

大学入試
実戦英語
英文・読解

もくじ

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基礎問題

1-1 次の英文を読み、あとの設問に答えなさい。

(解答・解説は別冊の p.66)

In most English texts you will find words that you don't know. You can look them up in a dictionary, of course, but it's a good idea to get into the habit of doing without a dictionary as much as possible, particularly if you are preparing for an examination. In fact, if you read the text carefully and think, it's usually possible to guess the meaning of most of the words that you don't know. (1)Look at the context of each word — the sentence that it's in, and the sentences that come before and after. Look to see if the word is repeated later in the text ; the more often it's used, the easier it is to understand.

Unless your English is very good, you probably don't know the words 'fret' or 'bawl'. (2)As long as they are alone, there's no way of guessing what they mean, but see what happens when they are put into a context :

1. The strings of the guitar should be pressed down just *behind*, not *on* the fret. By doing this, the string is brought firmly into contact with the metal of the fret. Notice that each time you move your finger up a fret, the pitch of the string goes up a semitone.
2. The woman next door kept me awake bawling at her husband half the night.

It's not very difficult to guess that a 'fret' is one of the thin pieces of metal that separate the notes on a guitar, or that 'bawling' must mean talking aggressively or shouting.

Don't expect to be able to guess all the new words in a text. (3)There will be some that you can only get a vague idea of, and a few will be impossible. Don't waste too much time worrying about these : the most important thing is to understand the text as a whole as well as possible, and one or two difficult words won't usually make much difference.

〔設問〕 1. 下線部(1)を、it が表す内容がわかるように日本語に直しなさい。

2. 下線部(2)を、they が表す内容がわかるように日本語に直しなさい。

3. 下線部(3)を日本語に直しなさい。

(成城大一文芸)

標準問題

1-2 次の英文を読み、下記の英文(1)~(10)の中から本文の内容と一致するもの3つを選び、その番号で答えなさい。(解答・解説は別冊のp.67)

In every age, whether many or few books are made, there are some that are more true and beautiful than all the rest, and a reader can never forget them. He keeps talking and writing about them because he wants to share his pleasure with everyone else who reads. To become famous a book must not only be read. It must be read by people who cannot forget it and who will make it known to others. To do this it must make a deep impression on their hearts and minds. It must help them to understand life better, to think more about it and to love it more. This is the only way a book can become famous.

Some of the most wonderful books that have ever been written have been lost forever. Others have been lost and rediscovered after many centuries. The curious thing about a true and beautiful book is that it can be lost for hundreds of years, and when it is found it is as important as it ever was — sometimes more important, because it tells man things he once knew about life and has forgotten. To find such a book is an exciting discovery. But for the individual boy or girl, or man or woman, it is not more wonderful than to find a great book on a library shelf. To hunt and find such a book is one of the great adventures which readers have that other people do not have.

Because of the printing press, there are today thousands of copies, sometimes hundreds of thousands, of the same book. Since we have so many copies, books that become famous nowadays cannot be as easily lost as the great books of ancient times, even though they are printed on paper, which is much more perishable than parchment made from the tough skins of animals.

The only reason some of the famous ancient books were not completely destroyed is that they were written on parchment in Mediterranean lands, which have a dry, hot climate. It takes a very long time for parchment to rot in such a climate, and parchment does not burn easily, so the old books were not so easily destroyed by fire as books of today.

It is easy to think that because a book is famous everyone will want to read it. This, however, is not true. Many famous books that boys and girls, as well as men and women, could enjoy are seldom read because it takes a little

trouble to get acquainted with them. They do not display their treasures on the first page.

Authors of the past wrote for readers who had more time for what we call background before getting to the story. To have the background often increases the pleasure of a story, but the radio and the movies have accustomed us to a fast pace in writing. Much of what was once valued in a book makes modern readers impatient.

Not all famous books are like this. There are some that cast a spell almost before you turn the first page. But don't lay down a slow beginner too soon. A book that takes hold slowly may become a lifelong friend.

Some of the world's famous books are read and studied in school. Teachers and students call them classics. This word was first used only for the works of Greek and Roman authors. During the Renaissance these works came to be considered of great value in educating young minds, and their study formed an important part of the school course.

- (1) The only way a book can become famous is to make a deep impression on the hearts and minds of readers, who will make it known to others.
- (2) A true and beautiful book can be lost for a long time, and when rediscovered, it is as important as it ever was or sometimes more important.
- (3) For ordinary people, to find a great book on a library shelf is not so exciting as to make a rediscovery of an ancient book.
- (4) Modern books printed on paper are apt to be much more easily lost than the great books of ancient times written on parchment.
- (5) Parchment does not rot in a humid, hot climate, and also does not burn easily.
- (6) Great and famous books are usually read without difficulty.
- (7) The first page of any great and precious book is exciting enough to make every reader willing to read it.
- (8) Modern readers can read any great book at a fast pace.
- (9) The more slowly a book takes hold, the greater it will be.
- (10) At first it was only the works of Greek and Roman authors that were called classics.

発展問題

1-3 次の文を読み、各設問に付された1から4の選択肢のうち最も適切なものを選び、番号で答えなさい。(解答・解説は別冊のp.70)

The great majority of the several million books that have been written in the Western tradition alone — more than 99 percent of them — will not make sufficient demands on you for you to improve your skill in reading. These are the books that can be read only for amusement or information. The amusement may be of many kinds, and the information may be interesting in all sorts of ways. But you should not expect to learn anything of importance from them. In fact, you do not have to read them — analytically — at all. Skimming will do.

There is a second class of books from which you can learn — both how to read and how to live. These are the good books, the ones that were carefully wrought by their authors, the ones that convey to the reader significant insights about subjects of enduring interest to human beings. There are in all probably no more than a few thousand such books. They make severe demands on the reader. They are worth reading analytically — once. If you are skillful, you will be able to get everything out of them that they can give in the course of one good reading. You know that you will never have to read them again, although you may return to them to check certain points or to refresh your memory of certain ideas or episodes.

How do you know that you do not ever have to read such books again? You know it by your own mental reaction to the experience of reading them. Such a book stretches your mind and increases your understanding. But as your mind stretches and your understanding increases, you realize, by a process that is more or less mysterious, that you are not going to be changed any more in the future by this book. You are grateful to it for what it has given you, but you know it has no more to give.

Of the few thousand such books there is a much smaller number — here the number is probably less than a hundred — that cannot be exhausted by even the very best reading you can manage. How do you recognize this? Again it is rather mysterious, but when you have closed the book after reading it analytically to the best of your ability, and place it back on the shelf, you have a

sneaking suspicion that there is more there than you got. You find that you cannot forget the book, that you keep thinking about it and your reaction to it. Finally, you return to it. And then a very remarkable thing happens.

If the book belongs to the second class of books to which we referred before, you find, on returning to it that there was less there than you remembered. The reason, of course, is that you yourself have grown in the meantime. Your mind is fuller, your understanding greater. The book has not changed, but you have. Such a return is inevitably disappointing.

But if the book belongs to the highest class — the very small number of inexhaustible books — you discover on returning that the book seems to have grown with you. You see new things in it — whole sets of new things — that you did not see before.

How can a book grow as you grow? It is impossible, of course; a book, once it is written and published, does not change. But what you only now begin to realize is that the book was far above you to begin with, that it has remained above you, and probably always will remain so. Since it is a really good book — a great book, as we might say — it is accessible at different levels. Your impression of increased understanding on your previous reading was not false. The book truly lifted you then. But now, even though you have become wiser and more knowledgeable, it can lift you again. And it will go on doing this until you die.

[1] The author's purpose in this essay is to tell you that

1. you must learn to read different kinds of books in different ways.
2. you should read only great books.
3. you should stop reading books which are only written for amusement or information.
4. it is a waste of time to reread a book.

[2] The article divides all books into categories. What is the criterion for making the divisions?

1. Whether or not the book is written by a famous author.
2. How interesting the book is.
3. Whether or not the factual information in the book is accurate and useful.
4. How much you learn from the book.

[3] According to this article, great books

1. can never be completely understood, no matter how many times and how carefully we may read them.
2. are accurate and analytical, containing a lot of factual information.
3. constitute about one percent of the total of all books ever written.
4. are never written for amusement.

[4] Some books are good books which can teach us how to read and how to live. But we only need to read them once. How do we know that we need to read a book only once ?

1. We know intuitively that there are so many books that we have to be selective.
2. Our analytical reading reveals that factual information in the book is inaccurate.
3. We have a mysterious feeling that we are not going to be changed any more in the future by this book.
4. We know mathematically that good books extremely limited in number.

[5] According to this article, how can a book grow ?

1. It only seems to.
2. It can be made into a movie.
3. It can be translated into another language.
4. It can be issued in a new edition.

[6] Why is it that “such a return is inevitably disappointing” ?

1. Because you find that there is nothing new to learn from the book you read.
2. Because you find that there are always conflicting interpretations.
3. Because the book seems to outgrow you.
4. Because you will find much more than you remember.

[7] “Sneaking” in the expression “sneaking suspicion” means

1. unexplainable.
2. deceitful.
3. cowardly.
4. stealthily.

基礎問題

2-1 次の英文を読んで、あとの問いに答えなさい。

(解答・解説は別冊の p.73)

How many words are there in English? That is a question no one can answer.
 (a) A desk dictionary of the kind most college students use may have somewhere around 100,000 words listed in it. One of the large, so-called unabridged dictionaries may list over 500,000 words. But it would be a mistake to think that an “unabridged” dictionary lists all the words of English. In fact it is not possible for anyone to count or to list all the words of any language — (b) not merely because of their great number, but because those who use the language are constantly making new ones. It might be said that every dictionary is the dictionary of a dead language. (c) No matter how fast and how thorough a dictionary-maker may be, by the time he has gathered his words, written descriptions of them, and published his book, old words will have changed and new ones will have come into being. The language refuses to stay the same from year to year, or even from moment to moment; it is constantly in the process of becoming something different. (d) Words have a life cycle. They come into existence; they change in sound and meaning; and they disappear.

(注) unabridged: 縮約していない

1. (a)を和訳しなさい。
2. (b)を和訳しなさい。
3. (c)を和訳しなさい。
4. (d)の具体的内容を、句読点を含めて40字以内の日本語で説明しなさい。

標準問題

2-2 次の英文を読み、下記の問いに答えなさい。

(解答・解説は別冊の p.74)

In the last decades of the eighteenth century, and in the first half of the nineteenth century, a number of words, which are now of (a)capital importance, came for the first time into common English use, or, where they had already been generally used in the language, acquired new and important meanings. There is in fact a general pattern of change in these words, and it is possible to look at the wider changes in life and thought to (b)which the changes in language evidently refer.

One of these words is *industry*, and the period in which its use changed was the period which we now call the Industrial Revolution. *Industry*, before this period, was a name for a particular human quality, which could be paraphrased as 'skill, diligence, hard work.' This use of *industry* of course survives. But, in the last decades of the eighteenth century, *industry* came also to mean something else; it became a (c)collective word for England's manufacturing and productive institutions, and for their general activities. Adam Smith, in *The Wealth of Nations* (1776), was one of the first writers to use the word in this way, and from his time the development of this use was assured. *Industry*, with a capital letter, was thought of as a thing in itself — an institution, (d)a body of activities — rather than simply a human quality. *Industrious*, which described (A), was joined, in the nineteenth century, by *industrial*, which described (B).

The rapid increase in use of the word *industry* to mean institutions reflected a new system, which in the 1830s was first called *Industrialism*. In part, this was the recognition of a series of very important technical changes, and of their transforming effect on methods of production. It was also, however, a recognition of the effect of these changes on society as a whole, (e)which was similarly transformed. The phrase *Industrial Revolution* — first used by French writers in the 1820s and increasingly used by English writers through the nineteenth century — deliberately and obviously referred to the French Revolution of 1789. (C) that had transformed France, (D) this transformed England; the (f)means of change are different, but the change was comparable in kind: it produced, by a pattern of change, a new society.

1. 下線部(a), (c), (d), (f)の本文中の意味に最も近いものを, 下記の(1)~(5)の中から選び, 番号で答えなさい。

(a) capital

- (1) political (2) monetary (3) primary
(4) metropolitan (5) official

(c) collective

- (1) social (2) fellow (3) general
(4) wide (5) group

(d) a body of

- (1) a symbol of (2) an object of (3) a substance of
(4) a group of (5) a figure of

(f) means

- (1) ways (2) properties (3) centers
(4) outcomes (5) causes

2. 下線部(b), (e)の which はそれぞれ何を説明しているか, 最も適当なものを下記の(1)~(5)の中からそれぞれ1つ選び, 番号で答えなさい。

(b) which

- (1) life and thought (2) the wider changes (3) these words
(4) a general pattern (5) new and important meanings

(e) which

- (1) a whole (2) the effect (3) these changes
(4) a recognition (5) society

3. 空欄(A), (B)に入れるのに最も適切な語句を, 下記の(1)~(6)の中からそれぞれ1つ選び, その番号で答えなさい。

- (1) persons (2) animals (3) the institutions
(4) the world (5) the language (6) the family

4. 空欄(C), (D)に入れるのに最も適切な語の組合せを, 下記の(1)~(6)の中から選び, その番号で答えなさい。

- (1) Not — but (2) Just — because (3) After — then
(4) Either — or (5) As — so (6) If — now

5. 本文の内容に合致するものを下記の(1)~(7)の中から2つ選び, 番号で答えなさい。

(1) *Industry* was a new word that began to be used at the period of the Industrial Revolution.

(2) The original meaning of *industry* was man's 'diligence,' and the word can

still be used in this way.

- (3) Adam Smith began to use *industry* in a new sense of ‘institutions,’ and he decided this use of the word.
- (4) Life imitates art, and social changes are sometimes caused by changes in letters and words.
- (5) French writers began to use the phrase *Industrial Revolution*, and English writers imitated this phrase in the 18th century.
- (6) *Industrialism* was a name for the new system resulting from the technical and social changes in the first half of the 19th century.
- (7) The French Revolution had great influence on methods of production, and that’s why great changes in *industry* were called the Industrial Revolution.

(法政大―法)

2-3 次の英文を読んで、あとの問いに答えなさい。

(解答・解説は別冊の p.76)

A British professor suggests that societies classify ⁽¹⁾their surroundings in accordance with their own particular needs and purposes, and that language plays a primary role in the process.

In one island community, he finds there is a name for the kind of trees from which the natives make their canoes, a name for the kind of trees whose fruit they eat, and one general term, ‘the green thing,’ for all other trees regardless of any differences between them. And ⁽²⁾the same is true of fish. They have a name for the fish they eat. ⁽³⁾They have another name for the fish that if they are not watching out will eat them. All other fish are grouped together so that any one of them will be called ‘the swimming thing.’ ⁽⁴⁾An observer, unless he knows their language, can produce a simple classification of trees and fish in terms of the islanders’ behavior with regard to ⁽⁵⁾them. The trees and fish to which they have no particular relations will be left unclassified in ⁽⁶⁾the mass.

With a careful study of the relations (A), he will then find that it is by means of language that their own unique classification of their surroundings has been set up and maintained. We have divided the world around us into categories or classes to suit our particular purposes, and ⁽⁷⁾language is as effective as any means of marking the distinctions.

問1 施線部(1)は具体的に何と何をさしているか、それぞれ文中の1語で答えなさい。

問2 施線部(2)の内容を表すものを、次のア～エの中から1つ選びなさい。

- One community has
- ア a separate name for every single object.
 - イ particular names for the things they use for particular purposes.
 - ウ just one universal name for all things of a class, ignoring every distinction.
 - エ separate names for particular things and a universal name for the others.

問3 施線部(3)を和訳しなさい。

問4 施線部(4)と同じ意味になるものを、次のア～エの中から1つ選びなさい。

- Knowledge of their language is
- ア useless
 - イ unnecessary
 - ウ natural
 - エ essential
- for an observer

to produce

問5 施線部(5)のさしているものを、次のア～エの中から1つ選びなさい。

- ア fish イ trees ウ trees and fish エ islanders

問6 施線部(6)を具体的に表す例は何と何か、それぞれ文中の語句で答えなさい。

問7 空欄(A)に入れるのに最もふさわしい語句を次のア～エの中から1つ選びなさい。

- ア between the islanders and the observer
- イ between the islanders' language and their surroundings
- ウ between the trees and the fish
- エ between the islanders' needs and their behavior

問8 施線部(7)と同じ意味になるものを、次のア～エの中から1つ選びなさい。

- ア language is the most effective means of marking the distinctions
- イ language is no more effective than any means of marking the distinctions
- ウ no means of marking the distinctions is less effective than language
- エ language is not in the least effective means of marking the distinctions

2-4 次の英文を読み、下の問いに答えよ。

(解答・解説は別冊の p.78)

*We are used to hearing English spoken wherever we travel, for ours alone is a world language. As long as you can say “ham and eggs,” there is scarcely a place on earth where you will starve. (1)The strangest countries acquire deceptive familiarity when the life that goes on there is described for us in English words.

Observing others through the medium of their own language is a quite different experience, both more exciting and more disturbing. Even such an everyday creature as the cat acquires mystery, or new charm, as the French **chat* or Russian **koshka*. Abstract concepts in other languages (2)are seldom identical in meaning to their English versions, and may prove unrecognizable.

Our own language is part of the familiarity of life. It is essential to the world we know and feel secure in. Replace our language by another (3)and we would be like blind people forced to live in a house where every room has been equipped with different furniture, newly arranged. A little of the same panic is felt by citizens of a country where the road signs, since time (4)immemorial in language X, begin to appear also in language Y and Z.

Anyone who has travelled to a country where not just the language but the alphabet is different *relives the experience of the child or the *illiterate. At first it is liberating : you cannot understand, therefore you are not responsible. After a time, the feeling grows that you are ignored, that you do not().

Learning a foreign language ought to produce a feeling of insecurity because it confronts the student with (5)a new world to challenge the familiar one of which his native language is such a great part. Languages are to be recommended as an *antidote to national *arrogance, and as a (6)stimulus to awareness of other minds and different feelings. From awareness that it is possible to describe familiar objects with a different set of sounds, the student may progress to understanding that there are different ways of (7)evaluating what had formerly seemed unchangeable truths.

The mature individuals embrace new worlds opened to them by languages ; the insecure and potentially *paranoid reject them with horror.

Notes : *We=筆者はイギリス人。イギリス人の読者に向けて書いている。

**chat*=フランス語で「ネコ」を意味する。

* *koshka* = ロシア語で「ネコ」を意味する。

* *relives* = lives again

* *illiterate* = 文字が読めない

* *antidote* = 解毒剤

* *arrogance* = ごう慢

* *paranoid* = 誇大妄想狂的な

- A. 下線部(1) *The strangest* の最上級の用法に最も近いものを、次の(ア)~(エ)の中から1つ選び、記号で答えなさい。
- (ア) *The best answer to this question is to say "I don't know."*
 (イ) *The brightest boy in our school couldn't solve the problem.*
 (ウ) *He is the second tallest boy in our school.*
 (エ) *This is the most brilliant answer that I have ever heard.*
- B. 下線部(2) *are seldom identical* に最も近い意味のものを、次の(ア)~(エ)の中から1つ選び、記号で答えなさい。
- (ア) *are barely different* (イ) *are extremely mysterious*
 (ウ) *are not exactly the same* (エ) *are occasionally irregular*
- C. 下線部(3) *and* の用法に最も近いものを、次の(ア)~(エ)の中から1つ選び、記号で答えなさい。
- (ア) *Come and see me again tomorrow.*
 (イ) *He worked hard and he failed.*
 (ウ) *Three more months and you'll have him home again.*
 (エ) *You can't eat your cake and have it, too.*
- D. 下線部(4), (6), (7)の意味に最も近いものを、次の(ア)~(ウ)の中から1つ選び、記号で答えなさい。
- (4) *immemorial*
 (ア) *ancient* (イ) *deserving to be remembered* (ウ) *imperishable*
- (6) *stimulus*
 (ア) *accident* (イ) *influence* (ウ) *motivation*
- (7) *evaluating*
 (ア) *finding out the value of* (イ) *giving birth to*
 (ウ) *thinking as invaluable*
- E. 上文中の空所にはいる英語(1語)を、次の(ア)~(エ)の中から1つ選び、記号で答えなさい。

(ア) belong (イ) feel (ウ) speak (エ) think

F. 下線部(5)を日本語に訳しなさい。

(5) a new world to challenge the familiar one of which his native language is such a great part.

G. 上の英文について記述した以下の文の中の空所(1)~(4)にはいる最も適切な語または語句を、本文の中から選び、英語で書きなさい。

この文の最初の方で、“both more exciting and more disturbing”と述べられているように、この文の筆者は、外国語に接するとき、だれもが抱く2つの印象を絶えず考慮しながら論を進めている。“exciting”という語で示される事態とは、たとえば「ネコ」が、外国語で表現されると、そこに“mystery”ないしは“new charm”のようなものが生まれることである。これに対し“disturbing”という語で筆者が表現しようとしているのは、たとえば、外国語に接するときだれもが覚える戸惑いのようなものであり、筆者はそれを、慣れ親しんでいた道路標識が、突然判読不明の文字で表示されたら、だれもが覚えるであろう戸惑いのようなものとして説明している。筆者はそれを“(1)”と呼んでいる。またことばが通じない外国を旅行したときに感ずる不安感も筆者は指摘している。ことばがわからない外国へ行くと、筆者が“liberating”と呼ぶ感覚にとられる。“You cannot understand, therefore you are not responsible.”とさえ筆者は述べている。しかしこうしたうきうきした気分も、すぐに不安と、よるべない気持にとってかわられる。自分の国のことばは、筆者が“(2)”と呼ぶものと密接に結びついているからであり、外国で自分の国のことばが使えないと、この“(2)”が消滅してしまうからである。けれども外国語を勉強することで、そうした不安や混乱を克服できる。筆者はさらに外国語を習得することは、外国の人たちの精神や感情を理解できるだけでなく“(3)”をも防げると述べている。したがって外国語を習得することは、より柔軟な精神、“(4)”という語で形容できる人間を育むことにもつながる。これに対して“(2)”を失うのを恐れる人たちは、どこかでかたくなな精神をもつ人たちであり、筆者はそうした人たちのことを“the potentially paranoid”と呼んでいる。

発展問題

2-5 次の文章を読み、あとの設問に答えなさい。

(解答・解説は別冊の p.80)

There are several ways in which learning to speak a language differs from acquiring other skills. Whereas a person can learn to play chess, to dance, or to make wood carvings at almost any age, his ability to learn a language natively deteriorates rapidly after he reaches puberty. After that time he must spend many hours of intensive study to gain any kind of facility, and except in the most rare cases he will speak the new language with a foreign accent. Second, in learning a language a person masters a body of material which is infinitely more complex than anything else he learns during the rest of his lifetime. One contribution of linguistic research of the past few years has been a demonstration of how complex language really is. By complexity linguists are not referring simply to vocabulary. Rather, they mean the system into which words fit. The greatest part of this learning is completed by the time the child is about six or eight years old. Third, if instruction or learning conditions are poor, a person will not learn to type, play the trumpet, or make pottery. Except in the most severe cases of mental retardation or emotional disturbance, however, a child who is exposed to a language learns it. No one is really “taught” his mother tongue; teaching is either nonexistent or very sketchy and poor. Similarly, learning conditions are never optimal, since poorly formed sentences are heard at least as often as those that are well constructed; yet the child in some way knows to ignore malformations when he is forming his theories about language. Fourth, all humans acquire a language, and there are discernible patterns in the ways in which they learn. There are no groups of people anywhere in the world without language. Fifth, motivation cannot have a major influence on the acquisition of a skill so uniformly distributed throughout the human race as language is. Some children are so neglected that it does not matter what they ask for or how they ask for it. Others are so pampered that they seem to obtain everything they want simply by yelling loudly.

Although language learning is not *instinctive* in the usual sense of the word, there is enough evidence to suggest that every child will learn the language or languages to which he is given sufficient exposure.

(Bruce Liles, An Introduction to Linguistics より)

注：puberty=思春期 linguist=言語学者 optimal=最良の

1. 下線部 deteriorate と反対の意味をもつ i で始まる単語を書きなさい。
2. 下線を引いた各単語の意味に最も近い語句を(a)~(d)の中から選び、記号で答えなさい。

(1) infinitely	(a) actively	(b) unlimitedly
	(c) permanently	(d) amazingly
(2) retardation	(a) decrease	(b) difference
	(c) dependence	(d) delay
(3) sketchy	(a) unimportant	(b) incomplete
	(c) immoral	(d) uninteresting
(4) malformations	(a) uncommon expressions	(b) meaningless words
	(c) poor instructions	(d) faulty structures
3. 次の各文のうち本文の内容に合っているものには○, 合っていないものには×の記号をつけなさい。
 - (1) The younger a child is, the more easily he or she learns a language.
 - (2) Even if an adult studies a new language intensively for many hours, he or she will never be able to speak it without a foreign accent.
 - (3) There are some skills people learn which are more complicated than language.
 - (4) Linguists have shown in the last few years that language is something very complex.
 - (5) A child finishes the learning of basic vocabulary at the age of six or eight.
 - (6) A child normally acquires his or her mother tongue though he or she is not given real instruction.
 - (7) The number of well-formed sentences a child hears is usually greater than that of poorly formed ones.
 - (8) Motivation often plays an important role in a child's acquisition of his or her mother tongue.

基礎問題

3-1

次の英文を読み、問いに答えなさい。

(解答・解説は別冊の p.82)

A man from the suburbs of London was driving along a (a) when his car broke down suddenly. The sun was setting as he got out of his car to open the hood. He was no expert on automobiles, and was wondering what to do when a black horse appeared from a nearby field, and put its head over a gate.

“It’s the oil,” said the horse, with a big smile on its face. The man was astonished when he heard the horse speak.

