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(美) Meg Greene 著 李艳 译



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外语教学与研究出版社  
FOREIGN LANGUAGE TEACHING AND RESEARCH PRESS  
北京 BEIJING

京权图字：01-2018-8536

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### 图书在版编目(CIP)数据

走进黑猩猩的隐秘王国：珍妮·古道尔传：英汉对照 / (美) 梅格·格林 (Meg Greene) 著；李艳译. — 北京：外语教学与研究出版社，2019.5

ISBN 978-7-5213-0882-2

I. ①走… II. ①梅… ②李… III. ①英语—汉语—对照读物②珍妮·古道尔—传记 IV. ①H319.4: K

中国版本图书馆 CIP 数据核字 (2019) 第 092461 号

出 版 人 徐建忠  
责任编辑 马爱群  
责任校对 王 晶  
装帧设计 蔡 颖  
封面插图 张伟哲  
出版发行 外语教学与研究出版社  
社 址 北京市西三环北路 19 号 (100089)  
网 址 <http://www.fltrp.com>  
印 刷 三河市北燕印装有限公司  
开 本 650×980 1/16  
印 张 23.5  
版 次 2019 年 7 月第 1 版 2019 年 7 月第 1 次印刷  
书 号 ISBN 978-7-5213-0882-2  
定 价 74.90 元

购书咨询：(010) 88819926 电子邮箱：club@fltrp.com  
外研书店：<https://waiyants.tmall.com>  
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联系电话：(010) 61207896 电子邮箱：zhijian@fltrp.com  
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## PREFACE

Born in 1181 or 1182, Giovanni Francesco di Pietro Bernardone was the son of a prosperous merchant. About 1205, while Giovanni was still in his early twenties, he renounced his inheritance and adopted an austere life of poverty and faith. Caring for the sick, the infirm, the old, and the dying, he became ever after known as Francis of Assisi.\*



圣方济各

In her work with the chimpanzees of Gombe, and in her general devotion to animals and the environment, Jane Goodall has operated within the tradition that Francis established at the beginning of the thirteenth century. Besides his recognition of human fellowship, Francis also regarded the whole of nature as his “brother” and his “sister.” He was the first writer to emphasize the beauty and goodness of creation, and to introduce into Western thought the idea that human beings had an obligation to care not only for each other but for all living things.

During the centuries that followed Francis’s death in 1226, the human respect for, and stewardship of, nature took many forms. Nearly 800 years later, Jane Goodall has continued to nurture and advance that inheritance in her efforts to bridge the human and animal worlds. It has been an extraordinary and rewarding

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\* 扫描封底二维码，阅读精彩知识点解析。

enterprise.

From the outset of her career, Goodall never distanced herself from the subjects of her study. She sought not merely to attain objective, scientific knowledge, but instead pursued a deeper understanding of chimpanzees and their relation to human beings. Goodall sensed that the kind of understanding she wanted to achieve could arise only through empathy with the chimps and participation in their lives. This modest approach enabled Goodall to avoid imposing her own preconceptions on them. Instead, she allowed the chimps to tell her about themselves. Her methods, which as often as not brought censure from the scientific community, proved the source of her most groundbreaking insights. Goodall's research and fieldwork showed that chimpanzees could think, feel, and communicate in ways that approximated human capacities.

In addition to revolutionizing the way scientists viewed chimpanzees, Goodall has also felt a responsibility to care for and protect them. In recent years, she has done her utmost to acquaint governments around the world and the public at large with practices and conditions that threaten the chimps' welfare and existence. Although she accepts the use of chimpanzees in scientific and medical research, for example, she has pressed for the development of computer models and the extraction of tissue samples that would enable research to go on without chimps. She has also criticized the treatment that chimps receive in laboratories and other research facilities. At the same time, she condemns poaching and the capture of chimps for zoos and circuses, activities motivated by greed and ignorance that have dramatically reduced the chimpanzee population. "We must speak for them," Goodall insists, "for they cannot speak for

themselves."

Over the years I have had the opportunity to write about the lives of many interesting men and women from different periods in history and different walks of life. I completed each project feeling that I had unlocked some of the secrets of lives well lived. With every biography I wrote, I gained new insight into what makes great people great. While vision, heroism, and courage are aspects of any successful life, other qualities stand out even more fully, including decency, compassion, empathy, respect, hope, and faith. Researching and writing about the life of Jane Goodall has differed from my previous experiences. My study revealed not only a life well lived, but touched something deep and personal inside me. Jane Goodall has now dedicated more than 40 years of her life to speaking for and with chimpanzees. I marveled at her commitment to, and was moved by her love for, the chimpanzees at Gombe. I admire her quest to make the world a little less barbarous and a little more humane. For through the years, Goodall's mission has remained constant: to remind human beings of their unique obligations toward all the creatures with whom they share the earth.

