

## 令和4年度 入学試験問題(一般入試)

# 英 語

### 注 意

1. 問題冊子は、指示があるまで開かないこと。
2. 問題冊子は7ページ、解答紙は2枚である。「始め」の合図があったら、それぞれページ数および枚数を確認すること。
3. 解答開始前に、試験監督者の指示に従って、すべての解答紙それぞれ2カ所に受験番号を記入すること。
4. 解答は、黒色鉛筆(シャープペンシルも可)を使用し、すべて所定の欄に記入すること。欄外および裏面には記入しないこと。
5. 試験終了後、監督者の指示に従って、解答紙の順番をそろえること。
6. 下書き等は、問題冊子の余白を利用すること。
7. 解答紙は持ち帰らないこと。





〔1〕 次の英文を読んで、文中の（ア）～（シ）に入れるのに最も適当な英語一語をそれぞれ書きなさい。

I knew it was her from half a block away. When my old friend moved through the crowd, I saw that she had her phone pressed to her ear, and I felt a familiar feeling of loss. She and I（ア） to talk to each other all the time — from our apartments and our tiny desks at our first jobs, on noisy streets at moments just like this. More than a decade had passed（イ） those days, and I had no idea who'd taken my place on the（ウ） end of the telephone line. “Hello!” we cried out, and exchanged big-hearted\*<sup>1</sup> waves. Neither of（エ） stopped walking.

We had met in high school in New York City and remained close during college, sending letters（オ） each other's dormitories and, over breaks, reuniting over dim sum\*<sup>2</sup> on Pell Street\*<sup>3</sup> or shopping at Canal Jeans.（カ） we returned home after graduation, we made a two-headed unit, speaking in a language of arcane\*<sup>4</sup> in-jokes and serving as each other's de facto\*<sup>5</sup> plus-ones. We took our mothers on double dates, introduced our romantic interests for each other's judgment, and went on vacation together.

It was on one of our phone calls that our（キ） came to its end — though it took me a few weeks to understand that she was gone. We were chatting（ク） our way to work when she told me she had to take another call and she'd ring me right back. And then（ケ） vanished. I left voice mail messages and texts.\*<sup>6</sup> I lamented\*<sup>7</sup> to our mutual friends. I（コ） abandoned and confused.

Perhaps she offered no explanation because she had none. That she was（サ） longer in the mood should have been reason enough.

Friendships are delicate, and most aren't built to last forever. Circumstances change, bonds weaken. The fact that she and I made it through the better part of a decade（シ） a feat.\*<sup>8</sup>

【Adapted from “How to End a Friendship,” by Lauren Mechling, *The New York Times*, June 14, 2019】

- 〔注〕 \* 1 big-hearted：寛大な、気持ちの大きい      \* 2 dim sum：（中華料理の）点心  
\* 3 Pell Street：ペルストリート（中華街がある米国ニューヨーク市の通り）  
\* 4 arcane：一部の人にしか理解できない      \* 5 de facto：事実上の  
\* 6 texts：携帯電話のメール      \* 7 lament：嘆く  
\* 8 feat：偉業

[2] 次の英文を読んで設問に答えなさい。

Schedules, deadlines, time pressure ... we are all painfully handcuffed\*<sup>1</sup> to the notion of time.<sup>(1)</sup> Scheduling is a state of mind that affects how you organize your day, how you run a meeting, how far you must plan in advance, and how flexible those plans are. Yet what is considered terribly late in one culture may be acceptably on time in another.

Consider the morning you wake up to that harmonica sound from your iPhone reminding you about a meeting with a supplier on the other side of town at 9:15 a.m. ... But your day has an unexpectedly chaotic\*<sup>2</sup> start. Your infant breaks a jar of raspberry jam on the floor and your older son accidentally steps in it, leading to several stressful minutes of cleanup. This is followed by a desperate search for the car keys, which finally turn up in the kitchen cupboard. You manage to drop the kids off at school just as the bells are ringing and the doors are closing. At that moment, your iPhone chimes 9:00 a.m., which means you'll be about six or seven minutes late for the important meeting — provided the crosstown traffic is no worse than usual.

What to do?

You could of course call the supplier to apologize and explain that you'll be arriving exactly at 9:21. Or possibly 9:22.

Or you consider that six or seven minutes late is basically on time. You decide not to call and simply pull your car out into traffic.

And then perhaps you just don't give the time any thought at all. Whether you arrive at 9:21 or 9:22 or even 9:45, you will still be within a range of what is considered acceptably on time, and neither you nor the supplier will think much of it.

If you live in a linear-time\*<sup>3</sup> culture like Germany, Scandinavia, the United States, or the United Kingdom, you'll probably make the call. If you don't, you risk annoying your supplier as the seconds tick on and you still haven't shown up.

