



以下の英文を読み、設問 1～6 に答えなさい

Zhou Shuren left his hometown in 1899 and attended a mining school in Nanjing; there he developed an interest in Darwin's theory of evolution, which became an important influence in his work. Chinese intellectuals of the time understood Darwin's theory to encourage the struggle for social reform, to privilege the new and fresh over the old and traditional. In 1902 he traveled to Japan to study Japanese and medical science, and while there he became a supporter of the Chinese revolutionaries who gathered there. In 1903 he began to write articles for radical magazines edited by Chinese students in Japan. In 1905 he entered an arranged marriage against his will. In 1909 he published, with his younger brother Zhou Zuoren, a two-volume translation of 19th-century European stories, in the hope that it would inspire readers to revolution, but the project failed to attract interest. Disillusioned, Lu Xun returned to China later that year.

After working for several years as a teacher in his hometown and then as a low-level government official in Beijing, Lu Xun returned to writing and became associated with the nascent Chinese literary movement in 1918. That year, at the urging of friends, he published his now-famous short story "Kuangren riji" ("Diary of a Madman"). Modeled on the Russian realist Nikolay Gogol's tale of the same title, ①the story is a condemnation of traditional Confucian culture, which the madman narrator sees as a "man-eating" society. The first published Western-style story written wholly in vernacular Chinese, it was ②a tour de force that attracted immediate attention and helped gain acceptance for the short-story form as an effective literary vehicle. Another representative work is the novelette *A-Q zhengzhuan* (1921; *The True Story of Ah Q*). A mixture of humour and pathos, it is a repudiation of the old order; it added ③"Ah Q-ism" to the modern Chinese language as a term characterizing the Chinese penchant for rationalizing defeat as a "spiritual victory."

Despite his success, Lu Xun continued to struggle with his increasingly pessimistic view of Chinese society, which was aggravated by conflicts in his personal and professional life. In addition to marital troubles and mounting pressures from the government, his disagreements with Zhou Zuoren (who had also become one of the leading intellectuals in Beijing) led to a rift between the two brothers in 1926. Such depressing conditions led Lu Xun to formulate the idea that ④one could resist social darkness only when he was pessimistic about the society. His famous phrase "resistance of despair" is commonly considered a core concept of his thought.

In 1934 he described his political position as ⑤*hengzhan* ("horizontal stand"), meaning he was struggling simultaneously against both the right and the left, against both cultural conservatism and mechanical evolution. *Hengzhan*, the most important idea in Lu Xun's later thought, indicates the complex and tragic predicament of an intellectual in modern society.

Cited partly from [Lu Xun | Chinese Writer & Revolutionary Thinker | Britannica](#)

- 問 1 中国知識人は進化論をどのように認識したか、日本語で説明しなさい。  
 問 2 周兄弟が 19 世紀欧州文学を翻訳した動機とその成果について日本語で説明しなさい。  
 問 3 下線を施した英文①④を日本語に翻訳しなさい。  
 問 4 ②a tour de force の同義語を (a)～(c) より選び、記号で答えなさい。  
 (a) a great achievement (b) a traveling power (c) a powerful tournament  
 問 5 ③ "Ah Q-ism" について日本語で説明しなさい。  
 問 6 ⑤ *hengzhan* の意味を日本語で説明しなさい。

試 験  
科 目

英語