2026年2月6日実施

2026年（令和8年）度

一般編入学試験B日程問題

専 攻 外 国 語

（英 語）

注 意 事 項

（1） 試験開始の合図があるまで問題用紙を開かないでください。
（2） 試験時間は80分です。
（3） 試験問題は1～6ページまでです。
（4） 試験中に問題用紙の印刷不鮮明、ページの落丁・乱丁および解答用紙の汚れ等に気付いた場合は、手を挙げて試験監督者に知らせてください。
（5） 解答用紙は1種類です。
（6） 解答用紙には受験番号と氏名を記入してください。
（7） 試験終了後、問題用紙は持ち帰ってください。

［１］　次の英文を読んで、下記の設問に答えなさい。なお、*の付いた語句には本文の後に注があります。

In your new life as a college student, you may find time to visit museums and galleries. Looking at art from other cultures will stimulate your curiosity. You might try to understand a culture through its artistic creations. In such attempts, however, your religious, cultural, and political beliefs could influence your perceptions and prevent you from evaluating foreign art impartially. In the history of art, unfortunately, we have often experienced misunderstandings because of our biases. Some of the most disputed art in this sense is found in South Asia.

One example is Indian statues of Ganesha*. This Hindu deity* has multiple arms and an elephant head. Today, we know these features have sophisticated religious significance in Hindu traditions. However, to medieval and early modern European Christians, the statues were nothing but scary monsters. European travel accounts from these periods depicted Indian people worshiping monsters from the Greco-Roman* classics or devils from the apocalyptic literature*. According to South Asian art historian Partha Mitter, these monsters are products of the Europeans' fear of the unfamiliar. (1)This misunderstanding persisted in the European imagination throughout the medieval period and well into the 18th century.

In the 19th century, however, the art of South Asia suddenly attracted enthusiastic European scholars, when British colonial officials "discovered" something familiar to them—ancient Buddhist sculptures with Greek-style elements—in northwestern India, then called Gandhara (part of Afghanistan and Pakistan today). Studying these objects, Alfred Foucher, an early French Orientalist*, claimed that they had been created in Greek colonies in Bactria after Alexander the Great's invasion of India in the fourth century BCE*. In ancient Buddhist narratives, the Buddha figure was usually absent, represented instead in the form of his symbols, such as his footprints and the dharma chakra. Then in the first century CE*, images of the Buddha in human form, resembling Greek sculpture, began emerging from the Gandhara region. Foucher, and many other European scholars, interpreted this phenomenon to mean that the ancient Greeks or their descendants had "taught" South Asians how to create images of the sacred in human figures. Thus, Gandhara, they assumed, provided proof of the Greco-Roman origin of Buddha figures.

At the end of the 19th century, however, South Asian art historians began to question this Eurocentric view, using their philological expertise* and local resources. Was South Asian art valuable only when it was affected by Western cultures? Pioneer Indian archaeologist and art historian Rájendralála Mitra challenged the assumption that a Greek artist in a Greek colony had been responsible for creating the first Buddha statue. Mitra, who was also a political leader fighting for Indian independence, emphasized the glorious past of Indian art rather than brief foreign influence. He used his knowledge of ancient texts to refute the European scholars.

Following Mitra, and in line with the rise of Indian nationalism in the early 20th century, more South Asian intellectuals denied the superiority of European civilizations. One of the most published scholars in this group was Ananda Coomaraswamy, born in Ceylon (Sri Lanka today) and educated in England. Although he recognized some degree of Greek influence on the Gandhara Buddhist sculptures, he believed that the Gandhara style was just a variant of the regional art of the time. Instead, he placed the authentic origin of Buddha images in Mathura (in northern India), where sculpture had fewer Greek elements. In this strategic move, Coomaraswamy claimed that the origin of the Buddha image was Indian, not foreign. Later, as a curator of the Museum of Fine Arts, Boston, he widely published influential books on the philosophy and art of South Asia and helped Westerners understand the cultural background of Indian art.

However, these arguments, pregnant with political motives, have given way to new generations of scholars from various parts of the post-colonial world today. (2)They seek alternative methods of studying non-Western art in less biased ways and with respect toward the unfamiliar.

Our curiosity will certainly help us understand the diverse cultures of the world, but we should always be aware of our own prejudices when we look at the art of other cultures.

