立命館大学大学院
2025年度実施　入学試験
博士課程前期課程
文学研究科
人文学専攻・ヨーロッパ・イスラーム史専修

入試方式	実施月	コース	専門科目 ※英語による問題を含む		外国語（英語）	
			ページ	備考	ページ	備考
一般入学試験	9月	研究一貫	×		×	
	2月		×		×	
	9月	高度探究	×			
	2月		×			
社会人入学試験	9月	研究一貫	×			
	2月		×			
	9月	高度探究				
	2月					
外国人留学生入学試験 （RJ方式）	9月	研究一貫	×			
	2月		×			
	9月	高度探究	×			
	2月		×			
学内進学入学試験	9月	研究一貫				
	2月					
	9月	高度探究				
	2月					
APU特別受入入学試験	9月	研究一貫				
	2月					
	9月	高度探究				
	2月					

【表紙の見方】
×・・・入学試験の実施がなかった等の理由で入学試験問題の作成がなかったもの、または、問題を公開しないもの
斜線・・・学科試験（筆記試験）を実施しないもの

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入試方式	実施月	外国語 ※独語・仏語のうちから1科目と英語の計2科目		
		科目	ページ	備考
一般入学試験	2月	英語	P.1～	
		独語	×	
		仏語	P.4～	
外国人留学生入学試験	9月			
	2月			
学内進学入学試験	2月			

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斜線・・・学科試験（筆記試験）を実施しないもの

※試験終了後、ホッチキスで綴じること（太線の4箇所）

2026年度　立命館大学大学院文学研究科入学試験問題

2026年2月8日

博士課程後期課程　人文学専攻
ヨーロッパ・イスラーム史専修

「外国語」（英語）

全 5 ページ

●受験上の注意

① 試験中、冊子をばらしても構わないが、終了後再び綴じて提出すること
（ホッチキスを貸与します）
② 解答は全て解答欄に記入すること
③ 全ての用紙に受験番号、氏名等を記入し、提出すること

●試験中の持込許可物件について

① 筆記用具、受験票、時計以外の持込は認めない

2026 年度入学試験（2026 年 2 月実施）

文学研究科入学試験答案用紙

専攻・専修名	課程	科目	受験番号	氏　　名
人文学専攻 （ヨーロッパ・イスラーム史専修）	後期課程	外国語 （英語）		

以下の文章を読んで、問いに答えよ。

The ever-growing body of pre-Islamic inscriptions found in archaeological surveys in Saudi Arabia is prompting a new approach to rethink Arab ethnogenesis by tracing the emergence of the Arabic language. The research proposes that language is a key component of Arab identity, and that the first truly Arab communities can be located by determining when and where the Arabic language developed.

Linguistic searches reveal a wide array of languages spoken in pre-Islamic Arabia, and amongst the thousands of pre-Islamic inscriptions uncovered to date across Arabia, the Syrian Desert and surrounding steppe, a small number have been classified as 'Old Arabic', inasmuch as they share characteristics that potentially differentiate them from other attested languages and herald the beginnings of the Arabic language familiar from the Islamic period. But it is difficult to precisely enumerate the 'Old Arabic' inscriptions. Michael Macdonald notes that the small number of samples, the variety of scripts used and the brevity of the texts make it difficult to ascertain definitively whether a given inscription is Arabic, or in a related language, or an attempt by a proto-Arabic speaker to write in a different (but related) language. Additionally, there are several texts containing a mixture of what appears to be 'Old Arabic' and other pre-Islamic Arabian languages: these could evidence an Arabic speaker trying to write in a 'foreign' language of which he had only limited knowledge, or it could imply an attenuated bilingualism where closely related languages without standardised literary traditions mixed and produced haphazard results. (1)The precursors to the Arabic language are thus mostly hiding: they were presumably transmitted orally, which is itself interesting given that a number of other Arabian languages were widespread in graffiti, more elaborate inscriptions, and on papyri. The absence of 'Old Arabic' inscriptions and the almost complete absence of development of the Arabic script itself implies that Arabic lacked a body of writers promoting its use in pre-Islamic times, and that it perhaps lacked prestige too. Pre-Islamic 'Old Arabic' speakers, whoever they may have been or whatever group 'Old Arabic' represented, were possibly a tiny minority or, at least, pre-Islamic Arabic lacked appeal as a means for fixing messages in physical form.

In the wake of the enigmatic corpus of inscriptions, there is much debate over their meaning and the number which can legitimately be called 'Old Arabic'. Macdonald counted thirteen in his 2008 survey, but several have been recently discounted, a few new texts have been proposed for inclusion, and in sum, it seems that one certain conclusion can be drawn, with chronological and geographical inferences attached. What is certain is the paucity of pre-Islamic 'Old Arabic'. The paucity is salient given the myriad inscriptions recorded in Sabaic, Dadanitic, Nabataean, Safaitic, Hismaic, Greek, Aramaic and other languages across Arabia, indicative of a widespread pre-Islamic interest in writing and an amply attested ability, even amongst nomadic populations, to write. There were surprisingly few 'Old Arabic' writers, but from the small corpus of inscriptions, patterns relatable to time and space seem discernable to launch inferences about pre-Islamic Arabness. In terms of chronology, two (now debated) 'Old Arabic' inscriptions date circa first century CE, while the others are dated between the third and sixth centuries CE. The third-century pseudo-'Old Arabic' inscriptions tend to group in northern Saudi Arabia, while the majority of clearer examples of Arabic emergent by sixth century are situated further north (four inscriptions). The concentration immediately preceding the Islamic era implies that an Arabic speech community did not exist in very ancient times, bolstering our last chapters conclusion that the *Arba-ā*, *Aribi*, *Arabāya*, and related names were indeed terms coined by foreigners and not reflective of ancient Arabic communities. (2)In terms of geography, the first signs of the Arabic alphabet's development appear in circa fourth-century CE inscriptions from al-Ḥijāz, but they are archaic: the earliest inscriptions bearing the grammar and script familiar as classical Arabic date from the fifth century and are clustered in modern Syria, Jordan and the Sinai. Since all

