



人文经典双语悦读馆

人类的故事

The Story of Mankind

【英汉双语】

执云 主编

(美)亨德里克·威廉·房龙 著

邓秋峰 译

在这里，我把打开历史之门的钥匙交给你们。



4:K



人文经典



人类的故事

The Story of Mankind

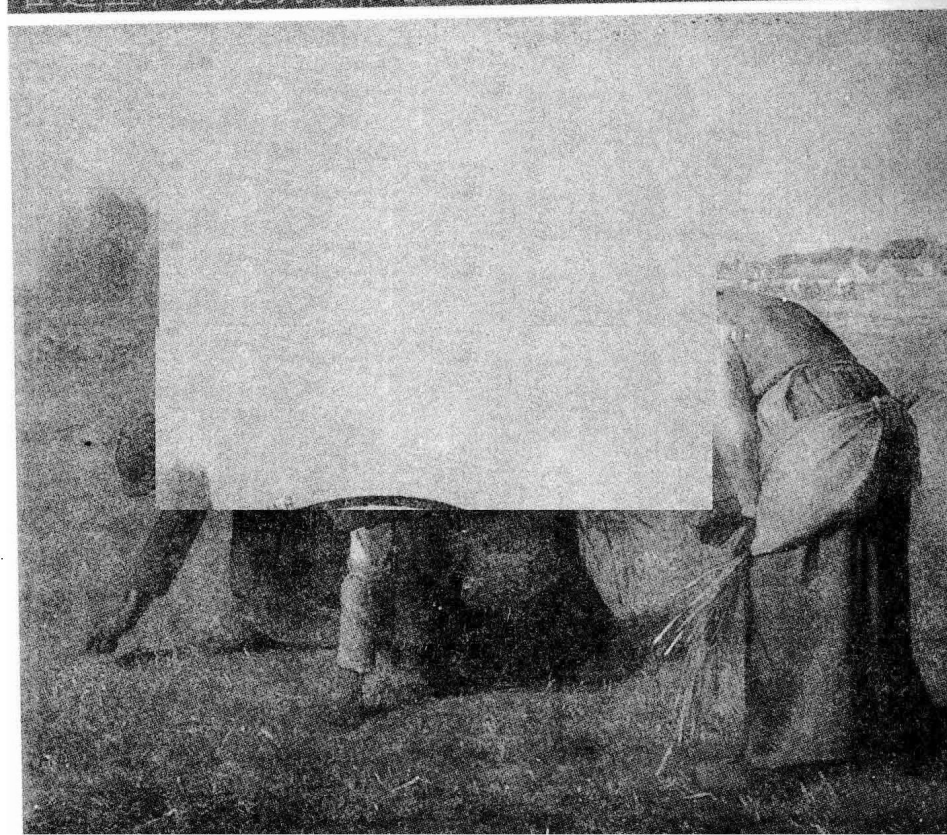
【英汉双语】

执云 主编

(美) 亨德里克·威廉·房龙 著

邓秋峰 译

在这里，我把打开历史之门的钥匙交给你们。



图书在版编目 (CIP) 数据

人类的故事：英汉对照 / 执云主编；（美）房龙（Van Loon, H.W.）著；邓秋峰译. —北京：世界知识出版社，2010.9

（人文经典双语悦读馆）

ISBN 978-7-5012-3890-3

I. ①人… II. ①执… ②房… ③邓… III. ①英语—汉语—对照读物②人类学—通俗读物③世界史—通俗读物 IV. ①H319.4:Q②H319.4:K

中国版本图书馆CIP数据核字（2010）第145534号

全程策划
责任编辑
责任出版
封面设计

北京雕龙图书经销有限公司
张永椿
刘 喆
若 尘

书 名

人类的故事
Renlie De Gushi

主 编

执 云

作 者

（美）房龙（Van Loon, H.W.）

译 者

邓秋峰

出版发行

世界知识出版社

地址邮编

北京市东城区干面胡同51号（100010）

电 话

010-65265919（直销） 010-65265923（发行）

网 址

www.wap1934.com

印 刷

三河市华晨印务有限公司

开本印张

720×1000毫米 1/16 13印张

字 数

137千字

版次印次

2010年10月第一版 2010年10月第一次印刷

标准书号

ISBN 978-7-5012-3890-3

定 价

24.00 元

目 录

OUR EARLIEST ANCESTORS	2
人类最早的祖先	
THE BEGINNING OF CIVILISATION IN THE VALLEY OF THE NILE	6
文明始于尼罗河流域	
THE RISE AND FALL OF EGYPT	12
埃及的故事和埃及的兴亡	
MESOPOTAMIA	16
美索不达米亚	
MOSES	18
摩西	
THE INDO-EUROPEANS	24
印欧人	
THE GREEKS	28
希腊人	
THE GREEK THEATRE	32
古希腊的戏剧	

