

科目：英語

●問題冊子 1 ページ 表紙 注意事項 2

(誤) 問題は 2~12 ページに記載されている。

(正) 問題は 2~14 ページに記載されている。

●問題冊子 9 ページ：大問 II 設問 4

設問に対する適切な解答がありませんでした。

当該箇所の設問につきましては、解答の有無・内容にかかわらず、受験生全員に得点を与えることといたします。

●問題冊子 5 ページ：大問 I 設問 13 選択肢 a

(誤) eighteenth and nineteenth

(正) coming

以上

英 語
(問 題)
2026年度

〈2026 R08200015 (英語)〉

注 意 事 項

1. 試験開始の指示があるまで、問題冊子および解答用紙には手を触れないこと。
2. 問題は2～12ページに記載されている。試験中に問題冊子の印刷不鮮明、ページの落丁・乱丁及び解答用紙の汚損等に気付いた場合は、手を挙げて監督員に知らせること。
3. 解答はすべて、HBの黒鉛筆またはHBのシャープペンシルで記入すること。
4. マーク解答用紙記入上の注意
 - (1) 印刷されている受験番号が、自分の受験番号と一致していることを確認したうえで、氏名欄に氏名を記入すること。
 - (2) マーク欄にははっきりとマークすること。また、訂正する場合は、消しゴムで丁寧に、消し残しがないようによく消すこと。

マークする時	● 良い	○ 悪い	○ 悪い
マークを消す時	○ 良い	○ 悪い	○ 悪い

5. 解答はすべて所定の解答欄に記入すること。所定欄以外に何かを記入した解答用紙は採点の対象外となる場合がある。
6. 問題冊子の余白等は適宜利用してよいが、どのページも切り離さないこと。
7. 試験終了の指示が出たら、すぐに解答をやめ、筆記用具を置き解答用紙を裏返しにすること。
8. いかなる場合でも、解答用紙は必ず提出すること。
9. 試験終了後、問題冊子は持ち帰ること。

I. Read the following passage and answer the questions.

[1] In the early days, British travelers in the American colonies often commented on the ‘purity’ of the English spoken in the new world. It wasn’t until the American impertinence of 1776 that Americans seemed to have begun ruining English. Yet, as early as 1735, a British traveler in Georgia, Francis Moore, described the town of Savannah: ‘It is about a mile and a quarter in circumference; it stands upon the flat of a hill, the bank of the river (which they, in barbarous English, call a bluff) is steep.’ The Americans had taken an adjective of nautical and perhaps Dutch origin, meaning ‘broad, flat and steep’, to use as a noun for the sort of river bank that hardly existed in England and for which, consequently, earlier English had no name.

[2] In 1995, in much the same vein as the comment 260 years earlier, His Royal Highness the Prince of Wales was reported by *The Times* as complaining to a British Council audience that American English is ‘very corrupting’. Particularly, he bemoaned the fact that ‘people tend to invent all sorts of nouns and verbs and make words that shouldn’t be.’ By this time the barbarous use of *bluff* for a steep bank had been civilized by being adopted into the ⁽¹⁾usage of the motherland, but doubtless if the Prince had lived about nine generations earlier, he would have agreed with Francis Moore that *bluff* was a word that shouldn’t be.

[3] The Prince concluded: ‘We must act now to insure that English—and that, to my way of thinking, means English English—maintains its position as the world language well into the next century.’ His concern seems to be as much commercial as merely ethnocentrically aesthetic, the English language being one of England’s most popular exports, along with gossip about the escapades of the Royals. The Prince, after all, was only doing his bit to keep the English pecker up.

[4] One way Americans are ruining English is by changing it. Many of us, like Francis Moore and Prince Charles, regard what is foreign to us as barbarous and corrupt. We owe the term *barbarous* to the Greeks; they pitied the poor foreigner who could only stammer ‘bar-bar’ and hence was a ‘barbaros’. Barbarians are simply those who do not talk as we do, whether they are outsiders, Yanks or fellow countrymen and countrywomen whose style we do not admire.

