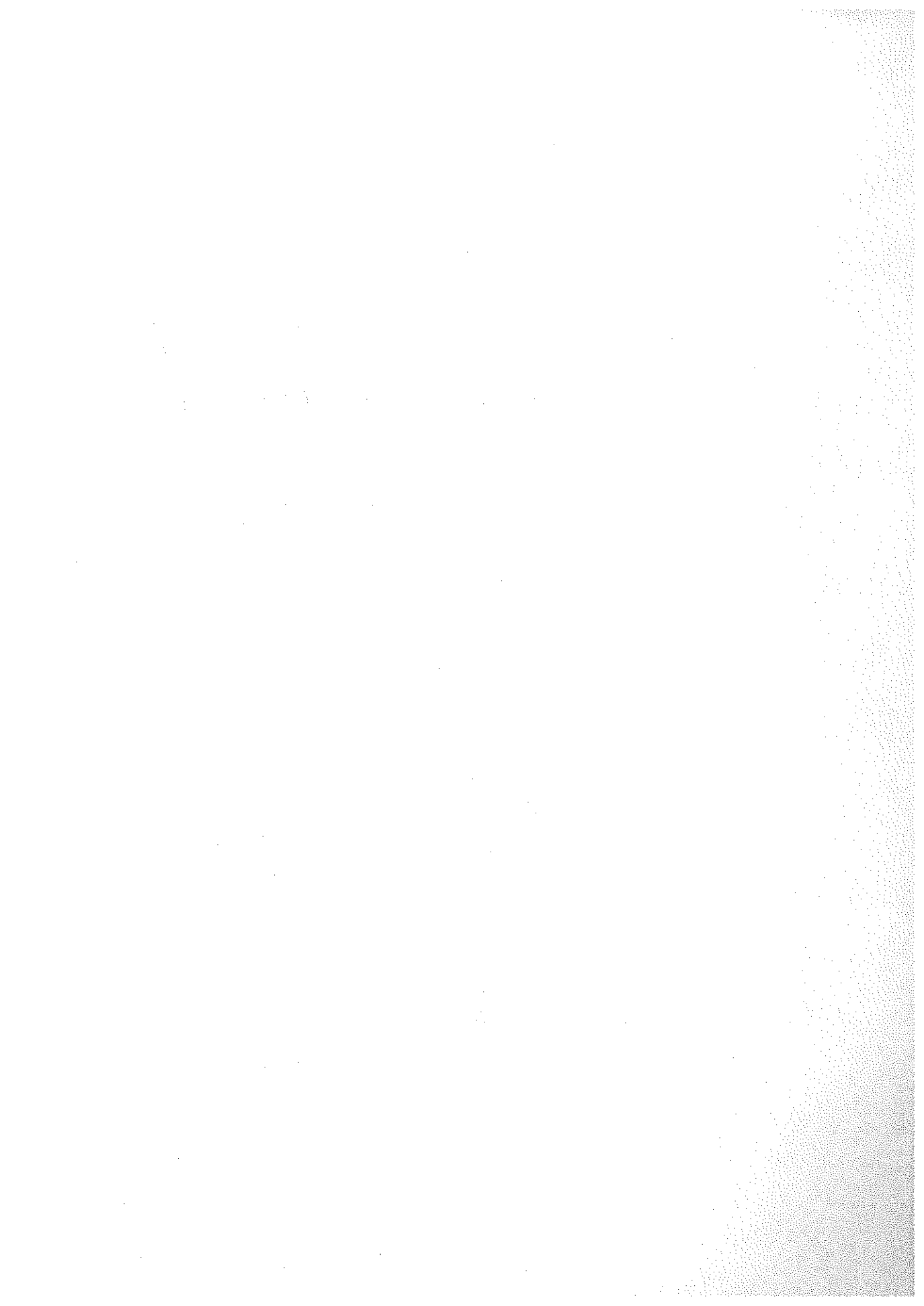


平成25年度

外国語問題

注意事項

- 1 問題冊子は、監督者が「解答始め」の指示をするまで開かないこと。
- 2 問題冊子は全部で20ページである。解答用紙は「外国語解答用紙（Ⅰ）英語」、「外国語解答用紙（Ⅱ）選択科目」の計2枚である。脱落等があった場合には申し出ること。
- 3 各解答用紙の所定欄に氏名、受験学部、受験番号（左右2か所）を忘れずに記入すること。また、「外国語解答用紙（Ⅱ）選択科目」には第4問で選択する科目名を所定欄に指示どおりに忘れずに記入すること。
- 4 第4問は選択科目である。
「英語」、「ドイツ語」、「フランス語」、「中国語」、「韓国・朝鮮語」より1科目を選択して解答すること。複数科目を解答した場合は、第4問の採点を行わない。
- 5 医学部医学科を志願する者は、選択科目（第4問）は必ず「英語」を解答すること。「英語」以外の科目を解答した場合は、その採点を行わない。
- 6 解答は、すべて解答用紙の所定欄に記入すること。
- 7 解答以外のことを書いたときは、該当箇所の解答を無効とすることがある。
- 8 机上に各自の「受験票」と「大学入試センター試験受験票」を出しておくこと。
- 9 問題冊子は持ち帰ること。



第1問 次の英文を読んで、設問に答えよ。

(30点)

Since 1995, John Mitani, a primatologist* at the University of Michigan, has been going to Uganda to study 160 chimpanzees that live in the forests of Kibale National Park. Seventeen years is a long time to spend watching wild animals, and after a while it's rare to see truly new behavior. That's why Mitani loves to tell the tale of a pair of older males in the Kibale group whom the researchers named Hare and Ellington.

Hare and Ellington weren't related, yet when they went on hunting trips with other males, they'd share prey with each other rather than compete for it. If Ellington reached out a (ア), Hare would give him a piece of meat. If one of them got into a fight, the other would back him up. Hare and Ellington would spend entire days traveling through the forest together. Sometimes they'd be side by side. Other times they'd be 100 yards apart, staying in touch through the foliage* with loud, hooting* calls. "They'd always be yakking* at each other," says Mitani.

