

<<人类的故事>>

图书基本信息

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前言

For Hansje and Willem : WHEN I was twelve or thirteen years old , an uncle of mine whogave me my love for books and pictures promised to take me upon amemorable expedition. I was to go with him to the top of the tower ofOld Saint Lawrence in Rotterdam. And so , one fine day , a sexton with a key as large as that of SaintPeter opened a mysterious door. "Ring the bell , "he said , "when youcome back and want to get out , "and with a great grinding of rustyold hinges he separated us from the noise of the busy street andlocked us into a world of new and strange experiences. For the first time in my life I was confronted by the phe-nomenon of audible silence. When we had climbed the first flight ofstairs , I added another discovery to my limited knowledge of naturalphenomena——that of tangible darkness. A match showed us where theupward road continued. We went to the next floor and then to thenext and the next until I had lost count and then there came still an-other floor , and suddenly we had plenty of light. This floor was on aneven height with the roof of the church , and it was used as a store-room. Covered with many inches of dust , there lay the abandonedsymbols of a venerable faith which had been discarded by the goodpeople of the city many years ago. That which had meant life anddeath to our ancestors was here reduced to junk and rubbish. The in-dustrious rat had built his nest among the carved images and the everwatchful spider had opened up shop between the outspread arms of akindly saint.

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内容概要

著名荷兰裔美国作家房龙对于我国广大读者来说，已不能算是一个十分陌生的名字。自本世纪20年代以来，房龙发表了一系列用轻巧俏皮的文字撰写的通俗历史著作，大多成为美国的畅销书，并被译成多种文字，尤为青年读者们所钟爱。

房龙于1882年生于荷兰的鹿特丹，父母的分居导致他从小“逃避的过去之中”，从10岁起就沉溺于史学。

房龙后来曾在德国和美国求学，获得了博士学位，但他并没有成为一个书斋里的学究。

他当过教师、编辑、记者，屡经漂泊，同时苦练写作，1921年写出的《人类的故事》使他一举成名，饮誉世界。

对待学问和文字，房龙在坚持人文主义立场的同时，逐渐形成了一套自己的理解和表达方式，他认为：“凡学问一到穿上专家的拖鞋，躲进了它的‘精舍’，而反它的鞋子上的泥土作肥料去的时候，它就宣布自己以预备死了。

与人隔绝的知识生活是引到毁灭去的。

”于是，深入浅出地将艰深枯燥的学问化作轻松风趣的精神食粮呈现给读者，成了房龙作品的显著特征。

房龙多才多艺，精通十种文字，拉得一手优美的小提琴，还亲自将自己的大部分作品配了稚拙可爱的插图。

这一切都注定房龙会是一个“人民”的作家，将对广大读者产生深刻的启迪和影响。

房龙的通俗历史著作曾打动过老一辈的中国读者，郁达夫在评价他的写作艺术时说：“房龙的笔，有一种魔力……是将文学家的手法，拿来用以讲述科学……无论大人小孩，读他书的人，都觉得娓娓忘倦了。

”80年代以来，房龙作品的中译本在我国再度走红，而且十几年来畅销不衰，这是我国文化市场繁荣、国际交流正常化的结果，也证明房龙作品的不可磨灭的魅力。

不言而喻，对于我学习英语的广大读者来说，幽默、亲切、通俗的房龙作品原著更是绝佳的阅读文本。

读他的书，既可提高英语阅读水平，又能丰富历史、科学、文化知识。

为了借鉴和继承世界精神文化遗产，填补我国出版界外语类通俗社会科学读物的空白，外语教学与研究出版社将陆续推出几种房龙作品的原版书，欢迎读者提出改进意见，帮助我们做得更好。

