に獲得するものではなく活動への努力を通して身についていくものであること、の二つの考えを見出す。筆者はピカソが行った努力の過程なしにピカソの絵を真似ることができないという例を示すとともに、独自性は人間社会という仕組みの中でしか生まれない以上その仕組みについて学ぶ努力をしなければならないと述べる。

Only you - 筆者はまずロビンソン＝クルーソーを理想像として崇めた 18 世紀の思想家たちに対するマルクスの批判を示す。それは彼らが独自性という複雑なものがつくられる過程を無視しており、人間は社会的関係の中においてしか独自性を生み出すことができない、というものだった。著者は社会的関係を'who you are'(自分とは何か)という観点から考えることを提案し、「自分」は生まれ育つ過程で関係したあらゆるものによってつくられると強調する。次に筆者はある編者の手紙の中から「自分が何を知っているかは自分にしかわからない。だからこそ意見や気持ちを書いて表現することが大切だ」というメッセージを引用し、そのことばを世の学生たちに伝えたいと述べる。一人一人は社会との相互的關係によって生まれる独自の「自分の歴史」をもっているからこそ自分が何を知っているかは自分にしかわからない、そしてその関係を意識するほど世界からより多くのことを学ぶことができる、というのが筆者の主張である。

【 *Vocabulary* 】

8	relinquish	手放す, 断念する	51	rudimentary	初歩的な, 未発達
8	default	不履行, 欠席, 棄権	58	tenet	主義, 教義
13	conventional	型にはまった, 因習的な	59	aggregate	集める, 総計...になる
19	devastating	破壊的な, 痛烈な	68	strenuous	非常に活発な, 熱心な
19	stout	頑強な, 太った	75	maroon	孤立状態になる
20	rigidly	堅く, 厳格に	76	single-handedly	独力で
21	hasten	急ぐ, せきたてる	88	individuate	特徴づける
25	vacuum	真空, 孤立状態	89	absurdity	不合理, ばかげたこと
29	maverick	無所属政治家, 異端者	94	elaborate	精巧に作る, 念入りに作る
33	immerse	浸す, 埋める	133	fledgling	駆け出しの若者, 青二才
36	aspire	熱望する	137	injunction	命令, 指図
39	mischievous	有害な, いたづらな	148	externalize	具体化する, 外在化する
44	emerge	現れる, 抜け出す	150	metaphorically	隠喩で, 比喩的に
44	arduous	困難な, 努力を要する	155	accumulation	蓄積, 蓄財

【 Listening Script 】

- Saito: Today, I am very happy to be talking with Professor Norma Field, from the University of Chicago, who is actually the author of the main text of your reading material. Now thank you very much Professor Field, for joining us on this English 1 program.
- Norma: Thank you so much, it's a great pleasure for me, and I'm so glad you actually came to Otaru.
- Saito: When I first read the text of your address, I thought that it was a very good message probably designed to inculcate the students with the importance of society. But uhh.. after reading uhh...some of Kobayashi Takeji's novels, knowing that you are an expert on them, uhh...I thought that the idea of individuality, uhh... or individual group dichotomy, might have come from your experience of researching into Komabayashi Takeji's literature. Is that true?
- Norma: Actually No. It's the opposite. (Laugh)
- Saito: Oh...
- Norma: It's the opposite. I had..I had...I was very far from imagining then that I might work on Kombayashi Takeji. umm...So probably it's (who...) the person that I was coming up with that address umm...that lead me to researching Takeji, and not the other way. Uhh..I...I think that in that address, I was thinking that there's inequality in uhh...how much people are...young people...all of us...are encouraged to feel individual. Some...some people...Some of us grow up being very much affirmed as individuals...Others of us do not. And there is a real imbalance between whether we feel totally free and self-determining, or feel utterly helpless and determined. Umm...Neither of which I think is a very uhh...useful way to be in the world. I'm a more...I'm a bleaker person now... than when I made that address...
- Both: (Laugh)
- Norma: I find that...umm...the values I was trying to communicate then... umm...which I don't renounce at all, but I find it much more of a struggle...to say this is what I think is truly important in education and beyond...so what I'm beginning to learn now is...umm...the importance...the responsibility of being hopeful. Sometimes I feel being older now...that umm...the world is not going to get better in my lifetime. And then I say... but if you look at most of human history...it's dark. Most of human history is dark. Our age is probably not outstanding...in that sense... So then what are the...intellectual and...emotional and...umm...indeed spiritual kinds of discipline we need to...to live with hope? Which is I think an obligation we have to each other.

WORDS & PHRASES for Listening

Inculcate	教える
affirmed as individuals	個人の尊厳が守られている
Renounce	認めない
dichotomy	強い分別
bleak	悲観的な

FAT

(1-2, chapter2)

【 The Outline】

Introduction – 筆者はまず「なぜ皆やせていることが良いと考えるのか」を問う。外見という面では、「やせているほうがいい」という考え方は現代の風潮に過ぎず絶対的なものではない。だが一方で絶対的価値である健康という面で考えると、男女ともにそれぞれに適切な体脂肪率がある。最後に筆者は今回のテーマが体脂肪と健康の関係、そして体脂肪を日常的なウォーキングで効果的に減らす方法である、と述べて導入を締めくくる。

Walking Off Your Fat – 過剰の体脂肪が健康に良くないことは以前から明らかだったが、科学的根拠に基づいた体脂肪と健康の関係は近年ようやく解明された。脂肪細胞は、食欲の減退や脂肪の分解を促す leptin や脂肪酸の新陳代謝の加速を促す adiponectin といった”good hormones”を分泌する一方で、インスリンの働きを弱める resistin や脂肪性の物質を血管に放出する cytokines といった”bad hormones”を分泌するのであるという。筆者は効果的な歩き方についての話に移る。まず、歩くことは毎日することであることもあり体脂肪の燃焼に非常に効果的であるという。次に筆者は、重心が安定した移動をするヒトの歩行と、強い推進力が生まれる一方でエネルギーの無駄が多いヒトの走行の、力学的な違いを説明する。その後筆者は「カンガルーは時速 6 km に達すると飛び跳ねて移動し始める」という研究を紹介し、人間が歩行から走行の切り替える速度は時速 7.5 km であり、これが歩行と走行のエネルギー消費が逆転するポイントであると述べる。よって、エネルギー消費が最も少ない歩行速度は時速 3 km から 5 km であるが、時速 7.5 km で歩くことで同じ速度でジョギングするのと同じくらい効果的にエネルギーを消費し体脂肪を燃焼することができるのである。

【 Vocabulary】

9	innate	生得の, 先天的な	70	skeletal	骸骨の, 概略だけの
33	basal	基礎的な	75	hinder	妨げる, 邪魔する
33	metabolism	新陳代謝, 物質交代	77	pancreas	すい臓
34	prone	~の傾向がある	89	artery	動脈, 幹線
41	belly	腹, 胃, 食欲	96	encroach	侵食する, 侵略する
46	clinical	臨床(医学)の	105	utilize	利用する, 役立たせる
47	obesity	(病的な)肥満	106	cumulative	増加する, 累積的な
48	diabetes	糖尿病	114	pendulum	振り子
51	sophisticated	洗練された, 高度な	120	diagonally	対角線に, 斜めに
54	endocrine	内分泌の	126	locomotion	運動, 移動
57	secrete	分泌する	147	oscillation	振幅, 振動, 動揺
59	accumulate	集まる, 蓄積する	153	conservation	保護, 管理
62	sympathetic	同情する, 交感神経の	155	expenditure	消費, 支出
62	dissolve	溶かす, (組織を)解散する	157	fatigue	疲労

【 *Listening Script* 】

In the reading for today's session, Professor Naokata Ishii explains some of the exercise benefits of walking. And luckily for us, walking is one of the cheapest and easiest forms of exercise. But to get the benefits of walking for exercise, it's important to do it the right way. So we asked an expert, Professor Ishii's assistant, Ms. Maiko Kudo to give us some hints. According to Ms.Kudo, the most important point is to start with good posture. Proper posture is absolutely basic, not just when you are walking or standing, but also when you are sitting. It keeps our bones and joints in the correct alignment, so that we use our muscles properly. It decreases stress on the ligaments, holding the joints of the spine together. It prevents fatigue, because with good posture, we use our muscles more efficiently. And this means, we use less energy. It prevents backache, and muscular pain. It helps us look good. Ms. Kudo started out by showing us how to sit down, and stand up—Smoothly and safely. Looks really easy, doesn't it? But do you sit and stand that elegantly? Then, Ms.Kudo moved on to standing. Here, she's demonstrating how we should stand with our chins tucked in, imagining a straight line running from our ears, through our shoulders, and down to our feet. Finally, she showed us how to walk properly. This turned out to be way more complicated than we'd ever imagined. Most of us slouch along without thinking much about it. But it turns out that there really is an art to walking well. Ms. Kudo said it was important not to bend forwards. We should look straight ahead, to a point about 5 meters in front. We should keep our arms balanced, and moving naturally. When each foot hits the ground, we should make sure it's the heel that hits the ground first. OK so far? Right then. Now, let's focus our attention on the way our body weight shifts. We need to check that our weight is not being distributed unevenly, wavering outer or inner edges on our feet. Our strides should be longer behind, than in front. And if we find ourselves moving sideways, or upwards and downwards, that means the weight shift is not being done properly. One more thing, don't take really long strides. If you want to walk faster, it's better to increase the number of steps you take, than to lengthen your strides. Of course, there are other important elements besides posture to bear in mind, if we want to make sure that our walking is effective exercise. We need to think about the correct way of breathing, and of course we should wear the right kind of shoes. So it's all a bit complicated. But as we learned from today's reading, walking is a great way to get into shape. And because it's something most of us do everyday, we might as well try to do it right.