Their friendship — for that's what Mitani calls it — lasted until Ellington's death in 2002. What happened next was striking and sad. For all the years Mitani had followed him, Hare had been a sociable, high-ranking ape. But when Ellington died, Hare went through a sudden (イ). "He dropped out," says Mitani. "He just didn't want to be with anybody for several weeks. He seemed to go into ⁽¹⁾mourning."

For evolutionary biologists and anthropologists*, friendship has been considered one of the core traits* of only one species of ape: us. ⁽²⁾The conventional thinking held that, along with our capacity to feel love, loyalty and compassion, our ability to forge* long-term meaningful bonds with friends set us apart. To the degree that nonhuman animals have exhibited such traits, they're really just making a genetic calculation. They'll protect family members, but only because they share so many (ウ). They'll help an unrelated member of

their species too, but that's an even colder transaction known as reciprocal altruism*:[A]

Humans do this kind of interpersonal ledger* balancing too. It's not for nothing that if a friend lends you \$10, you feel a faint sense of unease until you pay it back. If we didn't all feel that, Homo sapiens would not have become as cooperative a species as it is. But reciprocal altruism is to friendship as reproduction is to romance. In both cases, we start with a primal impulse and then embroider* deep feeling into it. Animals, we've always told ourselves, do nothing of the kind.

Mitani and his colleagues now know better. Unrelated chimpanzees, for example, can develop strong bonds that last for years, and long-term studies by other researchers have revealed durable friendships beyond the chimp species. Dolphins make friends with unrelated dolphins, hyenas make friends with hyenas, and the same is true for elephants, baboons and horses. No one can say how many more species — mammals and others — will be added to the (Ⅰ).