ATHENS VS SPARTA	38
雅典和斯巴达之战	
ALEXANDER THE GREAT	42
亚历山大大帝	
THE ROMAN EMPIRE	46
罗马帝国	
CHARLEMAGNE	60
查理曼大帝	
THE CRUSADES	68
十字军	
THE RENAISSANCE	76
文艺复兴	
THE GREAT DISCOVERIES	90
伟大的发现	
THE ENGLISH REVOLUTION	106
英国革命	
THE RISE OF RUSSIA	128
俄国的兴起	
THE RISE OF PRUSSIA	138
普鲁士的兴起	
THE AMERICAN REVOLUTION	146
美国革命	
NAPOLEON	158
拿破仑	

COLONIAL EXPANSION AND WAR	174
----------------------------------	-----

殖民地扩张和战争

A NEW WORLD	182
-------------------	-----

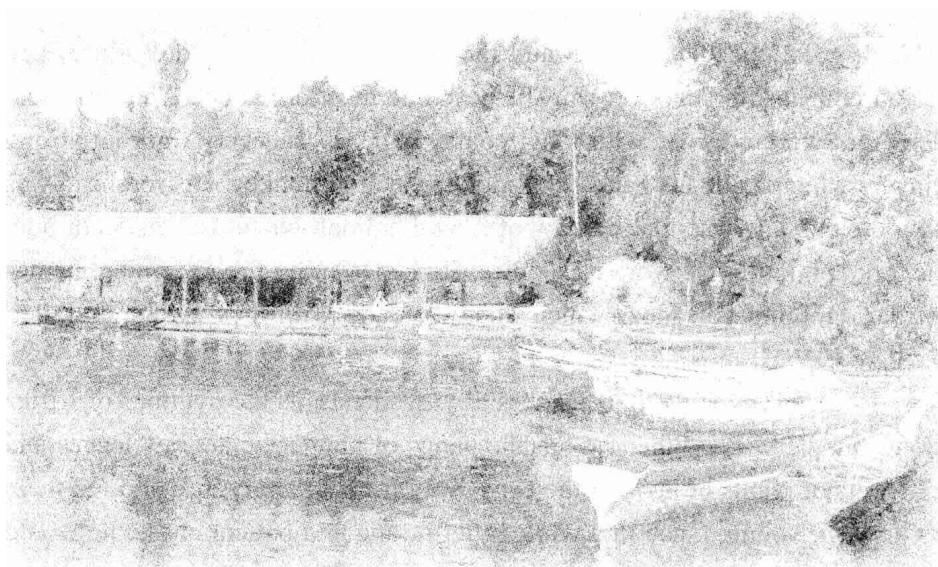
一个崭新的世界

人类的
故事

人类的故事

The Story of Mankind

【美】房龙 著 邓秋峰 译





OUR EARLIEST ANCESTORS

We know very little about the first “true” men. We have never seen their pictures. In the deepest layer of clay of an ancient soil we have sometimes found pieces of their bones. These lay buried amidst the broken skeletons of other animals that have long since disappeared from the face of the earth. Anthropologists have taken these bones and they have been able to reconstruct our earliest ancestors with a fair degree of accuracy.

The great-great-grandfather of the human race was a very ugly and unattractive mammal. He was quite small, much smaller than the people of today. The heat of the sun and the biting wind of the cold winter had coloured his skin a dark brown. His head and most of his body, his arms and legs too, were covered with long, coarse hair. He had very thin but strong fingers which made his hands look like those of a monkey. His forehead was low and his jaw was like the jaw of a wild animal which uses its teeth both as fork and knife. He wore no clothes. He had seen no fire except the flames of the rumbling volcanoes which filled the earth with their smoke and their lava.

He lived in the damp blackness of vast forests, as the pygmies of Africa do to this very day. When he felt the pangs of hunger he ate raw leaves and the roots of plants or he took the eggs away from an angry bird and fed them to his own young. Once in a while, after a long and patient chase, he would catch a sparrow or a small wild dog or perhaps a rabbit. These he would eat raw for he had never discovered that food tasted better when it was cooked.