WORDS & PHRASES for Listening

ligaments	靱帯
slouch along	だらけた感じで進む
fatigue	疲労
art	こつ

TRADITION

(1-3, chapter3)

【 The Outline】

Introduction – ハワイ諸島最大の火山であるマウナケアの頂上はその気候や場所柄から世界最大の天文観測地帯である。だが近年、ハワイの伝統的な価値観・信仰・言語の重要性を信じマウナケアの神聖性を主張する native Hawaiian と天体観測は全人類の発展のために不可欠だと主張する先進諸国の天文学者との間の論争が顕在化した。筆者は両者が優劣関係にはなく、お互いの価値観を理解していない訳ではないと踏まえつつ、伝統と科学進歩の対立の一例であるこの事例の両論を紹介する。

Why is Mauna Kea so Sacred to the Native Hawaiian People? – マウナケアは native Hawaiian にとって天地創造の神々が棲む神聖な場所である。筆者はこの伝統的信仰の自由が侵略されてきたと述べる。マウナケアは最高峰の神殿で我々に恵みや祝福を与える神の思し召しに従うべき聖域であるため、それを守ることは native Hawaiian の義務だ。筆者は最後にハワイ文化の尊重と神々への敬意を訴えかける。

There's room for everybody – 筆者はまず、深い知的探究心とハワイ人への愛をともに持っていたハワイ王国最後の国王リリウオカラニ女王の紹介をし、もし彼女が生きていたらハワイ人でありながら天文学の研究をしていたかもしれないと述べる。そして筆者はなぜマウナケアを巡る論争が起こるのかを問いかける。筆者はまず科学を絶対視する天文学者の尊大さを問題に挙げるが、一方で科学もハワイの伝統文化同様の一文明であるという。次に、ハワイの信仰を古臭い遺産に過ぎないと考える天文学者、天文学者をすぐに撤退すべき侵略者としかみないハワイ人、の極端な両者が実は共通の基盤にあることを示す。そして最後に、マウナケアにはハワイ人ではない天文学者を含め人種や文化を問わずみんなにとっての居場所がある、と締めくくる。

【 Vocabulary】

11	adjoin	隣接する, 接合する	102	province	領域, 地方
19	elevation	昇進, 崇高, 高度	113	bastardize	価値を下げる, 蔑む
21	infrared	赤外線	121	reverence	尊敬, 崇敬
25	optical	光学の, 望遠観測の	130	monarch	専制君主, 皇帝
36	ambivalent	相反する感情を持つ 躊躇する	137	unquenchable	消せない, 抑えきれない
39	descendant	子孫	145	coexist	同時に存在する
39	indigenous	生まれつきの, 現地の	159	arrogance	横柄さ, 尊大さ
48	salvage	救済する, 救出する	166	dignity	威厳, 品位, 価値
80	progenitor	創始者, 祖先	169	transcend	超越する
83	zenith	天頂, 頂点	171	dismantle	取り除く, 分解する
97	dictate	命令する, 決定する	172	insensitive	感受性の鈍い, 無感覚な
97	sanctity	神聖さ, 重要性	173	kinship	類似, 親類関係
98	dominant	支配的な, 優勢な	177	quaint	面白い, 奇異な
100	cosmology	宇宙論	177	relic	遺品, 遺跡, 名残

【 *Listening Script* 】

Hula has been an important part of Hawaiian culture for many generations. Native Hawaiians, both men and women, have been performing Hula for centuries. This is Mamina Koga, a former graduate student of the University of Tokyo, performing Hula on Ala Moana beach, in Honolulu, Hawaii. Ms.Koga, who is a specialist in ethno-musicology, has been studying Hula for more than 5 years. Hula looks easy, doesn't it? But actually, it's not easy at all. It takes years of practice, just to get the basic steps right. And learning the proper movements is only the beginning. Anyone who is seriously interested in learning Hula, also needs to understand its history, and its cultural significance for native Hawaiians. Today, we usually see Hula being performed to music, to the accompaniment of the Ukulele, or the Guitar. But, in the old days, hula was the accompaniment to chanting or poetry. A chanter recited a poem, and the Hula performance repeated and reinforced the chanter's spoken words through expressive body movements. Some chants celebrated the king and his family. Others prayed for a good crop, or welcome visitors. Some were dedicated to gods and goddesses, while others were love poems. The poems were chanted with drums, made of gourds or wood. Sometimes, only one man or woman would perform. But at other times, as many as 200 people would be dancing in perfect unison. The performers trained very hard, to make their Hula performances perfect. They all lived in the same place, called the Halau and they practiced together every day. In the Halau, the dance movements were defined and taught by the master teacher, or Kumu Hula, who made sure that the Hula tradition would be preserved and handed down to the next generation of Hawaiians. In the last 2 hundred years or so, since Hawaii's contact with the Euro-American world, Hula has undergone many changes. But in Hawaii today, Hula is still considered a vital aspect of Hawaiian tradition. For native Hawaiians in particular, Hula provides an important cultural anchor, connecting them to the traditions of the Hawaiian Islands.

Anyone interested in understanding the culture and society of Hawaii, has to try and understand the significance of Hula. That is why Ms.Koga has been studying Hula for many years. Professor Yaguchi, hasn't been studying Hula for quite as long. So he thought it was a good chance to pick up some Hula tips. Somehow though, compared to the expert, he looks a little awkward, don't you think? His hips don't swing as smoothly as hers. His arms are not level. His head is tilted. His posture isn't very good at all. His steps are very uneven. And I have to say that I think his smile is far less charming. Well, it seems he has a long way to go.

WORDS & PHRASES for Listening

Ukulele	ウクレレ
unison	調和
chant	詩のような歌
anchor	錨 (いかり)

MATHEMATICS

(1-4, chapter4)

【 *The Outline* 】

Introduction - 筆者はまず長年数学界の大きな謎だった「フェルマーの最終定理」を紹介する。そして、この証明に深く関わる決定的な発見をした二人の日本人数学者を持ち出す。二人は「elliptic curves(楕円曲線)」と「modular forms(モジュラー形式)」というまったく無関係と思われていた二分野の関係を発見したのだという。この章は「フェルマーの最終定理」の証明に貢献した二人のエピソードである。

Fermat's Enigma - 筆者はまず図書館で同じ本を求めていたという偶然から生まれた谷山と志村の出会いを紹介する。同じ数式の計算を考えることで意気投合した二人は、戦争で衰えた日本数学界の教授陣の教えは乞わず、熱心な学生に数学を教えた。それらの講義では欧米では時代遅れとされる分野が多く扱われ、その中に「modular forms(モジュラー形式)」があった。これは数学の中で複雑で特異な分野だったが、二人はこれとまったく無関係と思われていた「elliptic curves(楕円曲線)」が同一なものであると考えた。谷山はこの考えを世界的シンポジウムで公開したものの受け入れられず、世界に認められるべく唯一の理解者だった志村とともにしばらく研究を続けたが、谷山は数年後自殺した。最後に、筆者は谷山と志村が果たした役割をまとめる。それは独自の言語を持った島々のようなあらゆる数学の分野のうちある二つの離れた分野の間に架け橋をたてるような、すばらしい憶測を生んだことであった。

【 *Vocabulary* 】

2	tantalize	じらす, からかう	75	ferocious	獰猛な, すごい
3	margin	余白, 欄外, 限界	78	epitome	典型, 縮図, 要約
10	integral	不可欠な, 全体の, 積分の	78	absentminded	ぼんやりした
50	esoteric	難解な, 奥義の	91	bizarre	風変わりな, 奇怪な
60	ignite	点火する, 燃え上がらせる	102	four-dimensional	四次元の
65	fledgling	羽の生えたての, 駆け出しの	109	hyperbolic	双曲線の, 誇張による
66	apprenticeship	徒弟身分	120	remote	遠い, 人里離れた
68	jaded	疲れきった, あきあきした	123	maverick	無所属の, 異端の
69	disillusion	幻滅, 覚醒	158	conjecture	推測, 憶測
73	breakthrough	大発見, 進展, 突破			

【 Listening Script 】

In March 2005, a German eye doctor with a keen amateur interest in mathematics, discovered after a 50 days search, using his personal computer, what was at the time world's largest prime number. A prime number is simply one that cannot be divided by any other number except 1 and itself. So 21 is not a prime number, because it can be divided by 3 and 7. But 3 and 7 are both primes, because nothing will divide into either of them. The primes are the building blocks of mathematics, the numerical equivalent of atoms.

