

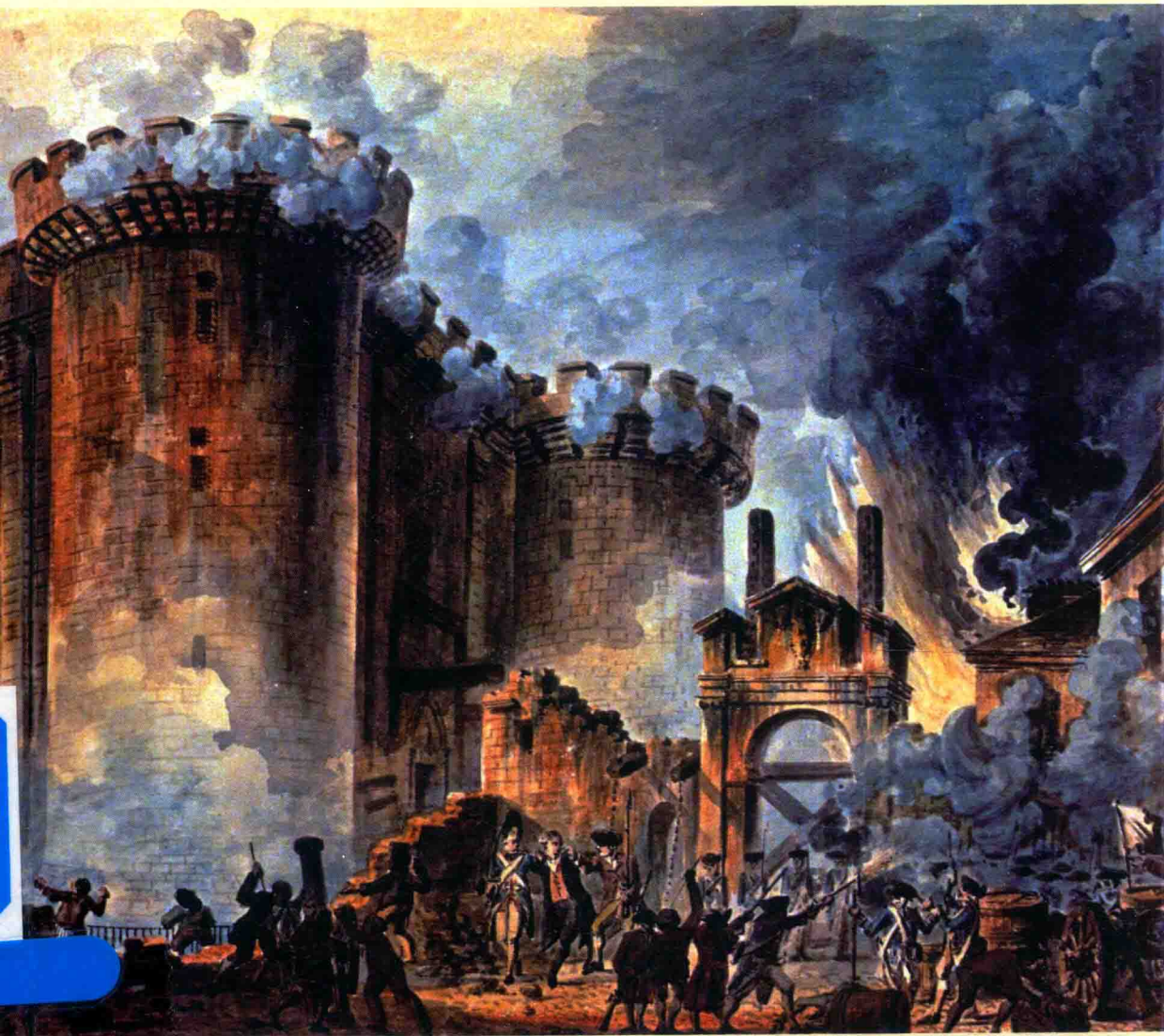
名家经典珍藏版

宽容

(英汉双语)

