

氏 名

受 験 番 号

[Blank box for name]

[Blank box for exam number]

藤田保健衛生大学


平成 30 年度

一般前期入学試験

英 語

注意：第 1 問から第 3 問まではマークシートに解答しなさい。
第 4 問と第 5 問は記述用解答用紙に解答しなさい。

マークシートの記入について(注意事項)

- 解答の作成には、H、F、HBの鉛筆を使用して正しくマークすること。
よい解答例 ● (正しくマークされている)
悪い解答例 ⊙ ⊖ (マークが部分的で解答とみなされない)
- 解答を修正する場合は、必ず「プラスチック製消しゴム」であとが残らないように完全に消すこと。
鉛筆の色が残っていたり、「」のような消し方などをした場合は、修正したことにならないので注意すること。
- 解答用紙は、折り曲げたりメモやチェック等で汚したりしないよう特に注意すること。
- 受験番号欄の記入方法《受験番号記入例(右図)参照》
 - ① 受験番号を数字で記入する
 - ② 受験番号の数字を正しくマークする
 正しくマークされていない場合、採点できないことがあります。

— 受験番号記入例 —
受験番号1001の場合

受 験 番 号 欄			
千位	百位	十位	一位
1	0	0	1
○0	●0	●0	○0
●1	○1	○1	●1
○2	○2	○2	○2
○3	○3	○3	○3
○4	○4	○4	○4
○5	○5	○5	○5

注：選択する数字は「0」から順番に並んでいます。

藤田保健衛生大学医学部

一般前
医

英

第1問から第3問では、問題文の中の [] 内の数字はマークシートの間番号を示している。該当する問番号の解答記入欄に答をマークしなさい。

第1問 次の問 1~6 の空所 [1]~[6] に入れるのに最も適切なものを (1)~(4) から1つ選び、その番号をマークしなさい。

問1. The body was burned [1] recognition, so investigators have not yet identified who died in the incident.

- (1) above (2) beyond (3) over (4) without

問2. The bus [2] from this station to Fujita Health University is 210 yen.

- (1) charge (2) cost (3) fare (4) fee

問3. These breathing problems tend to occur late at night, which makes them even more [3] for parents who have never had the problems.

- (1) fright (2) frighten (3) frightened (4) frightening

問4. There are many mountains around the world the exact heights [4] remain unknown.

- (1) in which (2) of which (3) that (4) which

問5. In this country, physicians will be [5] to more government regulation and oversight.

- (1) controlled (2) followed (3) likely (4) subject

問6. The wine in your glass doesn't [6] with the cheese you're eating.

- (1) get (2) go (3) make (4) take

第2問 次の問 1~4 においては、それぞれ日本語の意味に合うように下の (1)~(7) の語句を並べかえて空所を補い、最も適切な文を完成させなさい。解答は [7]~[14] に入れるものの番号のみをマークしなさい。ただし文頭にくる文字も小文字にしてある。

問1. 真実を語ることは彼には耐えがたいことであった。

_____ [7] _____ [8] _____ to tell the truth.

- | | | | |
|----------|-----------|---------|--------|
| (1) bear | (2) could | (3) he | (4) it |
| (5) more | (6) than | (7) was | |

問2. 栄養士は、子供の肥満が本当に砂糖のせいかを確かめる必要があると言っている。

The dietitian says he needs to see if sugar really _____ [9] _____
_____ [10] _____.

- | | | | |
|-----------|--------------|---------|--------|
| (1) blame | (2) children | (3) for | (4) in |
| (5) is | (6) obesity | (7) to | |

問3. 私たちはどの経路をとるか彼らに任せた。

We _____ [11] _____ [12] _____ we should take.

- | | | | |
|--------|----------|-----------|----------|
| (1) it | (2) left | (3) route | (4) them |
| (5) to | (6) up | (7) which | |

問4. 私が転んだとき多くの人は一瞥もくれずに通り過ぎていった。

When I fell down, many people _____ [13] _____
[14] _____.

