

(2015年度)

2 英語問題 (90分)

(この問題冊子は22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. 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と一致することを確認し、所定の欄に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、机上に置くこと。
3. 監督から試験開始の指示があったら、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ことを確かめること。
4. 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。
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. マークをするとき、マーク欄からはみ出したり、白い部分を残したり、文字や番号、○や×をつけてはならない。
7. 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。
8. 解答用紙を折り曲げたり、破ったりしてはならない。
9. 試験時間中に退場してはならない。
10. 解答用紙を持ち帰ってはならない。
11. 問題冊子は必ず持ち帰ること。

- 1 以下の[1]～[4]に分けられた文章を読み、設問(1)～(13)の問いに対する答えとしてみっとも適当なものを、それぞれ(a)～(d)から1つ選びなさい。なお、*印を付した語句には、本文の後に注が与えられている。

[1] Sitting in a circle in a classroom at Eureka High School, Tenayah Norris and a half-dozen other students were learning how to express direction in Yurok, a Native American language that nearly became extinct a few years ago. Growing up on the Yurok reservation* about 90 minutes north of Eureka, California, she sometimes heard her grandfather speak it to his contemporaries, and she studied it, on and off, in the community.

“But it’s starting to click faster for me now,” said Tenayah, a 15-year-old with pink hair and a bright smile. “I’m glad it’s here—otherwise, I’d have to go somewhere else to take classes.”

Her goal is to go to college and eventually teach the language. “We need more fluent speakers,” she said. “We’re getting more, which would be nice to speed up.”

Eureka began offering Yurok two years ago, bringing to four the number of public high schools in Northern California where the language is taught. Two public elementary schools also offer it, including one as part of a new immersion* program.

The Yurok Tribe’s extensive campaign to revive the language serves as a model to the many other tribes, some rich with gambling revenues*, that are undertaking similar efforts, experts say. No other Native American language is believed to be taught in as many public schools in California as Yurok, a fact that serves to widen the circle of speakers and perhaps to secure the next generation of teachers.

The experience of the Yuroks and other tribes is also redefining what it means to have a living language. A generation ago, linguists predicted that Yurok and many other Native American languages would become extinct

around this time with the deaths of tribal members who grew up speaking the languages, the criterion used at the time. All of the current Yurok teachers came to the language as adults, by painstakingly acquiring it from the last living elders and sometimes comparing notes* with outside linguists.

Eureka High School's Yurok teacher, James Gensaw, 32, grew up hearing only the Yurok words for dogs, birds and other animals from his grandfather. As a young man, he became interested in the Yurok culture and one day asked an elder for help in composing a song in the language.

That experience placed him on a path of self-study: learning 10 new sentences a week from the elders; recording them on flashcards; and eventually working with Andrew Garrett, a linguist at the University of California, Berkeley, and director of the Yurok Language Project, who assembled a grammar and dictionary that are now online.

"I learned the grammar from him and was also working with six fluent speakers," Mr. Gensaw said. "At first, I didn't know whether this linguist knew what he was talking about. He didn't know how to speak the language, but he knew how to break it down*. I didn't want to trust what he was teaching us. So I would take what he said and ask the elders, 'Is this how you say that?' Or, 'What am I saying here?' Then they would say, 'You're saying this.' And I would say, 'Right on!'"

[2] Linguists say that some 300 Native American languages were once spoken throughout North America, though most have disappeared or are at risk of becoming extinct. The languages experienced a natural decline amid the dominance of English. Also, under a federal government policy of assimilation, most Native American children through the 1940s were forcibly sent to boarding schools, where they were punished for speaking their native languages.

The situation began changing in the 1970s when many tribes tried to revive their cultural practices, eventually receiving federal grants to do so.

For many tribes, efforts to resurrect their languages followed, though they accelerated a generation later with the growing casino revenues.

The Yurok, who are opening their first casino this year, focused on language early on. Susan Masten, the vice chairwoman of the Yurok Tribal Council, said she believed it was because the Yurok, isolated in this corner of Northern California, had been able to preserve their customs more than other tribes in more populated areas of the state.

"We weren't hit like the southern tribes, with the missions, so we were able to keep some of our ceremonies intact, and we still practice them today," she said.

