

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。該当する間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当なものを(1)～(4)から1つ選び、その番号をマークしなさい。

問 1. She [ 1 ] criticized for failing to fulfill a promise.

- (1) is used to be                      (2) is used to being  
(3) used to being                      (4) used to have been

問 2. It just didn't [ 2 ] to me that secondhand smoke would harm non-smokers.

- (1) hit              (2) occur              (3) raise              (4) strike

問 3. Some fear that the news will not be as [ 3 ] as it appears.

- (1) good              (2) much              (3) soon              (4) well

問 4. He was put in [ 4 ] of a significant part of the project.

- (1) chance              (2) charge              (3) reliance              (4) responsibility

問 5. If you have a driver's license, the annual fee will be reduced [ 5 ] half.

- (1) by              (2) for              (3) on              (4) with

問 6. My train was delayed, so I had to [ 6 ] time reading till it arrived.

- (1) break              (2) fix              (3) keep              (4) kill

**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、適当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. なぜそれがわからなかったんだい。

\_\_\_\_\_ [ 7 ] \_\_\_\_\_ [ 8 ] \_\_\_\_\_?

- |          |              |          |         |
|----------|--------------|----------|---------|
| (1) come | (2) couldn't | (3) find | (4) how |
| (5) it   | (6) out      | (7) you  |         |

問2. 彼はそれがだれの責任であるかには立ち入らなかった。

He kept off asking \_\_\_\_\_ [ 9 ] \_\_\_\_\_ [ 10 ] \_\_\_\_\_.

- |           |         |           |              |
|-----------|---------|-----------|--------------|
| (1) fault | (2) it  | (3) of    | (4) question |
| (5) the   | (6) was | (7) whose |              |

問3. 私は失敗したときに言い訳しないようにしている。

I \_\_\_\_\_ [ 11 ] \_\_\_\_\_ [ 12 ] \_\_\_\_\_ my mistakes.

- |             |                 |         |          |
|-------------|-----------------|---------|----------|
| (1) a point | (2) any excuses | (3) for | (4) make |
| (5) making  | (6) not         | (7) of  |          |

問4. 政府はその文書を数十年間にわたって開示してこなかった。

\_\_\_\_\_ [ 13 ] \_\_\_\_\_ [ 14 ] \_\_\_\_\_ decades.

- |           |                  |                    |         |
|-----------|------------------|--------------------|---------|
| (1) for   | (2) kept         | (3) of             | (4) out |
| (5) sight | (6) the document | (7) the government |         |

第3問 次の英文を読み、後の問いに答えなさい。

Do you ever feel that as you get older, every year seems to go by quicker? This speed only seems to be increasing, especially with social media. Every news feed, status update, comment and “like” floods us with information about someone’s success, their amazing holiday or the delicious food they’ve eaten. And it can sometimes feel like everyone else’s lives are electronically flashing past your eyes, leaving you behind.

For some people, when they see all these experiences, they can feel a lot of pressure to ( あ ) the lives of others. They don’t want to miss any opportunities to be social, to try unusual things or to make or save money. A person with a bad case of this anxiety is 《A》 a person with FOMO—the fear of missing out. They tend to be worried that they will make the wrong decision, not have the latest gadget, or not share the latest and greatest experience.

The pressure not to miss out on the latest thing is something I’ve noticed in Japan particularly. On a lot of food and drink packaging are four kanji: For A LIMITED TIME ONLY. And in many restaurants, I now notice another four kanji: LIMITED NUMBER AVAILABLE. It’s < ア >, as we’re often told to live life to its fullest and to grab every opportunity that we can, because we could die tomorrow.

I’ve developed 《B》 a new perspective on this need to never miss an opportunity ever since an encounter with a pack of Nara deer. I wouldn’t call it a near-death experience, but it was pretty frightening. I had wandered away from my friends to take some photos, and 《C》 as I was checking my shoe for deer droppings, I heard a bang and then what sounded like rolling thunder. I looked up to see a large herd of deer ( い ) directly towards me at full speed. I froze and thought: “Is this it? Is this how I’m going to die? Trampled by panicking Nara deer while checking my shoes for deer poop? Not even killed by a predatory animal? Really?”