The prime number doctor Novak discovered was more than 7.8million digits long. $2^{25964951} - 1$. When interviewed by the press, doctor Novak was reluctant to talk much about his discovery. But Simon Singh, the author of today's lesson, wrote in a British newspaper that this discovery was a big deal. He said the discovery of a new biggest prime symbolized humankind's progress, in confronting a challenge of epic proportions. The Greek scholar Euclid has shown that there is an infinite number of primes. But finding the primes becomes increasingly difficult as they become bigger.

So you can imagine how unusual doctor Novak's discovery of a 7,816,230digit prime number was. Singh argued that it was such a major breakthrough that it deserved to be reported in the front page of any national newspaper.

Still not convinced of the magnitude of doctor Novak's discovery? What you may ask does this exploration mean? Well, Prime numbers actually generate direct benefits to society. Prime numbers are used to encrypt messages. That is, to turn a message into a form, essentially a code, that is unreadable to anyone who doesn't have a special key to decode it. The way encryption is done today relies on the strange property that multiplying prime numbers is relatively easy. What for example is 7 times 13? But working out what the 2 prime numbers are that multiply together to give a certain result is much harder. What 2 numbers for example, do you multiply together to get 323? Indeed, with very large numbers, it becomes virtually impossible to solve such problems. And this leads to effectively unbreakable codes. Thanks to the mathematics of primes and these codes, it is possible for individuals to send credit card details over the Internet, and for banks to transfer money securely. And thanks to primes, our e-mails can be encrypted and made safe from prying eyes. Prime numbers mean that our privacy can be protected. And if that still isn't enough for you, and if you want to have a more direct personal financial benefit, then primes can deliver again. RSA, an encryption corporation in the United States, offers \$20,000 to anyone who can work out which 2 primes multiply together to give this number.

WORDS & PHRASES for Listening

numerical equivalent	数学における同等 ("原子と同じ")
encrypt	暗号
reluctant	気の進まない
virtually	事実上, ほとんど

OBJECTIVITY

(1-5, chapter5)

【 *The Outline* 】

Introduction – 数字は一見客観的なもののようである。筆者はこの章は「ある数字が定義されたとき、立ち止まってそれが定義された過程について考えることの重要性について述べている」と導入を始める。概算や仮説立てといった過程を無視して数値を世界のどこでも通用する客観的に正しいものとするのは誤りなのだ。次に筆者は、近年普及している”globalization”をキーワードとして提示し、これを万国共通の標準が存在するという考え方に基づいたものとして疑問視する。ある特定の文化による基準を正しいものとする考え方は、現代の科学でも大きな問題である。

Objectivity and the Assessment Process – 筆者まず科学について、仮説や理想に基づいて本質的な部分と無視してよい部分を選別し、正確に近い値を抽出すること(approximation)で成立している、と述べる。そして例として高校物理ですっきりした運動方程式をだすためにさまざまな要素が無視されていることを挙げ、理論上の科学と実世界の科学が異なる可能性があることに注意する必要があると述べる。次に筆者は何を重要な要素としてみるかの違いがいかにか重大かを示すために、藤前干潟の埋め立て計画を進めようとした名古屋市と、それに反対した環境保護団体との論争に移る。この問題でのポイントは干潟が渡り鳥によってどれだけ利用されるかの数値(“use rate”)をいかに定義するかであり、両者の提示した数値は大きく異なった。プロジェクト推進派の名古屋市は潮の満干に関わらず干潟を利用する渡り鳥の率を調査したのに対し、環境保護団体は潮が引き干潟が海面から露出したときに干潟を利用する渡り鳥の率を調査したのだ。ここで前者は調査時間の無作為抽出によって、後者は渡り鳥たちが最も干潟を利用する時間を選択することによって approximation をすべきだと考えていて、潮の干満を重要な要素と考えるか否かによって意見が対立している。最後に筆者は、推進派の人々は無作為抽出による計算こそ科学的かつ客観的に正しいものであると考えたが、彼らはこれが実際の現場では非常に重要である可能性がある要素を無視することによって自分たちの価値判断(value judgments)が介入した考えなのだということを受け入れることができなかったのだ、と本章のテーマをまとめる。

【 *Vocabulary* 】

4	applicable	適用できる, 実用的な	55	assessment	査定, 評価, 割当金
12	approximation	近づくこと, 近似(値)	56	tidal flat	潮汐平底(干潟など)
15	hypothesis	仮説, 憶測	90	high(low) tide	満潮(干潮)
35	negligible	無視してよい	94	designate	指し示す, 指名する
37	formula	定式, 法式, 慣用表現	133	random sampling	無作為抽出
52	dispute	論争する, 抵抗する	171	methodology	方法論

【 *Listening Script* 】

How do you prove that you are really you? When you take an exam at Komaba, you might be asked to put your photo ID on the desk. So you prove that you are really you with a photograph. But do you think your ID photo really represents you accurately, and objectively?

On her controversial book, on photography, the American critic Susan Sontag challenged the common assumption that photographs accurately represent reality. Sontag argued that in fact, the camera's rendering of reality must always hide more than it discloses. When we are reading the newspaper, we don't often stop to ask ourselves what a photograph might be hiding, avoiding, or distorting. For most of us, a photograph seems as real as a real view, through some kind of real window. But do news photographs accurately and objectively capture the reality of an event?

Well, part of the problem here is that it's just so difficult to define the meaning of reality. So perhaps a better way to approach the issue of the questionable reality of photographs is to think of these visual images in the same way that Professor Fujigaki approaches numbers. Professor Fujigaki warns us that things seem to take on a life of their own when they are turned into numbers, that they start to seem objective. So she encourages us to be mindful of the process of approximation and the construction of hypothesis.

Photographic images too, easily take on a life of their own, and start to seem objective. So perhaps we should treat photographic images in the same way that professor Fujigaki encourages us to treat numbers. What we should focus on is the process, not the product. We should be thinking about how a photographic reality is constructed. So let's think of how a photograph is made. Think of what you do when you take photographs. What are some of the things that are involved in making an image? Maybe first, you identify an object or a scene. Are you taking a photo of a person, a tree, something else. And then, maybe you decide on the angle. Are you shooting straight ahead? To the right? The left? The back? The front? Next, composition. How are you going to arrange the objects. And then, cropping. You're going to crop the image. What are you going to include? What are you going to leave out? And finally, you're going to focus. What are you going to focus on? These are just a few of the things we all think about when we are taking a photograph, whether we think about them consciously or not. And of course nowadays, with digital cameras, there's also the question of digital manipulation. Using software, we can easily decide after the photograph is already on our computer screen, how much to crop, what colors to emphasize, what the degree of contrast is going to be, or we could even combine 2 or more images to make a composite image, showing something that never really existed.

Just as numbers can make data seem objective, photographs can make visual data seem real. So in order to assess that reality, it's important to be highly conscious of the process by which those visual images were created.

WORDS & PHRASES for Listening

rendering	解釈 (= interpretation)
controversial	論争の
manipulation	操作

SUBJECTIVITY

(1-6, chapter6)

【 *The Outline* 】

Introduction – 筆者は「プルシャンブルー（紺青）」という色に関する知識をいくら得たところでその色を知ったことにはならない、と話を始める。直接的な体験は、間接的に情報を得ることとは本質的に異なるのである。筆者は次にこの例として、「腰痛の苦痛」と「我が子を亡くした悲しみ」を挙げ、我々には精神の働きによる'inside'と身体の働きによる'outside'があり両者が本質的に異なることを繰り返す。ここで筆者はこのことが、'inside knowledge'は人間関係の構築のために重要だが、実際に他人の立場に立つことには限界があるという曖昧な性質をもっていることを示している、と述べる。最後に筆者はこの曖昧さが、本人にしか体験しえないにも関わらず本人はその本質を知りえない「死」についても適用できると述べ、本文の導入を締めくくる。

Dying a Death – 筆者はまず死という体験がどのようなものをぞっとするような表現で詳細に記した本はたくさんあると述べ、例として Sherwin Nuland 著”How We Die”を引用する。次に我々はこれらの本を読み死の生々しいイメージを想像するが、これらが本当に死について本質的に伝えているか、死を体験している本人にとっての死とは本当はどのようなものなのか、を問う。筆者は、筆者自身が遭遇した自動車事故と筆者の母が気を失ったときのことの二例を挙げ、目撃者の方が実際に体験した当事者より事を深刻に捉えていたことを示す。最後に、実際に死を体験した者はいないが、死に近い体験をした人は死の瞬間は心地よいもの、していないものは苦しいものであると主張するといひ、死の苦しみを恐れることをつまらないこととして片付ける。

【 *Vocabulary* 】

5	simultaneously	同時に	101	hyperactive	異常に過敏な
6	inorganic	無機の、無生物の	106	stupefying	驚愕する、感覚が鈍る
6	pigment	色素、顔料	115	desist	やめる、思いとどまる
6	sediment	沈殿物、堆積物	120	anatomical	解剖の
7	potassium	カリウム	121	assertiveness	自己主張の強さ、独断性
8	sulfate	硫酸塩	138	rim	縁、へり、外輪
30	lumbago	腰痛	138	gouge	えぐり出す、穴を掘る
58	ambiguous	曖昧な、多義的な	141	resounding	鳴り響く
71	intimate	親密な、肉体関係のある	149	nostril	鼻孔
95	convulsion	痙攣、発作、激動	153	pelvis	骨盤
96	agonizing	苦痛を与える	154	onlooker	見物人、傍観者
98	resuscitation	蘇生	169	jerky	ぎくしゃくした
100	fibrillating	小繊維化された	189	first-hand	直接の、じかの

【 Listening Script 】

Every year in the autumn, the University of Tokyo has homecoming day. On our campus, Komaba graduates of all ages are welcomed home, for a one-day visit. Here, some Komaba alumni, and family members, have joined with faculty to attend a special homecoming day lecture and campus tour. They are learning about Komaba's rich variety of splendid trees, and attaching new nameplates to some particularly notable specimens.

