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教育部審定

新制

西洋史教本上

中學校適用

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編輯大意

一本書遵照教育部新章編輯。供中學校教授之用。約一百小時可以授畢。

一本書編輯方法。以提挈綱領循環參照爲主。藉以養成聯貫之知識。

一本書於人名地名紀元三者。及採輯材料。其詳略雖以中學程度爲範圍。然視其輕重。斟酌損益。頗有與他本不同之點。

一本書紀元仍舊來之習慣。以西曆紀元爲主。

一凡古今大事之起迄年歲。均標明於書之上欄。以便讀者注意。書中分插地圖數十幅。大小不等。讀者雖不參證他圖。於當時情勢。亦能明瞭。段末夾列世系。每期之末。附列對照年表。更以養成正確的知識。書末附中西對照表。便與泰西原籍印證。凡諸所述。均係編者教授經驗之所得。非同獵取他籍。湊集成編。

一本書標揭語用。紀實語用。切要語用。關鍵語用。以醒豁眉目。便於教授及修學爲主。

一本書編輯。頗費經營。教者讀者。一字不可忽略。另出參考書一冊。敘述較詳。附於本書發行。既便教員之參考。尤利學生之自修。

一殖民地本書改作植民地。按植民地起因。有以武力建置者。有由人民自由繁殖者。殖字僅有一義。植字兼含二義。與原文 Colony 意義相符。故近時東籍。亦概從植字。

新制
西洋史教本 上卷

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緒言

西洋史之主旨。西洋史以論述西洋文明之由來爲主。西洋文明云者。卽西洋諸國民所創造之國家及其文化之進步發達。與其國際關係之發展是也。人種與文明之關係。創造西洋文明之民族。總稱爲白哲人種。卽高加索人種。細分之。則爲哈姆、塞姆、亞利安三族。哈姆、塞姆兩民族。實造西洋文明之根基。而傳之亞利安派之波斯希臘羅馬日耳曼諸民族。遂創中古史之文明。而確立其基礎。其結局乃爲近世文明之源泉焉。茲述人種略表如下。

哈姆

埃及

塞姆

亞述

巴比倫

腓尼基

猶太

亞拉伯

高加索

亞利安

在亞洲者

波斯
馬太
希臘
意大利
法蘭西
西班牙
葡萄牙

拉丁
(希臘拉丁)

賽爾脫

高盧
瑞典
那威

條頓

丹麥
德意志
荷蘭
英吉利

斯拉夫

俄羅斯
波蘭
保爾加里亞
塞爾維亞

第一編 上古史

第一章 西洋文明胚胎時代

說明 古代東方各國實爲西洋史文明之源。泉卽哈姆塞姆兩民族而埃及希伯來腓尼基巴比倫亞述等國之歷史是也。是曰西洋文明胚胎時代。

第一節 埃及希伯來腓尼基

埃及。埃及爲世界最古之文明國。以尼羅河每年定期氾濫一次。兩岸之地因而肥沃。故紀元前三千年時。業已開國。以孟斐斯爲都。後都於塞拜斯。是曰舊國時期。至紀元前二千年時。有亞洲之蠻族『赫克索斯』者侵入。是曰蠻王時期。至紀元前一五二七年。國人阿美士崛起。驅除蠻王。是曰新帝國時期。新帝國最初之三百年間。版圖擴大爲埃及極盛時代。埃及國王稱爲神裔。甚專制。其人分教士武士平民三階級。然文明頗著。有金字塔方尖碑獅身人面大石像等之建築。及太陽曆幾何學。象形文字等之發明。又崇奉多神教。迷信精靈不滅之說。人死則以藥物製之。使不腐壞。所謂木乃伊者也。

