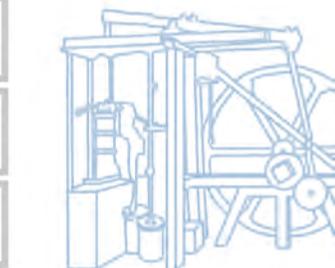
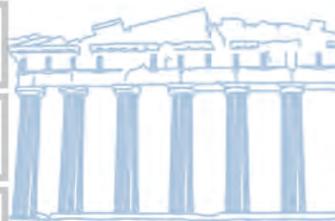




CITYU HK
PRESS



吉江信須



人類文明簡史 從中國看世界

A Concise History of Human Civilization The World through Chinese Eyes

上冊 Volume 1

馮以滂

FUNG Yee Wang

張曼儀 譯

Translated by Mary M. Y. FUNG

中英對照 Bilingual Edition

馮以宏這本力作，對刺激讀者思考，引導讀者重新認識世界歷史，肯定會作出莫大貢獻。

陸鴻基

前香港教育學院副校長
前多倫多約克大學歷史系教授

全書脈絡清晰、簡明扼要，既突出中華文明在不同時期與世界主要文明的相互關係，亦點出時代的特色和動態，是一本別具心思、令人得益良多的歷史知識普及讀本。

梁一鳴

前香港大學教育學院講師（歷史教育）
前香港教育署助理署長（課程發展）

This tour de force of Fung Yee Wang's will definitely make most important contribution toward stimulating the reader's thinking and guiding him to understand world history anew.

Bernard Luk Hung-Kay

Former Vice-President of Hong Kong Institute of Education
Former Associate Professor, the History Department, York University, Toronto

This book is systematically organized and succinctly written, not only highlighting the inter-relationship between the Chinese civilization and the main civilizations of the world in different periods but also pinpointing the special characteristics and developments of the times. A work of originality, this is a most rewarding general reader of history.

Julian Leung Yat-Ming

Former Lecturer (History Education), Faculty of Education, HKU
Former Assistant Director (Curriculum Development), Education Dept., HK

人類文明簡史
A Concise History of Human Civilization

人類文明簡史
從中國看世界
**A Concise History of
Human Civilization**
The World through Chinese Eyes

上冊
Volume I

馮以淞
Yee Wang FUNG

張曼儀 譯
Translated by Mary M. Y. FUNG

中英對照
Bilingual Edition



CITY UNIVERSITY OF
HONG KONG PRESS
香港城市大學出版社

編輯	陳小歡
實習編輯	關喜文 (香港城市大學中文及歷史學系三年級) 張倩瑩 (香港城市大學亞洲及國際研究學系二年級)
封面設計	蕭慧敏  Cr�ation
版式設計	劉偉進  城大創意製作
插圖	鄭宇鈺 (香港城市大學創意媒體學院三年級)

本書部分圖片承蒙下列機構及人士慨允轉載，謹此致謝：
The illustrations are reproduced with kind permission of the following copyright holders:

1970s (Fig. 8.5, p. 75); Aphelleon (Fig. 1.2, p. 5); Captain John Platt (Fig. 42.2, p. 379); Claudio Ventrella (Fig. 1.1, p. 4); Dorling Kindersley (Fig. 7.3, p. 64); Everett Historical (Fig. 33.1, p. 296); F9photos (Fig. 21.2, p. 179); Gameover (Fig. 25.2, p. 221); Gan Bozong (Fig. 3.2, p. 19); GeorgiosArt (Fig. 24.2, p. 211; Fig. 25.4, p. 225; Fig. 30.1, p. 266; Fig. 30.2, p. 267; Fig. 31.1, p. 276; Fig. 31.2, p. 277; Fig. 32.6, p. 291; Fig. 33.3, p. 302; Fig. 37.1, p. 332; Fig. 37.2, p. 333; Fig. 39.1, p. 352; Fig. 40.3, p. 364); Givaga (Fig. 12.2, p. 105); GOLFX (Fig. 2.2, p. 9); Hein Nouwens (Fig. 3.1, p. 18); Hermann Knackfuss (Fig. 16.2, p. 137); Jsp (Fig. 5.2, p. 37); Jun M (Fig. 4.4, p. 27); Kadirkaplan (Fig. 23.1, p. 204); Krasnyuk (Fig. 4.3, p. 26); Marzolino (Fig. 35.1, p. 314); Meinzahn (Fig. 6.2, p. 49); Mminder (Fig. 21.1, p. 178); Moodboard (Fig. 5.3, p. 38); Ndrpggr (Fig. 14.1, p. 124); Papadimitriou (Fig. 7.3, p. 64); Photos.com (Fig. 2.4, p. 11; Fig. 25.3, p. 224; Fig. 32.1, p. 284; Fig. 32.3, p. 288; Fig. 40.3, p. 364; Fig. 41.1, p. 371); Pius99 (Fig. 5.4, p. 39); Sedmak (Fig. 13.2, p. 113); SimonDannhauer (Fig. 6.3, p. 54); Stocksnapper (Fig. 24.3, p. 214); Wellcome Images (Fig. 42.4, p. 383); World History Archive (Fig. 35.3, p. 320); Wynnter (Fig. 28.2, p. 251); 上海古籍出版社 (Fig. 8.4, p. 73; Fig. 17.1, p. 144; Fig. 19.3, p. 165); 仇英《明妃出塞圖》(Fig.11.2, p. 99); 北京人民美術出版社 (Fig.18.1, p. 151); 北京故宮博物院 (Fig. 36.1, p. 326; Fig. 42.5, p. 388); 台北故宮博物院 (Fig. 19.1, p. 161; Fig. 26.2, p. 230); 故宮博物館出版社 (Fig. 22.2, p.193).

本社已盡最大努力，確認圖片之作者或版權持有人，並作出轉載申請。唯部分圖片年份久遠，未能確認或聯絡作者或原出版社。如作者或版權持有人發現書中之圖片版權為其擁有，懇請與本社聯絡，本社當立即補辦申請手續。
We have done our utmost to ensure the copyright of every picture and receive permission from copyright owners for this book. However, due to limitations, the copyright owners of some illustrations can hardly be confirmed. If copyright owners find any picture from this book in which the copyright of illustration belongs to you, please contact us. We will immediately apply for your granting permission.

 2017 香港城市大學

本書版權受香港及國際知識版權法例保護。除獲香港城市大學書面允許外，不得在任何地區，以任何方式，任何媒介或網絡，任何文字翻印、仿製、數碼化或轉載、播送本書文字或圖表。

國際統一書號：978-962-937-302-3

出版

香港城市大學出版社
香港九龍達之路
香港城市大學
網址：www.cityu.edu.hk/upress
電郵：upress@cityu.edu.hk

 2017 City University of Hong Kong

**A Concise History of Human Civilization:
The World through Chinese Eyes**
(Bilingual edition)

ISBN: 978-962-937-302-3

Published by

City University of Hong Kong Press
Tat Chee Avenue
Kowloon, Hong Kong
Website: www.cityu.edu.hk/upress
E-mail: upress@cityu.edu.hk

Printed in Hong Kong

CONTENTS

目錄

Preface xii
序言

Prehistory 史前篇

- 01 Out of Primal Chaos 2
混沌初開
 - 02 Evolution of the Universe 6
萬物衍生
 - 03 The Stone Age 14
石器時代
 - 04 Human Species and Languages 20
人種、語言和文字
-

The Ancient Period 古代篇

- 05 The Four Great Civilizations 32
四大文明
- 06 Africa and the Americas in the Early Times 46
早期的非洲和美洲
- 07 Hellenistic Civilization 58
希臘文明
- 08 Periods of the Spring-Autumn and the Warring States 66
春秋戰國
- 09 The Founding and Spread of Buddhism 78
佛教的創立和傳播
- 10 The Qin Dynasty 86
秦朝
- 11 The Han Dynasty 92
漢朝

- 12 The Roman Empire 102
羅馬帝國
 - 13 Jewish Civilization and the Founding and Spread of Christianity 108
猶太文明與基督教的創立和傳播
 - 14 Science and Technology before the Common Era 118
公元前的科技
 - 15 Literature and the Arts before the Common Era 126
公元前的文藝
 - 16 The Decline and Fall of the Roman Empire and the Split of Christianity 132
羅馬帝國的衰亡和基督教的分裂
 - 17 Wei-Jin and the Northern and Southern Dynasties:
Split in the Country 140
魏晉南北朝：國家的分裂
 - 18 Wei-Jin and the Northern and Southern Dynasties:
National and Cultural Integration 148
魏晉南北朝：民族和文化的融和
-

The Middle Ages

中世紀篇

- 19 Sui-Tang and the Five Dynasties 158
隋唐五代
- 20 Korea and Japan in the Early Times 168
早期的朝鮮和日本
- 21 Southeast Asia in the Early Times 176
早期的東南亞
- 22 The Song Dynasty 186
宋朝
- 23 The Founding and Spread of Islam and the Rise of the Arab Empire 198
伊斯蘭教的創立和傳播與阿拉伯帝國的崛起
- 24 Europe in the Early and High Periods of the Middle Ages 208
中世紀前期和中期的歐洲
- 25 The Rise of Russia 218
俄國的崛起
- 26 The Mongol Empire encompassing Europe and Asia 226
橫跨歐亞的蒙古帝國

- 27 The Ming Dynasty 236
明朝
 - 28 Europe in the Late Middle Ages 246
中世紀後期的歐洲
 - 29 Cultural Developments before the Renaissance 254
文藝復興前的文化發展
 - 30 The Renaissance in Europe 262
歐洲的文藝復興
-

The Early Modern Period

近代篇

- 31 The Protestant Reformation 272
基督教的改革
- 32 International Trade and Voyages of Discovery 282
國際貿易與航海大發現
- 33 Sea Hegemony and the Scramble for Colonies 294
海上霸權和殖民地爭奪戰
- 34 Africa and South Asia during the Colonial Period 304
殖民地時期的非洲和南亞
- 35 Southeast Asia and Australasia during the Colonial Period 312
殖民地時期的東南亞和大洋洲
- 36 The Early Qing Period 322
清朝前期
- 37 The Enlightenment in Europe 330
歐洲的啟蒙時期
- 38 The First Industrial Revolution 338
第一次工業革命
- 39 The American War of Independence 346
美國獨立戰爭
- 40 The French Revolution 356
法國大革命
- 41 The Meiji Restoration in Japan 366
日本明治維新
- 42 The Late Qing Period 376
清朝後期

下冊目錄 CONTENTS OF VOLUME II

The Modern Period

現代篇

- 43 The 1911 Revolution in China
辛亥革命
- 44 The First World War
第一次世界大戰
- 45 The October Revolution in Russia
俄國大革命
- 46 National Independence Movements in West Asia and South Asia
西亞和南亞的民族獨立運動
- 47 Civil War in China and Japanese Invasion
國共內戰和抗日戰爭
- 48 The Great Depression and the Formation of the Axis
大蕭條的出現和軸心國的形成
- 49 The Second World War
第二次世界大戰
- 50 The Second Civil War in China
第二次國共內戰
- 51 Confrontation of the Two Camps and the Formation of the Third World
兩大陣營的對峙和第三世界的形成
- 52 Hot War in the Era of Cold War: East Asia and Southeast Asia
冷戰時代的熱戰：東亞和東南亞
- 53 Hot War in the Era of Cold War: West Asia and South Asia
冷戰時代的熱戰：西亞和南亞
- 54 The Great Leap Forward in China
大躍進
- 55 The Cultural Revolution in China
文化大革命

- 56 Reforms and Opening Up in China
改革開放
- 57 Tremendous Changes in Eastern Europe and
Disintegration of the Soviet Union
東歐巨變和蘇聯解體
- 58 Cultural Development in the Past Two Hundred Years
過去二百年的文化發展
-

Conclusion

總結篇

- 59 The International Scene in the Early Twenty-First Century
21世紀初的國際形勢
- 60 History: A Case for Rethinking
歷史的沉思

Appendix I: Glossary cum Index

附錄 I：詞彙對照表兼索引

文獻及藝術作品
名稱及名詞

Literature and art
Names and terms

Appendix II: Timetables of History

附錄 II：歷史年表

4.5 billion years ago to the present
45億年前至現在

600 million years ago to the present
6億年前至現在

4000 BCE to 2000 CE
公元前4000年至公元2000年

PREFACE

This book is primarily intended for students with an enquiring mind, but it also serves young men in all walks of life who want to better understand the society and the world in which they live. It aims to provide them with a concise and holistic account of human progress and help them enlarge their visions in their personal, societal and global outlook.

This book is not geared to a predetermined school curriculum, nor does it contain the trappings for leisure reading. Rather it comprehensively and systematically outlines the progress of human civilization since the appearance of Homo sapiens. A matrix is used to present the data, with the vertical axis representing the Chinese civilization and the horizontal axis those of other nations. A large number of maps are included to help piece together the various civilizations so as to form a complete picture showing clearly the footprints of our ancestors.

I am fully aware that this is a very difficult task. The span of time, the extent of space and the amount of data to be covered are so vast that it is virtually impossible to have them integrated and condensed into a book of a few hundred pages. It is inevitable, therefore, that it will give some readers the impression that the contents are fragmented and somewhat confusing. I understand that this cannot be reckoned a very readable book, just as it has not been an easy writing project. Nevertheless, it is hoped that readers interested in history will each have a copy at hand for occasional reference.

This book, I hope, will make readers realize that there has never been a single place on earth which has grown up in complete isolation. Nor has there been a person, a race or a nation that has never interacted with others in the course of development. Since time immemorial, we humans have been in contact with each other; different races have also been communicating with and influencing one another.

序言

這是一本主要為勤奮好學和慎思明辨的中學生而寫的書，也顧及一般有上進心的成年人的需要，旨在協助他們於短時間內掌握人類的歷史進程和擴闊個人的國際視野。

這不是一本按照既定課程編寫的教科書，也不是一本以趣味性為招徠的消閒書籍。這是一本比較全面地和系統地介紹人類文明進程的歷史書。它以中國為經、世界其他地區為緯，並配以大量地圖，嘗試把人類錯綜複雜的歷史整合起來，構成一幅比較完整的圖畫，讓讀者看到我們的先祖是怎樣走過來的。

筆者知道，這是一項艱巨的工程。要跨越的時空實在是太大了，要概括的資料實在是太多了，因此，這本書難免不會給予讀者一個紛亂和零碎的感覺。這不是一本易寫的書，也不是一本易讀的書。但願對歷史感興趣的讀者會把它放在案頭，不時翻閱。

筆者希望這本書能令讀者明白，任何一個地方的歷史都不是孤立地發展起來的。它無時無刻不在影響着其他地區，同時也受到其他地方歷史的影響。自古以來，人類一直都在互動：不但人與人之間時有聯繫，種族與種族之間也是往還不斷的。

Over the years I have been looking, but in vain, for a comprehensive world history book which gives a fair treatment to all the major human civilizations. Practically all such “world history” books have been written from the Western point of view and, without exception, the civilizations in North Africa, Southwest Asia, South Asia, Southeast Asia and East Asia are largely ignored or given only a haphazard treatment. This book attempts to give due consideration to all these civilizations, and in order to rectify the biased treatment over the past hundred years and more special emphasis will be placed on China.

The school curriculum in Hong Kong has all along divided Chinese History and World History into two unrelated subjects. At the beginning of the present century I had approached principals and teachers of local schools many times trying to persuade them to combine Chinese History and World History into one subject. The principals were quite open to the idea but the teachers found it difficult to put into practice. The Chinese History teachers said that they were not trained in World history and the World History teachers, that they were not well-versed in Chinese History.

History has not been a welcomed subject in Hong Kong schools. It has moreover been unintentionally neglected or intentionally trampled on recently so that the number of students opting for history has dwindled not only in school but also in college, and the people of Hong Kong have become less and less knowledgeable in history. This is most lamentable. One cannot talk about the future if one doesn't know the past: those holding key positions in society do not know how to lead and their followers are at a loss. Such a state of affairs will give rise to problems: at the very least, good opportunities may be missed and more seriously, it may result in disaster. As the Tang emperor Taizong says, “Using bronze as mirror, one may adjust one's robe and hat; using history as mirror, one knows the rise and fall of things; using man as mirror, one understands the gains and losses.” This being the case, how can we ignore history?

I was a major in geography, not history. Though I have taught history in school and have recently successfully completed a book on the history of my alma mater, the Diocesan Boys' School, I am, strictly speaking, a layman in the field. It is most probably because of that, I have been foolish enough to take up the challenge to embark on this unenviable task beyond my capabilities. Fortunately after the Chinese edition was published, the readers' response was in general encouraging.

這些年來，筆者一直都在注視着書店的書架，渴望找到一本比較中肯地概括幾個主要文化的普及版世界歷史書籍，但所見的都是從西方角度寫成的「世界歷史」。它們無一例外，都給予北非、西南亞、南亞、東南亞和東亞極少篇幅，甚至把它們完全忽視了。本書嘗試比較合理地處理這個問題，但為了矯正過去百多年來的偏見，本書會特別着重中國。

香港的中學課程一向都把中國歷史和世界歷史截然劃分為兩個互不統屬的科目。本世紀初，筆者曾經多次會見當地的校長和教師，鼓勵他們嘗試把中史和世史合併為一科。校長的反應一般不錯，但教師大都面有難色。教中史的說，他沒有修過世史；教世史的說，他對中史認識不深。

在香港，歷史從來不是一門受歡迎的科目，近年更受到教育界無意的忽視或有意的踐踏，以致選修歷史的學生越來越少，港人對歷史的認識也越來越薄弱。這是很可悲的。不知過去，難言將來：在上位者，領導無方；在下位者，無所適從。問題會因此而起：小者錯失良機，大者造成災難。唐太宗說得好：「以銅為鏡，可以正衣冠；以古為鏡，可以知興替；以人為鏡，可以明得失。」我們怎能不多讀一點歷史？

筆者本科修讀的是地理，不是歷史。雖然任職中學時教過中史，最近又和陳慕華合作，出版了拔萃男書院的校史，但始終是歷史科的門外漢。也許正因為是門外漢，才有一股傻勁，不自量力，扛起這項沒有多少人願意做的工作。可幸中文版面世後，讀者的反應一般不錯。

My wife Mary is the first reader of the manuscript in Chinese and translator of the text into English. She constantly encouraged me and, together with a number of my old friends, gave me valuable advice. To them I am deeply grateful. The Chinese version of this book was published in 2011 by the Global Publishing in Singapore. It has now been accepted by the City University of Hong Kong Press to put out an English-Chinese bilingual edition, to which both the author and translator feel greatly honoured.

Fung Yee Wang
14 February 2017

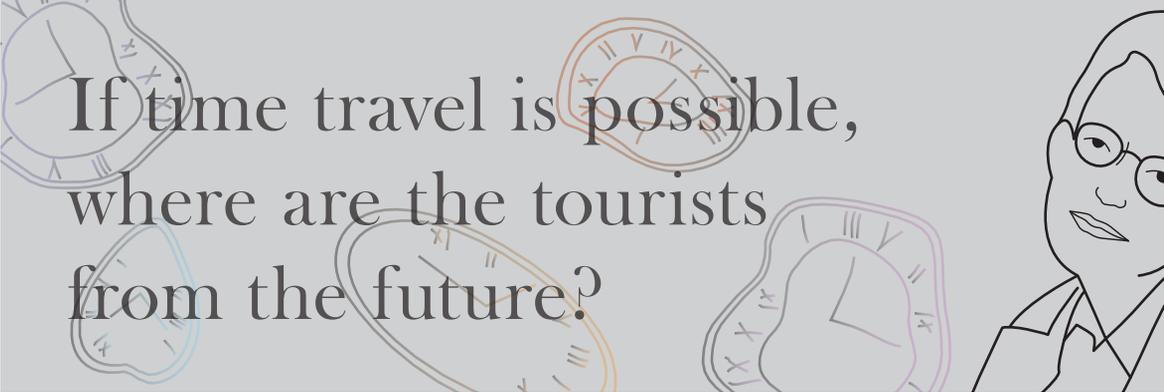
內子張曼儀是書稿的第一位讀者，也是英文版的譯者。她經常給予鼓勵，並跟多位老朋友一起，給筆者提供了不少寶貴的意見，謹此致謝。本書早年先由新加坡世界科技出版公司出中文版。現又蒙香港城市大學出版社接納，推出中英文雙語版，譯者和筆者都深感榮幸。

馮以浚識

2017年2月14日

史前篇
PREHISTORY

約公元前4000年之前
CA. 4000 BCE



If time travel is possible, where are the tourists from the future?

The English physicist Stephen Hawking (1942–) has been confined to a wheelchair since the age of twenty as a result of a motor neuron disease related to amyotrophic lateral sclerosis, which left him with a paralysed body; at forty-three he contracted pneumonia and had to have a tracheotomy, which removed his ability to speak altogether. However, he never lost heart but spared no efforts in pursuing his research and in the end became the most distinguished theoretical physicist in the contemporary world. His renowned work, *A Brief History of Time: from the Big Bang to Black Holes*, published in 1988, established him as the highest authority on cosmology.

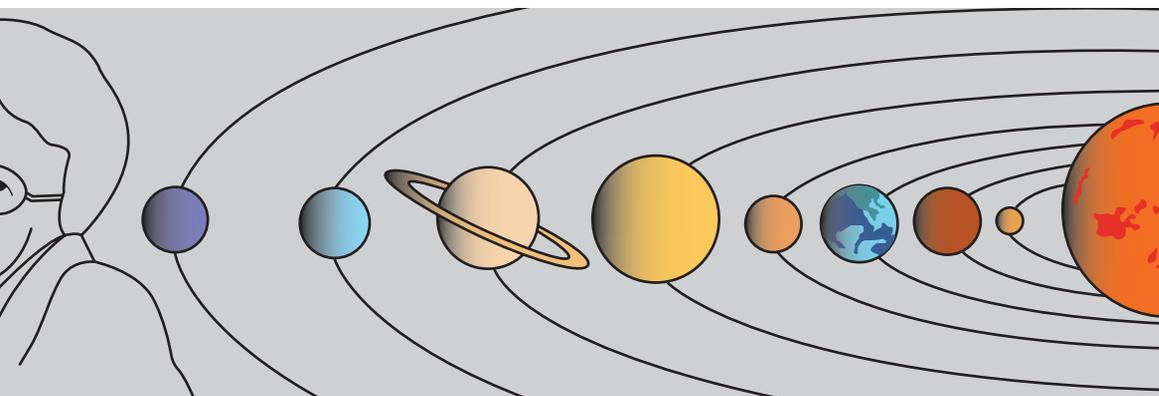
According to the findings of Hawking and other scientists, from the outer space, originally in the state of a vacuum, appeared at an unknown time a gravitational singularity in what is called “the cosmic egg”. (Hawking thinks that within the limits of the space-time in which the singularity exists, all scientific laws and predictability cease to be effective.) This singularity exploded about 15 billion years ago with a Big Bang and formed the universe.

The universe expanded rapidly, largely because of the presence of “dark energy”, after the explosion, occupying a space from zero to immensity, its diameter spanning a light year. The matter produced by the explosion gradually cooled down to form nebulae, which in time evolved into the galaxies.

There are numerous nebulae and galaxies in the universe. One of the galaxies is called the Milky Way. It came into existence 10 billion years ago. Within the Milky Way are numerous stars and planets. The former are still in a state of combustion, giving out light and heat while the latter have cooled down and give out neither light nor heat.

混沌初開

150-45 億年前的歷史



霍金，英國人，生於 1942 年。20 歲時，因肌肉萎縮而全身癱瘓，要終生坐輪椅；43 歲時，又因肺炎要做穿氣管手術，以致從此不能說話。可是他沒有氣餒，仍然努力不懈，潛心研究，終於成為近世最傑出的理論物理學家。1988 年，他寫成《時間簡史》一書，奠定了他作為宇宙學最高權威的地位。

根據霍金等科學家的研究結果，本來處於真空狀態的太空不知何時出現了一個人們稱為「宇宙蛋」的奇點。(霍金認為，奇點存在於特定的時空中，在其範圍內所有科學定律和預見性都失效。)這個奇點在大約 150 億年前發生大爆炸，形成宇宙。

大爆炸使宇宙迅速膨脹，其所佔空間從無到有，直徑兩端的距離一下子就擴展到一光年，此後更因為「暗能量」的大量湧現而不斷膨脹。大爆炸所產生的物質後來逐漸冷卻，形成星雲，進而演化為星系。

宇宙內有無數的星雲和星系，其中一個星系叫銀河系，它形成於一百億年前。銀河系內又有無數的恆星和行星。恆星仍然處於燃燒狀態，所以又發熱又發光；行星經已冷卻，所以既不發熱也不發光。



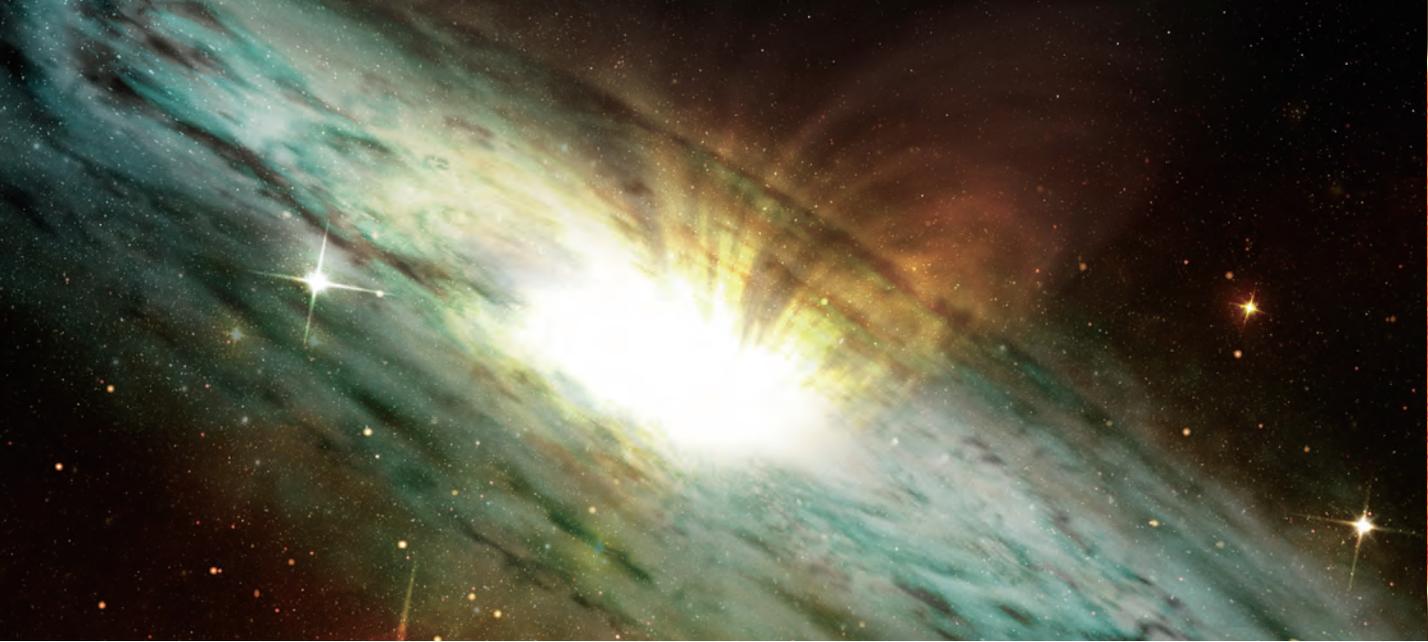


Figure 1.1 Big Bang
圖1.1 宇宙大爆炸

The galaxies revolve in the universe on fixed orbits; stars revolve in the galaxies on fixed orbits as well. Planets, as dependencies of the stars, revolve round the star to which each belongs. They are attracted to each other by universal gravitation, which keeps them at a safe distance apart all the time.

The Sun is a small star in the Milky Way. Its precursor was a nebula. About 5 billion years ago, this nebula collapsed and contracted owing to the explosion of a supernova nearby. In the contracted nebula, the centre was occupied by the sun, with planets revolving round it on oblong-shaped orbits. The larger planets are eight in number: Mercury is the star closest to the sun; the others in order are Venus, Earth, Mars, Jupiter, Saturn, Uranus and Neptune.

The Earth, besides revolving round the Sun, also rotates on its axis. This is a formless axis on which the Earth self-rotates, its two ends being the North and South Poles, perpendicular to the equatorial plane and forming an angle of 66.5 degrees with the Earth's orbital plane. The Earth's rotation gives rise to day and night; owing to the slanting position of the axis, the Earth's revolution (taking 365.24 days to complete one cycle round the Sun) gives rise to the four seasons. It can be imagined that once the angle of the Earth's axis changes, global climatic changes will follow. This has happened before.

The Moon is a satellite of the Earth, revolving round the Earth, taking 29.53 days for one cycle.

It had taken about 0.5 billion (500 million) years from the explosion of the supernova to the formation of the Earth. We will take a close look at the evolution of the Earth in the past 4.5 billion years in the following chapter.



Figure 1.2 Solar system

圖1.2 太陽系

星系按照一定的軌道在宇宙內運轉，恆星也按照一定的軌道在星系內運轉。行星作為恆星的附庸則繞着所屬恆星運轉。萬有引力讓它們互相牽引，彼此之間長期保持穩定的距離。

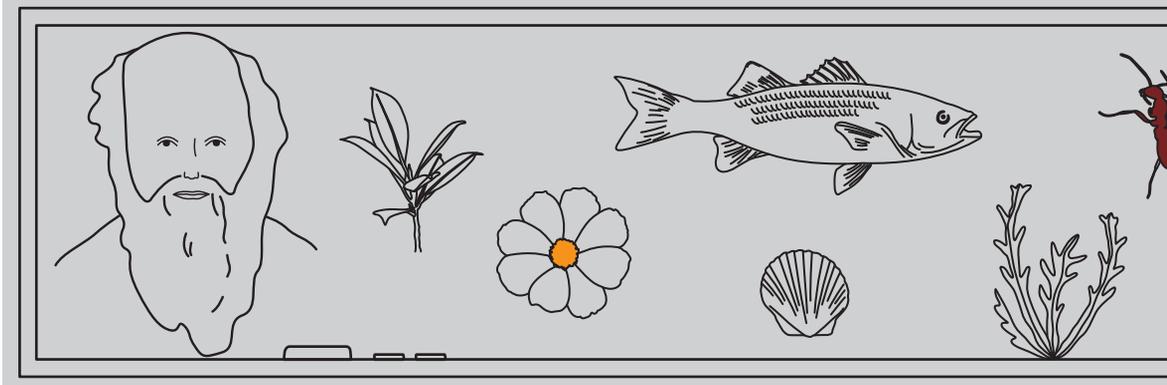
太陽是銀河系中一顆小恆星。它的前身是一團星雲。大約五十億年前，這團星雲因附近一顆超新星爆發而塌縮。星雲收縮後，中間形成太陽，外圍形成行星，比較大的有八個，它們循着橢圓形的軌道環繞太陽旋轉。最接近太陽的行星是水星，其他依次是金星、地球、火星、木星、土星、天王星和海王星。

地球除了環繞太陽旋轉外，還繞着地軸自轉。地軸是一條有質無形的地球自轉軸，它的兩端是南極和北極，和赤道面相垂直，和地球的軌道面相交成 66.5 度角。地球自轉造成晝夜；因為地軸傾斜的緣故，公轉（繞着太陽旋轉，一周需時 365.24 日）造成四季。可以想像，一旦地軸的傾斜度出現變化，世界各地的氣候就會有所改變。這情況以前就曾發生過。

月亮是地球的衛星，它繞着地球運行，一周需時 29.53 日。

從超新星的爆發到地球的形成，中間經過大約五億年。我們將會在下一章細看地球在過去 45 億年演化的情況。





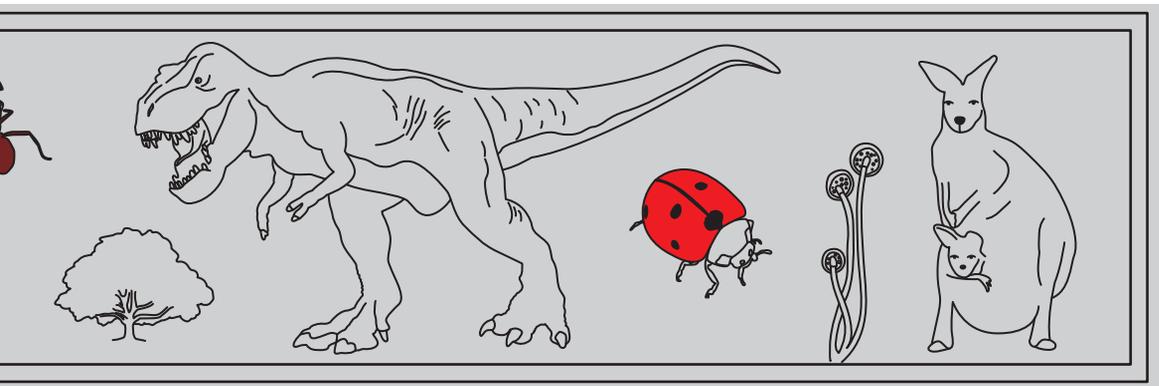
The Earth came into being approximately 4.5 billion years ago. The new-born Earth can be aptly described by the first two lines of *The Primer of One Thousand Characters*: “Heaven is black and earth is yellow. The universe is in a state of chaos.”

The 4.5 billion-year history of the Earth can be divided into two periods: the first 3.9 billion years called the Cryptozoic eon and the last 0.6 billion (600 million) years, the Phanerozoic eon. (The geologic time scale of the earth’s history is divided into eon, followed by era, period and epoch.) We know very little about the history of the Cryptozoic eon. It can be conjectured that after a very long period of time, perhaps one billion years, the Earth’s crust was gradually formed but not yet very firm. As the matter that constituted the Earth was mainly lava, volcanic activities must have been frequent and strong. Lava gave out large quantities of steam and acidic gas. The steam later condensed to become water drops which eventually accumulated to form seas and oceans, but the water was too acidic and the atmospheric oxygen was too low for living things to be produced and propagated.

However, living things eventually appeared 3.5 billion years ago. In the beginning there were only bacteria, algae and similar primitive organisms. During the process of their propagation they inhaled carbon dioxide and exhaled oxygen, thereby gradually improving the living environment of the Earth, making it suitable for the existence of higher forms of organisms. At that time the land had not completely cooled down so that all organisms lived in the water.

萬物衍生

45 億至 1 萬年前的歷史



地球大約是在 45 億年前形成的。初形成的地球可以用《千字文》頭兩句來形容：「天地玄黃。宇宙洪荒。」

地球 45 億年的歷史可以分為兩個時期：前 39 億年稱「隱生宙」；後 6 億年稱「顯生宙」。(地球歷史的分期：首先是「宙」，然後依次為「代」、「紀」和「世」，此處不贅。)對於隱生宙的歷史，我們所知有限。可以想像，經過一段很長的時間，大概接近 10 億年吧，地殼逐漸形成，但還不很堅實。由於構成地球的物質主要是溶岩，那時火山活動必然既頻繁又強烈。岩漿散發出大量的蒸汽和其他帶酸性的氣體。蒸汽化成水點，匯成海洋，但海水的酸性很重，加上大氣的含氧量很低，不利生物的產生和繁殖。

但生物最後還是在 35 億年前出現了。初時出現的是菌、藻類低級生物。它們在繁殖的過程中吸入二氧化碳和放出氧氣，使地球的生態環境得以逐步改善，較高級的生物得以產生。那時的陸地還未完全冷卻，所有生物都生活在水裏。





Figure 2.1 The Pangaea
圖2.1 盤古大陸

We know a little more about the evolution of the Phanerozoic eon. At that time the atmospheric oxygen level was close to that of today (the atmosphere comprising about one fifth oxygen and four-fifths nitrogen). Therefore, invertebrates and then vertebrates appeared in the ocean. Around 450 million years ago, although the surface of the Earth was already cooled down and solidified, underneath it was still hot lava, so that volcanic and orogenic movements frequently occurred, causing the Earth crust to rise and fall all the time, giving rise to land and ocean accordingly. At the same time, plants grew on land, and later came insects and amphibians. By 350 million years ago, the Earth was mainly inhabited by amphibians. At that juncture, trees and reptiles began to appear.

According to the Continental Drift Theory advocated by the German natural scientist Alfred Wegener (1880-1930), there had existed only one land mass called Pangaea 300 million years ago. It then broke up into several pieces, which drifted apart and formed our present Asia, Australia, Europe, Africa and the Americas. Later on, mammoth reptiles such as dinosaurs, ichthyosaurus, feiloncus and similar creatures made their appearance one after another. They replaced the amphibians around 200 million years ago and lorded over the Earth. Then within 100 million years, for some unknown reason, they were all extinct. From 300 million years to 100 million years ago, mammals, birds, flowers and primates respectively entered the scene.



Figure 2.2 A replica of dinosaur fossil

圖2.2 恐龍化石模型

至於顯生宙的演變，我們的認識比較多一點。這時，大氣的含氧量已很接近今天的水平(空氣中約五分之一為氧氣，五分之四為氮氣)。海洋裏相繼出現了無脊椎和有脊椎的動物。到4.5億年前，地表雖然已經冷卻和硬化了，但地殼下面仍然是熾熱的熔岩，因此經常出現火山活動和造山運動，以致地殼不斷升降，一時為陸地，一時為海洋。這時，陸地上長出了植物，稍後更出現了昆蟲和兩棲動物。在3.5億年前，生活在地球上的，主要是兩棲動物。就在這個時候，樹木和爬行動物也開始出現了。

根據德國自然科學家魏格納(1880–1930)的考證，三億年前，地球上只有一片陸地，叫「盤古大陸」。它後來分裂成數塊，並各自往外漂移，形成今天的亞洲、澳洲、歐洲、非洲和南北美洲。稍後，軀體龐大的爬行動物如恐龍、魚龍、飛龍等相繼出現。到二億年前，牠們取代了兩棲動物，成為地球上的主人。之後，不出一億年，牠們又突然莫名其妙地滅絕了。從三億年前到一億年前這二億年間，哺乳動物、飛鳥、花朵和靈長類動物相繼登場。



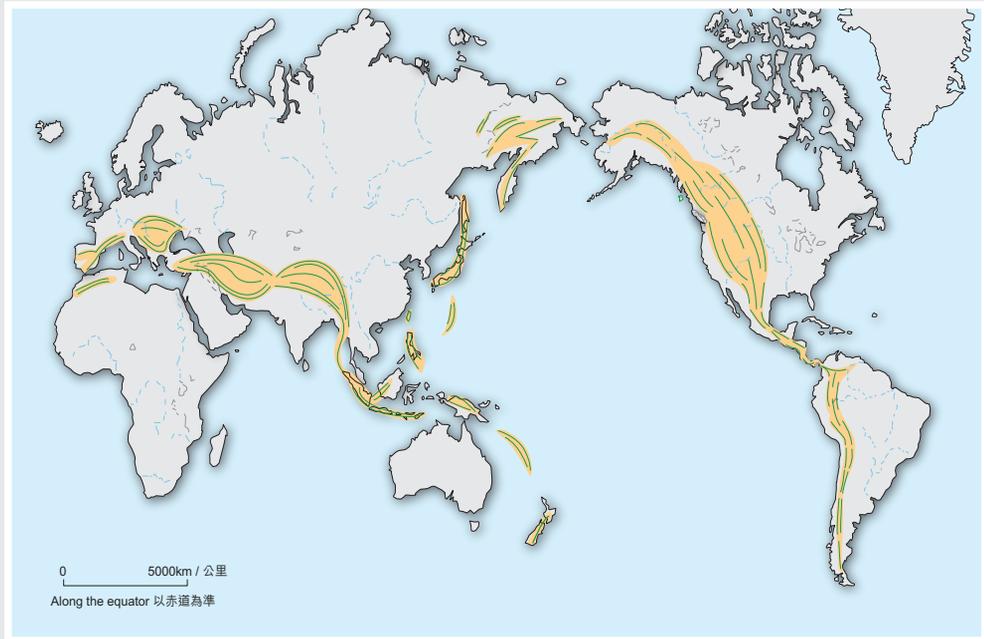


Figure 2.3 The New Folded Mountains
圖2.3 新褶曲山脈的分佈

During the past 450 million years, the Earth experienced a number of orogenic movements, the three comparatively more important ones being: the Caledonian movement, the Hercynian movement and the Alpine movement. The Alpine movement took place approximately 30 million years ago, forming the New Folded Mountains (the volcanic and earthquake belt stretching from Spain, through the northern part of the Mediterranean Sea, the Middle East, Tibet, Burma to Indonesia, from where it branches out, one going north through the Philippines and Japan to the west coast of North and South America, another passing through New Guinea to New Zealand). Since then the distribution of land and sea is more or less the same as that of today. This period saw the appearance of *Australopithecus*. Around 20 million years ago, in response to the changes in the environment, *Australopithecus* had learnt to walk upright and could carry out tasks separately with hand and feet. Having a wider vision, his mind was better developed. Approximately 3 million years ago *Australopithecus* evolved into *Homo erectus*, the ancestor of mankind, who had learnt by that time how to communicate with his voice and make simple tools of stone.

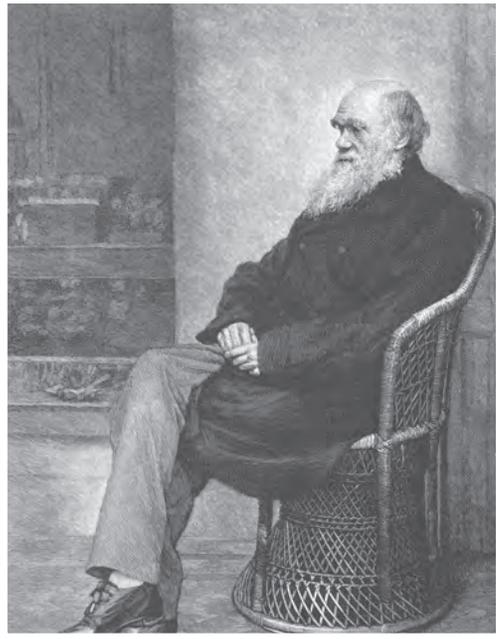


Figure 2.4 Charles Darwin
圖2.4 達爾文

過去 4.5 億年，地球經歷了多次造山運動，比較重要的有三個：加里東造山運動、海西造山運動和阿爾卑斯造山運動。阿爾卑斯造山運動發生於大約三千萬年前。新褶曲山脈(即下列火山及地震帶：由西班牙經地中海北部、中東、西藏、緬甸至印尼；然後分兩支，一支北上，經菲律賓、日本到南北美洲西岸，另一支南下，經新畿內亞到紐西蘭)就是在這個時期形成的。從此，地球上海洋和陸地的分佈便和今天的情況大致相若了。這時出現了古猿。約二千萬年前，這種古猿因着環境的變化，學會直立行走和手足分工。因為視野擴闊了，頭腦也跟着發達起來。到大約三百萬年前，牠們演變成猿人，成為人類的祖先。這時牠們已經會用聲音溝通和懂得用石頭製造簡單的工具了。



The content of this chapter is based on the evolution theory of the English natural scientist Charles Darwin (1809-1882). In his *The Origin of Species*, published in 1859, he set forth the theory of “natural selection and survival of the fittest”, expostulating that in order to adapt themselves to the environment, species will continue the process of evolution, from simple to complex, from primitive to sophisticated, while preserving the best characteristics that enable a species to compete in the wild. His theory had tremendous impact in the twentieth century.

The process of evolution of living things on earth is listed as follows:

Time	The process of evolution
3,500,000,000 years ago	Bacteria, algae, fungi appeared in the ocean
2,500,000,000 years ago	Microorganisms by sexual reproduction appeared in the ocean
600,000,000 years ago	Invertebrates such as shells appeared in the ocean
500,000,000 years ago	Vertebrates such as fishes appeared in the ocean
450,000,000 years ago	Plants, insects and animals appeared on land
400,000,000 years ago	Amphibians and winged insects appeared
350,000,000 years ago	Trees and reptiles appeared
300,000,000 years ago	Dinosaurs appeared
250,000,000 years ago	Mammals appeared
200,000,000 years ago	Birds appeared
150,000,000 years ago	Flowers appeared
100,000,000 years ago	Primates such as monkeys appeared
30,000,000 years ago	<i>Australopithecus</i> appeared
20,000,000 years ago	<i>Australopithecus</i> walked upright
3,000,000 years ago	Hominid appeared: human history entered the Paleolithic era (see Chapter 3)
10,000 years ago	Modern man (<i>Homo sapiens sapiens</i>) appeared: human history entered the Neolithic era (see Chapter 3)

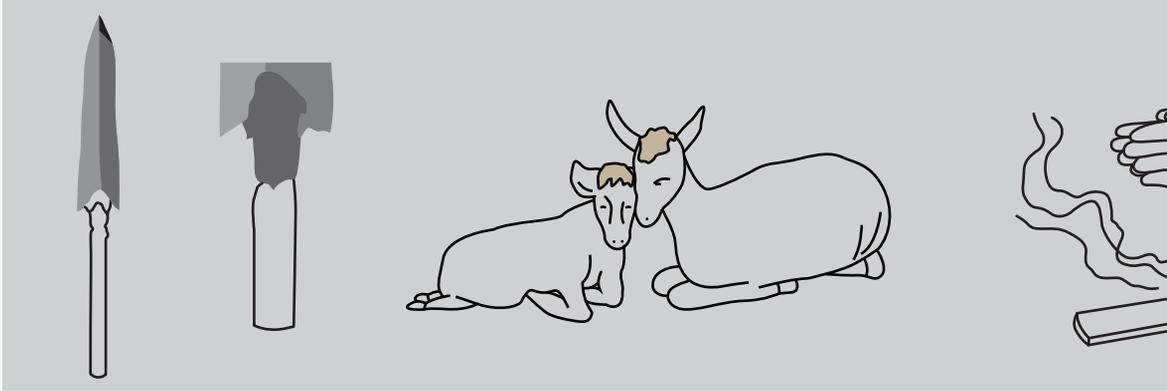


本章所述以英國自然科學家達爾文(1809–1882)的進化論為基礎。他在 1859 年出版了《物種起源》一書，提出「物競天擇，適者生存」的理論，認為物種會為了適應環境而不斷進化，由簡單到複雜，由低級到高級。他的理論在 20 世紀產生了巨大的影響。

茲扼要地列出地球上生物進化的過程如下：

時間	生物進化過程
35 億年前	菌、藻類生物出現於海洋
25 億年前	性繁殖微生物出現於海洋
6 億年前	無脊椎動物如貝殼類出現於海洋
5 億年前	脊椎動物如魚類出現於海洋
4.5 億年前	植物、昆蟲和動物出現於陸地
4 億年前	兩棲動物和有翼昆蟲出現
3.5 億年前	樹木和爬行動物出現
3 億年前	恐龍出現
2.5 億年前	哺乳動物出現
2 億年前	雀鳥出現
1.5 億年前	花朵出現
1 億年前	靈長類動物如猴子出現
3,000 萬年前	古猿出現
2,000 萬年前	古猿直立行走
300 萬年前	猿人出現：人類歷史進入舊石器時代(見第 3 章)
1 萬年前	現代人出現：人類歷史進入新石器時代(見第 3 章)



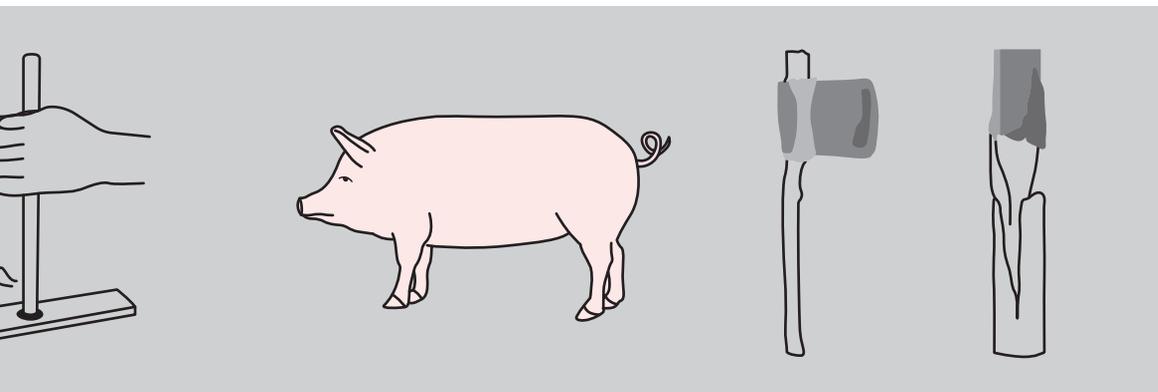


Since there were no written records in remote antiquity, we could only make conjectures on the living conditions of the ancients based on prehistoric remains and excavated cultural relics. Archaeologists like to divide prehistory into different periods in accordance with the material used by these early men in fashioning their tools, namely, the Stone Age, the Bronze Age and the Iron Age.

Archaeologists discovered that apeman (*hominid*) appeared in Kenya in Africa around 3 million years ago and in Yunnan, China 2.5 million years ago. As they knew how to make tools out of stone, the Stone Age could be said to commence 3 million years ago. This period may be further divided into the Paleolithic (including Mesolithic) and Neolithic eras in accordance with the methods of making stone tools and the kinds of stone tools so fashioned. Comparatively important Paleolithic archaeological sites could be found in East Africa, West Asia, East Asia and South Europe. Neolithic sites are more widely distributed, but the cultural relics unearthed in the river valleys of the Tigris and Euphrates in West Asia and the middle and lower reaches of the Yellow River in East Asia are of more significance.

石器時代

300 萬至 1 萬年前的歷史



遠古時代沒有文字紀錄，所以我們只能根據史前遺址和出土文物來推斷先民的生活狀況。考古學家喜以先民主要生活工具所用物料來區分時代，把史前時期分為石器時代、青銅器時代和鐵器時代。

考古學家發現，猿人大約在 300 萬年前出現於非洲肯尼亞，250 萬年前出現於中國雲南。牠們已懂得利用石頭製造工具，所以石器時代可說始於 300 萬年前。這段時期又可以按石器的製作方法和種類劃分為「舊石器時代」（包括中石器時代）和「新石器時代」。比較重要的舊石器時代遺址可以在東非、西亞、東亞和南歐等地找到。新石器時代遺址分佈得更廣，但以在西亞的底格里斯河和幼發拉底河流域（簡稱兩河流域）和東亞的黃河中下游流域兩地出土的文物較受重視。



In the Paleolithic era, *Hominids* fashioned stone artefacts by beating and striking, and the tools made in the early period were very crude, mainly used for chopping, pounding and scraping. There were some improvements in the later period and more tools such as stone hammer, stone anvil, stone axe and stone blade were made. By approximately 300,000 years ago (that is, the Mesolithic era), they had learnt how to pile up stones as shelter against wind and beasts and later used fire for cooking, keeping warm and protection against beasts. The *hominids* living in the Paleolithic era mainly obtained food by gathering and hunting. In the early period, they could only hunt small animals, but in the later period, also goats and deer.

Ten thousand years ago, *Hominids* had evolved into Modern man, their brain capacity increased from less than 700 c.c. to 1400 c.c. This coincided with the close of the last Ice Age (in the past 1.5 million years there appeared four Ice Ages on earth, each lasting about 100,000 years). The natural environment had become more favourable and so human civilization took a big step forward into the Neolithic era. The transition from the Paleolithic to the Neolithic era varied in time in different parts of the world.

In the Neolithic era *Homo sapiens* started to polish and refine their tools. They beat the stone into the shape required and then used sand and water to polish it. Artefacts such as arrowheads, spearheads, saws, spades, sickles, fish forks, fish hooks, plates and bowls made of stone unearthed in Neolithic sites were very refined, with smooth surfaces and sharp blades. *Homo sapiens* living in the Neolithic era mainly secured food by gathering, farming and herding, no longer depending solely on fishing and hunting. They planted cereals, potatoes, melons, beans and fruits and domesticated pigs, cattle, sheep and dogs.

In fact, human beings were able to make artefacts out of bone and wood in the Paleolithic era, but because bone and wood were prone to decay, over time these artefacts ceased to exist. In the Neolithic era, humans quickly mastered the skill of making pottery, and in the later period, attempted to make bronze vessels. In excavation sites belonging to the Neolithic times, rather refined pottery and comparatively crude bronze vessels were discovered.



在舊石器時代，猿人以敲擊的方法製作石器，初期造出來的工具非常簡陋和粗糙，主要用來砍砸和刮削；晚期有所改進，增加了石錘、石砧、石斧、石刃等。到大約三十萬年前(即中石器時代)，牠們已懂得把石頭堆起來防風和防獸，後來更學會用火取暖、煮食和防獸。生活在舊石器時代的猿人主要以採集和狩獵為生。早期牠們只能獵取小動物，晚期則可捕殺羊、鹿等。

一萬年前，猿人已進化成現代人，其腦容量已從不足 700 c.c. 增至 1400 c.c.。這時，適逢近年最後一個冰河期結束(在過去 150 萬年，地球上先後出現過四個冰河期，每個歷時約十萬年)，自然環境沒有那麼惡劣了，人類的文明於是再向前跨一大步，邁進新石器時代。各個地區從舊石器時代過渡到新石器時代的時間都不相同。

在新石器時代，現代人開始用琢磨方法製造工具。他們先把石塊敲打所需形狀，然後再用砂和水來琢磨。在一些新石器時代遺址發掘出來的石器如石鏃、箭頭、矛頭、石鋸、石鏟、石鐮、魚叉、魚鈎、石盤、石碗等，其手工精細、表面光滑、刃部鋒利。生活在新石器時代的現代人主要以採集、畜牧和農耕為生，不再只靠捕魚和狩獵鳥獸充飢了。他們種植穀物、薯類、瓜豆、水果等農作物，也飼養豬、牛、羊、狗等家畜。

其實，人類早在舊石器時代已懂得用骨和木製造器皿，但因為骨和木都會腐爛，所以經年累月之後，它們都不再存在了。到新石器時代，人類很快就學會燒製陶器，後期更嘗試製作青銅器皿。在新石器時代的遺址裏，相當精細的陶器和比較粗糙的青銅器時有發現。



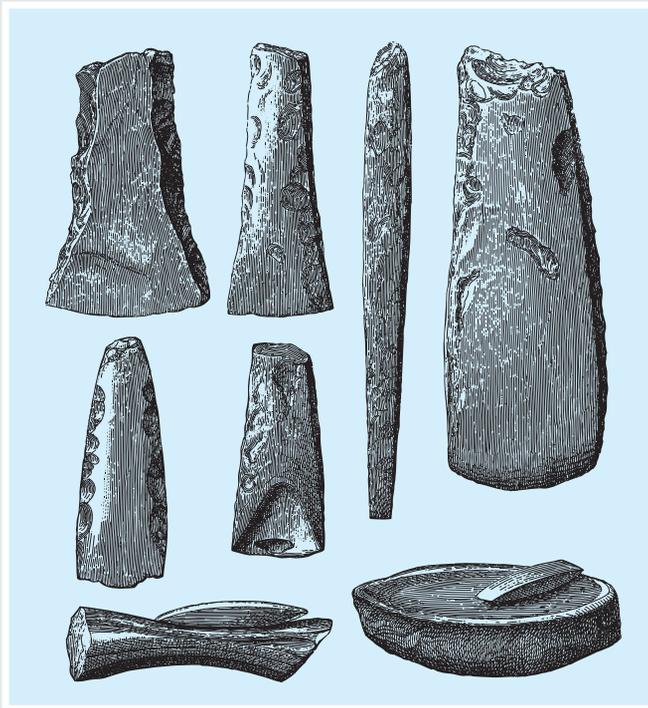


Figure 3.1 Stone tools
圖3.1 石器時代的工具

In Chinese mythology there were the so-called “Three Sovereigns and Five Emperors”. Who were the Three Sovereigns? Who were the Five Emperors? The answers to the above questions differ and no consensus has been reached. We will take up the question of the Three Sovereigns here. Some consider the Three Sovereigns to be Suiren Shi, the Fire-maker, Fuxi Shi, the Ox-tamer and Shennong Shi, the Divine Farmer while others regard them as Suiren Shi, Youchao Shi, the Nest-builder and Fuxi Shi. Actually these names do not represent four individuals but four stages of mankind’s living conditions in the Neolithic era. Suiren Shi signifies that humans had learnt how to make fire by drilling on wood, Youchao Shi that humans had learnt to build shelters, Fuxi Shi of raising livestock and Shennong Shi of farming. These four stages follow chronologically from what is narrated above.

Society in the Neolithic era was matrilineal, where offsprings took the surname of their mother (in present-day society, children take the surname of their father). A number of families formed a clan; a number of clans formed a tribe. Each tribe had its own territory, name as well as religious belief. All adult members of the clan, men and women, were equal. In the present-day world there still exist matriarchal societies. The Mosuo people of the Yi national minority in Yunnan province of China can be cited as an example.



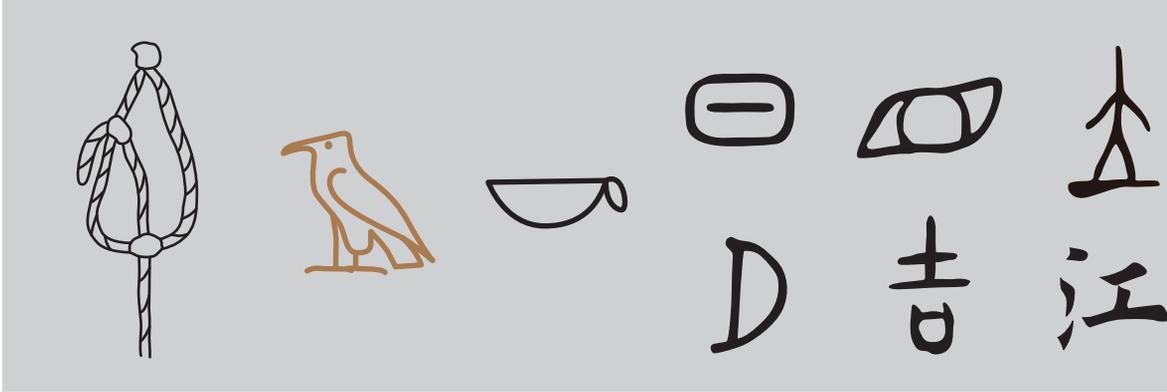
Figure 3.2 Portrait of Shennong Shi

圖3.2 神農氏畫像

中國的歷史傳說中有所謂「三皇」和「五帝」。何謂三皇？何謂五帝？對此人言人殊，難下定論。且在這裏談談三皇的問題。有說三皇是燧人氏、伏羲氏和神農氏。有說是燧人氏、有巢氏和伏羲氏。其實這四氏並非代表四個人，而是人類早期的四個生活階段。燧人氏表示人類已經懂得鑽木取火，有巢氏表示人類已經懂得建造居所，伏羲氏表示人類已經懂得飼養家畜，而神農氏表示人類已經懂得耕種。這四個階段大概應按上述順序排列。

新石器時代的社會行母系氏族制，子女跟母姓（現今子女跟父姓）。多個氏族組成胞族，多個胞族組成部落。每個部落都有自己的地域、名稱和宗教信仰，族內每個成年成員，不論男女，都是平等的。現時世界上還有母系社會，中國雲南省彝族摩梭人的社會就是一個例子。





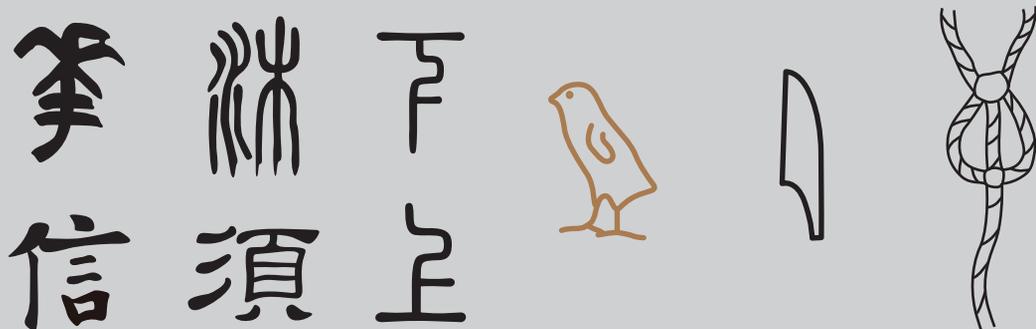
Human Species

The *Hominids*, after going through the three stages of *Homo habilis* (about 2 million years ago), *Homo erectus* (about 1 million years ago) and *Homo sapiens* (about 100,000 years ago), evolved into the modern man (latter-day *Homo sapiens*) around 10,000 years ago, entering the Neolithic era. The outward appearance as well as physical attributes of humans will develop different characteristics in response to the natural environment and its changes. At that time, after long periods of communal life and evolution, mankind had evolved into certain types and could be distinguished, in accordance with the region they settled down, by the four great races: the black race (Negroid), the brown race (Australoid), the yellow race (Mongoloid) and the white race (Caucasoid).

The black race or Negroid, with dark complexion, curly hair and thick lips, settled down to the south of the Sahara Desert in Africa. The brown race or Australoid, with brown complexion, curly hair, broad nose and dense bodily hair in men, settled down in South Asia, Southeast Asia and Australia. The yellow race or Mongoloid, with yellow complexion, little bodily hair, black and straight hair, brown-black eyes and single eyelids, settled down in Asia and the Americas. The white race or Caucasoid, with fair complexion, double eyelids and dense bodily hair in men, settled down in North Africa, Europe and West Asia.

人種、語言和文字

10,000 至 4,000 年前的歷史



人種

猿人經歷了能人(約二百萬年前)、直立人(約一百萬年前)和智人(約十萬年前)三個階段，在大約一萬年前進化成現代人(後期智人)，進入新石器時代。人類的外貌和體質都會因應自然環境及其變化而形成各種特徵。這時，經過長時期的群居生活和演化，人類已大致定型，可以按照他們聚居的地域區分為四大種族：黑種人、棕種人、黃種人和白種人。

黑種人又稱尼格羅人種，黑皮膚、頭髮捲曲、厚唇，居於非洲撒哈拉沙漠以南。棕種人又稱澳大利亞人種，棕皮膚、男性多體毛、頭髮捲曲、鼻寬，居於南亞、東南亞和澳洲。黃種人又稱蒙古人種，黃皮膚、體毛少、頭髮黑而直、棕黑色眼珠、單眼皮，居於亞洲和南北美洲。白種人又稱高加索人種，淺色皮膚、男性多體毛、雙眼皮，居於北非、歐洲和西亞。



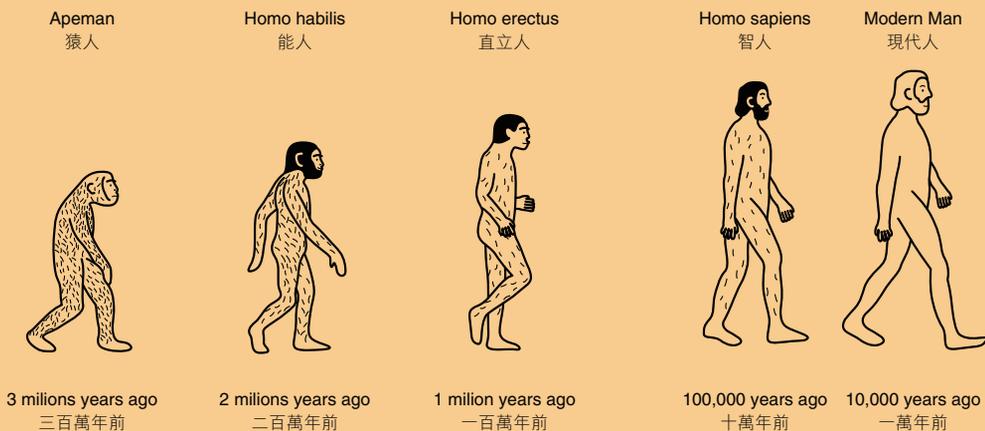


Figure 4.1 The Evolution of the Human Race
圖4.1 人類的進化

Most anthropologists postulated that the human race originated in East Africa. About 150,000 years ago human beings started to spread out in Africa. About 90,000 years ago, mainly owing to climatic changes, they migrated eastward *en masse*, crossing the Red Sea, passing through South Asia and Southeast Asia, arriving at the lower reaches of the Yangtze River and the northern part of Australia around 65,000 years ago, and then scattered all over Australia and Asia 50,000 and 40,000 years ago respectively (including China, Siberia and Japan). Human beings who migrated to Australia gradually evolved into the brown race, and those to Asia, the yellow race.

About 75,000 years ago, a big volcanic eruption took place in the northern part of Sumatra, sparking off a great catastrophe, devastating South Asia. Since then, emigrants from Africa would not continue their journey southward after arriving at the river Indus, but turned northwestward. They reached West Asia 60,000 year ago and became the Eurasians. After that, some of them went westward, settling down along the coast of the Mediterranean Sea, and became the white race speaking the Semitic languages; some of them went northward, arriving at the north coast of the Caspian Sea and evolved into the white race speaking the Indo-European languages; lastly, some of them migrated eastward to Southeast Asia and, merging with the brown race, formed the yellow race.

The yellow race of Asia crossed the Bering Strait about 25,000 years ago, entering North America, and became Native Americans. They arrived in Central America 20,000 years ago and spread throughout the Americas 12,000 years ago.

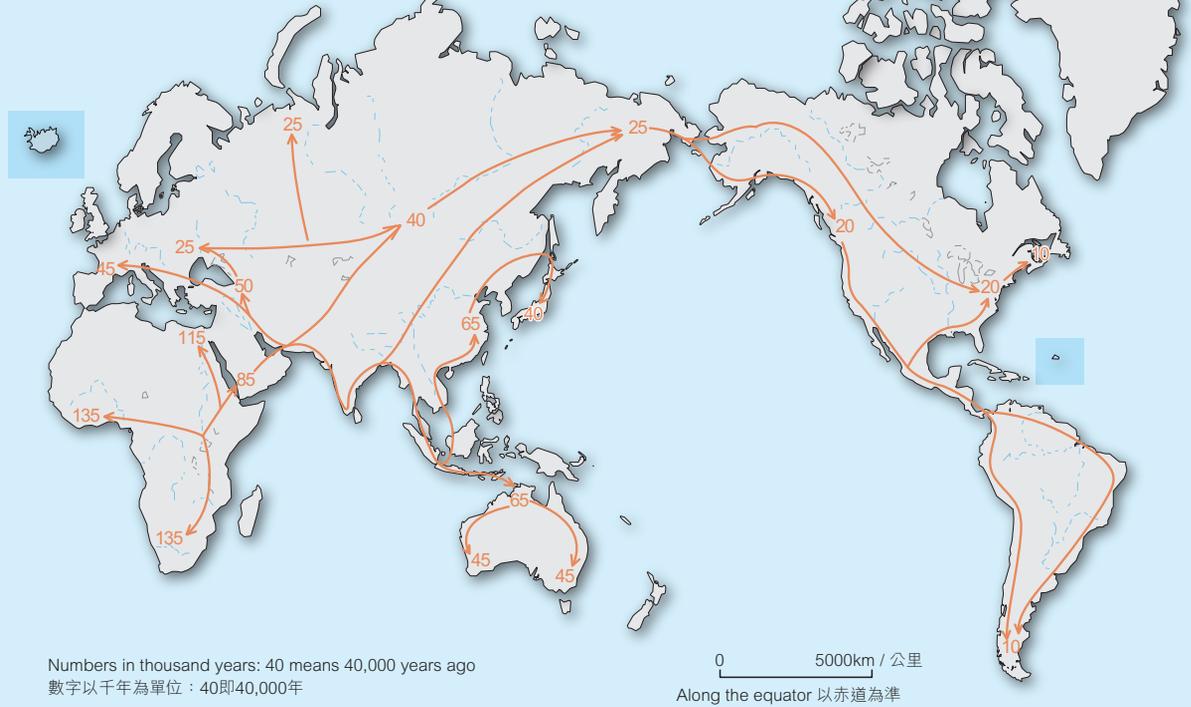


Figure 4.2 The Migration of the Human Race

圖4.2 人類遷徙的路線和年代

人類學家大都認為人類起源於東非。大約 15 萬年前，人類便開始在非洲擴散。約 90,000 年前，主要因為氣候的轉變，他們大規模東移，渡過紅海，經南亞和東南亞，於 65,000 年前到達長江下游和澳洲的北部，並分別於 50,000 年前和 40,000 年前散佈澳洲和亞洲各地（包括中國、西伯利亞和日本）。移入澳洲的人類逐漸演化成棕種人；進入亞洲的則變為黃種人。

約 75,000 年前，蘇門答臘北部發生火山大爆發，造成大災難，禍及南亞。因此，隨後而至的非洲移民到達印度河之後便不再南下，改向西北進發。他們於 60,000 年前到達西亞，形成歐亞人群。之後，他們部分西行，到達地中海沿岸，成為閃米特語系白種人；部分北走，抵達裏海北岸，演變成印歐語系白種人；部分後來終於東移至東南亞，和棕種人融合，成為黃種人。

亞洲的黃種人約 25,000 年前經白令海峽進入北美洲，成為印第安人。他們在 20,000 年前到達中美洲，並於 12,000 年前散佈南北美洲各地。

About 10,000 years ago owing to climatic warming, Eurasians migrated northward towards the Arctic Circle. About five thousand years ago, the Indo-European races along the north coast of the Caspian Sea also moved outward continuously: eastward to Central Asia and Mongolia, resulting in the Turks becoming a mixed yellow and white race; southward to Iran and India, for instance, the Hittites who invaded Babylon and the Aryans who entered India (see Chapter 5); westward to South Europe and West Europe; northward to the Baltic Sea. Their appearance had great impact on the four great civilizations already established.

Spoken Language

It is difficult to ascertain the time when human beings started to possess language abilities, which developed slowly and were not attained all of a sudden. Perhaps some hundreds of thousands years ago, during the transition from *Homo erectus* to *Homo sapiens*, in order to satisfy the needs of daily life, the voice box of human beings underwent continual evolution and, instead of giving out vague cries, could gradually make more distinct sounds, even with tonal modulations.

Languages in early times were comparatively simple, but with the expansion as well as the complexity of human activities, languages split up, forming different dialects and families. There are at present more than five thousand languages. These can be classified into language families according to their characteristics, but scholars do not agree as to the number of language families. Some say there are four language families while others reckon there are ten or more. Of these, the Indo-European and the Sino-Tibetan families are the most important. Together they are spoken by about half of the world's population. Chinese belongs to the Sino-Tibetan family and English to the Indo-European family.

Written Language

Written language is the mother of civilization. With written language, human beings could systematically accumulate experience. It is also because of written language that we could have trustworthy recorded history.

Before that, humans mainly relied on oral communication. Six thousand years ago humans could not record their spoken words. Depending solely on memory, they found it difficult to carry on in-depth and systematic interchange. When human exchange became more complicated, they felt that as a communication tool, spoken language had its limitations. Since the needs of their daily life could not be satisfied by speech they had to look for other means.

約一萬年前，由於氣候暖化，歐亞人積極北移，直指北極圈。到大約五千年前，裏海北岸的印歐語系民族也不斷向外擴散：東至中亞和蒙古，使到突厥人成為黃白混血人種；南達伊朗和印度，例如入侵巴比倫的赫梯人和進入印度的雅利安人(見第5章)；西到南歐和西歐；北抵波羅的海。他們的出現，對經已形成的四大文明產生了巨大的衝擊。

語言

人類何時開始有語言能力很難確定。這能力是慢慢演進而不是突然出現的。大概在數十萬年前吧，人類開始從直立人過渡到智人時，生活上的需要使他們的發音器官不斷進化，發出的聲響從模糊的呼叫逐漸演變為比較明確的聲音，甚至有抑揚頓挫的變化。

初期的語言比較簡單，但隨着人類活動範圍的擴大和活動內容的複雜化，語言也跟着分化，形成不同的方言和語系。世界上現有超過五千種語言。這些語言可以按其特質歸納為若干語系，但說到語系的數目時，學者意見不一，有說四個，有說十個或更多。無論如何，印歐語系和漢藏語系是現今最重要的兩個語系，它們合共約佔全球一半人口。漢語屬漢藏語系，英語屬印歐語系。

文字

文字是文明之母。有了文字，人類才可以有系統地積累經驗。也因為有了文字，我們才有信史。

文字出現前，人類主要靠口語溝通。六千年前的人類是無法把口語記錄下來的。沒有紀錄，單憑記憶，難以進行深入和有系統的交流。當人類的交往變得比較複雜時，他們就感覺到，作為溝通工具，口語有很大的局限性。既然光靠口語不能滿足生活上的需要，他們就得另覓方法了。

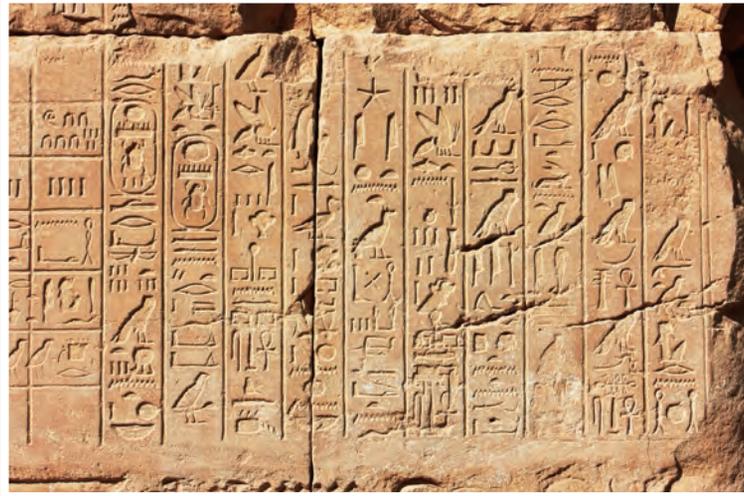


Figure 4.3 Hieroglyphs
圖4.3 聖書字

First of all they kept records by tying knots, then by engraving and finally by drawing. It can be said that most tribes and races, when we trace their history, have gone through the above stages. Engraved patterns or pictorial characters on pieces of wood, bamboo slips, bones, leather, pottery and stone vessels could be found in excavated sites of Neolithic times. These patterns and pictorial characters later developed into pictographs.

Pictographs appeared quite early in regions of the four great civilizations: five thousand years ago pictographs known as hieroglyphs appeared in the lower reaches of the Nile, and cuneiforms appeared in the Tigris-Euphrates valley; about four thousand years and three thousand five hundred years ago Indus scripts and oracle bone inscriptions appeared respectively in the Indus river valley and the middle and lower reaches of the Yellow River. Many of the hieroglyphs written on papyrus, the cuneiforms on mud plates, the Indus valley writings carved on stone slabs and ivory seals and the inscriptions on tortoise shells and oracle bones have been deciphered today.

The Chinese characters, having developed from pictographs into ideographs, still retain their essential characteristics in the past several thousand years, whereas other languages have gradually developed from pictographs into alphabetic writings. The Chinese character is mainly composed of three kinds of symbols indicating meaning, sound and representing radicals. In the traditional classification of the Chinese writing system there were six classes of characters: (1) pictographs,



Figure 4.4 The Chinese inscriptions on tortoise shells
圖4.4 甲骨文

他們先是結繩記事，繼而契刻記事，再進而畫圖記事。可以說，歷史上大多數部落和種族都經歷過這幾個階段。我們不難在新石器時代的遺址找到刻有圖案或圖畫文字の木條、竹簡、骨頭、皮革、陶器和石器。這些圖案和圖畫文字後來發展成象形文字。

象形文字很早就出現於四大古文明地區了：五千多年前，尼羅河下游出現了古希臘人稱之為「聖書字」的象形文字、兩河流域出現了楔形文字；約四千年前，印度河流域和黃河中下游分別出現了河谷文字和甲骨文。寫在莎草紙上的聖書字、寫在泥板上的楔形文字、刻在石塊和象牙印章上的印度河谷文字和刻在龜甲和獸骨上的甲骨文，今天大多已經可以解讀。

漢字從象形文字發展為表意文字之後，數千年來其特質一直維持不變。它主要由表意、表音和部首三種符號組成。按傳統的說法，造字的方法有六，稱為「六書」：一、象形，以象形符號表意，如「日」、

originating from pictures of objects, such as 日 (sun) and 月 (moon); (2) ideographs, diagrammatic indications of ideas, such as 上 (up) and 下 (down); (3) compound ideographs, new characters formed by combining two or more ideographs, such as 尖 (sharp) and 位 (place); (4) phonetic compounds, new characters formed by combining a part signifying meaning or radical and a phonetic part, such as 河 (river) and 棟 (pillar); (5) mutually explanatory characters using near synonyms, such as 考 (old age; father) and 老 (old), which can be used interchangeably in some contexts; and (6) loan characters, formed by using a homophonous word with a different meaning, for example 自 (self) originating from 鼻 (nose)—one often points to one's nose when calling oneself. Of the above categories, the first four are the most important. It is also to be noted that the pictographic aspect is only one of the elements in the composition of the character; the sound element also has its place.

Legend has it that the Chinese characters were invented by Cang Jie. We have no way of proving that such a person existed in history but it is reasonable to believe that the characters were painstakingly created by a number of individuals. During the process of their practical application, they were revised time and again by the governing authority and the general public and in the end evolved into what we know them today. The Chinese character developed from the oracle bone inscription to the regular script in general use nowadays, passing through the stages of bronze inscription (Shang Dynasty), early seal script (Zhou, Spring and Autumn and the Warring States periods), later seal script (Qin period), clerical script (Han Dynasty) and regular script (originated in East Han and completed in Sui and Tang). After that, the character stabilized. However, to satisfy needs arising in our daily life, neologisms appeared from time to time. For instance in the latter half of the twentieth century people in Hong Kong created a new character 𨮒 to translate the English word “lift”.

The hieroglyphs of Egypt and the cuneiforms of Sumer, as pictographs, had at one time been written from right to left. They gradually developed into phonetic scripts written from left to right. Fifteenth century BCE was the golden age of ancient Egypt, reaching the pinnacle of its influence over regions around the Mediterranean. Under its influence, the Phoenicians, living in the present Lebanon, in 13th century BCE created a writing consisting of 22 letters, mainly based on the phonetic symbols invented by the Egyptians. These letters of the alphabet were introduced into Greece in 9th century BCE, and thence to other places in Europe. Alphabetical writing is now in use in all European countries.

「月」；二、指事，以抽象符號表意，如「上」、「下」；三、會意，利用若干個表意字組成新字，如「尖」、「位」；四、形聲，利用若干個表意字和表音字組成新字，如「江」、「河」；五、轉注，借用意義相近的字，如「考」、「老」（本意都是長者，可以互訓）；六、假借，借用同音不同義的字，如「自」源於「鼻」（人自稱時，常以手指鼻）。根據上述，漢字的造字方法其實只有四個，轉注和假借不過是用字方法而已。此外，應該注意到，四個造字方法之中，象形只佔其一，而聲符也佔一席位。

相傳漢字是由倉頡創造的。我們無法確定歷史上是否真有倉頡其人，但可以相信，漢字最初是國人刻意創造出來的。在使用的過程中，經過多次修正，有官方的，也有民間的，最後演變成現在的樣子。漢字從甲骨文發展到楷書，中間經歷了金鼎文（商）、大篆（周、春秋、戰國）、小篆（秦）、隸書（漢）和楷書（源於東漢，成於隋、唐）幾個階段。此後，漢字便穩定下來了，但為了滿足生活上的需要，間中也有新字出現。香港的市民在 20 世紀後期就創造了一個很傳神的漢字「𨮒」（即升降機，英語為“Lift”）。

埃及的象形文字和蘇美爾的楔形文字，本來都是由右至左書寫的。它們後來逐漸發展成由左至右書寫的表音文字。公元前 15 世紀是古埃及的全盛時期，它在地中海一帶的影響力達到頂峰。生活在現今黎巴嫩地區的腓尼基人受其影響，於公元前 13 世紀根據埃及人發明的表音符號，創造出一種共有 22 個字母的文字。這些字母在公元前 9 世紀前後傳入希臘，再從希臘傳到歐洲其他地方去。歐洲的國家現在全部採用了字母文字。

古代篇
THE ANCIENT PERIOD

約公元前4000年至公元500年
CA. 4000 BCE – 500 CE



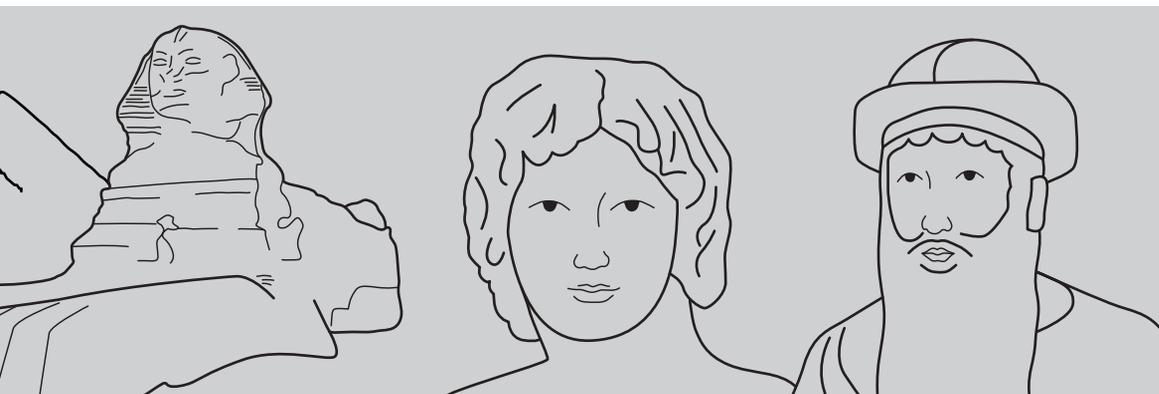
Water is essential to human existence. Rivers are a source of water supply and, with it, favourable living conditions for human beings to settle down and develop into all kinds of diverse and flourishing civilizations. It was far from the truth that people did not settle in areas other than river valleys; only the civilizations there were not as flourishing. In regions where water was scarce they lived as nomads, going about in search of pastures, leading a harder life and having less advanced cultures, so that they were often considered barbarians by the farming inhabitants of river valleys.

After the Neolithic era came the Bronze Age and the Iron Age. However, the division of these periods was rather arbitrary as in the transition period different kinds of tools would appear at the same time.

Four places in the world entered the Bronze Age almost simultaneously. The Tigris-Euphrates valley of West Asia entered the Bronze Age first of all approximately 5,000 years ago, followed by the Nile valley in North Africa around 4,000 to 5,000 years ago, and then the Indus River valley of South Asia and the Yellow River valley of East Asia both about 4,000 years ago. They entered the Iron Age one after another between 3,000 to 4,000 years ago. These four river valleys were the cradles of human civilization, which we call the four great civilizations of the world. In recent years some historians advocated that there were five great civilizations (see Chapter 7).

四大文明

公元前 4000 至前 1000 年的歷史



人類的存活離不開水。河流提供了豐富的水源和良好的生活條件，人類因此得以聚居，並發展出各種姿采繽紛的文明。大河流域之外，其他地區並非無人聚居，只是沒有那麼發達而已。在缺乏水源的地區，人類大多過着逐水草而居的遊牧生活。他們的生活比較艱苦，文化也較落後，因此往往被聚居於大河流域、過着農耕生活的民族視為蠻族。

新石器時代之後是青銅器時代和鐵器時代，但這些時代的劃分不是明確的，而是模糊的。在過渡期間，各類器皿會同時出現。

世界上有四個地區在差不多同一時間進入青銅器時代。西亞的兩河流域大約在五千年前率先進入青銅器時代，北非的尼羅河(Nile, River)流域於四千至五千年前跟進，南亞的印度河流域及東亞的黃河流域則於四千年前加入行列。它們先後在三千至四千年前進入鐵器時代。這四個地區是世界文明的發源地，我們稱之為四大文明。近年有五大文明之說，詳見第 7 章。



The use of metal tools greatly enhanced the productivity of the early settlers. After entering the Bronze Age the economic development of these four places rapidly accelerated; farming and animal husbandry became separate occupations and handicraft trade made its appearance. Economic development and transformation had the effect of lowering the social status of women. Instead of the man marrying into and living with the bride's family, the bride was married to the man and the matriarchal society gave way to the patriarchal society.

When division of labour in the society became more and more refined, the exchange of goods became more frequent, giving rise to a class of merchants. With division of labour came the need for co-operation, and hence organization. So governments and countries were gradually formed. Countries at this time were very small, called city-states. They fought with one another for conflicts of interest and the prisoners of war of the vanquished often became slaves.

West Asia

The Tigris-Euphrates valley was also called the Mesopotamia plain, the present-day Iraq. In 4000 BCE the inhabitants of the Tigris-Euphrates valley and its environs, like the white race around the Mediterranean Sea, belonged to the Indo-European family, but there were also others who belonged to the Semitic family, for instance, the Arabs, Jews, Akkadians and Hyksos.

The Sumerians, who belonged to the Indo-European family, settled down here in 3300 BCE and created the earliest civilization of mankind. In 2400 BCE the Akkadians belonging to the Semitic family invaded the territory and established the Akkadian-Sumerian kingdom. Since then more and more Semitic peoples migrated into the Mesopotamia plain. However, later foreign invaders were mainly Indo-European peoples, for instance, the Gutians in 2200 BCE, the Amorites in 2000 BCE, the Hittites in 1600 BCE and the Assyrians and the Philistines in 1200 BCE. The high-handed way in which certain ruling authorities treated the Semitic peoples sowed the seeds of racial discord in the days to come.

金屬工具的使用大大地提升了先民的生產力。進入青銅器時代之後，這四個地區的經濟迅速發展，農牧業開始分工，手工業也隨之出現。經濟的發展和轉型使到女性的社會地位下降，婚姻制度也由入贅變成出嫁，母系社會於是讓位給父系社會。

社會分工越來越精細的一個結果是產品交換的活動越來越頻繁，於是開始有人以經商為業。有分工就要有合作，有合作就要有組織，政府和國家於是逐漸形成。這時的國家一般都是很小的，稱為城邦。為了利益，這些國家之間經常發生戰爭。在戰爭中，戰敗被俘的往往淪為奴隸。

西亞

兩河流域又稱美索不達米亞平原，即今伊拉克的所在地。公元前4000年，兩河流域和鄰近地區的居民大都跟地中海的白種人一樣，屬印歐語系，但也有屬閃米特語系的，例如阿拉伯人、猶太人、阿卡德(或譯阿卡底亞)人和喜克索斯人等。

屬印歐語系的蘇美爾人於公元前3300年來到這裏生活，創造了人類最早的文明。公元前2400年，屬閃米特語系的阿卡德入侵，建立阿卡德—蘇美爾王國。自此，移居美索不達米亞平原的閃米特語系民族越來越多。可是，後來入侵的外族則多屬印歐語系的民族，如公元前2200年的古提人、前2000年的亞摩利人、前1600年的赫梯人，以及前1200年的亞述人和非利士人等。個別政權對某些閃米特語系民族的高壓統治埋下了日後種族衝突的伏線。



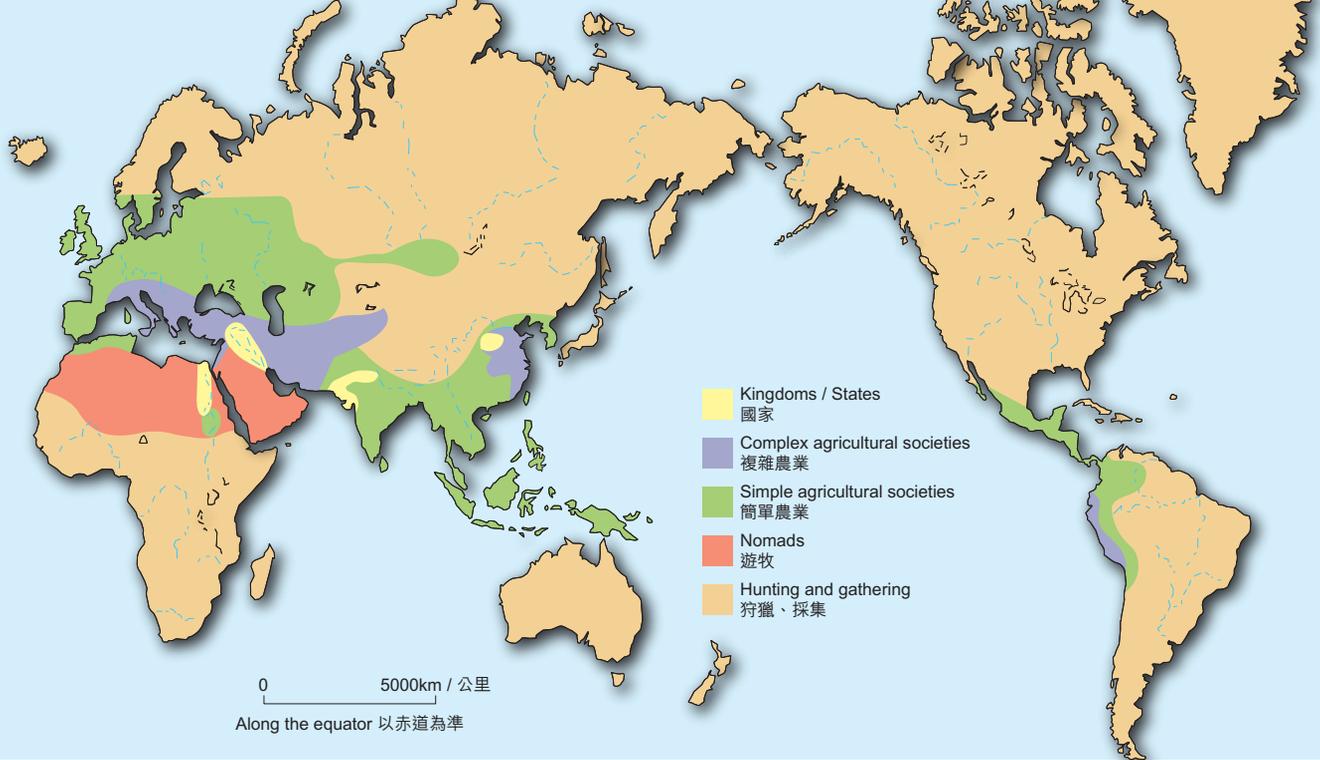


Figure 5.1 The World in 2000 BCE
圖5.1 公元前2000年的世界

In the eighteenth century BCE Mesopotamia grew into a strong country, which made the city of Babylon its capital and was therefore called the Babylon Empire. King Hammurabi was an able ruler, who carried out large-scale irrigation work to facilitate the production of farming and animal husbandry, and did his best to promote the development of handicraft and commerce. Most noteworthy was his creation, in the wake of the Sumerians, of a legal code called Hammurabi's Code, for more effective governance. This had lasting influence, recognized by scholars as the world's first "common law" code. In this code with 282 articles, he advocated "an eye for an eye" (article 196) and "a tooth for a tooth" (article 200) as the principle of punishing criminals who inflicted injury on others.

After he passed away his country declined. In the sixteenth century BCE it was invaded by the Turks and Babylonian civilization fell to low ebb. Although it regained its brilliance for a brief period after the seventh century BCE, it could not escape its fate of being destroyed by the Persian Empire in the sixth century BCE.



Figure 5.2 *The Code of Hammurabi*

圖5.2 《漢謨拉比法典》

公元前 18 世紀，美索不達米亞平原形成了一個強大的國家。因為它定都巴比倫，所以叫做巴比倫王國。國王漢謨拉比（或譯漢模拉比）勵精圖治，不但大力興建水利以擴大農牧業的生產，還積極促進手工業和貿易的發展。他又繼蘇美爾人之後，創設了一部名為《漢謨拉比法典》的成文法典，以利管治。這是一部影響深遠的法典，學者譽之為世界第一部成文法典。在這部共有 282 項條文的法典裏，他提出用「以眼還眼」（第 196 條）和「以牙還牙」（第 200 條）的方式來懲罰傷害他人的罪犯。

他去世後，國力日漸衰退。公元前 16 世紀，北方的赫梯人入侵，巴比倫文明陷入低潮。公元前 7 世紀之後雖曾一度恢復光輝，但到了公元前 6 世紀，終於難逃為波斯帝國所滅的命運。



Figure 5.3 River Nile in Cairo, Egypt
圖5.3 埃及開羅的尼羅河

North Africa

The Nile that flowed into the Mediterranean Sea through Egypt overflowed its banks every summer. To Egypt this annual flooding was not a disaster; rather it was considered a blessing from Heaven, since after the floods receded, a stretch of fertile soil would be left behind. Hence it was called “the gift of the Nile”. Egypt became a unified country around the thirty-second century BCE, reaching the height of its power in the fifteenth century BCE. At its zenith, it controlled the land on the east coast of the Mediterranean Sea and the islands of the Aegean Sea. But in two hundred years’ time its power declined and in the fourth century BCE the whole country was occupied by Alexander the Great.

The Pharaohs of ancient Egypt spared no efforts in irrigation projects to strengthen their country and its military might. They built pyramids to serve as tombs for themselves. The largest one was built by Pharaoh Khufu in 2550 BCE, with a height of 146.5 metres, each side of the base measuring 230 metres. His son Khafre later constructed the Sphinx in the suburb of Cairo. These relics attracted thousands of visitors from all over the world every year.



Figure 5.4 The Sphinx in Egypt

圖5.4 埃及的獅身人面像

北非

經埃及流入地中海的尼羅河每年夏季都會氾濫。對埃及來說，這一年一度的氾濫並非災難，而是上天的賜福，因為洪水退卻後會留下一片肥沃的土壤。因此，它常被稱為「尼羅河的禮物」。埃及大約在公元前 32 世紀成為一個統一的國家，其國力在公元前 15 世紀達到高峰。在全盛時期，它控制了地中海東岸的土地和愛琴海的島嶼。可是，過了二百年，國力便開始由盛轉衰。到公元前 4 世紀，整個國家都給亞歷山大大帝佔領了。

古埃及的法老王（即國王）大多肯致力水利，以求富國強兵；他們又為自己建造金字塔，作為死後的陵墓。最大的金字塔是國王胡夫在公元前 2550 年建成的。該金字塔高 146.5 米，底部每邊長 230 米。此外，他的兒子哈佛拉（或譯卡夫拉）後來又在開羅近郊修建了獅身人面像。這些古蹟每年都吸引了不少來自世界各地的遊客。

South Asia

More than 2000 years BCE a rather advanced civilization appeared in the Indus valley. As evidenced by the bronze civilization excavation sites the cities in India at that time were quite developed, one of which had a population over 30,000, occupying an area about one square kilometre. The city walls were thick and high; streets were neatly arranged, the larger ones about 10 metres wide. Inside the city were defence towers, granaries, government offices, public squares and baths. Residences of citizens were as high as three storeys, complete with kitchen, washroom, sitting room and bedroom.

Soon after, the Aryans entered the Indus valley from the north and pushed eastward one thousand years later, reaching the Ganges valley. During the period from the fifteenth to the seventh century BCE, they created four Vedic texts, called the canonical Vedas proper, consisting of verses or mantras and prose commentaries, and this age was historically known as the Vedic age. The word “Veda” is the Sanskrit term for “knowledge”. During this age the caste system was gradually formed. This was a very strict form of social stratification: the uppermost were the Brahmins (priests); the second were the Kshatriyas (rulers and warriors);

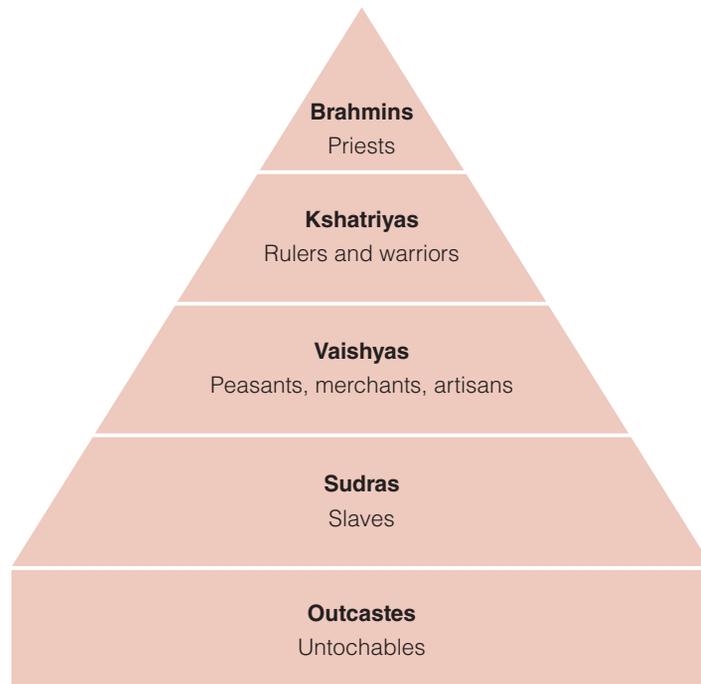


Figure 5.5 Caste system

南亞

公元前二千多年，印度河流域出現了相當先進的文化。在那裏發現的青銅文化遺址顯示，這時印度的城市已頗具規模。其中一個人口超過三萬，面積約一平方公里。城牆又高又厚，街道也排列得很整齊，較大的闊約十米。城內有防禦塔、糧倉、政府辦公廳、民眾集會場所和浴池。民居高達三層，內有廚房、洗盥間、廳堂和臥室。

不久，雅利安人從北方進入印度河流域，一千年後更東進，到達恆河流域。在公元前 15 世紀至前 7 世紀期間，他們創作了四部包括詩歌和文獻的本集，每部都有「吠陀」二字，所以這個時期史稱「吠陀時期」。吠陀的原意是知識。在吠陀時代，「種姓制度」逐漸形成。這是一種極之嚴格的社會等級制度：第一等是掌神權的祭司(婆羅門)；第二等是統治階層和武士(刹帝利)；第三等是農民、工匠和商人(吠舍)；第四等是首陀羅(奴隸)；第五等是旃陀羅(賤民)。

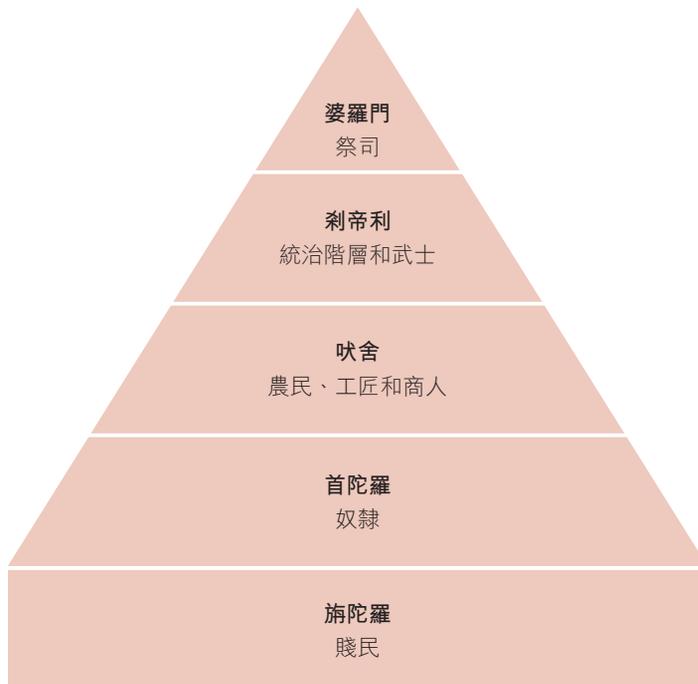


圖5.6 種姓制度

the third were the Vaishyas (peasants, merchants and artisans) and the last, the Sudras (slaves). Outside these four were the outcastes or untouchables. No one was allowed to marry outside their own caste and their occupations were hereditary. By the seventh century BCE before India entered the era of Mahajanapadas (literally, “great kingdoms”), with the establishment of Brahmanism, this system had become firmly entrenched.

East Asia

King Yu, who succeeded in taming the flood, established in the Henan district the first kingdom of China, called the Xia Dynasty, around 2200 BCE. China was at that time in the Neolithic era, but had already begun its transition to the Bronze Age, and the matriarchal system was beginning to be replaced by the patriarchal system. Since the Xia Dynasty was the first dynasty in China, Chinese liked to call their country Huaxia and the calendar they used all these years as the Xia calendar.

The Xia calendar is also called the agricultural calendar and the lunar calendar: the former, because ancient China was mainly an agricultural country and farmers carried on their daily activities according to the calendar and the latter, because it was composed in accordance with the moon’s revolution. In the early times, the Xia calendar stipulates that each year consists of 12 months and each month of 30 days, with a leap year every few years, the leap year comprising 13 months. In the Shang dynasty, it was amended to 29 or 30 days a month, and during the Spring and Autumn period, it was further decided that there should be 7 leap years every 19 years. This is because the moon takes 29.53 days to revolve round the earth once.

The Shang people lived in the lower reaches of the Yellow River. They took the bird as their totem, making their living by farming and tending live stocks. Around the seventeenth century BCE they overthrew the Xia Dynasty. Besides using captives as slaves, the Shang people also had criminal slaves and debt slaves. Nobles at that time had the cruel custom of having slaves as sacrificial victims for burial, numbering a few dozens to as many as some hundreds.

舍)；第四等是奴隸(首陀羅)。此外，還有排除於這四個等級之外的賤民(旃陀羅)。任何人都不能越級通婚；他們的職業也是世襲的。到公元前7世紀，在印度進入列國時代之前，隨着婆羅門教的形成，這制度變得更加根深蒂固了。

東亞

大約公元前2200年，治水有功的夏禹在河南地區建立了中國第一個王朝，是為夏朝。當時中國還處於新石器時代，但已開始向青銅器時代過渡，而母系制度也開始轉向父系制度。因為夏朝是中國的第一個王朝，所以國人又稱自己的國家為華夏、多年來沿用的曆法為夏曆。

夏曆又稱農曆和陰曆：稱農曆，因為中國過去以農立國，農民按曆法行事；稱陰曆，因為曆法主要是按月亮的運行制訂的。夏曆初期定每年12個月，每月30日，每若干年一次閏年，閏年13個月。商朝改為每月29日或30日不等，春秋時代更確定每19年7閏。這是因為月亮繞地球一周需時29.53日。

商族生活於黃河下游，以鳥為圖騰，是一個半農半牧的部族。他們在大約公元前17世紀消滅夏朝。商人除了以俘虜為奴隸外，還有所謂罪犯奴隸和債務奴隸。當時的貴族有以奴隸殉葬的陋俗，殉葬人數由數人至數百人不等。



Excavations of royal tombs of Shang times showed that in addition to large quantities of beautifully cast bronze vessels and a small amount of crude iron tools, some finely carved jade artefacts and very thin gold plates only 0.02 mm. thick could be found. This made it plain that these gold plates used to decorate the bronze vessels had undergone the processes of hammering and annealing; this also indicated that the smelting technology of the Shang people had reached a high level. It was probably due to the mastery of this technology that they could fashion sharp weapons and could easily destroy the Xia Dynasty and conquer the neighbouring tribes.

The Shang king was the owner of all the land within his kingdom. He divided the farmland into two kinds: the private farmland and the public farmland. The former was assigned to farmers for their own provision; the latter was cultivated collectively by farmers who got the private farmlands and the products therefrom belonged to the country. He would also grant some of the land together with the people living there to the princes, nobles and ministers, giving them sovereign power over their fief except that they were forbidden to sell these lands and people.

After reading this chapter, the reader may ask the question: why is it that the four great civilizations in ancient times had their birthplace on the banks of the great rivers where the rainfall varies drastically and not in a more favourable natural environment? Scholars have no definite answer, but believe that this was the result of the interaction between the natural environment and human activities.

One possibility is that the natural environments of these places were much better at that time. They underwent desertification as a result of improper cultivation for thousands of years.

Another possibility is: Nature provides resources for mankind as well as challenges. If there are plentiful resources and scanty challenges, such as in tropical and sub-tropical regions, mankind will lose their ambition for lack of a sense of crisis; if there are too little resources and too much challenge, such as those of frigid zones and polar regions, mankind will be incapable of realizing their ambition as they are preoccupied with their struggle for survival. The great rivers provided resources for man's livelihood; the occasional drought and flooding presented challenges. Merely sufficient resources provided the possibility of a community life while the threat of natural disasters forced mankind to organize themselves through division of labour to rise to the challenge of Nature. In this way we see the growth of human civilization.

在商朝貴族的墓穴裏，除了大量精美的青銅器和小量粗糙的鐵器外，還可以找到雕工細緻的玉器和厚度只有 0.02 厘米的金箔。這些用來裝飾青銅器皿的金箔是經過錘鍛和退火處理的，可見商人的冶煉技術已達到一個頗高的水平。也許是因為擁有這種技術，他們得以製造出鋒利的武器，從而輕易地消滅夏朝和征服鄰近的部族。

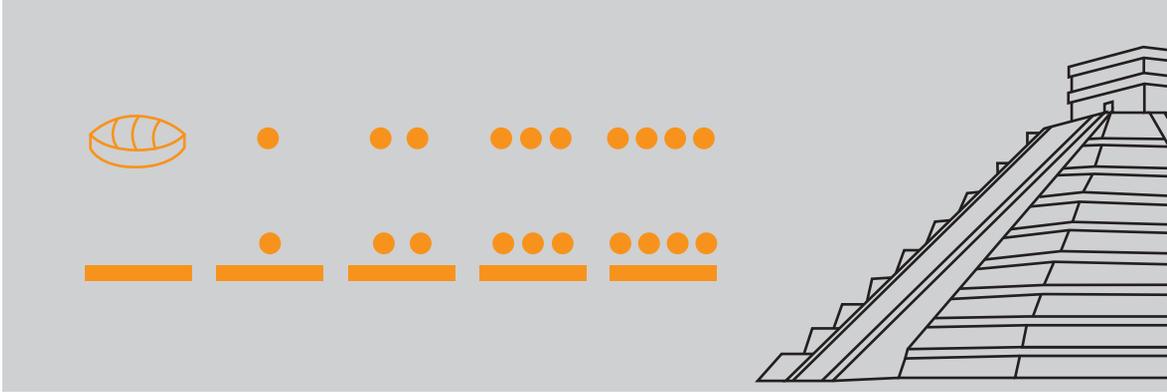
商王是全國土地的所有者。他把田地分為私田和公田兩類：前者分與農民耕種，讓他們自給自足；後者由分得私田的農民集體耕種，收成上繳國家。他又會把一部分土地和生活在該塊土地上的人口一併分封給諸侯、貴族和臣子，讓他們全權處理，但這些土地和人口是不許買賣的。

讀完本章後，讀者可能會問：為什麼四大古文明都發源於現時年降水量差異很大的大河兩岸而不是自然環境較佳的地方呢？學者沒有確切的答案，但相信是自然環境和人類活動相互作用的結果。

一個可能是：這些地區的自然環境本來是不錯的，是數千年不適當的耕作方法使它荒漠化了。

另一個可能是：大自然為人類提供了資源，也提出了挑戰。如果資源太多、挑戰性太小，例如熱帶和亞熱帶地區，人類會因為缺乏危機感而不思進取；如果資源太少、挑戰性太大，例如寒帶和極地，人類會因為只顧求生而無力進取。溫帶的大河賦予人類生活資源，旱災和氾濫則對生存構成威脅。勉強足夠的生活資源提供了群居的可能性；天災的可能性迫使他們組織起來，分工合作，共同應付大自然的挑戰。人類的文明就這樣發展了起來。





Africa

Africa is the place where the human race first began and the location of one of the four ancient civilizations of the world.

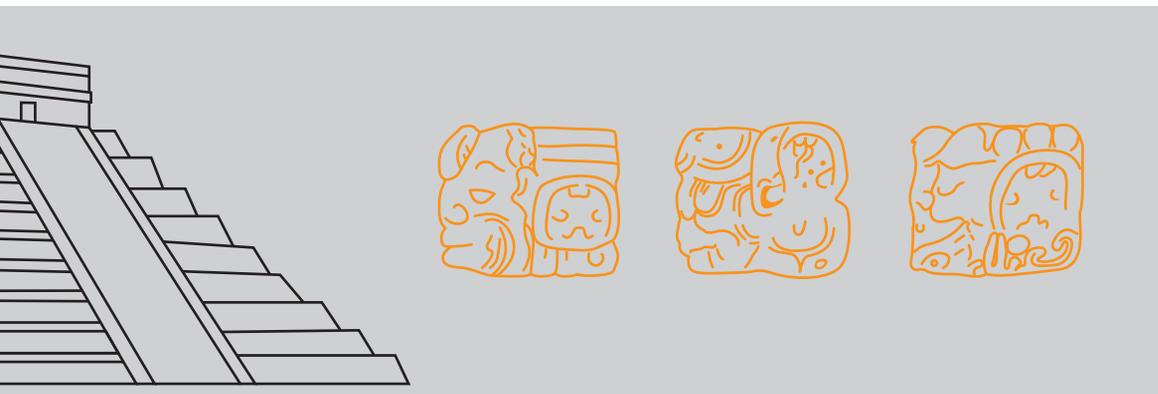
Africa brings to mind the arid Sahara Desert. This natural barrier divides Africa into two entirely different parts: the Mediterranean Africa in the north and the Dark Africa in the south.

Egypt in the north is a country that has a history of more than five thousand years, but starting from the fourth century BCE it had been invaded and ruled successively by Alexander's Empire, the Roman Empire, the Byzantine Empire and the Arab Empire. The region west of Egypt, called Maghreb, was inhabited by the Moors. This region, which had been governed by Europeans since the eighth century BCE, like Egypt, started to be ruled by the Arabs in the seventh century, and by the tenth century was thoroughly Islamized. In the sixteenth century they were both absorbed into the Ottoman Empire.

West Africa entered the Bronze Age around the tenth century BCE and the Iron Age from the first to the second century CE. Around the beginning of the Common Era, the Bantus who lived in Cameroon, mainly to ease the pressure of over-population, started to migrate to other lands, namely, Tanzania, Zimbabwe and Congo. This was the largest scale of migration in human history, continued into the nineteenth century.

早期的非洲和美洲

非洲和美洲公元前 20 世紀至公元 16 世紀的歷史



非洲

非洲是人類的發源地，也是四大古文明之一的所在地。

一提到非洲，我們很容易就會想起乾旱的撒哈拉沙漠。這個天然屏障把非洲分為兩個截然不同的部分：北面是地中海非洲，南面是黑非洲。

北面的埃及是一個擁有超過五千年歷史的國家，但從公元前4世紀開始，它先後受到亞歷山大、羅馬、拜占庭和阿拉伯等帝國的入侵和統治。埃及以西的地區叫馬格里布，其居民為摩爾人。這個自公元前8世紀起一直受歐洲人統治的地區，跟埃及一樣，在公元7世紀開始受阿拉伯人統治，到10世紀時已徹底伊斯蘭化了。16世紀的時候，整個北非都納入了鄂圖曼帝國的版圖。

西非大約在公元前10世紀進入銅器時代、公元1至2世紀進入鐵器時代。在公元前後，生活於喀麥隆地區的班圖人，主要因為人口壓力的緣故，開始向外遷移，分別到達坦桑尼亞、津巴布韋和剛果等地。這是人類有史以來最大規模的一次移民潮，它一直延續至19世紀。



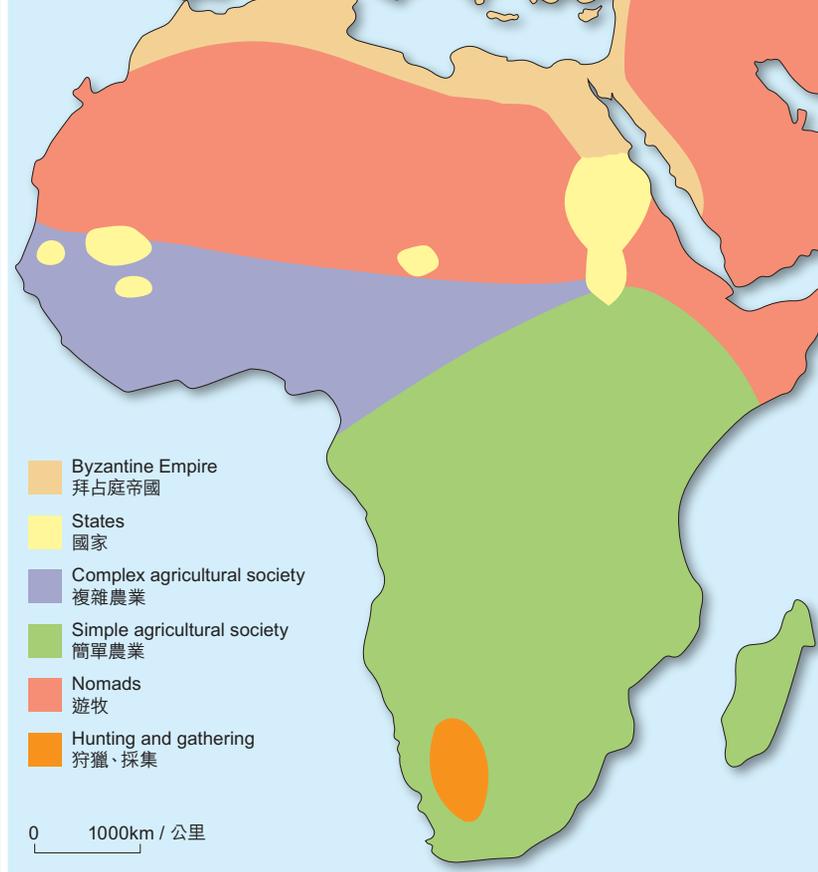


Figure 6.1 Africa in the eleventh century
圖6.1 11世紀的非洲

As far back as the Bronze Age, West Africa had regularly carried on trade with North Africa. After the Arab conquest of North Africa, trade between the two places increased. Through trade, the economy, politics and culture of West Africa flourished. From the third to the sixteenth century, there appeared three powerful kingdoms: the Ghana Kingdom from the third to the thirteenth century, the Mali Kingdom from the thirteenth to the fifteenth century and the Songhai Kingdom from the fifteenth to the sixteenth century. The North African people introduced Islam to West Africa through trade in the eighth century. Under the influence of the North Africans, the Songhai Kingdom had a brilliant phase of cultural history. At the end of the sixteenth century, the Songhai Kingdom declined and fell, and West Africa was embroiled in warfare among the tribes.

Sudan, to the east of the Sahara Desert, was part of Egypt in early times. In the twentieth century BCE, it became independent and founded the Kush Kingdom. At one time a strong country, the Kush Kingdom gradually declined, having been weakened by constant warfare with Egypt. Moreover, it had been invaded by the Roman Empire around the beginning of the Common Era, which led to its eventual overthrow by the Axum Kingdom in the east in the fourth century.



Figure 6.2 Obelisk in the Axum Kingdom, Ethiopia
圖6.2 位於埃塞俄比亞阿克蘇姆王國遺址的紀念碑

遠在銅器時代，西非就經常與北非進行貿易。阿拉伯人征服北非後，兩地貿易就更加興旺了。通過貿易，西非的政治、經濟和文化得以發展起來。在3世紀至16世紀之間，這個地區先後出現過三個強大的王國：3至13世紀是加納王國；13至15世紀是馬里王國；15至16世紀是桑海王國。北非人在8世紀時通過貿易把伊斯蘭教傳到西非。在北非人的影響下，桑海王國的文化也有過一段光輝的歷史。16世紀末，桑海衰亡，西非陷入部族混戰之中。

撒哈拉沙漠以東的蘇丹早期是埃及的一部分，公元前20世紀建成獨立的庫施王國。它曾經是一個強大的國家，後來因為多次與埃及作戰而日漸衰弱，加上公元前後曾受羅馬帝國侵襲，終於在4世紀為東面的阿克蘇姆王國所滅。



The Axum Kingdom was located in present-day Ethiopia. The human race there resulted from a merge of the indigenous blacks with a number of immigrants from Southwest Asia in the tenth century BCE. They founded their country in the beginning of the Common Era and reached the pinnacle of their development from the third to the sixth century. At that time they controlled the Red Sea, and together with Rome, Persia and China, were called the Four Great Powers of the world. After the seventh century, with the rise of the Arab Empire their trading position in East Africa was gradually diminished and their power declined. In the twelfth century although there were signs of a revival, yet they never succeeded in doing so. By the sixteenth century, owing to the invasion of the nomadic tribes in the south and that of Portugal and the Ottoman Empire, the Axum Kingdom suffered further decline. It was the first and only country in medieval Africa to espouse Christianity, mainly due to its king's conversion in the fourth century.

The coastal region from Somali to Tanzania on the east bank of Africa had been a prosperous trading area since early times. Around the ninth century, the introduction of Islam and the coming of the Bantus were incentives to further cultural development. A number of Arabians settled down there and set up towns as bases for trading. They intermarried with the indigenous people and formed a new race called the Swahili. The Swahili language is now one of the main languages of East Africa. In the fifteenth century, the Ming eunuch Zheng He's imperial fleet visited here.

To sum up, one finds in Africa countries with long histories as well as a number of areas, which until the Middle Ages, were still in primitive social state. In early times, North Africa was deeply influenced by Mediterranean culture and in later times, inherited Arabic culture.

The Americas

The first nations of the Americas are Mongoloids. They crossed the Bering Strait from Asia to North America twenty-five thousand years ago and then moved south, spreading all over the North and South Americas. Other than these, some might have come from the islands on the Pacific Ocean. They were mistaken to be Indians when Columbus came to Central America towards the end of the fifteenth century, thinking that he had arrived at India. Perpetuating this fallacy, people gave them the misnomer "Indians". It was estimated that the "Indians" living in the Americas at that time numbered about 25 million.



阿克蘇姆王國位於今天的埃塞俄比亞。這裏的人種由本地黑人與一批在公元前 10 世紀左右從西南亞移入的民族融合而成。他們在公元前後建國，3 至 6 世紀進入全盛時期。這時，他們控制了紅海，與羅馬、波斯和中國合稱世界四強。7 世紀之後，它作為東非貿易中心的地位因阿拉伯的興起而逐漸消失，國力也日漸衰退。12 世紀時雖有復興的跡象，但始終無法挽回頹勢。到 16 世紀，因南方的遊牧民族、葡萄牙和鄂圖曼帝國的入侵，國勢進一步下滑。阿克蘇姆是中古時期非洲第一個，也是唯一一個信奉基督教（天主教）的國家。這主要是因為它的國王在 4 世紀時接受了基督教。

非洲東岸從索馬里到坦桑尼亞沿海一帶很早就是商業發達的地區。9 世紀前後，伊斯蘭教的傳入和班圖人的來臨，使本區的文化有進一步的發展。不少阿拉伯人在此定居，建立城鎮，作為貿易據點。他們與當地人通婚，形成一個名為斯瓦希里的新種族。斯瓦希里語現時是東非的主要語言之一。15 世紀時，鄭和的船隊曾到此訪問。

總括來說，非洲有歷史悠久的國家，也有不少地區直到中世紀仍然處於原始社會狀態。北部早期深受地中海文明的影響，後期重點承傳阿拉伯文化。

美洲

美洲的土著屬蒙古人種。他們在 25,000 年前經白令海峽從亞洲來到北美洲，然後南移，散佈到南北美洲各地。此外，也可能有些土著來自太平洋的島嶼。15 世紀末，哥倫布來到中美洲時，誤以為是印度，把他們當作印度人。後來積非成是，譯者只好把它翻成「印第安人」。當時生活在美洲的印第安人估計約 2,500 萬。



In the twentieth century BCE the Americas had entered the Neolithic era and the “Indians” had formed tribes, living together and leading an agrarian life. Their historical sites can be found on the plateaus of Central and South America.

On the south coast of the Gulf of Campeche in Mexico in the fifteenth century BCE there came into existence a rather mature Olmec civilization. In its historical sites can be found pyramid type flat-topped temples, stone steles, pottery figurines and jade artefacts. This civilization lasted about one thousand years, the precursor of the brilliant Mayan civilization.

Around the fifth century BCE the Mayans living in Guatemala started to build cities, constructed roads and set up temples. Later on these cities gradually became city-states. Each city-state centred on a temple and administered by the shaman or noble, whose position was hereditary. The heyday of their development was from the third to the ninth century CE. By the tenth century the Mayan civilization started to go downhill; its centre had moved from the south to the Yucatan Peninsula in the north. After another five centuries, this civilization, which had existed for about a thousand years, went on the decline.

The Mayans were highly civilized. They had pictographs consisting of both sememes and phonemes and also numerals composed of three symbols. Asian-African civilization created the decimal system based on the fact that humans have ten fingers; the Mayans used the toes as well. Based on this, they created the vigesimal number system. Even more impressive was the fact that they had grasped and applied the concept “0” three hundred years earlier than the Indians. Their solar calendar had eighteen months per year, twenty days per month, with five days added at the end of the year to bring the total number of days in a year to 365. One more day would be added every four years. It was surprisingly accurate.

The Aztecs, migrated from the north to settle down in the basin of central Mexico in the twelfth century, engaged in farming. They formed a kingdom in the fifteenth century, the king elected from the tribal chiefs. At the peak of their power, their territory stretched southward to Guatemala and northward to central Mexico. Their capital was located in present-day Mexico City, with a population of a hundred thousand, quite a well-developed city.



公元前 20 世紀，美洲已進入新石器時代，印第安人已形成部落，過着聚居的農耕生活。他們的遺址可在中美洲和南美洲的高原上找到。

公元前 15 世紀，墨西哥的坎佩切灣南岸產生了相當成熟的奧爾梅克文化。在遺址裏可以找到金字塔式平頂台廟、石碑、陶俑和玉器等。這個文化延續了大約一千年，是輝煌的瑪雅文化的先驅。

公元前 5 世紀左右，生活在危地馬拉的瑪雅人開始建立城市、修築道路和設置神廟。這些城市後來逐漸形成城邦。每個城邦都以神廟為中心，由祭司或貴族執政，行世襲制。公元 3 至 9 世紀之間是它的全盛時期。10 世紀時，瑪雅文化開始衰落，其重心也從南方移到北面的尤卡坦半島。再過五個世紀，這個存在了約二千年的文化便沒落了。

瑪雅人有高度的文明。他們有包括意符和音符的象形文字，也有由三個符號組成的數目字。亞非文明根據人有十隻手指創造了十進制，瑪雅人則連腳趾也用上了。據此，他們創造了二十進制。更厲害的是，他們比印度人早三百年掌握和應用「0」的概念。他們的太陽曆每年 18 個月，每月 20 天，年底另加 5 天，全年 365 天，每 4 年多加 1 天，其準確度的確驚人。

阿茲特克人在 12 世紀從北方遷入墨西哥中部盆地聚居，以務農為業。15 世紀時成為帝國，國王由部落酋長選出。最強盛時，領土南至危地馬拉，北至墨西哥中部。首都位於今天的墨西哥城，人口約 10 萬，是一個頗具規模的城市。





Figure 6.3 Relic of Mayans in Tikal, Guatemala
圖6.3 位於危地馬拉蒂卡爾的瑪雅文明遺址

Since the tenth century BCE on the Andes rising over three thousand metres above sea-level in South America, had appeared a number of ancient civilizations, the most important of which was the Inca civilization. The Incas migrated from the south to Cuzco in Peru in the tenth century CE. They built a hereditary powerful empire in the fifteenth century, its territory reaching northward to the south of Colombia and southward to central Chile, forming a long strip of land approximately 4000 miles long and 200 miles wide, with a population of about six million.



Figure 6.4 The Americas in the fifteenth century
圖6.4 15世紀的美洲

從公元前10世紀起，在南美洲海拔三千米以上的安第斯山脈先後出現過多個古文明，最重要的是印加文明。印加人在公元10世紀從南方移到秘魯的庫斯科，在15世紀形成一個行世襲制的強大帝國，其國土北起哥倫比亞南部，南抵智利中部，呈長條狀，長約四千公里，闊二百公里，人口約六百萬。



Although the Incas had no language, relying on the tying of knots for recording events, yet their culture was highly developed. They also had an accurate calendar--twelve months per year, thirty days per month, five days added at the end of the year, totalling 365 days a year, with one more day added every four years. At Cuzco, the huge human-faced sun-basin in the Sun God Temple was made of real gold and the palaces and fortresses were constructed with huge rocks each weighing as much as a hundred tons. One wonders how these tens of thousands of huge rocks were transported there. They also built within their country two highways running from north to south, each approximately 4,500 kilometres long, the one along the seashore 7 metres wide and the one close to the mountain 6 metres wide.

The above indicated that the Americas of early times also had quite impressive civilizations. Like those of Asia and Africa, they were slave societies, with the cruel practice of burying human victims. The Aztecs even made sacrifice to their gods with the hearts of living people, killing thousands of slaves every year. These peoples mastered the technique of smelting, but appeared not to be able to use iron. Their tools were mainly made of bronze. The gold and silver artefacts of the Incas were very beautifully and finely crafted.

It is unfortunate that these civilizations were destroyed by the Spanish colonists in the sixteenth century.

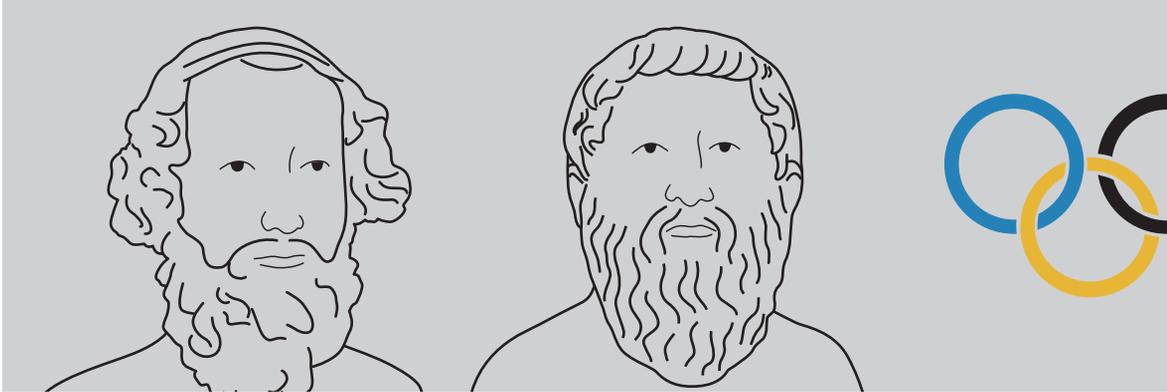


印加人雖然沒有文字，靠結繩記事，但仍然發展出高度的文明。他們也有準確的年曆：每年 12 個月，每月 30 天，年底加 5 天，全年 365 天，每 4 年多加一天。庫斯科太陽神廟的巨型人面太陽盆用真金製成，宮殿和城堡則以重達百噸一件的大石建造，可不知道這數十萬塊大石是如何運來的。他們又在國內修築了兩條南北走向的幹道，每條長約 4,500 公里，沿海的寬 7 米，靠山的寬 6 米。

上述顯示，美洲早期也有相當可觀的文明。它們都跟早期的亞非文明一樣，屬奴隸社會，也有殉葬的陋習。阿茲特克人更以活人心臟祭神，每年因此犧牲的奴隸可以多達數千人。這幾個民族都掌握了冶煉的技術，但好像不會用鐵。他們的工具主要用銅製成。印加人的金器和銀器都造得很精美。

令人惋惜的是，這些文明都在 16 世紀時給西班牙殖民者全部毀滅了。





Traditionally historians recognized four great civilizations. In recent years there is the talk of “five great civilizations”, the fifth one being Hellenistic civilization, which gave birth to Western culture. The Hellenistic civilization was in turn deeply influenced by that of the Tigris-Euphrates valley, often known as the Fertile Crescent, and that of Egypt in the process of its development.

We can start with the island of Crete to the southeast of Greece. As early as the twentieth century BCE a number of economically prosperous city-states appeared on the island, establishing an intimate net of commercial relations with Egypt, Phoenicia, Asia Minor and Greece. Later on Crete declined, its position in the Aegean Sea taken over by Greece and Phoenicia since the fifteenth century BCE. The latter, after the decline of Greece in the twelfth century BCE, controlled the trade on the Mediterranean Sea, its ships reaching as far as Spain and the north of Africa.

The largest city-state in southern Greece at that time was Mycenae. In the twelfth century BCE the people of Mycenae fought with the Trojans of Asia for ten years because of a woman. Mycenae won in the end, but it was greatly weakened by the war and never recovered since. The Dorians in the north seized the opportunity to rise to power and gained supremacy in Greece. Since then Hellenistic civilization entered a dark period for four hundred years.

希臘文明

希臘公元前 2000 至前 300 年的歷史：重點在前 8 世紀之後



四大文明是傳統的講法，近年出現了五大文明之說。第五大文明是指孕育了西方文化的希臘文明，它在成長的歷程中深受兩河流域文明和埃及文明的影響。

可以先從希臘東南方的克里特島說起。早在公元前 20 世紀，島上就出現了多個經濟相當發達的城邦，它們與埃及、腓尼基、小亞細亞和希臘建立了密切的商業關係。後來克里特衰落了，它在愛琴海的地位於公元前 15 世紀起為希臘和腓尼基取代。後者在希臘衰落後，即公元前 12 世紀，主宰了地中海的海上貿易，其船隻遠達西班牙和非洲的北部。

當時希臘南部最大的城邦是邁錫尼。在公元前 12 世紀，為了一個女人，邁錫尼人跟亞細亞的特洛伊人打了一場歷時十年的仗。邁錫尼人雖然終於取得勝利，但已傷了國家的元氣，國力從此一蹶不振。北方的多利亞(或譯多利安)人乘勢崛起，成為希臘的霸主。希臘文明從此陷入一段長達四百年的黑暗時期。



Figure 7.1 Trojan Hourse
圖7.1 特洛伊木馬

The Trojan War and its aftermath were described in the epics *Illiad* and *Odyssey* by the blind minstrel Homer in the eighth century BCE. The *Illiad* describes an episode in the siege of Troy brought about by the wrath of the hero Achilles, being affronted by the leader of the Greek army. The *Odyssey* tells the story of the return of Odysseus, together with about 30 warriors (hidden in a wooden horse) to his home city and of the vengeance he took on the suitors of his wife. While telling a story, the poet describes the society of the time and discusses the meaning of life. As these two epics have inspired readers in generations to come, Homer could be said to have exerted considerable influence on the Greece of his day and European culture of later times.

By the eighth century BCE Hellenic civilization had begun to revive. More than two hundred city-states appeared on the Greek peninsula and its nearby coast, the most important among which were Athens in the middle part of the peninsula and Sparta in the south. These city-states wanted to join together to form a united country. In order to work toward their goal of peaceful unification, they decided to organize a nationwide games festival once every four years starting from 776 BCE in Olympia. The Olympic Games initiated in 1896 CE in Athens originated from this tradition.



Figure 7.2 The Greek City-states
圖7.2 希臘的城邦

公元前8世紀，失明詩人荷馬所寫的兩部史詩《伊利亞特》和《奧德賽》，詳盡描述了這場十年戰爭。前者主要講述驍勇善戰的阿基里斯的感人事跡，後者着重描述足智多謀的奧德修斯以木馬智取特洛伊城之後的遭遇。作者在講故事的同時，也描述了當時的社會生活和探討了人生的意義。由於這兩部史詩對後人有所啟迪，所以可以說，荷馬對當代希臘和日後歐洲的文化發展產生了一定的影響。

這時希臘文明已開始復甦，希臘半島及其鄰近海岸出現了超過二百個城邦，其中最重要的是半島中部的雅典和南部的斯巴達。這些城邦都渴望聯合起來，建立一個統一的國家。為了促進和平統一，他們決定自公元前776年起，每四年舉行一次全國性的競技大賽，地點是奧林匹亞。在公元1896年首創於雅典的奧林匹克世界運動大會就源於這個傳統。

The city-state of Sparta was composed of three kinds of residents: Spartans, freemen and slaves. Spartans were the masters of slaves and enjoyed full political rights; freemen were free compared to slaves but did not have any political rights; slaves were neither free nor entitled to any political rights. Spartans were known to be disciplined, hardworking and brave. From the age of seven they started to lead a communal life, undergoing strict military training until the age of thirty when they formally became citizens. Sparta's golden age lasted from 480 to 370 BCE.

Originally a small city-state, Athens, around 600 BCE was faced with serious conflict between the nobles and the common people arising from economic problems. After almost a hundred years of struggle Athens succeeded in establishing a system of democracy: all power was concentrated in an assembly of five hundred, whose members were all elected. With the exception of slaves all citizens over thirty years old had the right to elect and be elected. This system laid a firm foundation for Athens' future development. After that it twice headed the city-states of Greece to block the advance of the invading Persians (whose empire stretched all the way to the northeast of Africa and the southeast of Europe), reinforcing its leading position in the Aegean Sea region. Athens reached the peak of its power around 450 BCE. Fifty years later its supremacy was replaced by Sparta.

From the fifth century to the fourth century BCE Athens saw the rise of the world's great philosophers, the most famous among them being Socrates (469–399 BCE), Plato (427–347 BCE) and Aristotle (384–322 BCE).

Socrates can be said to be the father of ethics. The question of good and evil was discussed at length between him and his disciples by question and answer. He thinks that virtue comes from knowledge and that wisdom can overcome evil; he also criticizes the democratic system of the time. His teachings were not only unacceptable to the government but were also considered to be heretic and corrupting the youth of Athens. He was thus condemned to death. To this he accepted with an open mind, because he thinks that law is law, irrespective of whether it is just or unjust, by which all citizens should abide.

Plato was a disciple of Socrates. In the beginning he was mainly interested in politics and later deeply involved in science. *The Republic*, written by him, uses the form of question and answer to explore in depth democratic government, encompassing the areas of religion, morality, political system, law, literature and the arts and education. This work had immense impact on the new trends of thought in post-Renaissance Europe.

斯巴達城邦由三種人組成：斯巴達人、自由民和奴隸。斯巴達人是奴隸主，也是城邦的主人，享有全部政治權利；自由民相對於奴隸來說是自由的，但不享任何政治權利；奴隸則既不自由，也無任何政治權利。斯巴達人以克苦耐勞和驍勇善戰見稱。他們7歲起便過集體生活，接受嚴格的軍事訓練，直到三十歲成為正式公民才停止。公元前480年到前370年是斯巴達的黃金時期。

本來只是一個小城邦的雅典在公元前600年左右因經濟問題引致貴族與平民之間出現嚴重的矛盾。經過近一百年的鬥爭，雅典終於建立了一套民主制度：所有權力都歸於一個由五百人組成的議會，它的成員全部民選；除奴隸外，所有滿三十歲的公民都有選舉權和被選權。這制度為雅典日後的發展奠定了穩固的基礎。隨後，它兩次領導希臘的城邦擊退入侵的波斯人（當時波斯帝國的版圖一直伸延到非洲的東北部和歐洲的東南部），鞏固了它作為愛琴海地區盟主的地位。雅典最輝煌的時期是公元前450年前後，過了五十年，它的盟主地位就給斯巴達搶走了。

從公元前5世紀到4世紀，雅典產生了不少偉大的哲學家，其中最著名的是以下三位：蘇格拉底（公元前469–399）、帕拉圖（或譯柏拉圖；公元前427–347）和亞里士多德（公元前384–322）。

蘇格拉底可說是倫理學的始祖。他以問答的方式跟學生討論善惡問題。他認為道德源於知識，而智慧可以消滅邪惡，又對當時的民主制度提出批判。他的言論不但不為政府所接受，更被視為妖言惑眾。他因此獲罪，被判死刑。對此，他坦然接受，因為他認為法律就是法律，不管公正與否，所有公民都必須遵守。

帕拉圖是蘇格拉底的學生，初時專注政治，後來醉心科學。他所寫的《理想國》以對話的形式深入探討民主政治，所涉及的範圍非常廣闊，包括宗教、道德、政制、法律、文藝、教育等。這本書對文藝復興之後歐洲的新思潮產生了巨大的影響。



Figure 7.3 Statue of Alexander the Great at Thessaloniki city in Greece

圖7.3 位於希臘帖撒羅尼迦的亞歷山大像

Aristotle was born in Macedon in the north of Greece. At first he was engaged in medical studies and then went to Athens to study philosophy under Plato. An erudite and versatile scholar, he was able, with financial support from his disciple Alexander, to develop in many directions. The main difference between him and his predecessors was that he particularly emphasized the study of science. He not only loved aesthetics and logics passionately, but also liked to enquire into natural phenomena such as thunder and lightning, the rainbow, comets, meteorites and earthquake.

When Sparta and Athens were vying with each other in the south, Macedon had quietly risen to prominence in the north. In 338 BCE after defeating the Greek allied forces it had the whole of Greece in the palm of its hand. Five years later, Alexander, who had taken over the sovereignty of Macedon for just three years, after conquering Persia, continued his campaigns until he established a vast empire spanning the three continents of Europe, Asia and Africa in ten years' time, its territories stretching westward to Greece, northward to Central Asia, eastward to India and southward to Egypt. He was fond of building Greek-style cities in the country of his conquest to promote Hellenistic culture. The most famous example is Alexandria in Egypt.

In 323 BCE Alexander died in Babylon on his way back to his home country, only thirty-three years old. Soon after his death the Empire he created disintegrated.

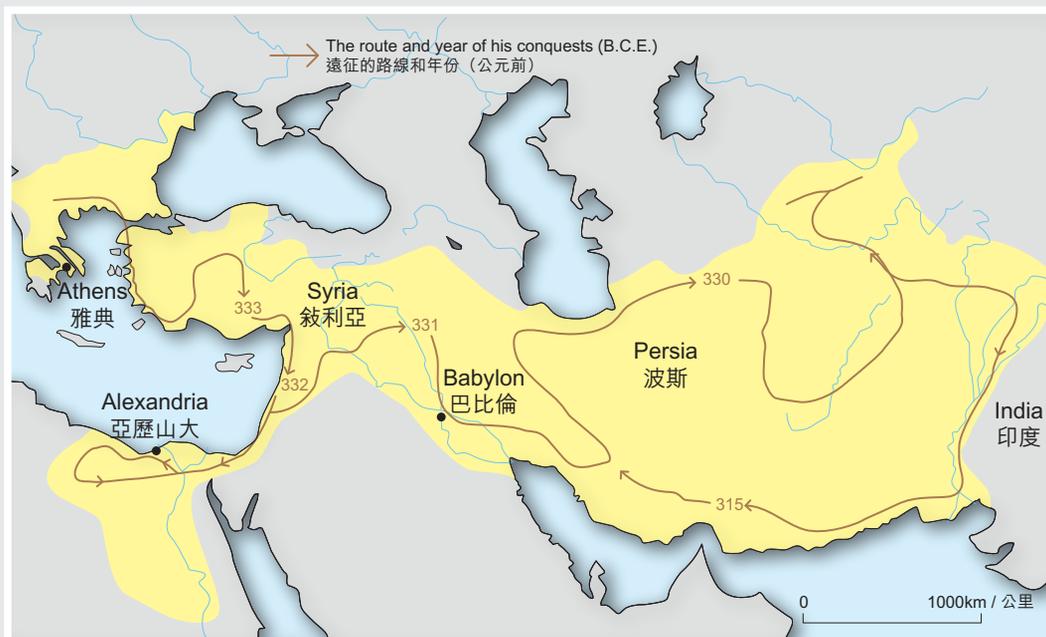


Figure 7.4 The Empire of Alexander the Great

圖7.4 亞歷山大大帝國的版圖

亞里士多德生於希臘北部的馬其頓，初習醫，後到雅典隨帕拉圖修讀哲學。他是一位博學多才的學者，後來又得到他的學生亞歷山大在財政上的大力支持，所以有條件向多方面發展。亞里士多德跟他的前輩最大的分別是他特別重視格物。他不但熱愛美學和邏輯學，更喜歡研究具體的自然現象如雷電、天虹、彗星、隕石、地震等。

正當斯巴達和雅典在南方爭雄之際，北方的馬其頓已悄悄崛起。公元前338年，它打敗了希臘聯軍，把整個希臘置於掌上。五年後，接掌馬其頓才三年的亞歷山大在大敗波斯之後繼續東征西討，十年間便建立了一個橫跨歐亞非三洲的大帝國，其版圖西起希臘、北到中亞、東至印度、南抵埃及。他特別喜歡在被征服的國家建立希臘式的城市，藉以宣揚希臘文化。最著名的例子是埃及的亞歷山大港。

公元前323年，亞歷山大在回國途中客死巴比倫，年僅33歲。他死後不久，亞歷山大大帝國便瓦解了。

08

PERIODS OF THE SPRING-AUTUMN AND THE WARRING STATES

The history of China from 11th to 3rd century BCE, with emphasis on the Spring-Autumn and the Warring States periods (770–221 BCE)



China had not been a unified country until after the time of the Warring States. The land was divided and torn apart by rival principalities, and Shang and Zhou were but the leading principalities. The kings granted land to their princes or feudal lords to lure their allegiance and support.