[5] The journalist Edwin Newman is a linguistic prophet who sees the language style of his fellow Americans as deadly. In 1974 he vaticinated¹ in a book called *Strictly Speaking*, which was subtitled *Will America be the Death of English?* In it, he too objected to the invention of all sorts of nouns and verbs and words that shouldn’t be. In particular he objected to verbosity and euphemism as bad style. A number of Americans bemoan the baleful influence of their fellow citizens on the health or integrity of the language, but only a few, like Edwin Newman, have been able to make a career of it.

[6] In England, on the other hand, a perception that America is ruining the language pervades the discourse of the chattering classes. Indeed, a fair number of British intellectuals regard ‘new’, ‘distasteful’, and ‘American’ as synonymous. A knowledgeable British author complained about the supposedly American pronunciation *conTROVersy* and was surprised to hear that the antepenult² accent is unknown in the States, being a recent British innovation. The assumption is that anything new is American and thus objectionable on double grounds.

¹ 予言する

² 最後から3番目の

[7] Change in language is, however, inevitable, just as it is in all other aspects of reality. Particular changes will be, in the eyes of one observer or another, improvements or degenerations. But judgments of what is beautiful or ugly, valuable or useless, barbarous or elegant, corrupting or improving are highly personal and idiosyncratic ones. There are no objective criteria for judging worth in language, no linguistic Tables of the Law, no archetypical authority called ‘The Dictionary’, though there are wannabe authoritarians aplenty.⁽²⁾

[8] On the other hand, no one is required to like all or any particular changes. It is, in the great Anglo-American tradition, our God-given right to have our own opinions and to take it or leave it when it comes to style in couture, diet, entertainment, religion and language. We need not be equally enthusiastic about catsuits and muu-muus, macrobiotics and *haute cuisine*, grunge rock and Philip Glass, the World Wide Web and MTV, *bank* and *bluff*, or *contROVersy* and *CONtroversy*. We don’t have to like particular changes, or even the fact of change itself. But a language or anything else that does not change is dead.⁽³⁾

[9] The eighteenth-century hope that a language could be ‘fixed’ — that is, improved, or changed in a way some self-appointed linguistic judge would approve of until it reached a state of perfection and then preserved so that it would not thereafter degenerate or change in a way the judge disliked — was a chimera.⁽⁴⁾ It was an illusion based on misunderstandings about the nature of language, values and human nature.

[10] The earliest English we can catch sight of in manuscripts of the seventh century was the product of millennia of change. We can only reconstruct its earlier history back through stages we call Anglo-Frisian, Germanic, Indo-European and maybe even Nostratic and Proto-World. During the recorded history of English, the language has changed from something quite incomprehensible to a present-day English speaker, which we call Old English (Hwaet! We Gar-dena in geordagum theodcyninge thrym gehyrdon) to something equally incomprehensible to many of us, computerspeak⁽⁵⁾ (Some memory resident programs steal too much of the CPU to work with an asynchronous download).

[11] During its roughly thirteen centuries of recorded history, English has diversified in many ways. Any two varieties of a language become increasingly different from each other when their speakers do not communicate with one another but more alike as those who use them talk among themselves. That is the way language works.

[12] British and American started to become different when English speakers first set foot on American soil because the colonists found new things to talk about and also because they ceased to talk regularly with the people back home. The colonists changed English in their own unique way, but at the same time speakers in England were changing the language too, only in a different way from that of the colonists. As a result, over time the two varieties became increasingly different, not so radically different that they amounted to different languages, as Italian and French had become a millennium earlier, but different enough to notice.

[13] The differences between American and British are not due to Americans changing from a British standard. American [A] corrupt British [B] barbarisms. Rather, both American and British evolved in different ways from a common sixteenth-century ancestral standard. Present-day British is no closer to that earlier form than present-day American is. Indeed, in some ways present-day American is more conservative, that is, closer to the common original standard than is present-day British.