舊國(前) 二〇〇〇
蠻王(前) 一〇〇〇
新國(前) 五二七

希伯來
前一二三
六一五八

衣色列
前九五三
一七二二

猶太
前九五三
五八六

腓尼基
前一五〇〇
〇一八五〇

發音文字之發達

𐤀	𐤁	𐤂	𐤃	𐤄	𐤅	𐤆	𐤇	𐤈	𐤉	𐤊	𐤋	𐤌	𐤍	𐤎	𐤏	𐤐	𐤑	𐤒	𐤓	𐤔	𐤕	𐤖	𐤗	𐤘	𐤙	𐤚	𐤛	𐤜	𐤝	𐤞	𐤟	𐤠	𐤡	𐤢	𐤣	𐤤	𐤥	𐤦	𐤧	𐤨	𐤩	𐤪	𐤫	𐤬	𐤭	𐤮	𐤯	𐤰	𐤱	𐤲	𐤳	𐤴	𐤵	𐤶	𐤷	𐤸	𐤹	𐤺	𐤻	𐤼	𐤽	𐤾	𐤿	𐥀	𐥁	𐥂	𐥃	𐥄	𐥅	𐥆	𐥇	𐥈	𐥉	𐥊	𐥋	𐥌	𐥍	𐥎	𐥏	𐥐	𐥑	𐥒	𐥓	𐥔	𐥕	𐥖	𐥗	𐥘	𐥙	𐥚	𐥛	𐥜	𐥝	𐥞	𐥟	𐥠	𐥡	𐥢	𐥣	𐥤	𐥥	𐥦	𐥧	𐥨	𐥩	𐥪	𐥫	𐥬	𐥭	𐥮	𐥯	𐥰	𐥱	𐥲	𐥳	𐥴	𐥵	𐥶	𐥷	𐥸	𐥹	𐥺	𐥻	𐥼	𐥽	𐥾	𐥿	𐦀	𐦁	𐦂	𐦃	𐦄	𐦅	𐦆	𐦇	𐦈	𐦉	𐦊	𐦋	𐦌	𐦍	𐦎	𐦏	𐦐	𐦑	𐦒	𐦓	𐦔	𐦕	𐦖	𐦗	𐦘	𐦙	𐦚	𐦛	𐦜	𐦝	𐦞	𐦟	𐦠	𐦡	𐦢	𐦣	𐦤	𐦥	𐦦	𐦧	𐦨	𐦩	𐦪	𐦫	𐦬	𐦭	𐦮	𐦯	𐦰	𐦱	𐦲	𐦳	𐦴	𐦵	𐦶	𐦷	𐦸	𐦹	𐦺	𐦻	𐦼	𐦽	𐦾	𐦿	𐧀	𐧁	𐧂	𐧃	𐧄	𐧅	𐧆	𐧇	𐧈	𐧉	𐧊	𐧋	𐧌	𐧍	𐧎	𐧏	𐧐	𐧑	𐧒	𐧓	𐧔	𐧕	𐧖	𐧗	𐧘	𐧙	𐧚	𐧛	𐧜	𐧝	𐧞	𐧟	𐧠	𐧡	𐧢	𐧣	𐧤	𐧥	𐧦	𐧧	𐧨	𐧩	𐧪	𐧫	𐧬	𐧭	𐧮	𐧯	𐧰	𐧱	𐧲	𐧳	𐧴	𐧵	𐧶	𐧷	𐧸	𐧹	𐧺	𐧻	𐧼	𐧽	𐧾	𐧿	𐨀	𐨁	𐨂	𐨃	𐨄	𐨅	𐨆	𐨇	𐨈	𐨉	𐨊	𐨋	𐨌	𐨍	𐨎	𐨏	𐨐	𐨑	𐨒	𐨓	𐨔	𐨕	𐨖	𐨗	𐨘	𐨙	𐨚	𐨛	𐨜	𐨝	𐨞	𐨟	𐨠	𐨡	𐨢	𐨣	𐨤	𐨥	𐨦	𐨧	𐨨	𐨩	𐨪	𐨫	𐨬	𐨭	𐨮	𐨯	