[美] 房龙◎著 余杰◎译

❖❖❖ TOLERANCE ❖❖❖



北京工业大学出版社

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图书在版编目 (CIP) 数据

宽容: 英汉对照 / (美) 房龙著; 余杰译. —北京: 北京工业大学出版社; 2017.7
ISBN 978-7-5639-5257-1

I. ①宽… II. ①房… ②余… III. ①英语-汉语-对照读物 ②思想史-世界 IV. ①H319.4: B

中国版本图书馆CIP数据核字 (2017) 第060399号

宽容 (英汉双语)

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责任编辑: 李周辉

封面设计:  同人网文化传媒 · 书装设计

出版发行: 北京工业大学出版社

(北京市朝阳区平乐园100号 邮编: 100124)

010-67391722 (传真) bgdcbs@sina.com

出 版 人: 郝 勇

经销单位: 全国各地新华书店

承印单位: 大厂回族自治县正兴印务有限公司

开 本: 787毫米 × 1092毫米 1/16

印 张: 22.25

字 数: 547千字

版 次: 2017年7月第1版

印 次: 2017年7月第1次印刷

标准书号: ISBN 978-7-5639-5257-1

定 价: 39.80元

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(如发现印装质量问题, 请寄本社发行部调换 010-67391106)

出版说明

人类历史的发展过程也是思想文化不断积累和沉淀的过程。在几千年的人类历史发展长河中，先贤们或在人文社科领域，或在科学技术领域创作出了无数经典名著。这些著作所蕴藏的思想财富和学术价值，早已为世人所熟知，它们无不体现了作者所处的特定时代的思想和文化。通过这些经典名著，读者不仅可以欣赏到流畅的文笔、生动的描述和详细的刻画、深邃的思想，更可以领悟它们各自独特的历史与文化内涵。可以说，这些作品深深地影响了世世代代的读者，也引导着当今的学人以此来充实和丰富自己的头脑。有鉴于此，我们邀请了专门研究世界历史文化的专家学者，精心挑选代表世界历史文化不同领域的经典作品，采取英汉双语对照的形式出版，一方面为读者提供原汁原味的世界经典名著，让读者自由地阅读，在此过程中逐渐提升自己的英语水平；另一方面通过这种阅读，以达到对世界历史文化的整体了解，开阔自己的视野，打开通往世界的心灵之窗，同时又获得思想文化、个人修养、伦理道德等多方面的提升。

我们衷心期待这套书成为大家学习道路上不可或缺的好伙伴！如果您在阅读中发现有疑问或错误之处，请不吝指正，以便我们更加完善这套书。

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PROLOGUE

HAPPILY lived Mankind in the peaceful Valley of Ignorance.

To the north,to the south,to the west and to the east stretched the ridges of the Hills Everlasting.

A little stream of Knowledge trickled slowly through a deep worn gully.

It came out of the Mountains of the Past.

It lost itself in the Marshes of the Future.

It was not much,as rivers go. But it was enough for the humble needs of the villagers.

In the evening,when they had watered their cattle and had filled their casks,they were content to sit down to enjoy life.

The Old Men Who Knew were brought forth from the shady corners where they had spent their day,pondering over the mysterious pages of an old book.

They mumbled strange words to their grandchildren,who would have preferred to play with the pretty pebbles,brought down from distant lands.

Often these words were not very clear.

But they were writ a thousand years ago by a forgotten race. Hence they were holy.

For in the Valley of Ignorance,whatever was old was venerable. And those who dared to gainsay the wisdom of the fathers were shunned by all decent people.

And so they kept their peace.

