

111. 慶應義塾大・医 1995
112. 慶應義塾大・医 1996
113. 東京大 2002
114. 東京大 2002
115. 東京大 2002
116. 東京大 2002
117. 大阪大 2006
118. 大阪大 2006
119. 一橋大 2000
120. 一橋大 2000

ハイレベル読解問題演習 111

(慶應義塾大・医 1995)

次の英文を読み、設問に答えなさい。参考として、*印のある語には英語で辞書の定義が示されています。

Slang* is plentiful in English literature from the sixteenth century onwards. It is most at home in the spoken language, and there can be little doubt that it was used in speech in earlier centuries but, since it has always been regarded as informal and not quite respectable, it has never had a very good chance of being preserved in literature. Its chief characteristics is novelty; the creator of slang is trying to get away from what he regards as outworn conventions*. Slang is unsuited to formal use, though much depends on the personal preference of the speaker. The man who uses slang, like the retailer of obscenities*, is making advances to his hearers, (A)which they may resent because they don't like him and don't want to accept him as a member of a group who would quite happily use slang among themselves.

The result of the quest for novelty is that slang rarely has a long life. (B)If a slang word achieves popularity, it becomes a convention as rigid as that against which it rebels. Few speakers are so conventional as habitual users, as distinct from inventors, of slang. They are eager to seize the inventions of others and to give them wider currency* until the new words die from excessive use. In other words, they 'soon become anachronistic* and a laughing-stock, and die of embarrassment'. If they do not pass out of use, they are accepted as standard; the words survive, but they cease to be slang.

設問

(A) which の内容がわかるようにして、和訳しなさい。

(B) 和訳しなさい。

NOTES:

slang* = n [U] very informal words, phrases, etc commonly used in speech, esp between people from the same social group or who work together, not considered suitable for formal contexts and often not in use for long: *army, prison, railway, etc slang* ◦ 'Grass' is criminal slang for 'informer'.

obscenities* n pl. <obscene=adj (of words, thoughts, books, pictures, etc) indecent, esp sexually; disgusting and offensive; likely to corrupt: *obscene phone calls* ◦ *obscene suggestions, gestures, etc* ◦ *obscene literature, language, etc.*

convention* = n 1 [C] conference of members of a profession, political party, etc: *a teachers', dentists', convention* ◦ *hold a convention* ◦ *the US Democratic Party Convention*, ie to elect a candidate for President. 2 (a) [U] general, usu unspoken, agreement about how people should act or behave in certain circumstances: *Convention dictates that a minister should resign in such a situation.* ◦ *By convention the deputy leader is always a woman* ◦ *defy convention by wearing outrageous clothes* ◦ *a slave to convention*, ie sb who always follows accepted ways of doing things. (b) [C] customary practice: *the conventions which govern stock-market dealing.* 3 [C] agreement between states, rulers, etc that is less formal than a treaty: *the Geneva Conventions*, ie about the treatment of prisoners of war, etc.

currency* = n I [C, U] money system in use in a country: *gold/ paper currency* ◦ *trading in foreign currencies* ◦ *decimal currency* ◦ *a strong currency* ◦ [attrib] *a currency crisis, deal, etc.* 2 [U] (state of being in) common or general use; (used esp with the vs shown): *ideas which had enjoyed a brief currency* (ie were briefly popular) *during the eighteenth century.* ◦ *The rumour soon gained currency*, ie became widespread. ◦ *Newspaper stories gave currency to this scandal*, ie spread it.

anachronistic* adj <anachronism=n 1 mistake of placing sth in the wrong historical period: *It would be an anachronism to talk of Queen Victoria watching television.* 2 thing dated wrongly in this way: *Modern dress is an anachronism in productions of Shakespeare's plays.* 3 person, custom or idea regarded as out of date: *The monarchy is seen by some as an anachronism in present-day society.*

(Adapted from *Oxford Advanced Learner's Dictionary* 4th ed.)

ハイレベル読解問題演習 112

(慶應義塾大・医 1996)

次のテキストを読んで、設問に答えなさい。

Every day — in every area of our lives — we make and take a thousand lies. Not vicious lies. Not harmful lies. Not lies that count. No, of course not. But great lies. It'll be ready in an hour. I was about to call you. [A] a) *Your cheque is in the post.* b) *Fresh today.* c) *I'll just have one.* d) *Nothing like this has ever happened before.* e) *Of course I've never loved anyone else.* We pretend, with no effort and less guilt, that we don't lie through our teeth every minute of the day — and everyone else pretends that they don't either.

