

(2011年度)

## 4 英語問題 (90分)

(この問題冊子は25ページ，8問である。)

### 受験についての注意

1. 監督の指示があるまで，問題冊子を開いてはならない。
2. 携帯電話・PHSの電源は切ること。
3. 試験開始前に，監督から指示があったら，解答用紙の右上の番号が自分の受験番号かどうかを確認し，氏名を記入すること。次に，解答用紙の右側のミシン目にそって，きれいに折り曲げてから，受験番号と氏名が書かれた切片を切り離し，机の上に置くこと。
4. 監督から試験開始の合図があったら，この問題冊子が，上に記したページ数どおりそろっているかどうか確かめること。
5. 解答は解答用紙の各問の選択肢の中から正解と思うものを選んで，そのマーク欄をぬりつぶすこと。その他の部分には何も書いてはならない。
6. 筆記具は，HかFかHBの黒鉛筆またはシャープペンシルに限る。万年筆・ボールペンなどを使用してはならない。時計に組み込まれたアラーム機能，計算機能，辞書機能などを使用してはならない。
7. マークをするとき，枠からはみ出したり，枠のなかに白い部分を残したり，文字や番号，枠などに○や×をつけたりしてはならない。
8. 訂正する場合は，消しゴムでていねいに消すこと。消しきずはきれいに取り除くこと。
9. 解答用紙を折り曲げたり，破ったりしてはならない。採点が不可能になる。
10. 試験時間中に退場してはならない。
11. 解答用紙を持ち帰ってはならない。
12. 問題冊子は必ず持ち帰ること。

1 次の英文を読み、(1)~(10)にあてはまる語句としてもっとも適切なものを(a)~(d)よりそれぞれ1つ選びなさい。

As any Japanese who has lived in the West, or Westerner who has lived in Japan, will readily agree, there are obviously strong cultural differences at work in our societies. People from Japan and China, for example, generally have a tougher time than those from European countries in telling the difference between a face that looks fearful versus one that looks surprised. ( 1 ), East Asians have more trouble distinguishing a face showing disgust from one that is displaying anger.

Now scientists think they've ( 2 ): When examining a face, Easterners fixate their attention on the eyes, whereas Westerners scan evenly across the face. "We show that Easterners and Westerners look at different face features to read facial expressions," said Rachael Jack of the University of Glasgow, in Scotland. "Westerners look at the eyes and the mouth in equal measure, whereas Easterners ( 3 ). This means that Easterners have difficulty distinguishing facial expressions that look similar around the eye region."

The discovery shows that human communication of emotion is ( 4 ). As a result, facial expressions that had been considered ( 5 ) cannot be used to reliably convey emotion in cross-cultural situations. Does this strike a chord with any Westerners living in Japan? Or Japanese when interacting with Westerners? Certainly, I can understand it. There are ( 6 ) expressions and emotions may be misunderstood, and this research might provide part of an explanation as to why that happens so ( 7 ).

Interestingly, this cultural difference extends to cyberspace. Emoticons—text marks used to convey facial expressions of the writer's mood—are different in Japan and the West. In the West, the commonest emoticons for "happy" and "sad" use the ( 8 ) to convey the emotion, so we have :) and :( . In Japan, however, the eyes are used to convey the emotions, so ^.^ is commonly used for

happy and ;-; for sad. “Emoticons are used to convey different emotions in cyberspace as they are the iconic representation of facial expressions,” Jack said. “Interestingly, there are clear cultural differences in the formations of these icons.”

( 9 ), the researchers say, there are real perceptual differences between Western Caucasian and East Asian people. However, I doubt whether that applies to Caucasians who have grown up in Japan, or Japanese who have grown up in America, for example. It’s all about the culture you grow up in—your so-called ( 10 ). But without overgeneralizing, it does help us understand how attempts to communicate emotions sometimes get lost in translation.

