

I 次の文章を読み、下の設問(1)(2)に答えなさい。

(50点)

In the dry red soil of Chimayo, New Mexico, there is a hole in the ground that some call holy. They intend no pun, no play on words. The hole is a serious matter; the locals who tend to it would no more joke about their humble opening in the earth than they would a hole in the head, or the heart.

Though it has a long and eclectic spiritual history, the hole sits today in the back corner of a Roman Catholic Church, El Santuario de Chimayo, which is among the most frequently visited religious pilgrimage sites in America. Hundreds of thousands of true believers and curious souls visit every year to line up in a small side chapel strewn with pictures of loved ones lost. They crowd into a closet-sized space around the hole, bend at the knees, dip their hands into the cool of the gap below, and pull up big handfuls of dirt. Visitors to Chimayo believe that eating the dirt brings miracles.

Some would call it folk religion — not the real or legitimate practice of a Christian church but an indigenous corruption of the sanctioned sacrament of Communion\*. Others might suggest it is in fact something more complicated: a distinctly American form of religious syncretism, a blending of faith traditions so complete that it is difficult to separate one from the other. Implicit in each of these explanations is a more obvious physical truth. The<sup>(1)</sup> church was built over a hole in the ground that has history both connected to and independent of the structure around it. To extend the symbolic story: In thinking about religion in American history, we have too often focused only on the church standing above the hole and not on the hole itself, nor on the people lining up to make the soil within a part of their blood, their bones. The United States is a land shaped and informed by internal religious diversity — some of it obvious, some of it hidden — and yet the history we have all been taught has mostly failed to convey this. We have learned history from the middle rather<sup>(2)</sup> than the margins, though it is the latter from which so much of our culture has

been formed.

We need only look to the point often seen as the beginning to know this is true. It is the story we memorized in school: *In fourteen hundred and ninety-two, Columbus sailed the ocean blue . . .* and he did so, we all have been taught, on orders and at the expense of Ferdinand and Isabella, the Catholic monarchs of Spain. The largest of his ships was named for the mother of the Christian savior. In his journal, which begins in the form of a prayer, “In the Name of Our Lord Jesus Christ,” Columbus writes of standards bearing the cross brought onto the lands he was soon to conquer.

Less well known are the men who sailed with Columbus who did not call this symbol their own. No less than America would be, Europe at the time was a place endlessly conflicting over its multi-religious past. Having shaped so much of Iberian culture, practitioners of Judaism and Islam provided Spain’s Catholics with a daily reminder that their world was not made by the church alone. Whether this reminder was mere embarrassment or existential threat, it was reason enough to force them out. Columbus devotes the first words of his diary to praising Spain for evicting its religious minorities in the same year he began his voyage, and yet his own adventure could not have been accomplished without men drawn from the very peoples he was so pleased to see driven from their homes. It was precisely their connections to exiled faiths that led several of his crewmen to join a mission that was less likely to end in riches than a watery grave.

\*sacrament of Communion ミサで聖体を受け取ること

- (1) 下線部(1)を和訳しなさい。
- (2) 下線部(2)の中の“the middle”と“the margins”は、それぞれ具体的にどのようなことを指しているかを、新大陸発見の事例を用いて、それぞれ日本語 60～80 字で述べなさい(句読点を含む)。

II 次の文章を読み、下の設問(1)~(3)に答えなさい。

(50点)

The idea of “memory” is so deeply ( ア ) in our language and culture that it is a bit of a shock to learn that there is no universally accepted science or model for how it works. The way we retrieve knowledge from ourselves is still, in its details, largely ( イ ) and the subject of much scientific research and debate.

The prevailing idea of memory is the storage metaphor. We assume memory must be a place in our heads—like a sort of database or file cabinet—where our brains store experiences and then pull them out when needed. Until about 20 or so years ago, even cognitive science assumed this to be accurate but has since acknowledged that memory is much more complicated.

Still, the storage metaphor is the way we conventionally talk about memory, even though it is terribly misleading. If our brains literally stored everything away like cans of soup in a cupboard, we should be much better at remembering than we actually are. Memory is untrustworthy and seems to hang onto only certain things and not others, often with little apparent reason. In one study from 2005, people in the United Kingdom were asked if they had seen television footage of a well-publicized bus bombing. Eighty-four percent of the participants said they had—some of them providing elaborate details in response to questions—even though no such footage existed. More recent research has shown that even those who we popularly think of as having “photographic memory” are nearly as ( ウ ) as those considered to have normal memory.

Of course, we know that we can recall some sort of information from our past, using neurochemical activity that makes it possible for our nervous systems to retain a kind of information about our environment and past experience. However, in spite of all that modern science has at its disposal,

human memory remains a stunning enigma.

The question is: What do we need to know about how memory works to design appropriately for it? From traditional cognitive science, there are many different models for how memory works, most of which are variations on ( エ ) themes. Such models have been built up over the years, based on the patterns researchers see in test-subjects' behaviors, and in the little we can learn from watching energy and blood moving in their brains. A model like this can mislead us into thinking there are distinct areas of the brain that perform each of these functions. In actuality, it is not so ( オ ).

(1) 空欄( ア )~( オ )に入れるのに最も適切な語を以下の中から選び, 番号を記入しなさい。ただし, 同じ語は一度しか使用してはならない。

- |             |                 |           |              |
|-------------|-----------------|-----------|--------------|
| ① clear-cut | ② clear-sighted | ③ ignored | ④ ingrained  |
| ⑤ same      | ⑥ similar       | ⑦ unknown | ⑧ unreliable |

(2) 下線部(a)を和訳しなさい。

(3) 下線部(b)を和訳しなさい。

Ⅲ 次の文章を英訳しなさい。

(25 点)

パンは手軽に食べることのできる食品であるが、実際に作ってみると、出来上がるまでに大変な手間がかかる。特に、生地がしっかり膨らむまで待たなくてはならない。簡単にパンを焼けることが売りの家電製品を使ってみても、全工程に4, 5時間は必要である。自分で経験してみても初めて、店頭で売っているパンのありがたみが分かるようになるものだ。

Ⅳ 「積ん読」という言葉をめぐる次の会話を読んで、空欄(1)(2)に入る適切な応答を、解答欄におさまるように英語で書きなさい。

(25 点)

Dolly: I see that you have so many books! You must be an avid reader.

Ken: Well, actually, I haven't read them. They are piling up in my room and just collecting dust. This is called *tsundoku*.

Dolly: Really? I've never heard of *tsundoku*. Can you tell me more about it?

Ken: (1) \_\_\_\_\_

Dolly: I can understand. What are your thoughts on *tsundoku*?

Ken: (2) \_\_\_\_\_

問題は、このページで終わりである。