“You . . . you can speak ?” he asked.

“Check the oil,” said the horse.

Sure enough, there was no oil in the engine. “There’s a garage down the road where you can buy some more,” said the horse, and galloped away.

The man, in a state of shock, walked down the lane to the garage, bought a can of oil, and returned to his car. Within 10 minutes, he was on his way again. He still felt (b), so stopped at a pub in the center of the village. He entered the pub, and ordered a Scotch.

“You wouldn’t believe what just happened to me,” said the man to the barman. “I was driving along when my car broke down, then this black horse came along and told me it was the oil. He was right, too. I can’t believe it !”

The barman laughed. “A black horse, you say ?”

“That’s right,” said the man.

“You were lucky it wasn’t the white horse,” said the barman. “It doesn’t know anything about cars.”

問1 問題文中の下線部をいいかえた場合に最も適切なものを選びなさい。

下線部 suburbs

1. north 2. business area 3. inner city 4. outskirts

問2 問題文中の空欄(a)と(b)に最も適切なものを入れなさい。

(1) 空欄(a)

1. expressway 2. city highway 3. busy bypass 4. country lane

標準問題

3-2

次の英文(アメリカの現代作家の“The Solipsist”という短編小説の全文である)を読み、下記の問いに答えなさい。(解答・解説は別冊の p.83)

Walter B. Jehovah, for whose name I make no apology since it really *was* his name, had been a solipsist all his life. A solipsist, in case you don't happen to know the word, is one who believes that he himself is the only thing that really exists, that other people and the universe in general exist only in his imagination, and that if he quit imagining them they would cease to exist.

One day Walter B. Jehovah became a practising solipsist. Within a week his wife had run away with another man, he'd lost his job as a shipping clerk and he had broken his leg chasing a black cat to keep it from crossing his path.

He decided, in his bed at the hospital, to end it all.

Looking out the window, staring up at the stars, he wished them out of existence, and they weren't there any more. Then he wished all other people out of existence and the hospital became strangely quiet even for a hospital. Next, the world, and he found himself suspended in a void. He got rid of his body quite as easily and then took the final step of willing *himself* out of existence.

Nothing happened.

Strange, he thought, can there be a limit to solipsism?

'Yes,' a voice said.

'Who are you?' Walter B. Jehovah asked.

'I am the one who created the universe which you have just willed out of existence. And now that you have taken my place ——' There was a deep sigh. '—— I can finally cease my own existence, find oblivion, and let you take over.'

'But —— how can *I* cease to exist? That's what I'm trying to do, you know.'

'Yes, I know,' said the voice. 'You must do it the same way *I* did. Create a universe. Wait until somebody in it really believes what you believed and wills it out of existence. Then you can retire and let him take over. Good-bye now.'

And the voice was gone.

Walter B. Jehovah was alone in the void and there was only one thing he could do. He created the heaven and the earth.

It took him seven days.

問1 “a solipsist”とはどんな人物か、90字以内で説明しなさい。

問2 下線部を日本語に直しなさい。ただし、文中の“it”は、具体的に明示しなさい。

問3 主人公が“the voice”の忠告に従ってとった行為を、15字以内で説明しなさい。

(都留文大)

3-3 次の英文を読み、以下の設問に答えなさい。

(解答・解説は別冊の p.85)

One day, not long after I had started working for him, Mangiarotti said, “That’s enough work for today. Clear up, will you? I’ll be back in ten minutes.” It was typical of him to spring surprises on people, to do things (1) warning or explanation. I cleaned the paintbrushes carefully, knowing that Mangiarotti would make a fuss if even one tiny speck of paint remained on them. I wasn’t scared of him exactly, but he was a man with a sharp tongue, and I tried not to upset him. I packed everything away in the proper, Mangiarotti order: ladders on the left, buckets on the right, and so on.

After about a quarter of an hour a car pulled up, and there was Mangiarotti, at the steering-wheel of an old black Citroën. His face was gloomy as usual.

“Get in!” he said. The car pulled away quickly with a squeal of tyres before I’d hardly had a chance to close the door.

“Where are we going?” I asked.

He did not reply, which was his way of telling me to (2) my own business. I decided to settle back and enjoy what I (3) of the ride — after all, it was better than standing on a ladder painting shop fronts. I hadn’t the slightest idea where we were going, but we were soon out of Paris and in open countryside. With typical suddenness, Mangiarotti screeched to a stop by the roadside and switched off the engine. I looked at him. He was staring straight ahead. I followed his gaze, but (4) I could see was a country road with a hedge running alongside it.

A movement on the grass verge caught my eye. It was a hat, an old black Homburg, the sort that businessmen used to wear, and it appeared to be alive. It moved forward, stopped, disappeared, bobbed up again for a second, then moved forward and disappeared again. It was such a ridiculous sight that I burst out (5), but Mangiarotti, who was also watching the hat, remained serious-faced.

As I turned again to look, it rose a couple of inches, revealing that there was

a head underneath. It dawned on me that there was a ditch between the grass verge and the hedge, and that the wearer of the hat was down in the ditch. Mangiarotti got out of the car, and walked towards the mysterious hat. I didn't know ⁽⁶⁾whether I was supposed to follow him or stay in the car. My curiosity got the better of me, so I got out and hurried to catch up with him. He stood by the roadside, staring down at the hat and talking brusquely to it in an Italian dialect which I could not understand. I looked down too, and saw, under the hat, the red, wrinkled face of an old man. Despite the hot summer's afternoon, he was wearing a black fur-collared overcoat which perfectly matched his ancient Homburg. The amazing thing was that, although he was (7), his head barely cleared the top of the ditch. He was an extremely short man; and his small stature was exaggerated by the bent body of old age.

Mangiarotti held out his hand to the old man and pulled him out of the ditch, roughly, as if he were a straw doll. Then we all got into the car, and started back for Paris.

- (1) 空所(1)を埋めるのに最も適当な1語または語群を次のうちから選び、その記号を記しなさい。
- (ア) on (イ) through (ウ) without (エ) in spite of
- (2) 空所(2)を埋めるのに最も適当な1語は何か、その1語を記しなさい。
- (3) 空所(3)を埋めるのに最も適当な1語を次のうちから選び、その記号を記しなさい。
- (ア) did (イ) had (ウ) was (エ) could
- (4) 空所(4)を埋めるのに最も適当な1語は何か、その1語を記しなさい。
- (5) 空所(5)を埋めるのに最も適当な1語は何か、その1語を記しなさい。
- (6) 下線部(6)の意味を次のうちから選び、その記号を記しなさい。
- (ア) 彼について行けるかどうか。
- (イ) 彼について行ったほうがよいのかどうか。
- (ウ) 彼について行こうと思っているかどうか。
- (エ) 彼について行きさえすればよいのかどうか。
- (7) 空所(7)を埋めるのに最も適当な語群を次のうちから選び、その記号を記しなさい。
- (ア) sitting up (イ) reaching up
- (ウ) crouching down (エ) standing upright
- (8) 語り手は、Mangiarottiの助手として、ある職業に従事しているが、その職業名を日本語で記しなさい。

(9) Mangiarotti の性格を述べた文として、本文の内容と一致するものを2つ選び、それらの記号を記しなさい。

- (ア) He is rather boastful.
- (イ) He has a pleasant manner.
- (ウ) He is a man of few words.
- (エ) He is careless in his work.
- (オ) He is always in high spirits.
- (カ) He has an impatient temperament.
- (キ) He is always ready to help people.
- (ク) He likes driving around in his car.

(東大)

3-4 次の英文を読んで、下の問いに答えなさい。

(解答・解説は別冊の p.87)

That day began badly for me with a letter from my aunt in Bournemouth. She reminded me that I had promised to take my Cousin Jessie to be photographed at four that afternoon. So I had; and forgotten all about it. ⁽¹⁾Having arranged to meet Bill at four, I had to telephone him to put it off. Bill was a film writer from the United States who, having had some trouble with an Un-American Activities Committee, was blacklisted, could no longer earn his living, and was trying to get a permit to live in Britain. He was looking for someone to be a secretary to him. His wife had always been his secretary ; but he was divorcing her after twenty years of marriage ⁽²⁾_____ that they had nothing in common. I planned to introduce him to Beatrice.

Beatrice was an old friend from South Africa whose passport had expired. Having been named as a communist, she knew that once she went back she would not get out again, and she wanted to stay another six months in Britain. But she had no money. She needed a job. I imagined that Bill and Beatrice might have a good deal in common ; but later it turned out that they disapproved of each other. Beatrice said that Bill was corrupt, because he wrote sexy comedies for TV under another name and acted in bad films. ⁽³⁾She did not think his justification, namely, that a guy has to eat, had anything in its favor. Bill, for his part, had never been able to ⁽⁴⁾_____ political women. But I was not to know about the incompatibility of my two dear friends; and I spent an hour following Bill through one switchboard after another, until at last I got him in

some studio where he was rehearsing for a film about Lady Hamilton. He said it was quite all right, because he had forgotten about the appointment in any case. Beatrice did not have a telephone, so I sent her a telegram.

(注) Un-American Activities Committee 非米活動調査委員会

問1 下線(1)を書きかえた場合、最も適切と思われるものを下の a~e の中から 1 つ選びなさい。

- a. Even if I had arranged to meet Bill at four
- b. If I had arranged to meet Bill at four
- c. Since I had arranged to meet Bill at four
- d. When I had arranged to meet Bill at four
- e. While I had arranged to meet Bill at four

問2 下線(2)に入れるべき最も適切なものを下の a~e の中から 1 つ選びなさい。

- a. on the rocks b. on the grounds c. on the surface
- d. on the way e. on the run

問3 下線(3)の意味として最も適切なものを下の a~e の中から 1 つ選びなさい。

- a. 食べるために彼が他人の好意にすがるのは正しくないと彼女は思った。
- b. 彼が食べるために正義をふりかざすのはよくないことだと彼女は思った。
- c. 食べるためには他人に迷惑をかけてもかまわないとする彼の態度はとうてい正当化できないと彼女は思った。
- d. 食べるためにはどんなことをしてもかまわないという彼の主張はとうてい正当化できないと彼女は思った。
- e. 食べるためには名声などどうでもよいという彼の主張に彼女は賛成できないと思った。

問4 下線(4)に入れるべき最も適切なものを下の a~e の中から 1 つ選びなさい。

- a. feed b. reach c. stand d. betray e. offend

発展問題

3-5

次の英文は、南米の密林での生活を描いた物語の1節であるが、その英文を読んで下の設問に答えなさい。 (解答・解説は別冊のp.89)

It was late when I woke up the next morning. I felt so fully reanimated, so rich with energy, that it seemed [be, could, taking, world, whole, mine, for, the, the].

In remembering the dream which I had had during the night, I thought that never before had I had a dream in which every detail had been so clear, so logical as this last one. It could not have been more clear and impressive if it had not been a (i) at all but an episode of the day, a slightly strange episode, but nonetheless real and natural.

I looked for my boots.

Why, they were not stuffed with paper and neither were they placed on a chair. Experience had taught me, when living in the jungle, to stuff my boots with balls of crumpled paper or something else, and to put them on a chair or box or hang them up. (A) Otherwise, when you started to pull them on in the morning, you might find a scorpion or a small snake inside them. It had happened to me once ; I still remembered the speed with which I got the boots off on that occasion, and since then I know that one can get one's boots off just as quickly as a (ii) from one's head. To have a little red snake in the lowest part of your boot while your foot is inside is not so very pleasant, because the snake, as terrified as you are, wants to get out, as does your (iii). The worst thing about it is that you don't know exactly what it is that is under the sole of your foot. It drives you nearly crazy while your foot is still in, and makes you feel aghast with horror after your foot is out and you see what was, or still is, (B) a tenant of your boot.

Anyway, my boots were not stuffed and they were not standing on the chair.

All of a sudden I remembered that I had dropped the boots rather carelessly last night, due to the fact that I was very tired when I turned in again after the Indian had left. I remembered, too, that while he had been in the room I had pulled out the (iv) from my boots and had put them on to go to the room where the bookshelves were. It is no sound (v), when living in the jungle, to walk with bare feet by night. A native can do so, but a white man avoids it.

When I had come from the other room I had lain down immediately on my cot, not paying any attention to the boots or anything else, and had fallen asleep as soon as I had touched the (vi).

設問(1) 本文中第1段落の[]内の語を並べかえて、下記の英文の意味に最も近い文を完成させなさい。

[there was nothing at all that I could not easily get]

設問(2) 本文中の空所(i)~(vi)を補うために最も適当と思われる語を、次の(ア)~(ツ)からそれぞれ1つ選び、その記号で答えなさい。

- (ア) body (イ) book (ウ) boot (エ) dream (オ) foot
 (カ) hair (キ) hand (ク) hat (ケ) morning (コ) mind
 (サ) night (シ) paper (ス) pillow (セ) practice (ソ) sleep

設問(3) 本文中の下線部 (A)Otherwiseとはどういうことか、その内容を具体的に日本語で書き表しなさい。

設問(4) 本文中の下線部 (B)a tenant of your bootとは具体的にどのようなものが考えられるか、その例を本文中から1つ拾い、その英語で答えなさい。

第4章

日本・日本人

基礎問題

4-1 次の文を読んで、下記の問いに答えなさい。 (解答・解説は別冊の p.91)

Japanese are said to work too much. Our excessive (1)industry is not always appreciated by other countries. The Japanese themselves believe they are a very diligent and hardworking people. They take pride in this, and sometimes pass (2)[dʒʌdʒmənt] on others who seem to work less. Comments like “Europeans work too little” and “the French are lazy” are heard often enough in Japan.

But Japanese who have lived in Europe and have seen Europeans at work ask the question: (3)_____ There are some scenes which will give you second thoughts about “Japanese diligence.” Golf (4)[kɔ:rsiz] in the outskirts of Tokyo are busy from dawn to dusk every day. They, too, are filled with company workers. Pachinko (pinball game) parlors and coffee shops reveal a similar picture. Businessmen drop in for a rest between appointments with (5)[kʌstəmərz].

But fact or not, Japanese society is much more tolerant than most Western societies toward workers who “relax” and “play” on company time. Where does this difference come from? Probably it comes from a basic difference between Japan and the West in the concept of work. For the typical Japanese “salaryman,” work means more than just doing desk work in his office. Playing golf and going out drinking with business associates are also “work.”

For French people who have been brought up as Catholics, on the other hand, work and leisure are two conflicting concepts. A French (6)[dʒɛ:rənəlist] explained: “For us, labor is God’s punishment on mankind. Liberation from labor is a blessing. (7)_____.”

1. 下線部(2), (4), (5), (6)を普通につづり字に直しなさい。
2. 下線部(1)の同意語(1語)を本文中から選び、それを書きなさい。
3. 下線部(3)には、「私たち日本人は外国人がいうほど勤勉であろうか」という意味の英文があるが、この英文を下記の10語と疑問符を全部用いて完成させなさい。

are say others Japanese are as we industrious we as ?

4. 下線部(7)には、「これが私たちが日本の労働者と大変違うところですよ」という意味の英文がはいるが、この英文を This で書き始め、そのあとに続く部分は下記の語群から適当な 9 語を選んで完成させなさい。

Japanese are differ very much we is workers which from where

(中央大—経済)

標準問題

- 4-2 次の英文を読んで、設問 1～3 の解答として最も適当なものを、(A)～(D)の中から選びなさい。

(解答・解説は別冊の p.92)

Do Japanese people really love nature? Of course there is a deep, powerful, cultural empathy with the symbols of nature in Japan. But is there, in fact, a fundamental environmental commitment? While the traditional image promoted of Japan is that the Japanese are a nature-loving people who nurture wildlife, the reality deserves much closer attention and analysis.

Witness to how misleading this traditional stereotyped image is is the stark reality that on a trip into the countryside, one is far more likely to bump into a dozen fishermen or several hunters than a single naturalist. The current emphasis lies on nature to be exploited. Wildlife is thought of as a resource, often an economic one — with bears sold for bear parks and monkeys sold for experimentation. On the subject of hunting, quoted figures vary, but hunting club membership figures range in the hundreds of thousands, and perhaps even exceed half a million. These figures are, in turn, greatly outnumbered by recreation fishermen. These people are, on the whole, users of wildlife, not carers for it. Contrast these figures, for example, with the Wild Bird Society of Japan's membership of approximately 35,000, or with the fact that, despite a total population of less than half that of Japan's, in the United Kingdom the Royal Society for the Protection of Birds can muster half a million members/supporters, yet it is Japan that retains the image of being nature loving.

1. What does the author think of Japanese people?
 - (A) They are one of the few nature-loving peoples.
 - (B) They are contributing to wildlife conservation.

- (C) They pay little attention to the preservation of nature.
 (D) They are destroying nature in every possible way.
2. What does a “naturalist” mean in this passage ?
 (A) A person who cares for wildlife
 (B) A person who studies natural history
 (C) A natural scientist, such as a botanist
 (D) A person who lives in the countryside
3. If Britain had the same population as Japan, how much larger would the membership of Britain’s Royal Society for the Protection of Birds be than that of Japan’s counterpart ?
 (A) About 10 times larger (B) About 15 times larger
 (C) About 20 times larger (D) More than 20 times larger

(早大一人間科学)

4-3

次の英文を読んで、下記の(a)~(j)の短文の中からその内容が本文のそれと合致するものを4つ選びなさい。 (解答・解説は別冊の p.94)

In meeting with Japanese and carrying out negotiations, the Canadian businessman may become confused by the different levels of managers he is dealing with, and may wonder if he is making any progress at all. It is not unusual for foreign businessmen in Japan to become frustrated and ask, “Please let me deal with the principals, or the person who is really in charge.” But such a response displays a lack of understanding that, in Japanese organizations, no one individual carries complete responsibility for a decision.

Rather than trying to find the so-called “person in charge,” it is much more effective to identify the person or persons in a Japanese company who are, for one reason or another, influential. This kind of person will have access to the offices of the right people, at both senior and middle management levels. A good word from him at the right time can be invaluable in smoothing the way for you.

This leads to the question of how you know when you are dealing with the right man in a Japanese company. It may be the case that the person you talk with at a Japanese company may only be dealing with you because he speaks English. This is a problem that has no easy solution. I can only recommend that you try, whenever possible, to secure an introduction from a third party

who is familiar with the company. With the help of a proper introduction, you will be able to make progress and eventually connect up with the right people in the company.

A Canadian businessman visiting Japan for the first time may be surprised at the number of Japanese at the meeting. The presence of a great number of Japanese businessmen is due to the unique decision-making process that exists in Japan. The consensus of many people is required before a decision is made.

Some North Americans become frustrated and impatient, finding this method of arriving at a decision to be too time-consuming. In this area of Japanese business practices especially, it is very important not to judge their system, but to approach it with an open mind. Because so much careful preparation, or “nemawashi” has been done before a decision is reached, the Japanese company or organization is able to act immediately and consistently after consensus is achieved. Often, in North American companies you will find that the President or a senior manager makes the decision himself, and then must spend a great deal of time securing the understanding and cooperation of several people within his company in order to carry out the decision. In Japan, because the decision has been approved by the group, action is immediate and effective. In business, you will find that the harmony of the group will inevitably be sought and will ultimately manifest itself.

- (a) カナダ人ビジネスマンの中には、日本人幹部の交渉術のレベルの高さに圧倒されて、交渉の成り行きに不安を抱く人がいる。
- (b) 外国人ビジネスマンが日本人と交渉を進める際に、日本の企業では、ある個人が決定に要する全責任を負っているのではないという理解を欠いていることがよくある。
- (c) 外国人ビジネスマンが日本の企業と効率的に交渉をするには、影響力のある人物を見つけることが大切である。
- (d) 日本の企業と交渉する場合、企業内に影響力を持つ上級・中級管理職の発言内容から交渉の「責任者」をさぐりあてて話を進めれば事はスムーズに運ぶ。
- (e) 外国人ビジネスマンが日本の企業との交渉を進展させるためには、英語が話せる第三者を介することが必要である。
- (f) カナダ人ビジネスマンとの会合に出席する日本側のビジネスマンの数が多いのは日本流の交渉スタイルであるが、合意に達するまでの過程においては両国間に共通点が多い。
- (g) アメリカ人やカナダ人の中には、日本流意思決定の方法があまりにも時間を食いすぎ

ると感じ、がっかりしたり、しびれを切らしたりする人がいる。

- (h) 日本の企業は、いったん合意に達すると迅速にかつ一貫性をもって決定事項を行動に移すことができる。
- (i) アメリカやカナダの企業では社長や幹部が決定を行い、企業内の幾人かの人たちが多大な時間をかけてその決定内容の実現に努力する。
- (j) 日本の企業は集団の調和を維持するために決定されたことをすばやくかつ効率的に実施に移す。

(福岡大—経済)

4-4 次の英文を読んで、下記の問いに答えなさい。

(解答・解説は別冊の p.96)

Japanese people have ambivalent feelings toward *affluence. (a) Few people feel that they are as rich as they are said to be. Statistically, Japan is economically ahead of the United States. Japan's per-capita GNP for 1987 was \$ 19,200, while that of the United States was \$ 18,200. But the Japanese find it very hard to believe that theirs is the richest country in the world. Put differently, their society has become affluent and the people are struggling to catch up with it.

The Japanese at large consider themselves (1) better off than they used to be. This feeling seems to stem from the (2) drastic changes in life style that have been under way during the last few years. People actually earn more money, nearly double the pay they got some ten years ago. They live and work surrounded with fantastic electric and electronic equipment both at their office and at home. All this leads them to feel that they are living in a more affluent, convenient society than before.

However, they are not at all satisfied with their present situation. In fact, they are having a hard time trying (3) to keep their heads above water in their daily lives. A fairly large sum of money goes on housing loans, house rents, or room rents. This is particularly true of city dwellers. They also have to spend more money than before on daily necessities and comforts because (4) the prices keep soaring.

A lot of middle-aged workers are anxious to buy a house or a *condominium. They put aside part of their pay for that purpose. (b) But the rate of the rise in the value of land far exceeds that of the annual wage increase. It seems as if they are (5) crying for the moon.

Young people, particularly those who are still single, are enjoying modern living. They are more likely to spend what they earn on expensive cars, videotape recorders, CD players and so on. You may sometimes see a young couple driving a large, luxurious car, while you see a family of four or five using a small car.

(c) A number of serious social problems which seem like inevitable by-products of an affluent society are now confronting the Japanese. Office automation has begun to produce *maladjustment among middle-aged and senior office workers. (6) With the extension of the average life span and the decline of the traditional family unit, the problems of dealing with an aging population are growing in incidence. Japanese people should be ready to learn (7) how to cope with these problems.

*affluence : 豊かさ *condominium : 分譲マンション *maladjustment : 不適應

1. 下線部(1)~(7)の意味に最も近いものを次のア~エの中から1つずつ選びなさい。

(1) better off

ア. better be away from

イ. better obtained

ウ. richer and happier

エ. bigger and better

(2) drastic changes

ア. fundamental changes

イ. superficial changes

ウ. continuous changes

エ. dreadful changes

(3) to keep their heads above water

ア. not to be dominated

イ. not to be drowned

ウ. to swim

エ. to survive

(4) the prices keep soaring

ア. the prices are going down

イ. the prices are slowly rising

ウ. things are slowly becoming less expensive

エ. things are quickly becoming more expensive

(5) crying for the moon

ア. searching for something possible

イ. searching for something important

ウ. desiring something impossible

エ. desiring something difficult

(6) With the extension of the average life span

ア. As old people's expenditure in life is growing

- イ. As old people are living longer
- ウ. Because old people now can extend their living expenses
- エ. As old people today can expect to spend time more freely in life

(7) how to cope with

- ア. methods to encounter イ. methods to deal with
- ウ. means to compare エ. means to avoid

2. 波線部(a)~(c)の意味に最も近いものをア~エの中から1つずつ選びなさい。

(a) Few people feel that they are as rich as they are said to be.

ア. Many Japanese people feel that they are as rich as people in other countries expect them to be.

イ. Only a very small number of Japanese people don't feel that they are richer than people in other countries.

ウ. The Japanese now have the reputation of being very rich, but only very few Japanese actually feel this way.

エ. People all over the world today say that the Japanese are getting richer, but all those people are getting richer, too.

(b) But the rate of the rise in the value of land far exceeds that of the annual wage increase.

ア. No matter how much people earn, they are still having a difficult time buying land.

イ. The speed of the rise of the annual wage is faster than the speed of the rise in the value of land.

ウ. Since people are earning more, it is getting easier for them to buy land.

エ. Regardless of their income, it is always difficult to buy land.

(c) A number of serious social problems which seem like inevitable by-products of an affluent society are now confronting the Japanese.

ア. We have fewer serious problems to face when a society becomes richer.

イ. It seems that we have to face some serious problems when a society becomes richer.

ウ. When a society becomes less rich, we can solve serious problems more easily.

エ. When a society becomes afraid of facing some serious problems, it becomes less rich.

発展問題

4-5

次の英文を読み、下の選択肢(a~j)の中から内容と合致しているものには 1 を、内容と矛盾するものには 2 を、さらにそのいずれとも判定しがたいと思われるものには 3 を記しなさい。 (解答・解説は別冊の p.98)

A research institute recently asked 700 chief executives in Japan what their top priorities were. They put financial stability as their first concern, followed by growth, quality-assurance and R & D*. Among Japanese manufacturers, employee benefits ranked only sixth — slightly ahead of shareholders*, but behind environmental issues.

The chief executives were then asked how they expected their priorities to change in the future. To the top of the manufacturers' list went R & D, while sales growth plunged to sixth place. Financial stability slipped to second and environmental concern knocked quality-assurance out of third place.

