

滋賀医科大学
平成30年度
医学科一般入試(前期日程)

問題冊子

英 語

(注 意)

1. 問題冊子は試験開始の合図があるまで開かないこと。
2. 問題冊子は表紙のほか7ページである。
3. 試験中に問題冊子及び解答用紙の印刷不鮮明、ページの落丁・乱丁等に気付いた場合は、手を挙げて監督者に知らせること。
4. 解答用紙のすべてに受験番号及び氏名をはっきり記入すること。
5. 解答はすべて解答用紙の所定の解答欄に明瞭に記入すること。
6. 解答に関係のないことを書いた答案は、無効にすることがある。
7. 本学受験票を机の右上に出しておくこと。
8. 試験時間は90分である。
9. 問題冊子は持ち帰ってもよいが、解答用紙は持ち帰らないこと。

英 語 (3 問題)

- I. 次の文章を読んで、下の設問に本文の内容に沿って答えよ。記号以外の解答はすべて日本語ですること。左肩に*印のある語には下に注がある。 (配点 100 点)

Feasts might well have been the stimulus for the agricultural revolution, some 10,000 years ago. Anthropological studies tell us about this driving force in the transition from primitive tribal culture to modern industrial society. In the research that my students and I conducted with traditional tribal and chiefdom societies, feasts turned out to be very different from the sort of holiday events held in modern industrial nations.

The most lavish⁽¹⁾ traditional feast that I participated in during my research was a Torajan funeral feast in Sulawesi, Indonesia. It took more than five years to accumulate the assets and resources required. During this time, the deceased⁽²⁾ man was not buried but stayed wrapped up in fabrics in a corner of his house where he eventually dried out, and was still considered part of the family until he was buried. A small army of workers and organizers was formed to build temporary housing structures around a courtyard, supplying sleeping and eating quarters, even kitchens. Invitations were sent to far-off kin and allied families. Hundreds of guests attended.

When the time came for the funeral ceremonies, groups of cooperating family lines entered the courtyard in formal processions dressed in their finest, all bringing baskets of rice and other gifts as demonstrations of their support. Over the following three days, dozens of pigs and other animals were sacrificed in the center of the funeral area, destined for huge feasts that could last for weeks.

Each contribution, especially of animals, was properly recorded because each was seen as a debt that had to be repaid by the surviving family and their allies. The person who contributed the most to the funeral inherited the valuable rice paddies of the person who died upon which wealth and power were ultimately based. Political power, then, was partly based upon debts earned through feasts.

Feasts tend to be competitive because the underlying motive for feasting is to secure advantageous relationships via debts (for marriage, defense or economic endeavors). This competitive behavior pressures organizers to produce or acquire enormous amounts of foods, especially meat, starches such as rice, and alcohol. In fact, given the competition based on gifts of food and prestige items (that is, debts), there could never be enough food since someone was

always trying to produce more in order to out-compete his rivals. It is these competitive feasting pressures that, I argue, resulted in the domestication of plants and animals.

Feasts are often very expensive events, sometimes requiring up to 10 years of work and saving. Those who are paying for them expect to obtain some benefit from all their efforts and spending, and this is the important part about traditional feasts: those who are invited, and who often receive gifts, are expected to *reciprocate the invitation and gifts within a reasonable amount of time. By accepting invitations to feasts, individuals enter into relationships of alliance with the host. Each of them supports the other in political or social conflicts as well as in economic matters. Such support is critical because social and political conflicts are common in tribal villages, with many accusations of not being faithful in marriage, theft, black magic, inheritance issues, unpaid bills, religious offences and crop damage from other people's domestic animals. In order to defend themselves from such accusations and threats of punishment, individuals need strong connections within the community. Feasts are a way to get them.

Moreover, in times of famine, it is essential to have a network of support in order to borrow food. Famine can occur for many reasons: adults might be unable to work the fields due to accident or illness, or crops might fail as a result of flooding or lack of rain or the spread of disease. Feasting is the way that people created and maintained reliable social support networks—and they are effective in this because of the reciprocal debts they involved. Once caught up in the debt system, it is almost impossible to free oneself, and failing to reciprocate feasts and gifts often meant murder and warfare.

The networks and debts that feasting systems created gave great political power to certain individuals. This is how traditional feasting created the first *economically based* (namely, surplus-based) hierarchies. Ambitious individuals profited from the feasting system by involving others in reciprocal debts. The use of feasts in this fashion is, of course, tied to the ability of hosts to produce food surpluses, and then to convert these surpluses into advantages. This kind of energy-conversion adaptation probably emerged first in Europe among the more complex hunter/gatherers around 30,000 years ago. Feasting became common elsewhere only about 15,000 years ago.

