


## 英 語 問 題

はじめに、これを読みなさい。

1. この問題用紙は 15 ページある。ただし、ページ番号のない白紙はページ数に含まない。
2. 解答用紙に印刷されている受験番号が正しいかどうか、受験票と照合して確認すること。
3. 監督者の指示にしたがい、解答用紙の氏名欄に氏名を記入すること。
4. 解答は、すべて解答用紙の所定欄にマークするか、または記入すること。所定欄以外のところには何も記入しないこと。
5. 問題に指定された数より多くマークしないこと。
6. 解答は、必ず鉛筆またはシャープペンシル(いずれも HB・黒)で記入のこと。
7. 訂正する場合は、消しゴムできれいに消し、消しくずを残さないこと。
8. 解答用紙は、絶対に汚したり折り曲げたりしないこと。
9. **解答用紙はすべて回収する。**持ち帰らず、必ず提出すること。ただし、この問題用紙は、必ず持ち帰ること。
10. 試験時間は 70 分である。
11. マークの記入例

良い例	悪い例
	  

I 次の文章を読んで、以下の問に答えなさい。（\*の付いた語句については、文末に注があります。）

In the beginning, on the island of New Guinea, where sugarcane was domesticated some 10,000 years ago, people picked cane and ate it raw, chewing a stem until the taste hit their tongue like a starburst. A kind of elixir\*, a cure for every ailment\*, an answer for every mood, sugar featured prominently in ancient New Guinean myths. In one the first man makes love to a stalk of cane, yielding the human race. At religious ceremonies priests sipped sugar water from coconut shells, a beverage since replaced in sacred ceremonies with cans of Coke.

Sugar spread slowly from island to island, finally reaching the Asian mainland around 1000 B.C.. By A.D. 500 it was being processed into a powder in India and used as a medicine for headaches, stomach flutters\*, impotence. For years sugar refinement remained a secret science, passed from master to apprentice. By 600 the art had spread to Persia, where rulers entertained guests with a plethora of\* sweets. When Arab armies conquered the region, they carried away the knowledge and love of sugar. “Wherever they went, the Arabs brought with them sugar, the product and the technology of its production,” writes Sidney Mintz in *Sweetness and Power*. “Sugar, we are told, followed the Koran.”

Muslim caliphs made a great show of sugar. Marzipan was the rage\*, ground almonds and sugar sculpted into outlandish concoctions\* that demonstrated the wealth of the state. A 15th-century writer described an entire marzipan mosque commissioned by a caliph. Marveled at, prayed in, devoured by the poor. The Arabs perfected sugar refinement and turned it into an industry. The work was brutally difficult. The heat of the fields, the flash of the scythes\*, the smoke of the boiling rooms, the crush of the mills. By 1500, with the demand for sugar surging, the work was considered suitable only for the lowest of laborers. Many of the field hands were prisoners of war, eastern Europeans captured when Muslim and Christian armies clashed.

Perhaps the first Europeans to fall in love with sugar were British and French crusaders who went east to wrest the Holy Land from the infidel\*. They came home full of visions and stories and memories of sugar. As cane is not at its most productive in temperate climates\* — it needs tropical, rain-drenched fields to flourish — the first European market was built on a trickle of Muslim trade, and the sugar that reached the West was consumed only by the nobility, so rare it was classified as a spice. But with the spread of the Ottoman Empire in the 1400s, trade with the East became more difficult. To the Western elite who had fallen under sugar's spell there were few options: make deals with the small southern European sugar manufacturers, defeat the Turk, or develop new sources of sugar.

In school they call it the age of exploration, the search for territories and islands that would send Europeans all around the world. In reality it was, to no small degree, a hunt for fields where sugarcane would prosper. In 1425 the Portuguese prince known as Henry the Navigator sent sugarcane to Madeira with an early group of colonists. The crop soon made its way to other newly discovered Atlantic islands — the Cape Verde Islands, the Canaries. In 1493, when Columbus set off on his second voyage to the New World, he too carried cane. Thus dawned the age of big sugar, of Caribbean islands and slave plantations.