To get another angle, the institute examined two sets of present-day issues reported by their Japanese bosses: one group representing a well-formed corporate* consensus (at least 75%); the other a less well-formed consensus (around 50%). If a well-formed consensus represents today's conventional wisdom, then a consensus that is in the process of forming could well be the conventional wisdom of tomorrow.

One example: it is now widely accepted among Japanese companies that getting foreigners to work for them in Japan is a jolly good idea. That was most definitely not the case five years ago. But it is now shared by four out of five Japanese bosses. Likewise, there is now a three-out-of-four consensus in favour of the notion that transferring production facilities abroad not only makes sound financial sense but is actually good for the Japanese economy. Five years ago, such fly-away thoughts would have been considered outrageous.

What, then, are the new issues that Japanese management is getting concerned about? Sex discrimination is the most obvious. A consensus is forming around the not unreasonable idea that women ought to be promoted to management positions on the same basis as men. Another consensus in the making is that it is in their own interest for companies to reduce their exports and raise their imports, to help counteract Japan's big trade surplus.

Most radical of all, though, is the refreshing notion that cutting prices is

actually good for business. What high-price Japan needs more than anything else is for discounting to become the norm*. At present only one out of two Japanese bosses believes that cutting prices “is an effective strategy for competition.” In five years’ time it could well be the conventional wisdom.

*R & D=research and development *shareholders 株主

*corporate 企業の *norm : standard

- a. According to the survey, most chief executives in Japanese companies do not want radical changes.
- b. The idea of establishing factories abroad is now in high favour.
- c. Quality-assurance will be of more concern to the executives in the future.
- d. Every item in the top five of the present priority list changed its place in the future priority list.
- e. From the companies’ point of view, cutting prices will always be a less favoured idea.
- f. There is now a well-formed consensus regarding hiring foreigners in Japanese companies.
- g. Japanese executives consider that they will have to reduce their exports for the benefit of Japan as a nation.
- h. Discrimination against women workers is not financially beneficial to the companies.
- i. It is highly regrettable that Japanese companies today do not put much emphasis on environmental problems.
- j. The only motive for Japanese companies to move production facilities abroad is to improve their financial situation.

基礎問題

5-1

次の英文を読んで、下の問いに答えなさい。

(解答・解説は別冊の p.100)

Unemployment is the issue which concerns British people most, because by the mid-eighties unemployment had reached three million, or twelve per cent of the working population. This was the highest unemployment figure in Britain since the end of the War, and one of the highest in the western world.

Unemployment is not spread ①evenly through Britain. Some parts of the country, especially in the south have no experience of unemployment. On the other hand, in many cities in the north of Britain and in Scotland, unemployment is far higher than twelve per cent.

Everyone who is out of work can receive financial support from the state until he or she finds a job. Usually, the financial support takes the form of unemployment benefit. ②The amount a person receives depends on his or her circumstances, such as, whether the person is married and has children to support. A person may receive extra money to cover such items as rent or repaying a mortgage loan — that is, the money borrowed to buy a home.

If a person is made redundant* — in other words, if that person loses a job because there is no longer any work to do, he or she must also receive a sum of money called redundancy pay corresponding to the amount of time spent doing that job. Sometimes ③when a company wants to slim down its workforce, it offers employees generous redundancy pay, and some people are able to start their own businesses with that money.

Job Centres ④run by the government try to find work for everyone who is unemployed, and there are training schemes which are intended to teach people new jobs. All young people out of work go on training schemes until the age of eighteen at least.

Though everyone out of work in Britain has the security of financial support from the state and can possibly retrain for a new and perhaps better job, ⑤_____. With a job a person usually has more money to spend, more friends and more interest in life.

*redundant 「余剰の, 不要の」

問1 下線部①と同じ意味の語を, ㉗~㉝の中から1つ選びなさい。

- ㉗ widely ㉘ thoroughly ㉙ equally ㉝ justly

問2 下線部②の内容と最もよく一致するものを, ㉗~㉝の中から1つ選びなさい。

- ㉗ 会社の合理化策により仕事を離れる従業員には, 国から補償金が十分に支払われる。
 ㉘ 会社が従業員の減員を行うときには, その該当者は会社から解雇手当を十分に受ける。
 ㉙ 会社が活力の増強をはかる場合, 会社は給料を十分に出して新規採用をする。
 ㉝ 会社の仕事の量が減った場合には, 従業員は給料の相当な減額にも甘んじる。

問3 下線部③の用法に最も近い用法で用いられている run を, ㉗~㉝の中から1つ選びなさい。

- ㉗ Run your eyes along the lines.
 ㉘ We had a run of good luck.
 ㉙ Just run over and see if he is back.
 ㉝ This is the way our school library is run.

問4 下線部④の空所に入れるのに最も適当なものを, ㉗~㉝の中から1つ選びなさい。

- ㉗ it is fun being out of no work
 ㉘ it is out of fun being no work
 ㉙ it is no work out of being fun
 ㉝ it is no fun being out of work

問5 下線部④を和訳せよ。

問6 本文を利用して, 次の日本語を英訳しなさい。

「失業している人は, 新しい職が見つかるまで6か月間, 政府の失業手当を受けることができる」

標準問題**5-2** 次の英文を読み設問に答えなさい。

(解答・解説は別冊の p.101)

To understand any society one must look first at its values. Those values which still have the most importance in the United States are freedom, independence, competition, individualism and equality. While society has changed in many ways since the American Revolution and the taming of the West, these are still considered to be the fundamental values of American society.

They have not only been the most important values since the beginning of the American Republic, but they have also most often been associated with those early years. Belief in these values allowed the American people to wage a successful revolution against a superior British army and navy. It allowed them to turn a vast sprawling continent into a unified country. It allowed them to build one of the world's great economies through enterprise and invention. But the United States is no longer the expansive rural country it was in the nineteenth and early twentieth centuries. In the late twentieth century the United States is highly urbanized country with a strong centralized government and a post-industrial economy. The changes American society has undergone are enough to force changes in the traditional values, but, even without those changes, the values themselves would be in competition with each other.

Freedom is the fundamental value of American society, but freedom is always in conflict with both equality and the authority to govern. Thomas Jefferson wrote in the Declaration of Independence that all people have the right to Life, Liberty and the Pursuit of Happiness. While that is still one of the most concise statements of American values, in a modern society freedom and equality are often at odds.

The three-way conflict between freedom, equality and government authority is well demonstrated by the growth of affirmative action programs in the United States during the 1970s. The affirmative action programs were designed to insure that minorities had equal opportunities in hiring and advancement in both the public and private sector. In order to accomplish this goal many public employers, such as police and fire departments, were forced by the federal government and the courts to adopt a quota system. Under this system a certain percentage of each new group of employees hired would have to be from

minority groups in the community.

The system enforced equality, but it also took away some of the freedoms of the majority. One of the most serious challenges to the quota system was the case of Allan Bakke. He was not accepted to the medical school at the University of California, Davis, in 1973 and 1974 even though his academic record was better than some of the minority applicants who were accepted. He argued that the university's quotas were, in effect, reverse discrimination. That is, the only thing keeping him from entering medical school was the fact that he was a white male. In the summer of 1978 the Supreme Court, in a 5-4 decision, declared that his civil rights had been violated and that the medical school would have to admit him.

設問

1. アメリカ人の信じる「基本的価値観」が米国の歴史に与えた影響と関係のないことがらは次のうちどれか答えなさい。
 - A. 英国との戦いに勝利し、米国に独立をもたらした。
 - B. 人種的偏見を克服し、南北戦争で北軍に勝利をもたらした。
 - C. 世界有数の経済大国をもたらした。
 - D. 広大かつ多様な異民族国家に統一をもたらした。
2. 「自由」「平等」「政府の権力」の3者の間に見られる関係は次のうちどれか答えなさい。
 - A. 「自由」は一般民衆にとって重要であるが、「平等」は「政府の権力」によってしばしば悪用されがちである。
 - B. 「自由」と「平等」が「政府の権力」によって抑圧される傾向にある。
 - C. 「自由」と「平等」と「政府の権力」は常にバランスを保っている。
 - D. 「自由」は、常に「平等」および「政府の権力」と対立関係にある。
3. “Affirmative action”とはどのような政策か、次のうちから選びなさい。
 - A. 下層社会の貧困者を援助し、経済的不平等をなくそうとするものである。
 - B. 社会的に抑圧されている者に発言権を与え、政治の場に参加させようとするものである。
 - C. 少数民族に雇用の権利を与え、社会的地位を引き上げようとするものである。
 - D. 少数民族に給与の引上げを行い、経済的地位を与えようとするものである。
4. “Affirmative action”のかかえる問題点は何か、次の中から選びなさい。
 - A. 特定の人々を保護することにより、他の人々との間に論争が絶えなくなる。

- B. 特定の人々を保護することにより、その人々が支配権を握る。
C. 特定の人々を保護することにより、自由と政府の権力とのバランスが崩れる。
D. 特定の人々を保護することにより、他の人々が逆差別を受ける。
5. アラン・バッキについての説明で正しいのはどれか、次のうちから選びなさい。
A. アラン・バッキは優秀な学生であったのでカリフォルニア大学の医学部に合格した。
B. アラン・バッキは“affirmative action”のため成績優秀にもかかわらず大学への入学を許可されなかったので法に訴えた。
C. アラン・バッキは“affirmative action”の恩恵を受けて大学に入学できた。
D. アラン・バッキは“affirmative action”は違法であると訴えたが、裁判所は認めず、大学に入学できなかった。
6. アメリカの「基本的価値」のうちで最も重要と考えられているのはどれか、次のうちから選びなさい。
A. 自由 B. 独立 C. 競争 D. 平等
7. アラン・バッキの問題に対する裁判所の判決は
A. 圧倒的多数で公民権に違反しているとした。
B. 圧倒的多数で公民権に違反していないとした。
C. かりうじて公民権に違反していないとした。
D. かりうじて公民権に違反しているとした。
8. アラン・バッキの入学を拒んだ理由は
A. 黄色人種であったからである。 B. 白人であったからである。
C. 金持の子弟であったからである。 D. 少数民族を差別したからである。
9. “Quota system”とはどのようなものか、次のうちから選びなさい。
A. すべての人種に平等に大学への入学や会社への採用を認める制度である。
B. すべての国民に大学への入学や会社への採用を認める制度である。
C. 抽選で大学への入学や会社への採用を決める制度である。
D. 人種に応じて大学への入学や会社への採用の配分を決める制度である。
10. 20世紀初頭のアメリカは
A. 近代的な都市が勃興しつつあった。
B. 工業を中心とする都市が繁栄していた。
C. 田園風景を持った町が多かった。
D. 農業から工業を中心とする都市への移行期であった。

5-3

(a)~(e)に当てはまる語を下記の語群の中から選んで番号で答えなさい。

(解答・解説は別冊の p.103)

To other Europeans, the best known quality of the British, and in particular of the English, is 'reserve'. A reserved person is the one who does not talk very much to strangers, does not show much emotion, and seldom gets excited. It is difficult to get to know a reserved person : he never tells you anything about himself, and you may work with him for years without ever knowing where he lives, how many children he has, and what his interests are. English people tend to be like that. If they are making a journey by bus, they will do their best to find an empty seat ; if by train, an empty compartment. If they have to share the compartment with a stranger, they may travel many miles without starting a conversation. If a conversation does start, personal questions like 'How old are you?' or even 'what is your name?' are not easily asked, and it is quite (a) for two people to know each other casually for years without ever knowing each other's name. Questions like 'Where did you buy your watch?' or 'What is your salary?' are almost impossible. Similarly, conversation in Britain is in general much more quiet and restrained than, say, in Africa, and loud speech is considered (b).

This (c) to communicate with others is an unfortunate quality in some ways, since it tends to give the impression of (d), and it is true that the English (except perhaps in the North) are not noted for their generosity and hospitality. On the other hand, they are perfectly human (e) their barrier of reserve, and may be quite pleased when a friendly stranger or foreigner succeeds for a time in breaking the barrier down. We may also mention at this point that the people of the North and West, especially the Welsh, are much less reserved than those of the South and East.

- | | | |
|-------------|-------------|---------------|
| 1. about | 2. behind | 3. coldness |
| 4. ill-bred | 5. possible | 6. reluctance |

5-4 次の文章を読み、問いに答えなさい。

(解答・解説は別冊の p.105)

From American history we can learn that the future is always full of surprising secrets. This New World has been such an exciting place because it has been so new. The great achievements of America are mostly things that never before seemed possible.

Which signers of the Declaration of Independence in 1776 could have imagined that their feeble little confederation, in two centuries, would be the world's greatest democracy — a continent-nation of more than 200 million people, the refuge of the world, the strongest nation on earth?

Of those 55 men in Philadelphia struggling in the hot summer of 1787 to agree on how to prevent the colonies from (1) falling apart — how many would have believed that their work would become the longest-lived written constitution in history?

Who would have imagined that a (2) nation of immigrants, (3) the most miscellaneous people on earth, would someday be the most powerful? Or that men and women from the Western Hemisphere, from all over Europe, from Africa and Asia — of many races and religions and traditions — would adopt one language, and become loyal builders of one new nation?

Who would have guessed that out of the American wilderness (still only half explored in 1850) so soon would come men to explore the moon, and then to send marvelously complicated machines into space to photograph and study the planets of our (4) solar system? Or that modern science, which brings us from the whole universe the boundless vistas of the radio-telescope, would discover strange new kinds of knowledge, and keep us ever faithful to the motto, (5) "Toward the Unknown!"

(1) 下線(1)の部分に最も近い意味の表現は：

- (a) disintegrating (b) integrating (c) uniting (d) organizing

(2) 下線(2)の部分の最も適切な訳は：

- (a) 移民を支配する国 (b) 移民の所有する国
(c) 移民から成る国 (d) 移民を含む国

(3) 下線(3)の部分に最も近い意味の表現は：

- (a) the most vulnerable people on earth

- (b) the happiest people on earth
(c) the weakest people on earth
(d) the most diverse people on earth
- (4) 下線(4)の部分の最も適切な訳は：
(a) 銀河系 (b) 太陽系 (c) 宇宙 (d) 星座
- (5) 下線(5)の部分の最も適切な訳は：
(a) 未知へ向かって進め！ (b) 未知を避けて通れ！
(c) 未知がやって来る！ (d) 未知に忠誠をつくせ！
- (6) 本文の主旨にそった文は次のうち(1つを選ぶ)：
(a) アメリカは200年たってもまだ偉大さのかけらもない。
(b) 200年もたってアメリカの民主主義は傾き始めた。
(c) 200年間でアメリカは偉大な民主主義国家になった。
(d) アメリカは200年たってやっと他国並みになった。
- (7) 本文の主旨にそった文は次のうち(1つを選ぶ)：
(a) アメリカの憲法は古くなくてもはや世界に通用しない。
(b) アメリカの憲法は世界中にその影響力が及んでいる。
(c) アメリカの憲法は現存する世界最古のものである。
(d) アメリカの憲法は世界で最も新しい。
- (8) 本文の主旨にそった文は次のうち(1つを選ぶ)：
(a) アメリカでは多くの移民が力を合わせて新しい国をつくろうとしている。
(b) アメリカでは移民たちが新しくやって来て争いを続けている。
(c) アメリカでは英語を話すことが移民の義務である。
(d) アメリカでは移民の宗教や人種が問題となる。
- (9) 本文の主旨にそった文は次のうち(1つを選ぶ)：
(a) アメリカでは科学ばかりが発達して人間が不幸になる。
(b) アメリカでは野生と科学の対立が見られる。
(c) 現代科学は人間をはてしない宇宙へ連れて行く。
(d) アメリカの科学力は新しいモットーをもたらす。
- (10) この文章の著者は：
(a) アメリカを否定的に見ている。
(b) アメリカをつきはなして見ている。
(c) アメリカを肯定的に見ている。
(d) アメリカに全く関心を示していない。

発展問題

5-5

次の文を読んで、(a)～(f)が本文の内容と一致するように、1～4のうちから適当なものを1つ選びなさい。
(解答・解説は別冊の p.106)

In eighteenth century Britain, families began to express affection more openly than before. In addition it seems that for the first time children were no longer thought of as small adults, but as a distinct group of people with special needs. A century after the Quaker, Penn, there was a growing voice advising gentleness with children. One popular eighteenth-century handbook on the upbringing of children, itself a significant development, warned: "Severe and frequent whipping is, I think, a very bad practice." In 1798 another handbook told mothers that "The first object in the education of a child should be to acquire its affection, and the second to obtain its confidence. The most likely thing to expand a youthful mind is . . . praise."

Girls, however, continued to be victims of the parents' desire to make them match the popular idea of feminine beauty of slim bodies, tight waists and a pale appearance. To achieve this aim, and so improve the chances of a good marriage, parents forced their daughters into tightly waisted clothes, and gave them only little food to avoid an unfashionably healthy appearance. Undoubtedly this behaviour explains the idea and reality of frail feminine health which continued into the nineteenth century.

Parents still often decided on a suitable marriage for their children, but they increasingly sought their children's opinion. However, sons and daughters often had to marry against their wishes. One man, forced to give up the only woman he ever loved, wrote, "I sighed as a lover, but I obeyed as a son." But love and companionship were slowly becoming accepted reasons for marriage. As one husband wrote to his wife after fifteen years of marriage, "I have only time to say that I love you dearly, — best of women, best of wives, and best of friends." If such feelings described a sixteenth- or seventeenth-century marriage they were less openly stated, and perhaps less openly expected.

The increase in affection was partly because people could now expect a reasonably long life. This resulted mainly from improved diet and the greater cleanliness of cotton rather than woollen underclothing. However, it was also the result of a growing idea of kindness. For perhaps the first time people

started to believe that cruelty either to humans or animals was wrong. It did not prevent bad factory conditions, but it did help those trying to end slavery. At the root of this dislike of cruelty was the idea that every human was an individual.

This growing individualism showed itself in a desire for privacy. In the seventeenth century middle-class and wealthier families were served by servants, who listened to their conversation as they ate. They lived in rooms that led one to another, usually through wide double doors. Not even the bedrooms were private. But in the eighteenth century families began to eat alone, preferring to serve themselves than to have servants listening to everything they had to say. They also rebuilt the insides of their homes, putting in corridors, so that each person in the family had his or her own private bedroom.

Britain was ahead of the rest of Europe in this individualism. Almost certainly this was the result of the political as well as economic strength of the middle class, and the way in which the middle class mixed so easily with the gentry and aristocracy. Individualism was important to trade and industrial success.

- (a) In Britain, gentleness with children began to be urged in the 18th century
1. as a result of popularization of higher education.
 2. because of the rapid increase in the number of children.
 3. under the influence of a materialistic outlook on life.
 4. with growing awareness of the necessity of special care in bringing up children.
- (b) Ironically, however, parents in those days
1. always told their daughters that they should obey their husbands in their married lives.
 2. did not like their daughters to be too much concerned about their clothing and make-up.
 3. expected their daughters to grow up as strong, healthy women.
 4. strictly disciplined their daughters to become women of frail beauty.
- (c) Words left by a man in 18th century Britain, "I sighed as a lover, but I obeyed as a son," indicate that in those days
1. children often had to marry against their will.

2. fortune and fame counted for nothing in deciding on a marriage partner.
 3. love was everything in deciding on a marriage partner.
 4. parents never failed to respect their children's wishes in deciding on their marriage partners.
- (d) Dislike of cruelty to humans or animals that began to spread in 18th century Britain resulted in
1. the expectation of a long, healthy life.
 2. the remarkable improvement of working conditions in factories.
 3. the rise of the living standard of people in general.
 4. the public support of the movement to abolish slavery.
- (e) In 18th century Britain, along with the rise of individualism, middle-class and wealthier families began to avoid their servants when they ate
1. to deepen ties among family members.
 2. to give more free time to their servants.
 3. to limit private talks to family members only.
 4. to show more dignity in the presence of their servants.
- (f) Growth of individualism in 18th century Britain
1. caused international conflicts between Britain and other European countries.
 2. promoted Britain's trade and industrial success.
 3. split the political and economic power of the middle class.
 4. strengthened the political and economic power of the upper class.

(早大一文)

5-6

次の文を読んで、問1～5に答えなさい。

(解答・解説は別冊の p.109)

Growing up, Americans hear that theirs is the strongest country, the freest and most fortunate, the most open to new ideas and change. We also hear that it is the world's most violent society, the most spoiled and pampered, the least sensitive to other cultures and their values. The real significance of such messages, whether complimentary or belittling, rarely ⁽¹⁾sinks in. America is a large country, and most of its people never leave. Its popular culture has spilled over into nearly every part of the world. Americans can buy blue jeans in Thailand, watch *The CBS Evening News* in Korea, find *USA Today* almost anywhere they go. At first glance Tokyo, Singapore, and Frankfurt may look

like cities in the United States. It is not surprising, then, that many Americans should half consciously assume that America represents a universal culture, that other countries are steadily becoming more like it, that (2)its peculiarities cannot matter very much. The world is full of potential Americans, since people can come from any other society and be accepted here. Therefore the world may seem to be full of potential (A)too.

The assumption is erroneous: the United States is not an ordinary society. The differences between America and other cultures run deep and matter profoundly. They are differences of (B), not just of (C). Of course people are essentially the same anywhere on earth, but cultures are not. (3)America is unusual because of its fundamental idea of how a society holds itself together. American society is not made of people who all happened to be living in a certain region or who have some mystic tribal tie. It's made of people who came or were brought here from somewhere else. This is perfectly obvious, but some of the consequences of the fact are not, and they affect our dealings with the rest of the world every day.

問1 下線部(1)の意味として最も適切なものを下から選び、記号で答えなさい。

ア. is denied イ. is forgotten ウ. is reduced エ. is understood

問2 下線部(2)と反対の意味を表す文を本文から捜し、その文頭の2語を書きなさい。

問3 空所(A)に最も適切な1語を下から選び、番号で答えなさい。

- | | |
|----------------|--------------------|
| 1. Americas | 2. Americans |
| 3. Americanism | 4. Americanization |

問4 空所(B)(C)のそれぞれに最も適切な語を下から選び、記号で答えなさい。

a. mind b. degree c. race d. place e. kind

問5 下線部(3)を日本語に訳しなさい。

基礎問題

6-1 次の英文を読んで、下線部(1)~(3)を和訳しなさい。 (解答・解説は別冊の p.111)

We are totally responsible for ourselves. We cannot look for reasons outside of us. (1)Still, we are forever blaming outside forces for our feelings and actions, seldom asking, "Why am I choosing to act or react that way?" (2)Happiness and true freedom come only when we assume full responsibility for who and what we are. As long as we feel comfortable putting blame on others, we will never be required to think over and change our own behaviors. We blame parents for lack of love, response, education. We blame society for keeping us from total freedom. We blame friends, lovers, teachers, even life. As long as we can pass the blame, we feel no necessity to change our own lives. After all, we are victims. There are those who even blame God for their misfortune and unhappiness. I have heard people say "I'll never forgive God for doing that to me!" These individuals see themselves helpless and hopeless and a part of an existence in which they have no control. (3)They comfortably sit back in self-pity — waiting for lovers, family or God to "put it all right" for them. Sadly, many of them waste a valuable lifetime waiting! (岡山大)

標準問題

6-2 次の文を読み、下記の設問 A~E に答えなさい。 (解答・解説は別冊の p.112)

The origins of almost every book lie (ア) somewhere in the writer's past ; and my concern with happiness I can certainly trace back to an early period of my childhood. I had then an inward-looking and vaguely meditative (1)turn that puzzled or annoyed my elders ; and I recollect how, many years before I had heard of the great Spanish dramatist Calderon de la Barca, who once chose the haunting sentence '*Life is a dream*' as the title of a play, I was occasionally troubled by the fear that my own pleasant daily routine might (2)prove to be a baseless vision, and that I should presently wake up to find myself in far gloomier surroundings.

I also questioned the real significance of familiar words and phrases. 'Happy', for example. What did 'happiness' mean? Was I happy, and were my parents happy? True, my mother now and then looked sad; she had a nervous disposition. But my father, I long believed, (イ) all the difficulties he had suffered since the outbreak of the First World War, led a cheerfully courageous life, until one day, having just received before breakfast a letter from an admiring female correspondent in which she congratulated him on the splendid work he did, and referred to the happiness he and his wife must enjoy writing and illustrating side by side, he suddenly remarked 'Well, we're *not* happy, are we?' with an expression of profound despair.

The mood soon passed; and, seeing that my mother was both hurt and astonished, he hastened to make affectionate amends. But I never forgot the episode. My father was no romantic, at least in the accepted literary sense; nor was he a self-tormenting melancholic. He preferred facts to feelings, solid, finely-built objects to ideas or intellectual theories. He fought off doubts that threatened his peace of mind, regarded human happiness, I think, as the legitimate reward of a decent, ordinary career — those two last adjectives, by the way, in his vocabulary were terms of warm approval — and would have refused to admit that the condition called 'being (ウ)' was a rare, mysterious privilege, not necessarily bestowed on virtue, or that its pursuit — frequently a vain pursuit — had perplexed and fascinated imaginative artists for the last two thousand years.

A. 文中の空所(ア)を補うのに最も適当な語を、次の1～5から1つ選び、文中の用法に合った変化形を記しなさい。

1. appear 2. do 3. hide 4. keep 5. take

B. 文中の空所(イ)を補うのに最も適当な語を、次の1～5から1つ選びなさい。

1. besides 2. beyond 3. despite 4. though 5. without

C. 文中の下線部(1)と同じ意味の turn を含む文を、次の1～5から1つ選びなさい。

1. The car made a sudden turn in front of us.

2. The patient took a turn for the worse.

3. One good turn deserves another.

4. John took his turn at driving.

5. Ben had a clever turn of mind.

D. 文中の下線部(2)を和訳しなさい。

E. 文中の空所(ウ)を補うのに最も適当な1語を、本文中から抜き出し、英語で記しなさい。

(立教大一文)

発展問題

6-3

次の英文(父から子へあてた手紙)を読んで次の設問に答えなさい。

(解答・解説は別冊の p.114)

Dear son :

During our recent fishing trip together, you posed some philosophical questions : “How does one attain ‘real’ happiness in life ?” “What makes a person a ‘man’ ?”

