

(平 24 前)

# 外 国 語

英 語

(問題部分 1 ～10 ページ)

注意 解答はすべて答案用紙の指定のところに記入しなさい。

外国語（英 語） 125 点







I 次の文章を読んで、問1～4に答えなさい。(配点35点)

The late nineteenth century was a rough time for frogs, worms, and a number of other creatures. As the study of physiology blossomed in Europe and America, scientists went wild dividing, dismembering\*, and relocating these unfortunate subjects. According to scientific legend, they also slowly heated some of the animals in order to test the extent to which they could adapt to changes in their environments.<sup>(1)</sup>

The most famous example of this kind of research is the apocryphal\* story of the frog in boiling water. Supposedly, if you place a frog in a pot of very hot water, it will ( A ). However, if you put one in a pot of room-temperature water, the little guy will ( B ). Now, if you slowly increase the temperature, the frog will ( C ). And if you continue to turn up the heat, the frog will ( D ). In short, organisms can stand small changes in their environment given time to adjust.

To get a better view of the wonders of adaptation, let's consider the way that our visual system functions. If you've ever gone to a matinee\* and walked from the dark movie theater to the sunny parking lot, the first moment outside is one of stunning brightness, but then your eyes adjust relatively ( あ ). Moving from a dark theater into bright sunshine demonstrates two aspects of adaptation. First, we can function well in a large spectrum of light intensities, ranging from broad daylight to sunset. Even with the light of the stars, we can function to some degree. Second, it takes a little bit of time for our eyes to adjust. When we first move from darkness to light, we are unable to open our eyes fully, but after a few minutes we get used to the new environment and can function in it perfectly. In fact, we adapt so readily that after a while we ( い ) notice the intensity of the light around us.

Our ability to adapt to light is just one example of our general adaptive skills. The same process takes place when we first encounter a new smell,

texture, temperature, or background noise. ( う ), we are very aware of these sensations. But as time passes, we pay less and less attention to them until, at some point, we adapt and they become almost unnoticeable.

The bottom line is that we have only a limited amount of attention with which to observe and learn about the world around us — and adaptation is a very important novelty filter that helps us focus our limited attention on things that are changing and might therefore pose either opportunities or danger. Adaptation allows us to attend to the important changes among the millions that  
(2) occur around us all the time and ignore the unimportant ones. If the air smells the same as it has for the past five hours, you ( ① ) it. But if you start smelling gas as you read on the couch, you ( ② ) it, get out of the house and call the gas company. ( え ), the human body is a master at adaptation on many levels.

注 dismembering 手足を切り取る；  
apocryphal 出所の疑わしい；  
matinee (映画などの)昼興業

問 1 下線部(1), (2)を日本語に訳しなさい。

問 2 空所( A )～( D )に入る最も適切な語句を下から選び、記号で答えなさい。ただし、それぞれの語句は一度しか使えません。

- (ア) stay there contentedly
- (イ) eventually boil to death
- (ウ) scramble around and quickly leap out
- (エ) try to pretend it is dead
- (オ) stay put as it adapts to the rising change in temperature

問 3 空所( あ )～( え )に入る最も適切な語を下から選び、記号で答えなさい。ただし、文頭の大文字は小文字に改めてあります。また、それぞれの語は一度しか使えません。

- (a) conversely
- (b) thankfully
- (c) barely
- (d) quickly
- (e) initially
- (f) unexpectedly

問 4 空所( ① ), ( ② )に、それぞれ適切な語句を補い、英文を完成させなさい。ただし、どちらの語句も、動詞として notice を用い、2語または3語にすること。短縮形を使用してもかまいません。

Ⅱ 次の文章を読んで、問 1 ～ 5 に答えなさい。(配点 35 点)

Religion is ubiquitous but it is not universal. That is a mystery for people trying to explain it. Religious types,<sup>(1)</sup> noting the ubiquity (though not everyone is religious, all human societies have religions), argue that this proves religion is a real reflection of the underlying nature of things. Skeptics wonder why, if that is the case, it comes in such a variety of flavors, from the Holy Catholic to the cargo cults\* of Papua New Guinea.