Columbus planted the New World's first sugarcane in Hispaniola, the site, not coincidentally, of the great slave revolt a few hundred years later. Within decades mills marked the heights in Jamaica and Cuba, where rain forest had been cleared and the native population eliminated by disease or war, or enslaved. The Portuguese created the most effective model, making Brazil into an early boom colony, with more than 100,000 slaves churning out\* tons of sugar.

As more cane was planted, the price of the product fell. As the price fell,  
demand ( ). Economists call it a virtuous cycle\* — not a phrase you would use if you happened to be on the wrong side of the equation. In the mid-17th century sugar began to change from a luxury spice, classed with nutmeg and cardamom, to a staple\*, first for the middle class, then for the poor.

By the 18th century the marriage of sugar and slavery was complete. Every few years a new island was colonized, cleared, and planted. When the natives died, the planters replaced them with African slaves. After the crop was harvested and milled, it was piled in the holds of ships and carried to London, Amsterdam, Paris, where it was traded for finished goods, which were brought to the west coast of Africa and traded for more slaves. Until the slave trade was banned in Britain in 1807, more than 11 million Africans were shipped to the New World—more than half ending up on sugar plantations. According to Trinidadian politician and historian Eric Williams, “Slavery was not born of racism; rather, racism was the consequence of slavery.” Africans, in other words, were not enslaved because they were seen as inferior; they were seen as inferior to justify the enslavement required for the prosperity of the early sugar trade.

For an African, life on these islands was hell. Throughout the Caribbean millions died in the fields and pressing houses or while trying to escape. Gradually the sin of the trade began to be felt in Europe. Reformers preached abolition\*; housewives boycotted slave-grown cane. In *Sugar: A Bittersweet History* Elizabeth Abbott quotes Quaker\* leader William Fox, who told a crowd that for every pound of sugar, “we may be considered as consuming two ounces of human flesh.”

And yet there was no stopping the boom. Sugar was the oil of its day. The more you tasted, the more you wanted. In 1700 the average Englishman consumed 4 pounds a year. In 1800 the common man ate 18 pounds of sugar. In 1870 that same sweet-toothed bloke\* was eating 47 pounds annually. Was he<sup>(±)</sup> satisfied? (      )! By 1900 he was up to 100 pounds a year. In that span of 30 years, world production of cane and beet sugar exploded from 2.8 million tons a year to 13 million plus. Today the average American consumes 77 pounds of added sugar annually, or more than 22 teaspoons of added sugar a day.



出典：Rich Cohen, “Sugar Love (A not so sweet story)” (*National Geographic Magazine*, August 2013) (一部省略・変更しました。)

注 elixir：万能薬    ailment：病気    stomach flutters：胃の不調  
a plethora of：多量の    rage：大流行  
concoction：混ぜて作った飲食物    scythe：大鎌    the infidel：異教徒  
clime：気候区分で分けた地方    churn out：量産する  
virtuous cycle：好循環    staple：日用必需品  
abolition：制度，法律，慣習などの廃止(とくに奴隷制度)  
Quaker：クエーカー教徒    bloke：やつ，野郎(イギリス口語)

(問 1) 下線部(ア)ウ)の内容に最も近いものをそれぞれ1つ選び，その番号を解答欄にマークしなさい。

(ア) featured prominently

1. became an essential medicine
2. played an important role
3. was considered to be something mysterious
4. was consumed in large quantities

(ウ) that same sweet-toothed bloke

1. Henry the Navigator
2. William Fox
3. the average American
4. the average Englishman

(問 2) 下線部(イ)(エ)中の空欄に入れるのに最もふさわしいものをそれぞれ1つ選び、その番号を解答欄にマークしなさい。

(イ) As the price fell, demand ( ).