The topic for today's session is subjectivity. We've been thinking about how difficult –indeed, how impossible—it is to really know what it's like to be someone else, to have someone else's experiences. It's even difficult to imagine being ourselves at a different age. Can you imagine how different the Komaba campus might seem to you, if you came back to a homecoming day 25 or 30 years from now? How different would it feel to walk through the main gate again aged 40 or 50?

Everybody's experience of the Komaba campus is surely unique, and our subjective perception of our surroundings changes as we ourselves change in age. But, what about non-human life forms at Komaba? Have you ever wondered what the Komaba experience is like for one of our campus cats? Or even for one of our splendid campus trees?

Take this large white oak tree for example, the one facing the main gate. You have probably walked past this tree hundreds of times. Have you ever tried to see Komaba from the perspective of this big oak tree? Have you ever wondered if it has its own tree like awareness of all the human beings busily coming and going through Komaba's main gate?

It might surprise you to know, that there are almost as many fore-grown trees on our campus as there are our first year students. A survey conducted in 2003, recorded 2794 trees on campus that were at least 10 centimeters in diameter. Maybe you know which high-schools sent the most incoming students in your year, but do you know what kind of trees are the most common at Komaba? Can you guess? Well, the most common Komaba tree is the *shum*, which is a kind of a palm tree. In 2003, we had 473 *shuro* trees on campus. Another common tree is the *icha* or ginkgo tree, which makes the central avenue a glorious golden yellow in autumn and provides Todai with its current logo. In 2003, we had 134 ginkgo trees on campus. We also had 112 *keyaki*, or zelkova trees; 140 *enoki*, or hackberry, and 144 *sameiyoshino* cherry trees. At the other end of the scale, we had just 6 apricot trees, 1 venerable olive tree, and a single pomegranate. Maybe for you, trees are just trees. But today, when you leave the classroom, why not take a look around at some of our trees, and try to experience Komaba from a different perspective? Of course it's not possible for us to turn ourselves into trees, even for half an hour, and there are serious philosophical complexities involved in any attempt to imagine ourselves inhabiting the subjectivity of another person or life form. But the effort of making that kind of imaginative stretch, can give us a fresh perspective on things that we've come to take simply for granted.

WORDS & PHRASES for Listening

notable specimens	よいサンプル
venerable	歳を取り、尊敬すべき
perspective	見地

VOICE

(1-7, chapter7)

【 *The Outline* 】

Introduction – 筆者はまず「カラオケは日本で生まれ、いまや世界的に人気の娯楽のひとつだが、世界に広めたのは華僑の人々だ」という。筆者はそう考えるきっかけとなったある客船での体験、そしてその後のある旅館での体験を記す。そして中国系アメリカ人の人類学者がカラオケに関する見解を表した本文を紹介する。

In search of a Voice – 筆者はカラオケを初めて体験したときの話をする。始めはためらっていたものの、最終的には歌っているときの心情や娯楽としてのカジュアルさなどカラオケの様々な魅力に取りつかれた筆者は、中国系アメリカ人社会におけるカラオケについて以下のような分析をする。まず筆者は三つの社会に着目した。一つ目は中所得層のホンコン近隣出身者で、彼らは母国語で歌うことで文化的連帯感を強める。二つ目は高所得・高学歴の台湾人で、彼らはカラオケをステータスシンボルにしている。三つ目は低所得層のマレー系の人々で、カラオケは彼らにとって社会からの逃げ場である。このことから筆者はカラオケは利用者の素性や目的によって様々な利用のされ方をすると分析したのだ。本文の後半部分では、マレー系移民の Ah Maa に関するエピソードが紹介される。彼女にとってカラオケは「平凡で孤独な日常生活からの逃げ場」を意味する。最後に筆者は、カラオケは必ずしもただの娯楽ではなく、日常生活から抜け出して同じ社会的境遇の人々と触れ合い”a voice of their own”を共有できる「居場所」にもなりうる、とまとめる。

【 *Vocabulary* 】

4	Diaspora	バビロン捕囚後のユダヤ人離散	118	vicinity	近所, 周辺
4	diffusion	普及, 拡散, 発散	126	affluent	裕福な, 豊富な
44	anthropologist	人類学者	142	multiethnic	多民族の
47	vividly	鮮明に, 生き生きと	157	banquet	宴会, ごちそう
51	ridiculous	ばかげた	205	explicit	明白な, 公然の
64	intensity	強烈さ, 熱心さ	211	compatriot	同胞, 同国人, 同僚
65	subside	おさまる, 下がる	211	humdrum	単調な, 平凡な
93	mediocre	並みの, 良くも悪くもない	226	therapeutic	治療法の, 健康に良い
100	encapsulate	(カプセルに)包む			

【 *Listening Script* 】

Professor Takumi Moriyama is a cultural anthropologist. One of the most important ways in which he conducts his research is through personal interaction with the people he is studying. So fieldwork is an important part of his academic study. From 1987 to 1990, professor Moriyama was involved in what's known as participant observation on the island of Madagascar. Madagascar is located off the coast of the African continent. The key point about participant observation is that the researcher participates in the culture he or she is also observing. The researcher, in this case professor Moriyama, becomes immersed in the culture, learns its languages, and takes part in its everyday routines, rituals and activities. Professor Moriyama talked to us about the time he spent doing fieldwork in Madagascar.

One of the reasons I decided to study cultural anthropology is that I had always interested in questioning things that seemed natural and self-evident. I thought that encountering different cultures and different people would give me a chance to understand myself, my own cultural commonsense in relative terms. One thing leads to another, I ended up focusing on culture and people of Madagascar. I lived on the island for three years. Sometimes, cultural difference manifested itself in really obvious ways like the time I crashed my motorcycle and broke a leg. The villagers who came to help me insisted I should be taken straight to a traditional healer, who would work on my leg while praying to various Gods and ancestors. It was very difficult to decline this offer and get myself to the nearest hospital instead. Usually though, my experience of difference in Madagascar was not dramatic at all, but really quite subtle. Not unlike the difference of distance I feel for my friends and acquaintances in Japan. What I learned through my fieldwork was that it was wrong to define the people of the islanders “completely other”, just because they live so far away from Japan. At the same time, I also came to feel strongly that it was just as wrong to expect people who share my cultural background to act and think in the same manner that I do. Difference and distance are not the same thing. I learned many things about Madagascar while doing my fieldwork, but in the end, perhaps the most significant lesson I learned was not how to see myself relatively through my encounters with others, but to reflect on the reasons why I want to see myself in relation to others.

WORDS & PHRASES for Listening

immersed in	浸る
decline	拒否する
encounter	出会う
subtle	捉えがたい

COFFEE

(1-8, chapter9)

【 The Outline】

Introduction – 筆者はまずコーヒーの歴史と、その宗教的意味合いの希薄化について述べる。コーヒー発祥の地のエチオピアでは自然への謝意を示す”slaughtered coffee“という儀式があった。ムスリム商人にとって収益性の高い新たな商品だったコーヒーはアラブからの贈り物として見られた。その後 coffee house が各地で増えコーヒーがヨーロッパに普及するにつれて、コーヒーが地球からの、そして栽培している人々や栽培の糧となった土や水からの授け物だ、という概念は薄れていった。最後に筆者は、コーヒーはただの飲み物ではなく様々な学問分野を編んでできた人間社会という布を構成する1本の糸であり、我々はそれを辿ることであらゆる相互的影響力で形作られる人間社会の新たな側面を見ることができる、と述べる。

Coffee and Globalization – 筆者はまずクロアチアには同国の独立を推進したドイツの政治家の名がついた”Café Genscher”というカフェがいくつか存在するという小話から始め、最近はさらにインターネットカフェも存在すると述べる。クロアチアは一国として魅力的なだけでなく、国際的情報網の一部として世界に開けているのだ。そして現代は人間が local に存在しながら globalization も進行している”glocalization”の時代であり、世界を股にかける多国籍企業が強力化する一方でローカルな国民国家は市民や彼らの税金を基盤に確かに存在し続けていると述べ、ドイツの話に移行する。19世紀中南米の植民地化を進め多くのコーヒー・プランテーションを開発したドイツは、未だに中米のコーヒー市場を支配しており、中南米のコーヒー農家が貧困に苦しむ中自国でのコーヒー税によって大きな収益を得ている。巨大企業とドイツ政府が手を組むことで、ドイツはコーヒーを栽培できない自然環境でありながら世界のコーヒー市場に大きな影響力があるのだ。筆者は「発達した機械や高度な技術によって世界市場を攻撃した主は、同時に農業や尊い人間労働の価値を損なわせるだろう」というマルクスの言葉を引用し、人間の手による労働という尊いものが機械によって支配されていると述べる。そしてドイツについて、自国の近代化や工業化を完成させる一方でグアテマラやメキシコの地元人を扱き使い近代化や工業化を進まない状況に追い込んでいる、と非難する。最後に筆者は、現代は”glocalization”というよりはグローバルとローカルがともに崩壊しグロテスクに混在した”glotesuqualization”の時代といったほうが適切だと皮肉り、コーヒーというひとつのものから垣間見える現代の近代化主義や植民地主義といった諸問題が混雑する世界を嘆く。