- | | | | |
|--------------|------------|-------------|----------|
| (1) a glance | (2) as | (3) by | (4) much |
| (5) so | (6) walked | (7) without | |

第3問 次の英文を読み、後の問いに答えなさい。

A Victorian teenager was recently reported to be suffering from a Buruli ulcer, an infection caused by the “flesh-eating” bacterium *Mycobacterium ulcerans*. She was said to have caught it on Victoria’s Mornington Peninsula, where cases seem to be on the rise. Buruli ulcer, also known as Bairnsdale ulcer, occurs in many areas of the world, including Victoria. Besides the Mornington Peninsula, Australian cases have also been reported in tropical areas, including north of Mossman in Queensland, and the Capricorn Coast of Queensland near Yeppoon. In Victoria, the number of reported cases has definitely increased over the past two years. (あ) September 2017, 159 cases have been reported, compared with 182 for the whole of 2016, 107 in 2015, and 89 in 2014. Buruli ulcer is a major public health problem in West Africa, where cases have been described in many countries and untreated ulcers can result in significant disfigurement and disability, particularly in children.

The hallmark of this infection is a non-healing sore, usually on the leg or arm, which slowly enlarges over weeks to months. In the very early stages, the infection may start as a red lump. The edges of the ulcer are often medically described as “undermined”, which means the dead tissue may appear to extend far beyond the actual ulcer on the skin surface. Ulcers are usually single, but they can be multiple or recurrent. Some patients can get a lot of swelling of the infected area, and sometimes this may affect a whole limb. Extensive tissue damage requiring amputation is rare in Australia.

M. ulcerans is a distant relative of organisms that cause tuberculosis (*Mycobacterium tuberculosis*) and leprosy (*Mycobacterium leprae*). It seems that this organism can evade the body’s immune system by producing a toxin called mycolactone, which destroys immune cells. Without control by the immune system, the infection can proceed unchecked and cause progressive tissue death. When we look down the microscope at tissues infected with other bacteria, we usually see lots of white blood cells which cause inflammation. But in the case of *M. ulcerans*, the telltale absence of white blood cells is often an important clue to diagnosis.

M. ulcerans infection was first recorded in patients in eastern Victoria in the 1930s. But over the past 15 years, cases have been moving westwards along the coast to the Bellarine Peninsula south of Geelong. Since 2012, cases have reversed back to the Mornington Peninsula southeast of Melbourne. Although cases can present at any time of year, more tend to present between June and November. A few patients report very transient exposure, such as a weekend trip to the Bellarine Peninsula. From these patients, it is thought the incubation period (the period between getting infected and the ulcer appearing) is around three to five months.

The reasons for where and in whom *M. ulcerans* infection occurs aren’t clear. Circumstantial evidence seems to implicate mosquitoes, as the bacteria can be found in mosquitoes; the infection occurs on exposed parts of the body where mosquitoes tend to bite, and seems to be associated with

outdoor activities. So (い) and using mosquito repellents would seem to be the best preventive measures.

Oddly, cases seem to occur in very specific areas – on the Bellarine Peninsula some towns seem to be “hotspots” whereas others are relatively spared. An intriguing lead that may partly explain this is the discovery that possums, and more specifically possum faeces, appeared to be infected, and sometimes without the possum apparently being unwell. Positive “possum poo” seems to occur where human cases occur.

This suggests that *M. ulcerans* infection may be zoonotic infection — this is where human cases occur as a “spillover” from what is otherwise an animal infection. Clearly this isn’t the whole story, as *M. ulcerans* infection occurs in regions of the world with different mosquito and animal species.