(Adapted from “In cross-cultural situations, remember those emoticons,” by Rowan Hooper, *The Japan Times*, October, 11, 2009

<<http://search.japantimes.co.jp/cgi-bin/fe20091011rh.html>>)

- (1) (a) Obviously (b) Contrastingly  
(c) Similarly (d) Amazingly
- (2) (a) improved the research methods (b) figured it out  
(c) opened up a new debate (d) found contradictions
- (3) (a) care more about the lower part of the face  
(b) examine all facial features  
(c) examine the atmosphere of the person  
(d) favor the eyes and neglect the mouth

- (4) (a) simpler than has been imagined  
(b) a lot more complex than we thought  
(c) as difficult as exchange of information  
(d) more creative than animal communication
- (5) (a) universally recognizable (b) culturally determined  
(c) regionally preferred (d) internationally influential
- (6) (a) many places where (b) few instances when  
(c) many occasions when (d) few chances where
- (7) (a) frequently (b) fluently  
(c) drastically (d) dramatically
- (8) (a) commas (b) eyes  
(c) semicolons (d) mouth
- (9) (a) On the other hand (b) In summary  
(c) To settle the issue (d) At last
- (10) (a) nature instead of nurture (b) nurture as well as nature  
(c) nurture over nature (d) nature more than nurture

2 次の会話を読み、(11)~(20)にあてはまる語句としてもっとも適切なものを(a)~(d)よりそれぞれ1つ選びなさい。

Barry was sitting in the Cane Bug Cafe enjoying a brunch of pancakes and coffee when a wiry young European-looking man known as Mario came in and sat down at the same table. As usual, Mario was dressed only in beach sandals and a pair of board shorts.

Mario: Bartender, bring me three shots of bourbon.

Barry: You're starting off the day right. You must be on holiday.

Mario: Yes. And after this, I'm going to get two more tattoos.

Barry: That sounds painful.

Mario: Yes, but I don't ( 11 ) the pain. I'm making a statement.

Barry: A statement?

Mario: Yes, about my job. I'm going to get flames tattooed on both of my wrists.

Barry: Are you a cook or a fireman?

Mario: What? ( 12 ). I'm a motorcycle racer. I race 125 cc. motorcycles.

Barry: That must be exciting. ( 13 ), I see you have a woman's name tattooed on your chest.

Mario: Yes. Elena's my girlfriend. I got this tattoo last month. It's a statement, too. I'm ( 14 ) my eternal love for her.

Barry: I knew a guy who did a similar thing. Six weeks later his girlfriend left him for a street performer.

Mario: ( 15 ) What did he do then?

Barry: For a while he looked for a girl with the same name, but since not many people are named Carly, he started telling people that Carly was his biological mother's name.

Mario: Did they believe him?

Barry: At least one person did. He's married now and he named his first

daughter Carly so he wouldn't have to lie anymore.

Mario: He ( 16 ) an honest man.

Barry: ( 17 ). Say, that's an interesting tattoo you have there on your shoulder.

Mario: Oh, that's Chinese.

Barry: So you're a Chinese scholar, as well.

Mario: No. I don't like to study. Tattoos written in Chinese are popular in my country now. This one is also a statement about my job. It says "Death." Every time I enter a race I am defying death.

Barry: Did you have it done in China?

Mario: No. I had it done here last year.

Barry: ( 18 ), but that tattoo doesn't say death.

Mario: Sure it does. The tattoo artist ( 19 ) on a list of Chinese characters.

Barry: He must have made a mistake. That character means book. ( 20 ). I have an English-to-Chinese dictionary right here.

Mario: Oh no. Bartender. Bring me another shot of bourbon.

\*wiry: 細くて筋肉質の

(11) (a) care            (b) mind            (c) stand            (d) endure

(12) (a) Either one    (b) Yes            (c) Both            (d) Neither

(13) (a) By the way                            (b) For your information  
(c) As a matter of fact                    (d) To tell the truth

(14) (a) saying            (b) wishing            (c) declaring            (d) proposing

(15) (a) Oh, that's too bad.                    (b) Oh, good move.  
(c) I don't care.                            (d) When?