Thankfully, the deer were smarter than me and turned away at the last second. I didn’t see my life, or anyone else’s flash past my eyes. I only felt grateful that I had spent most of my day with friends. And it made me realise—we never really miss out on anything, because life is already full of everything. So instead of trying to look for something new, we should pay attention to what we can enjoy from something now. Yes, life is for a limited time only, but the ways to fill it? Well, those are unlimited.

<http://st.japantimes.co.jp/essay/?p=ey20160325>

注 news feed, status update, “like” (「いいね」) はフェイスブックなどのソーシャルメディアで使用される機能  
trample: 踏みつける

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

- (1) do away with                      (2) get through with  
(3) keep up with                      (4) make do with

問 2. 下線部《A》の特徴を最も適切に述べているものを(1)~(4)から 1 つ選び、その番号を [ 16 ] にマークしなさい。

- (1) a person who is afraid of failing to follow current trends  
(2) a person who is fearful of having the same lifestyle as others  
(3) a person who is reluctant to have a trendy life  
(4) a person who is unwilling to pile up savings

問 3. 空所 < ア > には次の語句をある順番に並べ替えた表現が入る。3 番目に入る語句の番号を[ 17 ]に、5 番目に入る語句の番号を[ 18 ]にマークしなさい。

- (1) a great                      (2) customers                      (3) these things  
(4) to buy                      (5) to get                      (6) way

問 4. 下線部《B》の内容を最も適切に説明しているものを(1)~(4)から 1 つ選び、その番号を[ 19 ]にマークしなさい。

- (1) We actually lose many things in our life, so we are forced to feel the pressure to obtain something new.  
(2) We already have everything we need, so we should focus on enjoyment we can receive from what we have now.  
(3) We are always short of something necessary to live, so we must care about something new.  
(4) We can't receive any enjoyment from what we have now, so we should keep seeking something new.

問 5. 下線部《C》の‘as’と同じ意味を表す‘as’を含むものを(1)～(4)から1つ選び、その番号を[ 20 ]にマークしなさい。

- (1) As a railway accident happened on my way home yesterday, I came home very late at night.
- (2) As I was about to go out to see the sunrise, it began to rain heavily.
- (3) As our teacher always says, we must observe the school regulations.
- (4) As we get closer to the North Pole, it becomes colder and colder.

問 6. 空所( い )に入れるのに最も適切な語を(1)～(4)から1つ選び、その番号を[ 21 ]にマークしなさい。

- (1) run            (2) running        (3) runs            (4) to run

問 7. 本文の内容に合致するものを(1)～(4)から1つ選び、その番号を[ 22 ]にマークしなさい。

- (1) Today, we are provided with only a little information about the lives of others even through social media.
- (2) The author feels that the pressure to obtain the newest things is not observed in Japan.
- (3) The author was injured by a herd of deer, but this made the author build a new perspective on the pressure to get the latest things.
- (4) The author thinks that there are an infinite number of ways to lead a satisfying life.

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。

An estimated 10 per cent of the world's population is, to some degree, deaf. That is 700 million individuals, ranging from those who have mild hearing loss and may or may not rely on hearing aids or lip-reading, to those who communicate using sign language and are part of a diverse Deaf culture.

【 あ 】

There are two types of deafness: conductive hearing loss occurs when sounds cannot make it to the inner ear, while sensorineural hearing loss occurs when the cells or nerves in the inner ear cannot receive or transmit sounds. Both types can be present from birth or acquired throughout life and neither is new to human history.

【 い 】

The earliest written record of hearing loss is believed to date from 1550 BC in Ancient Egypt. The Ebers Papyrus offers a remedy for 'Ear-That-Hears-Badly': injecting olive oil, red lead, ant eggs, bat wings and goat urine into the ears. Whether 'Ear-That-Hears-Badly' refers to temporary hearing loss caused by simple wax build up, which may have actually been treatable with olive oil (although perhaps not ant eggs), the Ancient Egyptians were instructed to be kind to disabled individuals, including the deaf.

【 う 】

In Greece, attitudes were informed by the opinions of individuals, such as Aristotle and Plato, who around 350 BC wrote that the ability to reason was intrinsically linked with the ability to speak and therefore individuals who were deaf 'from the first' (either from birth or before they learned to speak) would inevitably be unintelligent. This attitude prevailed throughout much of history and those who were unable to speak, including many deaf individuals, were rarely considered independent adults with access to full civil liberties.

