

(2012年度)

2 英語問題 (90分)

(この問題冊子は24ページ，5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よって，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。消しきら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 以下の[1]～[6]のセクションに分けられた文章は、社会科学の研究者が書いたものである。これを読み、(1)～(4)の問いに対する答えとしてもっとも適切なものを、それぞれ(a)～(d)から1つ選びなさい。なお、*印のついた語句には、文末に注が与えられている。

[1] Suddenly, almost everyone in England has a mobile phone, but because this is new, unfamiliar technology, there are no set rules of etiquette governing when, how and in what manner these phones should be used. We are having to 'make up' and negotiate* these rules as we go along—a fascinating process to watch and, for a social scientist, very exciting, as one does not often get the opportunity to study the *formation* of a new set of unwritten social rules.

[2] For example: I have found that most English people, if asked, agree that talking loudly about banal* business or domestic matters on one's mobile while on a train is rude and inconsiderate. Yet a significant minority of people still do this, and while their fellow passengers may sigh and roll their eyes, they very rarely challenge the offenders directly—as this would involve breaking other, well-established English rules and inhibitions about talking to strangers, making a scene* or drawing attention to oneself. The offenders, despite much public discussion of this problem, seem oblivious* to the effects of their behaviour, in the same way that people tend to pick their noses and scratch their armpits* in their cars, apparently forgetting that they are not invisible.

[3] How will this apparent impasse* be resolved? There are some early signs of emerging rules regarding mobile-phone use in public places, and it looks as though loud 'I'm on a train' conversations—or mobiles ringing in cinemas and theatres—may eventually become as unacceptable as queue* jumping, but

we cannot yet be certain, particularly given English inhibitions about confronting offenders. Inappropriate mobile-phone use on trains and in other public places is at least a social issue of which everyone is now aware. But there are other aspects of 'emerging' mobile-phone etiquette that are even more blurred and controversial.

[4] There are, for example, as yet no agreed rules of etiquette on the use of mobile phones during business meetings. Do you switch your phone off, discreetly*, before entering the meeting? Or do you take your phone out and make a big ostentatious* *show* of switching it off, as a flattering gesture conveying the message, 'See how important you are: I am switching off my phone for you'? Then do you place your switched-off phone on the table as a reminder of your courtesy and your client's or colleague's status? If you keep it switched on, do you do so overtly or leave it in your briefcase? Do you take calls during the meeting? My preliminary* observations indicate that lower-ranking English executives* tend to be less courteous, attempting to trumpet* their own importance by keeping phones on and taking calls during meetings, while high-ranking people with nothing to prove tend to be more considerate.

Then what about lunch? Is it acceptable to switch your phone back on during the business lunch? Do you need to give a reason? Apologize? Again, my initial observations and interviews suggest a similar pattern. Low-status, insecure people tend to take and even sometimes make calls during a business lunch—often apologizing and giving reasons, but in such a self-important 'I'm so busy and indispensable' manner that their 'apology' is really a disguised boast. Their higher-ranking, more secure colleagues either leave their phones switched off or, if they absolutely must keep them on for some reason, apologize in a genuine and often embarrassed, self-deprecating* manner.

[5] There are many other, much more subtle social uses of mobile phones, some of which do not even involve talking on the phone at all—such as the competitive use of the mobile phone itself as a status-signal, particularly among teenagers, but also in some cases replacing the car as a medium for macho ‘mine’s better than yours’ displays among older males, with discussions of the relative merits of different brands, networks and features taking the place of more traditional conversations about alloy wheels, nought-to-sixty, BHP*, etc.

I have also noticed that many women now use their mobiles as ‘barrier signals’ when on their own in coffee bars and other public places, as an alternative to the traditional use of a newspaper or magazine to signal unavailability and mark personal ‘territory’. Even when not in use, the mobile placed on the table acts as an effective symbolic bodyguard, a protector against unwanted social contact: women will touch the phone or pick it up when a potential ‘intruder’ approaches. One woman explained: ‘You just feel safer if it’s there—just on the table, next to your hand ... Actually it’s better than a newspaper because it’s real people—I mean, there are real people in there you could call or text if you wanted, you know? It’s sort of reassuring.’ The idea of one’s social support network of friends and family being somehow ‘inside’ the mobile phone means that even just touching or holding the phone gives a sense of being protected—and sends a signal to others that one is not alone and vulnerable*.