- 16) (a) sounds like      (b) looks like      (c) talks like      (d) tells like
- 17) (a) On his way, I suppose      (b) In his own way, I suppose  
(c) In the way, I suppose      (d) In harm's way, I suppose
- 18) (a) I know that      (b) I can see that  
(c) I don't know how to tell you this      (d) True as that may be
- 19) (a) looked up to it      (b) looked it up  
(c) overlooked it      (d) looked it over
- 20) (a) See for yourself      (b) Ask yourself  
(c) Look at yourself      (d) Look to yourself

**3**

(21)~(30)の文の誤っている箇所を(a)~(d)よりそれぞれ1つ選びなさい。

### Thinking Outside The Box - How To Do It

- (21) *Thinking outside the box* means coming up with<sup>(a)</sup> creative ways to solve problems— new way to<sup>(b)</sup> look at things. How can you do it? First you have to<sup>(c)</sup> understand what the “box” is. Then you can look at<sup>(d)</sup> how to get outside of it.
- (22) The “box” is the normal way of looking at<sup>(a)</sup> things, doing things, and all the assumptions that almost everyone involved is making. Your best way to start<sup>(c)</sup> thinking out<sup>(b)</sup> of the box then is to identify and challenge all the assumptions<sup>(d)</sup> make up the thinking inside the box. An example might help.

- (23) A major brand of liquor was faltering years ago, and the company couldn't seem to boost its sales. More promotions, lowering the price, and getting better shelf placement were the "in the box" solutions. They didn't work. Finally someone challenged the assumptions by asking, "What if we stopped the promotions and just raised the price?"
- (24) They raised the price as an experiment, and sales soon doubled. Apparently some types of liquor are bought quite often as gifts. The customers don't want to buy the most expensive one, but they also don't want to seem cheap, so they won't buy it if it doesn't cost enough. Imagine if what happens to your profit margins when you raise the price and double the sales—that's the power of thinking outside of the box.
- (25) The difficult part about challenging assumptions is identifying the assumptions. Designing a new motorcycle might mean writing down assumptions like "speed matters," "it has to run on gas" and "it needs two wheels," not because you expect to prove it wrong, but because challenging these can lead to creative possibilities. Besides, maybe the time has come for an electric three-wheeled motorcycle.
- (26) You can also get out of the box by "assuming the absurd." It is either a fun or annoying exercise, depending on how open-minded you can be. Start making absurd assumptions, then finding ways to make sense of them. An easy way to do it is by asking "what if." Time for another example.
- (27) What if my carpet cleaning business was better off with half as much customers? It seems absurd, but I work with it for a while. Hmm...less stressful. It could be more profitable if each customer was worth three times as much. How is that possible?



(28) Commercial jobs with large, easy-to-clean spaces (a) (theaters, offices, convention halls) make more money in a day than (b) houses, with fewer headaches. If I focused on getting those accounts, and stopped the soliciting (c) new house-cleaning accounts... hmm. That could be the (d) most profitable way to go—not so absurd.

(29) For more innovative ideas try literally do your thinking (a) out of the box. Leave (b) the house or the office and get out into the streets. Notice how others are doing (c) things, and ask yourself how you can apply that (d) to your own problems.

(30) In Ecuador, salesmen get on the bus and put a product (a) into everyone's hands. They let them hold it while (b) they do a sales pitch, after you (c) have to give back "your" product or pay for it. It's very effective. Is there some way you could use (d) the principle in your business?

(Retrieved April 21, 2010, from <<http://www.increasebrainpower.com/thinking-outside-the-box.html>>)

4 次の英文を読み、それに続く問いに答えなさい。

I'd believed that the high rate of young adults living with their parents in Japan and South Korea was indicative of the lingering influence of Confucianism in these two countries. ( 31 ) What's behind this shift?

Having reviewed several reports on the phenomenon, I've come up with four possible causes: economics, education, welfare, and religious and family culture. Economics has been the biggest contributing factor to the situation. Financial independence has become difficult for young people who face rising real estate prices and deteriorating employment conditions from the worldwide recession

that originated in the U.S. subprime mortgage crisis. ( 32 ) Not leaving the nest is only natural for young people on a tight budget who are unwilling to give up the luxury of having family members do household chores for them.