【 Vocabulary】

1	ritual	儀式, しきたり	68	embroil	巻き込む, 混乱させる
8	slaughter	殺戮, 畜殺, 惨敗	80	remnant	残骸, 生き残り, 名残
17	brew	コーヒーを入れる, 醸造する	104	inextricably	密接に
21	vanity	自惚れ, 慢心, 虚栄心	136	devastating	破壊的な, 圧倒的な
34	prominent	突起した, 重要な	137	indigenous	固有の, 現地の
40	tenuous	希薄な, 差異が微妙な	147	tariff	関税(率), 料金
40	distributor	分配者, 配給者	165	dignity	威厳, 尊さ, 高位
50	contamination	汚染, 不純物, 混成	181	brute	獣のような, 肉体だけの

【 *Listening Script* 】

The reading for today's session touches on a wide range of places from Cairo, to Zagreb, to Hamburg, to Mexico. And it covers a wide variety of topics, from soccer to coffee, to exchange rates, to Internet cafés. Holding all of this together is the underlining theme of global flow and exchange. Professor Usui's round the world essay certainly raises some important questions about the globalization of agricultural commodities. But as his essay suggests, agricultural globalization is not only limited to actual products like coffee. The global circulation of products is closely tied to the global circulation of people, of technology, and of knowledge.

Some of you may have noticed a small rice paddy near the Komaba Todai-mae Station, right next to the Komabano Park. It's owned by a nearby high school, so some of you may even have planted and harvested rice there. Students from the high school had the chance to get some hands-on experience in rice farming right in the middle of Tokyo. This field is called the Kellner Rice Paddy. In today's reading, Professor Usui recalls how he once visited a cafe in Zagreb named after a famous German politician. Here in Meguro, we can walk across the train tracks and visit a rice paddy named after a famous German teacher. Oscar Kellner arrived in Japan in 1881, in response to an invitation he had received from the Japanese government. He'd been asked to come to Tokyo to teach the latest theories, and practical methods of modern agriculture, at the newly established college in Komaba. Perhaps you have heard of the Sapporo Agricultural College, where the famous professor William S. Clark taught for 1 year. Komaba Agricultural College also played a crucial roll in the development of agricultural science in Japan. It's the ancestor of the University of Tokyo's present Department of Agriculture. As a professor of agricultural chemistry at Komaba, teaching in English, Oscar Kellner taught many promising students. Some of his students went on to become influential bureaucrats and scholars. They played an important roll in setting the course of Japanese agricultural policy and science in the 20th century. Kellner taught subjects that were not widely known at the time in Japan such as plant nutrition, life stock nutrition, plant physiology, and climatology. At the time, these subjects were regarded as cutting-edge science. It was taken for granted that mastery of these topics was essential for the development of profitable agriculture, and therefore for the establishment of a strong nation state. Kellner believed that the latest scientific knowledge should be applied even to rice growing, which of course already had a long tradition in Japan, although not in his native Germany. During the course of his 11-year carrier at Komaba, Kellner performed various experiments to determine the best water quality and fertilizer for growing rice. The results of his work here on this campus made a significant contribution to the development of rice growing in Japan. The Kellner Rice Paddy at Komaba is not only a direct legacy of his dedication to science and to his students; it's also a test to the complexity, and to the creative potential of the global circulation of knowledge, technology, products, and people.

WORDS & PHRASES for Listening

rice paddy	水田
cutting-edge	最先端の
climatology	気候学
physiology	生理学

【 *The Outline* 】

Introduction – 筆者はポリネシアの歴史を紹介し、英語の詩が生まれた過程とその様相を述べる。人類がポリネシアを発見したのはわずか数千年前で、航海を通し無数の島々がつながることで、ポリネシアの各島はそれぞれ固有でありながら共通点も多い文化を持った。ヨーロッパ人にとって地球の反対側に位置するこの地域は、天然資源の宝庫であり、開拓すべき土地であり、野蛮人の居住地であった。またポリネシア人にとってヨーロッパ人は侵略者に過ぎなかったが、彼らの居住は進み、終には英語が定着するようになった。筆者はポリネシアにおける英語の詩には口頭で伝来した伝統文化に関するものも現代の生活に関するものもある、と述べ例として Robert Sullivan の 'Honda Waka' を出す。この詩では伝統的な船乗り民族としてのアイデンティティと現代生活の一要素である自動車が両立している。最後に筆者は伝統文化と外来文化が入ったポリネシア文化の真の様相は個人の声を聞くことによってしかわからないと述べる。

Whetu Moana, Ocean of Stars – 本章は Robert Sullivan も編集に携わっているポリネシアの詩集の序文である。筆者は、外国人はポリネシアに対し多様で偏ったイメージを喚起し、またポリネシア系民族間の違いを識別できないが、ポリネシア人自身はこれらの民族の文化的相違を尊重するよう努めてきたと述べる。また、空や海そして星はポリネシア人にとって生活上また信仰上切っても切り離せないものであるということ、あらゆる詩人の詩を集めたということ、の二点からこの詩集は "Whetu Moana" (Ocean of Stars の意) と名づけられたという。筆者はポリネシア人と詩についての話に移る。ポリネシア人たちは植民地化を通して流入した外国の文化に影響を受けただけでなく、人種間の結婚を通し血統を広げてきた。一方で反植民地化によって政治的・文化的な独立心が芽生え、抵抗の一環として文学や芸術が創造された。ポリネシア人たちは自分たちを主に置いた世界像を書き記すようになり、様々な言語で多くの詩が生まれた。筆者たちはポリネシア古来の詩文化が現代の詩にどのように現れているか探るべく、英語を用いた詩で詩集をつくった。英語はポリネシアの伝統を生かしつつ新たな活力を与え続け、現在は土着化しているのだ。最後に筆者は今後もポリネシアの詩文化は今後も繁栄し続けるだろうと述べ、この詩集が教育に用いられ、現在そして未来のポリネシアの詩文化の鏡となることを願って序文を閉じる。

【 *Vocabulary* 】

40	untrodden	未開の, 足を踏み入れてない	91	facade	正面, 前面, 外見
47	predominantly	支配的で, 有力で	150	meticulous	細心な, 注意深い
48	indigenous	固有の, 原産の	151	lineage	血統, 家系
49	assimilate	吸収する, 同化する	158	anthology	詩集, 名曲集
60	genealogy	血統, 家系	166	enclave	飛び領土, 孤立した集団
60	incorporate	合併させる, 受け入れる	175	facet	一面, 様相
67	hollow	空の, うつろな	175	influx	流入, 到来
75	seafaring	航海の	219	indigenize	現地人化する
76	incongruous	不調和な, 不適當な	224	diversity	多様性, 相違

【 *Listening Script* 】

Aotearoa is a Maori place name. New Zealand is the English name for the same place. Aotearoa New Zealand is a place that has come into being out of a history of mixing and negotiation. Like its dramatic landscape, full of life and movement, Aotearoa New Zealand today is a place that is visibly still evolving. Scholars today are energetically debating the history of the Maori settlement of Aotearoa. There's also an energetic debate going on today about the future of Maori, Aotearoa New Zealand.

How should the Maori aspects of modern Aotearoa New Zealand be maintained and respected? For some people, the best way to maintain and to respect Maori tradition is to tie its preservation and future development to tourism. Historically, Maori culture has had a strong tradition of welcoming and guiding visitors. And this tradition is being carried on today in places like the Auckland Museum, where visitors from around the world can study Maori artifacts, watch performances of traditional Maori song, dance, and ritual, and interact with the performers. Visitors are also warmly welcomed at Rotorua, a half days drive south of Auckland. Rotorua is famous not only for its geothermal activity, its Geysers, mud pools, and hot springs, but also for its presentation of Maori culture and history. At the New Zealand Maori arts and crafts institute, for example, tourists can visit the carving school, Te Wananga Whakairo, which is located next to a reconstructed Maori village. The village is usually called “Whakareawarewa”. But its full length Maori name is a bit longer. “Te Whakareawarewatanga O Te Ope Taua A Wahiao”. The knowledgeable Maori guides and performers who work at Whakareawarewa take pride in explaining the village and its traditions to visiting tourists. Many Maori believe that welcoming and interacting with visitors is an integral part of modern Maori culture. Others, however, disagree. Some Maori people feel that their culture is being commercialized, turned into a commodity: something that can be packaged and sold. They think the way the Maori history is told at Whakareawarewa is over-simplified and superficial. Another criticism is that the Maori people whose culture is being commodified and sold to tourists have little control over the process themselves, and don't benefit much financially. Some people argue that Maori tourism is dominated by non-Maori and non-local developers. Local Maori people are mainly involved as guides, or performers, and have little control over the Maori tourism industry as a whole.

