

## 2023 年度 早稲田大学文学部 転部試験問題

【 アジア史  
【科目名： 一般外国語

本

コース】 ※解答は別紙（縦・横書）  
語 】

設問 次の文章を読み、その全文を日本語に訳せ。

*Empire and Nation*

The state must be an important actor in any history of Muslims in China, and here, too, problems of definition arise, especially as we observe the transformation of the Qing empire into the Chinese nation-state in the nineteenth and twentieth centuries. In a recent book James Hevia notes some crucial differences between Manchu imperial hegemony and earlier (specifically Ming) indigenously ruled Chinese states, such as the “multinational, multilingual, and multiethnic” nature of the Qing polity and the consequent necessity for the Qing rulers to create a powerful center and an effective balance among their subordinate lords.<sup>22</sup> We cannot place “the Muslims” in a single position in this state-centered model (nor did the Qing), for they lived in so wide a variety of cultural and political circumstances and in so many different relationships to the state. Some (e.g., the Turkic-speakers of Altishahr) were perceived as vassals, others (e.g., the Chinese-speaking Muslims of Gansu) as domestic subjects like the Chinese; some individuals received hostile attention from officials, while others achieved high rank. Transforming itself in historical time, and affected by internal and external forces beyond its control, the empire, like the personal or collective

identities of its subjects, should be viewed as processual rather than fixed, and this requires special care in the construction of an apparently straightforward narrative.

Even Qing authority over the Muslims of northwest China, the central subjects of this book, cannot be described as monolithic or consistent. Some of the non-Chinese-speaking peoples, the Salar for example, had been governed by *tusi*, local families that received hereditary patents of office and a degree of autonomy in local affairs from the Qing state.<sup>23</sup> After completing the conquest of eastern Turkestan in the 1750s, the Qing appointed local notables as hereditary lords (Tur. *beg*) over the urban Turkic-speakers of Xinjiang, but the Chinese-speaking Muslims of Shaanxi and Gansu remained entirely under the jurisdiction of the centrally appointed regular civil officials, though the military played a major role in local politics. The Qing perceived differences among the peripheral groups—in their ability or inability to use the Chinese language and in their historically demonstrated “governability”—and established local authority accordingly, altering its structure as local and regional conditions changed.

In local or regional history, we cannot simply examine central policy or imperial pronouncements and assume their implementation by “the state.” Rather, we ask, within local structures of dominance, “Who is the state?”<sup>24</sup> The state’s formal and informal apparatus in northwest China over the past three centuries has included a fair number of Muslims, some of them conventional graduates of the military and civil examination system, others holders of less obvious (but no less real) state-sanctioned authority. The empire governed many of its peripheral subjects from a considerable political—as well as physical—distance, and this, too, distinguishes it from the more intrusive modern nation-state, with integration and participation on its mind.

※WEB 掲載に際し、以下のとおり出典を追記しております。  
Familiar Strangers © 1997 University of Washington Press, from Familiar Strangers, Jonathan N. Lipman, first edition, 1997; permission conveyed through Copyright Clearance Center, Inc.

受験番号	
氏名	カナ
	漢字

この欄以外に受験番号、氏名を記入しないこと。  
漢字氏名がない場合は、ひらがなで記入すること。

転部試験 解答用紙

【       アジア史       論系・コース   】

【 科目名： 一般外国語   英   語   】

総	点

————ここから記入すること————

———これより先の余白には絶対に記入しないこと———

(裏へ続く)

——ここから記入すること——