Fear was ever with them. What if they should be refused the common share of the

序 言

在平静无知的山谷中，人类过着幸福的生活。

在东南西北各个方向，延伸着绵亘不绝的山脉。

一条知识的小溪，沿着幽深破败的溪谷缓缓流淌。

它发源于昔日的高山，消失在未来的沼泽。

它不像河流那样声势浩大，但对于村民的低级需求来说绰绰有余。

在晚上，当他们饮完牲口、灌满木桶时，就会心满意足地坐下来享受生活。

守旧的老人被从阴凉的角落里搀扶出来。他们在那里待了整个白天，对一本古书的神秘内容冥思苦想。

他们向子孙咕哝着一些奇怪的词，但孩子们更想玩自远方带来的漂亮卵石。

这些词的含意经常很不清晰。

但它们是1000年前由一个被遗忘的部族写的，因此很神圣。

在无知的山谷，古老的东西总是受到尊敬。敢于否认祖先智慧的人，正人君子会避之而唯恐不及。

所以，他们都和睦相处。

恐惧总是如影随形。如果他们得不到园中果实的应有份额，又该怎么办？

products of the garden?

Vague stories there were,whispered at night among the narrow streets of the little town,vague stories of men and women who had dared to ask questions.

They had gone forth,and never again had they been seen.

A few had tried to scale the high walls of the rocky range that hid the sun.

Their whitened bones lay at the foot of the cliffs.

The years came and the years went by.

Happily lived Mankind in the peaceful Valley of Ignorance.

※ ※ ※ ※ ※ ※

Out of the darkness crept a man.

The nails of his hands were torn.

His feet were covered with rags,red with the blood of long marches.

He stumbled to the door of the nearest hut and knocked.

Then he fainted. By the light of a frightened candle,he was carried to a cot.

In the morning throughout the village it was known:"He has come back."

The neighbors stood around and shook their heads. They had always known that this was to be the end.

Defeat and surrender awaited those who dared to stroll away from the foot of the mountains.

And in one corner of the village the Old Men shook their heads and whispered burning words.

They did not mean to be cruel,but the Law was the Law. Bitterly this man had sinned against the wishes of Those Who Knew.

As soon as his wounds were healed he must be brought to trial.

晚上，在小镇狭窄的街道里，人们低声讲着情节模糊的故事——那些敢于质疑的男男女女。

这些人后来走了，再也没有回来。

还有些人曾试图攀登挡住太阳的岩石高墙。

但他们的白骨堆积在崖脚下。

岁月如梭。

在平静无知的山谷中，人类过着幸福的生活。

※ ※ ※ ※ ※ ※

漆黑的外面爬着一个人。

他手上的指甲已经被磨破。

他的脚上缠着因长途跋涉而被染成血红色的破布。

他步履蹒跚地来到最近一座棚屋的门前，敲了敲门。

然后，他昏死过去。在颤动的烛光下，他被抬上了一张吊床。

早上，整个村子都知道了这条消息：“他回来了。”

邻居们站在周围，全都摇头。他们明白，这是注定的结局。

失败和屈服总在等着那些胆敢离开山脚的人。

在村子的一个角落，守旧的老人们摇着头，低声说着恶毒的话。

他们并非天性残忍，但律法毕竟是律法。这个人犯了违背守旧老人意愿的罪过。

他的伤一好就必须接受审判。

They meant to be lenient.

They remembered the strange, burning eyes of his mother. They recalled the tragedy of his father, lost in the desert these thirty years ago.

The Law, however, was the Law; and the Law must be obeyed.

The Men Who Knew would see to that.

※ ※ ※ ※ ※ ※

They carried the wanderer to the Market Place, and the people stood around in respectful silence.

He was still weak from hunger and thirst and the Elders bade him sit down.

He refused.

They ordered him to be silent.

But he spoke.

Upon the Old Men he turned his back and his eyes sought those who but a short time before had been his comrades.

“Listen to me,” he implored. “Listen to me and be rejoiced. I have come back from beyond the mountains. My feet have trod a fresh soil. My hands have felt the touch of other races. My eyes have seen wondrous sights.

“When I was a child, my world was the garden of my father.

“To the west and to the east, to the south and to the north lay the ranges from the Beginning of Time.