The big fish on your line interrupted our train of conversation, but I would very much like to continue it now. The questions you ask are ones I have spent a considerable part of my time on earth trying to answer for myself. People have many different theories on both the topics. About your first question, the writings of Viktor E. Frankl, an Austrian psychiatrist who survived the Nazi concentration camps in World War II, have been among the most informative of my readings and have perhaps influenced my own thinking on the subject most. He developed new theories on happiness. Freud felt life’s happiness is achieved through pleasure. Adler felt it is gained through the pursuit of power. Well, compared with Dr. Frankl’s sentiments, I am afraid the latter two gentlemen (A)missed the boat completely as far as I am concerned. We will go into this further later on.

What makes a man a man ? Well, I would think the first essential is the realization that everyone owns a *spirit* — a unique, one and one only, individual spirit created *by oneself unto oneself*. Only when you comprehend that fact, and that you are in charge of it, and (B)what power it puts at your disposal can you really begin to *do your own thing*. Only then will you not always be waiting for others, walking with others, looking to others for help. (C)You will be looking primarily to yourself.

Freedom plays the basic, fundamental role in the development of one’s spirit, yet few people pause to realize (D)it. Few are consciously aware of the freedom each of us exercises every time we accept or reject an instinct.

Upon developing your spirit and exercising your freedom of choice of attitude, *responsibilities* of life become easier to acknowledge, accept, and fulfill. It stands to reason. Responsibility is, in Frankl's words, "the foundation of human existence." It is an observation of mine that the people who E their lives. Another observation is that many people have an inherent fear of accepting responsibility much akin to the fear of failure. I wish I could remind F is no disgrace ; not to have tried is disaster. Accepting responsibility is accepting challenge ; accepting challenges throws open the doors through which glorious achievements enter our lives.

Reading about the great people who have lived and live now on this earth is reading about great individual spirits : none trampled by their fellow men, all steering through life with compasses in their hearts constantly set at freedom of choice and attitude and the acceptance of individual responsibility. Never do I read about the lives of any of these great persons, and the failures and disappointments they overcame while scaling to their great heights of success, without becoming awed by their forbearance, courage, and tenacity. "It is a rough road that leads to heights of greatness," said Seneca back in 50 A.D. That same road is no smoother today.

Making key decisions is the password, for on *that* balance point rests how your life will fare. At G direction you want to follow — but first you have to decide to *walk* the road.

There are many, many people today — especially among the young — who are unhappy and find little meaning to their lives. Perhaps a lack of *goals* is largely responsible. Without goals, there are no achievements or accomplishments bringing them happiness. For some reason, they fail to tap the potential power of their abilities — and for that same reason, they will undoubtedly one day look in a mirror and say, in Friedrich Hebbel's words :

(H) *The man I am, greets mournfully*
the man I might have been.

Dr. Frankl, in his book *The Doctor and the Soul*, says all this and more far better than I. His definition of happiness is *achievement*, and when you stop to consider it, might he not be absolutely right ? It is pretty hard to just sit yourself down and *tell* yourself you are going to be happy — except, of course, about your good health or fine family. Happiness is not something you

can create out of nothing or from material objects — even those basics of life surrounding you. I agree with Dr. Frankl that our finest moments of true happiness occur upon the achievement of some goal we have set for ourselves. It might be as simple as cleaning up the backyard or as outstanding as being elected by your fellow human beings to some station in life. Happiness can be helping someone — a friend or, better still, someone you don't know. It is also earning successful marks in school, (1) learning how to drive a car, fly an airplane, ride a bike. Happiness is *doing*.

Happiness accompanies achievement. Achievement is the product of freely made choices and attitudes, accepted and fulfilled responsibilities, and strong, indomitable spirits ever willing to *try*.

Happily,

Your Fellow Road Walker

(A) 下線部 A の 'miss the boat' の意味として最も適切なものを 1 つ選びなさい。

1. fail to take advantage of an opportunity
2. fail to get the point ; fail to understand
3. fail to catch the boat
4. fail to follow the trend of public opinion
5. fail to regret the absence or loss

(B) 下線部 B の訳として最も適切なものを 1 つ選びなさい。

1. なんの力が責任によってきみの意のままになるか
2. どんな力が理解によってきみの意のままになるか
3. どんな力が精神によってきみの意のままになるか
4. いかなる資格できみは何事を処理できるのか
5. いかなる権力をきみは自由にふるうことになるのか

(C) 下線部 C の訳として最も適切なものを 1 つ選びなさい。

1. まず自分に頼ることになるでしょう。
2. まず自分に注目することになるでしょう。
3. まず自己の姿を見つめているでしょう。
4. 最初に内なる自己と向かい合うことでしょう。
5. 最初におのれを仰ぎみていることでしょう。

(D) 下線部 D の 'it' がさしているものとして最も適切なものを 1 つ選びなさい。

- | | |
|--------------------------------|------------------------------------|
| 1. <i>Freedom</i> | 2. one's spirit |
| 3. the basic, fundamental role | 4. the development of one's spirit |

5. *Freedom* plays the basic, fundamental role in the development of one's spirit

(E) 下線部 E に11語を補う場合、最も適切に配置された語群を1つ選びなさい。

1. are people who are making the most accept the responsibility of
2. are making the most of the people who are accept responsibility
3. accept responsibility are the most of the people who are making
4. accept the most of responsibility are the people who are making
5. accept responsibility are the people who are making the most of

(F) 下線部 F に10語を補う場合、最も適切に配置された語群を1つ選びなさい。

1. each person individually that to have tried such and failed
2. individually each person that to have tried such and failed
3. each such person individually to have tried that and failed
4. each such person individually that to have tried and failed
5. each such person individually to have that tried and failed

(G) 下線部 G に11語を補う場合、最も適切に配置された語群を1つ選びなさい。

1. which fork you will each have to decide in your road
2. which fork in your road, you will have to decide each
3. each fork you will have to decide which in your road
4. each fork in your road, you will have to decide which
5. your fork in each road, will you decide to have which

(H) 下線部 H で Hebbel のいおうとしていることに最も近いものを1つ選びなさい。

1. 実現していたかもしれない自分の姿が現実の自分をあわれみ、あいさつのことばを發する。
2. 仮想の自己と現実の自己との差異に嘆きは深まり、互いに嘆息をもらす。
3. この現在の自分は、ひょっとしてなっていたかもしれない自分の姿を見だし嘆く。
4. 自己分裂的な自己の姿に嘆きは深まる。
5. この現在の自分は、空想の中に描かれた自分の姿にあわれみのあいさつのことばをかける。

(I) 下線部 I は何の例としてあげてあるか、最も適切なものを1つ選びなさい。

1. ある目標を定めてそれを実現してゆく例
2. 幸福な精神状態の例
3. 現代人の心を落ち着かせる行動の例
4. 目的地に到る交通手段の多様化の例
5. 乗物の心地よい利用法の例

(成蹊大一経済)

基礎問題

7-1

次の英文を読み、設問に答えなさい。

(解答・解説は別冊の p.117)

The main facts in human life are five : birth, food, sleep, love and death. One could increase the number — add breathing for instance — but these five are the most obvious. Let us briefly ask ourselves what part they play in our lives, and (1) what in novels. Does the novelist tend to reproduce them accurately or does he tend to exaggerate, minimize, ignore, and to exhibit his characters going through processes which are not the same through (a) you and I go, though they bear the same names ?

To consider the two strangest : birth and death ; strange because they are (b) the same time experiences and not experiences. We only know of them (c) report. We were all born, but we cannot remember what it was like. And death is coming even as birth has come, but similarly, we do not know what it is like. Certain people pretend to tell us what birth and death are like : a mother, for instance, has her point of view about birth ; a doctor has his point of view about both. But it is all from the outside ; the baby and the dead person cannot (2) do so, because their system for communicating their experiences does not match our system for reception.

(3) So let us think of people as starting life with an experience they forget and ending it with one which they anticipate but cannot understand. These are the creatures whom the novelist proposes to introduce as characters into books. The novelist is allowed to remember and understand everything, if it suits him. He knows all the hidden life. (4) How soon will he pick up his characters after birth, how close to the grave will he follow them ? And (d) will he say, or cause to be felt, about these two queer experiences ?

問1 (a)~(d)に入れるのに最も適当なものをそれぞれ選びなさい。

- | | | | |
|--------------|-----------|-----------|-----------|
| (a) (1) that | (2) which | (3) where | (4) whose |
| (b) (1) at | (2) in | (3) for | (4) to |
| (c) (1) by | (2) for | (3) with | (4) on |

- (d) (1) how (2) whom (3) what (4) why

問2 下線部(1)に省略されている語句を補って書き直しなさい。

問3 下線部(2) do so の内容を示す箇所を本文中から抜き出さない。

問4 下線部(4)の内容を最もよく表しているものを下記から選びなさい。

- (1) その小説家は赤ちゃんが生まれるとすぐに名前を考えた。
- (2) 小説家というものは生まれながらにして小説家としての性格を持つ。
- (3) 小説家は登場人物を人生のどの段階で取り上げてよい。
- (4) 小説家というものは最初から登場人物の名前を考えているものだ。
- (5) 小説家はどの段階で登場人物の性格を割りふるのだろうか。

問5 本文の内容と合わないものを1つ選びなさい。

1. We experience birth and death, but cannot tell what they are like.
2. If we could communicate with the dead, we could know what death is like.
3. A novelist can write anything about people in his stories, because they are creatures of the novelist.
4. Only a doctor can tell what birth and death are like.

問6 下線部(3)を和訳しなさい。

(実践女大一文)

標準問題

7-2 次の文を読んで、以下の問いに答えなさい。

(解答・解説は別冊の p.118)

Certain kinds of problems must be solved in some degree if we are to live at all. The problem of obtaining safe and clean food in ⁽⁷⁾adequate amounts to support life is a “survival” problem. The dangers of food made unusable by poor handling and by pesticides, of polluted water and air, of home accidents, and of automobile and industrial accidents constitute survival problems. The classic problems that seem to have ⁽¹⁾destroyed all previous civilizations — war, poverty, disease and tyranny — are survival problems and are of enormous ⁽⁷⁾significance. In our own times, these problems seem to increase in number, and they must be met if we are to survive and live securely.

Yet even if we were to solve all these problems, if we were all to have full stomachs, and to be as safe as a baby in his cradle, we would still find life unsatisfying, for when our survival needs are reasonably well met, a new set of

needs arise. These needs we will call growth problems. These problems are unique to human beings, for no cat or dog, nor even the most intelligent of the apes, seem to encounter them. (エ)To man, life must offer more than a full stomach, or be unsatisfying and uninteresting. Once man has enough to eat and can live with security, he begins to feel the need for more than food and security ; the next step in the ladder of growing needs is that, after experiencing reasonable security in his survival needs, he then feels the need for love, for affection, and for (オ)admiration from others. But once this need is reasonably well met, still another set of growth needs emerge ; he then feels the call of more “higher” needs : perhaps he wishes (カ)to make sense out of his world, or wishes to interpret the world in art, music, or literature. At any rate, when certain basic needs are met, man begins to feel the pressure to create, to build, to grow, to understand, to symbolize, to compose ; the ideals of Western culture — the good, the true, and the beautiful — (キ)are most fully manifest in those whose needs for survival and whose needs for others have been somewhat gratified. The higher, more philosophic needs permit man to rise to new levels, and lead man to (ク)evolve in directions impossible for other animals. These growth needs offer man the possibility of continuing the transformation of himself and his society beyond any known limit.

(注) pesticides : 殺虫剤

問1 本文の論旨に最も近いものを1つ選びなさい。

1. Food and security are the first and last concerns for human beings.
2. Growth needs make it possible for man to progress limitlessly.
3. Growth problems exist side by side with survival problems.
4. Man always rests content with his life and world.
5. We are now faced with every sort of survival problem.

問2 本文の内容と最もよく一致する文を3つ選びなさい。

1. As our society has become materially rich, there seem to be fewer survival problems around us.
2. Fulfillment of basic needs is sure to suppress higher needs.
3. Growth problems are experienced only by people with talents for creating, building and composing.
4. Man can improve himself in ways that other animals cannot.

5. Man can live by himself only if his survival needs are satisfied.
6. Man's limitless growth depends only on the satisfaction of his artistic and philosophic needs.
7. Nowadays we are better protected against various dangers than before.
8. Of various needs, it is only the needs for survival that man shares with other animals.
9. Only man still has problems even after he feels secure and his hunger is satisfied.
10. The classic problems such as war, poverty and tyranny are no longer significant in our modern world.
11. There is no conflict between man's needs for survival and those for growth.
12. With our stomachs full, we are satisfied like a baby in his cradle.

問3 下線部(カ), (キ)の意味に最も近いものをそれぞれ1つ選びなさい。

(カ) to make sense out of his world

1. to follow the trends of his world
2. to get whatever he wants out of his world
3. to go through the ups and downs of his world
4. to grasp the meaning of his world

(キ) are most fully manifest

1. can be clearly seen
2. can be easily forgotten
3. can be entirely overlooked
4. can be perfectly neglected

問4 下線部(ア), (イ), (ウ), (オ), (ク)の各語を, 以下の空所を補うのに適当な形に直しなさい。

1. (ア) is the first principle to be observed in doing everything.
2. The war brought complete (イ) to the ancient city.
3. Do you know what this symbol (ウ) ?
4. The captain was (オ) for his courage and skill.
5. Charles Darwin is very famous for his theory of (ク).

問5 下線部(エ)を和訳しなさい。

発展問題

7-3 次の英文を読み、下の問いに答えなさい。

(解答・解説は別冊の p.119)

If you ask a young person if his or hers is a face in the crowd, the most likely answer will be “no.” A face in the crowd ! That brings to mind a sea of people, beyond counting, too distant for recognition, too loud for the hearing of a single voice. Youth wants to be counted, recognized and heard. Crowds swallow people. That is too frightening. Young people are in the process of becoming someone, of doing something, of finding out who and what they are. Adolescence — that uncertain, exciting, life-altering phase of growth and development — demands not the crowd but space and time, privacy and room for expansion, freedom and opportunity for experimentation, responsibility and faith.

Youth has its social clubs, school rallies, gangs, and political movements. It is surrounded by crowds, not only of its own making but of ours : big government, big unions, big business, big military, big cities. Youth wants to be itself and wishes for identity and individual appreciation. It also wants to belong. The young person in adolescence confronts (A) a dual task, one that will occupy him for the rest of his life : to become different from others, finding personal uniqueness and identity while, at the same time, becoming a member of society and finding unity and identification with others. When the quests for unity and identity coincide there can be harmony and a sense of purpose. When they conflict there will be personal unhappiness and social disruption.

Growing up today involves considerable tension between the crowd and the person. To be more than a face in the crowd demands a sense of personal self (who and what am I ?), of the past (what are my traditions ?), and of the future (what can I become ?). It demands of the person, a balance between control and freedom, a sense of social commitment and a feeling that one is responsible for supporting the best in society while refusing to be content with the worst. Together, these qualities form identity.

Identity is not a possession but a dynamic process. Identity must be won in adolescence from the tension of finding new powers, of experiencing body changes and family realignments, of making career choices, of learning to trust oneself, of seeking intimacy with others, and of gaining a commitment to the

future. It means recognizing that society has a claim on the person, but also that a person has a claim on society.

問1 下線部(A) a dual task の内容を具体的に説明しなさい。(句読点も含めて60字以内)

問2 次の(1)~(10)について、本文の内容と一致するものには○印を、そうでないものには×印をつけなさい。

- (1) Adolescents tend to get angry when they are regarded as childish and not allowed to have their own way.
- (2) A face in the crowd means an anonymous person with little or no individuality who is buried in society.
- (3) Control and discipline are more important for the process of growth and development during adolescence than privacy and freedom.
- (4) It is quite natural for young people to be offended by authority because they grow up by struggling with the establishment.
- (5) The wish for identity and for individual appreciation in society will inevitably lead to conflict.
- (6) To find personal uniqueness and identity, it is important not to lose sight of personal selfhood, background, and a perspective on the future.
- (7) What is demanded of young people today is that they adapt themselves to the rapid changes in contemporary social mechanisms.
- (8) While we have a claim on society, we have good reason to reject the claim made on us by the same society.
- (9) With an appropriate balance between control and freedom, one may grow up to be a face in the crowd.
- (10) Young people will feel unhappy and the society will be in disorder when their desire to find unity with others clashes with their own selves.

基 礎 問 題

8-1

次の英文を読んで、下の問いに答えなさい。

(解答・解説は別冊の p.121)

(1)Friendship takes a variety of forms, which vary somewhat with age, sex and social class. However, there is a common theme, and people seem to have a clear understanding of what friendship is like. In several studies samples of subjects have been asked what they mean by a 'friend'. Much the same answers have been found in different groups of subjects and in different countries.

(2)Friends are people who are liked, whose company is enjoyed, who share interests and activities, who are helpful and understanding, who can be trusted, with whom one feels comfortable, and who will be emotionally supportive.

Friendships have different degrees of closeness. There are 'best' or 'close' friends, and 'acquaintances'. (3)Although research has often focused on close friends, these may be less typical than good friends. Certainly they are less numerous. The differences between these levels are that with close friends more intimate topics are discussed, more help is given, people feel more relaxed, and feel that they can be themselves.

There is a consistent sex difference : for men, friends are people to do things with, for example, shared leisure, while for women, friends are people to confide in, who will be emotionally supportive. For young people friends are expected to be entertaining, for old people friends are expected to be useful and helpful. So there are different degrees of friendship and different kinds of friends ; in each type one aspect of friendship is emphasized while other aspects are less important. When we come to look at cultural variations in friendship, we shall find some quite interesting varieties of friendship, which have developed in particular settings. Nevertheless, for all stages of life, for both sexes, and in all classes and cultures, the friendship relationship is found, and is one of the most important relationships.

問1 下線部(1)の内容は具体的にどういうことであると述べられているか、age と sex の面から簡潔に説明しなさい。

問2 下線部(2)で述べられている友人の条件のうち、2番目、3番目、6番目の条件を日本語で書きなさい。

問3 下線部(3)を日本語に直しなさい。

(埼玉大)

標準問題

8-2 次の英文を読み、設問に答えなさい。

(解答・解説は別冊の p.122)

If we want to make friends, let's put ourselves out to do things for other people — things that require time, energy, unselfishness, and thoughtfulness. When the Duke of Windsor was Prince of Wales, he was scheduled to tour South America, and before he started out on that tour he spent months studying Spanish so that he could make public talks in the language of the country ; and the South Americans loved him for (1)it.

For years I made it a point to find out the birthdays of my friends. (2)How? Although I haven't the least bit of faith in astrology, I began by asking the other party whether he believed the date of one's birth has anything to do with character and disposition. I then asked him or her to tell me the month and day of birth. If he or she said, "November 24," for example, I kept repeating to myself, "November 24, November 24." The minute my friend's back was turned, I wrote down the name and birthday and later would transfer it to a birthday book. At the beginning of each year, I had these birthday dates scheduled in my calendar pad so that they came to my attention automatically. When the natal day arrived, there was my letter or telegram. What a hit (3)it made ! I was frequently the only person on earth who remembered.

If we want to make friends, let's greet people with animation and enthusiasm. When somebody calls you on the telephone, use the same psychology. Say "Hello" in tones that suggest how pleased you are to have the person call. Many companies train their telephone operators to greet all callers in a tone that radiates interest and enthusiasm. The callers feel the company is concerned about them. Let's remember that when we answer the telephone tomorrow.

(4)Showing a genuine interest in others not only wins friends for you, but may develop in its customers a loyalty to your company.

設問1 下線部(1)の具体的な内容を日本語で述べなさい。

設問2 下線部(2)に対する答えを具体的に日本語で述べなさい。

設問3 下線部(3)の具体的な内容を日本語で述べなさい。

設問4 下線部(4)を和訳しなさい。

発展問題

8-3

次の英文を読み, [1]から[10]の空所を埋めるのに最も適切な語を1から4より選び, その番号で答えなさい。
(解答・解説は別冊の p.123)

Whether nonviolent methods of fighting can be used successfully in an international arena is unknown territory. Nations have resolved many disputes through peaceful negotiations, but [1] always been held with the knowledge that violence [2] resorted to if the negotiations failed. [3] I can hope to do, therefore, is again to indicate that nonviolent methods need not totally be [4] as a possibility.

Fragmentary experimental data on the resolution of conflicts between groups suggest that the most successful way to resolve an intergroup conflict is through the creation of goals of [5] importance to both groups, [6] can be attained only by [7]. For example, in an experiment in a boys' camp, the experimenters eventually tried to resolve the mutual antagonism between the two groups. [8] bringing them together in social and other activities had no effect. Antagonism was markedly diminished, [9], by confronting both groups with urgent threats which could be overcome only by cooperation. For example, the counselors interrupted the camp water supply, creating an emergency situation which required the efforts of the entire camp to overcome. After a few such experiences, the boys began to choose friends from the other group [10] their own.

- | | | | |
|--------------------|----------------|------------------|----------------|
| [1] 1. it has | 2. we have | 3. you have | 4. these have |
| [2] 1. had been | 2. could be | 3. has been | 4. were |
| [3] 1. Now | 2. For | 3. So | 4. All |
| [4] 1. exalted | 2. included | 3. excluded | 4. secluded |
| [5] 1. overlooked | 2. overacting | 3. oversensitive | 4. overriding |
| [6] 1. it | 2. but | 3. which | 4. and |
| [7] 1. cooperation | 2. competition | 3. conflict | 4. conjunction |
| [8] 1. Utterly | 2. Surely | 3. Merely | 4. Totally |
| [9] 1. likewise | 2. however | 3. meanwhile | 4. hence |
| [10] 1. as well as | 2. despite | 3. except | 4. excluding |

基礎問題

9-1 次の文を読んで、下の設問に答えなさい。

(解答・解説は別冊の p.125)

(1)A chimpanzee with a stack of empty boxes and a banana hanging out of reach soon learns by its own experience. But human beings alone learn from the experience of others. History makes (2)this possible. In the broadest sense all that we know is history. More strictly, it is the road map of the past. True, (3)the terrain* never repeats itself to the last detail, any more than does the ribbon* of highway sweeping past a motorist. But the contours, with all their variations, give the alert observer knowledge about safe driving and, often, clues about what lies ahead, since resemblances of a general sort occur endlessly. (4)The past is also a fascinating story for its own sake, shedding light upon the eternal behavior of human beings, singly and in the mass, adding richly to any reader's knowledge about himself and the world he lives in.

Some think of history as the process of accumulating bundles of facts, dates, statistics, for storage in some antiquarian's bin or scholar's cupboard. But it is a great deal more, namely, a review of the success and failure of human life on this planet. History examines the rise and fall of nations and cultures, with their heroes and political leaders, and the often ragged record of mankind's experiments in living together through war and peace, its struggles for bread and leisure and faith, its ideas and symbols.

(注) terrain : the contour or physical features of a tract of land

ribbon : a narrow strip, as of silk

設問

1. 下線部(1)を和訳しなさい。
2. 下線部(2) thisは何をさすか、日本語で述べなさい。
3. 下線部(3)を和訳しなさい。
4. 下線部(4)を和訳しなさい。
5. 著者は、歴史がどのようなものであると考えているか、第2段落を中心に100字以内でまとめなさい。

標準問題

9-2

イタリアに端を発したルネッサンスについて、次の英文の要旨を174字以内に日本語で書きなさい。(解答・解説は別冊の p.126)

Italy was the original home of the Renaissance, and the scene of its highest development. Here, even during the early part of the Middle Ages, admiration for Roman civilization never died out. During the later Middle Ages many Italians gained wealth as a result of the revival of trade. They had the means to reward richly the artists who could produce beautiful pictures, statues, and buildings, and the writers whose work found favor.

In Italy it became the fashion to study the ancient Greek and Latin languages and literatures. These studies were known as humanities (from Latin *humanitas*, meaning “culture”; another reason for calling these studies humanities is that they were concerned with the ideas and interests of people and their daily lives). In the universities the humanities gradually joined philosophy as important subjects of instruction. These studies came to the universities by way of the lower schools and through individual scholars. Wealthy men gave money to build libraries for the safekeeping of classical manuscripts, to establish professorships of the ancient languages, and to support scholars engaged in research. The popes shared in the zeal for the humanities. One of them founded the Vatican Library at Rome, which has the most valuable collection of ancient manuscripts in the world. From Italy interest in the study of the classics spread in all directions. Until a hundred years ago most students who progressed beyond the elementary grades in the United States were required to devote much time to classical studies.

By the end of the Middle Ages a growing *secularism*, or concern with the affairs of this world, began to take the place of the “otherworldliness” of medieval thought when most study had been devoted to religion and man’s future life in the hereafter. The popularity of classical writings encouraged the growth of secularism, for the classical authors wrote mostly about worldly subjects. The revival of trade, by bringing more opportunities for making money and for enjoying life, also encouraged the growth of worldliness. This new secular spirit combined with the classical tradition of good writing to produce a new trend in literature.

In the Middle Ages there also began in western Europe the development of native literatures. That is, men began to write serious literature in the common tongues — English, Italian, or German — instead of in Latin, which had been considered the only language refined enough for literature.

Science, too, reflected the trend away from medieval ways of thinking. Students in western Europe during the Middle Ages had mostly been satisfied to accept without questioning the teachings of Aristotle and other ancient philosophers. The new science rested on the method of observation and experiment. Scientists learned to take nothing for granted, even the statements of wise men of the past ; they went straight to the natural world for their facts. Sir Francis Bacon gave a clear statement of the modern scientific method when he said : “All depends on keeping the eye steadily fixed upon the facts of nature, and so receiving their images as they are, for God forbid that we should give out a dream of our own imagination for a pattern of the world.”