To bring a little scientific order to the matter, researchers taking part in a multinational project called Explaining Religion have spent three years gathering data on various aspects of religious practice and on the sorts of moral behavior that religions often claim to govern. The data-collection phase was wrapped up at the end of 2010, and the results are starting to be published.

At the moment, most students of the field would agree that they are still in the “stamp collecting” phase that begins many a new science—in which facts are accumulated without it being clear where any of them fit in. But some intriguing patterns are already beginning to emerge. ( A ), the project’s researchers have studied the ideas of just deserts, of divine disapproval and of the nature of religious ritual.

One theory of the origin of religion is that it underpins the extraordinary capacity for collaboration that led to the rise of Homo sapiens. A feature of many religions is the idea that evil is divinely punished and virtue is rewarded. Cheats or the greedy, in other words, get their just deserts.<sup>(2)</sup> The selflessness which that belief encourages might help explain religion’s evolution. But is the idea of universal just deserts truly instinctive, as this interpretation suggests it should be?

( B ) Nicolas Baumard used a computer to check people’s reactions to a modern morality tale. Baumard’s volunteers read about a beggar asking for alms,\* and a passer-by who did not give them. In some cases the pedestrian was



not only mean, but hurled abuse at the poor man. In others, he had little money and was apologetic. ( C ), he went on to experience some nasty event (anything from tripping over a shoelace, via being tripped up deliberately by the beggar, to being run over by a car).

The question asked of each volunteer was whether the second event was caused by the passer-by's behavior towards the beggar. Most answered<sup>(3)</sup> "no", the assumption being it was the shoelace, or the man's foot, or the car. But Baumard also measured how long each volunteer thought about the answer — and he found that when the passer-by had behaved badly to the beggar and then suffered an unrelated bad incident, volunteers spent significantly longer thinking about their answers than when the passer-by had behaved well, or the beggar had tripped him up deliberately.

Baumard's interpretation, though he cannot prove it, is that the volunteers<sup>(4)</sup> were indeed making a mental connection, during this extra thinking time, between the passer-by's actions and his subsequent fate. ( D ), they were considering the idea that he was getting his just deserts.

注 cargo cults カーゴ・カルト(メラネシアにおける宗教的・社会的運動) ;  
alms ほどこし

問 1 下線部(1)と反対の意味の語を、第 1 段落から 1 語で抜き出さない。

問 2 空所( A )～( D )に入る最も適切な語句を下から選び、記号で答えなさい。ただし、文頭の大文字は小文字に改めてあります。また、それぞれの語句は、一度しか使えません。

- (ア) either way
- (イ) in other words
- (ウ) to test that
- (エ) in particular

問 3 下線部(2)の言い換えとして、最も適切な表現を下から選び、記号で答えなさい。

- (あ) are left alone in a hot, dry place
- (い) are abandoned without help
- (う) are given what they deserve
- (え) are rewarded only with sweet things

問 4 下線部(3)を、it が指す内容を明らかにしながら、日本語に訳さない。

問 5 下線部(4)を、日本語に訳さない。

Ⅲ 次の文章は、主人公(語り手)が海辺で知り合った女性(Savannah)と二人で食事をする場面である。これを読んで問1～4に答えなさい。(配点30点)

The waitress arrived with the bucket of shrimp and a couple of plastic containers of cocktail sauce, set them on the table, and refilled our tea with the efficiency of someone who'd been doing it for way too long. She turned on her heels without asking whether we needed anything else.

"This place is legendary for its hospitality."

(1) "She's just busy," Savannah said, reaching for a shrimp.

She cracked the shrimp and peeled it, then dipped it in the sauce before taking a bite. I reached in the bucket and set a couple on my plate.

"What else do you want to know?" she asked.

"I don't know. ( A ) What's the best thing about being in college?"

She thought about it as she filled her plate. "Good teachers," she finally said. "In college, you can sometimes pick your professors, as long as you're flexible with your schedule. That's what I like. Before I started, that was the <sup>(2)</sup> advice my dad gave me. He said to pick classes based on the teacher whenever you can, not the subject. I mean, he knew that you had to take certain subjects to get a degree, but his point was that good teachers are priceless. They inspire you, they entertain you, and you end up learning a ton even when you don't know it."

