

2025 年度 早稲田大学文学部 学士入学試験問題

【	西洋史	コース】	※解答は別紙（横書）
【科目名：	専門科目	】	

[1] 次の英文を読み、和訳しなさい。

The impact of Nietzsche's first book, *The Birth of Tragedy from the Spirit of Music*, has proved far greater than the narrow and time-bound concerns that drove Nietzsche to write it. The book originated partly as a young man's impassioned attack on the cultural degeneration of his day, and partly as a manifesto for the cultural regeneration of the newly unified state of Germany through the vision of Richard Wagner. It endures as a revolutionary perception of the elusive transactions made between the rational and the instinctive, between life and art, between the world of culture and the human response to it.

The book's famous opening tells us that, just as procreation depends on the duality of the sexes, so the continuing development of art and culture down the ages depends on the duality of the Apollonian and the Dionysian. Like the two sexes, they are engaged in a continual struggle interrupted only by temporary periods of reconciliation.

He identifies the Apollonian with the plastic arts, particularly sculpture but also painting, architecture and dreams, which, at that pre-Freudian time, did not represent the messy eruption of guilty subconscious effluvia, but still held their ancient significance as prophecy, enlightenment and revelation. The qualities of Apollo can be summed up more or less as the apparent, the describable: in Schopenhauerian terms corresponding roughly to 'representation'. The world of Apollo is made up of moral, rational individuals, those who exemplify 'the principium individuationis, whose gestures and gaze speak to us of all the intense pleasure, wisdom and beauty of "semblance"'.

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Reform of the church is one of the central facts of the history of the eleventh century because of its many wide and deep ramifications. It should not be seen only, or even primarily, in the light of conflict between papacy and empire or of an investiture contest. This is not to deny that the distinction between spiritual authority and lay power mattered enormously and that what this distinction meant to different people lay at the heart of many polemics and quarrels and of much thought and scholarship. Royal investiture of a prelate with his staff and ring as well as the performance of homage by the prelate to the king were firmly established practices that displayed the king's pious care for the church and the prelate's considerable responsibilities for the welfare of the kingdom. The reformers were right to question the grip that lay rulers had on the church and its property and to seek liberty. They were right to level the charge of simony against many who had been consecrated. Lay rulers, on the other hand, sought and needed the cooperation of prelates and clergy rather than an upheaval into which were injected the claims of Rome to a primacy which was supported by the activities of papal legates and their holding of councils.

In reality, the contest between papacy and empire – a contest which is reflected and extended in other more localised disputes such as those between the English crown and the archbishops Anselm and Thomas Becket of Canterbury – is a symptom and a manifestation of deeper urges and anxieties about decline and reform. It is not the root cause of reform or of opposition to it. There was, for example, a deepening divergence of outlook towards the past, in particular towards the Christian empire in antiquity. To supporters of Pope Gregory VII the Emperor Constantine I was a figure who exemplified the surrender of imperial sway over the clergy and of control over the endowments of the church; as the Donation which bears his name claims, Constantine endowed the church generously with lands in central and southern Italy, and it flourished. Rome, in particular, was adorned with splendid church buildings.

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学士入学試験 解答用紙

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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——