■ 无知的山谷

他们本想宽大为怀。

他们还记得他母亲那双奇异明亮的眼睛，也回忆起他父亲的悲剧——他30年前在沙漠失踪了。

然而，律法就是律法；律法必须遵守。

守旧的老人将执行律法。

※ ※ ※ ※ ※ ※

他们把这位漫游者抬到集市，人们恭敬而肃穆地站在周围。

漫游者因饥渴而仍显虚弱，老人们就让他坐下来。

他拒绝了。

他们命令他闭嘴。

但他偏要说话。

他转身背对守旧老人，双眼在人群中搜寻那些不久前还与他志同道合的人。

“听我说，”他恳求道，“听我说，大家都高兴起来吧！我刚从山那边回来。我踏上了一块新土地，感受到了其他民族的亲切抚摸，看到了奇妙的景象。

“我还是个孩子的时候，我的世界是父亲的花园。

“自从创世以来，东南西北四面疆界早就确定了。

“当我问疆界后面藏着什么时，人们就会嘘声连连，不断摇头。当我坚持要问时，我就被带到岩石这边，让我看那些敢于蔑视上帝的人的白骨。

“我大声哭喊道：‘撒谎！上帝喜欢勇敢的人！’守旧的老人就会走过来，给



■ 孤独的漫游者

“When I asked what they were hiding, there was a hush and a hasty shaking of heads. When I insisted, I was taken to the rocks and shown the bleached bones of those who had dared to defy the Gods.

“When I cried out and said, ‘It is a lie! The Gods love those who are brave!’ the Men Who Knew came and read to me from their sacred books. The Law, they explained, had ordained all things of Heaven and Earth. The Valley was ours to have and to hold. The animals and the flowers, the fruit and the fishes were ours, to do our bidding. But the mountains were of the Gods. What lay beyond was to remain unknown until the End of Time.

“So they spoke, and they lied. They lied to me, even as they have lied to you.

“There are pastures in those hills. Meadows too, as rich as any. And men and women of our own flesh and blood. And cities resplendent with the glories of a thousand years of labor.

“I have found the road to a better home. I have seen the promise of a happier life. Follow me and I shall lead you thither. For the smile of the Gods is the same there as here and everywhere.”

※ ※ ※ ※ ※ ※

He stopped and there went up a great cry of horror.

“Blasphemy!” cried the Old Men. “Blasphemy and sacrilege! A fit punishment for

我读他们圣书中的内容。并解释说，上帝的旨意已经通过律法表现出来，他已安排好了天地万物。山谷由我们拥有和掌管，百兽、花朵、果实、鱼虾都属于我们，并听从我们的安排。但大山是属于上帝的，就算到了世界末日，山那边的事我们也应该永远一无所知。

“他们这都是在撒谎。他们欺骗了我，更欺骗了你们。

“那边的山上有牧场，当然，牧草肥沃得很；那里的男人和女人们和我们拥有的血肉不差分毫，所有的城市经过上千年的经营，发展得非常好，灿烂辉煌。

“我已经找到了康庄大道，已经看到了幸福生活的曙光。来吧，我带你们去。那里也有上帝的笑容，因为上帝无处不在。”

※ ※ ※ ※ ※ ※

他刚停下来，人群里就响起了一声恐怖的吼叫。

“亵渎！”守旧的老人喊，“这是亵渎圣灵。要让他付出代价！他已经丧失理智，竟敢嘲弄1000年前定下的律法。他罪该万死！”

人们举起沉重的石头，杀害了漫游者。

他的尸体被扔到山崖脚下，以此警告所有敢怀疑祖先智慧的人。

※ ※ ※ ※ ※ ※

没过多久，遇上了一场大旱。知识的小溪很快干涸了，牲畜因干渴而毙命，粮食在田里枯萎，无知的山谷一片饥荒。

但守旧的老人并没有灰心。他们预言说，最后一切都会好的，因为他们眼里最

his crime! He has lost his reason. He dares to scoff at the Law as it was written down a thousand years ago. He deserves to die!”

And they took up heavy stones.

And they killed him.

And his body they threw at the foot of the cliffs,that it might lie there as a warning to all who questioned the wisdom of the ancestors.

※ ※ ※ ※ ※ ※

Then it happened a short time later that there was a great drought. The little Brook of Knowledge ran dry. The cattle died of thirst. The harvest perished in the fields,and there was hunger in the Valley of Ignorance.