On the other hand, if you live in France or northern Italy, chances are you won't feel the need to make the call, since being around ten minutes late is within the range of "basically on time."

And if you are from a flexible-time culture such as the Middle East, Africa, India, or South America, you might have a much more flexible concept of time. In these societies, as you deal with the chaos of everyday life, people expect that delays will happen. In this context, 9:15 differs very little from 9:45, and everybody accepts that.

When people describe those from another culture using words like *inflexible*, *chaotic*, *late*, *rigid*, *disorganized*, *inadaptable*, it's quite likely the scheduling dimension is the issue. And

understanding the subtle, often unexpressed assumptions about time that control behaviors and expectations in various cultures can be quite challenging.

(2) When I first moved to France, I was warned by other Americans that the French were always late. And this turned out to be partially true, though the impact on my daily work was small. For example, shortly after arriving in Paris, I arranged to visit a human resources\*4 manager specializing in expatriate\*5 assignments, in one of the glass towers of La Défense\*6 (the Paris corporate business district). Arriving carefully at 9:55 a.m. for my 10:00 a.m. appointment, I practiced my French nervously in my head. The woman I was scheduled to meet, Sandrine Guegan, was a long-time client of the firm and knew my boss well. He had assured me that Ms. Guegan would welcome me warmly.

The receptionist called Madame Guegan at precisely 10:00 a.m. and, after a second with her on the phone, said to me politely, "*Patientez s'il vous plaît*" (wait patiently please). So I sat down carefully on the big leather couch and pretended I was looking at a newspaper while I waited patiently for five minutes. But at 10:07 I was not feeling very patient. Had I gotten the time of the meeting wrong? Was there some unavoidable emergency? And at 10:10 ... was the meeting going to take place at all? Madame Guegan stepped out of the elevator at 10:11, and, (3) without a word of apology for being late, she welcomed me warmly. After many years of working in both the United States and France, I can now confirm that in most cases you get about ten more minutes' leeway\*7 (to run late, start late, end late, talk about something else) in France than you would in the United States. And if you know this, in most circumstances it is really no big deal to adapt.\*8

【Adapted from *The Culture Map: Decoding How People Think, Lead, and Get Things Done across Cultures*, by Erin Meyer, PublicAffairs, New York, 2014, pp. 219-221】

- 〔注〕 \* 1 handcuff : 手錠をかける                      \* 2 chaotic : 大混乱の  
\* 3 linear-time : 線形時間の, 時間認識が順序立っている傾向の  
\* 4 human resources : (会社の) 人事部      \* 5 expatriate : 国外居住の, 海外在住の  
\* 6 La Défense : ラ・ディファンス (フランスのパリ西部近郊にある都市再開発地区)  
\* 7 leeway : (時間の) 余裕, ゆとり              \* 8 adapt : 適応する

[設問]

1. 下線部(1)について、アフリカやインドのような国出身の人の考えを、本文の内容に沿って60字以内の日本語で書きなさい。
  
2. 下線部(2)を日本語に訳しなさい。
  
3. 下線部(3)について、この理由を2点、それぞれ本文の内容に沿って40字以内の日本語で書きなさい。
  
4. 本文の内容に関する次の文(1)～(5)を読み、正しいものには○、間違っているものには×を、それぞれ記入しなさい。
  - (1) All human cultures have the same concept of time.
  - (2) The United States, the United Kingdom, and South America have similar attitudes towards lateness.
  - (3) Cultural behaviors are controlled by assumptions about time.
  - (4) The author of the article can speak French.
  - (5) The author was unhappy about being made to wait for 10 minutes.

[3] 次の英文を読んで設問に答えなさい。

Animals live naturally on raw diets. Can humans do the same? Conventional wisdom has always assumed so, and the logic seems obvious. Animals live off raw food, and humans are animals, so humans should fare well on raw food. Many foods can be eaten raw, from apples, tomatoes, and oysters to beef and various kinds of fish. Tales of raw diets are numerous. According to Marco Polo,<sup>\*1</sup> Mongol warriors of the thirteenth century supposedly rode horses for ten days at a time without lighting a fire. The rider's food was the raw blood of their horses, obtained by piercing a vein. The soldiers saved time by riding without cooking, and they avoided producing the smoke that might reveal their position to enemy forces. The men did not like the liquid diet and looked forward to a cooked meal when speed was not essential, but there is no suggestion that they suffered from it. Such stories make cooking seem like a luxury, unimportant to our biological needs. But consider the Evo Diet experiment.