The Yurok Tribe, with 6,000 members, is the biggest in California, where dozens of small tribes used to speak different languages, many mutually incomprehensible despite geographic proximity. That has compounded the difficulties of finding fluent speakers who could teach. The word "Yurok" itself means "downriver people" in the language of the Karuk, a neighboring tribe.

"They don't have the human resources to do what some of the larger groups in the United States are doing, like Hawaii with immersion schools," said Leanne Hinton, an emerita professor* of linguistics at Berkeley and a board member of Advocates for Indigenous* California Language Survival. The organization has helped train teachers by pairing them with elderly speakers in the United States and Canada, as well as in aboriginal communities in Australia.

[3] Among the Yurok, Carole Lewis, 63, has been a leader of the language revival campaign for more than two decades. Ms. Lewis, who teaches Yurok at a high school near the reservation in Weitchpec, about 70 miles northeast of Eureka, was in the first generation of tribal members to study the language with the goals of reviving it and raising the next generation of teachers like Mr. Gensaw. But it was her elders who made the decision not

only to revive their language, but also to spread it as widely as possible.

“The generation before me had an advisory group, and they said, ‘We want to teach the Yurok language to anybody who wants to learn it,’ because they were in a place where our language was disappearing off the face of the earth,” she said. “It was predicted that in the year 2010 our language would be extinct. There would be no speakers. No speakers.”

Now nine people are certified to teach the Yurok language in public schools. Thanks to lobbying* by a casino-rich tribe in Southern California, the Santa Ynez Band of Chumash Indians, a law was passed in 2009 granting certification to teachers recommended by tribes themselves. The change made it easier for public schools to offer Yurok and other Native American languages.

“A hundred years ago, it was our organizations that were beating the language out of folks, and now we’re trying to re-instill it—a little piece of something that’s much bigger than us,” said Rick Jordan, the principal of Eureka High School, where 10 percent of the 1,150 students are Native American.

Like all languages, Yurok is changing, though its turbulent history has made the pace of change fiercer. In Berkeley’s rich archives of the Yurok, recordings show how the language has evolved from the early 20th century, when many Yurok spoke only their own language, to the last decade, when the remaining fluent speakers, whose main language was English, died.

“The last speakers who passed away a few years ago were completely fluent,” said Mr. Garrett, the Berkeley linguist. “But the people who were recorded in the ’50s, ’60s and ’70s still had access to phrasal and lexical* complexity because they used the language all the time, and the last speakers didn’t.”

[4] At Eureka High School, there was fresh evidence of change. In a first-year Yurok language class, most of the 21 students were neither Yurok nor

otherwise Native American, but simply students who had chosen to study the language instead of the two others offered at the school, Spanish and German.

One of the most fluent students was Sophia Brady, a 17-year-old senior whose mother is from Haiti and whose father is of Irish-German background. She said she became interested in the Yurok language after she and her boyfriend, a Mexican-American who does not speak Spanish, began spending time along the Klamath River near the Yurok reservation.

“There are a lot of Yurok people, and I thought it’d be cool whenever we go up there to just know what they’re saying,” she said. “I’m a senior, so it’s my last year, but I’m going to keep going and learn it wherever I can find it.”

出典：“In California, Saving a Language That Predates Spanish and English,”
The New York Times, April 12, 2014. (一部改変)

〈注〉

reservation: 居留地

immersion: 没入法(学習中の言語のみを使用する外国語教授法)

revenues: 収入

compare notes: 情報を交換する

break . . . down: 分析する

emerita professor: 名誉教授

indigenous: 土着の, 先住の

lobbying: 議案通過運動, ロビー活動

lexical: 語彙的な

[1]

- (1) Why does Tenayah Norris study Yurok in school?
 - (a) Because it is California's most popular Native American language.
 - (b) Because her grandfather told her to study it.
 - (c) Because it almost became extinct in recent years.
 - (d) Because she wants to become a teacher of the language.

- (2) Why does the author mention that, years ago, linguists predicted that Yurok would soon be extinct?
 - (a) To portray the history of the language.
 - (b) To encourage the study of Yurok.
 - (c) To show that they were wrong.
 - (d) To explain the popularity of Yurok classes.