The Zhou people originally settled in Shaanxi, engaged in farming. Later on, probably owing to adverse living conditions, they advanced eastward and in the eleventh century BCE, under the leadership of King Wu, overthrew the Shang Dynasty.

After extending his kingdom with the annexation of the Shang territory, King Wu bestowed on himself the title of “Son of Heaven”, inferring that he had the mandate of Heaven to be emperor. He chose the largest and best land in the country for his own administration and granted the rest to fiefs, who consisted mostly of members of the royal family or nobles related to the imperial house and also a small number of meritorious ministers or nobles from other houses. The fiefs were allowed to grant the land to their subordinates but all of them were responsible to the emperor, required to pay tribute and render services to him at fixed times and when necessary and had the duty to defend the land as well as to protect him. This is called the feudal system.



春秋戰國

中國公元前 11 至前 3 世紀的歷史：重點在公元前 770 至前 221 年的春秋戰國時代



直到戰國時代，中國從未真正成為一個統一的國家。神州大地當時仍然處於群雄割據的局面，商和周只不過是群雄之首而已。這些王帝都藉分封土地來籠絡諸侯，以鞏固其領導地位。

周人本來聚居陝西，從事農耕，後來大概因為生活條件惡劣的緣故，積極東進，並於公元前 11 世紀，在周武王的率領下，一舉消滅了商朝。

周武王得天下後自稱為「天子」，把全國最大和最好的土地留給自己管理，其餘的分封給各諸侯。這些諸侯大部分是王室的宗親貴族，小部分是功臣和異姓貴族。受封者可以再把土地分封給其下屬。所有受封者都要向天子負責，必須定期納貢和提供勞役，有需要時更要負起守土和勤王之責。這叫做封建制度，跟我們常說的「封建思想」有分別。



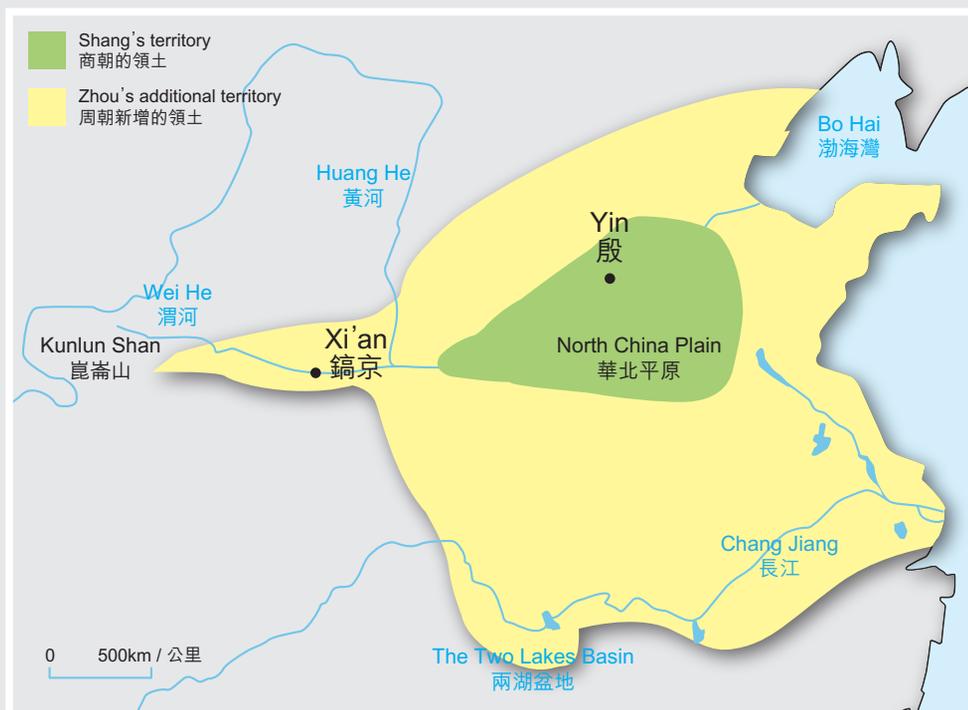


Figure 8.1 Territories occupied by the Shang and Zhou
圖8.1 商、周的領土

With this system, there came a new way of allocating farmlands. King Wu, with the assistance of his brother the Duke of Zhou, promoted the system of *jingtianzhi*. A large piece of land was divided equally into nine small pieces, one being public land and the eight others, private ones. The private lands were allocated to eight peasants to till, the produce arising therefrom for their own use. They had, nevertheless, to work together on the public land and its harvest belonged to their feudal lord. This was a form of taxation, employing labour in lieu of money. Under this system the tax a peasant pays is theoretically equivalent to 11.11% of his produce. This system already appeared in Shang times but was widely adopted in the Zhou Dynasty. When the Duke of Zhou was regent to King Cheng (the son of King Wu) he promulgated rites and music, making these the core values of the society.

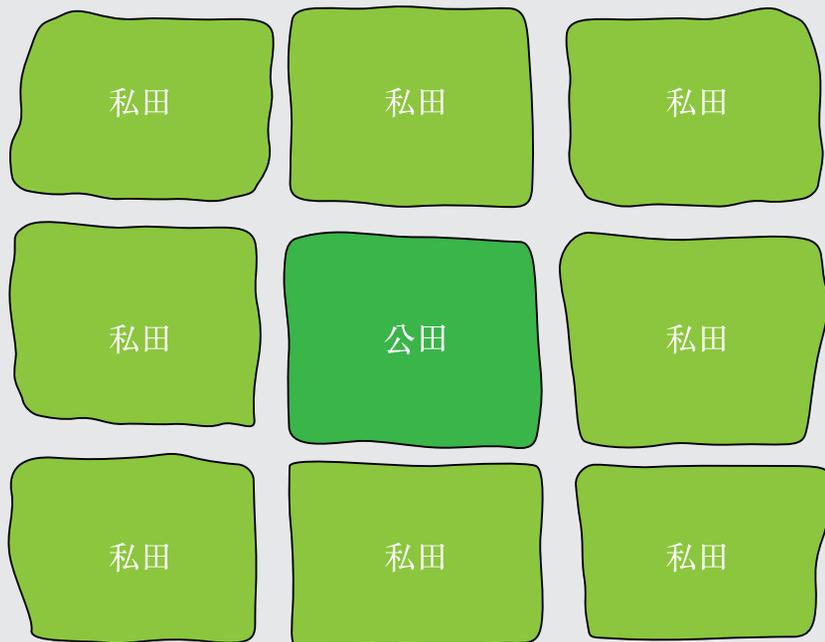


Figure 8.2 System of jingtianzhi
圖8.2 井田制

土地最後分到農民手裏。周武王在其弟周公的輔助下，積極推行井田制。周公把土地分成九份：八份為私田，一份為公田。私田分給八戶農民自己耕種，收成私有；公田由他們共同耕種，收成歸領主。這是一種以勞役代稅的制度。在這制度下，農民所付的稅款理論上相當於他們收成的11.11%。這制度其實在商朝就已經出現了，只不過周朝把它深化而已。此外，周公在輔助成王(武王之子)時，又大力提倡禮樂，使之成為社會的核心價值。

The law of succession to the throne in Shang times was rather complicated. At times it adhered to “succession by younger brother” and at times “father succeeded by son”. In the society of that time, the term “father” included both paternal uncle and maternal uncle and “son” included nephew as well, so that the successor could legitimately be the son or the nephew. The Zhou Dynasty adopted the patrilineal clan system instead, giving the right of succession to the eldest son of the family. Under the patrilineal system, the eldest son not only inherited the throne but also all properties, assets and power. Having succeeded to the throne the sons would invariably grant their land to nobles. The patrilineal system and the feudal system mentioned earlier complemented each other, with the common goal of consolidating the central governing power and the rule of the clan.

With the imperial house dividing the plots of land continuously by granting them to the nobles, the fiefs would invariably become smaller and smaller, leading to warfare and annexation among them. As a result some of the principalities grew larger and stronger and no longer maintained allegiance to the king. This state of affairs came into being in the eighth century BCE. During King You’s reign, internal government was corrupt and the nomadic tribes of Rong attacked the country from the west. To make things worse, the Central Shaanxi plain was devastated by a severe earthquake; eventually Xi’an fell to the Rong people and King You was slain. The Zhou Dynasty then moved its capital to Luoyang and since then was called East Zhou.

East Zhou remained weak and could neither command the allegiance of the principalities nor stop them from fighting or annexing each other, which accelerated during the five hundred years from the eighth century to the third century BCE. The first three hundred years of this period is called the Spring and Autumn and the last two hundred years, the Warring States. They owe their names to the two historical works entitled *The Spring and Autumn Annals* and *Intrigues of the Warring States*, which recorded the history of these two periods respectively.

There were more than fifty states in the Spring and Autumn period, of which the rulers of five states were known as *ba* or “hegemons”. They were Duke Huan of Qi, Duke Wen of Jin, Duke Xiang of Song, Duke Mu of Qin and King Zhuang of Chu. These hegemons had the emperor in their power and ordered the other dukes around. After a process of annexation over the years, only twenty odd states survived. The most powerful of these were the following seven, namely, Qin, Qi, Yan, Chu, Zhao, Wei and Han.



商朝的繼承法相當複雜：有時「兄終弟及」，即王帝死後，其帝位由幼弟繼承；有時則「父死子繼」，但在當時的社會，父包括叔和舅，子則包括侄和甥，即繼位者可以是子、侄或甥。周朝改行宗法制：帝位出缺，由嫡長子接任。在宗法制度下，嫡長子不但承襲了一切名位，也繼承了所有的財產和權力。他們繼位後，一般都會不斷地進行分封。這制度跟前面提到的封建制度是兩種相輔相承、互為表裏的制度，其共同目的是鞏固中央的權力和家族的統治。

可是，無休止地分封下去必然令到封邑的面積越來越小，最後導致封邑之間的攻伐和兼併。兼併的結果是個別諸侯坐大，不再聽命中央。這情形到公元前8世紀便出現了。周幽王在位時，國內政治腐敗，境外游牧民族西戎為患，再加上關中大地震災情嚴重，終於導致西安為戎人所陷，幽王被殺。周朝於是遷都洛陽，是為東周。

東周積弱，未能號令諸侯，也無法阻止他們之間的攻伐和兼併。從公元前8世紀到前3世紀這五百年間，諸侯之間戰爭頻仍，兼併之風熾烈。這段時期前三百年稱「春秋」，後二百年叫「戰國」，皆因《春秋》和《戰國策》這兩本分別記錄這兩段歷史的史書而得名。

春秋時代有五十多國，其中五國的君主曾被尊為霸主，他們分別是：齊桓公、晉文公、宋襄公、秦穆公和楚莊王。這些霸主經常「挾天子以令諸侯」。經過多年的兼併，到戰國時期，只剩下二十餘國，其中以秦、齊、燕、楚、趙、魏、韓最強，是為七雄。



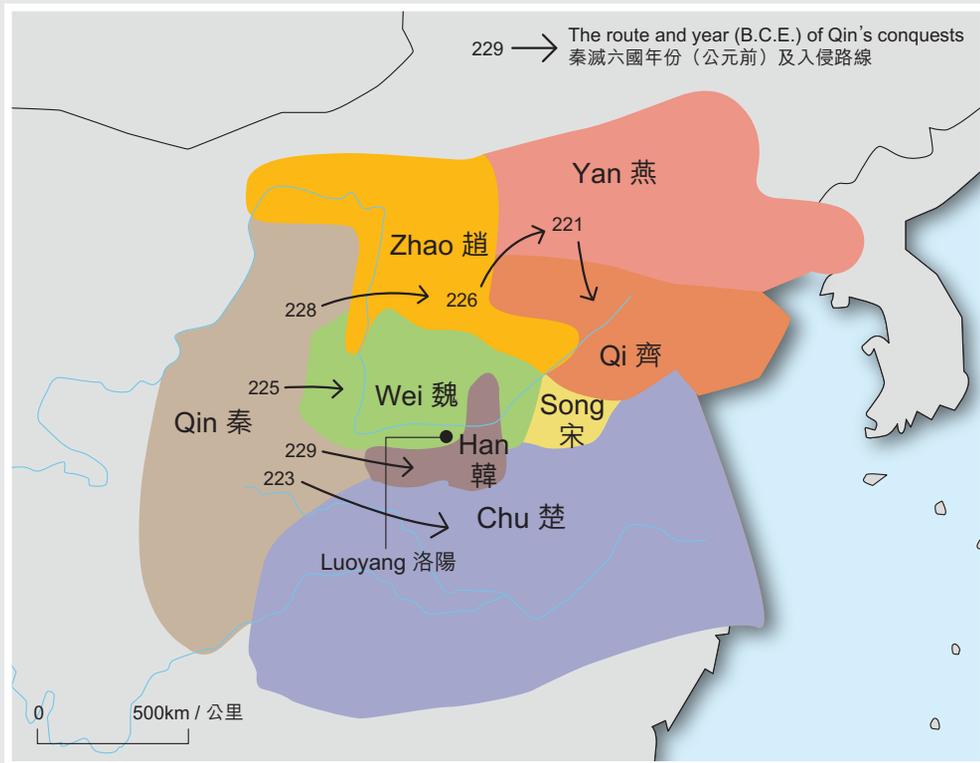


Figure 8.3 The Seven Most Powerful Warring States
圖8.3 戰國七雄

Of the seven, Qin in the west was most ambitious, harbouring the desire of swallowing the others. In order to resist the advance of Qin, the six states accepted the proposal of the statesman Su Qin to form a “vertical alliance”, uniting the states from north to south. To annihilate such an alliance, Qin adopted the strategist Zhang Yi’s tactic of “horizontal alliance”, attempting to make an alliance with each individual state from east to west. As the six states failed to unite together, Qin was able to succeed by employing the “horizontal” strategy, conquering Han, Zhao, Wei, Chu, Yan and Qi one by one. By 221 BCE China for the first time became a truly unified country; its first ruler was Emperor Qin Shihuang.

The period of the Spring-Autumn and the Warring States saw the flowering of a hundred schools of thought. It was a time of political turmoil with different duchies contending for power and the rulers welcomed men of ability to help them achieve dominance over others. On the other hand, learned and capable men were eager to ply their trade, advocating all kinds of theories for reforming the society and strengthening the country. Moreover the society and economy were quite well-developed at this time and thus created favourable conditions for this intellectual



Figure 8.4 Emperor Qin Shihuang
圖8.4 秦始皇

七國之中，位於西面的秦國野心最大，常想併吞六國。為了抗秦，六國接受了蘇秦的建議，實行合縱(南北為縱，合縱即南北聯合)；為了達到逐個擊破的目的，秦國採納了張儀的計謀，鼓吹連橫(東西為橫，連橫即東西連結)，與六國個別結盟。因為六國未能團結一致，授秦國以可乘之機，讓它的連橫政策得逞，終於一個一個地把韓、趙、魏、楚、燕、齊消滅。公元前 221 年，中國首次成為一個真正統一的國家，它的第一個統治者是秦始皇。

春秋戰國是中國學術思想百家爭鳴的時代。那時群雄割據，互相攻伐，戰亂頻仍，社會動盪不安，因此，各諸侯公卿都積極招攬人才，不拘一格，以謀稱霸一方。有識之士也躍躍欲試，提出種種改革社會和富國強兵之道，力圖一展抱負。此外，這時的社會和經濟已有相當的發展，為百家爭鳴局面的出現提供了條件。進入春秋時代之前，鐵器的使



flowering. Prior to entering into the Spring and Autumn period, the use of iron tools was very common and the development of agriculture, handicrafts and commerce had reached a considerably high standard. The Zhou people had the knowledge of fertilizing, weeding, irrigation, crop-rotation and insect protection. They had also mastered the techniques of mulberry gathering, silk reeling, weaving, embroidery, dyeing and brewing. The crops they raised were comparable to those of today.

The historian Ban Gu of the Han Dynasty, in the “Records of literature and the arts” of his eminent work, *The Han History*, classified the philosophers of this time into ten schools. We will deal with the more important four schools here: the Confucianists, the Daoists, the Moists and the Legalists.

The leading thinkers of the Confucianists were Confucius (551–479 BCE), Mencius (ca. 372–289 BCE) and Xunzi (ca. 289–238 BCE). The doctrine of Confucius pivoted on *ren* or human kindness which he called “perfect virtue”. *Ren* was the way how people should treat each other. He emphasized the principle “do not do unto others what you would not like to be done to you”. Having travelled from court to court, persuading the rulers to take up benevolent government and cease fighting among themselves but with no success, in the end he had to be resigned to teaching and promulgating his ideas and wrote commentaries on the history of the Duchy of Lu. Nonetheless he achieved tremendous success as an educator and has been venerated as “the Most Holy Sage”. For the past two thousand years his teaching had far-reaching impact on Chinese society. Like Confucius, both Mencius and Xunzi stressed the importance of education, yet owing to their opposite views on human nature, the state policies they advocated were entirely different. Mencius believed human nature to be good and advocated benevolent government, saying that “the people are of foremost importance; the country comes next; the ruler is the least”. Xunzi considered human nature evil and advocated governing by law. Some of his disciples, following this line of thought, became eloquent advocates of the Legalist school.



用已很普遍，農業、手工業和商業也發展到一個相當高的水平。周人早已懂得如何施肥、除草、灌溉、輪耕和防蟲，也掌握了採桑、養蠶、繅絲、織布、刺繡、染色、造酒等技術。當時種植的穀物也跟今天的差不了多少。

漢朝的歷史學家班固在《漢書·藝文志》裏，把當時的學術思想概括為十家。這裏，我們只談談比較重要的四家：儒家、道家、墨家和法家。

儒家最重要的人物是孔子(前551–479)、孟子(約前372–289)和荀子(約前289–238)。孔子的核心思想是「仁」。仁是人與人相處之道。他特別強調「己所不欲，勿施於人」。他一生奔走於諸侯之間，企圖說服他們推行仁政，止戈息爭，但他的主張一直不受重視，最後只好專心講學論道和著書立說，藉以宣揚自己的主張和評點歷史。結果他反而在教育方面取得巨大的成就，被譽為「至聖先師」。二千多年來，他的學說深刻地影響着中國的社會。孟子和荀子兩人，跟孔子一樣，都很重視後天的教育，但由於他們對人性有相反的看法，因此他們的治國觀點也就截然不同。孟子主性善，所以鼓吹仁政。他說：「民為貴，社稷次之，君為輕。」荀子主性惡，所以強調以法治國。他這種想法使到他的一些學生後來成為法家的重要人物。



Figure 8.5 Confucius

圖8.5 孔子



The principal advocates of Daoism in the Spring and Autumn period was Laozi, and in the Warring States period was Zhuangzi (ca. 369–286 BCE). Laozi was Confucius' contemporary but the dates of his birth and death were unknown. He is a very important philosopher in Chinese history, whose doctrines are highly regarded in recent years by intellectuals all over the world. He advocated quietism and non-action, and that we should follow Nature and not “rule the country by wisdom”. This was because things developed dialectically; there were two sides to everything: good and bad, wise and foolish. Therefore he said, “Good fortune lies within bad, and bad fortune lurks within good.” His political ideal was a small country with scanty population, where people “do not visit each other all their lives”. The philosophy of Zhuangzi originates from Laozi. He thought that the Confucian idea of saving the world by benevolence, righteousness, rites and music and the Mo-ist ideal of saving people by universal love had proved to be futile. He advocated going back to the original unpolluted state, returning to Nature so to speak, in order to attain real peace.

The exponent of Moism is Mozi (ca. 476–390 BCE), who advocated universal love, stating that “if all under heaven practise universal love, countries do not fight each other, families will not dispute with each other, there will not be any thieves and robbers, and rulers, ministers, fathers and sons will be filial and loving. Then the world will find peace”.

The Legalist school came into being during the middle and later part of the Warring States period. They considered human nature to be evil, obsessed by self-interest and therefore proposed establishing a central autocratic government, reinforced by strict laws and severe punishments. An early Legalist was Shang Yang (361–338 BCE), who assisted King Xiao of Qin to carry out reforms to strengthen his country. In the later period important Legalists were Han Feizi (280–238 BCE) and Li Si (?–238 BCE), both disciples of Xunzi and meritorious statesmen of Qin. Han Feizi had a closely-knit and fully-developed ideology and was thought highly of by Emperor Qin Shihuang. Li Si, in order to seize power, poisoned Han Feizi. After this, although Li ascended to positions of prominence and helped the Emperor in conquering the six states and setting up different systems, yet after the Emperor's death, he lost his life during one of the political struggles.



道家的主要人物春秋時代是老子，戰國時代是莊子（約前369–286）。老子是孔子同時期人，但生卒年份不詳。他是中國歷史上一名很重要的哲學家，其言論在近年深受世界各地知識分子的重視。他主張清靜無為，一切順其自然，不要「以智治國」。這是因為事物是辯證地發展的，任何事物都有正反兩面，有好必有壞，有智必有愚。所以他說：「禍兮福之所倚，福兮禍之所伏。」他的政治理想是小國寡民，人民「老死不相往來」。莊子的哲學思想源於老子。他認為孔孟以仁義禮樂救世，墨子以兼愛教人，都徒勞無功，所以主張返璞歸真，回到自然，以達大治。

墨家的代表人物是墨子（約前476–390）。他主張兼愛，認為：「若使天下兼相愛，國與國不相攻，家與家不相亂，盜賊亡有，君臣父子皆能孝慈，若此，則天下治。」

法家是戰國中後期才形成的學派。他們認為人性惡、自私自利，所以不但要建立專制的中央集權制度，還要用嚴刑峻法來加強統治。早期的法家有商鞅（前361–338），他協助秦孝公變法，使秦國強大起來。後期的法家以韓非（前280–238）和李斯（前？–238）最為重要。他們兩人都是荀子的學生，都是秦國的功臣。韓非有一套精密完備的思想體系，所以很受秦始皇器重。李斯為了奪權，把韓非毒殺了。之後他雖然獲得重用，並協助秦始皇統一六國和建立各種制度，但始皇死後，自己也在一次政治鬥爭中慘遭殺身之禍。



THE FOUNDING AND SPREAD OF BUDDHISM

The history of South Asia and West Asia from 7th century BCE to 2nd century CE with emphasis on 5th century BCE



In the seventh century BCE on the plateau between the Tigris-Euphrates and the Indus lived two tribes: the Medes in the north and the Persians in the south, with the latter paying allegiance to the former.

In mid-sixth century BCE a leader called Cyrus the Great (590 –529 BCE) appeared in Persia. After unifying Persia, he conquered the Medes and established the Persian Empire. After that he continued with his campaigns and in the end, while pushing into the prairies east of the Caspian Sea, died in the battlefield. His successors, taking up his unfulfilled pursuits, expanded the country's territory continuously. During the reign of Darius the Great (550–486 BCE) the Empire stretched eastward to the Indus, southward to the Nile, westward to the Aegean Sea and northward to the Caucasus.

Darius invaded Greece many times but with no success. In the year 490 BCE he led an army to invade Athens. The armies of both sides encountered and fought on the plain of Marathon 42 kilometres outside the city, resulting in victory for the Athenian soldiers in spite of the fact that they were outnumbered by their enemies. After the war ended the Athenian herald or dispatch-runner called Philippides was sent back to the city to announce the victory. Having run all the way to Athens, with the cry "We've won!" upon arrival, he collapsed and died. To commemorate this battle and the heroic deed of Philippides, the Marathon long-distance running event was established.

Eventually this once powerful Persian Empire was destroyed in 331 BCE by the Empire of Alexander the Great that had risen not long ago in the north of Greece and the territories the former occupied in the Indus valley were annexed to the latter.



佛教的創立和傳播

南亞和西亞公元前 7 世紀至公元 2 世紀的歷史：重點在公元前 5 世紀



公元前 7 世紀時，在兩河流域和印度河流域之間的高原上，住着兩大部族：北方是米底人，南方是波斯人。後者臣屬前者。

在公元前 6 世紀中期，波斯出現了一位名叫居魯士（前 590–529）的領袖。他先統一波斯，再攻克米底，建立波斯帝國。之後，他繼續東征西討，終於在進兵裏海東岸的草原時戰死沙場。繼位者秉承了他的遺願，不斷擴張領土。到大流士（前 550–486）在位時，疆域東起印度河、南至尼羅河、西到愛琴海、北達高加索。

大流士曾多次進兵希臘，但始終未能成功。公元前 490 年，他率領大軍，入侵雅典。雙方軍隊在城外 42 公里的馬拉松平原相遇，展開會戰，結果雅典軍隊以寡勝多。戰事結束後，軍隊裏的長跑好手費里皮德斯（或譯菲迪皮德斯）奉命回城報捷。他一口氣跑回雅典，抵達時只喊了一聲「我們勝利了」，便因力竭而倒地死去。後人為了紀念這場戰役和費里皮德斯的壯舉，設立了馬拉松長跑這項運動。

最後，這個雄極一時的波斯帝國反而在公元前 331 年亡於不久之前在希臘北部崛起的亞歷山大大帝國。本來由前者佔領的印度河流域也隨之納入後者的版圖。



As mentioned in Chapter 5, the Aryans who invaded India had advanced eastward into the Indus valley around the first millennium BCE. By the time the Persians invaded the Indus valley in 500 BCE the Ganges valley had already developed into an important cultural centre. At that time India was in the Mahajanapadas era and the society was greatly constrained by the caste system and Brahmanism.

There were sixteen kingdoms in India during the Mahajanapadas era, which is similar in certain respects to the Spring-Autumn and the Warring States periods in China. First of all, they both spanned a period of a few hundred years, roughly from 700 to 300 BCE. Second, both gave rise to many schools of thought. The only difference was that in India the bias was on religion, while in China on philosophy.

During the Mahajanapadas era in India a number of wise men appeared, with a mind to save the world and was critical of the caste system and Brahmanism. The more important among them founded the following three schools: the Lokayata, Jainism and Buddhism, all active in northeast India.

The Lokayatas were materialists; they did not believe in the existence of the soul nor of afterlife and opposed religion.

The Jainists, adopting dualism, considered life to be made up of two parts, a material one and a spiritual one. They believed in samsara but did not think that it could not be overcome, so that the caste system was unacceptable to them. They abstained from killing, emphasized non-violence and engaged in ascetic practices, hoping that bodily suffering could bring about spiritual happiness. The spiritual leader Mahatma Gandhi (1869–1948), who led India, using non-violent means, to fight for independence against the British government after the Second World War, was a Jainist.

The founder of Buddhism was Siddhartha Gautama (563–483 BCE). He was the son of the ruler of the kingdom of the Sakyas in northeastern India. At the age of 29, he left his wife and new-born child, to seek the solution to the suffering of mankind. For six years he wandered, submitting himself to vigorous ascetic practices and following famous teachers, but to no avail. So he abandoned their methods and went his own way and thus attained Enlightenment under the bodhi tree one evening. After this he was known as the Buddha, “The Enlightened One”. He thought that both self-indulgence and self-torture were to be avoided and espoused the Middle Way. The essence of the Buddha’s teaching lies in the Four Noble Truths: Suffering, Cause of Suffering, Cessation of Suffering and the Path to the Cessation of Suffering which is the Noble Eightfold Path.



第5章提及，早期入侵印度的雅利安人在公元前一千年左右已東進至恆河流域。到公元前五百年，波斯人入侵印度河流域時，恆河流域已發展成重要的文化中心。這時，印度正處於列國時代，社會深受種姓制度和婆羅門教的制約。

印度列國時代共有16國，情況跟中國春秋戰國時代頗有相似之處。首先是它們都發生於公元前700年到前300年間，其次是彼此都出現了百家爭鳴的局面。所不同者是印度的宗教意識較濃，而中國的哲學味道較重。

列國時代的印度出現了一批以救世為己任的智者，他們針對種姓制度和婆羅門教各抒己見。其中比較重要的有以下三家：順世論派、耆那教和佛教。他們都活躍於印度東北部。

順世論派持唯物觀，不承認人死後有靈魂存在，對宗教也持否定態度。

耆那教持二元論，認為生命可以一分為二：一面是物質性的，另一面是精神性的。他們相信輪迴說，但不認為輪迴是不可超越的，所以不接受種姓制度。他們戒殺生和非暴力，又主張苦行，以肉體痛苦換取精神快樂。第二次世界大戰後，領導印度人以非暴力的方式向英國政府爭取獨立的聖雄甘地(1869–1948)就是信奉耆那教的。

佛教的創立者是釋迦牟尼(前563–483)。他是印度東北部一個小國的王子，為了尋求解脫世間痛苦的方法，在29歲時辭別妻兒，追隨名師學道，修習苦行長達六年，但毫無結果。最後，他獨自在一棵菩提樹下打坐，經過七日七夜的苦思冥想，終於徹底覺悟。他得道後周遊列國，宣傳佛教，被尊為佛陀(覺者)。在對待輪迴說和種姓制度上，佛教所持的態度跟耆那教沒有太大的分別，他們也相信輪迴說和脫離輪迴的可能。但他們反對苦行，主張中道。佛教的基本教義是四聖諦，即苦諦、集諦、滅諦和道諦。這四諦分別說明苦的存在、苦的成因、苦的消除和滅苦之道(解脫的方法是實行八正道：正見、正思維、正語、正業、正命、正精進、正念和正定)。



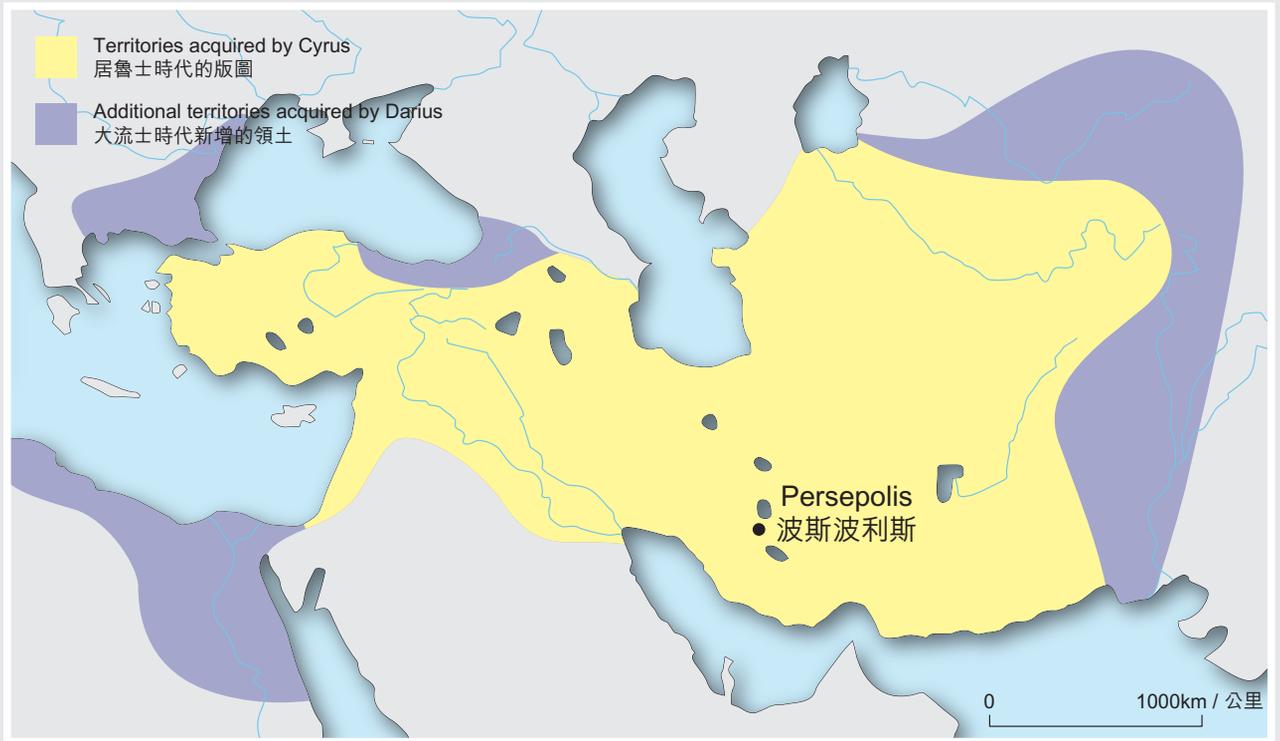


Figure 9.1 The Persian Empire
圖9.1 波斯帝國的版圖

Around 300 BCE under the reign of Alexander the Great north India was in a state of political turmoil. After he passed away, the Maurya Dynasty arose, which having driven out the Macedonian armies stationed there, unified north India. During King Asoka's time (273–232 BCE), with the exception of the southernmost end, the whole of south Asia and Afghanistan in the northwest were annexed to his kingdom. At that time the use of iron tools was very common and agriculture and handicraft were quite well-developed. Its foreign trade reached as far as Egypt, west Asia and China.

King Asoka, cruel and ruthless in nature, indulged in merciless killing, having caused a hundred thousand casualties in one battle. After this he felt deep remorse and was converted to Buddhism. Then he adopted benevolent government, loved his subjects, upheld Buddhism as national religion and promulgated the Buddha's teaching. As a result of his efforts, Buddhism took its place as a universal religion. It is now one of the three major religions of the world, the other two being Christianity (including orthodox Christianity, Catholicism and Protestantism) and Islam.

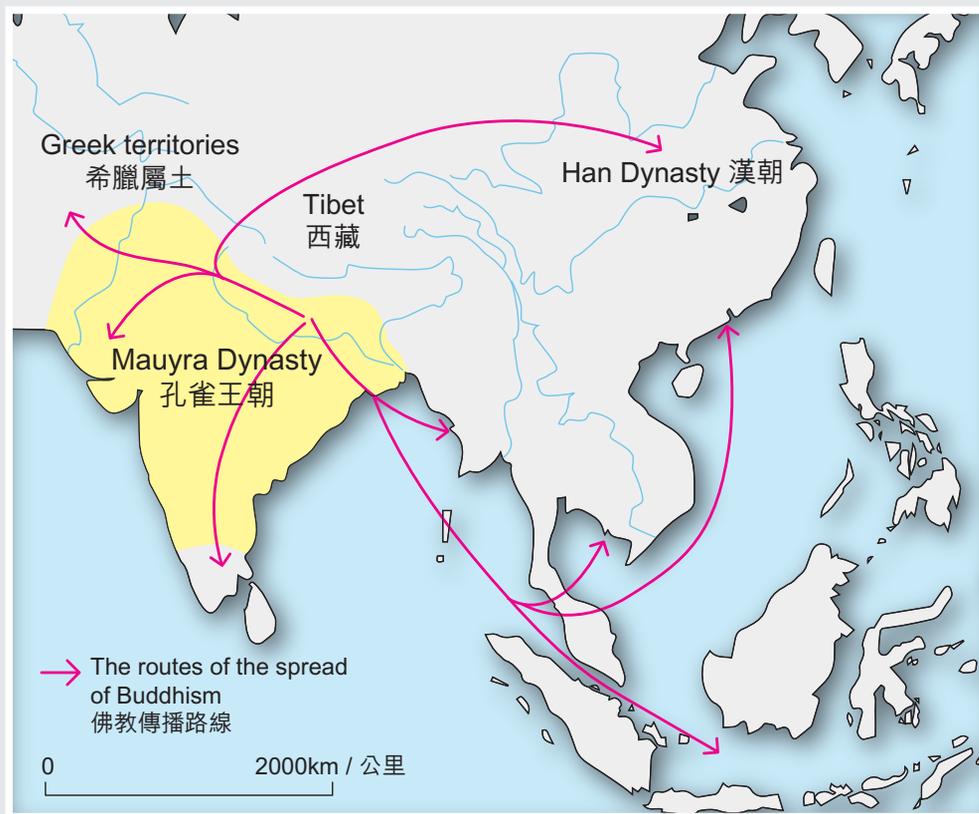


Figure 9.2 The Maurya Dynasty and the spread of Buddhism
圖9.2 孔雀王朝的版圖和佛教的傳播

公元前 300 年前後，在亞歷山大大帝的統治下，印度北部政局混亂。他死後，孔雀王朝崛起，趕走了馬其頓駐軍，統一北印。在阿育王（前 273–232 年在位）時期，除最南端外，整個南亞和西北方的阿富汗都在其版圖之內。這時，鐵器的使用已甚為普遍，農業和手工業都發展得很不錯，對外貿易更遠至埃及、西亞和中國。

阿育王生性暴戾，嘗大開殺戒，在一次戰役中令十萬人喪生。之後，他深感不安，從此篤信佛教、施行仁政、愛民如子。他又把佛教定為國教，致力宏揚其教義。在他的推動下，佛教成為一個世界性的宗教。它現在是世界三大宗教之一，其他兩個是基督教（包括正教、公教和新教）和伊斯蘭教。



The reader would have noticed by now that as far back as two thousand five hundred years ago, in three different places far apart, almost simultaneously appeared a number of philosophers, who have greatly influenced our thought and behaviour even to the present day. In Greece were Socrates, Plato and Aristotle; in India, Siddhartha Gautama; and in China, Confucius and Laozi. Why did this happen? Was it a matter of coincidence or was it due to objective circumstances? If it was the latter, then what kind of circumstances prevailed and how did they arise? These are questions worthy of exploration in depth.

In the second century BCE the Maurya Dynasty started to decline and India was again divided. This provided an opportunity for the invasion of the Kushan kingdom in north India. The Kushans conquered the Indus valley and the middle Ganges region in the first century BCE and established a strong empire.

At that time Buddhism underwent important changes. Early Buddhism emphasizes personal salvation through cultivation and practice of the Dharma. New doctrines arose which separated into a distinct school of Mahayana, calling for salvation for all, aiming at universal Buddhahood. They called the earlier school, which is undoubtedly nearer to the original teaching of the Buddha, Hinayana, meaning smaller, or inferior. Mahayana Buddhism entered China via central Asia while the Hinayana variety spread to Southeast Asia via Sri Lanka along the sea route.

In step with the decline of the Maurya Dynasty, the influence of Buddhism in India gradually disappeared. Other religious sects were also negligible but Brahmanism still held its place. It had, however, by this time realized its own weaknesses and started to adopt the practices of other religious schools for its own improvement. In the eighth century CE it embarked on an extensive programme of reform, namely, assimilating part of the ideology of Mahayana Buddhism, establishing a system of monasteries and changing its name to Hinduism. In the sixteenth century CE it introduced some Islamic doctrines but stood firm on its insistence on the caste system. It was not until the nineteenth century when India became a British colony that the caste system slowly died away.



至此，讀者大概已經注意到，遠在 2,500 年前，在三個相距甚遠的地方，竟然差不多同時出現了多位至今仍然深深地影響着我們的思想 and 行為的哲人。希臘有蘇格拉底、柏拉圖和亞里士多德，中國有孔子和老子，印度有釋迦牟尼。為什麼會這樣呢？是巧合，還是客觀環境使然？如果是後者，那又是什麼樣的環境呢？這樣的環境是如何出現的？這些都是很值得我們深入探討的問題。

到公元前 2 世紀，孔雀王朝開始衰落，印度再次分裂。這就給位於印度北部的貴霜（漢人稱大月氏）王國提供了一個入侵的機會。貴霜人在公元前 1 世紀侵佔印度河流域和恆河中部，建立起強大的王朝。

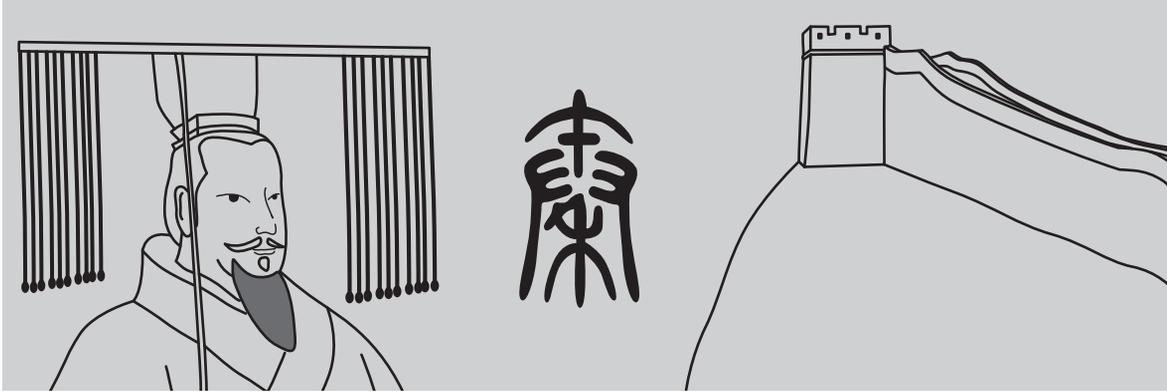
這時，佛教發生了重大的變化。早期的佛教着重個人的修行和自身的解脫，新的教派則不但尋求個人解脫，還致力普渡眾生。他們自稱為「大乘」，稱着重個人修行的為「小乘」。大乘佛教經中亞傳入中國，而小乘佛教則通過斯里蘭卡由水路傳到東南亞各地。

隨着孔雀王朝的衰亡，佛教在印度的影響力也日漸消失。其他教派此時已不成氣候，但婆羅門教還保持其地位。這時，婆羅門教已注意到自身的弱點，於是開始吸取其他教派的優點，以求改進。它在公元 8 世紀進行了一次大改革：吸納部分大乘佛教的思想、建立寺院制度和正名為印度教。到 16 世紀，它又引入一些伊斯蘭教的教義，但對種姓制度的觀點則始終維持不變。種姓制度直到 19 世紀印度淪為英國殖民地之後才逐漸消失。



THE QIN DYNASTY

The history of China 246–207 BCE: Qin Shihuang ascended to the throne in 246 BCE, unified the six states in 221 BCE and died in 210 BCE; the Qin Dynasty was overthrown by the Han Dynasty in 206 BCE



Qin rose to power with the assistance of the Legalists during the Warring States period. The Emperor Qin Shihuang, named Ying Zheng, during the course of waging war on his opponent states, aimed at dislocating the nobles and ministers and had not, in general, affected the lives of the common people. After conquering the six states, he strove to establish a unified country and a stable society.

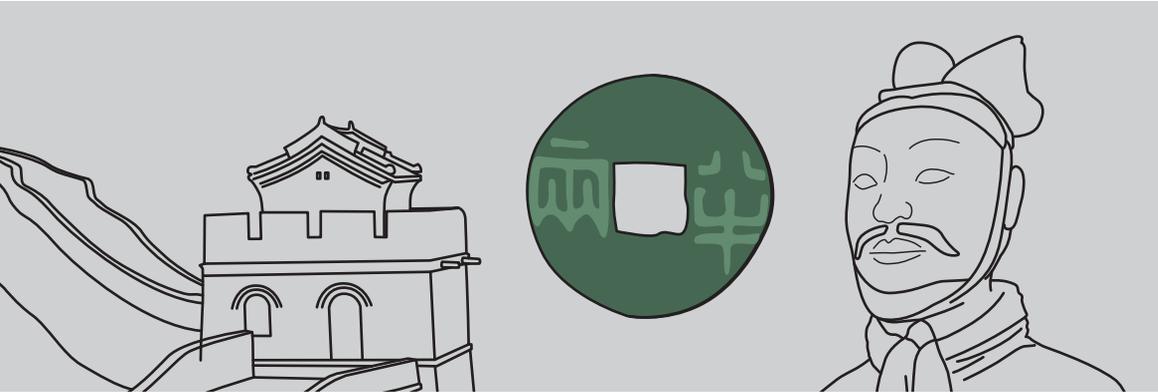
He promoted the rule of law. A code of law was compiled by which all officials and common people should abide. He believed that everybody was equal under the law; when a prince committed a crime, he should be punished in the same way as a commoner.

Seeing the defects of the feudal system of the Zhou Dynasty, he replaced it by a system of prefectures and counties, dividing the country into thirty-six prefectures, each with a Prefect, a Commander of Defence and an Inspector General. He moved prestigious families from all over the country to the neighbourhood of the capital to be under his close vigilance.

Realizing that the differences in systems and customs prevalent in different regions would be detrimental to communication and administration, he made an effort to unify the script, the axels of vehicles, currencies and measures.

秦朝

中國公元前 246 至前 207 年的歷史：秦始皇在前 246 年即位、前 221 年統一六國、前 210 年亡；秦朝在前 206 年亡於漢朝



戰國時，秦國因重用法家而強大起來。秦始皇嬴政在征伐別國的過程中，所針對的主要是它們的王室貴族和個別官員，對平民百姓的影響相對較小。他盡滅六國之後，更積極建立一個統一的國家和穩定的社會。

秦始皇推行法制，制訂一系列的法律，規定所有官員和百姓都必須依法行事。他主張在法律面前人人平等：王子犯法，與庶民同罪。

他看到周朝封建制度的流弊，所以改行郡縣制，把全國分為36郡，每郡設郡守(省長)、郡尉(防衛司令)和郡監(監察專員)各一，又把各地有聲望的家族搬到京城附近，以便監控。

他又看到不同地域在制度上和習慣上的差異會增加交流和管治的困難，於是致力把各地的文字、車軸、貨幣和度量衡統一起來。



Although the script of various places at that time was more or less similar, yet differences existed: some used the big seal and others the small seal and the order and numbers of strokes composing the characters were different. The Qin Emperor therefore ordered his Prime Minister Li Si to carry out a reform, using the small seal as a basis, to unify the script current in different places in the country. A unified writing system has remained the principal reason for China's unification all through the ages.

The main streets in the Warring States period were dirt roads, and the wheels of vehicles would leave deep ruts on the ground. If the length of the axle between the wheels of different vehicles varied, then the road's surface would in time become very bumpy and difficult to travel. He therefore decreed that the axles of all vehicles be of the same length. (Imagine what would happen if the width of the rails of trains varied in different places.)

Other than the above, in order to protect his country against the invasion of the Rong and Di tribes in the northwest, he built and mended the defensive walls existing in different states and linked them up to form the world-famous Great Wall. The Great Wall had two functions: one was for defence, the other was to keep away the sand. Strong northwest monsoons often brought sand storms from the frontier, causing destruction and inconvenience. To this the Great Wall acted as a barrier. It was also the demarcation line of two kinds of culture and two life styles: there were pastures in the frontier and the people lived a nomadic life; inside the Wall, there were farmlands, supporting an agrarian population. (Open the map and you'll find that the Great Wall is roughly on the 40 cm. isohyet. Crops need more than 40 cm. of rainfall to thrive.)

當時各地的文字雖然大致相同，但還是有差異的：有用大篆的，也有用小篆的，而且不管大篆小篆，各地的寫法都時有出入。秦始皇於是命李斯進行改革，以小篆為基礎，把各地的文字統一起來。文字統一是中國一直維持大一統局面的一個主要原因。

戰國時代的道路主要是泥路，車輛走得多了，便會在路面造成兩道深坑。如果車軸的長度(即兩邊車輪之間的闊度)不一，路面就會變得凹凸不平，車輛行駛時就會顛簸不定。所以他規定所有車輛的車軸都要一樣長短。(試想想：如果鐵道路軌的闊度各地不一，後果會怎樣?)

此外，為了防禦西北的戎狄，他大力修建各國原有的城牆，並把它們連接起來，形成舉世知名的萬里長城。這長城其實有兩個作用：一個是禦敵，另一個是防沙。猛烈的西北季候風常把塞外的沙塵吹進關內，造成破壞和不便。對此，長城多少起了攔阻的作用。它又是兩種文化和兩種生活方式的分界線：塞外是草原，人民過的是遊牧生活；關內是田地，人民過的是農耕生活。讀者如果翻開地圖看看，便會發現長城的位置相當於 40 厘米等雨量線。一般莊稼需要 40 厘米以上的年雨量才能生長。



Figure 10.1 The Great Wall and the 40cm isohyet

圖10.1 長城和 40 厘米等雨量線的位置

Besides constructing the Great Wall, he mobilized immense manpower and material resources to build a magnificent palace and a tomb for himself. As his palace was burnt we had no way of discovering what it was like. But from the part of the imperial tomb in Xi'an unearthed in 1974, we could have an idea of the vast scale of the whole. The excavated part, occupying about one quarter of the entire space of the tomb, is equivalent to the size of one and a half football fields. This outer part of the tomb, nevertheless, contained many very exquisite cultural objects, including seven thousand finely sculptured terra-cotta soldiers. These soldiers were of life size; each one's armour, gesture and expression were unique. According to the *Records of the Grand Historian* by Sima Qian of the Han Dynasty, it took thirty-six years to design and construct the tomb, mobilizing 700,000 craftsmen.

In order to facilitate administration, Qin Shihuang enforced strict laws and severe punishments; in order to assure social stability, he burnt a number of books he considered to be harmful and killed four hundred scholars thought to be heretics. To prevent the people from revolting against him, he confiscated their arms.

Qin Shihuang ruled the country for thirty-seven years, during which period no disturbances arose. Three years after he died, the Qin Dynasty fell. During his reign he invaded other countries, built extensively, burnt books and buried scholars alive, so that he was criticized as being a harsh and wasteful despot. Nonetheless, he unified China, standardized systems and enabled the country to develop rapidly, so that peace and stability were attained. How are we to understand the above conflicting facts? How are we to judge his achievements and faults?

The name "China" comes from "Chin" (Qin). China is multi-national, composed of five main nationalities, namely, the Han, Man, Meng, Hui and Zang, with the Han occupying 94% of the total population. The terms "Han people" and "Han language" originated in the Han Dynasty, because China experienced a flourishing golden age for the first time in the Han Dynasty. We will further discuss this in the following chapter.

除了修建長城之外，他又動用不少人力和物力為自己建造阿房宮和陵墓。阿房宮早就燒毀，現已無從考究。至於他在西安的陵墓，部分已於 1974 年出土，我們可以從中窺見其規模。已出土部分相當於 1.5 個足球場的面積，約佔整個陵墓的四分之一。這部分雖屬陵墓外圍，但已蘊藏不少非常精巧的文物，包括栩栩如生的陶塑士兵七千個。這些士兵的大小形狀都跟真人差不多，他們的甲冑、姿態和表情卻沒有兩個是一模一樣的。根據漢朝歷史學家司馬遷在《史記》的記載，設計和建造這個陵墓費時 36 年，動用工匠 70 萬人。

為了方便管治，秦始皇實行嚴刑峻法。為了保障社會的穩定，他焚燒了一些他認為有害的書籍和殺死了四百多名他認為妖言惑眾之士。為了防止人民造反，他沒收了平民的兵器。

秦始皇在位 37 年，舉國並無任何重大事故發生。他死後三年，秦朝就覆沒了。他在位期間，既侵略別國，又大興土木和焚書坑儒，讓後人詬病，罵他勞民傷財、殘酷寡恩。但他統一全國，確立制度，使國家日後迅速發展，從而出現一個大治的局面。這矛盾，我們應如何理解？他一生的功過，我們應如何評說？

中國的英文名稱是“China”，就是由 Chin（秦）而來的。中華民族由多個民族組成，最主要的五個是漢、滿、蒙、回、藏，其中漢族約佔總人口的 94%。漢族和漢語這兩個名詞源於漢朝，因為中國在漢朝首次出現繁榮盛世的景象。這情況我們會在下一章深入探討。



THE HAN DYNASTY

The history of China from 3rd century BCE to 3rd century CE: the Han Dynasty founded in 206 BCE and ending in 220 CE



After the death of Qin Shihuang, his two sons Fusu and Huhai contended for the throne, with the result that Fusu was killed and Huhai ascended the throne. In the course of the conflict, the Qin Dynasty was thrown out of balance by the sad loss of General Meng Tian and Prime Minister Li Si, planting the seeds of its downfall within three years, brought about by the Han emperor Liu Bang.

Liu Bang came from the grass-roots, and had held the post of a minor government official. After seizing power, he basically retained the system of prefectures and counties, but also, in accordance with the feudal system, granted land to his relations as well as meritorious ministers (called kings and dukes respectively). These two interlocking systems were intended to act as a check and balance to each other. However, conflicts soon arose between the kings and dukes, which they often resorted to resolve through military might. This state of affairs would in the end endanger central governance. Therefore as soon as Emperor Jing ascended to the throne, he enacted a policy to strip the vassal states of their power.

Liu Che (Emperor Wu), the son of Emperor Jing, further strengthened centralization of his administration. For instance, he closely supervised the feudal lords, encouraged them to grant land to their sons and forbade them to mint coins. In the beginning of the Han Dynasty, as Liu Bang found that harsh laws were detrimental to peaceful livelihood, he adopted the Daoist doctrine of inaction as his governing policy, but other schools were still active in society. After Emperor Wu ascended to the throne, he accepted the proposal of the Confucianist scholar Dong Zhongshu to venerate only Confucianism and banned all other schools. However, the Confucianism as envisioned by Dong, besides embodying the orthodoxy of



漢朝

中國公元前3世紀至公元3世紀的歷史：重點在漢朝，漢朝建於公元前206年，亡於公元220年



秦始皇死後，他的兩個兒子扶蘇和胡亥爭奪皇位，結果扶蘇被殺，胡亥登基。在爭奪的過程中，大將蒙恬和丞相李斯先後被殺，秦朝因而失去了重心，以致不出三年，就給漢高祖劉邦滅亡了。

劉邦出身卑微，曾任小官。他取得政權後，基本上維持郡縣制，但也分封一些土地給親屬和功臣（分別稱為王和侯），與郡縣形成犬牙交錯之勢，以收互相監督之效。可是，王侯之間不久就出現了矛盾，進而以武力解決紛爭。這情況發展下去會危及中央政府的管治。所以，景帝即位後，就立刻推行削藩政策。

景帝的兒子劉徹（武帝）更進一步加強中央集權的統治，例如對諸侯進行密切的監察、鼓勵他們把土地分封給兒子和禁止他們鑄造錢幣。漢初，劉邦鑑於嚴刑峻法不利於安定民生，於是採用道家「無為而治」的政策，但各家的學說在社會上仍然非常活躍。武帝即位後，接受了董仲舒的建議，實行罷黜百家，獨尊儒術，但董仲舒的儒術，除孔孟學說之



Confucius and Mencius, also assimilated the ideology of the Legalists and the Daoists. For example, he adopted the policy of state-run salt and iron industries and a strict penal code proposed by the Legalists, and from the Daoists, the theory of the Yin and Yang cosmology and the five elements as well as the concept of interactions between Heaven and mankind.

As suggested by Dong, Emperor Wu founded a national university in the capital Changan (now Xi'an) and appointed Erudites of the Five Classics (the *Book of Songs*, the *Book of History*, the *Book of Changes*, the *Book of Rites* and the *Spring and Autumn Annals*), for the instruction of fifty promising students under the age of eighteen, selected every year. Other than these, young men of good breeding, recommended by territorial administration all over the country, were brought to the capital for training. The former were called "national university students" and the latter, "associate students". They were required to sit an annual examination. Those who passed with flying colours would be appointed to official positions while those who failed would be dismissed. The Han Dynasty's method of selection of university students and appointment to offices through examination could be viewed as the precursor of the Recommendation and Imperial Examination systems widely used in the Wei-Jin and the Northern and Southern Dynasties respectively.

When Emperor Wu of West Han was said to set up the national university, he actually instituted a system, there being no specific building designated for it. It was only in the time of Emperor Guangwu of East Han that a university campus was constructed in Luoyang. The campus was divided into two parts: the east section 220 metres long, 150 metres wide and the west section 104 metres long and 90 metres wide. At the height of the East Han, the university students numbered 30,000 in total. Public lectures by eminent scholars were also very popular. When Liu Zhuang (Emperor Ming), the son of Emperor Guangwu, lectured on the *Book of History*, the whole town turned out.

That learning flourished in the Han Dynasty might have to do with the invention and use of the brush and paper. The invention of the brush was attributed by popular beliefs to Meng Tian of the Qin Dynasty, but books written prior to Qin, such as the *Spring and Autumn Annals* and the *Book of History* also mentioned the brush. We do not know who invented paper, but Cai Lun of East Han improved and promoted the use of it.

The construction of the Great Wall intimated that the Xiongnu posed a threat to the Chinese. The Xiongnu was a nomadic tribe, living in north China, from the Heilong Jiang to Qinghai, a stretch of thousands of miles. They had continuously invaded China since the period of the Warring States.



外，還加入了大量法家和道家的主張，例如：法家鹽鐵國營、嚴刑峻法等政策；道家陰陽五行和天人感應等概念。

武帝又聽從董仲舒的意見，在京城長安設立太學（即國立大學），置五經（《詩》、《書》、《易》、《禮》、《春秋》）博士，每年選拔 50 個未滿 18 歲的才俊學生，讓他們接受教導。此外，政府也從全國各地挑選一些有教養的青年前來受業。這些學生分別稱作「博士弟子」和「如弟子」。他們每年應考一次，優秀者委以官職，愚劣者飭令退學。漢朝選拔太學生和開科取士的制度可說是魏晉南北朝的察舉和隋唐的科舉這兩種制度的濫觴。

西漢武帝所設的太學基本上只是一個制度，並沒有專用的場所。到東漢光武帝時，才在洛陽興建正式的校舍。校舍分東西兩部分：東部長 220 米、闊 150 米；西部長 104 米、闊 90 米。在東漢的全盛時期，太學生的總數最高達到三萬人。此外，私人講學的風氣也很盛。光武帝的兒子明帝劉莊開講《尚書》時，出現了「萬人空巷」的現象。

漢朝學術風氣大盛，看來與毛筆和紙張的發明和使用不無關係。毛筆的發明者相傳是秦朝的蒙恬，但成書於秦代之前的典籍如《春秋》和《尚書》等都曾提及筆；紙張則不知是誰發明的，但東漢蔡倫曾加以改良和推廣。

長城的建造反映出匈奴對中國的威脅。匈奴是一個遊牧民族，生活於中國北部。從黑龍江到青海，延綿數千里，都有他們的蹤影。他們從戰國時期起便不斷入侵中原。



In the beginning Liu Bang led a campaign against them but failed. Then he resorted to the humiliating policy of cementing a marriage alliance with them by sending a princess of the imperial house to be the wife of the Khan while bestowing on them rich gifts all the time and opened up towns to them for mutual trading in exchange for peace and stability. In this way, after sixty years of rehabilitation, especially after the age of prosperity under the reigns of Emperors Wen and Jing, the Han Dynasty built up strength and grew into a strong country.

After Emperor Wu ascended to the throne, he wanted to resolve the problems involving the Xiongnu by waging war, on one occasion of which he mustered an army several hundreds of thousands strong. Under the able leadership of generals Wei Qing and Huo Qubing, the Chinese troops were able to crush the Xiongnu time and again, yet the Han also suffered heavy loss of lives. He also sent an ambassador Zhang Qian to the Western Regions (present-day Central Asia), forming an alliance with the countries there to fight against the Xiongnu, forcing the latter eventually to beg allegiance to the Han emperor, greatly enhancing the prestige of China. The Silk Road was opened up during this period. Besides fighting the Xiongnu, Emperor Wu also waged war on Korea, Vietnam and Qinghai. Years of war emptied the coffers of the government, disrupted internal administration and increased the hardship of people's lives. All these sowed the seeds of the Dynasty's demise in the days to come.

When Emperor Yuan succeeded to the throne in West Han, imperial power started to weaken. So when the Khan of Xiongnu asked for a princess of the Han imperial house to be his bride in 33 BCE, Emperor Yuan satisfied his request by sending the court lady Wang Zhaojun, who was willing to comply. The famous story of "Lady Wang Departing for the Frontier" took place in this historical context. She stayed in the frontier for several decades, promoting Chinese culture and made great contribution toward the long-term harmonious relationship between the Xiongnu and the Han peoples.



漢高祖劉邦嘗御駕親征，但折翼而還。他於是改行忍辱負重的和親政策，不但把宗室女兒嫁給匈奴的君主，還經常贈以厚禮和實行互通關市，以換取安定的局面。這樣，經過六十年的休養生息，特別是文帝和景帝的英明統治(史稱文、景之治)之後，漢朝國力大增，成為一個強大的國家。

漢武帝即位後，為了徹底解決匈奴問題，曾多次用兵，涉及的兵力最高達到數十萬人。漢軍在名將衛青和霍去病的率領下，雖然屢屢獲勝，把匈奴擊潰，但自己也傷亡慘重。征戰之餘，漢武帝又派張騫出使西域，聯合當地國家一起對付匈奴，終於令他們臣服，使國家聲威大振。絲綢之路就是在這個時候開拓的。除了攻打匈奴外，武帝還不時出兵朝鮮、越南、青海等地。經年的戰爭弄到國庫空虛、內政失調和人民生活困頓，種下了日後衰亡的禍根。

西漢傳到元帝時，國力開始下滑。所以，當匈奴的君主呼韓邪單于於公元前 33 年要求與漢室公主成婚時，元帝便把自願出塞和親的宮女王昭君嫁給他。「昭君出塞」這段佳話就是在上述歷史背景下出現的。她在塞外數十年，積極推廣中原文化，並且為匈奴和漢人長期的和睦相處作出了巨大的貢獻。





Figure 11.1 The Empire of West Han and the Silk Road
圖11.1 西漢的版圖和絲綢之路

In China agriculture had long been the principal occupation, but the lives of the peasants were very hard. When the weather was favourable, they could eke out a living, but should there be natural or man-made calamities, they would be left destitute. In the early Han Dynasty, a family of five would typically cultivate a piece of land of 100 *mu* (1 hectare = 2.5 acres = 15 *mu*), each *mu* yielding 1.5 *shi* (1 *shi* of cereals weighs 15–20 kilograms), with a total yield of 150 *shi* of cereal crop. The land tax was 7%, that is, 10 *shi*. The head tax was 4 *shi* per head, totalling 20 *shi*. Assuming that each person consumed 18 *shi*, five persons would come up to 90 *shi*, so that only 30 *shi* of cereal crops would be left-over for the entire year. How much cash could the peasant get with the meager 30 *shi*? He would be hard put to it to meet his daily needs, let alone the extra tax levied for military action.

The Han Dynasty followed the Qin in adopting private land ownership policy. In the last years of West Han, lands tended to be amalgamated and the life of the peasants became even more difficult. This affected the tax return of the government, and the imperial treasury remained empty. Moreover, after the death of Emperor Wu, relatives of the emperor on the maternal side seized power, further intensifying the social conflicts.





Figure 11.2 Lady Wang departing for the Frontier by Qiu Ying, Ming Dynasty
圖11.2 《明妃出塞圖》（明·仇英繪）

中國一向以農立國，但農民的生活異常艱苦。風調雨順時，還勉強可以溫飽；一旦出現天災人禍，便告生活無着。漢初，一個典型的五口之家，一般治田 100 畝（華畝：6 華畝 = 1 英畝；2.5 英畝 = 1 公頃），每畝田每年產糧 1.5 石（一石糧重 15 至 20 公斤，視乎穀物的種類而定），總產量為 150 石。土地稅是 7%，約 10 石。人頭稅為每人 4 石，共 20 石。每人每年耗糧 18 石（相當於 300 公斤口糧），五人合計 90 石。全年餘糧只得 30 石。區區 30 石，可以換得多少現金？農民應付日常生活開支已感困難，更何況因軍事動員而強行徵收的額外稅項？

漢朝跟隨秦朝實行土地私有政策。西漢末年，土地兼併之風盛行，農民生活雪上加霜，政府的稅收也因而受到影響。國庫空虛的問題越來越嚴重，加上自武帝死後出現的外戚專權局面一發不可收拾，社會矛盾於是進一步激化。



In the last year before the Common Era, Wang Meng became regent. Later on he proclaimed himself emperor, changing the reign title to Xin (meaning “new”). During the twenty-four years from his rise to power until his death, he conducted reforms, including attempts to nationalize land ownership in order to improve the livelihood of the peasants, but to no avail. In 23 CE the peasants rose in revolt because of famine, leading to the fall of the Xin Dynasty. After that, a descendent of the Han house, the imperial university student Liu Xiu (later Emperor Guangwu) seized power. He moved the capital to Luoyang. Thus began East Han Dynasty.

During the years 73–102 CE East Han, in its attempt to open up the Western Regions, waged war on Xiongnu on two occasions, driving them westward. According to some scholars, the Xiongnu, in the latter half of the fourth century CE, made their way through Central Asia, arriving at the lower reaches of the Volga in Russia, and then crossed the Danube River, arriving in Central Europe in the fifth century and became the Huns, who founded Hungary. The westward migration of the Xiongnu exerted pressure on the indigenous people of those areas, causing them to emigrate to other lands. Those affected were mainly the Germanic peoples, including the Angles and Saxons. It cannot be doubted that the Xiongnu migrated westward and that the Huns came from the east, but whether the two peoples have blood relationship is not certain.

During the above period, East Han twice sent Ban Chao as ambassador to the Western Regions. Ban, with his highly accomplished diplomatic skills, succeeded in enlisting the help of neighbouring countries to contain far away ones, so that the power and fame of the Han Dynasty billowed out to the Caspian Sea. Looking back, one could commend without reservation Ban’s contribution toward international exchange and trade. Because of him, Chinese culture spread to the west and the civilization of Central Asia found its way into China, enriching the cultural life of the people. The introduction into China of the musical instruments huqin and erhu stands as evidence.

After reading this chapter, what is your view of the relationship between the Xiongnu and the Han peoples? What do you think of the strategies used by the Han Emperor Liu Bang and Emperor Wu? How do you evaluate Emperor Wu? Do you admire Lady Wang Zhaojun?

Ever since Emperor Wu banned all schools of thought in favour of Confucianism, the latter has dominated China and monopolized its intellectual world for over two thousand years. The May Fourth Movement and the Cultural Revolution in the last century attempted to tear it down but without success. What is your opinion on the merits and demerits of Confucianism in Chinese history?



公元前1年，王莽攝政，後自立為帝，改國號「新」。他從攝政到稱帝到被殺這24年間，曾積極進行改革，提出包括土地國有化等措施，企圖改善人民的生活，但都以失敗告終。公元23年，農民因饑荒而群起造反，導致新朝覆亡。此後，漢室後人、太學生劉秀取得政權，遷都洛陽，自立為光武帝，史稱東漢。

東漢在公元73至102年間致力開發西域，先後兩次征伐匈奴，把他們趕往西方。有學者認為，在公元4世紀後期，他們經中亞到達俄國的伏爾加河下游，再越過多瑙河，於5世紀到達歐洲中部，成為匈人，並建立匈牙利國。匈奴的西移對當地的原居民構成壓力，促使他們向外遷徙。受影響的民族主要是日爾曼人，包括盎格魯人（或譯安格魯人）和薩克遜人（或譯撒克遜人）等。匈奴西移和匈人來自東方，都殆無疑義，但他們是否有血緣關係，則尚未有定論。

此外，東漢又在這段期間兩次派遣班超出使西域。班超運用高明的外交手腕，借助近國的力量牽制遠國，從而把漢朝的聲威如波浪般一直推到裏海。長遠來看，他在國際文化交流上和商業貿易上所作的貢獻是異常巨大的。中國的文化因此得以外傳，而西域的文化也因此得以源源不絕地流入中國，從而豐富了國人的文化生活。胡琴和二胡等樂器就是明證。

讀完這段歷史之後，你對匈奴和漢人的關係有何看法？你對漢高祖和漢武帝的做法有何意見？你如何評價漢武帝？你佩服王昭君嗎？

漢武帝罷黜百家，獨尊儒學，孔孟學說自此獨步中華，統御神州二千多年。上世紀的五四運動和文化大革命嘗試把它打倒，但都沒有成功。你對儒家在中國歷史上的功過有何意見？





Contemporaneous with the consolidation and expansion of the Han Dynasty, a strong empire appeared in the West – the Roman Empire.

The Latins of the Italian peninsula started to build the city of Rome in the eighth century BCE, and founded the Republic of Rome after two centuries. The Republic was composed of two classes: the nobles and the *plebes* (the rest of the citizens). The former controlled everything while the latter were powerless. Although there were assemblies of citizens, yet the real power lay with the Senate, which consisted of nobles, and the consuls who ruled through the Senate came from noble families. Conditions improved in the fourth century BCE when wealthy plebeians could be elected to office and even admitted to the Senate. From then on the Republic grew in strength.

After its conquest of the whole of Italy in the third century BCE, Rome began to devote her attention to the Mediterranean region. Carthage in North Africa, originally a colony of the Phoenicians, had by then developed into a strong country. Naturally the two powers vied for leadership in the region. After a series of campaigns, eventually Rome was able to subdue Carthage by the middle of the second century BCE. The Roman army was also victorious elsewhere around the Mediterranean, and Rome extended her territories to Spain, Sicily, Greece, Macedon and Asian Minor.

羅馬帝國

地中海地區公元前8世紀至公元6世紀的歷史：羅馬於公元前146年征服迦太基後成為帝國



在漢朝積極鞏固其統治和拓展其疆域的同時，西方也出現了一個強大的帝國——羅馬帝國。

意大利半島的拉丁人於公元前8世紀開始建造羅馬城，並於兩個世紀後成立羅馬共和國。共和國由貴族和平民兩個階層組成。前者控制一切，後者無權無力。雖設公民大會，但掌實權的是元老院。元老院由貴族組成，執政官(行政長官)也由貴族出任。到公元前4世紀，情況稍有改善，富有的平民開始可以擔任官職，甚至進入元老院。羅馬的國力自此增強。

羅馬在公元前3世紀征服整個意大利之後，開始把注意力投向地中海地區。非洲北部的迦太基本來是腓尼基人的殖民地，這時已發展成一個強國。兩強相遇，衝突難免。經過多次的戰爭，羅馬終於在公元前2世紀中葉征服了迦太基。在地中海其他地方，羅馬軍隊也屢屢獲勝，把版圖擴展到西班牙、西西里、希臘、馬其頓、小亞細亞等地。



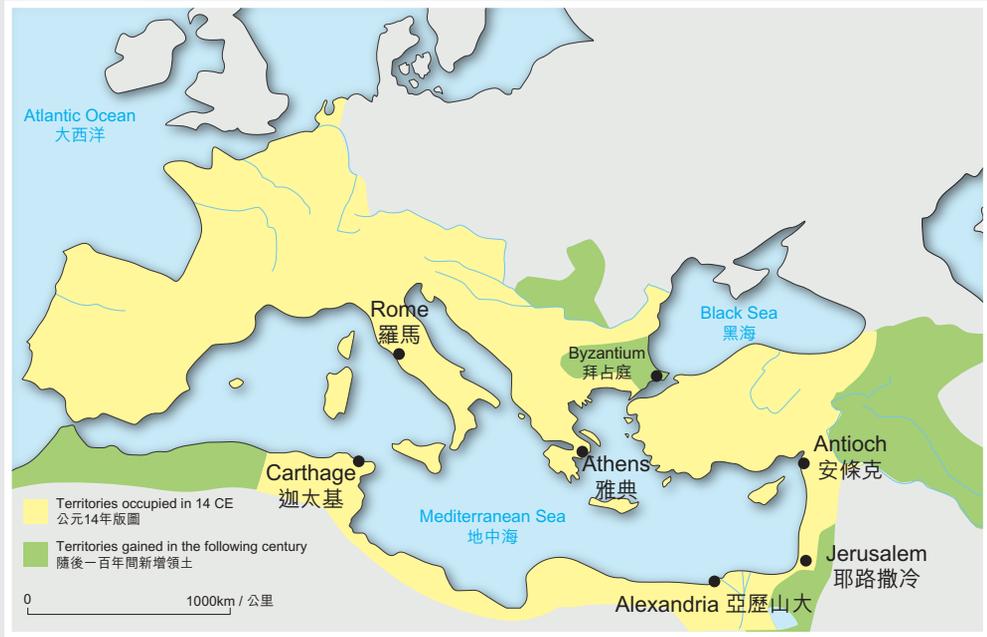


Figure 12.1 The Roman Empire
圖12.1 羅馬帝國的版圖

At that time, internal conflicts within Rome intensified. Social struggles between the nobles and the plebeians as well as the power struggle among the nobles came to a head. In 49 BCE Julius Caesar seized power through military might and became a life-long dictator, but was assassinated five years later. After his death, the Roman Empire was divided. This episode was made famous through *Julius Caesar*, written by the great English playwright William Shakespeare (1564–1616).

In 28 BCE Octavian (later known as Augustus) unified the country and arrogated all political and military power to himself for forty-two years. After his death the Roman Empire continued to expand, reaching the peak of its glory in the second century CE. The territories under its control stretched eastward to the Tigris-Euphrates valley, westward to the Atlantic, southward to Egypt and northward to England.

Under the rule of the Roman Empire, agriculture and industry of various places saw further development and trade between them increased. Roman merchants even crossed the Red Sea and the Arabian Sea to reach India and China. With the opening up of the Silk Road brought about by the ambassadorial missions of Zhang Qian and Ban Chao to the Western Regions, trade between East and West was given impetus. In the East Han tombs excavated in Henan in recent years were found





Figure 12.2 The Roman Empire relic
圖12.2 羅馬帝國遺址

這時，羅馬內部的矛盾十分尖銳，貴族與平民之間的社會鬥爭以及貴族之間的權力鬥爭都異常激烈。公元前49年，凱撒(Julius Caesar)以武力奪得政權，成為終身執政官，但五年後遇刺身亡。他死後，羅馬分裂。這段故事因英國大文豪莎士比亞(1564–1616)的劇本《凱撒大帝》而傳誦一時。

公元前28年，屋大維統一全國，獨攬軍政大權42年。他死後，羅馬帝國繼續擴張。公元2世紀是它的全盛時期。這時，它控制的土地東起兩河流域、西到大西洋、南抵埃及、北達英倫。

在羅馬帝國的統治下，各地的農業和工業都有所發展，彼此之間的貿易活動也有所加強。羅馬的商人甚至經過紅海和阿拉伯海到達印度和中國。張騫和班超出使西域，貫通絲綢之路，進一步加強了東西方的貿易。近年在河南出土的東漢墓穴裏就發現了羅馬的玻璃器皿。早在公元



Roman glass wares. As early as three thousand years BCE the Phoenicians had discovered the method of making glass but it was the Palestinians who invented the technique of glass-blowing for making artefacts in the first century BCE and later introduced it into China through Central Asia.

Culturally, Rome was greatly influenced by Hellenism. After the Roman conquest of Greece, a large number of Greeks migrated to the city of Rome, giving rise to an upsurge in pursuit of Hellenism in the third century. A large number of Greek scientific, technological and literary works were translated into Latin during this time. Consequently, whether in the fields of politics, economics, law, religion, philosophy, literature, drama, painting, sculpture or architecture, we could find traces of Greek influence in the creation and achievement of the Romans in the days to follow. Hellenism was the source of Western culture and in the process of its transmission, Rome played an indispensable role.

The Roman Empire at that time was most highly commended for her public works, but the lasting impact on society in generations to come was her legal system. The earliest written law code in Rome was the *Twelve Tables* formulated in the fifth century BCE. It summarized the customary law used earlier and laid the foundation for later development. Then as a result of territorial expansion and the development of international trade, coupled with the impact of Greek philosophy, the Roman legal code developed from “citizen law” to “international law”, that is, a law code suitable for all nationalities within the Empire. The golden age of the Roman Empire coincided with the most active days of its legal profession. In the beginning, legal viewpoints were at variance. It was not until the middle of the second century CE that they were unified. In the sixth century CE Emperor Justinian I, summarizing the work done before, compiled the comprehensive *Corpus Juris Civilis*. This is still used as the blueprint by most countries nowadays when compiling their own law codes.

As to public works, the more important ones were highways, aqueducts, squares, ponds and baths. The construction of highways centred in the city of Rome, mainly to satisfy military, political and commercial needs. The saying “all roads lead to Rome” probably originated here. There were both open and underground aqueducts, transporting water to houses in cities and irrigating the fields in villages. Squares were usually constructed in the town centre, complete with temples, markets, baths and government offices. Fountains were located at the intersections of main roads, to beautify the city and for use as landmarks. Baths were the places where the Romans relaxed and socialized, inside which were bathing pools, sun-bathing rooms and pubs.



前 3000 年，腓尼基人便已發現了製造玻璃的方法，但吹製玻璃器皿的技術則是巴勒斯坦人在公元前 1 世紀發明的。它隨後經西域傳入中國。

在文化方面，羅馬深受希臘的影響。羅馬征服希臘後，大批希臘人移居羅馬城，使到羅馬在公元 3 世紀產生了希臘文化熱。希臘的科技和文藝作品大部分在這個時期翻譯成拉丁文。所以，無論在政治、經濟、法律、宗教、哲學、文學、戲劇、繪畫、雕塑或建築上，我們都可以在羅馬日後的創造和成就裏看到希臘的影子。西方的文化源自希臘，但在傳遞的過程中，羅馬擔當着不可或缺的角色。

羅馬帝國當時最為人稱道的是它的公共設施，而對後世社會產生最深遠影響的卻是它的法律。羅馬最早的一部成文法是公元前 5 世紀制訂的《十二銅表法》。它總結了以前的習慣法，也奠定了日後發展的基礎。隨後，由於疆土的擴張和國際貿易的發展，加上受到希臘哲學的影響，羅馬的法律更由「市民法」發展為「萬民法」，即帝國內各民族都適用的法律。羅馬帝國鼎盛的時期也是法律界最活躍的日子。初時，法律界觀點分歧，到公元 2 世紀中葉才趨向一致。公元 6 世紀，皇帝查士丁尼進行了一次大規模的總結工作，編成《民法大全》。現時大多數國家在制訂自己的法律時，都以它為藍本。

至於公共設施，比較重要的有公路、引水道、廣場、水池、浴室等。公路的建築以羅馬城為中心，主要是為了滿足軍事、行政和商業上的需要。「條條大路通羅馬」這句話大概是由此而來的。引水道有明有暗，在城市是為了輸水給用戶，在農村是為了灌溉田地。廣場一般設於市中心，內置神廟、市集、浴室和政府辦公廳等。水池多設在主要道路的交通匯點，目的是為了美化市容和作為地標。浴室是羅馬人休憩和交際的場所，內設浴池、日光浴室、酒肆等。



JEWISH CIVILIZATION AND THE FOUNDING AND SPREAD OF CHRISTIANITY

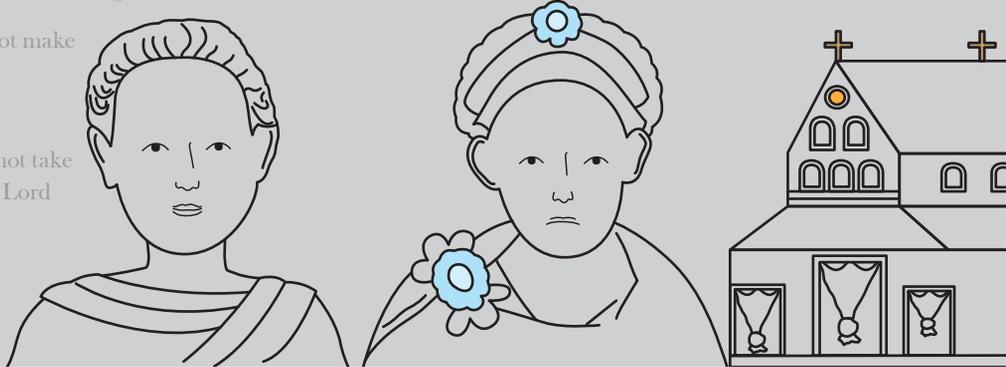
The history of the Mediterranean region from 19th century BCE to 4th century CE

I. Thou shalt have no other gods before me

II. Thou shalt not make unto thee any graven image

III. Thou shalt not take the name of the Lord thy God in vain

IV. Remember the sabbath day, to keep it holy



The Jews, also known as Hebrews or Israelites, belonged to the Semitic family. They originally lived in the southern part of the Tigris-Euphrates valley, a nomadic people. In the early times, influenced by Babylonian culture, they believed in polytheism.

The *Old Testament* can be taken as the canon of history for the Hebrews, according to the records of which, the Hebrews led by Abraham, after passing through many places, finally migrated to the east coast of the Mediterranean around the nineteenth century BCE. This piece of land the Egyptians called Canaan (now called Palestine) was said to be the Promised Land, the gift of God to Abraham.

At that time the people of Canaan had entered the Bronze Age, leading a settled life. The newly immigrated Hebrews could only live on the peripheral areas of their settlement and eked out an existence. In the last years of the eighteenth century BCE, owing to famine arising from drought in Canaan, the Hebrews following the Hyksos (also of the Semitic family) who invaded Egypt moved south to the delta area of the Nile. They lived tolerably well when the invaders controlled Egypt, but when the Egyptians overthrew the Hyksos Dynasty in the sixteenth century BCE, all the Hebrews were reduced to slaves, leading a humiliating life. The reason they were ill-treated, to a certain extent, had to do with their religious beliefs.

猶太文明與基督教的創立和傳播

地中海地區公元前19世紀至公元4世紀的歷史



猶太人又稱希伯來人或以色列人，屬閃米特語族。他們本來生活於兩河流域的南部，以遊牧為業。早期因為受到巴比倫文化的影響，信奉多神。

《舊約》可說是希伯來人的《春秋》。根據這本書的記載，大約在公元前19世紀，在亞伯拉罕的率領下，他們輾轉遷徙到地中海的東岸。據說這片埃及人稱為迦南（現在叫巴勒斯坦）的土地是上帝向亞伯拉罕「應許之地」。

這時，當地的迦南人已進入青銅文化時期，過着定居的生活。新遷來的希伯來人只能住在定居社會的邊緣，過着貧窮的生活。公元前18世紀末年，迦南因旱災而出現饑荒，他們於是隨着入侵埃及的喜克索斯人（也屬閃米特語族）遷移到尼羅河三角洲去。入侵者控制埃及時，他們生活得不錯，但到埃及人於公元前16世紀把喜克索斯王朝推翻之後，所有希伯來人都被貶為奴隸，過着屈辱的生活。他們受到虐待的原因多少和他們的宗教信仰有關。



In the fifteenth (or thirteenth, according to other sources) century BCE appeared a religious leader among the Hebrews called Moses, who led his people out of Egypt, going through the Sinai Peninsula, back to the Promised Land Canaan. Passing through Mount Sinai, he initiated a movement for the unification of religious beliefs. Previously Abraham had perhaps only a vague idea of monotheism, but Moses was now convinced that it was imperative to espouse monotheism. He therefore confirmed that Jehovah was the only true God, founded Judaism and announced that the Jews were God's Chosen People, with the objective of uniting them. He also formulated the Ten Commandments, implemented a system of officers and organized his people.

After their return to Canaan, having worked hard and built up the community, they grew to be strong and wealthy. Not only were they able to conquer the indigenous people there, they also drove southward the Philistines who entered Canaan through the islands on the Aegean Sea in the twelfth century BCE. According to the *Bible* the Jews and the Philistines had long been bitter enemies. The Hebrew kingdom reached the height of development in the tenth century BCE, when the territories under its rule stretched eastward to the River Jordan, southward to Egypt, westward to the Mediterranean and northward to Lebanon. King Solomon built a beautiful synagogue in the capital Jerusalem to boost the national spirit of the Jews.

Unfortunately, contrary to expectations, soon after the death of King Solomon, there was internal strife and the country was divided into northern and southern states. In the eighth century BCE the Assyrians invaded the northern state, kidnapping almost thirty thousand Jews. In the sixth century BCE Jerusalem fell into the hands of the Babylonian Empire. The synagogues were destroyed, the southern state overthrown, and ten thousand people were kidnapped. These two episodes signified the first and second waves of the tragic fate of the Jews, who were forced into exile and endless wanderings. The third wave appeared during the time of Alexander the Great.



公元前 15 世紀(一說 13 世紀)，希伯來人之中出現了一位名為摩西的領袖。他率領眾人逃離埃及，經西奈半島返回「應許之地」迦南。途經西奈山時，摩西發動了一場統一宗教信仰的運動。此前，亞伯拉罕對一神說大概只有一個模糊的概念，但這時的摩西已很清楚，知道非確立一神說不可。他於是確認耶和華為唯一的神，建立猶太教，並宣稱猶太人是上帝的選民，藉以團結族人。他又制訂「十誡」和實施長官制度，把族人組織起來。

他們返回迦南之後，經過多年的經營，終於富強起來，不但征服了原居民，也把於公元前 12 世紀經愛琴海諸島進入迦南的非利士人趕到南方去。根據《聖經》的記載，猶太人與非利士人是世仇。公元前 10 世紀是希伯來王國的全盛時期，所統治的地方東至約旦河、南到埃及、西抵地中海、北達黎巴嫩。所羅門王在首都耶路撒冷建造了一所華麗的聖殿，以凝聚猶太人的民族精神。

所羅門王死後不久，希伯來內亂，並分裂為南、北兩國。公元前 8 世紀，亞述人入侵北國，擄走近三萬猶太人。公元前 6 世紀，巴比倫王朝又攻陷耶路撒冷，毀聖殿，滅南國，並擄走一萬人。這兩次慘劇可說是苦難的猶太人被迫到處流徙的第一、二波。第三波出現於亞歷山大大帝時代。



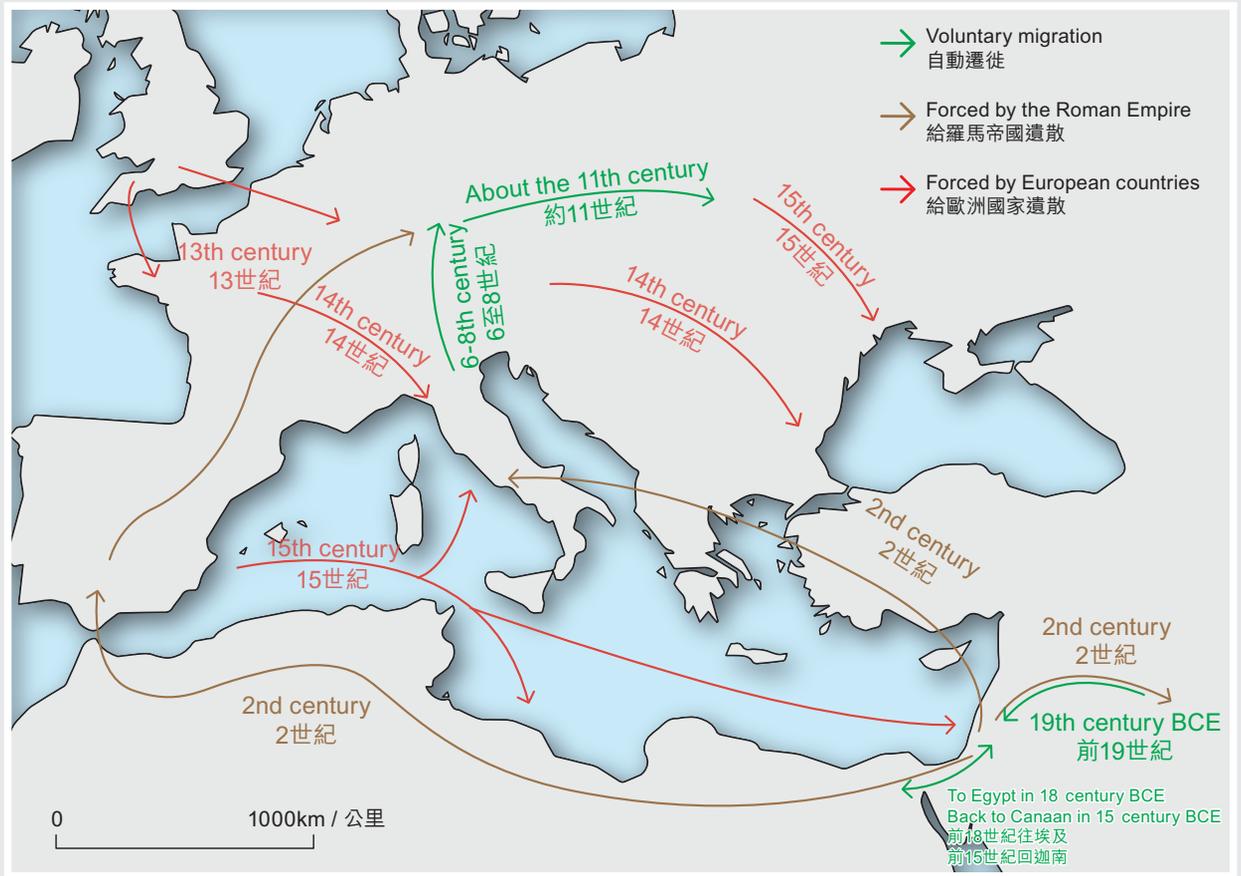


Figure 13.1 The migration of the Jews
圖13.1 猶太人的遷徙

The fourth wave, also the last one, took place in the age of the Roman Empire. Under the rule of the Roman Empire, the Jews had risen in revolt several times but had been crushed by the Roman army. After their last revolt was put down in 135 CE the Roman army evicted all the Jews from Canaan and changed the latter's name to Palestine, meaning the land of the Philistines. Since then the Jews had lost their homeland and entered the Diaspora era until the end of the Second World War when they re-established their state.

The spirit of despair fostered under the rule of the Roman Empire not only increased the reliance of the Jews on God, but also bred a number of secret religious sects in the lower strata of society. Christianity founded in the first century CE was one of them. This religious sect originated from Judaism, but also assimilated the religious and philosophical thoughts of other peoples. Its spiritual head was Jesus.



圖13.2 耶穌受難圖

Figure 13.2 Crucifixion of Jesus

第四波，也是最後一波，發生於羅馬帝國時代。在羅馬帝國統治期間，猶太人曾多次起義，但都一一給羅馬軍隊撲滅了。公元 135 年，猶太人的最後一次起義給撲滅後，羅馬軍隊把全部猶太人驅逐出境，並把迦南改名為巴勒斯坦，意即非利士人居住的地方。猶太人從此失去家園，進入長久的大離散時代，直至第二次世界大戰結束後復國為止。

在羅馬帝國的統治下，絕望的情緒不但加深了猶太人對神的倚賴，也在下層社會裏孕育出不少秘密教派。成立於公元 1 世紀的基督教就是其中一個。這個教派源於猶太教，但也融合了一些其他民族的宗教和哲學觀念。它的領袖名叫耶穌。



Judaism took Jehovah to be their God and believed in “original sin”, that is, the belief that human beings were born with original sin, they had to seek God’s forgiveness. As long as one believed in God, one would be saved. Christianity accepted the above doctrines and amalgamated the early history of the Jews into their *Bible*, calling it the *Old Testament*, while the part concerned with the story of Jesus was called the *New Testament*, which was compiled in the fourth century.

As the teaching and behaviour of Jesus in part contradicted those of Judaism, he was discriminated against. The major difference between the two lay in the fact that Judaism was intended only for the Jews, the Chosen People, who had the sole right to live in Canaan, whereas Christianity embraced the whole world and the whole human race. In Christian beliefs God is the God of all human beings: before God, everybody is equal irrespective of race or social class. Jesus preached love and forgiveness and opposed selfishness and oppression.

After separating from Judaism, Christianity first of all spread to Asia Minor, targeting the lower classes, be they Jews or non-Jews. In the second century CE the social climate was extravagant, idle and pleasure-seeking. People having been disappointed with the Roman government which still kept slavery alive, but were powerless to do anything, turned to religion for consolation. Because of this, Christianity gained a number of converts having wealth and knowledge. With these advantages, they gradually gained the leadership of the church and helped it to develop rapidly. In the third century CE it was estimated that within the Roman Empire there were 1,800 churches and 6 million Christians.



猶太教奉耶和華為上帝，相信「原罪」，認為人是帶着罪惡投生的，所以必須尋求上帝的寬恕。又認為只要信靠上帝，就會得到救贖。基督教接受了這些觀點，並把猶太人早期的歷史收在他們的《聖經》裏，稱之為《舊約》，而有關耶穌的記述則叫做《新約》。《新約》成書於公元4世紀。

由於耶穌的言行有些跟猶太教的教義相抵觸，因而受到排斥。兩者最大的分歧大概在於猶太教只面向猶太人，認為只有他們才是上帝的選民，只有他們才有權在迦南生活，而基督教卻把目光投向全世界和全人類。基督教主張：上帝是全人類的上帝；在上帝面前，人人平等，不分種族，也不分階級。耶穌宣揚博愛和寬恕，反對自私和欺壓。

基督教脫離猶太教後，首先在小亞細亞一帶發展，對象主要是下層社會的民眾，不論是猶太人或非猶太人。公元2世紀，社會上瀰漫着驕奢淫逸的風氣，人們對仍然奉行奴隸制的羅馬政府感到非常失望，卻又無能為力，於是紛紛轉向宗教尋求慰藉。基督教因此多了不少擁有財富和知識的教徒。他們憑着這些有利條件，逐漸取得教會的領導權，而教會也因此迅速發展起來。公元3世紀時，估計羅馬帝國境內共有教堂1,800所、教徒600萬人。



In 313 CE Constantine the Great formally recognized Christianity as a legal religion and was baptized on his deathbed, thus becoming the first Christian emperor of the Roman Empire. In 391 CE Theodosius I, under the influence of Bishop Ambrose, further decreed to close all temples belonging to heretic sects and allowed Christians to use force in dealing with heretics and burn the latter's temples. Christianity developed even more rapidly in all parts of the world after it became the national religion of the Roman Empire. Since then it has played an important role in the social development of many countries and in the fields of culture, art, science, politics and economics.

The founding of Buddhism and Christianity could be seen as a religious reform or revolution. Having read Chapter 9 and this chapter, do you find any similarities between these two religions?

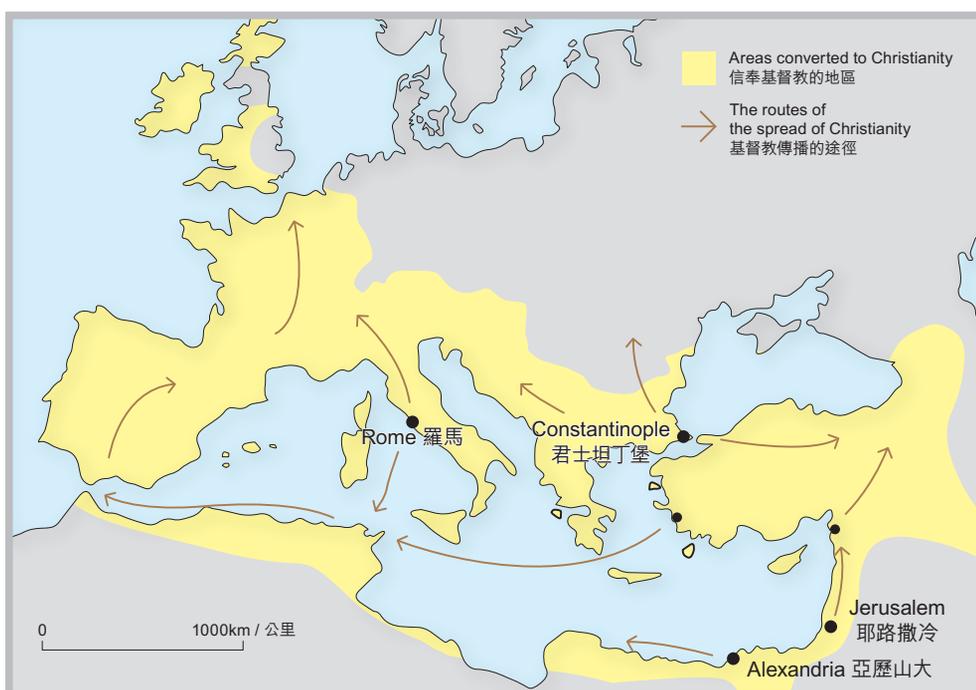


Figure 13.3 The spread of Christianity in the seventh century CE

圖13.3 公元7世紀前基督教的傳播



公元313年，君士坦丁大帝正式承認基督教為合法宗教，並於臨終前接受洗禮，成為羅馬帝國第一位基督徒皇帝。公元391年，深受安布羅斯主教影響的狄奧多西大帝進一步立法，關閉所有異教神廟，並縱容基督徒使用暴力對付異教徒和焚毀異教神廟。基督教成為羅馬帝國的國教後，它在世界各地的發展就更加迅速了。自此，它在不少國家的社會發展上扮演着一個舉足輕重的角色，在文化、藝術、科學、政治、經濟等領域上都起着不容忽視的作用。

佛教和基督教的創立都可說是一次宗教改革或革命。你讀完第9章和本章之後，有否發現它們之間有什麼相似的地方？



14

SCIENCE AND TECHNOLOGY BEFORE THE COMMON ERA

The human discoveries and inventions in the thirty centuries before the Common Era



Whether in the East or West, meteorology was the earliest science human beings were concerned about as it intimately influenced human lives. Climatic changes are closely related to the movement of celestial bodies so that astronomy attracted the attention of man and became the earliest developed science.

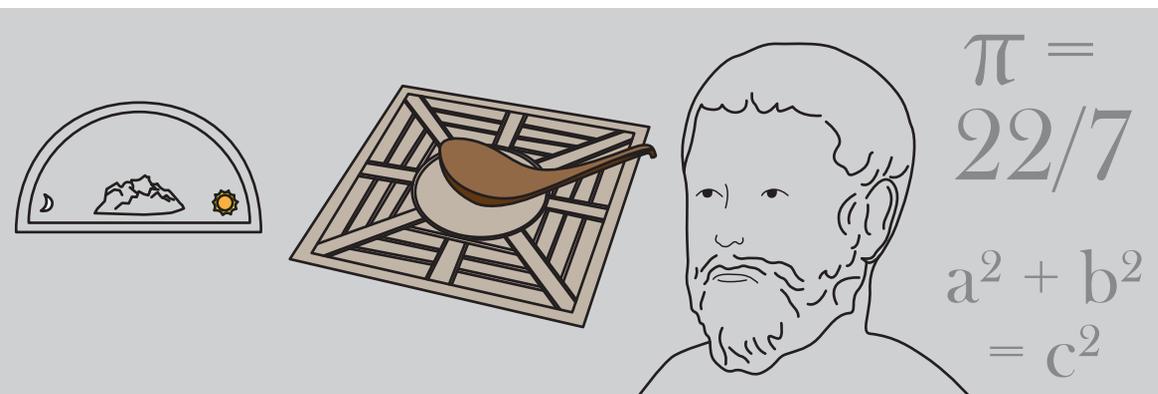
As mentioned in Chapter 5, more than four thousand years ago, the Xia Dynasty in China compiled a lunar calendar in accordance with the revolution of the moon. However, the Xia calendar did not neglect the concept of the “year”, supplementing it with a leap year which consisted of thirteen months. During the Spring and Autumn period, it was established that there should be seven leap years every nineteen years.

The ancient Babylonians also compiled a calendar four thousand years ago. They were more concerned with the relationship between the earth and the sun. Taking note of the fact that there were three hundred and sixty odd days in a year, they divided a year into twelve months, a month into thirty days and then added an extra month at suitable times irregularly.



公元前的科技

人類在公元前30個世紀的發現和發明



不論在東方還是西方，人類早期最留意和最關心的是氣象，因為它深刻地影響着人類的的生活。氣象的變化與天體的運行有密切的關係，於是天文學很早就受到重視，成為最早發展起來的科學。

第5章曾提及，早在四千多年前，中國在夏朝時已制訂曆法，主要以月亮的運行為依歸，所以夏曆也稱陰曆。但夏曆並沒有忘記「年」這個概念，補救辦法是定期設閏年，閏年有13個月，春秋時確定每19年有7次閏年。

古巴比倫人也於四千年前制訂了曆法。他們比較重視地球與太陽的關係，注意到一年有三百六十多天，於是把一年分成12個月，每月30天，然後不規則地在適當的年份加入閏月。



There are approximately thirty days in a month, which is a rather broad span of time. A unit in between “day” and “month” was therefore called for. The concept of “week” and the system of seven days a week were thought to have originated with the Jews. This is incorrect. This system had long been established by the ancient Babylonians. There are seven days in a week, probably because: (1) there are 30 (actually 29.53) days in a month and seven days are closer to one quarter of a month than eight days; and (2) there are in the main seven celestial bodies: the sun (Sunday), the moon (Monday), and five planets visible to the eye, namely, Mercury (Wednesday), Venus (Friday), Mars (Tuesday), Jupiter (Thursday) and Saturn (Saturday).

In fact, there has been in use a unit in Chinese called *xun* between “day” and “month”. A *xun* consists of ten days and there are three *xuns*, the upper, middle and lower *xun* in every month. In ancient Egypt there was a time when the system of ten days a “week” was in force. However, owing to the fact that Western culture founded on the Mediterranean civilization and Christianity attained a leading position, all countries in the world finally accepted the system of seven days a week.

As to measures, one of the four ancient civilizations, Babylon, used the sexagesimal system while the other three used the decimal system. Our adoption of the sexagesimal system in our division of time and directions nowadays is mainly due to the influence of the Babylonian civilization.

There were two astronomical questions which had aroused intense debate in the West: (1) Is the earth square or round? (2) Does the earth revolve round the sun or the sun revolve round the earth? The Chinese raised similar queries.

During the Zhou Dynasty, the theory of “heaven as canopy” was quite popular, according to the saying “heaven is round like a stretched canopy and the earth is square like a chess board”. This was challenged in the Warring States period when the “sphere theory” appeared. This theory stipulated that heaven was like a sphere and the earth too was like a sphere. An astronomer in the time of Emperor Wu of the Han Dynasty created an armillary sphere, in accordance with this theory, to observe the heavenly bodies. There had existed in China the traditional belief of heaven being round and the earth square. This was because ever since Confucianism became the mainstream of Chinese culture after the Han Dynasty, Confucius and Mencius on account of their respect for the Zhou culture had accepted the “heaven as canopy” theory.



一個月有 30 天，一天與一個月之間的差距可說是太大了，中間需要加設一個單位。有人認為，「週」這個概念和每週 7 天的制度源於猶太人。這是不確的。古巴比倫人早已確立這個制度。每週 7 天乃因為：一、每月有 30（實際是 29.53）天，7 天比 8 天更接近四分之一個月；二、天上主要的星宿有 7 個：太陽（星期日）、月亮（星期一）和肉眼可以看見的五大行星，即水星（星期三）、金星（星期五）、火星（星期二）、木星（星期四）和土星（星期六）。

其實，國人一向都在日與月之間設一個單位，叫做「旬」，十日為一句，每月分上、中、下三旬，而古埃及也曾經奉行十天為一「週」的制度。可是，由於以地中海文明和基督教為基礎的西方文化後來取得了主導地位，世界各國最後都接受了每週 7 天這個制度。

在度量衡方面，四大古文明之中只有巴比倫是行六十進制的，其他三個地區都行十進制。我們現時在時間和方位上採用六十進制，主要就是受到巴比倫文明的影響。

在西方，有兩個天文學上的問題曾經引起非常激烈的爭辯。一個是：地球是方的還是圓的？另一個是：地球繞着太陽轉還是太陽繞着地球轉？中國人也提出了類似的疑問。

周朝時，比較流行的是「蓋天說」，即：「天圓如張蓋，地方如棋局。」這個概念戰國時受到挑戰：「渾天說」出現了。它認為天空是渾圓的，大地也是渾圓的。漢武帝時有天文學家根據這個理論製成渾儀（也稱渾天儀），用以觀測天象。可是，傳統上有天圓地方的講法，這是因為自漢以還，儒家成了中國文化的主流，而孔孟都因崇尚周朝的文化而接受了蓋天說。



The rulers in ancient times, such as the pharaohs of Egypt and the emperors of China, were very much concerned with their own afterlife, and arranged to have strong and magnificent tombs built in preparation for that. The pyramids of Egypt and the imperial tombs of China evidenced the rather advanced development of science and technology of that time.

During the brilliant days of Hellenistic civilization there appeared a number of great scientists in the region of the Aegean Sea, the more famous and influential ones being Pythagoras (560–480 BCE), Euclid (ca. 325–265 BCE) and Archimedes (287–212 BCE).

Pythagoras was the first pure mathematician in the West. In the dispute on the shape of the earth, he submitted very convincing evidence in support of the fact that the earth is a sphere as he pointed out that in the case of a ship sailing toward us from the distance, the first thing we sighted must be its mast. In mathematics he was best known for his Pythagoras theorem: $a^2 + b^2 = c^2$. In the *Zhou Bi Suan Jing* (the Arithmetical classic of the Gnomon of the Circular Paths of Heaven) written in the first century BCE, the astronomer Shang Gao in answer to the Duke of Zhou's questions, by explicating the relation between the three sides of a right-angled triangle, gave one of the first recorded proofs ($3^2 + 4^2 = 5^2$) of the Pythagoras theorem.

Euclid mainly studied plane geometry so that plane geometry is also called Euclidean geometry. His work *Elements* was translated into Arabic in the Middle Ages and then into Latin in the twelfth century CE. The original, written in Greek, was lost and the extant translations were all retranslated from Latin. In early seventeenth century, Matteo Ricci (1552–1610) collaborated with Xu Kuangqi in translating the first half of the book into Chinese. It was only in the middle of the nineteenth century that the second half was translated. Contemporary scientists all recognized that Euclid's work had vast impact on the development of science in the modern world. Isaac Newton (1642–1727) also acknowledged his immense debt to the above work.

Archimedes' most impressive contribution was his "Archimedes' Principle". The story goes that the king of a certain city-state in Greece asked Archimedes to check whether there was any base metal in a crown made of gold. He was unable to solve the problem after thinking hard for days. Then he finally found the answer while taking a bath. Archimedes was not only a distinguished physicist but also a great mathematician. He developed the idea of calculus and applied this method to calculate that π is equivalent to $22/7$.



古時的當權者，如埃及的法老和中國的皇帝，都很重視個人的身後事，預早安排為自己建造堅固而又雄偉的墓穴。埃及的金字塔和中國的古墓都在顯示出，當時的科技已發展到很高的水平。

在希臘文明光輝的歲月裏，愛琴海地區出現了不少偉大的科學家，其中比較著名和對後世影響較大的有畢達哥拉斯(前560–480)、歐幾里德(約前325–265)和阿基米德(前287–212)。

畢達哥拉斯可說是西方第一位純數學家。他在地球方圓的爭論中，提出了極具說服力的證據，指出地球是一個球體，因為一艘從遠方迎面駛來的船隻，我們先看到的一定是它的桅杆。在數學上，他最為人熟知的是他的「畢氏定理」($a^2 + b^2 = c^2$)。這個定理亦可稱為「勾股定理」。根據公元前1世紀寫成的《周髀算經》，商高在回答周公的詢問時，曾講及勾三股四弦五的關係(即 $3^2 + 4^2 = 5^2$)。

歐幾里德主力研究平面幾何，所以平面幾何也叫歐幾里德幾何。他的著作 *Elements* 在中世紀翻成阿拉伯文，再在公元12世紀譯成拉丁文。以希臘文寫成的原本早已失傳，現時各種譯本都是從拉丁文本翻譯過來的。公元17世紀初，利瑪竇(1552–1610)和徐光啟合力把該書前半部譯成中文，定名《幾何原本》。後半部則要等到19世紀中葉才由他人完成。當代科學家都認為歐幾里德的著作對近代科學的發展起着巨大的作用，活躍於17世紀的牛頓(1642–1727)也承認此書令他得益不少。

阿基米德給人留下最深印象的是他建立了「浮力定理」。這定理也稱「阿基米德原理」。據說希臘一個城邦的國王要他檢驗一個用黃金打造的皇冠有沒有滲入雜質。他苦思多日仍然找不到答案，後來終於在浴缸裏悟出道理。阿基米德不但是卓有成就的物理學家，也是出色的數學家。他創立微積分學，並運用這個方法算出圓周率大約是 $22/7$ 。





Figure 14.1 Model of Sinan

圖14.1 司南模型

In China as early as the sixteenth century BCE there were records showing the appearances of various celestial phenomena such as solar eclipse, sunspots, comets and meteors. In addition to the “sphere theory” and the armillary sphere mentioned above, there were certain important scientific and technological inventions worth mentioning in the Warring States period and West Han times. In *Han Feizi* mention was made of the invention during the Warring States period of an instrument called Sinan (South-indicating Ladle) made of natural magnets. It was shaped like a ladle, round bottomed, lying on a flat smooth pan, which could freely turn to show directions. This was the forefather of the magnetic compass. In the West Han period, the water clock or clepsydra was invented to tell time. In 1986 archeologists discovered paper maps in ancient tombs of the West Han, proving that the Han people mastered the technique of making paper prior to the Common Era. Cai Lun of East Han only improved and promoted the making and use of paper.

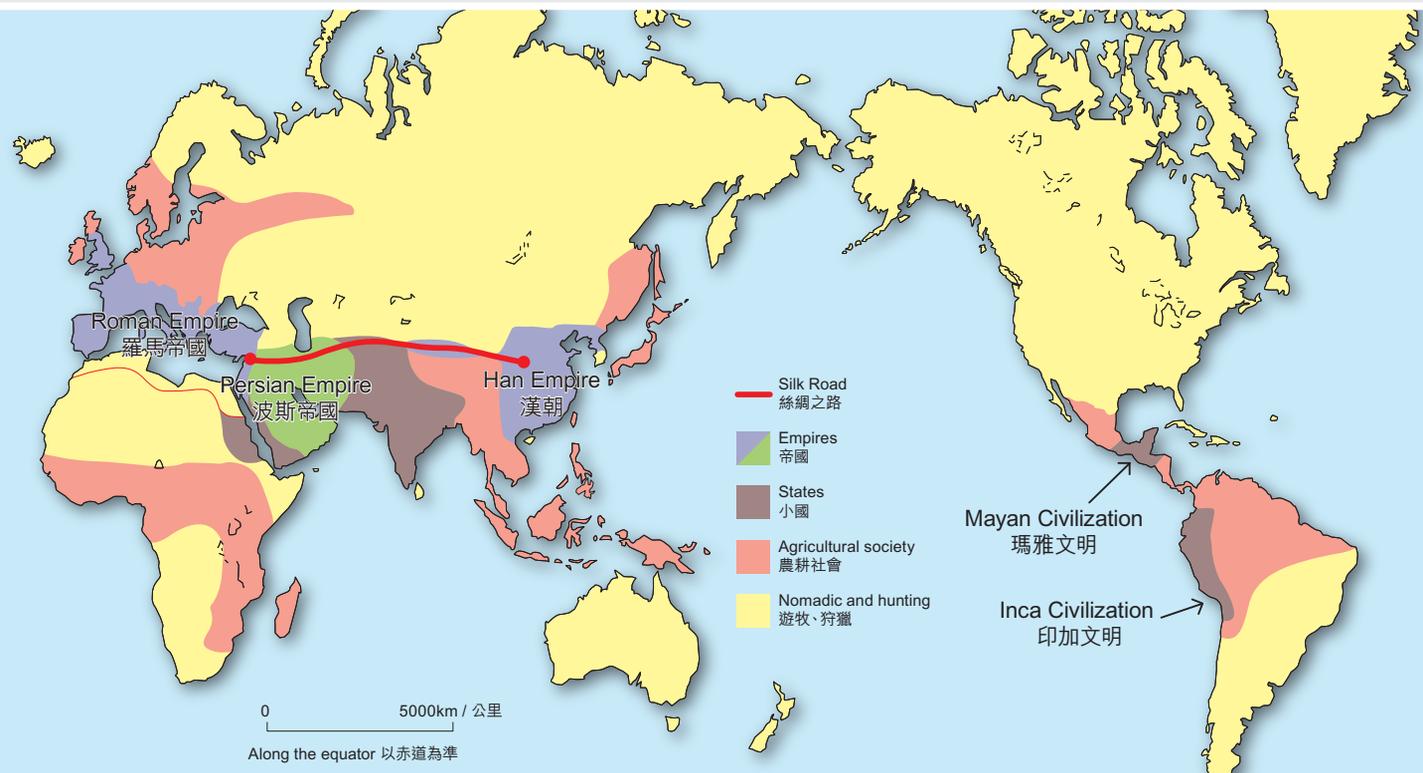


Figure 14.2 The world around the Common Era
圖14.2 公元前後的世界

在中國，早在公元前16世紀就有文字紀錄，記載各種天象的出現，如日蝕、太陽黑子、彗星、流星等。除了前面提過的渾天說和渾儀之外，在戰國和西漢時期，中國也有一些值得一提的科技創新發展。《韓非子》一書曾經提及，戰國時有人用天然磁石製成「司南」，它的樣子像湯勺，圓底，放在平滑的盤子上可以自由轉動，顯示方向。這是指南針的始祖。西漢時代已有人製成「銅漏壺」，用以計時。公元1986年，考古學家在甘肅的西漢古墓裏發現紙地圖，證明漢人在公元前已掌握了造紙的技術，東漢的蔡倫只不過是把它改良了而已。



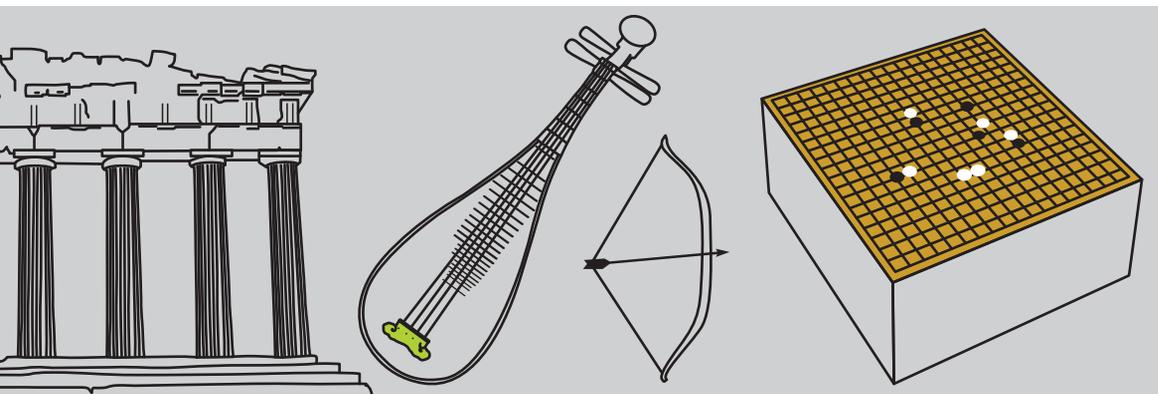
This chapter deals with culture in the narrow sense and the arts in the broad sense.

As education is an element of culture and an important factor in cultural development, we will first of all discuss education in ancient times. In this respect China and Greece are taken as representatives of the East and West.

We mentioned in Chapter 11 that Emperor Wu of the Han Dynasty founded the national university, with students taught by the Erudites of the Five Classics. This was a highly elite education for the training of officials, targeting talented and promising young men as students, whose studies focused on the Four Books and the Five Classics. Although society at that time recognized the positive effect of education to teach cultivate and transform, yet the government neglected the responsibility of providing a fundamental education to the people. In ancient China, even fundamental education was monopolized by the privileged minority. The Sage Confucius was said to teach students coming from all social classes, yet to be eligible, one had to pay the tuition fee of two strings of cured meat. The Six Arts taught by Confucius were supposed to be Rites, Music, Archery, Charioteering, Calligraphy and Mathematics, but reading through the *Analects*, one finds that the emphasis of his teaching was mainly on Rites, Music and Calligraphy. To be sure, the knowledge of these three Arts was essential to officials of all ranks, especially to those in diplomatic service.

公元前的文藝

人類在公元前 11 個世紀的文化和藝術成就



在本章裏，「文藝」一詞指狹義的文化和廣義的藝術。

教育是文化的一個元素，也是文化發展的一個因素。因此，有必要先談談古代的教育。現選中國和希臘作為東西方的代表。

我們在第 11 章曾談到，漢武帝設太學，置博士弟子。這是高度的精英教育，其目的是培訓官員，對象是青年才俊，內容是四書五經。當時的社會雖然認為教育可以教化臣民，卻沒有負起提供基礎教育的責任。在古代中國，接受教育只是少數人的專利。至聖先師孔子可說有教無類，但要當他的學生，每年也得付上兩吊臘肉。孔子據說以禮、樂、射、御、書、數六藝教導學生，但從《論語》看，他的教學重點主要還是禮、樂和書。這三方面的知識都是各級官員，特別是負責外交事務者所必備的。



It was a different story in Greece. There were philosopher-teachers like Confucius in Greece, such as Socrates, Plato and Aristotle but the areas of their instruction were broader, especially with Aristotle (see Chapter 7). City-states in Greece took fundamental education seriously: their objective was to cultivate good citizens; their students were children over seven years of age; the subjects of study were reading, writing, mathematics, physical education and music. While cherishing the same objective, there were slight variations between different city-states. For instance, Sparta attached great importance to strong physique, strict discipline and assiduous and enduring spirit while Athens preferred a beautifully trained body, eloquence, discriminating power and cultural sophistication. They considered the cultivation of the abilities of their youth as the mission of education.

The early development of literature and the arts in China was, to a considerable degree, affected by the direction of education described above, as a result of which the only remarkable achievement was in literature. During the Zhou Dynasty the government maintained the custom of collecting folk songs and ballads from different places (mainly the north of the Yangtze River). These were selected and compiled by Confucius into *The Book of Songs* comprising 305 poems. Another important anthology was the *Chu Ci* (the Songs of the South) by poets Qu Yuan, Song Yu and others of the kingdom of Chu (south of the Yangtze River) in the period of the Warring States. The writings of the Hundred Schools also were interspersed with gems of literature. In leisure activities, the board game *wei qi* (known as *go* in Japanese), already popular in the period of the Warring States, was a great invention by the Chinese. An apparently simple game, it is in fact very difficult and intriguingly challenging intellectually. It has attracted serious attention all over the world in recent years.

Literary and artistic activities in early Greece have greatly influenced later generations in different spheres. Chapter 7 mentioned Homer's epics and the Olympic Games, which will not be repeated here. In the following paragraphs the achievements of Greek drama and architecture will be discussed.

Drama already appeared in Greek city-states around the seventh century BCE. In general the theatre was in the open-air and the seats of the audience were built on a hillside in the shape of an amphitheatre, facing a circular empty space, behind which was a canvas tent, used as changing room for the actors and also symbolizing a door or passage way. The circular empty space was where the actors and the "chorus" performed. In Greek drama the chorus both sang and danced.



反觀希臘，情況便大不相同了。希臘也有像孔子那樣教導學生的哲人，如蘇格拉底、柏拉圖、亞里士多德等，但他們所涉獵的範圍比較廣，特別是亞里士多德(見第7章)。希臘的城邦都很重視基礎教育：目的是培養良好的公民，對象是七歲以上的兒童，內容是讀、寫、算、體育和音樂。在同樣的大前提下，城邦之間會有一些差異，例如斯巴達着重強壯的體魄、嚴格的紀律和刻苦耐勞的精神，而雅典則強調健美的身體、思辯的能力和文化的修養。他們視培養年輕人的能力為教育的使命。

中國早期的文藝發展在一定程度上受到上述教育因素的影響，因此只是在文學上取得較大的成就。周朝有「採風」的習慣。政府從各地(主要是長江以北)收集了不少民謠和詩歌，後經孔子整理，得305篇，編成《詩經》。中國的另一件文學瑰寶是《楚辭》，主要是戰國時楚國(位於長江以南)文人如屈原、宋玉等的作品。至於諸子百家所寫的文章，不少也有很高的文學價值。在文娛活動方面，戰國時已相當流行的圍棋是中國的一項偉大發明。它看似簡單，實則非常深奧，是一項極之引人入勝的智力遊戲。它近年在世界各地受到廣泛的注意。

希臘早期的文藝活動在很多方面都對後世產生了巨大的影響。荷馬的史詩和奧林匹亞的競技大賽在第7章已提及過，此處不贅。下面會集中談談希臘在戲劇和建築兩方面的成就。

大約公元前7世紀，戲劇便已出現於希臘的城邦。劇場一般是露天的，觀眾席背山而建，呈半圓形，前面是一片圓形空地。空地之後是一個布篷，是演員更衣的地方，也代表一道門或一條通道。圓形空地是演員和「歌唱隊」表演的地方。在希臘戲劇裏，歌唱隊通常是載歌載舞的。



Plato and Aristotle discussed drama a number of times in their writings. Drama was divided into tragedy and comedy. Tragedies dealt with human fate. Sophocles (ca. 496–406 BCE) was the most distinguished dramatist of tragedy at that time, his representative work being *Oedipus Rex*. This play tells the story of Oedipus, the king of Thebes, who upon discovering that he had married his own mother, the wife of the previous King whom he had mistakenly killed, blinded himself. The “Oedipus complex” as known in psychoanalytical theory originated here. Comedies often satirized the behaviour of people in authority. Aristophanes (450–387 BCE) was an important comedy writer. His representative work *The Clouds* satirized Socrates, pointing out that he only understood nature and not human society and was blind to politics. Scholars thought that he wrote this play in good will to publicly warn Socrates.

Architecture in Ancient China disappeared completely as the buildings were invariably constructed of wood and could not stand the wear and tear of time. In contrast, structures in Greece and Rome, mainly made of stone, were preserved to this day. The Greeks in the fifth century BCE built some very interesting acropolis, temples, open-air theatres and colonnades. They were constructed of round columns, featuring a solemn and elegant style. Each column comprised three parts: the base, the shaft and the capital. Their designs and engravings varied in different periods. A range of five orders could be distinguished. These greatly influenced the architectural styles of the Roman Empire and the post-Renaissance Europe. Famous temples like the Parthenon and the Temple of Zeus have long attracted a large number of visitors all over the world.

The architectural styles of Ancient Greece were introduced to West Asia, North Africa and Europe through Alexander the Great and the Roman Empire. The Romans conquered Greece but they were in turn conquered by the latter culturally. In imitation of the Greeks, they built many magnificent structures, no less remarkable. All in all, Roman architecture paid attention to practical use while Greek architecture emphasized idealization.



柏拉圖和亞里士多德多次在他們的著述裏談及戲劇。戲劇主要分兩類：悲劇和喜劇。悲劇多以人的命運為主題。索福克勒斯（或譯薩福克里斯；約前 496–406）是當時最出色的悲劇作家，其代表作是《俄狄浦斯王》（或譯《伊底帕斯王》）。該劇的主角誤殺其父，並娶母為妻。當他發覺後，自剗雙目，流浪至死。西方的心理學家因此稱戀母情意結為「俄狄浦斯情意結」。喜劇則常用來諷刺權威人士的言行。阿里斯多芬（前450–387）是喜劇作家中的表表者，其代表作《雲》所諷刺的對象是蘇格拉底，指他只認識自然而不了解社會，對政治一竅不通。有學者認為，他寫這個劇本，主要目的是向蘇格拉底公開提出善意的警告。

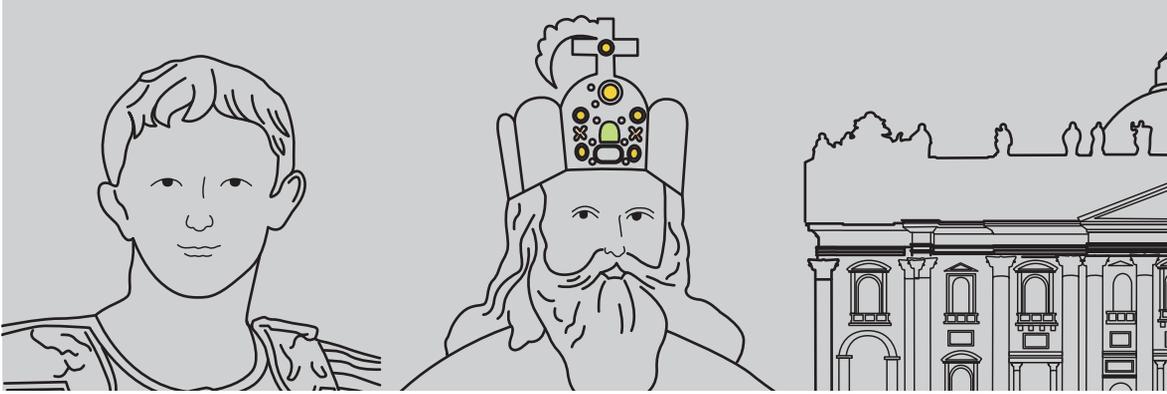
中國古代的建築多用木造，經不起歲月的磨損，至今已蕩然無存。反觀希臘和羅馬，它們的建築主要以石為物料，因此得以保存到現在。希臘人在公元前5世紀營造了很多甚有韻味的建築，如衛城、神廟、露天劇場、柱廊等。它們的結構多以圓柱為主體，風格秀雅端莊。圓柱由柱頭、柱身和柱基三部分組成，它們的設計每一個時期都有各自的特色。後人據此整理出五種不同的柱式，這些柱式對羅馬帝國和文藝復興後歐洲的建築風格產生了巨大的影響。多年來，不少遊客遠道前往希臘，主要就是為了觀賞他們的神廟，如帕提農和宙斯神廟等。

古希臘建築的形態和風格後來通過亞歷山大大帝和羅馬帝國傳到西亞、北非和歐洲各地。羅馬人征服了希臘，卻在文化上給希臘人征服了。他們仿效希臘，建造了不少宏偉的建築。羅馬帝國在建築上有輝煌的成就，與希臘比，一點也不遜色。總括來說，羅馬建築重實用，希臘建築重理想。



THE DECLINE AND FALL OF THE ROMAN EMPIRE AND THE SPLIT OF CHRISTIANITY

The history of Europe in 3rd – 11th centuries CE, also including the period before and after



As seen in history, every country follows a cycle of prosperity and decline: prosperity turning into decline and decline returning to prosperity in accordance with the way of Nature. Even a powerful country like the Roman Empire could not escape this cyclic change.

The seed of its final fall was planted long before Rome reached the peak of development. Octavian laid down an extremely autocratic system, concentrating all the military and political power in his own hands, outside the control of the court, within or without, so that the destiny of the country rested solely on the emperor, or even on his flash of thought. This was a most unwise system. It would have worked tolerably well if the ruler was enlightened but not all rulers were enlightened. Moreover, he allowed the imperial guards to possess too much power thereby giving rise to internal conflicts and he was unable to remain in command as the tail had grown too big and wagged the dog.

During the golden age of the Roman Empire, there were continuous outbreaks of pestilence in Europe for decades, throwing the country into chaos. At that time the “barbarians” of the north, in search of better living conditions, started to infiltrate into the present-day Hungary and the southern part of Germany. As the rulers could do nothing about it, they were allowed to settle down there. This brought about social and economic problems. In 285 CE the Roman Emperor Diocletian found his empire too vast for effective governance, and therefore divided it into two: the East Roman Empire for those who spoke Greek and the West Roman Empire for the speakers of Latin. In the beginning of the fourth century Constantine the Great, with the help of the Christians, reunited the Roman Empire. Then he

羅馬帝國的衰亡和基督教的分裂

歐洲公元3至11世紀的歷史，以及之前和之後的年代



歷史上，每一個國家都出現過盛衰的循環。有盛必有衰，衰也會轉盛，這是天道。強如羅馬帝國也未能超越這個輪迴。

衰亡的種子，早在羅馬邁向全盛時期之前就已經埋下了。屋大維定下極度獨裁的體制，集軍政大權於一身，朝廷內外全無制衡的力量，因而國家的盛衰全繫皇帝一人身上，甚至在乎他一念之間。這是一項極其不智的決定。遇到賢明的君主，問題還不太大，但不是所有皇帝都是那麼賢德和精明的。他又讓禁衛軍擁有太大的權力，以致後來出現內部矛盾和尾大不掉的局面。

就在羅馬帝國的全盛時期，歐洲持續十多年發生瘟疫，使帝國陷入混亂。這時，北方的「蠻族」為了尋求較佳的生活，開始滲入現今的匈牙利和德國南部。統治者無能為力，只好讓他們在那裏定居。這帶來了社會和經濟問題。公元285年，羅馬皇帝戴克里先感到國土太大，難以妥善管理，於是把它一分为二：以希臘半島為主體的東羅馬和以意大利半島為主體的西羅馬。4世紀初，君士坦丁大帝借助基督教的力量，重



moved the capital eastward to Byzantium, changing its name to Constantinople (now called Istanbul) and built it up as magnificently as Rome. After that the city of Rome gradually faded in its glory and the western part of the Empire also fell into decline. At the end of the fourth century, Theodosius I, on his deathbed, bequeathed his country to his two sons.

We mentioned in Chapter 11 that the Xiongnu people active in the northwest of China were driven to Europe during the time of East Han. The westward migration of Xiongnu was closely related to the fall of the Roman Empire. Before exploring this issue, we will first examine the three major movements of national integration in human history.

In the Neolithic Age, humans started to settle down in places with better natural conditions, growing crops; but with less favourable environments in marginal areas people were still tending their herds. The nomads wanted to enter into agrarian society to live a stable life but were rejected. Conflicts arose as one party hoped to “immigrate” while the other party took them to be “intruders”. The five great ancient civilizations in the temperate zone of the northern hemisphere were the earliest to enter into agrarian society. North of them were areas with less favourable conditions, mainly the prairies, inhabited by nomadic peoples.

Soon after the appearance of the five great ancient civilizations, the first wave of migration followed: the Hyksos conquered Egypt, the Aryans invaded West Asia and India, Xi-rong and Xiongnu harassed the Zhou Dynasty.

The second wave started with the westward migration of the Xiongnu. Actually as early as the third century BCE the Germanic peoples in northern Europe already migrated southward to the region around the Danube, clashing with the Romans from time to time. Before the fourth century CE they in general infiltrated into the Roman Empire, but later owing to the pressure from the Xiongnu, their migration took a more drastic form. In the fifth century the Visigoths and the Vandals, also belonging to the Germanic family, had looted the city of Rome and attacked Spain, bringing about the fall of the West Roman Empire in 476. Two other branches of the Germanic peoples—the Anglos and the Saxons—invaded Britain. In China the Hu in the north invaded in large numbers and set up the “the sixteen states of the Five Hus” north of the Yangtze River. Like those “Barbarian” invaders from Europe, they quickly integrated into the local society after settling down, leading a farming life. Similar conditions also appeared in India, Iran and the East Roman Empire.



新統一羅馬帝國。他隨後把首都東遷到拜占庭，改名君士坦丁堡（現稱伊斯坦堡），並把它建設得像羅馬一樣輝煌。之後，羅馬城日漸失色，而帝國的西部也日漸衰弱。到4世紀末，狄奧多西大帝臨終前把國家分給兩個兒子，羅馬帝國於是又再分裂為東西兩個國家。

我們在第11章提到，活躍於中國西北部的匈奴在東漢時被趕到歐洲，並於5世紀建立匈牙利國。匈奴的西遷跟西羅馬帝國的滅亡有着密切的關係。在探討這個問題之前，讓我們先看看人類歷史上的三次民族大融合。

在新石器時代，人類開始聚居於自然條件較佳的地方，以務農為生；但在條件較差的邊緣地區，人們仍然過着游牧生活。游牧民族想進入農耕社會，過定居生活，但受到排拒。一方希望「移民」，另一方視為「侵略」，矛盾於是產生。最早進入農耕社會的是位於北半球溫帶的五大古文明。在它們的北面是自然條件較差的地區，主要是草原，是游牧民族生活的地方。

五大古文明出現後不久，第一波移民潮便隨之而來：喜克索斯人征服埃及，雅利安人入侵西亞和印度，西戎和匈奴騷擾周朝。

第二波始於匈奴西遷。其實，早在公元前3世紀，歐洲北部的日耳曼人已南移至多瑙河一帶，與羅馬人時有衝突。公元4世紀以前，他們一般以滲透的方式進入羅馬帝國生活，但後來因為受到匈奴的壓迫，遷徙的形式變得激烈了。公元5世紀，同屬日耳曼民族的西哥特（或譯西哥德）人和汪達爾人都曾攻陷羅馬城和進軍西班牙，導致西羅馬帝國於476年滅亡。另外兩支日耳曼人——安格魯人和撒克遜人——則攻入不列顛島。在中國，北方的胡人也大舉入侵，在長江以北建立「五胡十六國」。他們跟入侵歐洲的「蠻人」一樣，定居後很快就融入當地的社會，過着農耕生活。類似情況也出現於印度、伊朗和東羅馬帝國等地。



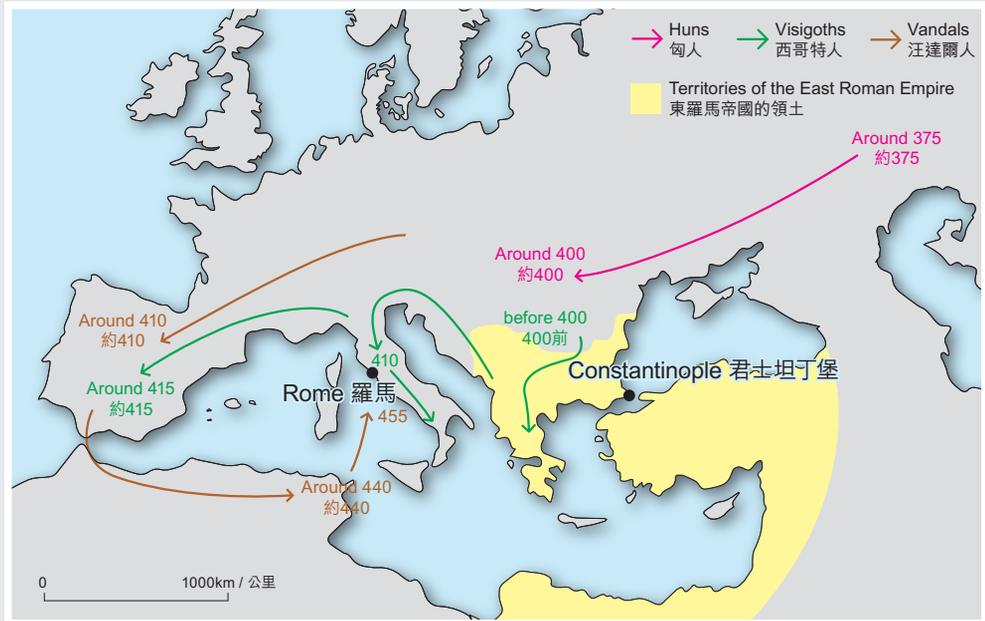


Figure 16.1 The split of the Roman Empire and the decline and fall of the Western Roman Empire
 圖16.1 羅馬帝國的分裂和西羅馬帝國的衰亡

The third wave came in the thirteenth century when the Mongols swept through Europe and Asia. After that the conflicts between the two worlds of nomadic herding and agriculture gradually disappeared. The process of the integration of nationalities may be painful but the result surely enriched human lives.

The Germanic peoples in the north, taking advantage of the jealous disputes between the two parts of the divided Roman Empire, grew in power. Eventually they overthrew the West Roman Empire and set up a number of kingdoms in its territory. West Europe thenceforth entered into the Dark Ages lasting more than five hundred years.

The Franks who founded their kingdom in the present-day France was a branch of the Germanic family. They established their kingdom toward the end of the fifth century, and in the first half of the eighth century defeated the Arab invaders from Spain, thus further strengthened their sovereign power. The king made Christianity the national religion, granting special privileges to the Church, including exemption from taxation of Church properties, protection of criminals by the Church, the Bishop's privilege of handling cases of clergy who had violated the law, not coming under the jurisdiction of judges and the Bishop's right of changing the judges'



Figure 16.2 The Germanic warrior Odoacer dethrones Romulus Augustulus, the fall of the Western Roman Empire

圖16.2 日耳曼族人奧多亞塞罷免西羅馬帝國國王奧古斯都路斯

第三波出現於13世紀蒙古人橫掃歐亞的時候。此後，游牧世界和農耕世界的矛盾日漸消失。民族融合的過程可能是痛苦的，但融合的結果肯定豐富了人類的生活。

分裂了的羅馬帝國因為東西雙方互相猜忌而讓北方的日耳曼人坐大。他們消滅西羅馬帝國後，便在其原有領土上建立多個王國。西歐從此進入一個長達五百多年的「黑暗時代」。

在現今法國地區建立王國的法蘭克人是日耳曼人的一個支派。他們在5世紀末建立法蘭克王國，並於8世紀上半葉擊退從西班牙入侵的阿拉伯人，進一步強化了王權。國王奉基督教為國教，給予教會多種特權，包括：教會的財產免稅；教會有權庇護犯人；神職人員犯法由主教處理，不由法庭審判；主教有權更改法官的判決等。8世紀末，查理曼

verdict. Toward the end of the eighth century, when Charlemagne the Great was in power, the Franks in turn conquered the present-day Germany, Holland and Italy, reaching the height of glory. He further demanded that all residents of his conquered lands be converted to Christianity and those who opposed were put to death. In 800 CE the Pope, in return for Charlemagne's positive support to the Church and for teaching the East Roman Empire a lesson, crowned him in St. Peter's Cathedral in Rome, making him the first foreign king of Rome.

Historians thought that owing to the close co-operation and mutual constraint between the government and the Church, the decline and fall of the Roman Empire had to do with the development of Christianity. Since its rise in Asia Minor, Christianity spread westward. Cultural factors accounted for the significant differences between the Churches of the East and West in the Roman Empire. The former retained more of the tradition of Judaism while the latter assimilated certain Greek and Roman philosophical thought. Their doctrinal difference was mainly on the divine and human nature of Christ. The Church in the West upheld the holy trinity of God the Father, God the Son and the Holy Ghost but the Church in the East opposed this. This controversy had been carried on since the fourth century, increasingly alienating the relationship between the two countries, which naturally deteriorated.

However, the cause ultimately leading to the split of Christianity was not doctrinal difference but power struggle. After the split of the Roman Empire, in the Eastern Empire the Patriarch was the head of the Christian Church, but in actual fact both political and religious power was in the hands of the emperor; in the Western Empire, the Emperor and the Pope ruled the country and the Church respectively, but the Pope often interfered in politics. In the middle of the ninth century, the Roman Pope Nicholas I proposed that the installation and abolition of the Patriarch should have his approval. This was, of course, unacceptable to the emperor of the Byzantium Empire, thus further widening the gap between the two. In the middle of the eleventh century, both parties started to throw abuses on each other on account of a religious rite and ended in a complete split.

After the split the Church in the Western Roman Empire adopted the name of Catholic or Roman Catholic while the Church in the Eastern Roman Empire called itself Orthodox or Eastern Orthodox or Greek Orthodox. By that time Catholicism or Orthodox Christianity had become the national religion of all countries in Europe.