<sup>(1)</sup>  
In 2006, nine volunteers with dangerously high blood pressure spent twelve days eating like apes in an experiment filmed by the British Broadcasting Corporation. They lived in a tented enclosure in England's Paignton Zoo and ate almost everything raw. Their diet included peppers, melons, cucumbers, tomatoes, carrots, broccoli, grapes, walnuts,<sup>\*2</sup> bananas, peaches, and so on — more than fifty kinds of fruits, vegetables, and nuts. In the second week they ate some cooked oily fish, and one man sneaked some chocolate. The regime<sup>\*3</sup> was called the Evo Diet because it was supposed to represent the types of foods our bodies have learned to eat through evolution. Chimpanzees or gorillas would have loved it and would have grown fat on a menu that was certainly of higher quality than they could find in the wild. The participants ate until they were full, taking in up to 5 kilograms (10 pounds) by weight per day. The daily amount of food was calculated by the experiment's nutritionist<sup>\*4</sup> to include an adequate 2,000 calories for women, and 2,300 calories for men.

The aim of the volunteers was to improve their health, and they succeeded. By the end of the experiment their cholesterol levels had fallen by almost a quarter and average blood pressure was down to normal. But while medical hopes were met, an extra result had not been anticipated. The volunteers lost a lot of weight — an average of 4.4 kg (9.7 pounds) each, or 0.37 kg (0.8 pounds) per day.

The question of what kind of diet we need is critical for understanding human adaptation.<sup>\*5</sup>  
<sup>(2)</sup> Are we just an ordinary animal that happens to enjoy the tastes and securities of cooked food without in any way depending on them? Or are we a new kind of species tied to the use of fire by our biological needs, relying on cooked food to supply enough energy to our bodies? No serious scientific tests have been designed to resolve this problem. But whereas the Evo Diet



investigation was short-term and informal, a few studies of long-term raw-foodists give us systematic data with a similar result.

Raw-foodists are dedicated to eating 100 percent of their diets raw, or as close to 100 percent as they can manage. There are only three studies of their body weight, and all find that people who eat raw tend to be thin. The most extensive is the Giessen Raw Food study,<sup>(3)</sup> conducted by nutritionist Corinna Koebnick and her colleagues in Germany, which used questionnaires\*<sup>6</sup> to study 513 raw-foodists who ate from 70 percent to 100 percent of their diet raw. They chose to eat raw to be healthy, to prevent illness, to have a long life, or to live naturally. Raw food included not only uncooked vegetables and occasional meat, but also cold-pressed oil and honey, and some items that were lightly heated, such as dried fruits, dried meat, and dried fish. Body mass index (BMI), which measures weight in relation to the square of the height, was used as a measure of fatness. As the proportion of food eaten raw rose, BMI fell. The average weight loss when shifting from a cooked to a raw diet was 26.5 pounds (12 kilograms) for women and 21.8 pounds (9.9 kilograms) for men. Among those eating a purely raw diet (31 percent), the body weights of almost a third indicated chronic\*<sup>7</sup> lack of energy. The scientists' conclusion was unambiguous: "a strict raw food diet cannot guarantee an adequate energy supply."

The amount of meat in the Giessen Raw Food diets was not recorded, but many raw-foodists eat rather little meat. Could a low amount of meat have contributed to their poor energy supply? It is possible. However, among people who eat cooked diets, there is no difference in body weight between vegetarians and meat eaters: when our food is cooked we get as many calories from a vegetarian diet as from a typical American meat-rich diet. It is only when eating raw that we suffer poor weight gain.

[Adapted from *Catching Fire: How Cooking Made us Human*, by Richard Wrangham, Profile Books LTD, London, 2010, pp. 15-18]

〔注〕 \* 1 Marco Polo : (1254-1324) イタリアの旅行家

\* 2 walnut : クルミの実

\* 3 regime : 管理, 運営

\* 4 nutritionist : 栄養士

\* 5 adaptation : 適応, 順応

\* 6 questionnaire : アンケート

\* 7 chronic : (病気が)慢性の

〔設問〕

1. 下線部(1)について、なぜこのような名称になったのか、本文の内容に沿って60字以内の日本語で説明しなさい。
2. 下線部(2)を日本語に訳しなさい。
3. 下線部(3)について、科学者たちの結論を、本文の内容に沿って50字程度の日本語で説明しなさい。
4. 本文の内容に関する次の文(1)～(5)を読み、正しいものには○、間違っているものには×を、それぞれ記入しなさい。
  - (1) Mongol soldiers preferred cooked blood to raw blood.
  - (2) In a 2006 experiment in the U.K., several humans ate raw food while living together with apes in Paignton Zoo.
  - (3) The average weight lost by participants in the Evo Diet experiment was 4.4 g.
  - (4) Scientific tests have proven that the human body needs cooked food to get sufficient energy.
  - (5) A vegetarian diet, if cooked, has as many calories as a typical American meat-rich diet.

〔4〕 (英作文)

100年後の人間の社会はどのようなものだと思いますか。あなたの考えを100語程度の英語で書きなさい。