<https://theconversation.com/explainer-what-is-the-flesh-eating-bacterium-that-causes-buruli-ulcer-and-how-can-i-avoid-it-84432> (改変あり)

注 ulcer: 潰瘍	disfigurement: 外観損傷	hallmark: 特徴
recurrent: 再発性の	amputation: (四肢の) 切断	tuberculosis: 結核
leprosy: ハンセン病	inflammation: 炎症	telltale: 明らかな
intriguing: 興味深い	possum: ポッサム (有袋類の動物)	faeces: 糞便

問 1. 空所 (あ) に入れるのに最も適切なものを (1)~(4) から 1 つ選び、その番号を [15] にマークしなさい。

- (1) As if (2) As of (3) As soon as (4) As with

問 2. ブルーリ潰瘍が発生している地域について、本文の記述と合致するものを (1)~(5) から 2 つ 選び、その番号を [16]、[17] にそれぞれマークしなさい (順不同)。

- (1) In Victoria, cases of Buruli ulcer are less common between December and May than in the rest of the year.
- (2) In Victoria, the number of cases of Buruli ulcer in 2016 was twice as large as that of a year earlier.
- (3) In West Africa, cases of children suffering from Buruli ulcer have not been recorded yet.
- (4) In West Africa, the problem of Buruli ulcer is quite serious because many people die of it there.
- (5) People who stay for a few days in places where Buruli ulcer occurs can suffer from it later.

問3. 空所 (い) に入れるのに最も適切なものを (1)~(4) から1つ選び、その番号を [18] にマークしなさい。

- (1) covering up (2) drawing up (3) shutting up (4) signing up

問4. 下線部の 'spillover' はどのようなことをたとえている表現か。最も適切なものを (1)~(4) から1つ選び、その番号を [19] にマークしなさい。

- (1) *M. ulcerans* に感染しているポッサムが大量に発生すること
(2) *M. ulcerans* に感染しているポッサムが人間の住んでいる地域まで侵入すること
(3) ポッサムが *M. ulcerans* の感染源であるという噂が広まること
(4) ポッサム間に限定されていた *M. ulcerans* 感染が人間にまで及ぶこと

問5. 本文の記述と合致するものを (1)~(5) から2つ選び、その番号を [20], [21] にそれぞれマークしなさい (順不同)。

- (1) ブルーリ潰瘍の患部に医療処置が施されずに身体の機能障害につながる症例が西アフリカでは観察されている。
(2) *M. ulcerans* に感染すると、腕や脚にしこりができ、そのしこりが1週間も経たないうちに大きくなる。
(3) オーストラリアでは、四肢を切断しなければならないようなブルーリ潰瘍の症例が頻繁に観察されている。
(4) 潰瘍の患部における白血球の有無を確認することは、ブルーリ潰瘍かどうかを診断するのに有益である。
(5) ブルーリ潰瘍の症状は、*M. ulcerans* に感染したあと、少なくとも半年以上経ってから現われる。

この後の第4問と第5問は記述用解答用紙に解答しなさい。

第4問 次の英文を読み、後の問いに答えなさい。

I don't remember my first language anymore, or at least not most of it. When I was 2, I immigrated with my family into the United States from South India, and we all spoke Tamil. I didn't know any English before I started school, so when my teachers noticed I was behind, my parents decided to stop speaking to me in Tamil. This was a common approach in the 1980s. Now, educators are more aware of the value of bilingualism.

I haven't completely lost my connection to it. I still hear my parents using it all the time. I can watch and get the gist of a Tamil movie or newscast. I can understand my Tamil-speaking relatives and respond to them in English. Talking, though, remains impossible. Why was I better at understanding than producing?

【 あ 】

Monika Schmid, a linguist at the University of Essex and a leading expert on language loss, gives me an explanation: It's always easier to listen than to produce. «A»The cognitive energy it takes to come up with words is more intense.

This concept stems from something called the activation threshold hypothesis. Michel Paradis, an expert in neurolinguistics who is associated with McGill University in Montreal, came up with it in 1987, based on years of neuroimaging studies. The idea is that each time someone recognizes a word, the brain needs fewer neural impulses to access it than last time. If a person goes a long time without hearing a word, the activation levels needed to retrieve that word are higher. And producing a word is even more difficult because the excitatory impulse isn't a response to an external stimulus — it needs to come from within.