(小樽商大)

発展問題

9-3 次の文章を読んで以下の設問に答えなさい。

(解答・解説は別冊の p.128)

What Can Japanese and Americans Learn From the Pearl Harbor Attack ?

For both sides there are historical lessons to be learned. One lesson is that Americans were caught sleeping at Pearl Harbor because leaders are prone to make mistakes based on prejudices. Intelligence gathering is not perfect ; even when intelligence analyses are accurate, political leaders often fail to act upon them based on prejudiced attitudes and misperceptions.⁽⁷⁾ The American unpreparedness at Pearl Harbor defies belief, but it is the great number and depth of errors which makes it understandable as a surprise attack.

A second lesson is that the Japanese attack was a natural reaction for a people feeling encircled and paranoid. Americans must take part of the blame for the inflexible “all or nothing” foreign policy of Secretary of State Cordell Hull. Surprise attacks occur when nations feel they serve their needs ; historically, they are not all that rare. Given Japan’s poor odds and resources in 1941, its attack should be seen as brilliant strategy against a sleeping, overconfident Goliath rather than a “sneaky,” treacherous* attack. By a disabling blow⁽¹⁾ Japan could counter America’s overwhelming advantages and weaken her will to wage war. In Clausewitz’s words, “war is the pursuit of diplomacy by other means.” But Japanese should avoid both denying major responsibility for the war and diverting the issue to whether Roosevelt had prior knowledge of the attack.

Third, both peoples should reflect deeply on why we failed to avoid that catastrophic war ? For Americans there are two items to ponder : what actions did we fail to take to avoid war and to be so militarily unprepared ? We must abandon our righteousness regarding the causes of the war. Instead of directing our anger at Japanese treachery or Roosevelt’s alleged iniquity** we also need to correct the racist attitudes that caused the Pearl Harbor attack to be such a military disaster. Had contemporary Americans trusted the loyal Japanese population living in Hawaii the Japanese Navy would not have inflicted catastrophic damage. We must forsake naive views that we do not base our foreign policy on real national interests, but rather always act on the basis of just principles and altruism.*** To argue in such blacks and whites produces an

overly simplistic and distorted view of our foreign policy.⁽⁷⁾

Similarly, the Japanese people and government should reflect on two items :
 First, why do they have such a difficult time accepting responsibility for their aggressive prewar foreign policy and atrocities in East and Southeast Asia ? ⁽⁸⁾
 The need for the Japanese government to make a clear, sincere apology is paramount. No effective Japanese partnership with her neighbors on regional economic, political, cultural and security objectives can be achieved until such apologies, and, in some cases, monetary retributions are made. Second, Japanese need to reflect on the systemic and societal weaknesses that drove them down such a blind alley⁽⁹⁾ of aggression without considering sufficiently the horrible consequences for themselves and their victims.

* treacherous : betraying trust.

** iniquity : being grossly unjust or evil.

*** altruism : concern for the welfare of others.

問 1 下線部分(ア)を日本語に訳しなさい。

問 2 下線部分(イ)を20字以内で説明しなさい。

問 3 下線部分(ウ)を日本語に訳しなさい。

問 4 下線部分(エ)において、筆者はどの点で日本人を批判しているのか、次の中から1つを選び、記号で答えなさい。

- (a) アジアにおいて外交を進める責任を痛感していなかったこと
- (b) 侵略戦争の責任をなかなか認めようとしないこと
- (c) アジアにおいて戦争をして厳しい時代と直面したこと
- (d) アジアの対外政策として開発の責任を果たさなかったこと

問 5 下線部分(オ)の意味として適当なものを、次の中から1つを選び、記号で答えなさい。

- (a) 真っ暗な道 (b) むちゃな同盟 (c) 袋小路
- (d) 秘密の結合 (e) 盲目的連帯

第10章

現代文明

基礎問題

10-1 次の英文を読んで、(1)~(4)の問いに答えなさい。 (解答・解説は別冊の p.130)

The fact is that the energy crisis has been with us for a long time now, and will be with us for an even longer time. Whether Arab oil flows freely or not, it is clear to everyone that world industry cannot be allowed to depend on such (a). The supply of oil can be shut off (A)at whim at any time, and in any case, the oil wells will all run dry in thirty years or so at the present rate of use.

New sources of energy must be found, and this will take time, but it is not likely to result in any situation that will ever restore that sense of cheap and copious energy we have had in times past. We will never again dare indulge in uncontrolled growth. For an indefinite period from here on in, mankind is going to advance cautiously, and consider itself lucky that it can advance at all.

To make the situation worse, (X). Although the birthrate has dropped in some nations, including the United States, the population of the world seems sure to pass six billion and perhaps even seven billion as the twenty-first century opens. The food supply will not increase nearly enough to match this, which means that we are heading into a crisis in the matter of producing and marketing food.

Taking all this into account, what might we reasonably estimate supermarkets to be like in the year 2001 ?

To begin with, the world food supply is going to become steadily tighter over the next thirty years — even in the United States. By 2001, the population of the United States will be at least two hundred fifty million and possibly two hundred seventy million, and the nation will (B)be hard put to expand food production to (C)fill the additional mouths. This will be particularly true since the energy pinch will make it difficult to continue agriculture in the high energy American fashion that makes it possible to combine few farmers with (b).

It seems almost certain that by 2001 the United States will no longer be a great food-exporting nation and that, if necessity forces exports, it will be at the price of (D)belt-tightening at home.

This means, for one thing, that we can look forward to an end to the “natural food” trend. It is not a wave of the future. All the “unnatural” things we do to food are required to produce more of the food in the first place, and to make it last longer afterward. It is for that reason that we need and use (c) while the food is growing, and add (d) afterward.

In fact, as food items tend to decline in quality and decrease in variety, there is very likely to be increasing use of flavouring additives. Until such time as mankind has the sense to lower its population _____ (Y), people will have to accept more artificiality.

(1) 文中の空所(a)～(d)に入れて、日本語で示された意味に最も近くなるものを、それぞれ1～4の中から選び、番号で答えなさい。

(a) 「弱い基盤」

- | | |
|-----------------------|---------------------|
| 1. an unsteady ground | 2. a weak demand |
| 3. a fragile base | 4. a shallow bottom |

(b) 「高生産」

- | | |
|---------------------|------------------|
| 1. high commissions | 2. tall products |
| 3. big births | 4. high yields |

(c) 「農薬」

- | | |
|---------------------------|---------------------------|
| 1. agricultural chemicals | 2. agricultural medicines |
| 3. agricultural drugs | 4. agricultural poisons |

(d) 「合成保存料」

- | | | | |
|-----------|------------|------------------|------------------|
| 1. add on | 2. keeping | 3. preservatives | 4. rust proofing |
|-----------|------------|------------------|------------------|

(2) 下線部(A)～(D)について、本文中の意味に最も近いものを、それぞれ1～4の中から1つ選び、番号で答えなさい。

(A) at whim

- | | |
|--------------------------------------|-----------------------------------|
| 1. by the supplier | 2. without great cost |
| 3. for the slightest reason whatever | 4. because of a lack of resources |

(B) be hard put

- | | |
|------------------------------|--------------------------------|
| 1. be encouraged to press on | 2. be pushed very hard |
| 3. try very hard | 4. find it extremely difficult |

(C) fill the additional mouths

- | |
|---------------------------------------------------|
| 1. satisfy increased food needs |
| 2. fill the supermarkets in 2001 with enough food |

3. clear the way for more people to eat food
4. produce the promised amount of good food in 2001

(D) belt-tightening at home

1. being well dressed in a family
2. being less extravagant in the United States itself
3. soaring prices in the country
4. being sure to use safety devices in the family

(3) 下線部(X)と(Y)を次の日本文の内容と一致するように、それぞれの [] 内の語(句) 群を並べかえたとき、4番目と7番目にくる語(句)の番号を順に書きなさい。

(X) 「世界の人口増加が鈍化するきざしは、まだ一向に見えていない」

there is as yet [1. in 2. of 3. population 4. slowing 5. sign
6. any 7. no 8. the world's]

(Y) 「この地球がすべての人々にとって住み心地のよい所になるような程度にまで」

to the point where [1. support 2. for 3. all 4. can 5. the
6. planet 7. furnish 8. comfortable]

(4) 次の1～8の英文のうち、本文の内容に最も近いものを3つ選び、その番号を順に書きなさい。

1. It is considered possible that technological advances achieved in the 21st century will allow us to grow at the same speed as before.
2. New sources of energy are badly needed, but even after they are found, we cannot expect them to be available in as great a quantity and as cheaply as fossil fuels once were.
3. Food will soon be in short supply mainly because of an increasing shortage of oil.
4. Massive food production in the United States has been made possible through massive use of energy.
5. The increasing world population will force the United States to depend on agriculture which uses up a lot of energy.
6. Adding unnatural things to food will be unavoidable.
7. A decrease in the energy supply will make it necessary to return to a greater dependence on human muscle power.
8. Supermarkets in the year 2001 will contain a greater variety of foods than they do now.

標準問題

10 - 2

次の英文を読み、下記の設問（A～E）に答えなさい。

（解答・解説は別冊の p.132）

Saving forests is an important issue in the modern world. What makes it complicated, however, is the widespread ignorance of forest science and an unwillingness to face the difficult political issues that bring about forest damage and destruction today. This is related to two opposite sets of attitudes about the right relationships between humans and forests, both of which come from similar world-views (1)that conflict with modern science.

At the one extreme are those who believe that nature exists simply for use by human beings, and that people can — and should — control the natural world. Several generations of scientists have worked on the basis of the idea that skillful application of technology will result in a fine environmental organization that produces the goods and services demanded by its human masters. Some argue that the species lost as a result of applying technology to forests are of little or no value, and unworthy of concern. Most forest ecologists are (ア) optimistic. Their science tells them that all of the species in the forest, even the small ones, can be important.

The other extreme involves people who believe that humans (2)have no business trying to control nature, and that the best approach to solving environmental problems is to make people leave things alone. Much of this viewpoint is based on a scientific view that sees nature as an orderly and complete machine, humming along in a well-balanced rhythm unless it is broken by humans.

What scientists know today rejects both the “control nature” and “natural balance” theories. Instead of regarding the physical world and its phenomena as a well-ordered machine, scientists now speak of (3)“chaos” as the norm. Large changes are not nature’s exception, but they are its rule. Attempts to leave any natural system unchanged are basically wrong. Adapting people and their needs to the environment becomes a challenge of learning how to live with that constant change. (4)Waiting to see what happens naturally is no longer a choice.

(4)The new world needs to make a better use of land in accordance with natural tendencies so as not to cause huge costs or losses.

The major challenge in environmental issues is to remove scientific and

political myths so that people can adopt attitudes based upon 21st-century information. That will not be easy. To say that the destruction of tropical forests is not a problem of cutting down trees is to attack widely spread myth. (5)To question the effectiveness of saving forests or species by setting up preserves is to attack one of the basic principles of modern environmental action. Every developed nation must recognize that most of the environmental debates today still fight the futile battle between the controllers and the (7)pre-servers, rather than looking for opportunities for both economic stability and environmental quality that could be achieved with management and care based on modern science.

A. 下記の英文(a~j)の中から、本文の内容と一致するものを4つ選びなさい。ただし、その順序は問いません。

- a. The author rejects the idea that nature should be kept unchanged.
- b. The author claims that a natural system should resemble a machine.
- c. The author emphasizes economic development rather than preserving the natural world.
- d. The author favors neither of the extreme positions on how human beings cope with nature.
- e. The author thinks we must change the natural world in order to bring it under human control.
- f. According to the author it may not be a good solution to keep animals and plants in protected areas.
- g. Most forest ecologists do not think that it will matter if we lose small groups of plants and animals.
- h. The author thinks that cutting down trees is not necessarily the cause of destruction of tropical forests.
- i. The author believes that modern science is helpless in resolving the environmental problems that we face.
- j. The author believes that cutting down a huge number of trees has caused the destruction of tropical forests.

B. 空所(ア)を埋めるのに、最も適当なものを下記(1~4)の中から1つ選びなさい。

- (1) less (2) more (3) rather (4) yet

C. 下線部(1～5)の文中での意味として最も適当なものをそれぞれの群(a～d)の中から選びなさい。

(1) that conflict with modern science

- a. that depend on modern science
- b. that agree with modern science
- c. that do not go beyond modern science
- d. that are not accepted by modern science

(2) have no business trying to control nature

- a. have no way to try to control nature
- b. have no time to try to control nature
- c. have no right to try to control nature
- d. have no money to try to control nature

(3) chaos

- a. the state of being stable
- b. the state of being predictable
- c. the state of being destructive
- d. the state of being unpredictable

(4) Waiting to see what happens naturally

- a. Doing nothing good
- b. Doing nothing wrong
- c. Doing nothing harmful
- d. Doing nothing in particular

(5) To question the effectiveness of saving forests or species

- a. To doubt if it is effective to save forests or species
- b. To see why it is effective to save forests or species
- c. To ask when it is effective to save forests or species
- d. To examine how it is effective to save forests or species

D. 波線部(イ) The new world needs to make a better use of land in accordance with natural tendencies so as not to cause huge costs or losses. を日本語にしながら、

E. 二重下線部(ウ) preservers とは、本文ではどのような人たちのことをいっているのか、日本語40字以内で答えなさい。

10-3

次の英文を読んで、以下の設問に答えなさい。

(解答・解説は別冊の p.134)

(1) “National security” has become a commonplace expression, a concept regularly appealed to. It is used to justify the maintenance of armies, the development of new weapon systems, and the manufacture of armaments. A fourth of all the federal taxes in the United States and at least an equivalent amount in the Soviet Union are levied in its name.

Since World War II, the concept of national security has acquired an overwhelmingly military character, rooted in the assumption that the principal threat to security comes from other nations. (2) Commonly veiled in security, considerations of military threats have become so dominant that new threats to the security of nations, threats with which military forces cannot cope, are being ignored.

The new sources of danger arise from oil depletion, soil erosion, land degradation, shrinking forests, deteriorating grasslands, and climate alteration. These developments, affecting the natural resources and systems on which the economy depends, threaten not only national economic and political security, but the stability of the international economy itself.

問1 下線部(1), (2)を和訳しなさい。

問2 近年, “national security” は軍事的な意味だけからとらえられるようになったが、なぜそうなったのかを、日本語で説明しなさい。

問3 著者が“national security”を脅かす新しい要素と考えているものを6つ、日本語であげなさい。

10 - 4

次の文の下線を施した部分（1～3）を和訳しなさい。（解答・解説は別冊の p.135）

There are about three hundred operating satellites orbiting Earth right now, but there are many more satellites that, though they have ceased operation, are still whirling about up there.

Nor are the satellites themselves all there is. These satellites were hurled into space by rockets, and there are pieces of rocketry that are still in space as a result.

(1)Some satellites have exploded or have collided, one with another, and each time this happens, they fragment into small pieces, all of which continue to orbit the Earth.

There are, as a result, six thousand man-made pieces of debris large enough to be tracked by radar, and they are being tracked. There are, however, many more bits of matter that are too small to be tracked. According to some estimates, there are sixty thousand pieces of debris about an inch in size. There may also be uncounted millions of flecks of paint.

We may smile at the thought of engineers becoming upset over a fleck of paint, but even such an inconsiderable object becomes something to worry about when it is traveling at a rate of several miles per second. (2)In June 1983, a fleck of paint that was only one one-hundred-twenty-fifth of an inch across — too small to see — struck a window of the space shuttle *Challenger*. The collision managed to gouge out a bit of glass, leaving a tiny crater, one-tenth of an inch across, in that window. This may not seem like much, but it weakened the window sufficiently to make it necessary to replace it, at a cost of \$ 50,000, before the shuttle flew again. That was an expensive fleck of paint, then, and if something a little more massive had struck, there might have been a disaster on the *Challenger* two and one-half years earlier than the explosion that killed seven crew members.

And the situation is growing worse. The United States, the Soviet Union, and other nations are continuing to launch objects into space. Explosions and collisions continue. The amount of debris continues to mount, so that some people estimate that the number of pieces in space will quadruple every ten years.

(3)This means that it is quite possible that, by the year 2000, we can expect

that any working satellite in any given year has one chance in two hundred of being hit by a piece of debris about one inch across. If there are four hundred working satellites in space at that time, then we can expect, on average, that each year two working satellites will be struck. The damage is quite likely to be serious ; if the debris happens to strike a particularly vital part, the satellite may be put out of action altogether.

(京大)

発展問題

10 - 5

次の英文を読んで、設問に答えなさい。

(解答・解説は別冊の p.137)

Planet Earth is 46 hundred million years old. ⁽¹⁾If we scale this inconceivably vast timespan down to a more manageable 46 years, then modern man has been around for four hours, and the Industrial Revolution began a minute ago. During those 60 seconds of biological time, man has multiplied his numbers to plague proportions, ransacked the planet for fuels and raw materials, and caused the extinction of countless species of animals and plants.

In his “Gaia”^{*} hypothesis”, the British scientist James Lovelock puts forward the revolutionary idea of the Earth as a living organism, responding to any threat against it in such a way as to maximize the chances for the survival of life on the planet. He also suggests that the role of humankind in all this could be pretty insignificant.

So does that give us all excuse not to worry about the damage we are doing to the Earth ? I certainly hope not. However brief our life-time on Earth, it brings with it responsibilities, not just to other humans, but to the abundance of life-forms with which we share this evolutionary moment. Since the late 1960s, ⁽²⁾it has become customary for sceptics^{*} to accuse environmentalists of permanently crying “Wolf !” Why, these sceptics ask, is it all so urgent now, given^{*} the relative ease with which the Earth *seems* to have withstood most of the damage inflicted on it over the last 20 years ? What does the Earth need to be “saved” from ?

It is often easier to deny the truth than to confront it. Let’s be thankful that we have indeed got through the last 20 years with no more than a handful of appalling environmental disasters, but let’s never forget that for millions of

people, their environment has already collapsed, as witnessed by the huge increase in “environmental refugees” — all those who have been forced to leave their homelands by drought, deforestation, and other environmental crises. The fact that the last 20 years have been characterized more by progressive decline than by dizzy environmental collapse hardly seems a cause for rejoicing. At the same time, I do believe that the foundations for a more just, compassionate and sustainable future are now being laid.

Some of this foundation work has a very high profile*, ringing resonantly in the fine speeches of world leaders, advocated passionately by the massed groups of environmental and development organizations, amplified with increasing authority by the world’s media. Despite the media’s tendency to leap from one fashionable cause to the next (from world hunger to AIDS to the environment), it would be narrow-minded to deny their part in increasing environmental awareness. It is easier (3)to be “green” today than ever before.

But most of the foundation work is being painstakingly put together at the grass-roots, with no media attention — reflected in the concerns and lifestyle choices of millions of people who know what they owe to themselves and to the future. It is this grass-roots base that leads me to believe that the current level of environmental activity will not fade away, but will steadily strengthen. The signs of hope are multiplying, reinforcing the mounting pressure for new approaches and lasting change.

*(注) Gaia : ガイア (大地の女神) sceptic : 懐疑的な人 given... : considering...
have a high profile : attract a lot of public attention

設問

1. 下線部(1)を日本語に訳しなさい。
2. 下線部(2)を日本語に訳しなさい。
3. 下線部(3)の to be “green”とはどういうことですか。
4. James Lovelock の「ガイア仮説」は、どのような意味で地球を生き物とみなしていますか。
5. 筆者はマスメディアをどのように見えていますか。

第11章

芸 術

基 礎 問 題

11-1 次の文を読んで、下の設問に答えなさい。

(解答・解説は別冊の p.139)

Rape, child abuse, and abandonment are the stuff of contemporary headlines and feature films. But they are also themes central to many of our most beloved fairy tales — as they were originally conceived.

The original “Sleeping Beauty” does not end happily once the princess is awakened with a kiss ; her real troubles just begin. She is raped and abandoned, and her unlawful children are threatened with cannibalism. And in the original version of “Little Red Riding Hood,” ①the wolf has yet to digest the grandmother when he springs on Red, ripping her limb to limb. Many artists of the day, ②believing that the two violent deaths were too much for children to endure, refused to illustrate the tale. To make it more agreeable, one illustrator introduced a hunter, who at the last minute slays the wolf, saving at least Little Red.

In the present century, numerous critics continue to argue that many fairy tales and nursery rhymes read to children — and repeated by them — are essentially offensive, with their thinly veiled themes of madness, drunkenness, mutilation of humans and animals, theft, gross dishonesty, and sheer racial discrimination. And the stories do contain all these elements and more — particularly if ③they are told in their original versions.

Why did the creators of these enduring children’s tales work with immoral and inhumane themes ?

One answer centers around the fact ④that from Elizabethan times to the early nineteenth century, children were regarded as miniature adults. Families were confined to cramped quarters. Thus, ⑤(adults, as, children, hours, kept, late, same, the), they overheard and repeated dirty language, and were not shielded from the sexual abuse of their elders. Children witnessed drunkenness and drank at an early age. And since public hangings, mutilations, and imprisonment in stocks were well attended in town squares, ⑥violence, cruelty, and death were no strangers to children. Life was harsh. Fairy tales blended blissful

fantasy with that harsh reality. And exposing children to the combination seemed perfectly natural then, and not particularly harmful.

〔設問〕

- (1) 下線部①の意味を変えずに書きかえるとしたら、次のどれが最も適当ですか。
 - a. the wolf has not digested the grandmother when he springs on Red
 - b. the wolf is going to digest the grandmother when he springs on Red
 - c. after the wolf has digested the grandmother, he springs on Red
 - d. the wolf has to digest the grandmother before he springs on Red
- (2) 下線部②を関係代名詞を用いて書きかえなさい。
- (3) 下線部③の they は何をさすか、文中の語句を用いて答えなさい。
- (4) 下線部④の that と同じ用法の that を含む文を下から選びなさい。
 - a. It's a pity that we played so badly.
 - b. I believe that he's quite a good painter.
 - c. The news that he was resigning from his job shocked us.
 - d. The painting that I bought is on the table.
- (5) 下線部⑤の語を正しい語順に並べかえ、意味の通る文にしなさい。
- (6) 下線部⑥を次のように書きかえたとき、() 中にはいる 1 語を書きなさい。
children were () with violence, cruelty, and death.
- (7) 次の定義に最もよく合う語を本文中より選び、それぞれ 1 語ずつ書きなさい。
 - a. the act or habit of eating the flesh of one's own kind
 - b. persons who are skilled in making judgements of the merits and faults of books, music, plays, and so on
 - c. the place where you live or sleep
- (8) 次の語を () 内の指示に従って変化させなさい。

a. offensive (動詞)	b. original (動詞)	c. repeat (名詞)
d. conceive (名詞)	e. endure (名詞)	
- (9) 本文の内容と一致しない文を次の中から 1 つ選びなさい。
 - a. In the original version of "Sleeping Beauty," the beautiful princess goes through many difficulties after she wakes up from a long sleep.
 - b. The hunter had been brought into "Little Red Riding Hood" to make up for the frightfulness of its original version.
 - c. Modern readers think that the horrifying themes in fairy tales make them pleasing to read.

- d. In old days public punishments were viewed by children as well as adults.
 e. It is no wonder that there is much violence and cruelty in fairy tales as horrors and frights were common affairs for children in Elizabethan times.

(玉川大一文)

標準問題

11-2 次の英文を読んで、設問に答えなさい。

(解答・解説は別冊の p.140)

Music is an art dealing with the organization of tones into patterns. It is one of the great arts of our civilization, along with literature, painting, sculpture, architecture, and dance. Wherever people have lived together, art has sprung up among them as a language (a) charged with feeling and significance. The desire to create this language appears to be universal. It shows itself in primitive societies as in our own. It has become a very important part of the human need to impose one's will upon the universe, to bring order out of chaos, to endow one's moments of highest awareness with (b) enduring form and substance.

Art, like love, is easier to experience than to define. It would not be easy to find two philosophers who agree on a definition. We may say that art concerns itself with the communication of certain ideas and feelings by means of a sensuous medium — color, sound, bronze, marble, or words. This medium is fashioned into a symbolic language marked by beauty of design and coherence of form. It appeals to our mind, arouses our emotions, kindles our imagination, enchants our senses.

Children are artists. The world for them is a thing of wonder. They invent stories and poems, they make up songs, they paint. But as they grow up, this creativity is (c) dulled in them; they lose the magic touch. Artists are those who retain their wonder at the world as well as a childlike need to communicate their feelings. They possess that natural ability to express themselves in one medium or another which we call talent. They thus learn to project their creative impulses through the symbols of their art; to capture their visions within a stable form.

Artists are part of the world about them. They can emerge only in an environment that cultivates art. A person could hardly develop a gift for writing symphonies in a society that had no orchestras, no schools of composition, no

2. _____ 線部(a)~(e)の意味に最も近いものを、それぞれ1~4の中から1つ選びなさい。

- (a) charged 1. cashed 2. filled 3. organized 4. changed
 (b) enduring 1. entertaining 2. revising 3. improving 4. lasting
 (c) dulled 1. filled 2. caught 3. killed 4. decreased
 (d) springs 1. returns 2. waters 3. arises 4. echoes
 (e) sustains 1. maintains 2. remains 3. releases 4. blocks

3. _____ 線部を日本語に訳しなさい。

(同志社女大—学芸)

発展問題

11-3

次の文を読んで、その内容と一致するものを、以下に与えられた a~i の中から3つ選びなさい。

(解答・解説は別冊の p.142)

Writing a novel about slavery in the U.S. would seem to be an endeavor guaranteed to succeed. The people who would read such a book have already been converted. People no longer accept the idea of treating men, women, and children as property, to be bought, sold, or even discarded. The evil of this idea is shamefully obvious to everyone. The heroes and villains in such a book are easy to tell apart. But it is precisely because of the contemporary consensus about human bondage that serious fiction on this subject is so rare and so difficult to achieve. Imaginative literature at its best does not support and reinforce established opinions. It disturbs and challenges them. It puts them to the test of experience remembered and relived. It is now obvious to readers that slavery was a morally intolerable practice. However, this was not recognized as unchallenged truth by everyone caught up in the practice of slavery at that time. Those who possessed slaves and those who were possessed as slaves struggled to get through their days — like most people at all times, everywhere. The daily requirements of survival did not allow them much time for meditation or outrage. Nor could they afford the luxury of seeing their situation from the perspective of history. To portray the texture of the lives of such people, a novelist must be willing to put aside his own anger. He must let the characters and details speak for themselves.