人类最早的祖先

我们对于最初的“真正”的人类知之甚少，也没有见过他们的照片。我们偶尔能在原始土壤的最深处发现一些他们的骨骸，这些骨骸埋于许多动物的破碎骨骸中，而这些动物早已从地球上灭绝。人类学家采集到了这些骨骸，并精确地重构了我们最早的祖先的样貌。

人类始祖是一种丑陋的哺乳动物，体格矮小，比现在的人类矮小得多。阳光的辐射和寒冬刺骨的风将他的肤色染成深褐色。他身体的大部分，还有头部、胳膊和腿，都长满了长而粗的毛发，他的手指纤瘦却有力，使得他的手看起来很像猴掌。他的前额很低，颧骨跟一种以牙齿作刀叉的野兽的颧骨相似，且赤身裸体。他从未见过火，只见过沸腾的火山冒出来的火焰，这些火山爆发的时候，地球上充满了烟雾和熔岩。

他居住在潮湿阴暗的广袤森林中，非洲的俾格米人至今仍然如此。饥饿难忍的时候，他以生的树叶和草根为食，或者从愤怒的鸟兽那里偷走鸟卵喂养他们的幼儿。有时候，他会耐心地追赶很长距离，抓捕一只麻雀、小野犬，或者一只兔子。他生吃所有的东西，因为他从未发现食物经烧煮后会更加美味。

The story of mankind

During the hours of day, this primitive human being prowled about looking for things to eat. When night descended upon the earth, he hid his wife and his children in a hollow tree or behind some heavy boulders, for he was surrounded on all sides by ferocious animals and when it was dark these animals began to prowl about, looking for something to eat for their mates and their own young, and they liked the taste of human beings. It was a world where you must either eat or be eaten, and life was very unhappy because it was full of fear and misery.

In summer, man was exposed to the scorching rays of the sun, and during the winter his children would freeze to death in his arms. When such a creature hurt itself, he had no one to take care of him and he must die a horrible death.

Like many of the animals who fill the Zoo with their strange noises, early man liked to jabber. That is to say, he endlessly repeated the same unintelligible gibberish because it pleased him to hear the sound of his voice. In due time he learned that he could use this guttural noise to warn his fellow beings whenever danger threatened and he gave certain little shrieks which came to mean "there is a tiger!" or "here come five elephants." Then the others grunted something back at him and their growl meant, "I see them," or "let us run away and hide." And this was probably the origin of all language.

But, as I have said before, of these beginnings we know so very little. Early man had no tools and he built himself no houses. He lived and died and left no trace of his existence except a few collar-bones and a few pieces of his skull. These tell us that many thousands of years ago the world was inhabited by certain mammals who were quite different from all the other animals—who had probably developed from another unknown ape-like animal which had learned to walk on its hind-legs and use its fore-paws as hands—and who were most probably connected with the creatures who happen to be our own immediate ancestors.

It is little enough we know and the rest is darkness.



白天，原始人类就这样四处觅食。夜晚来临时，他将妻儿藏在空树皮中，或大圆石后，因为他被贪婪饥饿的野兽重重包围。夜幕降临的时候这些野兽就开始活动，为它们的配偶和幼儿觅食，而且它们非常喜欢吃人！在这样一个世界里，不是人吃兽就是兽吃人，生活充满了恐惧和痛苦，毫无乐趣可言。

夏天，人类处于炎日的暴晒中，到冬天，他们的幼儿则会在他们的臂弯中被冻死。这样一种生灵受伤时，无法得到照顾，只能悲惨地死去。

跟所有喜欢在动物园里发出奇怪叫声的动物一样，早期的人类也喜欢叽叽喳喳。也就是说，他不停地重复一些毫无意义的语言，只因为他喜欢听到自己发出的声音。日积月累，他发现，当身处危险的时候，他可以用嗓子发出的声音警告他的同伴。他发出一些短促的尖叫声，意思就是“有老虎！”或者“来了五头大象！”然后其他同伴回应一些咕啾声，表示“我看到了”，或者“咱们赶紧跑开躲起来！”这可能就是语言的最初存在形式。

然而，就像我之前提到的一样，我们对于这些最初存在了解甚少，早期人类没有工具，也不曾建造房子。他经历生存和死亡，不留一丝痕迹，只剩一些锁骨和几片头盖骨。这告诉我们，几万年前，地球上存在一种与其他动物截然不同的哺乳动物，他可能是从另一种不为人知的像猿猴一样的动物进化而来，他学会了用后腿行走，并以前肢当手。他很有可能与一种恰好是我们最直接的祖先有关。

我们对于人类最初祖先的了解远远不够，剩下的许多还是一片未知。



THE BEGINNING OF CIVILISATION IN THE VALLEY OF THE NILE

The history of man is the record of a hungry creature in search of food. Wherever food was plentiful, thither man has travelled to make his home.