## 前 言

大约在 1181 年或 1182 年，乔瓦尼·弗朗切斯科·迪彼得罗·贝尔纳多内在一个富商家庭呱呱坠地。1205 年左右，乔瓦尼刚 20 出头，却宣布放弃继承遗产，开始过上一种贫困但信仰明确的简朴生活，其后一生致力于关爱病人、体弱之人、老人和垂死之人，被后人尊称为“圣方济各”。

珍妮·古道尔在其对贡贝黑猩猩的野外考察中，以及在为动物和环境保护事业奋斗的过程中，继承发扬了这位圣者在 13 世纪初所倡导的传统精神。圣方济各不仅认同人类之间的情谊，同时也视整个自然界为自己的“兄弟”和“姐妹”，是第一位在作品中强调万物的美与善的作家，也是将“人类不仅有义务关照彼此，而且要关爱所有生物”的观念引入西方思想的前驱者。

1226 年，圣方济各逝世。之后的几个世纪里，人类对自然的尊重与管理有很多种形式。近 800 年后，珍妮·古道尔却依然坚持继承和发扬他的这种精神，努力在人类和动物之间搭起一座沟通的桥梁，这是一项多么非凡且有益的事业啊！

从事这份事业后，古道尔便日日与她的研究对象相伴，她不只是为了获得客观、科学的知识，更是为了更深刻地认识黑猩猩这种动物以及他们与人类之间的关系。古道尔意识到，要想深入了解他们，必须理解他们的情感，成为他们生活中的一员。古道尔这种谦卑的研究方式避免了将自己的先入之见强加给黑猩猩，相反却让黑猩猩在与她的相处中主动讲述他们自己的故事。尽管她所采取的研究方式常常遭到科学界的指

责，但事实证明，就是这种方式让她后来取得了突破性理论成果。古道尔对黑猩猩的研究及野外考察的结果证明，黑猩猩是具有思考、感觉和交流能力的动物，而且在这些方面与人类相似。

古道尔不仅彻底改变了科学家对黑猩猩的看法，还感到自己有责任去照顾和保护他们。近几年来，古道尔一直致力于让世界各国政府和公众详细了解人类有哪些行为正威胁着黑猩猩的健康与生存，以及他们所处的恶劣的生活环境。尽管她可以接受将黑猩猩用于科学和医学研究的行为，却敦促计算机模型开发以及采取细胞组织样本提取法，以便今后可以不用活体黑猩猩做实验。她还严厉批评实验室和其他研究机构在用黑猩猩做实验时的残忍做法。同时，古道尔强烈谴责那些偷猎和捕捉黑猩猩并将其送往动物园和马戏团的做法，这些贪婪和无知的做法使得黑猩猩的数量急剧下降。“我们必须替他们发声，”她强调，“因为他们无法为自己发声。”

多年以来，我曾为身处不同历史时期、不同社会阶层的有趣人物撰写过传记。每完成一本，我便感觉解开了拥有卓越人生的人们的一些秘密。每写一本传记，对于伟人们之所以伟大的原因，我都有了一些新的见解。远见卓识、英勇和无畏是任何人获得成功的必备品质，而诸如为人正派、有同情心、善于体谅、懂得尊重、永不气馁和信念坚定等特点更是亮眼的优秀品质。为这本传记调研和写作时，我有一种不同以往的感受。研究珍妮·古道尔的生平不仅让我了解了古道尔辉煌的一生，也触动了我内心深处的情感。如今，珍妮·古道尔投身于与黑猩猩的交流工作及保护黑猩猩的事业已经有40多年了。<sup>1</sup>我惊叹于她的敬业精神，也被她对贡贝黑猩猩那深沉的爱所感动。我钦佩她为让世界少一分残暴多一分仁慈所做的努力，因为这些年来，她的目标始终如一：让人类意识到他们义务保护与其共同生活在地球上的所有生物。

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1 英文原书首次出版于2005年。在本书出版时，珍妮·古道尔实际上从事黑猩猩研究与保护事业已有近60年。——编辑注



## INTRODUCTION

In recent polls, Jane Goodall has emerged as the most easily recognizable living scientist in the Western world. Her work with the chimpanzees at Gombe has been renowned as one of the great achievements of scientific research. Goodall's research and dedication are held in the same regard as Albert Einstein's. Her approach to field study, once ridiculed and challenged by the scientific world, has now become the model for other ethologists to use. Young girls want to be like her; adults respect her. Children across the world have tried to help her. Throughout it all, Goodall stays steady as she continues to bring her message of peace, hope, and challenge to make the world—for all living creatures—a better place.