But lying saves time and angst. [B] ウソは、もしいつも真実を言われたり真実を聞かなければならなかったりする場合より、みんなを幸せにしているのである。 After all, you don't really want to hear that you'll be lucky if you ever see your stereo again. Finding out that you're not going to get paid, at least for a few months, plays havoc with your stress levels. Why should you want to know that the last head of cabbage in the shop — needed urgently for the borscht you're making for the Prime Minister's dinner party — has been sitting under the cash register with the cat for the last two weeks? You're hardly going to make a public announcement that you're about to eat an entire family-size bag of crisps. Not likely. Nor is it likely that you're going to explain to the man about to buy your car that the door always falls off like that. You're certainly not about to tell your fiancé that you loved the man you dated all through university a lot more than you'll ever love him. [C] Think of it like this: life is an incredibly complicated, intricate, fragile, sensitive and dodgy machine — not great, perhaps, but the only one we've got — and lies are the lubricant that keeps the whole thing from blowing in our faces.

設問

[A] テキスト中の a)～e)のウソと次のどれが、結びつくか。

- (1) Finding out that you're not going to get paid, at least for a few months, plays havoc with your stress levels.
- (2) Nor is it likely that you're going to explain to the man about to buy your car that the door always falls off like that.
- (3) Why should you want to know that the last head of cabbage in the shop — needed urgently for the borscht you're making for the Prime Minister's dinner party — has been sitting under the cash register with the cat for the last two weeks?
- (4) You don't really want to hear that you'll be lucky if you ever see your stereo again.
- (5) You're certainly not about to tell your fiancé that you loved the man you dated all through university a lot more than you'll ever love him.
- (6) You're hardly going to make a public announcement that you're about to eat an entire family-size bag of crisps.

[B] テキスト中の日本語の部分を英訳しなさい。

[C] 下線部分を和訳しなさい。

ハイレベル読解問題演習 113

(東京大 2002)

次の英文は、日本のニュース番組についての、ある外国人の評論である。これを読んで次のページの設問に答えよ。

In Japanese television programs, we see a commentator at one side of the small screen and an assistant at the other. The commentator is usually male and middle-aged. The assistant is usually female, young and often pretty. He comments on various topics, and she assists. However, she assists so little that, to our eyes, she might as well not be there at all. She only nods at the camera when he makes his various statements, and says *So desu ne* when he makes an important point. She never presents an idea of her own. To many Americans watching these two, the situation might seem quite strange indeed. We are certainly used to double commentators, but usually each commentator really comments and both are equals. In this common style of Japanese television, (1)the pretty girl seems absolutely unnecessary. We fail to understand her role. Yet (2)she has a very important one.

A commentator is, by definition, giving his opinion. In the West this is quite enough. In Japan, however, to give an opinion in public is to appear too self-centered, and this is a fault in a society where unity of opinion is an important value. The attractive, nearly silent, young assistant emphasizes this value. Her nods and expressions of agreement indicate that he is not alone in his opinion and that therefore he is not merely self-centered. Rather, he is stating a truth, since at least one person agrees with what he says. At the same time she introduces harmony by indicating that we all agree—after all, it is to us that she is nodding—and the desired unity of opinion has already been reached.

(1) 下線部(1)の理由を 5～15 字の日本語で記せ。

				5					
				15					

(2) 下線部(2)の「重要な役割」とはどのような役割であると述べられているか。日本の文化の特質という観点から 40～50 字の日本語で記せ。

									40
									50

ハイレベル読解問題演習 114

(東京大 2002)

次の英文の空白部分 1~6 のそれぞれを埋めるのに最も適切なものを、ア~クより 1 つ選んでその記号を記せ。ただし不要な選択肢が 2 つ含まれている。

"Snow" does not, at first sight, look like a topic for a cultural or social historian. As a subject of inquiry, one might think, it more obviously belongs to the geographer or the weather and climate specialist. What could be "cultural" about snow? What could be "social" about it? At first these questions may seem hard to answer.

1

Snow certainly existed before humans first invented words to describe it. It's a physical phenomenon. But it is also, at the same time, part of shared human experience. So the questions that a cultural or social historian would use in their approach to the topic of snow would focus on the *experience* of snow: What names have people given to snow? What questions have they asked about snow? What symbolic meanings have they found? How have they managed snow? These kinds of questions open up wide areas of useful historical inquiry.