( 33 ) Many young people live with their parents because they want to receive a higher education (or their parents want them to), even if it implies a significant financial burden. The prolonging of the education process, with many continuing on to graduate school, is, in a sense, a countermeasure against unemployment. In terms of welfare benefits, in the U. K., there is the problem of becoming ineligible for certain social security once one leaves their parents' home. Meanwhile, there are some who believe that the generous unemployment benefits in France rob young people of the motivation to work.

( 34 ) In Italy and France, for example, the courts have often ruled that parents are obligated to look after the welfare of their children until they gain employment or become married, even if they are adults. In Spain, which has a high parent-adult child cohabitation rate, there seems to be no specific term that refers to grown children living with their parents. Apparently, this is because in Spain, such a practice is not considered out of the ordinary. A possible reason for this is the influence of Catholicism.

A family-centric way of life, including going to church together on Sundays, runs deep among devoutly Catholic populations. And Catholicism, of course, is very prominent in Italy. Many of you may associate Catholicism with the big Southern Italian families of Naples and Sicily. Here, too, is a noteworthy phenomenon. The majority of e-mails I receive from EU nations seeking advice on *hikikomori* (shut-ins) are from Italy. Italian psychiatrists apparently have a great interest in the issue. It appears that Italy, following in the steps of Japan and South Korea, is on its way to becoming a major shut-in nation.

In any society, there are bound to be young people who are maladaptive. It is just that the shape of this maladaptiveness depends on social and cultural contexts. ( 35 ) And in societies that emphasize the importance of family over

the individual, the numbers of those not in education, employment or training (NEET) and cases of social withdrawal increase. This is a structural problem that surpasses the pathology of individuals or of society. The establishment of an effective support system for such people and the amassing of various related know-how is no longer just a challenge specific to Japan. As an advanced *hikikomori* nation, we are responsible for developing solutions that will contribute to the well being of the international community.

\*maladaptive: 社会に適応しない

(Adapted from “Trend of ‘big baby’ adult children living with parents goes global,” by Tamaki Saito, *Mainichi Japan*, March 30, 2010

<<http://mdn.mainichi.jp/perspectives/times/news/20100330p2a00m0na008000c.html>>)

A. 上の文章の空所(31)~(35)を埋めるのもっとも適切なものを次の(a)~(f)よりそれぞれ1つ選びなさい。なお、同じ選択肢は2回使わないこと。また、選択肢には1つ余分なものが含まれている。

- (a) In societies that value independence, the number of young homeless populations rises.
- (b) We might uphold independence as an ideal, but it cannot be achieved if there's no work.
- (c) But living with one's parents is now a worldwide trend; in other words, the world is becoming increasingly like Japan.
- (d) Until we begin to understand societies and cultures in more complex ways, our understanding of ourselves and others will remain limited.
- (e) In addition, in industrialized nations, there is a trend of people staying in school for longer periods of time.
- (f) Surprisingly, the law is on the side of young adults who stay at home.

B. (36)～(40)の後に続くのにもっとも適切な語句を(a)～(d)よりそれぞれ1つ選びなさい。

- (36) The author of this article thinks that
- (a) many young adults live with their parents in East Asian countries because of ancient Chinese influence.
  - (b) many different reasons converge together to support why many young people do not leave their parents' homes.
  - (c) the Confucian influence is seen not just in Asian countries but also in Western countries in recent years.
  - (d) worldwide economic depression helped to make family ties stronger in many homes around the world.
- (37) According to this article, more people decide to go to a graduate school nowadays because
- (a) they have found the joy of learning in their undergraduate education.
  - (b) they can live with their parents longer if they have a higher educational degree.
  - (c) they can apply for a social security that helps with their financial management.
  - (d) they are unable to find a good job before they graduate.

