

第 3 限

2026 年度

全 国

外 国 語

英語コミュニケーション I・II

論理・表現 I

1. 解答票右上の受験番号記入欄に記入・マークした受験番号と自分の受験票の受験番号が同じかどうか確認してください。
2. 開始の指示があるまで、この問題冊子を開かないでください。
3. 机上には、受験票・受験票(控)、HBまたはBの黒鉛筆、消しゴム、時計以外のものを置かないでください。
4. 解答は、すべて解答票に記入してください。
5. 試験中に問題冊子の印刷不鮮明、ページの落丁・乱丁及び解答票の汚れ等に気付いた場合は、手を高く挙げて監督者に知らせてください。
6. 不正行為について
 - ① 不正行為に対しては厳正に対処します。
 - ② 不正行為に見えるような行動が見受けられた場合は、監督者が注意をします。
 - ③ 不正行為を行った場合は、直ちに受験を取りやめさせます。
7. 試験終了後、この問題冊子を持ち帰ってください。

受 験 番 号	氏 名

問題は次頁から始まります。

問題は から までで、1 ページから 10 ページまであります。確かめなさい。

解答番号 から までマークしなさい。

次の会話文を読んで、 ～ までの()内に入るのに最も適切な文を、下の①～⑦から一つずつ選び、その番号をマークしなさい。ただし、同じ番号を二回以上選んではいけません。

A: Welcome to the drama club! Do you have any questions?

B: Thanks. I'm a bit nervous. ()

A: It's pretty relaxed. We meet twice a week and sometimes on weekends before shows.

B: I see. ()

A: Yes, but you need to bring your own materials.

B: Got it. ()

A: Usually, around 4:15 PM.

B: And what if I'm late? ()

A: Just message the group chat so we know.

B: () I'll do my best!

Choices:

- ① What time do meetings usually start?
- ② Can I help with costumes?
- ③ Thank you for the information.
- ④ Do I have to do anything?
- ⑤ What is the club schedule like?
- ⑥ Can I eat lunch here?
- ⑦ Is there an entrance exam?

- II 次の 6 ～ 10 の (A ～ E) から四つの文を選び、一つの対話としてまとまるように並べ替えたとき、最も適切な配列はどれですか。下の ① ～ ⑤ から一つずつ選び、その番号をマークしなさい。ただし、この対話では、最初に設定された文に続けて、二人の話者が (A ～ E) のいずれか一つの文を、交互に発言するものとします。

6 I love drawing in my free time.

A: Nice! Do you use pencil or digital tools?

B: Mostly animals and cartoons.

C: You don't draw animals but flowers, do you?

D: I use both. I started digital art last year.

E: That's cool! What do you like to draw?

- ① C—A—B—E ② A—B—C—E ③ E—B—A—D
④ E—D—A—B ⑤ A—D—C—B

7 Everyone's wearing wide pants and oversized shirts now.

A: I'm not sure. Confidence makes any outfit worse.

B: That's the best way, I believe. Be fashionable and be you.

C: I like it, but some people overdo it.

D: True. I prefer mixing trends with my own style.

E: Yeah, that 90s look is totally back.

- ① E—C—B—D ② B—D—E—A ③ E—C—A—B
④ B—A—D—E ⑤ C—A—B—D

8 Did you hear about the student who got bullied yesterday?

A: Yeah, it's really sad. I think we should say something.

B: No way. But, together, we can stop hearing it.

C: I think so, too. No one deserves to be treated like that.

D: Good idea. I'll go with you.

E: Right. Maybe we can talk to a teacher.

- ① C—A—D—B ② A—B—D—C ③ E—B—C—D
④ A—C—B—D ⑤ A—C—E—D

9 Why do people throw trash on the street?

A: I have no idea. I'll throw it to you, then.

B: I saw someone drop a can and just walk away.

C: I know. So, I always carry a bag for trash.

D: That's so careless. We all share this space.

E: I don't know. It makes everything look bad.

① A—B—D—C

② E—B—D—C

③ D—C—A—E

④ E—D—B—A

⑤ A—E—D—C

10 My little brother is always on his smartphone.

A: I'm trying to use my smartphone less, hoping to influence my brother.

