

平成 16 年度
前 期 日 程
英 語 問 題

〔注 意〕

1. 問題冊子及び解答用紙は、試験開始の合図があるまで開いてはいけない。
2. 受験番号は、解答用紙の受験番号欄(計 2 か所)にはっきり記入すること。
3. 問題冊子のページ数は、表紙のほか 7 ページである。脱落している場合は直ちに申し出ること。
4. 解答用紙は 1 枚である。
5. 解答は、解答用紙の指定されたところに記入すること。枠からはみ出してはいけない。
6. 問題冊子中の余白は、適宜下書きに使用してよい。
7. 解答用紙は持ち帰ってはいけない。
8. 問題冊子は持ち帰ること。

I 次の英文(A)と(B)を読み, それぞれの下線部の意味を日本語で表しなさい。

(A) Lectures on videotape, on audiotape and — if delivered from detailed, antique notes — even in the lecture hall, come closer to the way knowledge is stored in books or on the Internet than to the manner in which it can be created and obtained through open questions and collaboration. As a method of conveying information, lectures lack the speed and the free-ranging exploration typical of computer access to data. The information they contain is rarely the reason for our interest in them; the source of their fascination is the eloquence and angle of vision of the lecturer. What makes such presentations worthwhile is the opportunity they afford of seeing, and asking questions about, how another human being perceives the world.

(B) Colors have specific significance based on the various meanings our culture associates with them, and we use them like a simple language. Blood is red, for example, so red in many cultures is seen to be an aggressive color and is used both as a warning, as in the sign system used for road traffic, and to signify passion, as in the gift of a red rose. In traffic signs, green, the color of nature and harmony, is used as the opposite of red to mean 'safe to go'. Perhaps because we associate darkness and 'the night' with death, clothes at funerals are black to acknowledge mourning, whereas at carnivals we put together as many bright, primary colors as possible.

II 次の英文はボノボ(ピグミーチンパンジー)に人間のことばを教えた学者が、ボノボとの生活について数年前に書いた文章の一部である。これを読んで、以下の設問に答えなさい。

Only in 1979 were bonobos recognized as a distinct species of ape, and even in the 1980s many people considered them to be merely small chimpanzees. (㉔), when the National Academy of Science suggested that bonobos were an important local species that should be protected and cultivated in Congo, some scientists maintained that bonobos were not sufficiently different from chimpanzees to deserve such special treatment. Thus, three bonobos were captured from the wild, with the permission of the Congolese government, and taken to the Yerkes Regional Primate Center in Atlanta, Georgia, where researchers were to determine whether they, in fact, differed sufficiently from chimpanzees to warrant separate treatment. If so, it was hoped that a special center for their study would be set up in Congo.

It is clear that with regard to their social behavior and group structure, bonobos resemble human beings more than other living apes do. Their temperament and hesitant but curious nature set them apart from other apes. At times, as I watch them, I seem to be staring into my own distant past and seeing in front of me “quasi-persons” — not people, but “near people.” The feeling is as though, in a mysterious and inexplicable way, I am watching a species that is not the same as me yet is connected to me — is part of me. (㉕) after many years of watching and studying bonobos, I still cannot help but sense that I am witnessing the birth of the human mind, the dawn of our peculiarly human perspective and feeling.

(㉖) these creatures cannot plan ahead as we do, organize large societies, create calendars, or establish religions. Yet for me, there is more to being human than such abstract intelligent actions. There is a kinship I recognize when I interact with young children that does not depend on these

abstract skills. It is a kinship based on an awareness that others share some of my feelings and I theirs.^④ I know, at least in part, how other people feel, and they know how I feel.

With bonobos, I experience a similar (①) understanding. I know how they feel, and they know how I feel. This is possible because of the expressions on their faces, the way they interpret the feelings of others, the depth of their commitment to one another, and the understanding of one another that they share. Their sharing of emotional perspective is of a peculiarly human sort, and I relate to it, and am bound into their feelings, in a natural human manner, without effort. A human does not need to read a catalogue of bonobo facial or vocal expressions to understand the bonobo. When I observe a bonobo, it is as though I am peering deep into some distant part of myself. This is a perception I cannot (②) off or dissuade myself from, no matter how often I try to tell myself that I have no definitive scientific basis for these impressions.

According to our current understanding, bonobos and common chimpanzees went their own evolutionary ways some two to three million years ago, some time after our own ancestor split off from the common lineage. We are more distantly related to gorillas and orangutans, as they diverged from the line that led eventually to human beings some six to eight million years ago. There is no current evidence that suggests that we are more closely related to the bonobo than to the common chimpanzee. (③) the bonobo shares with people an emotional capacity for understanding the feelings of others that can only be described as almost human.