[6] This example provides an indication of the more important social functions of the mobile phone. I’ve written about this issue at great length elsewhere, but it is worth explaining briefly here. The mobile phone has, I believe, become the modern equivalent of the garden fence or village green. The space-age technology of mobile phones has allowed us to return to the more natural and humane communication patterns of pre-industrial society, when

we lived in small, stable communities, and enjoyed frequent 'grooming talk'⁽¹⁾ with a tightly integrated social network of family and friends. In the fast-paced modern world, we had become severely restricted in both the quantity and quality of communication with our social network. Most of us no longer enjoy the cosiness of a gossip over the garden fence. We may not even know our neighbours' names, and communication is often limited to a brief, slightly embarrassed nod, if that. Families and friends are scattered, and even if our relatives or friends live nearby, we are often too busy or too tired to visit. We are constantly on the move, spending much of our time commuting to and from work either among strangers on trains and buses, or alone and isolated in our cars. These factors are particularly problematic for the English, as we tend to be more reserved and socially inhibited than other cultures; we do not talk to strangers, or make friends quickly and easily.

Landline telephones allowed us to communicate, but not in the sort of frequent, easy, spontaneous, casual style that would have characterised the small communities for which we are adapted by evolution, and in which most of us lived in pre-industrial times. Mobile phones—particularly the ability to send short, frequent, cheap text messages—restore our sense of connection and community, and provide an antidote to the pressures and alienation of modern urban life. They are a kind of 'social lifeline' in a fragmented and isolating world.

出典：Kate Fox, *Watching the English: The Hidden Rules of English Behaviour*, Hodder

注

negotiate: 決める

banal: ありふれた, つまらない

making a scene: 人前で騒ぎを起こす

oblivious: 気づかない, 気にかけない

armpits: わきの下

impasse: 難局, 行き詰まり

queue: 人の列

discreetly: 他人に気をつけて

ostentatious: これ見よがしの, 人目を引く

preliminary: 予備的な, 準備的な

executives: 幹部, 管理職

trumpet: これ見よがしに知らせる

self-deprecating: 非常に控えめな, 自己を卑下した

alloy wheels, nought-to-sixty, BHP: 車輪, 加速, 馬力などの自動車の性能を
あらわす表現

vulnerable: 無防備な

[1]

- (1) What is the main point of section [1]?
- (a) Human societies develop new technologies gradually over time.
 - (b) Human societies alter behaviour as technologies change.
 - (c) Social scientists are helping to design rules for technology.
 - (d) Social scientists are negotiating social etiquette.

[2]

- (2) Most English people don't challenge rude mobile phone users because _____
- (a) the rude people are in the majority
 - (b) the rude people would only roll their eyes
 - (c) the English are not interested in domestic matters
 - (d) the English don't usually converse with people they don't know

- (3) Rude mobile phone users _____.
- (a) don't notice the sighing of fellow passengers
 - (b) seem to think they are invisible
 - (c) haven't heard public discussions
 - (d) ask fellow passengers directly
- (4) The main point of section [2] is that _____.
- (a) it is impolite to use mobile phones on a train
 - (b) there is a conflict between old and new etiquette
 - (c) the English have very few inhibitions
 - (d) public argument makes a scene

[3]

- (5) In England, which is described as the most offensive behaviour?
- (a) loudly using a mobile phone on a train
 - (b) letting a mobile phone ring in a cinema
 - (c) queue jumping
 - (d) answering a mobile phone in public places

[4]

- (6) The author says that mobile phone etiquette during business meetings depends on _____.
- (a) the importance of the call
 - (b) the status of the phone's owner
 - (c) the status of the client or colleague
 - (d) the rules of social behaviour

(7) The author implies that if you turn off your phone during a business meeting, _____.

- (a) it is most considerate to put it away
- (b) it shows your clients you care about them
- (c) you probably have a low rank
- (d) you should leave it on the table

(8) Apologizing for keeping your phone on during a business lunch _____.

- (a) is always the polite thing to do
- (b) can seem either honest or dishonest
- (c) shows that you have a low status
- (d) is unacceptable in any situation

[5]

(9) Teenagers and older men also use mobile phones as _____.

- (a) a way to impress others
- (b) a sign of their ability
- (c) only a tool for communication
- (d) a car accessory

(10) When women don't want to be approached in public, they often _____.