"Because they're passionate about their subjects," I said.

She winked. "( B ) And he was right. I've taken classes in subjects <sup>(3)</sup> I never thought I'd be interested in and as far away from my major as you can imagine. But you know what? I still remember those classes as if I were still taking them."

"( C ) I thought you'd say something like going to the basketball games was the best part about being in college. It's like a religion at Chapel Hill.\*" <sup>(4)</sup>

"I enjoy those, too. Just like I enjoy the friends I'm making and living away from Mom and Dad and all that. I've learned a lot since I left home. I mean,

I had a wonderful life there, and my parents are great, but I was... sheltered. I've had a few eye-opening experiences."

"( D )"

"Lots of things. Like feeling the pressure to drink or hook up\* with a guy every time I went out. My first year, I hated UNC\*. I didn't feel like I fitted in, and I didn't. <sup>(5)</sup> I begged my parents to let me come home or transfer, but they wouldn't agree. I think they knew that in the long run I'd regret it, and they were probably right. It wasn't until some time during my sophomore year that I met some girls who felt the same way I did about those types of things, and it's been a lot better ever since."

注 Chapel Hill North Carolina 州の北部にある町, University of North Carolina の所在地 ;

hook up つきあう ;

UNC University of North Carolina

問 1 下線部(1), (4), (5)の説明として, 最も適切なものを, それぞれ(ア)~(エ)から選び, 記号で答えなさい。

(1) This place is legendary for its hospitality.

(ア) The restaurant is best known for its shrimp dish.

(イ) The way the waitress behaved is not satisfactory to him.

(ウ) The author really appreciated the waitress's attitude.

(エ) The waitress acted more like a nurse.

- (4) It's like a religion at Chapel Hill.
- (ア) Basketball is a very popular sport there.
  - (イ) University students there are very religious.
  - (ウ) Students there are not so interested in their studies.
  - (エ) Chapel Hill is a good place to enjoy both religious and sports activities.
- (5) I didn't feel like I fitted in, and I didn't.
- (ア) She didn't like the college life at UNC, so she quit.
  - (イ) She was uncomfortable with the college life at UNC.
  - (ウ) She didn't feel any pressure from the way her friends behaved at UNC.
  - (エ) She tried to believe she didn't like the life at UNC, and it worked.

問 2 空所( A )～( D )に入る最も適切な表現を下から選び、記号で答えなさい。ただし、それぞれの表現は一度しか使えません。

- (あ) Like what?
- (い) I'm impressed.
- (う) Exactly.
- (え) Anything.

問 3 下線部(2)のアドバイスの内容と、それを父親が与えた理由を60字以内の日本語で書きなさい。ただし、句読点も1字に数えます。

問 4 下線部(3)を日本語に訳しなさい。

Ⅳ 次の文章を読んで、問 1 と問 2 に答えなさい。(配点 25 点)

過去半世紀、日本人は便利・快適でゆたかな生活を求めて、ほぼそれを実現した。史上かつてないくらい日本は経済大国になり、われわれは先祖の誰一人経験しなかったような便利・快適な生を享受している。かつては金持ちしか所有できなかったクルマ、冷蔵庫、洗濯機などがどの家庭にも備わっているなんて、過去の日本人には想像もつかぬ状態にある。食べ物、着るものは町にあふれ、テレビだの、コンピューター、ファックス、携帯電話なども日用道具であり、航空機や新幹線のスピードも珍しくない。平和も五十年以上つづいている。

つまり、史上かつてない平和と繁栄の中にいま日本人はいる。

と、そのことを誰もが知っている。

にもかかわらず、その一方で、ではなぜ、そのゆたかになった社会に生きる自分たちに真の幸福感が薄いのか、とも感じている。

中野孝次『風の良寛』(一部改変)

問 1 下線部を英語に訳しなさい。

問 2 この著者の意見について、どう思いますか。あなたの意見を、50 語程度の英語で述べなさい。



