※解答は別紙(縦・(積書)

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【科目名:

名: 一般外国語

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 nationstate 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, multilinguistic, 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.²² 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.²³ 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?"²⁴ 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) statesanctioned 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.

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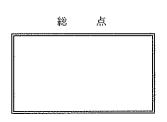
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【 アジア史 論系・コース 】

【科目名:一般外国語 英 語】



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