- (3) How has the recent history of the Yurok language challenged the previous definition of language extinction?
 - (a) The grammar is now available on the internet.
 - (b) All of its living speakers acquired it later in life.
 - (c) It was preserved just in time by being taught in schools.
 - (d) Children are again growing up speaking Yurok at home.

- (4) Why did James Gensaw need the help of a linguist to learn Yurok?
 - (a) Because the online dictionary wasn't enough.
 - (b) Because he could not learn the grammar on his own.
 - (c) Because his grandfather did not speak Yurok.
 - (d) Because the elders would not teach him Yurok.

[2]

- (5) Which of the following is a reason why so many Native American languages disappeared from North America?
- (a) Because there was a shortage of qualified language teachers.
 - (b) Because the population of Native Americans declined in relation to immigrants.
 - (c) Because most people were unwilling to speak Native American languages in everyday situations.
 - (d) Because government policies discouraged people from speaking them.
- (6) What effect does the casino business have on Native American language and culture?
- (a) It aids in the efforts at their preservation.
 - (b) It speeds up their inevitable extinction.
 - (c) It isolates them from the rest of the U.S.
 - (d) It exposes them more frequently to tourists.
- (7) Why does Susan Masten think the Yurok were able to maintain more of their traditions than other tribes?
- (a) Because they were the first tribe to open a casino.
 - (b) Because they were punished for speaking their language.
 - (c) Because they didn't have mission boarding schools.
 - (d) Because they lived in a very populous area.
- (8) How will people benefit from Leanne Hinton's work?
- (a) More educators will be able to teach indigenous languages.
 - (b) More Yurok will learn nearby tribal languages.
 - (c) More teachers will visit schools in Canada and Australia.
 - (d) More elders will play a role in high school classes.

[3]

- (9) In the fourth paragraph of [3], why does Rick Jordan refer to what happened one hundred years ago?
- (a) To point out the reversal in language policy since then.
 - (b) To show how the language is rapidly becoming extinct.
 - (c) To explain when schools first began teaching Yurok.
 - (d) To illustrate the changing population of his school.
- (10) How were the last Yurok speakers different from those of the mid-twentieth century?
- (a) They had to learn English as children.
 - (b) They could speak Yurok more fluently.
 - (c) They didn't speak Yurok constantly.
 - (d) They didn't study Yurok in school.

[4]

- (11) Why does the author mention the immigrant background of Sophia Brady's family?
- (a) To suggest why she is skilled at learning foreign languages.
 - (b) To emphasize that not only Yurok people can speak the language.
 - (c) To explain her interest in the local languages and cultures.
 - (d) To point out the cultural diversity of the area around Eureka.

[1 ~ 4]

- (12) What is the main purpose of the passage?
- (a) To show the importance of high school language study.
 - (b) To describe the way the Yurok language is surviving.
 - (c) To convince students to study a Native American language.
 - (d) To introduce the history and culture of the Yurok tribe.

(13) According to the author, what is true about the Yurok language?

- (a) It is undergoing a process of rapid transformation.
- (b) It is less prevalent in educational institutions.
- (c) It is developing more complexity in its grammar.
- (d) It strongly resembles the Karuk and Hawaiian languages.

2 以下の文章を読み、設問(14)~(30)の問いに対する答えとしてもっとも適当なものを、それぞれ(a)~(d)から1つ選びなさい。なお、*印を付した語句には、本文の後に注が与えられている。

In the Dublin of my boyhood and youth*, horse traffic predominated. All light deliveries were done by horses, and much heavy stuff like coal removal as well. Taxis did not ply* in the streets of Dublin till 1926. Of course, there were private cars, but not one-third of those now there. The electric trams were still there and the canal boats with locks* at the principal bridges. The whole showed a kind of careless vitality; you can still see it in photographs taken any time until the middle twenties. The last time I saw such diversity and excitement in traffic was recently in India, where in cities of the north like Jaipur and in the south like Mysore, there were ox carts, camel carts, tongas*, and the occasional elephant. This was of course much more exotic than my Dublin of old days, but it awakened in me again the recollection of how interesting it used to be to look at a street full of traffic.

