

立命館大学大学院

2022年度実施 入学試験

博士課程前期課程

文学研究科

行動文化情報学専攻/考古学・文化遺産専修

入試方式	実施月	コース	専門科目		外国語(英語)	
			ページ	備考	ページ	備考
一般入学試験	9月	研究一貫	×		×	
	2月		×		×	
	9月	高度専門	×			
	2月		P.1～			
社会人入学試験	9月	研究一貫	×			
	2月		×			
	9月	高度専門				
	2月					
外国人留学生入学試験	9月	研究一貫	×			
	2月		×			
	9月	高度専門	×			
	2月		×			
学内進学入学試験	9月	研究一貫				
		高度専門				
学内進学入学試験 (大学院進学プログラム履修生対象)	2月	研究一貫				
		高度専門				
APU特別受入入学試験	9月	研究一貫				
		高度専門				

【表紙の見方】

×・・・入学試験の実施がなかった等の理由で入学試験問題の作成がなかったもの、または、問題を公開しないもの
 斜線・・・学科試験(筆記試験)を実施しないもの

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入試方式	実施月	外国語(英語)	
		ページ	備考
一般入学試験	2月	P.4～	
外国人留学生入学試験	9月		
	2月		
学内進学入学試験	2月		

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※試験終了後、ホッチキスで綴じること(太線の4箇所)

2023年度 立命館大学大学院文学研究科入学試験問題

2023年2月11日

博士課程前期課程 行動文化情報学専攻
考古学・文化遺産専修

「専門科目」

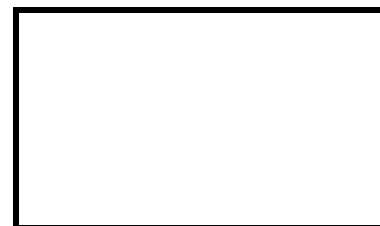
全 6 ページ

●受験上の注意

- ① 試験中、冊子をばらしても構わないが、終了後再び綴じて提出すること
(ホッチキスを貸与します)
- ② 全ての用紙に受験番号、氏名等を記入し、提出すること

●試験中の持込許可物件について

- ① 筆記用具、受験票、時計以外の持込は認めない



文学研究科入学試験答案用紙

専攻・専修名	課程	科目	コース	受験番号	氏 名
行動文化情報学専攻 (考古学・文化遺産専修)	前期課程	専門科目	<input type="checkbox"/> 研究一貫 <input checked="" type="checkbox"/> 高度専門		

問 1 次の 3 題の中から 1 題を選んで論述せよ。

(1) 「新石器革命」について、日本列島の状況を中東など他地域と対比しながら論ぜよ。

(2) 弥生時代あるいは古墳時代の日本列島外の地域からの影響について、具体的な遺跡や資料をあげながら論ぜよ。

(3) 歴史時代の考古学研究には、どのような学際的研究があり、どのようなことが解明されたか。具体的な研究事例をあげながら説明せよ。

問 2 次の 6 項目から 3 項目を選び、それぞれ 3 ～5 行程度で説明せよ。

(1) 与助尾根遺跡

(2) G・J・グローブ

(3) 法円坂遺跡

(4) 中山平次郎

(5) 汐留遺跡

(6) 焙烙

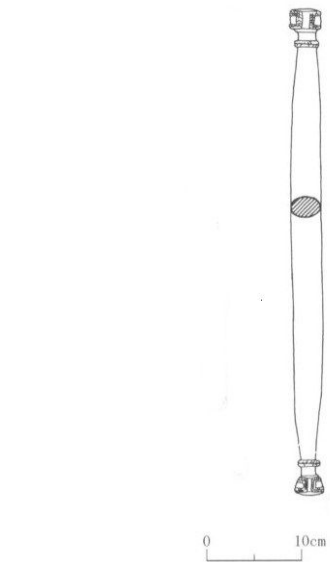
文学研究科入学試験答案用紙

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行動文化情報学専攻 (考古学・文化遺産専修)	前期課程	専門科目	<input type="checkbox"/> 研究一貫 <input checked="" type="checkbox"/> 高度専門		

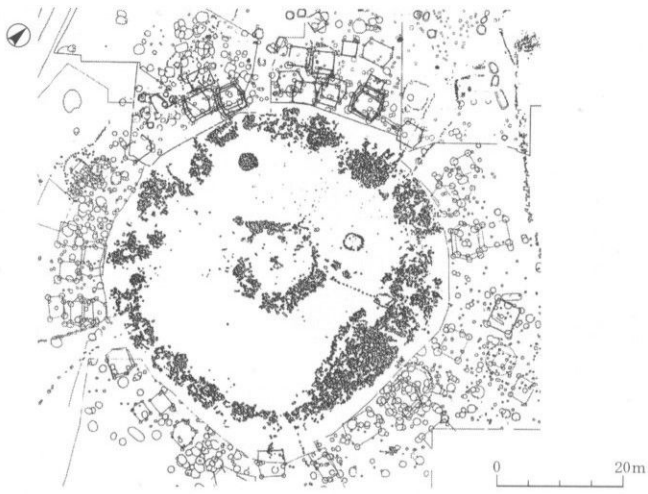
問 3 次の図 A～Iの中から 3 つを選び、それぞれの写真や図について 3 ～5 行で説明せよ。



