2024年度 早稲田大学文学部　転部試験問題

【　　考古学　　コース　】
【科目名：　一般外国語　　英語　】

※解答は別紙（横書）

問題　以下の英文を読み、解答用紙に日本語で要約を書きなさい。なお解答は2ページに収まるように書くこと。

At the heart of archaeological investigations lie questions about change. These are the big 'why' questions where we try to understand the move to agriculture or the factors behind the spread of people to the New World by at least 15,000 years ago. 'Why' questions can also be much smaller in scope. They may deal with shifts in the species of animal hunted at a site, the transformation from mud-brick to stone architecture or from circular to rectangular houses, changes in burial customs or the appearance of new styles in art or coinage.

But change is only one side of the coin: on the reverse is stasis. When the coin is flipped it is this side that dominates the archaeological record. For long periods on either a prehistoric or historic timescale nothing much seems to have happened. Pottery styles remained constant. The dead were sent to meet their ancestors in much the same way. Crops were harvested and stone chipped in repetitive fashion, often for millennia on end. The question 'why no agriculture?' in a continent such as Australia becomes as interesting as investigating the origins of rice cultivation in China.

The contrast to our experience of constant technological and social change could not be more marked. Both change and stasis therefore need explaining. The notion we have that change is the only constant in our lives needs examining. Change is not an essence of the past. But of course it did happen.

QUESTIONS ABOUT CHANGE

In earlier chapters I explored issues of variability in human behaviour and the archaeological record using the dimensions of time and space. This framework is also important when asking questions about change. Change is a multiscalar problem for archaeologists. We need to understand exactly how and where we are pitching our question in order to frame an appropriate explanation.

I will tackle this scalar problem first by looking at six big questions that deal with origins. Then I will move down the scale to less grand questions about why aspects of societies vary. I will examine what we mean by change and ask if we can recognise it as distinct from variation. This will involve considering complexity as a basic issue alongside that of the scales of analysis.

ORIGINS AND THE BIG SIX QUESTIONS

These are questions on which a great deal of archaeological enquiry has focused. Very often they run on a 20-year cycle, which is about the gestation time for large field projects to be written up. The origins cycle runs like this: an international conference is called to tackle an issue of global interest, such as the origins of agriculture (Ucko and Dimbleby 1969), urbanism (Ucko, Tringham and Dimbleby 1972) or modern humans (Mellars and Stringer 1989). Delegates arrive with their fresh data and carefully prepared syntheses. New models and hypotheses are put forward. The raft of information is assimilated. A large proceedings volume emerges and many spin-off volumes then follow as the issues raised are amended, tested in the field and refined by further analysis. Then, after a few years, the excitement cools. Work still continues but not with the headline-grabbing intensity of before. Interest in the question continues to bubble away quietly until the cycle hits its second decade, another international conference is called and the pan boils over once more.

At least five big questions follow this cycle:

- Origins of hominins.
- Origins of modern humans.
- Origins of agriculture and domestic animals.
- Origins of urbanism and the state.
- Origins of modernity.

The first four questions have been there since the birth of archaeology. The fifth is evidence of archaeology's new place in the historical sciences. These issues are now all investigated by interdisciplinary teams. They subsume many themes, such as complexity, specialisation, power and intensification. Their implications are global. They are often referred to as revolutions, most famously by Childe (1951) with his Neolithic and Urban revolutions, the two great stages in human cultural evolution before the Industrial Revolution of the eighteenth century. In addition, I would add to this quintet a sixth big 'how' and 'why' question:

- Global colonisation by the human species.

This question has implications both for the earliest colonisation of habitats, continents and islands as well as their rediscovery as part of mercantile capitalism which gave us, among other things, the triangular slave trade. In other words, this question covers all the other five. As we shall see below, unravelling the process of global colonisation has in fact been one of archaeology's great, but rather unsung, discoveries.

There are of course other big questions, such as origins of feudalism, or the rise and spread of world religions. Language and writing have been treated as origins questions, as have the graphic arts and key aspects of technology such as shipping, wheeled transport and metallurgy.

Much of this only recognises that we can investigate the origins of anything. But these 'big six' questions are widely recognised as fundamental to archaeological endeavour. They also illustrate very well the type of explanation that archaeologists favour. I will return later to the issue of whether such questions have now served their usefulness.

（右側へ続く）

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転部試験　解答用紙

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総　点

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