【 い 】

According to Arturo Hernandez, a psychologist at the University of Houston and author of *The Bilingual Brain*, age is critical for learning language. While experts long thought there was a single golden age, now the general consensus is that there are several. One occurs around age 3 to 5, precisely when I lost my Tamil.

【 う 】

In a 2015 paper, Hernandez and his colleagues studied 66 Spanish-English bilinguals — early learners who started English before age 9 and late learners who started after age 10 — and compared them with 16 people who spoke only English. Their goal was to see what has the biggest impact on how bilingual brains process sounds from their second language: proficiency, socioeducational status or how old they were when they learned their new language. It turns out the bilinguals' age when they acquired English was most vital. Brain scans using fMRI showed that, when listening to English phonetic sounds, monolinguals, early bilinguals and late bilinguals' brains lit up in different areas respectively. In particular, early bilingual learners had more activity in prefrontal cortex regions involved with working memory and distinguishing between the sounds of two languages.

Familiarity with a language's sounds can help people learn it more rapidly, even when they, like me, don't have regular practice, Hernandez says. I explain I can certainly tell when someone passing me on the street is speaking Tamil. But what I need to figure out is whether I can sound out the words myself. He suggests having someone say a sentence to me in Tamil so I can repeat it. Someone never exposed to Tamil would have a near-impossible time performing this exercise.

【 え 】

Another key window for learning language appears to happen around our teen years. Before this time, kids are great at learning words more quickly than the rest of us. But they don't hold on to long-term memories of many of those words. In this later phase, something solidifies, and we form lasting memories of vocabulary, grammar and language structure. That's why if someone who knows a language never speaks it again after age 7, there's a good chance they'll forget most of it. «B»But if you yank them away around age 12 or older and reintroduce them to it 30 years later, there's a good chance they won't miss a beat, Hernandez says.

【 お 】

Experts are still debating the exact age when language cements, but they're getting «C»a better idea. For example, in a study published in 2002, Schmid examined 35 oral testimonies of German Holocaust survivors who fled to England. They generally were given the choice to speak German or English in their interviews. Almost no one who left Germany before age 10 gave the interview in German. But many who left after age 11 did prefer German.

【 か 】

Hernandez tells me I'm in a gray area because, though I only used Tamil early in life, I was still exposed to it after I stopped speaking it. My prolonged exposure has likely let me retain a good amount of what little I did learn.

So I do have some foundation upon which to rebuild my use of Tamil. How long would it take to become fluent again? Hernandez is hesitant to give me an answer. True fluency would require total immersion, and likely five to 10 years of it to really get there. There are so many variables, such as my level of proficiency when I was little and how much I've been exposed to it since. I also have to consider how good I am at learning languages in general and how hard I want to work.

【 き 】

Schmid, the language loss expert, agrees, but also points me to a case study in which a Frenchman remembered speaking Mina, the language of the West African country of Togo, when he was a young boy. While born in France, he and his family, native Togolese, spent three and half years living in Togo, where he became fluent in Mina. But after returning to France when he was 6, his family was told not to use Mina with him anymore because it would hinder his French. When he was interviewed as an adult, he had forgotten most of the Mina he used to know. But after several sessions of age-regression hypnosis, he was able to speak full sentences in his childhood language.

【 く 】

“I think it will be a case of forcing yourself to say the first sentences,” she says. “Once that has been achieved, I’m not going to promise you anything, and I’m really only going with my gut feeling. But I suspect you will feel 《D》the flood gates open.”

I hope she’s right. I’ve since joined an online community to find people to converse with and look forward to speaking my first full Tamil sentences in a long, long time.