- (38) According to the article, in some Western countries,
- (a) parents have to make sure that their children can start a family of their own.
  - (b) parents have to take care of their children until they become fully independent.
  - (c) people receive little support from the government if they are robbed of their work.
  - (d) people are unable to leave their parents' homes due to strict religious restrictions.
- (39) The author of this article argues that
- (a) the increase of ill-adapted young people today is the sole responsibility of the individuals and families concerned.
  - (b) it is entirely a cultural problem that young adults continue to live with their parents for such a long time.
  - (c) young people alone should not be to blame for the difficulty they have in adapting to society.
  - (d) political situations need to be improved to solve the problems of increasing shut-ins in society.
- (40) According to the author,
- (a) Japan can take the lead in solving the problems of increasing shut-ins in today's societies.
  - (b) Japan is unique in its decisive attitude to tackle the problems of increasing shut-ins.
  - (c) emphasizing the importance of family values will help people become more independent.
  - (d) problems of maladaptativeness are seen everywhere and thus should not be such a big deal.

- 5 次の英文の空所(41)~(50)を埋めるのにもっとも適切な語を(a)~(d)よりそれぞれ1つ選びなさい。

The four days of televised coverage after President Kennedy's death in November 1963 constituted for Americans a unique experience. The country had grieved for and ( 41 ) other Presidents, of course. But the shared and ( 42 ) national mourning that was made possible by television on this tragic occasion was unprecedented. Still, after thirty days the formal period of national mourning ended. And the American people, like a bereaved family, went back to their lives and forward into the 1960s, ( 43 ) John F. Kennedy to the pages of history. He would live on in memory, but the shape of those memories would shift and turn along with the country itself over the ensuing nearly half century.

Meanwhile, a private but sharp sense of loss ( 44 ) among many Americans for some time after the assassination. It is hard to recall today that the culture of self-revelation and public confession that is so much a part of contemporary America did not exist in that period. The early 1960s, in this respect, seems closer to the Victorian era than to modern America ... . In 1963 public outpourings of grief and mourning were uncommon—( 45 ) for funeral rites and Memorial Day. The wreaths and flowers laid in Dealey Plaza to denote the spot where President Kennedy was assassinated ( 46 ) a rare, spontaneous collective grief response. More common were private expressions of sorrow, shared in conversation with friends, coworkers, priests, ministers, rabbis, family members.

In this sense, the letters many Americans sent to Jacqueline Kennedy seem paradoxical—a fact the writers themselves were acutely aware of at the time. For they revealed deep emotion to a public ( 47 ) with whom they lacked a close personal relationship. Many began their letters by mentioning the contradiction, admitting they felt ( 48 ) in writing. Some politely noted Mrs. Kennedy's enormous volume of mail, disclaiming any wish to increase her burdens. Others

( 49 ) over their impulse to reveal themselves to the First Lady, given, as one man from Alabama noted, “that I am a stranger to you.” “The fact of the matter,” a Californian pointed out, “is that both you and your late husband grew very dear to us (me and my family) during the all too few years we had to get acquainted with you through the media of television, radio, magazines, and newspapers. Yet I feel that I knew you both very well.” Another young wife ( 50 ), “At first, I thought it wouldn’t be right for me to write to you since you never heard of me or my family ... I started thinking of the many things we had shared with you in these brief years ... This is my reason for writing to you, even though we aren’t important except, We are Americans.”

(Adapted from Ellen Fitzpatrick. 2010. *Letters to Jackie*. New York: Harper Collins. pp. 201-202.)

- (41) (a) opposed      (b) chosen      (c) raised      (d) buried
- (42) (a) temporary      (b) simultaneous      (c) bold      (d) preventive
- (43) (a) with      (b) while      (c) like      (d) leaving
- (44) (a) persisted      (b) escaped      (c) came      (d) felt
- (45) (a) known      (b) reserved      (c) ready      (d) standing
- (46) (a) contributed      (b) claimed      (c) marked      (d) denied
- (47) (a) figure      (b) reaction      (c) reformer      (d) victim
- (48) (a) excited      (b) awkward      (c) concerned      (d) instructive

(49) (a) annoyed (b) overwhelmed (c) puzzled (d) delighted

(50) (a) confessed (b) wondered (c) boasted (d) suggested

**6** 以下の(51)～(55)の空欄にあてはまるもっとも適切なものを(a)～(d)よりそれぞれ1つ選びなさい。

(51) To renovate is to \_\_\_\_\_.