There is a clear history of change in social ways of thinking about and living with snow in America. Snow has been a constant in American history, but its cultural meanings have not. According to one historian, we can divide this evolving history of snow in America into six periods. In the first period, Americans simply survived their snow. Then, in the next period, they gradually began to identify with snow, to think of it as a part of their national identity, a symbol of something clean and pure.

2

Snow became celebrated for its multiple meanings and its many faces. It started to represent the contradictions, differences, and variety in American life. There was a new interest in the endlessly changing appearance of American snow. It became both peaceful and dangerous, creative and destructive, passive and active, cold but full of life, and blank but beautiful.

3

It could be measured and predicted. And this trend towards thinking of snow as something that could be understood, if not exactly controlled, encouraged people to organize the study of snow. In this next period, American snow became something to be investigated, described, and named. In this period, the National Weather Bureau grew in importance, and scientific interest in the North and South Poles increased the public consciousness of snow.

In the fifth period, winter sports started to become a major commercial activity, especially skiing. But then just when snow was for the first time beginning to look like fun, people also started to have to pay attention to it as a serious social problem.

4

Finally, for many Americans today, snow might be most immediately associated with the safety of a lost past. This past might be the remembered winters of childhood, or it might be an imagined past America, a place and time in which life seemed somehow to have been cleaner and simpler. This way of seeing snow is almost certainly connected to growing social concern about pollution, the environment, and global climate changes, and it may also be interestingly connected to changes in the American sense of national identity and its position as a global power.

5

Looking at the history of a particular snowfall, they would probably focus on the "four Ds." What were the dates of its occurrence and its disappearance? To what depth did it accumulate? What was its density, or water content? And what was its duration—for how long did it snow? Answers to these questions would provide basic information about the impact of snow in a particular geographical region.

For the cultural historian, however, snow provides a window on the history of the interrelation of nature and culture in the United States. The majority of Americans experience some snow every year. Every year, for centuries, snow has changed the American landscape and challenged its people both physically and mentally in different ways.

6

- ア. But of course snow was always more than an idea or a symbol; it was also weather.
- イ. Specialists studying weather and climate are interested in snowfalls as physical phenomena.
- ウ. Next, as creative writers and creative scientists started to look at snow in new ways, a more complicated version of snow in America began to appear.
- エ. With the start of the transportation revolution, snow became a major headache for the people responsible for the cities, the roads, and the railways.
- オ. In the third period, as people started to have more leisure time, they learned how to experience snow as entertainment: it became enjoyable as well as troublesome.
- カ. By examining how Americans know what they know about their snow, we can begin to understand a lot more than the truth about snow itself. We will also learn a great deal about American culture and society.
- キ. But for a cultural historian, it isn't enough just to say that "snow is snow"—a physical thing, part of the weather, nothing to do with culture and society. For the cultural historian, there is much more to snow than that.
- ク. Snow in America, though, has always been more significant as an idea than as a physical event, and as a subject of study it belongs to the historians, not to the scientists. It is all about the American imagination, not the American climate.

ハイレベル読解問題演習 115

(東京大 2002)

次の英文の下線部(1), (2)を和訳せよ。

I was wondering how on earth I was going to get through the evening. Saturday. Saturday night and I was left alone with my grandmother.

The others had gone—my mother and my sister, both dating. Of course, I would have gone, too, if I had been able to get away first. Then I would not have had to think about the old woman, going through the routines that she would fill her evening with. I would have slipped away and left my mother and my sister to argue, not with each other but with my grandmother, each separately conducting a running battle as they prepared for the night out. One of them would lose and the loser would stay at home, angry and frustrated at being in on a Saturday night, the one night of all the week for pleasure. Well, some chance of pleasure. (1)There was hardly ever any real fulfillment of hopes but at least the act of going out brought with it a possibility and that was something to fight for.

"Where are you going?" my grandmother would demand of her daughter, forty-six and a widow for fifteen years.

"I'm going out." My mother's reply would be calm and (2)she would look determined as I imagine she had done at sixteen, and always would do.