The Old Men Who Knew,however,were not disheartened. Everything would all come right in the end,they prophesied,for so it was written in their most Holy Chapters.

Besides,they themselves needed but little food. They were so very old.

※ ※ ※ ※ ※ ※

Winter came.

The village was deserted.

More than half of the populace died from sheer want.

The only hope for those who survived lay beyond the mountains.

But the Law said“No!”

And the Law must be obeyed.

※ ※ ※ ※ ※ ※

One night there was a rebellion.

Despair gave courage to those whom fear had forced into silence.

Feebly the Old Men protested.

神圣的篇章就是这样写的。

况且，他们自己几乎不需要食物。因为他们太老了。

※ ※ ※ ※ ※ ※

冬天来了。

村庄上一片荒凉。

半数以上的人因饥寒交迫而死去。

幸存的人，把仅有的希望寄托在山那边。

但是律法告诉他们：“不行！”

律法必须遵守。

※ ※ ※ ※ ※ ※

一天夜里，爆发了叛乱。

那些因恐惧而逆来顺受的人因失望而有了勇气。

守旧的老人极力地抗争着。

他们被搁置不理。他们开始抱怨命运，诅咒忘恩负义的孩子。但是当最后一辆马车即将驶出村子时，他们拦住车夫，逼他带他们一起走。

未知之旅开始了。

※ ※ ※ ※ ※ ※

距那个漫游者回家之时已经有很多年，要探索出他当年开辟的道路并不容易。

在找到第一个圆石堆路标之前，成千上万人因饥渴而倒下死去了。



■ 新的家园

“He spoke the truth, and the Old Men lied...”

“His bones lie rotting at the foot of the cliffs, but the Old Men sit in our carts and chant their ancient lays...”

“He saved us, and we slew him...”

“We are sorry that it happened, but of course, if we could have known at the time...”

从那以后，旅途上的磨难少多了。

那位细心的先驱已在丛林和无边无际的乱石荒野中烧出了一条宽敞的大道。

它一步一步带人们轻松迈向新土地的绿色牧场。

人们相互看着，先是一片沉默。

“终究还是他对了，”人们说，“他是对的，守旧的老人错了。”

“他说的是真的，守旧的老人撒了谎……”

“他的尸骨还在崖下腐烂，守旧的老人却坐在我们的车里唱他们的老歌……”

“他救了我们，我们却毁了他……”

“对此，我们很难过，但是如果我们当时就知道的话，当然……”

然后，他们解下马和牛的套具，把牛羊赶进牧场，建起自己的房子，规划出自己的土地。此后，他们幸福地生活了很长一段时间。

※ ※ ※ ※ ※ ※

几年后，人们准备把那位勇敢先驱埋在一座曾为智慧老人建的雄伟的新大厦里面。

一支肃穆的队伍来到已荒芜的山谷。但当人们到



■ 可怕的冬天

Then they unharnessed their horses and their oxen and they drove their cows and their goats into the pastures and they built themselves houses and laid out their fields and they lived happily for a long time afterwards.

※ ※ ※ ※ ※ ※

A few years later an attempt was made to bury the brave pioneer in the fine new edifice which had been erected as a home for the Wise Old Men.

A solemn procession went back to the now deserted valley, but when the spot was reached where his body ought to have been, it was no longer there.

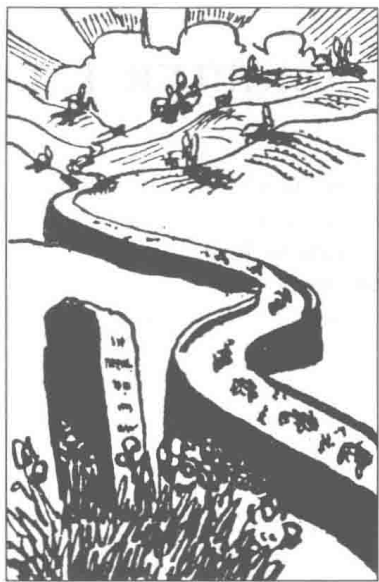
A hungry jackal had dragged it to his lair.