Aotearoa New Zealand today, provides us with a good example of the way that unique places come out of histories of mixing and interaction: Histories that are sometimes peaceful, and sometimes not. Today's debates over the protection and promotion of Maori culture are an essential and creative part of the ongoing negotiation of Aotearoa New Zealand as a shared space. In the workshop of the carving school, the students learn their craft; the tourists learn from the students. This small space of integrated work and learning provides a nice example of a place in which the mixing of different interests and histories has been successfully negotiated.

WORDS & PHRASES for Listening

geothermal	地熱の
commodified	商品化された
commercialized	商業化された
negotiation	交渉

【 *The Outline* 】

Introduction – 筆者は「マグカップはどの角度から見てもマグカップに違いない。このような経験から我々は物体が不変のものであると思いがちだが、実際はそこまで単純な問題ではない」と切り出す。筆者は厚底靴が日本の女性たちで流行したのは彼女たちが周りの風景の見え方を変えたかったことも一因だと意見し、同じ物体であっても視点によって何かが変わるのは確かだと述べる。次に筆者はマグカップやドアを例にとり「我々は日頃非常に限られた関係で物体と接し、限られた視点でその物体を見ているため、異なる関係・異なる視点で物体に接することで物体の意味は変化する」と主張する。だが物体の意味の変化、即ち物体との関係を変化させることは容易ではない。今までと異なる視点で物体を見るときに感じる違和感がなくなり、その視点からの物体の見え方が標準となったときに初めて、物体との関係は変化するので。最後に筆者は本章の話題である Martin Bruch の写真について述べる。「写真は撮り手と写される対象との関係を表す。我々が日頃基準として用いている規範化された視点で見ると彼の写真のもつ意味は完全には理解できないが、不安定で変化し続けている何かを感じるとることができるはずである」という。

The Fall Guy – 筆者は個性とこだわりの強い写真家、Martin Bruch の紹介をする。チロル地方に抽象画家の息子として生まれた彼は、贈り物にもらった使い勝手の悪いカメラで写真を撮るのが好きだった。彼は多発性硬化症になり、頻繁に転ぶようになったが、ある日転んだ位置からの視点が今まで誰も写真に写したことがないものだという事に気がついた。彼は優れた技術や緻密な計算にこだわるのではなく、彼は床からの視点をありのままに使い捨てのカメラにおさめるようになった。そんな彼の写真は奇怪なものが多く、景色が逆さまであったり写された人々がひどく驚いていたりする。彼自身はこれらの写真を「病気が悪化していく様子を記した年代記」だと言う。だが彼は様々なところで活発に活動しており、次はカメラを頭に取り付け車椅子で移動する景色を撮る計画を立てているという。最後に彼自身の「恐れているのは写真を撮れないし、自己憐憫に浸る時間もない。今までたくさん転んだ視点からの写真・それ以外の写真を撮ってきたが、私はちゃんと生きている」というメッセージがある。Martin Bruch にとって自身の写真は悪い思い出ではなく、生きている証なのだ。

【 *Vocabulary* 】

4	weird	風変わりな	100	disenchanted	幻滅した, 失望した
42	crookedly	曲がって, ねじれて	117	guile	狡猾, 策略, たくらみ
44	baffled	当惑した, 挫折した	118	topsy-turvy	逆さまの, めちゃくちゃの
77	destabilize	不安定にする, 弱体化させる	118	woozy	頭がくらくらする
82	skewed	傾斜した	127	quizzical	訝しげな, からかうような
85	obsessive	度を越した, こだわりのある	129	devastate	荒廃させる, 挫折させる
86	archivist	公文書保管係, 文書局員	144	irate	怒った
99	devotee	愛好者, 信者	159	testament	証, 遺言, 契約

【 Listening Script 】

OK this story “The Fall Guy”, from the guardian newspaper asks us to address some pretty important questions, it invites us for example to address the questions... to address questions like uhh...“What is ability?” “What is disability?” “What is handicap?” And “what do these things mean for the people concerned.” If you look at these pictures on the video, umm...they show people communicating in Japanese sign language...umm... Can you understand what they are saying? Probably not, but there doesn't seem to be any way that they're not communicating in a completely viable way...and the..the...the language that they're using gives them the chance to express themselves in any way that they wish to. (music)

Not being able to hear might be seen as a disadvantage by many people, but that doesn't mean that deaf people are not able to communicate with each other.

There's...a mis...another misunderstanding about sign language, and that is that it's somehow inferior...it's gestural only...it doesn't ...umm... have the same depth or degree, and subtlety of meaning that a... uhh... spoken language has. But let's have a look at that question, and look a little bit of the history of American Sign Language, ASL. Umm...In 1816, it's when the history of ASL really started... a young graduate from Yale University...He was a protestant minister, his name was Thomas Hopkins Gallaudet. He'd become interested in the education of deaf children, and he wanted to find out as much as he could about teaching methods, and so he took a trip to Europe, where it was possible for him to study, that kind of thing. And on his return to the United States, he set up a school for deaf children and it's this points that marked the beginning of the history of Japanese...uhh...of a...excuse me...American Sign Language. It's interesting to note that...that in it's early stages American Sign Language was fairly much a gestural language. The signs were fairly simple, the degree of subtlety, the range of meaning... were relatively limited. But pretty soon, these signs became standardized, they became more compact, the degree and range of meaning became much much wider... and uhh...soon it became ... equal to uhh...spoken language, in the degree and subtlety to..subtlety of meaning to..to communicate with. Umm...It's...It may..It maybe...that...If...If you look at people communicating in sign language now, it's... it's difficult to tell what a sign means, just by looking at it. In another words it's no longer just gestural, umm... so the ss... the association of form of meaning has become symbolic, and... a fairly efficient definition of language is to say it's a system of symbolic communication, and that's exactly what American Sign Language and other sign languages are. But what about American Sign Language now? It's used on a regular basis by uhh...500,000 native speakers, in the United States and Canada. It's taught as a foreign language in many American universities, so that students that are not deaf can learn American Sign Language, and through learning American Sign Language they can learn about the culture of deaf people, and learn about what they are interested in, the..the kind s of topics that are important to them. In another words, it's equal to any other foreign language.

WORDS & PHRASES for Listening

Yale University	Yale大学
standardized	規格化された
subtlety	微妙さ, ニュアンス的区別
viable	実現可能な

PRETEST1

英語 2006 年度・夏学期・1 年生 プレテスト 1

解答はすべて解答用紙に記入のこと。[]内は、それぞれ、解答欄の番号・記号を示す。
選択式解答欄(マーク式)は1～44、記述式解答欄はA～F(表)、ア・イ(裏)、カ～サ
(裏)。なお問題 [F]～[I] は、聴き取り問題(あらかじめ問題を読んで置くこと)

A 次の文章を読み各設問に答えよ。

Uniqueness or originality is not a goal you should 4, but a quality which you unconsciously acquire as a result of, and in proportion to, the efforts you make to improve yourself in that activity. It is very much like a () angel who quickly flies away the instant you ask for his help but comes down unnoticed to assist you when you are exerting yourself to accomplish something he approves of.

Pablo Picasso's early artistic career demonstrates how uniqueness and originality emerge as a result of long and () efforts made primarily within a pre-established framework of tradition and convention. We are so familiar with his cubist-style paintings that we tend to think that he was born with a God-given talent for looking at the world in that 'unique' way, but that is not the 5. Picasso started out as a conventional representational painter in his early teens and, after going through a massive self-imposed course of training in rudimentary sketching, gradually molded his own painting style. One of his closest friends testifies 6 the () fact that the piles of his discarded sketch sheets provided sufficient fuel for a stove all winter long. You may be able to [7] become one of Picasso's obscure epigones simply by imitating his artistic style, but you can never become Picasso if you skip the process he went through.

[1～3] 空所 (), (), () に入るべき最も適切な形容詞を下の a～i の中からそれぞれひとつ選べ。同じ形容詞を二度選んではならない。

a. delusive b. arduous c. provincial d. crucial e. competent
f. mischievous g. sultry h. juvenile i. staggering

[4] 二重下線部 4 の位置に入るべき最も適切なものを a～e の中からひとつ選べ。

a. start out b. keep in touch c. aspire to attain d. score at one word
e. accomplish in ease

[5] 二重下線部 5 の位置に入るべき最も適切なものを a～e の中からひとつ選べ。

a. case b. style c. situation d. point e. type

[6] 二重下線部 6 の位置に入るべき最も適切なものを a～e の中からひとつ選べ。

a. on b. at c. to d. of e. against

[7] 下線部 [7] の言い換えとしてもっとも適切なものを a～d の中からひとつ選べ。

- a. become an impressive painter who can paint almost like Picasso.
- b. become an awe-inspiring painter who is more talented than Picasso.
- c. become an infamous painter who can paint almost like Picasso.
- d. become an awe-inspiring painter who can paint more uniquely than Picasso.

B 次の文章を読み各設問に答えよ。

Sensitivity to other cultures is [8] a two-way street. Science, too, is a culture, an ancient one whose roots go back to the dawn of human civilization. Today the science of astronomy [9] transcends race, religion and language. Calls from some Native Hawaiian and environmental groups for (10) of telescopes on Mauna Kea or banning future development there are also culturally insensitive because they ignore the (11) astronomers fell with the mountain as they explore the cosmos in what is ultimately a spiritual quest for them, too.