- (a) talk on their phones
- (b) send text messages to friends
- (c) pick up their phones
- (d) drink a coffee

[6]

- (11) The underlined expression 'grooming talk' means _____.
- (a) text messages on a mobile phone
 - (b) a visit with family or friends
 - (c) chatting with other riders on the train
 - (d) casual conversation with neighbors
- (12) Text messages on mobile phones are _____ than phone calls on a landline.
- (a) less expensive
 - (b) more stressful
 - (c) less formal
 - (d) more detailed

[General Questions]

- (13) Choose the best summary of the whole reading.
- (a) Mobile phones are changing the way people in English society interact.
 - (b) English people use mobile phones differently from people of other cultures.
 - (c) Mobile phone etiquette is important in business situations.
 - (d) People in the city and the countryside have different attitudes toward their mobile phones.
- (14) The reading explains that social scientists are studying the mobile phone _____.
- (a) and its use in different cultures
 - (b) in different social situations in England
 - (c) and its impact on the family
 - (d) in schools and universities

2 以下の[1]～[6]のセクションに分けられた文章は、語学教育に関する本の序文である。これを読み、(15)～(30)の問いに対する答えとしてもっとも適切なものを、それぞれ(a)～(d)から1つ選びなさい。なお、*印のついた語句には、文末に注が与えられている。

[1] Why learn another language? What is the best way to do it? What counts as success?

These are big questions which a book assessing the role of any activity in language teaching and learning needs to address—and this book, in the course of its argument, will attempt to do so. But the answers given here are rather different from those to be found in the greater part of the current language-teaching literature. I shall argue that for most contemporary language learners, translating should be a major aim and means of language learning, and a major measure of success.

[2] This argument is a radical break with tradition. Translation in language teaching has been treated as a pariah in almost all the fashionable high-profile language teaching theories of the 20th century—so much so that towards the end of that century, other than at university level, it was no longer discussed in the academic literature as a serious candidate for aiding the learning of a new language. The reasons for this ostracism* need some interpretation, for they are seldom made explicit. Translation was often simply assumed to be bad, and if mentioned at all, was held up to ridicule. Some of the reasons for this seem to have been pedagogic*—a belief that translation was dull and demotivating; others seem to have been cognitive*—an idea that it hindered successful language acquisition and processing; others still were practical—that it was not an activity which students might need in the real world. Strangely, however, there was very little research or serious argument to back up these beliefs.

[3] Nevertheless, despite this ostracism by the most prestigious and trend-setting theorists, especially those concerned with the teaching of English, translation has continued to be used in many contexts around the world, especially in classes—still the majority around the world—in which students share one language, and the teacher knows both this language and the one being taught. The use of translation remains the norm at university-level language teaching and in the teaching of many languages other than English, and even in the teaching of English and other widely taught languages it is still common. In other contexts, however, it has almost completely disappeared. This has created something of a division in language teaching, with those on one side treating the superiority of monolingual teaching as a given, and those on the other—either in ignorance or defiance⁽²²⁾ of this development—continuing to teach bilingually, using translation.

[4] My arguments for reassessing the role of translation are various, and are broader in range, I hope, than those advanced against its use in the past. I shall certainly counter⁽²³⁾ each of the unsubstantiated charges against translation. Thus I shall try to show that translation has pedagogic advantages both for teachers and learners, that it is both a stimulus and aid in the cognitively demanding task of acquiring a new language, and that for many language users it is a very practical and much-needed skill. But I also hope to show that the reasons behind the rejection of translation in the 20th century were more political and commercial than pedagogic or linguistic, and that now, at the beginning of the 21st century, there are powerful political reasons to reinstate it. If we want a more tolerant and peaceful world, translation has an important educational role to play.

[5] There are two apparently contradictory⁽²⁵⁾ perspectives behind these claims: The first perspective relates translation in language teaching to the specific

circumstances of our time. Answers to my opening 'big questions' about motives, means, and measures cannot be absolute, but vary between individuals, places, and historical periods. Language learning is not the same now as it was when the currently dominant ideas about it were formulated. A student's reasons for learning a language in 2009 (the year in which I am writing this book) are likely to be different from those that were common fifty or a hundred years ago; and the same is therefore true of measures of success. This is the era of electronic communication, mass migrations, an exponential growth in the use of English, and a consequent complexification of identity for many individuals. This book therefore sets out to answer the 'big questions' for the opening decades of the 21st century, when many aspects of the linguistic landscape are dramatically new. As time goes on, things will change again, so the arguments in this book are not necessarily true for all time.

