

次の英文を読んで後の問いに答えなさい。

The agricultural revolution is one of the most controversial events in history. Some partisans proclaim that it set humankind on the road to prosperity and progress. Others insist that it led to (1). This was the turning point, they say, where Sapiens cast off its intimate symbiosis with nature and sprinted towards greed and alienation. Whichever direction the road led, there was no going back. Farming ⁽²⁾ (could ever again / enabled / so radically / no complex agricultural society / to increase / and rapidly / sustain / populations / itself) if it returned to hunting and gathering. Around 10,000 BC, before the transition to agriculture, earth was home to about 5-8 million nomadic foragers. By the first century AD, only 1-2 million foragers remained (mainly in Australia, America and Africa), but their numbers were dwarfed by the world's 250 million farmers.

The vast majority of farmers lived in permanent settlements; only a few were nomadic shepherds. Settling down caused most people's turf to (3) dramatically. Ancient hunter-gatherers usually lived in territories covering many dozens and even hundreds of square miles. 'Home' was the entire territory, with its hills, streams, woods and open sky. Peasants, on the other hand, spent most of their days working a small field or orchard, and their domestic lives centered on a cramped structure of wood, stone or mud, measuring no more than a few dozen feet — the house. The typical peasant developed a very strong attachment (4) this structure. This was a far-reaching revolution, whose impact was psychological as much as architectural. Henceforth, attachment to 'my house' and separation from the neighbours became the psychological hallmark of a much more self-centered creature.

The new agricultural territories were not only far smaller than those of ancient foragers, but also far more (5). Aside from the use of fire, hunter-gatherers made few deliberate changes to the lands in which they roamed. Farmers, on the other hand, lived in (5) human islands that they laboriously carved out of the surrounding wilds. They cut down forests, dug canals, cleared fields, built houses, ploughed furrows, and planted fruit trees in tidy rows. The resulting man-made habitat was meant only for humans and 'their' plants and animals, and was often fenced off by walls and hedges. Farmer families did all they could to keep out wayward weeds and wild animals. If such interlopers made their way in, they were driven out. If they persisted, their human antagonists sought ways to exterminate them. Particularly strong defences were erected around the home. From the dawn of agriculture until this very day, billions of humans armed with branches, swatters, shoes and poison sprays have waged relentless war against the diligent ants, furtive roaches, adventurous spiders and misguided beetles that constantly infiltrate the human domicile.

For most of history these man-made enclaves remained very small, surrounded by expanses of untamed nature. The earth's surface measures about 200 million square miles, of which 60

million is land. As late as AD 1400, the vast majority of farmers, along with their plants and animals, clustered together in an area of just 4.25 million square miles — 2 per cent of the planet's surface. Everywhere else was too cold, too hot, too dry, too wet, or (A) unsuited for cultivation. This minuscule 2 per cent of the earth's surface constituted the stage on which history unfolded.

People found it difficult to leave their artificial islands. They could not abandon their houses, fields and granaries without grave risk of loss. (B), as time went on they accumulated more and more things — objects, not easily transportable, that tied them down. Ancient farmers might seem to us dirt poor, but a typical family possessed more artefacts than an entire forager tribe.

While agricultural space shrank, agricultural time expanded. Foragers usually didn't waste much time thinking about next month or next summer. Farmers sailed in their imagination years and decades into the future.

Foragers discounted the future because they lived from hand to mouth and could only preserve food or accumulate possessions with difficulty. Of course, they clearly engaged in some advanced planning. The creators of the cave paintings of Chauvet, Lascaux and Altamira almost certainly intended them to last for generations. Social alliances and political rivalries were long-term affairs. It often took years to repay a favour or to avenge a wrong. (C), in the subsistence economy of hunting and gathering, there was an obvious limit to such long-term planning. (D), it saved foragers a lot of anxieties. There was no sense in worrying about things that they could not influence.

