

..... (平成 24 年 度)

問題 1 次の英文を読み、後の問いに答えなさい。(20 点)

Westerners who have had little contact with Asian cultures are likely to wonder about the concept of “face,” which they have heard (A) extremely important. Is “face” comparable to what in some cultures is called “honor?” Or is it like what some people call “reputation” or “image?” Is the concern to save face and not to “lose face” a kind of cultural neurosis, an exaggerated worry about what others think, rather than something more tangible? When seen in the context of relationships, how one is regarded by others, and how one represents those for whom one is responsible is central. The difficulty that some people may have in understanding “face” in Japan stems largely from emphasis placed by Western values on the individual. The Japanese, in contrast, emphasize the group -- the family, school, company -- (B) which the individual is a part. From the Japanese perspective, therefore, how one treats others and is treated by them is of supreme importance, (1) and so to slight another or to feel slighted, to cause embarrassment or be embarrassed, disturbs the delicate web of relationships that are essential to survival. What others think of a person really does matter in Japan.

The word “face” expresses very well this sense of how someone is seen or sees another. (2) (7 things, 1 the Japanese mother, 1 do or, 1 her child, 1 not to, 1 teaches, 1 certain, 1 say,) “or else people will laugh at you.” This is a concern for face and appeals to the primary means of social control in the culture: shame. Japan is often identified as a “shame culture,” where proper behavior is ensured through outside social pressure. This contrasts with the kind of controls identified with Western societies generally, where it is the internal feelings, like guilt, that are said to guide behavior. This is the matter of “conscience,” or of being “God fearing.” This well-known distinction (C) shame cultures and guilt cultures is, of course, not so clear-cut. Individuals everywhere can be very sensitive to what others say and think, and Japanese can be guided by (3) an inner gyroscope that seems inalterable in the face of adversity. Nevertheless, concern for what others think, most importantly those others who constitute one’s group, is a basic value and fact of life in Japan. (*With Respect to the Japanese*. Condon, J.C., T. Masumoto)

- 1-1 空欄(A)(B)(C)に適切な 1 語を入れなさい。解答は、別紙の解答用紙 A の所定の解答欄 1-1 に記入すること。(6 点)
- 1-2 下線部(1)を日本語に訳しなさい。解答は、別紙の解答用紙 A の所定の解答欄 1-2 に記入すること。(6 点)
- 1-3 下線部(2)を意味が通るように並べ替え、1 番目、4 番目と、6 番目に来る語(句)の記号を書きなさい。ただし、文頭の語も小文字で表記されている。解答は、別紙の解答用紙 A の所定の解答欄 1-3 に記入すること。(2 点)
- 1-4 著者は「恥の文化」とはどのようなものであると述べているか。句読点を含めて 40 字以内の日本語で書きなさい。解答は、別紙の解答用紙 A の所定の解答欄 1-4 に記入すること。(4 点)
- 1-5 下線部(3)と同じものを指す 1 語を、本文中から探して漢字 2 字の日本語に訳しなさい。解答は、別紙の解答用紙 A の所定の解答欄 1-5 に記入すること。(2 点)

問題 2 下線部(1)と(2)を日本語に訳しなさい。解答は別紙の英語解答用紙 A の所定の解答欄に記入すること。

(各 8 点×2=16 点)

Around the seventh century, Buddhism was brought from China to Japan as a part of a broad wave of cultural assimilation. More complex and consciously otherworldly than Shinto, Buddhism emphasized the spirit over the body, and believed that the misery of life -- the wheel of reincarnation -- was to be escaped through spiritual practices leading to enlightenment. As their elements tangled and mixed over the centuries, (1) Buddhism and Shinto became the two pillars of organized religion in Japan, with complementary social functions -- Shinto handled matters of life, and Buddhism, those of death.

Neither of these religions contains any hint of celestial judgement, mercy, reward, or punishment, as these are known in the West (although based on the cause-and-effect mechanism of karma, Buddhists have invented some spectacular paradises and some terrifying hells). Neither mentions eternity, and neither presupposes any personal emotional connection with a deity involving either love or fear.