ハイレベル読解問題演習 116

(東京大 2002)

次の英文を読み、以下の設問に答えよ。解答は解答用紙の所定欄に記せ。

"I shall never believe that God plays dice with the world," Einstein famously said. Whether or not he was right about the general theory of relativity and the universe, his statement is certainly not true of the games people play in their daily lives. Life is not chess but a game of backgammon, with a throw of the dice at every turn. As a result, it is hard to make (1). But in a world with any regularity at (2), decisions informed by the past are better than decisions made at random. That has always been true, and we would expect animals, especially humans, to have developed sharp (3)intuitions about probability.

However, people often seem to make illogical judgments of probability. One notorious example is the "gambler's fallacy." "Fallacy" means a false idea widely believed to be true, and you commit the gambler's fallacy if you expect that when a tossed coin has fallen on the same side, say, three times in a row, this increases the chance of it falling on the other side the next time, as if the coin had a memory and a desire to (4). I remember (5) an incident during a family vacation when I was a teenager. My father mentioned that we had suffered through several days of rain (6). I corrected him, accusing him of the gambler's fallacy. But long-suffering Dad was right, and his know-it-all son was wrong. Cold fronts, which cause rain, aren't removed from the earth at day's end and replaced with new ones the next morning. A cloud must have some average size, speed, and direction, and it would not surprise me now if a week of clouds really did predict that the edge of the clouds was near and the sun was about to appear again, just as the (7) railroad car on a passing train suggests more strongly than the fifth one that the last one will be passing soon.

Many events (8) like that. They have a characteristic life history, a changing probability of occurring over time. A clever observer *should* commit the gambler's fallacy and try to predict the next occurrence of an event from its history (9) far. There is one exception: devices that are *designed* to make events occur independently of their history. What kind of device would do that? We call them gambling machines. Their reason for being is to beat an observer who likes to turn (10). If our

love of patterns were not sensible because randomness is everywhere, gambling machines should be easy to build and gamblers easy to beat. In fact, roulette wheels, slot machines, even dice must be made with extreme care and precision to produce random results.

So, in any world but a casino, the gambler's fallacy is rarely a fallacy. Indeed, (1)calling our intuitive predictions unreliable because they fail with gambling devices is unreasonable. A gambling device is an artificially invented machine which is, by definition, designed (12). It is like calling our hands badly designed because their shape makes it hard to get out of handcuffs.

(1) 空所(1)を埋めるのに最も適切な単語を次のうちから選び、その記号を記せ。

- ア progress イ predictions
ウ random turns エ probable moves

(2) 空所(2)を埋めるのに最も適切な表現をそれぞれ次のうちから選び、その記号を記せ。

- ア all イ large ウ length エ most

(3) 下線部(3)はどのような意味か。最も適切なものを次のうちから選び、その記号を記せ。

- ア. 自然界の規則性に基づいて、いかなる場合にも的確な判断を下せる直感
イ. 過去の出来事の経緯から、次に何が起きそうであるかを判断する直感
ウ. 自然界で起きる諸事象から、常に真となるような法則を抽象化する直感
エ. 過去の出来事に基づいて、物事の本質について確実に理解できる直感

(4) 空所(4)を埋めるのに最も適切な表現を次のうちから選び、その記号を記せ。

- ア be fair イ cheat us ウ amuse us エ be repetitive

(5) 空所(5)を埋めるのに最も適切な表現を次のうちから選び、その記号を記せ。

ア in pride

イ in despair

ウ to my shame

エ to my surprise

(6) 空所(6)を埋めるのに最も適切な表現を次のうちから選び、その記号を記せ。

ア. but could only hope for a sunny day

イ. and were likely to have good weather

ウ. and the bad weather was likely to continue

エ. but couldn't tell when it would stop raining

(7) 空所(7)を埋めるのに最も適切な語を次のうちから選び、その記号を記せ。

ア first

イ fourth

ウ tenth

エ final

(8) 空所(8)を埋めるのに最も適切な単語を次のうちから選び、その記号を記せ。

ア change

イ follow

ウ look

エ work

(9) 空所(9)を埋めるのに最も適切な1語を記せ。

(10) 空所(10)を埋めるのに最も適切な表現を次のうちから選び、その記号を記せ。

ア. patterns into predictions

イ. predictions into patterns

ウ. patterns into randomness

エ. randomness into predictions

(11) 下線部(11)を和訳せよ。

(12) 空所(12)を埋めるのに最も適切な表現を次のうちから選び、その記号を記せ。

- ア. to follow the observed patterns
- イ. to meet gamblers' requirements
- ウ. to defeat our intuitive predictions
- エ. to remind us of the regularity of nature