Dublin now, like almost all cities, is a melee* of the same surging cars, vans, trucks, the same dull noise, the same stink of oil. The only remaining difference between vehicles is in size and color; otherwise all is tin and steel. The horse vehicles were not nearly so standardized as their mechanical successors. Above all else, it was the sense of life that pervaded traffic. Live animals cannot be standardized. But the power to observe this arises only when there is variation to

stimulate it. Otherwise, ⁽¹⁷⁾it disappears, and there is only a superficial notice of color or size. The older traffic was pervaded by the struggle of the living creature to use its strength (18) the service of the driver. The subjugation* of the animal and the skill of the driver, at its best, transformed work into a continual experience, and that was communicated to those who watched—even half watched.

Perhaps the disappearance of the horse from the modern city does more than dull the distinctive aspect of traffic. Animals are the last personal ⁽¹⁹⁾ ⁽²⁰⁾contact of the modern city dweller with a world outside the city, except for pets. This ⁽²¹⁾seems to me a huge loss. Where every proceeding of one's ordinary life is constructed to be responsive to a skill in pushing buttons or pulling levers, one must lose at once the sense of compromise between enforced obedience and willing agency which ⁽²²⁾is the essence of the horse/driver relationship. All horses have to be taught obedience, which in the beginning they are unwilling to give, by the process unpleasantly called breaking*. But no intelligent user of horses would deny that there develops a partnership where the subordinate member also feels bound to the partnership for a special kind of excitement which can finally become pleasure. Of course, there always were, and still would be if the situation had ⁽²³⁾continued, brutal or insensitive drivers who kept the legs of an ill-fed, ill-used animal going with the whip. They misused the horse exactly as a minimum of modern drivers misuse the engine-powered car. But these were heavily in the minority. The bread van drivers, the milk cart drivers, and the wagon drivers worked in the closest and most sensitive relation to the power that moved their ⁽²⁴⁾vehicles in their circumstances of traffic and the special skills of their trade. And every child in every house knew and admired his particular delivery horse. It is an easy modern assumption that since some horses were ill-treated and some even cruelly treated, it is better that they should not be in the streets at all. This ⁽²⁵⁾is an argument hard to refute* if those who maintain it see no special value in the association of men and animals anyway. The animal itself can hardly be expected

to have strong views on its survival as a species.

But the effect on human beings of the disappearance of the horse from cities, preceded by that of the cows, pigs, and poultry which were still part of the outlying city life in my boyhood in Dublin, is more obvious and regrettable. The complete understanding of the use of the horse was, of course, largely confined to cabmen and delivery van drivers. (27) the rest of the people were aware of the importance of the horse in ordinary living, and before their eyes all the time was the evidence of a chain of being* in which they and all domestic animals were linked together. As of now, the lack of knowledge of horses as motive power, and of the role of the domestic animals as providers of food, produces in city men and women a special blankness of sensibility. There are mechanical contrivances for power inexplicable in their operation. There is processed food where the kinship of the food to the once living animal has certainly become so little visible that it has almost vanished. There is, in fact, nothing but human beings in the light of which to understand life directly. The result is that, leaving horses aside for the moment, domestic animals have become for most people a kind of bricks and mortar for the production of necessary goods. This is also tempered* by an exaggerated attack of anthropomorphism* which is delighted to feel that the animals of which they remain aware, such as riding horses, should certainly never work hard. It is scarcely decent to make them work at all. But the public most emphatically does not want to know about the brutalities of factory farming*, because they believe that this is a necessary feature of modern living.

出典 : David Grene, *Of Farming and Classics: A Memoir* (Chicago: University of Chicago Press, 2007), pp. 32-34.

〈注〉

my boyhood and youth: 著者は1913年生まれ

ply: (タクシーが街を)流す

lock: 閘門^{こうもん}(水位を調節するために作られた装置)

tonga: タンガ(インドの小型二輪馬車)

melee: 押し合いへしあい

subjugation: 服従

breaking: 調教

refute: 論破する

chain of being: 「存在の鎖」(この世にあるすべてのものが序列的につながっているという西洋古代以来の考え方を視覚化したもの)

temper: 和らげる

anthropomorphism: 「擬人観」(あらゆるものを人間になぞらえて見る見方)

factory farming: 工場方式による畜産飼育

(14) Which of the following is closest in meaning to the underlined clause?