The fame of the Valley of the Nile must have spread at an early date. From the interior of Africa and from the desert of Arabia and from the western part of Asia people had flocked to Egypt to claim their share of the rich farms. Together these invaders had formed a new race which called itself "Remi" or "the Men" just as we sometimes call America "God's own country". They had good reason to be grateful to a Fate which had carried them to this narrow strip of land. In the summer of each year the Nile turned the valley into a shallow lake and when the waters receded all the grainfields and the pastures were covered with several inches of the most fertile clay.

In Egypt a kindly river did the work of a million men and made it possible to feed the teeming population of the first large cities of which we have any record. It is true that all the arable land was not in the valley. But a complicated system of small canals and well-sweeps carried water from the river-level to the top of the highest banks, and an even more intricate system of irrigation trenches spread it throughout the land.

While man of the prehistoric age had been obliged to spend sixteen hours out of every twenty-four gathering food for himself and the members of his tribe, the Egyptian peasant or the inhabitant of the Egyptian city found himself possessed of a certain leisure. He used this spare time to make himself many things that were merely ornamental and not the least bit useful.



文明始于尼罗河流域

人类的历史是一部饥饿的生灵寻觅食物的历史。何处食物富足，人类就迁至何处安家。

尼罗河流域的名声必定在早期就已经流传开来。从非洲内地，阿拉伯沙漠以及西亚的人们都蜂拥至西亚，想要在那片富饶的土地上分一杯羹。这些入侵者联合起来形成了一个新的民族，他们自称“雷米”，或者“人们”，正如我们有时候称美国为“上帝的国家”一样。他们有充足的理由感谢命运女神将他们带到了这片狭长地带。每到夏天，尼罗河便将河谷变成浅湖，河水退潮后，所有田地和牧场都覆盖上了一层几英尺厚的沃土。

在埃及，尼罗河造福了百万人民，养活了人类最早记录的大城市的大量人口。当然，并非所有耕地都处在河谷中，不过，由许多小运河和桔槔构成的复杂系统将河里的水引到最高河岸的顶部，而且，还有一个纵横交错的灌溉系统将水引遍农田。

史前时期的人类每天必须花费16个小时为自己以及族人觅食，而埃及的农民和埃及城市的居民却拥有一定的空闲时间。他们可以利用这部分空余时间为自己制作很多仅仅是装饰性的东西，这些东西其实



The story of mankind

More than that. One day he discovered that his brain was capable of thinking all kinds of thoughts which had nothing to do with the problems of eating and sleeping and finding a home for the children. The Egyptian began to speculate upon many strange problems that confronted him. Where did the stars come from? Who made the noise of the thunder which frightened him so terribly? Who made the River Nile rise with such regularity that it was possible to base the calendar upon the appearance and the disappearance of the annual floods? Who was he, himself, a strange little creature surrounded on all sides by death and sickness and yet happy and full of laughter?

He asked these many questions and certain people obligingly stepped forward to answer these inquiries to the best of their ability. The Egyptians called them "priests" and they became the guardians of his thoughts and gained great respect in the community. They were highly learned men who were entrusted with the sacred task of keeping the written records. They understood that it is not good for man to think only of his immediate advantage in this world and they drew his attention to the days of the future when his soul would dwell beyond the mountains of the west and must give an account of his deeds to Osiris, the mighty God who was the Ruler of the Living and the Dead and who judged the acts of men according to their merits. Indeed, the priests made so much of that future day in the realm of Isis and Osiris that the Egyptians began to regard life merely as a short preparation for the Hereafter and turned the teeming valley of the Nile into a land devoted to the Dead.

In a strange way, the Egyptians had come to believe that no soul could enter the realm of Osiris without the possession of the body which had been its place of residence in this world. Therefore as soon as a man was dead his relatives took his corpse and had it embalmed. For weeks it was soaked in a solution of natron and then it was filled with pitch. The Persian word for pitch was "Mumiai" and the embalmed body was called a "Mummy." It was wrapped in yards and yards of specially prepared linen and it was placed in a specially prepared coffin ready to be removed to its final home. But an Egyptian grave was a real home where the body was surrounded by pieces of



毫无用处。

更有甚者，有一天他发现他的大脑产生了各种各样的想法，这些都与吃、睡以及为孩子们安家毫无关系。古埃及人开始思索许多他遇到的奇怪的问题，比如，星星从哪来？是谁制造了让他如此害怕的雷声？是谁让尼罗河水定期上涨，让人们得以根据每年洪水涨退制订日历？而他自己，这一奇妙的，被死亡、疾病，以及快乐和欢笑充斥着的小生灵又是谁？