- [6] The second perspective relates translation to factors in language learning which have remained constant throughout history. Although this seems at odds with the first perspective, it need not be so, for the simple reason that although some things have changed, others have not. Despite all that is so strikingly new about our times, many of the common reasons for language learning remain—and consequently so may some of the best ways of facilitating learning or of measuring success. Throughout history, as today, people have learned languages for a variety of reasons, some born of necessity, others of choice: as the subjects of conquest and colonization; as economic migrants; as slaves and captives; for trade and profit; for prayer and worship; to keep watch on actual or potential enemies; to learn from others' achievements; for marriage outside their own community; for travel; for pleasure; for social advancement; for mental exercise; and to understand how languages work. The persistence of these ancient motives for language

learning means that we would be well advised, when answering the 'big questions' above, to look back beyond recent language teaching theory, which has in general tended to reject and ridicule the motives and methods of the past. It is worth bearing in mind that whereas academic understanding of language learning may be cumulative,⁽³⁰⁾ in each individual learner the task begins anew, and there is no evidence that any one generation has been better or worse at it than any other.

出典：Guy Cook, *Translation in Language Teaching*, Oxford University Press (一部改変)

注

ostracism: 追放

pedagogic: 教育技法に関する

cognitive: 脳の学習方法に関する

[1]

- (15) "Literature" here means _____.
- (a) poetry, drama, and fiction
 - (b) university faculty
 - (c) published research
 - (d) teacher-training course
- (16) This book's main point is to prove that _____ in language learning.
- (a) translation should be central
 - (b) translation is popular everywhere
 - (c) translation has no place
 - (d) translation is traditional

[2]

- (17) From the context of the sentence, "to treat as a pariah" means _____.
- (a) to avoid
 - (b) to explain
 - (c) to assume
 - (d) to discuss
- (18) One reason why translation is "assumed to be bad" is that it _____.
- (a) is a high-profile language teaching theory
 - (b) needs interpretation
 - (c) is unnecessary in life
 - (d) needs very little research
- (19) In theories of language teaching, translation has been seen as _____.
- (a) aiding the learning of language
 - (b) uninspiring
 - (c) unnecessary in university
 - (d) practical
- (20) What is the main point of section [2]?
- (a) Translation is still ostracized because of strong cognitive arguments against it.
 - (b) The popularity of translation has been interpreted as a practical matter.
 - (c) Translation was widely accepted until the publication of pedagogical research.
 - (d) Many people disliked translation, but without strong reasons.

[3]

- (21) Translation is used as a teaching method _____.
- (a) in fashionable language schools
 - (b) only rarely in the twenty-first century
 - (c) in some situations but not in others
 - (d) when the teacher doesn't know the students' language
- (22) From the context of the sentence, "defiance" means _____.
- (a) rejection
 - (b) exception
 - (c) acknowledgment
 - (d) support

[4]

- (23) From the context of the sentence, "counter" means _____.
- (a) oppose
 - (b) list
 - (c) explain
 - (d) categorize
- (24) Which of the following does NOT appear in section [4] as an advantage of translation?
- (a) It is necessary in the publishing industry.
 - (b) It is often useful in life.
 - (c) It aids in teaching foreign languages.
 - (d) It aids in learning foreign languages.

[5]

(25) From the context of section [5], “contradictory” means _____.

- (a) incorrect
- (b) inferior
- (c) opposite
- (d) similar

(26) In the underlined sentence, what are the ‘big questions’ about?

- (a) the future of translation
- (b) language teaching and learning
- (c) the history of language study
- (d) choosing a language to study

(27) The answers to the ‘big questions’ are _____.

- (a) too complicated to identify
- (b) always shifting, depending on situations
- (c) not influenced by technology or immigration
- (d) the same as fifty years ago

[6]

(28) One of the reasons people have studied other languages is that _____.