A small stone was then placed at the foot of the trail (now a magnificent highway). It gave the name of the man who had first defied the dark terror of the unknown, that his people might be guided into a new freedom.

And it stated that it had been erected by a grateful posterity.

※ ※ ※ ※ ※ ※

As it was in the beginning—as it is now—and as some day (so we hope) it shall no longer be.



■ 纪念的石碑

达先驱者的尸体本该所在的地方时，尸体荡然无存。

一条饥饿的豺狗早将尸体拖进了洞穴。

人们把一块小石头放在那位先驱足迹所踏之处（现在它是一条大道），石头上刻着这个率先向未知世界的黑暗恐怖挑战的人的名字，是他把他的人民引向了自由的新生活。

石头上还写着它是由感恩的后代建的。

※ ※ ※ ※ ※ ※

这样的事情发生在过去——就像现在一样——不过将来（我们希望）不应该再发生。

CHAPTER I THE TYRANNY OF IGNORANCE

In the year 527 Flavius Anicius Justinianus became ruler of the eastern half of the Roman Empire.

This Serbian peasant (he came from Uskub, the much disputed railroad junction of the late war) had no use for “book learning.” It was by his orders that the ancient Athenian school of philosophy was finally suppressed. And it was he who closed the doors of the only Egyptian temple that had continued to do business centuries after the valley of the Nile had been invaded by the monks of the new Christian faith.

This temple stood on a little island called Philae, not far from the first great waterfall of the Nile. Ever since men could remember, the spot had been dedicated to the worship of Isis and for some curious reason, the Goddess had survived where all her African and Greek and Roman rivals had miserably perished. Until finally, in the sixth century, the island was the only spot where the old and most holy art of picture writing was still understood and where a small number of priests continued to practice a trade which had been forgotten in every other part of the land of Cheops.

And now, by order of an illiterate farmhand, known as His Imperial Majesty, the temple and the adjoining school were declared state property, the statues and images were sent to the museum of Constantinople and the priests and the writing-masters were thrown into jail. And when the last of them had died from hunger and neglect, the age-old trade of making hieroglyphics had become a lost art.

第1章 无知的暴虐

公元527年，弗雷维厄斯·阿尼西厄斯·查士丁尼成为东罗马帝国的统治者。

这个塞尔维亚农夫（他来自尤斯库布，这是第一次世界大战中引起激烈争夺的铁路枢纽）对书本知识一窍不通。正是因为他的命令，古代雅典的哲学学派才被最后压制下去。也正是他，关闭了唯一一座埃及神庙。自从信仰新基督教的信徒侵入尼罗河谷之后，这座神庙就一直延续香火，已有几百年了。

这座神庙位于菲莱小岛，离尼罗河第一瀑布不远。自从人类有史记载以来，这个地方就是朝拜伊希斯^[1]的圣地；不知为什么，在非洲、希腊和罗马诸神早已悲惨地销声匿迹之后，这个女神还受人尊奉。直到公元6世纪，这个岛一直是理解古老而神圣的象形文字的唯一场所。在这里，一小部分教士继续从事着在其他地方已被遗忘的工作。

现在，因为一个文盲农夫（他被称为“皇帝陛下”）的命令，神庙和毗邻的学校变成了国家财产，神像和塑像被送到君士坦丁堡的博物馆里，教士和象形文字专家被投入大牢。当他们中的最后一个人因饥饿孤独而死去时，历史悠久的象形文字

[1] 埃及神话中掌管生育和繁殖的女神。——译注

All this was a great pity.

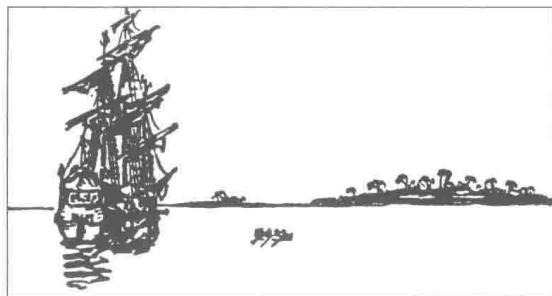
If Justinian (a plague upon his head!) had been a little less thorough and had saved just a few of those old picture experts in a sort of literary Noah's Ark,he would have made the task of the historian a great deal easier. For while (owing to the genius of Champollion) we can once more spell out the strange Egyptian words,it remains exceedingly difficult for us to understand the inner meaning of their message to posterity.