In the Middle East, where wheat and cattle were first domesticated, feasting and socio-economic inequalities appeared about 12,500–14,500 years ago, just before any domesticates appeared 12,500–10,000 years ago. Similar sequences occurred in East Asia with rice and pigs, and in the Americas. Even today, it is remarkable that domestic animals in the tribal villages are almost never used for normal meals: they are universally reserved for sacrifice and

consumption at feasts. Such a strong pattern in studies of cultures seems to imply that this ⁽¹⁾ was the original purpose for keeping and domesticating animals. Hill-tribe villages in Southeast Asia explicitly view the raising of domestic animals as similar to putting money in the bank. People use surpluses to raise animals that will profit them in the future through feasting benefits.

The reliance on feasting to convert surpluses into power ⁽²⁾ continued after the domestication of plants and animals. Feasting was also integral to Classical Roman elite culture and politics. It virtually ran ⁽³⁾ the Incan Empire in South America.

Traditional feasts were entertainment with hidden motives and binding debts that have produced the kind of surplus-based industrial society with all its inequalities that much of the world lives in today. Feasts helped to transform hunters and gatherers, people who generally treated each other as equals, into the kinds of societies that laid the foundations for early states and even industrial empires. They created hierarchies and inequalities, the advantaged and the disadvantaged. Where would we be without feasts? I believe we would still be hunters and gatherers. (出典 : <https://aeon.co/ideas/how-the-village-feast-paved-the-way-to-empires-and-economics> より改変引用。)

注 (to)reciprocate=返礼する, 報いる。

設問 1. What does underlined item “lavish” ⁽¹⁾ mean in this context?

- A. profitable, receiving a great amount of gifts from guests
- B. complicated, requiring an elaborate ceremony
- C. abundant, consuming a lot of assets and resources
- D. primitive, not carried out in ways considered today as civilized

設問 2. What does underlined item “deceased” ⁽²⁾ mean in this context?

- A. disappeared
- B. diseased
- C. disabled
- D. dead

設問 3. What does underlined item “up to” ⁽³⁾ mean in this context?

- A. at most
- B. at least
- C. longer than
- D. going upward

設問 4. Translate the following: “those who are invited, and who often receive gifts, are expected to reciprocate the invitation and gifts.” ⁽⁴⁾

設問 5. Explain what underlined item “By accepting the invitations to feasts individuals enter into relationships of alliance with the host”⁽⁵⁾ means in this context.

設問 6. (a) List all the causes of “famine”⁽⁶⁾ mentioned in the text, and (b) explain how feasts help individuals escape from it.

設問 7. Explain why underlined item “the”⁽⁷⁾ is italicized.

設問 8. Explain what underlined item “Once caught up in the debt system, it is almost impossible to free oneself”⁽⁸⁾ means in this context.

設問 9. Explain what underlined item “this fashion”⁽⁹⁾ indicates in this context.

設問10. Explain how the feasting system led to the creation of social hierarchies.

設問11. Explain what underlined item “energy-conversion adaptation”⁽¹⁰⁾ means in this context.

設問12. Explain what underlined item “this”⁽¹¹⁾ means in this context.

設問13. Explain the author’s theory of how feasts led to the domestication of animals.

設問14. Explain why the author thinks the feasting system emerged in apparently unrelated areas or cultures.

設問15. Explain what underlined item “power”⁽¹²⁾ means in this context.

設問16. What does underlined item “ran”⁽¹³⁾ mean in this context?

- A. accelerated the weakening of
- B. was the main governing force of
- C. created competition in
- D. enabled the continuation of

設問17. Translate the following: “Traditional feasts were entertainment with hidden motives and binding debts that have produced the kind of surplus-based industrial society with all its inequalities that much of the world lives in today.”⁽¹⁴⁾

II. 次の文章を読んで、下の設問に本文の内容に沿って答えよ。記号以外の解答はすべて日本語ですること。左肩に*印のある語には下に注がある。 (配点 60 点)

In late December, 2005, on the banks of Siletz Bay in Lincoln City, Oregon, officials dedicated a memorial to one of America's worst disasters: a huge earthquake and tsunami that killed thousands of Native Americans about 300 years ago. However, the memorial's main job was not to commemorate the disaster, which had only just come to light, but to warn local people that similar devastation could strike at any time.

The area sits over massive *fault lines whose dangers have been brought to light by a startling new scientific discipline that combines Earth science studies and analysis of ancient legends. This is geomythology, and it is transforming our knowledge of earthquakes, volcanoes and tsunamis. ⁽¹⁾

"Myths can tell us a great deal about what happened in the past and were important in establishing what happened here about 300 years ago," said Brian Atwater of the US Geological Survey in Seattle. ⁽²⁾

Along the Oregon and Washington coast, there are Native American stories about huge rocks, called *a'yahos*, which can shake to death anyone who stares at them. In Seattle, tales were discovered of villages being washed away and of whales and thunderbirds locked in fights.