大帝掌權時，法蘭克人先後征服了現今的德國、荷蘭、意大利等地，國力達到高峰。他進一步要求所有被征服地區的居民信奉基督教，違者處死。公元800年，教皇在羅馬的聖彼得大教堂為查理曼加冕，使他成為羅馬的第一位外族皇帝，作為對他積極支援教會的回報，也為了向東羅馬帝國顯示顏色。

有歷史學家認為，由於政府與教會既緊密合作、又互相制衡，因此，羅馬帝國的衰亡與基督教的發展不無關係。基督教在小亞細亞發展起來之後逐步西傳。文化的差異使到東部和西部的教會有着明顯的差別。前者保留了較多猶太教的傳統，而後者則吸納了不少希臘和羅馬的哲學思想。他們在教義上的主要分歧在耶穌的神性和人性上。西部教會主張聖父、聖子、聖靈三位一體，但東部教會則反對此說。這分歧從4世紀起便爭論不休，使到彼此的關係越來越疏離，而兩國的關係也越來越惡化。

可是，最終導致基督教分裂的，並非教義上的分歧，而是權力之爭。羅馬帝國分裂後，在東部，牧首是基督教最高的領導人，但政權和教權實際上都集中在皇帝身上；在西部，國皇和教皇分管國家和教會，但教皇常常干預政治。9世紀中葉，羅馬教皇尼古拉一世提出，牧首的廢立，必須得到他的同意，否則無效。這當然不獲拜占庭帝國的皇帝所接納，雙方的裂痕進一步擴大。11世紀中葉，雙方為一項宗教儀式展開罵戰，最終走上徹底分裂的道路。

分裂後，西部教會沿用「公教」或「羅馬公教」這個名稱，東部教會則稱作「正教」，又名「東正教」或「希臘正教」。這時，基督教（公教或正教）可說已成為歐洲各國的國教。



WEI-JIN AND THE NORTHERN AND SOUTHERN DYNASTIES: SPLIT IN THE COUNTRY

The Chinese history in 2nd – 6th centuries CE. The period of Wei-Jin and the Northern and Southern Dynasties beginning in 220 and ending in 581



After Emperor Guangwu founded the East Han Dynasty, he granted special privileges and favourable treatment to his meritorious officials coming from the military ranks, but deprived them of actual power, as they were good at fighting but not in administration. He selected the literati who were virtuous, modest, familiar with public institutions and regulations, and skilled in the art of government and raised them to important positions in court. With this he ensured the prosperity of the early period of East Han.

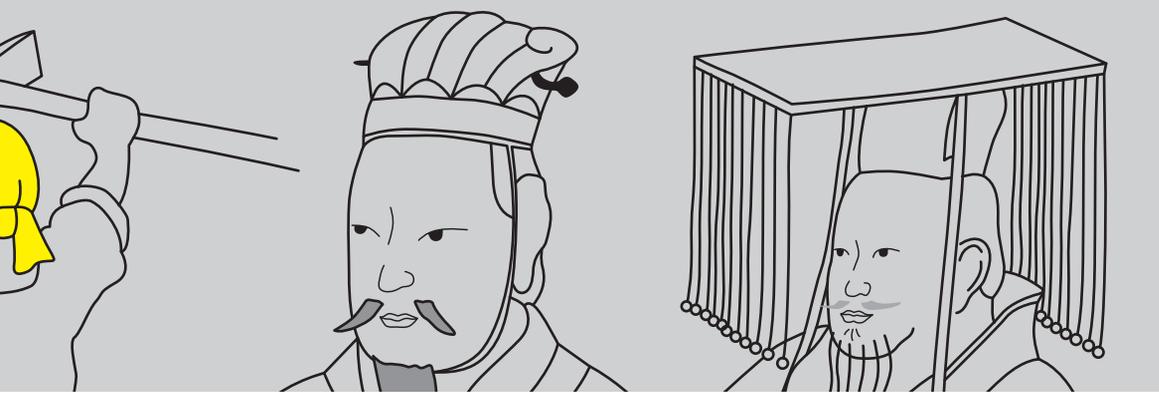
However, in less than a hundred years, problems arose. The crux of the matter was the relatives of the Emperor on the maternal side seized power. Although this had been anticipated by the rulers and steps had been taken to prevent it from happening, yet owing to flaws in the succession system, this became inevitable. Such a situation would arise when the emperor died young and the successor to the throne was too young to rule, because the empress dowager who presided at court would surely rely on her close relatives.

If these relatives would not give up their manipulative role after the emperor grew up, which was usually the case, he would have to build up his own sphere of influence for survival or to seize back power. The only support he could draw was naturally the eunuchs around him. Thus dire struggles between the emperor's maternal relatives and the eunuchs had taken place in East Han since the end of the first century.



魏晉南北朝：國家的分裂

中國公元2至6世紀的歷史：魏晉南北朝始於220年，終於581年



光武帝劉秀建立東漢後，讓戎馬出身的功臣享受崇高的待遇，但削去他們的實權。主要的理由是他們只會打仗，不會治國。他大量起用情操高尚、不求聞達而又熟悉典章制度、懂得治理國家的文人，讓他們主持朝政。因此，東漢前期是相當興盛的。

可是，過了不足一百年，問題就出現了。問題是外戚干政。雖然東漢的統治者早就注意到這個問題，也嘗試防範於未然，但制度上的缺陷使之成為必然，無法阻止。一旦皇帝早死，繼位者年幼，就會出現這個問題，因為太后臨朝，必然依賴她的父兄。

皇帝長大後，若皇親繼續弄權（這是常見的現象），他必然設法建立自己的勢力，以求自保，甚或奪權，而他可以借助的，除了身邊的宦官之外，恐怕難有別人了。這樣，東漢自1世紀末就多次出現外戚和宦官之間的慘酷鬥爭。



In the middle of the second century the eunuchs won an overwhelming victory in the struggle. But after they took over the administration, they became more and more corrupt, arousing the indignation of righteous officials and university students, who took up resistance. On the one hand, they criticized the eunuchs for wielding power and disorderly administration, initiating “a movement of public opinion”. On the other hand they took action to attack the eunuchs’ illegal families. For retaliation, the eunuchs imprisoned hundreds of officials, students and their families and friends, incriminating them as “Partisans”.

Toward the end of the second century, this dark period of political turmoil eventually led to the Yellow Turban Rebellion, so-called because the revolutionaries, mainly Daoist farmers, wrapped their heads with yellow turbans. Zhang Jiao was the first to raise the call, responded by many all over the country; the areas affected extending eastward to the sea coast, southward to the Yangtze River, westward to Luoyang and northward to Beijing. In this chaotic situation ambitious contenders arose from different corners of the land. General Dong Zhuo deposed Emperor Shao and put Emperor Xian on the throne, after which different warring factions fought with one another and set up separate regimes by force of arms.

Cao Cao, after unifying the north, swept southward. The south, at that time, was mainly occupied by Liu Biao and Sun Quan: Liu Biao in Jingzhou (the present-day Hunan and Hubei) and Sun Quan in Jiang Dong (the present-day southeastern areas of the Yangtze River). Liu Bei, attaching himself to Liu Biao, stationed his troops in Xiang Yang of Hubei province. Cao Cao, leading an army of two hundred thousand soldiers, planned to take Jingzhou first, and then following the course of the Yangtze, capture Jiang Dong. Thereupon Liu Bei sent his military counsellor Zhuge Liang to persuade Sun Quan to form an alliance with Liu against Cao Cao. However, both of them could only muster an army of fifty thousand, but taking advantage of a strong east wind and the strategy of attack by fire, they were able to completely destroy Cao Cao’s interlocking boats at Chibi and forced his retreat.

After the above battle, Liu Bei occupied Jingzhou and conquered Yizhou (the present-day Sichuan province) and Hanzhong (the present-day Shaanxi province), establishing himself as a powerful contender, thus forming a tripartite confrontation with Cao Cao in the north and Sun Quan in the east. In 220 CE Cao Pi, the son of Cao Cao, overthrew the Han Dynasty and proclaimed king, calling his reign title Wei. Following his example, Liu Bei and Sun Quan likewise proclaimed king, calling their reign titles respectively Han (better known as Shuhan in Sichuan) and Wu (better known as Dongwu, East Wu).



2世紀中葉，宦官在鬥爭中取得壓倒性的勝利。可是，他們當政之後，政治日益腐敗，引致正直的官員和太學生不滿，進而採取對抗行動。他們一方面用言論批評宦官專權亂政，一方面用行動打擊宦官的不法家屬。結果引致後者的反擊，把數以百計的官員、學生及其親友禁錮起來。這兩件事在歷史上稱為「清議運動」和「黨錮之禍」。

2世紀末葉，黑暗的政局終於導致黃巾大起義。起義者主要是農民，大多信奉道教，以黃巾裹頭，故名。張角率先起義，各地紛紛響應，受影響的地區範圍甚廣：東起沿海、南至長江、西到洛陽、北達北京。局勢紛亂之際，各地群雄並起。先是董卓廢少帝、立獻帝，隨後各路人馬互相攻伐，形成割據的局面。

曹操統一北方之後，乘勝南下。當時南方主要由劉表和孫權佔據：劉表佔荊州（今湖南和湖北地區），孫權據江東（今長江東南地區）。劉備則依附劉表，駐兵湖北襄陽地區。曹操出動二十萬大軍，預備先取荊州，然後順流南下，收拾江東。劉備於是派諸葛亮前往東吳，游說孫權聯手抗曹。兩人聯合起來也只得約五萬兵力，但終能藉着強勁的東風，運用火海戰術，在赤壁把曹兵的連環船全部燒毀，使曹操知難而退。

戰後，劉備霸佔荊州，並攻取益州（今四川）和漢中（今陝西），穩住了陣腳，與北方的曹操和東面的孫權形成鼎足之勢。公元220年，曹操之子曹丕篡漢稱帝，國號魏。跟着劉備和孫權也先後稱帝，分別把國號定為漢（史稱蜀漢）和吳（史稱東吳）。





Figure 17.1 Cao Cao
圖17.1 曹操

The tripartite division only lasted about half a century. Under the scheming of Zhuge Liang, Shuhan launched a series of unsuccessful attacks, after which it was eventually vanquished by Wei. Then Sima Yan overthrew Wei and proclaimed king, calling his reign title Jin. In 280 CE Jin conquered Wu and unified the country.

Ten years later, Sima Yan died. His son who succeeded to the throne was mentally retarded, so that political power fell into the hands of the empress. In order to wield power she slaughtered the imperial clan mercilessly, leading to the “Rebellion of the Eight Princes” and then the invasion of the five Huns or non-Han ethnic tribes, namely, the Xiongnu, Jie, Di, Qiang and Xianbei, thus putting an end to the short-term unification of the Jin Dynasty.

Toward the end of the East Han Dynasty, the Hu tribes living in northern China migrated southward continuously. Life for the immigrants in the new environment was not at all easy. They were confronted with great hardship. After the rebellion of the eight princes, the country was in social turmoil and devastated by natural disasters. The Hu peoples therefore revolted and established their kingdoms. In 316 CE West Jin collapsed. The following year, officials and literati refugees in the south supported the ascension of Sima Rui to the throne, making him emperor of East Jin, setting up the capital in Jiankang (the present-day Nanjing). From then on China was split into northern and southern parts for almost three centuries. At



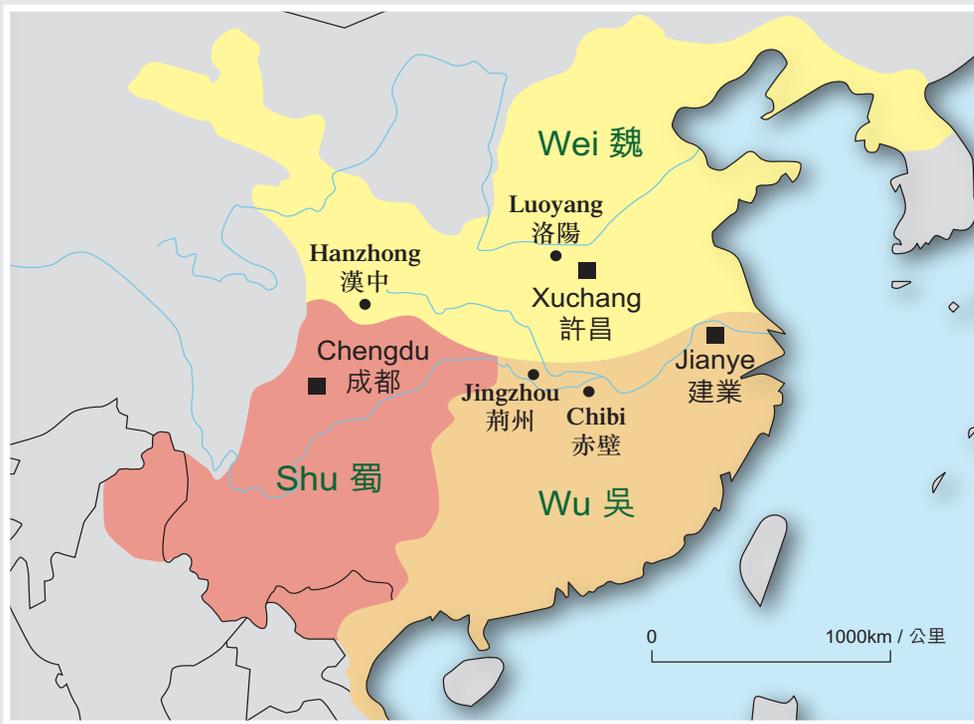


Figure 17.2 The Three Kingdoms: Wei, Shu and Wu
圖17.2 魏、蜀、吳三分天下

三分天下的局面只維持了大約半個世紀。蜀漢在諸葛亮的策劃下，實行以攻為守，但師老無功，最終還是給魏消滅了。之後，司馬炎把魏篡了，自立為帝，國號晉。公元280年，晉滅吳，統一全國。

十年之後，司馬炎去世。繼位的兒子是個白痴，權力於是落在皇后身上。她為了掌權，濫殺皇親，引起「八王之亂」，並導致五胡(匈奴、羯、氐、羌、鮮卑)亂華和南北分裂的局面。

東漢末年，在中國北方生活的胡人不斷南移。他們內遷之後，歷盡艱辛，生活並不好過。八王之亂後，社會動盪，天災頻仍，他們遂紛紛起義，並建立政權。公元316年，西晉亡。次年，南方的官僚和南逃的士族擁立司馬睿為帝，定都建康(今南京)，是為東晉。中國從此形成南北對峙的局面，歷時差不多三個世紀。這時，北方出現了胡人積極漢化



that time in the north, the Hu peoples accelerated their Sinicisation and Buddhism penetrated into the lives of the common people; in the south, the Han people continued their migration southward as far as Fujian, bringing economic prosperity to regions south of the Yangtze.

Of the three centuries' split, the first hundred years or so saw East Jin reign in the south while sixteen kingdoms established by the Hu appeared in the north. In the beginning of the East Jin Dynasty expeditions were sent to the north and the Hu also invaded the south, but neither party succeeded. The northern expeditions of Zu Ti and Huan Wen did not fulfill their missions for lack of support and Fu Jian's southern invasion failed as he was brave but reckless.

That the emperor came to the throne or be deposed at will by those in authority was the inevitable result of the wielding of power by the royal maternal relatives and the eunuchs. To take things further, in the Wei-Jin and the Northern and Southern Dynasties, the powerful often overthrew the ruler and proclaimed himself king.

In the south, the four dynasties coming after East Jin, namely, Song, Qi, Liang and Chen, all founded their kingdom by overthrowing the existing one. In the north, after conquering other kingdoms, Wei split into East Wei and West Wei, which shortly after, were in turn overthrown by Qi and Zhou respectively. In the end Zhou conquered Qi and unified the north. In 581 CE Yang Jian deposed Emperor Jing of Zhou and proclaimed king, changing the reign title to Sui. Eight years later he waged a campaign to the south and conquered the kingdom of Chen, thus unifying China.



和佛教深入民間的情況；南方的漢人則不斷南移，遠至福建，使到江南的經濟蓬勃地發展起來。

首百餘年，南方是東晉，北方則先後出現 16 個由胡人建立的國家，故稱五胡十六國。東晉建國初期，曾多次出兵北伐，而北方的胡人也曾大舉南征，但雙方最後都是無功而回。祖逖和桓溫的北伐都因支援不足而未竟全功，苻堅的南征則因他有勇無謀而失敗。

掌權者隨意廢立皇帝是內戚和宦官干政進一步發展的必然結果。到魏晉南北朝，更常見的現象是掌權者篡位奪國，自立為帝。魏晉時是這樣，南北朝時南北雙方也是這樣。

在南方，東晉之後，宋、齊、梁、陳四朝都以篡奪前朝的方式立國。在北方，魏國消滅其他國家之後分裂為東魏和西魏，不久又分別為齊和周所篡。最後周滅齊，統一北方。公元 581 年，楊堅廢周靜帝自立，改國號隋，並於八年後南下滅陳，統一中國。



Figure 17.3 The Northern and Southern Dynasties

圖17.3 南北對峙的局面





When Tuoba Shi of the Xianbei ethnic group was ruler of North Wei, he adopted the policy of “the merging of Rong and Hua”, promoting the integration of nationalities. The following two measures were implemented: (1) Land was given to the Xianbei people for farming, enabling them to lead a settled life; (2) Modelling on the Han system, a national university was set up and the literati appointed as officials. Prefectures were asked to make recommendations of able scholars to the central government. Later on, the government further encouraged inter-marriage between the Xianbei and the Han peoples, demanding the former to change their nationality, adopt a Han surname and wear Han clothes. The Han language was spoken at court. All these measures resulted in the Hu peoples of the north becoming quickly Sinicized and contributed toward the national integration of the Chinese. The founding emperors of the Sui and Tang Dynasties, Yang Jian and Li Yuan, were half-breeds of Hu and Han parents.

Although West Han gave supremacy to Confucianism, yet Legalist and Daoist ideology was also introduced. It was understandable that rulers welcomed the Confucianists who emphasized human relations and social order. Likewise, the Legalists set up decrees and institutions and a strict penal code while the Daoists preached inaction and follow Nature. Both their doctrines were easily acceptable to the rulers. However, when human relations became dysfunctional and society in disorder, strict laws and punishment proved ineffective and people naturally turned to Daoism for refuge. The above situation became a reality in the latter half of the East Han.



魏晉南北朝：民族和文化的融和

中國公元後首6個世紀的民族和文化史



北魏拓跋氏統治北方時，推行「混一戎華」政策，大力促進民族融合。他們首先採取以下兩項措施：一、把土地分給鮮卑人，讓他們發展農業，過定居生活；二、仿效漢制，立太學，重用士人，並令州郡向中央舉薦有才學者。後來又進一步鼓勵鮮卑人與漢人通婚，並着他們更改籍貫，改用漢姓和改穿漢服，甚至在朝廷上也要改說漢語。這些措施使到北方的胡人很快就漢化了，對中華民族的融和產生了積極的作用。隋朝和唐朝的開國皇帝楊堅和李淵都是胡漢混血兒。

西漢雖然獨尊儒家，但也引入了不少法家和道家的思想。儒家重視人際關係，強調社會秩序，因而受到君王的歡迎。法家講典章制度和嚴刑峻法，也是統治者所樂於接受的。可是，當人際關係失調、社會秩序紊亂、嚴刑峻法難以生效時，人們自然就會轉向主張清靜無為和順乎自然的道家，謀求出路。這情況在東漢後期出現了。



The peasants who participated in the Yellow Turban Rebellion were mostly Daoists. Actually, the worship of Nature and gods and spirits long existed in the minds of the people. In the midst of social chaos in the East Han the populace urgently needed religion. Daoism took its rise as a religion at the time when the philosophical doctrines of Huangdi and Laozi were in vogue. Daoism as a religion and Daoism as a philosophy are two different things. Daoist philosophy teaches a view of life, neither the worship of gods nor the Yin and Yang magical calculations.

The Han Dynasty, taking the Confucianist standpoint, focused on morality in the selection of officials. In the last years of East Han when ambitious leaders of all sorts contended for power, the criteria for selection shifted accordingly. Cao Cao made it clear that he had an eye only for the talented, with no consideration for the man's conduct. Cao Pi instituted the Nine Rank System for selection of officials, the criteria also set on the candidate's ability. In the West Jin, the court officials, mainly coming from old and established families of power and influence, often selected candidates according to favouritism without abiding to the law, true to the following saying: "The upper ranks do not come from poor families and the lower ranks never from a powerful clan." In reaction to this, many learned scholars avoided involvement in the society by becoming hermits, or feigning madness, refusing to join the government. They engaged in idle talk, discoursing wildly and loftily, putting on a haughty attitude. They admired Laozi and Zhuangzi and even used the Daoist doctrine to explicate the *Book of Changes* belonging to the Confucian school. Their discourses were abstruse and difficult to understand, which could be aptly described by the two lines from the *Dao De Jing*; "Mystery upon mystery—the gateway of the manifold wonders." Among them could be named Wang Bi and Ruan Ji, the latter of whom was the leader of the "Seven Sages of the Bamboo Grove". They opposed Confucianism as well as Buddhism and advocated atheism and a state with no king.



參與黃巾起義的農民大多信奉道教。崇拜自然和鬼神的思想早就存在於人們的心目中。東漢社會動盪，人們對宗教的需求甚殷，道教就在黃老(黃帝和老子)思潮大行其道之際乘機興起。其實道教與道家是有明顯分別的。道家講的是人生哲學，不是鬼神崇拜和陰陽術數。

漢朝重用儒家，因此在選拔人才時把重點放在道德上。東漢末年，群雄爭霸，選拔人才的重點因而有所轉移。曹操說得很清楚，他用人唯才，品德高尚與否不在考慮之列。曹丕用「九品中正制」選拔官吏，其標準仍然是才幹。西晉時，中正官多出身於世族門閥，他們在選拔人才時，偏私枉法，造成「上品無寒門，下品無世族」的局面。不少有識之士因此採取避世的態度，或隱逸，或佯狂，拒不當官。他們熱衷於清談，愛放言高論，目中無人。他們崇尚老、莊，甚至以道家的理論去解釋儒家的《易經》。他們的言論往往令人摸不着頭腦，難以理解，一如《道德經》所言：「玄之又玄，眾妙之門。」故此，人們稱這一學派為「玄學」。主要的玄學家有王弼和阮籍等，後者為「竹林七賢」之首。他們既反儒家，也反佛教，提出無君無神論。



Figure 18.1 Seven Sages of the Bamboo Grove

圖18.1 竹林七賢



Buddhism was introduced into China in the last year before the Common Era. Most of the emperors of East Han believed in the doctrines of Huangdi and Laozi and therefore were receptive to the Buddhist idea of “understand nothingness and extinguish attachment”. It was not uncommon to find statues of the Buddha and Laozi worshipped at the same time in the palace by emperors. Many rulers of the Wei-Jin and the Northern and Southern Dynasties were devout Buddhists. Fu Jian of the Former Qin sent an ambassador in the latter half of the fourth century to Central Asia to welcome the Venerable Kumarajiva to China to preach and translate the Buddhist scriptures. Then the Chinese monk Faxian travelled to India to bring home the sutras. From then on Buddhism became popular among the Chinese people.

During the period of the Wei-Jin and the Northern and Southern Dynasties a number of world-famous Buddhist temples and caves were built in China. These temples, made of wooden structures, are no longer extant today as they could not stand the wearing down of time. The oldest temple still in existence is the Nanchan Temple on Wutai Shan, built in 783 CE. According to written records the first Buddhist temple in China was Baima Temple in Luoyang, built in 68 CE. Digging and cutting caves started in the second half of the fourth century. Most of these are still extant, the more famous among them are the Mogao Caves of Dunhuang in Gansu, the Yungang Caves of Datong in Shanxi, the Longmen Caves of Luoyang in Henan and the Dazu Stone Carvings of Chongqing in Sichuan.

When Buddhism was first introduced into China, it was squeezed out by the Confucianists and the Daoists. Facing their opposition Buddhism adopted a compromising strategy, not only endorsing the patriarchal ethical outlook of Confucianism but also accepted the Yin and Yang magical calculations of Daoism. Mutual tolerance led to a merge of the three religions, resulting in a uniquely tolerant culture.

The integration of nationalities and the merging of Confucianism, Daoism and Buddhism brought about the blossoming of literature. Many of the famous politicians were brilliant poets and writers. Cao Cao was a talented poet as evidenced by his *Short Songs* and Zhuge Liang’s *Chushi Biao* (Memorials to Emperor Liu Shan on the Expeditions to Wei) which exuded a warm and gentle style. Other well-known pieces included Cao Pi’s two poems to the tune of *Yan Gexing*, Cao Zhi’s *Qibu Shi* (Poem Composed Within Seven Steps), Wang Can’s *Essay Upon Ascending the Pavilion* and Tao Qian’s *Return to the Field and Gardens*. Poetry by anonymous writers such as *Nineteen Old Poems*, *The Peacock Flying South and East*, *Song of the Chikle Tribe* and *Ballad of Mulan* were widely known among the people and treasured as gems of Chinese literature.



佛教在公元前1年傳入中國。東漢的皇帝大多信奉黃老學說，因此也樂於接受佛教「知無去執」的道理。不少皇帝在宮殿內同時供奉佛像和老子像。魏晉南北朝的君主很多是虔誠的佛教徒。前秦苻堅更於4世紀後期派人到西域迎接高僧鳩摩羅什到中原講學和翻譯佛經，跟着是法顯和尚前往天竺(即印度)取經。佛教從此在民間流傳。

魏晉南北朝期間，中國建造了不少舉世知名的佛寺和石窟。這些用木建成的佛寺因經不起歲月的磨損，現已不復存在。現存最古佛寺是五台山的南禪寺，該寺建於公元783年。根據文獻的記載，中國第一座佛寺是白馬寺，公元68年建於洛陽。開鑿石窟的風氣始於4世紀下半葉。這些石窟大多能夠保存到今天，比較著名的有甘肅敦煌的莫高窟、山西大通的雲崗石窟、河南洛陽的龍門石窟、四川重慶的大足石刻等。

在佛教傳入中國的初期，它受到儒家和道家的排擠。面對儒道的反對，佛教採取了調和的策略，不但認同儒家的宗法倫理觀點，也接受道教的神仙方術思想。相互的容忍終於導致三教匯流，形成獨特的包容文化。

民族的融合和儒道佛的匯流讓紛亂的神州在文學上有大豐收。不少著名的政治家也同時是出色的文學家：曹操是天才橫溢的詩人，諸葛亮的文章溫厚委婉。曹操的《短歌行》、曹丕的《燕歌行》、曹植的《七步詩》和諸葛亮的《出師表》都是傳誦一時的作品。詩人王粲(建安七子之一)的《登樓賦》和陶淵明的《歸田園居》更是燴炙人口之作。不知名作者所寫的詩歌如《古詩十九首》、《孔雀東南飛》、《敕勒歌》和《木蘭辭》等也深入民間，都是中國詩歌的瑰寶。



In our daily lives, we often come into contact with the history and culture of Wei-Jin and the Northern and Southern Dynasties. Chinese culture is permeated with the thought and practice of Confucianism, Daoism and Buddhism. Our social lives are deeply influenced by the four great classical novels, one of which is *The Romance of the Three Kingdoms* by Luo Guanzhong of the Ming Dynasty. The other three are: *The Water Margin* by Shi Naian, *Journey to the West* by Wu Chengen, both of the Ming Dynasty, and the *Story of the Stone* by Cao Xueqin of the Qing Dynasty (also known as *Story of the Red Chamber*).

Stories about the Three Kingdoms started to appear among the people during the Sui-Tang period and were made into drama during the Song Dynasty, thus reaching a large audience. At the transition of the Yuan and Ming Dynasties, Luo Guanzhong, based on the history book titled *Records of the Three Kingdoms* by Chen Shou of the Jin Dynasty, and enriching it with a large amount of legends and his personal ideas, composed *The Romance of the Three Kingdoms*. Besides telling a story Luo's novel is imbued with worldly wisdom and discusses various strategies, describing all facets of human life such as interactions with people, business transactions, doing commerce, military deployment, setting up a family and working for the country. The contents of the book have become part of the spiritual life of the Chinese; the author's point of view has more often than not been endorsed by the society and has set the standard for moral education. It has been revered as a classic by strategists coming after him.

The author portrayed Cao Cao as a powerful unscrupulous schemer who, "had the Emperor in his power and ordered the princes about", Zhuge Liang as a farsighted strategist who could predict with miraculous accuracy and a loyal minister who dedicated all his life to serve the country, and Guan Yunchang as a sagacious, brave and righteous general. These images, though not necessarily true to history, have been imprinted in the minds of the Chinese.



我們在現實生活中常會觸及魏晉南北朝的歷史和文化。中華文化充滿了儒道佛的色彩。我們的社會生活深受四大古典小說的影響，其中一本是明朝羅貫中的《三國演義》（其他三本是明朝施耐庵的《水滸傳》、吳承恩的《西遊記》和清朝曹雪芹的《紅樓夢》）。

三國的故事在隋唐時代已開始在民間出現，宋朝時更有人把它們編成戲曲，因而得以廣泛流傳。元明之交，羅貫中以晉人陳壽所寫的歷史書《三國志》為藍本，大量加入民間的傳說和個人的觀感，寫成《三國演義》。這部小說不但講故事，也談及處世的智慧和處事的權謀，從為人處世、辦事經商、行兵遣將到安家謀國，每一個層面都接觸到。它所說的故事，很多已成為我們精神生活的一部分；它所帶出的觀點，往往得到社會的認受，成為道德教育的標準。後來的軍事家不少奉之為經典。

作者以其生花妙筆，把曹操塑造成一個「挾天子以令諸侯」的奸雄，把諸葛亮寫成一個「高瞻遠矚、料事如神」的軍事家和「鞠躬盡瘁、死而後已」的忠臣，把關雲長描繪成一個「英明神武、義薄雲天」的大將。這些形象已深入人心，然而真實的歷史可不一定是這樣。



中世紀篇
THE MIDDLE AGES

約公元500年至1500年

CA. 500 – 1500 CE



The Sui and the Qin Dynasties are similar in many respects. The emperors of both, after unifying a long-divided country, vigorously carried out reforms and invested in infrastructures, in order to consolidate their newly conquered empire. However, contrary to their expectations, both Dynasties were short-lived: the Qin for fifteen years and the Sui for twenty-nine years.

Emperor Wen of the Sui Dynasty promoted the “land-equalization system” (distributing land to all farmers), reformed the *fubing* militia system (*fubing* were paid soldiers, whose households were also assigned farmland), implemented a policy of reducing taxes and corvée and established the imperial examination system. Emperor Yang of Sui decreed the digging of an approximately 2,000 kilometre long Grand Canal, connecting Beijing, Luoyang and Hangzhou, to better facilitate the material and cultural interchange of the north and south. These good measures, nevertheless, owing to the ruthlessness and over-eagerness for quick success of Emperor Yang, overburdened the common people, making their livelihood so unbearable that they finally revolted.

隋唐五代

中國 581 至 960 年的歷史：隋朝：581 至 618 年；唐朝：618 至 907 年；五代：907 至 960 年



隋朝跟秦朝有不少相似之處。秦始皇和隋煬帝分別把長期分裂的國家統一起來之後，都積極革新朝政和大興土木，以求統一大業，但事與願違，兩朝都只維持了一段短暫的統治：秦朝 15 年，隋朝 29 年。

隋文帝推行均田制(把田地分給農民)、改革府兵制(隋文帝行兵農合一制，讓這些職業軍人也分得田地)、實施輕徭薄賦政策和確立科舉制度。隋煬帝又開鑿全長約二千公里的大運河，貫通北京、洛陽、杭州等地，以促進南北的物資和文化交流。這些本來都是良好的措施，可惜隋煬帝為人暴戾和好大喜功，因急於求成而使到人民生活困苦，以致群起反抗。

In the state of chaos, the Regent Li Yuan at Taiyuan rose to power and, with the assistance of his second son Li Shimin, put down all the rebels and founded the Tang Dynasty in 618. Eight years later, in the coup at Xuanwu Gate, Li Shimin killed his elder brother and a younger brother and forced his father to abdicate in his favour. In the following year, Tang Taizong (the posthumous title of Li Shimin) changed the reign title to Zhenguan. An enlightened ruler, he knew his subordinates well enough to assign them responsibilities commensurate with their abilities, and in making judgments, always listened with an open-mind and was ready to accept admonition and advice from his ministers. He once remarked, “Using bronze as mirror, one may adjust one’s robe and hat; using history as mirror, one knows the rise and fall of events; using man as mirror, one understands the gains and losses.” His internal policies included reducing taxes and covée and increasing production; externally he advocated that the Han and the *Rong* being under the same jurisdiction should respect each other. Therefore in the twenty-three years of his reign, his subjects enjoyed good governance, social stability, national strength and prosperity, and peace of the borders—this period known as “the order of Zhenguan”.

Wu Zetian (624–705) coming from a renowned family, intelligent and beautiful, was selected at the age of fourteen by Tang Taizong as *cairen* (literally “lady of talent”, a rank of ladies-in-waiting). After Taizong died, she became a nun, and in 654, having been discovered by Gaozong (Li Zhi, Shimin’s son), was summoned to court as an imperial concubine and in the following year succeeded to the position of empress. (The imperial house of Tang descended from the Hu and followed the Hu custom of marrying one’s mother after the father passed away.) As Gaozong suffered from ill health all the time, she participated in government administration and eventually gained control. Since the age of fifty, she had been revered with Gaozong as “Heavenly Emperor and Heavenly Empress” or “the two Sages”. After Gaozong’s death she continued to be in control, and in 690 declared her own dynasty, becoming the only woman ruler in Chinese history.



紛亂中，太原留守李淵乘機崛起，在次子李世民的協助下，於618年平定群雄，建立唐朝。八年後，世民發動「玄武門之變」，把兩個同胞兄弟殺掉，並迫父親讓位。唐太宗(李世民死後的謚號)即位次年，改元貞觀。他是一個非常賢明的皇帝，既知人善任，又兼聽納諫。他曾說：「以銅為鏡，可以正衣冠；以古為鏡，可以知興替；以人為鏡，可以明得失。」在政策方面，對內他主張輕徭薄賦、發展生產；對外他鼓吹華戎同軌、互相尊重。因此，他統治的23年間，政治清明、社會穩定、國力強盛、邊境安寧，史稱「貞觀之治」。

武則天(624–705)出身名門、天資聰慧、容貌出眾，14歲時被唐太宗選為「才人」(沒有名份的姬妾)。太宗死後，她削髮為尼，後為高宗(世民之子李治)發現，奉召入宮當妃嬪，更於次年成為皇后。(唐朝的皇帝有胡人血統，而胡人有父死子娶母為妻的習俗。)因為高宗長期患病，所以她得以參預國政，進而掌握大權。她自50歲起，便與高宗並稱「天皇天后」，又稱「二聖」。高宗死後，她繼續掌權，更於690年自立為帝，成為中國歷史上唯一的女皇帝。



Figure 19.1 Tang Taizong

圖19.1 唐太宗



Empress Wu's entire career of governing the country spanned fifty years, in the course of which she made significant contributions, including: (1) improving the civil service examination by instituting court examination and military selection and enlarging the quota of successful candidates; (2) selecting officials according to ability, irrespective of family background; (3) fostering farming and mulberry raising, developing economy and improving people's livelihood. She, nonetheless, like some able emperors such as Tang Taizong whom she admired, was very loose in her private life and callous to her political enemies, even to her own offspring. Her second son was ordered to commit suicide and her third son was kept in captivity for fourteen years.

Traditional historians are usually full of praise for Li Shimin but heap abuse on Empress Wu. Why do they take such an attitude? What is your own point of view?

After Empress Wu's death the Tang house went through eight years of ruthless court rivalry, with her grandson Li Longji emerging as the victor, called Tang Minghuang and posthumously titled Xuanzong. When he first ascended to the throne he made vigorous efforts to enable the country to be prosperous and the society secure and thriving, so that his reign was called "the order of Kaiyuan" by historians. In later years he abandoned himself to sensual pleasures and became lax in administration, thus brewing corruption and decline, allowing the good systems in force since the Sui Dynasty to come to misuse and decay. In the end this brought about the rebellion by An Lushan, a Hu ethnic and Military Commissioner of the border regions well-trusted by the Emperor, with the assistance of the former's Commander Shi Siming. An was not on good terms with the prime minister Yang Guozhong (second cousin of the imperial concubine Yang Yuhuan, the "Prized Consort") and using the pretext of punishing the mediocre and incompetent Yang, led his army into Changan (now Xi'an). The emperor fled in a hurry, in the course of which the imperial guards clamoured for the execution of Yang Guozhong and forced Lady Yang to take her own life.

Emperor Minghuang's over-indulgence in woman and song brought about An Lushan's Rebellion, but his contribution toward promoting Chinese opera should not be overlooked. He founded the "Peach Garden" to train musicians, singers and actors, and even took part in rehearsals and performances himself. Harking back to this tradition, even today we call opera singers and actors "sons and daughters of the Peach Garden."



自協助高宗參預國政起計，武則天一共主政五十年，期間建樹良多，包括：一、改進科舉制度，增設殿試和武舉，並擴大取錄名額；二、選賢任能，不論出身；三、重視農桑，發展經濟，改善人民生活。但她也像一些大有為的皇帝如她心儀的唐太宗一樣，在私生活上任意妄為，對付政敵則心狠手辣，即使對待自己的骨肉也是這樣。她的次子奉命自殺，三子被幽禁長達14年。

傳統的史學家大多稱頌李世民而貶抑武則天。他們為什麼都抑武揚李？你的看法又如何？

武則天死後，唐室經歷了八年殘酷的宮廷鬥爭，終於由她的孫子李隆基奪得皇位，是為唐玄宗，又稱唐明皇。他即位初期，勵精圖治，社會安定繁榮，史稱「開元之治」。後來因為沉迷聲色、怠於政事，以致朝政腐敗，讓自隋以來一直沿用的各種良好制度日漸廢壞，終於釀成「安史之亂」。「安」、「史」是指胡人安祿山和史思明，前者是一名獲唐明皇重用的邊防節度使，後者是安祿山的兵馬使。安祿山與宰相楊國忠(皇后楊貴妃的族兄)不和，於是以討伐庸碌誤國的楊國忠為由，帶兵攻入長安。唐明皇倉皇出走，途中禁軍譁變，把楊國忠殺了，並迫使楊貴妃自縊身亡。

唐明皇因為沉迷聲色而釀成安史之亂，但他對推動中國曲藝的發展卻是有貢獻的。他創立「梨園」，訓練樂師、歌手和演員，甚至親自參與排練和演出。我們現時稱戲曲藝人為「梨園子弟」，就是由此而來的。





Figure 19.2 The golden age of the Tang Dynasty

圖19.2 唐朝全盛時期的版圖

After the An Lushan Rebellion was put down, the Tang Dynasty was faced with a difficult situation: in outlying prefectures, the military governors set up their own regimes and, internally, the eunuchs wielded power and were locked in bitter struggle with officials in court advocating different policies. Starting from the middle of the ninth century, revolts by the peasants arose time and again, among which Huang Chao's Rebellion had the greatest impact. By this time all signs foreboding the fall of the Tang Dynasty had surfaced. In 907, Military Commissioner Zhu Quanzhong stationed in Henan led his army into Changan, overthrew the Tang Dynasty and declared himself emperor. From this year onward, for fifty-three years, there was a turn-over of five dynasties in the north and ten states had been set up in the south, until 960 when China was reunited again. Historians call this period that of the "Five Dynasties and Ten States".

The Han and the Tang are the most prosperous dynasties in Chinese history, so that overseas Chinese, irrespective of their nationalities, are called *Hanren* or *Tangren* and Chinatown, *Tangren jie*.

Tang culture and economy were highly developed and had frequent contacts with foreign nations, including countries of East Asia, Southeast Asia, South Asia, Central Asia and West Asia, even Europe and parts of Africa. The cultural interchange activities that had the greatest impact on later generations were: (1)



Figure 19.3 Tang Xuanzong

圖19.3 唐玄宗

安史之亂平定後，擺在唐朝面前的是一個內外交困的局面：外面藩鎮割據，內部宦官專權，朝官之間也因路線之爭而鬥個你死我活。從9世紀中期開始，農民造反事件此起彼伏，其中影響最大的是黃巢起義。這時，李唐衰亡的徵兆已呈現無遺。907年，駐守河南的節度使朱全忠進軍長安，滅唐稱帝。從這一年起，在53年內，北方轉換了五個朝代，南方則先後建立了十個國家，直到960年，中國才復歸統一。史家稱這段歷史為「五代十國」時期。

漢朝和唐朝是中國最興盛的兩個朝代，所以僑居海外的華人，不管屬哪個民族，一般都稱為漢人或唐人，而他們聚居的地區則叫做「唐人街」。

唐朝的經濟和文化都有很大的發展，與外國的交往也非常密切。交往的地區遍及東亞、東南亞、南亞、中亞和西亞各國，跟歐洲和非洲部分地區也有接觸。對後世影響較大的文化交流活動包括：一、玄奘前往

the monk Xuanzang's journey to India to study Buddhism and bring back sutras; (2) acceptance of large numbers of students from Korea and Japan; (3) the monk Jianzhen's visit to Japan, at the invitation of its monks, to teach the Vinaya.

Among the monks travelling to India in quest of the sutras in the Tang Dynasty, the most famous was Xuanzang. He was away for seventeen years (629–645), his outgoing journey taking him past Xinjiang and Central Asia to South Asia to visit the present-day India, Pakistan, Bangladesh and Nepal, to study Buddhism. On his return he brought back 657 volumes of sutras in Sanskrit, some of which he translated into Chinese. His book titled *Great Tang Records on the Western Regions* describing what he saw on his journey, provided valuable information on the study of the history of the middle ages of Central Asia. (The cultural interchange with Japan will be discussed in Chapter 20.)

The Tang Dynasty was renowned for poetry. During the three hundred years of the Tang's reign, brilliant poets appeared among whom Li Bai and Du Fu were the most famous. The former worked wonders with his unrestrained, out-of-this world poetic imagination and the latter was admired for his powerful images of the historical moment and his mastery of language and prosody. Bai Juyi's poems written in a plain and easy style describing everyday events appealed to a wide audience. His long narrative poem "Song of Endless Sorrow" telling the tragic story of Tang Minghuang and his beautiful consort was among the most popular.

In the Qing Dynasty, Emperor Kangxi decreed to have *The Complete Poems of Tang* compiled, gathering together some forty thousand poems by two thousand poets. A scholar named Sun Zhu (1711–1778) during Qianlong's reign selected some three hundred poems from the above collection (possibly following the example of Confucius who compiled the *Book of Songs*) and produced *Three Hundred Tang Poems*, which is still widely read today.

The literati of the Tang Dynasty were fond of the plain style of the Han and Wei Dynasties and disliked the ornate artificiality of parallel prose popular in the Northern and Southern Dynasties. Thus arose a movement to revive "Ancient-style Prose" (prose in Han and Wei times so-called by the Tang) headed by Han Yu and Liu Zongyuan. Han was well-known for his forceful expository writing while Liu captured readers with his elegant familiar essays. The versatile poet and essayist Su Shi of the Song Dynasty credited Han with "invigorating the art of writing after its decline through eight dynasties" and praised Liu's style for being "dry outside but rich inside, seemingly tasteless but actually beautiful". They exerted tremendous influence on the literary tradition of the time and on generations to come.



印度學佛和取經；二、大量接受朝鮮和日本的留學生；三、鑒真和尚應邀前往日本傳授戒律。

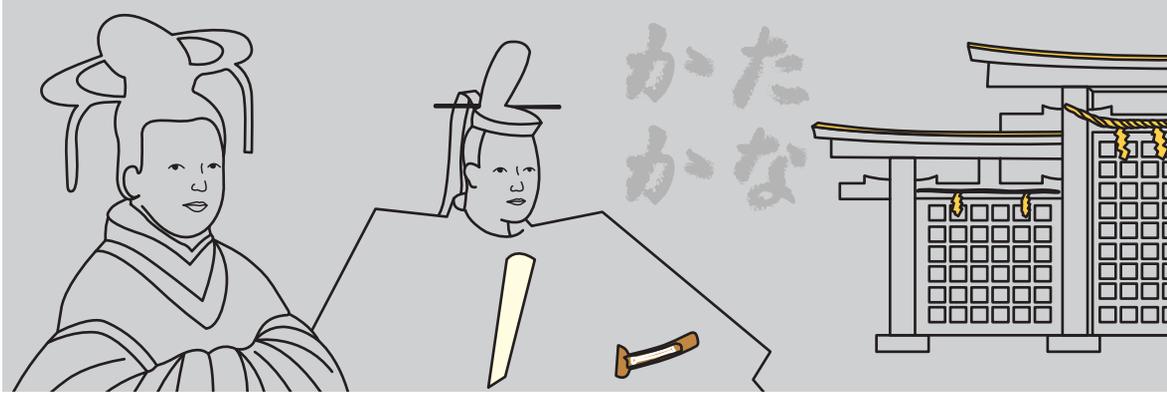
唐朝前往印度求經的僧人為數不少，其中最著名的是玄奘。他出國17年(629–645)，經新疆和中亞到達南亞，訪問了今天的印度、巴基斯坦、孟加拉、尼泊爾等地，研習佛學。返國時，帶回梵文佛經657部。後來他把部分譯成中文，又寫了一本記錄旅途見聞的書，名《大唐西域記》。這本書對中亞中古史的研究提供了寶貴的資料。(有關與日本的交流，見第20章。)

唐代以詩歌見稱。在唐朝近三百年的統治期間，詩人輩出，其中成就和影響最大的是「詩仙」李白和「詩聖」杜甫。前者的詩篇以飄逸脫俗見稱，後者則以沉穩厚實知名。此外，白居易也是唐代一位很出色的詩人，他的作品平易近人，通俗易懂。他那篇以唐明皇和楊貴妃的事跡為題材的長篇敘事詩《長恨歌》最為世人熟識。

清康熙敕令編纂的《全唐詩》收錄了二千多名詩人所寫的四萬多首詩。乾隆時代有一位名叫孫洙(別號蘅塘退士)的士人從中選出約三百首(大概是仿倣孔子編《詩經》的做法吧)，編成《唐詩三百首》。這本書現在仍然流行於坊間。

唐朝的文人比較喜歡漢魏質樸的文風，對南北朝盛行的綺麗駢文沒有好感，於是興起了一場「古文運動」(唐朝人稱漢魏的散文為古文)，旗手是韓愈和柳宗元。前者以氣勢磅礴的議論文見稱，後者則以清秀雋逸的小品文著名。宋朝的文學家蘇東坡稱讚韓愈「文起八代之衰」，對柳文的評語則是「外枯而中膏，似淡而實美」。他們對當時和後世都產生了很大的影響。





Korea

The Korean peninsula was inhabited by humans tens of millenniums ago. It entered the Bronze Age by the tenth century BCE, the Iron Age by the fourth century BCE and gradually formed an ancient Korean kingdom in the north.

According to the *Records of the Grand Historian* by Sima Qian, after the demise of the Shang Dynasty, the brother of King Zhou called Jizi (*Gija* in Korean) fled to the north of Korea and founded a kingdom known as Gojoseon, adopting the administrative structure and promoting the rites of the Shang Dynasty. Some Koreans therefore moved to the south and founded the Jin State and other small states in the region of the Sanhan confederacies of Mahan, Jinhan and Byeonhan.

Gojoseon survived for almost a thousand years and was overthrown by general Wiman from the state of Yan in China in 194 BCE. Wiman Joseon lasted only eighty-six years when it was extinguished by Emperor Wu of the Han Dynasty. After occupying the central northern part of the Korean peninsula, he divided it into four prefectures.

Around the beginning of the Common Era, as the Han Dynasty was on the decline and could no longer control the northeast, changes started to emerge in the political situation of the Korean peninsula. By this time the Jin state in the south had disintegrated, giving rise first of all to the state of Silla formed of the Jinhan confederacy in the southeast and then to the state of Baekje formed of the Mahan confederacy in the southwest. Contemporaneously Goguryeo in the north broke away from the reins of the Han Dynasty and founded its own kingdom. By the fourth century CE a tripartite balance of power formed by the three kingdoms had

早期的朝鮮和日本

朝鮮和日本於公元前 10 世紀至公元 12 世紀的歷史：重點在公元 7 世紀後



朝鮮

朝鮮半島數萬年前已有人類居住，到公元前 10 世紀進入青銅時代、公元前 4 世紀進入鐵器時代，並逐漸在北部形成一個稱為「古朝鮮」的國家。

根據司馬遷《史記》的記載，商朝滅亡後，紂王的兄弟箕子跑到朝鮮北部稱王，建立「箕子朝鮮」，推行商朝的制度和禮儀。有些古朝鮮人因此遷居南方，在三韓(即馬韓、辰韓和弁韓)地區建立辰國和其他一些小國。

箕子朝鮮延續了差不多一千年，到公元前 194 年才給來自燕國的臣子衛滿推翻。「衛氏朝鮮」只維持了 86 年就給漢武帝消滅了。漢武帝佔領朝鮮半島中北部之後，把它劃分為四個郡。

公元前後，漢朝國勢轉弱，無力兼顧東北，朝鮮半島的政局開始出現變化。這時，南方的辰國解體，由辰韓部落組成的新羅首先在東南方發展起來，由馬韓部落組成的百濟稍後崛起於西南方。期間北方的高句麗也擺脫了漢朝的控制，建立自己的國家。三國鼎立之勢到公元 4 世紀



become obvious. Korea was at that time deeply influenced by Chinese culture: in the 70s of the fourth century CE, Buddhism was introduced into Goguryeo, a national university was founded, and Baekje used the Chinese language for recording events.

When the Tang Dynasty assumed power in China, Goguryeo was in control of Liaodong. In the middle of the seventh century fighting constantly broke out between the two. Later on Silla formed a coalition with the Tang, and after extinguishing Baekje and Goguryeo, drove out the Tang army, thus achieving unification. Having unified the whole country, Silla adopted the systems and methods of administration of the Tang Dynasty for its government.

In the beginning of the tenth century, generals in Silla rose in revolt one after another and founded the kingdoms of Hubaekje (Later Baekje) and Hugoguryeo (Later Goguryeo) respectively. These maintained confrontations with the original Silla. However, this Post-Three Kingdom period lasted only a short time: Hugoguryeo overthrew Silla in 935 and extinguished Baekje in the following year, and thus reunified Korea.

As the Song Dynasty in China was weak, Korea first paid allegiance to the Liao state and later to the Jin state. When the Mongols were masters of China, Korea became a province of the Yuan Dynasty.

Japan

About ten thousand years ago, after the close of the last Ice Age, owing to the warming-up climate causing the glaciers to melt, the level of the sea rose so that Japan, which had been joined to the continent, became a series of islands. At that time the islanders were in the Stone Age, and lived mainly by fishing and hunting. The transition from the Stone Age to the Bronze Age and then the Iron Age started approximately from the third century BCE and completed in the third century CE.

In the third century CE Japan was fundamentally in the stage of tribal society. Disputes constantly arose among the tribes and within the tribe there were numerous conflicts resulting from the rise of large clans. There were tendencies therefore for annexation and forming alliances and the authority of kingship made its appearance. In the period of the first to the third century CE, Japan had sent ambassadors to China twice and assimilated Chinese culture through the Koreans. *The Analects* was introduced into Japan in this way. In the fourth century in the Yamato region, that is, the area around the present-day Kyoto and Nara, there appeared a strong political power, which became the centre of the different tribes.



明顯形成。這時，朝鮮深受中國文化的影響：在4世紀70年代，高句麗引入佛教和設立太學，百濟則使用漢文紀事。

唐初，高句麗控制了遼東。7世紀中葉，兩國經常兵戎相見。其後，新羅與唐朝結盟，先把百濟和高句麗滅掉，再迫退唐軍，完成統一大業。新羅統一全國後，採用唐朝的制度和方法治國。

公元10世紀初，新羅先後有將領起義，分別建立後百濟和後高句麗王朝，與原新羅鼎足而立。這個史稱後三國時期的歷史很短：後高句麗王朝先在935年亡新羅，復於次年滅後百濟，重新統一朝鮮。

中國宋朝積弱，高麗只好先後向遼國和金國稱臣。蒙古人入主中國時，它成為元朝的一個行省。

日本

大約一萬年前，最近一次冰河時期結束後，因氣候回暖，冰川融化，海平面上升，原本與大陸相連的日本遂變成列島。這時，島上的居民還處於石器時代，過着以漁獵為主的生活。從石器時代經青銅器時代到鐵器時代的過渡期大約始於公元前3世紀，成於公元3世紀。

公元3世紀時，日本基本上仍然處於部族社會階段。部族之間常起爭端，部族內也因大家族的興起而矛盾百出，於是形成兼併和聯合的趨向，王權也隨之而出現。在公元1至3世紀期間，日本曾兩次派遣使者到中國，而且通過朝鮮人汲取中國文化。《論語》就是這樣傳到日本的。4世紀時，在大和地區，即今京都和奈良一帶，出現了一個強大的政權，成為各部族的中心。



To consolidate its leadership, the Yamato Province zealously assimilated the civilization as well as science and technology from the mainland. Therefore besides paying tribute to China, it also established close relationship with Korea. In the fifth century they learnt various techniques in making pottery, spinning and weaving, smelting and construction from the Koreans and started to use the Chinese characters. In the sixth century, Buddhism and Confucianism, upon being introduced into Japan, were well-received and henceforward greatly influenced the development of Japanese culture.

Shinto was the traditional religion of Japan. It worshiped the forces and spirits of Nature, believing the Emperor of Japan to be the descendent of the Sun Goddess Amveratsu. After the introduction of Buddhism the two religions at times merged with each other and at other times opposed each other, forming a unique religious culture.

Towards the end of the sixth century the Yamato Province raised the title of the King to that of the “Heavenly Sovereign” or Emperor. Prince Shōtoku, who was regent at that time, attempted to reform the administrative system. Following the example of the Sui Dynasty in China, he laid down the rule that the Emperor should confer official titles to his ministers in accordance with their abilities, hoping to strengthen the centralization of power. In the middle of the seventh century Emperor Kotoku, modelling on the Tang Dynasty, promoted the Taika Reform, furthering the reform of social institutions and established an autocratic system with power concentrated on the Emperor. In politics, he abandoned the clan system; in economy, he abolished private landownership and tribal membership, replacing them by public land and citizenship. After reverting all land to the government he distributed it to officials, nobles and commoners in accordance with circumstance and at the same time set up a unified system of taxes and corvée. To consolidate these reforms, they were written into a code, the most important of which was the Taihō Code, enacted in 701. From this time on, the Japanese nation was under the ritsuryō codes.

Japan had sent ambassadors to China in the first and third century CE to pay homage, but interchange between the two countries on a large scale only officially commenced from the seventh century, when Japan instituted the post of Imperial Embassies to the Tang Dynasty in 631. In the three hundred years from the beginning of the seventh to the end of the ninth century, Japan sent a total of 319 missions of ambassadors and students to China. Each mission usually comprised over a hundred people, but at times could be as many as over five hundred and China in return also dispatched ambassadors and monks to Japan a number of times.



為了確立其盟主地位，大和國非常積極地汲取大陸的文明和科技，因此，除了向中國納貢外，還與朝鮮建立密切的關係。5世紀時，他們從朝鮮人那裏學會了製陶、紡織、冶煉、建造等技術，並且開始使用漢字。6世紀時，佛教和儒家思想傳入日本，受到廣泛的重視和歡迎，從此深刻地影響着日本文化的發展。

神道教是日本傳統的宗教，它崇拜自然的力量和精靈，相信天皇是太陽女神的後代。佛教傳入後，兩者時而互相融合，時而彼此對立，形成一種獨特的宗教文化。

6世紀末，大和國把大王的稱號提升為「天皇」。時任攝政的聖德太子嘗試改革政制，取法隋朝，規定由天皇按官吏的才能授以官職，藉此強化中央集權。7世紀中葉，孝德天皇以唐朝為典範，推行「大化革新」，進一步深化社會體制的改革和着手建立一個以天皇為中心的中央集權制。在政治方面，他廢除氏姓制度；在經濟方面，他廢除私有土地和部民制度，使之成為公地和公民。他把土地收歸國有之後按情況分給官僚、貴族和平民，同時設立一個統一的租稅和徭役制度。為了鞏固這些改革，他們以法律的形式把它們肯定下來，稱之為「律令」。最重要的一部律令叫「大寶律令」，成於701年。日本從此走上律令國家的道路。

日本先後在1世紀和3世紀派遣使臣到中國朝貢，但大規模的交往則要到7世紀才正式展開。公元631年，日本設遣唐使一職。從7世紀初到9世紀末這三百年間，日本總共派遣了319團使節和留學生到中國交流和學習。每團一般是百餘人，有時甚至多達五百餘人，而中國也曾多次派遣使臣和僧人回訪。



In the process of this continuous interchange, the most noteworthy were the visit by the monk Jianzhen to Japan in the middle of the seventh century and the coming to China of the scholar Makibi Kibi and the monk Kobo Kukai in the first half of the eighth century and the beginning of the ninth century respectively to pursue studies. Monk Jianzhen, in his ten-year sojourn in Japan, made contributions to medicine, art and architecture besides teaching the Vinaya. Makibi Kibi and Kobo Kukai, after returning to Japan, respectively created the Japanese alphabet Katakana and Hiragana based on the Chinese characters and since then Japan had her own written language. At the end of the ninth century, as the Tang Dynasty was caught in political turmoil, Japan abandoned its imperial missions to China and interchange between the two countries came to a standstill.

In 710 Empress Gemmei moved the capital to Nara (called Heijō-kyō at that time), commencing the Heijō period lasting seventy-four years. The Heijō period made enormous strides in political, social and cultural developments and was considered a prosperous age in Japanese history, but it was also a time of intense political conflicts. The struggles between the nobles, ministers and clerics continually weakened the power of the emperor so that in the end he/she (there had been altogether eight empresses in the course of Japanese history) became a nominal head, representing god in ritualistic activities.

At the end of the eighth century, intrigues in palace and court continued; the system of public land and citizenship started to break down and the country fell into dire straits. In order to re-establish the ritsuryō system, Emperor Kammu moved the capital to Kyoto (called Heian-kyō at that time). The Heian period, when Heian-kyō was the capital, lasted four hundred years. The annexation of land resulted in the appearance of manors, owned either by nobles or ministers or by monasteries or Shinto temples. Owing to deteriorating conditions of law and order owners often trained their young and physically fit relatives and servants to be samurai to protect their manor. Samurai groups were formed around the tenth century, growing stronger and more powerful as a result of fighting against one another, and engaged in the strife among different factions in the central government.

At the end of the twelfth century, Yorimoto Minamoto, leader of the Kamakura Shogunate in the Kantō region, founded the first Shogunate regime in Kamakura. The “Shogunate”, literally “the tent office of the Shogun or commander”, meant administration by the military. At that time although the rule by the imperial house was still maintained in Kyoto, the centre of Japanese politics had shifted to Kamakura.



在不絕如縷的交往過程中，以鑿真和尚在 7 世紀中葉前往日本訪問，以及學者吉備真備和僧人空海分別於 8 世紀前半葉和 9 世紀初來華留學的影響最為深遠。鑿真和尚訪日十年，除傳授戒律外，也對日本的醫學、藝術和建築作出了貢獻。吉備真備和空海回國後，分別根據漢字創造了「片假名」和「平假名」兩種日本字母，從此日本才有自己的文字。9 世紀末，唐朝政局混亂，日本於是廢止遣唐使，中日的交往從此陷入停頓狀態。

公元 710 年，元明(女)天皇遷都奈良(當時叫平城京)，開始了為期 74 年的奈良時代。奈良時代在政治、社會、文化等方面都有很大的發展，是日本歷史上一個昌盛繁榮的時期，但也是一個政治鬥爭異常激烈的時代。貴族、公卿和僧侶之間的鬥爭不斷削弱天皇的權威，使他/她(日本歷來一共出現過八個女天皇)最終成為一個沒有實權的國君，只代表天神參與禮儀性的活動。

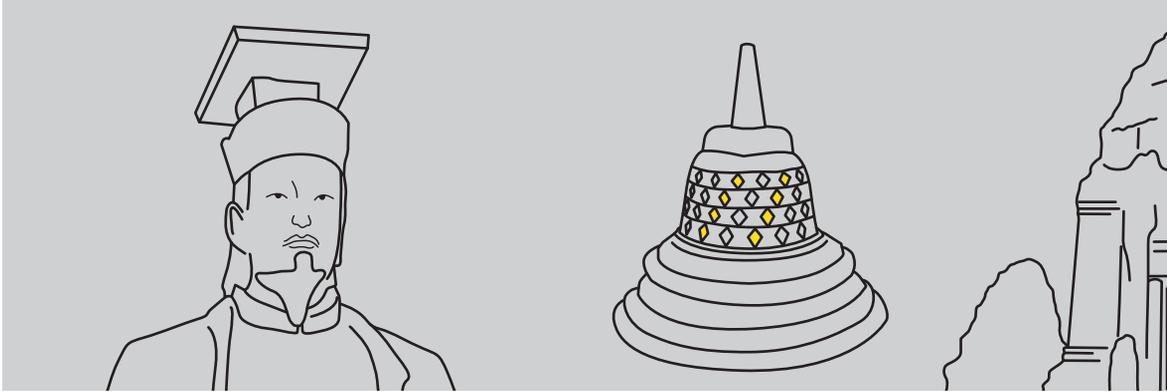
8 世紀末，宮廷鬥爭不息，公地公民制開始崩潰，國家陷入困境。為了重建律令體制，桓武天皇把京城遷到京都(當時叫平安京)。這段以平安京為首都的時期長達四百年，史稱「平安時代」。土地兼併的結果是莊園的湧現，其地主不是貴族或公卿，就是寺院或神社。由於治安不靖，地主紛紛把年青力壯的親屬和僕從培養成武士，以保護自己經營的莊園。武士集團大約在 10 世紀形成，規模更因互相傾軋而日漸壯大，並且介入中央派別之爭。

12 世紀末，關東武士集團的首領源賴朝在鎌倉建立日本第一個幕府政權。幕府是將帥軍府的別稱(行軍時將帥以營幕為府)，因此，幕府政權即軍人主政的意思。這時，京都雖然還保存着皇室政權，但日本的政治重心已移至鎌倉。



SOUTHEAST ASIA IN THE EARLY TIMES

The history of Southeast Asia from 4th century BCE to 18th century CE, with emphasis on the period after 7th century CE



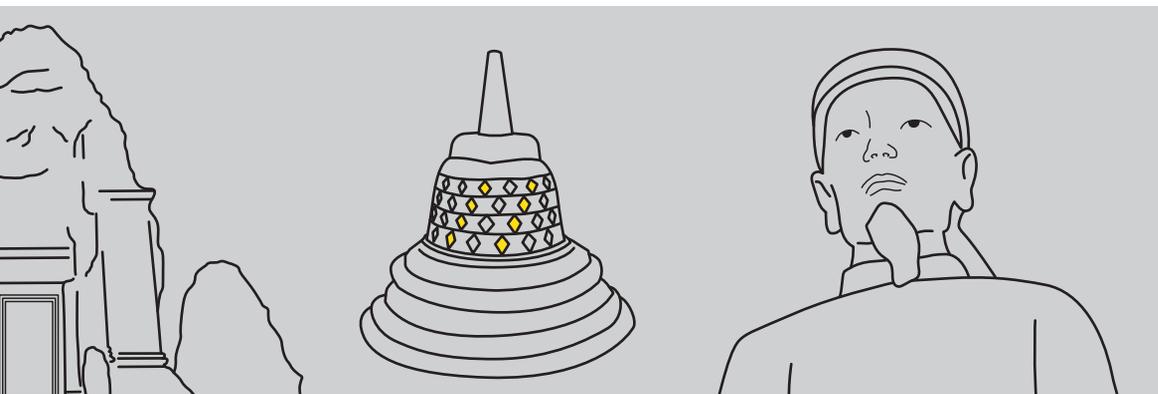
The races of Southeast Asia originated in southern India and the southwestern part of China. The Australoid and the Negrito from southern India were the first to enter Southeast Asia, arriving there respectively in the early and late Paleolithic era, but were driven to Australia or the deep mountains there by the Proto-Malay from the southwest of China in the Neolithic era. After that the ethnic minorities of southwestern China migrated there continuously, gradually forming their own country.

The Vietnamese lived in the middle and lower reaches of the Red River in the fourth century BCE as a tribal people. Towards the end of the Qin Dynasty, they allied with the people of Guangdong and Guangxi to form an independent region, calling it Nanyue, later changed to Vietnam. It had remained a prefecture of China from the Han to the Tang Dynasty. Around the middle of the tenth century, a Yue ethnic general Ngo Quyen, seizing the opportunity of the upheaval in China at the transition of the Tang to the Song Dynasty, declared independence but still acknowledged China as suzerain state. After that Vietnam passed through two comparatively important dynasties, namely, the Nha Ly (Ly Dynasty) founded by Ly Cong Uan in the eleventh century and the Nha Le (Le Dynasty) founded by Le Loi in the fifteenth century. The latter split up in the sixteenth century, causing confrontation between the north and south. Nguyen Anh in the south, with the assistance of the French, unified the country at the beginning of the nineteenth century but still paid tribute to China.



早期的東南亞

東南亞公元前 4 世紀至公元 18 世紀的歷史：重點在公元 7 世紀後



東南亞的人種源於印度南部和中國西南部。首先進入東南亞的是來自印度南方的澳洲種人和小黑人。他們分別在舊石器前期和後期抵達本區，但都在新石器時期給來自中國西南部的原始馬來人趕到澳洲或當地的深山裏。此後，中國西南部的少數民族不斷移入，並逐漸形成自己的國家。

越南人在公元前 4 世紀已生活於紅河中下游，處於部落狀態。秦末，兩廣聯合該區獨立，改名南越，後稱越南。自漢至唐，它一直是中國的一個郡縣。10 世紀中葉，越族將領吳權在唐宋交替的時候，看準中土紛亂的機會，宣告獨立，但仍以中國為宗主國。此後，越南經歷了兩個比較重要的朝代：李公蘊於 11 世紀建立的李朝以及黎利於 15 世紀建立的黎朝。後者在 16 世紀分裂，形成南北對峙的局面。南方的阮映得法國人的協助，於 19 世紀初統一全國，但仍向中國朝貢。





Figure 21.1 Hue, Vietnam

圖21.1 越南順化

Cambodia, known as Khmer in antiquity, was the most Indianized country in Southeast Asia. The outward appearance as well as complexion of the Khmers was obviously different from the Vietnamese in the east and the Thai in the west. This was probably due to the far-reaching influence of the Indian race. Today's Cambodia was founded by Indians in the first century CE, called Funan, which became a vast empire in the third century, with a territory including part of the present-day Southern Vietnam and receiving tribute from Thailand and the Malay Peninsula. In the seventh century Funan was overthrown by Chenla.

The newly arisen Chenla was split into two in the early eighth century: the Land Chenla occupying the northern highland including the present-day Laos and the Water Chenla occupying the southern coastal region. After the split, Chenla became weak and was at one time taken over by the Sailendra Dynasty founded by the descendents of Funan in Java. In the ninth century the Khmers living on the Mekong River delta reunified the country and made Angkor its capital. For more than two hundred years after this the kings of various dynasties built temples, steles and stupas in the vicinity, the most famous of which is Angkor Wat. The Angkor Kingdom started to decline in the fifteenth century and the city Angkor once fell into the hands of the Thais. The Khmers then moved their capital to Phnom Penh and thenceforth Angkor had been buried in the sprouting and spreading bushes and woods until it was rediscovered by the French in the latter half of the nineteenth century.



Figure 21.2 Angkor Wat, Cambodia

圖21.2 柬埔寨吳哥窟

柬埔寨，古稱吉蔑（今叫高棉），是東南亞最印度化的國家。高棉人的外貌和膚色都跟東面的越南人和西面的泰國人有顯著的不同。這可能是受到印度人種較深影響的緣故。今天的柬埔寨是公元1世紀時由印度人建立的，稱扶南。它在3世紀時成為大帝國，其領土包括今南越一部分，並接受泰國和馬來半島的進貢。7世紀時，扶南為屬國真臘所滅。

新興的真臘在8世紀初分裂為二：陸真臘佔北部高地，包括今天的老撾；水真臘佔南部沿海地區。分裂後，真臘國勢虛弱，一度給扶南後人在爪哇建立的嶽帝王朝侵佔。9世紀時，生活於湄公河三角洲的高棉人重新統一國家，定都吳哥。此後二百多年，歷任皇帝不斷在附近興建廟宇和各種碑塔，其中最著名的是吳哥窟。吳哥王朝到15世紀便衰落了，吳哥城更一度落在泰國人的手上。高棉人後來遷都金邊，吳哥便從此湮沒在不斷蔓延的叢林裏，直到19世紀下半葉因法國人的發現才得重見天日。



The Chao Phraya River basin belonged to the Khmers in the early times. The Thai people entered this region in the eleventh century and then seizing the opportunity of the decline of the Angkor Dynasty, formed a number of small states. In the thirteenth century, they drove out the Khmers and founded the strong Sukhothai Kingdom. However, in the fifteenth century it was overthrown by another Thai dynasty, the Ayuthia (also spelled as Ayutthaya) Kingdom, which had risen in the south in the middle of the fourteenth century. This new dynasty not only captured the capital of the Angkor Kingdom but also controlled the Malay Peninsula and part of Burma (present-day Myanmar). The Ayuthia Kingdom survived for approximately four hundred years and was overthrown by Burma in the middle of the eighteenth century. Culturally Thailand was deeply influenced by Cambodia and Burma.

From around the beginning of the Common Era a number of ethnic minorities from the north migrated to the Sittang River and the Irrawaddy River valleys. The Burmans migrated comparatively later into this area. They founded the Pagan Kingdom in the eleventh century and unified Burma. In the thirteenth century the Pagan Kingdom was overthrown by the Mongols. After that, the Mons and Shans rose in the south and north respectively, engaging in war for years on end, with the result that the Burmans benefited from the tussle. In the middle of the sixteenth century the Burmans living in the middle reaches of the Sittang River took the opportunity to free themselves from the control of the Shans and founded the Toungoo Dynasty, thus re-unifying their country. For over two hundred years after that Burma was continuously caught in internal conflict and engaged in fighting with Thailand, so that the country was mired in political turmoil all the time.

A number of small states started to appear on the Indonesian islands in the fourth century. By the seventh century, the Srivijaya Kingdom in southeastern Sumatra had become very strong, with Palembang emerging as the commercial centre in Southeast Asia, trading with China, India and the Middle East. At that time owing to the influence of India, Buddhism had taken root in the Srivijaya Kingdom and spread from thence to Java and its neighbouring islands.



湄南河流域早期是高棉人的屬土。泰族在 11 世紀進入該區，後乘吳哥王朝衰落之機，成立了一些小國。13 世紀時，他們趕走了高棉人，建立起強大的速古台王朝。可是，到 15 世紀它就亡於上世紀中葉在南方興起的另一個泰族王朝——阿瑜陀耶(或譯大城)王朝。這個新興的王朝不但攻陷了吳哥王朝的京城，更控制了馬來半島和緬甸部分地方。阿瑜陀耶王朝延續了約四百年，到 18 世紀中葉才亡給緬甸。在文化上，泰國深受柬埔寨和緬甸的影響。

從公元前後開始，多支少數民族從北方移入錫當河和伊洛瓦底河流域。緬族是一支較遲進入本區的移民。他們在 11 世紀時建立蒲甘王國，統一緬甸。13 世紀時，蒲甘王朝為蒙古人所滅。之後，孟族和撣族分別在南方和北方興起，並展開了經年的戰爭，結果是「鷸蚌相爭，緬人得利」。16 世紀中葉，生活在錫當河中游的緬族趁機擺脫撣族的控制，建立東吁王朝，再次統一全國。此後二百多年，緬甸內亂頻仍，又持續與泰國交戰，國家長期陷於紛亂。

印尼群島在 4 世紀開始出現一些小國。到 7 世紀時，位於蘇門答臘東南部的室利佛逝王國已很強大，巨港成為東南亞的商業中心，跟中國、印度和中東都有來往。這時，因受到印度的影響，佛教已在室利佛逝生根，並由此傳到爪哇等地。



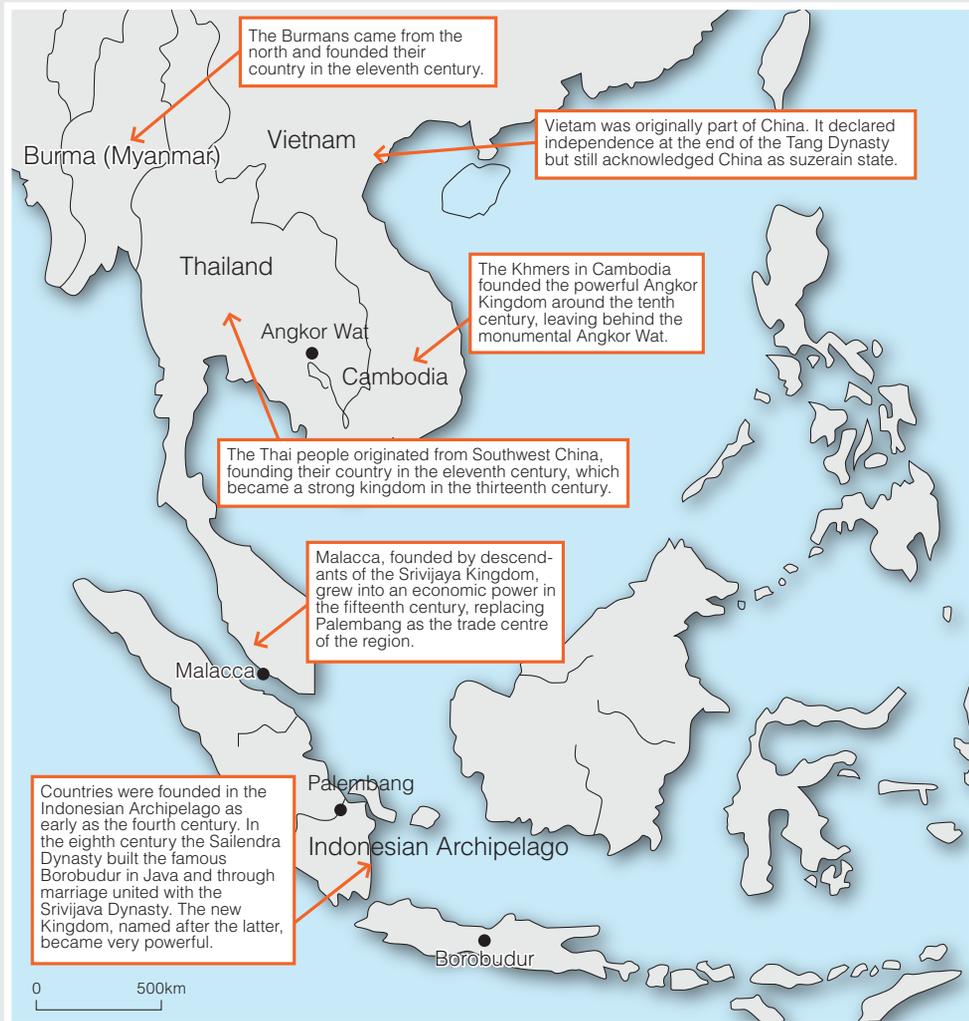


Figure 21.3 Southeast Asia in the early times

In the eighth century the Sailendra Dynasty founded by the descendents of Funan in Java grew in strength. Its rulers, being devout Buddhists, constructed a colossal monastery called Borobudur near Yogyakarta in Java. This structure is the largest historic monument in the southern hemisphere, equally famous as the pyramids of Egypt, the Great Wall of China and Angkor Wat. The Sailendra Dynasty, through marriage alliance with the imperial house, merged with the Srivijaya Kingdom in the ninth century, thus enhancing the political position of Palembang. In the eleventh century Srivijaya extended its influence to the northeast, reaching as far as the Philippine islands. In the following two centuries it was constantly at war with the Chola Empire at the southern tip of India leading to the weakening of its power. Eventually it was overthrown by the newly arisen Majapahit Kingdom in east Java in the fourteenth century.





圖21.4 早期的東南亞

8世紀時，扶南後人在爪哇建立的巔帝王朝強大起來。它的君王篤信佛教，於8世紀下半葉在爪哇日惹附近建造了一座名叫波羅浮屠的巨大寺廟。這座寺廟是南半球最大的古蹟，與北半球埃及的金字塔、中國的長城和東埔寨的吳哥窟齊名。巔帝王朝在9世紀藉王室的婚姻關係與室利佛逝王朝合併，使到巨港的政治地位更形重要。11世紀時，室利佛逝向東北發展，其勢力遠達菲律賓群島。在隨後兩個世紀，它多次與印度南端的朱羅王朝交兵，以致國力日漸衰微，終於在14世紀為東爪哇新興的滿者伯夷王國所滅。



After Srivijaya's demise, its descendents fled to the Malay Peninsula and established their country in Malacca. To avoid the interference of Thailand they had requested and thus granted fiefdom from the Ming Dynasty. By the middle of the fifteenth century Malacca became strong and defeated the invading Thai army many times. Its sphere of influence had extended to the whole of the Malay Peninsula and eastern Sumatra. Malacca replaced Palembang as the commercial centre of Southeast Asia.

To sum up the development of Southeast Asia, the earliest influences came mainly from India and China. As early as three hundred years BCE merchants from the above two countries were already present in Southeast Asia, leading this region into the Bronze and Iron Ages. Generally speaking, before the eighth century Indian influence was paramount and after that, the Chinese exerted a greater influence. The former's impact was mainly on culture and religion and the latter on economics and politics.

After the rise of the Arab Empire, Islam started to enter Southeast Asia. Arab merchants, besides doing business also used the opportunity of interacting with the indigenous people, especially the ruling class, to promulgate their religious beliefs. When Marco Polo returned to Italy from China toward the end of the thirteenth century, passing through Sumatra, he found that many inhabitants there had been converted to Islam. By the fifteenth century, with the ruler of Malacca a Muslim convert, its power in Southeast Asia was greatly boosted.

Nowadays the people in continental countries of Southeast Asia such as Vietnam, Cambodia, Laos, Thailand and Burma are mainly Buddhists while those on the ocean such as Malaysia, Indonesia and Brunei are Muslims.



室利佛逝亡於滿者伯夷之後，其後人逃到馬來半島，在馬六甲建立自己的家園。為了避免泰國的干擾，他們曾要求並獲得明朝冊封。到 15 世紀中葉，馬六甲強大起來，多次打敗入侵的泰國軍隊。這時，它的勢力範圍已伸延到整個馬來半島和蘇門答臘東部。馬六甲取代了巨港，成為東南亞的貿易中心。

縱觀整個東南亞的發展，早期的影響主要來自印度和中國。早在公元前三百年，兩國的商人已經出現於東南亞，帶領這個地區進入青銅和鐵器時代。大致來說，8 世紀前印度的影響較大，之後中國的影響較強。前者以文化和宗教為主，後者着重經濟和政治。

阿拉伯帝國興起後，伊斯蘭教開始進入東南亞。阿拉伯的商人除了做生意之外，也利用與當地人——特別是統治階層——接觸的機會，宣傳他們的教義。馬可波羅（或譯馬可勃羅）在 13 世紀末從中國返回意大利、途經蘇門答臘時，便發現不少人已改信伊斯蘭教。到 15 世紀，由於馬六甲的第二任君主也改奉伊斯蘭教，它在東南亞的勢力就更加強大了。

現時東南亞的大陸國家如越南、柬埔寨、老撾、泰國和緬甸的人民多信佛教，而海洋國家如馬來西亞、印尼和文萊（或譯汶萊）的人民則多奉伊斯蘭教。





Toward the end of the Tang Dynasty, the already Sinicized Ghitans, belonging to the Xianbei nationality and residing near the Great Wall, started to grow in strength. They founded the Liao Dynasty in the middle of the Five Dynasties period. Neighbouring countries such as the North Jin in the south, Korea in the east, Uyghur and the Tibetan Empire in the west all rendered homage and paid tribute to it.

After Zhao Kuangyin was acclaimed Song emperor by the army, he avoided confrontation with the Ghitans in military expeditions, but concentrated his attention in unifying the south and building up the economy. He practised the system of autocratic centralization of power and divided the country into six financial districts, each administered by a civil official and concentrated all wealth and property in the capital Kaifeng.

Zhao attached great importance to trade development, filling of the imperial treasury and military deployment. His governance could be said to be enlightened: he reiterated that as emperor he would not punish his ministers for harbouring political views different from his. His choice of his brother Guangyi (posthumous title Taizong) as successor instead of his son was a very uncommon decision in Chinese imperial tradition.

宋朝

中國唐末至宋末的歷史：宋朝建於 960 年，亡於 1279 年



唐朝末年，居住在長城內外的契丹族（屬鮮卑族，但已相當漢化）開始強大起來。他們在五代中期建立遼國。這時，鄰近的國家如南面的北晉（又稱後晉）、東面的高麗以及西面的回紇（即新疆）和吐蕃（即西藏）等都向它稱臣納貢。

趙匡胤黃袍加身後，不敢攬其鋒，把注意力集中於南方的統一和經濟建設。他推行中央集權制，把全國劃分為六個財政區，每區由一位文官管理，財物都集中於京都開封。

他很重視商業的發展、國庫的充實和軍事的部署，治國的態度也比較開明。他一再表示，身為皇帝，不要因政見不合而致臣子於死地。他死後傳位給弟弟光義（太宗）而不傳給兒子也是很不尋常的做法。



After ascending to the throne, Taizong over-estimated his military power and twice led expeditions to the north in the last years of the tenth century but was defeated on both occasions. The Liaos retaliated by invading China in large numbers to which his successors could not resist so that the only way was to beg for peace by paying tribute. In the middle of the eleventh century the Song Dynasty also suffered defeat in military campaigns against West Xia and had to offer generous “gifts” to appease them as well.

The sixth emperor of the Song Dynasty, Shenzong, seeing the backward condition of the country, sought to strengthen it by appointing Wang Anshi as chief councillor to carry out a programme of reforms. New Laws were enacted using economic development as the means to bettering the livelihood of the people and filling the imperial treasury, in the hope of strengthening military provision and national defence. The scope of the programme was very wide. In order of their implementation, the more important laws were as follows:

1. Equal transportation law. The government regulated and controlled transportation, facilitating the circulation of merchandise, to prevent merchants from engaging in speculation and profiteering.
2. Green sprout law. The government gave out loans to farmers at low interest rate (lower than that of usury but still at 20% half-yearly) to tie them over the financially difficult period between two harvests, to protect them against exploitation by landlord usurers.
3. Exemption from service law. The government used revenue from taxes to employ salaried public servants to perform services for which households had been required to send their members in turn, with the objective of enhancing the productivity of the populace and the efficiency of public servants.
4. Market exchange law. The government intervened in the market, selling merchandise to traders on credit with low interest rate, so as to ensure that prices remain stable.
5. Land assessment law. The government graded farmlands in accordance with their acreage and quality as basis for levying tax, to make taxation more reasonable and stable.

Since 1068 the promulgation of the New Laws had thrown the Northern Song Dynasty into tumult for half a century, with the New Party (the reformers) and the Old Party (the conservatives) locked in conflict. During Wang Anshi’s lifetime, his career of course ebbed and flowed with the promulgation of the New Laws, and even twenty years after his death, conditions had not stabilized.

太宗即位後，以為國力已很充實，遂於 10 世紀末北伐，但兩次都為遼所敗。嗣後遼人報復，大舉入侵，他的後人無力對抗，只好納貢求和。11 世紀中期，仁宗與西夏交戰失利，因而也得給它「賞賜」。

宋朝的第六位皇帝神宗即位後，眼見國家積弱，於是發憤圖強，任用王安石為相，推行新法。新法以發展經濟為手段，目的在改善民生和充實國庫，希望藉此加強軍備和國防。它的內容非常廣泛，按推行的先後次序來說，比較重要的有以下五項：

1. 均輸法——政府調控運輸，使貨物流通，以免商人投機倒把；
2. 青苗法——政府低息貸款（比高利貸低，但仍然高達半年 20%）給農民，協助他們渡過年初青黃不接的難關，以免受到高利貸地主的剝削；
3. 免役法——政府用稅收聘請受薪公差代替每戶輪流派人義務當差，以提升人民的生產力和公差的工作效率；
4. 市易法——政府介入市場，低息賒貨給商人，以穩定物價；
5. 方田法——政府按其面積和質素把農田分等第，作為徵稅的依據，使稅收更加合理和穩定。

自 1068 年起，新法的推行擾攘了北宋達半個世紀，新舊兩黨為此進行了激烈的鬥爭。王安石在世時，他的命運固然隨着新法的推行而時起時落，就是死後二十多年，情況依然反覆不定。

His greatest opponent was Sima Guang, the author of *Zizhi Tongjian*; Comprehensive Mirror for Aid on Governance—a comprehensive history of China from the Warring States to the Five Dynasties), who was chief councillor in 1085, when he abolished the New Laws. In the following year, Wang and Sima passed away one after another. In 1094 Zhezong, the son of Shenzong, re-instated the New Laws, and three years later demoted posthumously the official ranks of Sima Guang and other members of the Old Party. When Zhezong's brother Huizong succeeded to the throne in 1100, he supported the Old Party at first but after two years favoured the New Party instead and venerated Wang Anshi as the Third Sage of the Confucian school, ranking next to Confucius and Mencius.

Both Wang Anshi and Sima Guang were great men in Chinese history and could not be simply labelled as good or bad. Their conflict arose from a difference of vision and political views. As a social reformer, Wang considered the New Laws to be beneficial and feasible as long as everybody laid down their prejudices and co-operated whole-heartedly in implementing them and the objective of bettering the people's livelihood and enriching the national treasury could be achieved. Sima Guang as a conservative historian, however, thought that to promulgate the New Laws under the present circumstances was not practicable and would only lead to social unrest; he was therefore against making any changes. We could say that one was an optimistic reformer and the other a pessimistic conservative.

If you lived in that age, which side would you take? Before answering this question, perhaps you have to ask the following: (1) Did the officials in charge, be they chief or minor, have the mind to reform and did they possess the management skills? (2) Had the society at that time possessed the conditions pre-requisite for these reforms? What were the necessary conditions? What action would have to be taken if the society was not yet ready? (3) Should we refuse to reform for lack of the necessary social conditions? What would be the consequences of refusing to reform?

After the failure of the reform, the controversy of waging war or seeking truce gave rise to conflicts at court. As the country had become weak in military power, it was difficult to win in any warfare. During the reigns of Shenzong and Zhezong, the Northern Song Dynasty was sometimes at war with Liao and West Xia and at other times maintained a truce. In Huizong's reign, the Manchus freed themselves from Liao and declared independence, founding the Jin Dynasty. Northern Song formed an alliance with Jin to fight Liao jointly. After conquering Liao, Jin realized the corrupted and backward political conditions of Northern Song, and cast a covetous eye on its weak ally. In the beginning Jin met with tough resistance from

反對最烈的是《資治通鑑》的作者司馬光。1085年，他當上宰相後，便把新法廢掉。次年，王安石和他先後去世。1094年，哲宗(神宗之子)再行新法，三年後更追貶司馬光等舊黨的官職。哲宗之弟徽宗於1100年接任後，先是支持舊黨，兩年後轉向新黨，更稱王安石為儒家第三位聖人，地位僅次於孔、孟。

王安石和司馬光都是中國歷史上的偉大人物，我們不能簡單地以忠、奸的概念把他們分別開來。他們的爭執源於識見的差別和政見的不同。王安石作為一個社會改革者，認為新法是好的、可行的，只要眾人放下成見、同心合力，就可以實施新法，達到改善民生和充實國庫的目的。司馬光作為一位歷史學家，認為在當時的環境下推行新法是不切實際的，社會只會越改越亂，還是多一事不如少一事好。一個是樂觀的改良派，一個是悲觀的保守派。

如果你生活在那個年代，你會支持哪一方？要回答這個問題，你也許先要問一問：一、主其事的大小官吏有沒有改革的意識和管理技術？二、當時的社會是否已經具備進行這些改革的條件？哪些條件是必需的？如果社會暫時未曾具備這些條件，怎辦？三、應否因社會條件不足而拒絕進行改革？拒絕改革會造成什麼後果？

變法失敗後，和戰的問題逐漸演變成朝廷內部的主要矛盾。國力既弱，對外戰爭自難取勝。神宗和哲宗年間，北宋與遼國和西夏時戰時和。徽宗在位時，滿州人脫離遼國獨立，建國號金。北宋與之結盟，聯手對付遼國。金人滅遼後，眼見北宋政權腐敗無能，遂興侵佔之念。初期遇到強烈的抵抗，後來乘宋廷內部因和戰之爭而舉棋不定之際攻入開



Figure 22.1 The situation before the demise of the Northern Song

圖22.1 北宋滅亡前的形勢

the Song but later, taking advantage of the court controversy on war and truce and its inability to act promptly, the Jin people invaded Kaifeng, captured Huizong and his son Qinzong, newly installed, together with concubines and kinsmen of the imperial house and ministers totalling over three thousand. This was known as the Incident of the reign Jingkang. The patriotic general Yue Fei's poem to the tune of *Manjiang hong* (Red filling the river) had the following lines: "The humiliation of Jingkang has not been avenged; when will the regret of the minister be extinguished?"

After the demise of the Northern Song Dynasty, another son of Huizong, Zhao Gou (posthumous title Gaozong), proclaimed himself emperor in Nanjing and soon moved its capital to Hangzhou, thus founding the Southern Song Dynasty. By this time the Jin people were highly Sinicized. They not only wore Han clothes, instituted civil service examinations, venerated Confucius and Mencius but also adopted the Tang and Song official system. The Jin Dynasty made its capital in Beijing, exhibited great power and strength and was acknowledged by Korea, Uyghur and West Xia as their suzerain state.



Figure 22.2 Yue Fei

圖22.2 岳飛

封，擄走徽、欽二帝（欽宗為徽宗之子，時即位不久），以及后妃、宗室和大臣三千餘人。史稱此事為「靖康之變」。岳飛所寫的詞《滿江紅》就有這樣的一句：「靖康恥，猶未雪；臣子恨，何時滅？」

北宋滅亡後，徽宗的另一個兒子趙構（高宗）在南京自立為帝，不久遷都杭州，是為南宋。這時金人已高度漢化，不但穿漢服、設科舉、尊孔孟，還沿用唐宋的官制。他們定都北京，國力強大，高麗、回紇和西夏都承認它為宗主國。

Gaozong was for seeking truce with the Jin, but there was a strong current of opinion in court and among the people for waging war, which was used by the emperor to increase his capital for negotiating peace. The ministers and generals advocating war were Li Gang, Zong Ze, Yue Fei and Han Shizong; those in favour of seeking peace, besides Gaozong, were among others, the chief councillor Qin Hui.

From 1134 to 1140, Yue Fei and other generals succeeded in defeating the Jin army but when they were about to reclaim Kaifeng, Gaozong commanded all routes of armies to retreat, leaving Yue Fei with no support and thereafter followed by recalling him to court with twelve urgent military orders and stripped him of his military command.

The reason for Gaozong's action was to seal a peace treaty with the Jin Dynasty which, concluded in 1141, included the following terms: (1) River Huai was to mark the boundary of the two countries; (2) the Southern Song Dynasty was to pay homage to the Jin; (3) The Southern Song Dynasty was to send 250 thousand taels of silver and 250 thousand bolts of silk as tribute to Jin annually; (4) the Jin Dynasty would release Gaozong's mother.

Some say that the main reason for Gaozong suing for peace was to save his mother. Do you believe this? If you were Gaozong, would you sacrifice your country and its people to save your mother?

After the signing of the peace treaty, under the arrangement of Qin Hui, Yue Fei was condemned to death for no reason. Who wanted to kill Yue Fei? One theory was that it was a condition imposed by the Jin, whose general sent a secret letter to Qin Hui demanding Yue Fei's death; another was that Gaozong felt threatened by Yue Fei's towering military merits and so made use of Qin Hui to eliminate this staunch advocate of war. Which of the above do you think is valid?

In the transition from the twelfth to the thirteenth century, the Mongols grew in strength. In 1206 Temujin was named Genghis Khan (meaning the great Khan of the whole of Mongolia) by all tribes in Mongolia. Soon after taking up the position he used all his might to gain territorial expansion. Within thirty years, the Mongol army vanquished West Xia and the Jin Dynasty and occupied a great deal of land in Europe and Asia. In 1271 Kublai Khan changed the title of the Mongol Empire to the Yuan Dynasty, keeping Beijing as its capital to facilitate its occupation and governing of the whole of China. In 1279 the Song Dynasty was overthrown by the Yuan.

宋高宗本人是主張向金人求和的，但當時朝野間有一股強大的主戰力量，於是他便利用這股力量來增加他議和的資本。主戰的大臣和將領有李綱、宗澤、岳飛、韓世宗等，主和的除高宗外，最重要的人物是丞相秦檜。

從 1134 年到 1140 年，岳飛及其他將領多次大敗金兵，正要收復開封之際，高宗卻命令各路軍隊後撤，圖使岳飛陷入孤立無援之境，接着又連下十二道金牌，把他召回，並解除他的兵權。

高宗這樣做的主要原因是與金國議和。和議在 1141 年達成，主要的內容包括：一、兩國以淮河為界；二、南宋向金稱臣；三、南宋每年向金貢銀 25 萬兩、絹 25 萬疋；四、金釋放高宗的生母。

有說：高宗求和的最主要原因是為了營救他的生母。你相信嗎？如果你是高宗，你會否為了營救生母而犧牲國土和臣民？

和議簽署後，在秦檜的安排下，岳飛獲判死罪，罪名是「莫須有」。是誰要殺害岳飛的？一說金兀朮曾密函秦檜，要他致岳飛於死地；另一說是因為岳飛主戰，且功高蓋主，使高宗恐懼，故假手秦檜把他殺害。你相信哪個說法？

12、13 世紀之交，蒙古人興起。1206 年，鐵木真獲蒙古各部推舉為「成吉思汗」（意即全蒙古的大汗）。他即位不久便大力擴展國土。不出三十年，蒙古軍隊便消滅了西夏和金，並在歐亞兩洲攻佔了不少土地。1271 年，忽必烈改稱蒙古國為元，仍以北京為國都，以便佔領和統治全中國。1279 年，宋終於為元所滅。

The Song Dynasty was governed by civil officials under an autocratic centralized system and yet there was no effective administrative organization in place so that national defence broke down for lack of supply to the army and eventually could not block the invasion of foreign nationalities from the north.

Nevertheless, the Song Dynasty was the period in Chinese history that was known for the greatest commercial prosperity, material plentitude and scientific and technological advance. There were only a dozen or so cities with over a hundred thousand households in the Tang Dynasty but the number was increased to over forty in the Song Dynasty. The long scroll painting titled “Riverside Scene during the Qingming Festival” by Zhang Zeduan described in detail the market place and life of the populace of Kaifeng at the end of the Northern Song Dynasty, vividly presenting vignettes of the capital’s prosperity. The use of money and coins, promissory notes, movable type-setting, astronomical clocks, navigating compasses, six-mast marine ships and cannons all bore witness to the commercial prosperity and scientific and technological advance of the Song Dynasty.

The Song Dynasty was also noted for its literature; Tang poetry, Song lyrics and *Yuan qu* (verse for opera) were considered representative of literary excellence of their age. The most important Song writer was Su Shih, a remarkable poet and essayist. In the field of philosophy, Zhu Xi and Lu Jiuyuan using the Confucian ethics as basis, assimilated Buddhist and Daoist tenets, developed a new school of thought known as Neo-Confucianism, a humanistic philosophy embracing the way of heaven and the way of man.

宋朝文官當道，又行中央集權制，卻沒有一個有效率的行政管理體制，以致國防因軍需補給出現問題而顯得虛弱，終於無法遏止北方外族的入侵。

雖然如此，宋朝卻是中國有史以來商業最發達、物質生活最豐富和科技最進步的朝代。十萬戶以上的城市，唐代只有十餘個，宋朝則增至四十多個。張擇端所作的《清明上河圖》細緻地描繪了北宋末年開封的市俗生活，具體地呈現出當時京城的繁榮景象。貨幣、飛錢(即匯票)、活字排版、天文時鐘、航海磁針、六桅海船、火焰投擲器等的應用，在在顯示出宋朝商業的發達和科技的進步。

宋朝在文學上也很有成就，唐詩、宋詞和元曲在中國文壇上各領風騷。當時重要的文學家首推蘇軾，他的文章和詩詞都寫得很好。在哲學方面，朱熹、陸九淵等人以儒家倫理道德為基礎，吸納大量佛老思想，發展出一套講天道和人道的學說。這是一套極富人文精神的理學。後人因此稱他們為「新儒家」。

THE FOUNDING AND SPREAD OF ISLAM AND THE RISE OF THE ARAB EMPIRE

The history of the Arabs from 8th century BCE to 12th century CE, with emphasis on 7th–12th centuries CE



The word “Arabia” means desert. It is a peninsula located between Egypt and Persia. As early as the 8th century BCE the Arabs had founded their country at the southern end of the peninsula around Yemen. They were mainly engaged in commerce and played an important role in the economic and cultural interchange among the people of the Mediterranean, East Africa and the Indian Ocean.

However, up to the fifth century CE most of the Arabs were still in the state of primitive society. They formed tribes according to blood relations: internally, individuals were not recognized, only the collective; externally, feuds existed among different tribes causing them to fight continually. Among them, some were agrarian settlers, but the majority was herders leading a nomadic life.

After the Roman Empire became very strong and powerful, the Arabs sandwiched between the Roman Empire and the Persian Empire were greatly oppressed both economically and politically. In their interactions with the external world they came into contact with Judaism and Christianity, which spurred them onto reforming their religion and unifying their country.

Before the appearance of Islam, the Arabs believed in primitive religion, that is, they worshipped Nature and espoused polytheism. Among the gods, Allah who created the world occupied the supreme position, but other gods were not excluded. In the seventh century CE Mohammed (570–632) founded Islam. Like Judaism and Christianity, Islam believes in the one and only supreme God, whom Muslims call Allah. After striving for years he succeeded in converting all Arabs to Islam, thus changing their religious belief thoroughly.

伊斯蘭教的創立和傳播與阿拉伯帝國的崛起

阿拉伯人於公元前 8 世紀至公元 12 世紀的歷史，重點在公元 7 至 12 世紀



「阿拉伯」的意思是沙漠。它是位於埃及和波斯之間的半島。早在公元前 8 世紀，阿拉伯人就已經在半島的南端，即也門一帶建立了國家。他們主要從事商業貿易，在溝通地中海、東非和印度洋三大區域的經濟和文化上起着重大的作用。

可是，直至公元 5 世紀，絕大部分阿拉伯人仍然處於原始社會狀態。他們按血緣組成部落：對內，部落沒有個人，只有集體；對外，部落互相仇視，彼此經常廝殺。他們之中有從事農耕的定居者，但大多數還是以追逐水草的遊牧模式為生。

羅馬帝國變得極度強大之後，處於羅馬帝國和波斯帝國夾縫中的阿拉伯人在經濟上和政治上都備受壓迫。在與外界交往的過程中，他們接觸到猶太教和基督教，受到了一定的影響。這激起了他們改革宗教和統一國家的念頭。

在伊斯蘭教出現之前，阿拉伯人信奉的是原始宗教，即崇拜自然和信奉多神。諸神之中，佔最高地位的是創世上帝安拉（或譯阿拉）。他們敬奉安拉，但不排斥其他的神祇。公元 7 世紀，穆罕默德（570–632）創立伊斯蘭教。它跟猶太教和基督教一樣，只信奉一位至高無上的主，即穆斯林稱之為真主的安拉。經過多年的努力，他終於徹底地改變了阿拉伯人的信仰。

Mohammed was orphaned at the age of six. He married a wealthy widow older than him when he was twenty-five. After getting married he often went into a cave by himself to meditate. In 612 he started to publicly preach Islam in Mecca in the name of the Messenger of Allah. During the twenty years of his religious activities, in response to the practical needs of the society, he continuously publicized his views on various topics in the form of “revelations”, which were later recorded by his disciples and compiled into the *Koran* by the first Caliph (the title given to the political-cum-religious leader in Muslim countries). The *Koran* served two purposes: to promote Islam as well as to unify the Arab nationality, including their language.

The *Koran* is divided into two parts: the *Meccan* and the *Medinan*. Its content encompasses the tenets of Islam and the responsibilities of the Muslims, Islamic social ideals and ethical norms, and debates between Mohammed and followers of other religions. In his sermons he often mentioned Judaism and Christianity. The prophets mentioned in the *Meccan* are mostly important personages in the Bible, such as Adam, Noah, Abraham and Jesus. He even believed that Islam had the same origins as Judaism and Christianity.

According to the *Koran* a Muslim should practise the following Five Pillars of Islam: (1) creed (*shahada*), as testimony of his worship of Allah; (2) daily prayers (*salat*), to prostrate facing Mecca five times on specific hours daily; (3) fasting during Ramada (*sawm*); (4) almsgiving (*zakat*), giving a fixed portion of one’s income to charity; and (5) making a pilgrimage to Mecca (*hajj*) at least once a lifetime.

In the *Koran* Jesus is a prophet, not a Saviour. Islam does not believe in original sin and therefore there is no need for redemption, nor a saviour and the Church. Everyone uses his own wisdom to distinguish between truth and falsehood, good and evil and uses the *Koran* as the criteria for judgment.

Islam considers secular life equally important as religious life so that there is no clergy or institutions such as monasteries. The mosque is the centre of their religious activities. The largest mosque in the world today is the Great Mosque in Mecca. Its architectural area amounts to 180,000 square metres, with a capacity for 500,000 worshippers.

Islam believes that Allah is the Lord of all things in the world, the whole human race one nationality, and everyone is born equal. Its teachings include loving one’s parents, sincerity and humility in dealing with people and living a simple life. As its teachings are easy to understand and its rites are simple, Islam is readily acceptable.



穆罕默德6歲成為孤兒，25歲時跟一名比他年長的富有寡婦結婚。婚後，他經常獨自跑到一個山洞裏沉思冥想。612年，他開始以安拉使者的名義在麥加公開傳佈伊斯蘭教。在20年的傳教活動中，他根據實際環境的需要，不斷以「啟示」的方式發表各種言論。後來他的弟子把這些言論記錄下來，由第一任「哈里發」（伊斯蘭教國家政教合一領袖的尊稱）把它們編成《可蘭經》。這部《可蘭經》產生了兩大作用：一個是推廣伊斯蘭教，另一個是整合阿拉伯民族，包括他們的語言。

《可蘭經》分〈麥加篇〉和〈麥地那篇〉兩大部分，內容包括：伊斯蘭教的教義和教徒的責任、伊斯蘭教的社會主張和倫理規範、穆罕默德跟其他宗教教徒的辯論等。他傳教時經常提及猶太教和基督教。〈麥加篇〉所提及的先知很多是《聖經》中的重要人物，如亞當、挪亞、亞伯拉罕，以至耶穌等。他甚至認為伊斯蘭教跟猶太教和基督教同出一源。

根據《可蘭經》，一個伊斯蘭教徒應該實踐以下「五功」：一、念功——作信奉真主的誓證；二、拜功——每天按時面向麥加禮拜五次；三、齋功——每年在指定的月份齋戒一個月；四、課功——繳納「天課」（即濟貧稅）；五、朝功——一生中到麥加朝聖一次。

在《可蘭經》裏，耶穌只是一個先知，不是一個救世主。伊斯蘭教沒有原罪的觀念，所以無須贖罪，因而也沒有救世主和教會。每個人都要用自己的智慧辨別真偽、善惡，並以《可蘭經》為評判的標準。

伊斯蘭教認為世俗生活應該與宗教活動並重，所以沒有出家修行這回事，也沒有修道院這類機構。他們主要的宗教活動場所是清真寺。現時世界上最大的清真寺是「麥加聖寺」。它的建築面積達180,000平方米，可同時容納50萬人禮拜。

伊斯蘭教奉安拉為天地萬物之主，又相信全人類都是一個民族，每一個人都是生而平等的。它的教義包括：要敬愛父母、為人要誠實、待人要謙遜、生活要儉樸。因為教義顯淺，儀式也簡單，所以很容易讓人接受。



The *Koran* emphasizes love and justice, but for the sake of justice a *Jihad* (holy war against infidels undertaken by Muslims) is allowed. A *Jihad* means a “striving in the way of Allah”, which is a religious duty of all Muslims. The *Koran* (4.74) says, “Therefore let those fight in the way of Allah, who sell this world's life for the hereafter; and whoever fights in the way of Allah, then be he slain or be he victorious, we shall grant him a mighty reward.”

Islam is often criticized on two counts. First, it allows man to have four wives, going against the mainstream practice of monogamy. In Mohammed’s time, Arabia was a patriarchal society, where the marriage institution was non-existent. A man was allowed to marry any number of wives and could cast them off and send them home any time. To this Mohammed adopted a compromising and reformist approach, attempting to set up a system acceptable to traditional society although not idealistic. Under such circumstances his was a wise decision. The *Koran* (4.3) says, “...then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) only one ...; this is more proper, that you may not deviate from the right course.”

Second, he depended solely on military power to promulgate Islam. This is only a partial truth. Since Mohammed started to preach he had four hundred followers within three years. He and his followers were continually persecuted in Mecca. Therefore he moved to Medina in 622, building up an army while preaching, forming a political-cum-religious government. In 630 he led an army of ten thousand and occupied Mecca. After that, various tribes in the Arabian Peninsula sent ambassadors to seek his audience, expressing their wish to be converted to Islam and to obey the Medina government. The whole of the Arabian Peninsula was thus unified.

After Mohammed’s death, his successor defeated the Persian Empire and the Byzantium Empire, taking over northwest India, the greater part of Central Asia, West Asia, North Africa and southeast Spain, forming a vast empire straddling Asia, Africa and Europe, which the Tang Dynasty called Dazi (in Persian, meaning Arab). The empire made Damascus its capital, calling itself the Umayyad Dynasty. In 750, the people of Persia rose in revolt, during which Abu al-Abbas overthrew the Umayyad Dynasty, moved the capital to Baghdad and founded the Abbas Dynasty. Thereafter the Arab Empire quickly disintegrated, forming a number of Islam countries and Islam split into different sects, the most important among which are the Sunni and the Shi’ite.



《可蘭經》重視仁愛和公義，但也容許在公義的前提下發動「聖戰」。「聖戰」是指為維護伊斯蘭教而進行的戰爭，是所有穆斯林都應承擔的義務。《可蘭經》這樣寫道：「為主道陣亡的人，你不要以為他已死去，其實他還活着。……誰為主道而戰，不論殺敵致果，還是殺身成仁，都會獲得重大獎賞。」

伊斯蘭教最常受人批評的有兩點。第一點是容許男人娶四個妻子，違反了現行一夫一妻制這主流。在穆罕默德傳教時，阿拉伯是一個以男性為中心和沒有婚姻制度的社會。男子可以娶任何數目的妻子，也可以隨時休妻。在這個問題上，穆罕默德採取妥協和改良的態度，嘗試建立一個不太理想但傳統社會可以接受的制度。在當時的環境來說，這不失為一個明智的決定。《可蘭經》說：「你們可以擇娶你們愛悅的女人，各娶二妻、三妻、四妻；如果你們恐怕不能公平地待遇她們，你們只能各娶一妻，……。這是更近乎公平的。」

第二點是指他全靠武力傳教。這是一個以偏蓋全的說法。穆罕默德公開傳教後，不出三年便有信徒四百。在麥加，他和他的信徒不斷受到迫害，於是在 622 年遷往麥地那，一面傳教，一面建立軍隊，形成一個政教合一的政府。630 年，他統率一萬大軍佔領麥加。隨後，半島各部族都派遣使臣前來謁見，表示信奉伊斯蘭教和服從麥地那政府。整個阿拉伯半島就這樣統一起來了。

穆罕默德去世後，他的繼任人先後打敗了波斯帝國和拜占庭帝國，取得印度西北部、中亞大部分地區、西亞、北非、西班牙東南部等地，形成一個地跨亞、非、歐三洲的大帝國（唐朝稱之為大食國，因為波斯語稱阿拉伯人為Tazi）。當時的帝國定都大馬士革，稱倭馬亞王朝。750 年，波斯地區人民起義，阿拔斯乘機推翻倭馬亞王朝，遷都巴格達，建立阿拔斯王朝。此後，阿拉伯帝國迅速解體，發展成多個伊斯蘭國家，而伊斯蘭教也分裂為多個教派，最主要的兩個教派是遜尼派和什葉派。



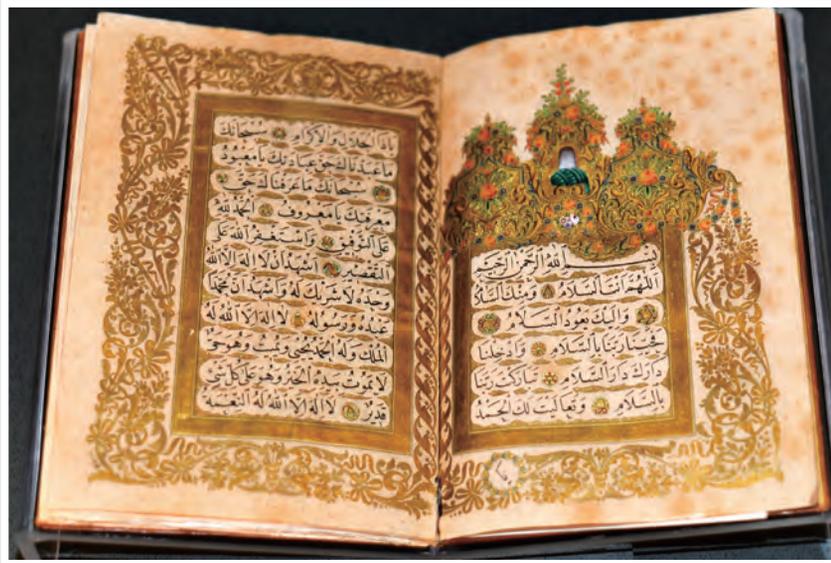


Figure 23.1 *Koran*
圖23.1 《可蘭經》

The Sunni means “adhering to the way of Mohammed” and so considered itself the orthodox school. As such, it had the largest community. The Shi’ite means “to follow”, following Ali (598–661), who was converted to Islam at an early date and highly thought of by Mohammed. After Mohammed’s death, Ali was assassinated in a power struggle, leading to a split. The split arose out of the struggle for power but in the end developed into a doctrinal dispute.

After the Arab Empire disintegrated, Islam continued to spread in Asia, Southeast Europe and Africa, mainly through commercial and cultural activities. There are at present thirteen billion Muslims, eight billion less than Christians. Islam has become the second largest religion in the world.

The Arabs had made great contributions to the progress of human civilization. In the Umayyad Dynasty they started to translate into Arabic academic works of different countries. This was carried on for over a hundred years, until the second half of the ninth century. That such a collective effort was in place was due to the following reasons: (1) The Arab Empire had contacts with many parts of the world, not only directly controlling the Indus valley, the Tigris-Euphrates valley and Egypt, but also had frequent exchanges with culturally advanced countries like China (the Tang Dynasty), India and the Byzantium Empire; (2) the Arabs were eager to learn from foreign countries, including from the people whom they conquered; (3) the Arab Empire was socially stable, economically prosperous and had a solid material foundation; (4) they had imported from China the technique of paper-making.



Figure 23.2 The Arab Empire in the eighth century

圖23.2 8世紀的阿拉伯帝國

「遜尼」有遵守穆罕默德之道的意思，因此遜尼派自視為正統。當然，它的流傳也是最廣的。「什葉」有追隨的意思，什葉派所追隨的是阿里(598–661)。阿里很早就皈依伊斯蘭教，一向深受穆罕默德的器重。穆罕默德死後，阿里在一次權力鬥爭中給暗殺了，引致分裂。分裂的起因是權爭，最後卻演變成教義的爭持。

阿拉伯帝國解體後，伊斯蘭教繼續在亞洲、歐洲東南部和非洲傳播，方法主要是透過商業和文化活動。它現有教徒13億，比基督教少8億，佔世界第二位。

阿拉伯人在人類文化發展的歷程上曾經作出巨大的貢獻。在倭馬亞時代，他們就開始把各國的學術著作翻成阿拉伯文。這運動持續了百多年，直至到9世紀下半葉。這現象的出現，主要是因為：一、阿拉伯帝國的接觸面廣，不但直接控制印度河流域、兩河流域和埃及，也跟中國(唐朝)、印度、拜占庭等文化昌盛的國家有密切的來往；二、阿拉伯人樂於向外國，包括被他們征服的民族學習；三、阿拉伯帝國社會穩定、經濟繁榮，有良好的物質基礎；四、已從中國傳入造紙術。

Their primary concern was Persian works, extending therefrom to Indian, Greek and Roman texts. A number of Persian works on religion, philosophy, literature and art were translated into Arabic. Among Indian works, they were particularly interested in astronomy, mathematics, medicine and literature while most of the important philosophical and scientific works in Ancient Greece were all translated into Arabic. Many of the Greek and Roman texts had been lost in the long progress of history and later European scholars could only depend on these Arabic translations.

In the process of translating, through painstaking work of editing and annotation, the academic level of Arabians was continually raised and their academic interest intensified. In the end they cultivated a host of distinguished scientists, namely, the astronomer Battani (858–929), the mathematician al-Khwarizmi (ca.780–850) and the medical scholar Ibn-Sina (980–1037).

Battani was noted for his study on the relationship among the sun, earth and moon. Al-Khwarizmi was the transmitter of the system of Arabic numerals (originating from India, see Chapter 29) and the creator of trigonometry. Ibn-Sina, a scholar of many talents, especially excelled in medicine and was honoured as “the father of modern medicine”. His work titled *The Canon of Medicine* had been the classic textbook for medicine before the eighteenth century.

Another important contribution of the Arabs was cultural interchange between the East and West, mainly the introduction of Chinese and Indian culture to Western Europe through Spain and Sicily. The technique of paper-making, printing, firework and the compass in China and the numeral system of India were introduced to Western Europe by the Arabs around the twelfth century. The science and technology from Arabia, India and China, coupled with the resurgence of Greek and Roman culture, accelerated changes in Western Europe, and laid the foundation for the Renaissance.



他們首先關注的是波斯典籍，並由此引伸到印度、希臘和羅馬的典籍。不少有關宗教、哲學、文學和藝術的波斯典籍，都譯成了阿拉伯文。印度典籍之中，他們特別注重天文學、數學、醫學和文學，而古希臘的重要哲學和科學典籍也差不多全部譯成阿拉伯文。希臘和羅馬的典籍不少在歷史的長河中散佚了，後來歐洲的學者只好借助這些阿拉伯譯本。

在翻譯的過程中，通過整理和註釋等工作，阿拉伯人的學術水平不斷提升，對學術的興趣也越來越濃烈，終於培養出一批出色的科學家，如天文學家白塔尼(858–929)、數學家花拉子密(約780–850)和醫學家伊本西那(980–1037)等。

白塔尼以研究太陽、地球和月亮的關係著名。花拉子密是阿拉伯數字系統(其實是印度數字系統，見第 29 章)的傳播者和代數的始創人。伊本西那是一個多才多藝的學者，尤以醫學見稱，被譽為「現代醫學之父」。他的著作《醫典》，在 18 世紀前，一直是醫學院的經典教科書。

阿拉伯人另一項重要的貢獻是溝通東西方的文化，主要是通過西班牙和西西里島把中國和印度的文化傳到西歐。中國的造紙術、印刷術、火藥和指南針等技術和印度的數字系統等都是在 12 世紀前後由阿拉伯人傳到西歐的。阿拉伯、印度和中國科技的引進，加上希臘和羅馬文化的回流，促進了西歐的變革，為文藝復興奠下了基礎。



24

EUROPE IN THE EARLY AND HIGH PERIODS OF THE MIDDLE AGES

The history of Europe in 5th –13th centuries CE



The millennium in Europe from the fall of the West Roman Empire to the Renaissance is known as the Middle Ages, which can be divided into the early (500–1050), the high (1050–1300) and the late (1300–1500) periods. This chapter discusses the early and the high periods.

After the collapse of the West Roman Empire, all constructions were disrupted, commerce and industry stood still, people lost their homes and the civilization of over a thousand years was almost completely destroyed. In the following six hundred years, there were constant warfare and economic depression. The Church and government either competed for power and money or conspired together for evil ends, so that most people lived a dog's life. Therefore the Middle Ages were also called the Dark Ages.

The Frankish Kingdom founded at the end of the fifth century reached the zenith of its power during the reign of Charlemagne the Great. After his death there was ceaseless power struggle. In the middle of the ninth century his grandchildren decided to divide the country into three: the eldest occupying the present-day northern and central Italy, the second the present-day western Germany and the youngest the greater part of the present-day France.

After the division, the king of France made efforts to unify his country and succeeded by the thirteenth century, but Germany had never been able to achieve unification like France. After Otto I (912–974) ascended to the throne in German State, he wanted to revive the glory of the Roman Empire. To this end he conquered large pieces of land in central Europe and northern Italy and changed the name of his kingdom to the Holy Roman Empire in 962, but he and his successors could find no way to stop the war among the princes.



中世紀前期和中期的歐洲

歐洲 5 至 13 世紀的歷史



從西羅馬帝國的覆亡到文藝復興這一千年間的歐洲，歷史學家習慣上稱之為中世紀。它大致上可以劃分為前(500–1050)、中(1050–1300)、後(1300–1500)三期。本章集中討論前期和中期。

西羅馬帝國滅亡後，各項建設遭受破壞、工商業停頓、人民流離失所，過千年的文明幾乎盡毀。隨後六百年間，戰爭頻仍，經濟蕭條，教會與政府或爭權奪利，或朋比為奸，人民大多生活在水深火熱中，故中世紀前期亦稱為「黑暗時期」。

5世紀末建立起來的法蘭克王國，其國力在查理曼大帝統治期間達到頂峰。他死後，權爭不息。9世紀中期，他的孫子決定把國家一分為三：長孫佔今意大利北部和中部；次孫佔今德國西部；幼孫佔今法國大部分地區。

分裂後，法國的國王即致力於國家的統一，到12、13世紀便取得成效，但德國則一直無法像法國那樣成為一個真正統一的國家。奧托一世(或譯鄂圖一世，912–974)登上德國的皇位之後，即致力恢復羅馬帝國昔日的光輝。他先後征服中歐大片土地和意大利北部，並於962年把國號改為神聖羅馬帝國，但他和他的繼承者都始終無法制止諸侯之間的混戰。



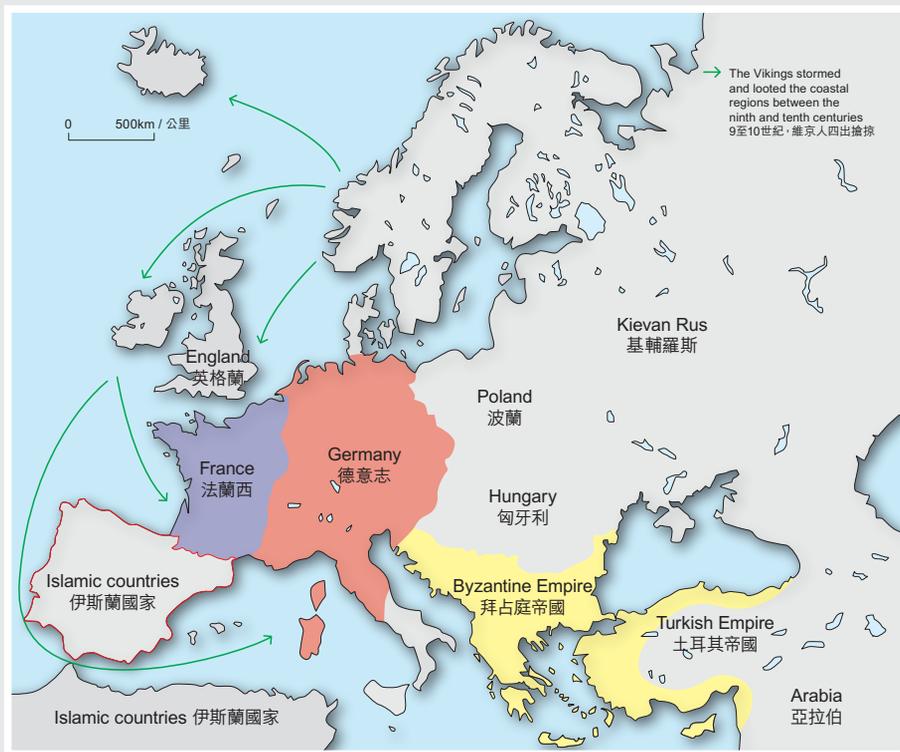


Figure 24.1 Europe around the tenth century
圖24.1 10世紀前後的歐洲

The early inhabitants of England mainly came from the Mediterranean region. They were under the rule of the Romans from the first to the fifth century CE. After the fifth century the Angles and Saxons, belonging to the Germanic peoples, invaded them continually and formed a number of Christian countries. In 871, Alfred the Great (849–899) unified England.

During the early period of the East Roman Empire its rulers had intended to retake the Western part but did not succeed. At the beginning of the seventh century, Flavius Heraclius (575–641), having secured support of the Church, decided to reorganize the country, replacing Latin with Greek as its official language and changed the name of its kingdom to the Byzantine Empire. After the reorganization the Byzantine Empire had a brief golden age but soon fell into decline.

In the early tenth century the Vikings of North Europe wreaked havoc along the coastal regions as pirates, frequently attacking Holland, France, Germany and England and founded small states on the coast. In order to seal a truce, France gave up Normandy.

In 1066, The Duke of Normandy, William the Conqueror, conquered England and proclaimed king. He adopted feudalism but his descendants were locked in dispute with the feudal lords, which came into a head in 1215, when both sides openly clashed with each other.



Figure 24.2 William the Conqueror
圖24.2 諾曼第六大公威廉

英格蘭早期的居民主要來自地中海地區。公元 1 世紀至 5 世紀期間，他們受到羅馬人的統治。5 世紀之後，屬於日耳曼人種的盎格魯人和薩克遜人不斷入侵，並成立多個信奉基督教的國家。871 年，阿爾弗雷德大帝（或譯亞爾弗大帝）統一英格蘭。

東羅馬帝國早期的幾位皇帝都想奪回西部，但未能成功。7 世紀初，赫拉克利烏斯（575–641）在取得當地教會的支持後，決定改組國家，實行以希臘文取代拉丁文為國家的法定語文，並把國號改為拜占庭帝國。改組後，拜占庭帝國出現過一段黃金時期，但不久又走下坡了。

10 世紀初，北歐的維京人經常以海盜的姿態肆虐沿海地區。他們襲擊荷蘭、法蘭西、德意志、英格蘭等國，並在其沿岸建立一些小國。法蘭西為了謀和，把諾曼第送上。

1066 年，諾曼第六大公威廉（渾名征服者威廉）攻下英格蘭，自立為皇。他積極推行封建制度，但他的後人卻跟領主不和。矛盾越來越大，最終導致雙方在 1215 年發生正面衝突。

At that time within countries in West Europe there scattered a number of small duchies, headed by the clergy, dukes, counts or barons. They had their own army, declared allegiance to the king of their fief, but in actual fact, they were quite independent and often used military force to resolve their conflicts of interest. They therefore had to keep a host of knights to safeguard their manor, a situation somewhat similar to that of Japan at the time.

Knights were essentially professional soldiers. In the beginning they were not bound by any rules or regulations but later on, for their own benefits, they formulated a code of behaviour requiring the strict adherence of loyalty, responsibility, humility, politeness and respect for women, namely, the so-called sense of chivalry.

People living in the Dark Ages had to serve two masters: the king who took care of their physical body and the Pope who safeguarded their soul. However, these two rulers were constantly in internal strife: the king attempted to interfere in Church affairs, especially in the appointment of the Pope while the Pope was given to criticizing the government.

In the middle of the eleventh century, the Church formed a College of Cardinals responsible for electing the Pope, thus freeing themselves from the interference of the king. Pope Gregory VII, elected in 1074, further declared that the Pope was not only the absolute head of the Church but also the supreme judge of secular affairs. This point of view intensified the conflict between the Pope and the king.

Since the rise of Islam, the Christians and the Muslims in West Asia had co-existed in peace and harmony. In the beginning of the eleventh century when the Turks invaded West Asia, Byzantium sought help from the West. At the same time, from Italian city states in Asia Minor and colonies on the east coast of the Mediterranean came news, reporting with exaggeration the atrocities committed by the Turks and Egyptians who had been converted to Islam. At this juncture, West Europe was caught in social upheaval owing to lack of food and large-scale unemployment. The ambitious Pope Urban II, in order to solve social problems as well as to take the initiative in the conflicts with the court of the Holy Roman Empire and the Church of the East Roman Empire, made use of the religious fanaticism of the people to incite them to go to Palestine in order to reclaim the Holy Land from the sinful hands of the Muslims. Thus the eastward march of the Crusades came into being. These wars fought in the name of religion marked the beginning of an enormous cultural conflict between the East and West and planted the seed of discord for later developments.



當時西歐的國家境內散佈着各式各樣的小公國，它們的領導人不是僧侶，便是公爵、伯爵或男爵。他們都有自己的軍隊，都宣稱效忠賜予他們采邑的國王，但實際上他們都是很獨立的，相互間也經常因利益衝突而訴諸武力，因此得豢養大批騎士來保衛莊園，情況跟當時的日本有點相似。

騎士基本上是職業軍人。初期的騎士是不受任何約束的，後來他們為了自身的利益，逐漸形成一種風氣，嚴格要求自己養成忠誠、盡責、謙恭、有禮和尊重婦女的性格，即所謂「騎士精神」。

生活在黑暗時代的人必須接受兩個君王的統治：一個是照顧他們肉身的皇帝，另一個是看管他們靈魂的教皇。可是，這兩個君王卻常常互相傾軋：皇帝企圖干預教廷的事務，特別是教皇的委任，而教皇則喜歡就朝政問題說三道四。

11世紀中葉，教廷成立了一個樞機主教團，由他們集體選出新教皇，藉此擺脫皇帝的干預。1074年，新選出的教皇格列高七世更明確表示，教皇不但是教會的絕對領袖，也是俗世事務的最高法官。這觀點激發了教皇與皇帝之間極其尖銳的矛盾。

自伊斯蘭教興起後，基督徒和穆斯林在西亞一直和睦相處。11世紀初，突厥人入侵西亞，拜占庭向西方求援。同一時間，意大利城邦在小亞細亞和地中海東岸的殖民地又傳來信息，誇張地報道已改奉伊斯蘭教的土耳其人和埃及人的暴行。這時，西歐因為糧食匱乏、失業者眾，社會非常動盪不安。野心勃勃的教皇烏爾班二世為了解決社會問題，也為了在跟神聖羅馬帝國皇廷和東羅馬帝國教廷的鬥爭中取得主動，乘機利用人民的宗教狂熱，煽動他們前往巴勒斯坦，從「萬惡」的穆斯林手中奪回聖地。於是，歷史上就發生了十字軍東征這麼一回事。這場以宗教為名的戰爭可說是東西方文化大衝突的濫觴，為日後的發展種下了禍根。



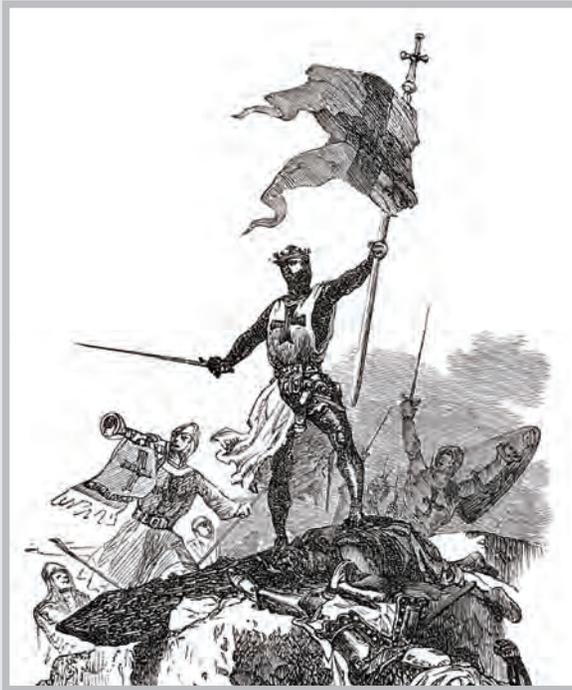


Figure 24.3 The Crusades

圖24.3 十字軍

In the High Middle Ages, within almost two hundred years from 1095 to 1291, the Pope, together with the kings and emperors of the Holy Roman Empire and France, initiated a number of invasions in the name of the Crusades. The more important ones were eight in number.

The founding of the Crusades was originally for the purpose of assisting Byzantium, but Pope Urban II directed the forces against Palestine right from the beginning. In the first campaign eastward, the vanguard consisted of about eighty thousand soldiers, a disorderly band of Christian fanatics, escaped convicts, debtors and one-time nobles. Before setting out, they already slaughtered a large number of pagans, especially Jews. During the campaign owing to inefficient logistics operation, the soldiers besides killing Jews and pagans along the way, raided the place wherever they went. In the end most of the soldiers were either killed or died of illness on the way or turned fugitives in strange lands, living as burglars or beggars. The regular army that followed numbered two hundred thousand, arriving in Constantinople in 1096 and took Jerusalem in 1099. In their eastward invasion the army mercilessly killed large numbers of Muslims.

Thereafter, the Pope and the kings of Germany and France started an invasion from time to time, their target of attack depending on the initiator of the war. For instance, the Fourth Crusade, being controlled by the Venetians, was used to attack

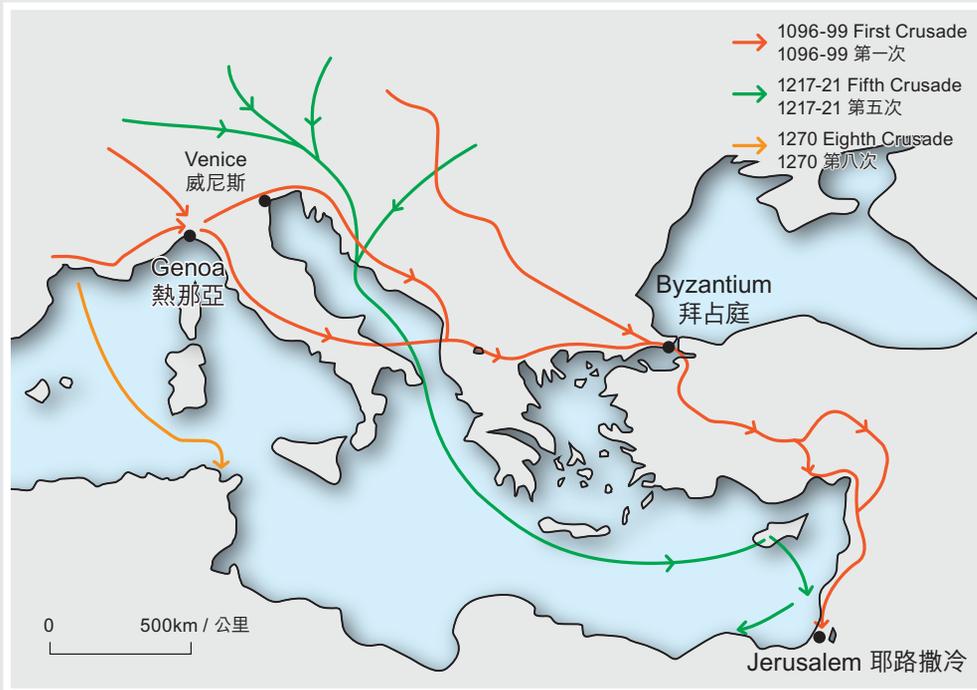


Figure 24.4 The Crusades from the eleventh to the thirteenth century

圖24.4 11至13世紀的十字軍

在中世紀中期，從1095到1291年這二百年間，羅馬的教皇連同神聖羅馬帝國和法蘭西的帝皇先後發動了多次以十字軍為名的侵略戰爭，比較重要的有八次。

十字軍的建立本來是為了支援拜占庭，可是教皇烏爾班二世一開始就把矛頭指向巴勒斯坦。第一次東征的先頭部隊約八萬人，是一群烏合之眾，有狂熱的基督教徒，也有逃犯、負債者和沒落的貴族。他們尚未出征便在國內大量殺害異教徒，特別是猶太人。出發後，因為後勤支援不足，他們除了沿途殺害猶太人和異教徒外，還到處搶掠。結果，他們大部分不是在途中被殺或病死，便是流落異鄉，淪為盜賊或乞丐。隨後出發的正規部隊有二十萬人，他們在1096年到達君士坦丁堡，1099年攻陷耶路撒冷。在東征的過程中，他們殘酷地殺害了無數的穆斯林。

此後，羅馬的教皇和德、法的皇帝每隔一段時間便發動一次侵略戰，攻打的對象往往因主其事者而異。例如在第四次東征時，由於大權落在威尼斯人手上，攻打的對象竟然變成十字軍本應支援的君士坦丁

Constantinople, which had been its mission to support! During this military action there even appeared Crusaders of German and French children! The target of attack of the Fifth and Seventh Crusade was Egypt; the initiator of action for the Sixth invasion was the king of the Holy Roman Empire and that for the Seventh and the Eighth was the king of France. The last (i.e. the Eighth) invasion in 1291 ended with the fall of the city of Acre.

To sum up the two hundred years of invasion by the Crusades, one may realize that in the early period the action was mainly initiated by the Pope and in the later period by the king. With the recession of the Crusades, the influence of the Pope decreased step by step and the national spirit rose with time. The target of war turning inward, warfare among European countries again appeared.

With the war waged by the Crusades year in and year out, the cities along the north coast of Italy such as Venice and Genoa benefited the most. Offering logistics of supplies to the Crusades, these cities not only took the opportunity to expand their commercial advantages in the Mediterranean, but sometimes could also make use of the Crusades' dependence on them to influence their military deployment to serve their own ends. For instance, the Fourth Crusade changed its target of attack to Constantinople because the Byzantine Empire increasingly restricted the trading privileges of Venice, adversely affecting the latter's development. These cities controlled the commerce of the Mediterranean until the Age of Discovery. In the meantime they accumulated a great deal of wealth, laying a firm material foundation for the Renaissance of West Europe. It was not without reason that the Renaissance originated in Italy.

Viewed from another perspective, the appearance of the Renaissance had something to do with the Crusades. When West Europe was in the Dark Ages, civilizations in the East, including the civilizations in Arabia, India and China were flourishing. Although Arabian civilization had entered Spain through North Africa in the eighth century, yet generally speaking its impact on West Europe was only lightly felt. The Crusades accelerated the cultural interchange between the East and West, whereby Eastern civilization, especially natural science, medicine and architecture were introduced into West Europe. These accelerated the birth of the Renaissance.

However, the Crusades also deepened the split between Christianity and Islam, planting mines for the developments of West Asia in the future. Therefore since the latter half of the nineteenth century, Southeast Europe and West Asia have been considered the powder keg of the world.



堡！在這次軍事行動中，還出現了由德、法兒童組成的十字軍。第五次和第七次的攻打對象改為埃及，而發動第六次侵略行動的是神聖羅馬帝國的皇帝，第七、八兩次則是法蘭西的皇帝。十字軍的最後一次（第八次）侵略行動於 1291 年隨着亞克城的失守而結束。

縱觀近二百年的十字軍侵略行動，可以看到，早期的重心在教皇，後期的重心在國皇。十字軍退潮後，教皇的影響力逐步下降，而國家意識則日漸上升。戰爭的對象也由外轉內，歐洲國家之間再次出現互相攻伐的情況。

十字軍連年征戰，獲益最大的是意大利北部海岸的一些城市如威尼斯和熱那亞。它們作為十字軍的後勤補給站，不但可以藉此擴大自己在地中海的商業優勢，有時還能夠利用十字軍對它們的依賴而左右其戰鬥部署，使之為自己的利益服務。例如在第四次東征時，中途改攻君士坦丁堡，就是因為拜占庭帝國日益限制威尼斯的貿易特權，影響了它的霸業。這些城市從此控制了地中海的貿易，直至地理大發現時期。期間它們積聚了大量財富，為西歐的文藝復興奠下了良好的物質基礎。文藝復興源於意大利不是沒有原因的。

文藝復興的出現，從另一方面看，跟十字軍東征也不無關係。當西歐處於黑暗時代之際，東方文明，包括阿拉伯、印度和中國文明，正在大放異彩。雖然阿拉伯文明在 8 世紀已通過北非進入西班牙，但整體來說，它當時對西歐的影響還是比較薄弱的。十字軍東征加強了東西方文化的交流，西歐藉此大量輸入東方文化，特別是自然科學、醫學、建築學等。這對文藝復興的誕生起了促進的作用。

可是，十字軍也加深了基督教和伊斯蘭教之間的裂痕，為西亞地區日後的發展埋下地雷。因此，自 19 世紀下半葉以來，東南歐和西亞一直被視為這個世界的火藥庫。





In the latter half of the ninth century, the Varangians living in the Scandinavian Peninsula, led by Rurik of the Rus ethnic nationality, crossed the Baltic Sea and migrated to the Novgorod region. They quickly integrated into the indigenous society and became the rulers. At the end of the ninth century, they moved south to Kiev and founded the Rurik Dynasty, known as Kievan Rus.

In the beginning of the Middle Ages, the East Slavs living on the undulating plain between the Carpathians and River Don paid allegiance to the Byzantium Empire as well as tribute to the Khazars. The latter was a branch of the Turks, living on the prairies between the Black Sea and the Caspian Sea, known for their open-mindedness, tolerance and rule of law. They controlled the commerce between North Europe and the Middle East. After the ninth century the Khazars declined and Kiev was on the rise.

Kievan Rus was the earliest country founded by the Slavs and was the ancestor of countries established later—Russia, Belorussia and Ukraine. At the end of the tenth century, Prince Vladimir married a Byzantium princess. He made the Orthodox Church the national religion of Kievan Rus and, modelling on the Byzantium Empire, subsumed it under the state.

俄國的崛起

俄國 9 至 19 世紀的歷史



9 世紀下半葉，生活於斯堪的納維亞半島的瓦里亞格人(或譯瓦良格人)在羅斯族人留里克的率領下，渡過波羅的海，移居諾夫哥羅德地區。他們很快就融入了當地的社會，並成為統治者。9 世紀末，他們南移至基輔，建立留里克王朝，史稱基輔羅斯。

中世紀初期，在喀爾巴山脈(或譯喀爾巴阡山脈)和頓河之間的丘陵平原生活的東斯拉夫人既臣服拜占庭王朝，也向哈扎爾人納貢。後者是土耳其人的一支，生活於黑海和裏海之間的草原，以開放、容忍和法治見稱。他們控制了北歐與中東之間的貿易。9 世紀之後，哈扎爾走向衰落，基輔羅斯興起。

基輔羅斯是斯拉夫民族最早成立的國家，也是後來俄羅斯、白俄羅斯和烏克蘭等國家的始祖。10 世紀末，弗拉基米爾大公跟拜占庭公主結婚。在他的領導下，基輔羅斯奉東正教為國教，並仿倣拜占庭帝國，把宗教納入國家的管治範圍。





Figure 25.1 Kievan Rus in the eleventh century and Russia in the eighteenth century
圖25.1 11世紀的基輔羅斯和18世紀的俄羅斯

After a period of prosperity in the middle of the eleventh century, Kievan Rus started to go downhill. In the twelfth century it was split into twelve relatively independent duchies; in the thirteenth century it was overthrown by the Mongols and became part of the Kipchak Khanate (later known as the Golden Horde). The Mongols called Rus “Russia”. The invasion of the Mongols reduced Kiev to a state beyond redemption, but the Slavs in the north, owing to their relatively more co-operative attitude, suffered less damage. Moscow, situated in the southeast of Novgorod, in the beginning of the fourteenth century, took the opportunity to develop and eventually became the leader of the duchies.