(3) True animal friendship is not about the neighborhood dogs' playing and wrestling when their owners take them to the park any more than true human friendship is about the pickup* soccer game a group of kids play in an adjacent* field. There's an improvised*, on-the-fly* quality to those interactions, and while they're sociable enough, they're limited to the moment. Animal friendship is about enduring bonds defined by sharing, sacrificing and, when circumstances warrant* it, grieving. Not all animal friends exhibit all those behaviors, but they exhibit enough of them — with enough consistency — that something deep is clearly going on.

However widespread animal friendship is, it is changing our assumptions about how nonhuman societies work. It could also change the way we think about our friendships — and even about our health. It's well established that having close friends can contribute to a longer life and a lower incidence of disease, but it's never been easy to establish (4) why. Studies of animals might

provide answers. Even before that work is done, though, one thing is clear: humans have always known that [B], and it appears that animals are wise to that secret too.

(Carl Zimmer, "Friends with Benefits" in *TIME.com* より)

[注] primatologist 霊長類学者	foliage 群葉
hoot フクロウの鳴き声のような音をたてる	yak おしゃべりする
anthropologist 文化人類学者	trait 特徴
forge = create something strong	
reciprocal altruism = performing an act for another's benefit in order to receive a similar benefit	
ledger 台帳、取引記録	embroider 縫い込む
pickup = casually arranged	adjacent = neighboring
improvised 即席の	on-the-fly 急ごしらえの
warrant 保証する	

問 1 下線部(1)とほぼ同じ意味の英語(1語)を、本文中からそのまま抜き出せ。

問 2 下線部(2)(3)を日本語に訳せ。

問 3 下線部(4)の表す内容を、日本語で述べよ。

問 4 空所(ア)～(エ)に入る最も適切な語を下から選び、番号で答えよ。ただし、同じ語を繰り返し用いてはならない。

- | | | | |
|---------|--------------|-------------|--------|
| ① genes | ② characters | ③ change | ④ list |
| ⑤ hand | ⑥ mouth | ⑦ interests | ⑧ name |

問5 [A] [B]に入る文として最も適切なものを下から選び、番号で答えよ。

(1) [A]

- ① If I do you a favor today, will you need one in return?
- ② I won't do you a favor, so don't expect one of me.
- ③ I'll do you a favor today, but I expect one in return tomorrow.
- ④ I won't do you a favor, but you must be expecting one of me.
- ⑤ I'll do you a favor, but I expect nothing in return.

(2) [B]

- ① they should make friends with animals to survive
- ② it's not easy to get friends without efforts
- ③ they can overcome troubles without friends
- ④ it's hard to get through life without friends
- ⑤ animals other than humans can't live without friends

第2問 次の英文を読んで、設問に答えよ。

(30点)

One evening when my boys were younger, Matthew, then ten, looked at me from across a restaurant table and said quite seriously, “Dad, how come it was more fun when you were a kid?”

I asked what he meant.

“Well, you’re always talking about your woods and tree houses, and how you used to ride that horse down near the swamp*.”

At first, I thought he was irritated with me. I had, in fact, been telling him what it was like to use string and pieces of liver to catch crawdads* in a creek*, something I’d be hard-pressed* to find a child doing these days. Like many parents, (1) I do tend to romanticize my own childhood — and, I fear, too readily discount my children’s experiences of play and adventure. But my son was serious; he felt he had missed out on something important.

He was right. Americans around my age, baby boomers or older, enjoyed a kind of free, natural play that seems, in the era of kid pagers*, instant messaging, and Nintendo, like a quaint* artifact.

Within the space of a few decades, the way children understand and experience nature has changed radically. (2) The polarity of the relationship has reversed. Today, kids are aware of the global threats to the environment — but their physical contact, their intimacy with nature, is fading. That’s exactly the opposite of how it was when I was a child.