Jane Goodall's childhood dream to live among, study, and write about wild animals in Africa seemed the stuff of which fantasies are made. Even now, it takes little effort to imagine Goodall sitting at the big oak dining room table in a warm and comfortable English home, explaining to her grandchildren what she wanted to do when she grew up. It is much harder to conceive of this woman, still slender and attractive at the age of 70, recounting all that she has accomplished during more than 40 years studying chimpanzees at the Gombe National Park in Tanzania, East Africa. The improbability of her story only deepens when the many obstacles she encountered

and overcame come more clearly into view.

Goodall was a pretty, demure, though somewhat flirtatious, woman in her early 20s when she accepted the invitation of a friend to visit Africa in 1957. Because her family could not afford to send her to a university, she did not have a college degree. Yet, she was well read, thoughtful, intelligent, and determined. These qualities favorably impressed the noted but controversial anthropologist Louis Leakey, then curator of the Museum of Natural History in Nairobi, Kenya, who offered Goodall the opportunity to research chimpanzees in their native habitat.

With a vested interest in preserving the *status quo*, the scientific community demeaned the project and doubted the qualifications and abilities of Leakey's untutored protégé. As is often the case, the experts were wrong. Goodall's unconventional approach to her work yielded stunning results. Contrary to accepted scientific opinion, which dismissed chimpanzees as uniformly brutish and vicious, Goodall found chimps to be capable of a wide range of emotions, including affection, compassion, and love. Goodall also showed that chimps could reason, think, and solve problems. They formed hunting parties to capture small monkeys, baby baboons, and baby bush pigs. Scientists had previously assumed that chimpanzees were vegetarian. More startling, Goodall discovered that chimpanzees could fashion primitive implements from grass, twigs, and leaves, dispelling the notion that humans were the only species that made tools.

Goodall drew these and other conclusions about the behavior of chimpanzees only after months of careful, painstaking observation. Yet, contrary to the accepted standards and procedures of field research, she had also encouraged social interaction with the chimps

in an effort to win their trust. The emotional attachment that Goodall developed with her subjects, symbolized by her unorthodox practice of naming them rather than identifying them by numbers or letters, prompted many scientists to question the validity of her findings. Her attribution of human characteristics to chimpanzees, her critics have charged, robbed Goodall of the critical distance essential to making objective judgments.

Goodall not only broke new ground in research and field methods, she also opened the door for many others, notably Dian Fossey and her work with gorillas and Biruté Galdikas and her studies of the baboon. Goodall has never considered herself a feminist, nor was her desire to join the ranks of other noted ethologists and in doing so breaking a gender barrier. All she ever wanted to do was observe her chimps. But through her work, Goodall brought a woman's touch, a view that emphasized relationships rather than rules, to be receptive rather than controlling, to be empathetic instead of objective. Her approach flew in the face of conventional science, a science dominated and defined by male views and values. It was a startling break and one that earned Goodall a reputation as a maverick.

When Goodall first began observing the chimps at Gombe, they were little more than black blurs at the end of her binocular lenses. Their movements appeared jerky as if in rapid motion like an old black and white film. As the days and months passed, Goodall began seeing the chimps in a new light; as personalities with likes and dislikes, who had emotions much like humans and who were capable of noble deeds and base acts. More important, she saw the beginnings of what defined humans, their early heritage and the journey traveled to become straight-standing men, women, and children.

In the first 18 months of her study, Goodall amassed over 850 pages of observations, with nary a measurement or number in sight. Instead she wrote, describing in words, devoid of cold technical terms, what she saw and felt. She had no theories to prove; she was content to watch as the chimps slowly invited her into their world. She never took for granted the gift she had been offered by these remarkable animals. All she could do was to present, as accurately and as passionately as possible, the amazing discoveries she had witnessed at Gombe.

Goodall brought to her work an intuitive rather than deductive or objective viewpoint. She named her chimps instead of assigning them numbers. She stepped in to do what needed to be done in order to help chimps who were ailing, hurt, or dying. At a time when the field of ethology was becoming more technical, impersonal, and statistical, Goodall implemented a new approach that emphasized the feminine point of view. She made friends with certain chimps. She laughed at their antics, appreciated their feelings, was happy when they gave birth. She wept at their deaths. Without them, she would never have had the remarkable journey that she has traveled over the last four decades.