In the latter half of the fourteenth century, when the power of the Mongols started to wane, the Duke of Moscow led the Slavs to rise up in revolt. In 1380, they defeated the armies of the Golden Horde for the first time. In the latter half of the fifteenth century, the Duke of Moscow, Ivan III, styled himself as “the Grand Prince of all Rus”. Under his leadership the Russians time and again defeated the Mongols and extended their territories.





Figure 25.2 Duke of Moscow, Ivan III

圖25.2 伊凡三世

基輔羅斯經過 11 世紀中期的大盛之後，開始走向衰落。12 世紀分裂為 12 個相對獨立的公國（諸侯國），13 世紀為蒙古人所亡，成為欽察汗國（後稱金帳汗國）的一部分。蒙古人稱羅斯為俄羅斯。他們的入侵令基輔陷入萬劫不復的境地，但北方的斯拉夫人因為採取比較合作的態度，所以受到較小的損害。位於諾夫哥羅德東南方的莫斯科更乘機在 14 世紀初發展起來，進而成為眾公國的領袖。

14 世紀下半葉，蒙古人的勢力開始減退，莫斯科的大公於是領導斯拉夫人起來反抗。1380 年，他們首次擊敗金帳汗國的軍隊。15 世紀下半葉，莫斯科的大公伊凡三世自稱為「全羅斯大公」。在他的領導下，俄羅斯人多次打敗蒙古人，並拓展了疆土。



In 1547, his grandson Ivan IV was crowned and took up the title of the Czar. He was a far-sighted politician but was vicious and ruthless, known as “Ivan the Terrible”. He reigned for thirty-seven years, during which time he boasted of achievements in politics, military and foreign affairs. Uniting with the other duchies, he led his allies in freeing themselves from the rule of the Mongols, and thus succeeded in making Russia an independent country and the Grand Duchy of Moscow the political, economic, cultural and religious centre of Russia.

The son of Ivan IV died heirless, so that different parties vied for the throne. Eventually, Romanov, the grand-nephew of Ivan IV emerged as the winner. He ascended to the throne in 1613 and founded the House of Romanov, which lasted until 1917, when the seventeenth emperor (or eighteenth, see the following paragraph), Czar Nicholas II, was overthrown by the February Revolution.

Because of power struggle, two Czars co-existed in Russia in 1682. Ten-year old Peter (later revered as Peter the Great) and his elder half-brother, the mentally retarded Ivan, were both crowned the Fourth Czar: the former called the Second Czar and the latter the First Czar. Since both of them were children, their sister acted as Regent until they came of age. In 1689, Peter seized power while Ivan remained the First Czar in name until his death in 1696.

Peter the Great was a famous Czar in Russian history. After he seized power, he carried out reforms tirelessly in various fields: politically, he set up a centralized autocratic system; in military affairs, he abolished the mercenary system, disbanded the nobles’ armies, implemented a conscription system and founded military colleges; economically, he zealously developed industry and commerce; in religious matters, he put the church under state administration. Moreover, he was eager to learn from foreign countries. When he was twenty-five he disguised himself as a commoner to study abroad and even worked as an apprentice in a shipyard to learn the technique of ship-building.

From 1689 to 1725, Peter the Great had, in effect, governed Russia for thirty-six years, during which period he had adopted an expansionist policy, attempting to extend his country’s territory, making Russia a great Power of Europe. After his death, the political situation of Russia became unstable until Catherine II (1762–1796), better known as Catherine the Great, ascended to the throne after which things gradually improved.



1547年，他的孫子伊凡四世加冕，稱為「沙皇」。他是一位有遠見的政治家，但手段狠辣，故被稱為「恐怖的伊凡」。他執政37年，期間在政治、軍事和外交上都有所建樹。他聯合其他公國，領導他們擺脫蒙古人的統治，使俄羅斯成為一個獨立的國家，而莫斯科大公國則成為俄羅斯的政治、經濟、文化和宗教中心。

伊凡四世的兒子沒有子嗣。他死後，各股勢力起來爭奪皇位，結果由伊凡四世的侄孫羅曼諾夫獲得。他1613年登基，建立羅曼諾夫王朝。這個王朝直到1917年，第十七任（也可說是十八任，見下段）沙皇尼古拉二世在位時，才因二月革命而被推翻。

出於權爭的原因，俄羅斯在1682年出現了兩個沙皇並存的局面。年僅10歲的彼得（後尊稱為彼得大帝）和他同父異母的弱智兄長伊凡同時被立為第四任沙皇：前者為第二沙皇，後者為第一沙皇。因為他們兩人都未成年，所以先由他們的姊姊攝政，直至他們長大成人。1689年，彼得取得了實權，而伊凡則繼續做名義上的第一沙皇，直至1696年去世為止。

彼得大帝是俄國歷史上著名的沙皇。他取得政權後，便積極進行改革：在政治上，他建立中央集權制；在軍事上，他取消僱傭兵制和解散貴族的軍隊，實行徵兵制和開辦軍事學校；在經濟上，他大力發展工商業；在宗教上，他把教會收歸國家管理。他非常努力向外國學習，25歲時曾微服到外國考察，甚至到船廠當學徒，學習造船的技術。

從1689到1725年，彼得大帝實質上統治了俄羅斯36年。任內，他採取擴張政策，致力延展國家的版圖，使俄羅斯成為歐洲的強國。他死後，俄國政局不穩，直到葉卡捷琳娜二世（或譯葉卡捷林娜二世，1762–1796在位）成為沙皇後，情況才穩定下來。





Figure 25.3 Peter the Great
圖25.3 彼得大帝

Herself a German princess, Catherine the Great, after marrying Peter III, discovered that he was mentally unfit. She therefore caused him to be murdered soon after his ascension to the throne and proclaimed herself the Czar. Internally, she made efforts to develop commerce and industry to enrich and strengthen the country while furthering exploitation of the serfs to pacify the landlords and nobles; externally, she continually made international warfare to extend her territory. During her thirty-four years of reign, she snatched a total of 630,000 square kilometres of land from other countries.

From the middle of the sixteenth century to the end of the eighteenth century, there appeared in Russia three Czars who reigned for more than thirty years and zealously adopted an expansionist policy. They were Ivan IV, Peter the Great and Catherine the Great. Ivan IV concentrated on the lower reaches of the Volga and regions of the Caspian Sea and also extended his feeler to western Siberia. Peter the Great had his mind on developing the north, notwithstanding fighting the Swedish, in order to build an ice-free port along the coast of the Baltic Sea. St. Petersburg was thus built by him. To seize Siberia he encouraged his people to migrate to the Pacific coast. Catherine the Great carried out a number of campaigns: westward to invade Poland; southward to enter the Black Sea, the Caucasus Mountains and Central Asia; eastward to “nibble” into northern China. She also declared that Alaska in North America belonged to Russia because it was first discovered by Russian marines in 1741. Then, in 1867 Russia sold this land, later found to be rich in gold and oil, to the United States for US\$7,200,000.



Figure 25.4 Catherine the Great
圖25.4 葉卡捷琳娜二世

本是德國公主的葉卡捷琳娜二世，跟彼得三世結婚後，發現他是一個精神不健全的人，便在他登基後不久，讓人把他謀害了，然後自立為沙皇。對內，她一方面大力發展工商業以求富國強兵，另一方面加強對農奴的壓迫以安撫地主和貴族；對外，她不斷發動國際戰爭以擴展版圖。她在位 34 年，侵佔了別國 63 萬平方公里的土地。

從 16 世紀中葉到 18 世紀末，俄羅斯先後出現了三個在位超過 30 年和積極推行擴張政策的沙皇。他們分別是伊凡四世、彼得大帝和葉卡捷琳娜二世。伊凡四世致力發展伏爾加河下游和裏海地區，也把觸角伸延到西伯利亞西部。彼得大帝銳意經營北方，不惜與瑞典人打仗，務求在波羅的海沿岸建立一個不凍港。聖彼得堡就是他一手建成的。為了奪取西伯利亞，他鼓勵人民移居太平洋海岸。葉卡捷琳娜二世更四出用兵：西面侵佔波蘭，南面進軍黑海、高加索山脈和中亞洲，東面蠶食中國北方的土地。她又宣稱北美洲的阿拉斯加是俄國的屬土，因為是它的海軍在 1741 年首先發現的。後來，俄國在 1867 年以 720 萬美元把這片出產黃金和石油的土地賣了給美國。



THE MONGOL EMPIRE ENCOMPASSING EUROPE AND ASIA

The history of the Mongol Empire in 12th – 15th centuries: the Yuan Dynasty in China founded in 1279 and ending in 1368



The northwestern part of China and its neighbouring regions were called Xiyu or the Western Regions by the Han Dynasty. This vast stretch of prairies and arid desert for several thousands of years nurtured a number of nationalities and countries, the more important among which were the Xiongnu and Da Yueshi of the Han Dynasty and the Uyghurs and Turks of the Tang Dynasty.

In the Han Dynasty, Zhang Qian and Ban Chao were sent as ambassadors to the Western Regions and opened up the Silk Road connecting China with Europe on land, facilitating interchange between the East and the West. Since then, Buddhism, Christianity and Islam had been introduced into China following this route. In the Sui, Tang and the Five Dynasties, many stone caves were built by devout Buddhists. The most famous is the Mogao Cave of Dunhuang.

The Western Regions not only occupied the key position in the commercial and cultural interchange between the East and the West in ancient times, but are also hotly contended for even today. Since the nineteenth century, geopoliticians considered Central Asia, which included part of the Western Regions, to be the heart of Europe and Asia, advocating that whoever controlled it had Europe and Asia in the palm of his hand. This concept perhaps already existed in the mind of Genghis Khan (1165–1227) as early as the thirteenth century.



橫跨歐亞的蒙古帝國

蒙古帝國 12 至 15 世紀的歷史：元朝建於 1279 年，亡於 1368 年



中國的西北部及其鄰近地區，漢朝稱為西域。這片廣大的草原和荒漠，數千年來孕育了不少民族和國家，比較重要的有漢朝的匈奴和大月氏，以及唐朝的回紇和突厥。

漢朝張騫和班超曾出使西域，打通了從中國沿陸路到歐洲的絲綢之路，促進了東西方的接觸。此後，佛教、基督教和伊斯蘭教就沿着這條路線傳入中國。隋唐五代，熱心的佛教徒在這裏建造了不少石窟，其中最著名的是敦煌的莫高窟。

西域不但是古時中西商業貿易和文化交流的樞紐，也是今天兵家必爭之地。19 世紀以還，地緣政治學家都認為，包括西域部分地區的中亞是歐、亞兩大洲的心臟，誰控制了中亞就控制了歐、亞。這概念也許早在 13 世紀已出現於成吉思汗 (1165–1227) 的腦海裏。



Towards the end of the Northern Song Dynasty, when the Liao Dynasty founded by the Khitans in the north of China was on the verge of being vanquished by the Jin, Yelu Dashi of its imperial house fled to the Western Regions and founded West Liao, which rapidly rose to become a strong country, establishing itself there for almost a hundred years. At the height of its power, its territory extended from the western part of Xinjiang to the Aral Sea. People of Central Asia at that time equated Khitan with China, hence the word “Cathay” in English. It is a transliteration of the Turkish word “Khitan”, meaning China.

Another ethnic minority group in northern China consists of the Mongols. Towards the end of the twelfth century, Temujin living on the plateau in northeastern Mongolia rose to power and in the beginning of the thirteenth century was selected by all the tribes as the “universal chief” of Mongolia and named Ghengis Khan .

Soon after unifying Mongolia, he attacked West Liao, and upon his conquest of Central Asia, led his army through Iran, passing the Caucasus into the Kipchak Prairies of Russia and occupied a large piece of land west of the Urals. After completing his westward conquest, he divided the occupied land among his four sons: the eldest son Jochi got Kipchak Prairies (later called Golden Horde); his second son Chagatai got the land of West Liao (later called Chagatai Khanate); his third son Ogedei got the northern part of Tian Shan and the western part of Mongolia (later called Ogedei Khanate); his fourth son Tolui inherited Ghengis Khan’s own tribal land.

The reason why the Mongols could sweep through Europe and Asia with great success within such a short period of time was due to their possession of a very deadly weapon—the bronze huochong. This tube-like firearm existed in a variety of forms: the comparatively common ones were handheld huochong and cup-mouthed huochong. When firing, the former was held in hand and the latter rested on a supporting frame. As this weapon had tremendous power, the enemies were scared stiff and quickly dispersed so that the Yuan army could easily penetrate into their target of attack.



北宋末年，契丹人在中國北方建立的遼國快要為金人消滅的時候，其宗室耶律大石逃到西域，建立西遼。西遼很快就成為一個強大的國家，雄據該區幾達一百年。在全盛時期，它的領土從新疆西部一直伸延到鹹海。當時中亞的民族把契丹等同中國，於是英文就有了“Cathay”這個字。它是突厥語「契丹」的諧音，意指中國。

中國北方的另一個少數民族是蒙古族。12世紀末，生活在蒙古東北部高原的鐵木真興起，於13世紀初獲各部族推舉為全蒙古的大汗，號「成吉思汗」。

他統一蒙古後便立刻攻打西遼，並在征服中亞之後取道伊朗，越過高加索山脈進入俄羅斯的欽察草原，佔據了烏拉爾山脈以西一大片土地。他完成西征大業之後，把所佔領的土地全部分給他和皇后所生的四個兒子：長子朮赤分得欽察草原(後稱金帳汗國)；次子察合台分得西遼故地(後稱察合台汗國)；三子窩闊台分得天山北路和蒙古西部(後稱窩闊台汗國)；四子拖雷則繼承了成吉思汗原有的領地。

蒙古人能夠在短期內橫掃歐亞，主要是因為他們擁有一種非常犀利的武器——銅鑄火銃。火銃式樣繁多，比較常見的是手銃和盞口銃。前者用手持着發射，後者放在架上發射。由於這武器威力巨大，敵人往往聞風喪膽，元兵因而得以如入無人之境，長驅直進。

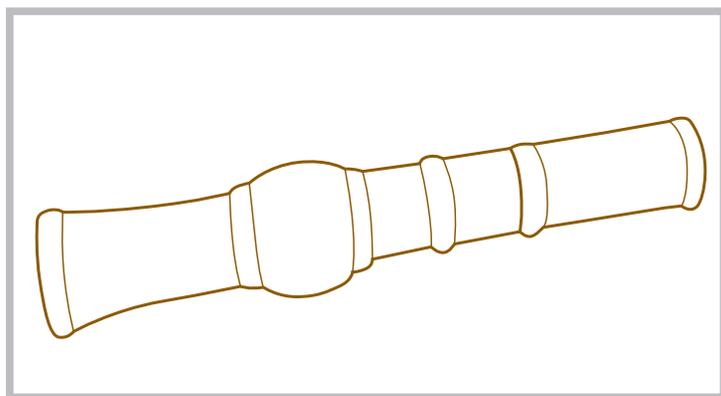


Figure 26.1 Bronze huochong

圖26.1 銅燒火銃



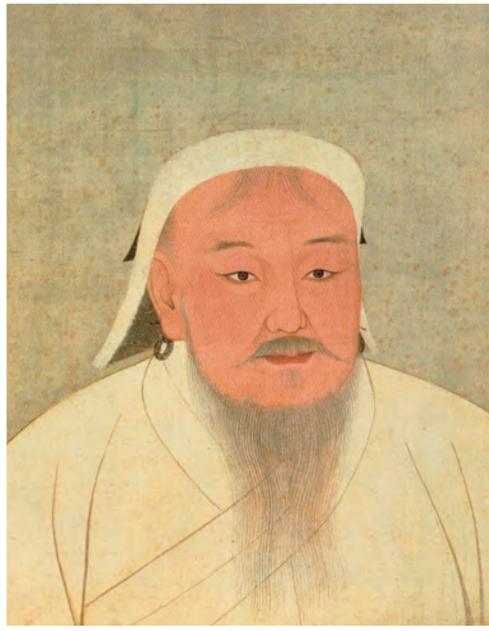


Figure 26.2 Ghengis Khan
圖26.2 成吉思汗

After Ghengis Khan died, his favourite youngest son, in accordance with the wish of his father, supported his third brother Ogedei as successor. This was the smoothest transition of power in the history of the Mongol Empire. After this, things were quite different. After Ogedei ascended to the throne, he continued his campaigns, first of all overthrowing the Jin Dynasty in the east and then swept westward. After his death, a power struggle ensued; eventually Tolui's eldest son Mongke succeeded to the throne.

After his ascension to the throne, Mongke Khan sent his troops southward to attack Sichuan and westward to take over the Tigris-Euphrates valley and Iran. He gave the land seized in his westward expedition to his third brother Hulegu, who founded the Ilkhanate. Mongke, in his later expedition to Sichuan, was wounded and died, and was succeeded by his second brother Kublai after a bitter struggle in the scramble for the throne, the earliest contender was Kublai's fourth brother Ariq-Boke and then almost all of Ghengis Khan's descendents became involved, splitting the empire into a number of khanates, which declared independence and started to make war against one another. In order to consolidate their rule, the Great Khanate and four other khanates (Ogedei, Chagatai, Golden Horde and Ilkhanate) were all converted to Islam.





Figure 26.3 The Mongol Empire encompassing Europe and Asia

圖26.3 橫跨歐亞的蒙古大帝國

成吉思汗死後，最受寵愛的幼子拖雷按照父親的遺願，支持三兄窩闊台繼任皇位。這是蒙古帝國歷來最順利的一次權力轉移，此後的情況就完全不一樣了。窩闊台即位後，繼續東征西討，先把東面的金國滅掉，再進軍西方。他死後，經過一番激烈的爭奪，皇位最後落在拖雷的長子蒙哥身上。

蒙哥得汗位後，即派兵南攻四川，西取兩河流域和伊朗。他把西征所得的土地分給三弟旭烈兀，成立伊兒汗國。蒙哥後來在進攻四川時負傷身亡。在隨後的皇位爭奪戰中，二弟忽必烈最終勝出。他的對手初期只有阿里不哥一個，後來成吉思汗所有的後裔差不多全都牽涉在內，引至帝國大分裂，各個汗國宣告獨立，進而互相攻伐。為了鞏固其統治，大汗國和其他四個汗國（窩闊台汗國、察合台汗國、金帳汗國和伊兒汗國）都先後信奉了伊斯蘭教。



Kublai Khan ascended to the throne in 1260 and made Beijing his capital in 1264 and named his reign title Yuan in 1271, calling himself Yuan Shizu. He led his army southward and overthrew Southern Song in 1279. When the Mongols ruled China, they adopted a racial segregation policy, dividing the populace into four castes: the Mongols, the Semus (northwest tribes of various nationalities), the Khitays (Northern Chinese) and the Manjjs (Southern Chinese). The first two castes enjoyed special privileges while the last two were subjected to oppression, resulting in serious racial and social conflicts. Furthermore, the court rivalries following the decease of every Yuan emperor brought disaster to the government. To make things worse, the later rulers proved more and more incompetent, so that within one hundred years, the Yuan Dynasty was replaced by the Ming Dynasty in the wake of revolts.

Simultaneous with the decline of the Mongol Empire, a new power was rising rapidly in Central Asia. In Uzbekistan, a twenty-five year old Turk named Timur (1336–1405) rose to prominence in the Chagatai Khanate. After ten years he freed himself from the Mongols and declared king, announcing that he was the successor of Ghengis Khan and started his campaigns. First of all he conquered Central Asia, then advanced towards Afghanistan and Iran and crossing the Caucasus into Russia. In 1405, he led his troops eastward with the intention of attacking the Ming Dynasty but died of illness on the way. Timur loved learning, literature and the arts, but upheld violence and was ruthless. He wreaked havoc in his trail and after his death the empire rapidly disintegrated because of internal disputes and came to an end within a hundred years, brought about by rebellions breaking out all over the country.

With the founding of the four khanates, the Mongols accelerated interchange with Central Asia, South Asia, West Asia, Europe and Africa. Moreover, the Yuan government made a great deal of efforts in constructing canals and *louchuan* (tower ships) and opening sea routes, further enhancing communication with the outside world. The Yuan Dynasty had the best navigational techniques in the world. Its tower ship, pointed at the bottom, installed with three masts and compasses, had dozens of cabins, and a tonnage of 1,200. The centre of the Yuan Dynasty's sea trade was Quanzhou, replacing Guangzhou; its land trade pivoted on Beijing. Communication and commerce in the Yuan Dynasty, both internal and external, were very well-developed, further changing the Chinese tradition of emphasizing agriculture and slighting trade.



忽必烈 1260 年即位，1264 年定都北京，1271 年改國號為元，自稱元世祖，並於 1279 年南下，把南宋滅掉。蒙古人統治中國時採取民族隔離政策，把人民分為四等：蒙古人、色目人(西北各族)、漢人(北方各族)和南人(南方各族)。前二者享有特權，後二者備受欺壓，造成嚴重的種族和社會矛盾。加上元朝每一個皇帝死後都引來一番激烈的宮廷鬥爭，給社稷帶來災難，而後來的皇帝又每況愈下，一個比一個昏庸，因此，不出百年，元朝就在人民起義的浪潮下給明朝取代了。

就在整個蒙古帝國走向衰亡的時候，一股新勢力在中亞迅速冒起。在烏茲別克斯坦，25 歲的突厥人帖木兒(1336–1405)獲察合台汗國重用。十年後，他擺脫蒙古人稱王，宣佈自己是成吉思汗的繼承人，並開始征伐別國。他先征服中亞，跟着進軍阿富汗和伊朗，再越過高加索山脈進入俄國。1405 年，他率兵東侵，準備攻打明朝，但病死途中。帖木兒熱愛文藝和學術，卻崇尚暴力，為人殘酷。他的作為給整個地區帶來了嚴重的破壞。他死後，帖木兒帝國很快便因內爭而四分五裂，不到百年更因各地人民的反抗而消亡了。

蒙古人因四汗國的建立而增強了與中亞、南亞、西亞、歐洲和非洲的來往，加上元朝致力修運河、建樓船和通海運，進一步促進了中外的關係，使之更形密切。元朝的航海技術是全球之冠，它的樓船尖底、裝三桅、備羅盤和設置數十個艙房，載重量達 1,200 噸。元朝的海上貿易以泉州為中心，取代了廣州；陸路貿易則以北京為重點。元朝的交通和商業，不論是內部的還是對外的，都非常發達，進一步改變了中國重農輕商的傳統。



In the Yuan Dynasty many travellers and missionaries came to China from Europe, the most famous among whom was Marco Polo (1254–1324). He arrived in Beijing in 1275, resided in China for seventeen years and served as an official in the Yuan court. After returning to Venice, he recorded his travels in China orally, and had *The Travels of Marco Polo* composed. This work contained detailed descriptions of the political, economic and social conditions of Yuan China. He gave high praise to the material and cultural life in China and incited the interest and admiration of Europeans for Chinese civilization.

In the literary history of China, the Yuan Dynasty was noted for its drama and songs. The operatic drama, *Yuanqu* evolved as a new genre by assimilating the musical elements of ethnic minorities as well as vernacular songs of the people on the basis of lyrics of the Song Dynasty. *Yuanqu* consists of *zaju*, variety plays, and *sanqu*, songs sung independent of the opera in expressing emotions or depicting a scene. Among representative works of *zaju* could be named *The Injustice to Dou E* by Guan Hanqing, *Autumn in the Han Palace* by Ma Zhiyuan, *Romance of the West Chamber* by Wang Shifu. Around the middle of the twentieth century, the German playwright Bertolt Brecht (1898-1956) adopted the *zaju*, *The Orphan of Zhao*, by the Yuan dramatist Ji Junxiang into a play titled *The Caucasian Chalk Circle*, which has become a Western classic today.



元朝時，從歐洲來華的旅行家和傳教士為數不少，最著名的是馬可波羅(1254–1324)。他於1275年到達北京，在中國住了17年，當過元朝的官。他返回威尼斯後，以口授的方式把旅行的見聞記錄下來，寫成《東方見聞錄》，又名《馬可波羅遊記》(或譯《馬可勃羅遊記》)一書。該書對元代中國的政治、經濟和社會狀況都有詳細的描述。他盛讚中國的物質和文化生活，引起了歐洲人對中華文明的嚮往。

在中國的文藝史上，元朝以曲見稱。元曲是在宋詞的基礎上，吸納了少數民族的音樂和民間的俗曲而形成的新文藝品種。元曲分雜劇和散曲兩種。元朝比較重要的雜劇有關漢卿的《竇娥冤》、馬致遠的《漢宮秋》和王實甫的《西廂記》等。20世紀中期，德國劇作家布萊希特(1898–1956)借用了元朝紀君祥的戲曲《趙氏孤兒》的故事，寫成《高加索灰蘭記》一劇。這齣話劇現已成為西方的經典著作。





The founder of the Dynasty was named Zhu Yuanzhang, posthumous title Taizu. He was a commoner, whose parents died of starvation. As a child he did odd jobs for the temple, then ordained as a novice, and as a mendicant monk, came to know people from all walks of life. He evolved as the leader of the Red Turban Army in rebellion against the Yuan. In 1368 he founded the Ming Dynasty and made Nanjing its capital.

The early Ming Dynasty practised centralized absolutism. Zhu abolished the office of the Chancellor and appointed scholars from the Hanlin Academy as Grand Secretaries, himself directly controlling the administration of the Six Ministries. He also granted fiefs to his twenty-four sons and a grandson of his elder brother, guarding different places in the country, to act as screens to protect the Imperial House.

Externally, he adopted a closed-door policy. Contrary to the attitude taken by the Song and Yuan Dynasties, he did not attach any importance to overseas commerce. At that time there were Japanese pirates on the coast of China raiding and smuggling, in which Chinese were also involved. For this reason Zhu not only forbade his officials and the commoners to venture overseas but also commanded residents to move away from the coast.

明朝

中國 14 至 17 世紀的歷史：明朝建於 1368 年，亡於 1644 年



明太祖朱元璋出身寒微，父母死於饑荒。他自小入廟宇當雜役，後為行腳僧，因而結識了社會各階層的人士，並成為反元義軍紅巾軍的領袖。他於 1368 年建立明朝，定都南京。

明初行極度集權制。朱元璋不設丞相，只設若干大學士作為機要秘書。他親自統率分管全國事務的六個部門。他又分封自己的 24 個兒子和兄長的一個孫子為王，鎮守各地，以「屏藩」王室。

對外，他採取閉關自守的政策。他一反宋元的做法，不再重視海外貿易。當時，倭寇在中國沿海進行劫掠和走私活動，他們之中有日本人，也有中國人。為此，朱元璋不但禁止臣民出海，還要沿海一帶的居民後撤。



Internally, he administered the country with terrorist measures. *The Imperial Legal Code* he formulated himself, in which he listed all kinds of severe punishments and harsh laws, was distributed to every household as both warning and threat to its members, who were to familiarize themselves with the Code's contents. During the thirty years of his reign, he held four large-scale purges. In general he would first put the victims in jail charging them with corruption and conspiracy against the state, then branching out to attack more and more. Those involved could very often come up to as many as one hundred thousand so that everyone felt himself imperiled.

After Zhu Yuanzhang passed away, his second grandson Yunwen (Huidi) succeeded to the throne. As Zhu Yuanzhang's fourth son Zhu Di was opposed to his nephew Huidi's removal of military governors, he led a campaign of "pacification", eventually driving out Huidi and established himself as Emperor Chengzu. After his ascension to the throne, he thoroughly changed his father's policy. He moved his capital to Beijing in order to deal with the Mongols of the north and led an expedition northward against Mongolia and went southward to attack Vietnam. Abandoning the closed-door policy, he sent the eunuch Cheng He to undertake seven voyages from 1405 to 1433, sailing on the West Ocean, which in Ming times denoted the sea west of Borneo.

Navigation in China was already very well-developed in the Song and Yuan Dynasties; with Guangzhou and Quanzhou as bases, ocean-going liners went to and fro on the seas between Southeast Asia and Arabia. Chen He's fleet was built on such a foundation. In general, his fleet consisted of over sixty large wooden vessels called "treasure ships" and one hundred and forty odd small ships, with a retinue of twenty-eight thousand officials and soldiers. The larger of these treasure ships measured approximately 125 metres long, with a tonnage of about 15,000, installed with nine masts, twelve sails and compasses. Compared with this, the fleets commanded by Christopher Columbus (1451–1506) and Ferdinand Magellan (1480–1521) three quarters of a century later were much smaller in scale. Columbus's fleet consisted only of three ships with eighty-eight crew members while Magellan's fleet had five ships with two hundred and sixty-five crew members. Although their ships were installed with compasses yet the body of the ship was very small (Columbus's ship was about 30 metres long with a tonnage of 250 and Magellan's had a tonnage of 130, its length unknown), with only three masts.



對內，他用恐怖手段治國。他親自撰寫《大誥》三篇，列出各種嚴刑峻法，規定每戶一冊、人人熟讀，以收警戒和震懾之效。他在位 30 年間，主持了四次大規模的整肅活動，一般是先以貪污謀反等罪名把受整者投獄，然後擴大打擊面。受株連的人數高達十萬，形成人人自危的局面。

明太祖死後，由次孫惠帝朱允文繼位。朱元璋的四子朱棣因不滿侄子惠帝削藩而起兵靖難，把他趕走，自立為帝，是為成祖。即位後，他徹底改變了父親的政策。他遷都北京，以便對付北方的蒙古人。他不但北伐蒙古，還南征越南。他不再閉關自守了，反而着宦官鄭和在 1405 至 1433 年間七下西洋。明朝時，婆羅洲以東稱東洋，以西稱西洋。

宋元時期，中國的航海事業已很發達，以廣州和泉州為基地的遠洋船隻不斷穿梭於東南亞和阿拉伯海域。鄭和的船隊就是在這樣的基礎上建立起來的。他的船隊一般由六十餘艘寶船和一百四十餘艘小船組成，隨行的官兵約 28,000 人。這些寶船較大的長約 125 米，排水量約 15,000 噸，有九桅十二帆和指南針。相比之下，晚了大半個世紀才出發的哥倫布(1451–1506)和麥哲倫(1480–1521)，他們船隊的規模就小得多了。哥倫布的船隊只有 3 艘船和 88 名船員，而麥哲倫的船隊也僅有 5 條船和 265 人。他們的船雖然也有指南針，但船身比較小(哥倫布的長約 30 米，排水量約 250 噸；麥哲倫的長度不詳，排水量約 130 噸)，只有三桅。



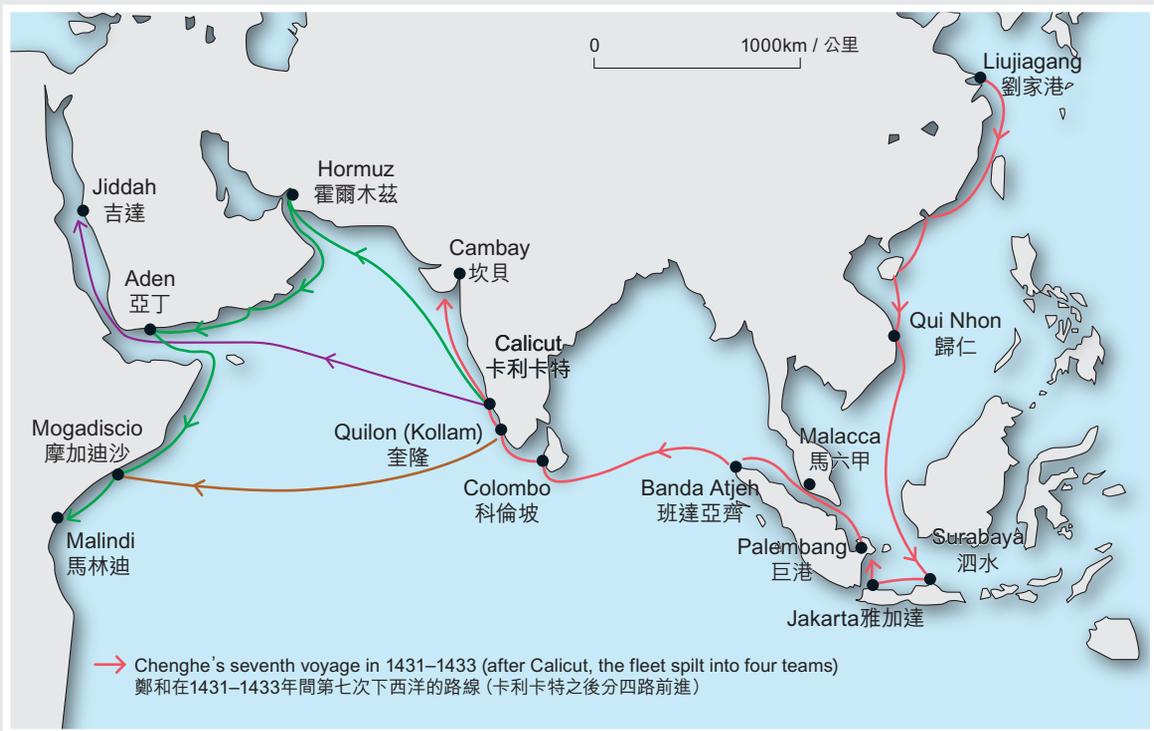


Figure 27.1 The Seven Voyages of Cheng He
圖27.1 鄭和七下西洋

Cheng He's fleet sailed in the West Ocean, its ports of call included most countries in Southeast Asia, Bengal, Sri Lanka and South India in South Asia, Oman and Yemen in Southwest Asia and the east coast of Africa.

The main objectives of Chen He's voyages, as intended by Chengzu, were to enhance the prestige of China and to develop overseas trade. But in fact, the former was the main focus. The so-called international trade was actually tributary trade, that is, foreign ambassadors were allowed to come to China to pay tribute, during the period of which, they were permitted to carry on trade. It can be imagined that this was not real commerce but an interchange of "fame" and "profit": fame for China and profit for foreign countries. Carrying on this kind of trade was a losing business. Therefore, Cheng He's seven voyages could find no sequel. Chengzu had passed away at that time and the navigation project came to an end because of opposition by court ministers. It followed that the crew members were disbanded and the ships abandoned but it was totally incomprehensible that all the navigation records and maps were destroyed, which was indeed a great loss. After this, the policy on banning of maritime trade with foreign countries resumed and persisted.



Figure 27.2 Nautical Chart of Chen He (Facsimile)
圖27.2 鄭和航海圖（摹本）

鄭和的船隊主要在西洋活動，到達的地方包括：東南亞大多數國家，南亞的孟加拉、斯里蘭卡和南印度，西南亞的阿曼和也門，以及非洲東岸。

明成祖派鄭和下西洋的目的，雖說是為了宣揚國威和發展海外貿易，兩者並重，但實際上前者才是他的着眼點。所謂國際貿易，說穿了是朝貢式的貿易，即是讓外國派遣使者來華朝貢，期間容許他們進行貿易。可以想像，這不是真正的貿易，而是名與利的交換：中國得名，外國獲利。進行這樣的貿易，明朝是虧本的，因此，七下西洋之後，便無以為繼了。這時成祖已經去世，中國的航海事業也因為朝廷大臣的反對而停頓下來。船員被遣散和船隻遭廢棄都是意料中事，難以理解的是航海紀錄和地圖都給銷毀了，這是非常可惜的一回事。此後，海禁政策的執行日趨嚴厲。



Zhu Yuanzhang strictly forbade eunuchs interfering in politics but Chengzu went the opposite way. He trusted the eunuchs, so much so that he even allowed them to control the secret service office, the Dong Chong. A few decades later, his descendents established another secret service office called the Xi Chong, its chief of staff also a eunuch. During the period when the eunuchs were in power, Ming politics was very corrupt.

The eunuch who was the greatest scourge was Wei Zhongxian. At that time some court officials and literati, using the Dong Lin College in Wuxi as a base, formed the Dong Lin Party, to discuss politics and promote reform. Eventually in attempting to impeach Wei Zhongxian, they were retaliated and exterminated. After that, all officials at court venerated Wei, calling him “Nine Thousand Years of Age”, coming next only to the emperor who was called “Ten Thousand Years of Age” and built temples all over the country to honour him. Although in the end he was removed by Sizong (Chongzhen), yet it was too late. The Ming Dynasty had run its course and its demise was only a matter of time.

In the beginning of the seventeenth century, there was famine in China and peasants rose in rebellion. The most powerful were Zhang Xianzhong in the south and Li Zicheng in the north. In 1644, Li Zicheng entered Beijing with his rebel troops. General Wu Sangui guarding the Great Wall outside the city surrendered to the Qing and let the Qing army in. Li’s rebellion was crushed and the Ming Dynasty also fell. Thus the Qing was founded.

Now let us take a look at the conditions inside and outside China in the late Ming Dynasty.

From the twelfth to the sixteenth century, Japan was under the Shogunate regime. As a result of the continuous disputes between the samurai and the ministers and nobles, there were great social upheavals. Eventually the former suppressed the latter. At this time navigation was quite well-advanced, so that many *ronins* and destitute samurais boarded ships to raid along the coastal areas. They ganged up with the local tyrants and unscrupulous gentry to plunder and made extortion. The first half of the sixteenth century was the worst period when Japanese pirates ran wild. The corrupt Ming government could not do anything about it. Fortunately General Qi Jiguang organized and trained an army to fight them and after the Qi Army’s persistent effort over several decades, the Japanese pirates were wiped out in 1564.



明太祖嚴禁宦官干政，但成祖反其道而行，非常信任宦官，甚至讓他們掌管作為特務機構的「東廠」。數十年後，他的後人增設另一特務機構「西廠」，主其事者也是宦官。在宦官當政期間，明朝的政治非常腐敗。

明末為害最烈的宦官叫魏忠賢。當時有在朝的官員和在野的士大夫以無錫的東林書院為基地，組成東林黨，評議朝政和鼓吹改革。他們最終因彈劾魏忠賢而遭反撲，被趕盡殺絕。此後，朝廷百官都稱魏忠賢為「九千歲」，並在全國各地為他建立生祠。思宗(崇禎)後來雖然把他除掉，但這時明朝大勢已去，衰亡只是時間問題而已。

17世紀初，中國出現饑荒，農民於是揭竿而起，其中最具實力的，南有張獻忠，北有李自成。1644年，李自成攻入北京，城外守將吳三桂降清，引清兵入關，擊退李自成，於是明亡清立。

現在讓我們回頭看看明朝後期中國內外的一些情況。

12至16世紀期間，日本正處於幕府政權時代。由於武士與公卿貴族紛爭不已，社會非常動盪不安。最後是前者壓倒後者。這時，航海技術已有很大的進步，因此，不少浪人和失意武士趁機乘船到鄰國沿岸地區搶掠。他們與當地的土豪劣紳勾結，朋比為奸。16世紀上半葉是倭寇為患最烈的時期。腐朽的明朝政府無法應付，幸得戚繼光等人主動組織和訓練軍隊，與之對抗。經過十年的努力，戚家軍終於在1564年把倭寇肅清。



In the latter half of the sixteenth century Toyotomi Hideyoshi seized power. He conquered all military overlords and unified the country, after which Japan started an expansionist policy. At the end of the sixteenth century Toyotomomi Hideyoshi sent an expedition to Korea and occupied Seoul and Pyongyang. At the request of Korea, the Ming Dynasty came to their rescue and drove out the Japanese army.

In the latter half of the fifteenth century, Europe was in a naval expeditions fever. For commercial reasons, they zealously tried to find a sea route to Asia. The earliest European merchants to reach China by sea were the Portuguese. They arrived at the coast of Guangdong in the beginning of the sixteenth century. In spite of the fact that they were driven away time and again, yet they persisted and in the end succeeded in establishing themselves in Macau. First of all, they borrowed the land to sun their cargoes, then built sheds for resting and finally constructed houses for residence and, step by step, eventually occupied Macau. The reason why the Portuguese succeeded in stealthily occupying Macau was, of course, due to the corruption and indulgence of local officials, but the central government was surely negligent in having failed to check and control the illegal process.

At the end of the sixteenth century, missionaries from the West followed in the merchants' footsteps and came east. The most famous among them were two Jesuits, the Spanish St. Francis of Xavier and the Italian Matteo Ricci. The former had never been allowed to enter China, but the latter was permitted to reside temporarily in Macau in 1582 and eventually permanently in Beijing. He introduced advanced scientific and technological knowledge from the West as a means to achieving his goal of spreading Catholicism, also making use of Confucian ideas to explain Christian ideology, in order to gain the trust of the literati and thence to convert them. In the end he won the confidence of the emperor Shenzong, who allowed him to build churches in Beijing to propagate Christianity. He passed away in 1610 in Beijing, aged fifty-nine. He not only brought Western science and technology into China but also introduced Chinese culture into the West, enhancing the cultural interchange between the East and the West. Prominent Ming ministers such as Xu Guangqi and Li Zhizao were greatly influenced by him.

In the beginning of the seventeenth century, the Spaniards and the Dutch taking advantage of the Ming Dynasty's decline, occupied the northern and southern parts of Taiwan respectively. Later on, the Dutch defeated the Spaniards and solely occupied Taiwan. In 1661, the military leader loyal to the Ming throne, Cheng Chenggong, upon failing to resist the Qing troops, moved his forces to the East Sea and retook Taiwan, using it as a base for resisting the Qing and recovering the Ming Dynasty.



16世紀下半葉，豐臣秀吉當權。他平定群雄，統一國家。之後，日本開始向外擴張。16世紀末，豐臣秀吉派兵攻打朝鮮，佔領了漢城(現稱首爾)、平壤等地。明朝應邀出兵救援，把日軍擊退。

15世紀下半葉，歐洲出現航海熱。為了貿易，他們積極找尋到亞洲的航道。最早從海路到達中國的歐洲商人是葡萄牙人。他們在16世紀初到達廣東沿岸。雖然多次被逐，但總是鏗而不捨，不肯離去，直至成功立足澳門。他們先借地曬晾貨物，跟着搭棚棲息，最後建屋居住，終於佔據澳門。他們最終能夠竊據澳門，固然是地方官吏腐敗姑息的結果，但中央政府未有徹底查辦也難辭其咎。

16世紀末，西方傳教士也步商人後塵，接踵東來，其中最著名的是耶穌會的傳教士西班牙人沙勿略和意大利人利瑪竇。前者始終未能進入中國，後者1582年獲准暫居澳門，後輾轉入京。利瑪竇以介紹西方的先進科技知識作為傳教的手段，又用儒家學說來解釋教義，藉此取信於士大夫，然後借機引導他們信教。他終於取得明神宗的信任，得以在北京建立教堂，宏揚基督教。他1610年在北京去世，終年59歲。利瑪竇不但把西方科技帶來中國，也把中華文化傳到西方，促進了中西文化的交流。受他影響最深的明朝官員有徐光啟和李之藻等。

17世紀初，西班牙人和荷蘭人乘明朝陷入困境，分別佔領台灣的北部和南部。後來荷蘭人打敗西班牙人，獨佔台灣。1661年，鄭成功抗清失敗，遂移師東海，收復台灣，作為抗清復明的根據地。





As the main logistics bases of the Crusades, Venice and Genoa, rose into prominence in the twelfth and thirteenth centuries to become the largest city ports and financial centres in Europe. They imported spice, silk and other luxury goods from the East and exported flax, cloth, leather and timber from England, France and Germany. Other cities in Europe also benefited from the expansion of international trade and were stimulated into rapid growth.

Urban development was dependent on rural supplies. The growth of urban and rural trade made the use of money more and more common and the practice of barter became obsolete. Peasants also started to use money to pay rent and no longer subscribed to the out-moded “rent in the form of service”. As a result, the feudal lords gradually lost their control and the serf system began to disintegrate, which disappeared first in England at the end of the fourteenth century.

After the disintegration of the serf system, the Enclosure Movement, which already made its appearance in the twelfth century, quickened its growth. Open farmland was the norm in Europe at this time and the lands owned by different households were widely scattered, making it very difficult to manage. The Enclosure Movement was to enable people to reorganize their land through exchange or buying or selling, after which the reorganized land was enclosed. It could be imagined that in the process of reorganization, big landlords such as the Churches and owners of manor houses would be in a more advantageous position than small farmers. Under the jungle law of the weak at the mercy of the strong, the Enclosure Movement created a great deal of social problems, and even brought in the tide of peasant rebellions. However, it must be pointed out that the

中世紀後期的歐洲

歐洲 12 至 18 世紀的歷史：重點在 13 至 16 世紀



作為十字軍的主要後勤基地，威尼斯和熱那亞在 12、13 世紀冒起，成為歐洲最大的港口城市和金融中心。它們跟東方的貿易以輸入香料、絲綢和其他奢侈品為主，輸出品則大多是來自英、法、德等地的亞麻、布匹、皮革、木材等。歐洲的其他城市也因國際貿易的擴張而受惠，迅速發展起來。

城市的發展有賴於農村的供給。城鄉貿易的發展使到貨幣的運用越來越普遍，以貨易貨的貿易方法於是遭受淘汰。農民也開始用貨幣交租，不再接受「勞役地租」這個過時的做法了。結果是，領主對農民的控制日漸減弱，農奴制度開始解體。14 世紀末，農奴制度首先在英國消失。

農奴制度解體之後，12 世紀開始出現的「圈地運動」便急劇地發展起來。當時歐洲的農地一般是開敞式的，而各戶的土地又分得很散，經營起來非常困難。所謂圈地運動就是彼此以交換或買賣的方式重整土地，重組之後把自己的土地圍起來。可以想像，在重組的過程中，大地主如教會和莊園主當然比小農戶處於較為有利的地位。在弱肉強食的情況下，圈地運動造成了不少社會問題，甚至激起了陣陣農民造反潮。可是，必須指出，圈地運動使土地的運用得到改善，使農業產品市場化，



Movement improved land use, rendering agricultural products more marketable and accelerated the development of sheep-raising industry, preparing the way for the Agricultural Revolution of the seventeenth and eighteenth centuries and the Industrial Revolution of the eighteenth and nineteenth centuries in England. In 1750, the British Parliament enacted the Enclosure policy for enforcement.

Trading in money also facilitated the development of industry. By the fifteenth century workshops appeared in many European countries. The financial worth of owners of large workshops very often surpassed that of feudal lords, so that kings looked upon them with special respect and sought their help in dealing with disobedient feudal lords or in solving financial problems of the state.

In 1215, King John of England, in dispute with feudal lords, was forced to sign *The Magna Carta*, which severely restricted his power. Later on he and his son Henry III attempted to refute it but failed. Ten years later, *The Magna Carta* formally became English law. In 1265, the Parliament was reorganized into the House of Lords consisting of clerics and nobles and the House of Commons consisting of knights and commoners.

In the thirteenth and fourteenth centuries, England conquered Ireland, Wales and Scotland. The king's power at that time was still considerable, but by the latter half of the fourteenth century, Richard II had a serious conflict with the Parliament, with the result that the latter won out and thus further reduced the power of the monarch. Contemporaneously, following the development of commerce and industry, the House of Commons increasingly grew in importance and the society aspired to democracy more and more. After the above state of affairs appeared in England, other European countries followed suit and took up the same trend of development.

In the Middle Ages, there often existed familial relations among imperial houses in Europe, as a result of the feudal system as well as intermarriage. In the first half of the fourteenth century, when the French King Charles IV died without an heir, his nephew King Edward III of England laid claim to the throne but was opposed by the feudal lords of France. The Hundred Years' War between England and France thus erupted. First, the French feudal lords confiscated Edward III's fief in France; then the English army invaded France and both sides were locked in a seesaw struggle. At the end of the fourteenth century, the kings of both countries



也促進了養羊業的發展，為英國 17、18 世紀的農業革命和 18、19 世紀的工業革命創造了條件。1750 年，議會立法，訂定圈地政策，強制執行。

貨幣貿易也方便了工業的發展。到 15 世紀，歐洲各地都出現了不少工場。大工場的主人所擁有的財富往往超越了領主的家當，使國王對他們另眼相看，並尋求他們的協助，以應付不馴服的領主和解決國家的財政問題。

1215 年，英國的皇帝約翰跟領主不和，被迫簽署《大憲章》，使到他的權力受到嚴格的限制。後來，他和兒子亨利三世都企圖反悔，但不果。十年後，《大憲章》正式成為英國的法律。1265 年，國會改組，分上下兩院，上院由教士和貴族組成，下院由騎士和平民組成。

13、14 世紀時，英格蘭先後征服了愛爾蘭、威爾斯和蘇格蘭。這時皇帝的權力仍然相當大，但到 14 世紀後期，理查二世和議會發生了嚴重的衝突，結果議會獲勝，皇帝的權力於是進一步被削弱。與此同時，隨着工商業的發展，下議院的重要性越來越大，社會也越來越趨向民主。上述情況在英國出現後，歐洲其他國家也亦步亦趨地朝着同一個方向發展。

中世紀時期，歐洲的王室之間往往存在一些親屬關係。這親屬關係不僅源於分封制度，也是彼此通婚的結果。14 世紀上半葉，法皇查理四世死後沒有繼承人，他的外甥英皇愛德華三世要求繼位，但遭法國的領主反對，於是引發了英法之間的「百年戰爭」。先是法國的領主沒收了愛德華三世在法國的領地，跟着是英軍入侵法國，最後發展成拉鋸戰。14 世紀末，雙方的皇帝結成親家，因而休戰二十年。之後



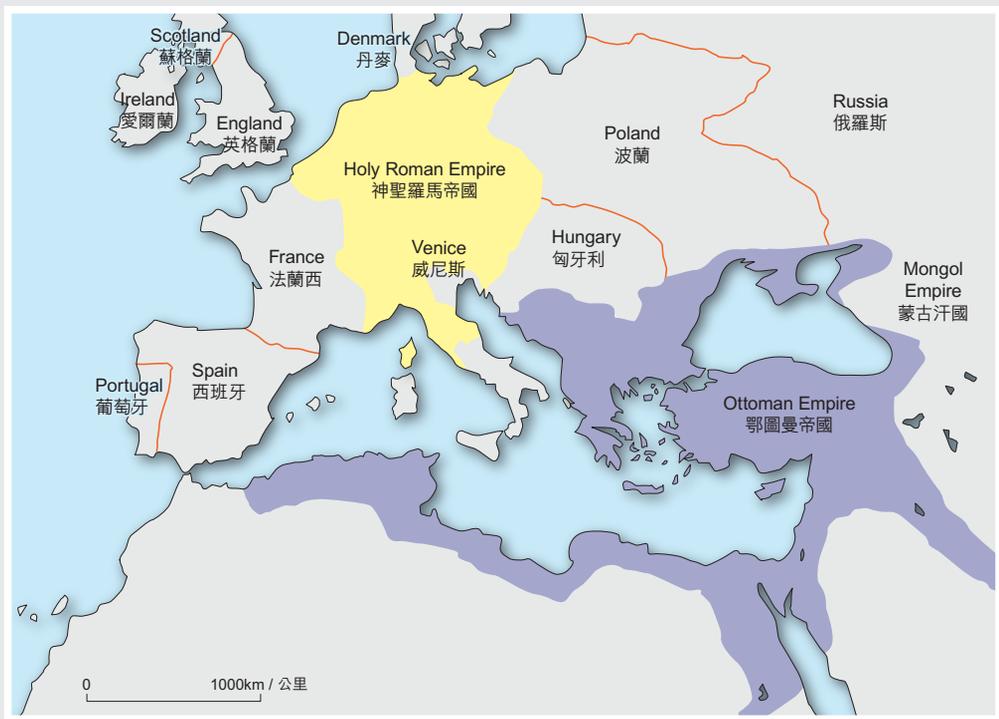


Figure 28.1 Europe in the sixteenth century
圖28.1 16世紀的歐洲

entered into marriage so that war ceased for twenty years. After that, war was re-ignited when the king of England again demanded succession to the French throne. The French army, led by the peasant girl Joan (canonized as St. Joan of Arc after her death), succeeded in driving out the English troops, but she was later on defeated, taken captive and burnt alive on the cross as a witch. This battle, which lasted over a hundred years, ended in 1453 with victory for the French army, reclaiming all its lost land.

Entering the sixteenth century, the Holy Roman Empire, though possessing vast territories, encompassing the present-day Germany, Switzerland, North Italy, Austria and Czechoslovakia, was in fact a country rent by disunity, with power in the hands of the duchies and the emperor ruled in name only, a situation similar to the Spring and Autumn period in Chinese history. Austria was the most powerful among the duchies.

The Spanish Peninsula had been part of the Roman Empire. In the eighth century it was conquered by the Arabs. After that, the Christians there engaged in long-term battle with the invading Arabs until the beginning of the thirteenth century when they gained a decisive victory and eventually drove away all the invaders at the end of the fifteenth century. During the above period, the kingdoms in the Peninsula, through various means (including intermarriage), gradually merged and formed the two countries of Spain and Portugal.





Figure 28.2 St. Joan of Arc

圖28.2 聖女貞德

又因英皇再度要求繼承法國的皇位而重燃戰火。法軍在農家女貞德(後封聖貞德)的率領下，一度擊退英軍，但她後來戰敗被俘，並以女巫入罪，給釘在十字架上活活燒死。最後，這場延續了百多年的戰爭終於在 1453 年以法軍全面獲勝、收復國土告終。

進入 16 世紀時，神聖羅馬帝國的版圖雖然龐大，涵蓋今天的德國、瑞士、意大利北部、奧地利和捷克，卻是一個四分五裂、諸侯坐大、皇帝形同虛設的國家，情況有點像中國的春秋時代。奧地利是眾多諸侯國之中最有勢力的。

西班牙半島曾經是羅馬帝國的一部分。8 世紀時，它給阿拉伯人征服了。此後，當地的基督徒長期與入侵的阿拉伯人作戰，直到 13 世紀初才取得決定性的勝利，並終於在 15 世紀末把入侵者全部趕走。期間，半島上的王國通過不同的方法(包括通婚)逐步合併，形成西班牙和葡萄牙兩個國家。



Spain had a glorious history under the Arab rule. It not only achieved significant economic and cultural development but also played a very important role in the cultural interchange between the East and the West. As mentioned in Chapter 23, the Arabs contributed greatly to the cultural interchange between the East and the West. This contribution was made partly through Spain and partly achieved through the conquest of the Crusades and the expansion of Turkey.

The people of Turkey were called Turks by the Tang Dynasty. The territory they occupied extended from Xinjiang westward to the Caspian Sea. In early Tang the Turks had waged war on China but were defeated so that they gradually turned their attention to the West. In the eleventh century they conquered Iran, the Tigris-Euphrates valley and Asia Minor, and founded a strong Islam empire, but this newly-founded empire was soon destroyed by the Mongols.

At the end of the thirteenth century, under the leadership of Osman the Turks rose again in the north of Asia Minor, then expanded gradually and formed the Ottoman (also known as Osman) Empire. In 1453, the Turks occupied Constantinople and changed its name to Istanbul; thus the East Roman Empire fell. The middle of the sixteenth century was the time when the Ottoman Empire was most powerful, its territory straddling Europe, Asia and Africa.



在阿拉伯人統治時期，西班牙有一段輝煌的歷史。它不但在經濟和文化上有高度的發展，也在溝通東西文化上扮演了一個非常重要的角色。我們在第 23 章曾提及，阿拉伯人在溝通東西文化上有重大貢獻，這貢獻有很大部分是通過西班牙作出的，另一部分則因十字軍的東征和土耳其的擴張而完成。

土耳其人唐朝稱為突厥人，他們所佔的地域從新疆往西伸延到裏海。初唐時期，突厥常常跟中國作戰，但不敵，於是逐漸把注意力轉向西方。他們在 11 世紀征服伊朗、兩河流域、小亞細亞等地，建立起一個信奉伊斯蘭教的強大帝國，但這個新成立的帝國不久就給蒙古人消滅了。

13 世紀末，在奧斯曼的領導下，他們又再在小亞細亞北部崛起，跟着逐步向外擴張，並成立鄂圖曼帝國（又稱奧斯曼帝國）。1453 年，土耳其人佔領君士坦丁堡，改名為伊斯坦堡，東羅馬於是滅亡。16 世紀中葉是鄂圖曼帝國最強大的時候，當時它的領土跨越歐、亞、非三洲。



29

CULTURAL DEVELOPMENTS BEFORE THE RENAISSANCE

The cultural history in 1st – 14th centuries, including the periods immediately before and after



Chapters 13 and 14 dealt respectively with the developments of science and technology as well as those of literature and the arts before the Common Era. This chapter will give a comprehensive survey of the global cultural progress in the one thousand and three hundred years from the beginning of the Common Era to the early Renaissance. Culture comprises science and technology, literature and the arts.

During this period the four great inventions of China, namely, paper-making, gunpowder, the compass and printing had an unparalleled impact on the development of global culture. The English philosopher Francis Bacon (1561–1626) wrote in 1620, “the art of printing, gunpowder and the nautical compass... these three things have changed the face and condition of things all over the globe: the first in literature; the second in the art of war; the third in navigation; and innumerable changes have followed; so that no empire or sect or star seems to have exercised a greater power and influence on human affairs than these mechanical things.” He had not mentioned paper-making.

As early as the West Han, the Chinese knew how to make paper by using hemp fibre, but the quality left much to be desired and production was very limited. Cai Lun of East Han used rags and tree bark to make paper, thus improving the quality of the product. Moreover, as the materials he used were easily available, production was greatly increased. Since then paper had not only been widely used in China but had been exported overseas. The process of its export to Europe was as follows: approximately 750 CE to Arabia, 900 to Egypt, 1150 to Spain. The widespread use of paper had a positive effect on the promotion of education, the transmission of culture and the operation of society.



文藝復興前的文化發展

1 至 14 世紀的文化史，以及稍前和稍後的時代



第 13 和 14 章分別交代了公元前科技和文藝的發展。本章綜合討論從紀元開始到文藝復興初期這 1,300 年間世界各地的文化歷程。文化包括科技和文藝。

在這段期間裏，中國的四大發明（造紙術、火藥、指南針和印刷術）對世界文化的發展產生了無可比擬的影響。英國哲學家培根（1561–1626）在 1620 年說：「這三項發明改變了整個世界的面貌和進程：印刷術對文學、火藥對戰術和磁石對航海所帶來的改變是無從估計的。看來沒有任何王朝、宗派或星宿比這些發明對世事產生過更大的動力和影響。」他沒有提到造紙術。

早在西漢時，國人已懂得用麻的纖維造紙，但質素欠佳，產量也有限。東漢時，蔡倫改用破布和樹皮製造，紙的質素因而有所提高。又因為原料易得，產量也大為增加。從此，紙張不但在國內流行，更遠銷海外。它傳至歐洲的過程大致如下：約 750 年至阿拉伯、900 年至埃及、1150 年至西班牙。紙張的普及對教育的推廣、文化的傳承和社會的運行都產生了積極的作用。



With the rise of Daoism in the Han Dynasty, alchemy for the search of an elixir of immortality made its appearance. It was closely related to the development of chemistry. In the Tang Dynasty there was preliminary knowledge on the method of manufacturing gunpowder and its characteristics. The Song Dynasty started to apply it to military warfare: in Northern Song there were the cannon, rocket, fireball and fire caltrop; in Southern Song there were the thunderbolt cannon and hand grenade; in the Yuan Dynasty was the bronze huochong (cannon). Equipped with this powerful “cannon”, the Mongol army was invincible in its westward conquest. The Arabs obtained the knowledge of manufacturing gunpowder from the Mongols in the thirteenth century, which was transmitted to Europe in the fourteenth century. Besides being used in warfare, gunpowder also had immense effect in economic production and cultural and entertainment activities.

The preliminary form of the compass appeared as Si Nan in the Warring States period; the real compass was made in the Song Dynasty. This was mainly due to the fact that prior to the Song Dynasty, external communication and commerce was carried out on land and there was little need for a compass. During the Song Dynasty, the road to the Western Regions was blocked by West Xia and that to the northeast by Liao Jin, so that there was an urgent need to look for a sea route to the above places. As navigation required an instrument for direction, the compass answered the need. Arabia was the main destination of Song commerce; the compass was therefore introduced into Europe through the Arabs in the twelfth century, and thus accelerated the European development of navigation, contributing to the voyages of discovery later.

In order to promote education, Cai Yong of East Han had writings carved on stone, then brushed with ink, and printed on paper by rubbing, to facilitate their circulation. This was the most primitive way of printing. During the Sui-Tang period, the need for printing greatly increased owing to the popularity of all kinds of cultural activities. This led to the invention of wood block printing (texts and images were engraved on wood blocks which were used for printing). In the Song Dynasty, Bi Sheng further invented movable type printing in the middle of the twelfth century. He engraved characters in clay, burnt into types, which were arranged on an iron plate rubbed with wax. When the plate was heated underneath, the wax melted and the types were pressed to form a type case to be used for printing after cooling down. The types could be taken out and reusable. The invention of printing accounted for the flourishing cultural activities in the Tang and Song Dynasties.



漢朝道教興起，煉丹術也隨之出現。它跟化學的發展有着密切的關係。唐代已初步知道火藥的製造方法和特質。宋朝開始用之於軍事：北宋有火炮、火箭、火球和火蒺藜；南宋有霹靂炮和震天雷；元朝有銅鑄火銃。蒙古人憑着這犀利的「大炮」，西征時所向披靡。阿拉伯人在 13 世紀從蒙古人那裏獲得製造火藥的知識，於 14 世紀把它傳到歐洲。火藥除用於戰爭外，在經濟生產和文化娛樂等方面都起着巨大的作用。

指南針早在戰國時代已以「司南」的形式出現，真正的指南針則要到宋朝才製成。這主要是因為在宋朝之前，對外交通和貿易大多通過陸路進行，對指南針的需求不太大。宋時，通向西域的道路受西夏所阻，通向東北的道路為遼金所斷，於是積極尋求海上的航道前往這些地方。大海航行需要方向儀，指南針因此應運而生。宋朝的貿易以阿拉伯地區為主要對象，指南針於是在 12 世紀通過阿拉伯人傳到歐洲，從而加速了歐洲人遠航事業的發展，更促成了日後的地理大發現。

東漢蔡邕為了推廣教育，把文章刻在石上，塗上墨，然後用紙拓印，以廣流傳。這是最原始的印刷術。隋唐年間，印刷的需求因各種文化活動盛行而大增，因此發明了雕板印刷術（把文章、圖畫等刻在木板上，然後用來印刷）。宋朝畢昇更進一步，在 12 世紀中葉創活字印刷術（用膠泥刻字，燒成字粒；把字粒排在塗了蠟的鐵板上，再在鐵板下加熱，使蠟熔化；然後壓平字粒，成字版，冷卻後即可用來印刷；之後字粒可以拆下再用）。印刷術的發明使到唐宋兩朝的文化活動發展得異常蓬勃。



The technology of printing was introduced to Europe around the thirteenth century by the Arabs. In 1440, the German Johannes Gutenberg (ca. 1400–1467) developed a printing press with raised-surface movable metal block letters, based on the principle of the screw-type wine presses, and printed the first *Bible* in 1452 (or 1456, according to other sources). The *Bible* is the most widely published book in the world today. The invention of the printing press wrought a revolutionary change in European culture. It accelerated and deepened the pace of the Renaissance and prepared the way for the birth of the Reformation.

The transmission and propagation of culture is closely related to the development of education. In chapter 11, we have seen that there was a national university in China as early as the West Han Dynasty. In other places of the world, the time frame for the founding of universities or comparable institutions of higher learning is as follows: Greece, Turkey and Egypt around the Common Era; India approximately in the fifth century; the Islam world approximately in the tenth century. As to universities in Western Europe, they were founded in Italy in the eleventh century; France and England in the twelfth century; Spain in the thirteenth century; Germany in the fourteenth century. We see that universities in Western Europe were established after the tenth century, their appearance being the prelude to the Renaissance and the Reformation.

The Gupta Dynasty which had ruled India for more than two hundred years from the fourth to the sixth century had brilliant achievements in science and technology as well as literature and the arts and made immense contributions to the culture of the world. The most significant among these was the invention of the ten symbols from 0 to 9. The importance of these current Arabic numerals should not be underestimated, for without them calculation would be an exceedingly difficult task. The numerals 1 to 9 were created by the Indian mathematician Aryabhata (476–550) and “0” was proposed by a scholar later. We are unable to ascertain who this scholar was but we know that another distinguished Indian mathematician Brahmagupta (ca. 598–665) made an incisive exposition of the concept of “0”. These ten numerals were known as Arabic numerals because Arabian mathematicians appreciated these very much and besides adopting them for their own use, made every effort to introduce them into Europe and China.



印刷術也在 13 世紀前後通過阿拉伯人傳到歐洲。1440 年，德國人谷登堡（或譯古騰堡，約 1400–1467）根據造酒用的葡萄壓榨機的原理，製成鉛活字凸版印刷機，並於 1452 年（一說 1456）印出第一本《聖經》。《聖經》是目前全球印刷數量最多的書籍。印刷機的發明使歐洲的文化產生了革命性的變化。它加快和深化了文藝復興的步伐，也催生了新教的革命。

文化的傳承和發揚與教育的發展是互為因果的。在第 11 章裏，我們看到，早在西漢時代，中國便設有大學。在其他地區大學或類似的高等學府成立的年代大致如下：希臘、土耳其和埃及，公元前後；印度，約 5 世紀；伊斯蘭世界，約 10 世紀。至於西歐的大學，意大利是 11 世紀；法國和英國，12 世紀；西班牙，13 世紀；德國，14 世紀。這裏，我們可以看到，西歐的大學主要是 10 世紀以後成立的。它們的出現，為後來的文藝復興和新教革命拉開了序幕。

在 4 世紀至 6 世紀之間統治了印度二百多年的笈多王朝，不論在科技上還是文藝上，都有輝煌的成就，對這個世界的文化作出了巨大的貢獻。最重要的是從 0 到 9 這十個符號的發明。我們不要輕視這十個現行阿拉伯數目字，沒有它們，運算便會變成一項異常艱巨的工作。這十個數目字中的 1 至 9 由印度數學家阿里亞巴塔（476–550）創立，「0」則由後來的學者提出。我們未能確定他是誰，但知道另一位傑出的印度數學家婆羅笈多（或譯婆羅摩笈多；約 598–665）對「0」的概念作了精闢的闡釋。這十個數目字所以被稱為阿拉伯數字乃是因為阿拉伯的數學家對此甚為欣賞，除自己採用外，還積極把它傳播到歐洲和中國。



Another contribution of India to global culture was the invention of chess (called *chaturanga* in Hindi) in the seventh century. When this game was introduced into China, it became Chinese chess and when introduced into Europe, it became international chess. The following is a story about the origin of chess. Legend has it that once upon a time there was a philosopher who was wary of the king indulging himself in some unhealthy game. To divert his majesty's attention, he therefore designed the game of chess, in which the king was greatly interested. Pleased with the new attraction, the king asked what reward he would like to have. The philosopher answered, "Very simple. Give me grains of rice in accordance with the number of squares on the chess board: one grain for the first square, two grains for the second square, four grains for the third square and so on." Not knowing what it would amount to the king agreed to his request at once. Afterwards when he stopped to calculate, he realized the immensity it involved. From this story we may gather the intense interest Indians had for mathematics.

In the eighth and ninth centuries the Arabs, through large scale translations of Persian, Indian, Greek and Roman works, greatly raised their own academic standard. They made immense achievements in medicine, astronomy, mathematics, optics and chemistry and around the eleventh century built a number of hospitals and universities, and developed the doctrines of the Greek medical science scholar Hippocrates (460–377 B.C.E.). Besides the above achievements, they also carried out the mission of promoting culture. Their contribution in this area has not been surpassed by any other nation in the world.

Among their literary works the most popular one is *Arabian Nights*. This is supposed to be a collection from a maiden, who attempting to delay her death, composed one thousand and one stories which she told to the cruel king, one story per night. Belonging to the oral folk literary tradition, this work has undergone continual changes until the sixteenth century when its contents were somewhat stabilized but the authors and compilers remain unknown.

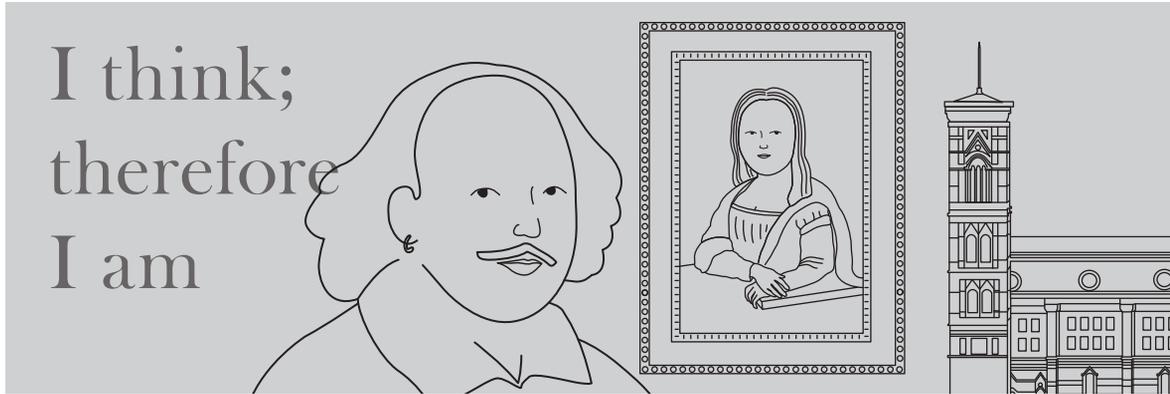


印度對世界文化的另一大貢獻是在7世紀發明了象棋。這遊戲後來東傳中國，成為中國象棋；西傳歐洲，成為國際象棋。以下是一個有關象棋起源的傳說。有一個哲人，因為不想國王沉迷於不健康的遊戲，於是設計了象棋來轉移他的興趣。國王見了很是讚賞，便問他要什麼酬勞。哲人答道：「很簡單的，你只須按棋盤的格數給我大米便行：第一格一粒，第二格兩粒，第三格四粒，餘類推。」國王不以為意，立刻答應下來。後來仔細一算，才發覺內裏大有文章。從這個故事，我們可以看到印度人對數學的興趣。

在8、9世紀，阿拉伯人通過大規模翻譯波斯、印度、希臘和羅馬的典籍，大大地提高了自己的學術水平。他們在醫學、天文學、數學、光學和化學等方面都取得很大的成就。11世紀前後，阿拉伯人建立了不少醫院和大學，把希臘醫學家希皮克拉底(或譯希波革拉第，前460-377)的學理發揚光大。除了自身的成就之外，他們更負起了傳播文化的使命。他們在這方面的貢獻，世界上沒有一個民族可以望其項背。

在文學作品方面，最膾炙人口的是《一千零一夜》。這本小說講述一位少女為了延緩自己的死期，編了一千零一個動人的故事，每晚給殘暴的國王講一個，故名。又因為故事發生在明朝稱為「天房」的麥加，而後人誤稱之為「天方」，所以這本小說的中譯本又名《天方夜譚》。它是由民間口頭文學演變而成的，至16世紀定型，作者和編者都不可考。





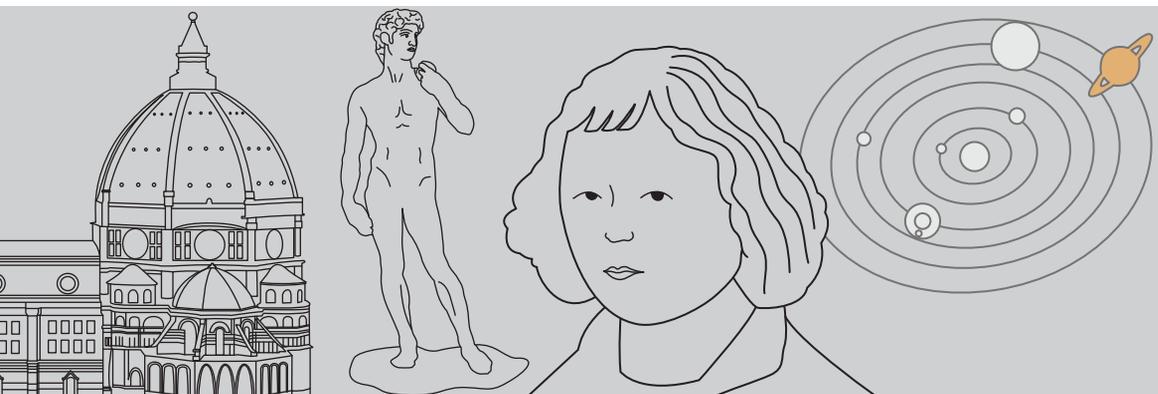
From the eighth century BCE to the fifth century CE European culture flourished. However, when Christianity became increasingly powerful and the Church gained control of the whole society, conditions changed. The economy stagnated, science and technology made little advancement, literature and the arts became lifeless, social justice was lacking and the people lived in a state of ignorance. This situation continued until the fourteenth century CE when a turning point appeared. From the fourteenth to the seventeenth century, although Europe was politically divided, society was in an intellectual ferment and all areas of culture blossomed. This was known as The Renaissance.

The word “Renaissance”, according to *The Shorter Oxford Dictionary*, comes from the French *renaître*, meaning to be born again. It signifies “the revival of art and letters, under the influence of classical models, which began in Italy in the fourteenth century.” It was a cultural movement encompassing not only a flowering of literature and the arts, but also science, religion, learning, economy and politics.

The driving force of the Renaissance was Humanism, which focuses on human values and concerns. It stresses man’s dignity, respects the individual’s interest and point of view, and believes in liberty, tolerance and non-violence. The Humanist looks forward to a good life on earth, other than an after-life. He sings the praise of man’s emotions, pursues happiness and opposes asceticism.

歐洲的文藝復興

歐洲 14 至 17 世紀的歷史：特別是文化史



從公元前 8 世紀到公元 5 世紀之間，歐洲的文化開展得非常燦爛。可是，當基督教的權力越來越大、教會主宰了整個社會的時候，情況就出現了變化。這時，經濟遲滯不前、科技難得寸進、文藝了無生氣、社會缺乏公義，人民過着混沌的日子。這情況一直延續到公元 14 世紀才出現轉機。從 14 世紀到 17 世紀，歐洲雖然四分五裂，但社會上卻出現了一片欣欣向榮的景象，各個文化領域都綻出了艷麗的花朵。歷史學家稱之為「文藝復興」。

「文藝復興」的英文“Renaissance”其實只解作「復興」，意思是恢復昔日希臘和羅馬文化的光輝。「文藝」一詞是譯者因其緣起加上去的，復興的內容並不限於文藝，它涉及整個文化，包括學術、科技、文藝、社會、法律、經濟、政治等領域。

帶動文藝復興的是人文主義。人文主義以人為本位，強調人的尊嚴，尊重個人的興趣和觀點，主張自由、容忍和非暴力。人文主義者嚮往美好的現實生活，不止於寄望來生。他們歌頌人的感情、追求快樂和反對禁慾。



The rise of Humanism was closely related to economic development. The expeditions of the Crusades resulted in the growth of a large number of cities. The rise of cities and the development of commerce and industry gave birth to the bourgeoisie and the petit bourgeoisie, who had a broader outlook and independent thought and would no longer blindly accept the restrictions and governance of a traditional ruling class. They started to question the authority of religion and kingship and further sounded the clarion call for opposition to the Church and feudalism in the fight for democracy. Recognizing the importance of knowledge to enhancing social and economic development, they made zealous efforts in promoting education, including secondary and tertiary education. The development of education accelerated the spread of knowledge and further strengthened liberal thought in the society.

Moreover, through reading Arabian translations of Greek and Roman classical texts excavated by archaeologists and the studies arising therefrom, people's passion for the pursuit of knowledge heightened and their aspiration for democracy and freedom strengthened. These in turn quickened the dissemination of knowledge.

By the fourteenth century many Italian cities had accumulated a great deal of wealth, as material preparation for the revival of a brilliant past. At that time the Church and secular upper ranking officials were mostly highly educated and having been, to a certain extent, nurtured by Humanism, were more open-minded and sophisticated in their enjoyment of life, so that they would not only accept the different kinds of new culture but also willingly lent them support. They would generously pay artists to paint and decorate churches and palaces, commission scholars to translate Greek and Roman works and invest heavily toward urban development. Italian cities, notably Florence, fired the first shot, so to speak, of the Renaissance Movement in Europe. Starting from Italy, the tides of the Renaissance quickly swept through Western Europe, spreading out in Germany, France, Switzerland, England and Spain.



人文主義的興起是和經濟發展息息相關的。十字軍東征造就了歐洲一大批城市。城市的興起和工商業的發展催生了資產階級和小資產階級。他們有比較開闊的眼界和獨立的思想，不再盲目地接受傳統領導階層的規範和管治。他們開始質疑神權和皇權，進而發出反教會、反封建和爭取民主自由的呼聲。他們知道知識對促進社會和經濟發展的重要性，所以大力鼓吹教育，包括學校教育和大學教育。教育發展加速了知識的傳播，進一步強化了社會的自由開放思想。

此外，通過閱讀阿拉伯文的翻譯，以及整理和研究考古學家發掘出來的希臘和羅馬古籍，人們追求知識的熱情越來越高漲，對民主自由的嚮往也越來越強烈，知識的傳播也因此而加快了。

到14世紀，不少意大利城市已積累了大量財富，為恢復昔日的光輝作好物質上的準備。這時，教會和世俗的上層官吏大多受過高深的教育，他們或多或少都受過人文主義的薰陶，思想比較開放，對生活品味也比較重視，因此不但樂意接受各種新文化，而且主動給予支持。他們會慷慨解囊，僱用藝術家為教堂和皇宮繪畫裝飾、聘請學者翻譯希臘和羅馬時代的典籍，以及為城市建設投下巨資。意大利的城市，特別是佛羅倫薩（或譯佛羅倫斯），就這樣打響了歐洲文藝復興的頭炮。從意大利開始，文藝復興的浪潮很快就席捲西歐，在德國、法國、瑞士、英國、西班牙等地傳播開來。





Figure 30.1 William Shakespeare
圖30.1 莎士比亞

It is generally agreed that the Italian poet Alighieri Dante (1265–1321) was the trumpeter of the Renaissance. In his epic poem, *The Divine Comedy*, he presents an allegorical vision of his journey through Hell, Purgatory and Heaven, to infer human beings' search for truth, goodness and beauty. In the later period, the more important writers were Miguel de Cervantes (1547–1616) of Spain and William Shakespeare of England. The former uses comedy to reveal the contradiction between reality and ideal in life, while the latter's plays not only reflect social reality but delineate universal human nature. Many scholars consider Shakespeare to be the greatest dramatist in the world. He was also a distinguished poet, famous for his passionate sonnets.

In art, the most famous were Leonardo da Vinci (1452–1519) and Buonarroti Michelangelo (1475–1564) of Italy. The former was a painter, his representative works being *The Last Supper* and *Mona Lisa*. Both paintings vividly depict the expression and emotions of the personages concerned. The latter was a sculptor, also painter and architect. Among his famous sculptures could be named *The Statue of David* and his mural, *The Last Judgment* of the Sistine Chapel. His works fully express the power of man.

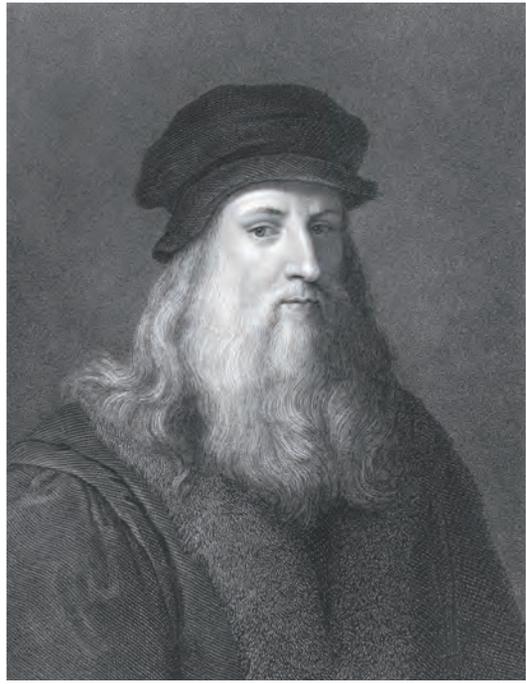


Figure 30.2 Leonardo da Vinci
圖30.2 達芬奇

一般人都同意，文藝復興的號角手是意大利詩人但丁（1265–1321）。他在詩集《神曲》裏以象徵的手法描述自己在地獄、煉獄和天堂的見聞，藉以反映人類對真、善、美的追求。後期比較重要的文學家有西班牙的塞萬提斯（1547–1616）和英國的莎士比亞。前者的小說《唐吉訶德》以喜劇的手法展示了人生現實和理想的矛盾。後者的戲劇不但反映社會現實，更清晰地把亙古不變的人性刻劃出來。很多學者認為，莎士比亞是有史以來最偉大的戲劇家。他同時也是一位傑出詩人，以十四行詩見稱。

在藝術方面，最著名的是意大利的達芬奇（或譯達文西，1452–1519）和米開朗基羅（或譯米高安哲羅，1475–1564）。前者是畫家，代表作有《最後的晚餐》和《蒙娜麗莎》。這兩幅畫都非常生動地表達出人物的表情和感情。後者是雕塑家，也是畫家和建築師。他著名的作品雕塑有《大衛像》，壁畫有梵諦岡（或譯梵帝岡）西斯廷教堂的《末日審判》。他的作品充分表現出人的力量。



Science, which had long been suppressed by the Church, did not fare any better even in the high tide of the Renaissance. The Polish astronomer Nicolaus Copernicus (1473–1543) published his *On the Revolutions of the Heavenly Spheres* on his deathbed, in which he put forward his theory of the earth's revolution round the sun, and so the Church did not find trouble with him. But the supporter of Copernicus's theory, the Italian astronomer Galilei Galileo (1564–1642), was less fortunate. The Church forbade his adopting this point of view, found him guilty as a heretic and had him imprisoned until his death.

Another important scientist of the Renaissance was Isaac Newton (1642–1727) of England. When he was twenty-four, owing to the outbreak of the plague in London, he took refuge in the country for two years. In his later years he told his friends that it was during these two years that upon seeing an apple falling from the tree, he realized the function of gravity and through research along this line, discovered “the law of universal gravitation” —force is inversely proportional to the square of distance.

Francis Bacon (1561–1626) of England and René Descartes (1569–1650) of France were the most important philosophers of the age. The former devoted much attention to the study of natural science; his quotable quote was “knowledge is power”. The latter emphasized that science was for the well-being of mankind. His philosophy was based on rationality, with skepticism as the starting point; his most famous saying was “I think; therefore I am”. They had immense impact on the development of science in later generations.

Modern education was founded in the Renaissance by Johann Amos Comenius (1592–1670), “the father of modern education”. He was a Czech, but as he was not tolerated by the Catholic Church which was opposed to reform, he had wandered in exile since his early twenties and eventually became a supporter of the Reformation. He propagated general education, advocated the classroom system and promoted teaching by mother tongue. In terms of the content and method of education, he thought that physical education and intellectual education should be of equal importance, to allow the talent of adolescents and youths develop freely.

In actual fact, not only modern education originated from the Renaissance, the entire development of modern culture was deeply influenced by it. Soon after the appearance of the Renaissance, there came the voyages of discovery and the Reformation, both movements having immense impact on the world order of the time and thereafter. The new trends of thought in the seventeenth and eighteenth centuries and the industrial revolution of the eighteenth and nineteenth centuries owed their origin to the Renaissance. These topics will be taken up one by one in the following chapters.



一直備受教廷壓制的科學，即使在文藝復興的高潮，情況也未見好轉。波蘭天文學家哥白尼(1473–1543)臨終前才出版《天體運行論》，提出地球繞日說，所以教廷沒有找他的麻煩。可是，支持哥白尼這個理論的意大利天文學家加利略(或譯伽利略，1564–1642)就沒那麼幸運了。教廷禁止他採取這個觀點，並判他為異端，把他軟禁起來，至死為止。

文藝復興時期另一位重要的科學家是英國的牛頓(1642–1727)。他24歲時，因為倫敦發生可怕的黑死病，在鄉間躲了兩年。他晚年告訴朋友，就在這兩年間，曾看見蘋果從樹上掉下來，從而悟出重力的作用，並由此研究出「萬有引力」的法則——重力與距離的平方成反比。

英國的培根(1561–1626)和法國的笛卡兒(1569–1650)是那個年代最重要的哲學家。前者非常重視自然科學的研究，他的名言是「知識就是力量」。後者強調科學是為了造福人類。他的哲學以理性為基礎，以懷疑為出發點，其名言是「我思故我在」。他們兩人對後世科學的發展產生了極大的影響。

現代教育奠基於文藝復興時期，主其事者是有「現代教育之父」之稱的夸美紐斯(1592–1670)。他是捷克人，但因為不容於反對改革的天主教，二十餘歲就開始在外國流浪，最後成為新教的支持者。他鼓吹普及教育、提倡課堂制度和推行母語教學。就教學內容和教學方法而言，他主張體育和智育並重，讓青少年的才能自由發展。

其實，不僅現代教育源於文藝復興，整個現代文化的發展也深受它的影響。文藝復興出現後不久，就發生了航海大發現和基督教改革運動這兩項對當時和以後的世界秩序產生巨大影響的事件。17、18世紀的新思潮和18、19世紀的工業革命也是因文藝復興而導致的。這些課題我們會在後面逐一討論。



近代篇
THE EARLY MODERN PERIOD

約公元1500年至1900年
CA. 1500–1900 CE



In the first half of the sixteenth century, at the high tide of the Renaissance, a Protestant reformation movement broke out in Germany, which had far-reaching impact on Western Europe and the world.

During the Renaissance period, the Holy Roman Empire was the largest country in Europe, its territory encompassing Austria, Germany, parts of France, Spain and Italy but it was an empire in name only. Its power was in the hands of three political entities: the Pope, the emperor and the princes. The Pope, as representative of the Church, was a major landowner and had a great deal of wealth. The emperor's power was greatly compromised by the bishop and the princes. The princes were virtually local kings. There were constant struggles among these three powers but seldom endangered the cities, which were relatively independent economic and political entities.

In the city, as commerce and industry prospered, the newly-arisen bourgeoisie class grew stronger and stronger, and became the core of society. In the contention among the three forces mentioned above, city-dwellers tended to support the emperor, thus leading to the rise of royal authority and the strengthening of national consciousness. With economic development, the widening gap between the rich and poor became more aggravated and social upheaval more widespread. A time of social unrest heightened people's demand for religion.

基督教的改革

歐洲 16 世紀的歷史



16 世紀上半葉，在文藝復興步入高潮之際，德國爆發了一場影響深遠的基督教改革運動。這場運動對西歐以至整個世界日後的發展產生了巨大的影響。

在文藝復興時期，西歐的國家之中，以神聖羅馬帝國的幅員最大，其領土包括奧地利、德國、法國部分地方、西班牙和意大利，但卻是一個有名無實的國家。國家的權力基本上由三種政治勢力分享：教皇、皇帝和公侯。教皇作為教廷的代表，擁有一些土地和大量財富。皇帝的權力受到教皇和公侯很大的掣肘。公侯可說是土皇帝。這三種勢力之間時有鬥爭，但很少波及城市。城市是一個相對獨立的經濟和政治單位。

在城市裏，由於工商業日趨發達，新興的資產階級也日漸壯大，成為了社會核心。在上述三種勢力的爭持中，他們傾向支持皇帝，從而導致王權興起、國家意識增強。隨着經濟的發展，社會上貧富懸殊的情況越來越嚴重，社會動亂也因此而越來越普遍。社會動盪提高了人們對宗教的要求。



The Renaissance provided the stimulus for reading Greek and Roman classics, and Christians became interested in reading the Bible in Greek and attempted to understand the doctrine according to the original text. Influenced by Humanism, their interpretation of the doctrine was naturally different from that of the Pope so that contradictions arose between them and the Church. Moreover, certain practices of the Church and behaviour of the clergy were not acceptable to the public, but the Church, oblivious to the seriousness of the problem, was unwilling to reform itself. The contradictions snowballed into a heated dispute.

Of the various practices of the Church the most questionable were the following: (1) sale of letters of indulgence; (2) sale of cleric posts; (3) demanding from the clergy half of his salary for the first year; (4) using all kinds of pretexts in exploitation of the clergy; and (5) giving a high salary to the cardinals. Other than these, Church officials were very corrupted, no different from secular officials. Many clergymen, especially those in high ranks, led a dissipated life, some of whom kept mistresses and had illegitimate children. In 1439, Pope Pius II admitted that many cardinals had a luxurious life-style. As a result the populace was dissatisfied and refused to obey the Church.

There were four demands from the Christians at that time: (1) revive the activities of the Church in earlier times; (2) revive the ethical standard of the Church in early times; (3) return to the Bible and use the Bible as criteria; and (4) renew the Church. The forerunner of the Reformation, William of Occam (1285–1349) further pointed out that the highest authority of the Church should be the ecumenical council and not the Pope and in secular affairs, the Church should be under the government's rule.

The chief standard-bearer of the Protestant Reformation was the German theologian, Dr. Martin Luther (1483–1546). He thought that every Christian had the right to interpret the Bible, that the rites of worship should be simplified and that the clergy need not be celibate. He also proposed that religion and politics should be kept separate and the authority of the government be above that of religion. He founded the Lutheran Church, advocating a doctrine of justification by faith alone.

On a certain day in 1517, he posted a list of grievances on the door of the church in Wittenberg opposing the sale of letters of indulgence and by this act, broke with the Church. The Pope named him a heretic, burnt his writings and excommunicated him and he, burnt the bull of excommunication in return. In 1530, the German king Charles V, who was also the king of Spain, convened a Parliamentary meeting to discuss religious matters. This meeting established Luther's place in Germany and marked the gradual decline of the Holy Roman Empire.



文藝復興的潮流刺激起人們閱讀希臘和羅馬古籍的興趣，引致不少基督徒熱衷於閱讀希臘文《聖經》，並按原文解釋教義。受到人文主義的影響，他們對教義的理解自然與教皇不盡相同，教徒與教會之間於是出現矛盾。教廷的一些做法和一些教士的行為也不為大眾所接受，而教廷又無視問題的嚴重性，不思改革，矛盾因而日漸擴大，終於釀成激烈的鬥爭。

教廷的各項措施之中最受質疑的包括：一、賣贖罪券；二、賣教士職位；三、向教士徵收「首年捐」；四、用各種借口剝削教士；五、給紅衣主教高薪。此外，教會官吏貪污之風甚盛，與世俗官吏無異。不少教士，特別是高級教士，過着非常腐化的生活，有些更養着情婦和私生子。1439年，教宗庇護二世(Pius II)承認：的確有不少紅衣主教生活奢華，引致百姓不滿，因而不肯服從教會。

當時基督徒的主要訴求有四點：一、恢復教會早期的活動；二、恢復教會早期的道德水平；三、返回《聖經》，以《聖經》為準；四、更新教會。改革先驅俄坎（或譯奧坎；1285-1349）更進一步指出：教會的最高權力應歸大公議會而非教皇，而在屬世事務上，教會應歸國家管理。

這次基督教改革運動最主要的旗手是德國神學博士馬丁路德（1483-1546）。他認為每個教徒都有權解釋《聖經》，崇拜儀式應該簡化，而教士也無須獨身。又主張政教分離，認為國家的權力應高於宗教。因為他講「因信稱義」的道理，所以他所創的路德會華文又叫「信義宗」。

1517年某天，他在教堂的大門外貼上反對教會售賣贖罪券的告示，因而與教會決裂。教皇視他為異端，焚燒他的著作，而他也燒毀教皇的詔令。1530年，同時也是西班牙王的德王查理五世召開國會，討論宗教問題。這次會議奠定了路德會在德國的地位，也顯示了神聖羅馬帝國正在逐步走向衰亡。





Figure 31.1 Martin Luther

圖31.1 馬丁路德

John Calvin (1509–1564) was an important Protestant Reformation leader after Luther. He was French, studied literature and theology when young and then turned to practise law. As a youth he was converted to Lutheranism and promulgated its doctrines. After he reached thirty years of age he was invited to go to Geneva to take part in the reform of the Church.

His religious beliefs were basically the same as Luther but there were also differences. He also believed in the separation of religion and politics but thought that while sharing the division of labour with the government, the Church should participate more actively in government affairs. He had a heightened ethical consciousness and considered that the Church should have the authority to sanction its unethical members. He was appreciative of assiduousness and the pioneering spirit, believing that the Christian's good deeds on earth were to glorify God. On economic matters, he was more aggressive and was not opposed to the Christian's seeking wealth as long as it was gained in the proper way. His attitude had, to a certain extent, influenced the economic development of Europe and America thereafter.



Figure 31.2 John Calvin

圖31.2 加爾文

加爾文(或譯卡爾文；1509–1564)是繼路德之後另一位重要的基督教改革領袖。他是法國人，少年時修讀文學和神學，後轉習法律。青年時接受了信義宗，並致力發揚它的觀點。三十多歲時應邀前往日內瓦參與教會改革工作。

他和路德的宗教觀基本上是一致的，但也有一些不同的地方。他也主張政教分離，但認為教會與政府分工合作之餘，還應該積極參與政府的事務。他的道德意識特別強烈，認為教會應有權制裁不道德的人。他讚揚刻苦耐勞的品德和創業的精神，相信基督徒在世上做善事是為了榮耀上帝。在經濟問題上，他的態度也比較進取。加爾文並不反對教徒追求財富，認為只要取得其所便可以了。他這態度在一定程度上對歐美後來的經濟發展產生了積極的影響。



As evidenced by history, new trends of thought often arise in a chaotic period. During the Renaissance Germany was a divided country, providing suitable soil for a new religious sect to sprout and grow. After its appearance, the new theology quickly spread out in Europe. The doctrines of Lutheranism and Calvinism were disseminated from Germany and Switzerland respectively to the outside world. The Collegiant in Holland, the Huguenots in France, the Puritans in England (and later America) and the Presbyterian Church in Scotland all derived from Calvinism. The above religious sects were founded in protest to Roman Catholicism and so were called Protestantism. Besides the Lutherans and the Calvinists, the third most influential camp in Protestantism was the Church of England.

Luther's reformation ideas together with the news of his posting of the grievances spread to England. This coupled with the publication of the English Bible later, induced Protestants to recourse to the Bible for an understanding of its doctrines, all of which prepared for the Reformation in England that followed. In 1534, the English king Henry VIII wanted to divorce his wife who was the aunt of the German king, but the Pope, under pressure from the German monarch, refused to grant him permission. King Henry therefore, as an act of revenge, forced the clergy to declare the king as Head of the Church of England and decreed that the Church could not take upon itself the formulation of regulations nor could it submit its annual donations to the Papacy. His son, Edward VI, later made some more reforms, including using English in worship, simplifying the rites of worship and conciliating the doctrinal differences between the Protestants and the Catholics. By the time Elizabeth I ascended to the throne, the structure of the Church of England was basically stabilized. It is the sect among the Protestants closest to the Roman Catholics.

Since the Middle Ages, the relationship between politics and religion in Europe was very complicated, so that the Protestant Reformation naturally had great impact on the political developments. With the decline of the prestige of the Church, the rulers in different countries seized the opportunity to expand and consolidate their authority to establish an autonomous state. Politics and religion in Europe thus went on the path of separation.



歷史顯示，新思維最容易在紛亂的時期出現。文藝復興時期的德國是一個四分五裂的國家，因此提供了土壤讓新教在那裏茁壯成長。新教理論出現之後，很快就在歐洲傳開去。信義宗和加爾文派分別以德國和瑞士為中心向外擴散。荷蘭的社友會、法國的胡格諾派、英國（和後來美國）的清教徒和蘇格蘭的長老會都是從加爾文派衍生出來的。這些因反羅馬天主教而成立的教派統稱「新教」。新教除信義宗和加爾文派之外，還有第三大陣營——英國的聖公會。

路德的宗教改革思想隨着他張貼告示的消息傳到英國，加上後來英文《聖經》的出版，以致教徒紛紛回歸《聖經》去尋求教義，為日後的宗教改革創造了條件。1534年，英皇亨利八世計劃跟原是德皇姨母的妻子離婚，但教皇因為受到德皇的壓力而沒有批准，亨利於是強迫教士宣佈國皇為英國教會（聖公會）的最高領袖，並規定教會不得擅自制定法規，也不得把年捐上繳教廷，作為報復。他的兒子愛德華六世後來再作了一些改革，包括以英語進行崇拜、簡化崇拜的禮儀，以及協調新教和天主教在教義詮釋上的分歧。到1558年，伊利沙伯一世即位後，英國聖公會的體制便基本上穩定下來了。它是新教之中最接近羅馬天主教的一個派別。

自中世紀以還，歐洲政治與宗教的關係錯綜複雜，因此，基督教的改革運動自然對政治的發展產生重大影響。因着教會聲勢的下降，各地的統治者趁機擴展和鞏固他們的權力，建立自主的國家。政教在歐洲從此逐漸分離。



Holland or the Netherlands, in the sixteenth century encompassed the present-day Holland, Belgium and Luxembourg and was under the suzerainty of Spain. It was very prosperous economically and its people were liberal and open-minded. They had become very progressive Protestants in the Reformation but the Spanish king Philip II was an extremely conservative and staunch defender of Catholicism. He supported the founding of the relatively conservative Jesuits and struck out at Protestantism. The people of Holland had long been dissatisfied with the economic exploitation and political oppression of Spain, and now they were further submitted to thought control. Conditions became so unbearable that they rose up in revolt. Starting from the mid-1560s, after approximately forty years of struggle, Holland eventually became an independent republic at the beginning of the seventeenth century, but this fact was only officially acknowledged by Spain in 1648.

In 1618 Emperor Ferdinand II of the Holy Roman Empire, having succeeded to the throne of Czechoslovakia (called Bohemia at that time), forced the Czechs who were Protestants to accept Catholicism, resulting in their resistance and thus developed into an international war between the Catholics and the Protestants. One side was the Holy Roman Empire and Spain; the other side was the Protestant princes of Germany, together with countries such as Holland, France and Sweden. This war was fought mainly in Germany and lasted thirty years until the Holy Roman Empire begged for a truce. After this Thirty Years' War, Germany, in a state of devastation, was divided into some three hundred states and Spain went further downhill. On the other hand, Holland, France and Sweden grew stronger; Switzerland became independent; England gained, having kept out of the war. From then on European countries no longer interfered with the religious beliefs of their subjects.

There are now three major sects in Christianity: the Orthodox Church is popular in East Europe, Catholicism in the southern part of West Europe, and in Spanish and Portuguese speaking countries while Protestantism prevails in the northern part of West Europe and English speaking countries.



荷蘭又稱「尼德蘭」，是荷語低地的音譯。16世紀的荷蘭包括今天的荷蘭、比利時、盧森堡等地，是西班牙的屬土。它的經濟非常發達，人民的思想也很自由開放。他們在基督教改革運動中成為激進的新教徒，而西班牙的國王菲力普二世(或譯腓力二世)則是一名極端保守的天主教衛道者。他支持成立相對保守的耶穌會，並大力打擊新教。宗主國的經濟剝削和政治壓迫早已令到荷蘭人民不滿，現再加上思想的箝制，情況進一步惡化，促使了他們起而反抗。從1560年代中期開始，經過大約四十年的鬥爭，荷蘭終於在17世紀初成為獨立的共和國，但這個事實直到1648年才獲得西班牙的正式承認。

1618年，神聖羅馬帝國的皇帝斐迪南二世在繼承了捷克(當時稱波希米亞)的王位之後，強制本是新教徒的捷克人接受天主教，因而引起他們的反抗，進而發展成天主教徒與新教徒之間的國際戰爭。一方是神聖羅馬帝國和西班牙，另一方是德意志的一些新教諸侯，以及荷蘭、法國、瑞典等國家。這場以德國為主要戰場、持續了三十年的戰爭以神聖羅馬帝國求和而結束。「三十年戰爭」結束後，德意志不但滿目瘡痍，更分裂成約三百個小國；西班牙的國力也進一步下滑。另一方面，荷蘭、法國和瑞典則強大起來，瑞士獲得獨立，英國也因置身事外而受惠。歐洲的國家從此不再干預國民的宗教信仰。

基督教現存三大教派：正教流行於東歐，公教(習慣上稱天主教)流行於西歐南部及西班牙和葡萄牙語國家，而新教(習慣上稱基督教)則流行於西歐北部和英語國家。





Medieval Europe was way behind Asia, both economically and culturally. The most developed countries in the world at that time were China, India and Arabia. China and India, being self-sufficient and not depending on resources from the outside world, were not as eager as the Arabians to establish trading relations with other nations. In contrast, Arabia was located in an arid desert with the majority of its people engaged in nomadic herding and therefore had early formed a trading tradition. In the prime of the Arabian Empire, their commerce was most active. While carrying on commerce with China through the Silk Road, they zealously developed sea trade, opening up markets in East Asia, Southeast Asia, South Asia and East Africa.

In the twelfth and thirteenth centuries, owing to the traffic on land being blocked by West Xia and the impetus given by the invention and use of the compass, travel and trading on sea saw further development. Although the navigational technique was very advanced in the Tang and Song Dynasties, yet Chinese trading ships usually returned to China as soon as they finished their business transactions in Southeast Asia. After the Ming Dynasty imposed a ban on maritime trade with foreign countries, sea trade was virtually monopolized by the Arabians. In international commerce, the Arabians only played the role of middleman, quite different from that of the Europeans later. As Arabia had no industry there was no need to import a vast amount of raw materials or export a large quantity of finished products; its policy was neither expansionist nor aggressive. They would promulgate religious beliefs through trade but would not invade other nations or establish colonies.

國際貿易與航海大發現

15 至 18 世紀的歷史



中世紀的歐洲，不論在經濟上還是文化上，都遠遠落後於亞洲。當時世界上最發達的國家是中國、印度和阿拉伯。中國和印度是自給自足的農業大國，基本上不假外求，所以它們對外貿易的態度沒有阿拉伯那麼積極。阿拉伯地處荒漠，人民大多過着遊牧生活，所以很早就形成了經商的傳統。在帝國鼎盛時期，阿拉伯人的商業活動更見活躍。他們一方面在陸上通過絲綢之路與中國貿易，一方面積極發展海運，開拓東亞、東南亞、南亞和東非的市場。

12、13 世紀時，由於歐亞之間的陸上交通受西夏所阻，加上指南針的發明和應用，海上交通和貿易得以進一步發展。唐、宋的航海技術雖然已很先進，但中國的商船一般在東南亞做完買賣後就回航了。明朝實施海禁政策之後，海上貿易就全部落在阿拉伯人手上。就國際貿易而言，阿拉伯人只擔任一個中介角色，跟後來的歐洲人有很大的分別。因為阿拉伯國家沒有工業，無需輸入大量的原料或輸出大量的產品，所以沒有擴張性和侵略性。他們會利用貿易傳教，但不會藉貿易侵略別國或建立殖民地。





Figure 32.1 Henry the Navigator
圖32.1 航海家亨利王子

In the fifteenth century, eastward going trading ships of Arabia usually sailed from Jiddah of the Red Sea or Basra of the Persian Gulf, passing Calicut on the southwest of India and then Colombo of Ceylon (now Sri Lanka), to Malacca of Malaya, after which the route split into two, one going to Sumatra and Java and one to China. At that time the chief ports in China were Guangzhou, Quanzhou and Yangzhou. They brought with them horses, linen, cotton, ironware and silver and took home spice from India, teak from Southeast Asia and silk and chinaware from China.

Shipbuilding and navigational technology in Europe at the time, though relatively backward, nevertheless had reached a certain level sufficient for meeting the challenge of long voyages. The development in commerce and industry increased the need for materials as well as gold and silver, the latter of which were the media of commercial transaction. However, there was only limited production of gold and silver in Europe and large quantities were lost in international trade so that ways must be found to secure a supply. Marco Polo's travel accounts raised their hopes of going to the rich East in search of all kinds of precious merchandise, gold and silver. However, traditional trade routes had been controlled by Venice and Genoa and were threatened to be cut off by the Ottoman Empire. There was an urgent need to look for new sea routes to the East. To maritime countries like Spain and Portugal, whose economic, scientific and technological standards were passable but had been left behind in the international competition, the urgency was especially felt.

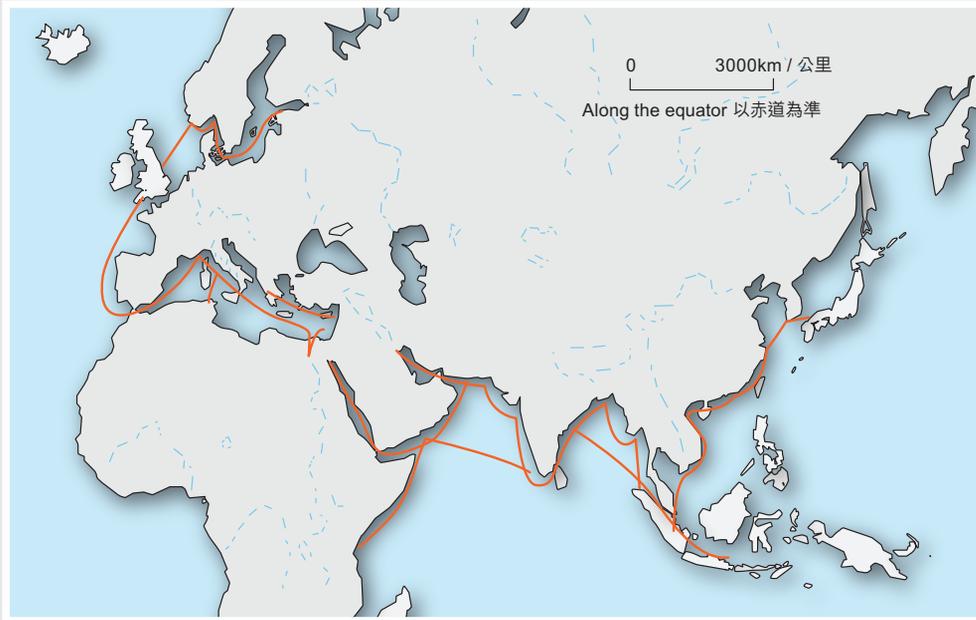


Figure 32.2 Sea Trade before the fifteenth century
圖32.2 15世紀前的海上貿易

15世紀時，阿拉伯東航的商船一般以紅海的吉達港或波斯灣的巴士拉為起點，經印度西南部的卡利卡特、錫蘭(現稱斯里蘭卡)的科倫坡到馬來亞的馬六甲，然後分成兩路，一路東行到蘇門答臘和爪哇，一路北上往中國。當時中國的主要港口是廣州、泉州和揚州。他們帶來馬匹、亞麻布、棉花、鐵器、白銀等；帶走印度的香料、東南亞的柚木，以及中國的絲綢和瓷器。

這時，歐洲的造船和航海技術雖然相對落後，但亦已發展到一定水平，足以應付遠航的考驗。工商業的發展增加了社會對物資和金、銀的需求。金銀是貿易的媒介，但歐洲金銀的產量有限，加上在國際貿易上的流失量很大，所以必須設法補充。歐人因馬可波羅的遊記產生了憧憬，想到要前往富庶的東方尋找他們渴求的各種珍貴商品和黃金白銀。可是，傳統的商路已給威尼斯和熱那亞等城市所控制，而且有被鄂圖曼帝國切斷之虞，因此必須積極尋找到東方的新航路。對科技和經濟水平都不太差的臨海國家如西班牙和葡萄牙來說，因為在國際競爭上處於比較落後的地位，其迫切性尤為顯著。

In 1415, Henry the Navigator, a Portuguese prince, when accompanying his father on a campaign to North Africa, learnt that the gold, ivory and black slaves there all came from West Africa, and decided that he would open up Africa and look for a new sea route to the East. Three years later, he founded a school of navigation to study the techniques of ship-building, map drawing and navigation and to train students in the above disciplines. Although he was known as a navigator yet he had never sailed far. He was only responsible for arranging the ships' voyages. For a number of times, he sent out fleets of ships to sail southward along the west coast of Africa but they inevitably turned back after sailing past the Canary Islands on account of the rough sea. It was only in 1434 that his ships were able to overcome difficulties and established several commercial bases on the west coast of Africa. In 1460, the year he died, his ships arrived at Sierra Leone.

In October 1487, the Portuguese king sent Bartolomeu Diaz (1450–1500) to lead a fleet of three small ships to explore the African coast. His ships met with a storm off the southwest coast of South Africa in December, and after drifting for thirteen days, he decided to sail northeastward. A month later, he arrived at Mossel Bay at the southern tip of South Africa. Then he continued his voyage onward. At that time the sea route to India was close at hand but as the crew was unwilling to proceed they had to turn back. On their return voyage, they passed a cape at the southern tip of Africa, and remembering the storm they had encountered, he called it the Stormy Cape, but later on the Portuguese king, in view of the Indian Ocean lying ahead, renamed it the Cape of Good Hope.

Another Portuguese Vasco da Gama (1469–1524) finally rounded the Cape of Good Hope and arrived at Malindi of Kenya. Here having secured the assistance of the Arabian Ahmad Ibn Majid (1421–1500) to navigate for him, he successfully crossed the Indian Ocean to reach Calicut on the southwest coast of India. Da Gama brought home a vast amount of spices and precious stones, making a lot of profits.

Columbus was Italian, familiar with *The Travels of Marco Polo*. He had rich navigational experience and an adventurous spirit. Believing that the earth is a globe, he thought that as long as one sailed straight ahead one would reach India. Having failed to secure support for his westward voyage from Portugal he turned to Spain for help. In order to compete with Portugal for hegemony of the sea, the Spanish king endorsed Columbus' project, promising to make him governor of the land he discovered and to give him 10 % of the profits made, reserving the rest for Spain.

1415年，葡萄牙航海家亨利王子在隨同父王攻打北非時，獲知當地的黃金、象牙和黑奴都來自西非，便立志開發非洲和尋找前往東方的新航道。三年後，他創立了一所航海學校，研究造船、製圖、航海等技術和培訓這幾方面的人才。他雖然稱為航海家，卻從未遠航，只是負責安排船隻出海而已。他曾多次派出船隊沿非洲西岸南行，但每次都在越過加那利群島之後就因風浪太急而折返。直到1434年，他的船隊才能克服困難，在非洲西岸建立多個貿易據點。1460年，即他去世那年，他的船隊到達了塞拉利昂。

1487年10月，葡萄牙國王授命迪亞士(1450–1500)率領三艘小船探索非洲海岸。12月，他的船隊在南非西南方的海面上遇到颶風，在茫茫大海裏漂浮了13天之後，他決定駛向東北，一個月後到達南非南端的莫塞爾灣。跟着他又繼續向前進發。這時，前往印度的航道已經在望，但個多月後，由於船員不肯繼續前進，只好回航。回航時經過非洲南端一個岬，他想起那場風暴，於是稱之為「風暴角」，但後來葡萄牙國王想到印度洋已經在望，就把它正名為「好望角」。

另一名葡萄牙人達伽馬(1469–1524)終於在1498年繞過好望角，到達肯尼亞的馬林迪。他在這裏得到阿拉伯航海家馬季德(或譯馬吉德，1421–1500)的幫助，為他領航，因此得以順利橫渡印度洋，到達印度西南岸的卡利卡特。達伽馬返航時帶回大批香料和寶石，獲利甚豐。

哥倫布是意大利人，熟讀馬可波羅的《東方見聞錄》。他有豐富的航海經驗和高度的冒險精神，相信地球是一個球體，認為只要一直向西前進，就可以到達印度。他向西航行的計劃得不到葡萄牙的支持，於是轉向西班牙求助。為了跟葡萄牙爭奪海上霸權，西班牙國王接受了哥倫布的計劃，並任命他為新發現地區的總督，讓他佔所得利益的一成，餘歸西班牙。





Figure 32.3 Columbus
圖32.3 哥倫布

On 3 August 1492 Columbus leading a crew of 88 members, set out in three ships. After over two months' voyage, they arrived in the seas of Central America, passing the Bahama Islands, Cuba and Haiti. He mistook this to be India. During the following years he crossed the Atlantic Ocean a number of times to explore Central America. In spite of the fact that what he saw there was very different from Marco Polo's account of the orient, he insisted that this was India.

He was proved wrong by another Italian, Amerigo Vespucci, who made two voyages to South America between 1499 and 1502 and finally ascertained that the land Columbus discovered was not India but a new continent, which he named America. The discovery of the New World strengthened the will of the explorers to find a new sea route to India and their belief that continuing sailing westward would reach their destination.

The Portuguese Magellan had been to India and Malaya when young and knew that east of the islands in Southeast Asia was a vast ocean. Having learnt that south of Panama was an ocean, he realized that he would arrive at Asia once sailing round South America. Like Columbus his westward voyage was not supported by the Portuguese king but was sponsored by the Spanish king who made him the same promises as he did to Columbus.

On 20 September 1519 Magellan with a crew of 265 members, set out in five ships. After half a year, the ships arrived at San Julian in the south of South America, and stopped there for five months until the severe winter was over before



Figure 32.4 Magellan
圖32.4 麥哲倫

1492年8月3日，哥倫布率領88人，分乘三艘船出發。經過兩個多月的航程，他們抵達中美洲海域，到過巴哈馬群島、古巴、海地等地。他誤以為這就是印度。此後數年，他多次橫渡大西洋，到中美洲考察。雖然所見所聞都不像馬可波羅所描述的東方世界，但他仍然堅信這就是印度。

他的觀點終於給證實是錯誤的。1499至1502年間，另一位意大利人阿美利哥韋斯普奇(或譯亞美利哥維斯普奇)兩度前往南美洲考察，最後確定哥倫布發現的不是印度，而是一個新大陸，並把這個新大陸命名為「阿美利加」。新大陸的發現加強了冒險家尋找新航道前往印度的決心，他們相信繼續西行便可到達目的地。

葡萄牙人麥哲倫年輕時到過印度和馬來亞，知道東南亞群島以東是一片汪洋大海。在獲悉巴拿馬以南是一個大海洋之後，他便意識到，只要繞過南美洲，便可到達亞洲。跟哥倫布一樣，他的西行計劃未獲葡萄牙國王接納，但在轉求西班牙國王時得到應允，條款也相同。

1519年9月20日，麥哲倫率領265人，分乘五艘船出發。半年後，船隊到達南美洲南部的聖胡利安，在那裏停留了五個月，待嚴冬過後才



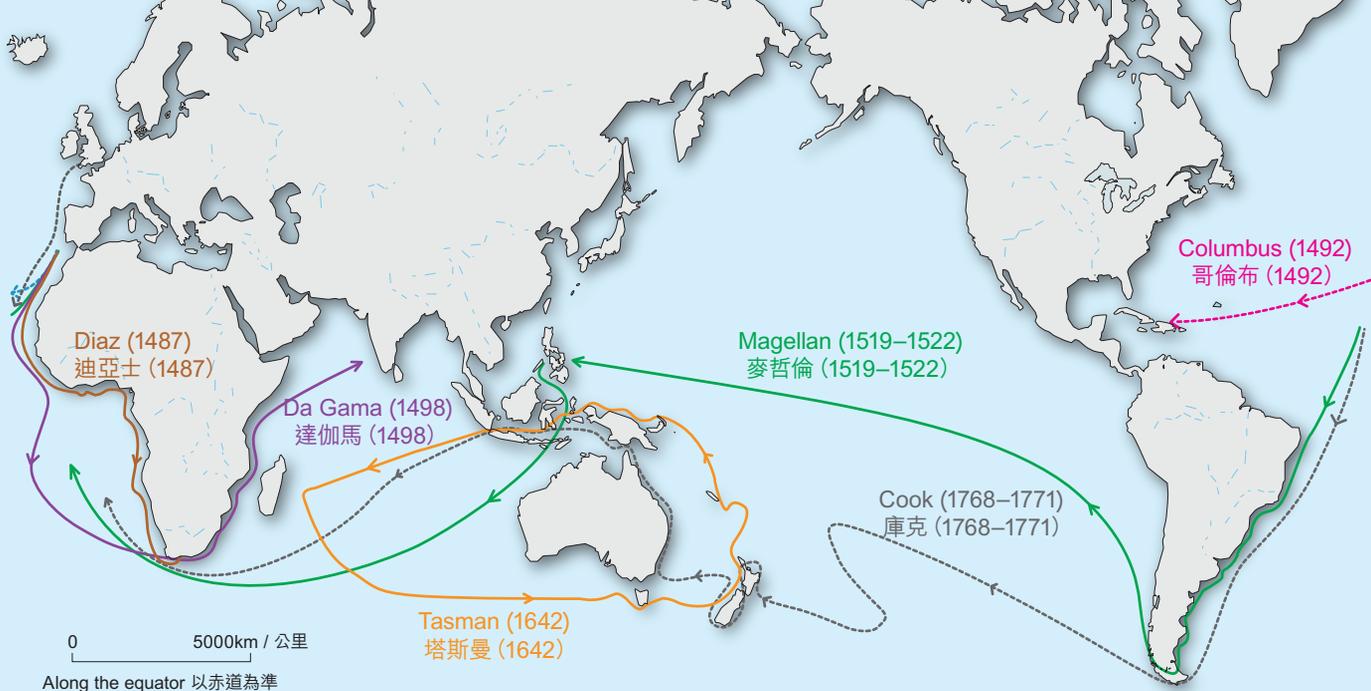


Figure 32.5 Sea explorations in and after the fifteenth century

圖32.5 15世紀及其後的航海探險活動

continuing on their voyage. During this period, one of the ships sank and three captains initiated a coup, with the result that two of them got killed and the other one was exiled. At the end of November 1520 his fleet crossed the strait, later named after him, in tempestuous waters, to enter into an unexpectedly peaceful ocean, which he named the Pacific Ocean. One of the ships, upon entering the Strait of Magellan, stealthily returned to Spain. On 27 April 1521, he was killed while engaged in battle with the locals in the Philippines. His fleet, now reduced to only one ship, under the management of his subordinates, passing Malacca and the Cape of Good Hope, sailed back to Europe. When the ship arrived in Spain only eighteen crew members were left. The entire voyage took two years and eleven months to complete. Magellan's heroic attempt finally proved that the earth is a globe.

In 1642, the Dutch Abel Tasman (1603–1659) set out from Mauritius towards the southeast and arrived on an island later named after him—Tasmania—and then sailed eastward to New Zealand. On his return voyage, he passed Southeast Asia, but missed Australia.

The Englishman James Cook (1728–1779) between the years 1768 and 1779 sailed three times to explore Australia and also visited New Zealand, Tahiti and Hawaii. In 1779 while visiting Hawaii he had a dispute with the local people and lost his life in a combat.

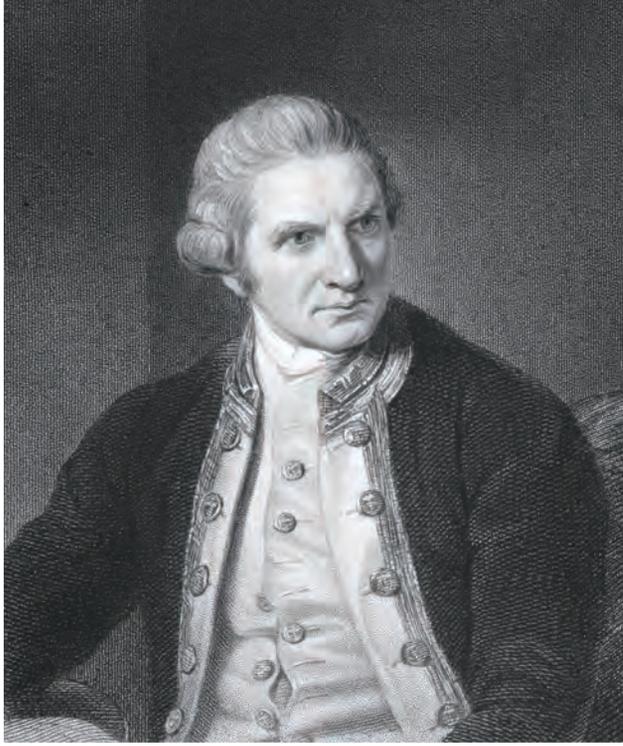


Figure 32.6 James Cook

圖32.6 庫克

繼續航程。期間有一艘船沉沒和三名船長叛變。結果他們兩個被殺、一個遭放逐。船隊於1520年11月底在驚濤駭浪中通過後來以他的名字命名的海峽，進入一個相對來說異常平靜的海洋，因此他名之為「太平洋」。有一艘船在進入麥哲倫海峽時借機逃回西班牙去。1521年4月27日，他在菲律賓群島與當地人作戰時被殺。船隊由他的下屬經馬六甲和好望角駛回歐洲。到達西班牙時，只剩下一艘船和18人。整個航程歷時2年11個多月。麥哲倫的壯舉終於證明了地球是一個球體。

1642年，荷蘭人塔斯曼(1603–1659)從毛里求斯(或譯毛里裘斯)向東南方出發，到達一個後來以他的名字命名的島——塔斯馬尼亞(或譯塔斯曼尼亞)，然後再東行至紐西蘭。回程經東南亞，錯過了澳洲大陸。

英人庫克(或譯科克；1728–1779)在1768至1779年間三度探測澳洲大陸，也曾訪問紐西蘭、塔希提(或譯大溪地)、夏威夷等地。1779年，在訪問夏威夷的時候，與當地人發生衝突，於戰鬥中喪生。



During the four hundred years from the beginning of the fifteenth century to the end of the eighteenth century the maritime countries of Europe, in search of trade opportunities, actively engaged in navigational and exploratory expeditions, in the hope of discovering a new sea route to the East. After strenuous efforts, they had achieved their objectives not only of finding a new sea route but also of discovering the New World. Navigational enterprises with the aim of developing commerce soon evolved into occupying and colonizing activities, resulting in the European Powers initiating invasions all over the world, attacking one another mercilessly to contend for hegemony.

The voyages of discovery changed the shape of the world and the direction of its historical development.



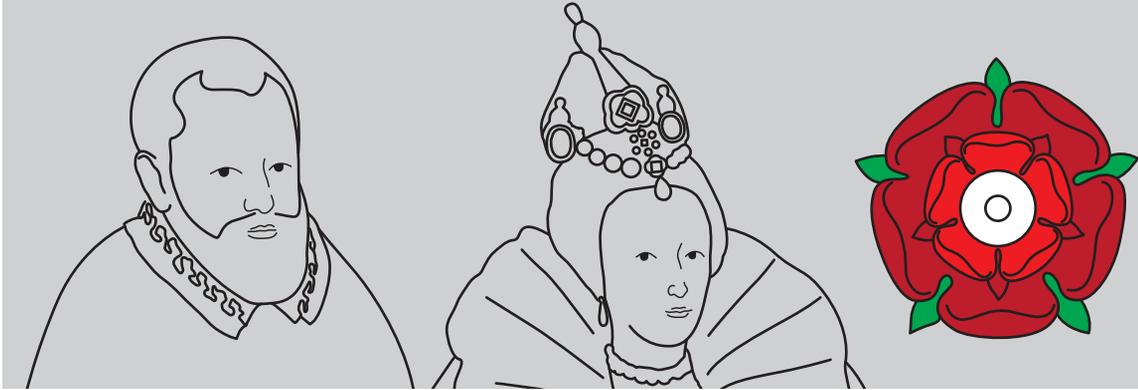
從 15 世紀初到 18 世紀末這四百年間，歐洲沿海國家為了尋求商機，積極進行航海探險活動，希望找到通往東方的新航道。經過多番努力，他們終於如願以償，不但找到新航道，還發現了新大陸。以發展貿易為目的的航海探險活動很快就演變為侵略和殖民活動，結果不但導致歐洲列強在世界各地發動侵略戰，也使到他們互相攻伐，為爭奪霸權而拼個你死我活。

航海大發現改變了人類歷史發展的方向。



SEA HEGEMONY AND THE SCRAMBLE FOR COLONIES

The history of colonization of the Great Powers of West Europe from 15th to 18th century



The navigational expeditions in the fifteenth century were undertaken mainly for the purpose of finding new sea routes to the East but later developed into a colonization scramble with the objectives of seizing lands, snatching resources and opening markets. From the fifteenth to the nineteenth century, many countries in Europe embarked on colonization, the more important among which were, in chronological order, Portugal, Spain, Holland, England and France.

To contend for colonies, these countries engaged in warfare with one another. The wars were fought on the sea but inevitably affected the colonies and countries concerned and at times even their neighbouring countries inadvertently suffered from their scramble.

Portugal and Spain were the earliest colonizing countries. In the middle of the fifteenth century, Henry the Navigator of Portugal, having found a foothold in West Africa, made strenuous efforts to seize the gold produced locally and forced the indigenous blacks into serfdom. By the sixteenth century, with the expansion of the colonization of South America, the Portuguese further shipped the blacks there for sale.

海上霸權和殖民地爭奪戰

西歐列強 15 至 18 世紀的殖民史



15 世紀的航海探險活動本來主要是為了尋找前往東方的新航道，後來卻發展成以侵佔土地、掠奪資源和拓展市場為目的的殖民活動。從 15 世紀到 19 世紀，歐洲有多個國家走上殖民主義的道路，比較重要的有五個。按時序先後，它們依次是葡萄牙、西班牙、荷蘭、英國和法國。

為了爭奪殖民地，這些國家進行了多次激烈的戰鬥。戰鬥主要在海面上進行，但戰火無可避免地波及有關的殖民地和國家，甚至連這些國家的鄰近友邦也不時遭受「池魚之殃」。

葡萄牙和西班牙是最早的兩個殖民主義國家。15 世紀中葉，葡萄牙的亨利王子在西非找到立足點之後，便積極掠奪當地的黃金和強迫土著黑人當農奴。進入 16 世紀之後，隨着南美洲殖民活動的開展，葡萄牙人更進一步把黑人運到當地販賣。





Figure 33.1 Enslaved Africans worked in a Peruvian silver mine and supervised by the Spanish
圖33.1 西班牙人強迫非洲人於秘魯銀礦中工作

As the Portuguese had made their claims in Africa, the Spanish turned their attention to Central and South America instead. In addition to seizing the gold and silver belonging to the indigenous inhabitants there, they exploited the gold and silver mines and set up farms, using the inhabitants as serfs to carry on herding and working on plantations. The main crops grown were cotton, sugar cane and tobacco. The Spanish maltreated the Mayas, Aztecs and Incas there, binding them to slavery and destroying their culture. As a result within a hundred years over 95% of the first nations of the Americas died out and their culture disappeared from the face of the earth.

Soon after Columbus discovered the New World, Portugal and Spain were involved in endless squabbles out of interest conflict. In 1493 the Pope decreed that taking the longitude 480 kilometres west of Cape Verde Islands as the boundary line, east of which would be the sphere of influence of Portugal while west of which would be that of Spain. The former was unhappy about this and held a talk with the latter. In the following year they signed an agreement in Tordesillas in Spain, extending the boundary line (popularly known as the Papal meridian) to 1,770 kilometres west of Cape Verde Islands. Because of that Portugal attained a foothold in the eastern part of the present-day Brazil, using this as a basis to expand its territories step by step. This explains why Brazil is the only Portuguese-speaking country in Central and South America while all other countries speak Spanish.



Figure 33.2 Portuguese and Spanish colonies in the latter half of the sixteenth century
圖33.2 16世紀下半葉葡萄牙和西班牙的殖民地

由於葡萄牙人在非洲早著先鞭，西班牙人便把注意力集中在中美洲和南美洲。他們除了掠奪土著原有的金銀之外，還大力開採當地的金礦和銀礦，並且建立農場，以土著為農奴，從事畜牧業和種植業。主要的耕作物包括棉花、甘蔗、菸草等。西班牙人以極端殘忍的手段對待當地的瑪雅人、阿茲特克人和印加人，不但奴役他們，還不遺餘力地破壞他們的文化，以致不出一百年，美洲的土著居民就死去95%以上，而他們的文化也從此消失殆盡。

葡萄牙和西班牙在哥倫布「發現新大陸」之後不久，便因利益問題而鬧得不可開交。1493年，教皇頒下教令，以佛得角群島(或譯佛德角群島)以西480公里的經線為界，東面為葡萄牙的勢力範圍，西面為西班牙的勢力範圍。前者不滿意，於是跟後者談判，次年在西班牙的托爾德西利亞斯(或譯托迪西拉斯)簽訂協議，把分界線(俗稱教皇子午線)推至群島以西1,770公里。因此，葡萄牙得以在今巴西東部立足，並以此為據點，逐步趁機擴展其領土。這說明了為什麼中南美洲只有巴西是葡語國家，其他都是說西班牙語的。



The Portuguese and the Spanish were the earliest colonists as well as the pioneers of global sea trade. The former linked up the trade routes of Europe, Africa and Asia as early as the fifteenth century and the latter, having conquered the Philippines in the latter half of the sixteenth century, used it as a collecting and distributing centre for Asian merchandise and built up a trading network for Europe, America and Asia.

Spain in the sixteenth century was very powerful, annexing Portugal in 1580. It was only in 1640 when Spain was mired in the Thirty Years' War that the latter regained its independence, but not its strength any more. Spain was also on the way to decline at the transition from the sixteenth to the seventeenth century.

In the process of Holland's struggle for independence, England on account of facilitating her own development provided Holland with some assistance, including supporting the English pirates who raided Spanish merchant ships, even to the extent of sending the Royal navy disguised as pirates to undertake such a task. This angered Philip II of Spain, who attacked England in 1588 with his invincible fleet, the Armada. Although the English navy was smaller in size and in number, yet with a superb strategy, it succeeded in defeating the vast Spanish fleet, sinking nearly half of their ships. The power of Spain was thus greatly undermined. Later on having to provide support to the Holy Roman Empire over the Thirty Years' War for the purpose of suppressing the Protestant reformists, its strength was further sapped.

By the middle of the seventeenth century Spain had been downgraded to a second class country, unable to meet the challenge of Holland. The latter was in its prime: its sea trade from the Baltic Sea to the Pacific Ocean was ahead of all other nations. The tonnage of Dutch merchant ships accounted for three quarters of that of the whole of Europe. Holland had colonies in Asia, Africa and North and South Americas.



葡萄牙人和西班牙人既是最早的殖民者，也是海上環球貿易的先驅。前者在 15 世紀就貫通了歐、非、亞的貿易渠道，後者在 16 世紀下半葉征服了菲律賓之後，就以此為亞洲貨品的集散地，建立起歐、美、亞的商業網絡。

16 世紀的西班牙非常強大，在 1580 年兼併了葡萄牙。直到 1640 年，後者才因西班牙受困於「三十年戰爭」而得以恢復獨立，但國勢已無復當年。西班牙的國力也在 16、17 世紀之交開始衰退。

在荷蘭爭取獨立的過程中，英國基於自身發展的理由，向荷蘭提供了一些協助，包括支援截劫西班牙商船的英國海盜，甚至直截了當地讓皇家海軍喬裝海盜去幹此勾當，因此激怒了西班牙王菲力普二世，後者於是在 1588 年派遣「無敵艦隊」攻打英倫。英國海軍的艦隻雖然在體積上和數量上都不如人，卻因戰術靈活而大敗西班牙的龐大艦隊，使之損失近半。西班牙的元氣因此大傷，後來更因支持神聖羅馬帝國為壓抑新教而引發的「三十年戰爭」，以致國力進一步衰退。

17 世紀中葉，西班牙已淪為二等國家，無力應付荷蘭的挑戰。這時，荷蘭的國力如日中天，它的海上貿易，從波羅的海到太平洋，都領先於其他國家。荷蘭商船的噸位佔全歐洲的四分之三。它在亞洲、非洲和南北美洲都擁有殖民地。



As soon as England ended the Hundred Years' War with France in the middle of the fifteenth century, a dynastic civil war broke out for the contention of the throne, which lasted for thirty years. This was also named the Wars of the Roses, after the badges used by the two sides, the red rose for the House of Lancaster and the white rose for the House of York. In the end the victory went to a Lancaster claimant, Henry Tudor, who then founded the Tudor Dynasty, a remarkably successful period in English history. Sixteenth century England had made considerable progress in politics, military affairs, economy and culture: the country was unified, the naval fleet established, industry and commerce thrived and culture flourished. Queen Elizabeth I who reigned in the latter half of the sixteenth century was an able ruler, well-loved by the people. In domestic policy, she fostered economic and cultural developments and helped reconcile the conflicts between the Catholics and the Protestants. Externally, she actively participated in international competitions and defeated the Invincible Spanish Armada in 1588.

When Portugal and Spain concentrated their attention on Central and South America, England and France sent fleets to the northeastern part of North America for exploration at the end of the fifteenth century and the first half of the sixteenth century respectively, but owing to limitation of resources, these activities were strategically undertaken in low profile. England focused on the sea around Newfoundland and the coastal region while France concentrated on the estuary and the banks of the St. Lawrence River.

In 1603 after Elizabeth I died leaving no heir, the throne fell to her nephew James Stuart. When he was the king of Scotland he was known as James VI, but as king of England he was called James I. With his succession England entered the Stuart Dynasty, which was a chaotic period, but on account of solid economic foundations, commerce and industry continued to thrive and the strength of the country was maintained.

During the later period of her life Elizabeth I actively planned to build up the naval fleet and joined the scramble for colonies. Towards the end of the sixteenth century, compared with Holland, England still lagged behind, but by the middle of the seventeenth century, Holland obviously felt intimidated by England. At that time England had established strongholds along the Atlantic coast of North America, the West Indies, the east coast of Africa and India. Conflicts of interest led to three naval battles between England and Holland in the period from 1652 to 1674. England came out victorious and seized the Dutch colonies in North America, changing the name of the chief port on the east coast from New Amsterdam to New York.



英國在 15 世紀中葉結束了跟法國的「百年戰爭」後，馬上又因王位的繼承問題爆發了長達三十年的內戰。這場內戰又稱「玫瑰戰爭」，因為交戰雙方均以玫瑰為族徽，一紅一白。一輪混戰之後，王位落在亨利都鐸手上。他建立的都鐸王朝在英國歷史上是一個成就顯著的朝代。16 世紀的英格蘭在政治、軍事、經濟和文化上都有長足的發展：國家統一了，艦隊建立了，工商業蓬勃了，文化昌盛了。16 世紀下半葉在位的伊利沙伯一世是一個有為的女王，受到人民的愛戴。對內，她促進了經濟和文化的發展，也平息了天主教和新教的紛爭；對外，她爭取主動，積極參與國際競爭，更於 1588 年大敗西班牙的「無敵艦隊」。

早在葡萄牙和西班牙專注中南美洲的時候，英國和法國便已分別於 15 世紀末和 16 世紀上半葉派出船隻到北美洲東北部勘測，只是因為受到國力的限制，它們在進行上述活動的時候，都採取了低調的策略。英國的着重點在紐芬蘭海域和大陸沿岸，而法國的注意力則集中在聖羅蘭士河（或譯聖羅倫斯河）的河口和兩岸。

1603 年，伊利沙伯一世死後，因為沒有繼承人，王位於是落在外甥詹姆士斯圖亞特手上。詹姆士是蘇格蘭的王帝。作為蘇格蘭王帝，他的稱謂是詹姆士六世；但作為英格蘭王帝，他的稱謂則是詹姆士一世。從此英國進入斯圖亞特王朝時代。在政治上，斯圖亞特王朝是一個紛亂的時代，但因為經濟基礎良好，工商業得以持續發展，國勢仍然不弱。

伊利沙伯晚年已積極部署擴建艦隊，爭奪海外殖民地。16 世紀末，英國的實力跟荷蘭比較，仍有很大的距離，但到 17 世紀中葉，荷蘭便明顯地感到英國的威脅了。這時，英國已在北美洲大西洋沿岸、西印度群島、非洲東岸和印度建立了據點。利益上的衝突終於導致兩國在 1652 至 1674 年間進行了三次海戰。結果英國戰勝，奪取了荷蘭在北美洲的殖民地，並且把東岸的主要港口新阿姆斯特丹改名為紐約。





Figure 33.3 Queen Elizabeth I

圖33.3 伊利沙伯一世

Having defeated Holland, England concentrated all her energy to combat France. From 1675 to 1763, three large-scale battles were fought, with England emerging as the winner every time. The decisive battle broke out in 1756 and ended in 1763, lasting seven years, known as the Seven Years' War. The main protagonists in the above battles were of course England and France, but every time other European countries were involved, fighting taking place not only on the sea but also extended to the European countries and colonies concerned. The Seven Years' War concluded with the *Peace of Paris*, which resulted in France ceding to England a number of colonies. British colonies at this time included Gibraltar in Europe, certain areas along the African and Indian coast, areas east of the Mississippi River in North America and certain islands in the West Indies.

Henceforth England gained hegemony of the sea and in the following century founded a vast colonial empire.