And the same holds true for all other nations of the ancient world.

What did those strangely bearded Babylonians,who left us whole brickyards full of religious tracts,have in mind when they exclaimed piously,“ who shall ever be able to understand the counsel of the Gods in Heaven?”How did they feel towards those divine spirits which they invoked so continually,whose laws they endeavored to interpret,whose commands they engraved upon the granite shafts of their most holy city?Why were they at once the most tolerant of men,encouraging their priests to study the high heavens,and to explore the land and the sea,and at the same time the most cruel of executioners,inflicting hideous punishments upon those of their neighbors who had committed some breach of divine etiquette which today would pass unnoticed?

Until recently we did not know.

We sent expeditions to Nineveh,we dug holes in the sand of Sinai and deciphered miles of cuneiform tablets. And everywhere in Mesopotamia and Egypt we did our best to find the key that should unlock the front door of this mysterious store-house of wisdom.



■ 东西方的会面

工艺就成了一种消失的艺术。

这一切太遗憾了！

假如查士丁尼（这该死的家伙！）不做得那么决绝，把一些老象形文字专家抢救到一个类似“挪亚方舟”的安全地方，就会使历史学家的工作容易得多。虽然我们能再次拼写出奇怪的埃及文字（这全归功于商博良的天才），但要理解他们传给后代的内在含义仍然非常困难。

在古代社会的其他民族中，同样的事情太多了。

那些留着奇怪胡子的巴比伦人，给我们留下了整座整座刻满宗教文字的砖场，当他们虔诚地疾呼“将来谁能理解天国上帝的忠告”时，他们脑子里是如何想的？他们不断祈求圣灵的庇护，力图解释这些圣灵的律法，把这些圣灵的旨意刻在城市最神圣的大理石柱上，他们又是如何看待这些圣灵的？为什么他们会突然极其宽容，鼓励教士研究高高在上的天国，探索陆地和海洋，突然又变成残酷的刽子手，当他们的邻居对如今已无人再在意的宗教礼节稍有疏忽时，就施以骇人听闻的惩罚呢？

我们至今尚未弄清楚。

我们派了探险队去尼尼微，在西奈沙漠中发掘古迹，解释了几英里（1英里=1.829米）长的楔形文字书板。在美索不达米亚和埃及各地，我们都尽了最大努力去寻找打开藏有神秘智慧的宝库大门的钥匙。

And then,suddenly and almost by accident,we discovered that the back door had been wide open all the time and that we could enter the premises at will.

But that convenient little gate was not situated in the neighborhood of Akkad or Memphis.

It stood in the very heart of the jungle.

And it was almost hidden by the wooden pillars of a pagan temple.

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Our ancestors,in search of easy plunder,had come in contact with what they were pleased to call“wild men”or“savages.”

The meeting had not been a pleasant one.

The poor heathen,misunderstanding the intentions of the white men,had welcomed them with a salvo of spears and arrows.

The visitors had retaliated with their blunderbusses.

After that there had been little chance for a quiet and unprejudiced exchange of ideas.

The savage was invariably depicted as a dirty,lazy,good-for-nothing loafer who worshiped crocodiles and dead trees and deserved all that was coming to him.

Then came the reaction of the eighteenth century. Jean Jacques Rousseau began to contemplate the world through a haze of sentimental tears. His contemporaries,much impressed by his ideas,pulled out their handkerchiefs and joined in the weeping.

The benighted heathen was one of their most favorite subjects. In their hands (although they had never seen one) he became the unfortunate victim of circumstances and the true representative of all those manifold virtues of which the human race had been deprived by three thousand years of a corrupt system of civilization.

