

2024 年度 早稲田大学文学部 転部試験問題

【アジア史

コース】

※解答は別紙（縦・横書）

【科目名： 一般外国語

英 語 】

【設問 1】 次の文章を読み、その概略を日本語で記せ（字数制限なし）。

Warring States and Han writings make few attempts to define in a theoretical fashion the notion of the animal. In a world view that did not distinguish a structure of immutable and archetypal essences behind visible realities, the search to delineate a fixed formal and behavioral essence of each and every living creature did not develop into a major issue of intellectual inquiry. A noticeable feature of the early Chinese text corpus therefore is the absence of a body of protozoological texts. While a number of writings collated and classified animal material in function of the etymological clarification of graphs or the cosmographic description of all things under heaven, the analysis of data on the animal world did not spark a genre of writings that debated animals in a systematized and exclusive manner. While animals were discussed in practical and technical works dealing with agriculture, divination, the calendar, or medicine, none of these writings sought to analyze data on animals with a view to explain animal behavior or investigate the internal workings of the animal world itself. The biological animal did not provide a topic for widespread intellectual debate, neither did it inspire the development of a textual canon that took the natural world as its main subject of discussion. Textual records of activities involving the direct observation of the animal world are an exception rather than the rule. As we will see, this was also reflected in the idea that the sages, rather than being naturalists, were observers of human behavior and morality.

Instead of being concerned with the collection and classification of animal data and the analysis of the differentiae between animals and other living creatures, the analytical exposition and classification of animals in early China was motivated by a concern with the classification of animal names. Much of the protoscientific discourse on animals occurred within the framework of lexicography. This detailed attention for animal nomenclature was part of a wider concern with textual exegesis and lexicographic classification. Defining animals revolved around the attribution of names to unidentified creatures, occasionally linking the origins of an animal name to its behavior or sound, or connecting the names of unusual species to more generally known animal kinds. This ambition to project an order of names onto the natural world or equate the explanation of animals with the elucidation of animal graphs was linked to sociopolitical theories on the “rectification of names,” which had presented clarity of naming as a means to establish mental and practical control over a world of multiple realities. That lexicographic collectanea of animal nomenclature originated just prior to or during the Han may therefore not be coincidental. Political unification, and consequently, the merging of the real and imaginary fauna of a largely expanded empire, prompted the creation of order among these new data by means of texts. The gradual expansion from feudality to empire with its influx of exotic spoils from distant regions to the Chinese heartland gave rise to a growing realization of the immense variety of fauna and flora “under heaven.” The compartmentalization of this new world in dictionaries or its acclamation in rhapsodic prose poetry may have been an answer to an existing need for rulers and scholars alike to “visualize” this newly extended bestiary through texts and hence establish symbolical and intellectual control over all species.

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 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———