- a. A social institution can be criticized only after it has become a thing of the past.
- b. It is not easy to write a good slavery novel because the final judgment of the system has not yet been made.
- c. To denounce slavery is one thing, but to write a good novel about it is quite another.
- d. The surest way to succeed as a novelist is to choose a subject which is looked upon as an obstacle to a better society.
- e. Not only slaves, but also slave owners suffered from the notorious system of slavery. So everybody in those days was indignant about it and wanted to get rid of it.
- f. The reason it is not easy to write a good slavery novel is that heartfelt anger at social injustice is so rare.
- g. When you write a novel dealing with the bygone slavery system in the U.S., the chances are against your ending up with a good book.
- h. Detailed portraits of characters are important in a novel because they can illustrate in a concrete and vivid way the author's outrage.
- i. It is important for someone who intends to write a good novel to resist the temptation to give vent to his indignation about a social practice, no matter how bad it is.

第12章

文 化

基礎問題

12-1

次の文を読んで、設問1～7に答えなさい。なお、※印の語句には文末に注がついています。
(解答・解説は別冊の p.144)

Did you know that all human beings have a “comfort zone” regulating the distance they stand from someone when they talk? This distance varies in interesting ways among people of different cultures.

Greeks, other people of the Eastern Mediterranean, and many from South America normally stand quite close together when they talk, often moving their faces even closer as they (A) up in a conversation. North Americans find this awkward and often back away a few inches. Studies have found that they tend to feel most (B) about twenty-one inches apart. In much of Asia and Africa, there is even more space between two people in conversation. This greater space gives an air of dignity and respect. This matter of space is nearly always unconscious, but it is interesting to observe.

① This difference applies also to the closeness with which people sit together, the extent to which they lean over (C) in conversation, and how they move as they argue or make an emphatic point. In the United States, for example, people try to keep their bodies apart even in a crowded elevator; in Paris and in Tokyo ② they accept the situation as it is!

Although North Americans have a relatively wide “comfort zone” for talking, they communicate a great deal with their hands — not only by using gestures but also by touching. They put a sympathetic hand on a person’s shoulder to demonstrate warmth of feeling or an arm around him in sympathy; they poke * a man in the ribs to emphasize a funny story; they pat an arm in reassurance * or stroke a child’s head with (D); they readily take someone’s arm to help him (E) a street or direct him along an (F) route. To many people — especially those from Asia or the Moslem countries — such bodily contact is unwelcome, especially if carelessly done with the left hand. ③ The left hand carries no special significance in the United States. Many Americans are simply left handed and use that hand more.

In much of the world, handholding and kissing in public have become commonplace. Certainly it is true in the United States. One merely ignores what one sees and passes on.

(注) poke : つつく in reassurance : 安心させようと

1. 下線部①の意味を別の英語で表すと次のようになります。()内にはいる最も適切な英語1語を第2パラグラフの中から選び、その語を書きなさい。

The difference in distance with which people () to each other

2. 下線部②の内容に最も近いものを次のア～オの中から1つ選び、記号で答えなさい。
- ア. They do not mind bodily contact in a crowded elevator.
 イ. They take the elevator as soon as it comes.
 ウ. They like to take a crowded elevator.
 エ. They hate a crowded elevator.
 オ. They keep some distance from each other in an elevator.
3. 下線部③の内容に最も近いものを次のア～オの中から1つ選び、記号で答えなさい。
- ア. The left hand is not as important as the right in the United States.
 イ. Americans are careful about which hand they use in their daily life.
 ウ. Americans tend to use their right hands to carry things.
 エ. The left and right hands mean almost the same to Americans.
 オ. The right hand signifies something special for Americans.
4. 空所(A)～(F)にはいる最も適切な語(句)を次のア～オの中から1つずつ選び、記号で答えなさい。

- | | | |
|--------------------|-------------------|-----------------|
| A. ア. go | イ. grow | ウ. hop |
| エ. rise | オ. warm | |
| B. ア. afraid | イ. awkward | ウ. comfortable |
| エ. enjoyable | オ. unpleasant | |
| C. ア. about others | イ. along together | ウ. between them |
| エ. one another | オ. with others | |
| D. ア. despair | イ. envy | ウ. expectation |
| エ. hatred | オ. affection | |
| E. ア. across | イ. against | ウ. on |
| エ. up | オ. with | |
| F. ア. average | イ. irregular | ウ. ordinary |
| エ. unfamiliar | オ. unusual | |

5. 本文の内容と一致するものを次のア～カの中から2つ選び、記号で答えなさい。解答の順序は問いません。
- ア. Kissing and handholding in public are welcomed in many places now.
 - イ. Americans try to avoid bodily contact even in a crowded elevator.
 - ウ. Moslems respect the left hand more than the right.
 - エ. Americans use the left hand more often than people in other cultures.
 - オ. While conversing, Greeks tend to keep more space between people than Americans.
 - カ. Moslems hate to be touched with the left hand.
6. 本文の要旨に最も近いものを次のア～オの中から1つ選び、記号で答えなさい。
- ア. Kissing and handholding are a common means of communication in much of the world.
 - イ. Some distance is always required for Americans in conversation.
 - ウ. Each culture sets a comfortable distance between people.
 - エ. People in many cultures tend to stand close together while conversing.
 - オ. Both the right and left hands play an important role for people all over the world.
7. 本文のタイトルとして最も適切なものを次のア～オの中から1つ選び、記号で答えなさい。
- ア. Bodies and Zones
 - イ. Crowding and Communication
 - ウ. Comfortable Places
 - エ. Closeness and Bodies
 - オ. “Comfort Zones” and Bodily Contact

標準問題

12-2

次の英文を読み、内容に合致しているものを、下の選択肢（1～7）の中から2つ選び、番号で答えなさい。（解答・解説は別冊の p.146）

A Thought on the Myths

When we are studying the myths of our own race, there may be parallels in the myths of other peoples which will help us to understand our own more clearly. The realization of this is perhaps the most exciting recent discovery in the history of religions. It helps us to see the myths of the past as man's attempt to embody his intuitive* ideas about the human mind and its environment, to express truths dimly perceived which have roots in his innermost being. Thus the myths may lead us to discover more about our spiritual heritage, and perhaps to realize some of the defects in the spiritual development of the modern world. The study of mythology need no longer be looked on as an escape from reality into the fantasies of primitive peoples, but as a search for the deeper understanding of the human mind. In reaching out to explore the distant hills where the gods dwell and the deeps where the monsters are lurking, we are perhaps discovering the way home.

*intuitive=直観的

1. Studying myths will result in deeper understanding of the religious history of mankind.
2. We may sometimes find some similarities between the myths of other people and that of our own.
3. Myths help us to greatly expand our power of imagination through the insights which they provide.
4. Collecting old stories told hundreds of years ago among primitive peoples is an escape from reality.
5. Ancient people believed that monsters tried to seize and kill human beings who passed by their dens.
6. The more we think of the characters in the ancient myths, the closer we get to understanding ourselves.
7. Through the extensive studies of ancient myths, man has developed his cultural background and been in good terms with nature. （慶大―法）

発展問題

12 - 3 次の英文を読み、下記の設問に答えなさい。

(解答・解説は別冊の p.147)

Before we were born, cultural patterns of thought and action were already prepared to guide our ideas, influence our decisions, and help us take control of our lives. We inherited these cultural patterns from our parents and teachers who taught us the (7) “rules of the game.” Only later, sometimes much later and sometimes never, did we learn that our culture was one of the many possible patterns of thinking and acting from which we could choose. By that time, most of us had already come to believe that “our” culture was the best of all possible worlds. Even if we recognized that traditional values were false or (1) inadequate, when challenged by the stress of radical social changes, it was not always possible to replace the (7) worn-out habits with new alternatives.

The multicultural perspective combines the extremes of (2) universalism and relativism* by explaining behavior both in terms of those culturally learned perspectives that are unique to a particular culture and in the search for common-ground universals that are shared across cultures. The (4) “melting pot” image overemphasizes the universal common-ground generalizations that are shared across cultures to the neglect of culturally unique perspectives. The phenomena of (7) racism, sexism, ageism, that is, prejudice against people because of their race, sex or age, and other (3) exclusive perspectives, make the mistake of overemphasizing the culturally unique perspective while neglecting those common-ground universals and within-group differences that are shared across cultures. The (7) “comparative theory” perspective supplements a “universalist” perspective by presuming (a) that all social systems are unique, (b) that there are some features common to all social systems, and (c) that the uniqueness of any social system is best understood in relation to elements shared with other systems.

(7) Multiculturalism is a widespread force in modern society that acknowledges the complexity of culture. During the last two decades, multiculturalism has become recognized as a powerful force, not just for understanding “exotic” groups but also for understanding ourselves and those with whom we work in a complicated social context. Multiculturalism has gained the status of a general theory, complementing other scientific theories to explain human

behavior. (written in 1991)

*relativism : 相対主義

設問

次の1～10の答えとして最も適当なものをそれぞれa～dから1つ選びなさい。

1. What does (ア) “rules of the game” refer to?
 - a. culturally appropriate ways of life and behavior
 - b. how to understand people outside our own culture
 - c. ways to introduce our culture to others and develop mutual understanding
 - d. world-wide view
2. What does (イ) inadequate mean?
 - a. nearly good enough
 - b. quite sufficient
 - c. not good enough
 - d. not insufficient
3. What does the (ウ) worn-out habits refer to?
 - a. habits of which we have grown out
 - b. traditional values of our culture that are no longer appropriate
 - c. stress of radical social changes
 - d. exclusive perspectives
4. What does the author mean by (エ) universalism?
 - a. traditional cultural patterns
 - b. culturally unique perspectives
 - c. rules of the game
 - d. emphasis on what cultures have in common
5. What do the (オ) “melting pot” image and (カ) racism, sexism, ageism represent?
 - a. opposite phenomena
 - b. the same phenomena
 - c. similar phenomena
 - d. perfect phenomena
6. What was the result of (キ) exclusive perspectives?
 - a. accepting changes and replacing old ways
 - b. helping to develop ways to protect against racism, sexism and ageism
 - c. paying too much attention to cultural differences and underemphasizing similarities
 - d. overemphasizing cultural similarities and neglecting intergroup uniqueness

7. According to the (7) comparative theory, how is cultural uniqueness best understood?
- in relation to the differences between the cultural systems
 - in relation to the elements shared with other systems
 - as an equivalent to a universalist perspective
 - through its emphasis on the culturally unique perspective and neglect of the universals
8. Which is the best description of (7) multiculturalism?
- actively pursuing radical social changes to make all cultures more or less the same
 - overemphasizing culturally unique perspectives and neglecting common things shared across cultures
 - upholding the idea that one culture is sometimes better than others
 - combining perspectives that are unique to a particular culture with the common things shared across cultures
9. From about what year was multiculturalism recognized as a means to understand the complexity of cultures?
- a. 1990 b. 1980 c. 1970 d. 1960
10. Which of the following is not stated in the passage?
- Many people develop a belief that their own culture is the best in the world.
 - Cultural patterns help us to take control of our lives.
 - Comparative theory is criticized for overemphasizing what cultures have in common.
 - Multiculturalism has been added as a theory that helps us to understand human behavior.

基 礎 問 題

13 - 1

次の英文を読み、下の設問に答えなさい。

(解答・解説は別冊の p.149)

“School refusal syndrome” is much discussed in Japan. The term covers a wide range of behavior in which children resist going to school. (a)They sometimes exhibit physical symptoms (most frequently, stomachaches) and are permitted to stay home ; at other times they are simply *truant without permission. Margaret Lock notes that the rate of long-term absence from junior high in 1982 was 0.36 percent of all students. Dr. Lock’s study shows that most Japanese believe the problem stems from the intensity of the nuclear family — particularly from overindulgent mothers devoted, to the exclusion of all else, to their children. In any case, (b)Lock says that children who are low achievers or underachievers are especially liable to be damaged.

Some Japanese experts say the cause is diet : the “junk food” that is more and more consumed by children is said to produce ***lethargy and “nervous exhaustion” in children already highly stressed. In the United States, heavy consumption of junk food is said to produce ***hyperactive in children. The fact is that the actual content of junk food does differ to some small degree in the United States and Japan. But if it is consumed, the Japanese fear disengagement and ****apathy ; we fear uncontrollable, wild behavior. For the record, (c)the ministry of education asserts that the home environment and the absent father are the key factors making for school refusal.

(注) * cf. a truant : a pupil who purposely stays away from school

*** lethargy : lack of energy

*** hyperactive : too much active

**** apathy : lack of feeling or interest

〔設問〕

1. 下線部(a)を和訳しなさい。
2. 下線部(b)を和訳しなさい。
3. 下線部(c)を和訳しなさい。

4. junk food の質の違いから、日本と米国では子供の示す症状がどう違ってくるといっているか、日本語で説明しなさい。
(奈良教育大)

標準問題

13-2

次の英文は授業中のユーモアについて述べたものであるが、空所①～⑩に入れるのに最も適切なものを下から選び、記号で答えなさい。
(解答・解説は別冊の p.150)

One of the most important qualities of a good teacher is a sense of humor. It (①) many purposes in a classroom. It keeps pupils attentive, and it helps to give a true picture of many important subjects. In teaching (②), it is good to show the humor of the great writers, establishing the idea that these men were human beings with many varied qualities. As a (③), you can explain better the nobility of their achievement and the sadness of their failures.

Of course, some subjects like the sciences do not permit humorous treatment. But the wise teacher will manage in some way to bring humor to the class. He knows that 55 minutes of work and five minutes of laughter are worth twice as (④) as 60 minutes of unvaried work.

But humor should never be used to control a class. Mocking certain mistakes and the pupils who make them is never a successful method in (⑤) pupils to better accomplishment. The real purpose of humor is to create a close relationship between a teacher and students. When a class and its teacher all laugh together, they cease to be separated (⑥) age and authority. They become a unit, feeling pleasure and enjoying a shared experience.

This idea can also be explained through traditional psychology. There are two powerful instincts which exist in all human beings, and which (⑦) in teaching. These are man's desire to be with other people and his enjoyment of play. Give 50 men four hours to climb a hill and walk down the valley to the nearest town. If they try to do this separately, many will arrive (⑧), and nearly all will be tired. If they go in groups, they will be much (⑨) tired and they will arrive sooner. If they do it in two teams competing with each other, they will not be tired at all. They will stay together, and they will enjoy the experience. In much the same way, if a teacher can get a class of 30 boys and girls to feel they are all working together, and if he can give them some reason to enjoy it, the students will do better work than if they (⑩).

- ① ア. works イ. plays ウ. stops エ. serves オ. enjoys
 ② ア. music イ. physics ウ. science
 エ. literature オ. mathematics
 ③ ア. purpose イ. method ウ. humor エ. subject オ. result
 ④ ア. many イ. little ウ. much エ. far オ. long
 ⑤ ア. varying イ. making ウ. urging エ. feeling オ. enjoying
 ⑥ ア. for イ. by ウ. at エ. on オ. during
 ⑦ ア. can use イ. can be using ウ. can have used
 エ. can have been using オ. can be used
 ⑧ ア. soon イ. late ウ. lately エ. early オ. sooner
 ⑨ ア. less イ. more ウ. better エ. worse オ. farther
 ⑩ ア. have been forced イ. have forced ウ. had forced
 エ. had been forcing オ. has been forced

(成城大—法)

発展問題

13-3

次の文を読んで、問いに答えなさい。

(解答・解説は別冊の p.151)

What image does a first-rank college or university present today to a teenager leaving home for the first time, off to the adventure of a liberal education? He has four years of freedom to discover himself—a space between the intellectual wasteland he has left behind and the inevitable dreary professional training that awaits him after the *baccalaureate. In this short time he must learn that there is a great world beyond the little one he knows, experience the exhilaration of it and digest enough of it to sustain himself in the intellectual deserts he is destined to traverse. He must do this, that is, if he is to have any hope of a higher life. These are the charmed years when he can, if he so chooses, become anything he wishes and when he has the opportunity to survey his alternatives, not merely those current in his time or provided by careers, but those available to him as a human being. ⑩ The importance of these years for an American cannot be overestimated. They are civilization's only chance to get to him.

⑩ In looking at him we are forced to reflect on what he should learn if he is to be called educated; we must speculate on what the human potential to be

fulfilled is. In the specialties we can avoid such speculation, and the avoidance of them is one of specialization's charms. But ㉖here it is a simple duty. What are we to teach this person? The answer may not be evident, but to attempt to answer the question is already to philosophize and to begin to educate. Such a concern in itself poses the question of the unity of man and the unity of the sciences. It is childishness to say, as some do, that everyone must be allowed to develop freely, that it is authoritarian to impose a point of view on the student. In that case, why have a university? If the response is "to provide an atmosphere for learning," we come back to our original questions at the second remove. Which atmosphere? ㉗Choices and reflection on the reasons for those choices are unavoidable. The university has to stand for something. The practical effects of unwillingness to think positively about the contents of a liberal education are, on the one hand, to ensure that all the vulgarities of the world outside the university will flourish within it, and on the other, to impose a much harsher and more illiberal necessity on the student — the one given by the imperial and imperious demands of the specialized disciplines unfiltered by unifying thought.

The university now offers no distinctive visage to the young person. He finds a democracy of the disciplines — which are there either because they are ^{**}autochthonous or because they wandered in recently to perform some job that was demanded of the university. ㉘This democracy is really an anarchy, because there are no recognized rules for citizenship and no legitimate titles to rule. In short there is no vision, nor is there a set of competing visions, of what an educated human being is. ㉙The question has disappeared, for to pose it would be a threat to the peace. There is no organization of the sciences, no tree of knowledge. ㉚Out of chaos emerges dispiritedness, because it is impossible to make a reasonable choice. Better to give up on liberal education and get on with a specialty in which there is at least a prescribed curriculum and a prospective career. On the way the student can pick up in elective courses a little of whatever is thought to make one cultured. The student gets no intimation that great mysteries might be revealed to him, that new and higher motives of action might be discovered within him, that a different and more human way of life can be harmoniously constructed by what he is going to learn.

(注) ^{*}baccalaureate : 大学を卒業して学士の資格を得ること

*** autochthonous : その国・土地に固有の

[1] 下線部④⑤を和訳しなさい。

[2] 下線部㉔㉕㉖㉗㉘の意味, 内容または説明として最も近いものを(1)~(4)から1つずつ選び, 番号で答えなさい。

㉔ The importance of these years for an American cannot be overestimated.

- (1) An American cannot fully appreciate the importance of these years.
- (2) We must never underestimate the importance of these four years for the American.
- (3) It cannot be that an American can estimate the importance of these years.
- (4) Americans cannot understand that these four years of a liberal education are very important.

㉕ here

- (1) in the specialization's charms
- (2) in the intellectual deserts
- (3) in the specialties
- (4) in a liberal education

㉖ Choices and reflection on the reasons for those choices are unavoidable.

- (1) We cannot choose without considering why we should make those choices.
- (2) We cannot reflect on choices and their reasons at the same time.
- (3) It is unavoidably impossible to choose and reflect on the reasons for those choices.
- (4) It is unavoidable to reflect on choices and their reasons separately.

㉗ This democracy is really an anarchy

- (1) We can call this democracy an anarchy which we should really achieve.
- (2) We can call this democracy an anarchy which really leads to confusion.
- (3) This democracy is the political discipline which should be realized as an anarchy.
- (4) This democracy is a realization of our political principle to be called an anarchy.

㉘ Out of chaos emerges dispiritedness

- (1) Dispiritedness of students creates chaos
- (2) Dispiritedness of students will result in chaos

(3) Students will get dispirited in case of emergency

(4) Students will get dispirited because of confusion

[3] 本文の内容と一致するものを(1)~(6)から2つ選び、番号で答えなさい。

(1) A first-rank college or university today presents to a teen-ager an intellectual wasteland.

(2) A student should take advantage of a college to go beyond his limited knowledge and to survey alternatives available to him as a human being.

(3) Educators speculate on what the human potential to be fulfilled is and what they should teach the student, but since the answer is not evident, an attempt to answer the question is worthless.

(4) Since everyone must be allowed to develop freely and it is authoritarian to impose a point of view on the student, the contents of a liberal education are to ensure that all the vulgarities of the world outside the university will flourish within it.

(5) At the university there is such a stress on democracy of the disciplines — — new and old, independent and equal — — that there is no distinct vision of what an educated human being is.

(6) The author thinks that a different and more human way of life can be harmoniously constructed if the student gives up on a liberal education.

基礎問題

14-1

次の英文中の(1)～(8)の語群(ア～オ)を並べかえ全体の文を完成し、それぞれ並べかえた語群のうちで前から4番目にくるものの記号を答えなさい。

(解答・解説は別冊の p.154)

All the different species of creatures are useful to one another. Even killer animals are useful to the creatures they kill.

As an example, mountain lions kill deer. Now deer are pretty animals while mountain lions seem to be dangerous killers that (1) [ア. be イ. deserve ウ. out エ. to オ. wiped]. It has happened that hunters have killed the mountain lions in some areas and freed the deer from danger.

That does not do the deer a favor!

While the mountain lions were active they killed some deer but never very many. What's more, they usually killed old or sick deer, for (2) [ア. had イ. ones ウ. strong エ. the オ. young] a better chance to get away. The mountain lions kept the number of deer down and there was that much more food for those that were left.

Once the mountain lions were gone, the deer population increased quickly. Even the old (3) [ア. a イ. and ウ. chance エ. had オ. sick] to live. All the deer searched the countryside for food and in no time the area was stripped bare. Starvation gripped the herd and all became weak and sick. They began to die and in the end there were far fewer deer than there had been in the days when the mountain lions were active.

So you see, the deer (4) [ア. and イ. depend ウ. for エ. life オ. their] health on the very animals that seem to be killing them.

The way in which different species of animals count on one another results in a "balance of nature." The number of any particular species stays about (5) [ア. a イ. for ウ. long エ. same オ. the] period of time because of this balance. Even if the balance is temporarily upset, when one species grows unusually numerous or unusually rare, the food supplies drop, or increase, (6) [ア. a イ. as ウ. result エ. so オ. that] the proper number is restored.

The study of this balance of nature is called “ecology” and it has grown to be one of the branches of science (7) [ア. great イ. interest ウ. is エ. of オ. that] to mankind, for we have badly upset the balance of nature and are upsetting it more and more each year.

In the end, we might suffer as the deer suffer when the mountain lions are gone, and scientists (8) [ア. anxious イ. are ウ. this エ. prevent オ. to] if possible. By studying the principles of ecology, they hope to learn how to prevent the upsetting of the balance of nature.

(関西学院大一理)

標準問題

14-2 次の英文を読んで、設問に答えなさい。

(解答・解説は別冊の p.156)

*Radio astronomy has greatly increased our understanding of the universe. Radio telescopes have one big advantage over (a)conventional telescopes in that they can operate in all weather conditions, and can pick up signals coming from very distant stars. These signals are produced by colliding stars or nuclear reactions in outer space. The most powerful signals that have been received have been (b)emitted by (1) seem to be truly huge stars. A better understanding of these phenomena may completely (c)alter our conception of the nature of the universe. The radio telescope at *Jodrell Bank in England was for many years the largest in the world. A new telescope, over twice the size, was recently built at *Sugar Grove in West Virginia.

Astronomers no longer regard (2) fanciful the idea that they may one day pick up signals which have been sent by intelligent beings on other worlds. This possibility (d)gives rise to interesting (e)speculations. Highly advanced civilizations may have existed on other planets long before intelligent forms of life evolved on the earth. Conversely, intelligent beings which are just beginning to develop on remote worlds may be ready to pick up our signals in (3) time, or when life on earth has (f)become extinct. Such speculations no longer belong to the realm of science fiction, for astronomers are now exploring the chances of communicating with living creatures (if they exist) on distant planets. This project was begun in 1960, but it may take a great many years before results are obtained.

Aware of the fact that it would be impossible to wait thousands or millions of years to receive an answer from a distant planet, scientists (4) in the project are concentrating their attention on stars which are relatively close. One of the most likely stars is Tau Ceti which is eleven light years away. If signals from the earth were received by intelligent creatures on a planet circling this star, we would have to wait twenty-two years for an answer. The Green Bank telescope in West Virginia has been specially designed to distinguish between random signals and signals which (5) in code. Even if contact were eventually established, astronomers would not be able to rely on language to communicate (6) other beings. They would use mathematics (7) the only truly universal language. Numbers have the same value anywhere. For this reason, intelligent creatures in any part of the universe would be able to understand a simple arithmetical sequence. They would be able to reply to our signals using similar methods. The next step would be to try to develop means for sending television pictures. A single picture would tell us more than thousands of words. In an age when anything seems to be possible, it would be narrow-minded in the extreme to ^(g)ridicule these attempts to find out (8) there is life in other parts of the universe.