The Agricultural Revolution made the future far more important than it had ever been before. Farmers must always keep the future in mind and must work in its service. The agricultural economy was based on a seasonal cycle of production, comprising long months of cultivation followed by short peak periods of harvest. On the night following the end of a plentiful harvest the peasants might celebrate for all they were worth, but within a week or so they were again up at dawn for a long day in the field. Although there was enough food for today, next week, and even next month, they had to worry about next year and the year after that.

[A] Peasants were worried about the future not just because they had more cause for worry, but also because they could do something about it. They could clear another field, dig another irrigation canal, sow more crops. The anxious peasant was as frenetic and hardworking as a harvester ant in the summer, sweating to plant olive trees whose oil would be pressed by his children and grandchildren, putting off until the winter or the following year the eating of the food he craved today.

[B] Concern about the future was rooted not only in seasonal cycles of production, but also

in the fundamental uncertainty of agriculture. Since most villages lived by cultivating a very limited variety of domesticated plants and animals, they were at the mercy of droughts, floods and pestilence. Peasants were obliged to produce more than they consumed so that they could build up reserves. Without grain in the silo, jars of olive oil in the cellar, cheese in the pantry and sausages hanging from the rafters, they would starve in bad years. And bad years were bound to come, sooner or later. A peasant living on the assumption that bad years would not come didn't live long.

[C] Consequently, from the very advent of agriculture, worries about the future became major players in the theatre of the human mind. Where farmers depended on rains to water their fields, the onset of the rainy season meant that each morning the farmers gazed towards the horizon, sniffing the wind and straining their eyes. Is that a cloud? Would the rains come on time? Would there be enough? Would violent storms wash the seeds from the fields and batter down seedlings? Meanwhile, in the valleys of the Euphrates, Indus and Yellow rivers, other peasants monitored, with no less trepidation, the height of the water. They needed the rivers to rise in order to spread the fertile topsoil washed down from the highlands, and to enable their vast irrigation systems to fill with water. But floods that surged too high or came at the wrong time could destroy their fields as much as a drought.

[D] The stress of farming had far-reaching consequences. It was the foundation of large-scale political and social systems. Sadly, the diligent peasants almost never achieved the future economic security they so craved through their hard work in the present. Everywhere, rulers and elites sprang up, living off the peasants' surplus food and leaving them with only a bare subsistence.

These forfeited food surpluses fuelled politics, wars, art and philosophy. They built palaces, forts, monuments and temples. Until the late modern era, more than 90 per cent of humans were peasants who rose each morning to till the land by the sweat of their brows. The extra they produced fed the tiny minority of elites — kings, government officials, soldiers, priests, artists and thinkers — who fill the history books. History is something (6)(that / while / fields / very few people / everyone else / was ploughing / have been doing / and carrying) water buckets.

(出典 : *Sapiens ~ A Brief History of Humankind* Yuval Noah Harari)

問1 空所(1)に入れるのに適切な語を下の選択肢から選び、記号で答えなさい。

- ① utopia ② perdition ③ welfare ④ paradise

問2 下線部(2)の語群を1語補って意味が通じるように並べ替えなさい。

問3 空所(3)に入れるのに適切な語を下の選択肢から選び、記号で答えなさい。

- ① shrink ② expand ③ swell ④ propagate

問4 空所(4)に入れるのに適切な語を下の選択肢から選び、記号で答えなさい。

- ① with ② on ③ for ④ to

問5 本文中2カ所ある空所(5)に入るのに適切な語を他のパラグラフから探して答えなさい。

問6 本文中の(A), (B), (C)に入るのに適切な語を次の中から選び、記号で答えなさい。ただし、本文中では大文字で始まるものも小文字で表しているの
で注意すること。

- ① paradoxically ② nevertheless ③ furthermore ④ otherwise

問7 [A], [B], [C], [D]のパラグラフを論理的に筋が通るように
並べ替えなさい。

問8 下線部(6)を意味が通じるように並べ替えなさい。