

【2020 年度英語問題 & 正解】

【問題 1】

Few places in Tokyo are (A) routinely crammed with enthusiastic visitors as the road (1) leads to Sensoji temple, in the Asakusa area of Taito Ward. The ⁽¹⁾vibe of Nakamise-dori is unabashedly commercial and festive. Tourists bundled in bright rental kimonos walk under plastic seasonal decorations; hawkers tend stalls of souvenir knickknacks; and the air holds a mixture of sweet castella cake batter, tempura oil and incense wafting from the temple. It's a dynamic dovetailing between the secular and the sacred.

Jinrikisha (a) are a long-standing institution at Asakusa, lined up (B) the shopping streets near the huge red lantern at Kaminarimon (Thunder Gate). Though the shafu (b) are a handsome group, with legs to die for and walnut tans setting off winsome smiles, I have to admit I've always given them a pass. Rickshaws have seemed to me a luxury better suited to wedding couples and dandies with money to burn.

I approach Tsunenobu Taira, 35, the "boss" dispatcher of Ebisuya, (2) he says is Asakusa's largest jinrikisha company. "I'm not really a boss," Taira admits, ⁽²⁾in nearly flawless English, "because I have a boss, and that boss has a boss, boss on boss, if you get what I mean?" I do. I ask him a bit about Ebisuya. "We've been in business for 27 years," he says, with genuine pride. "We have about 120 drivers, (C) five women, and a fleet of 60 rickshaws."

Historians quibble about the origins of jinrikisha but, at the very least, the name is Japanese, and it means "man-powered car." ⁽³⁾Jinrikisha almost identical to today's versions first hit the streets shortly after the end of the Edo Period (1603-1868) (3) the Tokugawa shogunate's ban on wheeled conveyances was finally lifted. "Ebisuya's modern two-wheelers are manufactured in Gifu Prefecture," Taira tells me. "They cost about ¥1.6 million each."

Taira arranges (D) me to ride in one of the company's newest rickshaws, a glossy enameled number named Maneki Neko (c). It arrives with 21-year-old Tatsuhiko Takahashi at the yoke, in jikatabi (two-toed sock shoes with rubber soles), happi coat, black pants and a tightly tied obi belt. "The obi keeps everything together (4) I run," he says in English. "If you see a guy with an open happi coat, like Taira, you know he's a boss." Taira smiles slightly ironically and leaves, talking into his cellphone.

●空欄 (A) (B) (C) (D) に入る語句の組み合わせとして最も適切なものを一つ選ばせる問題。(全て一致するものを一つ選ぶ)

正解：(A) as (B) along (C) including (D) for

●空欄 (1) (2) (3) (4) に入る語句の組み合わせとして最も適切なものを一つ選ばせる問題。(全て一致するものを一つ選ぶ)

正解：(1) that (2) which (3) when (4) while

●下線部 (1) に最も近い意味を表す語を一つ選ばせる問題。

正解：雰囲気。

●下線部 (2) の訳として最もふさわしいものを一つ選ばせる問題。

正解：ほぼ完璧な英語で。

●下線部 (3) の訳として最もふさわしいものを一つ選ばせる問題。

正解：今日の人力車とほぼ同じ型のものは、幕末直後お目見えした。

●下線部 (a) (b) (c) にふさわしい訳を選ばせる問題。

正解：(a) rickshaw (b) drivers (c) beckoning cat

●本文の内容に一致するものを一つ選ばせる問題。

正解：歴史学者は人力車の起源についてあれこれ言うけれど、本来は日本語で、「人が動かす車」と言う意味だ。(本文第4段落第1文)

【問題 2】

Perhaps the one feature of Japanese culture that has been most widely exported and copied abroad is what people all over the world have come to call “Japanese” or “Oriental” gardens. Indeed, there are few parks in the major cities of Europe and America that do not have at least one corner set aside for some variety of a Japanese garden. [A] It seems to be one of those things in life that are hard to ⁽¹⁾define, but which almost everybody can recognize (a).

Actually the experts classify Japanese gardens (b) three distinct categories. The oldest and most common type is the landscape garden. According to Japanese chronicles, this art was first introduced to the country in 612, when a Korean gardener was invited to Japan to landscape a park at the southern end of the imperial palace in Kyoto. Varying in size from tiny “postage stamp” plots tucked in among the houses and buildings of crowded cities to large and enchanting parks that attract thousands of visitors each year, landscape gardens attempt to imitate what the five elements of nature: the mountain, the river, the sea, the forest, and the field.

Through a skillful blending of artificial hills; rocks and boulders; pebble lined “rivers”; real or imaginary “ponds”; and a variety of trees, shrubs and plants, the landscape garden attempts to create both the visual and spiritual impression of the totality of nature. Such gardens belie the careful planning and meticulous attention to the precise layout of their design; instead, they manage to suggest a random, ⁽²⁾untamed and an almost haphazard quality that attempts to mirror nature itself. Unlike the well-ordered and symmetrical look of many European-style formal gardens, Japanese landscape gardens reflect a belief that nature is not subject to predictable or well regulated patterns.

The second category of Japanese gardens is the stone or rock garden. This uniquely Japanese contribution to the art of landscaping can lead to raised eyebrows or puzzled expressions among Western tourists, and even many Japanese will admit that its appreciation is an acquired taste. Developed during the Muromachi period under the strong influence of Zen Buddhism, rock gardens consist of (c) than a few large rocks standing in what appears to be forlorn isolation on a bed of carefully raked pebbles. Usually enclosed in walled courtyards with little or no greenery to soften the effect, rock gardens symbolize to the viewer the endless and unchanging nature of the sea. The simple, austere character of the garden is meant to foster contemplation and meditation.