ハイレベル読解問題演習 117

(大阪大 2006)

次の英文(A)、(B)を読み、それぞれの下線部の意味を日本語で表せ。

(A) The dictionary tells us that luck is the favorable or unfavorable occurrence of a chance event that could not have been foreseen. Of course, we don't need a dictionary to define luck for us: it is one of the critical aspects of our lives, and it plays an important role in how we make sense of things that happen to us, and to others. You don't have to be a gambler or a fortune-teller to believe in luck. Even people who consider themselves completely rational and who immediately dismiss superstition will still say "good luck" every now and again; perhaps they assume that the other party believes in luck, even if they don't believe in it themselves. But believe in it or not, luck is unavoidable.

*From *As Luck Would Have It: Incredible Stories, from Lottery Wins to Lightning Strikes* by Joshua Piven, Random House

(B) Most living cells seldom last more than a month or so, but there are some notable exceptions. Liver cells can survive for years, though the components within them may be renewed every few days. Brain cells last as long as you do. You are given a hundred billion or so at birth and that is all you are ever going to get. It has been estimated that you lose five hundred brain cells an hour, so if you have any serious thinking to do there really isn't a moment to waste. The good news is that the individual components of your brain cells are constantly renewed so that no part of them is actually likely to be more than about a month old. Indeed, it has been suggested that there isn't a single bit of any of us that was part of us nine years ago. It may not feel like it, but at the cellular level we are all youngsters.

*From *A Short History of Nearly Everything* by Bill Bryson, Broadway Books

ハイレベル読解問題演習 118

(大阪大 2006)

次の英文を読み、以下の設問に答えなさい。

Work on bees illustrates beautifully the time sense of these insects and the application of such a time sense to their amazing ability of direction-finding. Man has long recognized the direction-finding ability of the bee, and, in fact, the term "beeline," meaning a straight line between two points on the earth's surface, was ① coined in recognition of the fact that a bee returns directly from the source of the food to the hive. The bee's ability to tell time has not been of such common knowledge, although over sixty years ago a Swiss doctor ((i)) the name of Forel made observations on (A)this ability. His observations have been amply confirmed and extended by recent research.

Bees can be trained not only to feed at a particular place at a particular time of day, but they can be trained to feed at two different places at two different times of day or even three different places at three different times of day. If the investigator places a circle of identical feeding trays some distance away from, but completely around a hive of bees, he may then perform the following experiment. Let us say he places food in the tray northwest of the hive at 10 o'clock each morning, in the tray east of the hive at 12 o'clock each day, and in the tray southwest of the hive at 4 o'clock each afternoon. After a few days, ((ii)) making observations without placing any food on any of the trays, he may demonstrate that the bees have been trained to go in the correct direction at the right time of day. (B)The bees come to the experimental tray at the correct time of day, and in such numbers that there can be no question that they are expecting food at the right place and time.

Furthermore, if during the night the entire hive is moved to a new location with new landmarks, the bees still search in the direction and at the time of day to which they had been trained. In addition, if, while the bees are feeding at a tray, one covers the entire tray with its bees and moves the tray to a new position and then uncovers the bees, they will leave the feeding tray and try to find the hive in the direction that would have been expected from the old position. Under these circumstances, the only obvious landmark the bees have for finding direction is the sun. If one covers feeding bees with a black box in the morning and releases them in the afternoon, the bees head directly toward the hive even

though the sun has changed position in the meantime. Their time sense has enabled them to ②allow for the change in position of the sun during the intervening dark period. An interesting experiment was performed with a hive of honeybees in which the bees were trained in New York to feed in a given direction. The entire hive with its bees was then transported by jet plane to California. On being released the bees did not head in the same geographical direction because their internal clock was still operating on New York time. It took the bees several days to adjust to the new (㉑) time.

The bees' known and fascinating ability to communicate with one another also (㉒) the biological clock. When a scout bee locates a group of nectar-laden flowers, it is of obvious advantage to the hive to know about this. Upon returning to the hive the scout goes into a "tail-wagging" dance during which she informs the other bees of the direction and distance of the flowers from the hive. Through observation ports in the hive it has been possible to study and interpret this dance. During the dance the bee indicates the location of the sun in relation to the source of nectar and, even after several days spent without being able to see the sun, the bee will still correctly ③plot the sun's position in its communication of the direction of the last known source of food. While it is clear that bees have an accurate sense of time and navigate to a rich food source using the sun as (㉓), it is also true that they may use a prominent landmark to supplement their direction-finding.

