

Reading Section

Read the following text. Answer the questions on the answer sheet provided.

① There was not a soul in Ikeno-o who did not know about the Imperial Chaplain's nose. It was five or six inches long and reached over his upper lip down to his chin. As for its shape, it was as thick at the tip as it was at the base, so it looked like a sausage hanging down from the middle of his face.

② Zenchi, the Imperial Chaplain, was over fifty years old, but from the time he had been a novice until he had risen to his present rank, he had, in his heart of hearts, always hated his nose. Outwardly, of course, he acted as if he could not care less about it. This was not so much because he was a priest and a devout Buddhist but because he did not want people to know that his nose bothered him. What the Imperial Chaplain feared most was the word "nose" cropping up in daily conversation.

③ His nose was an embarrassment to him for two reasons. For one thing, its length was a real inconvenience. He was not able to eat by himself. If he did, the tip of his nose got into his metal bowl. So he used to have one of the novices sit on the opposite side of his small table and hold up his nose with a strip of wood two feet long and one inch wide. But to eat his food thus was not an easy matter, either for the novice who held up his nose or for the Imperial Chaplain who was having his nose held up. The story had spread all the way to Kyoto of how an acolyte who was taking the novice's place had once allowed the Imperial Chaplain's nose to drop into the gruel when the acolyte had sneezed, and his hand had shaken.

④ But that was not the foremost reason why the Imperial Chaplain hated his nose. The most painful part was the fact that his pride had been hurt. The consensus of opinion in Ikeno-o was that it was fortunate that Zenchi was not a layman, for with a nose like that, no girl would have consented to marry him. There were even people who insinuated that that was probably why he had become a priest in the first place. The Imperial Chaplain, however, did not agree that his nose caused him any less torment for his being a priest.

⑤ His pride was far too subtle a matter to be concerned with such pursuits as matrimony. His main preoccupation was how to restore his injured pride, and to this end he tried all sorts of ways, both active and passive.

⑥ First, he tried to find ways to make his nose appear shorter than it actually was. When there was no one around, he would look at himself in a mirror from various angles and tax his ingenuity to the utmost. But just altering the position of his face was not enough, so he tried such devices as resting his chin in his hand and holding his fingers up in front of his chin. Not even once did he find his nose looking as short as he wanted it to look. He would then put the mirror back in its case, sighing all the more deeply.

Adapted from "The Nose" by Ryunosuke Akutagawa; translated by Dorothy Britton (*Kodansha, 1987*)

Questions – Answer in detail and in complete sentences.

1. What are two examples in the text which show that Zenchi feels badly because of his nose?
2. If you could change something about the way you look, would you? Why or why not?

Writing Section

Read the following writing prompt and write your response on the answer sheet provided.

Essay Prompt

"You can't judge a book by its cover" means that we should not judge people or things by the way they look, but by other qualities, yet we often do this. Is it a problem when we judge people by their looks? Can people stop caring what other people look like? Write about your answers to these questions. Your writing should be between 400 and 600 words and should refer to the text you read.

高校【読解問題】

次の文章を読んで、あとの問いに答えなさい。答えはすべて解答用紙に記入すること。

禅智内供の鼻といえ、池の尾で知らない者はない。長さは五、六※一寸あって、上唇の上からあごの下まで下がっている。形は元も先も同じように太い。いわば細長い※腸詰めのような物が、ぶらりと顔のまん中からぶら下がっているのである。

五十歳を越えた禅智は、※沙弥の昔から※内道場供奉の職にのぼった今日まで、内心では始終この鼻を苦に病んで来た。もちろん表面では、今でもさほど気にならないような顔をしてしまっている。これは専念に仏道を深く信仰すべき僧侶の身で、鼻の心配をするのが悪いと思ったからばかりではない。それよりむしろ、自分で鼻を気にしているということを、人に知られるのが嫌だったからである。禅智は日常の談話の中に、鼻という語が出て来るのを何よりもおそれていた。

禅智が鼻を持てあました理由は二つある。——一つは实际的に、鼻の長いのが不便だったからである。第一飯を食う時にも独りでは食えない。独りで食えば、鼻の先が碗の中の飯へとどいてしまう。そこで禅智は弟子の一人を膳の向こうへ坐らせて、飯を食う間じゅう、広さ一寸長さ二※尺ばかりの板で、鼻を持ち上げてもらうことにした。しかしこうして飯を食うということは、持ち上げている弟子にとっても、持ち上げられている禅智にとっても、決して容易なことではない。一度この弟子の代わりをした※中童子が、くしゃみをした拍子に手がふるえて、鼻を粥の中へ落とした話は、当時言いふらされて京都まで広がった。——けれどもこれは禅智にとって、決して鼻を苦に病んだおもな理由ではない。禅智は実にこの鼻によって傷つけられる自尊心のために苦しんだのである。

池の尾の町の者は、こういう鼻をしている禅智のために、禅智が出家していることを仕合せだといった。あの鼻では誰も妻になる女があるまいと思ったからである。中にはまた、あの鼻だから出家したのだろうと批評する者さえあった。しかし禅智は、自分が僧であるために、幾分でもこの鼻に煩わされることが少なくなったとは思っていない。禅智の自尊心は、あまりにデリケートにできていたので、妻を持てるかどうかなどは問題ではなかったのである。そこで禅智は、積極的にも消極的にも、この自尊心の毀損を恢復しようと試みた。

第一に禅智の考えたのは、この長い鼻を実際以上に短く見せる方法である。これは人のいない時に、鏡へ向かって、いろいろな角度から顔を映しながら、熱心に工夫を凝らしてみた。どうかすると、顔の位置を換えるだけでは、安心が出来なくなって、頬杖をついたりあごの先へ指をあてがったりして、根気よく鏡を覗いて見ることもあった。しかし自分でも満足するほど、鼻が短く見えた

ことは、これまでにただの一度もない。時によると、苦心すればするほど、かえって長く見えるような気さえした。禅智は、こういう時には、鏡を箱へしまいながら、今さらのようにため息をついて、不承不承また元の経机へ、観音経をよみに帰るのである。

(芥川龍之介 「鼻」より抜粋、編集)

- ※1 昔の日本の長さの単位。約3.03cm。
- ※2 ソーセージのこと。
- ※3 出家したばかりで修行が未熟な僧侶。
- ※4 宮中で天皇に仕える位の高い僧侶。
- ※5 昔の日本の長さの単位。10寸。約30.3cm。
- ※6 寺院で雑用を行う十二、三歳ぐらいの少年。

問一 禅智が鼻のせいではないな思いをしたことを示す例を本文中から二つあげなさい。

問二 もし、自分の見た目を変えられるとしたら、あなたはどうしますか。あなたの考えを理由と共に述べなさい。

【論述問題】

《論述テーマ》

「本を表紙で判断してはいけない」とは、人や物を見た目で判断せず、他の性質や能力で判断すべきだという意味ですが、私たちはそうしがちです。外見で人を判断することは問題でしょうか。あなたの考えを理由も含めて八〇〇字以上一二〇〇以内で述べなさい。本文の内容を参照すること。