1. also fell
2. burned out
3. increased
4. stagnated

(エ) Was he satisfied? ( )!

1. By all means
2. More or less
3. Of course not
4. Who cares

(問 3) 本文の内容に基づいて、(A)~(G)の質問の答として最も適切なものをそれぞれ1つ選び、その番号を解答欄にマークしなさい。

(A) What is the significance of Coke to New Guinean people?

1. Coke is now used as an alternative to drinking sugar water in religious rituals.
2. Coke is the drink of choice to refresh tired priests after their long ceremonies.
3. Coke is the name of a god in New Guinean mythology.
4. The corporation that produces Coke is investing money in New Guinean societies.

- (B) What is the role of sugar cane in New Guinean mythology?
1. Gods created the first man and sugar cane at the same time.
  2. Humans are the children of the first man and a stalk of sugar cane.
  3. Sugar was created by the first man for all humans.
  4. The first man had a stalk of sugar cane that he cared for very much, but he decided to give it to the rest of the human race.
- (C) What does Sidney Mintz mean when he says “Sugar, we are told, followed the Koran”?
1. A major reason for the spread of sugar to other countries was Arab military conquest.
  2. Eating sugar was in keeping with the religious doctrines of Islam.
  3. Sugar was said to be developed and refined according to the Koran.
  4. The Koran was written before sugar became popular in Islamic nations.
- (D) How did Muslim caliphs use sugar?
1. Muslim caliphs kept the sugar for themselves and did not let anyone eat it.
  2. Muslim caliphs liked to use sugar as a way to impress people.
  3. Muslim caliphs took sugar into the mosques and prayed to it.
  4. Muslim caliphs traded a lot of sugar for almonds.
- (E) What did British and French crusaders bring back to Europe?
1. A fascination for sugar.
  2. African slaves.
  3. Copies of the Koran.
  4. Souvenirs made of sugar.

(F) What was the reason for the shortage of sugar in Europe in the 1400s?

1. Bad weather in southern Europe.
2. British and French Crusaders.
3. Increasing consumption.
4. The enlargement of the Ottoman Empire.

(G) How does the author interpret Eric Williams' words?

1. African people were seen as inferior because racism was widely believed in European countries in the days of slavery.
2. Europeans had to think of Africans as inferior to them because they needed an excuse for their inhuman treatment of Africans in pursuit of wealth.
3. Europeans were proud of the fact that they made a great fortune out of the sugar trade and it was not possible without slavery.
4. Through the manual labor in sugarcane fields Europeans recognized the physical strength of Africans, which made them afraid and wary of them.

(問 4) 以下の(A)(B)について、本文の内容に最も近いものをそれぞれ1つ選び、その番号を解答欄にマークしなさい。

- (A)
1. Because Arab people came to hate working in the sugarcane fields, they captured East Europeans to maintain the level of production.
  2. Once a technique only known to very few artisans, sugar refinement eventually became industrialized, with low-status laborers working in tough conditions to keep up with the growing demand.
  3. Originally, the refinement of sugar was valued only for its role in artistic projects, but sugarcane eventually became a crop harvested for medical purposes.
  4. Sugar gradually lost its religious significance and its production declined as a consequence across the Arab world.

- (B)
1. Almost all 19th-century housewives boycotted sugar because they thought it was too much of a luxury.
  2. Around the turn of the 19th century, more and more individuals recognized the immoral nature of the slave trade and spoke against it.
  3. Reformers asserted that the system of slavery should be reexamined to meet the needs of slave owners and slaves themselves before total abolition.
  4. William Fox told his audience to think carefully and realize that every time they consumed sugar another person would surely be in want of it.



II 次の文章を読んで、以下の問に答えなさい。（\*の付いた語句については、文末に注があります。）

In British English, the word *tip* has several meanings. As in American English, it can be a gratuity\* given for service. But a tip can also be a garbage dump. This dual meaning is appropriate, and rather funny, since most British people regard American tipping habits as a load of old rubbish. One of the most common complaints the British make after visiting America is that everyone who serves them seems to have his hand out for a handout.