設問1. 本文中の下線部①～③を他の語句で置き換えるとすれば、どれが最も適切か。それぞれ(イ)～(ニ)から一つ選びなさい。

- | | |
|-----------------------|-----------------------|
| ① (イ) changed | (ロ) created |
| (ハ) enriched | (ニ) paid |
| ② (イ) head for | (ロ) lose track of |
| (ハ) permit themselves | (ニ) take into account |
| ③ (イ) avoid | (ロ) calculate |
| (ハ) occupy | (ニ) search |

設問2. 本文中の空所((i))と((ii))を埋めるのに、最も適切な共通の前置詞を答えなさい。

設問3. 本文中の下線部(A) this ability の意味内容を日本語で簡潔に説明しなさい。

設問4. 本文中の下線部(B) の意味を日本語で表しなさい。

設問5. 本文中の空所(㉑)～(㉓)を埋めるのに最も適切なものを、それぞれ(イ)～(ニ)から一つ選びなさい。

- | | |
|------------------|----------------|
| ㉑ (イ) biological | (ロ) Eastern |
| (ハ) Greenwich | (ニ) local |
| ㉒ (イ) employs | (ロ) enables |
| (ハ) ignores | (ニ) influences |
| ㉓ (イ) a calendar | (ロ) a compass |
| (ハ) energy | (ニ) light |

設問6. 本文の内容に合っているものを(イ)～(ホ)から一つ選びなさい。

- イ) ハチの巣をニューヨークからカリフォルニアに移動させたところ、ハチは地理的な目印を失って方向感覚を失った。
- ロ) ハチの巣を夜の間にも移動させても、ハチは太陽の位置を手がかりに、間違いなくエサがある場所にたどり着くことができる。
- ハ) ハチの体内時計はおもに太陽の位置によって設定されているため、しばらく暗闇のなかに置いておくと狂いを生じる。
- ニ) エサを一定の時間と方向に置いておくと、数日後ハチは、エサの有無にかかわらず、同じ時間に同じ方向に飛んでいくようになる。
- ホ) ハチが時間を正確に把握していることは、ハチが方位を正確に把握していることと同様、昔から一般によく知られていた。

ハイレベル読解問題演習 119

(一橋大 2000)

次の英文を読み、下の問いに答えよ。

The company I work for is called Rent-a-Back, Inc. How I got into it is a whole other story, but basically we provide a service for people who are old or disabled. Any load you can't lift, any chore you don't feel up to, why, just call on us. Say you want your lawn chairs piled in your garage in the fall. Or your rugs rolled up and stored away in the spring. We can do that. A lot of our customers have a standing order — like, an hour a week. Others just telephone as circumstances arise. Whatever.

On the Saturday of my trip to Philadelphia, I came home to find a message from my boss on my answering machine. "Barnaby, it's Virginia Dibble. Could you get back to me as soon as possible? We have an urgent request for this evening."

I really liked Mrs. Dibble. She was this sophisticated, smart but energetic lady a whole lot older than my mother, but I'd seen her carry a portable toilet down two flights of stairs when we were shorthanded. So even though I wasn't in such a great mood, I dialed her number. "What's (イ)?" I asked her.

"Oh, poor, poor Mrs. Alford," she started right in. "She needs a Christmas tree put together."

"A what?"

"An eight-foot artificial Christmas tree. It's in her attic, she says, and she needs it brought down and assembled."

"Mrs. Dibble," I said. "It's New Year's Eve."

"Oh, you have plans?"

"I mean, it's a week after Christmas. What does she want (ロ) a tree?"

"She says her seven grandchildren are stopping by for a visit. They're spending the night on their way home from skiing, and she wants the house to look cheery, she says, and not old-ladyish and gloomy."

"Ah."

Grandchildren ruled the world, if you judged by most of our clients.

"She needs it decorated too," Mrs. Dibble was saying. "She says she can't manage the upper branches, and if she climbed onto a step stool, she's scared, she might break a hip."

Breaking a hip was what else ruled the world — the fear of it, I mean. The big topic, in the circles I traveled in.