〔注〕 * radio astronomy : 電波天文学

* Jodrell Bank : 英国チェシャー州にある天文台所在地

* Sugar Grove : アメリカ合衆国ウェスト・ヴァージニア州にある天文台所在地

A. 空所(1)~(8)に入れるのに最も適当な語句をそれぞれア~エから1つ選びなさい。

- | | | | |
|---------------------------|------------------------|------------------------|------------------------|
| (1) ア. which | イ. what | ウ. that | エ. how |
| (2) ア. as | イ. to | ウ. for | エ. on |
| (3) ア. thousand of year's | イ. thousand of years' | ウ. thousands of year's | エ. thousands of years' |
| (4) ア. have engaged | イ. engaged | ウ. engage | エ. will engage |
| (5) ア. might as well be | イ. might well be being | ウ. might be | エ. might have been |
| (6) ア. to | イ. by | ウ. with | エ. for |
| (7) ア. as this is | イ. as they are | ウ. though this is | エ. suppose this is |
| (8) ア. if | イ. either | ウ. unless | エ. of |

B. 下線部(a)~(g)の意味として最も適当なものをそれぞれア~エから1つずつ選びなさい。

(a) 'conventional'

ア. used for public meetings

イ. of the normal type

ウ. formed by agreement

エ. not making use of weapons

(b) 'emitted'

ア. given up

イ. sent forth

ウ. set out

エ. made out

(c) 'alter our conception'

ア. make different

イ. meet in a common center

ウ. change our ideas

エ. get ideas into our head

(d) 'gives rise to'

ア. rejects

イ. takes

ウ. returns

エ. stimulates

(e) 'speculations'

ア. meditations on what may be possible

イ. transactions made on credit

ウ. acts of buying and selling for profit

エ. opinions about what has happened

(f) 'become extinct'

ア. died out

イ. been placed outside

ウ. been made very clear

エ. more widely spread

(g) 'ridicule'

ア. make angry

イ. weep over

ウ. laugh at

エ. sadden

(関西大一経済)

14-3 次の英文を読んで下の設問に答えなさい。

(解答・解説は別冊の p.158)

Perhaps the most famous incident in the history of science occurred in the third century B.C. in Syracuse, Sicily. The mathematician Archimedes was taking a bath. His mind was busy with a scientific problem. King Hiero of Syracuse had ordered a golden crown and suspected the goldsmith (1) having cheated him by using some silver instead of the gold he'd been supplied (2). The king had asked Archimedes to prove (ア)it.

Suddenly Archimedes noticed that his body caused some water to spill over. In a (A) he realized the solution of the problem: he'd take the crown's weight in pure gold, dip it into water, and see whether the overflow was the

same as that of the crown. Whereupon he jumped out of the tub, ran home naked as he was, and shouted to everyone he met: “Eureka! Eureka! . . . I’ve found it!”

Perhaps the least famous incident in the history of science occurred in the twentieth century A.D. in the United States. The chemist J. E. Teeple was taking a bath. His mind was busy with a scientific problem. He stepped out of his bath, reached for a towel, dried himself, shaved, took (B) bath, stepped out of it, reached for a towel and discovered that the towel was wet. Thinking about his scientific problem, he had taken (C) baths. He had not found the solution to his problem.

The first of these incidents has been retold a million times; the second is trivial. Nevertheless, the second is the one that gives the truer picture of the scientific method.

In the first place, the story about Archimedes puts the spotlight on the happy discovery, giving the impression that this sort of thing is typical of a scientist’s life. Actually, “Eureka!” moments are few and far (3). Einstein once said: “I think and think, for months, for years, ninety-nine times the conclusion is false. (D) I am right.” And that’s Einstein, the greatest scientific genius of our time. (1)I leave it to you to estimate the percentage of correct solutions in an ordinary scientist’s work. Most of their lives are spent like Mr. Teeple’s half-hour in the bathroom, thinking and thinking and (2)getting nowhere.

But there’s a more important reason why Archimedes crying “Eureka!” isn’t a good picture of a scientist. Today no scientist, dressed or undressed, would dream of telling people “I’ve found it!” as soon as he has hit (4) a bright idea. Even (E) would he do the modern equivalent — announce his discovery immediately to the press. Just the (F). He would take care (3)not to breathe a word about it to anyone, but quietly go to his laboratory and run some tests — and more tests — and more tests.

A scientist today doesn’t consider a bright idea as a discovery of the truth; he considers (4)it as something to be disproved. Not just proved, mind you; it’s his obligation as a scientist to think of all conceivable means and ways to disprove it. This habit is so (注1)ingrained in him that he doesn’t even realize it any more; he automatically thinks of a theory as something to find (注2)flaws in. So he does experiments and hunts for every error he can possibly think of;

and when he is (5) with his own experiments, he publishes his findings not in a newspaper but in a scientific journal, inviting other scientists to do some other experiments and prove him wrong.

(注1) ingrained 「深くしみ込んだ」 (注2) flaws 「欠点」

設問

1. 空所(1)~(5)にはいる単語を下から選んで、その記号を答えなさい。
 - a. upon b. with c. between d. through e. of
2. 空所(A)~(F)にはいる語(句)を下から選んで、その番号を答えなさい。
 - A. 1. flesh 2. flash 3. fresh 4. frank
 - B. 1. both 2. other 3. two 4. another
 - C. 1. two 2. both 3. each 4. other
 - D. 1. Hundred times 2. The hundred time
 3. Hundredth times 4. The hundredth time
 - E. 1. small 2. much 3. less 4. more
 - F. 1. same 2. beginning 3. end 4. contrary
3. 下線部(ア)の it は何をさすか、20~35字以内で説明しなさい。
4. 下線部(イ)を和訳しなさい。
5. 下線部(ウ)の getting nowhere とはどういうことか、下の a~d から選びなさい。
 - a. A suitable place does not exist.
 - b. All your efforts are unsuccessful.
 - c. You are producing worthwhile results.
 - d. The truth is quite different.
6. 下線部(エ)の意味に近いものを下の a~d から選びなさい。
 - a. ことばにならない b. ほっとする暇もない
 - c. 秘密を一言ももらさない d. 約束を守らない
7. 下線部(オ)の it は何をさす語か、下の a~d から選びなさい。
 - a. the truth b. a bright idea c. a discovery d. a scientist
8. 本文で著者がいいたかったことを下の a~d から1つ選びなさい。
 - a. 現代科学の方法は、アルキメデスに端を発する。
 - b. アメリカの化学者 Teeple は、風呂にはいついたときに大発見をした。
 - c. アインシュタインは、現代の偉大な科学者であるとはいえない。
 - d. 現代の科学は、絶えざる実験と反証をくり返し重ねる。

発展問題

14-4 次の文を読んで、下記の問いに答えなさい。

(解答・解説は別冊の p.160)

It's a hot, sunny summer day. Your family's car has been sitting in a parking lot for several hours. The windows are closed, and there's no shade in sight. Are you eager to get inside? Probably not, because the car is a small example of the greenhouse effect. It will be super-hot. The Sun's rays pass through the glass and warm the inside of the car. The heat doesn't escape very easily from the closed interior. The glass is much less transparent to heat than it is to light.

A greenhouse for plants works about the same way. That's how the name *greenhouse effect* was given to a property of the Earth's atmosphere. Light rays from the Sun pass through the atmosphere and strike the ground. This energy from the Sun warms up the ground. The warm Earth then radiates that heat back toward space.

But the heat doesn't escape into space. _____ (A)

It's a good thing for life on Earth that there is a greenhouse effect. Without it, the Earth would be about 60 degrees colder on average. So, a little greenhouse effect is good for life on Earth. But as more and more heat-trapping gases are added to the atmosphere, the greenhouse effect gets stronger. The Earth could warm up by several degrees by the middle of the next century. What might some of the effects be?

Higher sea level. _____ (B)

Habitats on the move. An area that has a favorable climate for certain plants and animals is called a climate zone. Scientists have predicted that climate zones may move hundreds of miles with a change in temperature of just a few degrees. Some plants and animals won't be able to keep up, and may become extinct.

Drier, as well as hotter, weather in many places. For example, the Great Plains of the United States — the great farming region of our country — might become drier and less productive.

The causes of the greenhouse effect, as we have seen, are gases that trap heat next to the Earth. Where are these gases coming from? Some are natural parts of the atmosphere. The problem is that the concentration of many gases is increasing in the atmosphere as a result of human activities.

(C)

下線部(A), (B), (C)はそれぞれ下記の4つの文からなります。論旨が通るように配列し、その1, 2, 3番目に位置する文の記号を順に記しなさい。

- (A) (a) Why not ?
(b) Water vapor and carbon dioxide are two such gases.
(c) Both of them allow sunlight to pass through, but they trap heat and prevent it from escaping into space.
(d) There's no glass enclosing the Earth, but there are many invisible gases in the Earth's atmosphere that behave a bit like greenhouse glass.
- (B) (a) As a result, the sea level could rise several feet.
(b) As the temperature rises, the polar ice caps will melt.
(c) Indeed, the entire country of Bangladesh might be flooded.
(d) Then low-lying areas, such as southern Florida or Louisiana, would be flooded.
- (C) (a) Take carbon dioxide, for example.
(b) Automobile engines release it as a waste product of burning gasoline.
(c) And carbon dioxide also escapes when tropical forests are cut and burned.
(d) So do electric generating plants powered by coal, oil or natural gas.

基礎問題

15-1

次の文中の空所にはいる例文として適切なものを、下から選びなさい。

(解答・解説は別冊の p.162)

The overall rule for making introduction is that one person is always introduced to another. This is achieved either by the actual use of the word *to* — “ (1) ” — or by saying the name of the person to whom the other is being introduced first, without using the preposition *to*. An example of this is : “Mrs. Andreas, may I introduce Mr. Hearne.”

In addition to the overall rule, there are three basic rules :

1. A man is always introduced to a woman. “ (2) .”
2. A young person is always introduced to an older person. “ (3) .”
3. A less important person is always introduced to a more important person. “ (4) .” This rule can be complicated, since it may be difficult to determine who is more important. There is one guideline which may help in some circumstances : Members of your family, even though they may be more prominent, are introduced to the other person as a matter of courtesy. “ (5) .”

The easiest way not to slip up is to always say the name of the woman, the older person, or the more prominent person first, followed by the phrase, “I’d like you to meet. . .” or “this is. . .” or “may I introduce. . .”

- a. Mrs. Jamison, this is my aunt, Professor Myers
- b. Hello, what’s your name ? I’m Joan Hamburg
- c. Uncle John, this is Governor Heard
- d. Mr. Welch, I’d like to introduce you to Mr. Arthur
- e. Aunt Lorrain, this is my roommate, Janet Donegan
- f. Barbara, this is my cousin, John Marshall
- g. Dr. Smith, I’d like you to meet my friend’s father, Mr. Cole

標準問題

15 - 2

Read the following passage and answer the questions below IN ENGLISH.

(解答・解説は別冊の p.163)

A zoo is a place where wild animals are kept both for the purpose of scientific study of zoology and for the education and entertainment of the general public. The animals must be kept in such a way that they maintain good health, which means that steps must be taken to provide for them a temperature, diet and environment suitable for their physical needs. A zoo has animals of all kinds. Many zoos also include an aquarium where fishes and other water animals can be seen.

The favorite animals in most zoos are the large carnivora, flesh-eating animals, such as lions and tigers; also the large apes — the chimpanzees and orang-utans. Among other favorites are the monkeys, elephants and giraffes, etc. The aquarium is always a great attraction and, rather unexpectedly, so is the reptile house — a place where one can view snakes, turtles and lizards.

Many of the animals in zoos are now born in the zoo. Indeed, the great majority of lions, tigers, bears, zebras and many species of deer have been bred in zoological institutions. Some animal species have been preserved by being bred in zoos. A certain number of zoo animals have been the pets of private individuals who are no longer able to keep them. The great majority, however, are obtained through the agency of collectors.

It is desirable to capture the animals as young as possible, and to keep them in their native locality until they have become accustomed to human beings and to such food as it is possible to provide for them in their new home. Then they are more likely to stand the journey and the change of environment without too much distress. Young animals that have been partly tamed by hunters, farmers or natives, and eventually find their way either to establishments that trade in wild animals or to professional collectors, are most likely to settle well in a zoological garden.

The object in any modern zoo is not only to keep the animals healthy and happy, but also to exhibit them in the best manner. The way in which the animals are displayed depends to some extent on their habits and the conditions under which they would live in their natural state. The majority of tropical

animals, fortunately, can become adapted to a much lower temperature than that to which they are accustomed in their natural surroundings. The most satisfactory arrangement for most animals is to be provided with enclosed areas linked to indoor cages. They can then have a maximum of fresh air and sunlight but can also be kept warm and dry in stormy weather. In addition, during the winter, it is desirable for at least some of the houses to be provided with artificial sunlight as well as with the proper degrees of heat and moisture. There is a widespread impression that wild animals do better in large enclosures than in more restricted cages, but the experience of most keepers does not support this belief.

Questions (to be answered in English)

1. What are the two main functions of a zoo ?
2. What three considerations are important for the health care of zoo animals ?
3. What is an aquarium ?
4. What zoo attraction is surprisingly popular ?
5. What are three ways in which zoos acquire animals ?
6. Why is it better for animal collectors to capture zoo animals when they are young and to let them get accustomed to human beings and new kinds of food ?
7. What are the two main goals in any modern zoo ?
8. What is the best living situation for most zoo animals ?
9. What do animals get by having both indoor and outdoor living areas ?
10. According to the experience of most zookeepers, do wild animals do better in large enclosed areas than in more restricted places ?

15-3

次の英文を読んで、あとの設問1～4に答えなさい。

(解答・解説は別冊の p.165)

Pockets are what women need more of. The women's movement in the past decade has made giant strides in achieving greater social justice for females, but there's a great deal of work yet to be done. And it can't be done without pockets.

(a)It has been commonly thought that cultural traditions and social conditions have worked together to give men a special place in the world order. For example, men get the best jobs and make the most money and don't have to wash the dinner dishes simply because they're men.

While there is undoubtedly some truth to this, the fact remains that no one has investigated the role that pockets have played in preventing women from attaining the social status and rights that could and should be theirs.

Consider your average successful businessman. How many pockets does he wear to work? Two in the sides of his trousers, two in the back, one on the front of his shirt, three on the outside of his jacket and one on the inside.

Consider your average woman dressed for office work. If she is wearing a dress or skirt and blouse, she probably has zero pockets, or one or two at the most.

Now, while it is always dangerous to generalize, it seems quite safe to say that, on the whole, the men of the world are carrying about a much greater number of pockets than are the women of the world. And it is also quite clear that, on the whole, the men enjoy more power and wealth than women do.

Everything seems to point to a strong correlation between pockets, power, and wealth. Can this be?

An examination of the function of the pocket seems necessary. Pockets are for carrying money, credit cards, ID cards, important messages, pens, keys, combs, and impressive-looking handkerchiefs.

All the equipment essential to running the world. And held close to the body. (b)Easily available. Neatly classified. Pen in the inside jacket pocket. Keys in the back left trouser pocket. Efficiency. Order. Confidence.

Does a woman have anything similar to the pocket? A handbag.

The most hurried examination will show that a handbag, however large or important-looking, is no match for a suit full of pockets. If the woman carrying

a handbag is so lucky as to get an important phone number or market *tip from the boss with whom she is lunching, can she write it down? Can she find her pen? Perhaps she can, but it will probably be buried under three old shopping lists, two combs and a lipstick. All of which she will have to put on top of the lunch table before she can find the pen.

Will she ever get another tip from this person of power? Not likely. Now she has lost any psychological advantage she may have had. He may have been impressed with her intelligent discussion of the current economic scene before she opened her handbag, but four minutes later, when she is still digging for that pen, he is no longer impressed.

(c) He knows he could have taken his pen out of his pocket and written fourteen important messages on a napkin in the time she is still searching.

What can a pocketless woman do?

Two solutions seem apparent. The women can get together for a demonstration and march on the New York fashion district.

Or, every man in the country for his next birthday finds himself the lucky recipient of one of those very stylish men's handbags and one of those no-pocket suits.

*tip = a piece of private or secret information

- 問1 下線部(a)と(c)をそれぞれ日本語に訳しなさい。
- 問2 下線部(b)はどんな意味かを日本語で説明しなさい。
- 問3 本文によれば、仕事のできる男性にはポケットがいくつありますか。
- 問4 本文によれば、女性も男性のポケットに代わるものを持っていますが、そのものの欠点は何ですか。

15 - 4 次の英文を読み、設問に答えなさい。

(解答・解説は別冊の p.167)

① The ability to think is one of your most valuable (ア)assets. (A)It enables you (B)to solve problems, to reason, and to plan for the future. Without this ability, you could carry out very (イ) important tasks.

② Thinking implies more than just perception by the individual. It is more than simply becoming aware of objects, qualities, or relationships through our sense organs. (1)It depends on past experience as well. And it implies the use of symbols. We may define thinking, then, as unobservable activity by which a person or animal reorganizes past experiences through the use of symbols and concepts. What do we mean by symbols and concepts ?

③ Suppose you (C)are attending a basketball game at the West Side High School. You notice several students (ア)wearing red and white ribbons. Since you know that red and white are the colors of (エ) high school, you think, (イ)“They go to West Side High School.” The red and white ribbon is a symbol (D)representing that school — its teams, student (ア)body, teachers, and building. A symbol, then, is an object, act, or sound that (イ)stands for something else. Flags, pins, colors, and badges (E)often serve as symbols for organizations. Gestures, diagrams, pictures, and numbers may serve as symbols in our thinking.

④ Letters and the words (ア)they form are symbols. On a white page you see (ア)the black marks MOUNTAIN. These marks mean something to you. Arranged as they are, they have become a symbol for (2)a raised part of the earth's surface.

⑤ If we see that a bolt needs tightening, we think of the word or symbol “wrench.” (We might also think of an image of a wrench. Images, too, are symbols.) Our past experience tells us that we need the object for which “wrench” is the symbol. Thus, thinking about what we are to do involves making use of our past experience to work out a solution to a current problem.

⑥ In thinking, we also tend to classify objects and to group them in some way. We do this through concepts. A concept is the meaning we (ア)attach to the qualities or characteristics that different objects, situations, or events have in common. In forming a concept, we think of similarities and groupings. We (イ)associate (イ)them with a word or other symbol that can thereafter be used to describe other similar objects, situations, or events. Take, for example, the

concept of "house." We have never seen all possible shapes and sizes of houses. But if we were traveling through the countryside and saw hundreds of houses, we could correctly (ス)identify each structure as a house.

⑦ To form concepts, we must know similarities. But we must also be able to discriminate, or know the differences between objects, events, or situations. If we did not discriminate between structures, for instance, we might identify all buildings as houses.

問1 ②の下線部(1)および、④の下線部(2)を和訳しなさい。

問2 下線部(A)~(E)に対する英語の説明を完成するために、空欄の最初に与えられている文字に続けて、枠のすべてに1文字ずつ記入しなさい。

(A) It enables you : It gives you the

p				
---	--	--	--	--

(B) to solve : to find the

a				
---	--	--	--	--

(C) are attending : are there to

w				
---	--	--	--	--

(D) representing : that is a

s			
---	--	--	--

 of

(E) often serve : are often

u			
---	--	--	--

問3 下線部または空欄(ア)~(オ)について、最も適当なものを1つ選びなさい。

(ア) assets といえないのは

- | | | |
|-------------|--------------|--------------|
| 1. patience | 2. charm | 3. diligence |
| 4. health | 5. ignorance | 6. knowledge |

(イ) 空欄にはいる語は

1. little 2. much 3. less 4. few 5. such 6. more

(ウ) wearing red and white ribbons とは

1. some wearing red ribbons and others white
2. some wearing red ribbons and everyone else white
3. wearing ribbons that are partly red and partly white
4. wearing either red ribbons or white

(エ) 空欄にはいる語は

1. a 2. the 3. one 4. any 5. such 6. your

(オ) They とは

1. the students wearing the colors of their school
2. the students wearing the ribbons and the ones who are not
3. the students, the team, and their teachers
4. the basketball players and their fans
5. the students cheering for the team of their school

(カ) この body に最も近い用例は

1. The House of Representatives is an elected body.
2. The students responded with slow movements of their arms, legs, and bodies.
3. Should this information go in the main body of the text, or in the notes at the end ?
4. Her mind was floating somewhere apart from her body.
5. The sun, moon, and stars are heavenly bodies.
6. The undertakers came to collect the body.

(キ) この stands for に最も近い用例は

1. Three men from London are standing for Parliament.
2. The Stars and Stripes stands for the United States of America.
3. I won't stand for such rude behavior.
4. You must stand up for your rights.
5. I'm sure he stands for free trade.

(ク) they form を書きかえると

1. which letters and words constitute
2. which words express
3. which letters make up
4. which are written in words
5. which students write

(ケ) the black marks MOUNTAIN とは

1. MOUNTAIN という単語と黒い印
2. MOUNTAIN という黒い印
3. 黒い印のついた MOUNTAIN という単語
4. 黒い山という意味の MOUNTAIN
5. MOUNTAIN を表す黒い三角形

(コ) この attach の代りに使える語は

1. give 2. grade 3. get 4. govern 5. guess 6. glue

(カ) associate に最も近いのは

- | | | |
|------------|------------|------------|
| 1. control | 2. consult | 3. contain |
| 4. confirm | 5. contact | 6. connect |

(シ) この them がさすのは

- | | |
|-------------------------|----------------------|
| 1. symbols and concepts | 2. words and symbols |
|-------------------------|----------------------|

- | | |
|-----------------------------------|-------------------------------|
| 3. shapes and sizes | 4. qualities and objects |
| 5. characteristics and situations | 6. similarities and groupings |

(ス) identify に最も近いのは

- | | | |
|------------|--------------|---------------|
| 1. relieve | 2. repeat | 3. record |
| 4. recover | 5. recognize | 6. reorganize |

問4 [2]の英文(Thinking implies~and concepts?)の内容と一致するものを2つ選びなさい。

1. When we see something, we cannot help thinking what it means to us.
2. Thinking is nothing more than being conscious of objects around us.
3. Even when we become aware of someone saying something, we may not begin thinking about what he or she means.
4. Thinking and past experience are two different things.
5. Our thinking is determined to a considerable extent by what we did in the past.
6. Thinking is independent of perception as well as of past experience.
7. The process of thinking is visible to the eye.
8. We can discuss the process of thinking without using such abstract ideas as symbols and concepts.

問5 [5]の英文(If we see~a current problem.)の内容と一致しないものを2つ選びなさい。

1. When a bolt is loose, we may think of the symbol or image of a wrench.
2. We tighten a bolt with an image of a wrench.
3. The word "wrench" is the symbol for bolts and tools.
4. The object for which "wrench" is the symbol is a wrench.
5. We know from our past experience that we need a wrench to tighten a bolt.
6. Without our experiences in the past, it would be difficult for us to solve problems we encounter every day.

問6 [6]~[7]の英文(In thinking, ~as houses.)の内容と一致しないものを2つ選びなさい。

1. A concept is a way of grouping different objects in classes according to their similarities.
2. We form concepts by observing similar qualities in different objects and events.

3. We tend to group together different objects when we see something in common to them all.
4. We can connect in the mind various objects when we see something similar in them all.
5. We cannot form the concept of “house” until we have seen most of the houses in the country.
6. After seeing many houses, we learn to know a house when we see one.
7. We cannot form a concept unless we know the differences between objects as well as their similarities.
8. Even after we have formed the concept of “house,” we may not be able to tell a school building from a house.

(明治大一商)

発展問題

15 - 5 次の文を読んで、以下の設問に答えなさい。

(解答・解説は別冊の p.170)

Blinks can take several forms. Besides the blinks that wash the eye, there are those associated with loud noises or other unexpected circumstances, as well as the voluntary flaps of the eyelids that may express anger or disbelief. Another type, the spontaneous eye blink, is neither voluntary nor *reflexive. Most blinks are spontaneous.

Apparently there is a direct relationship between spontaneous blinking and the mind. Studies show first of all that we blink less when we are most alert. (ア) A more subtle effect on blinking seems to occur when a person is bored. Apparently when the brain judges incoming information to be less than compelling, it allows itself to rest, and blinks last longer.

Researchers have learned that the rate and length of our blinks vary according to the situations we are in. (イ) People engaged in visual activities like drawing blink less frequently ; fatigued individuals blink more often than when they are rested. We blink more if upset. Anxiety also increases the number of blinks. (A) しかしながら、これまでのところ心理学者 (psychologists) はそれがなぜかを説明できていない。

The relationship between memorizing and blinking seems clearer. People (i) [asked/commit/letters/memory/of/series/to/to] are most likely to

blink shortly after they are given all the letters to be stored. The more letters they are asked to memorize, the more time passes until the blink. ^(v)The brain needs more time to store six letters than it does two. It seems likely, therefore, that a blink indicates the moment at which the memory forms and the brain anticipates no additional material.

A similar pattern occurs during reading. People are most likely to blink as their eyes reach the end of a unit of meaning, or when they fail to understand it and stop to reread the three or four previous words. The brain seems to need to pause between significant units of information ; the blink marks the pause.

Blinking, then, serves as a kind of mental punctuation. A blink seems to occur at the moment we stop taking in information and start thinking about it. The brief, infrequent blinks of city drivers are like commas, ^(x)dividing the images speeding before their eyes into manageable units. When blinks last longer and arrive more frequently, during the formation of memories or when we are making decisions, they are more like periods, allowing the brain briefly to store or examine information.