［出典：Japan Association of International Liberal Arts, (2025). “Looking at Art of Other Cultures,” *Exploring Liberal Arts in the 21st Century*, Seibido (一部改変)］

〔注〕 Ganesha: ヒンドゥー教の神、象の頭部と4本の腕が特徴
deity: 神、女神
Greco-Roman: 古代ギリシア・ローマの
apocalyptic literature: 世界の終末を予言する文献
Orientalist: 東洋の言語、歴史、文化、芸術などを研究する学者
BCE: 紀元前
CE: 紀元後
philological expertise: 文献学の専門知識

問A　本文の内容に基づいて、次の英文を完成させるのに最も適切なものをa～dの中から一つ選び、解答用紙の所定欄に記入しなさい。（5点×9）

1. When college students visit museums and galleries, they
   a. are prevented from evaluating cultures.
   b. believe that art causes misunderstandings.
   c. force themselves to spend their time there.
   d. may not be aware of their biases.

2. Unfortunately, cultural biases have often led to
   a. clear perceptions of art.
   b. disputes between artists and galleries.
   c. evaluation by religious museums.
   d. misunderstanding foreign art.

3. In medieval Europe, some travelers reported that
   a. Christians were not scared of anything.
   b. Greco-Romans drew pictures of devils.
   c. Hindu traditions seemed apocalyptic.
   d. people in India worshipped monsters.

4. According to art historian Partha Mitter,
   a. Europeans were afraid of the unknown.
   b. Hindu gods were worshipped by medieval travelers.
   c. monsters were produced by South Asian artists.
   d. statues of Ganesha were banned in the 18th century.

5. In the 19th century, the sculptures of Gandhara were
   a. destroyed by British colonial officials.
   b. familiar to Alexander the Great.
   c. interesting to many European scholars.
   d. valuable to Afghanistan and Pakistan.

6. Foucher and others believed that
   a. Buddhist monks had created Hindu statues.
   b. European craftsmen had copied Buddhist art.
   c. Romans had disputed that Gandhara was Asian.
   d. South Asians had learned how to make the Greek style sculptures.

7. Mitra opposed Foucher's theory by
   a. applying his knowledge of ancient documents.
   b. becoming a pioneering archaeologist.
   c. emphasizing the brief influence of colonies.
   d. supporting the politics of independence fighters.

8. Coomaraswamy was one of several writers who
   a. could not find Greek influence anywhere in India.
   b. did not believe that European societies were superior.
   c. had no idea about the origin of the Buddha image.
   d. were born in England and went to school there.

9. Nowadays, a new generation of researchers aims to
   a. avoid Eurocentricity in their analysis of Asian art.
   b. correct the mistakes made by Gandhara's officials.
   c. follow in the footsteps of Alfred Foucher.
   d. maintain the opinions of Western colonialists.

問B　下線部（1）を、Thisの内容を明確にして和訳し、解答用紙の所定の欄に記入しなさい。（12点）

問C　下線部（2）を、Theyの内容を明確にして和訳し、解答用紙の所定の欄に記入しなさい。（12点）

［2］　次の各英文の空所を補うのに最も適切な語句をa～dの中から一つ選び、解答用紙の所定の欄に記入しなさい。（4点×12）

10. This renovated hotel can (　　) 500 guests or 100 families all at once.
    a. accommodate　b. distribute　c. generate　d. restrict

11. Taking photos with a flash is strictly (　　) in this museum.
    a. defied　b. extracted　c. prohibited　d. stored

12. The hit charts for music programs are based on (　　) purchases and digital downloads.
    a. certain　b. intimate　c. physical　d. shallow

13. What started as a peaceful demonstration soon turned into a (　　), with people setting fire to cars and clashing with the police.
    a. assembly　b. celebration　c. ceremony　d. riot

14. The group of engineers was trying to (　　) the cause of aircraft crashes, but in vain.
    a. accomplish　b. coordinate　c. identify　d. utilize

15. We are (　　) sorry that we cannot help you with your request.
    a. abruptly　b. brilliantly　c. sincerely　d. voluntarily

16. Experts say that the development plan of the urban area lacks (　　).
    a. ceasefire　b. distance　c. feasibility　d. throne

17. The students were warned not to use an (　　) amount of slang in their essay.
    a. abstract　b. effective　c. excessive　d. obscure

18. The police launched an official (　　) into the accident after receiving many conflicting reports.
a. assumption　b. criticism　c. inquiry　d. theory

19. In this hotel, breakfast may be served in your suite at no (　　) charge.
a. brief　b. extra　c. frequent　d. temporary

20. All of the rooms in the university are (　　) with videoconference systems.
a. concerned　b. equipped　c. faced　d. satisfied

21. I regret to say that the T-shirt you have asked for is currently out of (　　).
a. control　b. nowhere　c. order　d. stock

［３］　次の各英文には一箇所誤りがあります。下線部（a）～（d）から誤りが含まれるものを一つ選び、解答用紙の所定の欄に記入しなさい。（4点×8）

22. She always enjoys to play the piano in her free time, especially classical pieces by
(a)　(b)　(c)

composers like Chopin and Beethoven.
(d)