B: Same here. I try to use my smartphone all the time, even during dinner.

C: They should be. Sue doesn't sleep well either. That's worse.

D: Does she? My parents are worried about his eyes.

E: My sister, Sue, too. She even uses it during dinner.

① E—B—D—C

② B—A—D—C

③ B—E—A—C

④ D—B—E—A

⑤ E—D—C—A

Ⅲ カッコでくくった部分A.～E.において、与えられた語句を並び替え、最も適切な文を完成させなさい。解答は[11]～[20]に入れるものの番号をマークしなさい。ただし、選択肢の語句は文頭にくるものも小文字で表示しています。

Jules Winnfield, the hitman* in Quentin Tarantino's *Pulp Fiction**, lives in a world full of crime and violence. Although he works as a killer, he shows an inner sense of morality and warmth A.(____ [11] ____ [12] ____ ____), Philip Marlowe*.

Marlowe operates in a corrupt Los Angeles, B.(____ [13] ____ [14] ____ ____) while following his own personal code of honor. C.(____ [15] ____ [16] ____ ____), beneath his sharp humor and cynical attitude, he hides a strong belief in justice. Jules shares this quality. By the end of the film, he admits, "I'm trying real hard to be the shepherd*," D.(____ [17] ____ [18] ____ ____) his violent life and take responsibility for guiding others. This statement mirrors Marlowe's effort to act as a "shepherd" in a world full of moral failure.

Both men also combine toughness with kindness. While Jules stays calm and observant during gunfights, he still treats his friends and even strangers with care. Marlowe, though often strict or sarcastic, also proves that he values humanity. Another similarity lies in their use of language: Jules's Bible verses, like Marlowe's witty remarks and metaphors, express their inner beliefs and shape how we see their worlds.

In the end, Jules represents a modern version of the hardboiled hero. E.(____ [19] ____ [20] ____ ____), Tarantino renews the classic image of Marlowe, giving the hardboiled spirit a fresh meaning for the 21st century.

(注)

hitman 殺し屋

Pulp Fiction クエンティン・タランティーノ Quentin Tarantino 監督の映画

Philip Marlowe レイモンド・チャンドラー Raymond Chandler の小説の主人公(探偵)

shepherd 羊飼

A.

- | | | |
|----------------------|--------|-------------|
| ① Raymond Chandler's | ② of | ③ detective |
| ④ reminds | ⑤ that | ⑥ famous |
| | | ⑦ us |

B.

- | | | | |
|---------|---------|-----------|-------|
| ① where | ② tries | ③ protect | ④ the |
| ⑤ he | ⑥ weak | ⑦ to | |

C.

- | | | | |
|--------|---------------|------|---------|
| ① that | ② him | ③ is | ④ makes |
| ⑤ what | ⑥ fascinating | | |

D.

- | | | | |
|----------|----------|---------|-------|
| ① leave | ② desire | ③ shows | ④ his |
| ⑤ behind | ⑥ which | ⑦ to | |

E.

- | | | | |
|-------|----------|------------|----------|
| ① his | ② a | ③ through | ④ become |
| ⑤ to | ⑥ choice | ⑦ shepherd | |

IV 次の英文の [21] ～ [30] までの () 内に入れるのに最も適切なものを、次のページの①～⑩から一つずつ選び、その番号をマークしなさい。ただし同じ番号を二回以上選んではいけません。

In today's world, paying with smartphones or cards instead of cash has become increasingly common. Whether at convenience stores, train stations, or vending machines, cashless payments are now a standard part of daily life, making transactions faster, safer, and more efficient for consumers and businesses alike. This trend ([21]) rapidly in recent years, especially as people have tried to avoid physical contact with money during the COVID-19 pandemic.

A cashless society is one ([22]) people rely more on credit cards, e-money, and smartphone apps, than physical currency. In Japan, people have used cash for a long time, so the change has been slow. But now it is starting to speed up.

There are various types of cashless transactions. Credit cards allow users ([23]) later. Prepaid electronic money can be stored on cards or mobile apps. QR code payments require scanning a code with a smartphone, and some systems even enable payment through wearable devices like smartwatches. Instead of cash, people use digital tools in everyday purchases.