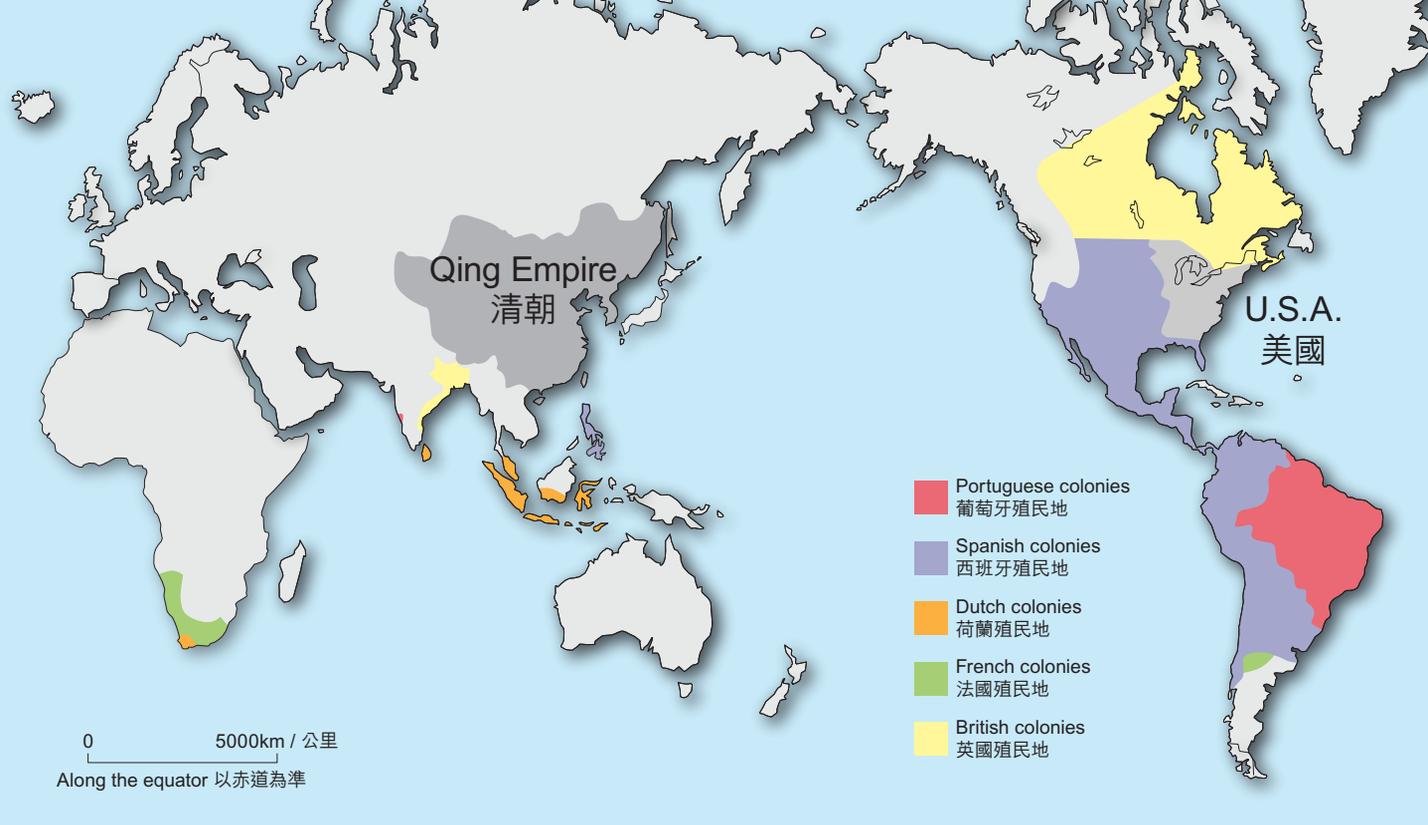


Figure 33.4 Colonies of European powers in the latter half of the eighteenth century
圖33.4 18世紀後期歐洲霸權國家的殖民地

英國擊敗荷蘭之後，便全力對付法國。從 1675 年到 1763 年，兩國進行了三次大規模的戰爭，每次都是英國獲勝。決定性的一仗在 1756 年爆發，1763 年結束，前後歷時七載，史稱「七年戰爭」。這幾場戰爭當然以英、法兩國為主力，但每次都牽涉到不少其他歐洲國家。戰爭不僅在海上進行，也伸延到有關的歐洲國家和殖民地。「七年戰爭」以《巴黎和約》結束。和約讓英國從法國手上奪得大量殖民地。這時英國的殖民地包括：歐洲的直布羅陀、非洲和印度沿岸一些地區、北美洲密西西比河以東地區和西印度群島部分島嶼。

英國從此成為海上霸主，並且在下一個世紀建成強大的殖民地帝國。



34

AFRICA AND SOUTH ASIA DURING THE COLONIAL PERIOD

The history of Africa in 15th – 19th centuries and that of South Asia in 18th – 19th centuries in the Colonial Period (the development of South Asia in 10th – 17th centuries to be touched upon)



Africa

In the fifteenth and sixteenth centuries, the northern part of Africa belonging to the Ottoman Empire was well-developed economically and culturally; most of coastal West Africa and East Africa consisted of steadily developing Islamic states; Central and South Africa were still in the state of tribal societies. The advent of Europeans changed the destiny of Africa.

The earliest comers were the Portuguese, who established their trading posts in West and East Africa in the fifteenth and sixteenth century respectively. The merchants of other countries such as England, Holland, France, Germany and Sweden followed on their heels. In order to extract the greatest profit when doing business they cheated and even resorted to force. The most common strategy they used was that of inequivalent transaction: using low-cost manufactured goods in exchange for valuable gold and ivory. Later on, in support of the genocidal policy of the colonists in America and the development of its economy, they even engaged in the trading of slaves (shipping black Africans mainly from West Africa to the New World to be slaves), during the process of which they did their utmost to cheat. When their cheating schemes failed they captured their prey by force and even tempted tribal chiefs to participate. These inhuman acts not only disrupted the cultural development there but also destroyed social harmony.



殖民地時期的非洲和南亞

非洲 15 至 19 世紀和南亞 18 至 19 世紀殖民地時期的歷史，並旁及後者 10 至 17 世紀的發展



非洲

15、16 世紀時，非洲北部屬鄂圖曼帝國，是經濟和文化都很發達的地區；西非和東非沿岸大部分是在穩步發展中的伊斯蘭國家；中非和南非則仍然處於部落社會狀態。歐洲人的來臨改變了非洲的命運。

最先到來的是葡萄牙人，他們先後於 15 世紀和 16 世紀在西非和東非建立了貿易據點。其他國家如英、荷、法、德和瑞典的商人隨後接踵而至。在貿易的過程中，他們常以欺詐的方式行事，甚至不惜動用武力，但求攫取最大的利潤。最常用的手法是不等價交易，以廉價的小工業品換取貴重的黃金和象牙。後來更為了配合殖民主義者在美洲施行的種族滅絕政策和發展當地的經濟，幹起販賣奴隸(把主要來自西非的黑人運到美洲當奴隸)的勾當來。在買賣的過程中，他們極盡詐騙之能事。當欺騙的手段失效時，他們便使用武力去捕捉「獵物」，甚或引誘酋長參與其事。這些令人髮指的行為不但窒礙了當地的文化發展，也破壞了社會的和諧。



The majority of trade between Europe, Africa and America, after a great deal of scrambling, fell into the hands of the British by the eighteenth century. The procedure was usually like this: merchants exported articles of daily use and worn-out old weapons from Europe to Africa, shipped African slaves to America, and then imported from America raw materials like cane sugar, cotton and tobacco needed by factories in Europe, thus forming a “triangular trade”. Overseas trade brought huge profits to England and accelerated the progress of the Industrial Revolution.

Slave trading reached a peak in the eighteenth century. The average turnover was 35,000 slaves annually, coming mainly from West Africa, with the North and South Americas as destinations. In the latter part of the eighteenth century outcries against the slave trade were starting to be heard in Europe. In 1792, slave trade was first prohibited in Denmark, followed by other countries. By the middle of the nineteenth century, slave trade was virtually terminated but it was not until 1882 that it completely ceased in Portugal. In the course of four hundred years a total of over 11,000,000 black slaves were sold to the North and South Americas, among whom the Portuguese colonies took up 4,000,000, the Spanish colonies 2,500,000, the British colonies 2,500,000, the French colonies 1,600,000 and the Dutch colonies 500,000.

Towards the end of the sixteenth century, after the demise of the Songhai Kingdom, in the two centuries that followed there appeared in West Africa some comparatively more powerful kingdoms such as the Dahomey Kingdom and Asante Kingdom, but they were unable to throw off the shackles of European countries. As to other regions in Africa, following the gradual decline of the Ottoman Empire since the middle of the seventeenth century, they were reduced to the state of European colonies. In the latter half of the eighteenth century the Ottoman Empire was defeated time and again in battles with the European powers and was forced to sign unequal treaties.

From 1884 to 1885, fifteen European and American countries (in fact only fourteen European countries because the United States, the only American country, eventually decided to pull out) convened a conference in Berlin to carve up Africa for colonies. The result was as follows: France got Tunis, Algeria, Guinea, Mali and Madagascar; England got Egypt, Sudan, Nigeria and many regions in Central and South Africa; Germany got Tanganyika (now known as Tanzania) and West and South Africa; Italy got Libya and part of Somali; Spain got some regions in West Africa and North Africa.



歐洲、非洲和美洲之間的貿易經過一番爭奪之後，到 18 世紀便差不多全部落入了英國人的手上。貿易的情況一般是這樣的：商人把日用品和殘舊武器從歐洲運到非洲，把非洲奴隸運到美洲，再從美洲運回蔗糖、棉花、菸草等歐洲所需的工業原料，形成一種「三角貿易」的關係。海外貿易為英國帶來了豐厚的利潤，加快了工業革命的進程。

奴隸貿易在 18 世紀達到頂峰。當時的貿易額平均是每年 35,000 人，奴隸主要來自西非，目的地是南、北美洲。18 世紀後期，歐洲開始出現反對奴隸貿易的聲音。1792 年，丹麥率先禁止，其他國家相繼仿效，到 19 世紀中葉，奴隸買賣便差不多絕跡了，但葡萄牙要到 1882 年才完全停止。400 年間，一共有超過 1.1 千萬黑奴被販賣到南、北美洲，其中葡屬地區佔 400 萬、西屬地區佔 250 萬、英屬地區佔 250 萬、法屬地區佔 160 萬、荷屬地區佔 50 萬。

16 世紀末，桑海帝國衰亡後，西非地區在隨後的兩個世紀也曾出現過一些比較強大的王國如達荷美王國和阿散蒂王國，但它們都未能擺脫歐洲國家的控制。至於非洲其他地區，也因為鄂圖曼帝國自 17 世紀中葉開始轉弱而逐漸淪為歐洲國家的殖民地。在 18 世紀下半葉，鄂圖曼帝國多次戰敗，被迫與列強簽訂屈辱條約。

在 1884 至 1885 年間，15 個歐美國家(美國後來退出，剩下 14 個歐洲國家)為了爭奪非洲殖民地，在柏林召開了一個瓜分非洲的會議，結果如下：法國獲得突尼斯、阿爾及利亞、畿內亞、馬里和馬達加斯加；英國獲得埃及、蘇丹、尼日利亞和中南非多個地區；德國獲得坦噶尼喀(現稱坦桑尼亞)和西南非洲；意大利獲得利比亞和索馬里一部分；西班牙獲得西非和北非一些地區。



South Asia

Indian civilization originated in the Indus and Ganges valleys. Early Indian history was mainly the history of these two regions. Since antiquity these two regions had been continuously invaded by foreign tribes from the north so that the country was constantly in a state of disintegration. India had never been truly unified until it became a British colony in the nineteenth century. There had always been a number of small district kingdoms. The so-called dynasties only referred to those states which controlled a larger area and ruled for a longer period of time.

The history of India before the Common Era is briefly introduced in Chapter 9. In the first century BCE the Kushan Empire located in northern India occupied the Indus valley and the middle course of the Ganges, in the latter of which the Gupta Dynasty arose in the fourth century, and snatched the ruling power over northern and western India from the Kushans. The Gupta Dynasty, however, lasted only two hundred years. After its decline in the sixth century, during the period of over one thousand years, numerous district kingdoms were established, giving rise to a variety of languages in different districts. The most popular language in India today is Hindi, but there are many other languages currently in use; their number is beyond comparison to that of any other place in the world.

In the beginning of the tenth century, the Muslims started their invasion in South Asia. The Turks founded the Delhi Sultanate in northern India at the beginning of the thirteenth century, lasting over three hundred years. Timur had invaded Delhi at the end of the fourteenth century, but after raiding the city whizzed past. A hundred years later, his descendent Babur did not leave India so easily.

At the beginning of the sixteenth century, the Mughals (belonging to the Mongol tribe) led by Babur were driven away by the Uzbekistans. They therefore invaded Afghanistan and then attacked India. In 1526, after defeating the Sultan of Delhi, Babur made Delhi his capital. His grandson Akbar the Great (1542–1605) extended his territory eastward to the Bay of Bengal, southward to the Deccan Plateau, westward to the Arabian Sea and northward to the Himalayas. Akbar was a Muslim but married a princess whose faith was Hindu, thereby reconciling the disputes between the two religions. He welcomed the merchants, missionaries and artists to come and carry on trade, propagate their religious teaching and promote culture. His tolerant attitude enabled followers of Christianity, Islam and Hindu living peacefully together and fostered a harmonious society that was quite well-developed economically and culturally.



南亞

印度文明發源於印度河和恆河流域。早期的印度史主要就是這兩個地區的歷史。自古以來，這兩個地區不斷受到北方的外族入侵，使到印度長期處於四分五裂的狀態。直至 19 世紀成為英國殖民地之前，印度從未真正統一過。印度一直都存在着多個細小的區域王國。所謂王朝，只不過是指那些控制範圍較廣、統治時間較長的國家而已。

印度公元前的歷史在第 9 章有簡略的介紹。公元前 1 世紀，位於印度北方的貴霜帝國佔領了印度河流域和恆河中部。4 世紀時，笈多王朝在恆河中部興起，從貴霜人手上取得印度北部和西部的統治權，但這個政權只維持了兩個世紀。它衰亡後，千多年間，印度區域王國林立，從而形成了多種區域語言和文字。現時印度最通行的語言是印第語，但仍然流通的其他語言也不少，為數之多，世界各地恐無出其右者。

10 世紀初，穆斯林開始入侵南亞。13 世紀初，土耳其人在印度北部建立德里蘇丹王朝，歷時三百多年。帖木兒也曾在 14 世紀末攻入德里，但搶掠完之後便呼嘯而去。百餘年後，他的後人巴布爾可沒有那樣輕易地離開印度。

16 世紀初，巴布爾所領導的莫臥兒人（屬蒙古族）為烏茲別克人所逐，遂入侵阿富汗，再轉戰印度。1526 年，他打敗了德里蘇丹後，定都德里。他的孫子阿克巴（1542–1605）把領土擴展到東至孟加拉灣、南到德干高原、西臨阿拉伯海、北抵喜馬拉亞山脈。阿克巴是穆斯林，卻娶了一位信奉印度教的公主為妻，並藉此消弭了兩教的爭端。他歡迎各國的商人、傳教士和藝術家到來經商、宣揚教義和傳播文化。他那寬容的態度使到基督教、伊斯蘭教和印度教的信徒和平共處，創造出一個經濟和文化都相當發達的和諧社會。



The fifth king of the Mughal Dynasty, the grandson of Akbar, was extremely devoted to his wife, in memory of whom he spent twenty-two years to build the magnificent Taj Mahal in Agra, renowned as one of the Seven Wonders of the World and is the highlight of tourism in India. His son, Aurangzeb (1618–1707), was a very able ruler but cruel and ruthless. In order to seize power, he killed his brother and imprisoned his father. During his reign he reversed the tolerant policy of Akbar, arousing national, religious and social conflicts among the people, so that the country was thrown into a state of turbulence and on the way to decline.

It was the British who overthrew India. To scramble for the lucrative Eastern trade, European countries founded their own brand of the East India Company under their own government's auspice at the beginning of the seventeenth century. In the early period England, Holland and France each had an equal share in the fray but later on England alone won the competition. The British East India Company, founded in 1600 under a Royal Charter by Queen Elizabeth I, was vested with the powers of minting coins, organizing armies, building fortresses, declaring war, negotiating peace treaties, forming alliances and judicature. From this one could deduce that the East India Company was in fact an organization under the British government responsible for commercial, political and military activities.

In the latter half of the eighteenth century the British East India Company controlled the trade between Europe and India, and many economically thriving regions in India were in its hands. The British often exploited conflicts between various states in India to its advantage. At the beginning of the nineteenth century, using the pretext of Napoleon's eyeing central India and Russia coveting Afghanistan, Burma and threatening Malacca, the British sent its army to the above places. In the middle of the nineteenth century, the British extended its influence northward, occupying Sind and Punjab. Besides occupying their land, the British destroyed Indian traditions, promoted the English language by force and introduced Christianity, eventually arousing vehement resistance. In 1857 a large scale insurrection broke out, but was quickly and violently suppressed by the British army. After this, the British government was wary that the East India Company had grown too cumbersome to be effective. So it was dissolved and the British governed India directly. In 1858, India officially became a British colony. More than twenty years after, Afghanistan also became a British colony.



莫臥兒帝國的第五任皇帝，即阿克巴的孫子，是一位至情至聖的人，他費時 22 年，為死去的妻子建造了美侖美奐的泰姬陵。位於亞格拉的泰姬陵是世界七大奇觀之一，是印度的旅遊重點。他的兒子奧朗則布(或譯奧倫澤布；1618–1707)很有才幹，但個性嚴酷，為了奪取政權，不惜殺兄弟、囚父親。他統治期間，一改阿克巴的寬容政策，以致激起了民族、宗教和階級的矛盾，使到國家動盪不安，逐步走上衰亡的道路。

滅亡印度的是英國人。為了爭奪利潤豐厚的東方貿易，歐洲多個國家在 17 世紀初先後成立了由國家主導的東印度公司。初期是英、荷、法三國鼎足而立，後來是英國一枝獨秀。英國的東印度公司是伊利沙伯女王於 1600 年詔令組織的，擁有鑄幣、組軍、築堡、宣戰、議和、訂盟、司法等權力。由此可知，東印度公司實質上是英國政府屬下一個集商業、政治、軍事等活動於一身的機構。

18 世紀下半葉，英國東印度公司控制了歐洲和印度之間的貿易，印度多個經濟比較發達的地區都在它的掌握中。英國人常常利用印度各邦國之間的矛盾從中漁利，19 世紀初又以俄國覬覦阿富汗、法國窺伺印度中部和緬甸威脅孟加拉等為藉口，進兵這些地方。19 世紀中葉，再向北發展，佔領信德(或譯辛德)、旁遮普(或譯旁遮普邦)等地區。英人除了侵佔領土之外，還大肆破壞印度的傳統，強力推廣英語和引進基督教，終於引來激烈的反抗。1857 年，印度爆發大暴動，但很快就給英軍殘酷地鎮壓下去了。經此一役，英國政府恐怕尾大不掉，於是決定把東印度公司收歸國有，由政府直接管治印度。1858 年，印度正式成為英國的殖民地。二十餘年後，阿富汗也相繼淪為英國的殖民地。





Southeast Asia

After Portugal sealed an agreement with Spain on carving up the world in 1494, it concentrated all its efforts to expand eastward. In 1498 the Portuguese finally rounded the Cape of Good Hope, reaching the southwestern part of India and established a foothold in Calicut. Within twelve years they occupied Goa in India and Malacca in the Malay Peninsula respectively and thus controlled the greater part of India and Southeast Asia.

In the latter half of the sixteenth century Spain occupied the Philippines by force and governed these islands most ruthlessly, resulting in a number of insurrections by the people. At the end of the nineteenth century, the United States replaced Spain at the helm but the voice of resistance was not quelled. In 1934 the United States eventually promised the Philippines independence in ten years' time.

At the transition from the sixteenth to the seventeenth century, Portugal and Spain went downhill one after the other, their hegemony of the sea taken over by Holland. In Asia, the Dutch had their eye on Southeast Asia. In the first half of the seventeenth century they occupied Malacca and its environs, the Indonesian Islands with Djakarta as centre and Taiwan of China. At that time England also wanted to have a share in Southeast Asia but was blocked by Holland so that the former turned her attention to India and China.

殖民地時期的東南亞和大洋洲

東南亞 16 至 20 世紀和大洋洲 17 至 20 世紀殖民地時期的歷史



東南亞

1494 年，葡萄牙跟西班牙達成瓜分世界的協議後，便全力向東發展。1498 年，葡人終於繞過好望角，到達印度西南部，在卡利卡特建立據點。12 年內，他們先後攻佔印度的果亞和馬來半島的馬六甲，控制了印度和東南亞大部分地區。

16 世紀下半葉，西班牙以武力佔領菲律賓，並以極其嚴苛的政策統治這些島嶼，因而引致菲人多次起義抗暴。19 世紀末，美國取代了西班牙，但反抗之聲仍然不絕如縷。1934 年，美國終於答應十年後讓菲律賓獨立。

16、17 世紀之交，葡萄牙和西班牙相繼衰落，它們的海上霸權地位由荷蘭取而代之。在亞洲，荷蘭人的注意力集中在東南亞。17 世紀上半葉，他們先後佔領了馬六甲及其鄰近地區、以耶加達為中心的印尼群島和中國的台灣。這時，英國也想在東南亞分一杯羹，但為荷蘭所阻，於是只好把注意力轉向印度和中國。

After England attained hegemony of the sea in the eighteenth century, it renewed its deployments for penetrating and occupying Southeast Asia. In 1786, the British landed in Penang—a deserted island with a few dozens of inhabitants. In 1794, seeing that the French Revolutionary army occupied Holland after having defeated the invading ally forces, England was wary that France might take over the Dutch colonies. It therefore struck first, reaching an agreement with the exiled Dutch Government in England to temporarily take control of these colonies until the Dutch Government re-established itself when they would be returned. This promise was fulfilled when England returned Java and Sumatra in 1816 and Malacca in 1818. Contemporaneous with the return of Malacca, England sent Stamford Raffles (1781–1826) to the coasts of the Strait of Malacca to look for a suitable place for establishing a trading post. In the following year, Singapore was chosen. Singapore, called Temasek in ancient times, had been deserted since the fourteenth century and had become the den of pirates.

In 1824, England and Holland reached an agreement: the Malay Peninsula would belong to the sphere of influence of the British while Indonesia was to be controlled by the Dutch. Two years later, the East India Company formed the Straits Settlements, combining Penang, Malacca and Singapore, to be put under its jurisdiction. When the East India Company was dissolved, the Straits Settlements were governed directly by England. By this time Singapore had assumed a key position in shipping in the Pacific and Indian Oceans. Its function was especially significant with the opening of the Suez Canal in 1869. In the latter half of the nineteenth century, Holland put her full force into opening colonies in Indonesia. Entering the twentieth century, Holland had succeeded in controlling the whole of Indonesia.

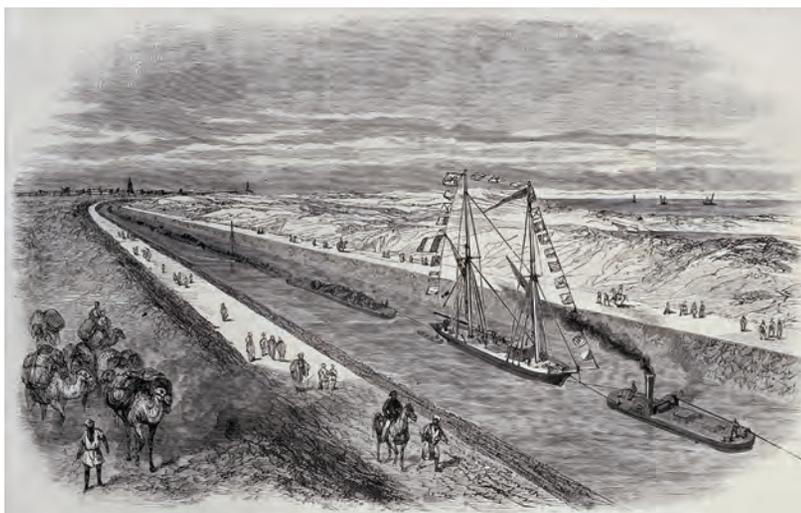


Figure35.1 Suez Canal

圖35.1 蘇伊士運河

18世紀，英國取得海上霸主的地位之後，便重新部署進佔東南亞。1786年，英人登陸檳城——一個只有數十居民的荒島。1794年，由於法國的革命軍在擊退入侵的聯軍後，乘勝佔領了荷蘭，英國恐怕法國會接收荷蘭的殖民地，於是先發制人，與流亡英國的荷蘭政府協議，暫時接管這些殖民地，待荷蘭復國後歸還。之後，英國履行了承諾，在1816年交還爪哇和蘇門答臘(前稱星加坡)、1818年交還馬六甲。在交還馬六甲的同時，英國派遣萊佛士(1781–1826)到馬六甲海峽兩岸尋找建立商站的地點。次年，選定新加坡。新加坡古名淡馬錫，自14世紀起荒廢，淪為海盜藏身之地。

1824年，英、荷達成協議：馬來半島屬英國勢力範圍，印尼群島由荷蘭控制。兩年後，檳城、馬六甲和新加坡合併，稱海峽殖民地，歸東印度公司管轄。東印度公司撤銷後，海峽殖民地由英國殖民部直轄。這時，新加坡已成為太平洋和印度洋的航運樞紐。1869年蘇伊士運河(或譯蘇彝士運河)通航後，它的作用尤為顯著。19世紀下半葉，荷蘭也全力拓展印尼的殖民地。進入20世紀時，它已成功控制整個印尼。

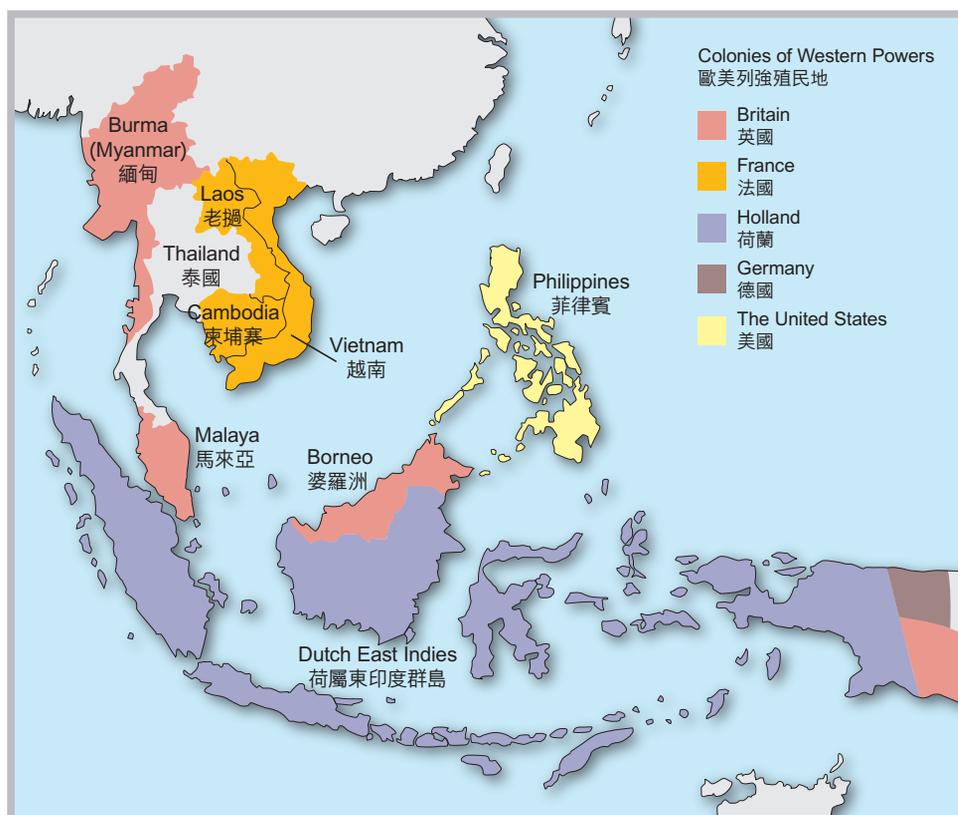


Figure 35.2 Southeast Asia in 1900

圖35.2 1900年的東南亞

In opening up colonies in Asia, besides using force, the British also resorted to crafty devices to achieve their end. The more frequently used ones were to provide protection, to assist in administration and to apply pressure. In the latter half of the nineteenth century England succeeded in making the Malay Peninsula and Brunei its colonies by using the above means.

After invading India, the British had been trying by all means to open the door of Burma for trade but had been given no chance. During the period of 1824–1895, England launched three campaigns on Burma, and in the end succeeded in colonizing it, making it a province of India. From 1937, Burma left India's jurisdiction and had been directly governed by England.

In the middle of the eighteenth century Burma overthrew the Ayuthia Kingdom but was driven out of Thailand within half a century. At that time, Thailand established its capital in Bangkok, extending its influence southward to the Malay Peninsula, thus clashing with the British. In the first half and middle of the nineteenth century, England combining threats and inducements, had respectively coerced Thailand into signing two unequal treaties: (1) to give up the jurisdiction of part of the land in the Malay Peninsula; (2) to give England “extraterritoriality”, allowing the British freedom from the jurisdiction of their territory of residence.

In the latter half of the eighteenth century, the French, having suffered a setback from the British, turned their attention to Vietnam. In the first half of the nineteenth century, the French gained a foothold in Vietnam for helping the Nguyen Dynasty in unifying the country. Later on, Napoleon III, using the pretext of being refused his request of spreading the Gospel and trading in Vietnam, occupied Da Nang and Saigon (the present-day Ho Chi Minh City). Vietnam had to give up Nam Ky (the southern region; also known as Cochinchina). With Cochinchina as a stepping stone, France forced Cambodia into accepting its protection. In 1883, France finding the excuse of putting down an insurrection, took over Hue. Vietnam therefore was also forced to acknowledge France as its protector. After the Nguyen Dynasty unified the country it had applied to the Qing court for the status of a feudal state and the Jiaching emperor consented and named it Vietnam (before it was called Annam). As the Qing recognized Vietnam its vassal state, an army was sent to its rescue, defeating the French in Lang Son in 1885, but eventually recognizing France as the protector of Vietnam. In 1893, the French occupied Laos, with which the whole of the Indochina Peninsula fell into the hands of the French.

In 1869, England and France agreed to maintain the independence of Thailand so that it would act as buffer for the influence of the two countries in Southeast Asia and to prevent the infiltration of other European powers into this region. To

英國人在亞洲發展殖民地，除了使用武力之外，也經常以狡猾的手段去達到目的。慣用的技倆是提供保護、協助施政和施加壓力。在 19 世紀下半葉，英國就是以這種手法使馬來半島和文萊淪為它的殖民地的。

英人入侵印度之後，便處心積慮要打開緬甸的貿易大門，但苦無機會。在 1824 至 1895 年間，它借故向緬甸發動了三次戰爭，終於使緬甸淪為英國的殖民地，成為印度的一省。從 1937 年起，它脫離印度，直接由英國統治。

緬甸於 18 世紀中葉消滅阿瑜陀耶王朝之後，不出半個世紀，就給泰國人趕走了。這時，泰國定都曼谷，國力向南伸展到馬來半島，因而與英國發生衝突。英國分別在 19 世紀上半葉和中葉，利用威迫利誘的方法，迫使泰國跟它簽訂了兩項不平等條約：一、放棄馬來半島部分土地的管轄權；二、給予英國「治外法權」，讓英國人在泰國可以不受當地法律約束。

18 世紀下半葉，法國受挫於英國後，便把注意力轉向越南。19 世紀上半葉，法國人因協助阮氏統一全國而得以立足當地。後來，拿破崙三世又藉口要求在越南傳教和通商被拒而佔領峴港和西貢（今胡志明市），越南被迫放棄南圻（即南部地區，又名交趾支那）。法國取得南圻後，以此為踏腳石，迫使柬埔寨接受它的保護。1883 年，法國又以平亂為借口，攻下順化，越南於是被迫承認法國為其保護國。阮氏統一越南之後，曾向清朝請封，嘉慶乃賜國名為越南（以前稱安南）。清朝既視越南為藩屬，遂興兵救援，於 1885 年大敗法軍於諒山，但最終仍承認法國為越南的保護國。1893 年，法兵進佔寮國（今老撾），於是印支半島全部落在法國手上。

1869 年，英、法協議維持泰國的獨立地位，作為兩國勢力在東南亞的緩衝，並藉此防止歐洲其他勢力進入本區。也為了不授歐洲其他國家



clarify its position, England made a treaty with Thailand in 1909 stipulating that it would give up its “extraterritoriality” in exchange for more lands on the Malay Peninsula. The ruler of Thailand at that time was an able man with vision called Chulalongkorn (1853–1910). To commemorate him, his people in 1917 upgraded a school he had built in the capital Bangkok to a university and named it after him. In 1932 during the global depression there was a coup d’état in Thailand, making it the second constitutional monarchy in Asia. Thailand was the only independent country in this region during the colonial period.

Australasia

Australasia comprises Australia, New Zealand and the Pacific islands east of Indonesia. This section focuses on Australia and New Zealand.

The indigenous people of Australia migrated there from Southeast Asia approximately 40,000 years ago. They had maintained constant contact with Asia centuries before the Europeans came.

In the beginning of the seventeenth century, the Dutch and the Spanish came to northern Australia respectively. The former called Australia “New Holland”. In 1770, the Englishman James Cook reached its east coast, named it New South Wales and declared that it belonged to England.

After the United States attained its independence, England had to find a place for exiling prisoners and Australia was the best choice. On 26 January 1788, approximately 1,500 Englishmen, half prisoners and half immigrants, on board twelve ships, landed in Sydney. This day became Australia’s national day.

Around the middle of the nineteenth century, on account of the flourishing woollen industry and the gold rush in Victoria, an increasing number of immigrants came from Europe and America. England therefore ceased transporting prisoners to Australia in 1868. Within eighty years England had sent out 160,000 prisoners to Australia. When the British first arrived there were 300,000 indigenous settlers in Australia. A century later, they were drastically reduced to less than 50,000.

During the early period, the name New South Wales indicated the east coast as well as Australia in general. The chronology of the founding of different provinces in Australia was as follows: Tasmania in 1825, Western Australia in 1829, South Australia in 1836, Victoria in 1851 and Queensland in 1859. New South Wales and the above provinces were permitted respectively in the latter half of the nineteenth century to establish a responsible government.

以口實，英國在 1909 年跟泰國另訂條約，以放棄治外法權換取馬來半島更多的土地。泰國當時執政的是一位有為和有遠見的皇帝，名朱拉隆功(1853–1910)。後來，泰國人為了紀念他，於 1917 年把他早年在首都曼谷建立的學校提升為大學，並以他的名字命名。1932 年，在世界經濟大蕭條期間，泰國發生了政變，成為亞洲第二個君主立憲國家。泰國是殖民地時期本區唯一保持獨立的國家。

大洋洲

大洋洲包括澳洲、紐西蘭和印尼以東的太平洋上的島嶼。本節集中討論澳洲和紐西蘭。

澳洲土著大約在四萬年前從東南亞移入本區。他們在歐洲人來臨前多個世紀已經常與亞洲往來。

17 世紀初，荷蘭人和西班牙人先後到過澳洲北部。前者稱澳洲為「新荷蘭」。1770 年，英人庫克到達東岸，稱之為「新南威爾斯」，並宣佈該地為英國所有。

美國獨立後，英國須另覓地方放逐囚犯，澳洲遂成最佳選擇。1788 年 1 月 26 日，約 1,500 名英人，其中一半為囚犯、一半為移民，分乘 11 艘船隻抵達悉尼。這一天後來成為了澳洲的國慶日。

19 世紀中期，由於羊毛工業的發展和在維多利亞州出現淘金熱，來自歐美的移民越來越多，英國乃於 1868 年停止運送囚犯到澳洲。80 年來，英國一共向澳洲輸出囚犯 16 萬人。英國人初來時，澳洲有土著 30 萬人。一個世紀之後，土著的數目大幅減少至四五萬人。

初期，新南威爾斯這個名稱既單指東岸，也泛指澳洲。澳洲各州成立的時序如下：塔斯馬尼亞，1825 年；西澳大利亞，1829 年；南澳大利亞，1836 年；維多利亞，1851 年；昆士蘭，1859 年。新南威爾斯跟它們先後在 19 世紀下半葉獲准成立責任政府。



At present there are seven provinces in Australia, but when the Commonwealth of Australia was founded on 1 January 1901 as a dominion of Great Britain, there were only six provinces (called self-governing crown colonies then). Northern Territory separated from South Australia in 1911. When the Commonwealth of Australia was established, it was declared that it would found a harmonious, unified and egalitarian society. However, in the same year it decided to implement a White Australia policy, discriminating against coloured people, accepting only ethnic European immigrants. This policy was in force until the seventies of the twentieth century.

The indigenous people of New Zealand are the Maoris, coming from the Pacific islands, settling there approximately one millennium ago. In the latter half of the eighteenth century the Englishman James Cook was the first European to arrive, followed by the French and others. In the beginning of the nineteenth century, to prevent the French from intervening, the British allured the Maoris into signing an agreement by which the British hoped to eventually occupy New Zealand and their wish was fulfilled in 1840. After the middle of the nineteenth century, New Zealand absorbed a large number of English immigrants. Contemporaneously the number of Maoris decreased drastically, from 120,000 in the beginning of the century to some 40,000 in the late period.

New Zealand was permitted to establish a responsible government in the middle of the nineteenth century. Then the North and South islands opted for separation for financial reasons, but the result of the referendum was against it. In 1901 New Zealanders decided not to join the Commonwealth of Australia but to maintain a very close relationship with it. In 1907 New Zealand became a dominion of Great Britain, on an equal footing with Australia.



Figure 35.3
A Maori migration as English immigrants increased

圖35.3
隨着英國移民人數增加，毛利人被迫遷居

澳洲現有七個州，但作為英國自治領的澳大利亞聯邦在 1901 年 1 月 1 日成立時，它只有六個州。北領地是 1911 年才從南澳大利亞州分拆出來的。聯邦成立時，宣稱要把澳洲建成和睦、統一、平等的社會。可是，同年它就決定執行歧視有色人種的白澳政策，只接受歐裔移民。這政策要等到 20 世紀 70 年代才終止。

紐西蘭的土著是毛利人，來自太平洋的島嶼，約於一千年前到此定居。18 世紀下半葉，英人庫克率先到達這裏，法國人和其他歐洲人尾隨而至。19 世紀初，為了防止法國介入，英國先發制人，引誘毛利人簽訂協議，藉此佔領紐西蘭。1840 年，英國終於如願以償。19 世紀中葉以後，紐西蘭吸納了大量英國移民。與此同時，毛利人的數目卻直線下降，從該世紀初期的 12 萬人減至後期的 4 萬多人。

紐西蘭在 19 世紀中葉獲准成立責任政府。後來南北兩島曾因經濟問題鬧分離，但公投的結果沒有讓它們分開。1901 年，紐西蘭人決定不加入澳大利亞聯邦，但與澳洲維持非常密切的關係。1907 年，紐西蘭成為英國的自治領，與澳洲看齊。

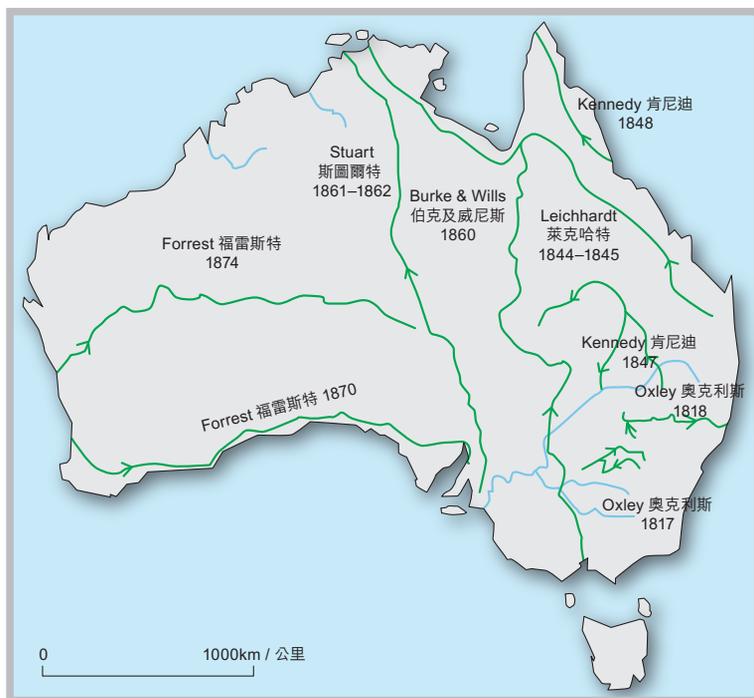
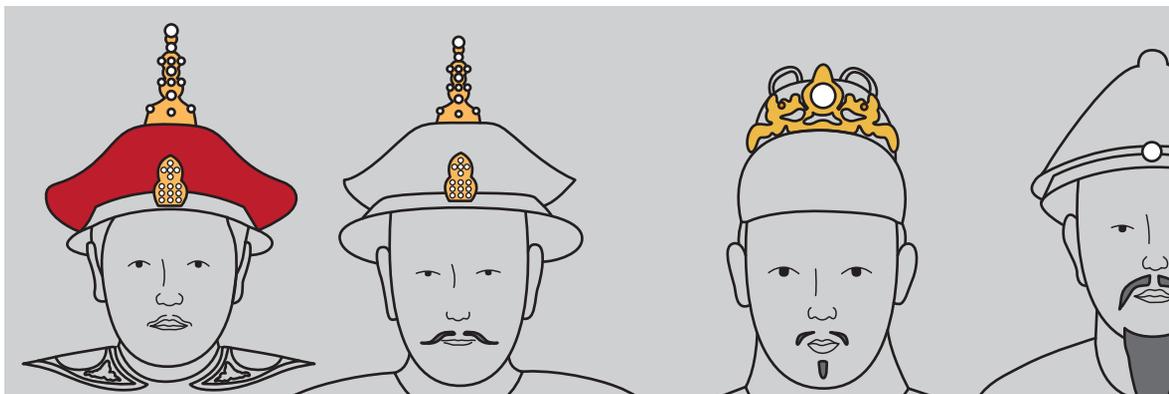


Figure 35.4 Land explorations in Australia in the nineteenth century

圖35.4 澳洲 19 世紀的陸上探險

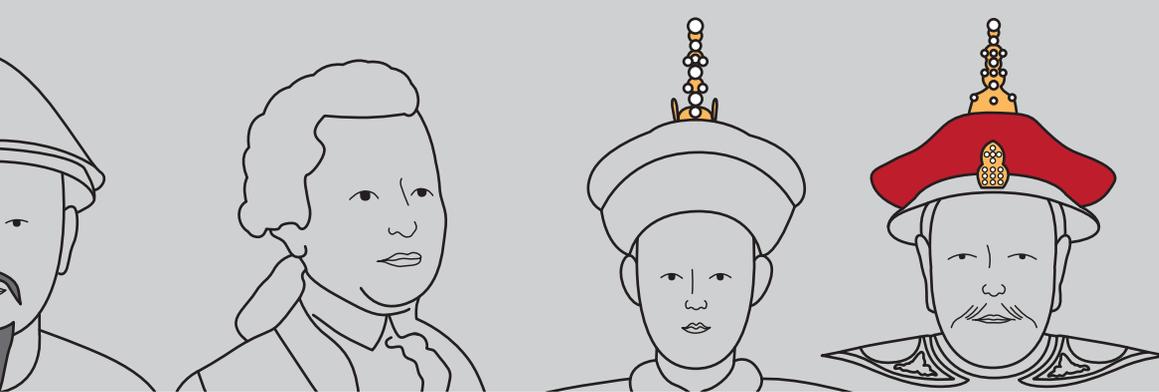


The Manchus were the Jurchens by origin, self-proclaimed descendants of the Jins, inhabiting the northeastern districts of China in the Ming Dynasty, scattered in a number of tribes. At the transition from the sixteenth to the seventeenth century Nu'erhachi unified all the tribes and founded the Later Jin Dynasty. At the beginning of the seventeenth century the Later Jin attacked Liaodong and in 1625, moved its capital to Mukden (the present-day Shenyang). In the following year Nu'erhachi died in battle, succeeded by Huangtaiji. Ten years later, Huangtaiji called his people the Manchus, his dynasty Qing and renewed his expeditions. After taking Korea, he penetrated southward into Beijing. In 1643, Huangtaiji died and was succeeded by his son, Shizu, who named his reign title Shunzhi. Emperor Shunzhi was at that time only six years old, his uncle Dorgon acting as regent.

During the last years of the Ming Dynasty, there were endless factional disputes, numerous natural disasters and widespread famine so that revolts broke out everywhere. At the beginning of 1644, it took Li Zicheng's army of peasant rebels just over two months to fight its way from Xi'an to Beijing. When Li's troops pressed near, the Ming Emperor Chongzhen hastily summoned Wu Sangui stationed at Shanhaipass to come to his rescue but it was too late. The capital fell within two days.

清朝前期

中國 1644 至 1793 年的歷史



滿族本為女真人，自稱是金人的後裔，明朝時散居中國東北地區，分若干部。16、17世紀之交，努爾哈赤統一各部，建後金國。17世紀初，後金進軍遼東，並於1625年遷都瀋陽。次年，努爾哈赤戰死，皇太極繼位。十年後，皇太極改族名為滿、國號為清，再次發動攻勢。他先取朝鮮，跟着揮兵南下，直迫北京。1643年，皇太極逝世，其子繼位，是為世祖，年號順治。是時順治皇帝年僅六歲，由叔父多爾袞攝政。

明朝末年，黨爭不息、天災頻仍、飢民遍地，以致烽煙四起。1644年初，李自成的農民革命軍只用了兩個多月的時間就從西安打到北京。李自成兵臨城下的時候，明朝的崇禎皇帝急召駐守山海關的吳三桂勤王，但為時已晚，京城不出兩天便告失守。



Legend has it that Li Zicheng had attempted to summon Wu Sangui to surrender, but one of his subordinates had seized Wu's favourite concubine Chen Yuanyuan and arrested and beaten his father Wu Xiang, thus forcing Wu to surrender to the Qing, inviting the Qing army to march through the Pass southward. This story originated in a narrative poem titled "Song of Yuanyuan" by the late Ming poet Wu Weiye (styled Meicun). The following lines from the poem go like this: "The six divisions of the army, clad in mourning, wept bitterly. Rage surged in his heart on account of his fair lady." It remains to be proven whether what actually happened was as simple as that.

As the Qing army quickly crushed Li Zicheng's peasant troops, the Manchus established themselves in China. They deployed the Qing army to manage and station in northern and central China, the three surrendered generals of the Ming Dynasty to put down the uprisings in South China and guard the area: Wu Sangui to station in Yunnan and Guizhou, Shang Kexi in Guangdong and Guangxi and Geng Jingzhong in Fujian. The Qing government decreed that all officials of the Ming Dynasty were to keep their positions at the Qing court, continued to carry on Imperial examinations for the recruitment of officials, adopted the Han language and encouraged the Manchus to accept Han culture. *The Kangxi Dictionary*, compiled under an imperial edict, has the largest collection of Chinese character entries to date. On the other hand, however, the Qing court forbade intermarriage between the Chinese and the Manchus, forced the Chinese to shave their head like the Manchus, enforced harsh laws against them and initiated extensive literary inquisitions.

After the situation stabilized, Kangxi started to strip the feudatories of their power in order to consolidate the Manchu rule. His strategy was to demand Wu Sangui and the other regional military governors give up their power, forcing them to rebel and thereby getting rid of them. Having completed this task, he concentrated his attention on Taiwan. In 1683, taking advantage of the occasion of the internal strife among the grandchildren of Zheng Chenggong, he attacked and conquered Taiwan, and thus unified the whole country.

The four emperors of early Qing were Shunzhi (1644–1661), Kangxi (1662–1722), Yongzheng (1723–1735) and Qianlong (1736–1795). They were all enlightened rulers and Kangxi was a man of great talent and bold vision. They put down the insurrections in Mongolia, Xinjiang, Qinghai and Xizang, preserving the territorial integrity of China. At that time neighbouring countries like Goguryeo (present-day Korea), Siam (present-day Thailand), Annam (present-day Vietnam), Bhutan and Nepal all acknowledged China's suzerainty and paid tribute to it.



相傳李自成曾嘗試向吳三桂招降，但他的手下卻霸佔了吳三桂的愛妾陳圓圓，以及逮捕和拷打了他的父親吳襄，迫使他投降清朝，並開關讓清兵南下。這個傳說源於明末詩人吳偉業(號梅村)的敘事詩《圓圓曲》，其中有這樣的句子：「慟哭六軍俱縞素，衝冠一怒為紅顏。」實情是否如此簡單，有待考證。

南下的清兵很快就擊敗了李自成的農民軍。滿人取得政權之後，以清兵經略和駐防華北和華中，華南則交由三位明朝的降將去平定和鎮守：吳三桂駐雲南和貴州，尚可喜駐廣東和廣西，耿精忠駐福建。滿清政府又明令全部明朝官員留任，繼續開科取士，並採用漢語和鼓勵滿人接受漢人文化。康熙下詔編纂的《康熙字典》至今仍然是收字最多的中文字典。可是，另一方面，朝廷卻禁止滿漢通婚、強迫漢人學滿人薙髮、採取特別嚴苛的法律來對付漢人和大興文字獄。

局面穩定下來後，康熙帝便借機削藩，以鞏固滿人的統治。辦法是要求吳三桂等人交出權力，迫使他們造反，然後逐一收拾他們。他完成削藩工作之後，便把注意力集中在台灣方面。1683年，他趁着鄭成功幾個孫子內鬥的機會，進兵台灣，一戰而克，完成統一大業。

清朝最早的四個皇帝依次是：順治(1644–1661)、康熙(1662–1722)、雍正(1723–1735)和乾隆(1736–1795)。他們都是英明的君主，康熙更是一位有雄才大略的皇帝。他們先後平定了蒙古、新疆、青海、西藏等地的叛亂，保持了中國領土的完整。那時，周邊的國家如高麗(今朝鮮/韓國)、暹羅(今泰國)、安南(今越南)、不丹、尼泊爾等都以中國為宗主國，時來朝貢。





Figure 36.1 Emperor Kangxi

圖36.1 康熙皇帝

In the latter half of the seventeenth century, that is, the early period of the Manchus' rule in China, the Russians had extended their influence over the Ural Mountains into Siberia. After the unification of China, Kangxi immediately made deployments against the Russians' invasion. Although the Russians were defeated they came back time and again, creating endless trouble for the Qing court. Eventually China and Russia signed the *Treaty of Nerchinsk* in 1689, fixing the boundary between the two countries in the east. This was not an unequal treaty but in order to pacify the Russians the Qing government made a great deal of concessions, ceding a large piece of land east of Lake Baikal to Russia. In 1728, Yongzheng sealed the *Treaty of Kyakhta* with Russia, recognizing the territory the latter occupied earlier in the northern part of Mongolia. After this, the territories China lost were the result of unequal treaties, which it was forced to sign owing to its decline in power.

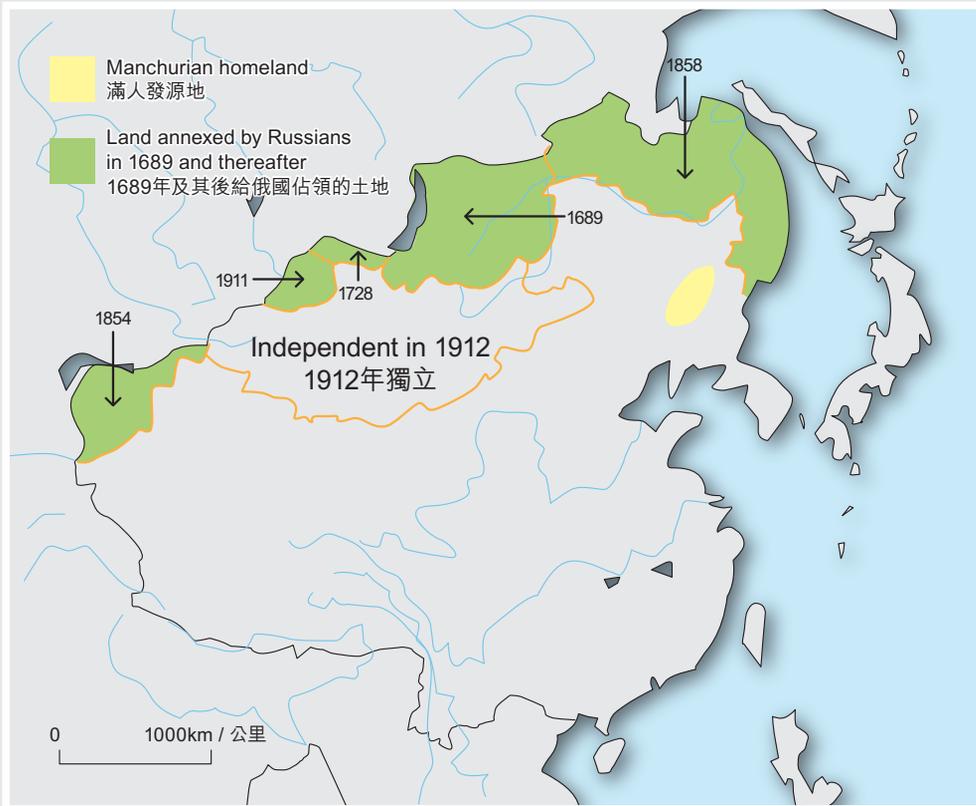


Figure 36.2 The Qing Empire in 1689 and the territories annexed by Russia thereafter
圖36.2 清朝 1689 年的版圖及其後給俄國佔領的土地

在17世紀下半葉，即滿人入主中國初期，俄國人的勢力已越過烏拉爾山，到達西伯利亞。康熙統一全國後，便立即部署對抗俄國的入侵。俄國人雖被擊敗，卻去而復返，令清廷不勝其煩。兩國終於在1689年簽訂《尼布楚條約》，確定了東面的國界。這不是一項不平等條約，但清政府為了息事寧人，在條文上作了很大的讓步，把貝加爾湖以東大片領土拱手送給俄國。1728年，雍正又和俄國簽署了《恰克圖條約》，確認它早前在蒙古北部所侵佔的土地。此後失去的土地，則是因為國家積弱，被迫簽訂不平等條約的結果。



During the 150 years from the middle of the seventeenth century to the end of the eighteenth century China was prosperous and thriving. In international trade, as the demand from foreign countries for Chinese commodities such as tea, textiles, silk, carpets, chinaware, lacquerware and jewellery increased, silver from overseas continuously flowed into China, causing uneasiness in some European countries.

Although the international trade in early Qing had a large favourable balance, yet it adopted a closed-door policy practised since the time of Chengzu of the Ming Dynasty. This policy imposed strict restrictions on foreign sea trade, including the following: (1) The cargo load of Chinese merchants going overseas was limited to 500 *shi* per shipment (1 *shi*=28kg in Qing times); (2) foreign merchants were only allowed to carry on trade in Guangzhou with authorized local dealers and their operations were kept within bounds.

There were three reasons for the Manchu government to adopt a closed-door policy: (1) China at the time belonged to the self-supporting economic system with plenty of natural resources and there was little need for foreign goods; (2) the rulers were conservative and arrogant, taking themselves to be the Celestial Empire and belittled foreign countries as barbarians, the latter's science and technology nothing more than mere gimmicks; (3) the Manchus were wary of the Han Chinese gathering overseas to plan insurrections and of invasions of foreigners.

This policy was strictly enforced in the early times, and more relaxed after unification with Taiwan but reverted to strict enforcement in the Qianlong period until the Opium War after which it had to be abandoned. In 1793, King George III of England sent his ambassador George Macartney to China requesting for the establishment of trading ties, but was rejected by Emperor Qianlong. The latter's letter to the English king went like this, "The Celestial Empire is rich and plentiful in products, not depending on foreign barbarians to supply its needs. It was only because tea, chinaware and silk scarves produced by the Celestial Empire are needed commodities of European countries and your country that, bestowing a favour on you, we established foreign firms in Macau to supply you with your daily needs and bask in our bounties." (The above paragraph mentioned that "foreign merchants were only allowed to carry on trade in Guangzhou". Why then did Emperor Qianlong write in his letter "we established foreign firms in Macau" ?)

The loss of silver of Western countries, the expansion of capitalist economy, the closed-door policy and the incompetence of the later Manchu government, were factors that led to the invasion of the world powers in the nineteenth century, reducing China, which prided itself as the Celestial Empire, to endure endless humiliation in the hundred more years to come.



從 17 世紀中到 18 世紀末這 150 年間，中國處於一個昌盛繁榮的時期。在國際貿易方面，由於外國對中國的商品如茶葉、棉織品、絲織品、地毯、磁器、漆器、首飾等需求甚殷，造成海外白銀不斷流向中國的現象。這現象引起了歐洲一些國家的不安。

滿清初期的國際貿易雖然大量出超，但它所奉行的，卻是明成祖以後實施的閉關政策。所謂閉關政策，就是嚴格限制對外海上貿易的政策，內容包括：一、中國商人每次出海所運載的貨物以五百石為限(清代 1 石 = 28 公斤)；二、外國商人只准在廣州一地貿易，而且只准跟當地專營外貿的特許商人(稱洋商，又名十三行)來往，行動亦受約束。

滿清政府採取閉關政策的原因有三：一、當時的中國屬自然經濟體系，加上地大物博，能自給自足，不太需要外國貨品；二、統治者保守自大，以天朝自居，視別國為蠻夷小邦，其科技為淫巧奇技；三、滿人害怕漢人在海外集結反抗，也害怕外人借機入侵。

這項政策初期執行得比較嚴，統一台灣之後就比較寬，但到乾隆時期又再嚴厲起來，直至鴉片戰爭之後才被迫放棄。1793 年，英皇喬治三世派遣使臣馬戛爾尼(或譯馬甘尼)到中國要求通商，但遭乾隆皇帝拒絕。乾隆致英皇的信這樣寫道：「天朝物產豐盈，無所不有，原不假外夷貨物以通有無。特因天朝所產茶葉、瓷器、絲巾為西洋各國及爾國所必需之物，是以加恩體恤，在澳門開設洋行，俾得日用有資，並霑餘潤。」(上文提到，「只准在廣州一地貿易」，為什麼乾隆皇又說「在澳門開設洋行」呢?)

西方國家白銀的流失、資本主義經濟體系的擴張性、中國的閉關政策和後期滿清政府的顛預無能，終於在 19 世紀釀成列強入侵的局面，讓一向以天朝自居的中國在隨後的百多年間受盡屈辱。





The Age of Enlightenment covered a period of almost a hundred years from the beginning of the eighteenth century to the French Revolution of 1789, during which new ideas emerged continuously. The Enlightenment of the eighteenth century could be traced back to the Renaissance of the fourteenth to seventeenth centuries and the Reformation of the sixteenth and seventeenth centuries. The development of economy, the rise of humanism and the progress of science culminated in the opposition to blind faith and superstition. Men began to adopt a sceptical and critical attitude toward matters they considered unjust, using experience and reason as their guiding light. It is not far from the truth to say that the Enlightenment changed the course of history. Not only were the American War of Independence and the French Revolution inspired by it, all kinds of intellectual trends arising in the nineteenth century also owed their origin to the fermentation in this period.

The Enlightenment was born in England, matured in France and spread to countries in Europe and North America. Since the sixteenth century, with the rapid growth of commerce and industry, science and culture, the English people's quest for democracy and legal system had become more and more intense. The philosopher John Locke (1632–1704) was a representative figure of fighters for democracy of the time. He opposed Divine Monarchy, pointing out that the power of the government came from the people, who gave up part of their power for the sake of effective governance. Locke's ideas found resonance in the English people and deeply influenced the French philosophers of the eighteenth century.

歐洲的啟蒙時期

歐洲 17 至 19 世紀的歷史：重點在 18 世紀



啟蒙時期是指從 18 世紀初到法國大革命(1789)這接近一百年間新思維不斷湧現的時代。18 世紀的啟蒙運動跟 14 至 17 世紀的文藝復興和 16、17 世紀的宗教改革運動是一脈相承的。經濟的發展、人文主義的興起和科學的進步掀起了反對盲從和迷信的浪潮。人們開始採取懷疑和批判的態度看待他們認為不合理的事物，並開始以經驗和理性作為他們思想的指南。啟蒙運動對日後歷史的發展產生了巨大的影響。美國獨立戰爭和法國大革命的發生固然受到它的啟迪，19 世紀湧現的各種主義也是從這個時期的新思潮衍生出來的。

啟蒙運動誕生於英國，成長於法國，然後擴散到歐洲各地和北美洲。自 16 世紀起，隨着工商業、科學和文化的迅速發展，英國人民對民主和法制的追求也熱烈起來。哲學家洛克(1632–1704)是當代民主鬥士的代表人物。他反對皇權神授說，指出政府的權力來自人民——人民為了方便政府進行有效的管治而交出部分權力。洛克的學說引起了英國人的共鳴，也深刻地影響了法國 18 世紀的思想家。





Figure 37.1 Voltaire

圖37.1 伏爾泰

The War between England and France taking place from the late seventeenth century to the middle of the eighteenth century left France seriously crippled and on the verge of bankruptcy. In the first half of the eighteenth century French philosophers like Baron de Montesquieu (1689–1755), Voltaire (pseudonym, 1694–1778) and Jean Jacques Rousseau (1712–1778) started to investigate social problems, discuss the political system, criticize the Royal House and question the Divine Right of Kings. They were dissatisfied with the acts of the Church, questioned the doctrine of the Bible and opposed the use of theology to explain history. They promulgated freedom of speech, social equality and political democracy.

After comparing different political systems, Montesquieu concluded that absolutism would inevitably lead to corruption and perversion of the law, which could only be avoided by the separation of powers into an executive, a legislature and a judiciary. This doctrine of his became the blueprint of the American constitution. Voltaire was the pseudonym of a radical liberalist. When he was young he had been imprisoned several times on account of his attacks on the government and the Church. The following is one of his most frequently quoted saying: “I disapprove of what you say, but I will defend to the death your right to say it.” Rousseau’s *Social Contract* had exerted great influence. A “social contract” signifies a formless contract between the government and its people, to which both parties should be bound by the spirit of the contract.



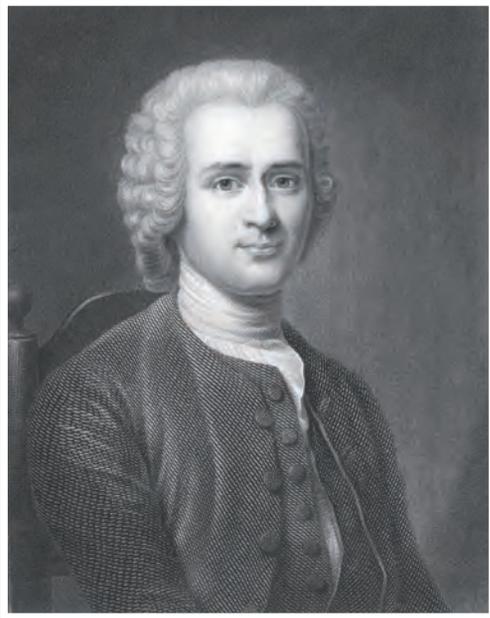


Figure 37.2 Jean Jacques Rousseau
圖37.2 盧梭

跨越 17、18 兩個世紀的英法戰爭使法國大受創傷，國家的經濟因戰爭失利而陷入崩潰的境地。18 世上半葉，法國的思想家如孟德斯鳩 (1689–1755)、伏爾泰 (化名；1694–1778) 和盧梭 (1712–1778) 等開始探究社會問題、討論政制、批判皇室和質疑君權神授說。他們不滿教會的行徑、質疑《聖經》的言論和反對以神學解釋歷史；他們鼓吹言論自由、社會平等和政治民主。

孟德斯鳩比較了各種政制，認為獨裁政府必然導致貪污枉法，這情況只有實行立法、司法和行政三權分立才可避免。他這個理論後來成為美國憲法的藍本。伏爾泰是一位激進自由主義者的化名。他年輕時多次因攻擊政府和教會而入獄。以下是他常被引用的一句話：「我雖然不同意你所說的一切，但會誓死保衛你說話的權利。」盧梭的《民約論》也深受重視。「民約」的意思是政府與人民之間有一份無形的契約，雙方都應按契約的精神行事。



Owing to the influence of the Renaissance, Western literature in the seventeenth and eighteenth centuries aspired to ancient Greek and Roman culture, using them as models in theory and practice. Important writers in this period included the following three: (1) the English poet John Milton (1608–1674), noted for his masterpiece *Paradise Lost*; (2) the French playwright Molière (pen-name, 1622–1673) for his highly-acclaimed *The Hypocrite*; and (3) the German writer Johann Wolfgang von Goethe (1749–1832) for his famous novel *The Sorrows of Young Werther*.

The Enlightenment opened up a new vista of history, a wider vision that not only focused on kings and ministers but also included the ordinary citizen as the heroes of history. People began to realize that since history is the story of all humanity, it is a comprehensive subject. Therefore instead of recording only political and military events it should also include economic and cultural activities. In the light of this, they started to write cultural and world history, attempting to understand the historical connections between different places in the world and explore the principles for historical development. The most renowned historian of this period was the Englishman Edward Gibbon (1737–1794). His monumental work *The History of the Decline and Fall of the Roman Empire* traced the history of the Roman Empire in relation to the ups and downs of its neighbouring countries, from the second century CE to the sixteenth century, recording the history of fifteen centuries, spanning several thousand miles, a tour de force still very much revered in modern times.

Among the many philosophers in the Enlightenment, Rousseau's educational thought was most avant-garde. In his *Emile*, he set forth his educational ideal without reservation. Considering human nature to be good, he thought that education should take the approach of allowing the child to develop naturally and learn positively from Nature, eventually returning to Nature. Education should aim at developing first of all, the child's sense faculties, secondly, his power of observation and finally his ability of thinking. He divided the process of education into four stages: (1) Infancy (from birth to three), allowing the body its natural habits; (2) Childhood (from three to twelve), developing physical qualities and particularly cultivation of the five senses; (3) Pre-adolescence (from twelve to fifteen), mainly for transmission of knowledge; (4) Youth (from fifteen to twenty), focusing on moral development. His educational thought is still of value today.



17、18 世紀的西方文學因為受到文藝復興思潮的影響，非常崇尚古希臘和羅馬文化，所以不論在理論上還是在實踐上，都以之為典範。這個時期著名的作家包括以下三位：一、英國詩人彌爾頓(或譯密爾頓；1608–1674)，作品有《失樂園》等；二、法國劇作家莫里哀(筆名；1622–1673)，作品有《偽君子》等；三、德國小說家歌德(或譯哥德；1749–1832)，作品有《少年維特的煩惱》等。

啟蒙運動讓人們對歷史有一個新的認識，有一個更廣闊的視野，看到歷史的主角不限於帝王將相，還包括升斗市民。他們開始認識到，歷史既是全人類的歷史，也是一個綜合性的學科，因此，歷史不僅要記錄政治和軍事活動，也要描述經濟和文化活動。於是他們開始寫文化史和世界史，嘗試了解世界各地在歷史上的聯繫，也嘗試探索歷史發展的規律。這段期間最著名的歷史學家是英人吉本(或譯吉朋；1737–1794)。他的《羅馬帝國衰亡史》以羅馬帝國的歷史為經、周遭諸國的興替為緯，上起公元 2 世紀、下迄 16 世紀，記錄了長達 15 個世紀、橫跨數千里土地的歷史，是一部氣勢磅礴、至今仍備受重視的歷史著作。

在啟蒙時期眾多思想家之中，盧梭的教育思想最為前衛。在《愛彌兒》(或譯《愛彌爾》)一書裏，他毫無保留地展示了他的教育理想。他認為人的本性是善良的，所以教育的手段應該是讓兒童自然地發展和積極向自然學習，最終回歸大自然。首先要培養的是兒童的感受能力，然後依次是觀察能力和思維能力。他把教育過程分為四期：一、嬰兒期，0 至 3 歲，以身體保育為主；二、兒童期，3 至 12 歲，以感官訓練為主；三、少年期，12 至 15 歲，以知識教育為主；四、青年期，15 至 20 歲，以道德教育為主。他的教育思想至今仍然很有參考價值。



New social conditions and new trends of thought gave rise to new styles of art. From the early seventeenth century to the middle and late eighteenth century, two distinct schools appeared on the art scene: the Baroque and the Rococo, their representative artists were respectively the Italian sculptor Gianlorenzo Bernini (1596–1680) and the French painter Jean-Antoine Watteau (1684–1721). The characteristics of Baroque were the choice of unique subject matter and exaggerated techniques while the Rococo was noted for its ornate, refined and fanciful style. In the latter part of the eighteenth century, Neoclassicism and Romanticism arose one after the other and came to full flowering in the nineteenth century. The arts in Europe then saw a flourishing period when a hundred flowers bloomed and a hundred schools contended.

During the Renaissance, it was mainly vocal music that dominated. The transition from the sixteenth to the seventeenth century saw the development of opera in Italy. In the seventeenth century, with the growing popularity of instrumental music, the violin assumed great importance and musical compositions of various kinds began to appear. The Enlightenment saw the appearance of a number of famous musicians: Johann Sebastian Bach (1685–1750) and George Frederick Handel (1685–1759) in the Baroque period (1600–1760), Franz Joseph Haydn (1732–1809), Wolfgang Amadeus Mozart (1756–1791) and Ludwig van Beethoven (1770–1827) in the Classical period (1750–1820).



新的社會狀況和新的文化思潮帶來了新的藝術風格。從 17 世紀初到 18 世紀中後期，歐洲先後出現了兩個比較重要的藝術流派：巴洛克風格和羅可可(或譯洛可可)風格，其代表人物分別為意大利雕塑家貝尼尼(1596–1680)和法國畫家華多(1684–1721)。巴洛克藝術的特點是選材奇特和手法誇張，而羅可可藝術則以纖巧華麗和富裝飾性見稱。18 世紀後期，新古典主義和浪漫派先後興起，至 19 世紀而大盛。歐洲的藝術界隨後出現了一個百家爭鳴、百花齊放的局面。

在文藝復興時期，西方的音樂以聲樂為主。16、17 世紀之間，歌劇開始在意大利發展起來。17 世紀時，樂器演奏逐漸流行，小提琴的地位日趨重要，各種體裁的樂曲開始出現。啟蒙時期產生了不少著名的音樂家：巴洛克時期(1600–1760)有巴赫(或譯巴哈，1685–1750)和亨德爾(或譯韓德爾；1685–1759)等，古典樂派時期(1750–1820)有海頓(1732–1809)、莫札特(或譯莫扎特，1756–1791)和貝多芬(1770–1827)等。





The First Industrial Revolution originated in England. It then spread to Europe and America. We will first of all briefly review the early history of England.

From the first century CE to the fifth century when the Roman Empire was at its height, England was under the Roman rule. After that, the Germanic invaders came and founded a number of small states, which combined to form a unified country in the latter half of the ninth century. Around the middle years of the eleventh century, after William the Conqueror became king of England, the feudal system was implemented. (See Chapter 24.)

In 1215, King John was forced to sign *The Magna Carta*, thus starting the mechanism toward freedom and democracy in England. The subsequent development of commerce and industry further led to the deepening of the democratic system and the disappearance of the serf system. In the fourteenth and fifteenth centuries, although the royal houses of England and France were maritally related, the two countries engaged in war for over a hundred years arising from contention to the French throne, and in the end England suffered a crushing defeat. At that time the Enclosure Movement was rapidly progressing in England and social strife intensified. (See Chapter 28.)

Thirty years of civil war, which followed closely the Hundred Years' War, led to the emergence of the Tudor Dynasty. During the 118 years of the Dynasty from the end of the fifteenth century to the beginning of the seventeenth century, politics, military affairs, economics and culture in England prospered, laying the foundation for its rise and hegemony in the days to come. The Reformation also took place during this Dynasty. At the beginning of the seventeenth century the Stuart Dynasty succeeded the Tudors. (See Chapters 30, 31 and 33.)

第一次工業革命

英國 17 至 19 世紀的歷史，並涉及較早的年代



第一次工業革命起源於英國，隨後擴散至歐美各國。這裏，先讓我們回顧一下英國早期的歷史。

從公元 1 世紀到 5 世紀，羅馬帝國強大時，英倫受羅馬統治。之後，日耳曼人入侵，建立多個小國，至 9 世紀下半葉成為一個統一的國家。11 世紀中葉，諾曼第大公威廉成為英格蘭國王後，推行封建制度。（以上見第 24 章。）

1215 年，英王約翰被迫簽署《大憲章》，啟動了英國走向自由民主的機制。其後工商業的發展進一步導致民主制度的深化和農奴制度的消失。14、15 世紀時，英法兩國的王室本有親屬關係，卻因為法國王位的繼承問題而展開了過百年的戰爭，結果英國大敗。這時，國內的圈地運動正急劇發展，社會更形紛亂。（以上見第 28 章。）

隨着百年戰爭而來的是三十年內戰。內戰造就了都鐸王朝。從 15 世紀末到 17 世紀初，在都鐸王朝統治的 118 年間，英國的政治、軍事、經濟和文化都有所發展，為日後的崛起和稱霸奠下基礎。英國的宗教改革也發生於都鐸王朝。17 世紀初，斯圖亞特王朝接替了都鐸王朝。（以上見第 30、31 和 33 章。）



England had gradually formed a tradition of freedom and democracy since the thirteenth century, with its main emphasis on the following: (1) the king was to rule by law; and (2) law-making and levy of taxes must be approved by Parliament. The Tudors respected this tradition but the Stuarts, stemming from Scotland, were ignorant of this and insisted on the doctrine of the Divine Right of Kings and were therefore vehemently opposed by Parliament. Because of this difference, the first two Stuart kings, James I and Charles I fell out with Parliament a number of times and the English people eventually were forced to take the path of revolution. In 1649 the revolution army won the victory and Charles I was sent to the guillotine, charged with the crime of betraying his people and country.

After the Revolution succeeded, England became a republic and General Oliver Cromwell who led the Revolution became the Lord Protector. However, he grew to be more and more autocratic and his relation with Parliament worsened. The latter, seizing the opportunity of the chaotic situation immediately following Cromwell's death, invited Charles II, then in exile, to return as king with the condition that he had to accept the tradition of "the king-in-parliament", thereby guaranteeing the supremacy of law. Contrary to their promises, he and his successor, James II, did not keep to their words. In 1688, Parliament decided to drive away James II and invited his daughter Mary II and her husband William III from Holland to be joint rulers of England. This coup d'état was called the Glorious Revolution.

In 1689 they officially ascended the throne after accepting Parliament's *Declaration of Rights*. In the same year the *Bill of Rights* was passed, laying down limits on the powers of the sovereign as follows: (1) the king should not interfere with the law; (2) the king should convene Parliament at fixed times; (3) Parliament should have freedom of speech; (4) the people should have the right to elect members of Parliament; and (5) the king could only levy taxes upon approval by Parliament. In 1701 Parliament passed the *Act of Settlement* to supplement the *Bill of Rights*. These two bills established the constitutional monarchy in England and became the blueprint of many countries when they drafted their constitution, America being one of them.

The British learned from the Cromwell Incident that violence could only bring about more violence. Therefore they resorted to more peaceful means to effect political change. The Glorious Revolution made England the most democratic and free country of the time, exemplary to all other countries. Living in such a society the people could best utilize their wisdom and creativity, which is the source of social progress, national wealth and power.



英國自 13 世紀以來已逐漸形成一種自由民主的傳統，其內容主要有兩點：一、國王必須按法律行事；二、立法和徵稅必須得到議會的同意。都鐸王朝理解這傳統，但源於蘇格蘭的斯圖亞特王朝對此一無所知，仍然堅持「君權神授」的理論，因而受到議會激烈的反對。為此，斯圖亞特王朝的首兩任王帝詹姆士一世和查理一世多次與議會鬧翻，英國人最後被迫走上革命的道路。1649 年，革命軍取得勝利，查理一世以背叛人民和國家的罪名被送上斷頭台。

革命成功後，英國行共和政制，領導革命的克倫威爾將軍成為「護國主」。可是，他越來越獨裁，與議會的關係也不好，所以議會趁着他死後政局紛亂的機會，邀請流亡海外的查理二世回來當國王，條件是要接受「王在議會」的傳統。可是，他和他的繼任者詹姆士二世都沒有遵守諾言。1688 年，議會決定把詹姆士二世趕走，從荷蘭請來他的女兒瑪麗二世和女婿威廉三世，讓他們共掌政權。這次政變史家稱為「光榮革命」。

1689 年，他們在接受了議會的《權利宣言》之後正式登基，同年通過《權利法案》。法案的要點如下：一、國王不得干預法律；二、國王必須定期召開會議；三、議會言論自由；四、人民有選舉議員的權利；五、國王必須獲得議會的同意才可徵稅，等等。1701 年，議會又通過《王位繼承法》，以補充《權利法案》之不足。這兩個法案確定了英國的君主立憲制度，並且成為不少國家草擬憲法的藍本。美國就是其中之一。

英國人從克倫威爾事件認識到暴力革命可能帶來更多暴力，於是改用一個比較和平的方式去更換政權。光榮革命使英國成為當時最民主和最自由的國家，成為各國的典範。生活在這樣一個社會裏的人民，最能發揮他們的智慧和創造力。人民的創造力是社會進步、國家富強的根源。



The Industrial Revolution in England took place in the eighteenth and nineteenth centuries. There were many causes of the Industrial Revolution, which could be summed up in two basic ones, namely, economic development and freedom of thought.

The Enclosure Movement of the fifteenth and sixteenth centuries improved the use of land, leading to the Agricultural Revolution of the seventeenth and eighteenth centuries. The results were: (1) increased production of food, giving support to urban development; (2) rapid rise in the number of sheep, supplying the woollen textile industry with plentiful raw material; and (3) allowing large numbers of farmers to become workers or merchants, giving impetus to the development of commerce and industry. The Agricultural Revolution was also the result of the rigorous efforts of the Tudor Dynasty to achieve national prosperity in the sixteenth century. The Tudors laid great emphasis on commerce and industry to the extent of backing their merchants to open up overseas markets with military force. The first industry to prosper was the woollen textile industry. Not only had it become the mainstay of national economy but also promoted the development of agriculture and other industries. The opening up of colonies in the seventeenth and eighteenth centuries (see Chapter 33) brought in raw materials for England as well as supplied markets for its goods. Thus at the threshold of the eighteenth century the economic conditions for the Industrial Revolution were ready in England.

Industrial development needed the drive and support of commerce. The British tradition of emphasizing commerce gave an impetus to the Industrial Revolution while the formation of this tradition was inseparable from its political and social developments since the Renaissance, Reformation and Enlightenment movements. The characteristics of the merchant were flexibility of thinking and an open mind. An open society facilitated the development of commerce; commercial developments, in turn, contributed to the openness of society. A liberal and open society in the eighteenth century responded to the needs of reality, fostered numerous successful merchants and inventors and brought about the Industrial Revolution in England.

Some of the important inventions during the period of the Industrial Revolution in England were as follows: in 1764 James Hargreaves invented the spinning Jenny; in 1769 James Watt invented the steam engine; in 1779 Richard Arkwright invented the water frame or spinning frame; and in 1785 Edmund Cartwright invented the power loom.



英國的工業革命發生於 18、19 世紀。促成工業革命的因素很多，但可以歸納為兩個最基本的：一個是經濟發展，另一個是思想開放。

15、16 世紀的圈地運動使土地的運用得到改善，從而引發 17、18 世紀的農業革命，其結果是：一、糧食增產，支持了城市的發展；二、羊隻數目大幅上升，為紡毛業提供了大量的原料；三、讓大批農民轉業為工人或商人，促進了工商業的發展。農業革命也是都鐸王朝在 16 世紀勵精圖治的結果。都鐸王朝非常重視工商業，甚至不惜以武力為後盾，支持商人開拓海外市場。首先發展起來的工業是毛紡織業。它不但成為國家的經濟支柱，而且帶動了農業和其他工業的發展。17、18 世紀殖民地的拓展(見第 33 章)為英國帶來了原料，也提供了市場。這樣，踏入 18 世紀時，英國進行工業革命的經濟條件便已準備就緒了。

工業的發展需要商業的帶動和支援。英國人重視商業的傳統對工業革命起了推動作用，而這傳統的形成又是跟它自文藝復興、宗教改革和啟蒙運動以來，政治和社會的發展分不開的。商人的特點是思想靈活和心態開放。開放的社會有助於商業的發展；商業的發展也反過來令社會更加開放。寬鬆自由的社會在 18 世紀回應了現實的需要，培養出大批成功的商人和發明家，促成了英國的工業革命。

以下是英國工業革命期間的一些重要發明：1764 年，哈格里夫發明紡紗機；1769 年，瓦特發明蒸汽機；1779 年，阿克萊特製成水力紡紗機；1785 年，卡特賴特(或譯卡特萊特)製成水力織布機。



Watt's steam engine, after being improved, was widely used, giving impetus to the development of other industries such as coal mining, metallurgy, steel, ship-building and mechanics. The increase in productivity accelerated the demand for transport so that people racked their brains to improve the means of transport. In 1814 George Stephenson invented the steam locomotive, which was open to public service in 1825, running between Stockton and Darlington. This was the first public railway in the world, 40 kilometres long.

Watt and Stephenson respectively brought the world into the industrial age and the railway age. The Industrial Revolution in England improved the lives of humankind as well as changed the structure of the world. In the middle of the nineteenth century, the export of British manufactured goods in quantity and its total foreign trade made up respectively 30% and 40% of that of Europe. Armed with this advantage England promoted a free trade policy in the international market.

In 1851 the British government opened the First World Fair in London, to showcase to the world its prosperity and wealth. This was a hard-won battle not without cost. The Industrial Revolution caused severe environmental pollution. In the nineteenth century London was notorious for its "smog". The average life span of the British then was less than 40 years, lower than the average of the entire human race. There were many women and children in the workforce. All workers, men and women, young and old, were exploited by the capitalists and lived a dog's life. In order to keep their job they had to work over twelve hours every day. The English writer Charles Dickens (1812–1870) made realistic depictions of the social conditions of England of the time in his novels.



瓦特的蒸汽機經過改良後，很快就被廣泛利用，帶動了其他工業如煤炭、冶金、鋼鐵、造船、機械等的發展。生產的增長導致交通運輸的需求大增，人們於是想方設法改進交通的工具。1814年，斯蒂芬森(或譯斯提芬遜)發明了蒸汽機車(火車)。這部機車在1825年開始投入公眾服務，行走於斯托克頓和達林頓(或譯達令頓)之間。這是世界上第一條公用鐵路，全長約40公里。

瓦特和斯蒂芬森分別把世界帶到工業時代和鐵路時代。英國的工業革命改善了人類的生活，也改變了世界的格局。19世紀中葉，英國工業品的出口量和整體的對外貿易量分別約佔歐洲的30%和40%。有了這優勢，它就在國際市場上大力推行自由貿易政策。

1851年，英國政府在倫敦舉辦了第一屆世界博覽會，向全世界宣示它的繁榮富足。這繁榮富足得來不易，也不是沒有代價的。工業革命造成極其嚴重的環境污染，倫敦因而出現了舉世知名的「毒霧」。英國人在19世紀的平均壽命不足40歲，低於全人類的平均。工人之中有不少婦女和兒童。不論男女老幼，都受盡資本家的剝削，過着牛馬不如的生活。為求保住飯碗，他們每天必須工作12小時以上。英國作家狄更斯(1812–1870)對這個時期的英國社會有深刻的描述。





In 1763 at the end of the Seven Years' War between England and France, England took over almost all of the French colonies in America. At this time the situation in America was as follows: in North America, Alaska was claimed by Russia; England occupied territories east of the Mississippi River; Spain controlled the western part and the southern tip; in Latin America (that is, Central and South America), with the exception of Brazil which belonged to Portugal, all were under Spain (see Figure 33.2).

The political and economic developments of American colonies were intimately related to the institutions and policies of their suzerain countries. Colonies controlled by the British were mainly inhabited by people coming from England, France and Northern Europe, mostly Protestants, engaged in commerce and industry, with rather strong capitalist tendencies, while colonies under the rule of Spain and Portugal were mainly inhabited by Southern Europeans, mostly Catholics, engaged in agriculture, with feudalistic tendencies.

The first batch of British immigrants set sail from Plymouth on board the Mayflower in 1620, arriving near Boston. They were Protestant extremists, who were dissatisfied with, and oppressed by, the Church—the Puritans, numbering 102. The newcomers vowed to unite together to found a just and fair society in the New World. When the immigrants first arrived they were accepted by the indigenous “Red Indians”, but after a while the tables were turned and they started killing the first nations or drove them out of their homeland.

美國獨立戰爭

美洲 18 至 19 世紀的歷史：重點在 1774 年爆發的美國獨立戰爭及其後的發展



1763 年，英法之間的七年戰爭結束後，英國取得了法國在美洲絕大部分的殖民地。這時，美洲的形勢大致如下：在北美洲，俄國割據阿拉斯加，英國佔領密西西比河以東的地方，西班牙控制西部和南端；拉丁美洲（即中美洲和南美洲）除巴西屬葡萄牙外，全部落入西班牙手中（參看圖 33.2）。

美洲殖民地的政治和經濟發展與其宗主國的制度和政策有密切的關係。英國控制的殖民地以來自英、法和北歐的人民為主，他們多信新教，重工商，有較強的資本主義傾向；西、葡管治的殖民地多南歐人，奉天主教，重農業，有比較濃厚的封建意識。

首批英國移民於 1620 年乘五月花號從普利茅斯出發，到達波士頓附近。他們都是對教會不滿和受到教會壓迫的新教徒中的極端者——清教徒，共 102 人。他們宣誓團結一致，在新大陸建立一個公正和公平的社會。他們初來時，得到土著印第安人的接受，但過不了多久，他們便反客為主，把土著殺掉或趕離家園。



Then more and more immigrants came and by the middle of the eighteenth century, this colony was quite well developed. The British government divided it into thirteen states: the four states north of New York were well advanced in commerce and industry; the five states south of Portsmouth abound in plantations, where Black slaves from Africa were used to grow tobacco and cotton; and the Central four states were the granary of North America, producing wheat in abundance.

After the end of the war between England and France, the former intensified the oppression of the Thirteen Colonies by introducing a number of bills for increasing taxes, thereby arousing the discontent of the residents. In 1774, finding the conditions unbearable, the delegates from the Colonies convened the Continental Congress in Philadelphia and resolved to stop trading with England. In the following year, as England resorted to military suppression, they passed a resolution at the Second Continental Congress to appoint George Washington (1732–1799) as the Commander-in-chief of the Continental Army to fight back. On July 4, 1776 the Third Continental Congress adopted the United States Declaration of Independence drafted by a sub-committee of five headed by Thomas Jefferson (1743–1826). This day became the Independence Day of the United States of America.

The Declaration of Independence introduced the concept of the natural and legal rights of man (*jus naturale*). The text goes like this: “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. — That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, — That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, ...”



後來，移民越來越多，到 18 世紀中葉，這塊殖民地已建設得很有規模。英國政府把它劃分為 13 個區：紐約以北 4 區工商業發達；樸次茅斯(或譯樸資茅斯)以南 5 區多莊園，利用非洲黑奴種植菸草和棉花；中部 4 區是北美洲的糧倉，盛產小麥。

英法戰爭結束後，英國加強了對這 13 個殖民區的壓榨，提出多項加稅法案，引致當地人民不滿。1774 年，在忍無可忍之下，地區代表在費城召開「大陸會議」，決定停止與英國貿易。次年，由於英國進行武力鎮壓，他們在第二屆大陸會議上通過任命華盛頓(1732–1799)為大陸軍總司令，實行武力對抗。1776 年 7 月 4 日，第三屆大陸會議通過了由杰斐遜(或譯傑佛遜，1743–1826)領導的五人小組所起草的獨立宣言。這天後來成為美國的「獨立日」。

獨立宣言提出了「天賦人權」的概念。它寫道(作者譯)：「人人生而平等。造物主所賦予人的若干權利，包括生命、自由和對幸福的追求，是不可轉讓的。為了保障這些權利，人們成立政府。政府的合法權力來自受統治者的認可，因此，它的管治，不論以任何形式出現，如果損害了這些目的，人們都有權改變或廢除它……。」



In the early stage of the American Revolution, the American army was at a disadvantage. In September 1776, Benjamin Franklin (1706–1790) was sent as an ambassador to France to drum up support. After his continuous efforts in one and a half years, he succeeded in persuading France to recognize America as well as signing a military alliance and commercial treaty, and other European countries to remain neutral. America’s diplomatic success not only isolated England but exposed it to attacks on all sides. Between 1778 and 1880 three long-time enemies of England, namely, France, Spain and Holland, respectively declared war on England, thus tipping the balance in the favour of America. In October 1781, with the assistance of the French naval and land forces, the Revolutionary army won a decisive victory. The war ended in February 1783 and the *Peace of Paris* was signed on 30 September.

The first Congress met in New York in 1789 when Washington was elected the first president of the United States of America. After serving two terms, he refused to run for a third term, thus establishing the customary policy of a maximum of two terms for a president. The first Congress resolved to make preparations for establishing the capital. The North and South were at loggerheads over its location; both wanted to have the capital within its own territory. Finally both agreed to have it at the boundary between the two and named it Washington. In 1800 it was moved from Philadelphia to the present site.

Soon after the success of the Revolution, the United States actively expanded its territories by means of aggressive action, intimidation and inducement. The process was briefly as follows:

1803	Purchased Louisiana from France with 80,000,000 francs.
1819	Purchased Florida from Spain with US\$6,490,000.
1836–1848	Obtained most of the land in the West from Mexico, including Arizona, California, Colorado, Nevada, New Mexico, Texas, Utah and Wyoming either by occupation or forced purchase.
1867	Purchased Alaska from Russia with US\$7,200,000.
1898	Using the pretext of the sinking of its warship by Spain, declared war on Spain and occupied Cuba, Puerto Rico, Hawaii, Guam and the Philippines.

革命戰爭初期，大陸軍處於劣勢。1776年9月，他們派遣富蘭克林(1706–1790)出使法國，進行游說。經過年半的努力，他終於使到法國承認美國，並且締結軍事同盟和通商條約，也令歐洲其他主要國家嚴守中立。美國外交上的成就不但使英國陷於孤立，更進而令它腹背受敵。在1778至1780年間，英國的三個宿敵，即法國、西班牙和荷蘭，先後向它宣戰，從而把戰爭的形勢扭轉過來。1781年10月，在法國海陸兩軍的協助下，革命軍取得了決定性的勝利。戰事在1783年2月結束，《巴黎和約》則到9月30日才簽訂。

1789年，第一屆國會在紐約開幕，華盛頓當選為第一任總統。他連任屆滿之後，拒絕繼續擔當第三屆總統，從而確立了美國總統最多只能連任一次的傳統。第一屆國會又決定籌建首都。在選址問題上，南北雙方互不相讓，都希望首都設在自己境內。最後大家同意設在兩者之間，以華盛頓為名。1800年，美國的首都從費城遷到現址。

美國革命成功後不久，便積極以侵略、威迫、利誘等方法擴張版圖，其進程大略如下：

1803年	以 8,000 萬法郎向法國購買路易斯安那(或譯路易士安納)。
1819年	以 649 萬美元向西班牙購買佛羅里達。
1836 至 1848 年	以侵佔或強購的方式，從墨西哥手上取得現今美國西部絕大部分的土地，包括亞利桑那、加利福尼亞、科羅拉多、內華達、新墨西哥、得克薩斯(或譯德薩斯州)、猶他和懷俄明。
1867年	以 720 萬美元向俄國購買阿拉斯加。
1898年	以軍艦被炸沉為藉口，向西班牙宣戰，佔領了古巴、波多黎各、夏威夷、關島和菲律賓。



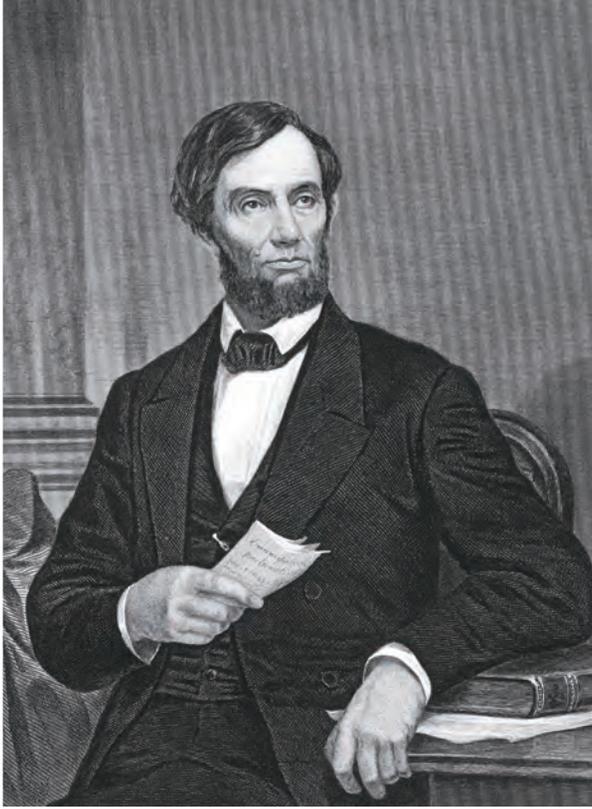


Figure 39.1 Lincoln

圖39.1 林肯

There had long existed economical and ideological conflicts between the North and South in the United States of America. The South was founded on plantation economy with landowners using Black slaves to grow crops such as cotton and tobacco; the North focused on commerce and industry, and workers were employed. In 1860, Lincoln (1809–1865), who was well-known for his opposition to slavery, was elected President. In the following year, the Southern states declared their secession and formed the Confederacy, initiating a civil war between the North and South. In 1865 the Southern army surrendered and the country was officially reunified. In the same year Lincoln was assassinated. After that its economy grew rapidly.

At the beginning of the seventeenth century, the French first arrived in the east of Canada, followed by the British. In 1763, with the defeat of the French, the entire east coast of Canada became British colonies. After the American Revolution, many British and French ethnic descendents living in the south part of America immigrated to Canada. They actively took part in the war between England and America (in actual fact, between the United States and Canada) that broke out in 1812, thus strengthening the tie between England and Canada and blocked the aggressive scheme of the United States. After a period of see-saw battle, England and the United States arrived at a compromise, agreeing to take 49 degrees N in general as the boundary between Canada and the United States.

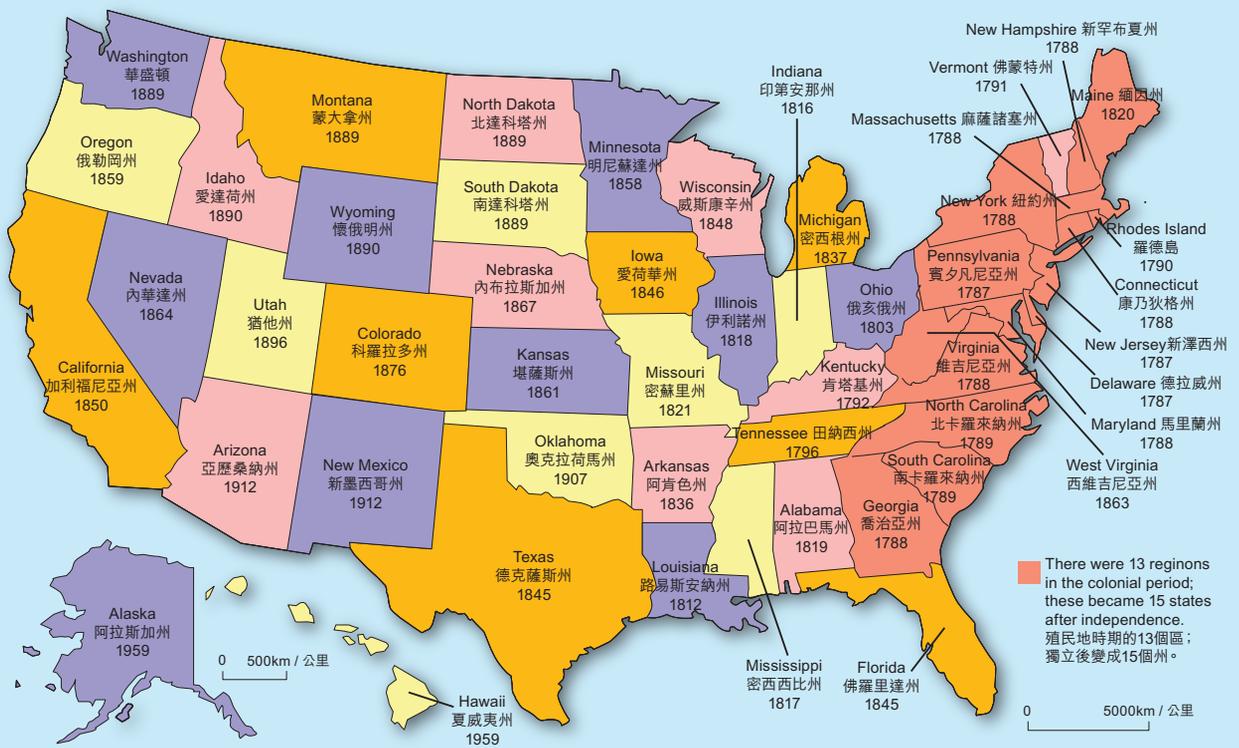


Figure 39.2 The Expansion of the United States of America
圖39.2 美國的擴張

美國南北部之間一直存在着經濟利益和意識形態上的衝突。南部建基於莊園經濟，大地主利用黑奴種植棉花、菸葉等農作物；北方則着重工商業，行僱傭制。1860年，以反對奴隸制見稱的林肯(1809–1865)當選總統。次年，南部各州先後退出聯邦，另組政府，引發了南北內戰。1865年，南軍投降，美國恢復統一。同年，林肯遇刺身亡。此後，美國的經濟高速增長。

17世紀初，法國人首先到達加拿大東部，英國人隨後而至。1763年，法國戰敗，加拿大東岸全部成為英國的殖民地。美國革命戰爭後，不少生活在美國南部的英裔和法裔移居加拿大。他們積極投入1812年爆發的英、美(實際上是美、加)戰爭，從而加強了英、加的聯繫，也使到美國的侵略未能得逞。一輪拉鋸戰之後，結果英、美雙方妥協，大致上以北緯49度為美、加國界。



On 1 July 1867, Ontario, Quebec, Nova Scotia and New Brunswick united to form the Confederation of Canada, thereby becoming a Dominion of the British Empire, after which other provinces and territories joined the Dominion. Canada became independent in 1931, with 1 July as its national day. After that Newfoundland joined in 1949, the last province to join. In 1999 the Northwest Territories was reorganized, splitting up into two: the eastern part renamed Nunavut Territories. At present Canada consists of ten Provinces and three Territories.

In the early nineteenth century, the population of Latin America was 20,000,000, divided into four social classes: (1) White rulers coming from the suzerain country; (2) White immigrants and their descendents; (3) People of mixed blood; and (4) Red Indians and Black slaves. In a highly divided society, national and economic conflicts were naturally more acute. An absolutist government could temporarily suppress these conflicts but the volcano would eventually erupt. Feeling the impact of the Enlightenment, the American Revolution and the French Revolution, coupled with the decline of Spain and Portugal which were no longer able to control the situation, anti-colonial movements in Latin America spread like wild fire. Haiti first of all attained independence in 1803. By 1826, with the exception of Guyana and a minority of island states, all the Latin American states were independent. In 1966 Guyana finally declared independence.



1867年7月1日，安大略、魁北克、新斯科舍（或譯諾華斯科西亞）和紐賓士域四省聯合起來，建立加拿大聯邦，成為自治領。其他各省和地區隨後相繼加入。加拿大於1931年獨立，以7月1日為國慶日。之後，紐芬蘭於1949年加入，是最後加入的一個省份。1999年，西北地區重組，一分為二，東部改稱努那福特地區。加拿大現在劃分為十個省和三個地區。

19世紀初，拉丁美洲的人口約二千萬，社會明顯地分成四個階層：一、來自宗主國的白人統治者；二、白人移民和他們的後裔；三、混血兒；四、印度安人和黑奴。在一個高度分化的社會裏，民族矛盾和經濟矛盾自然都比較尖銳。極權的統治可以暫時把這些矛盾壓下去，但火山始終是要爆發的。受到啟蒙運動、美國獨立戰爭和法國大革命的影響，加上西、葡兩國這時已日薄西山，無力控制局勢，反殖民主義革命在拉丁美洲遂如星火燎原，一發不可收拾。海地率先在1803年獨立。到1826年，除圭亞那和少數島國外，拉丁美洲所有國家都獨立了。圭亞那最終也於1966年宣佈獨立。



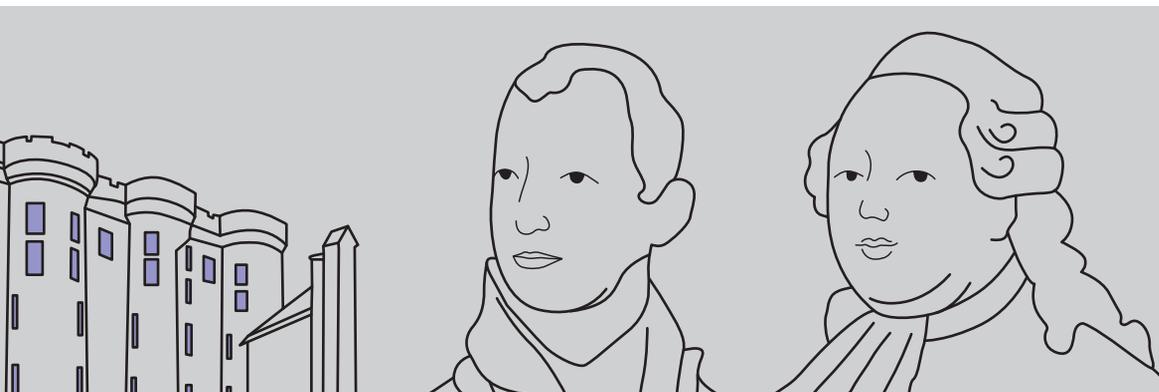


Since the Middle Ages, Royal Houses in Europe had often fostered amicable relationships through inter-marriages, but disputes not infrequently arose over the question of succession, at times settled by military force. The Hundred Years' War between England and France in the fourteenth and fifteenth centuries was an outstanding example. Similar situations appeared time and again. In 1700 when the king of Spain passed away without leaving an heir, France and Austria fought to compete for succession. The war was not limited to the above two countries; England, Holland, Portugal and Prussia, for their own interest, formed an alliance with Austria and joined the war.

Europe in the eighteenth and nineteenth centuries could be likened to the period of the Warring States in China. Strategies for forming alliances against a common enemy abounded. In accordance with the changing complicated relationship among countries, one's ally today might turn out to be enemy tomorrow. At the beginning of the eighteenth century, Prussia in the northeast of Germany grew stronger and stronger and the king wanted to unify a badly divided Germany. In 1740 seizing the opportunity of the death of the Austrian king, Prussia initiated war, which spread to most countries in West Europe. At the close of the war, Prussia became a European power.

法國大革命

歐洲 18 至 19 世紀的歷史：重點在 1789 年爆發的法國大革命及其影響



中世紀以來，歐洲的王室常藉通婚建立友好關係，但也往往因繼承問題而爭論不休，甚至訴諸武力。14、15 世紀英法的百年戰爭是一個特出的例子。類似的情況其後一再出現。1700 年，西班牙的國王去世，沒有子嗣，法國和奧地利便為了爭奪繼承權而動武。戰事並不限於兩國之間，英國、荷蘭、葡萄牙和普魯士都為了自身的利益而與奧地利結盟，加入戰團。

18、19 世紀的歐洲有點像戰國時代的中國，合縱連橫的謀略大行其道。國與國之間的關係錯綜複雜，今天的盟友很可能明天便成為敵人。18 世紀初，位於德國東北部的普魯士日漸強盛，國王有意把四分五裂的德國統一起來。1740 年，普魯士藉奧地利王逝世的機會，借故發動戰爭，戰火波及西歐大部分國家。戰爭結束後，普魯士成為歐洲的強國。



Years of fighting, especially the war with England vying for hegemony and supporting the American War of Independence, coupled with the extravagance and squandering of the Royal family, had left France in the latter half of the eighteenth century stranded in serious financial difficulty. In 1789 Louis XVI of France called for a meeting of the Estates General, the legislative body of France at that time representing the three Estates of the clergy, the nobility and the common people, to discuss matters pertaining to the imposing of new taxes. During the meeting, the Third Estate, that is, representatives of the common people, demanded restrictions on the power of the king but with no success. After sitting for over a month, the Estates General reached an impasse, so that the Third Estate resolved to form themselves into a National Assembly to deliberate a constitution for France. The King responded by disbanding the National Assembly by force, which greatly angered the people. This led to the storming of the Bastille, a prison for political offenders, and the occupation of the city centre of Paris on 14 July, marking the outbreak of the French Revolution, which had tremendous impact on the world. In commemoration of this day, 14 July became the national day of France.

On 26 August the National Assembly approved the universally acclaimed *Declaration of the Rights of Man*. This document, drafted under the influence of the Enlightenment and the Declaration of the Independence of America, trumpeted the ideas of “liberty, equality and charity”, proclaiming: (1) the setting up of any political institution was for the preservation of human rights; (2) the rights belonged to the people; (3) men were born equal; (4) all men had the rights of speech, writing and publishing; and (5) ownership of property should be safeguarded. This Declaration thoroughly negated traditional feudalistic society and clearly opened the way for a new democratic society. It can be said to be a most important milestone in the history of the development of human society.

Members of the National Assembly were made up of the Conservatives, the Moderates and the Radicals. Leadership in the first three years fell into the hands of the Conservatives so that constitutional monarchy was adopted in the early stage of the Revolution. However, since Louis XVI colluded with foreign countries, leading to the invasion of the First Coalition under the leadership of Austria and Prussia, he was ordered by the National Assembly in 1792 to be executed. The monarchy was abolished and a republic was set up. This was called the First Republic. France then came under the control of the Moderates but within a year, power was snatched by the Jacobins of the Radical camp. In 1794 although the Jacobins, who governed with absolutist and terrorist tactics, succeeded in defeating the invading allied forces, their extremist actions aroused opposition from the people and soon met their downfall.



連年的戰爭，特別是與英國的爭霸戰和支援美國獨立之戰，加上王室的奢華揮霍，使到法國在 18 世紀下半葉出現了極其嚴重的財政問題。1789 年，法王路易十六為此召開了一次由僧侶、貴族和平民組成的三級議會會議，討論徵收新稅問題。在會議上，平民代表把握時機，要求限制王權，但不得要領。會議開了個多月仍然沒有結果，於是平民代表決定自行召開討論制憲問題的會議。法王的回應是以武力解散制憲議會，因而激起了民憤，導致人民於 7 月 14 日攻打囚禁政治犯的巴士底監獄和佔領巴黎市區，引發了日後對世界產生巨大影響的法國大革命。為了紀念這一天，法國以 7 月 14 日為國慶日。

8 月 26 日，制憲議會通過了舉世認同的《人權宣言》。這份在啟蒙運動和《美國獨立宣言》影響之下寫成的文獻以「自由、平等、博愛」為口號，指出：一、政府的成立是為了保障人權；二、主權屬於人民；三、人人生而平等；四、人人都有言論、著述和出版的自由；五、私有財產不可侵犯。這份宣言徹底地否定了傳統的封建社會，也明確地開拓了新的民主社會，可說是人類社會發展史上一個極為重要的里程碑。

制憲議會的成員可以分為三派：保守派、溫和派和激進派。頭三年的領導權落在保守派手上，所以革命初期實行君主立憲制。可是，由於路易十六私下勾結外國，引發由奧、普領導的第一次反法聯軍入侵，議會乃於 1792 年判他死刑，並實行改制，建立共和政體，史稱「第一共和」。改制後的法國由溫和派掌權，但不出一年，政權就給激進的雅各賓派奪去。1794 年，以專制和恐怖手段治國的雅各賓派雖然把入侵的聯軍擊退，但他們過激的行動引起了人民的反感，所以不久便給轟下台去。





Figure 40.1 Napoleon Bonaparte
圖40.1 拿破侖

After the Moderates seized power again, they formed the French Directory (consisting of five Directors, one of whom to be replaced each year) as the supreme leadership. Sandwiched between the left and right camps, the French Directory could find no way of delivering France out of financial difficulties. Moreover, it had also to face the invasion of the Second Coalition led by Austria. At that time the ever-victorious Napoleon Bonaparte (1769–1821) was fighting in Egypt. Seeing the critical situation in France he hurried home. He engineered a coup d'état to overthrow the Directory and formed the French Consulate (consisting of three Consuls, having a term of ten years, eligible for re-election), himself appointed as the First Consul, gathering all power into his own hands. In early nineteenth century, having defeated the Second Coalition, he appointed himself as the First Consul for life, and then became emperor in 1804. He was Napoleon I and France became an Empire, called the First French Empire.

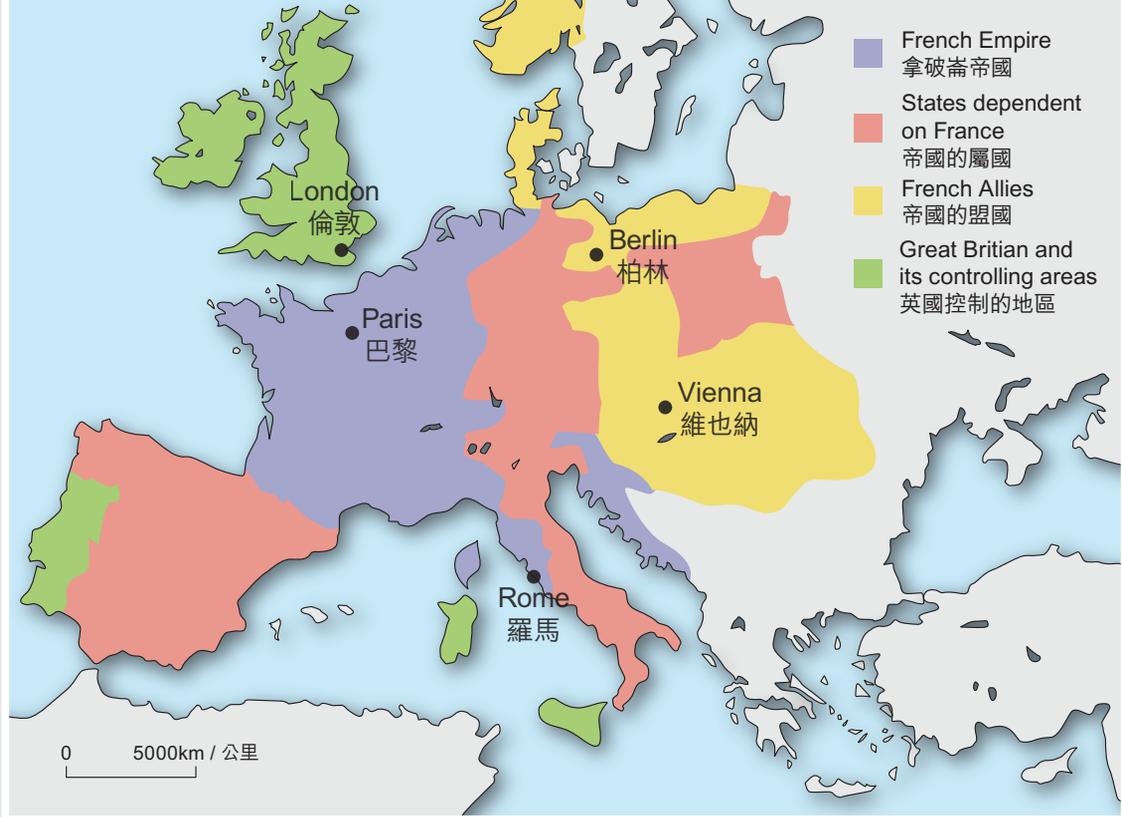


Figure 40.2 The French Empire under Napoleon in 1812

圖40.2 1812年的拿破侖帝國（法蘭西第一帝國）

溫和派重掌政權之後，成立了「督政府」（設五名督政，每年更換一人），作為國家的最高領導。處於左右兩派夾縫中的督政府不但無法帶領國家走出財政困境，還要面對以奧地利為首的第二次反法聯軍的入侵，形勢非常嚴峻。此時，戰績彪炳的拿破侖（或譯拿破崙；1769–1821）正在埃及作戰。他了解情況後，匆匆返國，隨即發動政變，把督政府推翻，建立「執政府」（設三名執政，任期十年，連選得連任），自任第一執政，掌握大權。19世紀初，他打敗了第二次反法聯軍之後，先自封為終身第一執政，後更於1804年稱帝，是為拿破侖一世，法國遂成為帝國，史稱法蘭西第一帝國。



After Napoleon became emperor, altogether four Coalitions were mustered against France, the first three of which he defeated. The last one took place in 1813, a Coalition of seven countries: England, Russia, Austria, Prussia, Spain, Portugal and Sweden. Napoleon's army had not quite recovered from its setback owing to the severe cold weather in Russia in the previous year and fell apart very quickly. In 1814 the Coalition forces entered Paris and Napoleon was exiled to the Mediterranean island Elba. At the end of the following February he stealthily returned to Paris and regained political power amid the welcome of the people and with the support of the army. However, in less than a hundred days he was again defeated by the allied forces of England and Prussia in Waterloo. This time he was imprisoned on the island of Saint Helena off South Africa until he died.

After the Sixth Coalition defeated Napoleon in 1814, the four chief allies, namely, England, Russia, Austria and Prussia convened a congress in Vienna to deliberate means of restoring traditional order and maintaining peace and stability in Europe. In actual fact the purpose of the Congress was to carve up the lands previously occupied by France and to consolidate the rule of the powers. The host, Prime Minister Metternich (1773–1859) of Austria, exerted great influence. Soon after the Vienna Congress concluded in mid-1815, the four powers formed the Quadruple Alliance to uphold the social order restored.

In the 20s and 30s of the nineteenth century, revolutionary waves swept all over Europe. In 1848, owing to the earlier crop failure of potatoes and economic depression, social upheavals abounded and with the exception of Russia, all the countries in Europe saw large scale revolutionary movements rising and falling. Faced with these revolutions, the governments of all European countries joined hands to suppress them, the Czar of Russia being the foremost among them.

After the failure of Napoleon, the Bourbon Dynasty was reinstalled. In 1830 the king abdicated as a result of the July Revolution, a reaction against his conservative policy. Although more moderate policies were enforced by his successor, who having no way of improving the economy, was also forced to abdicate amid the revolutionary waves of February 1848. After the February Revolution, the French people decided to establish the Second Republic. The new constitution modelled itself on that of the United States, headed by a president, serving a term of four years, not eligible for re-election. Napoleon's nephew, Louis-Napoleon Bonaparte (1808–1873) was elected president. When his term of office was approaching its end, he carried out a coup d'état, formulated a new constitution to extend his term to ten years and later proclaimed Emperor, calling himself Napoleon III. From 1852 France entered the period of the Second Empire.



拿破侖稱帝後，一共激發了四次不同組合的反法聯盟。前三次都給他打敗了。最後一次發生於1813年，面對的是英、俄、奧、普、西、葡和瑞典七國。拿破侖的軍隊因為先一年遠征俄國時不敵嚴寒的天氣，受創甚巨，尚未復元，所以很快就敗下陣來。1814年，聯軍攻入巴黎，拿破侖被放逐到地中海的厄爾巴島(或譯愛爾巴島)。次年2月底，他伺機潛返巴黎，在百姓的歡迎和軍隊的支持下，重掌政權，但不過百日，又給英、普聯軍在滑鐵盧打敗了。這次他被放逐到南非對開的聖赫勒拿島(或譯聖海倫娜島)，直至逝世。

第六次反法聯盟的軍隊在1814年大敗拿破侖之後，英、俄、奧、普四個主要參戰國在維也納召開會議，商議如何恢復歐洲的傳統秩序和維持歐洲的和平穩定。會議的主要內容其實是如何瓜分法國以前侵佔的土地和鞏固各大國的統治。在這個會議上，東道主奧地利的首相梅特涅(1773-1859)發揮了巨大的影響力。會議於1815年中結束後不久，四國便簽訂了新的同盟條約，以確保新的社會秩序不受破壞。

1820、1830年代的歐洲到處都出現革命風暴。1848年，更因為早年馬鈴薯失收和經濟蕭條，社會變得異常動盪，大規模的革命運動此起彼落，歐洲大陸的主要國家，除俄國外，無一倖免。面對這場革命風暴，各國政府聯手鎮壓，表現得最積極的是俄國的沙皇。

拿破侖失敗後，波旁王朝隨即復辟。1830年，國王的保守政策觸發了「七月革命」，因而退位。他的繼承者雖然執行溫和政策，但因為無法改善經濟，也被迫於1848年2月的革命浪潮中下台。「二月革命」之後，法國人民決定建立「第二共和」。新憲法仿倣美國，行總統制，四年一任，但不得連任。當選為總統的是拿破侖的侄兒路易拿破侖(或譯路易拿破崙；1808-1873)。他在任期將近屆滿時發動政變，制定新憲法，把總統任期延長到十年，稍後更自稱為帝，是為拿破侖三世(或譯拿破崙三世)。從1852年起，法國進入第二帝國時期。





Figure 40.3 Napoleon III
圖40.3 拿破侖三世

In 1870, in order to prevent Prussia from unifying Germany, Napoleon III declared war on it but was defeated and taken captive. The French people thereupon overthrew the Second Empire and established the Third Republic, which lasted seventy years and came to an end in 1940 with the invasion of Germany. At the end of the Second World War France established the Fourth Republic. In 1958, President Charles de Gaulle (1890–1970), in an attempt to meet the Algerian crisis, amended the constitution and established the Fifth Republic.

In the Franco-Prussian War, France was defeated and had to accept the reality of ceding land, paying indemnities and having a powerful Germany as neighbour. Prussia finally unified Germany in 1871 under the leadership of the Iron Chancellor Otto von Bismarck (1815–1898). At the same time, Italy, which had been fragmented into eight kingdoms and city-states, succeeded under the initiative of the more economically prosperous Kingdom of Sardinia, by means of revolution and conquest, to achieve unification in the same year, and the Papal State, in accordance with the citizens' referendum, was annexed into Italy, while the Pope retreated into the Vatican. The major countries of present-day Europe had fundamentally taken shape by then.

In the latter half of the nineteenth century, Europe and North America had entered into capitalist society but Africa, Asia, Australia and South America still remained in the feudal era or had become colonies of the powers.

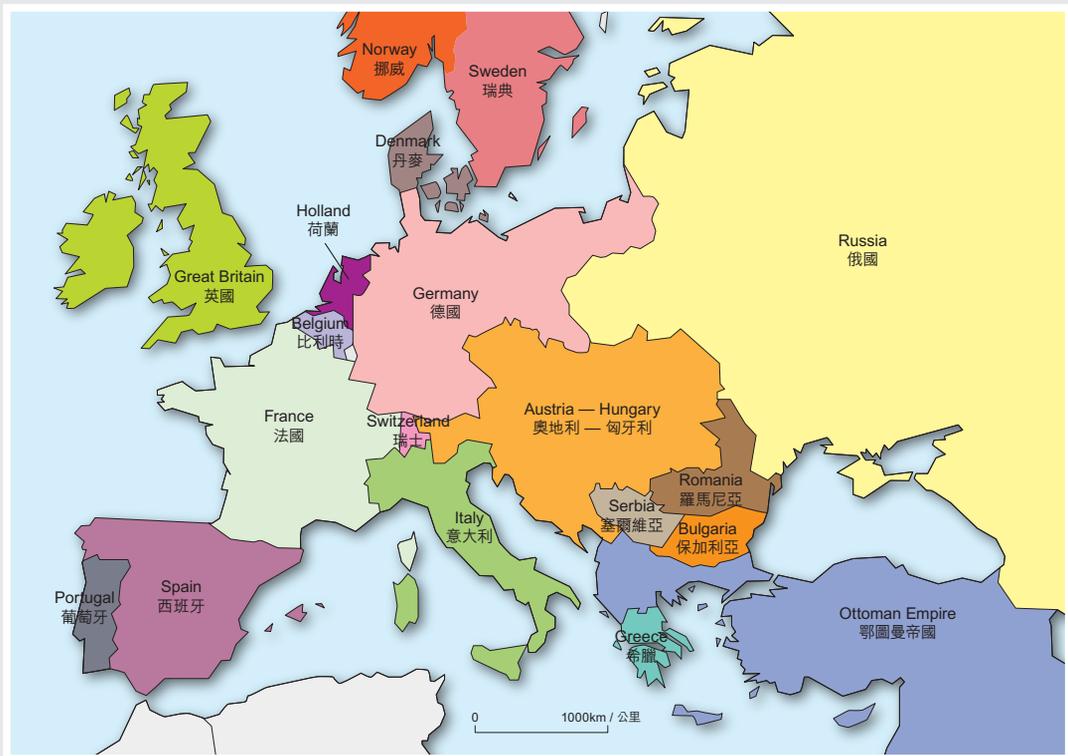


Figure 40.2 Europe in 1900

圖40.2 1900年的歐洲

1870年，拿破侖三世為了防止普魯士統一德國，先發制人，向它宣戰，結果戰敗被俘。法國人乘機發難，把第二帝國推翻，建立「第三共和」。第三共和延續了七十年，到1940年才因德國的入侵而結束。法國在第二次世界大戰後建立「第四共和」。1958年，戴高樂(1890–1970)總統為了應付阿爾及利亞危機，修訂憲法，建立「第五共和」。

普法之戰，法國戰敗，只好割地賠款和接受與一個強大的德國為鄰這一現實。普魯士終於在鐵血宰相俾斯麥(1815–1898)的領導下，掃除障礙，於1871年統一德國。與此同時，本來分裂為八個邦國和地區的意大利也在經濟比較發達的撒丁(或譯薩丁尼亞)王國的帶動下，通過革命和征服等方式在該年達成統一，而羅馬教皇國則根據公民投票的結果納入意大利王國，教廷退居梵蒂岡。歐洲現存的主要國家至此已基本上形成。

19世紀下半葉，歐洲和北美洲已進入資本主義社會，但非洲、亞洲、澳洲和南美洲仍然處於封建時代或成為列強的殖民地。



THE MEIJI RESTORATION IN JAPAN

The history of Japan in 12th–19th centuries, with special emphasis on 18th–19th centuries, particularly the Meiji Restoration commencing in 1868



At the end of the twelfth century, the Emperor lost his power and Japan entered the era of the shogunate. In early seventeenth century the Tokugawa shogunate (Edo bakufu) seized power. At that time the social class hierarchy comprised the samurais (including warriors), farmers, artisans and merchants. The Emperor, the nobles and the samurai who made up 10% of the population were the ruling class. Many of the samurais were educated. As social economy prospered, the economic power and social status of merchants were continually on the rise but artisans and farmers still had a hard life.

The Japanese have the tradition of learning from advanced countries. They learned from China in the Tang Dynasty. At the beginning of the eighteenth century they started to look to Western Europe and were impressed especially by the power of the Netherlands. The idea of learning from the West evolved. The Tokugawa shogunate, which had adopted a closed-door policy for over two hundred years, consented to allowing the importation of technological books from the Netherlands and Western Europe and to having them translated into Japanese. Very soon, the imported books extended from the technological field into the humanities. The popularity of Rangaku (Dutch learning and, by extension, Western learning) widened the horizon of the Japanese, opening to them the trend of global political evolution and the way for the development of social institutions.

日本明治維新

日本12至19世紀的歷史：重點在18至19世紀，特別是1868年開始的明治維新



12世紀末，天皇大權旁落，日本自此進入幕府時代。17世紀初，德川幕府取得政權。這時，社會分為士(包括武士)、農、工、商四個等級。天皇、貴族和佔人口10%的「士」是統治階層。當時的武士很多是有知識的。隨着社會的發展，商人的經濟力量 and 社會地位不斷上升，但工人和農民的生活始終不好過。

日本有向先進國家學習的傳統。唐朝時，它向中國學習。18世紀初，它開始注意到西歐，特別是荷蘭的威力，從而興起了向西方學習的意念。奉行了二百多年鎖國政策的德川幕府於是允許荷蘭和西歐的科技書籍進口，並且把它們翻譯成日文。不久，進口書籍就越出了科技範圍而邁向人文領域。「蘭學」(即荷蘭學)和「洋學」(即西洋學)的興起大大地擴闊了日本人的視野，讓他們看到世界政局演進的趨勢和社會制度發展的路向。



Emperor Qianlong's attitude to the British embassy in 1793 and the Opium War of 1840 shook Japan out of complacency, making it realize that the European powers would come knocking on the door sooner or later and that its closed-door policy was untenable. Therefore when Commodore Matthew Perry, commanding four "black warships", entered the Tokyo Bay by force with a threatening demand, the Tokugawa shogunate received the American President's letter without hesitation, and opened its doors to America in the following year. Later on, when other Western European powers made similar demands, the shogunate likewise conceded and signed humiliating unequal treaties with them. At this juncture Japan was on the verge of becoming a semi-colony.

The economic aggression of the powers caused the loss of the silver dollar in Japan and brought about inflation; peasants and workers were having an unbearably hard life and society became turbulent and unstable. Take the farmers for example, their income slipped. In the past the land-tax system prescribed that the government took half of the year's crop and the farmer kept the other half. Now 70% of the crop went to the government and the farmer only retained 30%. The provisions for the samurai were also reduced, especially those at the lower ranks.

In the end many samurais joined together to overthrow the shogunate. They formed an alliance with some ministers and merchants, to "expel the barbarians and overthrow the shogunate" but were quickly suppressed. The emperor of Japan prior to 1867 was a very conservative ruler and a zealot for expelling the barbarians. Therefore certain conservative politicians at that time changed the slogan to "revere the emperor and expel the barbarians".

Judging from the situation at that time, "expelling the barbarians" was an action taken blindly. Intellectuals, who had a strong sense of mission and were aware of the impending crisis, saw the seriousness of the problem and changed the slogan to "advocate opening-up the country and overthrowing the shogunate". The hard-core of the group for advocating the opening-up and overthrowing the shogunate were Shinsaku Takasugi (1839–1867) and Hirobumi Ito (1841–1909). In the early 1860s the former was sent to visit Shanghai for two months with the mission of studying the local conditions and understanding the international situation. After his return to Japan, he advocated learning from the West and opening up for trade, in order to enrich the country and build up its military power. The latter, originally for expelling the barbarians, came to the realization that Japan must take the progressive path of opening-up, after having been sent to study in England for one year. In 1863 the "expel barbarians" group suddenly attacked an American



1793年乾隆皇帝對待英國使節的態度和1840年的鴉片戰爭讓日本驚覺並深切反省，知道列強遲早要來叩關，也明白鎖國政策難以維持。所以，當美國海軍准將培里於1853年率領四艘黑色戰艦闖入東京灣(當時東京稱江戶)進行威脅時，德川幕府(即江戶幕府)就毫不猶豫地收下國書，並於次年向美國開放門戶。後來，當西歐列強向它提出同樣要求時，幕府也一一答允，並跟它們簽訂喪權辱國的條約。這時，日本大有淪為半殖民地之勢。

列強的經濟侵略導致日本銀元流失和通貨膨脹，農民和工人的生活苦不堪言，社會也變得異常動盪不安。以農民為例，他們的收入由過去的「五公五民」(即一半歸公、一半私有)下滑至「七公三民」。武士的糧餉也受到剋扣，尤以下級為甚。

不少武士後來成了倒幕派。他們與部分公卿和商人結盟，實行「攘夷倒幕」，但很快就給鎮壓了。1867年前的天皇是一位非常保守的人物，也是一位狂熱的「攘夷」主義者，所以，當時一些思想保守的政治人物就把口號改為「尊皇攘夷」。

按當時的形勢來說，攘夷是一種盲目的行為。一些懷着強烈使命感和危機感的有識之士，看到問題的嚴重性，於是提出了「開國倒幕」的口號。他們的中堅人物是高杉晉作(1839-1867)和伊藤博文(1841-1909)。1860年代初，前者奉命到上海旅居兩個月，考察當地情況和了解國際形勢。他回國後，主張學習西方，開國通商，以求富國強兵。後者本屬攘夷派，獲派留學英國一年後，醒悟到日本必須走開國進取之路。1863年，攘夷派突襲美國商船和法、荷的軍艦，引致英、美、法、



merchant steamer and warships of France and the Netherlands, leading to the allied fleet of England, America, France and the Netherlands joining their forces in the Shimonoseki Campaign. Acting against the opposition of the “expel barbarians” group, Takasugi and Ito concluded a treaty with the four European countries and thus averted a catastrophe.

In 1867 Emperor Meiji (1852–1912) ascended to the throne at the age of 14. At the request of the “overthrow the shogunate and advocate the opening-up” group, he issued a secret decree to suppress the shogunate. In January the following year, he issued another decree proclaiming the “restoration” of imperial rule and stripped the shogunate of all its power and confiscated all its properties and land. To this the Tokugawa shogunate put up armed resistance but was finally defeated and had to surrender.

In April 1868, having defeated the Tokugawa shogunate, Emperor Meiji proclaimed his reform manifesto, modelling on Europe and America, and implemented the three-fold policies of enriching the country and strengthening the military, developing industries and initiating enterprises, and advancing civilization. His administrative programme consisted of: (1) establish a centralized government; (2) implement private land ownership; (3) adopt means of stabilizing finance and eliminating inflation as well as actively supporting the development of privately owned commerce and industry; (4) enforce free and compulsory education and encourage the study of Western science, technology and culture; and (5) build up the army and educate them on loyalty to their emperor and country. He thought that the government should not take on everything, lest the people should become too dependent.

Emperor Meiji governed his country with enlightenment. The Charter Oath was proclaimed in the same year, the text of which comprised five clauses:

1. Assemblies shall be widely established for deliberation and all matters decided by open discussion.
2. All classes, high and low, shall be united in vigorously carrying out the administration of state affairs.
3. The common people, no less than the civil and military officials, shall all be allowed to pursue their own calling so that there may be no discontent.
4. Evil customs of the past shall be eliminated and everything based upon the just laws of Nature.
5. Knowledge shall be sought throughout the world so as to strengthen the foundation of imperial rule.



荷四國的聯合艦隊進攻下關(即馬關)。高杉晉作和伊藤博文等開國派不顧攘夷派的反對，跟四國簽訂和約，避過了一場災難。

1867年，明治天皇(1852–1912)即位，時年僅14。他迅即應開國倒幕派的要求，頒發「討幕密詔」。次年一月，他又頒佈「王政復古詔書」，實行廢除幕府，剝奪其全部權責，以及收回一切財產和土地。對此，德川幕府的反應不問可知，但興兵反抗的結果是慘敗投降。

1868年4月，明治天皇打敗了德川幕府之後，隨即頒佈《維新政體書》，仿倣歐美，推行富國強兵、殖產興業和文明開化三大政策。他的施政綱領包括：一、建立中央集權制；二、實行土地私有化；三、採取穩定金融、消除通脹等措施，積極支持私營工商業的發展；四、施行義務教育和鼓勵學習西方的科技和文化；五、建立軍隊，向軍人灌輸忠君報國的思想。他認為政府不應包攬一切，以免人民養成依賴政府的心態。

明治天皇以開明的態度治國。他在同年頒佈的「御誓文」中提出了以下五個口號：一、公開討論，共同決定；二、同心協力，建設社會；三、文武百家，各展所長；四、破除陋習，維持公道；五、多方求知，振興國家。



Figure 41.1 Emperor Meiji

圖41.1 明治天皇

In March 1869 he moved the capital from Kyoto to Tokyo. To prevent the revival of the shogunate, he declared the abolition of feudalism. All feudal lords had to move to Tokyo and to obtain their provisions from the government. Then he carried out a reform on the land tax and ceased the practice of giving salaries to samurais. The land tax reform not only lightened the burden of the farmers but also assured the government of a stable income. While stopping giving salaries to samurais, the government released to them, in accordance with circumstances, once and for all, a sum equivalent to five to fourteen years' salary. This method fundamentally guaranteed their livelihood and saved the government immense expenditure in the future. The compulsory conscription system implemented in 1873 was imposed on all classes, be they warriors, farmers, artisans or merchants. It minimized military expenditure and also contributed, to a certain extent, to the harmonious development of society.

Emperor Meiji dispatched two important missions to the West for study and observation. At the end of 1871 he sent a mission of 48 members led by several ministers to America and Europe, lasting 21 months, to study politics, economy, military affairs, law, culture, education, religion, society and administration. Ten years later, he sent a mission, headed by Hirobumi Ito, to Germany and Austria to study their constitution and to draft one for Japan, which was promulgated by the Emperor in 1889.

Having made the above progress, the Emperor took advantage of the conflict between Russia and both England and France, to request, and succeeded in obtaining, the consent of the latter to abrogate the unequal treaties. As England and France conceded, the other European countries followed suit, and signed new treaties with Japan in 1897. By 1911 Japan finally recovered all her sovereign rights.

In the latter half of the nineteenth century when Japan was on the verge of being semi-colonized, its intellectuals and Emperor Meiji, with determination carried out a coup d'état to abolish the Takugawa shogunate and implemented reforms. It was admirable that they achieved tremendous success in just a quarter of a century. This was mainly due to the human quality and the spirit of unity exhibited by all involved, but the element of chance should not be overlooked. First, Japan was a small country, whose market value could not be compared to India and China so that it was not thought as highly of by the European powers. Second, in the middle of the nineteenth century, China had the Taiping Rebellion and India, the Great Rebellion, and the power of Europe and America was tied up. Third, in spite of its small size, Japan had the strategical value of blocking Russia's expansion in Asia



1869年3月，他把國都從京都遷到東京。為了防止幕府捲土重來，他在1871年宣佈廢藩，所有藩主都得遷居東京，向政府領取糧餉。藩主問題解決後，明治天皇又進行了地稅改革和廢除武士的俸祿。地稅改革不但減輕了農民的負擔，也保證了政府有穩定的收入。在廢除武士俸祿的同時，政府按情況一次過向他們發放相當於5至14年的俸祿。這個辦法基本上保障了他們的生活，也省卻了政府日後一項龐大的開支。1873年實施的徵兵制度由於服兵役是強制性的，士農工商一視同仁，所以不但減輕了政府的軍費，也在一定程度上促進了社會的和諧發展。

明治天皇兩次派出重量級的使節團到西方訪問和學習。1871年底，他讓幾位大臣率領一個48人的使節團到美國和歐洲考察，歷時21個月，內容包括政治、經濟、軍事、法律、文化、教育、宗教、社會、行政等。十年後，他又着伊藤博文率領考察團，到德國和奧地利研究他們的憲法和起草日本的憲法。這憲法於1889年由天皇頒佈執行。

取得了上述進展之後，明治天皇乃於1891年利用英美兩國與俄國的矛盾，向前二者提出修改不平等條約的要求，並獲得他們的答允。既然英美讓步，歐洲其他國家也只好追隨，於1897年跟日本簽訂新約。到1911年，日本終於完全恢復了所有主權。

19世紀下半葉，在國家面臨半殖民地化的時候，日本的有識之士和明治天皇一起毅然採取政變手段，推翻德川幕府，實行維新政策，前後只用了四分一個世紀的時間便取得了巨大的成就，實在令人佩服。這主要是人的質素和上下一心所造成的結果，但機遇的因素也不容忽視。首先，日本是小國，其市場價值不及印度和中國，因而未太受列強重視。其次，在19世紀中葉，中國有太平天國革命，印度有大起義，歐美的勢力受到牽制。第三，日本雖小，卻有遏阻俄國在亞洲擴張的戰略價



and because of that both England and America strove to win it over. Sizing up the situation the Japanese seized the opportunity available and extricated itself from a difficult position to rise up to be a world power from the end of the nineteenth century to the beginning of the twentieth century. Its success in the main could be ascribed to its humble attitude to learn from more advanced countries.

They had learned from the West, both the good and the bad. Like England and the United States, as soon as Japan was rich and powerful it invaded others. Its first target was Korea. In 1873 when Korea's political situation was unstable, Emperor Meiji sent out warships to force it to open its sea ports for trade and to sign unequal treaties, which gave Japan extra-territoriality and commercial privileges. After that, Japan took aggressive steps, first seeking permission to use the land and sending over residential advisors (How similar to the British strategy in invading the Malay Peninsula!), then taking over the office of vice ministers and controlling the police and army of the whole country. Eventually in 1910 Japan annexed Korea.

At the end of the nineteenth century Japan thought very highly of England. After gaining support of the British, it initiated the Sino-Japanese War in 1895, forcing China to cede Taiwan and Penghu and pay an indemnity of 230 million taels of silver, an amount equivalent to three years of the Qing government's revenue. In 1902 Japan became an ally of England. Two years later, it made war with Russia and won. This shocked England and the United States.



值，是英美爭取的對象。日本人能夠看準形勢，抓住機遇，擺脫困境，於 19 世紀末、20 世紀初躍升為世界強國，不能不歸功於他們虛心學習的態度。

他們向歐美學習，好的學了，但壞的也學了。像英美一樣，一旦富強起來，便立刻向外侵略。首當其衝的是朝鮮。1873 年，趁朝鮮政局不穩，明治天皇派出軍艦，迫它開放港口和簽訂不平等條約，藉此取得治外法權和貿易特權。之後步步進迫，先是借用地方和派駐顧問（這跟英國人侵略馬來半島的策略何其相似！），然後由日本人接掌各部門副部長的職位和控制全國的警察和軍隊。最後在 1910 年把朝鮮吞併了。

19 世紀末，日本很重視英國。取得英國的支持後，它便發動「甲午戰爭」（1894–1895），迫使中國割讓台灣和澎湖，以及繳付 2.3 億兩白銀的賠款——這筆款項相當於滿清政府三年的財政收入。1902 年，它成為英國的同盟國。兩年後，它跟俄國開戰，並取得勝利。這震驚了英美。



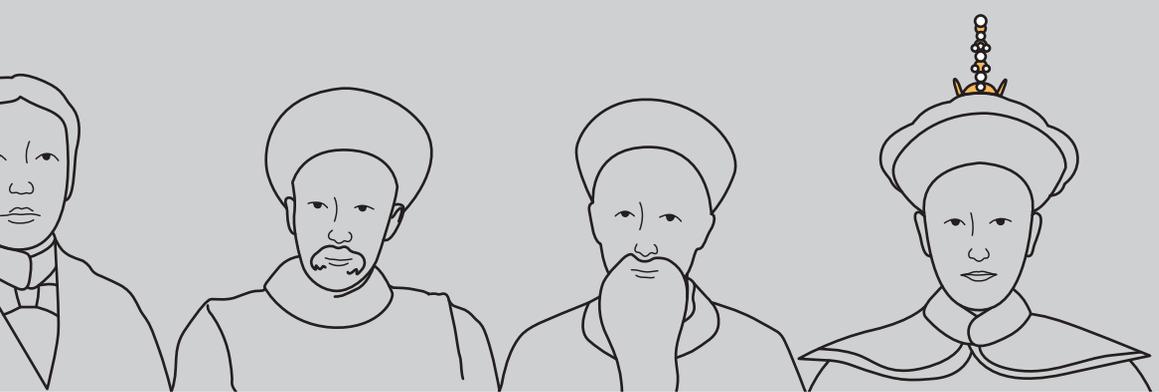


When Emperor Qianlong rejected England's request for trade in 1793, the Qing Dynasty was already on the decline. Since the sixteenth century the power of Western European countries had been steadily on the rise but China had been sluggish in all its developments because the early Emperors of the Dynasty, though shrewd in administration, were very conservative in their policy. Therefore by the end of the eighteenth century China was obviously lagging behind. However, Emperor Qianlong in his late years was oblivious to this and remained as arrogant as ever.

The transition from the eighteenth to the nineteenth century was a turning point in Chinese history. From this time onward China experienced almost two hundred years of suffering. The last hundred years of the Manchu reign brought unprecedented humiliation and pain to the Chinese. We will concern ourselves in this chapter with the following six episodes: (1) the Opium War, (2) the Taiping Rebellion, (3) the Self-Strengthening Movement, (4) the first Sino-Japanese War, (5) the Hundred Days' Reform and (6) the Boxer Uprising.

清朝後期

中國 1793 至 1911 年的歷史



乾隆皇帝在 1793 年拒絕英國的通商要求時，清朝的國力其實已開始下滑。自 16 世紀起，西歐國家的國力不斷上升，而清朝早期的皇帝雖然精明，政策卻異常保守，以致經濟一直遲滯不前，所以到 18 世紀末，中國已明顯地落後於西歐了，但晚年的乾隆皇帝還懵然不覺，仍然狂妄自大。

18、19 世紀之交是中國近代史的一個轉捩點。從這個時候開始，中國經歷了近二百年的苦難。清朝最後一百年的統治使國人嘗盡屈辱和痛苦。本章集中討論以下六件大事：一、鴉片戰爭；二、太平天國；三、自強運動；四、甲午戰爭；五、百日維新；六、八國聯軍。





Figure 42.1 Lin destroyed the opium in Humen

圖42.1 林則徐在虎門銷毀鴉片

Western European sailors in the middle of the seventeenth century introduced the addictive habit of opium-smoking into China. Emperor Yongzheng realized the seriousness of the problem and in 1729 issued an edict prohibiting the smoking of opium in China but with little effect. In the first half of the nineteenth century when England gained control of South Asia, the situation became worse. In 1820, 5000 chests of opium were imported into China but in 1838 the shipment had increased to 50,000 chests. In its trading with foreign countries China had been enjoying a favourable balance of trade but since 1830 the situation was reversed and it had an imbalance of trade, escalating rapidly. Emperor Daoguang therefore commissioned Lin Zexu to suppress the opium trade in Guangdong in 1838.