(中略)

[14] It is curious and remarkable that the present state of affairs was foreseen with great accuracy by John Adams, who in 1780, even before it was obvious that the American Revolution would succeed, wrote:

English is destined to be in the next and succeeding centuries more generally the language of the world than Latin was in the last or French is in the present age. The reason of this is obvious, because the increasing population in America, and their universal connection and correspondence with all nations will, aided by the influence of England in the world, whether great or small, force their language into general use.

[15] So is America ruining the English language? Certainly, if you believe that extending the language to new uses and new speakers ruins it. Certainly, if you believe that change is ruin. Certainly, if what John Adams foresaw was ruination.

※ページ下部に出典を追記しております。

1. Which of the following statements best reflects the opinion of the author?
 - a. One must welcome any particular changes for future generations.
 - b. Purity of language can be maintained by preserving its perfect state.
 - c. Linguistic changes are inevitable, and one does not have to grieve for them.
 - d. A language is less likely to diversify when the speakers use it within one community.
2. Which of the following is true about the word *bluff* in underline (1)?
 - a. The word was eventually banned in polite English society.
 - b. The term lost its original meaning over time.
 - c. The word came to be accepted in British English.
 - d. British speakers avoided using the term out of respect for tradition.
3. What point is made by referencing the Prince of Wales' 1995 complaint mentioned in paragraphs [2] and [3]?
 - a. American English was officially prohibited in the UK.
 - b. British people stopped caring about language purity.
 - c. Criticism of American English had continued into the modern day.
 - d. The Prince of Wales supported American innovations.
4. Which of the following best reflects the author's tone in paragraph [4]?
 - a. earnest and respectful of linguistic tradition
 - b. ironic and sceptical about purity in language
 - c. alarmed by changes in English usage
 - d. objective and linguistically prescriptive
5. Which of the following is **NOT** true about paragraph [5]?
 - a. Edwin Newman was a British journalist who was deeply concerned with the corruption of English.
 - b. Edwin Newman preferred simple and plain English.
 - c. Not only British but also many American people wanted to keep English untainted.
 - d. Edwin Newman achieved professional success by constantly criticising American English.
6. What is meant by underline (2)?
 - a. There are many language professors who believe in outdated theories.
 - b. Many people want to regulate how others write and speak language.
 - c. Protecting linguistic traditions is important because they encapsulate insights.
 - d. Governments often implement interventions to ensure language purity.

7. What does the author suggest by underline (3)?
- Linguistic purity can only be achieved by eliminating all new forms.
 - The vitality of a language depends on its ability to adapt over time.
 - Languages that resist change tend to become universally accepted.
 - The evolution of language reflects the moral decline of society.
8. Why does the author discuss the pronunciation of the word *controversy*?
- to show that British English is phonetically superior
 - to show that Americans are unaware of their own pronunciation norms
 - to show that variation in its pronunciation is due to a British innovation
 - to show that American English often adopts British accentuation
9. What does the author imply by underline (4)?
- The author wants to emphasise the ugliness of the ruined English language.
 - The author thinks that the dogmatic attitude towards linguistic change is monstrous.
 - The author believes that immutability of language is nothing more than a myth.
 - The author stresses the fact that English is a mixed language.
10. Which of the following best summarises the argument made in paragraphs [11]–[13]?
- American English has deviated more often from the ancestral form than British English.
 - The evolution of British and American English occurred in parallel but separate ways.
 - Linguistic change only occurs in colonial contexts.
 - British English has actively resisted change, unlike American English.
11. Why does the author mention underline (5)?
- to make the point that Old English is not comprehensible to computers
 - to warn the reader that computers might ruin the English language
 - to suggest that computers be used to reconstruct the history of the English language
 - to show that the English language is still evolving
12. Blanks [A] and [B] can best be filled by:
- [A] is, [B] plus
 - [A] is, [B] minus
 - [A] is not, [B] plus
 - [A] is not, [B] minus
13. Which of the following is **NOT** in line with John Adams' idea mentioned in paragraph [14]?
- He predicted that the English language would prevail in the eighteenth and nineteenth centuries.
 - He predicted that English would degenerate due to the American people.
 - He predicted that the American colonies would contribute to the increasing dominance of the English language worldwide.
 - He predicted English would replace French as the dominant language.