I said, "Couldn't she tell her grandchildren she did have a tree but took it down? Plenty of folks get rid of their trees on December twenty-sixth, tell her!"

But I knew what Mrs. Dibble's answer would be ("We're the muscles, not the brains," she always said); so I didn't wait to hear it. "Besides," I said, "my car is in the shop and I won't have it back until Monday."

"Oh, Martine can drive," Mrs. Dibble told me. "I thought I'd send the two of you, so as to finish that much faster. Can you do it if Martine picks you up?"

"Well," I said. "I guess."

"All the others have New Year's plans. I'll call Martine back again and tell her to come fetch you."

There were eleven full-time employees at Rent-a-Back. That meant nine people that I knew of had New Year's plans. And these were not particularly successful people. Several might even be looked (ハ) as losers. But still, they'd found something to do with themselves on New Year's Eve.

*From *A Patchwork Planet* by Anne Tyler, Ballantine Books

1. (1) “Rent-a-Back, Inc”はどのような仕事をする会社か。50 字以内の日本語(句読点を含む)で答えよ。

									50

- (2) それはなぜ“Rent-a-Back”と名付けられたと考えられるか。“Back”の意味を明らかにしながら 40 字以内の日本語(句読点を含む)で答えよ。

									40

2. (イ)～(ハ)に入るもっとも適切な語を 1 つ選びなさい。

- イ (A) on (B) up (C) in (D) out
 ロ (A) with (B) for (C) as (D) on

ハ (A) upon (B) up (C) of (D) for

3. “Mrs. Alford”は、いつどういうことを“Rent-a-Back, Inc.”に頼んだのか。またそれはどのような理由からか。70字以内の日本語(句読点を含む)で答えよ。

									70

ハイレベル読解問題演習 120

(一橋大 2000)

次の英文を読み、下の問いに答えよ。

At a recent professional meeting, a Stanford University researcher discussed the results of a test of the effects of a drug to control aggression. The trouble is that the research was carried out on juvenile inmates in a California prison, creating a lot of legal and ethical problems.

The Stanford research gave groups of juvenile inmates varying doses of an anti-aggression drug and assessed its effect on their behavior. The controversy lies in the fact that the researcher reportedly admitted setting the dose so low as to be a placebo, intentionally denying the (1)subjects any therapeutic effect from the drug.

Federal regulations allow research in prisons under only very limited conditions: when there is a prospect of direct therapeutic benefit for the subjects. This means no placebo-controlled trials are allowed.

Research in prisons was not always so limited. (2)Before the early 1980s, prisoners were considered to be a popular research population. Prisoners offered a controlled environment: No prisoners would be "lost to follow-up." Prisoners were highly motivated subjects, whether to earn extra money or other forms of payment, make up for previous behavior, or get better access to medical care. In fact, a study performed in the early 1980s demonstrated that research participation was a popular and highly-valued activity; the most powerful inmates were the most likely to be research subjects.

But such motivation is precisely why concerned regulators moved to limit research participation by prisoners. How can subjects give truly voluntary consent in a setting where freedom is so severely constrained? In the case of the Stanford research, consent is doubly complicated by the fact that the prisoners were juveniles.

The Stanford researcher has not yet commented on his motives, but he might have found inmates a desirable research population for a number of reasons. (3)For research into ways to control aggression, whom is it better to study and who is more likely to benefit than aggressive prisoners? Deceitfully breaking the rules as he did, however, runs the risk of harming not only subjects but the future of such research altogether.

- (注) juvenile: (adjective) young, youthful; (noun) a young person, a youth
 placebo: 偽薬。薬効はないが患者には薬効があるように信じさせて与える物質。
 therapeutic: connected with the cure of disease

1. 下線部(1)の“subjects”の説明としてもっとも適切なものを選びなさい。

- イ) In experiments and the like, subjects are people or animals whose behavior or reaction is studied and tested.
- ロ) Subjects of a discussion, letter, book, etc. are things, people, ideas, issues, or events that are being discussed, written about, or considered.
- ハ) Subjects of a State are its members apart from the supreme ruler.

2. 下線部(2)はどのような理由によるか。その理由を 40 字以内の日本語(句読点を含む)で2つ記せ。

									40

3. 下線部(3)を和訳せよ。

4. スタンフォード大学の研究者が行った研究は、法律的にどのような点が問題となるのか、説明せよ。