

2025 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）。なお、(Khazanov 1994: 138–139)などの先行研究の引用は無視してよい。

In vast, infertile, nomadic Eurasia, the state was impossible and unnecessary; ecologically, economically, socially, and politically, the steppe could not produce the state, or afford to have it. Equally, it was not required. Ecologically, the steppe is barren. “Extensive pastoral economy” is nonautarkic, or actually antiautarkic; it produces no surplus and it can barely sustain a few nomads, let alone a state: the “poor nomad is the pure nomad” (Khazanov 1994: 72, 121; Lattimore 1951: 522; Sahlins 1968: 34–35). Pastoralism simply cannot afford the state. It also forces the small population to disperse over an extensive area. Consequently, socially and politically, nomads are fissiparous; they are forced to split into small groups such as clans. If they form larger groups, they form tribes and, occasionally, temporary confederations; essentially, larger kinship groups. “It is, evidently, the mobility of nomads which limits the development of direct territorial and neighbourly links, thus leaving kinship as the best alternative for the expression of social relations” (Khazanov 1994: 138–139). Tribal organization is sufficient to fill the needs of a pastoral economy; hence nomads need no state. Moreover they lack the experience of, and expertise in, statecraft; they have no experience of a state or civilized life and lack the necessary knowledge and institutions; hence, they are uncivilized or barbarian.

Nomads’ kinship consciousness is deep, wide, and elaborate. Yet their tribal organization is abnormal. Except for nuclear or extended families, all the supposed kinship units of clan, subtribe, and tribe, and their supposed formation structure of a segmentary lineage system are fictive. Above family level, no one really shares true kinship ties or forms a kinship group; these larger groups are all works of imaginative strategic manipulation that serve political ends. They are all fictions, the work of fictionists (those who create fictive kinship organizations). One wonders quite who the fictionists supposed to be – notional tribal agents or those who claim the supposed kinship and tribal organizations of the nomads to be fictive.

The world is a divided space; it consists of state space, or civilization, and nonstate space or “barbarian ‘outer darkness’” (Lattimore 1951: 238). Only the fertile agricultural areas are civilized state spaces. What is now China is a state, an empire, and a civilization, and what is called Inner Asia is a nonstate – a tribal and barbarian space:

China’s ruling class treated their country’s neighbours and its foreign subjects as miserable barbarians to whom the empire must bring the benefits of culture. The Mandate of Heaven was bestowed upon the emperor not in order to exploit the world, but in order to educate humanity. (Harari 2014: 221)

The state is the dividing line here: it divides the world in two and thus creates the constitution of a preindustrial world. The divide is geographical, ecological, economic, social, and political, and it is evolutionary as well as developmental; the divide is innate. This “Great Divide” performs an evolutionary partition on humanity; it advances peasants to peace and happiness, “the Nature of the State,” and condemns nomads to perpetual condition of war, “the State of Nature” (Service 1975: 3–10; Sahlins 1968: 4).

Ultimately, it is Mother Nature that blessed peasants with peace, security, and longevity, the perks of civilization, and condemned nomads to “continual feare, and danger of violent death ... [a] solitary, poore, nasty, brutish, and short” life; the curses of nature (Sahlins 1968: 7). Picking “the Fertile Crescent and parts of China,” and bestowing abundant food on “the inhabitants of those two areas,” she favored them “over the other peoples” so that they “spread their languages and genes over much of the rest of the world” (Diamond 2002: 700). “The quantity of food ... regulates the number of the human species” and determines who survives and thrives (Polanyi 2001: 118). Owing to her selection, “about 88% of all humans alive today speak some language belonging to one or another of a mere seven language families,” and even an “international journal of science [Nature] is published in an Indo-European language” (Diamond 2002: 700). Born in small agricultural enclaves encircled by vast wilderness, the state gradually swallows “the entire globe” and transforms it into an “administered space” (Mann 1986: 75; Scott 2009: 324; Harari 2014: 111). The chosen thrive and rule; it is not survival of the fittest but the legacy of “biogeographic luck”: humanity’s present is fated – the blessing of Mother Nature (Diamond 2002: 700). This is the predominant theory of the origin of the state, and it is also a general theory of human social and political evolution. This is what I call the Sinocentric paradigm.

出典: Lhamsuren Munkh-Erdene. *The Nomadic Leviathan: A Critique of the Sinocentric Paradigm*. Leiden: Brill, 2023.

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転部試験 解答用紙

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総 点

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—————ここから記入すること—————

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