- (a) practice or make people practice a play or a piece of music
- (b) repair and paint an old building, garden or a piece of furniture
- (c) state publicly that you no longer have a particular belief
- (d) introduce new things, ideas, or ways of doing something

(52) When you are intimidated by someone, you feel \_\_\_\_\_.

- (a) relieved (b) angry
- (c) threatened (d) disappointed

(53) When you have an intuition that you should do something, it is grounded on \_\_\_\_\_.

- (a) facts and figures (b) the circumstances
- (c) your judgment (d) your feelings

(54) If there is a person who takes the place of your father, he will be your \_\_\_\_\_ parent.

- (a) fake (b) surrogate
- (c) biological (d) guest



(55) When you are faced with a bizarre situation, your natural reaction will be, "That's \_\_\_\_\_."

- (a) wonderful (b) moving  
(c) strange (d) comforting

**7** 次の会話文を読んで、(56)~(65)にあてはまる語句としてもっとも適切なものを(a)~(d)よりそれぞれ1つ選びなさい。

Joe: Oh, no! I don't believe it.

Bob: You look upset. What's the matter?

Joe: I just paid eight hundred yen for ( 56 ) a big bag of delicious cookies and what did I get? Four cookies and a lot of cellophane and air.

Bob: ( 57 ). Manufacturers have been using that trick for years.

Joe: I know, but this packaging thing has gone too far.

Bob: What do you mean?

Joe: Even people are packaged today. Just to get a job I had to wear a suit and tie to the interview. At the office we have to dress in a certain way, speak in a certain way and even wear our hair in a certain way. If I want a date, I have to drive a certain kind of car.

Bob: ( 58 ) you're a commodity. You have to sell yourself, and to do that you have to make yourself attractive to the potential consumer. And it's nothing new. The ancient Romans wore different colors on their togas to indicate their rank.

Joe: But it seems worse now. You can't tell a book by its cover. Just because something looks good doesn't mean it is good.

Bob: ( 59 ), I'd be more worried about the packaging of arguments and ideas.

Joe: ( 60 ) using tricks like moving China off the list of top ten greenhouse gas producers by expressing the number as the amount of gases produced

per capita rather than the total amount produced by the nation?

Bob: ( 61 ). I'm talking about the way the arguments are framed. The misuse of statistics is misleading, but repackaging arguments is worse. It disguises the whole issue, not just the support for the argument.

Joe: ( 62 ).

Bob: Well, ( 63 ) the issue of universal health care in the United States. For years some politicians have tried to pass a bill to provide affordable health care for all Americans. Opponents of the bill, usually representing the interests of the wealthy, can't publicly state that only the rich can receive medical care, so they present the bill as a first step toward socialized medicine.

Joe: ( 64 )?

Bob: Many Americans, including working class conservatives, perceive socialism as a threat to the American way of life. By packaging a health issue as a threat to American values, opponents to the bill gained a lot of public support. ( 65 ) they were able to defeat the bill for decades.

Joe: And those same working class conservatives who would have benefited from the bill end up losing out.

- (56) (a) what is (b) what I thought was  
(c) what I know is (d) what I hear was

- (57) (a) You're right (b) That's surprising  
(c) You understand well (d) You should have known better

- (58) (a) That's because (b) That's the reason  
(c) Since (d) For

- (59) (a) If I were you (b) Like you  
(c) With you (d) If I like you
- (60) (a) I mean (b) What means  
(c) It means (d) You mean
- (61) (a) Yes (b) Maybe  
(c) No (d) Perhaps
- (62) (a) It doesn't follow (b) I don't follow you  
(c) I disagree (d) I won't follow you
- (63) (a) give (b) get  
(c) take (d) see
- (64) (a) Who said that (b) So  
(c) Where did you find that out (d) When did you learn that
- (65) (a) As a result, (b) The reason is  
(c) Since (d) That's because

8

次の英文を読み、(66)～(75)の文に続くものとしてもっとも適切なものを(a)～(d)よりそれぞれ1つ選びなさい。

### Mr. Cinderella: From Rejection Notes to the Pulitzer

IOWA CITY—Six years ago Paul Harding was just another graduate of the Iowa Writers' Workshop with a quiet little novel he hoped to publish. He sent copies of the manuscript, in which he had intertwined the deathbed memories of a New England clock repairer with episodes about the dying man's father, to a handful of agents and editors in New York. Soon after, the rejection letters started to roll in.