Instead, religion in Japan is practical, eclectic, broad and functional, a tool for navigating the rapids of human life and for social bonding. (2) Thus, a businessman will go off to the Buddhist funeral of a colleague, and returning home, will sprinkle a small packet of salt, provided at that same funeral, to be purified in the Shinto manner before entering his front door. (*At Home in Japan*. Otowa, R. より一部改編)

問題 3 次の事物をそれぞれ英語で説明しなさい。解答は、別紙の解答用紙 A の所定の解答欄に記入すること。解答の語数は指定しないが、与えられたスペースに必ずおさめるようにしなさい。(14 点)

(1) 和歌と俳句 (7 点)

(2) (祝祭日の) 振替休日 (7 点)

英一問題用紙 2

各問題に対する解答は別紙解答用紙の所定の解答欄に記入すること。

(平成 24 年 度)

問題 4 次の英文を読み、後の問いに答えなさい。(20 点)

When Westerners are asked, “What comes to mind when you think of a Japanese garden?” a range of replies can be expected. Some people picture a large stroll garden with artificial hills and ponds, (a) paths and colorful carp swimming beneath a picturesque bridge. Dozens of such stroll gardens, known as *kaiyuushiki teien*, are open to the public in the West. The 2005 movie *Memoirs of a Geisha* was filmed on location at several well-known gardens in California, reinforcing the romantic image of the stroll garden in its Western audience.

(1) At the opposite end of the spectrum, rocks rule in the dry landscape garden, made most famous by *Ryoan-ji, the Zen temple in Kyoto. Thanks in part (X) this ubiquitous image, an abstract scene composed of rocks and gravel and few, if any, plants is also topmost in the minds of many Westerners. Unlike the stroll garden, the dry landscape garden is intended to be viewed in its (b) from a fixed position as if it were an abstract painting. This type of garden is usually located within a limited space surrounded by walls and is characterized by an expanse of gravel with the strategic placement of stones.

Between these two extremes are courtyard gardens (*tsuboniwa*), flat gardens (*hiraniwa*) and tea gardens (*chaniwa*). There is, however, an overlap among the styles (2) (㊦ to, ㊧ what, ㊨ that, ㊩ frees, ㊪ works, ㊫ you, ㊬ develop) for you. Also (3) remember that understatement is preferred over showiness. In this way, plant-lovers must restrain themselves and think about how plant material looks over the course of four seasons. After all, the point of a Japanese garden is to relax rather than excite, to (c) rather than (d). (*Japan Home*. Parramore, L., C. F. Gong. より一部改編)

* *Ryoan-ji*: 龍安寺

4-1 空欄 (a)～(d) に入れるのに最も適切な語を、それぞれ (1)～(4) の中から 1 つ選び、その番号を答えなさい。解答は、別紙解答用紙 B の所定の解答欄 4-1 に記入すること。(各 1 点×4=4 点)

- | | | | | |
|------|-------------------|-----------------|----------------|-------------------|
| (a): | (1) precipitating | (2) obstructing | (3) meandering | (4) synchronizing |
| (b): | (1) calamity | (2) hilarity | (3) longevity | (4) entirety |
| (c): | (1) soothe | (2) sudden | (3) subtle | (4) spill |
| (d): | (1) sprout | (2) stimulate | (3) scrutinize | (4) subordinate |

4-2 下線部(1)を日本語にしなさい。解答は、別紙の解答用紙 B の所定の解答欄 4-2 に記入すること。(7 点)

4-3 下線部(2)のカッコ内の語を、意味の通るように並べ替え、その記号を書きなさい。解答は、別紙の解答用紙 B の所定の解答欄 4-3 に記入すること。(3 点)

4-4 下線部(3)の日本語訳になるように、下の () を日本語で埋めなさい。解答は、別紙の解答用紙 B の所定の解答欄 4-4 に記入すること。(各 2 点×2=4 点)

(3)= () よりも () が好まれることを忘れずに。

4-5 空欄 X に適切な前置詞を入れなさい。解答は、別紙の解答用紙 B の所定の解答欄 4-5 に記入すること。(2 点)

問題 5 次の語句を英語に訳しなさい。解答は、別紙の解答用紙 C の所定の解答欄に記入すること。(各 1 点×15=15 点)

- | | | |
|-----------------------------|-----------------------------|----------------------------------|
| (1) 代金引換 | (2) ヒヤシンス <small>ふい</small> | (3) (鉄道の) 踏切 <small>ふみきり</small> |
| (4) 家紋 | (5) 老眼鏡 | (6) 除染 |
| (7) 体重計 | (8) 鳥居 | (9) 軒 <small>のき</small> |
| (10) ピーマン | (11) 酒粕 <small>さけかす</small> | (12) 鼈 <small>すっぽん</small> |
| (13) 印籠 <small>いんろう</small> | (14) コンセント | (15) 東京証券取引所 |

問題 6 次の文章を英語に訳しなさい。解答は、別紙の解答用紙 C の所定の解答欄に記入すること。(15 点)

- 銭湯の需要は衰えても、温泉はあいかわらず人気である。広々とした湯船に、足を伸ばして浸かるのは、この上なく気持ちがよいものなのだ。(7 点)
- アジア人は、音楽の才能の有無にかかわらず、参加して歌おうと努力することに意義があると考えてるのに対し、西洋人は、カラオケは一種の才能を競うコンテストであると捉える傾向にある。(8 点)