

2022年度

大学院文学研究科博士課程後期3年の課程入学試験

(春期・一般選抜) 問題

筆記試験 西洋史 専攻分野

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以下の英文を全訳しなさい。またこの文章に述べられていることについて、自分の考えを記しなさい。

(出典 : B. Smalley, *Historians in the Middle Ages*, London, 1974, pp. 160-162.)

Matthew Paris (d. 1259) produced both local and 'world' history. His mammoth output surpassed anything ever attempted in a Benedictine abbey. I shall concentrate on his *Greater Chronicle*, since that is the most famous of his historical works. Its scope and volume are amazing. Scholars use it as a primary source for both English and European history. The author had his roots in the abbey of St Alban. Matthew describes his fellow Benedictines as 'good brothers, whose hearts were set on prayer and hospitality'. Their duties as hosts put them in the way of collecting news. St Alban's is situated on the main road north from London; it was an ideal repository for information of all kinds. Matthew made the most of his opportunities. He had an unquenchable thirst for news and gossip, which combined with the passion of an archivist. He copied documents concerning the items he recorded, and copied so extensively that he had to find a special place for documents in his 'book of additions' to the *Chronicle*. His other gifts were a flair for writing and artistic skill. For Matthew was also an artist: he illustrated his text with bold, expressive drawings. That was a rare and personal juxtaposition. Very few authors made their own illustrations in the Middle Ages.

Matthew Paris's outstanding achievement was to put across his point of view. The vast quantity of facts which he assembled would have made his chronicle a valley of dry bones, if they had not passed through his lively mind. We see them as he did. Matthew had the nerve to let himself go. He selected, distorted, invented and commented. His chronicle presents a set of opinions and prejudices shared by other English chroniclers. Roger of Wendover, his predecessor at St Alban's, had already expressed them in a less coherent way. The great English abbeys represented an early, uncoordinated version of the 'country party' versus the 'court party' or the 'outs' versus the 'ins'. Office at court, including government office, spelled power, influence and riches. The Black Monks had no footing at court. Few became bishops in the thirteenth century. This weakened their pull at the other power centre of Christendom, the papal court. The abbeys felt the pressure of royal and papal taxation. The popes also aimed to tighten up discipline and observance in the exempt abbeys by appointing visitors, often the diocesan bishop, to enquire into the running of the house and to correct abuses.

The monks resented what they saw as exploitation and interference. They found themselves at the receiving end of the bureaucracy. Nobody likes tax-collectors, nosy parkers and money-lenders. Their being 'foreigners' added fuel to the flame; Henry III employed foreign favourites in his government. Hence monastic chroniclers tend to xenophobia and favour native opposition movements. The new orders of mendicant friars put the monks' noses out of joint too. The rise of universities left them in an intellectual backwater. Matthew's writings reflect a reaction against new movements in general. His bias is so obvious as to be self-defeating and his prejudices cancel each other out. The friars made him jealous; the reforming zeal of Robert Grosseteste, bishop of Lincoln, annoyed him. On the other hand, as an Englishman he took pride in Oxford University. Scholar-bishops and friars appealed to him so long as they kept away from St Alban's. Matthew could be careless and inaccurate as a chronicler; that is a defect. His bias stamps his personality on his story. Slapdash judgments are part of it. We must take a genius as we find him.

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3 / 5

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This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

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