"They would lecture me about the pace of life today," Mr. Harding said last week over lunch at a diner in this college town, where he is now teaching at the workshop. "It was, 'Where are the car chases?'" he said, recalling the gist of the letters. "'Nobody wants to read a slow, contemplative, meditative, quiet book.'"

His manuscript languished in a desk drawer for nearly three years. But in perhaps the most dramatic literary Cinderella story of recent memory, Mr. Harding, 42, not only eventually found a publisher—the tiny Bellevue Literary Press—for the novel, "Tinkers," he also went on to win the Pulitzer Prize for fiction last week. Within an hour of the Pulitzer announcement, Random House sent out a news release boasting of the two-book deal it had signed with Mr. Harding late in 2009. A few days later the Guggenheim Foundation announced he had received one of its prestigious fellowships.

The early rejection "was funny at the time," Mr. Harding said. "And even funnier now." Mr. Harding, a onetime drummer for a rock band, is far too discreet to name any of the agents or editors who wouldn't touch his work a few years ago.

But he is quick to praise those who helped "Tinkers" become a darling of the independent bookstore circuit, including Erika Goldman, the editorial director of Bellevue, whom Mr. Harding described as a "deeply empathetic reader"; Lise

Solomon, a sales representative in Northern California for Consortium, the book's distributor, who passionately advocated for the novel with booksellers; and the booksellers and critics who embraced the book early on.

Although "Tinkers" sunk under the radar in some quarters (including The New York Times, which did not review it), it made several year-end best lists, including NPR's best debut fiction and The New Yorker magazine's list of reviewers' favorites. According to Nielsen Bookscan, which tracks about 70 percent of retail sales, "Tinkers" sold 7,000 copies before the Pulitzer announcement.

Now many independent booksellers are claiming Mr. Harding's victory as their own. "This shows how independent bookstores truly are the ones that can be movers and shakers when it comes to a book," said Michele Filgate, the events manager at RiverRun Bookstore in Portsmouth, N. H., who raved about the book on Bookslut, a literary blog. As it turns out, it was Ms. Filgate who first told Rebecca Pepper Sinkler, a former editor of The New York Times Book Review and chairwoman of this year's Pulitzer fiction jury, about "Tinkers" at a book-reviewing workshop Ms. Sinkler led in Manchester, N. H., last April.

In classes at Iowa Mr. Harding has become an instant celebrity, of course, but also, a reassurance. Marilynne Robinson, the Pulitzer Prize-winning author of "Gilead," Mr. Harding's former teacher and now a friend, said last week in her workshop office that she had already repeated Mr. Harding's story several times.

"One of the problems I have is making my students believe that they can write something that satisfies their definition of good, and they don't have to calculate the market," Ms. Robinson said. "Now that I have the Paul anecdote, they will believe me more."

Mr. Harding is an avid reader of 19th-century novels, theological works (Karl Barth is his current favorite) and physics, making it hard to believe his claims that he was a poor student at the University of Massachusetts, Amherst, where he majored in English. The university does confirm that he took six years

to complete his degree.

Wearing wire-framed glasses and a white button-down shirt tucked into Levi's, he talked effusively, the antithesis of the taciturn father and son portrayed in "Tinkers," a novel with little dialogue and large portions set inside the characters' heads.

Framed partly as a deathbed vigil for George Washington Crosby, a clock repairer, the book wanders through time and consciousness, describing in fine-grain detail its rural Maine setting and the epileptic fits of George's father, Howard, an old-time tinker who traveled the countryside by wagon.

