

2024年度

大学院文学研究科博士課程前期2年の課程入学試験

(夏期・一般選抜) 問題

専門科目 東洋史 専攻分野

試験開始の合図があるまで、この問題冊子を開いてはいけない。

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専門科目 (東洋史 専攻分野)

Ⅰ. 以下の中国古典文につき、(1) 貸与された赤鉛筆を用いて句読(。)を切り、(2) 日本語に訳せ (赤鉛筆は句読を切るときのみ使用)。

宋史各傳迴護處

元修宋史度宗以前多本之宋朝國史而宋國史又多據各家事狀碑銘編綴成篇故是非有不可盡信者大奸大惡如章惇呂惠卿蔡確蔡京秦檜等固不能諱飾其餘則有過必深諱之卽事蹟散見於他人傳者而本傳亦不載有功必詳著之卽功績未必果出於是人而苟有相涉者亦必曲爲牽合此非作史者意存忠厚欲詳著其善於本傳

錯見其惡於他傳以爲善善長而惡惡短也蓋宋人之家傳表誌行狀以及言行錄筆談遺事之類流傳於世者甚多皆子弟門生所以標榜其父師者自必揚其善而諱其惡遇有功處輒遷就以分其美有罪則隱約其詞以避之宋時修國史者卽據以立傳元人修史又不暇參互考證而悉仍其舊毋怪乎是非失當也昔吳縝作新唐書糾謬不旁採他書卽新唐書中自爲抵牾者抉摘以資辨證今亦仿此例摘出數十條於後觀者可以覽焉

李綱靖康圍城之事姚平仲欲劫營以士卒不得速戰爲言李綱主其議令城外兵俱聽平仲節度遂及於敗據此則劫營之計李綱實與其謀而綱傳則謂平仲密奏斫營夜半中使傳旨使綱

策應似綱初不知者蓋因平仲之敗以見失策不在綱此事本載綱所著靖康傳信錄史館卽據以立傳也

(龍翼『廿二史劄記』卷二十三より)

受験記号番号

$$\frac{2}{5}$$

Ⅱ (1) ～ (5) につき 知る所を日本語で簡潔に述べよ。

(1) 費孝通

(2) 貨殖列伝

(3) 東京夢華録

(4) 括戸政策

(5) 盛京五部

Ⅲ 次の英文を日本語に訳せ。

If history is not a science, then are historians any different in essence from novelists or poets? Historians have often attempted to distinguish what they do from what artists do by arguing that their discipline does indeed require a rigorous professional or scientific training, while if art and music

also need technical expertise that can only be acquired through education, writing novels or poems, for all the proliferation of creative writing courses in recent years, demonstrably does not. Sir Geoffrey Elton was particularly insistent on this point. The series of examples of readings of source-material with which Elton illustrated his claim suggests that by training he meant that historians had to learn about the technical details of the documents they used, or in other words, the meaning for contemporaries of the language they employed, and the nature and customs of the institutions in which the documents were produced. Thus it was necessary to know, for instance, that when a medieval English king differentiated in his correspondence between recipients he addressed as 'trusty and well-beloved' and 'right trusty and well-beloved', this did not indicate the difference between a distant political ally and a close one, but rather reflected the social status of the addressee. Or that when noble families in early modern Europe had pictures painted in which their children were dressed in adult clothes, this did not mean, as the amateur historian Philippe Ariès had supposed, that they had no notion of childhood as a separate stage of human existence. Other sources indicate that in everyday life children were indeed dressed differently from adults; they were just put in grown-up clothes to have their portraits painted.

All this may be both admirable and true, but what does it have to do with scientific training? The basic point Elton seemed to want to make is that in order to understand a source, historians had to ask how it came into existence, what purposes it served to those who created it, and how they proceeded in bringing it into being.

In Defence of History

By Richard J. Evans. Granta, 1997

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