II. Read the following passage and answer the questions.

※この部分は、著作権の関係により掲載ができません。

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1. According to the article, what makes the phenomenon of “do-gooder derogation” especially puzzling?
 - a. It only occurs in Western, individualistic cultures.
 - b. It targets people who do good, even though they benefit others.
 - c. It is based on measurable harm caused by altruists.
 - d. It contradicts economic theory, which expects fair contributors to be rewarded.
2. Blank [A] can best be filled by:
 - a. calculated
 - b. miscalculated
 - c. uncalculated
 - d. recalculated
3. Which of the following is **NOT** true about the “public goods game” in paragraphs [4]–[9]?
 - a. In each round of a game, the participants were required to contribute some tokens to a common fund.
 - b. Some of the most altruistic players, as well as the most parsimonious players, were penalised by other players.
 - c. If the experiment is repeated in several different countries, we can expect similar results regardless of cultural norms.
 - d. The participants gradually became irritated because their altruistic behaviours were not appreciated.
4. Rearrange the presentation of the experiment from the “Ulterior motives” section in the correct order:
 - (1) The findings showed that people thought getting a benefit was acceptable if it was not on purpose.
 - (2) Participants rated the subjects of the story for altruism.
 - (3) The researcher presented participants with short stories to test altruism.
 - (4) People thought worse of the individuals who were altruistic but knew there was a benefit.
 - a. (3) → (2) → (4) → (1)
 - b. (2) → (3) → (1) → (4)
 - c. (3) → (4) → (2) → (1)
 - d. (4) → (3) → (1) → (2)
5. Choose the best combination of words that fits in blanks [B] and [C].
 - a. [B] Amazingly, [C] least
 - b. [B] Amazingly, [C] most
 - c. [B] Expectedly, [C] least
 - d. [B] Expectedly, [C] most
6. Underline (1) can best be replaced by:
 - a. complicated
 - b. inherent
 - c. intrusive
 - d. computed
7. Blank [D] can best be filled by:
 - a. general
 - b. generic
 - c. generous
 - d. genius

8. What can be inferred from Ryan Carlson's experiment? Select the **TWO** best choices.
- a. The participants sometimes became jealous of others' good fortune.
 - b. Our antipathy for overly kind people may sometimes be unfounded.
 - c. The participants put a higher value on generosity than integrity and honesty.
 - d. People are equally impressed by all forms of altruism.
 - e. In judging moral acts, people value intention at least as much as outcome.
 - f. Only large-scale acts of generosity are vulnerable to derogation.
9. Which of the following is closest in meaning to underline (2)?
- a. predict accurately
 - b. question or doubt
 - c. copy someone's thought about
 - d. memorise intentions for
10. Blank [E] can best be filled by:
- a. intuition rather than hard facts
 - b. institutions rather than individuals
 - c. content rather than form
 - d. social practices rather than personal feelings
11. Choose the best combination of words that fits in blanks [F] and [G].
- a. [F] us, [G] downplay
 - b. [F] us, [G] exaggerate
 - c. [F] them, [G] downplay
 - d. [F] them, [G] exaggerate
12. Which of the following statements best agrees with underline (3)?
- a. We cannot do good things without being criticised.
 - b. It is not a wise idea to show off your goodness to others.
 - c. Once you have established a good reputation, you will be less likely to be punished.
 - d. Altruistic behaviour is unlikely to go unrewarded.
13. Which of the following statements about the article is **NOT** true?
- a. People have a habit of guessing the motives behind people's actions.
 - b. Keeping an act of kindness secret should be avoided, as it can be seen as selfish.
 - c. The phenomenon of altruism makes sense from an evolutionary perspective.
 - d. There is experimental evidence for the idea that people may be suspicious about do-gooders.
14. Which of the following is closest in meaning to the phrase "rub you up the wrong way" from the title?
- a. annoy you unintentionally
 - b. make you feel uncomfortable
 - c. teach you a valuable lesson
 - d. help you understand someone better

III. Read the following passage and answer the questions.

[1] The Parthenon marbles row is beyond silly. Rishi Sunak⁵ screeches “Mine, mine” like a child in a playground. He refuses a cup of tea with the Greek⁽¹⁾ prime minister, Kyriakos Mitsotakis. The leader of the opposition laughs. The nation [A] — polls show over half are [B] to see the marbles returned and just above 20% want them to stay. Any civilised Briton⁶ knows they should be displayed where they belong — in their former home of Athens. But what fun it is to think up smart reasons why this should never happen.