Sure, there will always be some astronomers who view the Hawaiian reverence for Mauna Kea as merely a quaint relic of an ancient belief system that is (12) in the modern world and who believe that astronomers should be allowed to build whatever telescopes they wish on Mauna Kea.

[8] 下線部[8]はどのような意味か。最も適切なものを a ~ d の中からひとつ選べ。

- a. the person concerned must discover an appropriate solution.
- b. the person concerned must appreciate his opponent's standpoint.
- c. the two people concerned must be able to choose their ways.
- d. the two people concerned must be tolerant to one another's viewpoints.

[9] 下線部[9]の言い換えとして適切なものを a ~ e の中からひとつ選べ。

- a. catch on
- b. rise above
- c. level off
- d. let out
- e. take in

[10] 空欄 (10) に入る語として適切でないものを a ~ e の中からひとつ選べ。

- a. dismantling
- b. deconstruction
- c. removal
- d. demolition
- e. reinforcement

[11] 空欄 (11) に入るべき最も適切なものを a ~ e の中からひとつ選べ。

- a. ambiguity
- b. kinship
- c. tedium
- d. diffusion
- e. whim

[12] 空欄 (12) に入るべき最も適切なものを a ~ e の中からひとつ選べ。

- a. on the spot
- b. up it's sleeves
- c. out of place
- d. to it's name
- e. at bay

C 次の文章を読み各設問に答えよ。

[ア] The theoretical framework of modern laboratory-based sciences such as physics and chemistry are based on hypothetical or idealized systems. As a physicist friend of mine once said, physics is a science of approximation. In other words, it is always striving to distinguish between the essential and the (13). Once those factors which [A] it takes to be essential are expressed in its various [B] formulas: everything that can be safely ignored is tossed out. Its problems, therefore, are always solved through approximation.

In high-school physics for example, friction and air resistance are ignored in order to (14) an elegant equation of motion. But what we have to remember is that the friction and air resistance which are ignored in high-school approximations, as well as in (15) and in idealized systems, actually [16] constitute a large part of the real essence of on-the-job practical or applied science.

【ア】 下線部【ア】を日本語に訳し、記述式解答欄【ア】に記入せよ。(足りなければ【イ】を使用してもよい)

【13】 空欄 (13) に入るべき最も適切な語を a ~ e の中からひとつ選べ。

a. negligible b. sensual c. initial d. practical e. provincial

【A】 下線部 [A] it が指す英単語一語を記述式解答欄【A】に記入せよ。

【B】 下線部 [B] formulas と同意義の単語をただしくつづり解答欄【B】に記入せよ。

【14】 空欄 (14) に入るべき最も適切な語を a ~ e の中からひとつ選べ。

a. surpass b. absolve c. derive d. provoke e. jostle

【15】 空欄 (15) に入るべき最も適切な語を a ~ e の中からひとつ選べ。

a. communities b. lavatories c. laboratories d. companies e. residents

【16】 下線部 [16] の言い換えとして適切なものを a ~ d の中からひとつ選べ。

- a. is important to improve technical skills for practical use.
- b. is essential for training and studying skills beyond theory.
- c. is vital in order to defer to employment or scientific research.
- d. is significant in practical circumstances in the actual world.

D 次の文章を読み各設問に答えよ。

Karaoke (17) certain cultural practices of amateur participatory singing whereby social reality can be created, maintained, and transformed. How karaoke is ultimately used and the social consequences of such usage are determined by the past experiences, needs, and expectations of people who use it, as well as by [18] the interactional performances making use of it, [19] hence the concept of the interpretive communities of karaoke. (中略)

People in this interpretive community construct karaoke scenes as a temporary social and symbolic (20) where they can escape from a sense of entrapment, the everyday repetition and humdrum routine, and the reality of being in isolation. Singing karaoke is more than just an entertainment to them. They use karaoke to create certain social spaces to keep in touch with people who share similar life histories, through either (21) participation. These are spaces where people in the community, even in the most adverse of social and economic conditions, can have a voice of their own, a voice of [22] self-assurance and connection. The use of karaoke here speaks to people's need to have an escape, or therapeutic mechanism, that gives the access to a way of life otherwise absent from their everyday existence, even if the escape can only be temporary.

- [17] 空欄 (17) に入るべき最も適切な語を a ~ e の中からひとつ選べ。
 a. mediates b. encapsulates c. stagnates d. yields e. subsidizes
- [18] 下線部 [18] の言い換えとして適切な語を a ~ d の中からひとつ選べ。
 a. socializing b. listening c. communicating d. singing e. enjoying
- [19] 下線部 [19] の言い換えとして適切なものを a ~ d の中からひとつ選べ。
 a. therefore, the concept of the interpretive communities occurs.
 b. in spite of the concept of the interpretive communities exists.
 c. nevertheless, the concept of the interpretive communities is accepted.
 d. regardless of the concept of the interpretive communities playing its roll.
- [20] 空欄 (20) に入るべき最も適切な語を a ~ e の中からひとつ選べ。
 a. hotspot b. vestibule c. haven d. landmark e. auditorium
- [21] 空欄 (21) に入るべき最も適切なものを a ~ e の中からひとつ選べ。
 a. entire or partial b. public or private c. enjoyable or unenjoyable
 d. aggressive or passive e. vocal or silent
- [22] 下線部 [22] の言い換えとして適切なものを a ~ e の中からひとつ選べ。
 a. self-confidence b. self-abuse c. self-will d. self-pity e. self-care
- [23] 本文全体と最もよく合致するものを a ~ d の中からひとつ選べ。
 a. Karaoke is a place where social reality is created, maintained, and transformed, and people share their fulfillment of their daily life with others.
 b. Karaoke is not just a means of entertainment, but a place where people can briefly forget their pangs and weariness of daily life.
 c. Karaoke is a place where people keep in touch with people who share similar life problems, in order to be therapeutically healed as an everlasting solution.
 d. Karaoke is not just a place where people enjoy themselves, but also a world where weary members of the society can be permanently emancipated from their stress.

E 次の文章の各文には、本来なければならない単語が一つずつ欠けている。その補うべき語を、前後の各一語と共にそれぞれ記述式解答欄【B】～【F】に記入せよ。つまり解答欄一つにつき、三語が記入されることになる。

[C] The sky and the sea must have seemed both boundless and eternal to the early Polynesians, for how the people lived and connected with another was determined by how well they understood and could control these two elements. [D] This immense space of sea and sky was, and continues to, the known world of the Polynesian. [E] Our view of the world is unique, it is as broad and deep as it is high, and unlike who come from continents or large bodies of land, we see a world with few limits. [F] The people of Polynesia carefully and meticulously recorded their whakapapa, or lineage, thus establishing and strengthening their links with the earth, the sky, the gods each other.

F 以下の a~d を意味の通る一続きの文章になるように並び替え、該当する箇所に文の記号をマークせよ。ただし、最初と最後に来る文章はすでに決められている。

最初の文: "Globalization" is a catchphrase everywhere in today's world.

- a. However, is it really true that there is a standard variable that is universally applicable?
- b. Important variables are for this reason likely to vary in accordance with cultural and historical context.
- c. Talk of universals such as "the global standard" promotes the idea that there actually are such things as global standards and variables that are applicable to every context and every culture.
- d. In fact, important variables are always deliberately selected, and depend on the subject and the purpose of the particular research project in question.

[24] - [25] - [26] - [27]

最後の文: It seems worryingly possible that globalization will lead to the enforced export of culturally specific variables: the variables of a powerful culture could easily become imposed on other cultures, where they may well be entirely inappropriate.

< 解答 >

(1) f (2) b (3) i (4) c (5) i (6) c (7) a (8) d (9) b
(10) e (11) b (12) c (13) a (14) c (15) c (16) d (17) b (18) d
(19) a (20) c (21) e (22) a (23) b (24) c (25) a (26) d (27) b

A. physics

B. formulae

C. with one another

D. to be the

E. unlike those who

F. gods and each

ア . 物理や化学といった現代の実験室を基礎とする科学の理論上の骨組みは、仮説的で理想化された体制の上に成り立っている。

PRETEST2

英語 2006 年度・夏学期・1 年生 プレテスト 2

解答はすべて解答用紙に記入のこと。[]内は、それぞれ、解答欄の番号・記号を示す。
選択式解答欄(マーク式)は1～35、記述式解答欄はA～H(表)、ア～オ(裏)、カ～コ
(裏)。なお問題 [F]～[I] は、聴き取り問題(あらかじめ問題を読んで置くこと)

A 次の文章を読み各設問に答えよ。

The practice of brewing and drinking coffee has long been woven into the history of human culture. One interpretation of Arabic word *kahwa* (coffee) is that it originated in a word that meant “modesty”. The practice of drinking coffee originally developed in a religious community that refrained from (1) vanity and [ア] unnecessary socializing as well as from meaningless (2) gluttony. The way in which coffee drinking spread so rapidly throughout the Islamic world was related to various global movements. In the sixteenth century, as the revolution in world markets was taking place, Arabian merchants who had traditionally been doing well in trade with the eastern world found that they were facing a (3) crisis. But then suddenly, at just the right moment, the new commodity of coffee appeared like a gift bestowed on them by (A). The great merchants of Cairo immediately saw how they could regain their power by producing and marketing this new product. But first, in order to encourage the widespread consumption of coffee, they needed to raise its social prestige. Their approach was to establish gorgeous “coffee houses” in the most (4) prominent areas of large cities.