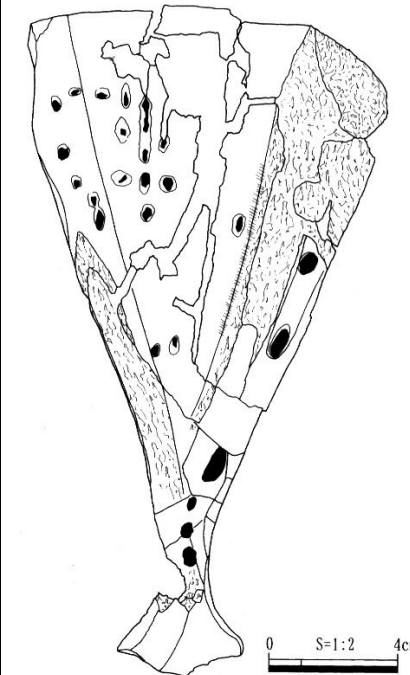
谷口康浩『入門 縄文時代の考古学』同成社, 2019年, pp.155 **A**



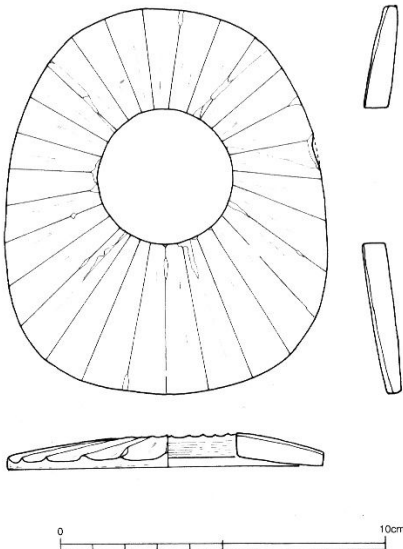
谷口康浩『入門 縄文時代の考古学』同成社, 2019年, pp.199 **B**



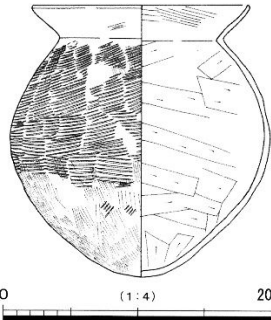
谷口康浩『入門 縄文時代の考古学』同成社, 2019年, pp.176 **C**



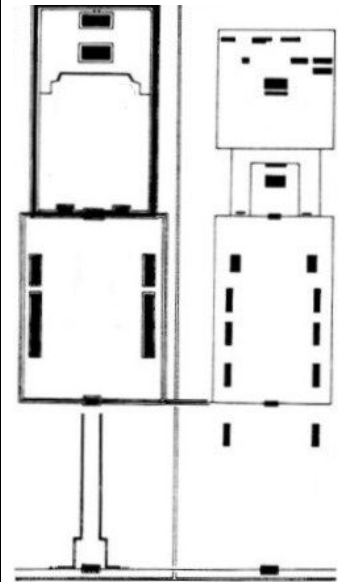
鳥取県埋蔵文化財センター『青谷上寺地遺跡』2012年, p.143 **D**



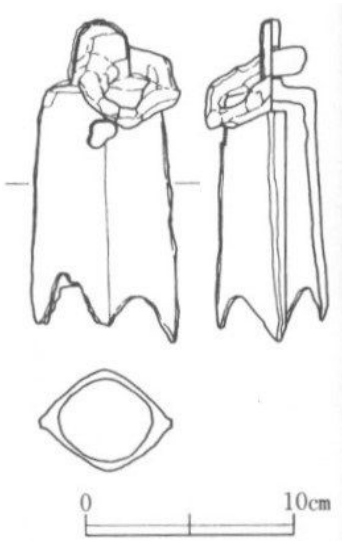
神戸市教育委員会『白水瓢塚古墳発掘調査報告書』2008年, p.63 **E**



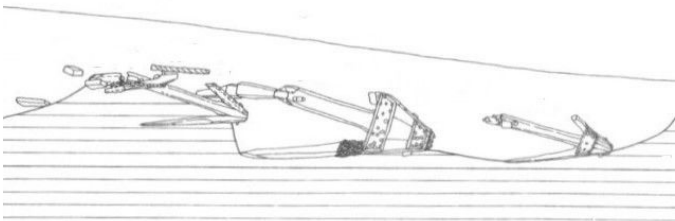
八尾市文化財調査研究会
『八尾市文化財調査研究会報告 久宝寺遺跡』2009年, p.14 **F**



G



今里幾次『播磨古瓦の研究 第二』今里幾次論文集刊行会, 2021年, pp.300 **H**



松浦市教育委員会『鷹島海底遺跡Ⅲ』p.32 Fig.13 A調査区発出土状況 **I**

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2023年度 立命館大学大学院文学研究科入学試験問題

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博士課程後期課程 行動文化情報学専攻
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「外国語」(英語)

全 4 ページ

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問 1 次の文章を和訳せよ。

While archaeologists no longer talk of progress, either to describe or to explain the changes in society they study, we often view change as a complexification (Chapman 2003).