23. He is the most tallest student in our class, which makes him a great basketball player.
(a)　(b)　(c)　(d)

24. This is one of the best restaurant I have ever been to, and I would love to come back here
(a)　(b)　(c)

again as soon as possible.
(d)

25. If he will do well in the final exam, he can increase his opportunities of getting into
(a)　(b)　(c)

a good university.
(d)

26. Heroic literature revolves around human beings who surpass ordinary men and women
(a)　(b)

by their skillful, strength, and courage.
(c)　(d)

27. According to the recent research, it is the teachers which most influence learning
(a)　(b)　(c)

in a typical high school class.
(d)

28. Jump is one thing that the elephant cannot do, because it is incapable of getting all four
(a) (b)

legs off the ground simultaneously.
(c) (d)

29. The Black Panthers, a militant group of African Americans during 1960s, rejected
(a) (b)

racial integration as a means of gaining civil rights.
(c) (d)

［４］　次の会話文（30）～（35）の空所に入る最も適切なものをa～dの中から一つ選び、解答用紙の所定の欄に記入しなさい。（4点×6）

Conversation〔1〕

Marco: I was wondering if we could meet sometime to talk about the schedule of our business trip. Are you busy tomorrow morning?
Alicia: I'm sorry, but I have a meeting to discuss a new project in the morning. (30)
Marco: No, I'm afraid I have a crucial appointment with potential clients from 2 to 5. But it may take longer. What about the day after tomorrow?
Alicia: That would be fine. (31) We can talk about the trip schedule on that day.

(30)と(31)の選択肢
a. How about in the afternoon?
b. How many days does it take?
c. I am free all day.
d. It may make you feel relaxed.

Conversation〔2〕

Shawn: Hello, I'm Shawn Bower from L.A. Publishers, Inc. Pleased to meet you. Here is my business card.
Takashi: Nice to meet you too, Mr. Bower. I'm Takashi Kimura. I work as an Accountant for Kyoto Global Limited. Is it your first time here?
Shawn: Yes. My acquaintance, Ms. Hayashi, recommended this event to me. (32) Unfortunately, she is quite busy, so she couldn't attend here today.
Takashi: Oh, I know her very well. I remember she works as an interpreter in New York. It's a pity not to see her. By the way, shall we go over there to have something to drink?
Shawn: (33) I'd love to.

(32)と(33)の選択肢
a. She told me this event would be great for meeting people.
b. She was reluctant to join this conference because it was boring.
c. Why not?
d. Why should I?

Conversation〔3〕

Miho: Hi, Kate. Do you want to go and play table tennis with us? My friends and I are going to the gym in Ukyo Ward next Saturday.

Kate: Table tennis? Sounds interesting! I didn't know you liked it. I've only played it a few times…

Miho: Don't worry! (34) I'll send you an email later.

Kate: Thank you. Actually, I've always wanted to get better at table tennis. (35)

(34)と(35)の選択肢

a. A friend of mine is a good instructor for beginners.
b. I can't join you that day because I have an appointment.
c. I'll look forward to your email.
d. Two friends can't come, so I need you to come instead.

［5］ 次の日本語の文（1）～（3）を英訳し、解答用紙の所定の欄に記入しなさい。
(9点×3)

（1）彼はそのフランスの小説を日本語に翻訳するのに3カ月以上かかりました。

（2）彼女が笑っているのをみて、初めて自分の愚かさに気が付きました。

（3）そのプロジェクトの見積もりと実際のコストとの違いを説明できますか。

2026年(令和8年)度　　一般編入学試験B日程
専攻外国語［英語］解答例

2026年2月6日実施

［1］問A

1	2	3	4	5	6	7	8	9
d	d	d	a	c	d	a	b	a

問B

ガネーシャ像が恐ろしい怪物であるという誤解は、中世から18世紀までヨーロッパ人の想像力の中に根強く残っていた。

問C

ポストコロニアル世界の新しい世代の研究者たちは、より偏見のない方法で、馴染みのないものに敬意をはらいながら、非西洋美術を研究する別の方法を探求している。

［2］

10	11	12	13	14	15	16	17	18	19	20	21
a	c	c	d	c	c	c	c	c	b	b	d

［3］

22	23	24	25	26	27	28	29
a	a	a	a	d	c	a	b

［4］

30	31	32	33	34	35
a	c	a	c	a	c

［5］

(1) It took him more than three months to translate that French novel into Japanese.

(2) It was not until I saw her laughing that I realized what a fool I had been.

(3) Can you account for (explain) the difference between the estimate of the project and its actual cost?