- (a) their schools required them to learn foreign languages
- (b) they wanted to study the same subjects as their friends
- (c) they had to communicate with foreigners in their jobs
- (d) they were curious about other cultures

- (29) Although we live in a rapidly changing world, _____.
- (a) we still study languages for many of the same reasons
 - (b) we don't need to learn languages anymore
 - (c) our language learning methods don't change much
 - (d) we are constantly improving our methods of language study
- (30) Based on the context of the passage, "cumulative" means _____.
- (a) cloudy
 - (b) worthwhile
 - (c) formed gradually
 - (d) constant over time

3 以下の文章は、インターネットと言語変化について書かれたものである。これを読み、(31)~(45)の問いに対する答えとしてもっとも適切なものを、それぞれ(a)~(d)から1つ選びなさい。なお、*印のついた語には、注が与えられている。

How much linguistic change has taken () () (31) () of the Internet? The phenomenon is so recent—few people would be able to acknowledge (34)⁽³²⁾ presence in their lives before the mid-1990s—(35) we might expect very little to have happened. Changes in language typically take decades, or even lifetimes, before they are established. But history is no guide, when it (36) to electronic technology. In olden times (i.e. before the Internet), it would take several years before a new word would achieve a sufficiently high community profile to appear (38) print, be picked up by lexicographers*, and come to be recorded in dictionaries. Today, a new word can achieve a global profile within hours. It seems likely that the Internet will speed up the process of language change.⁽³⁹⁾⁽⁴⁰⁾

But so far the effect of the Internet (41) the character of individual

languages (42) very limited. If we take a cursory* look at an instance of Internet language, such as an email, a web page, a blog, or a tweet, the initial impression is that little has changed. We will notice the occasional novel usage,⁽⁴³⁾ but on the whole the individual words, grammatical constructions, and orthographic* patterns seem to be (44) different from (45) we observe in language used outside the electronic medium.

出典：David Crystal, *Internet Linguistics*, Routledge

注

lexicographers: 辞書編集者

cursory: 大ざっぱな, 急ぎの

orthographic: つづり字の

(31) 以下の語を並べ替えて下線部を完成させた時, 3番目にくる語を答えなさい。

- (a) the (b) since (c) place (d) arrival

(32) この語の複数形を選びなさい。

- (a) phenomenon (b) phenomenons (c) phenomenum (d) phenomena

(33) 最も強く読まれる母音の発音がこの語と同じものを選びなさい。

- (a) electronic (b) individual (c) impression (d) medium

(34) 空欄に入る語を選びなさい。

- (a) whose (b) which (c) its (d) their

(35) 空欄に入る語を選びなさい。

- (a) that (b) what (c) which (d) when

- (36) 空欄に入る語形を選びなさい。
(a) comes (b) came (c) has come (d) is coming
- (37) この記号に置き換えられる語句を選びなさい。
(a) in fact (b) that is (c) and so on (d) compare
- (38) 空欄に入る語を選びなさい。
(a) on (b) in (c) for (d) at
- (39) ここでの意味を選びなさい。
(a) a side view of a person's face
(b) a short description of someone's life, work, character, etc.
(c) the amount of public attention and notice that something receives
(d) an edge or shape of something seen against a background
- (40) もっとも強く発音される音節の位置がこの語と同じものを選びなさい。
(a) typically (b) individual (c) initial (d) impression
- (41) 空欄に入る語を選びなさい。
(a) on (b) in (c) of (d) from
- (42) 空欄に入る語形を選びなさい。
(a) was (b) has been (c) had been (d) will be
- (43) ここでの意味を選びなさい。
(a) fictitious (b) new (c) enjoyable (d) literary
- (44) 空欄に入る語形を選びなさい。
(a) little (b) a little (c) much (d) more

(45) 空欄に入る語を選びなさい。

- (a) that (b) what (c) which (d) when

4 以下の文章は、ベートーベンについて書かれたものである。これを読み、(46)~(55)の問いに対する答えとしてもっとも適切なものを、それぞれ(a)~(d)から1つ選びなさい。なお、*印のついた語には、注が与えられている。

Beethoven was distraught* when he realised he was losing his hearing, searched frantically (46) cures (none of which ⁽⁴⁷⁾ worked of course), and was afflicted* with spells of deep depression, cursing his Maker* and sometimes contemplating suicide. He swore to secrecy those of his friends in whom he confided his plight*, fearing that he would lose all professional credibility if it became widely known. And for a long time he was surprisingly successful (48) concealing it, partly by avoiding ⁽⁴⁹⁾ society, and partly by feigning* absent-mindedness when he failed to hear something said to him. But as all deaf people know, these strategies have a certain ⁽⁵⁰⁾ cost: they make the ⁽⁵¹⁾ subject seem withdrawn, unsociable, curmudgeonly*. Six years after he began to go deaf, when he had given up hope of a cure, Beethoven wrote a letter, addressed (52) his two brothers, but in a ⁽⁵³⁾ way to everybody who knew him, evidently designed to be read after his death, explaining the 'secret cause' of his off-putting* temperament and manner. It's known as the Heiligenstadt Testament*, because he wrote it in a little village of that name outside Vienna (54) which he had withdrawn for six months of solitary rest (55) the advice of his doctor.