In 1839 Lin destroyed the smuggled opium of the British merchants in Humen. In 1840 the British attacked Guangzhou but were defeated. They then turned to blockade the Pearl River and the Yangtze River, pressing northward to threaten Beijing. In 1841 they occupied Humen, Xiamen and Ningbo. When they attacked Nanjing in 1842 the Qing court pleaded for peaceful settlement and the *Treaty of Nanjing* was signed. Articles of the Treaty could be summarized as follows: (1) to cede Hong Kong; (2) to open the ports of Shanghai, Ningbo, Fuzhou, Xiamen and Guangzhou to British merchants; and (3) to pay an indemnity of 21,000,000 silver dollars to Britain.



Figure 42.2 The Signing of the *Treaty of Nanjing*
圖42.2 清朝和英國簽訂《南京條約》

西歐的海員在 17 世紀中葉把吸食鴉片的陋習帶到中國。雍正皇帝注意到問題的嚴重性，於是在 1729 年頒令禁止國人吸食鴉片，但效果不大。19 世紀上半葉，英國控制了南亞之後，情況進一步惡化：1820 年運入中國的鴉片數量是五千箱，1838 年更升至五萬箱。中國的對外貿易一向出超，但從 1830 年起，情況逆轉為入超，而且形勢越來越嚴峻。道光皇帝乃於 1838 年派林則徐到廣東禁煙。

1839 年，林則徐在虎門銷毀英商的走私鴉片。1840 年，英軍攻打廣州，被擊退，轉而封鎖珠江和長江，並北上威脅北京。1841 年攻佔虎門、廈門和寧波。1842 年，進攻南京，清朝求和，簽訂《南京條約》。條約的內容包括：一、割讓香港島；二、開放上海、寧波、福州、廈門和廣州五個城市給英國商人；三、賠償英國 2,100 萬銀元。



After the war ended, the Qing government did not conduct a thorough examination of the incident, nor did it send officials overseas to observe and study, taking altogether a passive attitude. The principal negotiator Qiying, in his report to Emperor Daoguang, still maintained a stance of superiority to the British.

On the other hand the British government was not satisfied with the *Treaty of Nanjing* and waited for a chance to revise it. In 1857 the governor of Guangdong and Guangxi Yeh Mingchen, known for his strong anti-foreigner stance, ordered his soldiers to take down a British flag flying in a commercial ship registered in Hong Kong. The British, acting on this pretext, allied with the French, who were unhappy about the murder of her missionaries in Guangxi, occupied Guangzhou and kidnapped Yeh. Guangzhou remained under the control of the British army for three years. In 1858 the fleets of Britain, France, the United States and Russia gathered on the sea around Tianjin, the former two countries making the attack and the latter two serving as rear guards. They succeeded in capturing Tianjin. The Qing court, preoccupied with the Taiping Rebellion at this juncture, readily accepted the *Treaty of Tianjin*. In 1860 Britain and France, accusing the Qing government of being uncooperative, occupied Tianjin and Beijing and set fire to the summer palace Yuanming Yuan. For that the Qing government was forced to sign the *Treaty of Beijing*. The consequences of these two treaties were as follows: besides suffering loss in sovereignty, tariff and trading, China had to pay an indemnity to Britain and France, cede the Kowloon Peninsula to Britain, legalize opium trade, allow French missionaries to purchase property in China and cede a large piece of land north of Heilong Jiang and east of River Ussuri to Russia.

There had been numerous uprisings in central and south China since 1850. In 1851 Hong Xiuquan led a rebellion in Guangxi and founded the Taiping Heavenly Kingdom, proclaiming himself the heavenly king. Within two years his armies took over Guilin, Changsha, Wuchang and Nanjing. He made Nanjing his capital, calling it the Heavenly Capital. Claiming to be the younger brother of Jesus, he promoted equality of the sexes, and banned opium and gambling. However, after he made his capital in Nanjing, higher-level officials had led corrupted lives, surrounded with concubines. Then they fought among themselves vying for power and money, which culminated in internal strife in 1856.



戰爭結束後，清政府既沒有就事件進行檢討，也沒有派員到海外考察、學習，完全不思進取。作為談判官員的耆英事後給道光皇帝的報告仍然對英國採取輕視的態度。

另一方面，英國政府對《南京條約》並不滿意，於是積極等候重訂條約的機會。1857年，非常仇外的兩廣總督葉名琛命士兵拆下一艘香港註冊商船上的英國旗，英國遂以此為借口，聯同因傳教士在廣西遇害而表示不滿的法國，一起攻佔廣州，擄走葉名琛，由英軍控制廣州達三年之久。1858年，英、法、美、俄軍艦雲集天津海域，由英、法出手，美、俄戒備，攻下天津。這時，清朝正受到「太平天國」革命運動的困擾，遂接受了《天津條約》。1860年，英、法又以清政府不合作為理由，派兵佔領天津和北京，並放一把火燒毀了清朝的夏宮圓明園。如此這般，清政府又被迫簽訂了《北京條約》。這兩項條約所造成的結果是：中國除了在國家主權和關稅貿易上有所損失外，還得向英、法賠償軍費，把九龍半島割讓給英國和承認鴉片貿易的合法性，容許法國教士在中國購置地產，以及把黑龍江以北和烏蘇里江以東大片土地割讓給俄國。

自1850年起，華中和華南動亂頻仍。1851年，洪秀全在廣西發難，創立太平天國，自封為天王。他的軍隊在兩年內先後攻克桂林、長沙、武昌、南京等城市。他在南京建都，名之為天京。洪秀全以上帝的次子自居，鼓吹男女平等和實行禁煙禁賭，但定都南京之後，高層官員便開始過着妻妾成群的腐化生活，後來更為了爭權奪利而互相傾軋，終於在1856年發展成內訌。



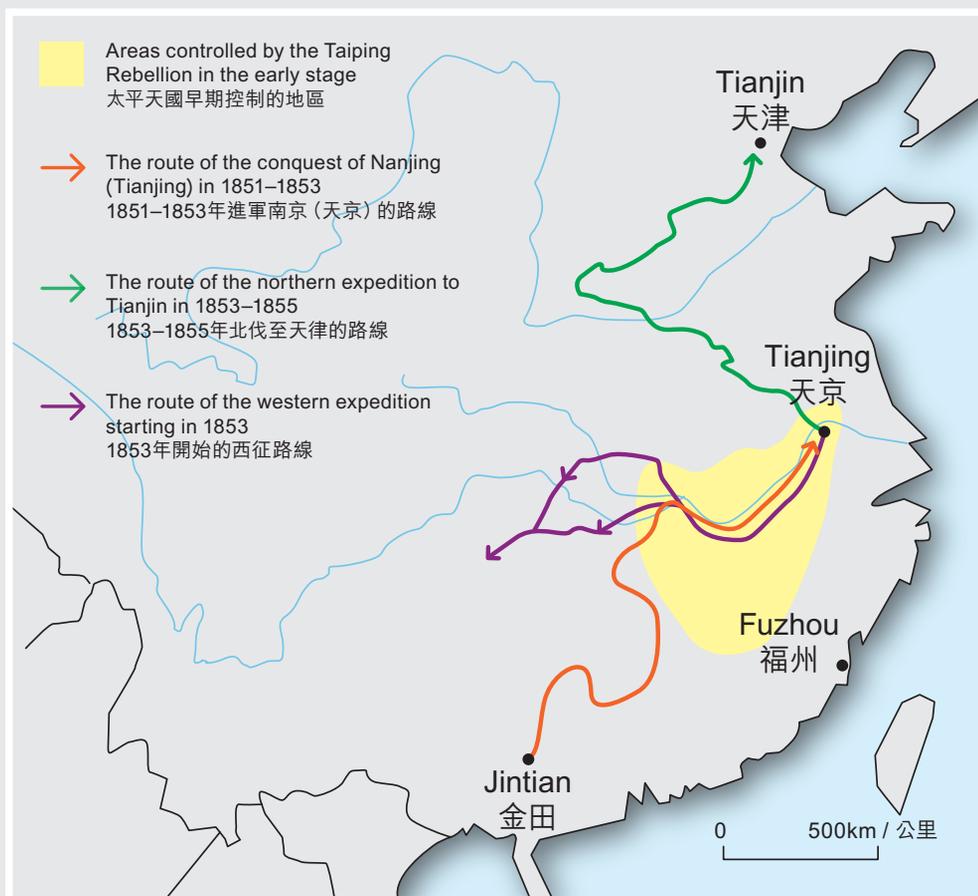


Figure 42.3 The early stage of the Taiping Rebellion

圖42.3 太平天國早期的形勢

The Qing army was at a loss to know how to tackle the Taiping rebels, who were eventually defeated by local militias: the Xiang Army founded by Zeng Guofan in Hunan, the Huai Army founded by Li Hongzhang in Anhui and the Ever-Victorious Army organized by foreign merchants in Shanghai. Nanjing was retaken in 1864 and the Taiping Heavenly Kingdom ended with the suicide of Hong Xiuquan.

After the conclusion of the *Treaty of Beijing*, Britain turned her attention to South Asia and Southeast Asia, so that the Qing court was able to have a brief respite. From 1860 to 1890 there was within the Qing government a powerful school advocating westernization, the core members of which were Prince Gong in the central government and Zeng Guofan, Li Hongzhang, Zuo Zongtang and Zhang Zhidong in the localities. They advocated learning from the West, in areas such as politics, economics, military and foreign affairs, culture and education, but



Figure 42.4 Li Hongzhang
圖42.4 李鴻章

面對太平軍，清兵顯得束手無策。最後打敗太平軍的是曾國藩建立的「湘軍」、李鴻章建立的「淮軍」和上海外商建立的「常勝軍」。他們在1864年收復南京，太平天國以洪秀全自殺告終。

《北京條約》簽訂之後，英國的注意力轉向南亞和東南亞，清廷因而得以稍事喘息。在1860至1890年間，清政府內部存在着一個勢力強大的洋務派，其主要人物在中央有奕訢，在地方有曾國藩、李鴻章、左宗棠、張之洞等。他們主張向西方學習，涉及的範圍包括政治、經濟、軍事、外交、文教等，但重點在科學技術。洋務派的首兩項工作是於



the emphasis was on science and technology. Their two major tasks were to set up in 1861, the Office of Foreign Affairs and Tongwen Guan, a college for interpreters later expanded to include scientific studies. The latter was the predecessor of Peking (Beijing) University. In the following thirty years they inaugurated more than twenty military and industrial enterprises such as the Jiangnan Arsenal and some forty civil enterprises such as the China Merchants' Steam Navigation Company. They also established modernized navies such as the Beiyang Fleet (North Oceanic Fleet), the Fujian Fleet and Nanyang Fleet. Furthermore modern schools were founded in various places for the training of personnel, and students were sent abroad to study. This movement which went on for over thirty years was known as the Self-Strengthening Movement.

The Self-Strengthening Movement of China and the Meiji Restoration of Japan were quite similar in terms of the time span of their operation and objectives, but their results were entirely different. Japan succeeded while China failed. Dear readers, what would you consider to be the crux of the problem that determined their respective success and failure?

In 1894 the Korean peasants rose in revolt and the Qing court was invited to send an army to help put down the rebellion. Japan came uninvited with military assistance in order to strengthen its control of Korea and to pick a quarrel with China. Finally Japan started the war with a sudden attack, resulting in the total defeat of the Qing army and navy, with the Beiyang Fleet completely annihilated. This was the first Sino-Japanese War.

In the following year, after the War ended, China and Japan signed the Treaty of Shimonoseki (also known as Maguan). Its principal clauses were as follows: (1) China recognizes the independence and autonomy of Korea; (2) China cedes to Japan the Liaodong Peninsula, the Penghu islands and Taiwan; (3) China opens Chongqing, Shashi, Suzhou and Hangzhou to Japanese merchants; and (4) China agrees to pay Japan a war indemnity of 200,000,000 taels of silver. Then in response to the opposition of Germany, France and Russia, Japan gave up the Liaodong Peninsula, but the Qing government had to pay an extra sum of 30,000,000 taels of silver. This is indeed an irony, but a greater irony is the fact that in 1905, at the close of the Russo-Japanese War, the Liaodong Peninsular was given to Japan after all.



1861年成立「總理各國事務衙門」和「同文館」。後者是北京大學的前身。在隨後三十年間，他們總共創辦了二十多個軍工企業如江南製造局等和四十餘家民用企業如輪船招商局等，又建立了北洋海軍，以及福建和南洋兩支水師。此外，為了培養人材，洋務派還在各地設立新式學堂和選派學生出國留學。這場延續了三十多年的運動，歷史上稱為「洋務運動」或「自強運動」。

中國的自強運動和日本的維新運動在推行的時間上和內容上都很相近，其結果卻大不相同。日本成功了，中國失敗了。各位讀者，請想想：兩國成敗的關鍵在哪裏？

1894年，朝鮮農民起義，清朝應邀派兵協助平亂，日本則不請自來，主動出兵協助，藉此加強對朝鮮的控制和挑起與中國的爭端。最後，日本以突襲的方式發動戰爭，結果清陸軍和海軍都一敗塗地，北洋艦隊更全軍覆沒。因為這場戰爭發生於甲午年，所以史稱「甲午戰爭」。

次年，戰爭結束後，中日兩國在馬關(即下關)簽訂和約，其主要條款如下：一、中國承認朝鮮獨立；二、割讓遼東半島、澎湖群島和台灣給日本；三、開放重慶、沙市、蘇州和杭州給日本通商；四、賠償日本白銀二億兩。後來因為德、法、俄三國反對，日本放棄遼東半島，但清政府須額外賠償白銀三千萬兩。這是一個很大的諷刺，但更大的諷刺是：1905年，日俄戰爭結束後，遼東半島最後還是落入日本人手中。



After China's defeat European powers scrambled for concessions. The British government obtained the lease of the New Territories in Hong Kong in 1898, and satisfied its ambition of establishing a colony having an area of 1,000 square kilometres in South China. At that time all the European powers had their spheres of influence in China. They controlled the local principal economic activities such as telegraphic communications, banking, railways and mining. Economic oppression incited strong resistance. In fact the outbreak of the 1911 Revolution was triggered by the railway issue.

Prior to the Sino-Japanese War Kang Youwei had, together with his student Liang Qichao, promulgated reforms. After the signing of the Treaty of Shimonoseki they sent in a memorial to Emperor Guangxu expounding the pros and cons of instituting reforms. Finally they gained imperial support in 1898 to implement the reforms. From June to September the Emperor issued a number of decrees for the enforcement of the new institutions but with very little result. The reform movement inaugurated by Kang and Liang lasted only 103 days before coming to its demise when Yuan Shikai, who was in control of military power, became a turncoat. It was therefore known as the Hundred Days' Reform. The reform was modelled on that of the Meiji Restoration. The reforms proposed were the following: (1) listen to public opinion; (2) develop industry; (3) reform the army; (4) institute modern education; and (5) learn from foreign countries. Compared to the Self-Strengthening Movement, mainly a military reform, the Hundred Days' Reform was a civil one. Both the military and the civil reforms ended in failure. How was that?

After the Hundred Days' Reform failed Emperor Guangxu was imprisoned by the Empress Dowager Cixi, six reformers headed by Tan Sitong died as martyrs and Kang Youwei and Liang Qichao fled overseas. The Empress Dowager was very conservative and anti-foreign in outlook at this time, so that a secret society practising martial arts in North China called "Boxers" or "Righteous Harmony Society" took the opportunity to develop and quickly spread from the province of Shangdong to Hebei. Hoisting a flag for "Assisting the Qing and exterminating Foreigners", the Boxers set fire to churches, killed foreigners and attacked embassies. In the end this led to the Eight-Nation Alliance (the United Kingdom, France, Germany, the United States, Japan, Russia, Italy and Austria-Hungary) sending armed troops to China in 1900 and captured Beijing. The Qing government was forced to sign the *Boxer Protocol* the following year, the clauses of which



中國戰敗之後，列強乘機進逼，紛紛要求給予租借地。英國政府就在 1898 年租借到香港新界大片土地，滿足了它在華南建立一個面積達一千平方公里殖民地的野心。這時，列強在中國都有其勢力範圍。它們控制了當地的主要經濟活動如電訊、銀行、鐵路、採礦等業務。經濟壓迫導致激烈的反抗。1911 年的辛亥革命正是因鐵路問題而引發的。

甲午戰爭前，康有為已聯同他的學生梁啟超等一起鼓吹改革。《馬關條約》簽訂後，他們上書光緒，痛陳利害，終於在 1898 年獲得支持，進行改革。從 6 月至 10 月期間，光緒多次下詔，推行新措施，但收效甚微。康、梁的維新運動存在了 103 天便因掌握兵權的袁世凱倒戈而夭折，故稱「百日維新」。又因為事件發生於戊戌年，所以也稱「戊戌政變」。他們借鑑日本的明治維新運動，提出了以下的改革措施：一、聽取公眾意見；二、發展實業；三、改革軍隊；四、興辦新式教育；五、向外國學習。與自強運動比較，前者主要是「武改」，百日維新則是「文改」。武改和文改都以失敗告終，原因何在？

維新運動失敗後，光緒遭慈禧太后軟禁，以譚嗣同為首的六君子被殺，而康有為和梁啟超則逃到海外。這時的慈禧太后不但思想異常保守，心態也極度仇外，華北一個稱為「拳民」或「義和團」的秘密武術結社因而得以乘機發展起來，迅即從山東蔓延至河北。他們打着「扶清滅洋」的旗幟，到處焚燒教堂、殺害洋人和攻打使館，最後引致英、法、德、美、日、俄、意、奧八國的聯軍於 1900 年佔領北京，清政府被迫於次年接受《辛丑條約》。條約的主要內容包括：派使節向德、日





Figure 42.5 The Empress Dowager Cixi
圖42.5 慈禧太后

mainly included the following: send envoys to Germany and Japan to express the Qing emperor's regret; pay an indemnity of 450 million taels of silver to the eight nations involved and allow the powers to maintain a permanent guard in their Legation Quarters in Beijing. The Empress Dowager had fled to Xi'an before the troops entered Beijing.

After returning to Beijing in early 1902, the Empress Dowager initiated a series of reforms, the contents of which were fundamentally similar to or even surpassed those she had opposed before. The reform programme comprised reforming the official structure, organizing and training the new army, promoting industries, abolishing the imperial examination, establishing modern schools and encouraging students to go abroad. She had hoped to remedy the situation by implementing the above, but it was too late. Dr. Sun Yat-sen's revolution was like an arrow on the bowstring—there could be no turning back.



Figure 42.6 China in the early twentieth century
圖42.6 20世紀初的中國

謝罪，向八國合共賠償白銀 4.5 億兩和讓各國在北京使館駐兵。聯軍進京前，慈禧太后已逃到西安。

她 1902 年初回到北京，隨即進行改革，改革的內容與她以前反對的基本相同，甚或過之。新政包括：刷新官制、編練新軍、獎勵實業、廢止科舉、興辦新學、鼓勵留學等。她希望藉此挽回局勢，但時不我與，孫中山先生領導的革命運動這時已如箭在弦。



歷史是人類文明承傳的紀錄。學習歷史不但可以鑑古知今，還可以提高我們對人文活動的認識和關懷。香港現在的歷史教育把中國歷史和世界歷史劃分為兩個互不統屬的科目，但世界上沒有一個國家是完全孤立的，它的歷史也不可能不受到其他地區的影響。因此，我們應全面地看它們的關係和發展的過程。

本書以中國為經、世界其他地區為緯，嘗試把人類錯綜複雜的歷史整合起來，構成一幅比較完整的圖畫，讓讀者看到先祖的起源和人類的發展。全書記述的歷史跨度宏大全面，從史前到現代，從中國到世界，從人類文明的起源到朝代的興替，是一本普及版世界歷史書籍。

本書特別適合中學生、大學生及對中外歷史有興趣的讀者閱讀。

History is the record of the inheritance of human civilization. Studying history not only enables us to know the present by looking at the past but also heightens our understanding of and concern for humanistic activities. The education system in Hong Kong separates Chinese history and World History into two unrelated subjects. However, no country in the world is totally isolated whose history could be impervious to the influence of other nations. We must comprehensively take into full account these relationships and their process of development.

A matrix is used in this book to present the rather complicated historical materials of human history, with the vertical axis representing the Chinese civilization and the horizontal axis those of other nations, in an attempt to reconstruct a comparatively complete picture so as to present to the reader the origin of our ancestors and the progress of humankind. The history encompassed is vast and comprehensive, from prehistory to that of Modern times, from China to the world, from the origin of human civilization to the rise and fall of dynasties. This is, in scope, a world history for the general reader.

This book is especially suitable for secondary school and university students as well as people interested in Chinese and world history.

本書特色

- 文字簡潔生動、內容豐富有趣、組織層次分明；
- 篇幅短小，簡明清晰地敘述史前至現代的中國歷史及世界歷史；
- 中英對照，一方面學習歷史，一方面增強語文能力；
- 大量彩色地圖及圖片，既有助於認識歷史，也可加深地理知識；
- 詳盡歷史年表，比對中國及世界大事。

Special Features

- Written in lucid and vivid language, systematically organized, is rich in content and interesting to read.
- With limited space, giving a succinct account of Chinese history and world history from pre-historic times to the Modern age;
- In bilingual edition, enabling the reader to enhance his language skills while studying history;
- A large number of colourful maps and illustrations, catered for the learning of history as well as geography;
- Detailed chronology of history, putting important events in China side by side with those of the world.



CITY UNIVERSITY OF
HONG KONG PRESS
香港城市大學出版社

ISBN 978-962-937-302-3



9 789629 373023



CITYU HK
PRESS



吉江信須



人類文明簡史 從中國看世界

A Concise History of Human Civilization The World through Chinese Eyes

下冊 Volume 2

馮以滂

FUNG Yee Wang

張曼儀 譯

Translated by Mary M. Y. FUNG

中英對照 Bilingual Edition

馮以宏這本力作，對刺激讀者思考，引導讀者重新認識世界歷史，肯定會作出莫大貢獻。

陸鴻基

前香港教育學院副校長
前多倫多約克大學歷史系教授

全書脈絡清晰、簡明扼要，既突出中華文明在不同時期與世界主要文明的相互關係，亦點出時代的特色和動態，是一本別具心思、令人得益良多的歷史知識普及讀本。

梁一鳴

前香港大學教育學院講師（歷史教育）
前香港教育署助理署長（課程發展）

This tour de force of Fung Yee Wang's will definitely make most important contribution toward stimulating the reader's thinking and guiding him to understand world history anew.

Bernard Luk Hung-Kay

Former Vice-President of Hong Kong Institute of Education
Former Associate Professor, the History Department, York University, Toronto

This book is systematically organized and succinctly written, not only highlighting the inter-relationship between the Chinese civilization and the main civilizations of the world in different periods but also pinpointing the special characteristics and developments of the times. A work of originality, this is a most rewarding general reader of history.

Julian Leung Yat-Ming

Former Lecturer (History Education), Faculty of Education, HKU
Former Assistant Director (Curriculum Development), Education Dept., HK

人類文明簡史
A Concise History of Human Civilization

人類文明簡史
從中國看世界
**A Concise History of
Human Civilization**
The World through Chinese Eyes

下冊
Volume II

馮以淞
Yee Wang FUNG

張曼儀 譯
Translated by Mary M. Y. FUNG

中英對照
Bilingual Edition



CITY UNIVERSITY OF
HONG KONG PRESS
香港城市大學出版社

編輯	陳小歡
實習編輯	關喜文 (香港城市大學中文及歷史學系三年級) 張倩瑩 (香港城市大學亞洲及國際研究學系二年級)
封面設計	蕭慧敏  Cr�ation
版式設計	劉偉進 城大創意製作
插圖	鄭宇鈺 (香港城市大學創意媒體學院三年級)

本書部分圖片承蒙下列機構及人士慨允轉載，謹此致謝：
The illustrations are reproduced with kind permission of the following copyright holders;

Everett Historical (Fig. 49.4, p. 465; Fig. 52.2, p. 497); Goddard_Photography (Fig. 47.1, p. 442); Granger, NYC (Fig. 55.2, p. 527; Fig. 60.2, p.584); ITAR-TASS Photo Agency (Fig. 45.1, p. 418); Johan10 (Fig. 44.3, p.408; Fig. 44.4, p.409); Keystone (Fig. 46.2, p. 429); Manfredxy (Fig. 44.1, p. 406); Photos.com (Fig. 48.1, p.452; Fig. 48.2, p. 453); Rio V. De Sieux (Fig. 43.2, p. 397); Sovfoto (Fig. 50.1, p. 473); World History Archive (Fig. 44.4, p. 413).

本社已盡最大努力，確認圖片之作者或版權持有人，並作出轉載申請。唯部分圖片年份久遠，未能確認或聯絡作者或原出版社。如作者或版權持有人發現書中之圖片版權為其擁有，懇請與本社聯絡，本社當立即補辦申請手續。
We have done our utmost to ensure the copyright of every picture and receive permission from copyright owners for this book. However, due to limitations, the copyright owners of some illustrations can hardly be confirmed. If copyright owners find any picture from this book in which the copyright of illustration belongs to you, please contact us. We will immediately apply for your granting permission.

 2017 香港城市大學

本書版權受香港及國際知識版權法例保護。除獲香港城市大學書面允許外，不得在任何地區，以任何方式，任何媒介或網絡，任何文字翻印、仿製、數碼化或轉載、播送本書文字或圖表。

國際統一書號：978-962-937-302-3

出版

香港城市大學出版社
香港九龍達之路
香港城市大學
網址：www.cityu.edu.hk/upress
電郵：upress@cityu.edu.hk

 2017 City University of Hong Kong

**A Concise History of Human Civilization:
The World through Chinese Eyes**
(Bilingual edition)

ISBN: 978-962-937-302-3

Published by

City University of Hong Kong Press
Tat Chee Avenue
Kowloon, Hong Kong
Website: www.cityu.edu.hk/upress
E-mail: upress@cityu.edu.hk

Printed in Hong Kong

CONTENTS

目錄

Preface xii
序言

The Modern Period

現代篇

- 43 The 1911 Revolution in China 392
辛亥革命
- 44 The First World War 404
第一次世界大戰
- 45 The October Revolution in Russia 416
俄國大革命
- 46 National Independence Movements in West Asia and South Asia 426
西亞和南亞的民族獨立運動
- 47 Civil War in China and Japanese Invasion 434
國共內戰和抗日戰爭
- 48 The Great Depression and the Formation of the Axis 446
大蕭條的出現和軸心國的形成
- 49 The Second World War 456
第二次世界大戰
- 50 The Second Civil War in China 468
第二次國共內戰
- 51 Confrontation of the Two Camps and the Formation of the Third World 478
兩大陣營的對峙和第三世界的形成
- 52 Hot War in the Era of Cold War: East Asia and Southeast Asia 490
冷戰時代的熱戰：東亞和東南亞
- 53 Hot War in the Era of Cold War: West Asia and South Asia 500
冷戰時代的熱戰：西亞和南亞
- 54 The Great Leap Forward in China 514
大躍進

- 55 The Cultural Revolution in China 522
文化大革命
- 56 Reforms and Opening Up in China 536
改革開放
- 57 Tremendous Changes in Eastern Europe and
Disintegration of the Soviet Union 548
東歐巨變和蘇聯解體
- 58 Cultural Development in the Past Two Hundred Years 558
過去二百年的文化發展
-

Conclusion

總結篇

- 59 The International Scene in the Early Twenty-First Century 568
21世紀初的國際形勢
- 60 History: A Case for Rethinking 578
歷史的沉思

Appendix I: Glossary cum Index

附錄 I：詞彙對照表兼索引

- 文獻及藝術作品 604
名稱及名詞 606
- Literature and art 620
Names and terms 622

Appendix II: Timetables of History

附錄 II：歷史年表

- 4.5 billion years ago to the present 638
45億年前至現在
- 600 million years ago to the present 640
6億年前至現在
- 4000 BCE to 2000 CE 643
公元前4000年至公元2000年

上冊目錄 CONTENTS OF VOLUME I

Prehistory

史前篇

- 01 Out of Primal Chaos
混沌初開
 - 02 Evolution of the Universe
萬物衍生
 - 03 The Stone Age
石器時代
 - 04 Human Species and Languages
人種、語言和文字
-

The Ancient Period

古代篇

- 05 The Four Great Civilizations
四大文明
- 06 Africa and the Americas in the Early Times
早期的非洲和美洲
- 07 Hellenistic Civilization
希臘文明
- 08 Periods of the Spring-Autumn and the Warring States
春秋戰國
- 09 The Founding and Spread of Buddhism
佛教的創立和傳播
- 10 The Qin Dynasty
秦朝
- 11 The Han Dynasty
漢朝
- 12 The Roman Empire
羅馬帝國
- 13 Jewish Civilization and the Founding and Spread of Christianity
猶太文明與基督教的創立和傳播

- 14 Science and Technology before the Common Era
公元前的科技
 - 15 Literature and the Arts before the Common Era
公元前的文藝
 - 16 The Decline and Fall of the Roman Empire and the Split of Christianity
羅馬帝國的衰亡和基督教的分裂
 - 17 Wei-Jin and the Northern and Southern Dynasties:
Split in the Country
魏晉南北朝：國家的分裂
 - 18 Wei-Jin and the Northern and Southern Dynasties:
National and Cultural Integration
魏晉南北朝：民族和文化的融和
-

The Middle Ages

中世紀篇

- 19 Sui-Tang and the Five Dynasties
隋唐五代
- 20 Korea and Japan in the Early Times
早期的朝鮮和日本
- 21 Southeast Asia in the Early Times
早期的東南亞
- 22 The Song Dynasty
宋朝
- 23 The Founding and Spread of Islam and the Rise of the Arab Empire
伊斯蘭教的創立和傳播與阿拉伯帝國的崛起
- 24 Europe in the Early and High Periods of the Middle Ages
中世紀前期和中期的歐洲
- 25 The Rise of Russia
俄國的崛起
- 26 The Mongol Empire encompassing Europe and Asia
橫跨歐亞的蒙古帝國
- 27 The Ming Dynasty
明朝

- 28 Europe in the Late Middle Ages
中世紀後期的歐洲
- 29 Cultural Developments before the Renaissance
文藝復興前的文化發展
- 30 The Renaissance in Europe
歐洲的文藝復興

The Early Modern Period

近代篇

- 31 The Protestant Reformation
基督教的改革
- 32 International Trade and Voyages of Discovery
國際貿易與航海大發現
- 33 Sea Hegemony and the Scramble for Colonies
海上霸權和殖民地爭奪戰
- 34 Africa and South Asia during the Colonial Period
殖民地時期的非洲和南亞
- 35 Southeast Asia and Australasia during the Colonial Period
殖民地時期的東南亞和大洋洲
- 36 The Early Qing Period
清朝前期
- 37 The Enlightenment in Europe
歐洲的啟蒙時期
- 38 The First Industrial Revolution
第一次工業革命
- 39 The American War of Independence
美國獨立戰爭
- 40 The French Revolution
法國大革命
- 41 The Meiji Restoration in Japan
日本明治維新
- 42 The Late Qing Period
清朝後期

PREFACE

This book is primarily intended for students with an enquiring mind, but it also serves young men in all walks of life who want to better understand the society and the world in which they live. It aims to provide them with a concise and holistic account of human progress and help them enlarge their visions in their personal, societal and global outlook.

This book is not geared to a predetermined school curriculum, nor does it contain the trappings for leisure reading. Rather it comprehensively and systematically outlines the progress of human civilization since the appearance of Homo sapiens. A matrix is used to present the data, with the vertical axis representing the Chinese civilization and the horizontal axis those of other nations. A large number of maps are included to help piece together the various civilizations so as to form a complete picture showing clearly the footprints of our ancestors.

I am fully aware that this is a very difficult task. The span of time, the extent of space and the amount of data to be covered are so vast that it is virtually impossible to have them integrated and condensed into a book of a few hundred pages. It is inevitable, therefore, that it will give some readers the impression that the contents are fragmented and somewhat confusing. I understand that this cannot be reckoned a very readable book, just as it has not been an easy writing project. Nevertheless, it is hoped that readers interested in history will each have a copy at hand for occasional reference.

This book, I hope, will make readers realize that there has never been a single place on earth which has grown up in complete isolation. Nor has there been a person, a race or a nation that has never interacted with others in the course of development. Since time immemorial, we humans have been in contact with each other; different races have also been communicating with and influencing one another.

序言

這是一本主要為勤奮好學和慎思明辨的中學生而寫的書，也顧及一般有上進心的成年人的需要，旨在協助他們於短時間內掌握人類的歷史進程和擴闊個人的國際視野。

這不是一本按照既定課程編寫的教科書，也不是一本以趣味性為招徠的消閒書籍。這是一本比較全面地和系統地介紹人類文明進程的歷史書。它以中國為經、世界其他地區為緯，並配以大量地圖，嘗試把人類錯綜複雜的歷史整合起來，構成一幅比較完整的圖畫，讓讀者看到我們的先祖是怎樣走過來的。

筆者知道，這是一項艱巨的工程。要跨越的時空實在是太大了，要概括的資料實在是太多了，因此，這本書難免不會給予讀者一個紛亂和零碎的感覺。這不是一本易寫的書，也不是一本易讀的書。但願對歷史感興趣的讀者會把它放在案頭，不時翻閱。

筆者希望這本書能令讀者明白，任何一個地方的歷史都不是孤立地發展起來的。它無時無刻不在影響着其他地區，同時也受到其他地方歷史的影響。自古以來，人類一直都在互動：不但人與人之間時有聯繫，種族與種族之間也是往還不斷的。

Over the years I have been looking, but in vain, for a comprehensive world history book which gives a fair treatment to all the major human civilizations. Practically all such “world history” books have been written from the Western point of view and, without exception, the civilizations in North Africa, Southwest Asia, South Asia, Southeast Asia and East Asia are largely ignored or given only a haphazard treatment. This book attempts to give due consideration to all these civilizations, and in order to rectify the biased treatment over the past hundred years and more special emphasis will be placed on China.

The school curriculum in Hong Kong has all along divided Chinese History and World History into two unrelated subjects. At the beginning of the present century I had approached principals and teachers of local schools many times trying to persuade them to combine Chinese History and World History into one subject. The principals were quite open to the idea but the teachers found it difficult to put into practice. The Chinese History teachers said that they were not trained in World history and the World History teachers, that they were not well-versed in Chinese History.

History has not been a welcomed subject in Hong Kong schools. It has moreover been unintentionally neglected or intentionally trampled on recently so that the number of students opting for history has dwindled not only in school but also in college, and the people of Hong Kong have become less and less knowledgeable in history. This is most lamentable. One cannot talk about the future if one doesn't know the past: those holding key positions in society do not know how to lead and their followers are at a loss. Such a state of affairs will give rise to problems: at the very least, good opportunities may be missed and more seriously, it may result in disaster. As the Tang emperor Taizong says, “Using bronze as mirror, one may adjust one's robe and hat; using history as mirror, one knows the rise and fall of things; using man as mirror, one understands the gains and losses.” This being the case, how can we ignore history?

I was a major in geography, not history. Though I have taught history in school and have recently successfully completed a book on the history of my alma mater, the Diocesan Boys' School, I am, strictly speaking, a layman in the field. It is most probably because of that, I have been foolish enough to take up the challenge to embark on this unenviable task beyond my capabilities. Fortunately after the Chinese edition was published, the readers' response was in general encouraging.

這些年來，筆者一直都在注視着書店的書架，渴望找到一本比較中肯地概括幾個主要文化的普及版世界歷史書籍，但所見的都是從西方角度寫成的「世界歷史」。它們無一例外，都給予北非、西南亞、南亞、東南亞和東亞極少篇幅，甚至把它們完全忽視了。本書嘗試比較合理地處理這個問題，但為了矯正過去百多年來的偏見，本書會特別着重中國。

香港的中學課程一向都把中國歷史和世界歷史截然劃分為兩個互不統屬的科目。本世紀初，筆者曾經多次會見當地的校長和教師，鼓勵他們嘗試把中史和世史合併為一科。校長的反應一般不錯，但教師大都面有難色。教中史的說，他沒有修過世史；教世史的說，他對中史認識不深。

在香港，歷史從來不是一門受歡迎的科目，近年更受到教育界無意的忽視或有意的踐踏，以致選修歷史的學生越來越少，港人對歷史的認識也越來越薄弱。這是很可悲的。不知過去，難言將來：在上位者，領導無方；在下位者，無所適從。問題會因此而起：小者錯失良機，大者造成災難。唐太宗說得好：「以銅為鏡，可以正衣冠；以古為鏡，可以知興替；以人為鏡，可以明得失。」我們怎能不多讀一點歷史？

筆者本科修讀的是地理，不是歷史。雖然任職中學時教過中史，最近又和陳慕華合作，出版了拔萃男書院的校史，但始終是歷史科的門外漢。也許正因為是門外漢，才有一股傻勁，不自量力，扛起這項沒有多少人願意做的工作。可幸中文版面世後，讀者的反應一般不錯。

My wife Mary is the first reader of the manuscript in Chinese and translator of the text into English. She constantly encouraged me and, together with a number of my old friends, gave me valuable advice. To them I am deeply grateful. The Chinese version of this book was published in 2011 by the Global Publishing in Singapore. It has now been accepted by the City University of Hong Kong Press to put out an English-Chinese bilingual edition, to which both the author and translator feel greatly honoured.

Fung Yee Wang
14 February 2017

內子張曼儀是書稿的第一位讀者，也是英文版的譯者。她經常給予鼓勵，並跟多位老朋友一起，給筆者提供了不少寶貴的意見，謹此致謝。本書早年先由新加坡世界科技出版公司出中文版。現又蒙香港城市大學出版社接納，推出中英文雙語版，譯者和筆者都深感榮幸。

馮以浚識

2017年2月14日

現代篇

THE MODERN PERIOD

約公元1900年至2000年

CA. 1900–2000 CE



During the late Qing period the government was corrupt. All strata of society were dissatisfied and outcries for reform were raised repeatedly. As the Pearl River Delta was geographically connected to Hong Kong and Macau, and Guangzhou was the major port for foreign trade, the residents there, having more frequent contacts with foreigners, were under greater Western influence. No wonder many of the reformers and revolutionaries in late Qing were Cantonese.

In the early stages more opted for reforms and few espoused revolution. Kang Youwei and Liang Qichao were notable reformers. Sun Yat-sen in the beginning also wanted to reform the country. In June 1894, he submitted a petition to Li Hongzhang, setting forth reform proposals, but to no avail. After the Sino-Japanese War, seeing China's appalling defeat, he realized that the Qing government was beyond redemption and founded Xingzhong Hui (Revive China Society) in Honolulu and Hong Kong respectively to promote revolution. When the Canton Uprising he organized jointly with the triad society in Guangdong failed in 1895 he started his exile overseas. During this period, he had been tricked by the Qing diplomatic personnel into being detained at the Chinese Legation in London but was later rescued.

辛亥革命

中國 1894 至 1927 年的歷史



晚清時期，政治腐敗，社會各界紛表不滿，要求改革之聲此起彼伏。由於珠江三角洲與港、澳相連，而廣州又是對外貿易的主要口岸，當地的居民因而跟外國人有較多接觸，受西方的影響也較大。所以，清末的改革派和革命黨有不少是廣東人。

早期要求改革的人較多，主張革命的人很少。康有為和梁啟超是著名的改革派。孫中山早期也是主張改革的。1894年6月，他曾上書李鴻章，提出了改革的建議，但不得要領。甲午戰爭爆發後，眼見戰事失利，感到滿清政府已無可救藥，便先後在檀香山和香港建立興中會，鼓吹革命。1895年，他在廣州與廣東的三合會聯手發動的起義失敗後，開始流亡海外。期間，他曾在倫敦被滿清的外交人員誘捕，幸獲救。



At that time revolutionary activities were mainly conducted in the coastal ports in China and big cities overseas; Tokyo and Hong Kong were important bases for revolutionaries. In 1905 the three principal revolutionary societies—Xingzhong Hui (principal members including Sun Yat-sen, Hu Hanmin and Wang Jingwei), Huaxing Hui (principal members including Huang Xing, Song Jiaoren and Chen Tianhua) and Guangfu Hui (principal members including Zhang Pinglin, Cai Yuanpei and Qiu Jin) amalgamated to form the Tongmeng Hui (Chinese United League), to more effectively advance the revolutionary cause. Besides organizing military actions, they also published newspapers to advocate their revolutionary ideas. *Min Bao*, the newspaper they founded, carried on a heated debate with the *Xinmin Congbao* published by the constitutionalists Kang Youwei and Liang Qichao. The revolutionaries organized a total of nine uprisings from December 1906 to April 1911, all of which failed. Among these the Huanghua Gang (Yellow Flower Mound) Uprising in Guangzhou of April 1911 was the most disastrous.

In May 1911 the Railway Protection Movement, centred in Sichuan, erupted because the Qing government, after nationalizing local railway projects, transferred their control to foreign banks. To suppress the Movement, the New Army from Hubei province was dispatched so that the military force guarding Wuchang became very weak. The revolutionaries hidden in the New Army therefore rose in revolt. They carried out a coup d'état on 10 October and made the officer Li Yuanhong governor of the Hubei military government. Other provinces followed suit and declared their independence. In December the representatives of the provinces convened a meeting in Nanjing and passed a resolution to establish the Republic of China. On 1 January 1912, Sun Yat-sen became the Provisional President in Nanjing and announced the founding of the Republic of China.



當時，革命運動主要在沿岸的商埠和海外的大城市進行，東京和香港都是革命分子的重要據點。1905年，興中會(主要成員有孫中山、胡漢民、汪精衛等)、華興會(主要成員有黃興、宋教仁、陳天華等)和光復會(主要成員有章炳麟、蔡元培、秋瑾等)三個主要革命團體聯合起來，組成同盟會，以便更有效地把革命運動向前推進。他們一方面組織軍事行動，一方面辦報宣傳。他們創辦《民報》，跟立憲派康、梁出版的《新民叢報》進行了激烈的論戰。從1906年12月到1911年4月，他們先後九次起義，但都以失敗告終，其中以1911年4月廣州黃花崗一役最為慘烈。

1911年5月，清政府把鐵路收歸國有後隨即轉賣給列強，激起民憤，以致各地出現保路風潮，其中以四川的形勢最為嚴峻。為此，清政府從湖北省調派了大批新軍前往鎮壓，使到武昌的守衛變得異常薄弱，潛伏在新軍裏的革命黨人於是乘機起義，在10月10日發動政變，擁軍官黎元洪為湖北軍政府都督。各省隨後陸續宣佈獨立。12月，各省代表在南京召開會議，決定成立中華民國，行共和政制。1912年1月1日，孫中山在南京就任臨時大總統，正式宣佈中華民國成立。



Figure 43.1 Sun Yat-sen

圖43.1 孫中山



The Qing government at that time was still in possession of strong military power but could not effectively mobilize the New Army so that Yuan Shikai, who had been dismissed two years ago, had to be recalled. After securing military power, Yuan made an agreement with the revolution army: he would force the Qing emperor to abdicate on condition that Sun Yat-sen would resign as Provisional President in his favour. As a result the Qing monarch abdicated under very favourable conditions and Yuan became the Provisional President of the Republic of China in March of the same year. After he took up the presidency Yuan had Song Jiaoren assassinated, the revolutionaries suppressed, Parliament disbanded, the Provisional Constitution abandoned and the Twenty-One Demands proposed by Japan accepted. In December 1915 Yuan ascended to the throne and proclaimed himself emperor. However, he was only emperor for some eighty days when opposition from all sides forced him to abandon the monarchy and he fell sick and died in Beijing within three months.

After Yuan's death, China was thrown into regional divisions by the warlords until 1928 when the Kuomintang completed their Northern Expedition. During this twelve-year period, there were two central governments in China: one located in Beijing, controlled by the Beiyang warlords, the most important among whom was Duan Qirue, and one in Guangzhou, run by the revolutionary forces under the leadership of Sun Yat-sen. In actual fact, very little territory was under the control of the two central governments; most were in the hands of the local warlords, for instance, Zhang Zuolin of the northeast, Zhang Zongchang of Shandong province, Yan Xishan of Shanxi, Feng Yuxiang of Shaanxi, Gansu and Ningxia, Sun Chuanfang of Jiangsu and Zhejiang, and Wu Peifu of Hunan and Hubei. They constantly fought along the railway lines. The Western powers, making use of their base in the foreign concessions of the big cities, controlled China's economy, especially its foreign trade. Under the influence of these foreign countries Outer Mongolia separated from China and Tibet harboured a similar desire.



這時清政府仍然擁有龐大的兵力，但未能有效地調動新軍，只好復用被黜兩年的袁世凱。他取得軍政大權之後，隨即與革命軍達成協議：由他威逼清帝退位，但孫中山必須把臨時大總統的職位讓給他。結果清室在極之優厚的條件之下宣告退位，而袁世凱也於同年 3 月當上中華民國的臨時大總統。他即位後，先後派人刺殺宋教仁、鎮壓革命黨、解散國會、廢除「臨時約法」和接受日本提出的《二十一條》。1915 年 12 月，袁世凱登基稱帝，但他只當了八十餘天的皇帝便因各方反對而取消帝制，更於兩個多月後在北京病逝。

袁世凱死後，中國陷入軍閥割據的局面，直至 1928 年國民黨北伐成功為止。這 12 年間，中國有兩個中央政府：一在北京，由北洋軍閥控制，主要人物為段祺瑞；一在廣州，由革命軍掌握，領導人是孫中山。其實，受這兩個中央政府控制的地域非常有限，大部分地區都落在當地的軍閥手上，例如：東北的張作霖、山東的張宗昌、山西的閻錫山、陝甘寧的馮玉祥、江浙的孫傳芳、荊楚的吳佩孚等。他們經常在鐵路沿線開戰。列強則利用各大城市的租界控制中國的經濟，特別是對外貿易。在外國的慫恿下，外蒙脫離了中國，西藏也萌去志。



Figure 43.2 Yuan Shikai

圖43.2 袁世凱





Figure 43.3 Hu Shi
圖43.3 胡適

During the First World War the powers were too preoccupied to look eastward, allowing China a brief space to develop national industries. With the development of industries, the country's social outlook became more open. Toward the end of 1916, Cai Yuanpei was appointed the President of Peking (Beijing) University. He promoted academic freedom and governance of the University by the professors. During his presidency he gathered together able and talented intellectuals, launched publications and admitted female students. Famous scholars appointed at the University included Chen Duxiu, Hu Shi, Li Dazhao and Qian Xuantong. Although these scholars had a modern outlook, they were well-versed in classical studies. Of the above, Cai and Chen had attained the national level (awarded the title of Jinshi) and provincial level (awarded the title of Juren) respectively at the imperial examinations administered by the Qing court. Around the time of the May Fourth Movement they carried on a heated debate with the conservative literati represented by Lin Shu on the future development of Chinese culture.



Figure 43.4 China under the warlords on the eve of the Northern Expedition
圖43.4 北伐前夕軍閥割據下的中國

第一次世界大戰期間，列強無暇東顧，因而給予中國一個發展民族企業的短暫空間。工商業的發展使到社會的思想變得比較開放。1916年底，蔡元培獲委任為北京大學校長。他主張學術自由和教授治校。接任後，他積極延攬人才、倡辦刊物和招收女生。應聘到北大任教的著名新派學者有陳獨秀、胡適、李大釗、錢玄同等人。他們雖然是新派學者，卻有很深的國學造詣，其中蔡元培和陳獨秀更分別是前清的進士和舉人。他們在五四運動前後跟以林紓為首的保守派就中國文化發展路向展開了激烈的論戰。



An important front of the debate was the magazine *La Jeunesse* (Xin Qingnian), which Chen Duxiu founded on 15 September 1915 in Shanghai. He promulgated the spirit of Democracy and Science in this magazine. *La Jeunesse* had tremendous impact on the New Literary Movement and Vernacular Movement in the May Fourth period. It sold 16,000 copies per issue, a remarkable feat in those days. The four Peking University professors mentioned above as well as the renowned writer Lu Xun had been its contributor or editor, while Chiang Kai-shek and Mao Zedong were its readers, the latter having published an article there titled “A Study of Physical Education” in April 1917 under the pen-name of Twenty-eight Strokes Scholar (the Chinese characters of Mao Zedong altogether have twenty-eight strokes). He pointed out that physical training could strengthen one’s body, enrich knowledge, regulate emotions and cultivate will power.

The May Fourth Movement signified the student movement which came to a head when students in Beijing demonstrated on 4 May 1919. In early May news came that the Versailles Peace Conference, in disregard of China’s objection, decided to transfer Germany’s privileges in Shandong to Japan, arousing the indignation of the students. China, as an ally of the victorious side (although only a hundred thousand labourers had been dispatched), should not deserve this treatment, but when the Japanese delegate at the Conference revealed that the Japanese government had made a secret agreement with the Beiyang warlords, the Chinese delegate was dumbstruck and had no way to counter the Japanese demand except to telegraph home to ask for directives. At noon on 4 May, approximately three thousand students from thirteen universities and colleges in Beijing gathered in front of Tiananmen to demonstrate, shouting the slogan: “Safeguard sovereignty! Get rid of traitors!” As a result the Chinese delegates refused to sign the Peace Treaty and Japan agreed to annul her secret agreement with the warlords at the Washington Naval Conference of nine nations held in 1922. China’s sovereignty of Shandong was recovered but Japan’s ambition on China never abated.

In 1917 the Bolshevik Revolution succeeded in Russia, founding the first communist regime in the world. Li Dazhao published a number of positive reports on this in *La Jeunesse*, arousing the interest and raising the hopes of intellectuals for communism. Under the organization of Chen Duxiu and Li Dazhao and with the support of the Communist International (Comintern), the Chinese Communist Party was founded on 1 July 1921, and convened its First National Congress at the end of July. Those present were: twelve representatives from all parts of China, one representative for Chen Duxiu and two representatives for the Comintern. Chen Duxiu and Li Dazhao were unable to attend because they were otherwise engaged.



論戰的一個主要障地是陳獨秀 1915 年 9 月 15 日在上海創辦的《新青年》。他在這份刊物裏大力提倡民主(德先生)和科學(賽先生)精神。《新青年》在「五四時代」對新文化、新文學和白話文運動產生了巨大的影響。每期發行 16,000 份在當年可說是難以令人置信的事。上文提及的四位北大教授和著名作家魯迅都當過它的作者或編輯，蔣介石和毛澤東都是它的讀者，後者更於 1917 年 4 月以筆名「二十八畫生」(毛澤東三字合共 28 畫)在此發表了一篇題為《體育之研究》的文章。他指出：體育可以強健筋骨、增長知識、調節感情和培養意志。

「五四運動」是指 1919 年 5 月 4 日在北京爆發的學生運動。五月初，消息傳來，「巴黎和會」不理會中國的反對，決定把德國在山東的特權撥歸日本，激起了學生的憤怒。中國作為第一次世界大戰的戰勝國之一(雖然只是派出了十餘萬勞工)，照理是不應受到這樣的待遇的，但日本代表在會上出示了日本政府和北洋軍閥的秘密協議，使到中國的代表啞口無言，除了致電回國請示之外別無他法。5 月 4 日中午，約三千名來自北京 13 所大學和學院的學生雲集天安門前示威抗議，高呼「外爭主權、內除國賊」的口號。結果，中國的代表拒絕在和約上簽署，而日本也在 1922 年假華盛頓召開的九國會議上同意取消當年的秘密協定。山東的主權是收回了，但日本侵華的野心並未稍遏。

1917 年，俄國革命成功，建立了世界上第一個共產政權。李大釗在《新青年》作了不少正面的報道和介紹，引起了知識分子對共產主義的興趣和憧憬。在陳獨秀、李大釗等人的策劃及共產國際的支持下，中國共產黨於 1921 年 7 月 1 日成立，並於 7 月底舉行了第一次全國代表大會。出席的有各地的代表 12 人、陳獨秀的代表 1 人和共產國際的代表 2 人。陳獨秀和李大釗都因事沒有出席。大會由張國燾主持，毛澤東



Zhang Guotao chaired the meeting; Mao Zedong and Zhou Fohai took the minutes. The meeting announced the founding of the Chinese Communist Party and elected three members of its Central Committee, namely, Chen Duxiu as Secretary, Zhang Guotao as Director of organization and Li Da as Director of Propaganda.

In 1924 Sun Yat-sen implemented his policy of forming an alliance with Soviet Russia and accommodating the Communists, allowing Communist Party members to join the Kuomintang as individuals. Sun Yat-sen passed away the following year. In 1926 Chiang Kai-shek, after stripping Wang Jingwei, long-cherished by Sun Yat-sen, of all his power, started the Northern Expedition. On the way to the north, he purged the Party in 1927, resulting in the split between the Kuomintang and the Communists.

By this time Li Dazhao had been assassinated, Chen Duxiu imprisoned, Lu Xun in hiding in the foreign concessions in Shanghai, and Cai Yuanpei deemed unwelcome.



和周佛海負責記錄。大會宣告中國共產黨正式成立，並選出「中央局」委員三人：陳獨秀當書記、張國燾當組織部主任、李達當宣傳部主任。

1924年，孫中山實行聯俄容共政策，允許共產黨員以個人身份加入國民黨。次年，孫中山在北京病逝。1926年，蔣介石在奪去深受孫中山器重的汪精衛的權力之後，開始北伐。1927年，他在北伐途中實行清黨，造成了國共分裂的局面。

這時，李大釗已遭殺害，陳獨秀淪為階下囚，魯迅躲在上海的公共租界裏，而蔡元培也成了不受歡迎的人物。





The Industrial Revolution initiated in England in the latter half of the eighteenth century greatly accelerated the economic development of Western European powers and the United States. In 1870 Europe and the United States made up 88% of the gross value of industrial output in the whole world. From 1870 to the eve of the First World War, the global gross value of industrial output increased fivefold. During this period the advances in the United States were especially swift. In 1870 Europe and the United States took up 65% and 23% respectively of the global gross value of industrial output, but by 1913, these two figures had changed to 48% and 36%.

In order to promote international trade and increase his control of the colonies, Napoleon had attempted to build a canal on the Suez isthmus, connecting the Mediterranean and the Red Sea, but had not succeeded. This project was completed in 1869 by the Frenchman Ferdinand de Lesseps (1805–1894). After that he planned to construct another canal on the Panama isthmus, to connect the Pacific and the Atlantic Ocean. This was a tremendously difficult task as the terrain was rugged and the ecology unfavourable, forcing the construction work to be abandoned half-way. Finally the Americans took over and completed the project in 1914. After completion, the Suez Canal was administered jointly by the British and the French while the Panama Canal was solely owned by the United States.

In their pursuit of economic development and hegemony the United States and the great powers in Europe competed fiercely with one another. Commercial competitions led to the expansion and seizing of colonies. The powers were embroiled in serious conflicts on this issue, with endless repercussions. The earlier

第一次世界大戰

19至20世紀的歷史：重點在歐洲和第一次世界大戰（1914至1918年）



18世紀下半葉，發軔於英國的第一次工業革命大大地促進了西歐列強和美國的經濟發展。1870年，歐美在世界工業的總產值共佔88%。從1870年到第一次世界大戰前夕，全球工業總產值增加了五倍。在這段期間，美國的發展尤為迅速。1870年，歐洲和美國分別佔世界工業總產值的65%和23%，但到1913年，這兩個數字便分別改為48%和36%了。

為了促進國際貿易和加強對殖民地的控制，拿破崙曾嘗試在蘇伊士（或譯蘇彝士）地峽建造一條運河，貫通地中海和紅海，但沒有成功。這項工程後來由法國人雷賽（或譯李西蒲；1805–1894）於1869年完成。隨後，他再接再勵，計劃在巴拿馬地峽興建另一條運河，以貫通太平洋和大西洋。這是一項非常艱巨的工程，不但地勢險峻，生態環境也惡劣，結果半途而廢。最後，美國人接手，於1914年把工程完成。建成後，蘇伊士運河由英法共管，巴拿馬運河則由美國獨佔。

為了謀求經濟發展和建立霸權，歐美列強之間展開了激烈的競爭。商業競爭導致殖民地的擴張和爭奪。在這個問題上，列強之間存在着重





Figure 44.1 The Industrial Revolution resulted in air pollution
圖44.1 工業革命導致空氣嚴重污染

strategies used by the European powers in forming alliances were again widely employed. At the transition of the nineteenth to the twentieth century, Germany, Italy and Austro-Hungary (Austria adopted the federal system from 1867 to 1918, and set up a king each in the present-day Austria and Hungary, forming the Austro-Hungarian Empire) formed the Central Powers while Britain, France and Russia formed the Allied Powers. These two major camps were in confrontation with each other.

At this time almost the whole of Africa had been colonized by the European powers and half of Asia (excluding Russia) had become their territories or colonies. What were left, with the exception of Japan, were virtually semi-colonies. In order to get the greatest profits, the colonists used their utmost means to squeeze as much as possible out of the lands they occupied. The people were forced to rise up in revolt and national movements appeared in all parts of the world. India and China saw large-scale national movements during this period.

Contemporaneously the internal situation of the powers was very critical. The Industrial Revolution resulted in rapid urban development, air pollution and environmental deterioration. Capitalists mercilessly exploited the workers for their own profits. The workers in Europe and the United States in the nineteenth century led a hard life, but as they were a formidable force with their huge number and concentrated in one place, they could easily be mobilized to resist the capitalists.



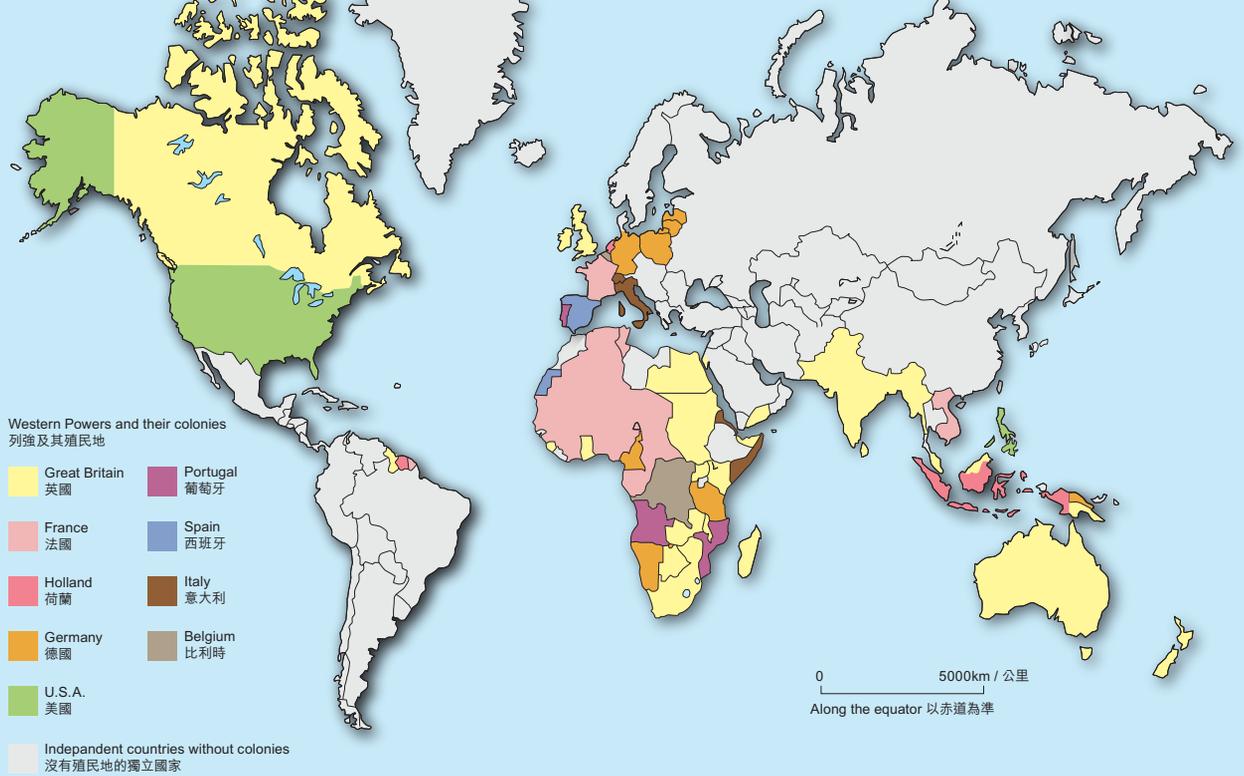


Figure 44.2 Colonies of Western Powers in the early twentieth century
圖44.2 20世紀初，歐美列強在世界各地的殖民地

重矛盾，情況錯綜複雜。於是，早已出現於歐洲的合縱連橫策略這時更為廣泛採用。19世紀與20世紀之交，德、意、奧—匈(奧地利在1867年至1918年之間改行聯邦制，在現今的奧地利和匈牙利地區各立一個皇帝，並正名為奧—匈帝國)結成同盟，英、法、俄則訂立協約，形成兩大陣營，互相對峙。

這時，差不多整個非洲已成為歐洲列強的殖民地，亞洲(不包括俄國)也有一半以上的地區成為它們的領土或殖民地，而剩下來的除日本外，實際上亦已淪為半殖民地。殖民主義者為了攫取最大利潤，自然無所不用其極，在他們侵佔的地區大事搜刮。當地人民被迫群起反抗，民族運動於是此起彼伏地在世界各地出現。印度和中國就在這個時期先後出現了大規模的民族運動。

與此同時，列強國內的形勢也很嚴峻。工業革命導致城市急劇發展、空氣嚴重污染、環境日趨惡化。資本家也為了本身的利益而極盡壓榨工人之能事。19世紀的時候，歐美工人的生活實在苦不堪言。因為他們人多勢眾，又集中在一起，所以很容易發動起來，跟資本家對抗。



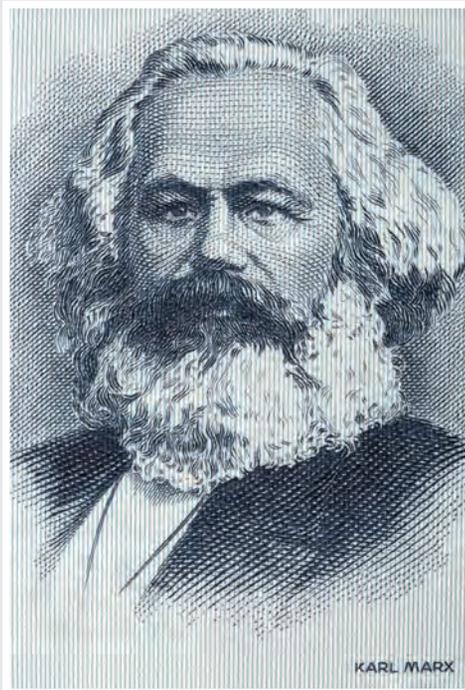


Figure 44.3 Karl Marx

圖44.3 馬克思

In 1848 Karl Marx (1818–1883) and Friedrich Engels (1820–1895) published *The Communist Manifesto*, which stunned the world and brought the workers' movement in Europe step by step to a new height. In 1864 the workers' representatives of Britain, France, Germany and Italy founded the International Workingmen's Association, alternatively known as the First International, in London with the objective of uniting the leftist workmen all over the world to fight for their privileges with the capitalists. In 1871 the French Section of the First International formed a National Self-Defence Army numbering 300,000, which took over Paris, seized political power and founded the Paris Commune. However, this regime only lasted about two months.

Marx predicted that the revolution would first break out in the West, but his prophecy did not come true. This was mainly due to the fact that the Western capitalists had learned from their experience. They improved the workers' conditions to let them have a better life and thus weakened their will to revolt. To the contrary, in backward countries, as commerce and industry were undeveloped, people had an unbearably hard life. In addition they were under the oppression of authoritarian governments and foreign powers. All these caused the continuous outbreak of uprisings. The uprising that had the greatest impact on later generations was the Bolshevik Revolution of 1917 (see chapter 45).

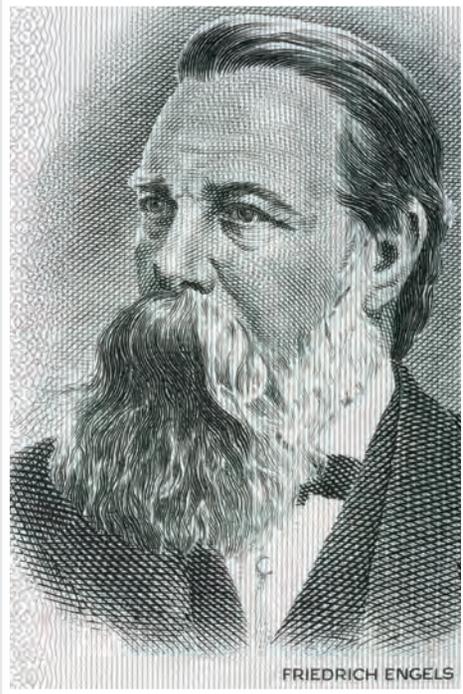


Figure 44.4 Friedrich Engels
圖44.4 恩格斯

1848年，馬克思(1818–1883)和恩格斯(1820–1895)發表了震撼世界的《共產黨宣言》，把歐洲的工人運動一步一步地推向高峰。1864年，英、法、德、意四國的工人代表在倫敦成立「國際工人聯合會」，又稱「第一國際」，目的在團結世界各地的左翼工人，向資本家爭取權益。1871年，第一國際法國支部組成一支人數達三十萬的「國民自衛軍」，控制了巴黎，並取得政權，建立起「巴黎公社」。但這個政權只維持了大約兩個月。

馬克思曾預言，革命會首先在西方爆發。結果，他的預言落空了。這主要是因為西方的資本家學乖了，改善了工人的待遇，讓他們生活得好一點，從而削弱了他們的革命意志。反之，在落後地區，因為工商業不發達，人民生活異常艱苦，加上專制政權和外國勢力的壓迫，以致革命的烽煙不絕如縷。對後世影響最大的是1917年俄國的十月革命(見第45章)。



Entering the twentieth century conflicts escalated between the Central Powers and the Allied Powers. In 1904 Britain and France reached an agreement to let the former have control of Egypt and the latter of Morocco, but Germany would not recognize the French control over Morocco. In 1906 the Powers called a meeting to discuss this, during which Britain, the United States and Russia supported France while Austro-Hungary supported Germany and the negotiations reached an impasse. When Morocco had an insurrection in 1911 France sent an army to protect its nationals and Germany followed suit by sending a gunboat to demonstrate. In the end both sides made a concession: Germany recognized the French right and France ceded part of Congo to Germany.

At that time the situation of the Balkan Peninsula (south of the Balkan Ranges, now commonly known as Southeast Europe) was very critical. The four small states on the Peninsula which had recently attained independence joined together to oppose the Ottoman Empire to the east and the Austro-Hungary Empire to the west. They also fought against one another over territorial problems; their relationships were very complicated. In July 1914 the crown prince Franz Ferdinand of Austria was shot by a Serbian youth while visiting Sarajevo, the capital of Bosnia, a newly annexed area in the south. Consequently Austro-Hungary declared war on Serbia. As Russia had signed an agreement to assist Serbia, and fearing that once Austro-Hungary controlled the Balkan Peninsula, the exit of the Black Sea might be blocked, it immediately mobilized. Germany reacted by declaring war on Russia and France respectively and sent an army to invade Belgium. As a member of the Allied Powers, Britain also joined the war while the Ottoman Empire supported the Allied Powers. Chained reaction escalated the war into a European war within a month and later on developed into a world war.

The intensity and the duration of the war were totally unexpected by the participating countries. When it first started Italy, belonging to the Central Powers, remained neutral, but later on coveting territories of Austria and Turkey, joined the Allied Powers instead. During the early stages of the war the Central Powers were in the lead, but in the later stage the Allied Powers were the winners. After a see-saw battle for three years, both sides were weary of it and wanted a truce but could find no way.



進入20世紀之後，同盟和協約兩大陣營的矛盾越來越大。1904年，英、法協議，由前者支配埃及，後者支配摩洛哥，但德國不承認法國對摩洛哥的支配權。1906年，列強召開會議，討論此事。席上英、美、俄支持法國，奧—匈則支持德國，談判陷入僵局。1911年，摩洛哥發生動亂，法國派兵「護僑」，德國隨即派炮艇前往示威。最後，雙方各讓一步，德國承認法國的權利，法國則把剛果部分地方割讓給德國。

這時，巴爾幹半島(指橫過保加利亞的巴爾幹山脈以南的地區，現慣稱東南歐)的局勢也很緊張。半島上四個剛獨立的小國既聯手對抗東面的鄂圖曼帝國和西面的奧—匈帝國，又因領土問題而互相攻伐，關係錯綜複雜。1914年7月，奧地利王儲斐迪南在訪問波斯尼亞(新近吞併的地區，位於南部)首府薩拉熱窩時，被一名塞爾維亞青年槍殺，引致奧—匈向塞爾維亞宣戰。俄國因為有援助塞爾維亞的協議，加上它恐怕奧—匈控制了巴爾幹半島之後會封鎖黑海的出口，於是立即動員。接着是德國先後向俄、法宣戰，並派軍隊入侵比利時。作為協約國成員的英國隨即加入戰團，鄂圖曼帝國則支持同盟國。連鎖反應使到這場戰爭在一個月內升級為歐洲大戰，後來更演變成世界大戰。

戰事激烈的程度和延續的時間都出乎參戰國家的意料之外。戰爭開始時，參加了同盟國的意大利保持中立，後來因為覬覦奧地利和土耳其的部分領土而轉投協約國。戰鬥初期是同盟國領先，後期是協約國佔優。拉鋸三年之後，雙方都展現出厭戰的情緒，都想謀和，但苦無良策。



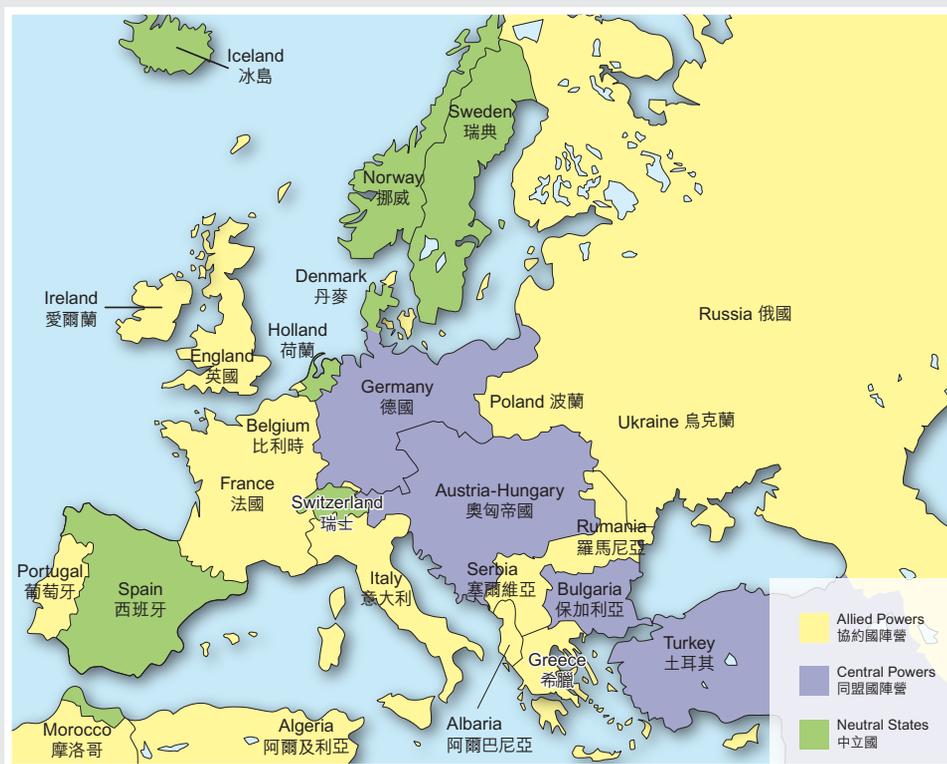


Figure 44.5 Europe in World War I
圖44.5 第一次世界大戰期間的歐洲

1917 was a critical year. In April the United States which had maintained her neutrality and gained immense profits from the war, declared war on Germany because its merchant ships were attacked by German submarines. In November, after the Bolshevik Revolution succeeded, Russia pulled out from the war. Its withdrawal, however, had no adverse effects on the war, as the Allied Powers had gained great strength with the United States' participation and had tremendous successes in several counter-attacks. In November the following year the war ended.

The First World War lasted four years and three months, with the battles raged in all three continents of Europe, Asia and Africa, 36 countries participated with nearly 20,000,000 killed, half soldiers half civilians. In fact, many so-called belligerent states only made a gesture and did not take part in earnest. For instance, Japan announced war on Germany, but only sent an army to occupy Qingdao, and China, having declared war on the Central Powers, only dispatched a hundred thousand labourers to Europe to render service for the Allied Powers. All countries put their bets on the camp that would have more chances to win in order to gain a share of the spoils in the peace treaty afterwards.





Figure 44.6 American soldiers at the declaration of World War I in 1917, New York City
圖44.6 1917年，美國宣佈參戰，美軍在紐約市揮動旗幟

1917年是關鍵性的一年。4月，一向保持中立而大發戰爭財的美國因其商船受到德國潛艇的襲擊而向德國宣戰。11月，俄國發生革命，成功後退出戰爭。它的退出對戰局並無多大影響，因為這時協約國已因美國參戰而實力大增，在多個反攻戰役中取得了豐碩的成果。次年11月，大戰結束。

第一次世界大戰歷時四年零三個月，戰火波及歐、亞、非三大洲，捲入戰爭的國家共36個，死難人數接近二千萬，其中軍人及平民各佔一半。其實，很多國家所謂參戰，只不過是擺個姿態而已。例如：日本向德國宣戰，卻只出兵佔領青島，而中國向同盟國宣戰，也不過派遣十餘萬勞工到歐洲為協約國效勞。大家都把賭注押在獲勝機會較大的陣營上，以期在戰後的和會上獲得一些好處。



In June 1919 the belligerent states signed a peace treaty at the Palace of Versailles, whose main contents included the following: Germany was to return Alsace-Lorraine to France; Austro-Hungary would be split into two countries; Seven new states, namely, Finland, Latvia, Estonia, Lithuania, Poland, Czechoslovakia and Yugoslavia would be founded in Europe; the Ottoman Empire would be disintegrated and its territories, with the exception of Turkey, would be divided up by Britain and France.

The Treaty of Versailles passed a number of resolutions, attempting to solve all international disputes by peaceful means. The most important among these were: (1) create the League of Nations; and (2) adopt the principle of national self-determination to solve problems. However, these two resolutions had not been substantially realized: the United States and Soviet Russia did not join the League of Nations, and Britain and France did not adopt the principle of national self-determination in dealing with problems arising in the colonies.

After the First World War, Europe, mired in economic recession and laden with political crises, gradually lost control of her colonies. Relatively speaking, the United States grew rapidly, becoming the strongest country in the world. In 1914 the United States owed Europe 40 billion US dollars, but in 1919 Europe owed the United States 37 billion US dollars instead.

Having been through the War, people in the colonies and semi-colonies would not readily obey their masters; some even raised the banner of nationalism and communism to fight for freedom, attempting to change the status quo.

It can be said that the First World War turned a new page in modern history.



1919年6月，參戰國家在巴黎凡爾賽宮簽訂和約，其主要內容包括：德國歸還阿爾薩斯—洛林地區給法國；奧—匈帝國分為奧地利和匈牙利兩個國家，歐洲成立芬蘭、拉脫維亞、愛沙尼亞、立陶宛、波蘭、捷克斯洛伐克（簡稱捷克）和南斯拉夫七個新國家；鄂圖曼帝國解體，除土耳其外，其他地區由英、法瓜分。

和會又通過多項決議，企圖全面和平解決所有國際糾紛。其中最重要的是：一、建立國際聯盟（簡稱國聯）；二、採取民族自決的原則解決問題。可是這兩個決議都沒有認真落實：美國和蘇聯都沒有加入國聯，而英法等國在處理殖民地問題時也沒有切實地按照民族自決的原則辦事。

第一次世界大戰之後，歐洲經濟衰退，政治危機四伏，因而對殖民地的控制也日漸減弱。相對而言，美國則日漸強大，成為全世界首屈一指的強國。1914年，美國欠歐洲四十億美元；1919年，歐洲反欠美國37億美元。

殖民地及半殖民地的人民在受過大戰的洗禮後已不再唯命是從，有些甚至舉起民族主義和共產主義的大旗，進行抗爭，企圖把現行的社會秩序改變過來。

可以說，第一次世界大戰揭開了近代歷史新的一頁。





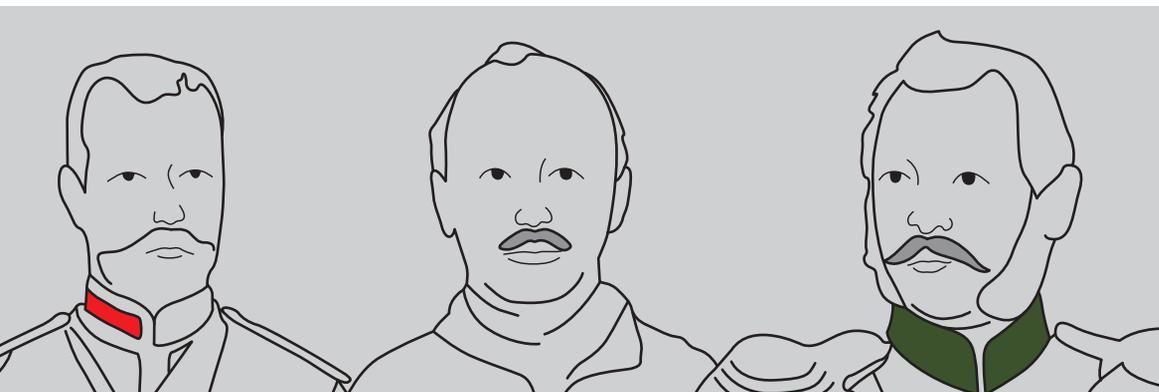
Nineteenth century Russia was an industrially backward feudal state, with peasants taking up 90% of the population, half of whom were freemen renting state-owned land and half serfs of large manors. They had a hard life, especially the latter. The reforms carried out by Alexander II (reigning 1855–1881), while abolishing serfdom and advancing the industrial development of the country, did little to improve the livelihood of the peasants, sparking off social upheavals. His successor adopted an expansionist policy abroad and dealt with domestic affairs in a high-handed way. The people became more discontented.

The Russo-Japanese War further intensified internal contradictions. In 1905 the workers in the capital St. Petersburg, under the leadership of the Social Democratic Labour Party (renamed the Communist Party in 1918) and the Socialist Revolutionary Party, went on strike and formed a Soviet (representative assembly of workers), thereby forcing Czar Nicholas II to reorganize the State Duma (the lower house of parliament of Russian Federation). In the beginning the Czar promised to introduce a constitution but in the end resorted to military force to crush the movement.

In March 1917 (February, according to the Russian calendar), a large scale strike broke out again in St. Petersburg, which, being mishandled by Czar Nicholas II, turned into a mutiny and finally to military revolution. The Czar was forced to abdicate.

俄國大革命

俄國（蘇聯）20世紀上半葉的歷史：重點在1917年的大革命



19世紀的俄國是一個工業落後的封建大國。農民佔全國人口的90%，一半為租用國有土地的自耕農，一半為大地主的農奴。他們生活困苦，尤以後者為甚。亞歷山大二世(1855–1881年在位)的改革雖然使到俄國的農奴獲得解放和工業有所發展，但農民的生活未見改善，因而動亂頻仍。他的繼任者對外執行擴張政策、對內採取高壓手段，人民更為不滿。

日俄之戰進一步加深了內部的矛盾。1905年，首都聖彼得堡的工人在社會民主勞工黨(1918年改稱共產黨)和社會革命黨的領導下實行大罷工，並成立「蘇維埃」(即工人代表會)，進而迫使沙皇改組「杜馬」(即俄羅斯聯邦議會的下議院)。沙皇初時答應立憲，但最後還是使用武力把運動鎮壓了。

1917年3月(俄曆2月)，聖彼得堡又發生大罷工，並因沙皇尼古拉二世處理不當而引致兵變，終於釀成武裝革命。沙皇被迫退位。



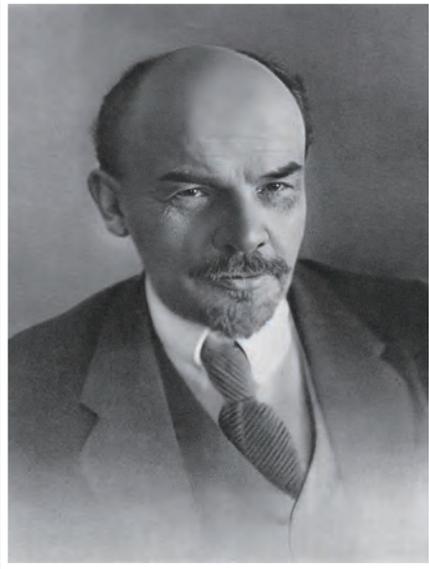


Figure 45.1 Vladimir Lenin

圖45.1 列寧

After the February Revolution a very delicate political situation arose in Russia. There were three powers in existence: (1) the petit bourgeoisie with rather conservative outlook who upheld democratic constitution; (2) peasants who were relatively neutral but had tendencies for terrorist tactics; and (3) radical workers who promoted socialism. At that time, although the Soviets in all the big cities were controlled by the Socialist Revolutionary Party, which led the peasants, and the Social Democratic Labour Party, which led the workers, yet the leaders of the St. Petersburg Soviet were mostly moderates. Therefore they accepted the request of the Duma to allow the democrats to seize power to form a provisional government. Vladimir Lenin (1870–1924), leader of the Social Democratic Labour Party, however, thought that power should belong to the Soviet and headed the struggle of the mass against the provisional government.

As the provisional government was oblivious of the people's welfare (mainly consisting of not distributing the land to the peasants) and disregarded their demand of backing out of the war, it lost the people's confidence and eventually was overthrown by the Bolsheviks led by Lenin in November (October, according to the Russian calendar) of the same year. (In 1903, in a meeting of the Social Democratic Labour Party, Lenin called the minority in opposition to him the Mensheviks and the majority supporting him the Bolsheviks. The former was more moderate while the latter more radical.) In the process of the October Revolution the Bolshevik army did not encounter any serious resistance before occupying St. Petersburg.



Figure 45.2 February Revolution in Petrograd

圖45.2 民眾在聖彼得堡發動二月革命

二月革命之後，俄國出現了一個非常微妙的政治局面。當時俄國有三大勢力：一、主張民主立憲、觀點相當保守的小資產階級；二、態度相對中立但有採取恐怖手段傾向的農民；三、鼓吹社會主義、思想比較激進的工人。這時，雖然各大城市的蘇維埃都控制在領導農民的社會革命黨和領導工人的社會民主勞工黨手裏，但聖彼得堡蘇維埃的領導人卻多屬溫和派。因此，他們接受了杜馬的要求，讓民主人士掌權，組織臨時政府。社會民主勞工黨的領袖列寧(1870–1924)則認為權力應歸蘇維埃，於是領導群眾與臨時政府進行鬥爭。

臨時政府因為不重視人民的福利(主要是沒有把土地分給農民)，也不理會他們退出戰爭的訴求，以致大失民心，終於在同年11月(俄曆10月)給列寧領導的布爾什維克推翻了。(1903年，列寧在社會民主勞工黨的一個大會上稱反對他的少數派為孟什維克，支持他的多數派為布爾什維克。前者比較溫和，後者比較激進。)在十月革命的過程中，布爾什維克的軍隊沒有遇到激烈的抵抗便輕易地佔領了聖彼得堡。



In March the following year, Lenin made three important decisions: (1) signed a peace agreement with Germany; (2) renamed the Social Democratic Labour Party the Communist Party; and (3) moved the capital to Moscow. In spite of the harsh terms of the peace agreement Lenin accepted Germany's demands, letting it occupy a large piece of land in the western part of Russia from Finland to Ukraine, in order to obtain a peaceful environment to build his country.

The Communist global revolutionary outlook aroused great fear from the powers. During the first few years of the new regime, on the foreign front Russia was closely watched by the powers, laying in wait for its every move, and domestically it was interfered by all kinds of counter-revolutionary powers. The situation was anything but precarious. Counter-revolutionary powers included property-owning classes such as nobles, landlords, merchants and officials of the former regime and also revolutionary parties which held different political views such as the Socialist Revolutionary Party. Encouraged and supported by the powers, they either openly led a mutiny or covertly stirred up trouble. Instigated and assisted by the powers, small states nearby invaded Russia a number of times. Interference by foreign countries is a common phenomenon in history, arising mainly from concerns for their own interests, either hoping to gain substantial benefits or to avoid a crisis that may endanger their own territory.

The seriousness of the problem intensified because of the radical economic policy adopted by the new government. Soon after the Communist Party seized power it nationalized all the land, banks, industries and foreign trade, so that the property-owning classes were exceedingly dissatisfied, for which they resorted to both active and passive resistance. The workers and peasants, for lack of economic motivation, became inert, with the result that productivity lagged behind and economy fell into dire straits. In 1921 Lenin decided to change his economic policy.

Under the leadership of Lenin, working zealously for several years, the government was finally able to stabilize the situation. Lenin had two able assistants: Leon Trotsky (1879–1940) and Nicholas Bukharin (1888–1938). The former commanded the Red Army created by him, and succeeded in warding off foreign invasions and suppressing internal rebellions within three years. The latter carried out steadfastly the new economic policy formulated by Lenin in 1921, enabling the country's economy to recover rapidly. The new economic policy allowed peasants to sell their produce in the market and let the people have their small shops and small factories. However, this policy led to Bukharin's untimely death.



次年3月，列寧作了三項重大決定：一、跟德國簽訂和約；二、把社會民主勞工黨正名為「共產黨」；三、遷都莫斯科。雖然和約的條款異常苛刻，但為了謀求一個和平的環境去建設國家，列寧還是接受了德國的要求，讓它佔據俄國西部從芬蘭到烏克蘭的大片土地。

共產主義的世界革命觀引起了列強的極度恐慌。新政權建立後的頭幾年，俄國外有列強窺伺，內受各種反革命勢力的干擾，形勢相當嚴峻。反革命勢力包括有產階級如貴族、地主、商人和失勢官員，以及持不同政見的革命黨如社會革命黨等。他們在列強的鼓勵和支持下，或公開領軍叛變，或暗中興波作浪。四周的小國也受到列強的唆擺和支援，多次進兵犯境。外國干預是歷史上常見的現象。他們這樣做主要是為了自身的利益，希望藉此得到實質上的好處，或是避過一場可能禍及本國的危機。

問題的嚴重性更因新政府採取過激的經濟政策而加深。共產黨取得政權後不久便把土地、銀行、工業和外貿收歸國有，使到有產階級極度不滿。他們不是積極反抗便是消極抵制，而工人和農民又因為缺乏經濟誘因而不思進取，以致生產遲滯不前，經濟陷入困境。1921年，列寧決定改變經濟政策。

新政府在列寧的領導下，經過多年的努力，終於把局面穩定下來。他有兩位得力助手：一位是托洛茨基（或譯托洛斯基；1879–1940），另一位是布哈林（1888–1938）。前者率領他一手建立的紅軍，在三年內擊退外敵和枚平內亂；後者堅定不移地推行列寧於1921年提出的新經濟政策，使到國家的經濟迅速復原。新經濟政策容許農民在市場上出售產品，也容許人民經營小商店和小工廠。這政策後來竟令布哈林死於非命。



When things were more or less in order, Russia changed its name to the Union of Soviet Socialist Republics (abbreviated as USSR or the Soviet Union) in 1922. In the same year Joseph Stalin (1878–1953) was appointed General Secretary of the Soviet Union. Lenin did not like him, considering him to be brutal and autocratic and was against his appointment. After Lenin's death in 1924, Stalin arrogated all authority to himself and immediately eliminated all dissidents and changed national policies.

He opposed the global revolutionary outlook of Trotsky, thinking that it is practicable to first establish socialism in a country. He was also opposed to the new economic policy executed by Bukharin, criticizing it to be the remnant of feudalism, blocking the development of socialism. Stalin first exposed and criticized Trotsky in 1929, then exiled him from the Soviet Union and in 1938 condemned and executed Bukharin as a spy, for which he was innocent. In 1940 Trotsky was assassinated in Mexico by a secret agent sent from the Soviet Union, and Bukharin, three years before the disintegration of the Soviet Union, that is, in 1988, was justifiably reinstated.

In 1929 Stalin, impatient to lead the Soviet Union in its transition to socialism, gave up Lenin's new economic policy and implemented, against all odds, the first five-year plan to promote agricultural collectivism and nationalize industry and commerce. In the beginning stages of their implementation, strong resistance had been encountered. However, Stalin was reckless, using a strong hand to execute his plans. Agricultural collectivism resulted in the reduction of productivity and the income of peasants decreased drastically. At that time per unit area yield of wheat in the Soviet Union was half of that of the United States and the yield per person only one tenth. After being nationalized, commerce shrank and the development of industry focused on heavy industry, with one third of national income accumulated invested on its re-production annually. Consequently, although national industry developed rapidly, yet the livelihood of the people was exceedingly difficult. Under the autocratic rule of Stalin, the people of the Soviet Union lived a life of material deprivation and lacking in freedom.

Around 1930 a serious economic crisis appeared in the West. Just at the time when capitalist societies fell into the great depression, the Soviet Union took its opportunity to rise. After carrying out two five-year plans, its power increased considerably. By the eve of the Second World War its industrial product had risen to 10% of the global GNP to become an important industrial power.



大局粗定後，俄國於 1922 年正名為蘇維埃社會主義共和國聯盟（簡稱蘇聯）。同年，斯大林（或譯史太林，1878–1953）獲委為蘇聯共產黨總書記。列寧並不太喜歡他，認為他過於粗暴和獨裁，甚至建議不要讓他當總書記。1924 年，列寧死後，斯大林大權獨攬，隨即清除異己，改變國策。

他反對托洛茨基的世界革命觀，認為先在一個國家建立社會主義是可行的。他也反對布哈林執行的新經濟政策，認為這是封建殘餘，妨礙着社會主義的發展。斯大林首先於 1929 年清算托洛茨基，把他逐出蘇聯；又於 1938 年以間諜罪把布哈林處決。這是莫須有的罪名。1940 年，托洛茨基在墨西哥給來自蘇聯的特務暗殺了，而布哈林則終於在蘇聯解體前三年，即 1988 年，恢復了名譽。

1929 年，斯大林急於帶領蘇聯過渡到社會主義，於是放棄了列寧的新經濟政策，強行推出第一個五年計劃，實行農業集體化和工商業國有化。推行初期遇到很大阻力，但他不顧一切，用嚴苛的手腕強制執行。農業集體化的結果是產量下降，農民收入減少。當時蘇聯小麥的畝產量只有美國的一半，人產量更只得十分之一。工商業國有化之後，商業萎縮不前，工業的發展重點則放在重工業上，並且高速累積，每年都把大約三分之一的國民收入用於再生產。因此，雖然國家的工業得以迅速發展，但人民的生活卻異常艱苦。在斯大林的極權統治下，蘇聯的人民過着物質匱乏和沒有自由的日子。

1930 年前後，西方國家出現了嚴重的經濟危機。就在資本主義社會陷入大蕭條的時候，蘇聯乘機冒起。經過兩個五年計劃之後，其國力已相對大幅提升。到第二次世界大戰爆發前夕，它的工業產值已躍升至全球總產值的 10%，成為舉足輕重的工業大國。



Affluent Western countries at this time were mostly wary of the Communist Party but there were quite a considerable number of leftists, who became interested in and had high hopes for the Soviet Union, where socialism was practised. For this purpose they organized visits and observation tours. After thoroughly understanding the situation, they usually became disappointed and even shocked. However, the reactions of people in colonies and semi-colonies were very different. They admired the fact that the Soviet Union was able to rise from an under-developed country to a world power within a short time, taking it to be the result of implementing socialism, and therefore made a zealous effort to learn from it, calling it their “big brother”.

The impact of the October Revolution on the global political situation in the early twentieth century is no less than that of the French Revolution in late eighteenth century.



這時，富裕的西方社會大多對共產黨沒有好感，但也有不少左派人士對實行社會主義的蘇聯深感興趣和寄以厚望，特地前往參觀、訪問和考察。他們在深入了解情況之後，多感失望，甚至震驚。可是，當年殖民地和半殖民地人民的反應卻大不相同。他們都因蘇聯能在短期內從一個落後國家躍升為世界強國而表示欽羨，認為這是實行社會主義的結果，於是競相向它學習，視之為「老大哥」。

20世紀初期的俄國大革命對世界政局發展的影響，不下於18世紀末期的法國大革命。



46

NATIONAL INDEPENDENCE MOVEMENTS IN WEST ASIA AND SOUTH ASIA

The national independence movements in two areas: in West Asia, mainly in the first half of 20th century and in South Asia, starting from 19th century and completed in the middle of 20th century



During the later stages of the First World War, the Western powers, unable to cope with the realities of a prolonged war, relaxed their control of their colonies and occupied territories. The people of these territories seized the opportunity to rise up in resistance to seek independence. When the War ended, feeling the impact of the October Revolution, national independence movements gained momentum and swept all over East Europe, North Africa and almost the whole of Asia. This chapter focuses on what took place in West Asia and South Asia.

West Asia

Before the War was over, the Allied Powers signed a number of secret agreements among themselves, conspiring to cut up the Ottoman Empire after the War. In order to break up the Ottoman Empire, Britain on the one hand promised independence to Arab countries after the War while on the other hand undertook assisting the Jews to establish their country in Palestine. Zionism developed as a national movement in reaction to anti-Semitism in Europe in late nineteenth century. The Jews had asked the Ottoman Empire to allow them to establish their national state in Palestine but to no avail.

After the War, most territories in the Middle East were under British trusteeship. Britain did not fulfil all its promises, but under pressure from the Arabs, made some concessions by allowing its entrusted territories to practise various degrees of self-government. Therefore, with the exception of Palestine, no major problems arose in West Asia.



西亞和南亞的民族獨立運動

兩個地區的民族獨立運動：西亞：20世紀上半葉；南亞：始於19世紀初，成於20世紀中



第一次世界大戰後期，西歐列強都給曠日持久的戰爭壓得透不過氣來，因而放鬆了對殖民地和佔領區的控制。這些地區的人民於是乘機起來反抗，尋求獨立。戰後，受到俄國大革命的影響，民族獨立運動風起雲湧，席捲東歐、北非和差不多整個亞洲。本章集中討論西亞和南亞兩個地區的情況。

西亞

大戰尚未結束，協約國之間便簽訂了多項秘密協定，密謀在戰後瓜分鄂圖曼帝國。為了分化鄂圖曼帝國，英國一方面答應戰後讓阿拉伯國家獨立，另一方面又承諾協助猶太人在巴勒斯坦建國。猶太復國主義是19世紀後期因歐洲排猶情緒高漲而發展起來的一場民族運動。他們曾要求鄂圖曼帝國容許他們在巴勒斯坦建國，但不得要領。

戰後，中東大部分地區由英國託管。英國沒有完全履行諾言，但在阿拉伯人力爭之下，也作了一些讓步，容許各個託管區實行不同程度的自治。因此，除巴勒斯坦外，西亞基本上沒有出現太大的問題。



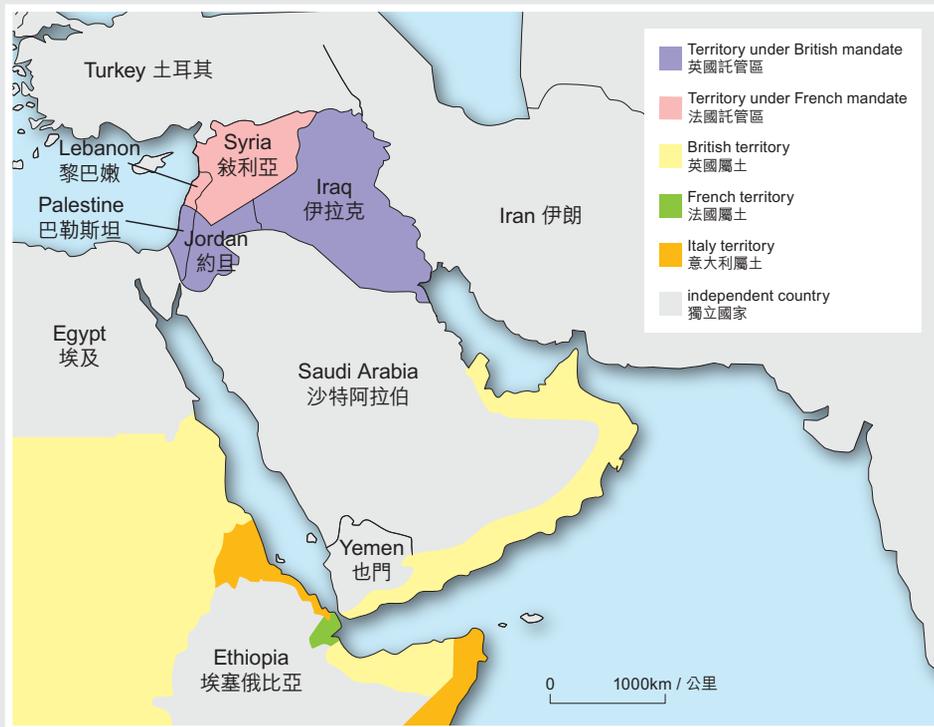


Figure 46.1 West Asia between the two World Wars
圖46.1 兩次世界大戰之間的西亞

However, conditions in Palestine were different. Since the British promised to let the Jews establish their national state there, which was opposed by the Arabs, this became a thorny question. It had arisen because of Britain's wrong appraisal of the situation during the First World War.

The British had estimated that the Arabs would not object too strongly as long as the number of Jews moving into Palestine was not great. This was true in the early stages. However, owing to the intensifying of anti-Semitism in Europe, Jewish immigrants increased dramatically, from less than ten thousand in 1932 to thirty thousand in 1933, to more than forty thousand in 1934 and over sixty thousand in 1935. Faced with a different situation, Britain tried to play fair to the interests of all parties, but its efforts proved ineffective. Since the thirties, the conflicts between the Jews and the Arabs escalated and there seemed to be no way out.

After the disintegration of the Ottoman Empire, the Turks, having been devastated by years of war, were mired in a declining economy, straitened circumstances, a suffocating system and foreign oppression. Dissatisfaction with reality stimulated their passion for revolution. In 1920 under the leadership of Mustafa Kemal (1881–1938), they overthrew the Sultan, who was under the control



Figure 46.2 Mustafa Kemal
圖46.2 凱末爾

巴勒斯坦的情況可不一樣。因為英國答應了猶太人讓他們在此建國，但阿拉伯人反對，於是形成一個非常棘手的問題。這主要是因為英國在第一次世界大戰期間作了錯誤的估計。

英國估計，只要遷入巴勒斯坦的猶太人不太多，阿拉伯人是不會強烈反對的。早期的情況的確如此。可是，隨着歐洲排猶問題惡化，猶太移民數字直線上升，從 1932 年的不足一萬人遞升至 1933 年的三萬多人、1934 年的四萬多人和 1935 年的六萬多人，情況便不一樣了。英國曾嘗試擺平各方面的利益，但無效。自 1930 年代以來，猶太人和阿拉伯人在巴勒斯坦的衝突有增無已，形勢日趨嚴峻，問題一直無法解決。

鄂圖曼帝國解體之後，經過多年戰火蹂躪的土耳其人面對的是凋零的經濟、困頓的生活、令人窒息的制度和外力的壓迫。對現實的不滿激起了他們革命的熱情。1920 年，在凱末爾(或譯凱瑪爾；1881–1938)的領導下，他們推翻了受協約國控制的蘇丹(土耳其皇帝的稱謂)，建立共



of the Allied Powers, and founded a republic. They resolved the interference of the Allied Powers either through military action or diplomacy. After struggling for three years, the Turkish Republic finally secured the agreement of the Allied Powers to sign new treaties, abrogating all the unequal clauses.

After the Revolution succeeded, Kemul carried out social reforms. His achievements included: abolishing the Caliph system (see Chapter 23), diminishing religious power, formulating new legal codes, Romanization of the writing system and abolishing polygamy. The Turks called him the Father of their nation but conservatives considered him a traitor of Islam.

South Asia

When Britain invaded India, it brought with it Western education and culture. In the first half of the nineteenth century, there appeared a group of relatively enlightened intellectuals in India, who first of all advocated reforming religion, society and the administrative system and then in late nineteenth century, further demanded self-government and independence. In order to fight for self-government, they founded the Indian National Congress in 1885.

Although the Indian National Congress was suppressed by the British government from its inauguration, yet it staunchly supported Britain throughout the First World War, in the hope that India would be granted self-government after the War. India mobilized more than one million soldiers to join the War, with fifty thousand casualties and over sixty thousand wounded. In spite of that, Britain continued to suppress India's movement for self-government with a heavy hand.

Indian soldiers who participated in the War brought home all kinds of new ideas such as the principle of national self-determination, which acted as catalysts for the thinking and actions of the people. In 1919 Gandhi led the Indian National Congress in a non-violence civil disobedience movement, encouraging Indians to adopt an attitude of non-cooperation to the British, such as giving up the Honours conferred by the British government, boycotting government offices and opposing taxation. He had been angered by his followers using violence in mass movements and had been thrown into jail a number of times for this and other reasons. During this time some of the populace and his followers, including Jawaharlal Nehru (1889–1964), who later became the first Indian Premier, had been dissatisfied with his non-violence policy. The movement for Indian self-government had not made any progress up to the time when the Second World War broke out.



和。協約國的干預都一一給他們通過軍事行動或外交手段頂住了。經過三年的奮鬥，土耳其共和國終於取得協約國的同意，重新簽訂和約，把不平等的條款廢除了。

革命成功後，凱末爾致力改革社會，所取得的成就包括：廢除哈里發制度(參看第 23 章)、弱化宗教勢力、制訂新法律、文字羅馬化和廢除多妻制。土耳其人民視他為國父，但保守分子則把他看作伊斯蘭教的叛徒。

南亞

英國入侵印度的同時，也為它帶來了西方的教育和文化。19 世紀上半葉，印度出現了一批思想比較開明的知識分子。他們首先提出改革宗教、社會和政制的主張，到 19 世紀後期更進一步要求自治和獨立。為了爭取自治，他們在 1885 年成立了「印度國民大會黨」，簡稱「國大黨」。

國大黨雖然一開始就受到英政府的壓制，但它在第一次世界大戰期間始終堅定不移地支持英國，希望戰後獲准自治。印度動員了超過一百萬人參戰，結果接近五萬人陣亡，超過六萬人負傷。可是，戰後英國繼續用強硬的手段鎮壓印度的自治運動。

曾經參戰的印度士兵帶着各種新思維如民族自決原則等回家，對人民的思想行為起了催化作用。1919 年，甘地領導國大黨發起和平抵抗運動，鼓勵印度人對英國採取不合作態度，如放棄英政府所授榮銜、抵制政府機關、抗稅等。他曾多次因為群眾在運動中使用暴力而生氣，也曾多次因此而入獄(入獄原因當然不止一端)。期間，部分群眾和他的追隨者，包括後來成為印度開國總理的尼赫魯(1889–1964)，也曾對他的不抵抗主義表示不滿。印度人的自治運動直至第二次世界大戰爆發時仍然未取得任何進展。



During the Second World War, India as a British colony was forced to take part. This brought out one problem: Britain had been rallying people to fight for freedom and yet was determined not to grant freedom to India. The Indian National Congress, therefore, in 1942 passed the Exit India resolution, demanding the British to quit India. For this the British government responded with brutal suppression.

After the War, anti-British feeling surged among the Indians. In February 1946 a labour crisis broke out in Bombay (now Mumbai), swiftly evolving into a nationwide insurrection and mutiny. The British government threatened the insurgents with high-handed means and at the same time sent a special envoy to negotiate. Gandhi, the leader of the Indian National Congress and Muhammad Ali Jinnah (1876–1948), the leader of the Muslim League, were reluctant to see violence and civil war, and therefore accepted the Mountbatten Plan for the partition of India, each becoming a Dominion within the British Commonwealth. In the following year, Ceylon also obtained the Dominion status.

India, Pakistan and Ceylon each became an independent republic in 1950, 1956 and 1972 respectively. Since the founding of the republics the relationship between India and Pakistan had never been harmonious. Religious difference was the main cause but the conflicting interest of the powers behind influencing their political orientation was also a dominant factor. Ceylon, after becoming a republic, was renamed Sri Lanka.

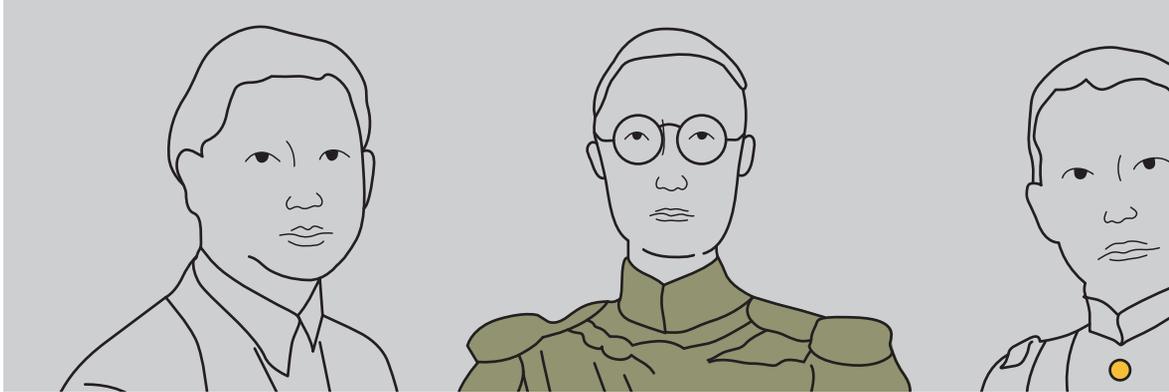


第二次世界大戰期間，印度作為英國殖民地被迫參戰。參戰帶出了一個問題：英國高呼要為自由而戰，但為什麼自己卻堅決不給印度自由？國大黨因此在 1942 年作出「離開印度」的決議，要求英國人離開印度。對此，英國政府還以殘酷的鎮壓。

戰後，印度人反英的情緒異常高漲。1946 年 2 月，孟買發生工潮，迅即演化成全國性的暴動和兵變。英國政府一方面以高壓手段進行恐嚇，一方面派遣特使前往談判。國大黨領導人甘地和穆斯林聯盟領導人真納(1876–1948)都不願意見到暴力革命和內戰，於是在 1947 年接受了分裂印度的「蒙巴頓方案」，各自成為英聯邦的自治領。次年，錫蘭也取得了自治領的地位。

印度、巴基斯坦和錫蘭分別於 1950、1956 和 1972 年成為獨立的共和國。自成立以來，印、巴兩國的關係一直欠佳。宗教意識分歧是主因，但背後大國的利害關係對它們的政治取向也起着重大的作用。錫蘭成為共和國後，改稱斯里蘭卡。





Soon after the success of the 1911 Revolution, China fell under the control of separatist warlord regimes. The revolutionary government led by Sun Yat-Sen was based in Guangzhou, its influence extending only to the Guangdong province and its vicinity.

The May 4th Movement broke out in Beijing in 1919. Then Lenin proposed the renunciation of all unequal treaties concluded with China. These two incidents spurred Sun Yat-sen on his revolutionary ideals, so that he started redeployment of his various forces from this year on. First of all he reorganized the Chinese Revolutionary Party (founded in 1914, whose predecessors were respectively the Kuomintang founded in 1912 and the Chinese United League founded in 1905) into the Chinese Kuomintang (hereafter abbreviated as the Kuomintang or KMT). The reorganization was completed in 1924. The first national congress convened in the same year passed the resolution proposed by Sun Yat-sen—the policy of forming an alliance with the Soviet Union and cooperating with the Chinese Communists. He not only suggested appointing Soviet Union consultants, learning from the Russians, but also had no objection to members of the Chinese Communist Party (CCP) joining the KMT as individuals. In the previous year, he had sent Chiang Kai-shek to the Soviet Union to study military training. After Chiang's return he founded, and also headed, the Whampao Military Academy in 1924. In 1925 he reorganized the KMT army into the National Revolutionary Army, himself becoming the commander. Under the policy of alliance with the Soviet Union and cooperation with the Chinese Communists, the political work in the Academy and the Army was mainly undertaken by communists. Zhou Enlai had been appointed the director of the political division of the Academy.

國共內戰和抗日戰爭

中國 1919 至 1945 年的歷史



辛亥革命成功後不久，中國便陷入軍閥割據的局面。孫中山領導的革命政府以廣州為基地，所控制的地方只限於廣東省及部分鄰近地區。

1919年5月4日，北京爆發了學生運動，後來列寧又提出了取消中、俄所有不平等條約的建議，這一切無疑都對孫中山的革命意識起了一定的激勵作用。從這年開始，他重新進行各方面的部署。他首先把中華革命黨（成立於1914年，其前身依次為1912年成立的國民黨和1905年成立的同盟會）改組為「中國國民黨」（下稱「國民黨」），改組工作在1924年完成。該年召開的第一次全國代表大會通過了孫中山提出的「聯俄容共」政策。他不但主張聘用蘇聯顧問，實行以俄為師，也不反對共產黨員以個人身份加入國民黨。之前一年，他派遣了蔣介石前往蘇聯學習，專攻軍事訓練。蔣回國後，於1924年建立黃埔軍校，自任校長；又於1925年改組黨軍為國民革命軍，自任軍長。在聯俄容共政策下，軍校和軍隊的政治工作主要由共產黨員擔任。周恩來就曾任黃埔軍校政治部主任。



In 1925 Sun Yat-Sen passed away in Beijing after falling ill. On his deathbed, he accepted verbatim the will which he commissioned Wang Jingwei to draft for him, showing the total trust he had for Wang. After Sun's death, Wang succeeded him as the Party leader, founded the Nationalist government and became the Chairman. At this juncture the right wing of the KMT headed by Chiang Kai-shek voiced disagreement on the policy of alliance with the Soviet Union and cooperation with the Chinese Communists, lest the Communist Party might develop rapidly in China. In the process of the fierce power struggle Wang quickly found himself at a disadvantage. In 1926 Chiang became the Generalissimo of the National Revolutionary Army and led the Northern Expedition. In the following year, ignoring Wang's opposition, he founded a new Nationalist government in Nanjing, claiming equal status with that in Wuhan and "purged the Party" in Shanghai—arrested and killed the Communists. After the Nanjing–Wuhan split, having maneuvered for about three months, Wang finally compromised to follow Chiang in purging the Communists, and the Nanjing and Wuhan governments reunited, but the centre of power had shifted from Wuhan to Nanjing. The winner versus vanquisher in the power struggle between Chiang and Wang clarified notwithstanding, Chiang still did his utmost to suppress Wang.

After the Meiji Restoration in Japan, power concentrated in the right wing most of the time, with an expansionist policy. Their first target was Korea and secondly, China. Japan had already exhibited blatant ambition for invading China during the First World War. In 1927 when the North Expedition was sweeping victoriously through China, with a possibility of unifying the whole country, Japan fearing that time was running out, hastily formulated its invasion scheme. Its first step was to have Manchuria separate from China. In 1928 on the eve of the Revolutionary Army entering the above territory, Japan demanded the local warlord Zhang Zuolin declare independence. Upon his refusal the Japanese killed him by bombing, attempting to cause a state of chaos in the midst of which they would send an army to occupy Manchuria. Unexpectedly, Zhang's son, Xueliang, who succeeded him, immediately declared his allegiance to Chiang Kai-shek and let Manchuria join the Nationalist government.

The ambition of the Japanese to invade China was not abated. On 18 September 1931, they engineered an incident in Shenyang by bombing a section of the railway, falsely accusing the Chinese for doing it. Taking this as a pretext they made a sudden attack and occupied the cities along the railway. In order to pacify the Japanese and concentrate all his efforts in fighting the Communists, Chiang Kai-shek ordered Zhang Xueliang not to resist but only lodged a complaint against Japan to the League of Nations. Although China won the case, yet Japan refused



1925年，孫中山病逝北京。彌留之際，汪精衛替他起草遺囑，他一字不改便接受了，可見他對汪的信任。他死後，汪精衛繼任為黨領袖，建立國民政府，並擔任主席一職。這時，以蔣介石為首的國民黨右派對聯俄容共政策提出了異議，他們恐怕共產黨在中國迅速發展起來。在激烈的權力鬥爭過程中，汪精衛很快就處於下風。1926年，蔣介石成為國民革命軍總司令，領軍北伐。次年，他不顧汪的反對，在南京成立新的國民政府，跟武漢的國民政府分庭抗禮，並在上海「清黨」，捕殺共產黨員。寧漢分裂之後，經過大約三個月的折衝，汪精衛妥協，跟隨蔣介石「清共」，於是寧漢復合，但權力的重心已從武漢轉移到南京。蔣、汪的權力鬥爭雖然已分出高下，餘波卻未了，蔣仍然不遺餘力地向汪施壓。

明治維新之後，日本大部分時間是右翼掌權，奉行擴張政策。首當其衝的是朝鮮，其次是中國。在第一次世界大戰期間，它侵略中國的野心已昭然若揭。1927年，眼見北伐軍勢如破竹，即將統一全國，日人恐怕時不我與，於是匆匆制訂侵華策略。第一步是使東北脫離中國。1928年，就在革命黨進軍東北前夕，日人要求當地軍閥張作霖宣佈獨立，不果，於是把他炸死，企圖引起紛亂，並趁機出兵侵佔東北。不料他的兒子張學良繼位後，立即宣佈擁蔣，讓東北加入國民政府。

但日人侵華之心不息。1931年9月18日，又在瀋陽製造事端(自行炸毀一段鐵路，卻指是華人所為)，並借故突襲，佔領了鐵路沿線的城市。為了息事寧人和全力剿共，蔣介石命令張學良不得抵抗，只向國聯控訴日本。中國的控訴雖然得直，奈何日本拒不撤兵，更於1932年把



to withdraw its army and in 1932 manipulated the last Qing emperor Pu Yi to establish the Manchukuo, a puppet state in which the power rested entirely with the Japanese. From 1933 to 1936 the Japanese continuously invaded the territories along the Great Wall and northern China, and migrated to the Songhua River Basin in northern Manchuria in large numbers. The patriotic song popular during the War of Resistance Against the Japanese “On the Songhua River” was written and composed by Zhang Hanhui, a school teacher, at this time.

In the ten years from 1928 when the Northern Expedition was completed to 1937 when resistance to the Japanese was implemented, Chiang Kai-shek persistently pursued his policy of “internal unity before external danger” with no little achievement. First of all, he stripped Wang Jingwei of power; secondly he drove the Communists underground and turned them into outlaws; finally he developed a number of cities. During this period the Nanking government made some advancement in politics, military affairs, light industry, transport and education, maintaining its sovereignty over the southern part of China similar to that of Southern Song Dynasty. China at that time had about 1,500,000 workers and 12,000,000 students, taking up approximately 0.33% and 2.67% of the population respectively.

The Chinese Communist Party in the early stage was led by the Communist International (the Comintern) controlled by the Soviet Union, believing that workers were the driving force and vanguard of revolution. However, the reality in China was quite different. Owing to the under-development of industry, the workers were small in number and scattered all over and were closely monitored by the Nationalist government so that they could hardly do anything. In the process of the Chinese revolution, Mao Zedong, against all oppositions, emphasized the revolutionary nature of the peasants. He had arrived at the above conclusion by studying Chinese history, observing the Nationalist government and investigating the life of peasants.

In 1927 after the failures of the Nanchang and the Autumn Harvest uprisings, the Communists in the cities quickly went underground to continue their activities and those in the villages established revolutionary bases on various mountains. The first and foremost was Jinggang Shan, located in the southwestern part of Jiangxi province, established by Mao and Zhu De. They set up the Chinese Soviet Republic there in 1931 with Ruijin as capital, founded the Red Army and formulated the theory of rural-based revolution and guerilla warfare. These rural base areas became Soviets and were therefore called Soviet Areas.



清朝的末代皇帝溥儀捧出來，成立滿州國。溥儀和他的大臣都只是傀儡而已，權力全部落在日人手上。從1933年到1936年，日人不停入侵長城沿線和華北，並大量移民到東三省松花江流域。膾炙人口的抗日歌曲《松花江上》就是張寒暉老師在這個時候寫成的。

從1928年完成北伐到1937年實行抗日這十年間，蔣介石執意奉行「先安內、後攘外」的政策，可說「不無成績」。首先是奪取了汪精衛的權力，其次是把共產黨趕入地下和「逼上梁山」，最後是發展了一些城市。在這段期間，南京政府在政治、軍事、輕工業、運輸業和教育上都略有建樹，形成一個仿似南宋的偏安局面。當時中國大約有150萬工人和1,200萬學生，分別約佔人口的0.33%和2.67%。

中國共產黨早期由蘇聯控制的「共產國際」領導，深信工人是革命的動力和先鋒。中國的現實卻是：由於工業不發達，工人的數目有限，而且分得很散，又受到國民政府的嚴密監管，發揮不了作用。在革命過程中，毛澤東力排眾議，認為要重視農民的革命性。他是通過研讀中國歷史、觀察國民政府和調查農民生活得出上述結論的。

1927年，共產黨經過南昌和秋收兩次起義失敗後，城市的黨員迅速轉入地下，繼續活動；農村的則在各處山頭建立革命根據地。第一個，也是最重要的一個據點，是毛澤東、朱德等人建立的，位於江西省西南部的井岡山。他們在那裏組織政府（1931年成立「中華蘇維埃共和國」，以瑞金為首都）、建立軍隊（中國工農紅軍）和制訂革命策略（農村包圍城市）。這些革命根據地都成立了蘇維埃，故簡稱蘇區。



Between 1930 and 1934 the National government army encircled and suppressed these Soviet Areas five times and the Communists were forced to retreat. In October 1934 the armies of various Soviet Areas retreated westward, thus starting the “Twenty-five Thousand *Li*, (Chinese miles) Long March”. The route of the Long March mainly commenced from Jiangxi westward, passing through the provinces of Hunan, Guangxi, Guizhou, Yunnan, Sichuan, Gansu to enter Shaanxi, finally reaching Yan’an, which was used as a foothold. The first batch arrived there in October 1935, the last in October 1936. They suffered constant attacks by the enemy on the way, which was tortuous and difficult. This, coupled with most trying living conditions, took a heavy toll on the participants. Only about one fifth (about 20,000) reached their destination safely.

In 1935 Zhang Xueliang was ordered by Chiang to suppress the Communists in Shaanxi and Gansu but failed in the end. In April the following year, the Chinese Communists held secret talks with Zhang on the question of resistance against the Japanese. In September both sides arrived at an agreement to end mutual antagonism and co-operate in forcing Chiang Kai-shek to fight the Japanese. In October Chiang forced Zhang to suppress the Communists but Zhang turned around and persuaded Chiang to fight the Japanese and an impasse was reached. In December Chiang was about to dismiss Zhang and have him replaced. Zhang, together with his assistant Yang Hucheng, thereupon kidnapped Chiang and his accompanying senior party and military officials and only released him after the latter promised to fight the Japanese, through the mediation of an eminent Communist Zhou Enlai. Zhang then accompanied Chiang on his flight back to Nanjing. The Xi’an Incident accomplished the feat of forcing the Nationalists to form a United Front with the Communists in resisting the Japanese but Zhang Xueliang paid by losing his freedom, being placed in house arrest by Chiang thereafter until released in 1990.

On 7 July 1937 the Japanese engineered the Marco Polo Bridge incident, using this as a pretext to occupy northern China and then to send their armed forces further into central China. On 31 July Chiang Kai-shek finally announced his resolution to fight the Japanese. After several months’ fighting, Shanghai and Nanjing fell respectively and the government moved its capital to Wuhan. In October the following year Wuhan also fell and the government had to move to Chongqing. When the Japanese started their invasion they had thought that China would be forced to surrender in a short time and had not expected to meet with resistance to the very end.



在 1930 年至 1934 年之間，國民政府軍五次圍剿這些蘇區，共產黨被迫撤退。1934 年 10 月，多個不同蘇區的部隊西撤，開始其「二萬五千里長征」。長征的路線大致上是從江西經湖南、廣西、貴州、雲南、四川、甘肅等省進入陝西，最後以延安為落腳點。第一批在 1935 年 10 月抵達；最後一批在 1936 年 10 月抵達。他們在途中經常遇到襲擊，加上路途險阻、生活艱苦，所以只有大約五分之一人（約二萬）能夠安然到達目的地。

1935 年，張學良奉蔣命前往陝甘地區剿共，結果失敗。次年 4 月，中共開始與張秘密接觸，討論抗日問題。9 月，雙方達成協議，決定結束敵對狀態和實行逼蔣抗日。10 月，蔣逼張剿共，張則反過來勸蔣抗日，雙方僵持不下。12 月，蔣準備撤換張，張遂與手下楊虎城把蔣及隨行黨軍政要員扣押起來。直至蔣介石在中共要員周恩來的斡旋下答應抗日，才把蔣介石釋放，並親自陪同蔣飛返南京。這段歷史史家稱為「西安事變」。西安事變促成了國共合作抗日，主角張學良卻因此失去了自由，從此給蔣軟禁，直至 1990 年才獲釋。

1937 年 7 月 7 日，日本又製造「蘆溝橋事件」，並藉此一舉佔領華北，跟着進軍華中。7 月 31 日，蔣介石終於正式宣佈抗日。數月後，上海和南京相繼失守，政府遷都武漢。次年 10 月，武漢淪陷，政府再遷至重慶。日本人發動侵略戰爭時，以為很快就可以迫使中國投降，沒想到中國會抗戰到底。





Figure 47.1 Marco Polo Bridge

圖47.1 蘆溝橋

After the war broke out in full scale, Japan increased its army to China to 850,000 strong, and yet was unable to control all its occupied areas effectively. The Japanese army was exposed to attacks front and rear, having to engage with the National army in the frontline and to resist the Communist guerillas in the occupied areas. For this reason they attempted to incite Wang Jingwei to defect, in the hope that Wang would establish a government friendly to Japan, to help govern the occupied areas. Wang, who had long suffered persecution by Chiang, was finally persuaded. With their assistance he fled Chongqing in 1938 and arrived in Shanghai via Hanoi and Hong Kong. Chiang had dispatched an assassin to Hanoi to kill Wang but without success. In 1940 Wang founded the Reorganized National Government (a puppet government) in Nanjing. He fell ill and passed away in 1944 in Japan.





Figure 47.2 The Japanese invasion of China
圖47.2 日本侵略中國的過程

戰爭全面爆發後，日本派到中國的軍隊雖然增至 85 萬人，但仍然無法有效地控制所有佔領區。這時，日本軍隊陷入了腹背受敵的困境，既要對付前線的國民政府軍，又要應付佔領區的共產黨游擊隊。為此，他們積極策反汪精衛，希望由他建立一個親日政府，協助管治佔領區。受盡蔣介石打壓的汪精衛終於接受了日本人的游說，並在他們的協助下，於 1938 年底逃離重慶，經河內和香港轉往上海。蔣曾派人前往河內刺殺汪，但沒有成功。1940 年，汪精衛在南京成立「國民政府」（即偽政府）。1944 年，病逝日本。



The Japanese invasion had brought great suffering to the Chinese. The atrocities committed by the Japanese soldiers were too numerous to be recorded, among which were the following: (1) allured as well as kidnapped young men to Manchuria and Japan to work as labourers; (2) raped women and allured as well as kidnapped them to act as comfort women; (3) established the 731 Army Division in Harbin, which used captives to experiment on germ warfare; (4) slaughtered soldiers and civilians in occupied areas, the most notorious example being the Nanjing Massacre with casualties amounting to 350,000; and (5) to annihilate the will of resistance of the Chinese, the Japanese implemented a scorched earth policy called the “Three Alls” —Kill All, Burn All and Destroy All.

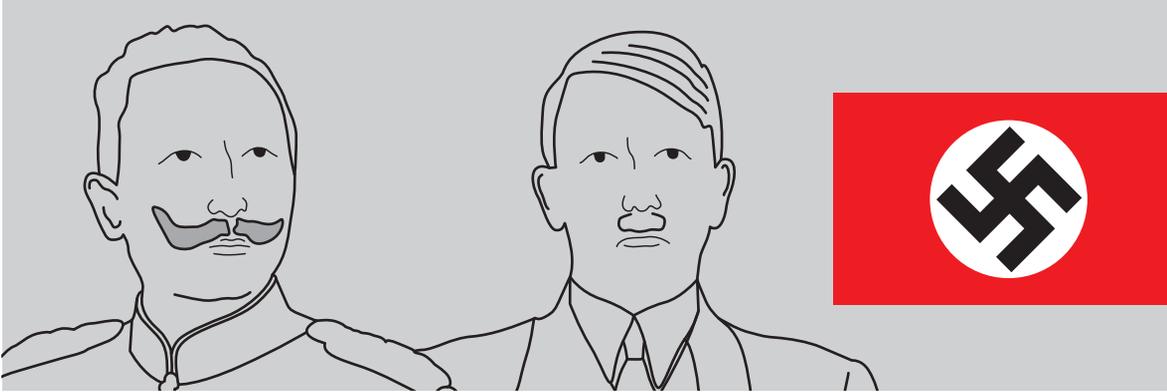


日本侵華使中國人受盡痛苦。日軍的暴行罄竹難書，主要有以下幾項：一、誘騙和強擄壯丁到東北和日本當苦工；二、強姦婦女，並誘騙和強擄她們當慰安婦；三、在哈爾濱建立 731 部隊，把捕獲的抗日軍民作為研究細菌戰爭的實驗對象；四、在佔領區屠殺軍民，其中最令人髮指的是「南京大屠殺」，死亡人數約 35 萬；五、為了瓦解中國人的抗日意志，使中國屈服，實行「戰略轟炸」（即濫炸）及「三光作戰」（即燒光、殺光和搶光）。



THE GREAT DEPRESSION AND THE FORMATION OF THE AXIS

The causes and effects of the global great depression 1929–1932



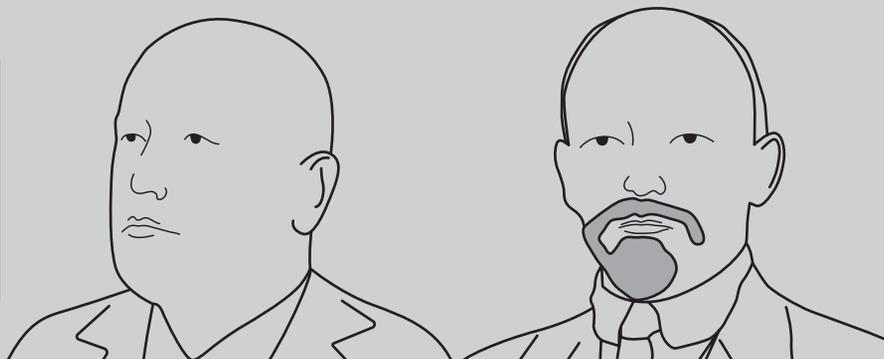
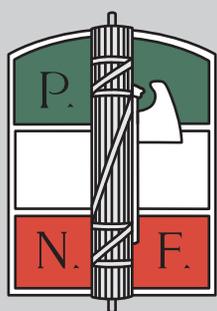
Many historians consider the Second World War to be the continuation of the First. It is true that the causes giving rise to the First World War had not completely disappeared after the War. The victorious nations demanded indemnity, seeking profits while the vanquished wanted to repudiate their debts and looked for vengeance. Not long after the War conflicting interests gathered momentum in all parts of the world and crises were imminent. Conditions in the Soviet Union, the Middle East, India and China were discussed in the foregoing chapters. This chapter will focus on the developments in the United States, Germany, Italy and Japan.

The First World War brought a big fortune to the United States, making it the wealthiest as well as the most powerful nation in the world. After the War its economy continued to develop rapidly. The United States in the twenties was the world's dream country. The American government at that time was led by the conservative Republican Party, implementing an economic policy of self-interest and of robbing the poor to benefit the rich.

Its foreign trade policy was to impose strict tariffs, prohibiting merchandise from entering the American market from abroad while exporting a large quantity of all kinds of goods, resulting in an extreme imbalance of international trade. In 1919 countries in Europe altogether owed the United States a debt of 3,700 million US dollars. By 1930 this sum increased to 8,800 million US dollars.

大蕭條的出現和軸心國的形成

1929至1932年世界經濟大蕭條的成因和影響



不少歷史學者認為，第二次世界大戰是第一次大戰的延續。的確，導致第一次世界大戰的成因在戰後並未完全消失。戰勝國要索取賠償、要尋求利益，戰敗國要賴債、要復仇。戰後不久，世界各地便風起雲湧、危機四伏。前數章講述了蘇聯、中東、印度和中國的情況，本章着重審視美國、德國、意大利和日本的發展。

第一次世界大戰讓美國發了大財，成為全球最富強的國家。戰後，它的經濟繼續迅速發展。1920年代的美國是世人嚮往的地方。當時領導美國政府的是保守的共和黨，它奉行的可說是自私自利和劫貧濟富的經濟政策。

對外，它設立森嚴的關稅壁壘，令到外國商品無法進入美國市場，但自己卻大量輸出各種產品，形成了國際收支極度不平衡的現象。1919年，歐洲國家總共向美國負債37億美元。到1930年，這個數目上升至88億美元。



Its domestic economic policy totally tilted towards the advantage of the capitalists so that workers and peasants had a hard life. During this period the production rate of industry in the United States rose over 50% but the wage of workers increased only 2%. The profit resulting from the economic growth mostly went into the pocket of the capitalists. The lot of the peasants, who made up one fifth of the population, fared worse. Their income was less than one third of that of workers in general.

Although the economy of the United States was flourishing, yet owing to inequality of distribution, both domestic and international debts formed an enormous time-bomb, whose magnitude, once exploded, would be beyond imagination. In the late 20s as the spending power of the populace lagged behind productive power, there appeared unsalable goods and an economic slump. The bubble formed by the continuously expanding stock market finally burst in 1929, causing the close down of a number of small banks for lack of funds and ineffectual management in the face of the financial crisis. The financial slump quickly developed into the great depression, which lasted until 1933 when it gradually receded. At its peak, the rate of unemployment and semi-unemployment in the United States was 25% each, its national income and gross value of industrial output decreased by approximately 50%.

After the Great Depression broke out, the United States hastily demanded back its loans, triggering economic crises in the borrowing countries one after another. The chain reaction thus ensued made it inevitable that the Great Depression would engulf the whole world. In the three years from 1929 to 1932 the global industrial productivity index dropped 36%. To safeguard their own interest, countries adopted protectionist policies. This intensified international economic disputes, political conflicts and armament race, the last of which is very often the starting point of war.

Both Marx and Lenin thought that communism could not exist in one country alone but must be propagated to areas all around to reach all corners of the world. Neighbouring capitalist countries found this doctrine most threatening. Therefore besides joining forces against the Soviet Union, they also actively suppressed workers' movements and radical thoughts within their own countries. Shortly after the War, under the influence of the Soviet Union, there appeared a number of leftist governments in Central and Eastern European countries, but their power was quickly taken over by conservative militia and officials. The fear of communism kept the whole area under conservative and autocratic rule in the 20s and 30s.



對內，它的經濟政策全面向資本家傾斜，使到工人和農民的生活都不好過。在這段時間裏，美國的工業生產率上升了超過 50%，但工人的工資只增長了 2%，經濟增長的收益大部分落入資本家的口袋裏。農民的遭遇則更可憐。佔全國人口五分之一的農業工人，他們的收入還不到一般工人的三分之一。

1920 年代，美國的經濟雖然欣欣向榮，但因為財富的分配極度不均，國際和國內的各種債務形成了一個巨大的計時炸彈，一旦爆炸起來，其威力是無法想像的。1920 年代後期，由於人民的消費能力落後於生產能力，社會上出現了產品滯銷、經濟不景的現象。多年來不斷膨脹的股票市場所形成的泡沫終於在 1929 年給現實戳破，導致一些小型銀行在金融風暴面前因資金不足和管理不善而倒閉，不景氣於是迅即演變成經濟大蕭條。大蕭條延續到 1933 年才逐漸消退。在高峰期，美國的失業率和半失業率各佔 25%，國民收入和工業產值都下降了約 50%。

大蕭條爆發後，美國急急收回對外貸款，引致借貸國相繼出現經濟危機。連鎖反應使到大蕭條席捲全球之勢難以遏止。從 1929 到 1932 這三年間，世界工業生產指數下降了 36%。為求自保，各國都採取保護主義政策。這政策加劇了國際間的經濟糾紛、政治摩擦和軍備競賽。軍備競賽往往是戰爭的起點。

馬克思和列寧都認為，共產主義不可能在一個國家裏單獨生存，必須向四周傳播，遍及全球。這理論使到鄰近蘇聯的資本主義國家大起恐慌，於是除了合力打擊這個共產主義國家之外，也積極壓制國內的工人運動和激進思潮。戰後初期，中歐和東歐的國家受到蘇聯的影響，出現過不少左翼政府，但他們都很快就給保守的軍人和官僚奪了權。對共產主義的恐懼使到整個地區在二三十年代都處於保守和獨裁的統治下。

The reaction to communism in Germany and Italy of Western Europe and Japan of East Asia was especially horrendous.

At the end of the War the German emperor William II (1859–1941) was forced to abdicate. At that time as the leftists were not as strong as the rightists in Germany the revolutionary movement of the Communist Party was easily suppressed by the army. The Weimar Republic, founded in 1919 after going through the procedure of constitution-making and election, was ruled by capitalists. Weimar was an ancient city of Germany, where the republic was founded.

The Weimar government was attacked on both sides—on the left by the workers, on the right by the militia. Moreover it had to combat direct attacks from France. According to the Peace of Versailles Germany should pay a huge indemnity to France but long years of war had exhausted Germany's resources and it was unable to pay up. France therefore sent an army to occupy Rhur. This was detrimental to the prestige of the Weimar government as well as heightening the Germans' antagonism to the French, providing an opportunity for the ambitious to use it to their advantage.

After the War, the United States, by means of investment and loans, helped Germany extricate itself from economic difficulties. Unfortunately the Great Depression, which appeared in the United States in 1929 and lasted a number of years, forced it to withdraw its investments from Europe. Consequently the economy in Germany further deteriorated and the people were eager for a change. Adolf Hitler (1889–1945) seized this opportunity to enter the political arena.

He was enlisted in the army during the War, joined the German Workers' Party in 1919, and became its Party Leader in 1921, thereupon renamed it as the National Socialist German Workers' Party (commonly referred to as the Nazi Party, the shorthand Nazi being formed from the first two syllables of the German pronunciation of the word "national"). In 1923 he was imprisoned for treason. Upon being released after one year, he founded the Waffen-SS, a military force constituting the armed wing of the Nazi Party's protective squadron, and carried on terrorist activities. He was elected into the Reichstag (the parliament of the Weimar Republic). In the early 30s when the German economy further deteriorated because of the Great Depression, taking advantage of the capitalists' fear of communism, the vengeance of the soldiers and the national chauvinism of the common people, he won their support with his policy of anti-communism, anti-Semitism and extreme nationalism. In 1933 the Nazi Party became the Reichstag's largest party and Hitler was appointed chancellor. In the following year he combined the powers of chancellor and president into a single dictatorial position by declaring himself the Leader of the nation.



在西歐的德國和意大利，以及東亞的日本，共產主義所引起的反彈尤為嚴重。

大戰結束後，德皇威廉二世被迫退位。這時，德國左派的勢力不及右派，共產黨的革命運動很輕易就給軍隊鎮壓了。經過制憲和選舉等程序成立的魏瑪(或譯威瑪)共和國誕生於1919年，由資本家執政。魏瑪是德國古城，共和國在此成立，故名。

魏瑪政府不但兩面受敵，左有工人右有軍人，還要應付法國正面的衝擊。根據《凡爾賽和約》，德國須向法國賠償巨款，但多年的戰爭已經耗盡德國的資源，它哪裏還有能力償還債務？法國於是派兵佔領魯爾地區。此舉損害了魏瑪政府的威信，也增加了德人對法人的敵意，給野心家提供了可乘之機。

戰後，美國以投資和貸款的形式向德國提供援助，協助它脫離經濟困境。不幸美國在1929年出現了持續數年的大蕭條，被迫從歐洲撤資，因而導致德國的經濟進一步惡化，人民思變之心於是更強。希特拉(1889–1945)就抓住了這個機會，登上政治舞台。

他戰時從軍，1919年加入「德國工人黨」，1921年任黨魁，隨即更改黨名為「國家社會主義德國工人黨」(即「納粹黨」，「納粹」是德文國家社會主義[Nationalsozialismus]簡稱[Nazi]的音譯)。1923年因發動政變入獄一年，出獄後成立「黨衛軍」，進行恐怖活動，並通過選舉進入國會。1930年代初期，在德國經濟因大蕭條而進一步惡化的時候，他利用資本家的恐共心理、軍人的復仇情緒和人民的民族沙文主義思想，以反共、反猶和極端民族主義的言論取得他們的支持。1933年，納粹黨一躍而成為國會的第一大黨，希特拉於是當上了總理。次年，他兼任總統，集大權於一身，成為名副其實的獨裁者。



Figure 48.1 Adolf Hitler

圖48.1 希特拉

As soon as he became chancellor he abolished the Weimar Republic, renaming Germany the Third Reich, dissolved the Reichstag, banned all political parties and prosecuted Jews and communists. After resigning for several years, he had considerable achievement in economics, enabling Germany to rise in wealth and power and therefore won the support of the populace. This gradually made him consider himself infallible and he finally became a tyrant.

The situation in Italy was no better. Owing to economic instability, many were unemployed. This, coupled with high inflation, brought about great social turmoil. At this time there was an ex-serviceman called Benito Mussolini (1883–1945), who formed a movement called the *facio di combattimento* (union for struggle) in 1919, which he reorganized into the National Fascist Party in 1921. In the same year he was elected into parliament and created the Blackshirts (*Squadiristi*), a paramilitary militia.

Fascism was extreme nationalism, which stipulated that the country had the right to control all the actions of the individual and the decisions of the government should be obeyed in absolute terms by the people. It opposed communism and did not accept the idea that war was not unavoidable.