《人类的故事》作者房龙1921年写出的《人类的故事》使他一举成名，饮誉世界。

他深入浅出地将艰深枯燥地人类历史化作轻松风趣的精神食粮呈现给读者，并附有近150张图画。

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THEY WERE SO PROUD OF THEIR ACHIEVEMENTS THAT THEY SPOKE OF A "RENAISSANCE" OR RE-BIRTH OF CIVILISATION⁴⁰. THE PEOPLE BEGAN TO FEEL THE NEED OF GIVING EXPRESSION TO THEIR NEWLY DISCOVERED JOY OF LIVING. THEY EXPRESSED THEIR HAPPINESS IN POETRY AND IN SCULPTURE AND IN ARCHITECTURE AND PAINTING, AND IN THE BOOKS THEY PRINTED⁴¹. BUT NOW THAT PEOPLE HAD BROKEN THROUGH THE BONDS OF THEIR NARROW MEDIUM, THEIR LIMITATIONS, THEY HAD TO HAVE MORE ROOM FOR THEIR WANDERINGS. THE EUROPEAN WORLD HAD GROWN TOO SMALL FOR THEIR AMBITIONS. IT WAS THE TIME OF THE GREAT VOYAGES OF DISCOVERY⁴². CONCERNING BUDDHA AND CONFUCIUS⁴³. THE PROGRESS OF THE HUMAN RACE IS BEST COMPARED TO A GIGANTIC PENDULUM WHICH FOREVER SWINGS FORWARD AND BACKWARD. THE RELIGIOUS INDIFFERENCE AND THE ARTISTIC AND LITERARY ENTHUSIASM OF THE RENAISSANCE WERE FOLLOWED BY THE ARTISTIC AND LITERARY INDIFFERENCE AND THE RELIGIOUS ENTHUSIASM OF THE REFORMATION⁴⁴. THE AGE OF THE GREAT RELIGIOUS CONTROVERSIES⁴⁵. HOW THE STRUGGLE BETWEEN THE "DIVINE RIGHT OF KINGS" AND THE LESS DIVINE BUT MORE REASONABLE "RIGHT OF PARLIAMENT" ENDED DISASTROUSLY FOR KING CHARLES I⁴⁶. IN FRANCE. ON THE OTHER HAND. THE "DIVINE RIGHT OF KINGS" CONTINUED WITH GREATER POMPE AND SPLENDOR THAN EVER BEFORE AND THE AMBITION OF THE RULER WAS ONLY TEMPERED BY THE NEWLY INVENTED LAW OF THE "BALANCE OF POWER"⁴⁷. THE STORY OF THE MYSTERIOUS MUSCOVITE EMPIRE WHICH SUDDENLY BURST UPON THE GRAND POLITICAL STAGE OF EUROPE⁴⁸. RUSSIA AND SWEDEN FIGHT MANY WARS TO DECIDE WHO SHALL BE THE LEADING POWER OF NORTH-EASTERN EUROPE⁴⁹. THE EXTRAORDINARY RISE OF A LITTLE STATE IN A DREARY PART OF NORTHERN GERMANY. CALLED PRUSSIA⁵⁰. HOW THE NEWLY FOUNDED NATIONAL OR DYNASTIC STATES OF EUROPE TRIED TO MAKE THEMSELVES RICH AND WHAT WAS MEANT BY THE MERCANTILE SYSTEM⁵¹. AT THE END OF THE EIGHTEENTH CENTURY EUROPE HEARD STRANGE REPORTS OF SOMETHING WHICH HAD HAPPENED IN THE WILDERNESS OF THE NORTH AMERICAN CONTINENT. THE DESCENDANTS OF THE MEN WHO HAD PUNISHED KING CHARLES FOR HIS INSISTENCE UPON HIS "DIVINE RIGHTS" ADDED A NEW CHAPTER TO THE OLD STORY OF THE STRUGGLE FOR SELF-GOVERNMENT⁵². THE GREAT FRENCH REVOLUTION PROCLAIMS THE PRINCIPLES OF LIBERTY, FRATERNITY AND EQUALITY UNTO ALL THE PEOPLE OF THE EARTH⁵³. NAPOLEON...

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章节摘录

doubt as to the future of unrepentant sinners. The Teutons were deeply impressed. They still had a deep respect for the wisdom of the ancient city of Rome. Those men were Romans. They probably spoke the truth. Soon the Christian missionary became a power in the savage regions of the Teutons and the Franks. Half a dozen missionaries were as valuable as a whole regiment of soldiers. The Emperors began to understand that the Christian might be of great use to them. In some of the provinces they were given equal rights with those who remained faithful to the old gods. The great change however came during the last half of the fourth century.

Constantine, sometimes (Heaven knows why) called Constantine the Great, was emperor. He was a terrible ruffian, but people of tender qualities could hardly hope to survive in that hard-fighting age. During a long and checkered career, Constantine had experienced many ups and downs. Once, when almost defeated by his enemies, he thought that he would try the power of this new Asiatic deity of whom everybody was talking. He promised that he too would become a Christian if he were successful in the coming battle. He won the victory and thereafter he was convinced of the power of the Christian God and allowed himself to be baptised. From that moment on, the Christian church was officially recognised and this greatly strengthened the position of the new faith. But the Christians still formed a very small minority of all the people, (not more than five or six percent,) and in order to win, they were forced to refuse all compromise. The old gods must be destroyed. For a short spell the emperor Julian, a lover of Greek wisdom, managed to save the pagan Gods from further destruction. But Julian died of his wounds during a campaign in Persia and his successor Jovian re-established the church in all its glory. One after the other the doors of the ancient temples were then closed. Then came the emperor Justinian (who built the church of Saint Sophia in Constantinople) , who discontinued the school of philosophy at Athens which had been founded by Plato.

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