As a boy, I was unaware that my woods were ecologically connected with any other forests. Nobody in the 1950s talked about acid rain or holes in the ozone layer or global warming. But I knew my woods and my fields; I knew every bend in the creek and dip in the beaten dirt paths. I wandered those woods even in my dreams. A kid today can (ア) tell you about the Amazon rain forest — but not about the last time he or she explored the woods in solitude, or lay in a field listening to the wind and watching the clouds move.

While I pay particular attention to children, my focus is also on those people born during the past two to three decades. The shift in our relationship to the natural world is startling, ⁽³⁾even in settings that one would assume are devoted to nature. Not that long ago, summer camp was a place where you camped, hiked in the woods, learned about plants and animals, or told firelight stories about ghosts or mountain lions. As likely as not today, “summer camp” is a weight-loss camp, or a computer camp. For a new generation, nature is more (イ) than reality. Increasingly, nature is something to watch, to consume, to wear — to ignore. A recent television ad depicts a four-wheel-drive SUV* racing along a breathtakingly beautiful mountain stream — while in the backseat two children watch a movie on a flip-down* video screen, oblivious* to the landscape and water beyond the windows.

A century ago, the historian Frederick Jackson Turner announced that the American frontier had ended. His thesis has been discussed and debated ever since. Today, a similar and more important line is being crossed.

Our society is teaching young people to (ウ) direct experience in nature. That lesson is delivered in schools, families, even organizations devoted to the outdoors, and codified* into the legal and regulatory structures of many of our communities. Our institutions, urban/suburban design, and cultural attitudes unconsciously associate nature with doom* — while disassociating the outdoors from joy and solitude. Well-meaning* public-school systems, media, and parents are effectively ⁽⁴⁾[straight / the woods / out / scaring / children / of] and fields. In the patent-or-perish* environment of higher education, we see the death of natural history as the more hands-on* disciplines, such as zoology, give way to more theoretical and remunerative* microbiology and genetic engineering. Rapidly advancing technologies are blurring* the lines between humans, other animals, and machines. The postmodern notion that reality is only a construct — that we are what we (エ) — suggests limitless human possibilities; but as the young spend less and less of their lives in natural

surroundings, their senses narrow, physiologically* and psychologically, and this reduces the richness of human experience.

Yet, at the very moment that the bond is breaking between the young and the natural world, a growing body of research links our mental, physical, and spiritual health directly to our association with nature — in (オ) ways. Several of these studies suggest that thoughtful exposure of youngsters to nature can even be a powerful form of therapy for attention-deficit disorders and other maladies*. As one scientist puts it, we can now assume that just as children need good nutrition and adequate sleep, ⁽⁵⁾ they may very well need contact with nature.

(Richard Louv, *Last Child in the Woods* より。一部省略あり。)

[注] swamp 沼地

creek 小川

pager ポケットベル

SUV = sport utility vehicle

oblivious 気づかない

doom 滅亡

patent-or-perish 実益優先の

remunerative 収益の多い

physiologically 生理学的に

crawdad ザリガニ

hard-pressed なかなかできない

quaint 古めかしい

flip-down 天井付けの

codified 成文化された

well-meaning 善意の

hands-on 直接手に触れる

blur 不鮮明にする

malady 病気

問1 下線部(1)を日本語に訳せ。

問2 下線部(2)の polarity とは何と何との対比を指すのか。句読点を含めて40字以内の日本語で答えよ。

問3 空所(ア)～(オ)に入る最も適切な語を下から選び、番号で答えよ。ただし、同じ語を繰り返し用いてはならない。

- ① avoid ② no ③ likely ④ program
⑤ positive ⑥ destroy ⑦ virtually ⑧ abstraction
⑨ effect ⑩ wait

問4 下線部(3)を以下のように書き換えた場合、各空所に入る最も適切な英語(1語)を書け。

even (カ) occasions which we could think of (キ) meant
(ク) our direct experience in nature.