- (a) All vehicles on the streets of Dublin seemed in a hurry and were driven recklessly.
- (b) Horses, taxis, private cars, and trams mixed naturally and made a harmonious whole in the streets of Dublin.
- (c) The traffic of Dublin impressed one with a certain sense of artlessness and lively energy.
- (d) On the whole, the traffic of Dublin were so slow and safe that one could walk without much caution.

(15) What does the underlined word refer to?

- (a) the last time
- (b) my recent visit to India
- (c) the occasional elephant
- (d) the street scene of India

- (16) How does the author describe Dublin street traffic today in the underlined phrase?
- (a) too dirty and loud
 - (b) all the same size and color
 - (c) more stimulating
 - (d) less varied than before
- (17) What does the underlined word refer to?
- (a) the sense of life
 - (b) life
 - (c) the power to observe this
 - (d) variation
- (18) Which is the best word to fill the blank with?
- (a) in
 - (b) of
 - (c) for
 - (d) by
- (19) What does the underlined phrase refer to?
- (a) sameness
 - (b) the sense of life
 - (c) the personal contact with a world outside the city
 - (d) the sense of compromise between enforced obedience and willing agency

- (20) What does the underlined word imply in this context?
- (a) humane
 - (b) manly
 - (c) self-conscious
 - (d) immediate
- (21) The underlined word refers to the loss of _____.
- (a) the horse from the modern city
 - (b) the distinctive aspect of traffic
 - (c) contact with a world outside the city
 - (d) a world outside the city
- (22) What does the underlined word refer to?
- (a) to lose the sense of compromise
 - (b) the sense of compromise
 - (c) compromise
 - (d) willing agency
- (23) The underlined phrase could be replaced by _____.
- (a) if the horse had not disappeared from the modern city
 - (b) if the sense of compromise still existed
 - (c) if the horse had to be taught obedience
 - (d) if a partnership continued to develop between the horse and the driver
- (24) Which of the following is equivalent to the underlined phrase?
- (a) the engine
 - (b) the motorcar
 - (c) the driver
 - (d) the horse

- (25) The underlined word refers to the argument _____.
- (a) that there were and still are brutal or insensitive drivers
 - (b) that the horse driver of former days were very much like the car driver of today
 - (c) that it is an easy assumption that since some horses were ill-treated and some even cruelly treated, it is better that they should not be in the streets at all
 - (d) that since some horses were ill-treated and some cruelly treated, it is better that they should not be in the streets at all
- (26) Which of the following does the underlined phrase imply?
- (a) more obvious and regrettable than it was in the past
 - (b) more obvious and regrettable than its effect on the animal itself
 - (c) more obvious and regrettable than it is desirable
 - (d) more obvious and regrettable than it appears to be
- (27) Which is the best word to fill the blank with?
- (a) And
 - (b) Because
 - (c) But
 - (d) While
- (28) The underlined word could be replaced by _____.
- (a) the real thing
 - (b) how to make one's way in the world
 - (c) what it is to be alive
 - (d) human existence

(29) What does the underlined phrase stand for?

- (a) materials at hand
- (b) nonliving things
- (c) power sources
- (d) useful tools

(30) From the passage as a whole we can gather that _____.

- (a) the author is an objector to any form of animal cruelty
- (b) the author is a unique variety of ecologist
- (c) the author thinks that animals have emotions just like humans
- (d) the author is out of sympathy with modern civilization

3

次の英文中の下線部の意味にもっとも近いものを、それぞれ(a)~(d)から1つ選びなさい。

(31) Such studies have helped to convince Katie and others that reduced sleep causes weight problems, not the reverse.

- (a) remind
- (b) persuade
- (c) notify
- (d) admonish

(32) Biographies now regularly make the bestseller lists, but that has not always been the case.

- (a) understood
- (b) true
- (c) told
- (d) simple

(33) Along the mountain paths, there are shelters and lookout points complete with benches.