One would think, given the invective\* directed toward American tipping by the British, that Britain and America had wildly divergent tipping practices. This is not the case. It's just that Americans are slightly more generous than the British when it comes to tipping. Americans tend to tip 20 percent, rather than the 10-15 percent that is standard in the UK.

Travel websites and newspaper articles bristle with\* warnings about the “notoriously fearsome” (*The Daily Telegraph*) tipping culture in America. Stories abound\* of vacationing Brits\* being chased out of restaurants by American servers, irate\* at having been tipped half what they expected. One British man told the BBC he had abandoned tipping altogether and was instead leaving his servers preprinted thank-you cards. If he tried this in New York he would have to be carried out of the restaurant in a body bag.

Often Brits' annoyance is focused on the fact that most tipped workers — particularly restaurant servers — do not earn a living wage in America. In some states, their employers are legally allowed to pay them as little as \$2.13 an hour, with the understanding that their tips make up the rest. Many British tourists argue that it is shameful for such a rich country to treat its workers so poorly and that they, the consumers, should not have to bear the burden of America's low minimum wage. Not to mention that cash tipping enables tax evasion on the part of restaurants and workers alike. They do have a point. But most high minded

rants\* about labor laws eventually give way to more mundane\* concerns: The British find American-style tipping awkward, and they resent being considered cheap if they don't pony up\*.

In the UK all staff over twenty-one are paid a minimum wage of £6.31 per hour (about \$9.50), tipped or not. Since the 1943 Catering Wages Act, service employees have been guaranteed a wage that significantly reduces their dependence on tips. In recent years, most restaurants have even embraced the continental practice of adding a standard service charge that takes the place of a tip, and printing "service included" on their bills to let customers know. A couple of generations in Britain have grown up with this model, and that explains why the American system seems ridiculous to them.

Americans are alternately proud and defensive of their tipping habits. A straightforward psychology underlies American-style tipping. Those who choose to tip generously do so because they know service people work hard for little money, they feel guilty about the unequal relationship of the server and the served (perhaps having worked in service jobs themselves), and they want to be seen as generous. But above all, Americans like to think of their society as one in which hard work is rewarded, and they like these rewards to be at their discretion\*. Even if they consistently tip 20 percent regardless of service, as many do, they like the idea that they are choosing, case by case, what to give.

Interestingly, how much we tip has been proven not to have much impact on the quality of service we receive,<sup>(\*)</sup> but it is an article of faith in America that a good tip — and the potential to earn tips — makes for better service. Americans are so well known for this attitude that you may be shocked to hear that not only did they not originate the practice of tipping, they once fought to outlaw it.

Tipping is thought to have begun in seventeenth-century England, where the word *tip* referred to cash given to tavern\* staff. Tipping was an established practice among European aristocrats, and the OED\* definition of tip captures the attitude in which tips were given: "A small present of money given to an inferior,

especially to a servant.”

Well-heeled\* and well-traveled Americans encountered this custom and eagerly imported it to America just after the Civil War. It went over like a lead balloon\* in a society that had been founded on notions of equality. Soon an anti-tipping lobby formed. Its central document, William Rufus Scott's *The Itching Palm*, denounced tipping succinctly\*: “Tipping, and the aristocratic idea it exemplifies, is what we left Europe to escape.” Tipping was the “mortal foe\*” of democracy, said Scott. Some states attempted to ban tipping altogether, but these bans proved unenforceable and all were repealed\* by 1926 as tipping gained a foothold.

In fact, over the past one hundred years, Americans seem to have decided that tipping is democratic after all. Whether they will still think so a hundred years from now, who can say? But in the meantime, the British should stop worrying and learn to love tipping — at least when they are visiting America. After all, they started it.