𐨰	𐨱	𐨲	𐨳	𐨴	𐨵	𐨶	𐨷	𐨸	𐨹	𐨺	𐨻	𐨼	𐨽	𐨾	𐨿	𐩀	𐩁	𐩂	𐩃	𐩄	𐩅	𐩆	𐩇	𐩈	𐩉	𐩊	𐩋	𐩌	𐩍	𐩎	𐩏	𐩐	𐩑	𐩒	𐩓	𐩔	𐩕	𐩖	𐩗	𐩘	𐩙	𐩚	𐩛	𐩜	𐩝	𐩞	𐩟	𐩠	𐩡	𐩢	𐩣	𐩤	𐩥	𐩦	𐩧	𐩨	𐩩	𐩪	𐩫	𐩬	𐩭	𐩮	𐩯	𐩰	𐩱	𐩲	𐩳	𐩴	𐩵	𐩶	𐩷	𐩸	𐩹	𐩺	𐩻	𐩼	𐩽	𐩾	𐩿	𐪀	𐪁	𐪂	𐪃	𐪄	𐪅	𐪆	𐪇	𐪈	𐪉	𐪊	𐪋	𐪌	𐪍	𐪎	𐪏	𐪐	𐪑	𐪒	𐪓	𐪔	𐪕	𐪖	𐪗	𐪘	𐪙	𐪚	𐪛	𐪜	𐪝	𐪞	𐪟	𐪠	𐪡	𐪢	𐪣	𐪤	𐪥	𐪦	𐪧	𐪨	𐪩	𐪪	𐪫	𐪬	𐪭	𐪮	𐪯	𐪰	𐪱	𐪲	𐪳	𐪴	𐪵	𐪶	𐪷	𐪸	𐪹	𐪺	𐪻	𐪼	𐪽	𐪾	𐪿	𐫀	𐫁	𐫂	𐫃	𐫄	𐫅	𐫆	𐫇	𐫈	𐫉	𐫊	𐫋	𐫌	𐫍	𐫎	𐫏	𐫐	𐫑	𐫒	𐫓	𐫔	𐫕	𐫖	𐫗	𐫘	𐫙	𐫚	𐫛	𐫜	𐫝	𐫞	𐫟	𐫠	𐫡	𐫢	𐫣	𐫤	𐫥	𐫦	𐫧	𐫨	𐫩	𐫪	𐫫	𐫬	𐫭	𐫮	𐫯	𐫰	𐫱	𐫲	𐫳	𐫴	𐫵	𐫶	𐫷	𐫸	𐫹	𐫺	𐫻	𐫼	𐫽	𐫾	𐫿	𐬀	𐬁	𐬂	𐬃	𐬄	𐬅	𐬆	𐬇	𐬈	𐬉	𐬊	𐬋	𐬌	𐬍	𐬎	𐬏	𐬐	𐬑	𐬒	𐬓	𐬔	𐬕	𐬖	𐬗	𐬘	𐬙	𐬚	𐬛	𐬜	𐬝	𐬞	𐬟	𐬠	𐬡	𐬢	𐬣	𐬤	𐬥	𐬦	𐬧	𐬨	𐬩	𐬪	𐬫	𐬬	𐬭	𐬮	𐬯	𐬰	𐬱	𐬲	𐬳	𐬴	𐬵	𐬶	𐬷	𐬸	𐬹	𐬺	𐬻	𐬼	𐬽	𐬾	𐬿	𐭀	𐭁	𐭂	𐭃	𐭄	𐭅	𐭆	𐭇	𐭈	𐭉	𐭊	𐭋	𐭌	𐭍	𐭎	𐭏	𐭐	𐭑	𐭒	𐭓	𐭔	𐭕	𐭖	𐭗	𐭘	𐭙	𐭚	𐭛	𐭜	𐭝	𐭞	𐭟	𐭠	𐭡	𐭢	𐭣	𐭤	𐭥	𐭦	𐭧	𐭨	𐭩	𐭪	𐭫	𐭬	𐭭	𐭮	𐭯	𐭰	𐭱	𐭲	𐭳	𐭴	𐭵	𐭶	𐭷	𐭸	𐭹	𐭺	𐭻	𐭼	𐭽	𐭾	𐭿	𐮀	𐮁	𐮂	𐮃	𐮄	𐮅	𐮆	𐮇	𐮈	𐮉	𐮊	𐮋	𐮌	𐮍	𐮎	𐮏	𐮐	𐮑	𐮒	