出典：David Lodge, *Deaf Sentence*, Penguin (一部改変)

注

distraught: 心を取り乱した

afflicted: 悩まされた

Maker: 造り主, 神

plight: 苦境

feigning: ふりをする

curmudgeonly: 気むずかしい

off-putting: 不快にさせる, 当惑させる

the Heiligenstadt Testament: ハイリゲンシュタットの遺書

(46) 空欄に入る前置詞を選びなさい。

- (a) for (b) in (c) on (d) to

(47) この語ともっとも近い意味で使われているものを選びなさい。

- (a) Have you any experience of working with children who have learning difficulties?
(b) We only have electricity when the generator is working.
(c) I don't know how she worked it but she retired at fifty on a full salary.
(d) You need to find which method works best for you.

(48) 空欄に入る前置詞を選びなさい。

- (a) for (b) in (c) on (d) to

(49) この語ともっとも近い意味で使われているものを選びなさい。

- (a) Racism exists at all levels of society.
(b) Holidays are a time to enjoy the society of your family.
(c) He is a member of the drama society.
(d) Their daughter married into high society.

- (50) この語ともっとも近い意味で使われているものを選びなさい。
- (a) We need to cut our advertising costs.
 - (b) She worked non-stop for ten days, at considerable cost to her health.
 - (c) Here is a detailed costing of our proposals.
 - (d) The new tax measures mean that the cost of goods will rise again.
- (51) この語ともっとも近い意味で使われているものを選びなさい。
- (a) My favourite subjects at school were history and geography.
 - (b) Our subject for discussion is homelessness.
 - (c) We need male subjects between the ages of 20 and 30 for the experiment.
 - (d) 'The book' is the subject of the sentence 'The book feels heavy'.
- (52) 空欄に入る前置詞を選びなさい。
- (a) for (b) in (c) on (d) to
- (53) この語ともっとも近い意味で使われているものを選びなさい。
- (a) My club got in the way of my studies.
 - (b) Dinosaurs became extinct way before you were born.
 - (c) My plan was in no way successful.
 - (d) The way to the airport is very clearly signed.
- (54) 空欄に入る前置詞を選びなさい。
- (a) for (b) in (c) on (d) to
- (55) 空欄に入る前置詞を選びなさい。
- (a) for (b) in (c) on (d) to

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(56)~(65)の各文の空欄に入れるのもっともふさわしい語句を、それぞれ(a)~(d)から1つ選びなさい。

(56) What we need to bear in mind is that skilled readers don't get that way overnight. They learn how to do this complex thing we call reading by doing it repeatedly, () long periods of time, with lots of different texts.

- (a) across (b) during (c) over (d) within

(57) I knew all about the affair, but I kept the knowledge () myself.

- (a) in (b) to (c) with (d) within

(58) Do not talk about dress, either your own or that () others.

- (a) about (b) by (c) for (d) of

(59) What is commonly called peace is not peace at all; mere absence of fighting is not peace. (), if you want peace, you will have to fight for it.

- (a) In spite of that
(b) To make the matters worse
(c) On the contrary
(d) Otherwise

(60) When travelers came into her house, little Elizabeth used to lock herself into her own room () they might take her away out into the unknown world.

- (a) for fear (b) hoping (c) to care (d) so that

(61) Tillie Olsen, a great woman writer, had no private work space and most of her work must have been done in the noisy kitchen, () all kinds of casual interruptions.

- (a) away from (b) subject to (c) thanks to (d) safe from

- (62) If ever you travel with a Scotchman from Edinburgh to London, you may observe that he does not take his eyes off the country the train goes through. He looks out of the window all the time, so as not to () a penny worth of the money he has paid for his place.
- (a) count (b) drop (c) miss (d) spend
- (63) Tom had cause for jealousy; but he was () a child to guess the cause at once.
- (a) too much of (b) something of (c) more of (d) very little of
- (64) Though he talked like a man of (), his actions were those of a fool.
- (a) feelings (b) his word (c) means (d) sense
- (65) She now found that the key to the closet was stained with blood, and tried two or three times to wipe it; but the blood would not ().
- (a) come off (b) get off (c) make off (d) take off