【 え 】

It is Plato who also gives us the first reference to sign language, in his dialogue on language and reality, *Cratylus*: ‘If we had no voice or tongue, and wished to make things clear to one another, should we not try, as dumb [mute] people actually do, to make signs with our hands and head and person generally?’ Despite recognising that people communicate through sign, its value is not acknowledged.

【 お 】

The earliest reference to specific signs, rather than just the act of signing, actually comes not from those used by deaf individuals but by monks. In the early 10th century, monks in Burgundy created a series of hand signals to communicate without speaking in order to keep their strict vows of silence. Early observers noted that the signals ‘would have been sufficient if they lost the use of their tongues’ and Cluniac sign language, as it came to be known, had an enormous influence on monastic life throughout Europe. «A»It is credited with being the inspiration for the manual alphabet (finger-spelling) developed by the Spanish Benedictine Pedro Ponce de Leon at the first deaf school in the mid-1500s.

【 か 】

There is written evidence of an aid for hearing going back to the Romans, albeit in the form of the consul, Hadrianus, cupping his hands behind his ears. However, the earliest mention of the creation of a hearing aid comes in the *Magiae Naturalis* of 1588 by the Neapolitan polymath Giambattista della Porta, in which he describes horns shaped like the ears of animals known to have excellent hearing (though this may be an attempt to create something more akin to a telescope for sound). The first ear trumpets were developed by Paolo Aproino, a pupil of Galileo’s, in the 1610s, although they were not in common use until the end of that century.

【 き 】

When it comes to studying the skeletal remains of individuals from the distant past for evidence of deafness, we are limited to conductive hearing loss and only to those cases that resulted in bony changes that will survive after death (with the exception of the mummy of Pum II,



who had a perforated eardrum). Individuals with sensorineural hearing loss will leave no evidence of deafness after death and decomposition.

【 < 】

The earliest known example of skeletal evidence associated with hearing loss in humans dates back to more than 10,000 years ago. Many of those buried at Shanidar Cave, an archaeological site located on Mount Bradost in Iraqi Kurdistan, had external auditory exostoses (bony growths in the ear canal), which in two individuals is severe enough to have impacted on their ability to hear. However, in the same cave system, the date for deafness can potentially be pushed back even further to our close relatives, as Shanidar I – a Neanderthal skeleton dating to between 45,000 and 35,000 years old – has similar exostoses. There are also numerous examples in the more recent past of individuals with conductive hearing loss, either in one or both ears, being given unique burial treatments, such as a congenitally deaf Roman child from Britain, who was buried face down in a stone coffin, capped with roof tiles.

【 け 】

Deaf individuals were present in the past and probably in greater number than previously accounted for by historians and archaeologists, especially when we consider illnesses and injuries associated with hearing loss that are now preventable or treatable. We should encourage more research into understanding this common human experience. To paint the whole picture, researchers need to look at both the biological and the historical records.

<http://www.historytoday.com/alison-atkin/no-longer-deaf-past>

No Longer Deaf to the Past by Alison Atkin from History Today, December 3, 2015. Copyright © 2015 History Today Ltd. Reproduced with permission of History Today Ltd.

- |                                    |                      |                         |
|------------------------------------|----------------------|-------------------------|
| 注 inner ear: 内耳                    | red lead: 鉛丹 (赤色の顔料) | intrinsically: 本質的に     |
| Cluniac: クリュニー派の                   | monastic: 修道院の       | Benedictine: ベネディクト会修道士 |
| Pedro Ponce de Leon: ペドロ・ポンセ・デ・レオン |                      | consul: 執政官             |
| polymath: 博識者                      | akin: 同類の            | perforated: 穴の開いた       |
| eardrum: 鼓膜                        | decomposition: 腐敗    | archaeological: 考古学的な   |
| external auditory exostosis: 外耳道骨腫 |                      | ear canal: 外耳道          |
| congenitally: 生まれつき                | coffin: 棺            |                         |