𐮓	𐮔	𐮕	𐮖	𐮗	𐮘	𐮙	𐮚	𐮛	𐮜	𐮝	𐮞	𐮟	𐮠	𐮡	𐮢	𐮣	𐮤	𐮥	𐮦	𐮧	𐮨	𐮩	𐮪	𐮫	𐮬	𐮭	𐮮	𐮯	𐮰	𐮱	𐮲	𐮳	𐮴	𐮵	𐮶	𐮷	𐮸	𐮹	𐮺	𐮻	𐮼	𐮽	𐮾	𐮿	𐯀	𐯁	𐯂	𐯃	𐯄	𐯅	𐯆	𐯇	𐯈	𐯉	𐯊	𐯋	𐯌	𐯍	𐯎	𐯏	𐯐	𐯑	𐯒	𐯓	𐯔	𐯕	𐯖	𐯗	𐯘	𐯙	𐯚	𐯛	𐯜	𐯝	𐯞	𐯟	𐯠	𐯡	𐯢	𐯣	𐯤	𐯥	𐯦	𐯧	𐯨	𐯩	𐯪	𐯫	𐯬	𐯭	𐯮	𐯯	𐯰	𐯱	𐯲	𐯳	𐯴	𐯵	𐯶	𐯷	𐯸	𐯹	𐯺	𐯻	𐯼	𐯽	𐯾	𐯿	𐰀	𐰁	𐰂	𐰃	𐰄	𐰅	𐰆	𐰇	𐰈	𐰉	𐰊	𐰋	𐰌	𐰍	𐰎	𐰏	𐰐	𐰑	𐰒	𐰓	𐰔	𐰕	𐰖	𐰗	𐰘	𐰙	𐰚	𐰛	𐰜	𐰝	𐰞	𐰟	𐰠	𐰡	𐰢	𐰣	𐰤	𐰥	𐰦	𐰧	𐰨	𐰩	𐰪	𐰫	𐰬	𐰭	𐰮	𐰯	𐰰	𐰱	𐰲	𐰳	𐰴	𐰵	𐰶	𐰷	𐰸	𐰹	𐰺	𐰻	𐰼	𐰽	𐰾	𐰿	𐱀	𐱁	𐱂	𐱃	𐱄	𐱅	𐱆	𐱇	𐱈	𐱉	𐱊	𐱋	𐱌	𐱍	𐱎	𐱏	𐱐	𐱑	𐱒	𐱓	𐱔	𐱕	𐱖	𐱗	𐱘	𐱙	𐱚	𐱛	𐱜	𐱝	𐱞	𐱟	𐱠	𐱡	𐱢	𐱣	𐱤	𐱥	𐱦	𐱧	𐱨	𐱩	𐱪	𐱫	𐱬	𐱭	𐱮	𐱯	𐱰	𐱱	𐱲	𐱳	𐱴	𐱵	𐱶	𐱷	𐱸	𐱹	𐱺	𐱻	𐱼	𐱽	𐱾	𐱿	𐲀	𐲁	𐲂	𐲃	𐲄	𐲅	𐲆	𐲇	𐲈	𐲉	𐲊	𐲋	𐲌	𐲍	𐲎	𐲏	𐲐	𐲑	𐲒	𐲓	𐲔	𐲕	𐲖	𐲗	𐲘	𐲙	𐲚	𐲛	𐲜	𐲝	𐲞	𐲟	𐲠	𐲡	𐲢	𐲣	𐲤	𐲥	𐲦	𐲧	𐲨	𐲩	𐲪	𐲫	𐲬	𐲭	𐲮	𐲯	𐲰	𐲱	𐲲	𐲳	𐲴	𐲵	𐲶	𐲷	𐲸	𐲹	𐲺	𐲻	𐲼	𐲽	𐲾	𐲿	𐳀	𐳁	𐳂	𐳃	𐳄	𐳅	𐳆	𐳇	𐳈	𐳉	𐳊	𐳋	𐳌	𐳍	𐳎	𐳏	𐳐	𐳑	𐳒	𐳓	𐳔	𐳕	𐳖	𐳗	𐳘	𐳙	𐳚	𐳛	𐳜	𐳝	𐳞	𐳟	𐳠	𐳡	𐳢	𐳣	𐳤	𐳥	𐳦	𐳧	𐳨	𐳩	𐳪	𐳫	𐳬	𐳭	𐳮	𐳯	𐳰	𐳱	𐳲	𐳳	𐳴	𐳵	𐳶	