The arrival of the three bonobos who had traveled from the depths of Congo to the small, cramped, and dim cage on the end of the Yerkes great ape wing never led to the establishment of a center for bonobo breeding and research in Congo as the National Academy of Science had hoped. Many primate researchers protested the importation and potential use of a rare and endangered species in any sort of research. Their attention damped international interest in

the project; as a result, the people of Congo still, even today, have no understanding of their significant and unique indigenous resource, the bonobos.

設問(1) 下線部①の such special treatment とはどのような内容を指すか, 日本語で答えなさい。

設問(2) 下線部②の“quasi-persons”とはどういう意味か, 日本語で説明しなさい。

設問(3) 下線部③の these abstract skills は具体的にどのようなことを指すか, 本文で述べられている例の中から二つ選び, 日本語で答えなさい。

設問(4) 下線部④の意味を日本語で表わしなさい。

設問(5) 空所①と②を埋めるのに最も適切な語を以下の㉠～㉤から選び, 記号で答えなさい。

- ① ㉠ abstract ㉡ facial ㉢ mutual ㉣ one-way ㉤ superficial
② ㉠ bring ㉡ jump ㉢ set ㉣ shake ㉤ split

設問(6) 本文中の空所㉠～㉣を埋める語が正しい順序で記されているものを以下の㉠～㉤から選び, 記号で答えなさい。

- ㉠ ㉠ Certainly ㉡ Even
 ㉢ Consequently ㉣ Yet
㉡ ㉠ Certainly ㉡ Yet
 ㉢ Even ㉣ Consequently
㉢ ㉠ Consequently ㉡ Certainly
 ㉢ Yet ㉣ Even
㉣ ㉠ Consequently ㉡ Even
 ㉢ Certainly ㉣ Yet

設問(7) 次の①～③の英文の問いの答えとして、本文の内容に合致するものを(A)～(C)からひとつ選び、記号で答えなさい。

- ① Why does the author feel a strong kinship for bonobos?
- (A) Because there is firm scientific evidence that they are the species most closely related to human beings.
 - (B) Because according to the author's observations, their way of interpreting the feelings of others is similar to that of human beings.
 - (C) Because thanks to an explanatory catalogue of bonobo facial expressions, the author understands the meaning of the expressions on a bonobo's face.
- ② What happened to the project to establish a research center for bonobos in Congo?
- (A) Primate researchers raised money and established a bonobo research center in Congo.
 - (B) The project developed into the establishment of a bonobo research center in Atlanta, instead of in Congo.
 - (C) To the author's regret, no bonobo research center was set up in Congo.
- ③ Which agrees with the author's understanding of the evolutionary lineage of primates?
- (A) Bonobos and orangutans split off from the common lineage some six to eight million years ago.
 - (B) Bonobos and chimpanzees separated from each other after humans split off from the common lineage.
 - (C) Bonobos and humans diverged from each other some two to three million years ago.

Ⅲ あなたが億万長者で、何か新しい賞のための基金を設けようと考えたとする。どのような人やどのような功績に対して賞を与えたいかを、その理由とともに 70 語程度の英語で述べなさい。

Ⅳ 次の日本語(A)と(B)の意味を英語で表しなさい(下線がある場合は下線部のみ)。ただし、(B)では、文学部の志願者は(イ)を、文学部以外の学部の志願者は(ロ)を解答しなさい。

(A) (すべての学部の志願者)

海外で日本語を教えていて一番有難いのは、学生の素朴な質問に触発されて日本語や日本人に関して教師のわれわれ自身が思いもかけない発見をすることである。

(B)

(イ) (文学部の志願者)

偉大な思想家の思想を咀嚼^{そしゃく}するには、長期にわたる集中的な読書が必要である。その営みを支援するのに必要なのは、読解力よりはむしろ忠誠心である。知識よりはむしろ信念である。「偉大な思想家」とは「理解できること」よりも「理解できないこと」の方から読者が大きな利益を引き出すことのできる思想家のことである。

(ロ) (文学部以外の学部の志願者)

人間の存在は記憶の堆積である。経験したことも忘れてしまえば、体験しなかったに等しい。あらゆる感覚、情念、思考を記憶にとどめて自由に引き出すことができたなら、人生はどんなに豊かになるだろう。しかし、忘れるからこそすべてが新鮮で、発見や再発見の喜びがあるというのも事実だ。