- 問 1. **conductive hearing loss** と **sensorineural hearing loss** の違いを本文の内容に即して、日本語で答えなさい。
- 問 2. 生来ないし幼児期に聴覚障害をもった者に対する古代ギリシア人の態度はどのようなものであったか、その理由を含めて日本語で答えなさい。
- 問 3. 下線部《A》を ‘It’ の指す内容を明示して、和訳しなさい。
- 問 4. 聴覚補助のために作成された道具に関する最古の記述は、それをどのように描写しているか、本文の内容に即して、日本語で答えなさい。
- 問 5. 本文によれば、聴覚障害は1万年以上前の人類にすでに存在しており、さらには3万5千年から4万5千年前のネアンデルタール人にも存在していたと考えられる。このように考えられる根拠は何か、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適か、【あ】～【け】の記号で答えなさい。

(1) Thus, we have written evidence for treating hearing loss, early sign language, hearing aids and some changing attitudes to deaf individuals dating back to 3,500 years ago. But what about before then?

(2) Yet, despite its existence, there is little reference to deafness by historians or archaeologists, except for those focused on the study of disability. How far back can we look for evidence of deafness? Let us start by looking at some of the first references to deafness in the historical record.

第5問 次の英文を読み、下線部(1)～(4)の日本語を英訳しなさい。

Oden-ya Egao is located on the first floor of a building near the north entrance of JR Mitaka Station in Mitaka, Tokyo. It is a small diner with an L-shaped counter and seats for only nine customers.

Ikuko Ishihara, 69, manages the diner alone. She smiled as she offered a summer specialty she is proud of, a dish of hiyashi oden. Oden usually consists of savory items simmered in broth and served hot, but hiyashi oden is served cold. On a glass dish were a slice of daikon radish, a boiled egg, some tomato and some jellied broth. (1)見ているだけで、涼しくなった。

The diner opened in May 2014. In the summer of that year, Ishihara began serving the dish, which she created herself. “Repeat customers say they consider the dish a summer treat and can’t wait for it,” she said.

Ishihara, a native of Mitaka, got a job with a manufacturing company upon graduating from university. After marrying, she raised two daughters while working mainly as an administrative official of a union of employees of the Hachioji city government. After her daughters grew up, Ishihara became an administrative worker for Rojin Ikoi no Ie, a recreational facility for the elderly in the city.

As she approached the mandatory retirement age of 65, Ishihara recalled her mother, who had died at 96. Her mother was very active until she died, participating in a chorus group and other activities. Ishihara said she thought: “I’ll probably live a long time, too, so I should find a new purpose in my life. (2)高齢者が集まって楽しめる場所を作りたい。”

Ishihara thought she might be able to open a diner specializing in oden, because the Japanese hot pot was a dish she was good at making, and it doesn’t consume a great deal of time or energy. She discussed it with her husband, now 70, and her daughters, and they encouraged her to give it a try.

After retiring from her job, she consulted the local chamber of commerce and industry about her idea, and acquired the know-how to realize her plan at Mitaka Minotake Kigyo Juku, a school run by a nonprofit organization for people who wish to be entrepreneurs.

She visited seven or eight oden diners to study tastes, and also experienced working part-time in a small restaurant.

At one point, (3)石原さんは自分の料理に対するお客さんの反応を確かめるために、休業日のお店を借りた。

At Mitaka Minotake Kigyo Juku, she learned that she could use a government subsidy to finance her business and decided to apply for it. She also received a ¥2 million grant from the Small and Medium Enterprise Agency, and used ¥2 million from her savings.

She pays about ¥90,000 a month rent for the diner. Sales in the wintertime are around ¥400,000 a month. However, as sales go down in summer, Ishihara has been making various efforts to keep in the black. Serving hiyashi oden dishes is part of that.

Because Ishihara and her husband both receive pensions, making a living has not been a problem.

Ishihara makes it a priority to keep prices at her diner reasonable so elderly people living on public pensions can feel relaxed about coming to the diner. She also uses only domestically grown vegetables out of consideration for her customers' health.

Ishihara's husband frequently helps out at the diner with dishwashing and other chores, and her daughters promote their mother's oden diner on Twitter.

“Age doesn't matter if you want to be an entrepreneur,” Ishihara said. “(4)地元の人々がくつろげる場所として、食堂を少なくとも10年は続けるつもりです。”

<http://the-japan-news.com/news/article/0003124378>

注 diner: 食堂  
broth: だし汁

savory: 食欲をそそる  
entrepreneur: 起業家

simmer: とろとろ煮る