The main reason for this change is ([24]) it makes transactions faster and more convenient. Paying digitally is quicker and more efficient than handling coins and bills. Another major benefit is security. Cash can be easily lost or stolen, but smartphones and cards can be locked remotely. Many devices now include fingerprint or facial recognition systems to prevent misuse, increasing trust in digital payments.

Governments also support cashless payment systems. In Japan, various campaigns encourage the shift to cashless payments by offering reward points and assisting stores with system installations. The government also views cashless transaction data as valuable for analyzing economic trends and consumer behavior. However, there are some concerns.

One issue is that certain groups, ([25]) older adults, find digital devices difficult to use. This can make shopping more challenging for them. People with disabilities may also face difficulties if systems are not designed with accessibility in mind.

There are also concerns regarding safety and privacy. Payment data can be stolen, devices can be hacked, and shopping behaviors may ([26]) without the user's knowledge. Some users feel uneasy about the extent of information companies can collect from their purchases. Another concern is overspending. When using digital payments, people don't physically hand over money, and as a result, they may ([27]) more than they realize. Without coins leaving their hands, it can be harder to perceive the cost.

To address these issues, user-friendly systems are being developed. Local governments and retailers also organize workshops to teach people how to use cashless tools. Security is improving with advanced technologies like facial recognition and encryption. Some apps now notify users instantly after each transaction, helping them monitor their spending more closely.

Apps ([28]) helping users manage their money better are becoming increasingly popular. Users can protect themselves by learning how to properly use these systems. It is wise to utilize both cashless payment methods and cash. Additionally, individuals should always check transactions, safeguard their passwords, and use budgeting apps to manage their finances. Keeping some cash on hand ([29]) helpful in emergencies, especially during natural disasters or technical failures.

Despite the advantages of cashless payments, there are still concerns about data security, privacy issues, and accessibility that need to be carefully addressed in the future.

There is, ([30]), the challenge of ensuring that all individuals, regardless of age or ability, have equal access to these technologies.

語群

①	for	⑥	can be
②	has accelerated	⑦	particularly
③	where	⑧	be tracked
④	to pay	⑨	spend
⑤	that	⑩	in addition

- V 次の英文を読んで、その内容に基づいて 31 から 34 の答えとして最も適切なものを、下の ①～④から一つずつ選び、その番号をマークしなさい。

Athens, Greece, is well-known as the home of democracy and ranks as one of the world's outstanding tourist cities, whether for individual tourists or conference participants. A foreign visitor who needs an English-speaker will have no difficulties there, even if the level is not quite as high as that in the Netherlands or Scandinavia. Written English is also readily available, especially in the form of graffiti* scribbled on walls and buildings. Indeed, a stranger who is wandering Athens's streets might wonder why there is so little graffiti in Greek. One phrase in particular stands out: "RETURN OUR MARBLES."

"Marbles" in the plural form has several different meanings. Marbles, of course, are glass balls, some of them jewel-like and collectible, that are used to play an ancient game where a large marble called a "shooter" is used to knock smaller marbles out of a circular area marked by a simple string. The marble player keeps those marbles that have left the circle, and whoever ends up with the most after the last marble is gone is the winner. Sometime in the late 19th century the Americans came up with an expression that linked possessing marbles with mental health. "He has lost his marbles" is still understood to mean some poor chap is no longer of sound mind.

In its singular form, the primary definition of the word "marble" tells us it is a type of hard metamorphic rock* used in construction. As is common with English words, the root comes from the Ancient Greek *marmaros*, which means "shining stone." There is a softer variety known as white marble that is used for sculpture. Some of the world's most familiar sculptures were carved from such marble, including the *Venus de Milo** (c. 130-100 BCE), Michelangelo's *David* (1501-1504), and Daniel Chester French's *Seated Lincoln* in the Lincoln Memorial in Washington, D.C. (1920).

"Return our Marbles" refers to a famous disagreement between Greece and the United Kingdom. It is about the Elgin Marbles. Unlike the common meaning of "marbles," it is a proper noun, like the "Rosetta Stone." Both the Elgin Marbles — and the Rosetta Stone — are kept in the British Museum in London.