問5 下線部(4)の語句を並べ替えて、英文を完成せよ。

問6 下線部(5)の意味として最も適切なものを下から選び、番号で答えよ。

- ① there's no way they can get along with nature
② it's likely that they'll talk about nature more casually
③ they're allowed to be immersed in nature
④ it's recommended that they should be intimate with nature
⑤ it's not surprising that they can experience nature

第3問 次の下線部(a) (b) (c)の内容を英語で表現せよ。

(20点)

二十年あまり前の話である。私は成人後、ずっと独り暮らしを続けてきた。(a)実家も同じ東京にあったが、家族そろっての生来のつきあい下手から、おたがいに連絡しあうということがほとんどなかった。用もなかった。私の書いた小説が雑誌に掲載されるようになったときも、勤めをやめて小説に専念することになったときも、知らせなかった。

結婚することになったときだけは、さすがに電話で知らせた。(b)もっと若いときのことだったら相談もしただろうが、四十近くになってからの同棲、結婚なので、事後報告ということですませた。

その際の親の反応は鈍いものだった。驚いていたような気もするし、がっかりしていたような気配もなくはなかった。喜ぶということはなかった。すでに兄も妹も結婚していたが、(c)私のことは結婚しないと勝手に思いこんでいたのかもしれない。

(増田みず子 「父娘^{おやこ}の銀座」より。一部省略あり。)

第4問 次の英文を読んで、設問に答えよ。

(20点)

More than 99 percent of male and female genetic coding is exactly the same. Out of the thirty thousand genes in the human genome*, the less than one percent variation between the sexes is small. But that percentage difference (カ) every single cell in our bodies — from the nerves that register pleasure and pain to the neurons* that transmit perception, thoughts, feelings, and emotions.

To the observing eye, the brains of females and males are not the same. Male brains are larger by about 9 percent, even after correcting for body size. In the nineteenth century, scientists took this to mean that women had less mental capacity than men. Women and men, however, have the same (キ) of brain cells. The cells are just packed more densely in women — cinched* corsetlike into a smaller skull.

For much of the twentieth century, most scientists assumed that women were essentially small men, neurologically and in every other sense except for their reproductive functions. That assumption has been at the heart of enduring misunderstandings about female psychology and physiology*. When you look a little deeper into the brain differences, they reveal (ク) makes women women and men men.

Until the 1990s, researchers paid little attention to female physiology, neuroanatomy*, or psychology separate from (あ) of men. I saw this oversight firsthand during my undergraduate years in neurobiology at Berkeley in the 1970s, during my medical education at Yale, and during my training in psychiatry* at the Massachusetts Mental Health Center at Harvard Medical School. While enrolled at each of these institutions, I learned little or nothing about female biological or neurological difference outside of pregnancy. When a professor presented a study about animal behavior one day at Yale, I raised my hand and asked what the research findings were for females in that study. The

male professor (ケ) my question, stating, “We never use females in these studies — their menstrual cycles* would just mess up the data.”

The little research that was available, however, suggested that the brain differences, though subtle, were (コ). As a resident in psychiatry, I became fascinated by the fact that there was a two-to-one ratio of depression in women (い) with men. No one was offering any clear reasons for this discrepancy*. Because I had gone to college at the peak of the feminist movement, my personal explanations ran toward the political and the psychological. I took the typical 1970s stance that the patriarchy* of Western culture must have been the culprit*. It must have kept women down and made them (う) functional than men. But that explanation alone didn't seem to fit: new studies were uncovering the same depression ratio worldwide. I started to think that something bigger, more basic and biological, was going on.

One day it struck me that male versus female depression rates didn't start to diverge* until females turned twelve or thirteen — the age girls began menstruating. It appeared that the chemical changes at puberty* did something in the brain to (サ) more depression in women. Few scientists at the time were researching this link, and most psychiatrists, like me, had been trained in traditional psychoanalytic theory, which examined childhood experience but never considered that specific female brain chemistry might be involved. When I started taking a woman's hormonal state into (シ) as I evaluated her psychiatrically, I discovered the massive neurological effects her hormones have during different stages of life in shaping her desires, her values, and the very way she perceives reality.