他产生了这许多的疑问，而有些人则义不容辞地站出来，并尽其所能地回答这些问题。古埃及人称他们为“祭司”，他们成了他思想的守护神，在埃及公众中德高望重。他们学识丰富，他们被赋予的神圣职责就是记载文字记录。他们认为人不应该只考虑今世的眼前利益，引导人们注意来世。在来世，人们的灵魂会徘徊在西边的山外，而且，还得向掌管生死的神，奥赛里斯，汇报他一生的所作所为。奥赛里斯会根据人类的功绩评断其行为。事实上，祭司们都认为人们在艾西斯和奥赛里斯的来世生活非常重要，因此，古埃及人开始将人生看成一种短暂地为来世做准备的阶段，并将富饶的尼罗河流域当做一片献给死神的土地。

奇怪的是，古埃及人却认为，没有今世灵魂得以依附的躯体，灵魂就不能进入奥赛里斯的冥界。所以，当人死了后，他的亲人就会使用各种药物对他的身体进行防腐。尸体将在氧化钠溶液中浸泡几周，然后填以树脂。波斯语中用“木乃米”表示树脂，而经过防腐程序后的尸体就叫做“木乃伊”。木乃伊由数层特制尼龙包裹，置于一个特制的棺材中，随后将移至其最终安置之地。然而，古埃及人的墓穴确实像个居所，尸体被一些家具碎片、乐器，以及一些厨师、面包师和



furniture and musical instruments (to while away the dreary hours of waiting) and by little statues of cooks and bakers and barbers (that the occupant of this dark home might be decently provided with food and need not go about unshaven).

Originally these graves had been dug into the rocks of the western mountains but as the Egyptians moved northward they were obliged to build their cemeteries in the desert. The desert however is full of wild animals and equally wild robbers and they broke into the graves and disturbed the mummy or stole the jewelry that had been buried with the body. To prevent such unholy desecration the Egyptians used to build small mounds of stones on top of the graves. These little mounds gradually grew in size, because the rich people built higher mounds than the poor and there was a good deal of competition to see who could make the highest hill of stones.

The record was made by King Khufu, whom the Greeks called Cheops and who lived thirty centuries before our era. His mound, which the Greeks called a pyramid (because the Egyptian word for high was *pir-em-us*) was over five hundred feet high.

It covered more than thirteen acres of desert which is three times as much space as that occupied by the church of St. Peter, the largest edifice of the Christian world.

During twenty years, over a hundred thousand men were busy carrying the necessary stones from the other side of the river—ferrying them across the Nile (how they ever managed to do this, we do not understand), dragging them in many instances a long distance across the desert and finally hoisting them into their correct position. But so well did the King's architects and engineers perform their task that the narrow passage-way which leads to the royal tomb in the heart of the stone monster has never yet been pushed out of shape by the weight of those thousands of tons of stone which press upon it from all sides.



理发师的小塑像包围着。（乐器用于打发漫长痛苦的等待之时，塑像则用于为住在这个黑暗居所的人提供精美食物，并让他不会不修边幅地四处乱走。）

一开始，人们都是在西部山脉的石头里挖凿墓穴，但是，随着古埃及人向北迁居，他们便只能在沙漠中营建墓穴了。然而，沙漠中到处都是野兽，且盗墓者横行，这些盗墓者经常挖开墓穴，乱动木乃伊，或者偷走随葬的一些珠宝首饰。为了防止这种侵犯神圣的亵渎行为发生，古埃及人曾在墓顶上堆砌石冢。人们堆砌的小石冢越来越大，因为富人堆砌的石冢比穷人高，而且人们经常攀比谁家堆的石冢更高。

胡夫法老王被希腊人称作齐奥普斯王，生于公元前13世纪，他的石冢创造了最高纪录。他的陵墓被希腊人称作金字塔（因为古埃及文字中金字塔，即pir-em-us，就表示高的意思），高达五百余英尺。

胡夫法老金字塔占沙漠面积13亩，是基督教最大教堂圣彼得教堂面积的3倍。

有二十年的时间，十几万古埃及人就是忙于从尼罗河的另一岸搬运石头过河（我们仍无法获知他们是怎么做到的），许多还要拖着石头在沙漠中走很长距离，最后再高高举起将他们置于正确的位置。胡夫法老的建筑师和工程师们工作非常出色，通往这个巨大石建筑中心的法老王墓室，有一条很狭窄的过道，上面重重地压着几千吨巨石，过道却仍保持原样。