Goodall has suffered through trials in her life: a divorce, the death of her second husband, a deep spiritual crisis, the criticisms, and the naysayers who find her current mission unduly optimistic. Through it all, Goodall has remained steadfast. She is convinced that objectivity in science, or any intellectual endeavor for that matter, is not only impossible but also undesirable. Although researchers must be thorough and honest, they cannot and should not set their emotions aside, because understanding is always personal and participatory.

That humility may have compromised Goodall's objectivity, but at the same time it has also made her more aware of, and more sensitive to, the integrity of her subjects and the potential harm that researchers might do to them. She is convinced that the world, its lands, waters, and air can be saved and that animals will finally receive the respect they so richly deserve.

Today, Goodall's work continues through the Jane Goodall Institute for Wildlife Research, Education, and Conservation, though Goodall herself can spend no more than a few weeks a year at Gombe. She has instead expanded the focus of her concerns, traveling and lecturing about chimpanzees, primate research, environmental conservation, and world peace. Yet, time has vindicated Goodall's methods as much as it has certified her most important discoveries. She is now, and has long been, recognized as the principal authority on chimpanzees in the world. It is the improbable fulfillment of a little girl's dream.

## 导 言

最近的民意调查显示，在西方还健在的科学家中，珍妮·古道尔已成为最为大众熟识的一位，而她在贡贝对黑猩猩的野外考察被认为是科学研究史上最伟大的成就之一。其科学研究的成果与贡献甚至与阿尔伯特·爱因斯坦的成就齐名。她在对黑猩猩进行野外考察时所采用的方法曾经备受科学界的嘲讽和质疑，但现在已成为其他动物行为学家研究时的范例。她成为年轻女子的偶像，得到了成年人的尊重，也获得了世界各地的孩子们给予的帮助。而在经历了这一切后，古道尔依然坚持向世人传递和平、希望和人类所面临的挑战的信息，只为了让人类与其他生物共同生存的世界变得更加美好。

珍妮·古道尔从小就梦想着去非洲与野生动物一起生活，研究他们并创作关于他们的故事。这个梦想就似一个美妙的童话故事一般。即使到现在，我们在脑海中也很容易就勾勒出这样一个画面：在一个温暖舒适的英伦之家，古道尔坐在一张大大的橡树餐桌旁，向她的孙子孙女们讲述她儿时的梦想。而我们却很难想象这样一种场景：一位 70 岁<sup>1</sup> 高龄却依然苗条优雅的女性，在讲述她 40 多年来在东非坦桑尼亚贡贝国家公园研究黑猩猩所取得的成就。我们越了解她曾遭遇并克服过的困难，就会越发觉得她的故事不可思议。

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1 英文原书首次出版于 2005 年。在本书出版时，珍妮·古道尔已 85 岁高龄。——编辑注

1957年，才20岁出头的古道尔，虽然举止有些轻佻，但总体上仍是一个漂亮娴静的姑娘。这一年，她收到了一封朋友的来信，邀请她去游览非洲风光。那时，由于家境贫寒，家人无力送她去大学继续学习，所以她并没有大学学历。不过，她博览群书，是一个思维缜密、头脑聪明且做事果敢的女子。古道尔的这些品质给著名却又饱受争议的人类学家路易斯·利基留下了良好的印象。利基当时是内罗毕自然历史博物馆的馆长，他给了古道尔一个可以在黑猩猩栖息地进行野外考察的机会。

那时，由于维持现状能够保证一些人的既得利益，所以科学界极力贬低该项考察的研究价值，并质疑利基这位未曾受过学术训练的年轻门生是否具备足够的资质和能力。但是正如经常发生的那样，专家们又错了。古道尔采取了不拘泥于传统的野外考察方式，这使她取得了惊人的成绩。那时，一种公认的科学观点是黑猩猩都是粗野凶猛的动物，但古道尔却发现与这种观点相反，黑猩猩能够表达丰富多样的情感，包括喜爱、同情和爱意。同时，她还证明了黑猩猩具有推理、思考和解决问题的能力。在捕捉小猴子、小狒狒和小薮猪时，黑猩猩会组成狩猎团队分工合作。而在这之前，科学家一度认为黑猩猩是食草动物。更令人震惊的是，古道尔还发现黑猩猩能够用草、细枝和树叶制作原始工具，这推翻了“只有人类才会制作工具”的观点。