- (a) finished
- (b) perfect
- (c) equipped
- (d) best

- (34) I could discover that the hunter was trying to play a game of artful deception.
- (a) amusement (b) business (c) wild animal (d) scheme
- (35) Thomas said the board approved a plan to run the publisher as a partnership.
- (a) operate (b) sell (c) launch (d) register
- (36) Under my overalls my hands fumbled nervously and I felt ill at ease in the presence of such a bold person.
- (a) clumsy (b) sick (c) awkward (d) unrefined
- (37) They will have to bear the misery of living in constant fear of war.
- (a) carry (b) stand (c) resent (d) support
- (38) The sandstorm did not spare the highway or the bus—it buried passengers and seats under the yellow sand of the desert.
- (a) dispense with (b) choose to attack
(c) make allowances for (d) leave unharmed
- (39) What is the most important condition for sound conclusions from a statistical inference?
- (a) measure (b) noisy (c) tentative (d) valid
- (40) Please note that all students receiving this scholarship assume responsibility for all program fees.
- (a) thrust (b) deduce (c) accept (d) handle

4

次の各文の空欄に入るもっとも適切な語句を、(a)~(d)から1つ選びなさい。

- (41) All the students were required to attend a weekly religious () of some sort; Catholic students could go to a church in town and Protestants could attend Sunday worship in the school chapel.
(a) order (b) faith (c) service (d) duty
- (42) Gordon looked out across the city and () at the majestic parliament building to his left.
(a) amazed (b) delighted (c) astonished (d) marveled
- (43) "In half the primary schools visited the curriculum was effective but in the () it was significantly weaker," said the inspectors.
(a) few (b) majority (c) mass (d) remainder
- (44) The company can label its watches Swiss-made () at least 50 percent of their parts come from Switzerland.
(a) as well as (b) as much as (c) as many as (d) as long as
- (45) () making some progress, the university has not been able to significantly improve learners' achievement or well-being.
(a) In (b) Despite (c) By (d) Unless
- (46) O'Neill has been under () over his many violations for giving his horses improper drugs.
(a) construction (b) scrutiny (c) discussion (d) oppression

(47) Her research also found that developmental problems at the age of three were more common () the father took no time off after the birth of the child.

- (a) where (b) which (c) although (d) because

(48) () if someone were to ask if I would give up my hospital bed because there were others with greater claim to it?

- (a) Only (b) Even (c) What (d) As

(49) () Wall Street experienced its most dramatic stock-market fall since 9/11 last week, a series of contemporary art sales were carried out in a mood of supreme confidence.

- (a) Until (b) Lest (c) If (d) While

(50) () the army on all sides of them and ready to fire missiles, the terrorists finally surrendered.

- (a) Around (b) With (c) For (d) From

5 以下の各文について、文法または語法上の誤りを含む箇所をそれぞれ(a)~(d)から1つ選びなさい。

(51) Graduates leaving university this year are facing with the toughest competition for jobs in decades. There are an average of 48 candidates chasing every vacancy.

- (52) The disappearance of the large blue butterfly in the late 1970s was originally attributed to insect collectors. But researchers discovered that it is suffering because of the decline in a species of red ant which nurtured large blue caterpillars in its underground nests.
- (53) Frankfurt, Europe's banking headquarters, is held up by a modern framework. Its downtown was almost completely rebuilt after about 80 per cent of its structures were bombed out during Second World War.
- (54) A small painting, sold at auction in 1998 as an early nineteenth-century imitation of the Renaissance style by \$21,850, is now believed to be a genuine Leonardo Da Vinci.
- (55) While computers are increasingly part of the fabric of student life, some professors are rightly cautious in assuming that technology can always improve the quality of the teaching and learning experience, especially if it implies a replacement of face-to-face contact.
- (56) The word "science" once meant knowledge of any department of learning. Not until the nineteenth century its meaning tended to be restricted to the systematic study of the natural world. Early scientists were usually called "natural philosophers".
- (57) Studying history is anything like visiting a foreign country: people there do some things the same and some things differently, but above all else they make us more aware of what we call "home".

- (58) Especially in these days when many parents work or are busy with other duties during the day, schools usually require that you must list the name of a friend, neighbor, or relative to be contacted in the event of an emergency.
- (59) I enjoy hearing gossip as much as the next person—although I sometimes pretend not to—but gossip about a broken marriage is always irritating me.
Who really knows why any couple separate?
- (60) The key of training for a marathon is variation. You should not be running the same distance at the same monotonous pace. Put in a few five, ten, or twenty kilometre races to motivate yourself.