So how did Greece literally lose its Marbles? And who was Lord Elgin?

Thomas Bruce, earl of Elgin, was a Scot, a military man and a diplomat, but he is best known for his role in removing much of the sculptural decoration from the Parthenon and other sites in Athens between 1802 and 1812. He was passionate about classical art and received an impression that the treasures of the Athenian past were not safe from those who failed to see their value. Athens was then occupied by the Ottoman Turks whose presence

was deeply resented. Even under the best conditions, Athenians with no particular interest in the ancient past took from the ruins what they needed for new building materials.

Lord Elgin was in an enviable position among his non-military friends and associates. This was the period in which Britain was at war with Napoleon. Prior to this time young British aristocrats had been able to visit places on the continent associated with the ancient world and the Renaissance while facing only the usual dangers of accidents, theft, robbery, disease and bad weather. (This travel fad is known as the Grand Tour* and it left a cultural legacy that is largely the reason so many of our buildings today have a Greek or Roman look to them.) Because Lord Elgin had diplomatic privileges, he had a special access to areas that were highly challenging for others.

The Turks did not volunteer to give Lord Elgin anything, nor was there any focused effort to stop him from acquiring much of the heavy marble décor and shipping it back to Britain. Their reluctance may have stemmed from Britain's help in keeping Napoleon's army out of Athens, or by a lack of any strong emotional connection to Greek culture.

Even in a time of imperial expansion the British government wondered if maybe Lord Elgin had gone too far. He was eventually able to convince an official committee that he had permission from the Turks in charge of Athens to take the Marbles, whereby the government purchased them at a bargain price and placed them in the British Museum in the museum's 57th year. Damaged and imperfect though they are, we can see the Marbles there today, telling their mythological tales of civilization's victory over barbarism.*

If we lived in a peaceful world free of wars, terrorism and pandemics, we might hear more about this enduring issue. Most Greeks want the Marbles back, though a few see them as having a significance so global in dimension that it matters little where they are seen — as long as they are well cared for.

The Elgin Marbles are a showcase issue of cultural properties being on view outside their land of origin. To what extent is this acceptable? It is no surprise that some Egyptians want the Rosetta Stone back, taken by the British after they defeated Napoleon in Egypt. In 2005 the Italian government returned to Ethiopia the 4th century AD 24-meter-high Kingdom of Axum Obelisk,* taken to Rome during Italy's 20th century campaigns of conquest. Sometimes, however, somebody simply sells something to an outsider, which was the case with the Milne family selling the original Winnie-the-Pooh teddy bear to a New York library. Some British people who would want Winnie "back where he belongs" can understand why the majority of Greek people want the Marbles back as well.

(注)

graffiti 壁などに書かれた落書きやスプレー文字

metamorphic rock 変成岩。熱や圧力で変化した岩石

Venus de Milo 【美術】ミロのヴィーナス(古代ギリシャの彫像)

Grand Tour 【歴史】上流階級の若者が行った欧州文化視察旅行

barbarism 未開・野蛮な状態

obelisk オベリスク。先端が尖った四角柱の記念碑

31 In this article, what two meanings does “losing one’s marbles/Marbles” have?

- ① Having mental problems and losing at the game of marbles.
- ② Loss of marble sculpture and losing at the game of marbles.
- ③ Having mental problems and loss of marble sculpture.
- ④ None of the above.

32 Which sentence best describes Lord Elgin as expressed in the passage?

- ① He was seen as an over-enthusiastic collector of ancient art.
- ② He threatened the Turks with violence if they did not give him the art.
- ③ He wished he were just a tourist instead of a diplomat.
- ④ He learned of the art’s value from the local Athenians.

33 Why didn’t the Ottoman Turks stop Lord Elgin from removing the Marbles?

- ① They were both fighting Napoleon together.
- ② They didn’t feel any strong connection to the Marbles.
- ③ Both 1 and 2.
- ④ Neither 1 nor 2.

34 How does the article describe the Elgin Marbles today?

- ① They are in perfect condition.
- ② They have been updated for modern viewing.
- ③ They are broken, but still amazing.
- ④ They are being packaged for return to Greece.

(以上で問題は終わりです。解答番号 35 以降は使用しません。)