This may explain the curious fact that the same task produces different rates of blinking in different individuals. Arithmetic puzzles, for example, cause most people to blink more, but some less. A person who visualizes the answer, imagining the numbers in his mind's eye, will seldom blink, in an attempt ⁽ⁱⁱ⁾to freeze the picture. Another person's blinking rate may rise during the exercise, because the brain is ordering a blink at the end of every stage of problem solving. ^(B)われわれめいめいの考え方の相違が, われわれのまばたきの仕方に反映されているのである。

* reflexive : 反射的な

1. 下線部(ア), (イ), (ウ), (エ)を和訳しなさい。
2. 下線部(A), (B)を英訳しなさい。
3. カッコ(i)の語群を意味の通るように並べかえなさい。
4. 下線部(ii)はどういう意味か, 日本語で説明しなさい。

第16章

超長文読解演習

標準問題

16-1

次の英文を読んで設問に答えなさい。

(解答・解説は別冊の p.172)

On April 30, 1789, George Washington took the oath of office as the first President of the United States. Although it was one of the most important moments in his life, Washington, who had ordered up elegant clothes from London for many years, wore a simple brown suit. The hero of the American War of Independence had chosen his clothes with great care. Even ^(a)at the very dawn of the new nation, politicians were conscious of symbolism, and Washington made certain he was wearing a suit made of American cloth, woven in Connecticut.

Washington's purpose was to encourage American manufactures. Certainly they needed plenty of encouragement. Most manufactured goods, and nearly all high quality cloth, were imported from Britain. The vast British textile industry had grown even more during the last half of the eighteenth century, providing much of the wealth that allowed Britain to rise to superpower status.

Other countries, naturally, wanted a share of the industry. But as long as Britain could keep the secrets of the wonderful machines that had started the Industrial Revolution, it could keep its profitable monopoly of cheap, good quality cloth. The British government was certainly determined ^(b)to try. It was illegal to export the machines or their plans. People with textile skills were forbidden to emigrate. British authorities watched closely to prevent any illegal departures.

With Britain determined to keep its secrets, the new nation had only two choices if it was to fulfill President Washington's hopes and develop a textile industry of its own. The technology had to be either newly invented by Americans or stolen from Britain. ^(c)The first alternative was not very likely. While the early spinning machines seem extraordinarily crude to us who live in the computer age, they were the highest of high tech in the eighteenth century. Furthermore, the United States had few, if any, citizens who were even remotely familiar with the complex machinery of textile production on a mass scale.

spinning was a major New England industry, employing many thousands of people. Samuel Slater was a famous, very wealthy, and greatly respected man.

A. 下線部(a)~(d)の意味・内容に最も近いものを次の1~5の中からそれぞれ1つ選びなさい。

(a) at the very dawn of the new nation

1. when the new country had just succeeded in founding a technology of its own
2. as soon as the United States had established its leadership over the whole continent
3. when the United States had just started its existence as an independent nation
4. only after America began to mass-produce its own cloth
5. before America could build the foundation of the new state

(b) to try

1. to attempt to rise to superpower status
2. to test effectiveness and operation of spinning machines
3. to make an effort to keep the secrets of textile machinery
4. to examine the efficiency of new spinning machines
5. to endeavor to produce cheaper and better cloth of its own

(c) the first alternative

1. the discovery of the technical methods of copying the British textile industry
2. utilizing English experts in textile manufacture by offering great rewards
3. the illegal import of British spinning machines and technology
4. the successful attempt on the part of America to develop a new textile technology of its own
5. the secret and unfair transfer of British textile technology to America

(d) his self-interest

1. his own concern over the problems of producing good cloth
2. his personal plan to go abroad to study textile technology
3. his purpose to get a good partner to start a business of his own
4. his ambition to make a fortune in textile manufacture

5. his wish to seek happiness by making ideal machines

B. 本文の内容に一致するように、(ア)～(カ)の書出しに続くものとして、最もふさわしいものを次の1～5の中からそれぞれ1つ選びなさい。

(ア) George Washington appeared before the people on that day, wearing an American-made suit, because he wanted

1. American manufacturers to make fine suits with greater care.
2. American people to be encouraged to have their own industry.
3. to establish his permanent fame as a hero of the American Revolution.
4. to be more conscious of selecting fashionable suits made of American cloth.
5. American cloth to prove much finer than English cloth.

(イ) The British government determinedly tried to keep textile technology secret because

1. it was afraid that the new technology would escape from Europe.
2. the Industrial Revolution had only recently begun both in Europe and in America.
3. the British Empire could gain a large amount of money only through the new technology for making fashionable cloth.
4. British authorities did not think the Americans could understand it.
5. it wished to maintain its status as the richest nation.

(ウ) What made it almost impossible for America to develop its own textile production was that

1. textile machines had come from complex ideas which were beyond the reach of the American people at that time.
2. America had not established good relations with Britain in those days.
3. President Washington's American-made clothes were only a token and he did not intend to develop a domestic textile industry.
4. the textile technology before the Industrial Revolution was just as complicated as our high-tech computers.
5. there was little hope of any further advance of textile skills even in Britain.

(エ) Samuel Slater's unusual faculty for making machines was well demonstrated by

1. his mastery of complex textile technology at an early stage of his life.

2. his quick mastery of machinery at other new factories to which he went on Sundays.
 3. his great achievements in directing large factories.
 4. his long career of overseeing mills and of directing foreign trade.
 5. his quick response to secret advertisements.
- (オ) When Slater went over to America, he did not fail to take with him
1. secret knowledge of the textile fabric.
 2. the great fortune he made from directing large enterprises.
 3. his knowledge of the minute aspects of textile machinery.
 4. some parts of spinning machinery.
 5. a small packet of designs of textile machinery.
- (カ) Slater became a very rich and well-known man by the end of his life because
1. he was successful in the creation of a more advanced textile industry in the United States.
 2. he had come from England where the Industrial Revolution had been realized before any other country.
 3. cheap and plentiful labor could be obtained more easily in America than in any European country.
 4. cotton spinning was in hot demand in the newly revolutionized Britain.
 5. he was the first man to take advantage of the swift streams in New England.
- C. 本文の内容に一致するものを次の1~12の中から3つ選びなさい。
1. Compared with the high-tech machines of today, the early spinning machinery of eighteenth-century Britain seems extraordinarily crude, but it was then considered highly efficient in producing textiles on a mass scale.
 2. In spite of government interference, one British newspaper, claiming the right of freedom of the press, published an advertisement announcing big rewards for an efficient textile machine in the United States.
 3. During many years of hard work, Slater mastered all the skills of overseeing mills and constructing textile factories.
 4. Slater was so ambitious that before going to America he tried to memorize the complete details of British spinning equipment.
 5. Slater gave all his spare time to studying the machinery of his factory, but

he came home on Sundays to be with his family.

6. Just when he reached the age of twenty-one, Slater was surprised to learn that his talents and skills were in hot demand in America.
 7. In answer to Brown's earnest request, Slater made major repairs on the spinning machines in Providence.
 8. With the financial help of Brown, Slater devoted himself for one year to modernizing American spinning equipment and was able to develop new and advanced machines.
 9. It was in the early summer of 1790 that the first cotton mill in the United States started production.
 10. Britain was unable to dominate the cotton-goods trade soon after a young man went secretly to America and rendered many services to the advancement of the American cotton industry.
 11. Many Americans paid their respects to Slater as the founder of the American cotton industry, though the British spoke ill of him for the betrayal of his mother country.
 12. It took many years for the Americans to build cotton mills all over New England after Slater and his fellow workers set the first American cotton mill into operation.
- D. 本文の英語の表題として最も適切なものを次の1～5の中から1つ選びなさい。
1. British and American Cooperation
 2. Washington and the American Revolution
 3. The Transfer of Technology
 4. The Industrial Revolution
 5. British Immigrants in the United States

E. 下線部(e)を日本語に訳しなさい。

16 - 2 次の英文を読み、以下の問いに答えなさい。

(解答・解説は別冊の p.175)

THE STUDY OF THE OCEANS

THE UNMAPPED OCEANS

Although the oceans cover two-thirds of the earth's surface, it is stated in a remarkable report of the National Academy of Sciences that we know less about many of the regions of the ocean today than we know about the surface of the moon.

A committee of the National Academy believes that the problems to be solved about the oceans are as important as 1 those of space. We need to know what controls the number of fish in different regions, the quantity of plant and animal life on which 2 they feed, and how these quantities could be increased. They believe that we must learn these things if we are to help solve A the problem of providing food for the growing numbers of underfed people in the world.

The military aspect is also important. If a satisfactory international submarine control system is ever to be agreed upon, we must, the committee insists, be able to 3 make the ocean depths visible to man 4 so all submarines in the oceans 5 can be tracked.

Ocean research can also add to our knowledge of climate conditions. It is believed that changes in the storage of gases and heat in the oceans influence the process of climate change. In order to forecast and possibly control climate, studies must be made of these changes.

THE WORLD'S FOOD SUPPLY

If 6 the present rate of population increase continues, B the world's population will double to 6 ½ billion by the year 2000. The only way to increase the food supply, or even to keep 7 it at its present level, is to use the rich food supplies of the sea. It might be possible to cultivate existing fish stocks 8 on a scientific basis and to relocate desirable fish from one region to another. To make the seas more productive, C minerals could be introduced, just as the farmer does on land. One idea that has been suggested is the use of a huge sea-stirrer that would raise valuable minerals and food substances from the bottom to the surface of the seas.

WEATHER FORECASTING

The oceans 9 govern temperature. 10 No less than one-third of the sun's

energy goes into the sea. This energy leaves the oceans in the form of ¹¹moisture-carrying air, ¹²drives the world's wind currents, and supplies the power for its storms. The committee of the National Academy of Science feels that studies of these conditions for ten years would make it possible to direct the winds as desired, moderate the severity of the storms, and forecast weather for ten years ahead.

NEW KINDS OF EQUIPMENT

Oceanic research of the future will depend on new kinds of equipment, such as the "floating laboratories" that will contain electronic devices, delicate engine controls, and machinery for dragging up heavy burdens.

A three-level manned station in the middle of the ocean is also suggested. It would be 30 feet in diameter and would have room for a crew of 30 scientists who would make observations of the ¹³sea life around ¹⁴them and the routes of the underwater rivers in the oceans.

AN OCEAN RIVER

Members of the United States Fish and Wildlife Service joined with members of the Scripps Institution of Oceanography to prepare the first map of a great river — 3,500 miles long, 250 miles wide, and 1,000 feet deep — that flows in an easterly direction along the Equator, ending a little east of the Galapagos Islands. This current had originally been discovered by Dr. Townsend Cromwell of the Fish and Wildlife Service.

This great discovery, however, does not solve problems. ¹⁵It actually raises many new ¹⁶ones: for example, scientists realize that there must be many undiscovered currents and they want to study ocean structures ¹⁷in terms of these currents.

STUDYING THE EARTH'S CRUST

The "Mohole" project is a remarkable attempt to dig a hole six miles deep to cut through the ocean floor. There are three main purposes: 1. to obtain a complete history of the earth's climate; 2. to learn about the origin and development of life; 3. to discover evidence about the origin of the earth and the moon — perhaps of the whole ¹⁸solar system.

Why are scientists trying to examine the earth's crust on the ocean bottom instead of under the ¹⁹land masses? The explanation is that the ocean floor has changed very little since its original formation, but during the last two billion

years, 20layers and layers have piled up over the crust not covered by water. Thus, where the crust under land is from 20 to 40 miles down, the crust under the ocean bottom is only from three to ten miles down.

The “Moho” is the boundary between the earth’s crust and its next layer. It is actually the “Mohorovicic Discontinuity,” and is named for the Yugoslav scientist who first 21identified 22it. There are three layers inside the Moho. The first continues for a depth of 1,800 miles and is thought to be mainly solid. Under 23that, scientists believe, there is a section 1,400 miles deep that is in a fluid or melted 24state. Finally there is the inner portion, extending to the center of the earth, which is thought to be 800 miles deep and composed of metal.

D The required digging must take place several hundred miles from the shore where the continental shelf (the underwater area of the shore) ends and the ocean floor 25descends steeply two or three miles. Over a period of billions of years, mineral and 26organic matter about 4,000 feet deep has been formed. If the scientists can get through 27this, the theory is, 28they can reach the ocean floor and find 29it in the state it was in when the oceans were formed and the earth and moon first 30took shape. This would increase their knowledge of the earth’s interior.

NOTES : sea-stirrer 海をかきまわす装置 severity 激しさ

Oceanography 海洋学 easterly 東への

CRUST 地殻

[1] 下線部 A～D を日本語に訳しなさい。

[2] 下線部 1～30の答えとして、前後関係から最も適切と思われるものを1つ選びなさい。

1. those

(1) oceans (2) regions (3) problems (4) surfaces

2. they

(1) fish (2) regions (3) oceans (4) plants and animals

3. make the ocean depths visible

(1) 海底を映像化する (2) 見えるような海底を作る
(3) 海底を訪問できるようにする (4) 海の深い所を見えるようにする

4. so

(1) so that (2) so as to (3) so far as (4) so long as

5. can be tracked

- (1) can be traced (2) can be stopped
 (3) can be attacked (4) can be investigated

6. the present rate of population increase

- (1) 人口増加の現状 (2) 今後の人口増加
 (3) 現在の人口増加率 (4) 現在までの人口増加率

7. it

- (1) the only way (2) the food supply
 (3) the present rate (4) the world's population

8. on a scientific basis

- (1) 科学の力によって (2) 基礎科学によって
 (3) 科学の基礎力を使って (4) 科学的根拠に基づいて

9. govern

- (1) judge (2) modify (3) control (4) increase

10. No less than one-third

- (1) 1/3もの (2) 1/3以上の (3) 1/3以下の (4) ちょうど1/3の

11. moisture-carrying air

- (1) 空気中の湿気 (2) 飽和状態の湿気
 (3) 湿気を含んだ空気 (4) 最も湿度の高い空気

12. drive(s)

- (1) 運転する (2) 追放する (3) 駆り立てる (4) 望みを果たす

13. sea life

- (1) 海産物 (2) 海洋生物 (3) 海上生活 (4) 海の寿命

14. them

- (1) 30 feet (2) the routes (3) observations (4) 30 scientists

15. It

- (1) The Equator (2) This current
 (3) This great discovery (4) The Fish and Wildlife Service

16. ones

- (1) problems (2) scientists
 (3) ocean structures (4) undiscovered currents

17. in terms of

- (1) の表現で (2) の条件で (3) の見地から (4) の期間内で

18. solar system

- (1) 太陽電池 (2) 太陽系 (3) 太陽の組織 (4) 太陽熱利用装置
19. land masses
 (1) 大陸 (2) 陸の面積 (3) 大量の土 (4) 土のかたまり
20. layers and layers
 (1) 長い年月 (2) 色々な地形 (3) 何層もの地層 (4) たくさんの断層
21. identified
 (1) 一致した (2) 同一視した (3) 自己を確認した (4) 正体を突きとめた
22. it
 (1) the “Moho” (2) the section
 (3) its next layer (4) the earth’s crust
23. that
 (1) the “Moho” (2) the section
 (3) the boundary (4) the first layer
24. state
 (1) 州 (2) 国 (3) 状態 (4) 事態
25. descend(s) steeply
 (1) 急に浅くなる (2) 急に深くなる
 (3) ゆるやかに上る (4) ゆるやかに下る
26. organic matter
 (1) 有機物 (2) 無機物 (3) 組織的な問題 (4) 組織的な物質
27. this
 (1) the ocean floor
 (2) the continental shelf
 (3) the center of the earth
 (4) mineral and organic matter about 4,000 feet deep
28. they
 (1) the oceans (2) the scientists
 (3) about 4,000 feet (4) two or three miles
29. it
 (1) the state (2) the theory
 (3) the ocean floor (4) the earth’s interior
30. took shape
 (1) が形を変えた (2) が鋭くなった
 (3) が明確になった (4) が形成された

発展問題

16 - 3 次の英文を読んで下の問いに答えなさい。

(解答・解説は別冊の p.179)

I have an old, brown, carved, box; the lid is broken and tied with a string. In it I keep little squares of paper, with hair inside, and a little picture which hung over my brother's bed when we were children, and other things as small. I have in it a rose. Other women also have such boxes where they keep such trifles, but no one has my rose.

When my eye is dim, and my heart grows faint, and my faith in woman flickers, and her present is an agony to me, and her future a despair, the scent of that dead rose, withered for twelve years, ⁽¹⁾comes back to me. I know there will be spring ; as surely as the birds know ⁽²⁾it when they see above the snow two tiny, quivering green leaves. ⁽³⁾Spring cannot fail us.

There were other flowers in the box once : a bunch of white acacia flowers, gathered by the strong hand of a man, ⁽⁴⁾as we passed down a village street on a sultry afternoon, when it had rained, and the drops fell on us from the leaves of the acacia trees. The flowers were damp ; they made mildew marks on the paper I folded them in. After many years I threw them away. There is nothing of them left in the box now, but a faint, strong smell of dried acacia, that reminds me of that sultry summer afternoon ; but the rose is in the box still.

It is many years ago now ; I was a girl of fifteen, and I went to visit in a small up-country town. I was young in those days, and two days' journey from the nearest village ; the population consisted mainly of men. A few were married, and had their wives and children, but most were single. There was only one young girl there when I came. She was about seventeen, fair, and rather fully-fleshed ; she had large dreamy blue eyes, and wavy light hair ; full, rather heavy lips, until she smiled ; then her face broke into dimples, and all her white teeth shone. The hotel-keeper may have had a daughter, and the farmer in the outskirts had two, but we never saw them. She reigned alone. All the men worshipped her. She was the only woman they had to think of. They talked of her on the "stoep", at the market, at the hotel ; they watched for her at street corners ; they hated the man she bowed to or walked with down the street. They brought flowers to the front door ; they offered her their horses ; they begged her to marry them when they dared. Partly, there was something noble and

heroic in this ⁽⁵⁾() of men to the best woman they knew ; partly ⁽⁶⁾there was something natural in it, that these men, shut off from the world, should pour at the feet of one woman the worship that otherwise would have been given to twenty ; and partly there was something mean in their envy of one another. If she had raised her little finger, I suppose, she might have married any one out of twenty of them.

Then I came. I do not think I was prettier ; I do not think I was so pretty as she was. I was certainly not as handsome. But I was vital, and I was new, and she was old — they all forsook her and followed me. They worshipped me. It was to my door that the flowers came ; ⁽⁷⁾it was I had twenty horses offered me when I could only ride one ; it was for me they waited at street corners ; it was what I said and did that they talked of. Partly I liked it. I had lived alone all my life ; no one ever had told me I was beautiful and a woman. I believed them. I did not know it was simply a fashion, which one man had set and the rest followed unreasoningly. I liked them to ask me to marry them, and to say, No. I despised them. The mother heart had not swelled in me yet ; I did not know all men were my children, as the large woman knows when her heart is grown. I was too small to be tender. I liked my power. I was like a child with a new whip, which ⁽⁸⁾it goes about cracking everywhere, not caring against what. I could not wind it up and put it away. Men were curious creatures, who liked me, I could never tell why. Only one thing took from my pleasure ; I could not bear that they had deserted her for me. I liked her great dreamy blue eyes, I liked her slow walk and drawl ; when I saw her sitting among men, she seemed to me much too good to be among them ; I would have given all their ⁽⁹⁾compliments if she would once have smiled at me as she smiled at them, with all her face breaking into radiance, with her dimples and flashing teeth. But I knew ⁽¹⁰⁾it never could be ; I felt sure she hated me ; that she wished I was dead ; that she wished I had never come to the village. She did not know, when we went out riding, and a man who had always ridden beside her came to ride beside me, that I sent him away ; that once when a man thought to win my favor by ridiculing her slow drawl before me I turned on him so fiercely that he never dared come before me again. I knew she knew that at the hotel men had made a bet as to which was the ⁽¹¹⁾(), she or I, and had asked each man who came in, and that the one who had staked on me won. I hated them for ⁽¹²⁾it, but

(13)I would not let her see that I cared about what she felt towards me.

She and I never spoke to each other.

If we met in the village street we bowed and passed on ; when we shook hands we did so silently, and did not look at each other. But I thought she felt my presence in a room just as I felt ⁽¹⁴⁾hers.

At last the time for my going came. I was to leave the next day. Someone I knew gave a party in my honour, to which all the village was invited.

It was midwinter. There was nothing in the gardens but a few dahlias and chrysanthemums, and I suppose that for two hundred miles round there was not a rose to be bought for love or money. Only in the garden of a friend of mine, in a sunny corner between the oven and the brick wall, there was a rose tree growing which had on it one bud. It was white, and it had been promised to the fair-haired girl to wear at the party.

The evening came ; when I arrived and went to the waiting-room, to take off my mantle, I found the girl there already. She was dressed in pure white, with her great white arms and shoulders ⁽¹⁵⁾(_____), and her bright hair glittering in the candlelight, and the white rose fastened at her breast. She looked like a queen. I said ‘Good-evening,’ and turned away quickly to the glass to arrange my old black scarf across my old black dress.

Then I felt a hand touch my hair.

‘Stand still,’ she said.

I looked in the glass. She had taken the white rose from her breast, and was fastening it in my hair.

‘How nice dark hair is ; (16)it sets off flowers so.’ She stepped back and looked at me. ‘It looks much better there !’

I turned round.

‘You are so beautiful to me,’ I said.

‘Y-e-s.’ she said, with her slow Colonial drawl ; ‘I’m so glad.’

We stood looking at each other.

Then they came in and swept us away to dance. All the evening we did not come near to each other. Only once, as she passed, she smiled at me.

The next morning I left the town.

I never saw her again.

Years afterwards I heard she had married and gone to America ; it may or

may not be so —— but the rose —— the rose is in the box still ! When my faith in woman grows dim, and it seems that for want of love and magnanimity she can play no part in any future heaven ; then the scent of that small withered thing comes back —— spring cannot fail us.

〔注〕 mildew 白かび stoep ポーチ drawl 母音を伸ばしたのろい話しぶり

- (1) 下線部(1) comes の主語は
- (a) her future (b) the scent of that dead rose
(c) a despair (d) her present
- (2) 下線部(2)の it が具体的に表すのは
- (a) there will be spring (b) when they see above the snow
(c) her future comes back to me (d) I know there will be spring
- (3) 下線部(3)の日本語訳として最適なのは
- (a) 春はわれわれのところへ必ずやって来る。
(b) 春はやって来ないこともある。
(c) 春になるとわれわれはほっとした気持になる。
(d) 春の陽気にじゃまされて思いどおりにふるまえないことがある。
- (4) 下線部(4)の as と同じ使い方をしているのは
- (a) Do in Rome as the Romans do.
(b) He is an Englishman, as they notice from his accent.
(c) The thought occurred to me as I was coming here.
(d) As it happened, I had no money enough with me.
- (5) 下線部(5)の () に入れるのに最適なのは
- (a) devotion (b) favor (c) affection (d) interest
- (6) 下線部(6)の日本語訳として最適なのは
- (a) 花を買ったり、結婚を求めたりすることには、自然なところがあり、この男たちは世間から相手にされていないために、もしかしたら20人分の愛情をこの1人の女性に注いでいるのだということもわかっていないかも知れなかった。
(b) 世界的に遠隔地に住んでいるので、当然のことながら、これらの男性は20人分の女性の崇拜の気持をその足元から受けられるかも知れないと思っていた。
(c) 世界から孤立しているので、この男たちは女性1人に20人が足元にひれ伏しても愛情を一心に注ぐのが当然のことと考えた。
(d) 世界から隔絶されて住んでいるこの男たちが、状況が違えば20人の女性に与えられるかも知れない崇敬の念を、ただ1人の女性のために注いでいるということも当然の

ことであった。

- (7) 下線部(7)の日本語訳として最適なのは
- (a) それは私が自分で20頭の馬を提供させたのであった。
 - (b) 20頭の馬を提供させたのは他ならぬ私であった。
 - (c) 私が20頭の馬を調達したのはそのためであった。
 - (d) 20頭の馬を送られたのはこの私であった。
- (8) 下線部(8)の it が具体的に表すのは
- (a) a child (b) a new whip (c) my power (d) the mother heart
- (9) 下線部(9)の意味として最適なのは
- (a) that which must be added to make up a whole
 - (b) an expression of admiration, praise, or congratulation
 - (c) an intricate condition, or relationship
 - (d) one of two parts that mutually complete each other
- (10) 下線部(10)の it が具体的に表すのは
- (a) I see her sitting among men
 - (b) they desert me for her
 - (c) she smiles at me as she smiles at them
 - (d) she seems to me much too good to be among them
- (11) 下線部(11)の () に入れるのに最適なのは
- (a) pretty (b) prettier (c) prettiest (d) very pretty
- (12) 下線部(12)の it が具体的に表すのは
- (a) at the hotel men had made a bet
 - (b) the one who had staked on me won
 - (c) a man who had ridden with her came to ride beside me
 - (d) he never dared come before me again
- (13) 下線部(13)の日本語訳として最適なのは
- (a) 私は彼女が私に対してどう思っているのか気にしているなどということを彼女に悟らせないようにした。
 - (b) 私は彼女が私に対して抱いている感情に関心があるということには彼女は気がついていないだろうと思った。
 - (c) 私は彼女が私にどんな感情を抱こうともかまわないということを知らせないようにした。
 - (d) 私は彼女がなぜ私の気に入らないような感情を私に対して持つのか彼女にわからせようとした。

- (14) 下線部(14)の hers が具体的に表すのは
(a) her face (b) her attitude (c) her presence (d) her thought
- (15) 下線部(15)の () に入れるのに最適なものは
(a) to appear (b) reveal (c) prominence (d) showing
- (16) 下線部(16)の日本語訳として最適なものは
(a) 黒い髪のほうが花から浮き立って見えるわ。
(b) 黒い髪だと花が圧倒されてしまうのね。
(c) 黒い髪だと花がこんなに引き立つわ。
(d) 花は黒い髪の引立て役なのね。
- (17) 文章の英語の題名として最適なものは
(a) The Spring (b) The Women and Men
(c) My Brown Box (d) The Woman's Rose