<http://discovermagazine.com/2017/nov/my-forgotten-language> (改変あり)

注 gist: 主旨 proficiency: 堪能さ prefrontal cortex: 前頭葉前部皮質
total immersion: 没入法 (学習中の言語を使って生活しながらその言語を習得する学習法)
hypnosis: 催眠術 gut feeling: 直感

問 1. 下線部《A》の理由を本文の内容に即して日本語で答えなさい。

問 2. Hernandez は、9 歳以前に第二言語の学習を始めた二言語話者は 10 歳以降に学び始めた二言語話者やそもそも第二言語を学んでいない単一言語話者とどのような点で異なると述べているか、本文の内容に即して日本語で答えなさい。

問 3. 下線部《B》が述べている内容を日本語で答えなさい。

問 4. 下線部《C》の ‘a better idea’ が表している考えとその根拠を本文の内容に即して日本語で答えなさい。

問 5. 下線部《D》はどのようなことをたとえた表現か、本文の内容に即して日本語で答えなさい。

問 6. 次の (1) と (2) の段落はそれぞれ本文のどの位置に置くのが最も適切か、【あ】～【く】の記号で答えなさい。

- (1) OK, so it seems I lack the brainpower to go from understanding to speaking. But the limited Tamil I still know could help me to get there, right?
- (2) So I try it — sort of. I watch a YouTube clip at home, since I'm self-conscious. Still, I'm happy to find I can easily mimic the video.

空白ページ

第5問 次の英文を読み、下線部 (1)~(4) の日本語の内容を英語にしてください。

On a par with celebrating the New Year's holidays in terms of importance and meticulous preparations, *obon* — which usually lasts for four to five days around August 15 — is one of the most important family events of the year in Japan. (1)お盆は、本質的にも実質的にも異なるのにもかかわらず海外のハロウィン(Halloween)にたとえられることもあるが、先祖や亡くなった親しい人に敬意を払う日本の伝統行事である。

It won't appear in red on your yearly calendar because it's not an official national holiday, but in practice, *obon* is a summer holiday for everyone and most companies will take a few days off.

Obon begins with the so-called *mukaebi* practice (welcoming fires), during which people make a small bonfire in front of their houses to guide spirits upon their return back home. Decorating the deceased's altar with small memorial tablets, fruits, flowers and Japanese sweets is also part of the early preparation stage — a practice used to offer late loved ones objects they enjoyed in their lifetime.

While practiced mostly in countryside areas recently, some regions will also prepare horses made of cucumbers and cows made of eggplants with wooden sticks for legs. (2)それには、魂が馬に乗ってできるだけ早く家に帰ってくることができ、祭礼が終われば牛に乗ってゆっくりと天国へ戻っていけるようにという思いが込められている。 Most Japanese people also start *obon* with a visit to the cemetery to clean up the family's grave and pray for their peaceful existence wherever they are. This practice is called *ohaka-mairi*.

During the second and third days of *obon*, families following the tradition will invite a Buddhist priest to their homes (or visit a temple or shrine) to recite a sutra and perform a memorial service, which are called *hoyo* or *kuyo* in Japanese. After the recital, they have lunch together, recalling old stories of their beloved deceased. The meal, called *shojin ryouri*, is purely vegetarian, and usually includes stewed beans, spinach with soy sauce and sesame, or pickled cucumbers.

Obon concludes with another bonfire lighting up the sky, meant to see the ancestors' spirits off to the netherworld. (3)盆踊り(bon-odori)は、日本の多くの地域で行われており、最近では夏祭りの象徴となっているが、もともとは亡くなった人のために行われるものであった。 One of the most famous bonfire festivals as part of this tradition is the *Gozan Okuribi* (or *Daimonji*) in Kyoto, which attracts thousands of visitors every year.

In many parts of Japan, people will also write messages on paper lanterns and float them in rivers or the sea to guide the spirits away. Some of the most famous such festivals take place in Hiroshima and Asakusa in the *Toro Nagashi* festival.

While Japanese people are known for being rather non-religious and festivals have become more related to entertainment rather than tradition, (4)お盆は、親しかった人の魂と家族が時間

を共有し、自らのルーツに立ち戻ることの大切さを示す数少ない年中行事のひとつである。

<https://savvytokyo.com/obon-the-japanese-festival-of-the-dead/>

meticulous: 細部に気を配った

bonfire: かがり火

deceased: 故人

altar: 仏壇

recite: 読む

sutra: お経

netherworld: あの世