𐳷	𐳸	𐳹	𐳺	𐳻	𐳼	𐳽	𐳾	𐳿	𐴀	𐴁	𐴂	𐴃	𐴄	𐴅	𐴆	𐴇	𐴈	𐴉	𐴊	𐴋	𐴌	𐴍	𐴎	𐴏	𐴐	𐴑	𐴒	𐴓	𐴔	𐴕	𐴖	𐴗	𐴘	𐴙	𐴚	𐴛	𐴜	𐴝	𐴞	𐴟	𐴠	𐴡	𐴢	𐴣	𐴤	𐴥	𐴦	𐴧	𐴨	𐴩	𐴪	𐴫	𐴬	𐴭	𐴮	𐴯	𐴰	𐴱	𐴲	𐴳	𐴴	𐴵	𐴶	𐴷	𐴸	𐴹	𐴺	𐴻	𐴼	𐴽	𐴾	𐴿	𐵀	𐵁	𐵂	𐵃	𐵄	𐵅	𐵆	𐵇	𐵈	𐵉	𐵊	𐵋	𐵌	𐵍	𐵎	𐵏	𐵐	𐵑	𐵒	𐵓	𐵔	𐵕	𐵖	𐵗	𐵘	𐵙	𐵚	𐵛	𐵜	𐵝	𐵞	𐵟	𐵠	𐵡	𐵢	𐵣	𐵤	𐵥	𐵦	𐵧	𐵨	𐵩	𐵪	𐵫	𐵬	𐵭	𐵮	𐵯	𐵰	𐵱	𐵲	𐵳	𐵴	𐵵	𐵶	𐵷	𐵸	𐵹	𐵺	𐵻	𐵼	𐵽	𐵾	𐵿	𐶀	𐶁	𐶂	𐶃	𐶄	𐶅	𐶆	𐶇	𐶈	𐶉	𐶊	𐶋	𐶌	𐶍	𐶎	𐶏	𐶐	𐶑	𐶒	𐶓	𐶔	𐶕	𐶖	𐶗	𐶘	𐶙	𐶚	𐶛	𐶜	𐶝	𐶞	𐶟	𐶠	𐶡	𐶢	𐶣	𐶤	𐶥	𐶦	𐶧	𐶨	𐶩	𐶪	𐶫	𐶬	𐶭	𐶮	𐶯	𐶰	𐶱	𐶲	𐶳	𐶴	𐶵	𐶶	𐶷	𐶸	𐶹	𐶺	𐶻	𐶼	𐶽	𐶾	𐶿	𐷀	𐷁	𐷂	𐷃	𐷄	𐷅	𐷆	𐷇	𐷈	𐷉	𐷊	𐷋	𐷌	𐷍	𐷎	𐷏	𐷐	𐷑	𐷒	𐷓	𐷔	𐷕	𐷖	𐷗	𐷘	𐷙	𐷚	𐷛	𐷜	𐷝	𐷞	𐷟	𐷠	𐷡	𐷢	𐷣	𐷤	𐷥	𐷦	𐷧	𐷨	𐷩	𐷪	𐷫	𐷬	𐷭	𐷮	𐷯	𐷰	𐷱	𐷲	𐷳	𐷴	𐷵	𐷶	𐷷	𐷸	𐷹	𐷺	𐷻	𐷼	𐷽	𐷾	𐷿	𐸀	𐸁	𐸂	𐸃	𐸄	𐸅	𐸆	𐸇	𐸈	𐸉	𐸊	𐸋	𐸌	𐸍	𐸎	𐸏	𐸐	𐸑	𐸒	𐸓	𐸔	𐸕	𐸖	𐸗	𐸘	𐸙	𐸚	𐸛	𐸜	𐸝	𐸞	𐸟	𐸠	𐸡	𐸢	𐸣	𐸤	𐸥	𐸦	𐸧	𐸨	𐸩	𐸪	𐸫	𐸬	𐸭	𐸮	𐸯	𐸰	𐸱	𐸲	𐸳	𐸴	𐸵	𐸶
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字母傳之希臘遂爲歐洲文字之祖焉