The third category of Japanese garden bears (d) to conventional landscaping forms in the West. Known as tea-house gardens, these are usually small, enclosed gardens ⁽³⁾adjacent to tea houses or special rooms in which the Japanese tea ceremony is performed. They are designed to provide the quiet, peaceful atmosphere necessary to enhance the ⁽⁴⁾ritual. Although tea-house gardens do not necessarily include the five elements of nature featured in landscape gardens, they still emphasize a natural harmony among trees, shrubs, rocks, and water—most often in the form of a small well or spring. In all the categories and varieties of Japanese gardens, however, the essence of appreciation is not only visual but spiritual and psychological. They reflect a theme of Japanese thinking in which form is as important as function and where mood and spirit add to an appreciation of beauty.

● 空欄 (a) (b) (c) (d) に入れるのに最も適するものを選択肢から一つ選ぶ問題。

正解：(a) at first glance (b) into (c) little more (d) a closer resemblance

● 下線部 (1) (2) (3) (4) の意味に最も近い語を選択肢から一つ選ぶ問題。

正解：(1) explain (2) natural (3) close (4) ceremony

● Despite this widespread popularity, not many people can fully describe just what a Japanese garden is. はどこに入るのかを、[A]~[D] の4つの選択肢から一つ選ぶ問題。

正解：[A]

● 本文の内容に合致するものを選択肢から一つ選ぶ問題。

正解：「石庭には植栽が使われていない」を含んでいた選択肢。

※英文は完全な再現です。

【問題 3】

The idea of continuous improvement was first trialled in the States during the Second World War, when it was found that businesses were struggling to innovate and keep up with supplies for the war effort when so many men were abroad fighting the war. As such, the US government created a series of programmes called Training Within Industries (TWI), which aimed to stimulate business. The emphasis was put on the exiting workforce to pay attention to working practices and suggest methods for improvement themselves, rather than waiting to be dictated to from above. These programmes were judged a huge success and ensured that business could supply reliable equipment to the men abroad, while also keeping the domestic side of things afloat.

When the war was over, a lot of these American businesses found that they had been bolstered by the war effort and no longer needed to rely on the programmes for continuous improvement. (1) Japan, on the other hand, was completely on its knees from the loss of life at the end of the war. Its industries were decimated and morale was low. The US — interested in strengthening Japan so that it could act as a buffer to North Korea — sent over a team of advisors to provide management training courses to Japanese businesses.

(2) The Japanese were immediately enthralled with this new management technique of continuous improvement and christened it Kaizen, the already common noun in Japanese used to mean ‘good change’ or ‘improvement’. Businesses took to Kaizen with gusto and it was credited with helping the huge growth of the Japanese economy and the success of its businesses in the second half of the twentieth century. Most famously it was used by Toyota to improve its production line, labelled ‘the Toyota Way’. The emphasis was on finding ‘lean’ processes, reducing production waste, increasing the quality of products, and encouraging workers to make suggestions as to how practices could be improved.

Rather ironically, by the 1980s, American businesses had become nervous about Japanese companies competing with them, so Kaizen returned to the US as an organization theory. (3) It was popularized in the West by Mr Masaaki Imai, a Japanese business consultant and organizational theorist, whose teachings are still very much used by businesses around the world today.

Mr Masaaki Imai first popularized the theory of Kaizen in his book *Kaizen: The Key to Japan’s Competitive Success*. (4) In his book, he describes the differences he has seen between Japanese and Western working practices and from this advocates the idea that Kaizen is an extension of the Japanese value system and its incremental attitude towards change: ‘I came to the conclusion that the key difference between how change is understood in Japan and how it is viewed in the West lies in the Kaizen concept — a concept that is so natural and obvious to many Japanese managers that they often do not realize that they possess it!’

At the time of Imai’s book release, (5) Japanese workers each made nineteen suggestions per year on average for ways in which their companies could improve, and this level of engagement is still very much encouraged today. Success for the company is judged on whether it is more productive, more competitive and more profitable. But the emphasis is on long-term incremental improvements rather than quick and drastic change.

※ここは下線部訳の問題で、選択肢から正解と思われるものを一つ選ばせる問題です。原文の英語はほぼ完全に再現できましたが、5箇所あった下線部分は上記の通りであると推測されます。

【問題 4】

4-1

A: 前に日本に来た時に比べ英語の説明書きが多くなってますね。

B: そうですね。最近では電車で車掌さんが英語のアナウンスもするんですよ。

正解：The train conductor makes announcements in English these days.

4-2

A: Wifi を使いたいのですが。

B: 登録しないといけません、コンビニで大抵繋がります。

正解：You must register, but Wifi is usually available at convenience stores.

4-3

A: 明日空港に行くまでに少し時間があるのですが、なにかお薦めはありますか。

B: 回転寿司などいかがでしょう。お皿の色や柄は値段を表しています。

正解：I recommend ‘conveyor belt sushi’. The sushi prices depend on the color or pattern of the plates.

4-4

A: さい銭を入れてください。

B: そのあとどうするのですか。

A: お辞儀を2回、拍手を2回、手を合わせて祈り、もう一度お辞儀します。

正解：Bow twice, clap your hands twice, put your hands together and pray, and bow again.

4-5

A: 熊本城は平成 28 年の大地震によって大きく壊れてしまい、今復旧の最中です。

B: 莫大な費用がかかるんですね。

A: 1 万円以上寄付すると城主手形が発行され、市の施設に無料で入ることができます。

正解：If you donate 10,000 yen or more, you can receive “the Micro Lord’s Pass”. By showing the pass, you can enter some facilities for free.

【問題 5】

以下の 5 題に関する英語説明問題。

(1) 熊本城

(2) 浜名湖

(3) 文楽

(4) 味噌

(5) さっぽろ雪まつり