[1] 下線部(1)の意味としてもっとも適切なものを一つ選べ。

a. pride b. hunger c. indifference d. poverty

[ア] 下線部[ア]を簡潔な日本語に訳し、記述式解答欄に記入せよ。

[2] 下線部(2)の意味としてもっとも適切なものを一つ選べ。

a. hallucination b. self-esteem c. frustration d. overeating

[3] 空所(3)に入れるべき最も適切な語を一つ選べ。

a. grave b. archaic c. blunt d. chic

[A] 空所(A)に入るべき適切な単語を記述式解答欄[A]に記せ。

[4] 下線部(4)を言い換えたものとして最も意味合いの近いものを一つ選べ。

a. suburb b. outskirts c. downtown d. province

B 次の文章を読み各設問に答えよ。

During his short career Taniyama contributed many radical ideas to mathematics. The questions he handed out at the symposium contained his greatest insight, (5) but

it was so ahead of time that he would never live to see its enormous influence on number theory. Barry Mazur, a professor at Harvard University, witnessed the rise of the Taniyama- Shimura conjecture. “It was a wonderful conjecture but to begin with it was ignored because it was so ahead of its time. When it was first proposed it was not taken up because it was so (6). On the one hand you have the elliptic world, and on the other you have the modular world. Both branches of mathematics had been studied intensively but separately. Then along comes the Taniyama-Shimura [イ] conjecture, which is the grand surmise that there’s a bridge between these two completely different worlds. Mathematicians love to build bridges.

The value of mathematical bridges is enormous. They enable communities of mathematicians who have been living on separate islands to exchange ideas and explore each other’s creations. Mathematics consists of islands occupied by (7) who study shape and form, and then there is the island of probability where mathematicians discuss (8A) and (8B). There are dozens of such islands, each one with its own unique language, (9) to the inhabitants of other islands. The great potential of the Taniyama-Shimura conjecture enabled mathematicians to tackle elliptic problems that had remained unsolved for centuries by approaching them through the modular world.

【5】 下線部(5)の意味として最も適切なものを一つ選べ。

- a. シンポジウムはあまりにも時代の最先端をゆくものだった
- b. 谷山の洞察はあまりにも時代を先んじていた
- c. 谷山の問いかけが解決するにはあまりにも時間が限られていた
- d. 谷山が配布した問題はあまりにも時代錯誤であった

【6】 空所(6)に入れるのに適切でないものを選べ。

- a. astounding b. startling c. stunning d. amazing e. astonishing

【イ】 下線部[イ]の言い換えとして最も適切な語を本文中から抜き出し、記述式解答欄に記入せよ。

【7】 空所(7)に入れるのに最も適切なものを選べ。

- a. algebraists b. geometers c. statisticians d. arithmeticians e. metaphysicians

【8】 空所(8A)、(8B)に入るべき対義語の組み合わせとして最も適切なものを一つ選べ。

- a. (8A) true ---- (8B) false
- b. (8A) cause ---- (8B) effect
- c. (8A) plus ---- (8B) minus
- d. (8A) provable ---- (8B) unprovable
- e. (8A) risk ---- (8B) chance

【9】 空所(9)に入れるのに最も適切なものを選べ。

- a. incomprehensible b. indispensable c. inadvisable d. incalculable e. inexorable

C 次の文章を読み各設問に答えよ。

Objects change their meanings when our relationships with them change. A coffee

mug (10) its meanings as long as we understand it to be an object to pour coffee (B) and to drink coffee (C). However, if we turn it upside-down — and of course this expression itself shows how our relationship with the mug has been standardized — and dangle a piece of string downwards from the center with a piece of metal attached at one end, and if then we hang it like that under the eaves, and it will come to be (11) as a wind chime. When I sit at a table and look at a coffee mug, it looks as if I can hold it when I reach for it. It is telling me that it is a kind of (D). Or if I stand in front of a door, the door looks like an object to be opened or shut. We are trained to see the door that way. So if a door is (12) crookedly, or if we see a door that looks just like a front entrance but is sitting right in the middle of the road, we cannot help but feel baffled. If we look around us with this kind of awareness, we notice that objects actually (13) our views much more than we realize, because they encourage us to relate to them in very particular ways. That is why [ウ] the act of destabilizing our standard perspective shifts our relationship with the objects around us and this, in turn, shifts the very meaning of the object.

[B, C] 空所(B)(C)に入るべき適切な単語を記述式解答欄[B],[C]に記せ。

[ウ] 下線部[ウ]を日本語に訳せ。解答欄は記述式解答欄[ウ]～[オ]を使用すること。
(行やスペースが余ってもかまわない)

[D] 空所(D)に入るべき適切な単語を記述式解答欄[D]に記せ。

[10～13] 適切に活用させたときに、空所(10)～(13)に入るべき最も適切な動詞をa～iの中からそれぞれ一つ選べ。

- a. insulate b. install c. propose d. prolong e. regard
f. retain g. regard h. limit i. lack

D 以下のa～eが意味の通る一続きの文章になるように並び替え、該当する箇所に文の記号をマークせよ。

[14] - [15] - [16] - [17] - [18]

- a. However, unlike jogging it has the advantage of not putting too much stress on your joints and circulatory system.
b. Taking a long walk is actually a highly effective way of burning body fat.
c. Serious athletes might dismiss walking as too easy an exercise to have any effect on the body, but actually that is not the case.
d. It's categorized as a type of aerobics, just like jogging.
e. Walking has become a popular form of exercise in recent years.

E 次の文章の各文には、本来なければならない単語が一つずつ欠けている。その補うべき語を、前後の各一語と共にそれぞれ記述式解答欄 [E] ~ [H] に記入せよ。つまり解答欄一つにつき、三語が記入されることになる。

[E] Everyone knows that all individuals will die at point, and that one must die one's own death. [F] I know that I cannot avoid my death and that nobody can die in my place, substituting me. [G] In this sense, my death is the private and intimate event I will encounter in my life. [H] However, I can't say that I know it better than anyone else, as I have never experienced my own death, and, once I have experienced it, I will be already dead and therefore in a position to have any kind of knowledge about it.

< 解答 >

(1) a (2) d (3) a (4) c (5) b (6) d (7) b (8) e (9) a

(10) f (11) e (12) b (13) h (14) e (15) d (16) a (17) c (18) b

A. Allah (God も可)

B. into

C. from

D. vessel (container も可)

E. at some point

F. substituting for me

G. the most private

H. therefore not in

ア . 不必要な付き合い

イ . surmise

ウ . 私たちの基準となる視点を変えるという行為は、自分と物体との関係を変化させ、今度は物体の意味自体を変化させる。

ANSWER Sheet

英語 2006 年度・夏学期・1 年生 プレテスト 解答用紙

解答用紙は必要に応じてコピーしてお使いください

表

解 答 欄			
問題番号	解答記号	問題番号	解答記号
(1)	a b c d e f g h i j	(16)	a b c d e f g h i j
(2)	a b c d e f g h i j	(17)	a b c d e f g h i j
(3)	a b c d e f g h i j	(18)	a b c d e f g h i j
(4)	a b c d e f g h i j	(19)	a b c d e f g h i j
(5)	a b c d e f g h i j	(20)	a b c d e f g h i j
(6)	a b c d e f g h i j	(21)	a b c d e f g h i j
(7)	a b c d e f g h i j	(22)	a b c d e f g h i j
(8)	a b c d e f g h i j	(23)	a b c d e f g h i j
(9)	a b c d e f g h i j	(24)	a b c d e f g h i j
(10)	a b c d e f g h i j	(25)	a b c d e f g h i j
(11)	a b c d e f g h i j	(26)	a b c d e f g h i j
(12)	a b c d e f g h i j	(27)	a b c d e f g h i j
(13)	a b c d e f g h i j	(28)	a b c d e f g h i j
(14)	a b c d e f g h i j	(29)	a b c d e f g h i j
(15)	a b c d e f g h i j	(30)	a b c d e f g h i j

A _____

B _____

C _____

D _____

E _____

F _____

G _____

H _____

裏

ア _____

イ _____

ウ _____

エ _____

オ _____

Time table for the Exams

試験時間割表

	1 限 9:00 ~	2 限 10:50 ~	3 限 13:10 ~	4 限 15:00 ~	5 限 16:50 ~
7月13日(木)					
7月14日(金)					
7月17日(月)					
7月18日(火)					
7月19日(水)					
7月20日(木)					
7月21日(金)					
7月24日(月)					
7月25日(火)					
7月26日(水)					
7月27日(木)					
7月28日(金)					
7月30日(月)					

Scoring your Best in English 1 「英語 必勝マニュアル」

2006 年度 夏学期 1 年

2006 年 7 月 6 日発行

制作・編集 東京大学 2006 年度 文科 ・ 類 1 年 25 組

本書の無断での複製・転載を禁じます。