These stories were a key influence on Atwater, who started to study the 680-mile long Cascadia sinking zone fault along the north Pacific coast of the United States. What he found provided a shock. Long stretches had suffered sudden flooding relatively recently. Radio-active carbon dating of tree remains in this drowned landscape indicated there had been a huge earthquake and tsunami between 1680 and 1720. "We didn't know whether it was one massive quake or a couple of slightly smaller ones. Nor did we know exactly when the disaster occurred," Atwater said. Later research on tree rings put the date at between 1699 and 1700. Then, Japanese colleagues studied their regional records and traced an orphan tsunami — a giant wave not linked to a local earthquake — that destroyed some Japanese villages on the Pacific coast on January 27, 1700. "That told us two things: that our earthquake must have been vast to devastate part of Japan thousands of miles away. It also gave us a precise date for our disaster." Scientists now believe huge earthquakes and tsunamis devastate the Seattle area every 200 to 1,000 years. "We may be due one soon," added Atwater. ⁽³⁾ ⁽⁴⁾

Apart from the "lost" Seattle earthquake, geomythology has also revealed that a volcano in ⁽⁵⁾

the South Pacific nation of Fiji, thought to be inactive, is, in fact, active. Patrick Nunn's studies of volcanoes on the Fijian island of Kadavu indicated they had not been active for tens of thousands of years. "Then I heard legends of recent eruptions," he told *The Observer*, a UK newspaper. "I thought them unlikely. However, when a road was cut there in 2002, I found there had been a volcanic eruption long after it had been occupied by humans. It made me look at myths in a new light." Now, Nunn is working for the French government to compile tales that might pinpoint Pacific islands where scientists should look for warnings of earthquakes, volcanoes and major landslides. These include stories of gods who fish up islands from the water and others in which they are thrown back into the sea. According to Nunn, if he had been asked decades earlier if there was value in local myths, he would have said, "not a lot." Since then, his thinking has changed significantly. Relating myths, oral traditions and folklore to the studies of natural phenomena, the new field of geomythology is leading us to exciting scientific discoveries and knowledge.

(出典 : <https://www.theguardian.com/world/2005/dec/04/naturaldisasters.climatechange> より改変引用。)

注 *fault = (地質の)断層

設問 1. Define underlined item "geomythology."

(1)

設問 2. Translate the following: "Myths can tell us a great deal about what happened in the past and were important in establishing what happened here about 300 years ago."

(2)

設問 3. Describe the stories about big earthquakes and tsunami that were passed down by local Native Americans on the Pacific coast.

設問 4. Explain the meaning of the word "orphan" as used in underlined item "orphan tsunami."

(3)

設問 5. Describe what happened along the Oregon and Washington coast and in Japan about 300 years ago.

設問 6. What does underlined item "We may be due one soon" mean in this context?

(4)

- A. One such disaster could happen in the near future.
- B. We may soon get another, more precise forewarning.
- C. We may do well to pay more attention to myths and legends in the near future.
- D. What we have to do is promptly move out of dangerous areas.

設問 7. What does underlined item “the ‘lost’ Seattle earthquake” mean in this context?
(5)

- A. the earthquake long forgotten among Native Americans
- B. the earthquake in which many lives and properties were lost
- C. the imaginary earthquake that appears in Native American stories
- D. the earthquake whose occurrence had remained unknown outside Native American stories

設問 8. Explain why Nunn said, “I thought them unlikely.”
(6)

設問 9. What does underlined item “fish up” mean in this context.
(7)

- A. pull fish from the sea to the island shore
- B. catch and release fish back into the sea
- C. catch things as if they were fish
- D. use a net to catch fish

設問10. Translate the following: “According to Nunn, if he had been asked decades earlier if there was value in local myths, he would have said, ‘not a lot.’”
(8)

設問11. Something caused Nunn to change his way of thinking. Explain the cause of that change, and his thinking before and afterwards.

設問12. Explain why “geomythology” is important for us.

Ⅲ. 以下の文章を、著者の意図を解釈しながら 120 語以内で英訳せよ。ただし()内は訳さなくてよい。
(配点 40 点)

自分で定義をするとき、その定義のとおり言葉を使ってみて、不都合が生じたら直す。自分の定義でとらえることができないとき、経験が定義の縁をあふれそうになる。あふれてもいいではないか、その時の手ごたえ、そのはずみを得て、考えがのびてゆく。(一中略)試験のための学習は、そういうはずみをつけない。
(出典:鶴見俊輔 『思い出袋』, 岩波新書, pp. 36-37 より引用)