[2] Sunak’s quest for a daily headline gets more frantic by the day. There was something synthetic about Monday’s incident. Mitsotakis’ reference to the separated marbles being like the Mona Lisa cut in half might be over the top. But as any visitor to [C] knows, what to [D] is a boring scholastic quarrel is to [E] a burning sense of grievance that will not go away. This is an asymmetrical row.

[3] Of course Britain has legal title to the statues, but laws can be changed. Of course Lord Elgin probably saved them from destruction, though they were later damaged in cleaning. Of course repatriating them might be a precedent if you want to make it so, but not if you don’t. It is true that more people see the marbles in London than they would in Athens, but they do not see them complete. And so what? We are not moving the pyramids to London for a bigger show.

[4] The marbles issue is simply about the integrity of one of Europe’s greatest artistic compositions. These statues came from the fountainhead of European culture at its most formative moment, in the 5th century BC. That fountainhead was on the Acropolis in Athens, gazing out over the sunny Aegean with marble from the adjacent mountain, not imprisoned in a cold, grey chamber in Bloomsbury.

[5] It is true that reproduction can nowadays enable the naked eye and the human brain to appreciate the beauty of the original in a copy. Were the marbles cast from bronze, like St Mark’s horses in Venice or David in Florence, they could be copied over and again. The “cast courts” that brought European art to dozens of American museums in the 20th century were destroyed only by museum snobbery, replacing wonder with a craving for authenticity.

[6] Science could satisfyingly replicate the Parthenon marbles in both Athens and London. But to the Greeks — far more than any Britons — this is indeed about authenticity. The Parthenon is their ancestral temple and the marbles their crown jewels. They badly want them back. And surely a [F] country such as Britain should have the [G] to oblige. It has the power to restore integrity to this stupendous composition in the land of its creation. Instead it humiliates itself by taking umbrage over a cup of tea.

[7] Bringing empire into these arguments is rarely helpful. But a post-imperial arrogance has crept into the marbles debate. Britain’s government is telling the rest of the world: you may have got your independence back, but you are not getting your stuff. You Greeks, it seems to say, were too weak to stop the Ottomans⁷ giving away your marbles, so that is tough on you. Britain may not have its empire but it has the echo of one in the inviolability and “global context” of its British Museum. So tell the Greeks they should be proud to see their relics sit alongside the finest of Africa and Asia. They should thank British taxpayers for being able to see them for free.

⁵ 2022年から2024年までイギリス首相を務めていた保守党の政治家

⁶ イギリス人

⁷ オスマン人

[8] The great collections of antiquity are more or less confined to a few grand museums in Europe and America, products of national aggrandisement in the 19th century. These institutions are fanatically reactionary. They want to deny newly emergent countries the scope to acquire similar collections by refusing to dispose or de-acquisition their vast reserves. Many have the vast amount of their works in store, as if they were the private property of their custodians. In the 1970s, the British Museum even declared itself primarily a research resource for scholars.

[9] None of these millions of objects was created to be locked away in perpetuity in a London basement. Most were made in far-off countries whose citizens might be proud to display them in public. There is nothing sacred about a museum. It is an unnatural place to leave thousands of objects frozen in time and place, vulnerable to theft and decay.

[10] Museum walls are now crumbling ideologically if not physically. France has a major programme of repatriation of imperial objects, whether looted or not. So does Germany. Despite concerns over security, African bronzes are returning to Africa, ceramics to south-east Asia, tribal treasures to Polynesia. This does not mean the death of the Louvre.