出典：Erin Moore, *That's Not English* (Vintage, 2015) (一部省略・変更しました。)

注 gratuity：心付け    invective：ののしり    bristle with：充滿する  
abound：たくさん存在する    Brit：イギリス人    irate：怒って  
rant：不平不満    mundane：平凡な    pony up：期待された額を支払う  
at one's discretion：自分の判断・裁量で    tavern：居酒屋  
OED = Oxford English Dictionary  
well-heeled：金持ちの  
go over like a lead balloon：うまくいかない  
succinctly：簡潔に    mortal foe：不倶戴天の敵  
repeal：(法律などを)撤廃する

(問 1) 下線部(ア)(イ)(エ)(カ)の内容に最も近いものをそれぞれ1つ選び、その番号を解答欄にマークしなさい。

(ア) seems to have his hand out for a handout

1. cares nothing about customers
2. looks like they are expecting money
3. pretends to be open-minded
4. shows that he has nothing in his hands

(イ) This is not the case.

1. If you think so, you are mistaken.
2. It is not clear either way.
3. There is no right answer.
4. There is no room for doubt.

(エ) make up the rest

1. allow them to live a rich life
2. can be saved for their old age
3. enable them to take a long vacation
4. provide the remainder of their income

(カ) They do have a point.

1. They are more or less the same.
2. They are not wrong.
3. They can settle the dispute.
4. They know how to cooperate.

(問 2) 下線部(オ)(キ)を以下のように言い換えるとき、空欄(A)~(D)に入れるのに最も適切な語をそれぞれ1つ選び、その番号を解答欄にマークしなさい。

(オ) enables tax evasion on the part of restaurants and workers alike

→ ( A ) both restaurants and workers to ( B ) paying the right amount of tax

- A. 1. allows
- 2. forbids
- 3. forces
- 4. warns
- B. 1. contribute by
- 2. escape from
- 3. keep on
- 4. feel good for

(キ) how much we tip has been proven not to have much impact on the quality of service we receive

→ it has been proven that whether we are served well or not does not have much to ( C ) with the ( D ) of tip we pay

- C. 1. do
- 2. know
- 3. say
- 4. see
- D. 1. amount
- 2. help
- 3. meaning
- 4. quality



(問 3) 次の文の空欄に入れるのに最もふさわしいものを1つ選び、その番号を解答欄にマークしなさい。

In some states of the US, a restaurant servers' wage can be less than a [       ] of the minimum wage in the UK.

1. benefit
2. quarter
3. single
4. tenth

(問 4) 本文の内容に基づいて、(A)~(C)の質問の答として最も適切なものをそれぞれ1つ選び、その番号を解答欄にマークしなさい。

(A) Why do some British travelers get chased out of restaurants by American servers?

1. Because American servers get angry as they haven't received a big enough gratuity.
2. Because British people are forgetful and often leave their belongings on the table.
3. Because British travelers are so rude that they refuse to give tips to the servers.
4. Because British travelers feel at a loss since they don't know the meaning of tipping.

(B) What does the 1943 Catering Wages Act seem to have been introduced for?

1. To forbid service employees from earning too much money from tipping.
2. To give service employees an adequate wage so that they don't have to depend so much on tips.
3. To protect the customers from being carried out of the restaurant in a body bag.
4. To put an end to tipping and introduce another way to pay for service.

(C) Which is NOT the reason why Americans today like the tipping practice?

1. Because it makes them feel good to be seen as generous.
2. Because they want to decide how much to give on their own.
3. Because they feel sorry for the servers working for a small salary.
4. Because they like to behave according to the global standard.

(問 5) 下線部(ウ)とほぼ反対の意味で使われている 1 語を本文から抜き出し、記述解答欄に記入しなさい。

(問 6) かつてアメリカでチップの習慣に反対する議論があった理由を 30 字以内の日本語で説明しなさい(句読点も 1 字と数える)。答は記述解答欄に記入すること。