Figure 48.2 Benito Mussolini

圖48.2 墨索里尼

希特拉一當上總理就廢止了魏瑪共和國的稱號，改名為「德意志第三帝國」，並解散國會、取締所有政黨，以及迫害猶太人和共產黨人。他執政數年，就在經濟上取得不錯的成就，讓德國富強起來，因而頗受人民的擁護。這使到他越來越自以為是，終於成了暴君。

至於意大利，也因經濟不穩，失業者眾，加上通貨膨脹問題嚴重，以致社會異常動盪。這時，國內有一位名叫墨索里尼(1883–1945)的退伍軍人，他在1919年成立了一個「法西斯戰鬥隊」（或譯「法西斯戰鬥團」），並於1921年把它改組為「國家法西斯黨」。同年，他獲選入國會，並成立一支類軍人隊伍——「黑衫軍」。

法西斯主義是極端的國家主義。它認為國家有權控制人民的一舉一動，政府的決定人民必須絕對服從。它反對共產主義，也不接受「戰爭並非不可避免」的論調。



During the time when the country was in chaos and the government ineffective, Mussolini promoted the establishment of a unified and strong government. His ideas were supported not only by capitalists, landowners and the militia; even a number of intellectuals bestowed high hopes in him. In 1922 while expressing his respect for the monarchy and the Church, he threatened to invade Rome with his Blackshirts unless the present government stepped down. In order to avoid a civil war the king had to appoint him as prime minister to head the government. He rapidly gained support from all sides and through “legal” means to gather more and more power. In 1926 he finally became the dictator of Italy.

In 1929 he reached an agreement with the Pope, to assign a piece of land in Rome to be put under the rule of the latter. The Vatican, occupying an area of 44 acres, is the smallest independent state in the world.

Japan had adopted an expansionist policy since the Meiji Restoration. There had appeared prime ministers with moderate outlook but under the overpowering influence of militarism, they could do little to effect a change. Some of them even died martyrs for their cause. In the 20s and 30s three prime ministers belonging to the Doves were assassinated by young military officers who promoted radical expansionist policy.

The impact of the Great Depression on Japan was similar to that of Europe: economic recession and the coming into power of the rightists. Japan did not want to see a strong Soviet Russia and a unified China. So it tried to pre-empt this by invading Manchuria in 1931 and withdrew from the League of Nations two years later when the latter accepted the related investigation report.

In 1936 Germany and Italy formed the Axis Alliance. In the same year, Germany and Japan concluded the Anti-Comintern Pact; Italy joined the following year. In 1940 Germany, Italy and Japan signed the Tripartite Pact, establishing a military clique with Berlin—Rome—Tokyo as axis. The formation of the Axis was the prelude to the Second World War.



在國家紛亂、政府無能之際，墨索里尼大力鼓吹建立一個統一的國家和強勢的政府。他的言論不但獲得資本家、地主和軍人的支持，就是知識分子也有不少對他寄以厚望。1922年，他一方面表示尊重君主政體和教會，一方面揚言要現任政府下台，否則率領黑衫軍進兵羅馬。國王為了避免內戰，只好委任他為首相，領導政府。他很快就獲得各界的支持，並通過「合法」的手段取得越來越多的權力。1926年，他終於成為意大利的獨裁者。

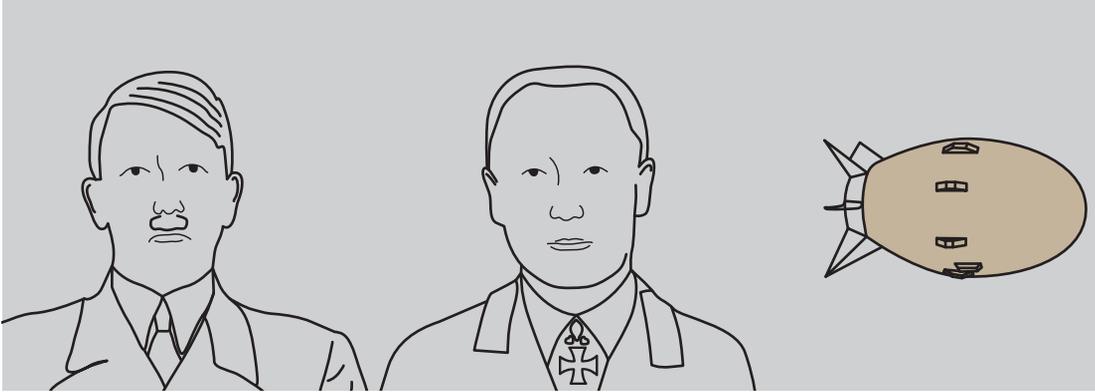
1929年，他與天主教教皇達成協議，在羅馬劃出一塊土地，讓教皇管治。佔地44公頃的梵蒂岡是目前世界上最小的獨立國家。

日本自明治維新以後，一直採取擴張政策。期間也曾出現過一些政見比較溫和的首相，但在軍國主義當道的情況下，都無法改變大局。有些甚至因此殉職。在1920、1930年代間，就有三位在任的鴿派首相給主張採取激進擴張政策的狂熱青年軍官刺殺了。

大蕭條對日本的影響跟歐洲一樣：經濟衰退、右派抬頭。日本不想見到一個強大的蘇聯和一個統一的中國，於是先發制人，在1931年興兵侵略中國東北，兩年後更因國聯接納有關調查報告書而退出這個國際組織。

1936年，德、意結盟，成立軸心聯盟；同年，德、日簽署《反共產國際協定》（或譯《反共公約》），意大利也於次年加入。1940年，德、意、日簽訂《三國盟約》（或譯《三邊協定》），成立以柏林—羅馬—東京為軸心的軍事集團。軸心國的成立拉開了第二次世界大戰的帷幕。





After the First World War nationalism ran high and communism was in the ascendant. Moreover, at the turn of the twenties to the thirties, the Great Depression that broke out in the United States swept the whole world. The global situation thus became exceedingly turbulent. The ambitious seized this opportunity to stir up the populace with ultra-nationalism, taking advantage of the capitalist's fear of communism, the soldier's patriotism and the common people's desire for a better life, to incite them into invading other countries.

It was against this background that Germany, Italy and Japan initiated the Second World War. Germany and Italy, using the pretext of “the need of a space for existence” and Japan, in the guise of “building the Greater East Asia Co-Prosperty Sphere”, pursued their invasion.

As early as 1931 Japan invaded Manchuria. In 1935 Hitler, defying the *Peace of Versailles*, built up her army by conscription. Then Mussolini invaded Ethiopia in Africa. The Western powers looked on unconcerned, not trying to stop them.

In 1936 Germany occupied the non-military zone of the River Rhine and joined with Italy in support of the rightist General Francisco Franco (1892–1975), who initiated the Spanish civil war, and helped him to gain final victory.

The Japanese used the Marco Polo Bridge Incident which took place on 7 July 1937 as the pretext to invade northern China, and China officially declared war on Japan on 31 July. In the beginning the Japanese had a sweeping victory and occupied Beijing, Shanghai, Nanjing, Wuhan and Guangzhou by the end of 1938. Soon after moving its capital to Chongqing, the national government quickly consolidated. Since then the war of resistance against the Japanese was at a stalemate.

第二次世界大戰

1931至1945年的歷史：重點在第二次世界大戰（1941至1945年）



第一次世界大戰之後，民族意識高漲、共產主義方興未艾，加上在1920、1930年代之交，美國爆發了席捲全球的經濟大蕭條，使到世界局勢變得異常動盪。野心家於是乘時崛起，以狹隘的國家主義煽動國民，利用資產階級恐共的心理、軍人愛國的情操和老百姓改善生活的願望，驅使他們參與侵略他國的戰爭。

德、意、日三國就是在這樣的背景下發動第二次世界大戰的。德、意兩國以「需要生存空間」為藉口，而日本則以「建立大東亞共榮圈」為幌子，進行侵略。

早在1931年，日本便已出兵侵佔中國東北。到1935年，先是希特拉無視《凡爾賽和約》，實行徵兵建軍，繼而墨索里尼進軍非洲埃塞俄比亞。歐美列強全都袖手旁觀，不加制止。

1936年，德國出兵佔領萊茵河非軍事區，並和意國一起支持掀起西班牙內戰的右派分子佛朗哥將軍(1892–1975)，協助他取得最後勝利。

1937年7月7日發生蘆溝橋事件，日軍乘機進兵華北，中國於7月31日正式向日宣戰。初期日軍勢如破竹，到1938年底便佔領了北京、上海、南京、武漢和廣州等大城市。國民政府遷都重慶後，不久便站穩了陣腳，從此中日戰爭進入一個基本上是相持的局面。



As Britain and France adopted a policy of appeasement and the United States remained neutral, Germany was able to annex Austria and Czechoslovakia in 1938 and 1939 respectively and Italy to occupy Albania in 1939.

In May 1939 Germany and Italy signed the Pact of Steel. Their ambition for hegemony over Europe was obvious. Countries in Europe, including Germany and Italy, in order to further expand, seize a share of privileges or for self-preservation, were actively engaged in forming alliances with one another. Germany, wishing to concentrate her forces to attack Western European countries, tried to appease the Soviet Union, after getting Austria and Czechoslovakia. Britain and France, aiming to curb Germany, also intended to form an alliance with the USSR. Unfortunately, their negotiations did not materialize, leading to the latter and Germany signing a nonaggression treaty in August of the same year and in September dividing up Poland, which lay between them.

Britain and France had assured Poland at the end of March 1939 that they would come to its assistance should its safety be threatened. Therefore they immediately declared war on Germany. However, they did not take any military action during the period September 1939 to April 1940 until Germany sent its troops into Norway, Denmark, Holland, Belgium and Luxembourg. Only then did Britain and France dispatch their forces.

The German troops quickly defeated the Anglo-French allied forces and within two months took over the above countries. On 14 June, even Paris fell into the hands of the Germans. After France surrendered, the German troops invaded Britain in full force, but the British, under the leadership of Winston Churchill (1874–1965), resisted with all their might to hold the Germans at bay.

At this time both Germany and Japan met with unexpected obstacles in their military ventures: Germany was unable to subdue the British at one go and Japan made little progress in China. In order to pull their forces together and start afresh, Germany, Italy and Japan signed the Tripartite Pact in September 1940, confirming each member's power to establish a new order in the areas under their control. Romania, Hungary and Bulgaria later on joined this military alliance known as the Axis powers.

After the conclusion of the Tripartite Pact, Germany and Japan proceeded to make new deployments for their military action. In April 1941 Germany invaded southeastern Europe, occupying Yugoslavia and controlling Greece. At this moment in time, with the exception of Britain and the Soviet Union, the whole of Europe was in the grip of the Axis powers. In June the same year the German troops moved eastward to invade the Soviet Union.

由於英、法採取「綏靖政策」，而美國又實行「中立」，德國得以在1938年和1939年先後吞併奧地利和捷克，而意大利也於1939年佔領阿爾巴尼亞。

1939年5月，德、意又簽訂號稱「鋼鐵條約」的同盟條約。這時，兩國稱霸歐洲的野心已昭然若揭。歐洲各國為求進一步擴張、分一杯羹或自保，都在積極進行縱橫捭闔的外交活動。德國為了集中力量攻打西歐各國，在取得奧、捷之後，便設法穩住蘇聯。英、法為了牽制德國，也有意跟蘇聯結盟。可惜三國的談判以失敗告終，導致蘇、德兩國於同年8月簽訂互不侵犯條約，並於9月瓜分了夾在它們之間的波蘭。

英、法在1939年3月底曾向波蘭保證，一旦它的安全受到威脅，當即出手相助。因此，它們立即向德國宣戰。可是，在該年9月至次年4月這段期間，兩國一直按兵不動，宣而不戰，直到德國進軍挪威、丹麥、荷蘭、比利時、盧森堡等國時，英、法兩國才派兵應戰。

德軍很快就把英、法聯軍擊敗，在兩個月內攻克了上述國家。6月14日，連巴黎也落入了德國人的手上。法國投降後，德軍全力進攻英國，但英國人在邱吉爾(1874–1965)的領導下，奮力抗敵，使德軍無功而退。

這時，德國和日本在軍事上都遇到意料不及的阻力：德國未能一舉攻陷英倫，日本在中國也無多大進展。為了重整旗鼓，德、意、日三國進一步結盟，於1940年9月簽訂《三國盟約》，確認各自在其控制地區建立新秩序的權力。羅馬尼亞、匈牙利和保加利亞等國家隨後也加入了這個稱作軸心國的軍事同盟。

條約簽妥後，德國和日本在軍事行動上進行了新的部署。1941年4月，德國進軍東南歐，佔領了南斯拉夫，控制了希臘。至此，除了英國和蘇聯之外，可說整個歐洲都已落入軸心國手中。同年6月，德軍東進，入侵蘇聯。



In Asia, Japan, with the consideration that China would not surrender for the time being while Britain and France were too preoccupied to look eastward, pointed their guns toward Southeast Asia, attempting to obtain resources such as rubber, tin and petroleum from that area. In September 1940, after signing the Tripartite Pact with Germany and Italy, Japan immediately occupied North Vietnam and in the following year stationed her troops in South Vietnam. In December 1941 Japan suddenly attacked the Malay Peninsula and Pearl Harbour, declaring war on Britain and the United States. Then Germany and Italy also declared war on the United States, drawing the latter into the Second World War, making this a truly global war.

Since Japan had long drawn up an overall plan and therefore was able to occupy the whole of Southeast Asia and all the South Pacific islands within half a year. Its next step was to invade Australia and India. In Europe and Africa, Hitler's troops had made great advances: by the summer of 1942, German troops in Europe had reached the Volga, threatening Stalingrad (now called Volgograd); in Africa, Erwin Rommel's armies had entered Egypt, ready to attack Cairo.

The early success of the Axis powers sowed the seeds of their later failure. They had stretched their line of attack too far so that their occupied areas had become too big and the people under their administration too numerous to manage. On 1 January 1942, China, the United States, Britain and the Soviet Union joined with other countries, twenty-six in all, to publish the Declaration of United Nations, making the assurance that they would not sign any peace agreement unilaterally with the Axis powers, thus formally declaring the founding of a global Anti-Fascist Alliance. After that twenty-one more countries joined the Alliance. These forty-seven countries were called the Allies of World War II. The establishment of the Anti-Fascist Alliance greatly boosted the morale of the Allies, the military and civilians alike, so much so that the situation of the war was reversed in half a year.

In June 1942 the Japanese marines suffered heavy loss in the battle of Midway Island. Originally the Japanese were at an advantage, as its forces were much stronger than the American's. However, their secret code was deciphered by the American, leading to its defeat. Since then it had lost the decisive power of the Pacific war. In the following two years, the Japanese troops suffered a series of defeats and the Allies recovered most of the Pacific islands. In the summer of 1944 war spread to the Japanese islands. At this juncture, having exhausted its resources, Japan could only make a desperate struggle by using suicidal airplanes, which did not help. In the Chinese battlefield, the national army was ready for counter-attack.

在亞洲，日本考慮到中國一時不會投降，而英、法此時又無暇東顧，於是把矛頭指向東南亞，企圖從該區取得橡膠、錫、石油等資源。1940年9月，日本跟德、意兩國簽訂了《三國盟約》之後立刻佔領北越，並於次年進駐南越。1941年12月，更派兵突襲馬來半島和珍珠港，並向英、美宣戰。跟着德、意兩國也向美國宣戰，把美國捲入第二次世界大戰，使這場戰爭成為名副其實的全球大戰。

由於日本早有周詳的計劃，所以只用了半年的時間，便佔領了整個東南亞和南太平洋全部島嶼。它的下一步計劃是進軍澳洲和印度。在歐洲和非洲，希特拉的軍隊也取得重大的進展：1942年夏天，歐洲的德軍已抵達伏爾加河，直逼斯大林格勒(或譯史太林格勒)；在非洲，隆美爾的軍隊已進入埃及，準備攻打開羅。

軸心國早期的成功為後期的失敗播下了種籽。它們把戰線拉得太長了，以致佔領區越來越大，難以管治的人民越來越多，形成了顧此失彼的局面。1942年1月1日，中、美、英、蘇連同其他國家共26國一起發表《聯合國宣言》，保證不與軸心國單獨締結和約，全世界反法西斯同盟於是正式宣告成立。嗣後再有21個國家加盟。這47個國家統稱「同盟國」，簡稱「盟國」。反法西斯同盟的成立大大地鼓舞了盟國軍民的士氣，以致戰爭的形勢在半年後逆轉過來。

1942年6月，日本海軍在中途島一役，本來處於大優勢，其兵力遠比美軍強大，但因電訊密碼給美軍破譯而受重創，損失慘重，從此失去太平洋戰爭的主動權。隨後兩年，日軍節節敗退，盟軍收復了太平洋大部分島嶼。1944年夏天，戰火終於燒到了日本本土。這時，日本已面臨山窮水盡的境地，只好作最後掙扎，以自殺式飛機應戰，但已無濟於事了。在中國戰場上，國民政府軍也作好了反攻的準備。



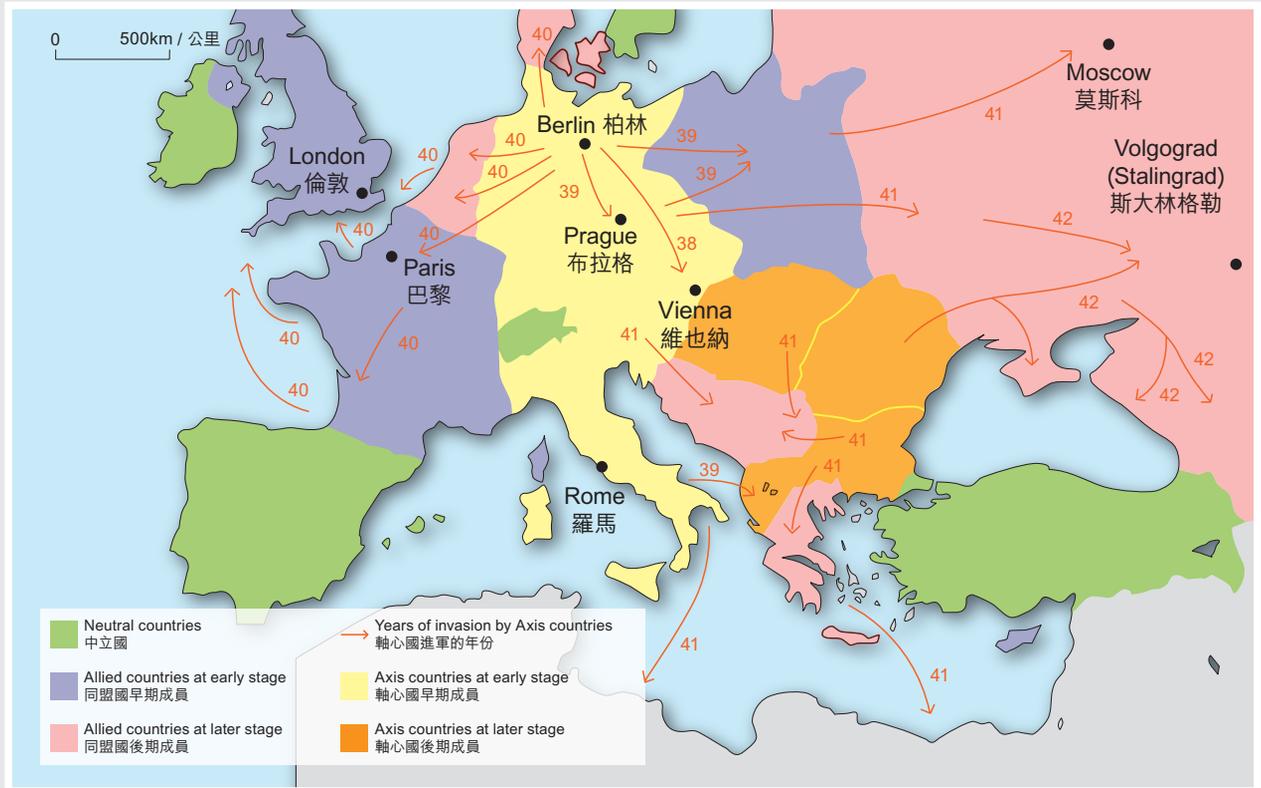


Figure 49.1 Europe in the early part of World War II
圖49.1 第二次世界大戰早期歐洲的形勢

At the end of 1942 the German troops invading the Soviet Union suffered heavy losses in Stalingrad: two thirds of an army of more than three hundred thousand were annihilated, the rest captivated. With that the eastern front of the European war was reversed. In Africa, the Allies had a remarkable breakthrough, forcing Rommel out of North Africa in the following year.

Riding on the wind of victory, the Allied troops landed in Italy in July 1943. The king of Italy thereupon put Mussolini under house arrest and signed a cease fire agreement with the Allies. Later on Mussolini was saved by German parachutists and set up a puppet republic in northern Italy. When the War was about to end, he escaped under disguise but was captured by the guerrillas and was executed.

In late November two summit meetings were held in Cairo and Tehran respectively by China, Britain and the United States, and by Britain, the United States and the Soviet Union, to evaluate the two battlefields in Asia and Europe and to make re-deployments.

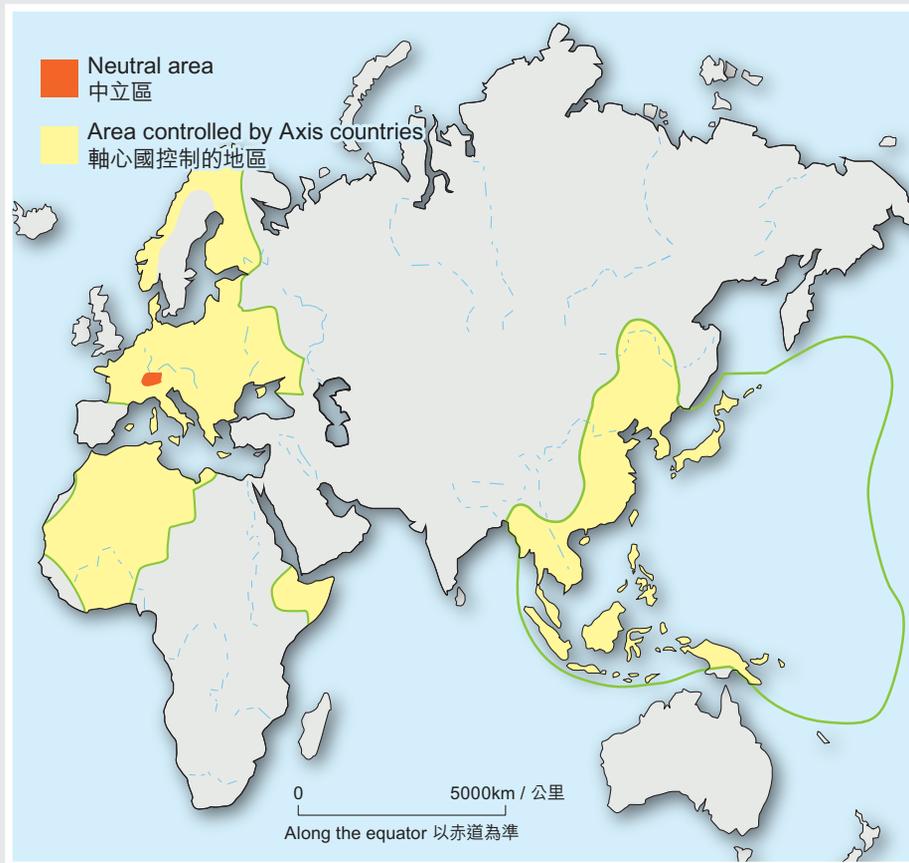


Figure 49.2 The world situation at the end of 1942

圖49.2 1942年底的國際形勢

1942年底，入侵蘇聯的德軍在斯大林格勒大敗，三十多萬大軍約三分之二被殲，餘者被俘，無一幸免。歐洲東線戰事從此逆轉。在非洲，聯軍也有突破性進展，隆美爾被迫於次年撤出北非。

盟軍乘勝追擊，於1943年7月登陸意大利。意大利國王乘機軟禁墨索里尼，並與盟國簽訂停戰協定。墨索里尼後來給德國傘兵救出，在意大利北部成立傀儡共和國。在大戰即將結束之際，他化裝潛逃，結果給游擊隊俘獲並處決。

11月下旬，中、英、美和英、美、蘇先後在開羅和德黑蘭舉行了高峰會議，分別就亞洲和歐洲兩個戰場進行評估和重新部署。



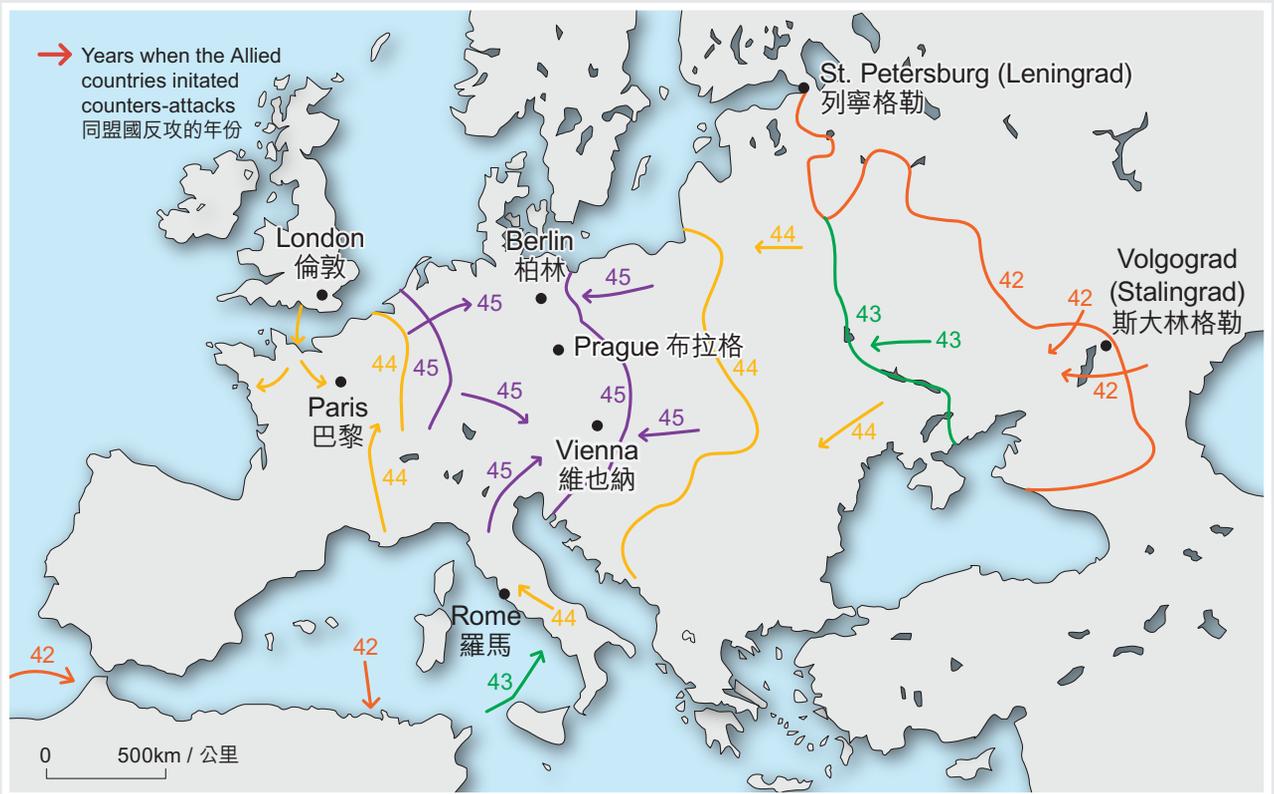


Figure 49.3 The situation in Europe from 1942 to 1945

圖49.3 1942至1945年歐洲的形勢

In June 1944 the Allied forces of Britain and the United States landed in Normandy and pressed eastward while the Soviet troops attacked from the east, trapping the German troops in the middle. In August the Allies recovered Paris; in September the westward advancing Soviet armies defeated Finland in the north, threatened Warsaw in central Europe and pressed toward Vienna in the south.

In the middle of April 1945 a Soviet army attacked Vienna, another one encircled Berlin. On 25 April the American and Soviet troops joined forces on the River Elbe, west of Berlin. On 30 April, Hitler committed suicide. On 2 May the army guarding Berlin surrendered. On 7 May, Germany surrendered. Britain, the United States and the Soviet Union signed an agreement in Potsdam, allowing the Soviet Union to occupy northeast Germany; Britain, the northwest; France, the southwest and the United States, the southern part.

On 6 and 9 August the same year, the United States dropped an atomic bomb in Hiroshima and Nagasaki respectively and on 8 August, the Soviet Union formally declared war on Japan. Consequently Japan surrendered on 15 August and signed a document of unconditional surrender on 2 September. The Second World War thus came to an end.

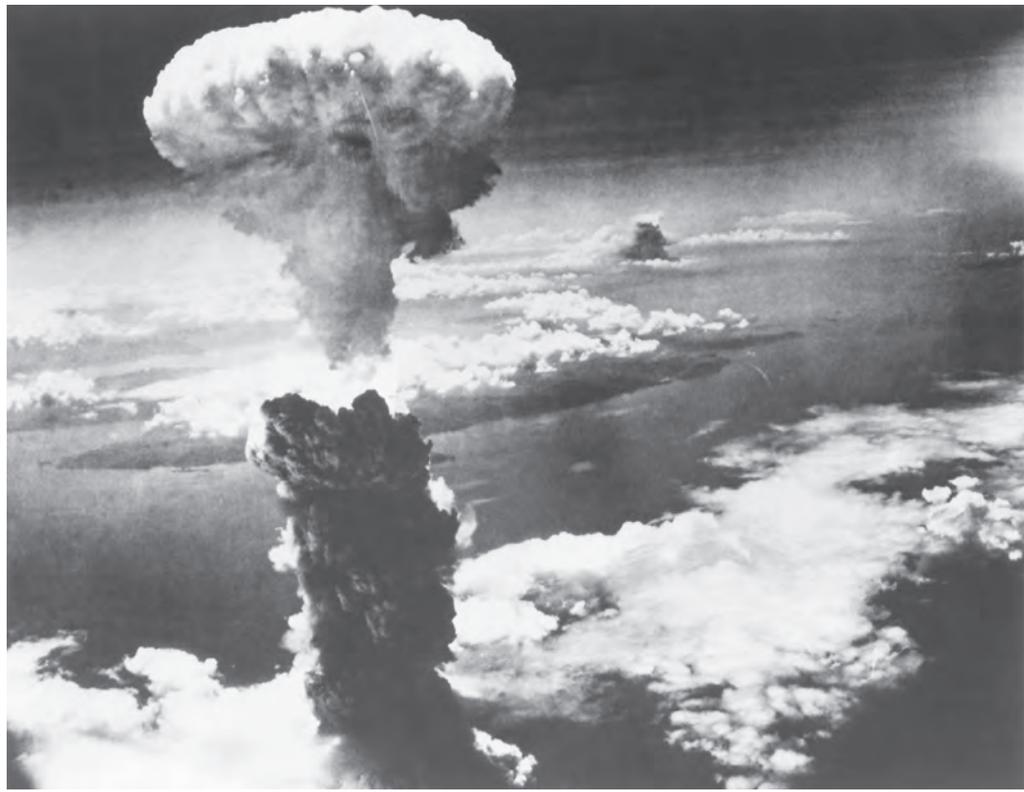


Figure 49.4 Mushroom cloud of atom bomb exploded over Nagasaki, Japan

圖49.4 美軍在日本長崎投下原子彈，形成巨大蘑菇雲

1944年6月，英、美盟軍登陸諾曼底（或譯諾曼第），向東挺進，蘇軍則從東面進襲，把德軍夾在中間。8月，盟軍光復巴黎；9月，西進的蘇軍在北部打敗芬蘭、在中部兵臨華沙，在南部直指維也納。

1945年4月中，一支蘇軍攻入維也納，另一支蘇軍包圍柏林。4月25日，美國和蘇聯的軍隊在柏林以西的易北河會師。4月30日，希特拉自殺。5月2日，柏林守軍投降。5月7日，德國投降，英、美、蘇三國在波茨坦達成協議，由蘇聯佔領德國東北、英國西北、法國西南、美國南部。

同年8月6日和9日，美國分別在廣島和長崎投下原子彈，而8月8日蘇聯也正式向日宣戰。結果，日本在8月15日宣佈投降，9月2日簽署無條件投降書。第二次世界大戰至此宣告結束。



The casualty of the First World War was close to 20,000,000; that of the Second World War rose to over 70,000,000. Of the latter over 10,000,000 died of brutal slaughter, among whom approximately half were Jews, half Chinese. Two thirds of the Jewish victims died in gas chambers.

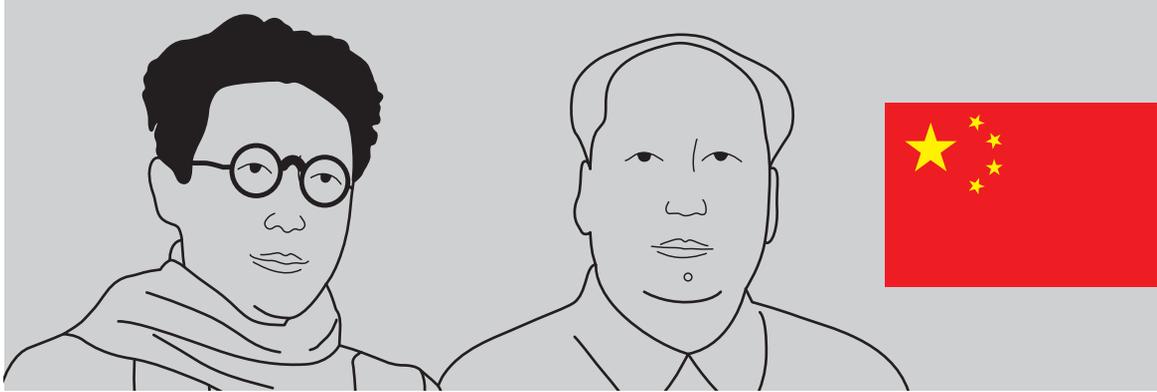
After the Second World War a comparatively obvious change appeared in the world. First, the power and prestige of the Soviet Union increased tremendously, leading to the founding of many communist countries and communism was at the zenith of its power. The capitalist countries headed by the United States were forced to find means of counteracting the expansion of communism, including improving internal social policies and forming alliances with friendly nations to form an anti-communist base. Consequently the two camps carried on a cold war for half a century. Secondly, the United Nations was formed. It encouraged international cooperation and was effective in ensuring global peace. Finally, the War spurred the advance of science and technology and was catalytic toward the birth of the Third Industrial Revolution.



第一次世界大戰的死亡人數接近二千萬，第二次世界大戰升至超過七千萬。這七千萬死者之中，有一千萬以上死於殘酷的屠殺，其中大約一半為猶太人，一半為中國人。受害的猶太人有三分之二死於毒氣室內。

第二次大戰後，這個世界出現了一些比較明顯的變化。首先是蘇聯的國力和聲望大增，導致多個共產主義國家的成立，共產主義的氣勢如日中天。以美國為首的資本主義國家被迫積極尋求對策，包括對內改善社會政策，對外聯合友好國家，形成反共壁壘，從而導致兩個集團進行了長達半個世紀的冷戰。其次是聯合國的成立。它促進了國際合作，對維持世界和平產生了一定的作用。最後，戰爭使科技突飛猛進，催生了第三次工業革命。





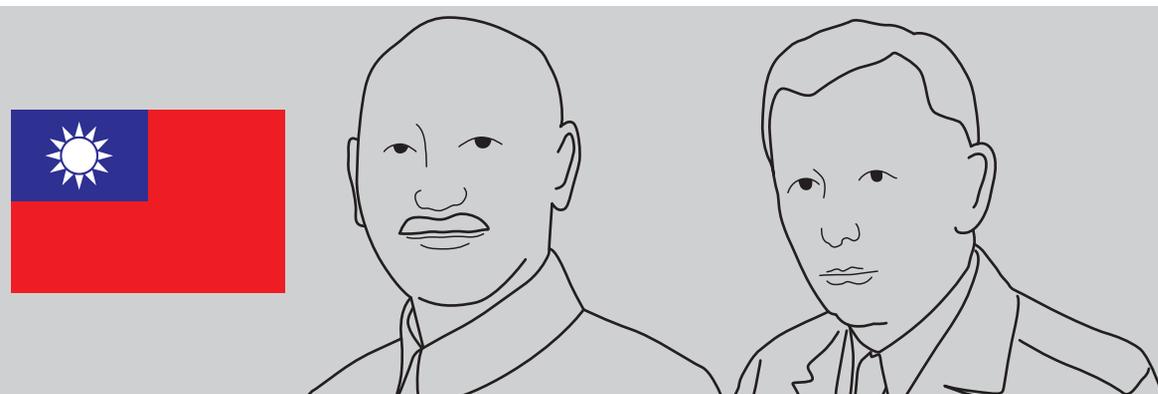
The two summit meetings held in Cairo and Tehran in late November 1943 by the Allies, besides discussing strategic military deployment, also made new arrangements for the post-war order of Asia and Europe respectively. In February 1945 Britain, the United States and the Soviet Union signed the Yalta Agreement, in which the Soviet Union promised to declare war on Japan within three months after ceasing fire in Europe, on condition that without detriment to the sovereignty of China it would obtain special privileges in Manchuria.

The Soviet Union therefore made use of the Yalta Agreement to officially declare war on Japan on 8 August when the latter was about to surrender, and invaded Korea, Manchuria and Inner Mongolia. This military expedition resulted in the split of Korea and the falling of Manchuria and Inner Mongolia into the hands of the Communists.

History tells us that relationship between states changes continuously in accordance with changing international situation. There are neither long-lasting friends nor permanent enemies; everything pivots on self-interest. Wartime allies may all of a sudden turn into deadly enemies after the war. The changing relationship between capitalist America and socialist Soviet Union affords the best example. In dealing with a common foe they could come together but when the enemy was on the verge of defeat, each would calculate how to enhance its own superiority so as to get a larger share of the spoils of war than its partner.

第二次國共內戰

中國 1945 至 1955 年的歷史



1943 年 11 月下旬先後在開羅和德黑蘭召開的盟國會議除了進行戰略上的部署之外，還分別就亞洲和歐洲戰後的秩序作出新的安排。1945 年 2 月，英、美、蘇三國又簽訂了《雅爾塔協定》，蘇聯承諾於歐戰結束後三個月內向日宣戰，條件之一是在不損害中國主權的原則下，它可在中國東北獲得特殊的利益。

蘇聯於是利用《雅爾塔協定》，在日本快要投降的時候，於 8 月 8 日正式向日宣戰，出兵朝鮮及中國東北和內蒙。這次軍事行動導致朝鮮分裂，而中國的東北和內蒙則落入共產黨手上。

歷史上，國與國的關係往往是隨着國際形勢的發展而不斷轉變的：既沒有長久的朋友，也沒有永遠的敵人，一切都以自身的利益為依歸。戰時的盟國戰後可以瞬即成為死敵。資本主義美國和社會主義蘇聯關係的變化是最好的例子。在對付共同敵人的時候，它們可以走在一起；但在敵人快要失敗時，它們又會各自盤算，如何增強己方的優勢，以便在分配戰利品時，比對手獲得更多好處。

Soon after the end of the Second World War, the United States and the Soviet Union appeared to the world as having obtained hegemony, forming two major camps: on one side capitalist countries such as the United States, Britain, France, Canada and Australia and on the other the Soviet Union and several socialist countries in Eastern Europe. They had since carried on a cold war lasting half a century. In the beginning of the cold war the Chinese nationalists and the Chinese communists were each used as a pawn in their hands.

After the War, the United States supported the Chinese nationalists in full force, not only issuing a directive to the Japanese in the name of the Allies commanding them to surrender only to the nationalist government, but also dispatched large fleets of airplanes and ships to transport nationalist troops to various places to receive the surrender of the Japanese. In contrast, the assistance rendered by the Soviet Union to the Chinese communists was conditional and limited. Much of the goods and materials left by the Japanese in Manchuria were removed by the Soviet troops so that whatever remained and got transferred to the communists was only a small part. Stalin looked down upon the Chinese communists and had no confidence in Mao Zedong.

All along Stalin had wanted to have the Chinese communists under his command through the Comintern, but his strategies were often wrong, resulting in dragging the latter into destructive crises time and again in the twenties and thirties. After the Zunyi Conference of 1935 Mao Zedong gradually freed himself from the Soviet control and brought the Revolution on the path of success.

Ever since the Japanese started invading Manchuria, the communists had advocated ceasing the civil war in a joint effort to fight the Japanese, but Chiang Kai-shek insisted on the policy of internal unity before external danger. Because of that the communists won the ardent support of the people. During the war of resistance against the Japanese, Wang Jingwei defected to the Japanese, which in a way marred the image of the nationalists. Having conducted guerrilla warfare in the wake of the enemies, the communists had strongly anchored themselves in the masses, laying a solid foundation for the strategy of “encircling the city from the rural areas” employed by Mao later.

二次大戰結束後不久，美、蘇就以霸權的姿態出現，形成兩大集團，一方是美、英、法、加拿大、澳洲等資本主義國家，另一方則是蘇聯和東歐幾個社會主義國家。它們從此進行了長達半個世紀的冷戰。冷戰初期，國共雙方各自成為它們手上的棋子。

戰後，美國全力支持中國國民黨，不但以盟軍名義指示日本只可向國民政府投降，還派出大批飛機和船艦運送國民黨的軍隊到各地受降。反之，蘇聯給予中國共產黨的援助卻是有條件和有限度的。日本人在東北遺下的物資，不少給蘇軍搬走了，轉到共產黨手上的只是其中一部分而已。斯大林瞧不起中國共產黨，對毛澤東也沒有信心。

一向以來，斯大林都想通過共產國際指揮中國共產黨，但他的策略往往是錯誤的，使到後者在二三十年代多次陷入毀滅性的危機之中。1935年遵義會議之後，毛澤東逐步擺脫了蘇聯的控制，把革命帶上成功之路。

打從日本侵略東北開始，共產黨便力主停止內戰，聯手抗日，但蔣介石卻堅持「先安內、後攘外」政策，共產黨因此大得民心。抗日期間，汪精衛出走投日，也有損國民黨的形象。多年來，在敵後打游擊讓共產黨建立了深厚穩固的民間勢力，為毛澤東日後採取農村包圍城市的戰略奠下基礎。

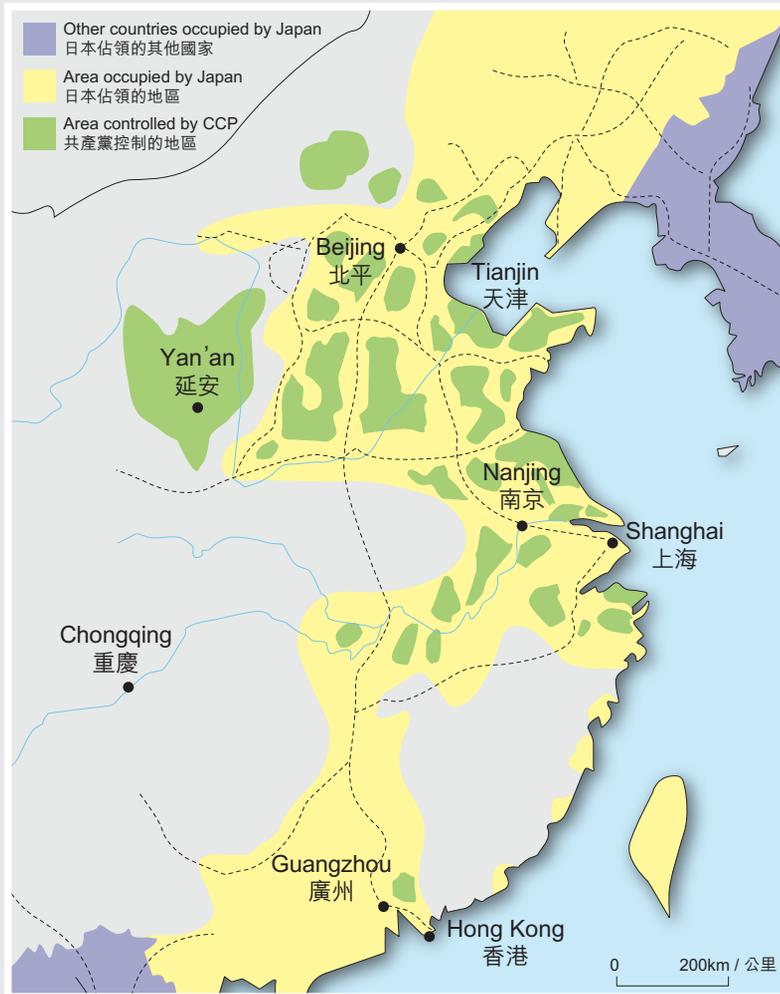


Figure 50.1 The situation in China before the end of World War II
圖50.1 抗日戰爭結束前夕的中國

On the other hand, the nationalists, in spite of the fact that they had gained merits in their fight against the Japanese in the eight years of war, made a lot of mistakes afterwards, sweeping them to their defeat in the civil war very soon. During the period of takeover from the Japanese the nationalists only paid attention to the big cities, so that almost every city became an island, encircled by the rural areas. Many of the officials in charge of the takeover were muddle-headed and corrupt and their behaviour greatly disappointed the people. Chiang Kai-shek, too proud of himself, over-estimated the military might of the nationalists, thinking that they could control all the cities and defeat the communists and was therefore reluctant to hold serious peace talks with the latter.



Figure 50.2 Chiang Kai-shek toasted to Mao Zedong during a ceremony in Chongqing, celebrating the surrender of Japan in September, 1945

圖50.2 1945年9月，蔣介石和毛澤東舉杯慶祝抗日勝利

反之，國民黨雖然在八年戰亂之中抗日有功，但隨後數年卻犯了不少錯誤，以致很快就在內戰中失敗。在接收期間，國民黨只重視大城市，結果幾乎每個城市都成了孤島，陷入農村的包圍中。接收大員不少是顛預無能的貪官污吏，他們的行徑令人民大失所望。蔣介石又自視過高，以為國民黨有足夠的兵力控制所有的城市和打敗共產黨，因而無意跟共產黨進行認真的和談。

The Chinese people, having endured tremendous suffering, all hoped for a unified and united country and a democratic and stable society. Under the pressure of the people, the two parties each harbouring its own designs had to sit down for negotiations, which took place on and off from August 1945 to June 1946 in Chongqing and Nanjing for approximately ten months. During this period war and peace alternated, and the United States, in response to the European powers urging China to stop the civil war, sent a special envoy George Marshall to China to mediate, but to no avail. In late June Chiang Kai-shek, after completed his deployment, immediately started an all-round action to encircle and suppress the communists. The communists swiftly responded, naming their army the People's Liberation Army of China. Amid the cry of anti-civil war, two well-known scholars and vanguards for the campaign against civil war, Li Gongpu and Wen Yiduo, were assassinated by the nationalists in July.

The progress of this second civil war between the nationalists and the communists could be divided into four stages. The first stage lasted from June 1946 to March 1947. During this period as the nationalist troops were at a greater advantage in terms of equipment and number, they easily occupied the chief cities and drove the communist army into the mountains. However, the more cities the nationalist troops took over, the more scattered was their military strength, making it more vulnerable to be encircled by the communist army, which could concentrate its forces to carry on a battle of annihilation.

The second stage was from March 1947 to September 1948. Owing to the ineffective governance, commerce and industry shrunk, inflation worsened, life was hard and the people were embittered. A classic film after the war titled "*Myriads of Lights*" described the social conditions of the time in great depth. In late August 1948 the government reformed the currency and issued the gold yuan. When it first came out the exchange rate of the US dollar to the gold yuan was 1: 3.7, but by early May 1949 it was 1: 4,833,333, the inflation rate being approximately 1,300,000 times! Faced with such situation how could the people support the government? How could the army fight wholeheartedly? Many righteous and indignant soldiers thus became supporters of the communists, sending them information secretly in critical moments, helping them to implement effectively the military strategy of "when the enemy advances, we retreat and when the enemy retreats, we advance." In this way the situation of the civil war gradually reversed.

這時，受盡苦難的中國人民都盼望有一個統一、團結的國家和民主、安定的社會。在人民的壓力下，各有盤算的兩黨只好坐下來談判。從1945年8月到1946年6月，談判先後在重慶和南京兩地斷斷續續地進行了大約十個月，期間兩軍時戰時和，而美國也曾於列強呼籲中國停止內戰聲中派出特使馬歇爾到華調停，但始終不得要領。到6月下旬，蔣介石完成部署之後，立刻全面展開圍剿行動。共產黨也迅速作出回應，把軍隊正名為「中國人民解放軍」。在一片反內戰聲中，李公樸和聞一多兩位著名學者和反內戰先鋒先後在7月給國民黨暗殺了。

國共第二次內戰的過程可劃分為四個階段：第一階段是從1946年6月到1947年3月。在這段期間，國民黨的軍隊因為在裝備上和數量上都大佔優勢，所以很輕易就佔據了主要的城市，把共軍趕入山區。但是，國軍每多佔一城，軍力就進一步分散，個別據點就更容易讓共軍乘虛包圍，並集中兵力進行殲滅戰。

第二階段是從1947年3月到1948年9月。這時，由於政府無能，以致工商業萎縮、通貨膨脹惡化，生活異常艱苦，人民怨聲載道。戰後一套名叫《萬家燈火》的經典電影對此有深刻的描述。1948年8月下旬，政府改革幣制，推出金圓券。初推出時，美鈔跟它的兌換率是1:3.7，但到了1949年5月上旬便變成1:4,833,333，貶值約130萬倍！面對此情此景，人民怎會支持政府？軍隊怎會專心作戰？不少熱血軍人於是成了共產黨的支持者，在關鍵時刻暗通消息，有效地幫助共產黨發揮「敵進我退，敵退我進」的運動戰策略，使到內戰的形勢逐漸逆轉。

The third stage was from September 1948 to December 1949. After two years of preparation, the strength of the communist army, although still no match for the nationalist's, was able to meet the latter in large-scale battle. In the first few months of this period the communist troops won brilliant victories, defeating the nationalists in the three major campaigns of Liaoning–Shenyang, Huaihai (Huaiyin and Haizhou) and Beiping-Tianjin ; Beijing was called Beiping before 1949), liberating Manchuria and northern China. In April 1949, the two parties renewed their negotiations but without success. The People's Liberation Army therefore marched south and in about one month's time occupied the big cities along the Yangtze River. The nationalist government was forced to move its capital to Guangzhou. On 1 October, the People's Republic of China was founded, making Beijing its capital. Guangzhou was liberated in the middle of October, when the nationalist government moved again to Chongqing, then to Chengdu and finally in December to Taipei until the present.

The fourth stage was from December 1949 to February 1955. During this period the People's Liberation Army captured Hainan Island, liberated Xizang and got rid of the remnants of the nationalist troops in the southwest. By then, with the exception of Taiwan and certain islands along the coast, the five-star red flag of the People's Republic of China flew all over the whole of the mainland.

After the People's Republic of China was founded, the first country to establish diplomatic relations with it was the Soviet Union, followed by other communist countries. Britain was the first major capitalist country to recognize China. Britain in fact had announced its decision as early as 1950, but waited until March 1972 to officially establish diplomatic relations with China at ambassadorial level.

In the early period of the founding of the People's Republic, China faced two difficulties, namely, domestically the problem of economic construction resulting from lack of funds and manpower, and in foreign relations the problem of national security owing to the blockage and embargo by the United States. China at that time was poverty-stricken and short of capable men. It was indeed in need of foreign assistance. The first generation of leadership in China thought very highly of establishing a relationship with the United States. Unfortunately the latter, oblivious to the situation, only knew of anti-communist actions, and pushed China away, forcing it to fall head over heels to the Soviet Union.

第三階段是從1948年9月到1949年12月。經過兩年多的經營，共軍的實力雖然還比不上國軍，但也有能力跟它作正面的大會戰了。在這個階段的頭幾個月裏，共軍取得了輝煌的戰績，先後在遼瀋、淮海（淮陰、海州）和平津三大戰役中打敗了國軍，使東北和華北成為解放區。1949年4月，兩黨再進行談判，但沒有結果。解放軍於是南下，只用了大約一個月的時間，便佔領了長江各大城市，國民政府被迫遷都廣州。10月1日，中華人民共和國成立，定都北京。10月中解放廣州，國民政府於是再遷重慶，轉成都，最後在12月搬到台北，直至今日。

第四階段是從1949年12月到1955年2月。在此期間，解放軍先後攻陷海南島、解放西藏和清除國民黨留在西南的殘餘部隊。至此，除台灣和沿岸一些島嶼外，五星旗飄揚於整個中國大陸。

中華人民共和國成立之後，第一個跟它建交的是蘇聯，跟着是其他共產國家。英國是第一個承認中華人民共和國的資本主義大國。它早在1950年初便宣佈了這個決定，但要到1972年3月才正式跟中國建立大使級的外交關係。

建國初期，中華人民共和國面臨兩大難題：內有因缺乏資金和人材而產生的經濟建設問題；外有因美國圍堵和封鎖而造成的國家安全問題。當日的中國一窮二白、人材凋零，實在需要外來的援助。國家的第一代領導人其實是非常重視與美國的關係的，可惜美國政府昧於形勢，只知反共，一手把中國推開，迫使它全面倒向蘇聯。



The strength of the capitalist countries Britain, France, Germany, Italy and Japan was sapped by the Second World War. On the contrary the United States, having made a great fortune by exporting arms and other resources to the Allies, emerged as the strongest and richest capitalist country after the War. The newly founded socialist state, the Soviet Union, suffered the most in this War with the greatest number of casualties (approximately 24,000,000; followed by China: approximately 15,000,000) and the heaviest economic loss, nevertheless owing to its vast territories and the forbearance of its people, its power of revival proved to be strong and soon became a formidable challenger to America's hegemony.

The rise of the Soviet Union could be foreseen. Therefore, as soon as the War ended, the United States started to blockade the Soviet Union. This was done by winning the support and co-operation of the countries in the whole of West Europe (including North Europe and South Europe), the Middle East, South Asia and East Asia to build a chain surrounding the Soviet Union so as to "chain" it up. The Soviet Union responded by setting up its own alliance in order to encourage and support the countries and colonies on the border regions of the blockade line in their resistance movements. It further adopted the method of cutting off communication with and blocking information to the West to counter America's way of picking a quarrel. In 1946, the British prime-minister, Winston Churchill, pointed out in one of his speeches that the Soviet Union had let down an iron curtain between East and West Europe, thus giving rise to the term "iron curtain countries". (The term "iron curtain" first appeared in the 19th century and in World War II, the German Minister of Propaganda Joseph Goebbels predicted that the USSR would eventually lower an iron curtain along its borders. As to the term "bamboo curtain countries", it was first used by America's *Time Magazine* to describe China in its 14 March 1949 issue.)

兩大陣營的對峙和第三世界的形成

1945至1968年的歷史



第二次世界大戰使英、法、德、意、日等資本主義強國元氣大傷。反之，美國卻因為向盟國輸出軍火和其他物資而發了大財，在戰後成為實力最雄厚的資本主義國家。新興的社會主義國家蘇聯雖然在這場戰爭中受害最大，不僅死亡人數最多（約2,400萬；中國次之，約1,500萬），經濟損失也最嚴重，但因為幅員廣大、人民刻苦，所以復甦能力比較強，很快就成為令美國頭痛的霸權挑戰者。

蘇聯的崛起，是可以預見的。因此，大戰一停，美國便着手圍堵蘇聯了。具體的做法是爭取整個西歐（包括北歐和南歐）、中東、南亞和東亞國家的支持和合作，建成一道環繞蘇聯的「鎖鏈」，把它「鎖」起來。蘇聯的回應是建立自己的聯盟，以及鼓勵和支持封鎖線周邊的國家和殖民地，進行反抗和革命，並且採取跟西方斷絕來往和封鎖資訊的方法，以應付美國的挑釁。1946年，英國首相邱吉爾在一次演講中指出，蘇聯已在東西歐之間垂下一幅鐵幕，「鐵幕國家」一詞因此而流行起來。（「鐵幕」一詞19世紀已出現，第二次世界大戰時，德國的宣傳部長戈培爾曾預言，蘇聯將會在邊界垂下鐵幕。至於「竹幕國家」一詞，則是美國的《時代周刊》在1949年3月14日首先用來醜化中國的。）

After the War the United States led West Europe and the Soviet Union, East Europe. The small states located in southeast Europe became the wrestling ground of the two superpowers. Yugoslavia and Albania, not having relied on the Soviet Union in their fight for liberation, were therefore not controlled by it, although they were socialist countries. The situation of the neighbouring country Greece was more complicated. Its government went into exile during the invasion of the Germans and after the War, returned with the help of the British, thus giving rise to the outbreak of a violent civil war. One side was the leftist democratic army, which remained in the country during wartime engaging in guerilla fighting; the other side was the rightist government army formed with the assistance of the British and the Americans after the War. In 1947 the American president Harry Truman (1884–1972), in requesting parliament to authorize the government to assist Greece and Turkey, announced that in order to prevent communism from expanding, America would give economic, military and technological help to countries so threatened. His announcement was the prelude to the cold war and laid the foundation for the state policy of the United States in the years to come.

During the cold war years the American government was often afflicted with a childish phobia for communism, supposing that all national revolutions were connected with the Soviet Union and, upon their success, would inevitably go socialist. The United States therefore exerted all its might to put obstacles on the way, with the result of pushing all these newly founded states towards the Soviet Union. In fact the revolutionaries of many of these countries only accepted the Soviet assistance because they had nowhere to turn to.

In 1947 Joseph McCarthy was elected senator, giving rise to an “Anti-communist Crusade Movement” that swept the whole country. When he was in office he played up the seriousness of the infiltration of communism in all classes in America, urging the House Committee on Un-American Activities to undertake in-depth investigation and encouraged people to expose one another so that people lived in fear and society was enveloped in white terror. This political farce, which lasted almost ten years, led to many renowned intellectuals forced to quit (for instance, the scientist Robert Oppenheimer [1904–1967], who headed the team for manufacturing the first atomic bombs), or into exile (like the actor Charles Chaplin [1889–1977]), or being executed (for example, the scientists Mr. and Mrs. Ethel and Julius Rosenberg [1915/1918–1953]).

戰後，美國領導西歐，蘇聯主宰東歐。位於歐洲東南方的幾個小國於是成了美、蘇角力的場所。南斯拉夫和亞爾巴尼亞因為在解放戰爭中沒有依賴蘇聯，所以雖然是社會主義國家，卻不受蘇聯控制。鄰近的希臘，其政府在德軍入侵時流亡海外，戰後在英國的協助下回朝，從而引發了一場激烈的內戰。一方是戰時留在國內打游擊的左翼民主軍，另一方是戰後英美協助建立的右翼政府軍。1947年，美國總統杜魯門（1884–1972）在要求國會授權政府援助希臘和土耳其時宣稱，為了防止共產主義擴散，美國將為受威脅的國家提供經濟、軍事和技術援助。他的宣言拉開了冷戰的帷幕，也奠下了美國日後的國策。

冷戰時期，美國政府經常患上「幼稚恐共症」，以為所有民族革命都與蘇聯有關，成功後都會走上社會主義的道路，因而積極從中作梗，結果反而把這些新興國家推向蘇聯。其實，不少國家的革命黨人是因為投靠無門才接受蘇聯的援助的。

1947年，麥卡錫當選參議員，隨即掀起了一場席捲全美國的「反共十字軍運動」。他在任期間，大肆渲染共產黨在美國各界滲透的嚴重性，不但促使「非美調查委員會」深入調查，還鼓勵人們互相揭發，導致人心惶惶，社會籠罩在一片白色恐怖之中。這場延續了近十年的政治鬧劇導致不少高級知識分子被迫去職（如領導製造首批原子彈的科學家奧本海默[或譯奧本海墨]，1904–1967），或被迫去國（如演員差利卓別靈，1889–1977），或被判死刑（如科學家羅森堡夫婦，1915/1918–1953）。

In the same year the United States initiated the Marshall Plan, which rendered economic and technological assistance equivalent to US\$130 billion to 17 countries within four years. For this purpose the Organization for Economic Co-operation and Development (OECD) was set up to foster the economic development of its member states. This was the most successful foreign aid plan in the United States after the Second World War. This plan not only served to prevent social turmoil and revolutionary action in the receiving countries but also won for America many friends and vassals. The United States used economic development as a means to stabilize society. Moreover, having learned the lesson of the First World War it adopted a tolerant attitude to vanquished nations. This proved positive in minimizing the long existing antagonism between Germany and France.

In June 1948 Britain, the United States and France agreed to merge the German territories under their jurisdiction into West Germany, and to issue a new currency. The Soviet Union opposed to this arrangement to no avail. It therefore blockaded West Berlin, cutting its traffic and transportation by land with West Germany. The United States stood its ground, sending fleets of airplanes to transport food and all kinds of daily necessities to the 2,500,000 residents thus affected by the blockade every day. After both sides persisted for almost eleven months, the Soviet Union finally announced abandoning its blockade and the Berlin Crisis calmed down. In the meantime West Germany became the Federal Republic of Germany in September 1948 and East Germany was named the German Democratic Republic in October. Germany had since been split into two and the cold war between America and the Soviet Union deepened.

America, on the one hand, used economic aid to prevent the expansion of communism and on the other, employed military action to threaten the Soviet Union and its dependencies. In 1949 the United States and Canada together with ten European countries formed the North Atlantic Treaty Organization (NATO). This was a so-called “collective defensive system” targeted at East European communist countries.



同年，美國推出馬歇爾計劃，四年內為歐洲 17 個國家提供了相當於 130 億美元的經濟和技術援助。為此，它們成立了「歐洲經濟合作組織」（或譯「經濟合作與發展組織」，簡稱OECD），以促進各成員國的經濟發展。這是二次大戰後美國最成功的對外援助計劃。這計劃既有助於防止受惠國出現社會騷亂和革命行動，又為美國贏來不少盟友和附庸。美國不但以發展經濟的手段來穩定社會，也因為吸取了第一次大戰的教訓而採取寬容的態度對待戰敗國。這對消弭德、法之間長期存在的敵對態度起了積極的作用。

1948 年 6 月，英、美、法三國協議把它們管轄的德國地區合併為西德，並推行新貨幣。蘇聯反對無效，於是封鎖西柏林，切斷了它跟西德的陸上交通和運輸。美國也不示弱，每天派出大批飛機運送糧食和各種日用品給當地的 250 萬居民。雙方堅持了差不多 11 個月之後，蘇聯終於宣佈撤銷封鎖，「柏林危機」因此得以緩和。期間，西德在 1948 年 9 月成為「德意志聯邦共和國」，東德則在 10 月正名為「德意志民主共和國」。德國從此一分為二，美蘇冷戰也從此深化。

美國一方面用經濟援助的方式防止共產主義擴散，另一方面又以軍事行動來威嚇蘇聯和它的附庸國。1949 年，美國和加拿大聯同十個歐洲國家成立「北大西洋公約組織」（簡稱NATO）。它是一個針對東歐共產國家的所謂「集體防禦系統」。

In light of the American blockade, the Soviet Union formulated a series of policies. After the cold war was initiated by America, the Soviet Union founded an Information Bureau in 1947 with six communist countries in East Europe and the left wing parties in France and Italy, to contend with the blockade and to tighten its control of its dependencies. In 1949 to counter the Marshall Plan, eight socialist countries headed by the Soviet Union founded the Council for Mutual Economic Assistance to strengthen economic co-operation. After the founding of the North Atlantic Treaty Organization, the Soviet Union signed the *Sino-Soviet Treaty of Friendship, Alliance and Mutual Assistance* with China in 1950 and the *Warsaw Treaty* with six East European communist countries in 1955.

After Stalin passed away in 1953, power eventually passed on to Nikita Khrushchev. In 1956 he severely criticized Stalin, charging him with encouraging deifying and worshipping the national leader and committing serious mistakes in strategy while in power. For instance, whereas Lenin denounced Czarist Russia's expansionist policy, Stalin persisted in promoting great-nation and great-party chauvinism, taking it the Soviet Union's right to control and interfere with the internal affairs of other communist countries. Nonetheless Khrushchev and his successor Leonid Brezhnev all the same ordered their brother countries around. In November the same year Khrushchev suppressed Hungary's revolution with military force and in 1958 the Soviet Union demanded to have long wave radio stations and joint marine fleets set up in China so as to control the latter. When his request was rejected it tore up the Sino-Soviet Treaty of Friendship, Alliance and Mutual Assistance and withdrew its experts. In 1966 the two parties severed their relationship. In 1968 Czechoslovakia planned to carry out a full reform programme. Brezhnev responded by sending troops to occupy Prague and imprisoned the leaders, thus smothering The Prague Spring before it sprouted. By this time the split in the socialist camp was unavoidable.

After the Second World War the international development followed two trends: one was the cold war between the two camps as discussed above and the other was the global national liberation movement. The main stage for the cold war was in Europe while the national liberation movement was comparatively concentrated in Asia and Africa. Since the sixteenth century large areas in these two continents had become colonies or semi-colonies of European powers. After the Second World War these colonizing countries were preoccupied with their own business, leaving them no time to control their colonies, which took the opportunity to gain independence.

面對美國的圍堵，蘇聯也制定了一系列針鋒相對的政策。美國拉開了冷戰的帷幕之後，蘇聯乃於 1947 年跟東歐六個共產國家，以及法國和意大利的左翼政黨成立「情報局」，以相抗衡，並藉此加強對附庸國的控制。1949 年，針對馬歇爾計劃，蘇聯等八個社會主義國家又組成「經濟互助委員會」，加強經濟合作。北大西洋公約組織成立後，蘇聯先後於 1950 年跟中國簽訂《中蘇友好同盟互助條約》和 1955 年跟東歐六個共產國家簽訂《華沙公約》。

斯大林於 1953 年去世後，大權輾轉落在赫魯曉夫手上。1956 年，他猛烈地批判斯大林，指他在位時大搞個人崇拜和犯了嚴重的策略性錯誤。例如：列寧大力抨擊沙俄的擴張政策，但斯大林仍然積極推行大國和大黨沙文主義，視控制和干預其他共產國家的內政為蘇聯應有的權利。話雖如此，赫魯曉夫及其繼任人勃列日涅夫一樣不遺餘力地對「兄弟國家」指手劃腳。同年 11 月，赫魯曉夫即出兵鎮壓匈牙利的革命。1958 年，他又要求在中國建立長波電台和聯合艦隊，企圖控制中國，並在遭到拒絕之後，於 1960 年撕毀《中蘇友好同盟互助條約》，撤走專家。1966 年，兩黨斷絕關係。1968 年，捷克計劃進行全面改革，勃列日涅夫的回應是派兵佔領布拉格、囚禁領導人，把「布拉格之春」消滅於萌芽。至此，社會主義陣營分裂之勢已成。

二次大戰後，國際形勢的發展有兩條主線：一是上述兩大陣營的冷戰，另一是全球性的民族解放運動。冷戰的主要場所是歐洲，民族解放運動則比較集中在亞洲和非洲。16 世紀以後，亞、非兩大洲都有不少地區淪為歐洲列強的殖民地或半殖民地。二次大戰令到這些殖民主義國家元氣大傷、自顧不暇，再無餘力去控制其殖民地。後者於是紛紛趁機獨立。

The independence movement in Asia mainly took place in the first decade after the War, and that in Africa, in the second decade. From 1945 to 1954 twelve countries in Asia announced their independence, namely, in chronological order, Jordan, Philippines, India, Pakistan, Burma (now Myanmar), Korea, Israel, Sri Lanka, Indonesia, Cambodia, Laos and Vietnam. Syria and Lebanon attained independence during the War and Malaysia and Singapore founded their countries later. As to Africa, 45 new states appeared within thirty years after the War, among which 33 were founded between 1956 and 1965.

These newly founded states were in general “developing countries” that were economically backward and socially unstable. They longed to be independent and autonomous and to have a peaceful international environment to build their home, but sandwiched between the two major camps of the United States and the Soviet Union, they often found it difficult to survive. In 1955 five countries in Southeast Asia and South Asia held the Asian-African Conference in Bandung of Indonesia for newly independent states. In accordance with the view-point proposed by the Chinese Premier Zhou Enlai, that of “seeking common ground while reserving differences”, the Conference established the principles of peaceful co-existence and friendly co-operation among the states. The countries which participated in this conference as well as those countries which became independent later all adopted independent and neutral foreign policies. They became truly non-aligned countries. In 1961, initiated by leaders of Yugoslavia, Indonesia, Egypt, Ghana and India, a Conference of Heads of State of Non-Aligned Countries was first held in Belgrade, the capital of Yugoslavia. This gave rise to the Non-Aligned Movement and the Third World began to take shape.

亞洲的獨立運動主要發生在戰後第一個十年，非洲則在第二個十年。在 1945 至 1954 年間，亞洲有 12 個國家宣告獨立。它們依次是約旦、菲律賓、印度、巴基斯坦、緬甸、朝鮮、以色列、斯里蘭卡、印尼、柬埔寨、老撾和越南。敘利亞和黎巴嫩是戰時獨立的，而馬來西亞和新加坡則在較後期才建國。至於非洲，戰後 30 年間出現了 45 個新國家，其中 33 個是在 1956 至 1965 年間成立的。

這些新興國家一般都是經濟落後、社會不穩的「發展中國家」。它們都渴望能夠獨立自主，有一個安定的國際環境去建設家園，但生存於美、蘇兩大集團的夾縫中，經常感到難於自處。1955 年，東南亞和南亞五個國家在印尼萬隆召開了一個亞非新興國家會議。大會根據中國總理周恩來提出的「求同存異」觀點，確立了各國和平共處、友好合作的原則。參加這次大會的國家及隨後相繼成立的非洲國家大都奉行獨立和中立的外交政策，成為名副其實的不結盟國家。1961 年，它們在南斯拉夫的首都布爾格萊德(或譯貝爾格萊德)召開了第一屆不結盟國家首腦會議，倡導者包括南斯拉夫、印度尼西亞、埃及、加納、印度等國家的領導人。不結盟運動由是展開，第三世界開始形成。

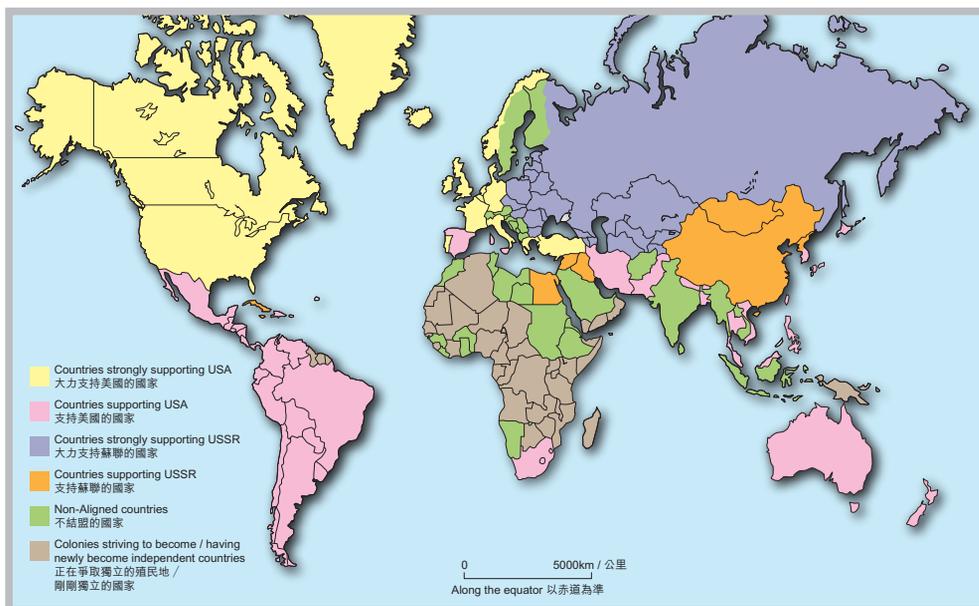


Figure 51.1 The different camps of the world around 1960

圖51.1 1960年前後的國際形勢

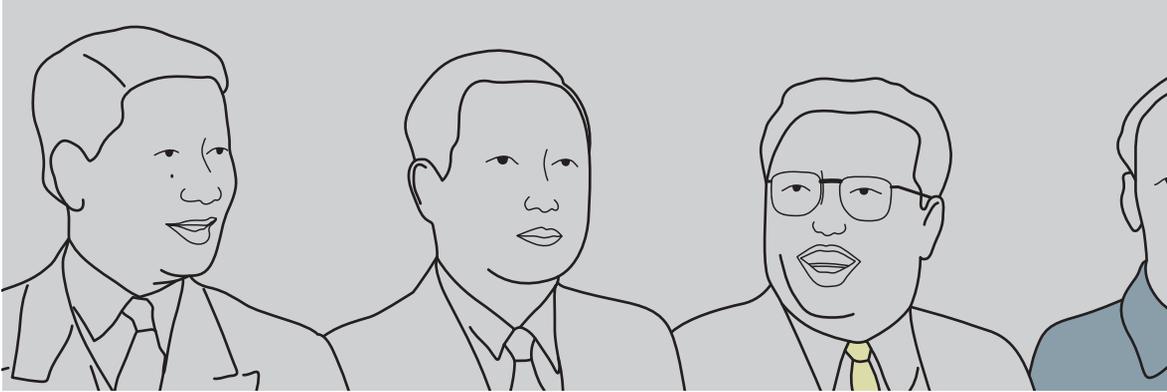
The concept of the Third World was proposed by economists after the Second World War, on account of ideological and economic conditions. The popular view at that time was: the United States, and the economically developed countries following its heels were the first world; the Soviet Union and the economically not so-well developed socialist countries under its control, the second world; countries not belonging to these two camps and economically backward were the Third World. Mao Zedong was more concerned with the distribution of power and had a slightly different definition. He considered the United States and the Soviet Union as the First World, economically more developed capitalist countries and socialist countries as the Second World, and non-aligned countries as the Third World. In the Mao era China considered itself a Third World country.

Since the sixties the influence of the Third World countries on international affairs had gradually increased, thus becoming an important force in pushing the world toward multipolar development.



第三世界這個概念是經濟學者在第二次世界大戰後提出的，着眼點是意識型態和經濟狀況。當時流行的說法是：美國和以美國馬首是瞻、經濟發達的資本主義國家為第一世界；蘇聯和受蘇聯控制、經濟不那麼發達的社會主義國家為第二世界；不隸屬這兩個集團、經濟比較落後的國家為第三世界。毛澤東比較重視權力分配，所下的定義因而略為不同。他認為：美蘇屬第一世界；經濟比較發達的資本主義國家與社會主義國家屬第二世界；不結盟的國家屬第三世界。在毛澤東時代，中國以第三世界國家自居。

自1960年代起，第三世界國家在國際事務上的影響力逐漸增強，成為推動世界走向多極化的重要力量。



The term Cold War was mentioned in the last chapter. It designates the confrontational situation between the two camps of the United States and the Soviet Union soon after the end of the Second World War to the dissolution of the latter in 1991. They did not clash outright with each other in the battlefield; nevertheless they carried on an arms race continuously, getting ready for battle and directly or indirectly initiated regional wars. In these regional wars they were behind the scenes most of the time to map out strategies, but when circumstances demanded, would step forward, stripping off all disguises and send troops to the aid of their protégé. During the Cold War they wrecked their brains to stage all kinds of warfare, such as propaganda war, espionage war, science and technology war.

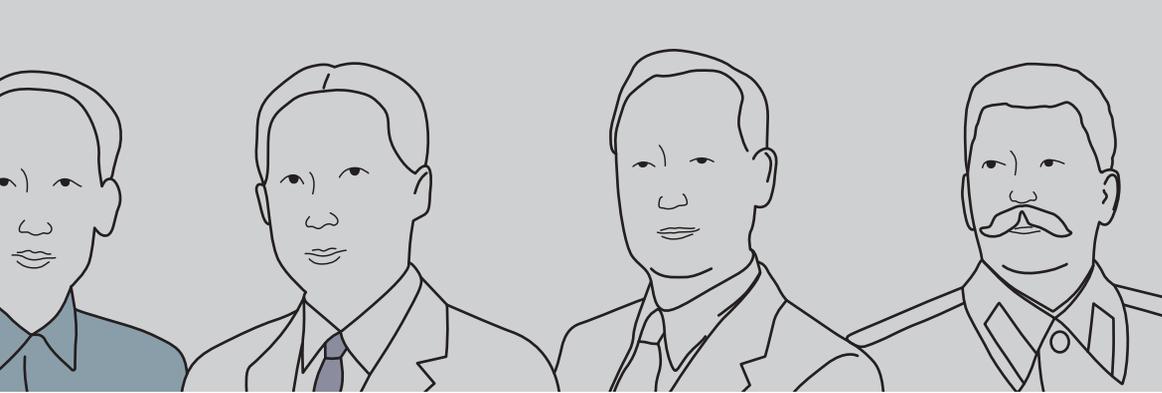
Comparatively large-scale wars had taken place in East Asia, Southeast Asia, South Asia and West Asia. Their causes, duration and impact will be discussed in this and the following chapter. We will first deal with the Korean War in East Asia and the Vietnam War in Southeast Asia here.

Korean War

After Japan surrendered, the United States and the Soviet Union, in accordance with the Yalta Agreement, occupied South Korea and North Korea respectively, with the 38th Parallel as the dividing line. Then, following a resolution of the United Nations, they elected a new government each in the territory under their jurisdiction. In August 1948 the United States put forward Rhee Syngman to set up

冷戰時代的熱戰：東亞和東南亞

韓國 1948 至 1953 年及越南和柬埔寨 1954 至 1993 年的歷史



「冷戰」一詞，在上一章已有提及。它是指從第二次世界大戰結束之後不久，到 1991 年蘇聯解體為止，美蘇兩大集團之間劍拔弩張的形勢。它們雖無正面作戰，卻不斷進行軍備競賽，準備隨時投入戰爭，並直接或間接地發動地區性的戰爭。在這些地區性的戰爭中，它們多半躲在幕後，帷幄運籌，但有時迫於形勢，也會赤膊上陣，派兵參戰。冷戰期間，它們用盡心思，進行宣傳戰、間諜戰、科技戰，等等。

較大規模的戰爭曾經發生於東亞、東南亞、南亞和西亞。現分兩章講述它們的成因、經過和影響。本章先講發生在東亞的韓戰和東南亞的越戰。

韓戰

日本投降後，美、蘇根據《雅爾塔協定》，分別佔領南韓和北韓，以 38°N 為界。後又按照聯合國的決議，在各自的管轄區選出新政府。1948 年 8 月，美國捧出李承晚，在南方成立親美的大韓民國；9 月，蘇



the Republic of Korea in the south, leaning toward the Americans. In September the Soviet Union raised up Kim Il-Sung to establish the Democratic People's Republic of Korea in the north, leaning toward the Soviets. Both of their constitutions emphasized the founding of a unified country.

Since the founding of the south and north regimes, there had been conflicts from time to time and firing of guns along the 38th Parallel had not ceased. Rhee was never popular with his governance. Kim therefore requested to hold a countrywide general election, to which Rhee naturally refused. Thereupon Kim turned to Stalin for help.

In May 1950, in response to the "suggestion" by Stalin, Mao Zedong agreed to render military support to North Korea in case of need. At that time the Sino-Soviet Treaty of Friendship, Alliance and Mutual Assistance had been signed. In June Kim used a pretext to send his army south. In July the United States dispatched troops to the battlefield. In the beginning the North Korean army was victorious and within three months drove the allied forces of South Korea and the United States to Pusan. In mid-September the American troops counter-attacked and in October the situation quickly reversed with the American troops up to the Sino-Korean border, pressing the Yalu River.

The Chinese leaders, after some hesitation, finally decided to send the Chinese People's Volunteer Army (CPVA) to take part in the war. The CPVA, led by Peng Dehuai, crossed the Yalu and succeeded in driving the American troops back to the 38th Parallel in January the following year. After this both sides engaged in a see-saw battle. As fighting was indecisive they came to the negotiation table. Peace talk started in July 1951 and lasted two years, while fighting was going on intermittently until a cease-fire agreement was reached in July 1953.

China, long endured suffering and devastated by war, was most reluctant to engage in war during the initial period of the founding of the People's Republic. It was in need of a peaceful environment to carry out constructions. However, forced by circumstances, it was finally involved in the war upon "invitation" by Korea and the Soviet Union. The menacing attitude of the Americans, blockading the Taiwan Strait as well as dispatching its army across the Yalu, left no choice for China.

The Korean War intensified America's antagonism toward China. It proceeded to build a blockade line in the West Pacific Ocean from Japan through Taiwan and the Philippines to Vietnam and imposed an embargo, attempting to smother the life out of China. The Korean War forced China to fall completely toward the Soviet Union and made the United States realize that in order to suppress China it had to actively intervene in the affairs of Vietnam.



聯捧出金日成，在北方成立親蘇的朝鮮民主主義人民共和國。它們的憲法都強調要建立一個統一的國家。

自南北兩個政權建立以來，雙方時有摩擦，「38 線」附近，槍聲不絕。李承晚的表現一直欠佳，不受人民歡迎。金日成遂提出全國大選的要求，這要求自然得不到李承晚的應允。金日成於是尋求斯大林的協助。

1950 年 5 月，毛澤東在斯大林的「建議」下，同意在必要時出兵支援。當時中蘇已簽訂《友好同盟互助條約》。6 月，金日成借故揮軍南下。7 月，美國派兵接戰。戰爭開始時，北韓軍隊勢不可當，只用了三個月時間，便把南韓和美國的聯軍迫至釜山。9 月中，美軍反攻；10 月，韓戰形勢急轉直下，美軍直趨中韓邊界，兵臨鴨綠江。

中國的領導人幾經猶豫，終於決定派出志願軍參戰。彭德懷於是率志願軍渡江應戰，次年 1 月把美軍驅回「38 線」。此後，雙方拉鋸。既然難分勝負，便只好講和。和談自 1951 年 7 月開始，談足兩年，邊打邊談，至 1953 年 7 月才達成停火協議。

歷盡滄桑、飽受戰火蹂躪的中國，是極之不願意在建國初期再次投入戰爭的。它需要一個和平的環境進行建設。可是，迫於形勢，最後還是因朝鮮和蘇聯之「請」而捲入了戰爭。美國的咄咄逼人，既封鎖台灣海峽，又叫囂揮軍越過鴨綠江，也教中國別無選擇。

韓戰使美國更加敵視中國，進而在西太平洋建立一條從日本經台灣和菲律賓到越南的封鎖線，並實行全面禁運，企圖扼殺它的生機。韓戰迫使中國全面倒向它並不十分信服的蘇聯，也讓美國意識到，要壓制中國，便要積極介入越南事務。



Vietnam War

Like Korea, Vietnam was originally a vassal state of China. In the latter half of the nineteenth century, they became the colonies of France and Japan respectively. During the Second World War the Japanese occupied Vietnam. At that time Ho Chi Minh, who espoused communism, led the people to put up a resistance and announced its independence after the War. However, the regime was not recognized by France, thus giving rise to the war of independence, during which the Vietnamese people formed a united front, called the Vietminh, having close relations with China. Moreover, as China wanted to break an opening in the American blockade line, she rendered a great deal of assistance to the Vietminh. The United States, in order to suppress China, strongly supported France.

In 1954 the French troops, having suffered a severe defeat in Dien Bien Phu, were forced to withdraw from the Indochina Peninsula, comprising Vietnam, Laos and Cambodia, and had to allow them to become independent with the condition that Vietnam would be divided into North Vietnam and South Vietnam along the 17th Parallel. North Vietnam was led by Ho Chi Minh; South Vietnam had Bao Dai, who lived in Paris and won the support of France, as nominal head, but the actual administrative power fell into the hands of Ngo Dinh Diem, who was friendly to the Americans. According to the Geneva Accords, this was supposed to be a temporary arrangement. A countrywide general election should be held after two years to unify North and South Vietnam.

The United States knew that should there be a general election the Vietminh led by Ho Chi Minh would surely win and therefore watched for an opportunity to intervene. The first step was to form the Southeast Asia Treaty Organization in September of the same year, whose members included the United States, Britain, France, Australia, New Zealand, Philippines, Thailand and Pakistan. Of the eight member countries, only two were located in Southeast Asia. In the following year, the United States had Ngo Dinh Diem dismiss Bao Dai, to found a Republic, himself becoming president. Ngo was a Catholic. After seizing power he refused to hold a general election, ruled autocratically and brutally persecuted the communists and dissidents, including Buddhists, in the south.

In 1959 North Vietnam decided to unify the country by military force and in the following year, with the support of China and the Soviet Union, formed the National Liberation Front or Viet Cong to fight the South Vietnam government. The United States, not wanting to be out-done, dispatched special squads to station in South Vietnam in 1961. By 1964 the situation worsened. American marines as well as air force invaded North Vietnam, followed by North Vietnam land forces openly attacking South Vietnam.



越戰

越南跟朝鮮一樣，本為中國藩屬。19世紀後期，它們分別淪為法國和日本的殖民地。在第二次世界大戰期間，日人佔領了越南。這時，信奉共產主義的胡志明領導人民反抗，並於戰後宣告獨立，但其政權不為法國承認，獨立戰爭於是爆發。在獨立戰爭中，越南人民組成聯合陣線，統稱越盟。越盟跟中國關係密切，加上中國要在美國的封鎖線上打開缺口，於是為越盟提供大量援助，而美國為了要壓制中國，也大力支持法國。

1954年，法軍在奠邊府一役慘敗，被迫退出印支半島，即越南、老撾和柬埔寨，讓它們獨立，條件是以17°N為界，把越南分為北越和南越。前者由胡志明領導；後者以生活在巴黎並獲法國支持的保大為名義上的領袖，實際的管治權則落在親美的吳廷琰手上。根據當年的《日內瓦協議》，這只是臨時性的安排，兩年後要舉行全國大選，把南、北越統一起來。

美國知道，若舉行大選，胡志明領導的越盟必然勝出，於是伺機插手。第一步是在同年9月成立「東南亞條約組織」（或譯「東南亞公約組織」），成員包括美、英、法、澳、新西蘭、菲律賓、泰國和巴基斯坦。八國之中，只有兩國位於東南亞。次年，美國又讓吳廷琰罷黜保大，建立共和，自任總統。吳為天主教徒，他上台後，拒絕大選，並實行獨裁統治，以及殘酷地迫害南方的共產黨人和異見人士，包括佛教徒。

1959年，北越決定以武力統一越南。次年，在中、蘇的支持下，組成越南南方民族解放陣線，反抗南越政府。對此，美國也不甘示弱，於1961年派遣特種部隊進駐南越。到1964年，情況進一步惡化，先是美軍海、空兩路侵襲北越，隨後北越擺明車馬，以陸軍攻打南越。





Figure 52.1 The Indochina Peninsula in 1954

圖52.1 1954年印支半島的形勢

After the Vietnam War unfolded in full force, the United States continuously increased the number of soldiers sent there, totaling from 180,000 in 1965 gradually escalating to 550,000 in 1969. South Vietnam, with forests everywhere, provided the guerrillas natural protection. The American troops, in order to strip the guerrillas of their shelters, resorted to chemical weapons to destroy forests, but could not gain the upper hand.

Americans at home were greatly disappointed at the failure of the American troops in battle and raised anti-war cries. The students at the University of California at Berkeley first protested, initiating a Free Speech Movement, which kindled a global student movement. By 1968 almost all well-known universities all over the world had experienced turbulent student movements. Under such circumstances, the American government had to accept the suggestion of holding peace talks, which took place in Paris in May 1968 but agreement was only reached in January 1973. The content of the agreement included: American troops should completely withdraw by the end of March of the same year and that North and South Vietnam would be unified through peaceful means.





Figure 52.2 The United States Air Force bombed a military target over North Vietnam in 1966

圖52.2 1966年，美國空軍向北越投擲炸彈

越戰全面展開之後，美國不斷增兵，總人數由 1965 年的 18 萬逐步上升至 1969 年的 55 萬。南越到處都是森林，為游擊隊提供了天然的庇護。美軍為使游擊隊無處藏身，不惜動用化學武器去摧毀樹林，但始終無法取勝。

美軍在戰場上的失敗令到國內人民極度不滿，反戰之聲不絕。1964 年，加州大學柏克利(或譯柏克萊)分校的學生首先起來抗議，發起「言論自由運動」，激起了全球性的學生運動。到 1968 年，世界各地比較知名的大學，沒有一所不出現過澎湃的學潮。在此情此景之下，美國政府不得不接納和談的建議。和會於 1968 年 5 月在巴黎召開，至 1973 年 1 月才達成協議。協議的內容包括：美軍須於是年 3 月底前全部撤走，南北越將通過和平的方式達成統一。



By the end of 1974 the South Vietnamese government still had no intention of holding a general election. The North Vietnamese troops therefore launched a probing attack early the following year. Seeing that the United States did not respond at all, they swept south and took Saigon at the end of April, founding the Republic of South Vietnam. In 1976 North and South Vietnam merged to form the Socialist Republic of Vietnam with Saigon renamed Ho Chi Minh City.

During the Vietnam War the Viet Cong used the region in the east of Cambodia adjacent to Vietnam as rear area for carrying on their action. To this Cambodia was powerless to stop, but greatly angered the superpower America. Around mid-1969, America, without the knowledge of its people, started to have its troops bomb this area. Furthermore, in March 1970 it supported Lon Nol to carry out a coup to dispose Prince Norodom Sihanouk on condition that America would be allowed to invade Cambodia.

The communist party of Cambodia was very unhappy about this and after the American troops withdrew from the Indochina Peninsula, seized power in April 1975 and founded the Red Cambodia. The leader of the Red Cambodia was very brutal, leading to the death of approximately 2,000,000 commoners and numerous people homeless. The once beautiful and peaceful Cambodia became a living hell. It was indeed puzzling that when this regime was denounced by people all over the world, it was still supported by the Chinese government.

In 1978 Vietnam invaded Cambodia and founded the People's Republic of Kampuchea to replace the Red Cambodia. This led to a war with China lasting a month on the border in the following year, initiated by the latter to 'punish' Vietnam.

In 1986 Vietnam implemented reforms and an open policy and in 1989 withdrew her troops from Cambodia. After that the Sino-Vietnamese relations improved and further on normalized in 1991. In 1993 through mediation on all sides, Cambodia reinstated the constitutional monarchy, with Sihanouk restored to the throne, becoming once again the king of the Cambodians.

The Korean War further deteriorated Sino-American relations, but the Vietnam War created a rare chance for both sides to be restored to a normalized relationship.



到 1974 年底，南越政府仍然無意進行選舉。北越的軍隊於是在次年年初先作試探性的進攻，看見美國全無反應，便大舉南下，於 4 月底攻陷西貢，成立「南越南共和國」。1976 年，南北越合併，組成新的「越南社會主義共和國」，西貢則改稱胡志明市。

越戰期間，越共以柬埔寨東部鄰近越南的地區為大後方，經常在此出沒。對此，弱小的柬埔寨毫無辦法，但強大的美國則極之不滿。1969 年中，美軍開始瞞着國民轟炸這個地區。1970 年 3 月，更支持朗諾發動政變，推翻西哈努克親王，交換條件是朗諾容許美國入侵柬埔寨。

柬埔寨共產黨對此非常不滿，在美軍撤出印支半島之後，於 1975 年 4 月奪取了政權，建立「紅色高棉」。紅色高棉的領導人殘酷不仁，導致約二百萬平民死亡，無數人流離失所，優美祥和的柬埔寨成了人間地獄。在全世界人民同聲責難之下，這個政權仍然獲得中國政府的支持，實在令人費解。

1978 年，越南出兵柬埔寨，成立「柬埔寨人民共和國」，取替紅色高棉。這行動導致中國於次年派兵「懲罰」越南，在中越邊境爆發了一場為時一個月的戰爭。

1986 年，越南實行改革開放政策；1989 年，又從柬埔寨撤走軍隊。之後，中越關係有所改善，進而在 1991 年回復正常化。1993 年，經過多方協調，柬埔寨終於恢復君主立憲制，西哈努克重新登基，再一次成為高棉人的國王。

韓戰令中美關係進一步惡化，越戰卻為雙方關係正常化創造了一個難得的契機。





Since the Second World War, the Middle East had been constantly plagued by warfare and social instability. The term “Middle East” originated in West Europe in its heyday. Viewing from the Europeans’ own position, they called China and Japan the Far East and west of India to the east coast of the Mediterranean, the Middle East. In recent years the United Nations defined Afghanistan as belonging to South Asia and regions west to it, West Asia.

The vegetation of West Asia mainly consists of desert and semi-desert. In such areas strange phenomena or “visions” often occur and life is most difficult and impermanent, easily giving rise to religions worshipping one “True God”. This one and only God is supreme, above all beings and is therefore exclusive of others. The three great religions originating in the Middle East, namely, Judaism, Christianity and Islam, are all monotheistic and could be attributed to the same source. On the contrary religions originating from more favourable natural environments tend to be polytheist or atheist. Examples are Buddhism of India and Daoism of China. They are more tolerant of other sects.

Living in a stern natural environment, having been nurtured in monotheism since childhood, desert nations tend to have obstinate and extreme character traits, and a strong sense of revenge. Among the Four Great Ancient Civilizations, China and India very quickly allowed invading nationalities integrate into the indigenous society whereas in West Asia and Egypt not only was amalgamation of nationalities comparatively rare, even countries made up of the same race, sharing the same language, would fight one another to the bitter end on account of different religious views.

冷戰時代的熱戰：西亞和南亞

20 世紀下半葉西亞一些國家和南亞阿富汗的歷史



自第二次世界大戰以來，中東戰火頻仍，社會極為動盪。中東一詞，源於全盛時期的西歐。他們從自己的立場出發，稱中國和日本為遠東，印度以西至地中海東岸為中東。近年聯合國界定阿富汗屬南亞，以西的地方屬西亞。

西亞的植被主要是荒漠或半荒漠。荒漠地區最常出現異象，生活也最艱辛無常，因此最容易孕育出只信奉一個「真神」的宗教。這個神是至高無上、唯我獨尊的，因此也是排他的。發源於中東的三大宗教，即猶太教、基督教和伊斯蘭教都是一神教，而且可說都是同出一源的。反之，起源於自然環境較佳地區的宗教則傾向於無神或多神，如印度的佛教(無神)和中國的道教(多神)，它們的包容性也比較強。

生活於嚴酷的自然環境、從小就受到一神教的薰陶，荒漠民族的性格傾向偏激和執着，看事物比較絕對，報復的意念也比較強烈。在四大古文明中，中國和印度很快就讓入侵的外族融入當地的社會，但在西亞和埃及，不但種族融和的現象較為少見，同文同種的國家也往往因為宗教觀不同而鬥個你死我活。



The factors causing turmoil in West Asia were numerous: historical, religious, economical and political. Their source could be attributed to Palestine (see chapters 13, 24, 46 and 49). The Jews and Arabs had no deep-rooted feud historically. The Jewish migrations, whether undertaken voluntarily or otherwise, were not directly caused by the Arabs. Ever since the Romans drove them out of Palestine, the Jews had lived a drifting vagrant life. Destitute and homeless, and having endured endless sufferings, the Jews only worked more assiduously and were more united and committed to preserving their tradition and therefore more difficult to integrate into the indigenous society, with the result that although they occupied the upper tier of the social ladder, controlling the economy of the society where they lived, they were not welcomed. They had been discriminated against and rejected in all places in Europe, at times banished or slaughtered. The most recent example was Nazi Germany. After the War, Western countries, on the one hand, had qualms of conscience, and on the other hand, wanted the Jews to leave so that the economy of their country could be free of Jewish control. They therefore thought of re-establishing a country for the Jews.

As early as the middle of the nineteenth century the Jews in Europe had longed to re-establish their homeland in Palestine but their request was not accepted by the Ottoman Empire. After the First World War, Britain and the United States supported their restoration, with the condition that this should not be detrimental to the interests of others. After the end of the Second World War the United Nations, dominated by the United States and European powers, was oblivious to the feeling of the Arabs and decided unilaterally that after the period of trusteeship of Palestine expired, two countries would be founded there, one being Palestine of the Arabs, occupying 11,000 square kilometres and the other, Israel of the Jews, occupying 14,000 square kilometres, while the holy city of Bethlehem would remain neutral, to be administered by the United Nations. This decision brought West Asia endless conflicts and disputes.

Since re-establishing its country in 1948, Israel had five large-scale conflicts with the bordering Arab countries. The first one took place from 1948 to 1949. After the United Nations' resolution was announced, the Arabs in Palestine strongly opposed and refused to establish their country, but the Zionists were overjoyed and decided, with military force as backing, to announce the re-establishment of their country. After Israel was restored, it was immediately recognized by Britain and the United States, and became a member of the United Nations but also at once attacked by the allied Arab troops of Egypt, Jordan, Lebanon, Syria and Iraq. In the end Israel won and its territories thus extended to 20,000 square kilometres.



造成西亞紛亂的因素很多，有歷史的，有宗教的，有經濟的，還有政治的。紛亂的源頭可說是巴勒斯坦(請參閱第 13、24、46 和 49 章)。在歷史上，猶太人跟阿拉伯人本無深仇大恨，他們歷次遷徙，或主動或被動，都不是直接由阿拉伯人導致的。自從羅馬人把他們趕出巴勒斯坦之後，猶太人便過着流離失所、四海為家的生活。顛沛流離的生活和無窮無盡的苦難使他們更加發憤圖強、更加團結一致、更加堅持傳統，因而也更加難以融入當地社會，以致雖然位處社會上層，主宰着當地的經濟，仍然不受歡迎。他們在歐洲各地一直受到歧視和排斥，有些時候甚至被驅逐和屠殺。最近期的例子是納粹德國。戰後，歐美國家一方面感到內疚，另一方面又想請他們離開，以免國家經濟受他們控制，於是想到為他們建立一個國家。

早在 19 世紀中葉，歐洲的猶太人就渴望在巴勒斯坦重建家園，但他們的要求不為鄂圖曼帝國所接受。第一次世界大戰後，英美支持他們復國，條件是「不得損害他人的利益」。第二次大戰結束後，由歐美列強把持的聯合國無視阿拉伯人的感受，單方面決定，在巴勒斯坦的託管期屆滿之後，就地成立兩個國家：一個為阿拉伯人的巴勒斯坦國，佔地 11,000 平方公里；另一個為猶太人的以色列國，佔地 14,000 平方公里；聖城耶路撒冷則成為獨立體，由聯合國管理。這個決定給西亞帶來了綿綿無絕期的戰火和紛爭。

自 1948 年建國以來，以色列跟周邊的阿拉伯國家一共進行了五次大規模的戰爭。第一次發生於 1948 至 1949 年間。聯合國的決定公佈後，巴勒斯坦的阿拉伯人強烈反對，拒絕建立巴勒斯坦國，但猶太復國主義者卻異常雀躍，決定以武力為後盾，宣佈建立以色列國。以色列國成立後，立即獲得英美等國家的承認，並成為聯合國的成員，但也立即受到由埃及、約旦、黎巴嫩、敘利亞和伊拉克五國組成的阿拉伯聯軍進攻。結果以色列獲勝，領土更因此得以擴展到 20,000 平方公里。



In 1952 Gamal Nasser overthrew King Farouk and in the following year founded the Republic of Egypt, implementing a nationalist policy. In 1956, after being elected president, he decided to nationalize the Suez Canal, leading to Britain, France and Israel joining their forces to invade. The United States and the Soviet Union, for their own interest, vehemently responded at once, demanding for an immediate cease-fire. The second Arab-Israeli conflict thus ended. Thenceforth British and French power withdrew from West Asia, their vacancy taken up by the United States and the Soviet Union.

The third Arab-Israeli conflict took place in 1967, when the competition between the United States and the Soviet Union had turned white-hot, with each providing a great deal of military assistance respectively to Israel and the Arab countries, intensifying the situation there. When both sides were thus at daggers' point, Israel took the initiative to suddenly strike and destroyed the air forces of Egypt, Syria and Jordan and, its land troops, with crushing force, speedily occupied the Gaza Strip, Sinai Peninsula, West Bank, the old city of Jerusalem and Golan Heights, extending its territory to 100,000 square kilometres. Fighting went on for six days. Upon mediation by the United Nations the two sides did not budge, adopting a stance of neither fighting nor reconciliation.

In 1973 as Israel had no intention of returning the lands occupied in the “Six-day War”, Egypt and Syria again joined forces to launch an attack. This was the fourth Arab-Israeli conflict. Two weeks after its outbreak, at the intervention of the United Nations, both sides were forced to cease fire. Towards the end of the fighting, the Organization of Arab Petroleum Exporting Countries decided to stop exporting petroleum to the United States. The result of the negotiation was that the United States would continue to have a supply of petroleum, Egypt and Syria would recover part of the lands lost in the last war and Israel gained the privilege of using the Suez Canal.



1952年，納賽爾(或譯納薩)推翻法魯克王，並於次年成立埃及共和國，執行民族主義政策。1956年，他當選總統後，決定把蘇伊士運河收歸國有，因此引致英、法、以三國聯手入侵。對此，美、蘇兩國為了本身的利益，迅即作出強烈的反應，要求立即停火。第二次以阿戰爭就此結束。英、法勢力從此退出西亞，騰出來的空缺由美、蘇補上。

第三次以阿戰爭發生於1967年。這時美、蘇在中東的競爭已趨白熱化，美國和蘇聯分別向以色列和阿拉伯國家提供大量的軍事援助，使到當地的形勢異常緊張。在雙方都劍拔弩張的情勢之下，以色列先發制人，以迅雷不及掩耳的行動摧毀了埃及、敘利亞和約旦的空軍，地面部隊也以雷霆萬鈞之勢迅速佔領了加沙地帶、西奈半島、約旦河西岸、耶路撒冷舊城、戈蘭高地等地區，把領土擴展到十萬平方公里。戰鬥進行了六天便停止了。在聯合國的斡旋下，雙方都擺出不戰不和的僵持姿態。

1973年，由於以色列無意歸還「六日戰爭」所得土地，埃及和敘利亞再次聯手向它進攻。這是第四次以阿戰爭。它爆發後兩星期，在聯合國的干預下，雙方被迫停火。在戰鬥接近尾聲時，「阿拉伯石油輸出國組織」決定停止向美國輸出石油。談判的結果：美國繼續獲得石油供應，埃及和敘利亞獲歸還上次戰爭失去的部分土地，而以色列也獲得使用蘇伊士運河的權利。



After the fourth Arab-Israeli conflict, the Egyptian president Anwar Sadat (1918–1981) came to realize that the American support to Israel was whole-hearted while the assistance the Soviet Union gave to the Arab countries was perfunctory, whose promises were usually made with a mouth of fine words but hiding a devil at heart. He therefore could not see any possibility of defeating Israel but wanted to change the present situation. With this in mind he decided to adjust his policy and adopt the following actions: in 1974 reinstated diplomatic relationship with the United States; in 1976 abolished all treaties signed with the Soviet Union; in 1977 visited Israel to seek reconciliation. In 1979 through the efforts of the American president Jimmy Carter (1924–) Israel and Egypt finally reached a peace agreement. For this Sadat endured tremendous pressure within his own country and paid a heavy price—Egypt was isolated by the Arab world and he himself was assassinated in 1981. Egypt finally recovered all the lands lost and returned to the League of Arab States in 1989.

The Israel-Egypt peace talk did not materialize solely on account of Sadat's personal wish. Suppose: if Israel had not been seriously devastated in the fourth Arab-Israeli conflict and had not been under attack on both sides, would it accept the peace treaty? If the Organization of Arab Petroleum Exporting Countries had not imposed an embargo on the United States in 1973, precipitating a petroleum crisis, would America pressurize Israel to reach reconciliation?

The Palestine Liberation Organization (PLO) was founded in 1964. Its objective was to establish a democratic country in Palestine through military struggle. In the early stages the PLO's military squads used Jordan as basis, waiting for an opportunity to attack Israel. In 1969 it reached an agreement with Lebanon to the effect that Palestinians could live in Lebanon and the guerrillas could gather at designated places along the border to form military centres but should not interfere with Lebanon's internal affairs. The PLO therefore moved its headquarters from Jordan to Lebanon in 1970. Lebanon was an Arab country but its political power was equally divided between Christians and Muslims. In 1975 conflicts arose between the two sects and civil war broke out. In order to support the Christians, Israel invaded Lebanon continuously so that Syria, in accordance with the agreement of the two countries concluded in 1956, dispatched an army to station in Lebanon. Finally Israel using the pretext that its ambassador in Britain was attacked, invaded Lebanon in 1982. This was the fifth Arab-Israeli conflict. Although it ended the following year through the mediation of the United Nations, yet all sorts of major and minor disputes continued to take place in the days to come.



第四次以阿戰爭後，埃及總統薩達(或譯沙達；1918–1981)清楚地認識到，美國對以色列的支持是全力的，而蘇聯對阿拉伯國家的援助卻是應付式的，其承諾往往是「口蜜腹劍」的。因此，他看不到有戰勝以色列的可能，但又想改變現狀，於是決定調整政策，並採取以下的行動：1974年，跟美國恢復外交關係；1976年，廢除所有埃蘇條約；1977年，訪問以色列，尋求和解。1979年，經過美國總統卡特(或譯卡達，1924–)的多番努力，以埃終於達成和平協議。薩達特為此承受了國內巨大的壓力和付出了沉重的代價：埃及受到阿拉伯世界的孤立，他自己也於1981年遇刺身亡。埃及終於在1982年收回所有失地，並於1989年重返「阿拉伯國家聯盟」。

以埃和談的出現並非完全因為薩達特個人有這樣的主觀願望。試想想：如果以色列不是在第四次以阿戰爭中受到巨大的創傷和為了避免左右受敵，它會接受和約嗎？如果阿拉伯石油輸出國組織不在1973年對美國禁運，造成石油危機，美國會向以色列施壓以達成和解嗎？

巴勒斯坦解放組織(簡稱「巴解」)成立於1964年，目的在通過武裝鬥爭，在巴勒斯坦建立一個民主國家。巴解的武裝部隊初期以約旦為基地，伺機進襲以色列。1969年，與黎巴嫩達成協議：巴勒斯坦人可在黎巴嫩生活，游擊隊也可在指定邊界結集，成立武裝中心，但不得干涉黎巴嫩內政。巴解於是在1970年把總部從約旦搬到黎巴嫩。黎巴嫩是阿拉伯國家，但政權則由基督徒和穆斯林均分。1975年，兩派發生衝突，導致內戰。以色列為了支持基督徒而不斷入侵，敘利亞於是根據黎敘兩國在1956年簽訂的協議，派兵進駐黎巴嫩。最後，以色列以其駐英大使遭槍擊為借口，於1982年大舉入侵黎巴嫩。這是以阿第五次戰爭。戰事雖然在聯合國的調停下於次年結束了，但各種大大小小的衝突在往後的日子裏仍然不時發生。



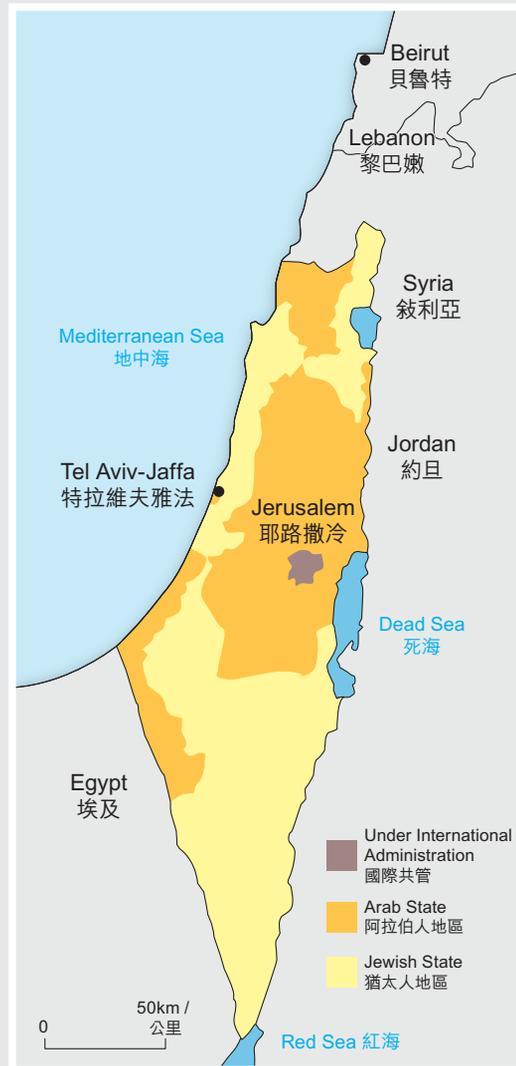


Figure 53.1 United Nations' plan to partition Palestine in 1947
圖53.1 1947年聯合國重組巴勒斯坦的計劃

After the fifth Arab-Israeli conflict the PLO could not gain a foothold in the Middle East and had to move its headquarters to Tunis in Africa. At that time, mired in difficulties, the PLO leader Yasser Arafat had nurtured the idea of facing realities squarely. In 1988 when the atmosphere of peace talk was congenial Arafat indicated that the PLO could recognize Israel's right to exist but the United States and Israel had also to recognize Palestine's rights of autonomy. The door of negotiation was thrown open. In the same year he announced the founding of the state of Palestine and in 1994 established an autonomous government. However, Arafat's actions aroused the dissatisfaction of the radicals within the PLO, causing a split in the organization. The way to peace was yet beset with difficulties.





Figure 53.2 The situation in Palestine after the fifth Arab-Israeli conflict
圖53.2 第五次以阿戰爭結束後的形勢

第五次以阿戰爭後，巴解無法在中東立足，只得把總部搬到非洲的突尼斯。這時，處於困境的巴解領袖阿拉法特(或譯阿拉法)已萌生了面對現實的意念。1988年，在中東和談氣氛日趨濃厚之際，阿拉法特表示，巴解組織可以承認以色列的生存權，但美國和以色列也得承認巴勒斯坦的自治權。談判的大門因而開啟。同年，他宣佈成立巴勒斯坦國，並於1994年成立自治政府。可是，阿拉法特的行動引起了組織內激進分子的不滿，巴解從此分裂，和平之途仍然佈滿荊棘。



Iraq and Iran are major producers of petroleum in the Middle East, their reserves being second and third in the world, only next to Saudi Arabia. They are both Islam countries, which have had a golden age in their history. Those living in Iran are Persians, 90% of whom are Shi'ite; those living in Iraq are Arabs, half Shi'ites and half Sunnis but the latter have been in power politically. In 1979 following the success of Iran's revolution a republic was founded under Ayatollah Ruhollah Khomeini (1902–1989). He announced that he would bring about an “Islamic Revolution” to overthrow the political power of Iraq's Sunnis. Other than that the two countries have had disputes over the sovereignty of the Persian Gulf. In 1980, on account of national, religious and territorial problems, a war lasting eight years finally broke out between the two countries with heavy loss on both sides.

The conflicts in West Asia and South Asia were not restricted to those arising between Israel and the Arab countries. The United States and the Soviet Union had, for their own interests, sent in their troops, creating more complications. After the Second World War the Soviet Union, in order to break the American blockade and to monitor South Asia and West Asia, had all the time wanted to control Afghanistan, which was located in South Asia but contiguous to West Asia. In 1979 the Soviet Union supported the leader of a leftist camp to stage a coup. After seizing power he was opposed by the Afghanistan people, leading to military uprisings, upon which the Soviet Union dispatched an army of 100,000 to suppress the revolt but was unable to restore peace. Afghanistan became “the Vietnam of the Soviet Union”. When Mikhail Gorbachev (1931–) became General Secretary of the Soviet Union he withdrew all the troops in 1988.

During the war between Iraq and Iran the former had taken a loan from the Arab countries. After the war, the countries concerned wanted return of the debt, Kuwait being one of them, but the Iraq president Saddam Hussein claimed that he had fought for the cause of protecting the whole Arab nation and therefore had no obligation to pay back the loan. He even charged Kuwait for over-production and stealthy extraction of oil from Iraq and demanded compensation and an apology. At the same time, on account of the fact that Kuwait had belonged to Iraq during the Ottoman Empire period, he demanded the return of its territory. Having been rejected of his demands, Saddam Hussein occupied Kuwait in August 1990. His wildly arrogant behaviour led to the American invasion of Iraq flaunting the banner of the United Nations in January 1991. This high technological “Gulf War” only lasted 40 days and ended with the American troops winning a complete victory.



伊拉克和伊朗都是中東的產油大國，其石油蘊藏量分別佔世界的第二和第三位，僅次於沙特阿拉伯。它們同屬伊斯蘭國家，在歷史上都曾顯赫一時。生活在伊朗的是波斯人，90%屬什葉派；生活在伊拉克的是阿拉伯人，什葉派與遜尼派各佔一半，但政權一直落在遜尼派手上。1979年，伊朗革命成功，成立共和國，由霍梅尼(1902–1989)掌權。他宣稱要進行一場「伊斯蘭革命」，推翻伊拉克的遜尼派政權。此外，兩國過去也多次為波斯灣誰屬問題發生爭執。1980年，兩國終因民族、宗教、領土等問題夾纏一起而爆發了一場歷時八年、導致兩敗俱傷的戰爭。

西亞和南亞這兩個地區的紛爭並不限於以色列和阿拉伯國家之間，美國和蘇聯都曾經為了自身的利益而出兵，從而形成更多的矛盾。二次大戰之後，蘇聯為了突破美國的封鎖，以及監控南亞和西亞兩地，一直都想控制阿富汗。阿富汗位處南亞，但接壤西亞。1979年，蘇聯支持阿富汗一名左翼分子發動政變。他上台後受到阿富汗人反對，引致武裝起義，蘇聯於是派出十萬大軍前往鎮壓，但始終無法平定亂局。阿富汗成為了「蘇聯的越南」。戈爾巴喬夫(1931–)上台後，於1988年把軍隊全部撤走。

兩伊戰爭期間，伊拉克曾向阿拉伯國家舉債。戰後，各國追債，科威特是其中之一，但伊拉克總統薩達姆認為，他是為了保衛整個阿拉伯民族而戰的，所以無須償還債務。他甚至反過來指控科威特超產和偷採伊拉克的石油，要求賠償和道歉，同時又以科威特在鄂圖曼帝國時代屬伊拉克為由，提出領土要求。遭拒絕後，薩達姆於1990年8月出兵佔領科威特。他的狂妄行為導致美國於1991年1月打着聯合國旗號進軍伊拉克。這場名為「海灣戰爭」的高科技戰只打了約四十天便以美軍大獲全勝告終。



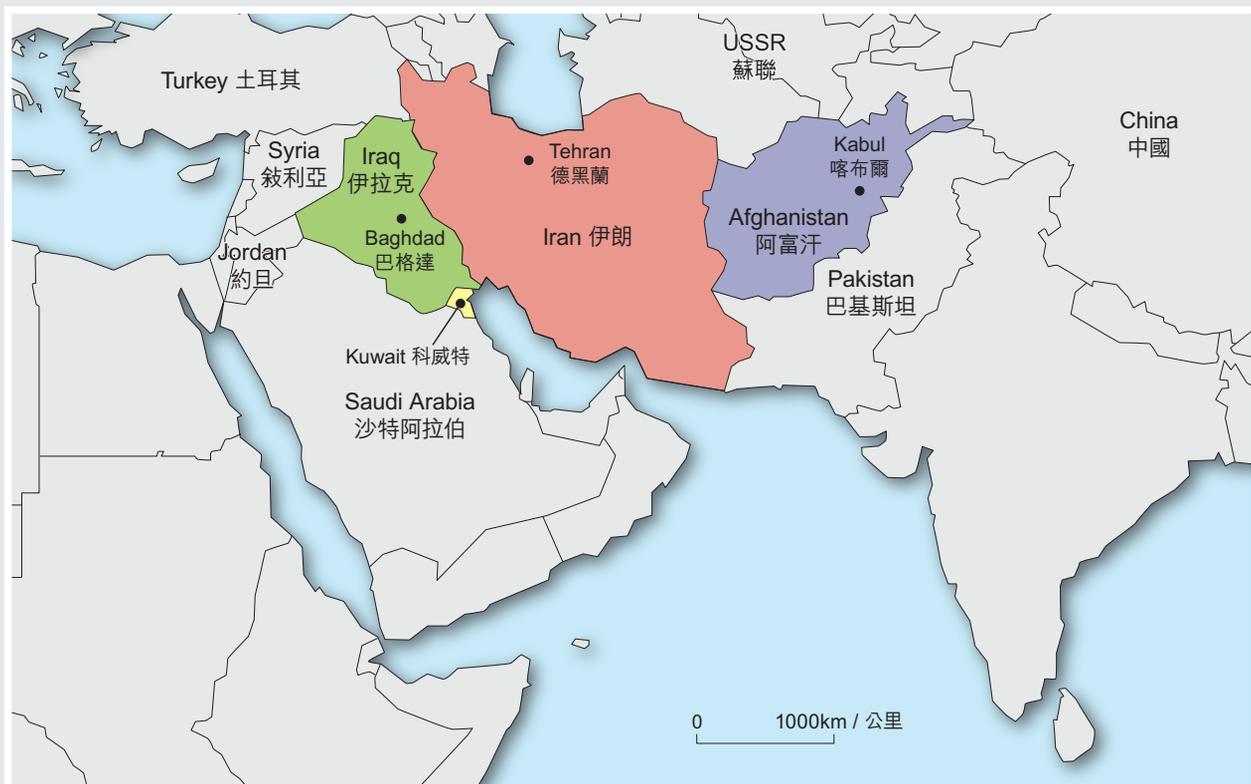


Figure 53.3 The strategic positions of Afghanistan, Iran and Kuwait
圖53.3 阿富汗、伊朗、伊拉克和科威特的地理位置

The Gulf War was the last large scale regional war before the close of the Cold War. In this war the Americans displayed their powerful military might, for which the obvious enemy was Iraq but the covert enemy was the Soviet Union. More than forty years of arms race drained the Soviet Union's coffers and the wealth of its people, and the American military technology was stunning to the Soviet people. The Gulf War accelerated the process of the dissolution of the Soviet Union and confirmed the hegemony of the United States. However, America's invasion of Iraq deepened the dissatisfaction of the Arabs with America and brought about more conflicts among the Arabs, making the Middle East problem more complicated and more difficult to solve.



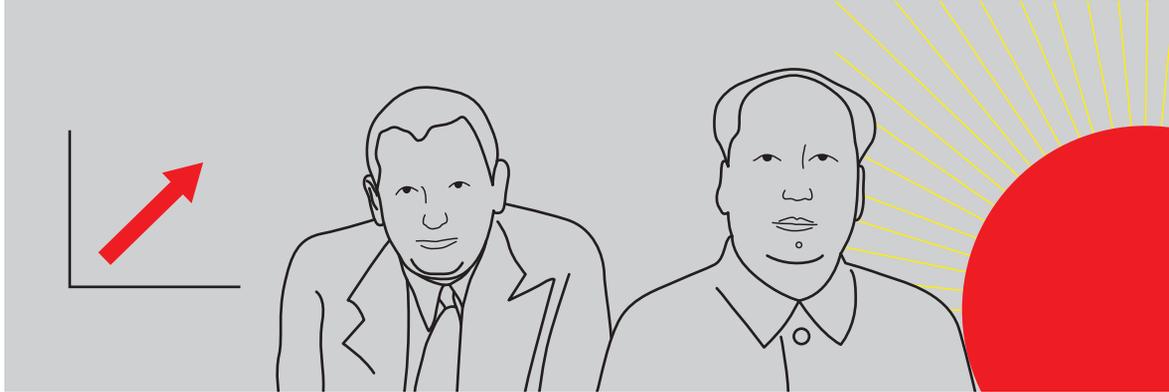


Figure 53.4 Iraq president Saddam Hussein

圖53.4 伊拉克總統薩達姆

海灣戰爭是冷戰結束前最後一次大規模的地區性戰爭。在這場戰爭裏，美國展示了它強大的武力。這場仗可說是明打伊拉克，暗打蘇聯。四十多年的軍備競賽使到蘇聯民窮財盡，而美國的軍事科技則看得蘇聯人民目瞪口呆。海灣戰爭加快了蘇聯解體的進程，也奠定了美國的霸主地位。可是，美國攻打伊拉克既加深了阿拉伯人對美國的不滿，也激發了阿拉伯人內部更多的矛盾，使到中東的問題更為複雜、更難解決。





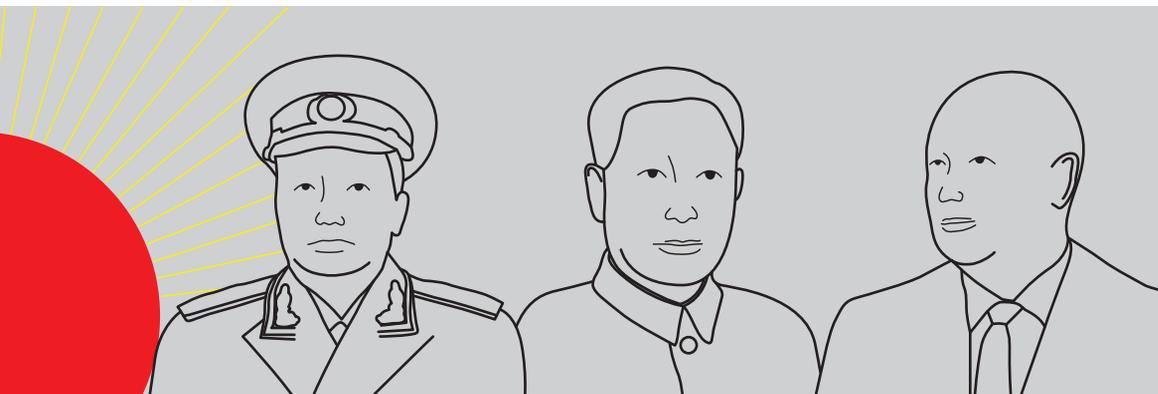
After the Peoples' Republic of China was founded, her foremost mission was to abolish the unequal treaties and to reorganize and consolidate society. These two tasks were completed by mid-1950. When the PRC was getting ready to restore the national economy that had been vastly devastated, the Korean War broke out. Fortunately the War did not seriously deter the country's reconstruction.

The development of the PRC in the latter half of the twentieth century could be divided into six stages: (1) 1950–52, the period of recovery; (2) 1953–57, the period of construction; (3) 1958–60, the Great Leap Forward; (4) 1961–65, the period of consolidation; (5) 1966–76, the Cultural Revolution; and (6) 1977–2000, the period of adjustment, reform and open-up.

The main task in the period of recovery was land reform, which aimed at reforming land ownership to better the livelihood of peasants and increase agricultural productivity. Then, in order to promote social morality the campaigns of Sanfan (Three Antis) and Wufan (Five Antis) were launched. The Sanfan movement was against corruption, waste and bureaucracy. Wufan was against bribery, tax evasion, fraud, theft of government property and stealing of state economic secrets.

大躍進

中國 1949 至 1964 年的歷史：重點在 1958 至 1960 年的「大躍進」



新中國成立後，首要的任務是廢除不平等條約和整頓社會。這兩項工作到 1950 年中便完成了。正要恢復備受破壞的國民經濟時，韓戰爆發了。可慶幸的是，韓戰並沒有嚴重地窒礙國家的重建工作。

中國在 20 世紀下半葉的發展大致上可以分為六個時期：

- 一、1950–1952 年，復原時期；
- 二、1953–1957 年，建設時期；
- 三、1958–1960 年，大躍進時期；
- 四、1961–1965 年，整頓時期；
- 五、1966–1976 年，文化大革命時期；
- 六、1977–2000 年，調整及改革開放時期。

復原時期的主要工作是「土改」，即改革土地所有制，以改善農民的生活和提高農業的產量。為了促進社會道德，稍後又推出了「三反」和「五反」兩個運動。三反是指反貪污、反浪費和反官僚主義；五反是指反行賄、反偷稅漏稅、反盜騙國家財產、反偷工減料和反盜竊國家經濟情報。



After successfully completing the recovery work, the government started the First Five-Year Plan in 1953, the economic construction model of which followed that of the Soviet Union, focusing on heavy industries. In the early stage of the liberation, the development of both domestic and foreign affairs was comparatively successful. Society was relatively stable and the economy was gradually improving. China, in helping wartime Korea, broke even with America and in assisting Vietnam at the Dien Bien Phu battle, defeated France. The Geneva Conference of 1954 and the Bandung Conference of 1955 enhanced China's prestige. All these contributed toward strengthening the confidence of the Chinese leaders as well as that of the people. However, overconfidence would bring about adverse consequences.

Mao Zedong was Romantic by nature and a daredevil. He was changeable, good at scheming, loved to challenge Heaven and man alike. His ideas and behaviour were influenced by his personality as well as by his experience and environment. After the Zunyi Conference of 1935 he salvaged the Chinese Communist Party from near death and led it to victory, thus seizing power. After liberation Mao enjoyed supreme prestige within the Party.

By the end of 1953 he started to be impatient, thinking that the development of agricultural cooperatives and the reform on capitalist commerce and industries should be speeded up. He even believed that after three Five-Year Plans the capitalist class would have disappeared in China. In 1956 he proposed the guiding principles of “let a hundred flowers bloom and a hundred schools contend” to encourage the airing of public opinion. However, he did not expect the criticism from the people to be so sharp and penetrating. Moreover, Stalin was denounced by Khrushchev at that time. He therefore put a brake on the campaign and launched the Rectification Movement and the Anti-Rightist Movement. Later on he mocked himself by saying that this was an “open plot” to “draw out snakes from their holes” so as to expose all evil elements. In October 1957 Zhou Enlai in talking about national construction put forth the viewpoint of anti-rash advance, but one month later, Mao used the editorial of the *People's Daily* to criticize rightist conservatism, and considered that there was a need to launch a great leap forward in the production line. This provided the prelude to the Great Leap Forward Movement.



復原工作順利完成之後，政府便於 1953 年初開始第一個五年計劃，其經濟建設的模式仿倣蘇聯，把重點放在重工業上。解放初期，內政和外交的發展都比較理想：社會相對穩定、經濟逐步改善；協助朝鮮在韓戰跟美國打了個平手、協助越南在奠邊府戰役擊敗了法國；1954 年的日內瓦會議和 1955 年的萬隆會議提高了國家的聲望。這一切都有助於提高領導人和民眾的自信。可是，過度的自信是會帶來反效果的。

毛澤東是一個生性浪漫而又「敢於摸老虎屁股」的人。他為人善變、長於權謀，喜與天鬥，也喜與人鬥。他的言行，既受其個性所左右，也受他過去的經驗和周遭的環境所影響。1935 年遵義會議之後，他把瀕臨滅亡的中國共產黨挽救過來，進而帶領它走向勝利，取得政權。解放後，毛澤東在黨內享有至高無上的威信。

1953 年底，毛開始有點不耐煩了，認為在發展農業合作社和改造資本主義工商業兩方面都應該加快步伐。他甚至相信，三個五年計劃之後，中國就不再存在資產階級了。1956 年，他提出「百花齊放、百家爭鳴」的方針，鼓勵人民提意見，但沒想到人民的意見竟然那麼尖銳，加上赫魯曉夫正猛烈批判斯大林，於是他緊急剎車，並推出「整風運動」和「反右運動」，後來自嘲這是引蛇出洞的「陽謀」。1957 年 10 月，周恩來在談及國家建設時，提出了反冒進的觀點，但過了一個月，毛澤東就借《人民日報》的社論批評右傾保守主義，並認為「有必要在生產路線上來一個大躍進」。「大躍進」的序幕就此拉開。



In 1958 he proposed to adopt the principle of building the socialist economy with a “greater, faster, better and more efficient” approach, demanding a complete change in the whole country in three years and surpassing the United Kingdom in steel production in fifteen years. That happened to be a year of favourable weather conditions with good harvests. He therefore promoted the Great Leap Forward and the establishment of people’s communes. This set many middle and lower grade cadres bustling with activities, attempting to show spectacular success, and in order to raise the productivity per acre, invested unwarranted amount of manpower and material means. Some cadres, for the sake of gaining merit, falsely reported the production figure so that peasants had to submit to the government their earned share of grain. For lack of food, many suffered from dropsy. The production of steel too did not match the set target. People used backyard furnaces, feeding them with the iron window-bars and gates taken down from their own homes. The sorry sight of heaps of scrap iron met the eye everywhere in the suburbs and countryside. The establishment of communes brought about greater chaos and further blunted the zeal of the peasants.

The Lushan meeting of July 1959 was originally held for the adjustment of policy but later reverted, on account of Peng Dehuai’s blunt criticism, from anti-leftist to anti-rightist. After the meeting Peng and his supporters were charged as a counter communist party clique and Mao initiated an anti-rightist movement. Because of that the leftist mistakes committed during the Great Leap Forward had remained up to the end of 1960 before being corrected.

During the Great Leap Forward the conflicts between China and the Soviet Union began to surface. The incident that touched off this was the “suggestion” detrimental to China’s sovereignty delivered by Khrushchev to Mao Zedong in 1958 (see Chapter 51). Mao reacted vehemently, thundering to the Soviet ambassador in China, saying, “You call us party brothers, but only verbally. As a matter of fact, it’s like father and son....He (Khrushchev) criticized Stalin and now he is meddling with the Stalin stuff.” Later developments included: in 1960 the Soviet Union unilaterally revoked all the agreements of giving assistance to China and forced the latter to pay up all its debts; during 1960–62 China and the Soviet Union criticized each other regarding international incidents such as the Cuban missile crisis and the Sino-Indian war; between 1962 and 1969 the two countries openly attacked each other verbally: China attacked the Soviets for following a revisionist line and the Soviets attacked China for implementing a policy of dogmatism; in 1969 they were involved in armed conflict over Zhenbao Island in Heilongjiang.



1958年，他提出「多快好省」地建設社會主義的總路線，要求3年內改變全國面貌、15年內在鋼產量上超過英國。該年風調雨順，農業收成比較好，於是又鼓吹「大躍進」和建立「人民公社」。這使到很多中下級幹部熱火朝天，實行大放「衛星」，不惜浪費大量人力物力，但求提高畝產量。有些幹部更為了邀功而弄虛作假，誇報產量，以致農民應得的口糧也要拿去上繳國家，使到不少人因缺糧而患上浮腫病。鋼鐵的產量也無法達標，於是實行土法煉鋼，把人民家裏的鐵窗鐵門拆掉，拿去煉鋼，結果城鄉到處都是一堆一堆的廢鐵。人民公社的建立造成更大的混亂，進一步挫敗了農民的積極性。

1959年7月的廬山會議本來是為了調整政策而召開的，但後來卻因為彭德懷的直言批評而令形勢逆轉，從反左傾變成反右傾。會後，彭德懷及其支持者被打成反黨集團，毛澤東展開反右傾運動。因此，大躍進的左傾錯誤一直延至1960年底才獲糾正。

在大躍進期間，中蘇的矛盾開始浮現，其導火線是赫魯曉夫於1958年向毛澤東提出有損中國主權的「建議」（見第51章）。毛大怒，於是很不客氣地對蘇聯駐華大使說：「什麼兄弟黨，只不過是口頭上說說，實際上是父子黨……他（赫魯曉夫）批評了斯大林，現在又在搞斯大林的東西。」其後的發展包括：1960年，蘇聯片面取消所有援助中國的合約和迫使中國償清債務；1960至1962年，中蘇就國際事件如古巴飛彈危機和中印戰爭等互相批評；1962至1969年，公開罵戰，中國罵蘇聯走修正主義路線，蘇聯罵中國行教條主義政策；1969年，兩國在黑龍江的珍寶島上兵戎相見。



The loss incurred by the Great Leap Forward is inestimable. The number of people starved to death rose over 30,000,000. In a meeting held in early 1962 Mao, having made a self-criticism, resolved to withdraw to the second line temporarily. Following the tradition of concealing the faults of their superiors, the Chinese blamed, as far as possible, the misfortune caused by Mao on outside factors and natural disasters. Chairman Liu Shaoqi, in analyzing what happened, quoted the peasants, saying this was “thirty percent natural disaster and seventy per cent human misdeeds”. Eventually Liu was persecuted to death in the Cultural Revolution in 1969. This will be taken up later.

After a difficult period of three years (1959–61) conditions improved. However, because the phenomenon of “the accounts are not in order” reappeared, the Socialist Education Movement and the Four Cleans Campaign were launched respectively in 1962 and 1963. The Four Cleans Campaign was an investigation of how cadres determined work-points, kept accounts, distributed supplies, and handled warehouses and granaries. These were very mild social movements and had no adverse impact on the recovery of national economy. At the end of 1964 Zhou Enlai as Premier announced that the task of restoring national economy was fundamentally completed and raised the call for the Four Modernizations, namely, industrial modernization, agricultural modernization, national defence modernization and, science and technology modernization.

The political and social environment had, in varying degrees, influenced Mao Zedong’s thought and mood. Incidents like the American blockade, McCarthy’s anti-communist crusade, Khrushchev’s criticism of Stalin, and the debates between China and the Soviet Union all had tremendous impact on his way of thinking. In 1962 Mao started to build his theory of “the four existences”. He thought that “Socialism is a considerably long historical period, during which there exist classes, class contradictions and class struggles; there exists the struggle between the two roads of socialism and capitalism; there exists the danger of the resurgence of capitalism; and there exists the menace of the subversion and invasion of imperialism and social imperialism.” Guided by this theory, he proposed in 1965 the rectification of “those people in authority within the party who are taking the capitalist road” and in 1966 initiated the Cultural Revolution.



大躍進所造成的損失難以估計，單是餓死的人數就超過三千萬。在1962年初的一個會議上，毛澤東作了自我批評，暫時退居二線。中國人有為尊者諱的傳統，於是盡可能把他一手造成的不幸委過於外來因素和自然災害。國家主席劉少奇在分析事件的時候，借農民的口指出，這是「三分天災、七分人禍」。1969年，劉少奇在文化大革命中被迫害至死。這是後話。

經過三年(1959–1961)的困難時期之後，情況開始好轉，但因為「帳目不清」的現象復熾，於是又先後在1962年和1963年展開了「社會主義教育運動」和「四清運動」。四清是指清帳目、清倉庫、清工分和清財物。這兩個是和風細雨式的社會運動，所以對國民經濟的恢復沒有產生不良的影響。1964年底，周恩來以總理的身份宣佈調整國民經濟的任務已經基本完成，並提出「四個現代化」的口號。四個現代化是指工業現代化、農業現代化、國防現代化和科學技術現代化。

客觀的外在環境一直都在不同程度上影響着毛澤東的思想和心態。遠的不說。解放後，美國的圍堵政策、麥卡錫的反共十字軍行動、赫魯曉夫對斯大林的批判、中蘇的大論戰等事件都對他的思維產生了巨大的影響。1962年，毛澤東開始建立「四個存在」理論。他認為：「社會主義是一個相當長的歷史階段，在這個歷史階段中，始終存在着階級、階級矛盾和階級鬥爭，存在着社會主義同資本主義兩條道路的鬥爭，存在着資本主義復辟的危險性，存在着帝國主義和社會帝國主義進行顛覆和侵略的威脅。」在這個理論的指導下，他在1965年初提出要整頓「黨內走資本主義道路的當權派」，復於1966年中發動「文化大革命」。





In the last chapter we saw that Mao Zedong's impatience resulted in "more haste, less speed". Even after he had withdrawn to the second line he had not completely given up his past ideas, being trapped in his own experience. The Chinese Communist Party used the two devices of mobile war and class struggle to put the KMT to rout and seized power. Having experienced the failure of employing the pattern of mobile war to develop economy, and after lying low for a period of time, Mao again hoisted the banner of the Cultural Revolution, calling on the people to "take class struggle as the key link, grasp revolution and promote production".

The Cultural Revolution was a pre-meditated, organized political movement. The concept of "cultural revolution" had long been in Mao's mind. Since 1912 he had mentioned time and again the question of a cultural revolution. He paid special attention to the reform of culture (literature and education in particular), proposed learning from the West but opposed complete westernization, thinking that China should follow its own path. In the thirties he mentioned building up a New Democracy culture, promoting the integration of cultural education and labour at the service of class struggle. During the War of Resistance against the Japanese he listed war as the primary task, economy as second, followed by culture, considering these three to have a close relationship, influencing one another. In light of the above one could see the fact that Mao initiated the Great Leap Forward and then the Cultural Revolution after he seized power had been rooted in his thoughts.

文化大革命

中國 1964 至 1981 年的歷史：重點在 1966 至 1976 年的「文化大革命」



在上一章裏，我們看到毛澤東犯了欲速不達的錯誤。他退居二線後，仍然沒有完全放棄過去的想法，仍然局限在自己的經驗裏。共產黨是以運動戰和階級鬥爭兩大法寶打垮國民黨而取得政權的。用運動戰方式發展經濟的實驗失敗之後，經過一段潛伏時期，毛澤東又再高舉「文化大革命」的旗幟，發動人民「以階級鬥爭為綱，抓革命、促生產」。

文化大革命是一次有預謀、有組織的政治運動。「文化革命」這個概念很早就出現於毛澤東的腦海裏。自1912年起，他多次提及文化革命的問題。他非常重視文化(特別是文學和教育)的改革，主張向西方學習，但反對全盤西化，認為中國應走自己的道路。1930年代，他提到建立全新的新民主主義文化，認為文化教育要與勞動結合，為階級鬥爭服務。抗日戰爭時，他把戰爭列為首要工作，其次是經濟，跟着是文化，並且認為這三項工作關係密切，起着相互影響的作用。由此可見，毛澤東在取得政權之後，先來個大躍進，再發動文化大革命，是有其思想根源的。



In July 1964 he ordered the setting up of a Cultural Revolution Five-Man Group, headed by Peng Zhen, to be responsible for literary, educational, social and philosophical work. In November 1965 in accordance with the plotting of Jiang Qing and her group, Yao Wenyuan published an article in Shanghai criticizing the historical play *Hai Rui Dismissed from Office*, charging the playwright Wu Han with the crime of using the past to disparage the present, aiming at reverting the verdict for Peng Dehuai and escalating the problem to the level of class struggle. Yao's article created a great stir. The Group led by Peng Zhen attempted to confine the nature of the attack to that of an academic discussion but to no avail.

In May 1966 the Politburo decided to replace the Five-Man Group by the Central Cultural Revolution Group, under the Politburo Standing Committee, with seventeen members, Chen Boda as head, Zhang Chunqiao as deputy head and Kang Sheng as consultant. Other members included Jiang Qing and Yao Wenyuan. The setting up of this group marked the beginning of the Cultural Revolution. Henceforward this group grew in power, eventually replacing the Central Politburo and the Central Secretariat, to become the core power of the whole country and the Party. It was at this time that we saw the rise of Lin Biao, who started to be engaged in creating a personality cult. He said in public, "Chairman Mao is a genius. Every word of his is the Truth. One word of his surpasses ten thousand of ours."

Then there was the sudden rise of the Red Guards. In August Mao Zedong published his big-character poster titled "Bombarding the Headquarters", attacking Liu Shaoqi anonymously for suppressing the Cultural Revolution. Later Mao, together with Lin Biao, received the Red Guards at Tiananmen Square, encouraging them to exchange their revolutionary experiences by touring the country and to destroy the "four olds" (old ideas, customs, culture and habits of the exploiting class). After that, a directive was issued to the Railroad Department, ordering it to provide free transport to the Red Guards for travelling all over the country. This lasted about half a year, creating a great deal of social problems, but in a way it widened the young people's horizon and accelerated the interflow of information. In carrying out the destruction of the "four olds", the Red Guards devastated historical relics and artefacts, for instance the Temple of Confucius in Qufu and the stone caves in Longmen, and burnt large collections of books, calligraphy, paintings and other art works. The unfortunate loss of valuable cultural heritage suffered by China could in no way be compensated. Owing to the destructive force unleashed by the Red Guards and the fact that Liu Shaoqi and Deng Xiaoping were facing trial and criticism, for a long time the Party organization from central to regional was paralyzed and the whole country was thrown into chaos.