(Louann Brizendine, *The Female Brain* より)

[注] genome ゲノム

cinch 締めつける

neuroanatomy 神経解剖学

menstrual cycle 月経周期

patriarchy 男性中心社会

diverge 異なる

neuron ニューロン(神経細胞)

physiology 生理学

psychiatry 精神医学

discrepancy 不一致

culprit 犯人

puberty 思春期

問1 空所(あ)～(う)に入る最も適切な英語(1語)を書け。

問2 空所(カ)～(シ)に入る最も適切な語を下から選び、番号で答えよ。ただし、同じ語を繰り返し用いてはならない。

- ① trigger ② respected ③ what ④ uneven ⑤ account
⑥ mind ⑦ size ⑧ dismissed ⑨ which ⑩ profound
⑪ number ⑫ reduce ⑬ influences ⑭ work

(空 白)

ドイツ語

第4問

(20点)

問1 全文を日本語に訳せ。

Während die ersten deutschen Manga noch Imitationen* japanischer Werke waren, gibt es heute viele bekannte deutsche Mangazeichner mit einem individuellen Stil. Dazu gehören Künstlerinnen wie Christina Plaka, Anike Hage oder DuO. Titel wie „Die Wolke“ oder „Herrscher aller Welten“ zeigen die Qualität der deutschen Manga-Szene.

Auch Manga-Lehrbücher sind bei den Fans sehr beliebt: Es gibt einfache Anleitungen** zum Zeichnen, aber auch Sprachführer im Japanischen. So lernen die deutschen Leser die japanische Kultur und Sprache kennen. Fast jeder Manga-Fan kann ein paar einfache Wörter und Sätze auf Japanisch lesen. Sprachenlernen sollte Spaß machen. Das gilt auch für die deutsche Sprache. Deutschlerner, die noch kein ganzes Buch auf Deutsch lesen möchten, können es ja mal mit einem deutschen Manga versuchen.

(出典 Susanne Krüger: *Deutsche Mangaka*. In: vitamin de, 52, Frühling 2012
より)

*Imitation : 模倣、模造品

**Anleitung : 手引書、解説書

問2 次の各文をドイツ語に訳せ。

- ① 彼はいったい何に関心があるの？
- ② 大学生だった頃、私は英語だけでなく、フランス語も^{りゅうたう}流暢に話すことができた。
- ③ 君たちは週末、僕といっしょに映画に行く時間がありますか？
- ④ 私が昨日読んだ長編小説は、とても面白かった。
- ⑤ 彼がいつハンブルクに到着するか、誰も知らない。

フランス語

第4問

(20点)

問1 全文を日本語に訳せ。

Noël en famille

À l'origine Noël est une fête religieuse qui célèbre la naissance de Jésus-Christ. C'est désormais aussi une fête de famille. Elle réunit les grands-parents, les enfants et les petits-enfants autour d'un repas de réveillon*, le 24 décembre au soir. Autrefois, la tradition était de manger une dinde rôtie, aujourd'hui le menu est plus varié et se termine souvent par la bûche de Noël**. Après le dîner ou le lendemain matin, on échange des cadeaux sous le sapin. Les enfants en bas âge croient que c'est le père Noël qui leur apporte des cadeaux. Contrairement à d'autres personnages de fiction, le père Noël est habituellement présenté aux enfants comme étant un être réel. Selon les familles, la tradition veut soit que l'enfant fasse une liste de cadeaux qu'il désire pour Noël, soit que le père Noël décide « lui-même » quels cadeaux mérite l'enfant.