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文学研究科入学試験答案用紙

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人文学専攻 （ヨーロッパ・イスラーム史専修）	後期課程	外国語 （英語）		

of the agreed ‘Old Arabic’ inscriptions are Syrian/Palestinian or from the adjacent north-west Arabia (al- Hijāz), it seems that Arabic was not used across all pre-Islamic Arabia even shortly before Islam. The findings prompt a new theory that Arab ethnogenesis began when groups migrated towards Syria from central-western Arabia and were established as frontier guards for the Byzantine Empire during the fifth and sixth centuries.

While the epigraphic evidence demonstrates that the Arabic language did not exist in very ancient times, one shortcoming of the current body of evidence is its small sample size and the brevity of the surviving inscriptions. Arabia’s pre-Islamic epigraphic corpus contains manifold different languages, and while epigraphists are sanguine that the formative history of the Arabic language can be reconstructed, the question of why there is so little evidence for pre-Islamic Arabic is muted. If Arabian kingdoms in Late Antiquity conceptualised themselves as constituent members of an Arab ethnos, we could expect that they would have called themselves ‘Arabs’ and that their collective local power and influence would generate more than a dozen texts across a 500-year period. (3)The absence of peoples expressing their own identity as ‘Arabs’, coupled with the scarcity of Arabic-language inscriptions constitute evidence against wide-scale pre-Islamic Arab ethnogenesis, and moreover, substantiating the presumption that each of the pre-Islamic inscriptions is in *the* Arabic language is also challenging. The inscriptions resemble Arabic as codified by Muslim grammarians 300-400 years later, but prior to their encyclopedic efforts, the definite term *al-ᶜarabiyya* (the Arabic language) is not attested and we do not know whether pre-Islamic speakers of related languages across north-west Arabia realised they all spoke one language, a single unifying ‘ethnolect’. The inscriptions are varied, not all are in the Arabic script and most are difficult to interpret within the confines of Arabic grammar. An observer could thus ask whether it is legitimate to assume that each pre-Islamic ‘Old Arabic’ inscription represents successive steps in one ladder to Arabness. Building from Macdonald’s reservations noted above, have we vacuumed up texts which have tolerable relation to classical Arabic in order to construct one unified, linear progression towards *the* Arabic language? And more pressingly, how does language development relate to emergence of communal identity? Such theoretical issues need consideration before concluding that the small body of texts are *al-ᶜarabiyya* and expressions of an emerging community which knew of itself as *al-ᶜarab*.

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①下線部(1)〜(3)を日本語に訳せ。

②この文章全体の要旨を述べよ。

※試験終了後、ホッチキスで綴じること（太線の4箇所）

2026年度　立命館大学大学院文学研究科入学試験問題

2026年2月8日

博士課程後期課程　人文学専攻
ヨーロッパ・イスラーム史専修

「外国語」（仏語）

全 3 ページ

●受験上の注意

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2026 年度入学試験（2026 年 2 月実施）

文学研究科入学試験答案用紙

専攻・専修名	課程	科目	受験番号	氏　　名
人文学専攻 （ヨーロッパ・イスラーム史専修）	後期課程	外国語 （仏語）		

以下のフランス語の文章を日本語に訳せ。なお、下線を付した箇所は訳に含めなくてよい。

Ce qui distingue toutefois les zaydiyya des autres partisans de la famille du Prophète, c'est qu'ils soutiennent que le droit légitime au pouvoir doit être défendu par les armes. Ainsi, sous le califat d'al-Manṣūr*, on peut signaler une insurrection zaydite, celle de deux descendants de Ḥasan b. 'Alī*, Muḥammad b. 'Abd Allāh et de son frère Ibrāhīm, qui revendiquent* le pouvoir par les armes. (...) L'émirat zaydite le plus connu, qui a duré jusqu'à nos jours, est celui du Yémen. C'est un 911, réussit à implanter le zaydisme dans ce pays, aprés s'être emparé de Ṣa'da* et du Nadjrān*.

La doctrine politique du zaydisme est une combinaison des idées sunnites et shī'ites : l'imām est désigné par libre choix (*ikhtiyār*), mais ce choix doit s'enfermer dans la maison du Prophète : on doit choisir un descendant d''Alī et de Fāṭima, qui soit le meilleur, le plus capable de se faire reconnaître par la force : Le zaydisme est ainsi une forme militante du shī'isme.

* al-Manṣūr マンスール（アッバース朝第 2 代カリフ）
Ḥasan b. 'Alī ハサン・イブン・アリー（シーア派第 2 代イマーム）
revendiquer （権利などを）主張する
Ṣa'da サアダ（現イエメン北西部の都市）
Nadjrān ナジュラーン（現サウジアラビア南部の都市）

（出典）Roger Arnaldez, "Zaydiyya", in: *Dictionnaire de l 'Islam: religion et civilisation*, Paris: Encyclopædia Universalis; Albin Michel, 1997, pp. 852-53.