第二節 巴比倫亞述

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楔形文字

楔形文字

前巴比倫世界最古文明國與埃及相輝映者則爲巴比倫以幼發拉的河邊之巴比倫城爲中心征服附近之地紀元前二千年時已極隆盛有太陰曆及楔形文字等之發明其文明與吾中國類似之點頗多然至紀元前八世紀之時而爲亞述所滅

亞述 亞述本巴比倫屬國在底格里斯河東其人民天性武勇既滅巴比倫遂代執其霸權至紀元前七世紀初凡美所波大米全土馬太之大半腓尼基衣色列猶太埃及呂底亞均在亞述帝國勢力範圍之內實爲古代東方各國之一結束迨其後也外寇內患交起迭生蠻族斯克提人入侵大遭蹂躪屬內各國先後獨立其結果則巴比倫與馬太之聯軍卒陷其國都尼尼微城紀元前六〇六年亞述亡

後巴比倫 亞述瓦解一變而爲巴比倫馬太呂底亞埃及四國並峙而巴比倫最

東西接觸時代



古 代 東 方 諸 國

強巴比倫王拿坡加德納沙破埃及拔推羅陷耶路撒冷猶太人被虜而至巴比倫城席卷敘利亞有王中王之稱其餘三國方汲汲謀抵禦不意馬太部下之波斯崛起而巴比倫等四國均爲其所滅

第二章 東西接觸時代

說明 自紀元前五百年前後哈姆塞姆兩派告衰亞利安派占其勢力東則波斯稱強西則希臘勃興兩大民族向外膨脹其結果遂大相衝突而造成異日東西融合之遠因是日

馬太(前七五八) 波斯(前五三八) 呂底亞(前五二〇) 前(六一五四)

大流士一世(前五二一) 二(八五)

第三節 波斯之稱強

波斯之開國。波斯曾隸屬於馬太。紀元前五五八年。波斯王居魯士滅馬太而自立。建都蘇薩。遂開波斯帝國之基。居魯士日以擴張國土爲事。滅呂底亞。降服小亞細亞沿岸之希臘植民市府。更於紀元前五三八年。攻陷巴比倫城。滅巴比倫王國。放還猶太人。復東征帕提亞及巴克大利夏。子岡比西士立。更滅埃及。然班師之際。忽聞內亂之報。憂憤而自殺。時紀元前五二二年。

大流士一世之偉業。王族大流士一世。戡定內亂。卽王位。改革制度。分全國爲二十州。各置州知事。統一租稅。修築道路。定驛傳之制。設常備軍。又西則征服脫拉克亞及馬其頓之地。東則攻略印度之一部。波斯帝國之廣大。視昔日亞述帝國有加焉。實爲古代東方各國之又一結束。

波斯帝國統馭策。波斯之宗教。卽我國唐代之所謂祆教。實兼有善惡二神之二元教也。然信教自由。不加束縛。故波斯帝國內。一神教多神教亦實繁有徒。但其對於宗教。則尙自由。對於征服地之政治。則尙壓制。故酷愛自由之希臘植民地之人。

民頗抱缺望。一旦叛旗翻飛。不幸失敗。遂誘起大流士遠征希臘之雄心。而後日於以有波斯希臘大戰爭之出現。

第四節 希臘之勃興

希臘概狀 希臘者巴爾幹半島南端之一小半島國。海岸屈曲。饒有良港。然以地勢多山。故各市府分立。頗缺政治上之統一。特人種語言風俗宗教相同。而人民乃團結而一致。其宗教則爲最優美之多神教。特耳費鄰邦會與屋林披亞競技會。皆祭神之大會。而希臘人結合之媒介也。每四年舉行一次屋林披亞大祭。希臘人卽以第一次大祭之年爲紀元。蓋紀元前七十六年也。其主要之民族有二。一曰鐸利亞人。一曰伊屋尼亞人。

斯巴達 鐸利亞人之市也。斯巴達有偉人曰來喀古士。制定法律。由政府檢查小兒。汰弱而留強。厲行嚴重之尙武教育。練武藝。養膽力。自成人之後至六十歲。必共寢共食於兵營。至於女子教育。亦採同一之方針。其政治頗尙專制。有國王二人。掌陸軍。下有監督官五人。掌政權。

來喀古士
立法(前
八二〇)

希臘紀元
(前七七
六)