* クリスマス・イヴの食事

** ブッシュ・ド・ノエル

問2 次の日本語に相当するフランス語となるよう [] の語をならべかえよ。
ただし、文頭にくるべき語も小文字にしてある。

① そいつはいま話題の映画だよ。

[c', beaucoup, dont, est, film, le, on, parle]

② 6月なのにもうこんなに暑いとは。

[au, chaleur, de, déjà, et, fait, il, juin, mois, nous, sommes, telle, une]

③ いろいろ教えてくださいませんか？

[conseils, de, donner, encore, me, nombreux, pouvez-vous]

④ 日本の漫画がいちばんいいと思うね。

[apprécie, ce, j', le, les, mangas, plus, que, sont]

⑤ 二時間後にマルコんちで会おう。

[chez, dans, deux, heures, Marco, on, retrouve, se]

中 国 語

第4問

(20点)

問1 全文を日本語に訳せ。

劝菜固然是一种美德，但是其中还有一个嗜好是否相同的问题。孟子说：“口之于味，有同嗜也。”我觉得他老人家这句话有多少语病，至少还应该加上一段“但书”^{*}。我还是比较地喜欢法国的一谚语：“惟味与色无可争。”意思是说，食物的味道和衣服的颜色都是随人喜欢，没有一定的美恶标准的。这样说来，主人所喜欢的“好菜”，未必是客人所认为好吃的菜。肴馔的原料和烹饪的方法，在各人的见解上（尤其是籍贯不相同的人），很容易生出大不相同的估价。有时候，把客人所不爱吃的东西硬塞给他吃，与其说是有礼貌，不如说是令人难堪。

(王了一「劝菜」)

※但书：“ただし書き”のこと

問2 () に適切な漢字一字を入れ、[] の日本語に相当する意味の中国語を完成させ、その全文をピンイン(中国式の表音ローマ字記号/声調を含む)で記せ。解答欄には全文のピンインのみを記すこと。

① 这种机会也许()也不()有了。

[こういうチャンスは恐らくもう二度とないだろう。]

② 我看()()洋白菜和生菜有什么区别。

[私はキャベツとレタスがどう違うのか見ても分からない。]

③ 人()没老，心()老了。

[肉体はまだ老いていないのに、精神がもう老いてしまった。]

④ 他正在做()前人没有做()的事。

[彼は今まさに前人が為したことの無いことをやっているところである。]

⑤ 人总不能()朋友()自己擦一辈子眼泪。

[人はどうあろうと生涯にわたって友人に自分の涙をふいてもらうわけにはいかない。]

(空 白)

韓国・朝鮮語

第4問

(20点)

問1 次の文章を日本語に訳せ。

저는 지도 보는 것을 좋아합니다. 먼 외국을 여행할 때는 물론 국내라도 잘 모르는 데에 갈 때는 꼭 가져 갑니다. 어떤 연구자는 처음 방문한 도시에 갔을 때에는 거기서 제일 높은 건물에 올라가서 시내 전체를 내려다 보라고 권하고 있습니다. 왜냐하면 그렇게 하면 자기가 어떤 장소에 있는지를 한 눈에 볼 수가 있기 때문이지요.

저는 가끔 우리 인생에도 지도 같은 것이 있으면 얼마나 도움이 될까라는 생각을 할 때가 많습니다. 지금 자기가 어디에 있고 앞으로 어느 쪽으로 가야 옳은지 그것을 알 수 있다면 적어도 하지 않아도 될 몇가지의 실패는 충분히 피할 수 있지 않겠습니까? 후회막급이라는 게 인생에는 너무 많으니깐요. 자 여러분은 어떻게 생각하세요?

(注) 후회막급(後悔莫及) 「後悔先に立たず」という意味の慣用句

問2 次の文を韓国・朝鮮語に訳せ(終止形は適宜、選択せよ)。

- ① 絶対にしたくないことは何ですか?
- ② すぐに行こうとしたのですが、急に用事ができてしまいました。
- ③ これ를食べて도いいですか? 님메ですか?
- ④ 昨日は忙しくて何もできませんでした。
- ⑤ 一緒に食事をしに行きませんか?



