

2023 年度 早稲田大学文学部 学士入学試験問題

【 西洋史 コース】
 【科目名： 専門科目】

※解答は別紙（横書）

[1] 次の英文を読み、和訳しなさい。

Europe's political structure in 1880 had been given its shape by the Congress of Vienna, the wars of the middle decades of the century and the Congress of Berlin. The states which made it up can be classified in several ways, but there is much to be said for distinguishing those which had already existed in 1815 from those which had come into existence later. Such a division into 'old' and 'new' states is not merely chronological; it draws attention to a great difference between the Europe of Bismarck and that of Metternich. The new states were all organized on the basis of nationality.

It was coming to be generally accepted by 1880 that a state was the proper political expression of a nation, but it did not follow that all states were in fact based on the principle of nationality. Europe still contained, moreover, many nations which had no state to express, far less to guarantee, their political existence; the Poles were the glaring example. There were also two great monarchies, Austria-Hungary and the Ottoman empire, which, whatever concessions they might have to make to nationality in practice, could not accept that statehood automatically went with nationhood. Russia, on the other hand, accepted the principle while denying its application to its own subject peoples. Nevertheless, in spite of such important qualifications, Europe was by 1880 mainly organized as a collection of nation states.

※WEB 掲載に際し、以下のとおり出典を追記しております。
 From: Europe 1880-1945, J.M. Roberts, ©
 2001 Routledge. Reproduced
 by permission of Taylor & Francis Group.

[2] 次の英文を読み、和訳しなさい。

Historical concepts are like coins. Usually, one allows them to pass through one's fingers without examining the quality of their minting. But when one inspects them under illumination, it often turns out that they have not been stamped or molded with the precision one expects of legal tender. That is no accident. As the study of human society in the past, the essence of history is such that its concepts cannot be delineated so sharply as those, say, of the law, let alone mathematics. History has it relatively easy when it is merely describing sets of similar historical facts, such as the "migrations of peoples" [and the end of the Roman Empire]. But the task is harder when it involves the phenomena of cultural life, as with "scholasticism," "Renaissance," or "Enlightenment." The most difficult conceptualizations involve events that proceed directly from upheavals in spiritual life, as with the "investiture conflict," the "Reformation," or the "Risorgimento."

The concepts "Catholic Reformation" and "Counter-Reformation" belong to this last group. Both terms presuppose the "Reformation," which we are accustomed to define as the doctrinal and institutional schism in Christianity during the sixteenth century. Yet these labels are most problematic in just this connection to the Reformation. When one examines their use in the historical literature, it quickly becomes apparent that non-Catholic historians typically avoid the first concept ("Catholic Reformation") and replace it with some other descriptor, such as the "the renewal of the Catholic church." Catholics, by contrast, either do not use the concept of "Counter-Reformation" at all or employ it only with reservations.

※WEB 掲載に際し、以下のとおり出典を追記しております。
 Used with permission of John Wiley & Sons - Books,
 from The Counter-Reformation: the essential readings, Luebke,
 David Martin, 1999;
 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。

学士入学試験 解答用紙

【 西洋史 コース 】

【 科目名： 専門科目 】

総 点

———ここから記入すること———

[1]

[2]