[11] The V&A's director⁸, Tristram Hunt, this week floated a reform of the 1983 National Heritage Act that at present curbs certain museums from "de-acquisitioning". He wants them to grow up and take charge of their own business. The truth is that most museums have too much stuff, far too much. They should distribute it to the rest of the world. Returning the Parthenon marbles might indeed be a precedent, and an excellent one.

※出典は下記に記載しております。

1. What does the word "screeches" in underline (1) most likely imply?
 - a. a loud and joyful announcement
 - b. a demanding and immature reaction
 - c. a calm and reasoned argument
 - d. a political statement of ownership
2. Blanks [A] and [B] can best be filled by:
 - a. [A] burps, [B] full
 - b. [A] coughs, [B] irritated
 - c. [A] snores, [B] despairing
 - d. [A] yawns, [B] happy
3. Blanks [C], [D], and [E] can best be filled by:
 - a. [C] Britain, [D] Greece, [E] Britons
 - b. [C] Britain, [D] Britain, [E] Greeks
 - c. [C] Greece, [D] Greece, [E] Britons
 - d. [C] Greece, [D] Britain, [E] Greeks
4. What is the author's attitude towards the argument that more people can see the marbles in London?
 - a. He almost fully agrees with its logic.
 - b. He finds it persuasive but unfortunate.
 - c. He dismisses it as irrelevant or misleading.
 - d. He thinks it proves Britain's right to keep them.

⁸ ヴィクトリア&アルバート博物館 (V&A) の館長

※WEB掲載に際し、以下のとおり出典を追記しております。

5. What is the author's view regarding reproduction and authenticity?
- Reproductions are by definition aesthetically inferior to originals.
 - Reproductions may suffice for visual appreciation but fall short in cultural significance.
 - Reproductions could positively contribute to tourism in both London and Athens.
 - Reproductions have the potential to bring an end to the authenticity debate.
6. Blanks [F] and [G] can best be filled by:
- [F] cultured, [G] dignity
 - [F] delicate, [G] prosperity
 - [F] prestigious, [G] arrogance
 - [F] sophisticated, [G] dominance
7. Which of the following is in line with the author's opinion in paragraph [7]?
- The history of imperialism can be valid evidence in favour of Britain's right to keep the marbles.
 - The Greeks cannot blame Britain because their ancestors were not strong enough to protect their marbles.
 - Greece must be content with the fact that their marbles are exhibited in the British Museum with other masterpieces from around the world.
 - The British government should be ashamed of its self-important attitude with regard to other cultures' artefacts.
8. According to the author, what is the core difference between Greek and British views of the marbles?
- The Greeks want financial compensation; the British do not.
 - The Greeks see them as symbolic heritage; the British as display items.
 - The Greeks believe they are Ottoman property; the British disagree.
 - The Greeks think replicas are unacceptable; the British don't want any.
9. How does the author characterise the British Museum?
- as a benevolent guardian of world heritage
 - as a dynamic institution eager to modernise
 - as a greedy keeper of other cultures' property
 - as a neutral institution committed to scholarly access
10. Why does the author think the arguments for keeping the marbles are flawed?
- The British Museum does not have proper facilities.
 - British citizens overwhelmingly support keeping them.
 - The arguments are based on legal technicalities.
 - They have already been returned without public notice.
11. What does the author mean by underline (2)?
- Museums are physically deteriorating due to poor maintenance.
 - Traditional justifications for museum practices are losing ground.
 - Museums are being relocated to digital environments.
 - Visitors have been vandalising museum walls during protests.
12. Which of the following statements is **NOT** in line with the content of the article?
- Legally, the marbles belong to Britain rather than to Greece.
 - The most important objects of antiquity should be concentrated at the Louvre.
 - Objects stored in museums could wear out or be stolen.
 - France has begun returning objects it previously collected to their countries of origin.

13. Which of the following titles best matches the content of the article?
- a . Return the Parthenon marbles: The British Museum has too much stuff anyway
 - b . Marvelous marbles from Greece: Let's leave them in London
 - c . How they lost their marbles: Debating Greece's claims to the Parthenon sculptures
 - d . From Athens to London and back again: The long journey of the Parthenon marbles

[以 下 余 白]