Something becomes complex when it is made up of ever more parts. It is folded together in more dense and intricate ways. Complexity is another of those terms that results in a trait list for the comparison of simple and complex hunters or tribes with chiefdoms. However, what are needed are measures of complexity, rather than a presence/absence list. Moreover, rather than pick complexity to pieces we need to recognise, as James McGlade and Sander van der Leeuw (1997: 14) point out, that the basic feature of any complex system is that it is more than the sum of its parts. Complexity is irreducible.

The investigation of complexity once seemed well suited to a systems approach where structural differences are dependent upon the organisation and flow of information as the diverse and disparate units, or subsystems, are integrated. Hence for Kent Flannery (1972) complexity is measured via *segregation*, or differentiation, and *centralisation*, the degree of connectedness in the

system. Randall McGuire (1983) has examined the components of complexity as variables in cultural evolution. He points out that the concept often includes so much that it becomes a catch-all and explains nothing. His solution is to simplify the concept. He does this by emphasising the vertical and horizontal axes in social structure. In this way measures of complexity can be made for comparative purposes. These involve *inequality*, measured in terms of access to resources, and *heterogeneity*, which refers to the number of social persona in the system. Most importantly, we should not expect these two variables to correlate positively but instead consider them independently in the process of social change.

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問 2 次の英文の「-----」部分を和訳せよ

The human species has often been defined in terms of our special ability to make tools. And many archaeologists have seen human progress largely in technological terms. The 19th-century Danish scholar C.J. Thomsen divided the human past into “ages” of stone, bronze, and iron. His successors further divided the Stone Age into a Paleolithic period (with chipped or flaked stone tools), and a Neolithic period (with polished stone tools). The later addition of the term Mesolithic (Middle Stone Age) carried with it the implication that the very small flint tools, the “micro-liths,” were somehow characteristic of this particular period of human existence.

Even if today we do not place so much emphasis on the particular form of artifacts as a reliable chronological indicator, it remains true that these were and are the basic means by which humans act upon the external world. Modern lasers and computers, guns and electrical appliances all have their origins in the simple tools created by our earliest ancestors. It is the physical remains of humanly made artifacts down the ages that form the bulk of the archaeological record. In other chapters we look at how archaeologists can use artifacts to establish typologies (Chapter 4), learn about diet (Chapter 7), discover past patterns of trade and exchange (Chapter 9), and even recreate systems of belief (Chapter 10). In this chapter, however, we address two questions of fundamental importance: how were artifacts made, and what were they used for?

As we shall see, there are several approaches to these two questions – the purely archaeological, the scientific analysis of objects, the ethnographic, and the experimental. Archaeologists should also seek the advice of modern experts in equivalent technologies. Contemporary craftspeople generally exploit the same materials as their forebears, and often use tools that are little changed. An ancient stone wall will be best understood by a stonemason, a brick building by a bricklayer, and a timber one by a carpenter, although in order to understand a medieval timber building, a

modern carpenter will certainly need to know something of the period’s materials, tools, and methods. For more recently developed technologies, such as those of the last 200 or 300 years, the growing field of *industrial archaeology* can also make use of eyewitness accounts by living craftspeople or verbal descriptions handed down from one generation to the next, as well as historical and photographic records.

The student of earlier periods has a narrower range of evidence to choose from. Questions of preservation arise, and indeed of how one decides whether an early “tool” is humanly made in the first place (see box, p. 298).

Survival of the Evidence

When assessing ancient technologies, the archaeologist always needs to bear in mind that the sample preserved may well be biased. During the long Paleolithic period implements of wood and bone must surely have rivaled those of stone in importance – as they do in hunting and gathering societies today – but stone tools dominate the archaeological record. As we saw in Chapter 2, fragile objects may sometimes survive on waterlogged, frozen, or dry sites, but these are exceptions. In view of the poor preservative qualities of many types of artifact, it is worth remembering that even those that have totally decayed can occasionally be detected by the hollows, soil-changes, or marks they have left. Examples include the imprint left in sand by the Sutton Hoo boat in eastern England; the imprint of a textile on a mummy; or, as will be seen below, the space within a mass of corroded metal. The vanished wheel of an Iron Age vehicle in a grave at Wetwang, Yorkshire, in northern England, has been successfully investigated by pumping polystyrene foam into the hollow, revealing that the wheel had 12 spokes. At the Middle Paleolithic rockshelter of Abric Romani in northeast Spain, a “pseudomorph” (i.e. hollow) of a decayed pointed wooden stick, 1 m (3.25 ft) long and dating to almost 50,000 years ago, has been

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