

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

( 冬期・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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(冬期・一般選抜) 問題

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) 現代日本語に訳せ(赤鉛筆は句読を切るときのみ使用)。

後漢書與三國志論時代則後漢在前而作史則三國志先成且百餘年也自三國志魏紀創爲迴護之法歷代本紀遂皆奉以爲式延及舊唐書舊五代史猶皆遵之其間雖有習鑿齒欲黜魏正統蕭穎士欲改書司馬昭弑君而迄莫能更正直至歐陽公作五代史及修新唐書始改從春秋書法以寓褒貶而范蔚宗于三國志方行之時獨不從其例觀獻帝紀猶有春秋遺法焉雖陳壽修書于晉不能無所諱蔚宗修書于宋已隔兩朝可以據事直書固其所值之時不同然史法究應如是也

廿二史劄記 卷六 中華書局聚珍版宋版印

陳壽魏紀書天子以公領冀州牧蔚宗獻帝紀則曰曹操自領冀州牧魏紀漢罷三公官置丞相以公爲丞相獻紀則曰曹操自爲丞相魏紀天子使郗慮策命公爲魏公加九錫獻紀則曰曹操自立爲魏公加九錫魏紀漢皇后伏氏坐與父完書云帝以董承被誅怨恨公后廢黜死兄弟皆伏法獻紀則曰曹操殺皇后伏氏滅其族及其二子魏紀天子進公爵爲魏王獻紀則曰曹操自進號魏王魏紀韋晃等反攻許燒丞相長史王必營必與嚴巨討斬之獻紀則曰耿紀韋晃起兵誅曹操不克夷三族至禪代之際魏紀書漢帝以衆望在魏乃召羣公卿士使張音奉璽授禪位獻紀則曰魏王不稱天子奉帝爲山陽公他如董承孔融等之誅

皆書操殺此史家正法也

受験記号番号

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Ⅱ (1) ～ (5) につき、知る所を日本語で簡潔に述べよ。

(1) 番漢合字掌中珠

(2) 牛僧孺

(3) 興中会

(4) 井田制

(5) 水経注

受験記号番号

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## Ⅲ 次の英文を日本語に訳せ。

ONE OF the first principles of equity, learned by everyone in earliest childhood, is that if there is one piece of cake that two people must share, the person who does the cutting should not do the choosing. This principle rests on the assumption that people are self-interested and that, if the cutter is also the chooser, he or she will not be so careful about—indeed, may deliberately avoid—cutting pieces of equal size.

In his novel, *A Bend in the River*, V. S. Naipaul describes the colonial experience in the following terms:

The Europeans wanted gold and slaves, like everybody else; but at the same time they wanted statues put up to themselves as people who had done good things for the slaves. Being an intelligent and energetic people, and at the peak of their powers, they could express both sides of their civilization; and they got both the slaves and the statues.

What both of these cases have in common is a recognition that, where power is unevenly distributed, where cutter can also be chooser, a degree of imbalance or inequity is likely to result. Someone is going to get more. This is also the point

Edward W. Said makes, on an epistemological level, in his recent critique of the assumptions underlying Western study of Middle Eastern history and culture. There is no simple one-to-one correspondence, Said tells us, between knowledge and truth, between reality and the ways in which reality is represented. For “all representations, because they *are* representations, are embedded first in the language and then in the culture, institutions, and political ambience of the represent-er.” All representations of reality must, in short, also be misrepresentations, a form of intellectual dominion exercised by the knower over the known.

Paul A Cohen. (1984) *Discovering History in China*.

Columbia University Press.

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