Today,at least in this particular field of investigation,we know better.

然后，突然，几乎是偶然的的机会，我们发现宝库的后门一直敞开着，我们随时都可以进去。

然而，这扇方便的小门并不在阿卡德或孟菲斯附近。

它位于丛林深处。

它几乎被异教徒所修神庙的木柱遮挡住了。

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我们的祖先在寻找易于抢掠的对象时，接触到了他们乐于称之为“野蛮人”的人。

这种相遇并不愉快。

可怜的野蛮人误解了白人的用心，以投掷长矛、张弓射箭的方式欢迎他们。

来访者则用他们的大口径短枪回敬。

从那以后，平静而不带偏见的思想交流的机会就很渺茫了。

野蛮人总是被描写成肮脏懒惰的废物，他们信仰鳄鱼和枯树，任何灾难都是他们所应得的报应。

然后是18世纪的变化。让·雅克·卢梭开始透过朦胧的伤感泪水观察这个世界。同时代的人被他的思想所打动，也掏出手帕，加入到流泪的行列中来。

愚昧的野蛮人成为他们喜欢的话题之一。在他们看来（尽管他们从未见过一个野蛮人），野蛮人是环境的不幸牺牲品，是人类各种美德的真正体现，而3000年的腐败文明制度已经使人类丧失了这些美德。

We study primitive man as we study the higher domesticated animals, from which as a rule he is not so very far removed.

In most instances we are fully repaid for our trouble. The savage, but for the grace of God, is our own self under much less favorable conditions. By examining him carefully we begin to understand the early society of the valley of the Nile and of the peninsula of Mesopotamia and by knowing him thoroughly we get a glimpse of many of those strange hidden instincts which lie buried deep down beneath the thin crust of manners and customs which our own species of mammal has acquired during the last five thousand years.

This encounter is not always flattering to our pride. On the other hand a realization of the conditions from which we have escaped, together with an appreciation of the many things that have actually been accomplished, can only tend to give us new courage for the work in hand and if anything it will make us a little more tolerant towards those among our distant cousins who have failed to keep up the pace.

This is not a handbook of anthropology.

It is a volume dedicated to the subject of tolerance.

But tolerance is a very broad theme.

The temptation to wander will be great. And once we leave the beaten track, Heaven alone knows where we will land.

I therefore suggest that I be given half a page to state exactly and specifically what I mean by tolerance.

Language is one of the most deceptive inventions of the human race and all definitions are bound to be arbitrary. It therefore behooves an humble student to go to that authority which is accepted as final by the largest number of those who speak the language in which this book is written.

今天，至少在特定的考察领域里，我们知道得更多了。

我们研究原始人就像研究比较高级的家畜，他和它们的区别其实并不大。

在大多数情况下，我们总能劳有所获。野蛮人只是没有被上帝感化而已，他实际上是我们自己在恶劣环境中的自我体现。通过对野蛮人的仔细研究，我们开始了解尼罗河谷和美索不达米亚半岛的早期社会；通过对野蛮人的深入彻底认识，我们窥见了人类诸多奇怪的天性，这些天性深埋在—层薄薄的礼仪习俗的外壳之下，而这些礼仪习俗是我们人类历经5000年变迁而形成的。

这些发现并不能一直提升我们的自豪感。另一方面，了解了我们曾经摆脱的环境，欣赏了我们取得的许多业绩，会增加我们的勇气来对待手中的工作；除此之外，就是促使我们对落伍的异族兄弟保留更多的宽容。

这本书不是一本人类学手册。

这是一本奉献给“宽容”的书。

但宽容是个范围很广的命题。

偏离主题的诱惑很大。一旦离开大道，天晓得我们将在哪儿打住。

因此，还是让我用半页纸的篇幅来恰如其分地解释我所说的宽容的意义吧。

语言是人类最具欺骗性的发明之一，所有的定义都是武断的。因此，卑微的学生应该拜倒在一本权威典籍之下，因为其权威性已被大多数说这种语言的人接受了，这本书也是用这种语言写成的。

我所指的是《不列颠百科全书》。