The story's genesis came from Mr. Harding's own grandfather, who grew up in rural Maine and whose epileptic father abandoned the family when he learned that his wife, Mr. Harding's great-grandmother, planned to send him to an asylum.

\*epilepsy: てんかん

\*epileptic: てんかん(性)の

(Adapted from "Mr. Cinderella: From Rejection Notes to the Pulitzer," by Motoko Rich, *The New York Times* [Sunday Book Review, April 18, 2010])

- (66) When Harding's book was first submitted for publication, \_\_\_\_\_
- (a) it was accepted because the author was a young graduate of Iowa Writer's Workshop.
  - (b) it was published only after a handful of agents and editors in New York examined it carefully.
  - (c) it was rejected because the author had written a mixed up story about a dying man's father and a clock repairer.
  - (d) it was not accepted for publication because it seemed noticeably lacking in fast-paced action scenes.

- (67) "Tinkers" was \_\_\_\_\_
- (a) essentially the same novel that had been rejected by several publishers.
  - (b) a novel that Harding rewrote after hearing the comments of editors and agents.
  - (c) based on the famous Cinderella story and won Harding the Pulitzer Prize for fiction.
  - (d) one of the two novels that Harding had contracted to publish with Random House.
- (68) It is true to say that \_\_\_\_\_
- (a) Harding struggled hard even after winning the Pulitzer Prize.
  - (b) recognition soon followed Harding after he won the Pulitzer Prize.
  - (c) Harding succeeded because he boldly accused those who had criticized him.
  - (d) for Harding, a rock band proved to be the major source of contact with editors.
- (69) The article reports that \_\_\_\_\_
- (a) within weeks after publication, "Tinkers" was able to reach a best-seller status.
  - (b) "Tinkers" impressed no reviewer or media source until it won the Pulitzer prize.
  - (c) what made "Tinkers" come under the radar of major publishers was the personality of the author.
  - (d) "Tinkers" was initially ignored by major media sources, but later on its worth was recognized.

- (70) The one who wrote about Harding's book on a literary blog is of the opinion that \_\_\_\_\_
- (a) an author has to influence newspaper editors and members of the Pulitzer jury.
  - (b) writers can succeed only if they present their books at book-reviewing workshops.
  - (c) books can sell well and win awards only if they are introduced in literary blogs.
  - (d) independent bookstores have much to contribute to the success of a book.
- (71) Harding's case, \_\_\_\_\_
- (a) according to Robinson, shows how biased book critics tend to be.
  - (b) according to the author of "Gilead," can inspire student writers.
  - (c) says the writer of this article, has taught authors the importance of revising their novels.
  - (d) says Filgate in effect, demonstrates that we must not jump to conclusions.
- (72) As a university student, Harding \_\_\_\_\_
- (a) studied numerous subjects including theology and physics.
  - (b) had very little time for his social life, as he had to study harder than others.
  - (c) studied mainly English, but he didn't consider himself a good student.
  - (d) was excellent, outsmarting other students by his intelligence and skill.
- (73) Harding's novel \_\_\_\_\_
- (a) has few conversational passages.
  - (b) specializes in action thrills and suspense.
  - (c) includes main characters like the author himself.
  - (d) has most characters dressed in jeans and casual shirts.



- (74) The description of "Tinkers" given in this article suggests that it is \_\_\_\_\_
- (a) an entertaining and jovial book, with lovely descriptions of nature and witty sayings of characters.
  - (b) an adventurous novel that takes readers through unknown territories and hidden fears.
  - (c) a family novel with extensive descriptions of nature and sickness suffered by a character.
  - (d) a romantic novel that pits a dying man against an attractive woman, who yearns for true love.
- (75) Although "Tinkers" is a novel, it was inspired by the fact that \_\_\_\_\_ and was about to be sent to an asylum.
- (a) Harding suffered from epilepsy
  - (b) Harding's father suffered from epilepsy
  - (c) Harding's grandfather suffered from epilepsy
  - (d) Harding's great-grandfather suffered from epilepsy