古道尔关于黑猩猩行为的所有发现，源自其长时间细致、艰苦的观察。不同于那时野外考察的常规标准和步骤，古道尔鼓励研究者与黑猩猩互动以便赢得他们的信任。她用名字而不是数字或字母来命名黑猩猩，这一非正统做法象征着她与黑猩猩之间结下了深厚情谊，但这也使得许多科学家质疑其研究的有效性。她认为黑猩猩具有人类的特性，这让评论家们纷纷指责古道尔，认为她在对黑猩猩进行野外考察时没有与黑猩猩保持一定的距离，而这种距离是进行客观判断的必要条件。

古道尔不仅开创了研究和野外考察的新方法，也为许多研究者打开

了一扇新的大门，例如其后的黛安·福西和她对大猩猩群的考察以及蓓鲁特·高尔迪卡和她对狒狒的考察。古道尔从不认为自己是一位女权主义者，也从没想过要加入其他著名动物行为学家的行列并以此打破该领域的性别障碍。她只想好好观察她的黑猩猩。不过在野外考察中，古道尔从女性视角出发，强调与黑猩猩建立关系而不是一味遵守科学规则，做一个信息接受者而不是控制者，要尝试理解黑猩猩的情感而不是冷冰冰地客观研究。她的这种研究方式与当时由男性视角和价值观主导、定义的传统科学相悖，这是一个惊人的突破，也让古道尔得了个特立独行的名声。

古道尔刚开始在贡贝观察黑猩猩时，他们只是双筒望远镜镜头里模糊的黑色身影。他们的动作很急促，就好像旧式黑白电影里的快动作镜头。但随着时间一天天、一月月过去，古道尔开始对黑猩猩有了全新的看法：他们有自己的喜恶，可以像人类一样表达情感，能做出高尚的行为，也能做出卑鄙的举动。更重要的是，通过对黑猩猩的观察，她逐渐明白人类最初的样子、早期具有哪些特质，以及在漫长的岁月里如何进化成为可以直立行走的男人、女人和小孩。

在这项研究最初的 18 个月里，古道尔就积累了 850 多页的观察日志，里面连一个测量结果或数字都没有。她用大量的语言详细地描述了她的所见所感，其中完全没有冰冷的术语。她从不是为了证明某个理论才做研究。能够慢慢地进入黑猩猩的世界，近距离地观察他们，她已经感到心满意足。她从不将这些非凡的动物给予她的这份礼物看作理所当然。为了回报他们，她唯一能做的便是尽可能准确、富有热情地将她在贡贝的惊人发现告知世人。

与那种理性客观的研究方式不同，古道尔在野外考察时更多的是靠直觉。她给每只黑猩猩命名，而不是用数字编号。当黑猩猩生病、受伤或濒临死亡时，她会做力所能及的事来帮助他们。在动物行为学的研究变得越来越专业化、客观化和数据化时，古道尔采用了一种全新的方



式，强调从女性的视角进行野外观察。她与一些黑猩猩成了好朋友。她嘲笑他们滑稽的动作，理解他们的感情，为黑猩猩家族新生命的降临而欣喜，也为黑猩猩的逝去而哭泣。没有他们，古道尔不可能在过去 40 多年的野外考察中开启如此非凡的人生之旅。

古道尔一生中经历了无数的磨难：第一次婚姻的失败、第二任丈夫的去世、严重的精神危机、评论家们的严厉抨击以及认为她从事的研究项目并不乐观的反对者。在经历了这一切后，古道尔仍然信念坚定。她坚信在科学研究中，或者任何其他的学术行为中，要做到完全客观不仅不可能实现，同时也是不可取的。虽然研究者必须一丝不苟、真诚坦率，但他们不能也不应该将自己的情感搁置一旁，因为对研究对象的理解总是个人化的、参与式的。对古道尔而言，这种谦逊的态度也许会削弱研究的客观性，但同时却能让她更加清楚，也更加敏感地察觉到研究对象是一个完整的个体，以及研究者可能对他们造成什么潜在危害。她坚信，人类能够拯救这个世界，能够保护我们赖以生存的土地及碧水蓝天，而动物们最终也能得到他们完全应得的尊重。

如今，尽管古道尔一年在贡贝的时间最多不过几个星期，但她对黑猩猩的研究仍然通过珍妮·古道尔野生动物研究、教育和保护研究所继续开展。古道尔关注的焦点进一步扩大，她奔走世界各地，做关于黑猩猩、灵长类动物研究、保护环境和维护世界和平的演讲。如今，时间已经证明了古道尔的研究方法是正确的，也证实了她的许多重大发现。现在，她早已被公认为是世界上黑猩猩研究领域的主要权威。一个小女孩看似遥不可及的梦想最终实现了。