1964年7月，他指令成立一個「文化革命五人小組」，由彭真任組長，負責文藝、教育、社會和哲學等方面的工作。1965年11月，在江青等人的策劃下，姚文元在上海發表了批判歷史劇《海瑞罷官》的文章，指作者吳晗借古諷今，為彭德懷翻案，並且把問題提到階級鬥爭的高度。文章引起極大的震動。彭真領導的小組企圖把討論定性為學術活動，不果。

1966年5月，政治局決定以「中央文化革命小組」取代原有的小組。新成立的小組隸屬政治局常務委員會，有17名成員，由陳伯達任組長、張春橋任副組長、康生任顧問，其他成員包括江青和姚文元等。小組的成立標誌着文化大革命的開始。此後，這個小組的權力越來越大，最終取代了中央政治局和中央書記處，成為全國、全黨的權力核心。林彪也是在這個時候冒起，並開始大搞個人崇拜的。他公開宣稱：「毛主席是天才，毛主席的話句句是真理，一句超過我們一萬句。」

跟着是紅衛兵突起。8月，毛澤東發表題為《炮打司令部》的大字報，不點名批評劉少奇壓制文化大革命。稍後又和林彪一起在天安門廣場接見紅衛兵，並鼓勵他們進行「全國大串連」和「破四舊」。之後，鐵道部接獲指示，紅衛兵可以免費乘坐火車到各地串連。這情況持續了大約半年，造成了不少社會問題，卻在很大程度上豐富了青年人的見聞，增加了資訊的交流。破四舊是指破除舊思想、舊文化、舊風俗和舊習慣。過程中，紅衛兵大肆破壞古蹟，例如曲阜孔廟和龍門石窟等，以及燒毀不少藏書、字畫和其他藝術品，讓國家平白損失了大量寶貴的文化遺產。這些損失是無可補償的。由於受到紅衛兵的衝擊，加上劉少奇和鄧小平正在面對審查和批判，以致在一段長時間裏，從中央到地方的黨組織都陷於癱瘓，全國一片混亂。





Figure 54.1 Liu Shaoqi

圖54.1 劉少奇

In January 1967 with the support of the Cultural Group, Wang Hongwen seized power from the Shanghai Municipal Committee. In February the same year those veteran cadres who criticized the Cultural Revolution were denounced as “February counter-current forces”. In May, soon after ceasing to travel around, the Red Guards started to criticize and denounce Liu Shaoqi and other leaders. The storm spread to Hong Kong, arousing a series of riots. In July Jiang Qing promulgated “attack with words and defend with arms”, intensifying the problem of armed struggle, which did not subside until August 1968. During this period young people who lost their lives in the struggles were too numerous to be counted. After that, in order to put into effect what he advocated, Mao launched the “down to the countryside movement”, sending cadres to the May 7 Cadre School to study and young intellectuals to villages to be re-educated by poor and lower-middle peasants.

The 12th Plenum of the 8th Party Congress of October 1968 was held under extremely abnormal circumstances. Many committee members were excluded from the Plenum, which resolved to permanently expel Liu Shaoqi from the Communist Party and dismiss all offices of his within and without the Party, charging him with being traitor, enemy agent and scab. After enduring inhuman abuses and endless suffering he died unnoticed alone in prison in Kaifeng in November 1969.



Figure 54.2 Members of the Red Guards started to criticize Liu Shaoqi in 1967

圖54.2 1967年，紅衛兵開始批鬥劉少奇

1967年1月，王洪文在文革小組的支持下，奪了上海市委的權。同年2月，一批老幹部批評文革，被稱為「二月逆流」。5月，大串連才停止不久，紅衛兵便開始批鬥劉少奇等領導人了，而風潮也蔓延到香港，引發起一連串的暴動。7月，江青提出「文攻武衛」，使到武鬥的問題越來越嚴重，直至1968年8月才告平息。期間因武鬥喪生的青年多至難以勝數。此後，毛澤東為了貫徹他的主張，實行「下放」：讓幹部到「五七幹校」學習；讓知識青年上山下鄉，到農村接受貧下中農的再教育。

1968年10月舉行的第八屆中央委員會第十二次全體擴大會議是在極不正常的情況下召開的。不少委員被摒除於這個會議之外。會議決定把劉少奇永遠開除出黨，並撤銷其黨內外一切職務：加在他身上的罪名是叛徒、內奸和工賊。他受盡折磨之後，於1969年11月孤苦伶仃地死於開封的監禁所。

From April 1969 the Cultural Revolution entered its second stage. In the first stage, Mao used the Red Guards to initiate the Cultural Revolution; using it to purge a large number of old cadres who disagreed with his ideas, and his wife Jiang Qing also took the opportunity to revenge on people who had feuds with her. In this stage many political and prominent personages, scholars, writers, artists and athletes were persecuted to death. Those who lost their lives included the former leader of the Chinese Communist Party Li Lisan, the president of the Wuhan University Li Da, the well-known writer Lao She, the director of the film “*A River of Springtime Waters Flowing East*” Cai Chusheng) and the table tennis player who won for China the first gold medal in an international tournament Rong Guotuan.

The prelude to the second stage was the Ninth Party Congress held on April 1, the main business of which was the rise of Lin Biao. This Congress passed the new Party constitution establishing “the theory of continuous revolution under the dictatorship of the proletariat” and confirmed Lin Biao as “the closest comrade-in-arms and successor of Comrade Mao Zedong”.

The role Lin Biao played in the Cultural Revolution remains a riddle to this day. According to the official narrative, he was a careerist. In the early days of the Cultural Revolution in order to gain power and status he did his best to flatter Mao, but later secretly schemed to oust Mao in a coup, which having leaked out, he had to flee. Eventually he died in a plane crash in Outer Mongolia in September 1971. However, there was a different version circulating among the people. Relevant information revealed that his participation was passive in the beginning stage and that he was involved involuntarily.

After the Cultural Revolution entered its second stage, the important task of keeping the government operating fell on Zhou Enlai. When Lin Biao was in power the operation of the government was not very much affected. After Lin’s death, Zhou took up the command and conditions became more stable. Just at this juncture, spurred by changes in the international scene, the PRC had a breakthrough in diplomatic relations. On 25 October 1971 the place occupied by China in the United Nations was transferred from Taipei to Beijing; on 28 February 1972 the American president Richard Nixon visited China with the result that Sino-American relationship was again normalized. There were two factors which caused the United States to seek reconciliation with the PRC: first, America wanted to free herself from the Vietnam War and desired China’s support; second, the relation between China and the Soviet Union was deteriorating and America wanted to take this opportunity to befriend China, winning her as an ally against the Soviet Union.



從1969年4月起，文化大革命進入第二個階段。第一個階段的主線是毛澤東利用紅衛兵發動文化大革命，並藉此整肅一大批跟他意見相左的老幹部，而他的妻子江青也借機向一些曾經跟她有過節的人報復。在這個階段裏，不少重要的政治人物、社會賢達、學者、作家、藝術家、運動員等被迫害至死。死者包括前共產黨重要領導人李立三、武漢大學校長李達、作家老舍、電影《一江春水向東流》的導演蔡楚生、為國家贏得第一面國際體育競賽金牌的乒乓球手容國團等。

第二個階段的序幕是1969年4月1日開始的第九屆黨代表大會，主線是林彪崛起。這個大會通過的新黨章確立了「無產階級專政下繼續革命的理論」，也確定了林彪「是毛澤東同志的親密戰友和接班人」。

林彪在文化大革命中所扮演的角色至今仍然是一個謎。根據官方的說法，他是一個野心家。文革初期，他為了得到權力和地位而大肆吹捧毛澤東，後來則密謀造反，結果事敗出逃，最終在外蒙古機毀人亡。他死於1971年9月。可是，民間對此頗有不同的看法。資料顯示，他的參與，初期是被動的，是給捲進去的。

文革進入第二個階段之後，維持政府運作的重任落在周恩來身上。林彪得勢時，政府的運作並未受到太大的影響。林死後，周主持大局，情況相對更見穩定。就在這個時候，由於國際形勢的變化使然，中共在外交上有突破性的發展。1971年10月25日，中國在聯合國的席位由台北轉到北京手上；1972年2月28日，美國總統尼克松（或譯尼克遜）訪華，使到中、美關係回復正常。當時有兩大因素導致美國要跟中國和解：一是美國要從越戰脫身，需要中國的配合；二是中、蘇交惡，美國借機拉攏中國，聯手對付蘇聯。



The third stage of the Cultural Revolution began with Wang Hongwen elected as vice-chairman of the Chinese Communist Party in August 1973. The mainline of this stage was the dominance of the Gang of Four. By this time Yao Wenyuan had risen to power while Chen Boda had been purged by Mao in the latter half of 1970. Mao had long been suspicious of Zhou Enlai, considering him to be a rightist who could never be his successor and yet had no choice but to rely on him. Therefore upon the death of Lin Biao he started to look for a successor. Finally he picked Wang Hongwen, who had reached his present position with the help of Jiang Qing and Zhang Chunqiao. The Gang of Four consisted of Jiang Qing, Zhang Chunqiao, Yao Wenyuan and Wang Hongwen.

Zhou Enlai was of course aware of his predicament. He therefore did all he could to liberate old comrades such as Ye Jianying and Deng Xiaoping during this period in order to sustain a certain degree of equilibrium. In 1974 the Gang of Four launched the “Criticize Lin, Criticize Confucius” campaign on the pretext that Mao had criticized Lin Biao for speaking highly of Confucius. The thrust of the campaign, however, was on Zhou Enlai, making oblique attacks on him. In the summer of the same year Zhou was admitted to hospital, being terminally ill. In October with the consent of Mao, Deng Xiaoping became the first vice-premier in 1975 to prevent the Gang of Four interfering with the country’s administrative affairs.

In January 1976 Zhou Enlai passed away. On April 5, the day following the Qingming Festival, 2,000,000 people gathered before the Monument to the People’s Heroes in Tiananmen Square to present wreaths and post poems and placards in commemoration of Zhou. When the Gang of Four ordered to have the commemorative items removed by the police, a violent riot ensued. This was the April Fifth Tiananmen Incident. Mao Zedong considered this a counter-revolutionary activity and Deng Xiaoping as the mastermind behind it. He therefore stripped Deng of all his offices and chose Hua Guofeng as deputy premier and first vice-chairman.

In September the same year Mao Zedong died. The Gang of Four attempted to seize power but was pre-empted by Hua Guofeng, who joined with Ye Jianying, Li Xiannian and Wang Dongxing to have them arrested on 6 October. The Cultural Revolution thus came to an end. Then Deng Xiaoping, supported by all the veteran comrades, and after going through a series of relatively mild struggle, replaced Hua Guofeng as the *de facto* highest leader of the PRC in September 1980. After he seized power many national leaders and cadres who had been wronged during the Cultural Revolution were rehabilitated, among whom was Liu Xiaogi.



文革的第三個階段由 1973 年 8 月王洪文當選中央副主席開始。這個階段的主線是「四人幫」當道。這時，姚文元已冒升，陳伯達則在 1970 年下半年給毛澤東清除了。毛始終對周恩來有戒心，認為他是右派，不可能是接班人，但又不能不借助他。因此，林彪死後，他又開始物色接班人了。他的目光最後落在王洪文身上。王洪文是在江青和張春橋等人的扶持下上位的。四人幫就是指江、張、姚、王四人。

周恩來當然清楚他面對的形勢，因此，在這段期間裏，他致力解放舊人，如葉劍英、鄧小平等，以維持一定程度的均勢。1974 年，四人幫利用毛澤東批評林彪尊孔的說話，發起「批林批孔」運動，把矛頭指向周恩來，不斷找他麻煩。是年夏天，他病重入院。10 月，在毛同意下，讓鄧小平在 1975 年出任第一副總理，以免四人幫插手國家行政事務。

1976 年 1 月，周恩來去世。4 月 5 日，即清明節翌日，二百萬人到天安門廣場人民英雄紀念碑前獻花圈和貼悼詞。後來因為四人幫着警察移走花圈而演變成暴動，史稱「四五天安門事件」。毛澤東認為這是反革命活動、鄧小平為幕後黑手，於是把他撤職，讓華國鋒接任為代總理及第一副主席。

同年 9 月，毛澤東逝世。四人幫企圖奪權，但華國鋒先發制人，於 10 月 6 日與葉劍英、李先念、汪東興等人聯手，一網把他們打盡，文革於是結束。文革結束後，鄧小平在眾元老的支持下，經過一連串比較溫和的鬥爭之後，於 1980 年 9 月取代華國鋒，成為中國實際上最高的領導人。他當權後，不少在文革時期被誣陷的國家領導人和幹部獲平反。劉少奇是其中之一。



The ten years of the Cultural Revolution could be said to be ten years of disaster. During this period artefacts and historical relics were destroyed, social order was threatened, commerce and industry stagnated, large and small organizations were engaged in criticism and denouncement activities, Red Guards of all factions carried on armed struggles continuously, with the result that many families were broken, large numbers of commoners and cadres died a violent death and the whole country disintegrated and paralyzed. As to its international impact, the Cultural Revolution deepened global leftist movements such as student movements, anti-war movements and green movements.

Literature and the arts and education are important constituents of culture. During the Cultural Revolution many literary workers were persecuted and many literary works destroyed but on this devastated land there appeared some beautiful blossoms. Even before the Cultural Revolution discontent had been voiced that operas only dealt with emperors and eminent officials, and reforms on this account had been attempted. Some new operas such as *The Red Lantern* and new ballets such as *The White Hair Girl* took their preliminary form. Later on, after further refining by artists these new works were welcomed by the public and had positive impact on the development of stage performance art.

The Cultural Revolution also wreaked havoc on education. Besides creating the crisis of a shortage of talents as a result of “stopping classes to participate in revolution”, it also spoiled the relationship between teacher and student, the content of the subject matter to be taught and the method of selection. During the Cultural Revolution many teachers suffered greatly at the hands of their students, which was very unfortunate. This made educational workers reflect on the situation and re-adjust the relations of teachers and students. As far as the content of education was concerned, it was not wrong to pay attention to labour and politics but one must deal correctly with the relationships between the learning of labour, politics and culture. Learning, examination and selection are very closely related and dealing with their relationships remains a problem. Adopting recommendation instead of public examination as a means of selection during the Cultural Revolution was a revival of ancient practice rather than a new creation. The *chaju* system adopted by the Wei-Jin and North and South Dynasties was in the main appointment by recommendation and the *keju* used in Sui Tang was after all an examination system. The practice during the Cultural Revolution evidenced that recommendation was not a good method; public examination was fairer and more reliable, but its defects had to be remedied.



十年文革可說是十年浩劫。期間，文物古蹟被毀、社會秩序混亂、工商業停頓、大小機構批鬥成風、各派紅衛兵不停武鬥，導致不少家庭支離破碎、不少平民和幹部死於非命，使到整個國家陷入了「國不國、家不家」的境地。就國際影響而言，文化大革命深化了全球性的左翼運動如學生運動、反戰運動和綠色運動。

文藝和教育是文化的重要組成部分。文化大革命期間，不少文藝工作者受到迫害，不少文藝作品被銷毀，但在受盡破壞的大地上，也綻出了一些美麗的花朵。文革之前，已有人對戲曲只講帝王將相表示不滿，並嘗試進行改革。一些新京劇如《紅燈記》和新芭蕾舞如《白毛女》等已初步成形。後來經過一些藝術工作者的加工，這些新作品受到群眾的歡迎，並對舞台藝術日後的發展產生了一些正面的影響。

在教育方面，文革也造成了很大的破壞。除了因為「停課鬧革命」而引致人才斷層的危機外，它還衝擊了師生關係、教學內容和選拔方法等領域。文革期間，不少教師受盡學生的折磨，這是非常可悲的，但也因此引起了教育工作者的反省，重新調校師生的關係。在教育內容上，重視勞動和政治都沒有錯，但必須把勞動學習、政治學習和文化學習的關係處理好。學習、考核與選拔的關係異常密切，如何處理始終是一個問題。文革期間，以推薦代替公開考試作為選拔人材的手段只是一種復古行為，不是創新。魏晉南北朝的「察舉」本來就是一種推薦方法，而隋唐的「科舉」也不外是一種考核制度。文革的實踐證明，推薦不是好辦法，還是公開考試比較公平可靠，但它的弊端也必須正視。

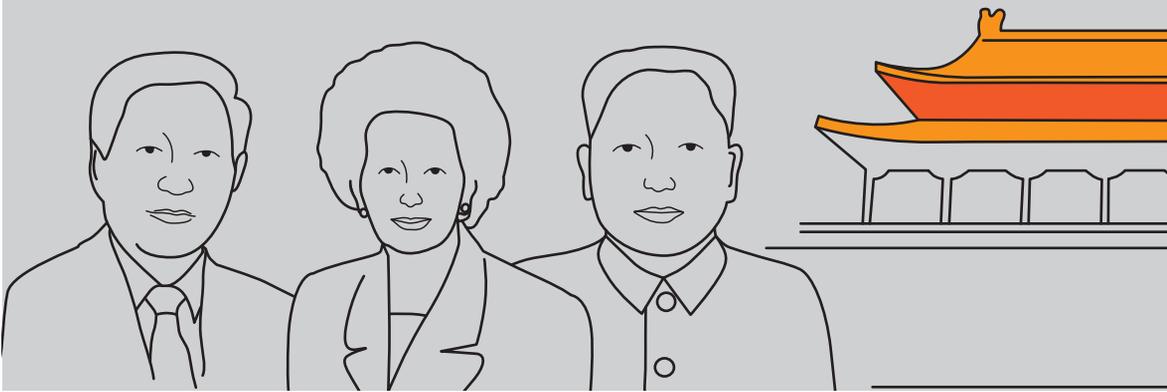


On 27 June 1981 the Central Committee of the PRC passed a document titled *Resolution on certain questions in the history of our party since the founding of the People's Republic of China*. Article 18 goes like this: “Although Comrade Mao Zedong must be held chiefly responsible, we cannot lay the blame for all those errors on him alone. During this period, his theoretical and practical mistakes concerning class struggle in a socialist society became increasingly serious, his personal arbitrariness gradually undermined democratic centralism in Party life and the personality cult grew graver and graver. The Central Committee of the Party failed to rectify these mistakes in good time. ... This led to the inauguration of the ‘Cultural Revolution’.”



1981年6月27日，中共中央委員會通過了一份文件，題為《關於建國以來黨的若干歷史問題的決議》。該文件第18段這樣寫道：「毛澤東同志負有主要責任，但也不能把所有錯誤歸咎於毛澤東同志個人。這個期間，毛澤東同志在關於社會主義社會階級鬥爭的理論和實踐上的錯誤發展得越來越嚴重，他的個人專斷作風逐步損害黨的民主集中制，個人崇拜現象逐步發展。黨中央未能及時糾正這些錯誤。……這就導致了『文化大革命』的發動。」





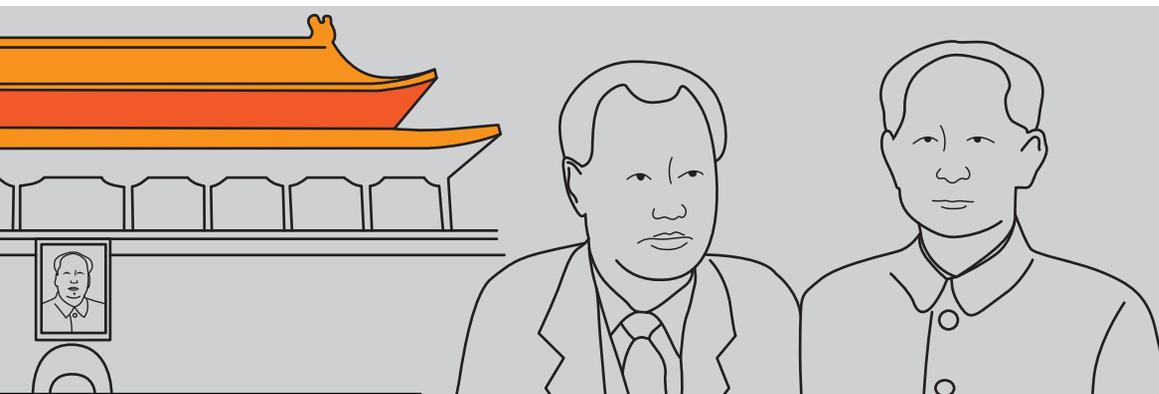
After the fall of the Gang of Four, Hua Guofeng, oblivious to the situation, still upheld “the Two Whatevers” saying, “We will resolutely uphold whatever policy decisions Chairman Mao made, and unswervingly follow whatever instructions Chairman Mao gave.” On the other hand as soon as Deng Xiaoping resumed his work he started promoting the principle “liberate thought and seek truth from facts” and repudiated the slogan of “take class struggle as the key link”. In 1978 taking advantage of the discussion engendered by the article “Practice is the sole criterion for testing truth”, Deng ousted Hua. After taking over leadership Deng implemented his policy of reforms and opening-up.

The main objective of his reforms and opening-up was to realize the Four Modernizations proposed by Zhou Enlai in 1964. Deng Xiaoping pointed out that the Four Modernizations were founded on the Four Cardinal Principles: (1) uphold the basic spirit of socialism; (2) uphold the people’s democratic dictatorship; (3) uphold the leadership of the Communist Party; and (4) uphold Marxist-Leninism and Mao Zedong thought.

The focus of the reforms was, in the beginning, the village, then the township and lastly the city. The first step was to revise the village policy, giving more freedom to the peasants. This increased the productivity of the village, an average of 8% yearly from 1979 to 1984. In 1984 the defunct peoples’ communes were dismantled, townships were rehabilitated and township enterprises were actively developed. By 1987, 1,750 township enterprises had been established all over the country, absorbing approximately 50% of the surplus labour from the villages.

改革開放

中國 1978 至 2000 年的歷史：包括香港和澳門的回歸



打倒四人幫之後，華國鋒昧於形勢，仍然高舉「兩個凡是」，說：「凡是毛主席作出的決策，我們都堅決維護；凡是毛主席的指示，我們都始終不渝地遵循。」另一方面，鄧小平恢復工作後，立即鼓吹「解放思想，實事求是」，並否定「以階級鬥爭為綱」的口號。1978 年，鄧利用《實踐是檢驗真理的唯一標準》一文引起討論，借勢把華拉下馬。鄧小平取得領導權之後，隨即推行「改革開放」政策。

改革開放的主要目標是實現周恩來在 1964 年提出的「四個現代化」。鄧小平指出：四個現代化的基礎是「四個堅持」，即：一、堅持社會主義道路；二、堅持人民民主專政；三、堅持共產黨的領導；四、堅持馬克思列寧主義和毛澤東思想。

改革的重點早期是農村，然後是鄉鎮，最後轉向城市。第一步是修訂農村政策，放寬對農民的限制。這使到農村的產量在 1979 至 1984 年之間平均每年遞增近 8%。1984 年，取消了名存實亡的人民公社，恢復鄉鎮，並積極發展鄉鎮企業。到 1987 年，全國已建立 1,750 萬個鄉鎮企業，吸收了農村約 50% 的剩餘勞動力。



The second step was urban development. In 1980 four special economic zones were established in coastal areas near Hong Kong, namely, Zhuhai, Shenzhen, Shantou and Xiamen. With the experience thus gained, fourteen more city ports and three districts were further opened in 1984 and 1985. The former included Tianjin, Shanghai, Dalian, Qinhuangdao, Qingdao, Yantai, Lianyungang, Nantong, Ningbo, Wenzhou, Fuzhou, Guangzhou, Zhanjiang and Beihai; the latter included the Yangtze Delta, the Pearl Delta and Southern Fujian. Hainan Island became a province in 1988 and at the same time a special economic zone.

In the early eighties Deng Xiaoping first proposed the establishment of a socialist economic system with Chinese characteristics. He explained that it was a planned commodity economy founded on public ownership. Towards the end of the eighties there appeared in China a debate on “capitalism versus socialism”. After his southern tour in 1992 Deng said that planned economy was not equivalent to socialism and neither was market economy equivalent to capitalism. The nature of socialism was to develop productivity and eliminate exploitation.

On China’s economic development, he said in the latter half of the eighties: “Socialism is the initial stage of communism and China is in the initial stage of socialism.... Our first target is to solve the problem of having enough food and clothing and this target has been reached. Our second target is to reach a comparatively well-off level by the end of this century. Our third target is to reach the level of medium-developed countries within fifty years of the next century.” This was a reasonably realistic expectation.

According to the data provided by the World Bank, China’s per capita GNP in 1980 was US\$290 (calculated by the exchange rate of 1:2.8 at the time, it was equivalent to RMB\$800), in 1990 was US\$350 (calculated by the exchange rate of 1:5.2 at the time, it was equivalent to RMB\$1,800) and in 2000 was US\$730 (calculated by the exchange rate of 1:8.3 at the time, it was equivalent to RMB\$6,000). Calculated by RMB the average annual increase rate was 10%, that is, doubling in seven years. Its progress was much faster than Deng’s expectation and greatly astonished economists.

第二步是發展城市。1980年，先在鄰近香港的沿海地方建立四個經濟特區，所選地點為珠海、深圳、汕頭和廈門。取得經驗後，又先後在1984和1985兩年進一步開放14個港口城市和三個地區。前者包括天津、上海、大連、秦皇島、青島、煙台、連雲港、南通、寧波、溫州、福州、廣州、湛江和北海；後者包括長江三角洲、珠江三角洲和閩南一帶。1988年，海南島建省，並成為經濟特區。

1980年代前期，鄧小平初次提出要建設一個「有中國特色的社會主義」經濟體系。他解釋說：這是一個在公有制基礎上建立起來的、有計劃的商品經濟體系。1980年代末，國內出現了「姓資姓社」的爭論。他於是在1992年南巡之後說：計劃經濟不同於社會主義，市場經濟也不同於資本主義。社會主義的本質是發展生產力和消滅剝削。

談到國家的經濟發展，他在1980年代後期說過：「社會主義本身是共產主義的初級階段，而我們中國又處在社會主義的初級階段，……我們的第一個目標是解決溫飽問題，這個目標已經達到了。第二個目標是在本世紀末達到小康水平，第三個目標是在下個世紀的50年內達到中等發達國家水平。」這是一個比較實事求是的期望。

根據世界銀行所提供的資料，中國的人均國民生產總值在1980年是美金290元(以當時的匯率1:2.8計算，折合人民幣800元)，1990年是美金350元(以當時的匯率1:5.2計算，折合人民幣1,800元)，而2000年則是美金730元(以當時的匯率1:8.3計算，折合人民幣6,000元)。如果按人民幣計算，每年的增長率平均是10%，即平均每七年翻一番，其進度比鄧小平的預期快，也令經濟學家驚訝不已。



In the process of its development, China met with many economic, social and political problems. These problems arose from within as well as from without the country. In the beginning of the reforms and opening up, the handling of foreign exchange was a thorny problem. In the early stage double exchange rates were in force but successfully merged by 1994 and the foreign exchange certificate (FEC) was abolished in 1995. Steady economic development resulted in free money exchange but the exchange rate was still under strict government control. This situation continued for about a decade, after which change emerged owing to international pressure. From 2005 onward the control of the exchange rate was gradually relaxed, marking the step China had taken to fully develop toward market economy.

Ever since the liberation, its economic development was inseparable with corruption. It was like this in the fifties and the sixties. Although corruption existed on a smaller scale in those days, yet it was the major issue dealt with in the San-fan and Wu-fan campaigns as well as the Four Cleans Campaign. In the eighties the economy was on the rise and so was corruption and the problem intensified. Moreover, the contradiction between the conservatives and the liberals became more acute with the development toward market economy, leading to the “anti-liberalism” campaign and the “capitalism versus socialism” debate in the middle and towards the end of the eighties respectively.

The anti-liberalism campaign resulted in the downfall of the liberal-minded Hu Yaobang in 1987. After carefully weighing the pros and cons, Deng Xiaoping appointed Zhao Ziyang, who was also for reforming and opening up the country, to replace Hu.

In 1978 when Deng advocated freedom of thought the intellectuals looked forward to a rosy future; in the eighties the widespread corruption of officials aroused their discontent; in 1985 Gorbachev’s New Thinking stimulated their thought; in 1987 when Hu Yaobang was forced to step down, they suffered a pang of conscience; in 1988 the broadcast of the six-part documentary the *Elegy of the River* by CCTV raised their hope; in 1989 the victory of the Polish Independent Self-governing Trade Union “Solidarity” boosted their morale. In the same year between the end of spring and the beginning of summer a massive student movement known as the June Fourth Movement or the Tiananmen Incident finally broke out in China that shocked the world.

在發展的過程中，中國面臨不少經濟、社會和政治問題。這些問題有發自內部的，也有來自外面的。改革開放初期，外匯的處理是一個棘手的問題。早期外匯行雙重匯價制，到 1994 年成功並軌，更於 1995 年取消外匯券。經濟穩步發展的結果是貨幣可以自由兌換，但匯率仍受國家嚴格控制。這情況在世紀之交持續了一段長時期之後便因國際壓力而出現了變化。自 2005 年起，匯率的限制逐步放寬，標誌着中國已開始全面步向市場經濟。

自解放以來，貪污腐敗跟經濟發展就一直如影隨形。1950 年代是這樣，1960 年代也是這樣。那時，貪腐的規模雖然較小，但也是三反、五反、四清等運動的要項。到 1980 年代，經濟起飛了，貪污問題也跟着升空，情況日趨惡化。此外，保守和開放兩派的矛盾也隨着經濟市場化而趨向尖銳，以致在 1980 年代中期出現了「反自由化」的鬥爭和在 1980、1990 年代之交發生了「姓資姓社」的爭辯。

反自由化的鬥爭導致思想比較開放的胡耀邦在 1987 年下台。鄧小平權衡利害之後，決定起用也屬改革開放派的趙紫陽接替胡耀邦。

1978 年，鄧小平鼓吹解放思想觸發了知識分子的憧憬；1980 年代，官員貪污腐敗引起了他們的不滿；1985 年，戈爾巴喬夫的「新思維」衝擊了他們的思想；1987 年，胡耀邦被迫下台刺痛了他們的良心；1988 年，《河殤》得以在中央電視播放喚起了他們的希望；1989 年，波蘭團結工會的勝利鼓舞了他們的士氣。同年春夏之交，神州大地上終於爆發了一場驚天地、泣鬼神的「六四運動」。



On 15 April 1989 Hu Yaobang passed away. The following day students in Beijing gathered in Tiananmen Square initially to commemorate him, and then held a demonstration. In two days' time the number of participants increased to twenty thousand; other big cities such as Shanghai and Nanjing responded by holding peaceful demonstrations. Within a week the number of protesters assembled at the Square was as many as one hundred thousand. The objective of the students by this time had shifted from commemorating Hu Yaobang to a call for "anti-corruption" and "fight for democracy and freedom".

Soon after the movement spread out the conservatives deployed a counter-attack. They took advantage of the opportunity of Zhao Ziyang's visit to North Korea, to publish an editorial in the *People's Daily*, determining the nature of the movement as an "upheaval", forcing this student movement, which could have been peacefully resolved, into a dead-end. Since then the movement escalated and the number of demonstrators at its height reached one million. After several months of turmoil, Deng Xiaoping, who was open-minded in economic policy but conservative in political thought, surrounded by conservatives, finally made a harsh decision. In the early hours of 4 June he ordered the army to clear the Square, directing them to "use all means to enforce" the law, resulting in heavy casualties, which was said to be several thousands (some quoted a figure of just over a thousand).

The Tiananmen Incident or the June Fourth Movement could be compared with the May Fourth Movement. Both were student movements having a long-lasting impact on the development of China. The former was mainly political, while the latter, besides politics, also embodied a great deal of cultural elements. The Tiananmen Incident was vastly more tragic and spectacular but its impact had yet to be observed.

The Tiananmen Incident made the international society look askance at China, but whatever negative image they had of China rapidly faded out by its strong economic development. This was, in a way, helped by the Chinese government's handling of the Incident afterwards. Although the Chinese authority refused to officially vindicate the Incident, yet they had henceforward adopted a low-profile, trying to downplay its seriousness, calling the student movement, originally determined as "riot", later as "upheaval" and finally as "storm". After the Tiananmen Incident, people enjoyed more freedom in their daily lives as well as freedom of speech, but democracy was still absent.

1989年4月15日，胡耀邦病逝。次日，北京不少學生聚集於天安門廣場，先是悼念，繼而遊行。隨後兩天，參與的人數不斷增加，很快便發展到二萬人，而其他大城市如上海、南京等也遙相呼應。在一個星期內，廣場的人數一度增至十萬。這時，學生的目標已從悼念胡耀邦轉移到「反對貪污腐敗」和「爭取民主自由」了。

運動展開後不久，保守派便部署反攻了。他們利用趙紫陽出訪朝鮮的機會，在《人民日報》發表社論，把運動定性為「動亂」，使到這場本來可以和平收場的學生運動走上不歸之路。此後運動升級，參加遊行的人數在高峰期達到一百萬。經過個多月的折騰之後，經濟政策開放、政治思想保守的鄧小平在保守派的包圍下，終於狠下決心，在6月4日凌晨下令軍隊清場，並指示他們「採取一切手段強行處置」，結果造成重大傷亡，死難人數有說千餘，有說數千。

「六四」和「五四」可以相提並論，兩者都是學生運動，都對中國日後的發展產生了深遠的影響：前者主要是政治的，後者除了政治之外，還蘊含着大量文化元素。「六四」的場面雖然遠比「五四」悲壯，但其影響力仍有待觀察。

「六四」令國際社會側目，但他們對中國的負面形象很快就給它快速強勁的經濟發展淡化了。這跟中國政府事後的處理手法也不無關係。當權者雖然不肯公開平反六四，但他們此後一直低調行事，並致力降溫，把原本定性為「暴亂」的學生運動先改為「動亂」，後再改作「風波」。「六四」過後，人民在生活上和言論上都多了自由，但民主仍然欠奉。



With 1989's proximity to the handover of Hong Kong to China, the people of Hong Kong were very sensitive to the Tiananmen Incident and strongly reacted to it. Shortly before and after the Incident, there were large-scale demonstrations in Hong Kong, participants reaching 1,500,000 on two occasions. During the period of the students' confrontation with the government in Beijing, people from all walks of life in Hong Kong, particularly teachers and students, in support of them, donated and transported material goods and sent representatives to Beijing. After the crackdown the people of Hong Kong assisted the wanted intellectuals to flee the country. After the Tiananmen Incident the British government incorrectly estimated the new situation and adopted not too suitable strategies, harming the already unstable mutual trust, stirring up troubled waters before and after the handover.

The Treaty of Nanjing of 1842 made Hong Kong a British colony. *The Treaty of Beijing* of 1860 ceded Kowloon Peninsula to Britain. According to the Convention for the Extension of Hong Kong Territory in 1898, the New Territories were leased to Britain for 99 years. After 150 years of carefully considered development Hong Kong had become an internationally well-known metropolis.

When the Chinese Communist Party seized power in 1949 they indicated that they would not demand the return of Hong Kong for the time being. For this Britain returned the favour by recognizing the Peoples' Republic of China in 1950, being the first capitalist power to do so. In 1972 the PRC wrote to the United Nations Special Committee on Decolonization, clarifying that Hong Kong and Macau were not colonies but Chinese territories temporarily occupied by the United Kingdom and Portugal and that China would use peaceful means to settle the problem at an appropriate time. To this the United Nations did not disagree.

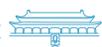
Back in 1979 China and Britain started to study the problem of the transfer of sovereignty of Hong Kong after 1997. In 1982 when the British Prime Minister Margaret Thatcher visited China, she said to Deng Xiaoping that both sides should honour the Treaty of Nanjing and the Treaty of Beijing, but Deng was insistent that the matter of sovereignty was beyond discussion. Negotiations officially commenced in the middle of 1983 and completed by the end of 1984. *The Sino-British Joint Declaration* stipulated that Hong Kong would be handed over to China on 1 July 1997, to become a special administrative region of PRC, its social system remaining unchanged for fifty years and all affairs to be handled in accordance with

1989年，香港回歸在即，因此對「六四」異常敏感，反應也極為激烈。「六四」前後，港人多次上街示威，有兩次人數高達150萬。對峙期間，香港各界，尤其是師生，既捐輸物資，又派人北上慰問；鎮壓過後，更協助被通緝的知識分子逃亡。「六四」之後，英國政府對新形勢作了錯誤的估計，採取了不太恰當的策略，危害了本已不很穩固的相互信任關係，導致香港在回歸前後出現了不少漣漪和波濤。

1842年的《南京條約》讓香港島成為英國的殖民地；1860年，英國藉《北京條約》獲得九龍半島；1898年，中國按照《展拓香港界址專條》的規定，把新界租給英國，為期99年。經過150年的悉心經營，香港成為了國際知名的城市。

1949年，共產黨取得政權後，表明暫時不會收回香港。為此，英國投桃報李，於1950年成為第一個承認中華人民共和國的資本主義大國。1972年，中華人民共和國致函聯合國反殖民地小組，表示港澳不是殖民地，而是暫時由英、葡佔據的中國領土，中國將於適當時候以和平手段解決港澳問題。聯合國對此沒有異議。

1979年，中英雙方開始研究1997年後香港的歸屬問題。1982年英國首相撒切爾夫人(或譯戴卓爾夫人)訪華，向鄧小平表示，雙方都應該尊重南京和北京兩個條約，但鄧堅持主權沒有討論的餘地。談判在1983年中正式展開，到1984年底結束。《中英聯合聲明》確定香港於1997年7月1日回歸中國，成為特別行政區，其社會制度五十年不變，



the provisions of the *Hong Kong Basic Law*. *The Basic Law*, drafted by a Basic Law Consultative Committee set up in 1985 and completing its task in 1990, was formally promulgated by the National People's Congress in April the same year. The handover ceremony of the sovereignty of Hong Kong to China took place on 1 July 1997 at 12 a.m. amid torrential downpour.

In the past hundred years and more Hong Kong had made tremendous contributions to the development of China in the spheres of economics, politics and culture. Since the middle of the nineteenth century Hong Kong had been the main port of entry for Western culture. As a result, at the transition from the nineteenth to the twentieth century, the Pearl Delta area was the cradle of eminent intellectuals and political leaders such as Kang Youwei, Liang Qichao and Sun Yat-sen. Since China started its reforms and opening-up, foreign science and technology had been introduced into the mainland through Hong Kong. The pop culture of Hong Kong was not only the rage of Guangdong and the big cities all over the country but was also popular in remote areas.

Sun Yat-sen's political ideals were fostered while he was a student in Hong Kong. When he organized revolutionary activities Hong Kong became his main base. Before and after the Second World War, the Communist Party also used Hong Kong in various ways, whether as sentry post or as asylum. During the period of the American blockade, Hong Kong served as a window to the outside world, functioning as the main channel for China to keep in touch and communicate with foreign countries. Towards the end of the twentieth century, Deng Xiaoping's conception of "one country two systems" was originally intended for Taiwan but in the end Hong Kong and Macau became the experimenting and exemplary ground for it. Macau was handed over to China on 20 December 1999.

Starting from 1978 people from Hong Kong flocked to the mainland to set up factories, engage in commerce and train manpower, and many Chinese cadres came to Hong Kong to receive training, study management techniques and business operation. According to available data the first thirty years following the opening-up, the investment by the people of Hong Kong accounted for approximately half of the total outside investment in China. The first motorway (freeway) in China was built by a business firm of Hong Kong. In view of the above, Premier Zhu Rongji said during his term of office, "Hong Kong was foremost in the contribution to China's reforms and opening-up".

一切事務都按《香港基本法》的規定辦理。「基本法起草委員會」成立於1985年，1990年完成任務。同年4月，《香港基本法》獲全國人民代表大會通過。1997年7月1日零時，香港主權的交接儀式在滂沱大雨中完成。

過去百多年來，香港在經濟、政治和文化三個層面上，對中國的發展都作出了巨大的貢獻。自19世紀中葉起，香港一直是西方文化進入中國的主要口岸。因此，在19及20世紀之交，珠江三角洲人才輩出，如康有為、梁啟超、孫中山等。改革開放後，不少外國科技都是經香港引進內地的。香港的流行文化不但風靡廣東及全國各大城市，就是偏遠地區的人民也趨之若鶩。

孫中山的政治理想，主要是在香港唸書的時候培養出來的。他奔走革命時，香港又成了他的主要根據地。在第二次大戰前後，共產黨也多方利用香港，或作哨站，或作避難所。在受到美國圍堵的歲月裏，香港發揮了窗戶的作用，成為國家接觸和通向外國的主要渠道。20世紀後期，鄧小平「一國兩制」的構思本來是針對台灣的，結果香港和澳門成為了實驗和示範的場所。後者於1999年12月20日回歸中國。

1978年開始，不少香港人前往內地設廠、營商和培訓人才，國內也有不少幹部到香港接受培訓，學習管理技巧和營商手法。資料顯示，改革開放首三十年，香港人在國內的投資約佔外地來華投資總數的一半。中國第一條高速公路也是香港人建造的。因此，朱鎔基總理在任內說：「香港對於中國的改革開放所作出的貢獻是第一位的。」

TREMENDOUS CHANGES IN EASTERN EUROPE AND DISINTEGRATION OF THE SOVIET UNION

The history of the Soviet Union in the latter half of 20th century, focusing on its satellite countries and itself giving up communism 1985–1991



The communist society can be said to be an ideal society, which is structured in accordance with “from each according to his ability and to each according to his need”. Whether such a state of affairs could be achieved by human beings is still unknown. In order to do so, one of the following two conditions has to be satisfied: (1) abundant material supplies that are inexhaustible and (2) people are content and live a frugal life. Marx and Lenin paid more attention to the first condition while Mao Zedong, with his romantic idealism, believed that all his compatriots were as virtuous as the ancient sages so that he attempted a “pauper’s transition to higher stages of collectivism”, but failed. Deng Xiaoping retreated to “the early stage of socialism”.

How about our Big Brother the Soviet Union? Knowing that the difficulty of attaining his original goal was insurmountable, Lenin withdrew it in 1921 and implemented a new economic policy but his successor was reckless and advanced with all his might, aiming to establish a communist society in a short period of time. In 1967 General Secretary Brezhnev announced that the Soviet Union had established a developed socialist society and was now starting the transition to communism.

東歐巨變和蘇聯解體

蘇聯 20 世紀下半葉的歷史：重點在它和它的衛星國於 1985 至 1991 年間捨棄共產主義的經過



共產主義社會可說是一個非常理想的社會。生活在這樣的社會裏，人們都可以「各盡所能」，也可以「各取所需」。可是，人類最終能否到達這個境地則是一個未知之數。要達到這個境地最少要滿足以下兩個條件之一：一、物質豐富，取之不竭；二、人心知足，節儉自奉。馬克思和列寧的着眼點在第一個條件；毛澤東卻相信，「六億神州盡舜堯」，因此嘗試「窮過渡」。毛澤東的嘗試失敗了，鄧小平於是退回「社會主義初階」。

「蘇聯老大哥」的情況又如何呢？列寧在 1921 年知難而退，實施新經濟政策，但他的後繼人卻不顧一切，奮力前進，務求在短期內建成共產主義社會。1967 年，總書記勃列日涅夫宣稱，蘇聯已建成發達的社會主義社會，正開始向共產主義過渡。



As a matter of fact the Soviet Union was a powerful country at that time, the second largest in the world, but the national economy lagged behind and people had a hard life. There were two main reasons for this state of affairs: (1) Since communism promulgated global revolution, it was greatly feared by capitalist countries so that they joined forces for its suppression. To meet this threat the Soviet Union had to actively prepare for war by spending a large amount of money on national defence. (2) For the country's rapid development the government demanded that its people live frugally and used the national income on heavy industry reinvestment. As the people's living standard had not been improved, it could not be expected that their efficiency and enthusiasm for work be heightened. National economy could only develop slowly.

According to Marx's theory, the proletariat revolution would first appear in developed capitalist countries, but in reality the Soviet Union, an economically backward country, became the first communist country. It was a feudalist agricultural country, with rather feeble industrial foundation and no strong working class. Therefore under the leadership of Stalin, the Soviet Union quickly evolved into a so-called socialist country which implemented national capitalist policies. From this time onward until the early eighties all the leaders of the Soviet Union were dictators. They did not value the lives of their people and treated other socialist countries as their vassals.

The Soviet Union ignored human rights and its people lived in poverty. These two weaknesses were targeted by the United States in its attack on the former during the period of the Cold War. It launched the "Star War" scheme in the eighties, forcing the Soviet Union to follow suit, draining the latter's economy. At the same time it criticized the human rights conditions in the Soviet Union, putting the opponent to shame while taking the moral high ground itself.

Entering the eighties, information technology developed by leaps and bounds. With the progress of the communication system people inside the Iron Curtain could see clearly how those living in capitalist countries were enjoying a rich material life freely and unrestrained. This bred discontent in their mind, which gradually came to a head. Change was demanded and suppression could only give a reprieve for the time being. By the middle of the eighties, seeing that China's reforms and opening-up had achieved their goals, the Soviet leadership realized that change was imminent.



事實上，蘇聯當年國力雖強，屬世界第二大國，但國家經濟不前，人民生活窮困。造成這現象的主要原因有兩個：一、因為共產主義宣揚世界革命，引起資本主義國家的恐慌，於是聯手壓制它。為了應付資本主義國家的圍堵，蘇聯不得不積極備戰，把大量金錢消耗在國防上。二、為了高速發展國力，政府要求人民勒緊肚皮，把大量國民收入用於重工業再投資。人民的生活既然得不到改善，他們的工作熱誠和效率自然難以提升，國家經濟因而只能緩慢地發展。

按照馬克思的構想，無產階級革命會首先出現於發達資本主義國家，但現實卻是，經濟落後的俄國成為了世界第一個共產主義國家。它是一個封建農業大國，工業基礎比較薄弱，沒有一個強大的工人階級，因此，在斯大林的領導下，蘇聯很快就演變成一個奉行國家資本主義政策的所謂社會主義國家。從這時開始，到 1980 年代初，所有蘇聯的領導人都是獨裁者。他們視人民如草芥，以其他社會主義國家為附庸。

由於蘇聯不重視人權，人民的生活又比較窮困，因而在冷戰中給予美國一個可乘之機。美國於是對準蘇聯這兩個弱點，發動攻勢。1980 年代推出「星球大戰」計劃，迫使蘇聯跟進，使到它的經濟不勝負荷。同時，美國又不斷抨擊蘇聯的人權狀況，讓它蒙羞，自己則進佔道德高地。

進入 1980 年代之後，資訊技術的發展一日千里。因為通訊系統進步了，鐵幕國家裏面的人民可以更清楚地看到發達資本主義國家的人民自由自在地過着物質豐裕的生活，他們看在眼裏，自然別有一番滋味在心頭。隨着時代的推移，他們不滿的情緒日益高漲。人心思變，鎮壓只能收一時之效。到 1980 年代中期，眼見中國的改革開放已取得成績，蘇聯的領導人因而也覺得非變不可了。



In 1985 Gorbachev, after being elected General Secretary of the Communist Party, immediately implemented economic reforms. Although he actively promoted a policy to accelerate the development of socialist economy, yet after making zealous efforts for three years, the economy had not improved much and the annual increase of national income was less than 3% on average.

He realized that the root of the economic problem lay in the political system. Therefore he introduced reforms on the political system. His “New Thinking” included establishing a humanistic, democratic socialism, implementing a pluralistic, democratic and open administrative model and putting the interest of humanity as a whole above class interest.

Unfortunately reforms of the Soviet Union’s political system led to the political situation going out of control. The New Thinking not only negated former leaders of the Soviet Union, it also negated Marx, leaving members of the Communist Party in ideological confusion while the leadership was embroiled in ceaseless struggle so that the organizations of both the Party and the country were paralyzed. In foreign affairs, Gorbachev, over zealous in seeking cooperation with Europe and the United States, tended to compromise and give concessions in all dealings, so that the influence of the Western powers on the Soviet Union’s satellite and constituent countries rapidly increased. The stalling of the economy, the failure of reforms, coupled with political pressure within and without the country, induced the conflicts of nationalities that had long been suppressed to finally explode.

The dramatic changes in Eastern Europe started with Poland. In the early eighties the economy in Poland collapsed and Solidarity (its full name being Independent Self-governing Trade Union "Solidarity") led by Lech Walesa came into being but was soon banned. In 1988 the economic crisis re-emerged and workers went on strike time and again. In early 1989 when the Soviet Union was too preoccupied to be of assistance, the Soviet-friendly government party was forced to announce the institution of a pluralistic government, the legalization of Solidarity, the separation of the legislature, executive and judiciary and to hold a general election. The government party lost the general election and the new government came under the leadership of Solidarity. At the end of 1990 Walesa was elected President.

The “Poland effect” spread all over Eastern Europe in 1989. In February the Hungarian government vindicated the “Hungarian Incident” of 1956, renaming it as “People’s Revolution”. In March the following year, the opposition party, the Civic Forum, seized political power.



1985年，戈爾巴喬夫當選中央總書記後，立即進行經濟改革。他雖然積極推行「加速發展社會主義經濟」政策，但經過三年的努力，蘇聯的經濟仍然沒有多大起色，國民收入的年增長率平均不足3%。

他意識到，經濟遲滯不前的根源在政治體制，於是實行政治體制改革。他的「新思維」包括：建設人道的、民主的社會主義，實行多元、民主和公開的管治模式，以及把全人類利益置於階級利益之上。

蘇聯的政治體制改革不幸導致政局失控。新思維不但否定了蘇聯以前的領導人，也否定了馬克思，以致黨員思想混亂、領導層鬥爭不絕，黨國組織都因而陷於癱瘓。在外交上，戈爾巴喬夫又過分追求與歐美合作，以致事事妥協退讓，使到歐美對蘇聯的衛星國和成員國的影響力急劇增加。經濟不前、改革失敗，加上內外的政治壓力，潛伏多時的民族矛盾終於趁機爆發。

東歐巨變始於波蘭。1980年代初，波蘭經濟失誤，瓦文薩(或譯華里沙)領導的團結工會興起，但不久被取締。1988年，經濟危機再現，罷工浪潮一個接一個。1989年初，在蘇聯自顧不暇之際，親蘇的執政黨被迫宣佈政治多元化，恢復團結工會的合法地位，並實行三權分立和舉行大選。執政黨在大選中落敗，新政府由團結工會領導。1990年底，瓦文薩更當選為總統。

「波蘭效應」在1989年內傳遍東歐。2月，匈牙利政府為1956年的「匈牙利事件」平反，正名為「人民起義」。次年3月，反對黨「民主論壇」取得政權。



At the end of March 1989 East Germany started to relax immigration control, but again tightened it later owing to changes in the situation in Czechoslovakia. This aroused a flood of protests that could not be allayed. The slogans of protests switched from freedom to travel and freedom of the press to multi-party system and freedom of election. In November the chief officials resigned collectively and the new leadership, after accepting the multi-party system, allowed the people free mobility. In March 1990 in the general election held in East Germany the ruling party lost. The new government demolished the Berlin Wall in June and then in August reached an agreement with West Germany on currency, economy and social alliance. East and West Germany merged together in October. Germany was united again.

In May 1989 there was agitation for strikes and demonstrations in Bulgaria. In October 1991 the governing socialist party lost in the general election and was forced to step down.

In November 1989 a 2,500,000 strong demonstration broke out in Czechoslovakia, demanding the vindication of the Prague Spring of 1968 and the abolition of the one-party system. The leadership of the Czechoslovakian Communists was forced to resign collectively and the people elected the leader of the Civic Forum, the playwright Vaclav Havel, to be President.

In December 1989 when the leader of Romania, Nicolae Ceausecu, in a mass gathering condemned the disturbances that took place recently, the people made boos and catcalls at him, and he ordered the army to suppress them, but the army eventually changed sides, arrested and executed him. Romania henceforth practised multi-party system and the legislature, executive and judicial branches of the government were kept distinct.

The reform on the political system of the Soviet Union had an impact on the political situation of East Europe. Likewise the dramatic changes in Eastern Europe in turn created a tremendous pressure on the Soviet Union. In March 1990, taking note of the fact that the constituent republics of the Soviet Union, including Russia, indicated that they wanted autonomy or independence and, in an effort to turn the tide, Gorbachev decided to implement the presidential, multi-party systems and the separation of the powers of the legislature, the executive and the judiciary and announced that the Communist Party would no longer arrogate all powers to itself. After being elected the first President, he tried, but to no avail, to persuade the republics to form a new alliance called the Union of Sovereign Soviet Republics, the members of which had the right to decide on the major affairs of their own republic.



1989年3月底，東德開始放寬出入境管制，後來因捷克形勢有變而再度收緊，以致抗議浪潮一發不可收拾，抗議的口號也從旅行自由和新聞自由轉化成多黨制和自由選舉。11月，主要官員集體辭職，新領導人繼接受多黨制之後，又讓人民自由遷移。1990年3月，東德大選，執政黨落敗。新政府在6月把柏林圍牆拆掉，並於8月與西德達成貨幣、經濟及社會聯盟協議。10月，東、西德合併，德國於是再次統一。

1989年5月，保加利亞出現罷工和示威風潮。1991年10月，執政的社會黨在大選中落敗，被迫下台。

1989年11月，捷克爆發了250萬人的大示威，要求平反1968年的「布拉格之春」和取消一黨制。捷共的領導人被迫集體辭職，人民選出「公民論壇」的領導人劇作家哈威爾(或譯哈維爾)為總統。

1989年12月，羅馬尼亞的領導人齊奧塞斯庫在一個群眾集會上譴責日前發生的騷動時，群眾向他喝倒采，他下令軍隊鎮壓，但軍隊後來倒戈，把他逮捕了，並判處死刑。羅馬尼亞從此實行多黨制和三權分立。

蘇聯的政治體制改革影響了東歐的政局，東歐變天之後也反過來給蘇聯造成巨大的壓力。1990年3月，鑑於所有加盟共和國，包括俄國在內，都先後表示要自主或獨立，戈爾巴喬夫乃決定實行總統制、多黨制和三權分立，並聲明共產黨不再獨攬國家大權，企圖力挽狂瀾。他獲選為第一任總統後，曾積極游說各共和國重新結盟，成立蘇維埃主權國家聯盟(主權國有權決定本國大事)，但不得要領。



In March 1991 a referendum was held in the Soviet Union. 76% was for retaining the Union system, but the leadership of all the republics still continued to strive for independence. The conservatives of the Soviet Communist Party were dissatisfied at this. They launched a coup d'état on 19 August, put Gorbachev under house arrest, letting the Vice-President taking the helm, and attempted to retrieve the power given to the republics and stop all the reforms. However, responding to the call of the Russian President Boris Yeltsin, the people, Communist Party members and the army all rose in opposition and put an end to this coup which only lasted for three days.

In the following few days the political situation took a quick turn: on 23 August Yeltsin ordered the Communist Party of the Soviet Union (CPSU) to suspend its activities on the territory of Russia; on 24 August Gorbachev resigned as General Secretary of the CPSU and advised the Central Committee to be dissolved; on 29 August the Supreme Soviet suspended all Party activities on Soviet territory. Before the end of 1991 the 15 constituent republics of the Soviet Union all announced their independence: the earliest one was Lithuania (on 11 March 1990) and the latest, Russia (on 25 December 1991).

The Union of Soviet Socialist Republics, founded in 1917 and influenced global situation for three quarters of a century, was then formally dissolved. After its disintegration some of its former members joined the rather loosely organized Commonwealth of Independent States.



1991年3月，蘇聯舉行全國公投，贊成保留聯盟制的佔76%，但各共和國的領導人仍然繼續謀求獨立。蘇共的保守派對此大表不滿，乃於8月19日發動政變，軟禁戈爾巴喬夫，讓副總統主持大局，試圖收回下放給各個共和國的權力和終止各項改革。但在俄羅斯總統葉利欽的號召下，人民、黨員和軍隊群起反對，結束了這場只維持了三天的政變。

隨後數天，形勢急轉直下：23日，葉利欽停止俄羅斯共產黨的一切活動；24日，戈爾巴喬夫辭去蘇共中央總書記職務，並解散蘇共中央委員會；29日，蘇聯最高蘇維埃停止蘇共在蘇聯境內的一切活動。在1991年結束之前，蘇聯的15個加盟共和國全部宣告獨立：最早獨立的是立陶宛(1990年3月11日)，最遲的是俄羅斯(1991年12月25日)。

成立於1917年、左右世界大局達四分三個世紀的第一個共產國家蘇維埃社會主義共和國聯盟至此煙消雲散。蘇聯解體後，部分加盟共和國組成鬆散的獨立國家聯合體，簡稱獨聯體。



CULTURAL DEVELOPMENT IN THE PAST TWO HUNDRED YEARS

The development of culture in 19th – 20th centuries: culture in this context refers to philosophy, literature, science and technology



Western philosophy after the Enlightenment was dominated by empiricism headed by Locke and rationalism headed by Descartes. The former believed that human knowledge of the world came from experience while the latter contended that knowledge was acquired through reason. Both schools observed the world from a static and isolated perspective and were thought to be mechanistic.

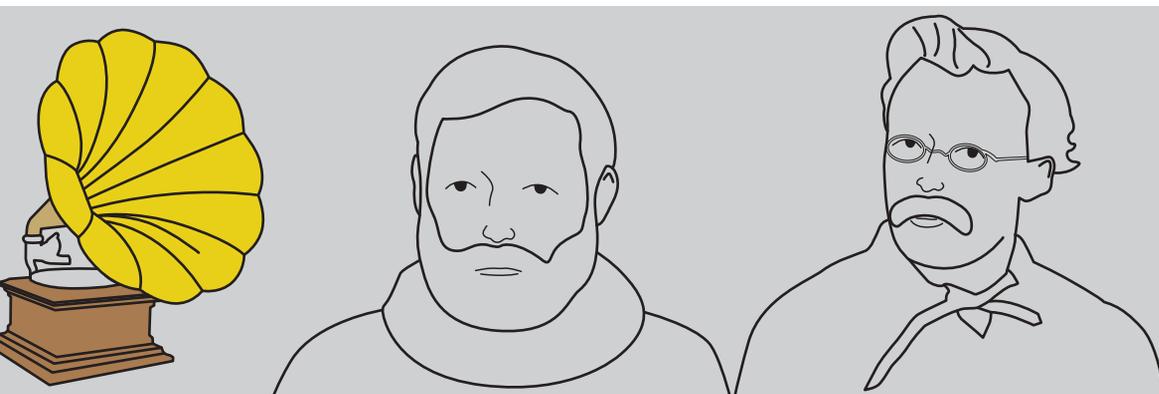
Philosophers in the nineteenth century, enlightened by new scientific knowledge, changed their point of view and started to observe things from the angle of evolution and development. Germany had an important place in philosophy of the time for its distinguished philosophers that exerted long lasting influence such as Immanuel Kant (1724–1804), Georg Hegel (1770–1831), Arthur Schopenhauer (1788–1860) and Friedrich Nietzsche (1844–1900).

Kant was the founder of German classical philosophy. He considered experience to be the essential constituent of knowledge, but to transform experience into knowledge, reason was needed. Hegel was mainly responsible for bringing German classical philosophy to its peak. He fully and systematically developed the dialectics system in German classical philosophy.

Schopenhauer and Nietzsche believed in voluntarism. They thought that knowledge came from intuition and the world was formed by the will of life and that the will determined everything. The human will to pursue wealth, power and honour determined the progress of history.

過去二百年的文化發展

19 至 20 世紀的文化發展：文化在此涵括思潮、文藝和科技三方面



啟蒙運動之後，主導歐美哲學界的是由洛克等人發展出來的經驗主義和由笛卡兒等人發展出來的理性主義。前者相信人類對世界的認識來自經驗，後者則認為知識源於理性。二者都以靜止和孤立的態度看事物，故被視為機械論。

19 世紀的哲學家受到新科學知識的啟發，一改他們的觀點，開始從演進和發展的角度看事物。德國是當時的哲學重鎮，造就了不少影響深遠的哲學家如康德(1724–1804)、黑格爾(1770–1831)、叔本華(1788–1860)和尼采(1844–1900)等。

康德是德國古典哲學的奠基者。他認為：經驗是形成知識的要素，但要把經驗轉化為知識，就需要理性。黑格爾則是把德國古典哲學推向高峰的主要人物。他完整地、有系統地發展了德國古典哲學中的辯證法體系。

叔本華和尼采都是唯意志論者。他們認為，知識來自直觀感覺，世界的本原是生命意志，意志決定一切。人類追求財富、權力和榮譽的意志決定了歷史的進程。

In the early twentieth century, two philosophical trends—existentialism and pragmatism—arose in the West. Germany's Karl Jaspers (1883–1969) was the leading exponent of existentialism. He pointed out that the mission of philosophy was to describe the meaning of human existence, and being was the only real form of human existence. The major camp of pragmatism was in the United States. John Dewey (1859–1952) was its standard-bearer in the twentieth century. He considered concepts and theories to be instruments designed specifically for the realization of certain objectives, so that they could not be said to be true or false, only effective or non-effective.

Adam Smith (1723–1790) was the most important economist in the latter half of the eighteenth century. His seminal work *the Wealth of Nations* opened up the field of modern economics, providing theoretical basis for free trade and capitalism.

Sigmund Freud (1856–1939) was an Austrian psychoanalyst. He summed up the motivation of human behaviour into the following four categories: hunger, thirst, sleep and sex, with sex taking the dominant position. His theory had tremendous influence on the development of literature, art and certain disciplines such as psychology and sociology.

The nineteenth century capitalist society was extremely harsh. Workers led a dog's life. Sympathetic and righteous-minded scholars proposed ideas for reforming society, setting off an upsurge in the discussion of socialism. Early socialism was mainly idealistic, concentrating mainly on describing an ideal society without proposing the ways of achieving such an ideal. These early theories were therefore negatively labeled as “Utopian socialism”, implying that they were fanciful or unrealistic. The word “Utopia” derived from the title of a book by the English writer Thomas More (1478–1535) written in Latin in the early sixteenth century. Well-known Utopian socialists were Comte de Saint-Simon (1760–1825) of France and Robert Owen (1771–1858) of England.

Marx explored more deeply into the problems of socialism. He accepted Hegel's dialecticism but opposed his idealism and therefore constructed dialectical materialism and then created historical materialism. He believed that owing to the change of production models humanity would one day enter into the communist society. In 1848 together with Engels he published the *Communist Manifesto* in London.

20世紀初，歐美興起了存在主義和實用主義兩種哲學思潮。存在主義的代表人物是德國的雅爾珀斯(1883–1969)。他指出，哲學的任務是描述人存在的意義，而只有生存才是人的真正存在形式。實用主義的大本營在美國，20世紀的大旗手是杜威(1859–1952)。他認為，概念、理論等都是工具，其設置不外是為了達到某個目的，故並無真假之分，而只有有效或無效之別。

亞當斯密(1723–1790)是18世紀後半葉最重要的經濟學家，他的《國富論》(或譯《原富論》)開拓了現代的經濟學，為自由貿易和資本主義提供了理論基礎。

弗洛伊德(或譯佛洛伊德，1856–1939)是奧地利的精神分析學家。他把人的行為動機歸納為餓、渴、睡、性四種，而以性慾佔主導地位。他的學說對文學、藝術和某些學科如心理學、社會學等的發展產生了巨大的影響。

19世紀的資本主義社會殘酷無比，工人大都過着非人生活。一些富同情心和正義感的學者於是紛紛提出改革社會的主張，掀起了探討社會主義的高潮。早期的社會主義大都流於理想化，只着重描繪理想的社會而沒有提出達致這個理想的途徑，故稱「空想社會主義」，又稱「烏托邦社會主義」。這本簡稱《烏托邦》(意思是子虛烏有的地方)的書是16世紀初用拉丁文寫成的，作者為英人摩爾(或譯摩亞；1478–1535)。空想社會主義哲學家以法國的聖西門(或譯聖西蒙；1760–1825)和英國的歐文(1771–1858)比較著名。

馬克思對社會主義問題作了較深入的探討。他接受黑格爾的辯證論，但反對他的唯心觀，於是先建立辯證唯物論，後再創歷史唯物論。他相信，因生產模式的改變，人類終有一天會進入共產社會。1848年，他和恩格斯在倫敦發表了《共產黨宣言》。

In the early nineteenth century the social intellectual climate tended to be romantic. Literature was also dominated by romanticism. Famous romantic poets in England included William Wordsworth (1770–1850), Samuel Taylor Coleridge (1772–1834), George Gordon Byron (1788–1824), Percy Bysshe Shelley (1792–1822) and John Keats (1795–1821). In Germany one could name the poet Heinrich Heine (1797–1856).

In the field of novel, the French writer Victor Hugo (1802–1885)'s *Les Misérables* was one of his most popular works. The most famous American novelist was Mrs. Harriet Stowe (1811–1896), whose *Uncle Tom's Cabin* shook the American society and was catalytic to the American civil war of 1861–65.

Romanticism gave way to realism in the middle of the nineteenth century. Realism was against the overflow of emotions and aimed to describe life as it was and to criticize reality objectively. The novel was a popular medium for realist writers. Famous realist novelists included Alexander Pushkin (1799–1837) and Leo Tolstoy (1828–1910) of Russia, Honore de Balzac (1799–1850) and Romain Rolland (1866–1944) of France, Charles Dickens (1812–1870) and Bernard Shaw (1856–1950) of England, and Mark Twain (1835–1910) and Ernest Hemingway (1899–1961) of America.

After the First World War ended, modernism replaced realism as the mainstream of Western literature. Modernism comprised many schools such as symbolism, expressionism, stream of consciousness and existentialism. Their representative writers were respectively Thomas Stearns Eliot (1888–1965) of England, Franz Kafka (1883–1924) of Austria, and Marcel Proust (1871–1922) and Jean-Paul Sartre (1905–1980) of France.

Romanticism in music took its rise in early nineteenth century, quickly replacing classical music as the dominant trend. Famous romantic composers included Giuseppe Verdi (1813–1901) of Italy, Johannes Brahms (1833–1897) of Germany, Peter Tchaikovsky (1840–1893) of Russia and Frederic Chopin (1870–1901) of Poland.

With the advent of the twentieth century, post-romanticism and impressionism had appeared in the music scene, represented respectively by Gustav Mahler (1860–1911) of Austria and Claude Debussy (1862–1918) of France. Generally speaking, the mainstream of the twentieth century was neoclassicism. Well-known composers were Bela Bartok (1881–1945) of Hungary, Igor Stravinsky (1882–1971) and Sergey Prokofiev (1891–1953) of Russia, and Paul Hindemith (1895–1963) of Germany.

19世紀初期的社會思潮傾向浪漫，因此，在文學活動方面，浪漫主義也佔據了主導地位。當時的英國和德國都以詩歌見稱，著名的詩人英國有華茲華斯(或譯伍茲華斯，1770–1850)、柯勒律治(1772–1834)、拜倫(1788–1824)、雪萊(1792–1822)和濟慈(1795–1821)等；德國有海涅(1797–1856)等。

在小說創作上，法國的雨果(1802–1885)是比較重要的作家，《悲慘世界》(或譯《孤星淚》)是他最為人熟識的作品之一。美國最著名的是斯托夫人(1811–1896)，她的《黑奴籲天錄》震撼了整個美國社會，催生了1861至1865年間的南北內戰。

浪漫主義在19世紀中期開始讓位給現實主義。現實主義反對過度感情用事，主張如實地描寫生活和客觀地批判現實。小說是現實主義作家最常用的媒介。比較著名的現實主義小說家有：俄國的普希金(1799–1837)和托爾斯泰(1828–1910)、法國的巴爾扎克(或譯巴沙克，1799–1850)和羅曼羅蘭(1866–1944)、英國的狄更斯(1812–1870)和蕭伯納(1856–1950)、美國的馬克吐溫(1835–1910)和海明威(1899–1961)等。

第一次世界大戰結束後，現代主義取代了現實主義，成為歐美文學的主流。現代主義有很多流派，如象徵主義、表現主義、意識流、存在主義等，其代表人物分別是英國的艾略特(1888–1965)、奧地利的卡夫卡(1883–1924)，以及法國的普魯斯特(1871–1922)和薩特(1905–1980)。

在音樂方面，浪漫派於19世紀初興起，很快便取代了古典樂派的主導地位。著名的浪漫派作曲家包括：意大利的威爾第(或譯威爾第，1813–1901)、德國的勃拉姆斯(或譯布拉姆斯，1833–1897)、俄國的柴可夫斯基(1840–1893)和波蘭的蕭邦(1870–1901)等。

進入20世紀之後，樂壇曾經出現過後浪漫主義和印象主義兩個樂派；二者分別以奧地利的馬勒(1860–1911)和法國的德布西(1862–1918)為代表。總的來說，20世紀的主流是新古典主義，較著名的作曲家有匈牙利的巴爾托克(1881–1945)、俄國的史特拉汶斯基(1882–1971)和普羅高菲夫(1891–1953)、德國的亨德密特(1895–1963)等。

The changes of trend in fine art were faster than those of music, but the tendency was more or less the same. The 1820s saw the rise of romanticism, the representative painter of which was Joseph Turner (1775–1851) of Britain. Realism which appeared in the 40s had Camille Corot (1796–1875) of France as its standard bearer. The art scene in the 60s was dominated by the impressionists. Important painters of this school were Claude Monet (1840–1926) of France and Vincent Van Gogh (1853–1890) of Holland. Entering the twentieth century, the Fauvists represented by Henri Matisse (1869–1954) of France first appeared, followed by cubism and surrealism. The pioneers of the last two movements respectively were Pablo Picasso (1881–1973) of Spain and Max Ernst (1891–1976) of Germany.

In the past two hundred years natural science had important breakthroughs in various fields. The theory of evolution by Charles Darwin, the quantum theory by Max Planck (1858–1947) and the general theory of relativity by Albert Einstein (1879–1955) could be said to be the cornerstones of modern science. Darwin's evolution theory unraveled the mystery of the origin of species and evolution. Planck's quantum theory accelerated the development of atomic physics. Einstein's theory of relativity revealed the dialectic relationship between time and space. Scientific developments brought about the second and third industrial revolutions.

The first industrial revolution originated in England of the 1760s, marked by the invention of the steam engine and all kinds of machines (see Chapter 38).

The second industrial revolution originated in America of the 1870s, marked by the invention of the internal combustion engine and the electrical appliances. Important scientists included Jean-Joseph Lenoir (1822–1900) who invented the internal combustion engine, Benjamin Franklin (1706–1790) who was noted for his study in electricity, and the electrical appliances inventor Thomas Edison (1847–1931). Edison's inventions included the phonograph, the kinoscope, the telegraph and light-bulbs.

The third industrial revolution also originated in America, in the 1950s. The technological breakthrough this time was the application of atomic energy, but material technology, biology technology, computer technology, microelectronics technology, information technology and robot technology were also the main contents of this industrial revolution. This was a technological revolution in the grandest scale in history, with widest and long-lasting impact on human life.

繪畫藝術嬗變的速度比音樂快，但趨向大致相同。1820 年代，浪漫派興起，代表人物是英國的透納（或譯脫納；1775–1851）；40 年代出現的現實主義畫派以法國的柯羅（1796–1875）為旗手；60 年代的畫壇由印象派主導，比較重要的畫家有法國的莫奈（1840–1926）和荷蘭的梵谷（或譯梵高；1853–1890）等。進入 20 世紀之後，以法國的馬蒂斯（1869–1954）為代表的野獸派首先出現，隨後又興起了立體主義和超現實主義兩個畫派，其掌門人分別為西班牙的畢加索（1881–1973）和德國的愛倫斯特（或譯恩斯特；1891–1976）。

過去二百年，自然科學在多個領域上出現了重大的突破。達爾文的「天演論」、普朗克（1858–1947）的「量子論」和愛因斯坦（1879–1955）的「相對論」可說是現代科學的奠基石。天演論破解了物種起源和進化之謎；量子論促進了原子物理等科學的發展；相對論揭示了時間和空間的辯證關係。科學發展帶來了第二次和第三次工業革命。

第一次工業革命起源於 1760 年代的英國，以蒸汽機和各種機器的發明為標誌（詳見第 38 章）。

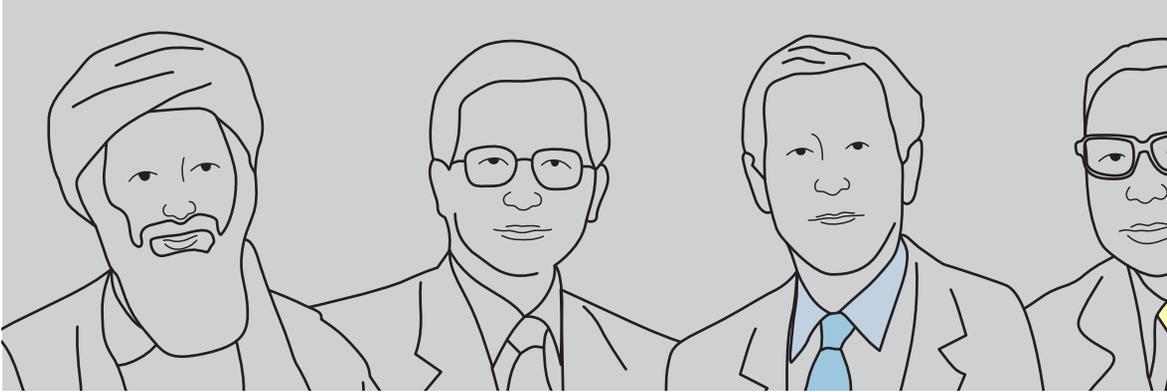
第二次工業革命發源於 1870 年代的美國，以內燃機的發明和生活電器化為標誌，重要人物包括發明內燃機的萊諾（1822–1900）、以研究電學著名的富蘭克林（1706–1790）和電器發明家愛迪生（1847–1931）等。愛迪生的發明包括留聲機、電影機、電報機、電燈泡等。

第三次工業革命的發源地也是美國，時間是 1950 年代。這次科技突破的主要標誌是原子能的應用，但物料科技、生物科技、電腦科技、微電子科技、資訊科技、機械人科技等都是這次工業革命的主要內容。這是歷史上規模最大的一次科技革命，對人類的生活產生了極為廣泛而又深遠的影響。

總結篇
CONCLUSION

THE INTERNATIONAL SCENE IN THE EARLY TWENTY-FIRST CENTURY

Summing up of recent developments and discussion of the international situation in 21st century from the writer's personal point of view



The proposal for forming a United States of Europe was raised as early as mid-eighteenth century, but it was only realized after the end of the Second World War. France, West Germany, Italy, the Netherlands, Belgium and Luxembourg together founded in succession three international economic organizations in the 1950s and merged them together into the European Community (EC) in 1967. Later on it was joined by six other countries, including Britain.

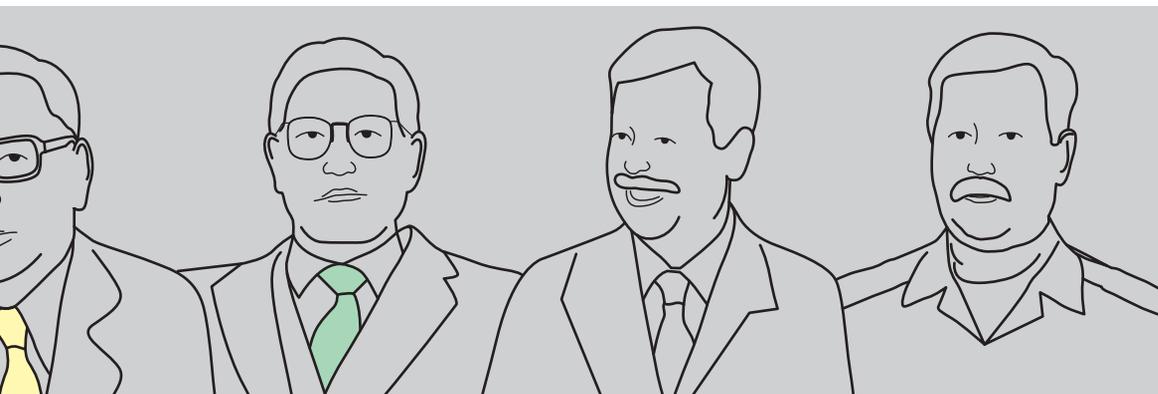
After the dissolution of the Soviet Union, the above countries, in order to contend with the United States, further strengthened their cooperation and renamed the European Community as the European Union (EU). In 1999 the Euro was issued as the official currency of the Euro Zone. In 2007 the EU comprised twenty-seven member states, including most of the satellite countries and constituent states of the former Soviet Union in Europe.

When the United States and the Soviet Union vied for hegemony in the bipolar era, while carrying on the Cold War, at the same time, in mutual agreement, each engaged in unbridled plunder on other countries, especially the third world. After the United States alone gained hegemony of the world in the unipolar era, no other country challenged its supremacy. Had the world become more peaceful then? To be sure, there were less crises but the situation was still not optimistic.

America had not changed its policy after gaining global hegemony and still centred on securing its own interests in all engagements. To sustain its influence on Europe and strengthen its control of the Middle East, America continued to go into battle in South Europe, South Asia and West Asia during the transition from the twentieth to the twenty-first century.

21世紀初的國際形勢

以作者個人的觀點總結近年的發展和論述當前（21世紀初）的形勢



早在 18 世紀中葉，成立歐洲合眾國的建議便已提了出來，但具體的行動則要到第二次世界大戰之後才付諸實現。法國、西德、意大利、荷蘭、比利時和盧森堡六國在 1950 年代先後成立了三個與經濟有關的共同體，到 1967 年中把它們聯合起來，統稱「歐洲共同體」。其後再有英國等六個國家加入。

蘇聯解體後，為了跟美國抗衡，上述國家進一步加強合作，「共同體」改稱為「聯盟」，簡稱「歐盟」。1999 年歐盟推出歐元，實行共同貨幣政策。2007 年，歐盟共有 27 個成員國，位於歐洲的前蘇聯衛星國和成員國大多成為了它的一分子。

在美蘇爭霸的兩極時代，兩國一方面進行冷戰，一方面在互相默許的情況下，各自對其他國家，特別是第三世界，進行瘋狂的掠奪。進入美國獨霸世界的單極時代之後，已沒有國家挑戰它的霸權了，這個世界應該可以比較和平了吧？危機是減少了，但情況仍然未許樂觀。

美國獨霸世界之後並沒有改變它的國策，仍然一切都以自己的利益為依歸。為了保持對歐洲的影響力和加強對中東的控制，美國於世紀之交不斷在南歐，以及南亞和西亞用兵。



Kosovo belonged to Serbia in the Ottoman Empire period, but was given to Albania by Italy during the Second World War. It was returned to Yugoslavia after the War and Josip Tito (1892–1980) granted it autonomy. Serbia, as a member state of the Socialist Federal Republic of Yugoslavia, was unhappy about this. After the dissolution of the Soviet Union in 1992, Serbia and another member state Montenegro together established a federation called the Federal Republic of Yugoslavia. During the period 1996–1998, the Albanians and Serbians living in Kosovo were in constant conflict. The radicals among the Albanians organized themselves into a liberation army and demanded independence. In 1998 the Yugoslavia government led by the Serbians sent an army to suppress the uprising, making as many as two hundred thousand Albanians homeless. The following year saw the United States, under the pretext that “human rights knew no national boundaries” and in the name of the North Atlantic Treaty Organization (NATO), initiated the Kosovo War to attack Yugoslavia, rendering even larger numbers of Albanians and Serbians homeless. During the war, there was the incident that American planes bombed the Chinese consulate “by mistake”.

On 11 September 2001 at around 8:40 a.m. four American passenger jets were hijacked almost at the same time. The hijackers piloted two of the jets into the North and South Towers of the World Trade Centre complex of New York City, causing them to collapse. The hijackers also crashed the third jet into the Pentagon at the suburb of Washington and the fourth plane crashed into a field in Pennsylvania. About 3,000 people died in the attacks.

People sitting in front of their TV sets were stunned and stupefied to witness the airplanes crashing into the World Trade Centre and in a flash the colossus 110-storey high buildings reduced to a heap of rubble. Recovering from the shock, the world joined their voices in condemning the terrorists in victimizing the innocent.

However, some pointed out that this was the outcome of the American policy, especially its political, economic and cultural policies toward the third world as well as its cornering the Arabs of Islamic faith, who to retaliate, for the sake of religious belief and national cause, had no choice. Many political commentators and scholars pointed out that America’s Middle East policy aimed at seizing the petroleum produced in these countries, supporting Israel, blockading Russia and elbowing out China. To achieve this, it would use all means to break up the states in the Arabian Peninsula and control their leaders, even to the extent of occupying their land by military force.



科索沃在鄂圖曼帝國時代屬塞爾維亞，第二次大戰時意大利把它劃歸阿爾巴尼亞，戰後重歸南斯拉夫，但鐵托（1892–1980）讓它自治。對此，作為南斯拉夫社會主義聯邦共和國成員國的塞爾維亞頗有意見。1992年，聯邦解體後，塞爾維亞跟另一個成員國黑山組成新的南斯拉夫聯盟共和國。1996至1998年間，生活在科索沃的阿爾巴尼亞人和塞爾維亞人經常發生衝突，阿族的激進分子組成解放軍，要求獨立。1998年，由塞爾維亞人領導的南斯拉夫政府派軍隊前往鎮壓，使到約二十萬阿人流離失所。次年，美國以「人權無國界」為理由，用北大西洋公約組織的名義，發動「科索沃戰爭」，攻打南斯拉夫，結果造成更多的阿人和塞人無家可歸。戰爭中，發生了美國戰機「誤炸」中國大使館事件。

2001年9月11日早上8時40分前後，四架美國內陸客機差不多同時被挾持，結果兩架撞向紐約市區的世界貿易中心，使到兩幢110層高的大廈倒塌；一架撞向華盛頓近郊的五角大樓，造成局部破壞；一架墜毀於賓西法尼亞州（或譯賓夕凡尼亞州）。事故中，死亡人數大約三千。

電視機前的觀眾，看着客機撞向高聳入雲的世貿中心，使到好像固若金湯的龐然大物瞬即熔化倒塌，震驚之餘，都感到不可思議。驚魂甫定，社會各界都異口同聲譴責恐怖分子，認為他們不應連累無辜。

但也有人指出：這是美國國策，特別是對第三世界的政治、經濟和文化政策所造成的後果，也是美國把信奉伊斯蘭教的阿拉伯人迫到死角之後的反彈。後者為了宗教信仰和民族大義，別無選擇。不少政論家和學者指出，美國中東政策的着眼點是取得當地的石油、支援以色列、圍堵俄國和排拒中國。為此，它會用盡各種手段去分化阿拉伯半島的國家和控制它們的領導人，甚至直截了當地實行軍事佔領。



After the 9-11 attacks no organization claimed responsibility for it but the American President George Bush presumed that Bin Laden, the leader of Al-Qaeda, was the mastermind behind. Al-Qaeda was a radical Islamic organization based in Afghanistan, which had assisted the American-supported Taliban to fight Russia and to seize power. The Taliban was an organization of the Afghanistan Islamic fundamentalist movement. It founded the Islamic Emirate of Afghanistan after seizing power, implementing a totalitarian policy of politics-cum-religion. Since the Taliban refused to deliver Bin Laden, the United States side-stepped the United Nations and in the name of the NATO made war on Afghanistan with its allies of the European Union in October.

Afghanistan was a country ruled by regional warlords. Those controlling the northeast were known as the Northern Alliance. With the collaboration of the Northern Alliance, the American army took only two months to put down the Taliban. In the following year, under the arrangement of the United States, Afghanistan established a new government and elected a new president. However, civil war never ceased and people did not enjoy stability. Up to 2007 there were still close to 20,000 American soldiers stationed in Afghanistan. They were constantly under the attack of the Taliban.

After the First Gulf War the situation in Iraq had remained tense. The United States had never given up its intention of deposing Saddam Hussein, only no action was yet taken. The 9-11 attacks provided America with an excuse for using anti-terrorism and self-defence as reasons to announce that it would take preventive measures to attack any country that might pose a threat to the safety of America. Therefore after Afghanistan, Iraq became the second target of America's attack. The reasons included its possession of deadly weapons, its association with Al-Qaeda and the ruthlessness of Saddam Hussein. Commentators remarked that the fourth reason that was left unsaid was – Iraq is the country with the second largest petroleum deposit in the world.

America's scheme of attacking Iraq was strongly opposed by Germany, France and Russia, but George Bush persisted in having his own way. Supported neither by the United Nations nor the European Union, he acted on the legal basis that the American Congress had passed the resolution of making war on Iraq, joined forces with Britain and several countries of little account, to occupy Iraq and executed Saddam Hussein. From that time onward America got stuck with the Iraq issue and was unable to extricate itself from it. More calamitous though were the people of Iraq, who were driven into an abyss of suffering.



911 事發後，沒有組織宣佈承擔責任，但美國總統布什（小布什，或譯小布殊）鎖定阿爾蓋達（或譯「基地組織」）的領袖拉登為事件的主腦。阿爾蓋達是一個以阿富汗為基地的激進伊斯蘭組織，曾經協助獲美國支持的塔利班反抗蘇聯和取得政權。塔利班是阿富汗伊斯蘭原教旨主義運動的一個組織，取得政權後建立阿富汗伊斯蘭酋長國，推行專制獨裁的政教合一政策。因為塔利班拒絕交出拉登，美國於是繞過聯合國，在10月與其歐盟伙伴以北約組織的名義攻打阿富汗。

阿富汗是一個軍閥割據的國家，控制東北方的是一股稱作「阿富汗北方聯盟」的勢力。美軍在北方聯盟的配合之下，只用了大約兩個月的時間，便把塔利班打敗了。次年，在美國的安排下，阿富汗成立了新政府，選出了新總統，但內戰一直不息，民生始終不安。直到 2007 年，阿富汗仍有接近二萬美軍駐守，他們經常受到塔利班的襲擊。

第一次海灣戰爭之後，伊拉克的局勢一直緊張。美國從沒有放棄把薩達姆拉下台的打算，只是未有具體行動而已。911 襲擊給美國提供了借口，以反恐和自衛為理由，宣佈會以先發制人的手段，攻打任何有可能向美國施襲的國家。於是，伊拉克繼阿富汗之後，成為美國第二個進攻的目標，理由包括：它擁有大殺傷力武器，跟阿爾蓋達有聯繫和薩達姆殘酷不仁。有論者認為，還有沒說出來的第四個理由——伊拉克是世界第二大石油蘊藏國。

攻打伊拉克的計劃受到德、法、俄等國家的強烈反對，但小布什一意孤行，在不獲聯合國和歐盟的支持下，於 2003 年 3 月以美國國會通過向伊拉克用兵為法理根據，聯同英國及幾個無關宏旨的國家侵佔伊拉克，處死薩達姆。美國從此「沙足深陷」，無法自拔，但更苦的是伊拉克的人民，他們被迫生活在水深火熱之中。



At the turn of the century, with the resurgence of China, the Taiwan Strait was again the focus of international attention. After the Second World War, Taiwan which had been occupied by Japan for half a century was returned to China, but owing to mismanagement, serious social problems and ethnicity conflicts resulted. On 28 February 1947, a dispute between a cigarette hawker and the law enforcing authority in Taipei triggered disorder, which, intensified by the bureaucracy of the local government, finally developed into riot and conflict between ethnic groups, spreading to all places in Taiwan. The National government dispatched an army to suppress the protesters, causing heavy casualties. The actual figures varied according to different sources. Calculated in accordance with the indemnity given by the government, the number of the dead should be around 5,000. The massacre deepened the conflict between different ethnic groups and widened the split between the indigenous inhabitants of Taiwan and recent migrants from other provinces.

Since becoming President of the Republic of China in 1978 Chiang Ching-kuo had made numerous contributions during his years in office. Generally speaking, he gave impetus to economic construction as well as relaxed political control. Of the latter, he ended martial law, promoted freedom of speech, accepted multi-party system and allowed family visits to Mainland China. In 1984 he even selected Lee Teng-hui, a native Taiwanese, as Vice-President. In 1988, when Chiang Ching-kuo passed away, Lee succeeded him and served two more terms afterwards, staying in office until his retirement in 2000.

Lee Teng-hui, pro-Japanese in words and deeds, believed in the independence of Taiwan. He had joined the Communist Party when young. In 1999 he remarked that the relationship between Mainland China and Taiwan was that between countries, at least a special relationship between countries, not that of a Central Government and a local government. After he retired he promulgated the independence of Taiwan. His wildly arrogant remarks and the Mainland's over-sensitive reaction had contributed to the exceedingly tense situation in the Taiwan Strait.

Since the twenty-first century the Min Jin Dang, the Democratic Progressive Party came into power in Taiwan. Chen Shuibian attempted by various means to promote a policy of localization and de-Sinicization, trying to pave his way to the independence of Taiwan. What he preached and did, during his presidency, stirred up a tempest of sorts in the Taiwan Strait. America and Japan were playing a certain role in the Taiwan issue as America and Britain had been jointly doing the same in South Asia and West Asia.



進入 21 世紀，隨着中國的復興，台灣海峽又再成為國際關注的焦點。第二次大戰後，中國收回給日本佔據了半個世紀的台灣，但因為管理不善，形成了嚴重的社會問題和族群矛盾。1947 年 2 月 28 日，台北市有緝私員因捉拿賣香煙的小販而與市民發生衝突，政府人員的官僚作風更使情況進一步惡化，最後演變成暴動和族群衝突，並且蔓延到台灣各地。國民政府出動軍隊鎮壓，造成重大傷亡。傷亡數字人言人殊，但按政府的賠償估計，死亡人數應在五万左右。慘案加深了族群的矛盾，擴大了本土居民與外省人之間的裂縫。

蔣經國 1978 年開始執政，任內建樹良多。他推動了經濟建設，也放寬了政治管制。他解除戒嚴令、開放言論、接受多黨制和容許百姓到大陸探親，更於 1984 年起用土生土長的李登輝為副總統。1988 年，蔣去世，李接任，後再當選，至 2000 年才退休。

李登輝言行親日和主張台灣獨立，青年時期曾加入共產黨。1999 年，他說：兩岸關係是國與國的關係，至少是特殊的國與國的關係，而非一個中央政府、一個地方政府的關係。他退休後，大力鼓吹台獨。他的狂妄言論和大陸的過敏反應曾經使到台海局勢變得異常緊張。

自本世紀起，台灣由民進黨執政。陳水扁也曾多方嘗試推行台灣「本土化」和「去中國化」的政策，企圖走向獨立。他的言行在台灣海峽形成了一些風浪。在台海問題上，美、日都扮演着一定的角色，如同美國和英國聯手在南亞和西亞所做的一樣。



China's economy accelerated in leaps and bounds in recent years, its power continually rising to become one of the most important countries in the world. Many consider the twenty-first century to be the century of China's. Faced with the rising of China, what attitude would the United States, Japan, Russia and the West European countries take? In what way should China behave or discipline itself? The words handed down by Deng Xiaoping are *tao-guang yang-hui*. How should this four-character idiom be understood? The popular interpretation is "to hide one's capacities, not letting it be exposed". This is not quite correct as it implies an expedient, even a strategic sense. We should take this saying as expressing a philosophy of life, meaning "one must be modest, diligent and sincere, never brag or show off, but strive to perfect oneself".

In the past years, there had been conflicts among countries in areas of territorial sovereignty and economic development. Under strong competition, contradictions and clashes were inevitable. It is hoped that the leaders of countries and their peoples handle these problems with a profound intelligence, a calm mind and a peaceful heart.



近年中國的經濟大幅增長，國力不斷加強，從而成為國際上一個舉足輕重的國家。不少論者認為，21世紀是中國的世紀。面對中國的復興，美國、日本、俄國和西歐諸國會採取什麼態度？中國又應如何自處？鄧小平的遺言是「韜光養晦」。這句說話應如何理解？流行的講法是「隱藏實力，不使外露」。這是不很正確的，因為它有權宜以至謀略的含意。我們應該把這句話看作一種人生哲學，其意思是「必須謙虛勤懇，不要誇張炫耀，力求自我完善」。

這些年來，在領土主權和經濟發展等領域上，國與國之間時有紛爭。在競爭激烈的環境下，矛盾和摩擦在所難免。但願各國的領袖和廣大的人民都以高度的智慧、冷靜的頭腦及平和的心情去處理這些問題。





Factors that influence human history

History is the story of mankind. When our ancestor, the ape-man, emerged some three million years ago, he could walk upright, work separately with his hands and feet, and later acquired various living skills, such as hunting, nest-building, fire-making and farming. About ten thousand years ago, having evolved into the modern man, humans started to live together and formed a society.

Authentic history records the story of mankind after human society was formed. Human subsistence and development rely primarily on the acquisition and manipulation of the resources of livelihood. Nature supplies the basic resources of livelihood; technological advances enhance their quality and quantity as well as social systems influence their distribution. Figure 60.1 shows the relationship between mankind and Nature, resources, society and technology. History is the record of the process and result of interactions among human beings.

歷史的沉思

全書的總結。作者在這裏提出了一些個人觀點，供讀者參考



影響人類歷史的因素

歷史是人的故事。人類的祖先是猿人，出現於大約三百萬年前。牠們已經能夠直立行走和手足分工，後來更發展出各種謀生本領，如狩獵、建築、生火、耕作等。大約一萬年前，猿人進化為現代人，開始聚居，並形成社會。

信史所紀錄的是人類形成社會之後的故事。人類的生存和發展建基於生活資料的獲得和運用。大自然提供了基本的生活資料，科技發展提高了它的質量，而社會制度則影響了它的分配。自然、物資、社會、科技和人類之間的關係如圖 60.1 所示。歷史主要是人類互動的過程和結果的紀錄。

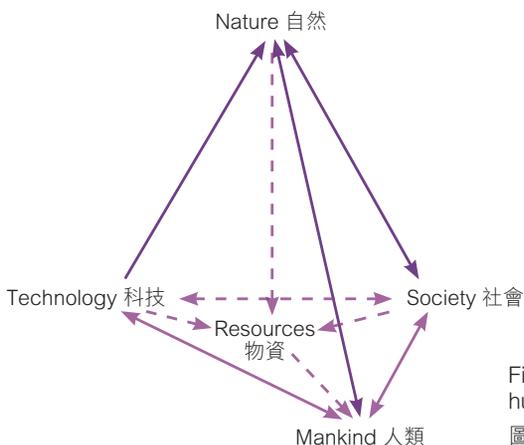


Figure 60.1 Factors affecting the development of human history and their inter-relationships

圖60.1 影響人類歷史進程的因素和它們之間的關係



From Figure 60.1 one sees that the effect of Nature, technology and society on resources as well as that of resources on man is unidirectional. In other words, the resources of livelihood man acquires depends on the following three factors, namely, Nature, technology and society. All other relationships, with the exception of the relationship of technology to Nature, operate both ways.

Undoubtedly, in the long river of history, Nature is the supreme Master of all. The resources of livelihood we need all depend on geology, soil and climate. Geology determines our mineral resources; soil and climate condition our farming. The sky is our father and the earth, our mother. One may well say that “man will conquer Nature”, but should we not respect our parents?

The progress of human history

Human beings have about five thousand years of authentic history. Within this span of time events that claim our attention are too numerous to narrate. Here we can only briefly review the progress of human history, and where circumstances allow explain the inter-relationships between the above factors.

As early as five thousand years ago human beings formed communities in the basins of great rivers flowering into brilliant civilizations, namely, the four ancient civilizations —the earliest located in the Tigris-Euphrates valley of West Asia, followed by the Nile valley in North Africa, the Indus valley in South Asia and the Yellow River valley in East Asia. The rise of ancient civilizations is inseparable from the human need to organize themselves for cooperation and division of labour in order to survive. At a later date the development in Greece constituted the fifth ancient civilization.

Around 500 BCE India, China and Greece were politically divided respectively into small states, warring states, and city states, all independent and not subsumed under any sovereignty. Coincidentally all these three regions flourished culturally during this epoch, giving birth to great philosophers—Shakyamuni (the Buddha) in India, the hundred schools headed by Laozi and Confucius in China, and Socrates, Plato and Aristotle in Greece. That the greatest philosophers in human history appeared in this politically un-unified times was mainly due to the fact that the rulers of various states, in order to attract talented statesmen, adopted a free and open policy, tolerant and receptive of all schools of thought. From this, one may draw the conclusion that freedom is an extremely important factor in the development and advancement of civilization in the human world.



從圖 60.1 可以看到，自然、科技和社會對物資以及物資對人類的作用都是單向的。換言之，人類所獲得的生活資料取決於自然、科技和社會三個因素。至於其他關係，除科技對自然的作用之外，都是雙向的。

在人類歷史的長河中，大自然無疑是至高無上的主宰。我們所需的生活資料全部取決於地質、土壤和氣候。地質決定了我們的礦藏，土壤和氣候制約了我們的農業。天空是我們的父親，大地是我們的母親。雖說「人定勝天」，但我們能不尊敬父母嗎？

人類歷史的進程

人類已有大約五千年的信史。在這五千年裏，值得我們注意的歷史事件實在是太多了。這裏，我們只能扼要地回顧一下人類歷史發展的過程，並於適當的時候簡略地解說一下上述因素之間的關係。

人類早於五千年前便在大河流域形成社會，並發展出相當輝煌的文化，建立了四大古文明：最早出現人類文明的是位於西亞的兩河流域，隨後是北非的尼羅河流域、南亞的印度河流域和東亞的黃河流域。古文明的產生是和人類為了生活而組織起來、進而分工合作的過程分不開的。稍後在希臘發展起來的可說是第五大古文明。

公元前 500 年，印度、中國和希臘正分別處於列國、春秋戰國和城邦時代。顧名思義，這三個地區當時都分裂為多個不相統屬的小國。無獨有偶，這三個地區都在這個時期綻發出極其燦爛的文化花朵，孕育出多個偉大的哲學家。印度出現了釋迦牟尼，中國出現了以老子和孔子為首的諸子百家，希臘則出現了蘇格拉底、帕拉圖、亞里士多德等人。人類歷史上最偉大的思想家都在這個分裂的時代出現，主要是因為各國的君主都為了羅致人才而採取自由、開放和容忍的態度，接納各式各樣的意見和主張，不拘一格。由此可見，自由是人類發展文化和促進文明的一個異常重要的因素。



One may also surmise that using military exploits to establish hegemony and build up a great empire is mere folly, contributing little to bettering the livelihood of the people and the development of society. In this respect, Alexander the Great of Greece, Julius Caesar of Rome, Asoka of India as well as the Qin Emperor and Han Wudi of China provide us with convincing examples of the adverse effects of such undertaking. However, we must admit that waging wars and expansion of territory in the end also bring about some positive effects, namely, cultural interchange and the merge of nationalities.

In the beginning of the fifth century, contemporaneous with the East Jin Dynasty of China and the last phase of the West Roman Empire in Europe, both the East and West were troubled by the “barbarians”, leading to endless fighting and confusion in the political situation. However, when chaos ended new scenes greeted the eye. The High Tang and Song periods took the stage in China while Indian and Arab cultures reached the pinnacle of their development. The achievements of the Arabs gave impetus to the Renaissance movement in Europe. The economic prosperity in China allured the Europeans, after road access was blocked, to find new ways of reaching the East, leading eventually to the great discovery of the Americas and new sea routes. Renaissance and the discovery of the new sea routes led respectively to the Reformation and the Industrial Revolution, and laid the foundation for the direction of the development of human history in the past five hundred years.

The discovery of the new sea routes and the Industrial Revolution gave rise to conflicts between the open commercial society and the closed agricultural society. Consequently the former gained an overwhelming victory, forcing the latter to change its course or to become the former’s appendage. Nineteenth century China and Japan had undergone this change. With the success of the Meiji Restoration, Japan took its place among the world powers. China’s reforms failed, landing it in humiliation and suffering for almost two hundred years.

The Industrial Revolution could have been beneficial to mankind as people’s lives could have been enriched by the improvement and increase of the means of livelihood. However, falling under the control of greedy capitalists and ruthless colonists, the indigenous residents of the colonies and the lower class of industrialized countries were mercilessly exploited and led inhuman lives. Industrialized countries fought incessantly among themselves in their scramble for resources. Thus since the Industrial Revolution wars had been waged in all places of the world, be they class revolution or national liberation movement or invasion or anti-invasion war. Conditions slightly improved after the advent of the present century but human beings are still faced with problems yet to be solved.



也由此可見，為了建立霸業或追求大一統而窮兵黷武是愚蠢的行為，對人民的生活和社會的發展其實並無好處。在這方面，希臘的亞歷山大大帝、羅馬的凱撒大帝、印度的阿育王，以至中國的秦皇、漢武，都提供了極具說服力的反面教材，具體而又有力地說明了問題。可是，我們也必須辯證地分析一下。連年征戰和領土擴張最後也產生了一些正面的效果，那就是文化交流和種族融合。

5世紀初，即中國東晉和歐洲西羅馬帝國的末期，東西方都受到「蠻人」的困擾，以致戰火頻仍、政局混亂，但亂世過後又是另一番景象。中國出現了唐宋盛世，而印度和阿拉伯也在文化上綻放異彩。阿拉伯人的成就推動了歐洲的文藝復興。中國的經濟發展讓歐洲人充滿憧憬，因而在陸路交通受阻之後，紛紛尋找前往東方的新途徑，終於導致新大陸和新航道的大發現。文藝復興和新航道大發現分別誘發了宗教改革和工業革命，奠定了人類近五百年歷史發展的路向。

新航道的發現和工業革命引發了開放性的商業社會和封閉性的農業社會的衝突。結果是前者取得了壓倒性的勝利，迫使後者改轅易轍或淪為附庸。19世紀的中國和日本都曾經此苦。日本維新成功，一躍而成為強國；中國變革失敗，吃了近二百年的苦頭。

工業革命本來是可以為人類帶來極大好處的，因為人民的生活可以藉生活資料的改良和增長而豐富起來。可是，由於受到貪得無厭的資本家和殘酷無情的殖民主義者的控制，殖民地的原居民和工業國的低下階層都受盡壓迫，過着非人生活。工業國家之間也為了爭奪資源而鬥個你死我活。因此，自工業革命以來，世界各地烽煙四起，不是階級革命，就是民族解放運動或是侵略和反侵略戰爭。進入本世紀之後，情況才稍見改善，但人類仍然面臨不少尚待解決的難題。





Figure 60.2 Thomas Robert Malthus
圖60.2 英國經濟學家馬爾薩斯

Population

As shown in Figure 60.3, the population increase in the early period of human history was very slow, mainly because the living environment was poor and human life expectancy was not long. In the primitive age, the average human life expectancy was 15. As society progressed, the average human life expectancy became longer: 20 around the Common Era, 25 in early 11th century, 35 in early 18th century, 37 in early 19th century, 47 in early 20th century and 65 in early 21st century.

When mankind started to have authentic history, the global population was around 25,000,000 (25 million), the process of its increase being: 200 million around the Common Era, 310 million in early 11th century, 630 million in early 18th century, 950 million in early 19th century, 1,650 million (1.65 billion) in early 20th century and 6.07 billion in early 21st century. Population increase before the 11th century was very slow, after which it was a little faster, but not very remarkable. The turning point was mid-18th century. With the emergence of the Industrial Revolution, the rapid rate of population increase reached a point of no return. The British economist Thomas Malthus (1766–1834) was very concerned with the problem of overpopulation. He pointed out that global population was

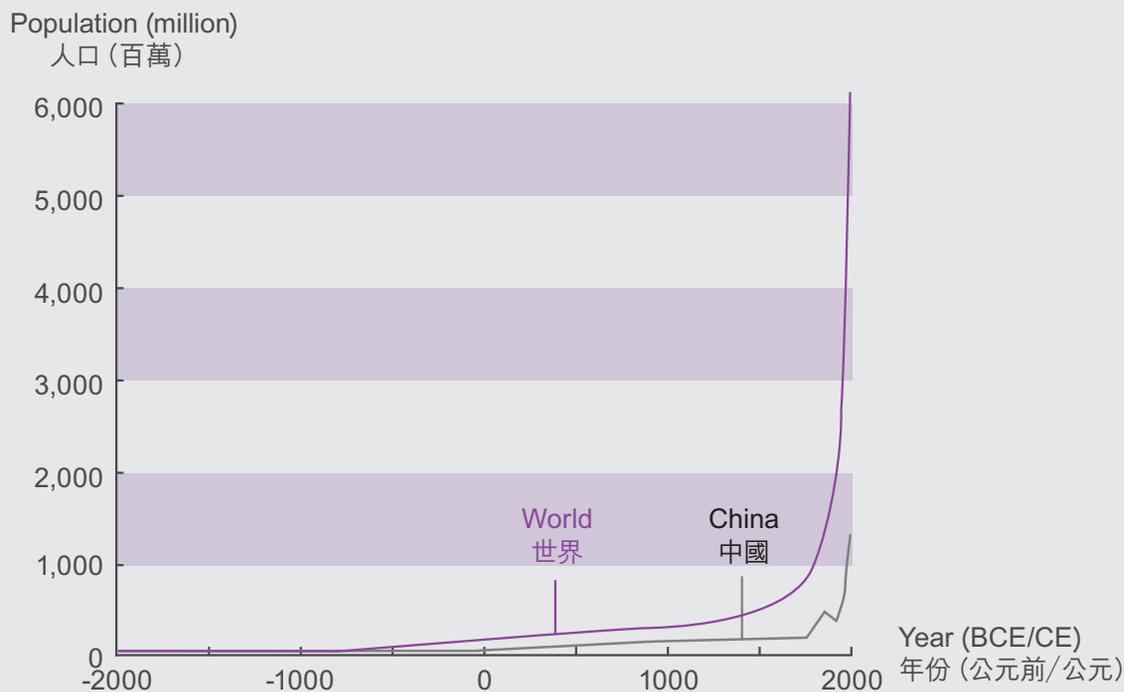


Figure 60.3 The trend of world population increase

圖60.3 世界人口的增長

人口問題

圖 60.3 顯示，在人類歷史上，早期人口的增長是極其緩慢的。這主要是因為生活環境惡劣，人的壽命不長。在原始時代，人的平均壽命大約是 15 歲。隨着社會的進步，人的平均壽命也相應提高了：公元前後約為 20 歲、11 世紀初 25 歲、18 世紀初 35 歲、19 世紀初 37 歲、20 世紀初 47 歲、21 世紀初 65 歲。

人類開始有信史時，全球人口只有大約 2,500 萬，其增長過程約為：公元前後 2 億、11 世紀初 3.1 億、18 世紀初 6.3 億、19 世紀初 9.5 億、20 世紀初 16.5 億、21 世紀初 60.7 億。在 11 世紀前，人口增長的速度非常緩慢，之後雖然快了一點，但並不顯著。人口增長的轉捩點是 18 世紀中期。工業革命出現之後，其速度便如脫韁之馬，一發不可收拾。英國經濟學家馬爾薩斯(1766–1834)對人口問題異常關注。他指出，世界人口正以幾何級數增長，而糧食產量則只以算術級數遞升，



increasing at the rate of geometric progression but food production increased at the rate of arithmetical progression; the mismatch of the two would give rise to all kinds of social problems. Since Malthus could not foresee the development of science and technology his forecast had not proved to be entirely correct. Nevertheless he pinpointed the crux of the problem. In the hundred or so years to follow, many countries waged war in order to solve internal conflicts caused by population expansion.

Population increase in history, however, did not go in a straight line. Sometimes, aggravated by natural disasters or man-made calamities, population not only did not increase but decreased instead. Compared with man-made calamities, casualties caused by natural disasters were less serious. Whereas 240,000 people lost their lives in the Tang Shan earthquake in 1976 and 290,000 died in the tsunami of Southeast Asia in 2004, these figures were dwarfed by the giant loss brought by man-made calamities. The casualties caused by the First and Second World Wars were 20,000,000 and 70,000,000 respectively!

Even more devastating was the calamity caused by the outbreak of infectious diseases, for which both Mother Nature and human beings would oftentimes share the responsibility. The plague that wreaked havoc in Europe and Asia in the middle of the 14th century effectively reduced more than half the population of Europe and, as a result, one third of the global population (which was less than 0.5 billion at that time). The play *Romeo and Juliet* by Shakespeare was written against this background. Almost a billion people died at the outbreak of the Spanish influenza in 1918, reducing the global population by 5%.

But neither natural disasters nor man-made calamities could halt the tendency for the rapid growth of population. For the sake of improving the living environment as well as for sustaining world peace, population growth has to be under control. Birth control, of course, strikes at the root of the problem. In developed countries, with advanced medical science, birth control poses no technical problem, except constrained by religious ideology and personal choice. Family planning in developing countries, however, is still beset with problems, making it difficult to move forward. One must point out that family planning should be implemented through public education and not simply by a government directive or a stern legal order. Overdoing it could have adverse effects on the society.



兩者脫了節，因而將會導致各種社會問題的出現。由於馬爾薩斯未能預見科技的發展，所以他的推斷出現了偏差。雖然如此，他還是深刻地點出了問題的癥結。此後百多年，不少國家就為了解決因人口膨脹而引致的內部矛盾而發動戰爭。

歷史上，人口的增長可不是直線的。有些時候，受到天災或人禍的影響，人口不但沒有增加，反而減少了。與人禍比較，天災所造成的傷亡較少。1976年唐山大地震的死亡人數是24萬，而2004年東南亞大海嘯則為29萬。跟人禍相比，上述數字只是小巫而已。第一、二次世界大戰所造成的死亡人數分別為2,000萬和7,000萬！

但還有更大的大巫，那就是介乎天災與人禍之間的傳染病。14世紀中葉肆虐歐亞的黑死病使到歐洲的人口損失過半，而全球人口（總數接近五億）也因此減少了三分之一。莎士比亞的戲劇《羅密歐與茱麗葉》就是以這個時代為背景的。1918年爆發的西班牙流行性感冒也死了差不多一億人，約佔全球人口的5%。

可是，天災人禍阻止不了人口急劇上升的趨勢。為了改善生活環境，也為了維持世界和平，我們必須控制人口的增長。釜底抽薪的辦法無疑還是節育。由於醫療技術的進步，對發達國家來說，節育基本上已不成問題，但仍然受制於宗教意識和個人觀念。對發展中國家來說，計劃生育的推行，因為受到諸多不同因素的困擾，很多至今還是處於舉步維艱的境地。必須指出，計劃生育的推行，應該通過耐心的群眾教育，而不是簡單的一紙公文，也不是嚴酷的法律指令。矯枉過正的做法可能為社會帶來嚴重的後果。



A strictly enforced one-child policy may give rise to the following scenario: in the early stage pampered youngsters will appear, nurtured by over indulgent parents; then owing to the prejudice of the superiority of men over women, the ratio of men to women will be over-tipped, leading to problems in marriage matching; finally with more elderly and less young people in the population, the society will be stranded in economic difficulties.

In line with the advance in science and technology, human life expectancy is on the rise. Society must face up to this and make adjustments in education, career and retirement accordingly. With longer life expectancy both the period of education and the age of retirement should be extended, otherwise society will be economically over-burdened by retirees, whose need for medical care will be great and society is duty-bound towards caring for the elderly.

Under the capitalist system health care problems are becoming increasingly serious. With the availability of plentiful resources and the highly developed state of scientific research, large pharmaceutical companies could spend billions of dollars to carry out research for the discovery of new instruments and drugs to treat diseases hitherto untreatable. These new instruments and drugs are very expensive, but affordable by the wealthy, and pharmaceutical companies thereby make a lot of money, which is in a way justifiable as these are the results of immense manpower and funds invested by the companies. There is the possibility though of mutation by the bugs as a reaction to the new drugs and the vicious cycle starts. As a result it is the lowest strata of society that bears the brunt.

The foregoing examples show that without a sound social system, advance in science and technology will oftentimes only benefit the rich, bringing no blessings, but sometimes even harm, to the general public. Therefore in order that human beings may live happily and with dignity, a sound social system must be set up.



過度嚴厲的「一孩政策」將會產生下列情況：早期是因為父母溺愛而培育出嬌生慣養的青少年，跟着是因為重男輕女的觀念而導致男女比率失衡而出現的婚配問題，最後是由於老多幼少而造成的經濟困局。

隨着科技的進步，人類的壽命越來越長。社會必須正視這個問題，在教育、就業、退休等環節上進行適時的調校。因為壽命長了，教育和就業的年限都要往上推，否則社會就難以承受退休人士所構成的經濟壓力。他們對醫療的需求很大，而社會對長者的照顧也責無旁貸。

在資本主義制度下，醫療問題會越來越嚴峻。這是因為在資源非常豐富、科技高度發達的前提下，龐大的藥廠可以動用數以億計的金錢進行研究，發明新的儀器和藥物，用以治療以前無法治癒的疾病。新儀器和新藥物價錢昂貴，但有錢的人家付得起，藥商因而財源廣進。價錢昂貴，也難以怪責藥商，因為他們是動用了很多人力物力才造出成績來的。可是，病菌有可能因新藥的出現而變種，形成惡性循環。結果，日子最不好過的還是勞苦大眾。

從上述例子可以知道，如果沒有一個良好的社會制度，發達的科技往往只會讓富人得益，但對普羅大眾來說，有些時候不但無益，反而有害。因此，為了使人們能夠莊嚴地、幸福地生活，我們必須建立一個良好的社會制度。



Year 年份 Country / Region 國家	0	1000	1500	1870	1913	1950	1973	1998
India 印度	32.9	28.9	24.5	12.2	7.6	4.2	3.1	5.0
China 中國	26.2	22.7	25.0	17.2	8.9	4.5	4.6	11.5
Italy 意大利	21.5	8.7	4.7	3.8	3.5	3.1	3.6	3.0
West Asia 西亞	9.3	10.6	4.2	2.0	1.3	2.1	5.1	3.7
United Kingdom 英國				9.1	8.3	6.5	4.2	3.3
USA 美國				8.9	19.1	27.3	22.0	21.9
Russia (USSR) 俄國				7.6	8.6	9.6	9.4	3.4
Germany 德國				6.5	8.8	5.0	5.9	4.3
France 法國				6.5	5.3	4.1	4.3	3.4
Japan 日本							7.7	7.7
Whole World (million US dollars) 全球產值 (百萬美元)	102,536	116,790	247,116	1,101,369	2,704,782	5,336,101	16,059,180	33,725,635

Figure 60.4 Productivity of different regions/countries in the past 2,000 years

圖60.4 過去二千年世界各地的生產總值佔全球產值的百分率

The Economy

Figure 60.4 shows that before and after the Common Era India had the strongest productive power, China came second, followed by Italy and West Asia. Entering the 16th century, China superseded India to assume the leadership. At that time, the population and GDP of both China and India together made up half of those of the whole world. After the Industrial Revolution, their GDP dropped to 30% of the global figure while European countries, especially England, were in the rise. In 1870 the GDP of England rose to a global 9.1%, and considered together with all of its colonies, to as high as 24.1%. The First World War offered an excellent opportunity to America, from whence it had been plain sailing for it to take up the leading position in the world. In the second half of the twentieth century its GDP made up one quarter of the global total.

The first Industrial Revolution that took place in the 18th century was the first major breakthrough in the history of mankind. As mentioned earlier, population increased drastically after the Industrial Revolution. Figure 60.5 further shows that the global GDP fared likewise, and even more. The growth of GDP is a good thing by itself as it could improve people's livelihood, but at this historical juncture, the workers in Europe were mercilessly exploited by the capitalists and lived a dog's life.

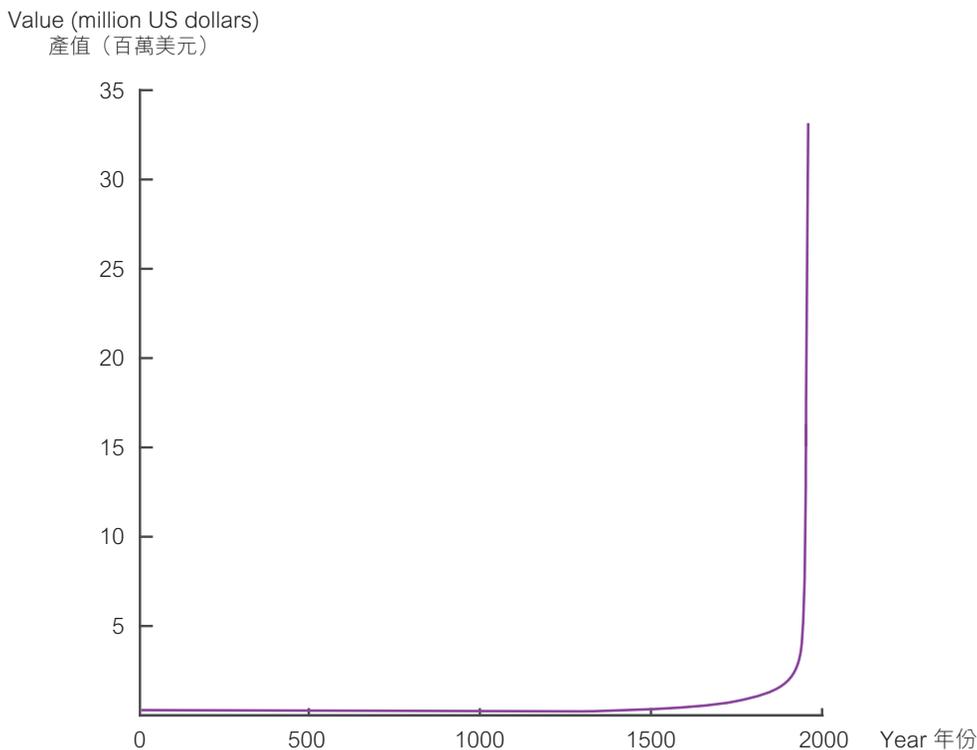


Figure 60.5 The growth of global GDP

圖60.5 世界生產總值的增長

經濟問題

圖 60.4 顯示，在公元前後，生產力最強的是印度，中國次之，隨後是意大利和西亞。進入 16 世紀之後，中國超越了印度而取得領導地位。這時，中、印兩國合起來的人口和產值都約佔全球的一半。工業革命之後，它們的總產值下降至只佔全球的 30%，而歐美國家，特別是英國，則乘機冒升。1870 年，英國本土的產值上升至全球的 9.1%，如果連同其殖民地一起計算，則更高達 24.1%。

第一次世界大戰為美國提供了大好機會，讓它從此一帆風順，穩執世界牛耳。在 20 世紀下半葉，它的產值約佔全球的四分之一。

18 世紀發生的第一次工業革命是人類歷史中的一個大突破。前文提及，工業革命之後人口暴增。圖 60.5 進一步顯示，世界生產總值的增幅也不遑多讓，甚至有過之而無不及。生產力的增長本來是好事，可以改善生活。可是，就在這個歷史時刻，歐洲的工人受盡資本家的剝削，過着牛馬不如的生活。



The Industrial Revolution brought about international wars and class conflicts. Many countries, which invaded others, for instance, England waging the Opium War in the 19th century, Japan invading China in the 20th century and the United States sending armed forces to Iraq in the 21st century, were all in actual fact after economic gains, irrespective of whatever grand reasons they used as a pretext.

In industrialized countries, sharp conflicts appeared between the capitalist and the proletariat. This newly arisen conflict attracted the concern of many social scholars, who proposed all kinds of theories and solutions. Marx and Engels, two among them, proposed communism, which was considered by many to be unrealistic, but Lenin attempted to implement it in Russia at the beginning of the 20th century and at one time achieved considerable success, making a great impact on the world. Unfortunately it came to an end in utter failure in less than a century. Today although China, Vietnam, North Korea and Cuba are communist countries in name, they are not so in reality.

The Cultural Revolution in China was a turning point in the trend of thought worldwide. Although it gave impetus to the global student movement in the 60s of the past century, yet in the end it drove into despair the ardent youths who took part in it and made them disillusioned. Capitalism resurged and claimed supremacy from the 1980s and is still in the ascendant.

Compared to that of the 19th century, the capitalists nowadays are treating the workers in a more civilized way. However, the former always attempt, as far as possible, that is, as far as allowed by law, to exploit the latter to their utmost. The capitalists of today take the form of consortiums, and very often, transnational ones. To spur economic development, all countries, big and small, central and provincial governments alike, strive to woo them with the most privileged terms such as offering free use of land and tax concessions, to come to invest. These transnational consortiums are extremely wealthy and powerful with sufficient financial means to overthrow the government. As a result, the government, more often than not, formulates its policy in accordance with their wishes, with the result that it naturally favours them.

The distribution of the profits from business becomes the core problem. Capitalists of course consider the way the profits are distributed their duty as well as their privilege. However, if this is left to them, workers will get very little, or none. Therefore a mechanism must be set up to force capitalists to give up part of their profits to a trustworthy third party for redistribution. This third party is the government and the mechanism is taxation. The profits made by capitalists are taxable and the government will use the tax money to provide all kinds of welfare



工業革命帶來了國際戰爭和階級矛盾。歷史上不少發動侵略戰爭的國家，如 19 世紀鴉片戰爭中的英國、20 世紀侵華戰爭中的日本和 21 世紀侵伊戰爭中的美國，不管它們表面上是什麼堂皇理由，其背後的動機不外是經濟利益。

在工業國家裏，資產階級與無產階級之間出現了尖銳的矛盾。這個新出現的矛盾激發了不少社會學者的關注，進而提出了各式各樣的理論和解決方案。其中兩位是馬克思和恩格斯，他們提出了共產主義，但不少人認為這是不切實際的空想。20 世紀初，列寧嘗試在俄國把它付諸實踐，並且一度取得輝煌的成績，對世界產生了深刻的影響，可惜不出一個世紀便以失敗告終。今天雖然還有中國、越南、朝鮮（北韓）和古巴四個號稱奉行社會主義的所謂共產國家，其實都是有名無實的了。

中國的文化大革命是世界思潮的一個轉捩點。它雖然深化了上世紀 60 年代的全球學生運動，但最後卻把一群參與其事的熱血青年推向深淵，讓他們理想破滅。資本主義於是趁機回朝，自上世紀 80 年代起，縱橫天下，至今還方興未艾。

雖然今天的資本家對工人的態度比 19 世紀開明了不少，但在可能範圍內，即法律容許的情況下，他們還是無所不用其極的。今天的資本家大都以財團的形式出現，而且都是跨國的。為了發展經濟，不論大國或小國、中央政府或地方政府，都積極爭取他們，以極其優厚的條件如土地免費、稅務優惠等吸引他們前來投資。這些跨國公司富可敵國，其財力足以顛覆政府，因此，政府作決策時大都以資本家的意見為依歸，其政策也就自然向他們傾斜。

經營所得的利潤如何分配是問題的核心。資本家當然認為如何分配利潤既是他們的責任，也是他們的權利。可是，如果任由他們決定，工人所得的必然很少，甚至一點也沒有。因此，就必須另有機制，強制資本家拿出一些利潤，讓可信的第三者去作合理的再分配。這個第三者就是政府，機制就是稅收。資本家的利潤必須付稅，政府就利用稅款為人



for the people. If government officials are neither incompetent nor corrupt, then a high taxation would be desirable, because the more the tax money the better welfare can be provided, and the society will be fairer. In this respect North European countries provide the best examples. They can be said to be coming closer to a socialist state.

On the other hand, if everything is run by the government, society will be lacking in flexibility and lose out in competitiveness. As the Chinese saying goes, “no needle is sharp at both ends”, there are always pros and cons in all cases. The only way is to take the middle path, to maintain a balance between advantages and disadvantages. Nowadays everybody is against increase of taxation, irrespective of whatever form of tax increase, and the concept of “big market and small government” is welcomed by all. This trend of thought is not without its dangers and needs to be reviewed from time to time.

Another dangerous concept is globalization. Under this guise, economic powers can easily control other countries through organizations such as the World Bank and the International Monetary Funds, to coerce or induce the small countries into economic division of labour, for instance, to plant the cash crops or produce in large amount the energy needed by the powers. Once the need for the cash crops or for the energy drops, these small countries will face economic difficulties. It is to the best interest of each country to set up a basically self-sufficient economic system so as to avoid being at the mercy of the big powers. International trade is of course important but should be carried out on the basis of equality and mutual benefits. We don't want to be led by the nose, nor should we lead others by the nose.

Technology

Since the middle of the 18th century, three industrial (or scientific and technological) revolutions have taken place: the first one started with the invention of the steam engine; the second marked by electricity and internal combustion engine; the third centred on atomic power, information technology, biological engineering, etc. Nano technology that has attracted serious attention in recent years may possibly usher in the fourth industrial revolution.

The industrial revolutions greatly increased human productivity and enriched the material well-being of mankind, but Nature has been damaged and the living environment of human beings has been adversely affected. According to relevant data, climatic changes are closely related to the industrial revolutions. The era that saw the First Industrial Revolution was also the time when the climate started to change.



民提供各種福利。如果政府官員既不顛預、也不貪污的話，則高稅率應該是好事，因為稅款越多，福利便越好，社會也就越公平。在這方面，北歐諸國提供了極佳的例子。它們可說是比較接近社會主義的國家。

可是，話得說回來，如果事事都由政府包辦，社會就會少了靈活性，競爭力就會受損。俗語有云：「針無兩頭利。」凡事有一利就有一弊。我們應該執中行事，盡可能在利與弊之間取得平衡。現時一般人都反對加稅，不論用任何方式加稅都反對，而「大市場、小政府」的觀念則很為社會各界接受。這思潮不無危險，值得三思。

另一個危險的觀念是全球一體化。在這個幌子下，經濟大國就很容易藉世界銀行和國際貨幣基金等組織控制其他國家，以威迫利誘的方式使它們就範，實行經濟分工，例如要求它們種植大國所需的經濟作物或大量生產它們所需的能源。經濟作物或能源的需求一旦下降，這些小國的經濟便面臨困境了。為免因俯仰由人而陷入困境，每個國家都應該設法建立一個基本上自給自足的經濟體系。國際貿易當然重要，絕不可少，但必須建立在一個平等互利的基礎上。我們絕不能讓別人牽着鼻子走，當然也不應牽着別人的鼻子走。

科技問題

自 18 世紀中葉以還，世界經歷了三次工業(或科技)革命：第一次以蒸汽機的發明為起點，第二次以電力和內燃機為標誌，第三次以原子能、資訊科技和生物工程等為核心。近年深受重視的納米科技很可能引進第四次工業革命。

工業革命大大地提高了人類的生產力和豐富了人類的物質生活。可是，大自然卻因此受到了破壞，人類的生活環境也受到了影響。資料顯示，氣候變化與工業革命關係密切。第一次工業革命發生的年代也是氣候開始變化的時刻。



With the increasing release of carbon dioxide in recent years, the greenhouse effect of the atmosphere accelerated, causing the temperature of the earth to rise continuously. As a result, there is a change in the precipitation of certain areas, leading to flooding or drought. Another consequence is the rapid melting of icebergs and glaciers, causing the water level of oceans to rise, threatening coastal areas. The direction of ocean currents too undergoes changes, affecting the ecology of the ocean.

The ecology of the ocean has been directly damaged by human beings because of the industrial revolutions, after which factories dumped a lot of industrial waste into the rivers, polluting not only the rivers but the ocean in the end. Consequently, living organisms in the ocean died or have become poisonous, letting human beings eat their own bitter fruit. At the same time advanced technology facilitates excessive catch of all kinds of marine products, resulting in exhausting the ocean of its resources.

Scientific and technological advances strengthened our belief that man will triumph over Nature. All these years, we emphasize conquering Nature, but neglect to respect and protect her. We have forgotten: “Nature is the mother of all things on earth.” Can children conquer their mother? Should children control their mother and make her angry?

It is difficult to estimate the climatic changes caused by human disturbances to Nature; their consequences are likewise difficult to imagine. There are indications in recent years that the global climate is not only getting warmer but the speed and dimension of its changes are also accelerating, and its predictability dwindled. Situations that never happened before appeared. In October 2003, Halifax on the east coast of Canada was attacked by a severe hurricane, disrupting electricity supply to the whole city for a few days and to some districts for weeks. Huge trees in the park were uprooted.

Faced with the conflict between the development of science and technology and environmental pollution, the usual way of dealing with it is: pollution first and treatment later. Is this the best way? Are there other options?

The development of science and technology surely has enriched the material livelihood of mankind. With the advancement of information technology, audio and visual enjoyments are greatly enhanced and there is closer inter-human contact; with the improvement in transport, travelling is rendered much easier and there is more frequent inter-human contact. But are human beings happier as a result of that? And has human relationship become more harmonious because of that?



這些年來，因為二氧化碳排放量的增加，大氣的溫室效應提高了，使到地球的氣溫不斷上升。地球暖化的一個結果是某些地區的降水量出現變化，引致水災或旱災；另一個結果是冰山和冰川迅速融化，使到海洋水位上漲，以致危及沿海地區。洋流的流向也會因水溫的變化而有所改變，從而影響了海洋的生態。

海洋生態也因工業革命而直接受到人類的破壞。工業革命之後，大量工業廢料注入河流，不但污染了河水，最後連海洋也污染了。海洋生物因而死亡，或成為有毒的海產，讓人類自食其果。與此同時，發達的科技也讓人類輕而易舉地大量捕捉各類海產，導致海洋資源面臨枯竭的問題。

科技發展加強了人們「人定勝天」的心態。這些年來，我們都在強調征服自然，卻沒有好好地尊重自然、愛護自然。我們忘記了：「自然是萬物之母」。兒女可以征服母親嗎？可以控制母親嗎？可以讓母親發怒嗎？

人類對大自然的干擾所造成的氣候變化難以估計，其後果也難以想像。近年有跡象顯示，世界各地的氣候除了出現暖化現象之外，變化的速度和幅度都增加了，其可預測性則減弱了。以前從未出現過的情況現在出現了。2003年10月，加拿大東岸的哈里法克斯市（或譯哈里發斯市）受到極其猛烈的颱風襲擊，導致全市停電數天，部分地區更長達數星期。公園裏，不少參天大樹也給連根拔起了。

面對科技發展和環境污染的矛盾，一向的處理方法是先污染、後治理。這是最可行的辦法嗎？還有沒有其他選擇？

科技的發展當然豐富了人類的物質生活。隨着資訊科技的發達，聲色享受提高了，人與人之間的聯繫密切了；隨着交通工具的改進，行動方便了，人與人之間的來往頻繁了。可是，人類是否因此比較快樂了？人際關係是否因此比較和諧了？



The answers may not all be positive. Human desires will grow with the time in accordance with the development in science and technology. When their increased desires are not satisfied, people will be unhappy. When contacts have become closer and more frequent, it is more likely that people will brush with one another. If we are strict with others and lenient with ourselves, human relationship will never be harmonious. International relationship can be viewed on a similar scale. Therefore, unless ethics and moral principles are enhanced accordingly, the development of science and technology will only lead to more social and international problems instead of improving human lives and conditions.

Social resources are limited but human desires are inexhaustible. Human beings must restrain their desires; otherwise there is no future for mankind. Desires forever chasing Science and Technology: they are twins. The faster science and technology advance the more rapid human desires grow. Therefore to restrain human desires, the pace of development of science and technology has to be slowed down. For the same purpose, unnecessary competition among men, among societies and among countries has to be eliminated. What mankind is after should be peaceful and harmonious life and not deadly struggle.

Conclusion

Two hundred years since the First Industrial Revolution took place the growth gradient of the global population has been climbing up almost perpendicularly. This phenomenon warrants our vigilance. Perhaps we need to stop and think and ask ourselves: What is the vision of mankind? Where are we heading?

Everyone wants to lead a happy life, with pleasant living environment, plentiful resources of livelihood, caring family and friends, in a harmonious society and a peaceful world. To realize the above, we have to think of ourselves as a citizen of the world and not only a member of our family or the national of a certain country. As a world citizen we have to cultivate good moral qualities, such as: loving towards Nature, maintaining an open and tolerant mind, more prone to self-examination rather than blaming others, not greedy, not wasteful, humble and modest.

The leader of a country, society, family and even specific profession and industry must have “religious passion”. Religious passion is not the same as religious faith and entirely different from religious fanaticism. A religious fanatic is extremely exclusive of other religious sects and is the enemy of world peace and the source of social disturbances. It is not a bad thing to have firm religious faith as

答案恐怕未必是肯定的。人類的慾望會隨着科技的發展而「與時俱進」。慾望提升之後得不到滿足，便會感到不快。聯繫密切了，產生摩擦的機會自然相應增加。如果我們嚴於律人、寬於恕己，人際關係便不會和諧。國際關係也可作如是觀。因此，倘若倫理道德沒有相應的提升，科技的發展恐怕只會導致更多的社會問題和國際問題，而不是改善人類的生活和處境。

社會的資源有限，人類的慾望無窮。我們必須節制慾望，否則人類難有前途。慾望和科技是一對經常處於競爭狀態的孿生兄弟，不斷地你追我趕。科技的發展越快，慾望的增長也越速。因此，要節制人類的慾望，就得放慢科技發展的步伐。要達到這個目的，就要減少不必要的競爭，包括人與人之間的、社會與社會之間的和國家與國家之間的。人類追求的，應該是安定和諧的生活，而不是你追我趕的競爭，更不是你死我活的鬥爭。

結語

第一次工業革命發生後，二百多年來，全世界的人口和經濟增長曲線一直都以接近垂直的姿態往上爬升。這現象應該引起警惕。我們大概需要停一停，想一想，問一問：人類的願景是什麼？我們要往哪裏去？

人人都希望過着幸福的生活：居住環境優美、生活資料充足、親友關懷、社會和諧、世界和平。要達到這個目的，我們必須以世界公民自居，而不僅是某個家族的成員或某個國家的國民。作為世界公民，我們應該養成良好的品德，例如：愛護大自然、胸襟廣闊、反求諸己、不貪婪、不浪費、虛心、謙和，等等。

作為國家、社會、家族以至個別行業的領袖，「宗教情懷」更是一項不可或缺的元素。宗教情懷不等同宗教信仰，更有別於宗教狂熱。宗教狂熱者有極度強烈的排他性，是世界和平之敵、社會動亂之源。有虔誠的宗教信仰不是壞事，因為宗教旨在導人向善、以慈悲為懷和關愛他



all religions teach their followers to be good, to be compassionate and to care for others. People who espouse religious passion may be the followers of any religion or they may not be the followers of any religion or may even be atheists, but they respect Nature with a humble mind and are positively concerned with happenings in the world. They have an open and tolerant mind and a compassionate heart.

We conclude with the wish that all leaders be compassionate, all humans respect Nature and care for others. In this way, mankind may be able to live happily in the years to come and we may enjoy ourselves with freedom and ease in our journey through life.



人。抱持宗教情懷的人可以是任何宗教的信徒，也可以是非教徒及無神論者，但他們都本着謙卑的態度，對大自然心存敬畏，對世間事積極關注。他們都有廣闊的胸襟和悲天憫人的心懷。

但願世間所有領導人都慈悲為懷，所有人都敬畏大自然和關愛他人。這樣，人類便可以好好地生活下去，我們便可以在人生旅途上自由自在地享受生活。



附錄 I：詞彙對照表兼索引
APPENDIX I: GLOSSARY CUM INDEX

文獻及藝術作品

一畫

《一千零一夜》 / 《天方夜譚》
Arabian Nights 261

二畫

《人權宣言》 *Declaration of the Rights of Man* 359

《十二銅表法》 *Twelve Tables* 107

三畫

《三國盟約》 / 《三邊協定》 *Tripartite Pact* 455, 459, 461

大衛像 *Statue of David* 267

《大憲章》 *Magna Carta* 249, 339

《大寶律令》 *Taiho Code* 173

四畫

《中蘇友好同盟互助條約》 *Sino-Soviet Treaty of Friendship, Alliance and Mutual Assistance* 485

《反共產國際協定》 / 《反共公約》
Anti-Comintern Pact 455

《天體運行論》 *On the Revolutions of the Heavenly Spheres* 269

《少年維特的煩惱》 *The Sorrows of Young Werther* 335

《凡爾賽和約》 *Peace of Versailles*
451, 457

《日內瓦協議》 *Geneva Accords* 495

《王位繼承法》 *Act of Settlement* 341

《巴黎和約》 *Peace of Paris* 303, 351

五畫

《可蘭經》 *Koran* 201

《失樂園》 *Paradise Lost* 335

《末日審判》 *The Last Judgment* 267

《民法大全》 *Corpus Juris Civilis* 107

《民約論》 *Social Contract* 333

《尼布楚條約》 *Treaty of Nerchinsk*
327

六畫

《伊利亞特》 *Illiad* 61

《共產黨宣言》
The Communist Manifesto 409, 561

《東方見聞錄》 / 《馬可波羅遊記》 /
《馬可勃羅遊記》
The Travels of Marco Polo 235, 287

七畫

《辛丑條約》 *Boxer Protocol* 387

八畫

《物種起源》 *The Origin of Species* 13

九畫

《俄狄浦斯王》 / 《伊底帕斯王》
Oedipus Rex 131

《恰克圖條約》 *Treaty of Kyakhta* 327

十畫

《唐吉訶德》 *Don Quixote* 267

《時間簡史》 *A Brief History of Time*
3

《烏托邦》 *Utopia* 561

《神曲》 *Divine Comedy* 267

《高加索灰蘭記》 *The Caucasian Chalk Circle* 235

十一畫

《偽君子》 *The Hypocrite* 335

《麥加篇》 *Meccan* 201

《麥地那篇》 *Medinan* 201

十二畫

《凱撒大帝》 *Julius Caesar* 105

《幾何原本》 *Elements* 123

《悲慘世界》 / 《孤星淚》
Les Miserables 563

《最後的晚餐》 *The Last Supper* 267

《華沙公約》 *Warsaw Treaty* 485

《雅爾塔協定》 *Yalta Agreement* 469,
491

《雲》 *The Clouds* 131

《黑奴顛天錄》 *Uncle Tom's Cabin*
563

《鋼鐵條約》 *Pact of Steel* 459

十三畫

《愛彌兒》 / 《愛彌爾》 *Emile* 335

《新約》 *New Testament* 115, 373

《聖經》 *Bible* 111, 115, 201, 259,
275, 279, 333

十四畫

《漢謨拉比法典》 / 《漢模拉比法典》
Hammurabi's Code 33

《蒙娜麗莎》 *Mona Lisa* 267

十七畫

《聯合國宣言》 *Declaration of United
Nations* 461

十八畫

《舊約》 *Old Testament* 109, 115

《醫典》 *Canon of Medicine* 207

《羅馬帝國衰亡史》 *The History of the
Decline and Fall of the Roman Empire*
335

《羅密歐與茱麗葉》
Romeo and Juliet 587

十九畫

《權利法案》 *Bill of Rights* 341

《權利宣言》 *Declaration of Rights* 341

名稱及名詞

二畫

- 十四行詩 Sonnet 267
十字軍 Crusades 213, 215, 217, 247,
253, 266
十誡 Ten Commandments 111

三畫

- 上帝的選民 Chosen People 111, 115
下關 / 馬關 Shimonoseki 371, 385
也門 Yemen 199, 241
凡爾賽宮 Palace of Versailles 415
土耳其 Turkey 213, 219, 253, 259, 309,
411, 415, 429, 431, 481
土星 Saturn 5, 121
大化革新 Taika Reform 173
大汗國 Great Khanate 231
大西洋 Atlantic Ocean 105, 289, 301,
405, 483
大流士 Darius the Great 79
大食 / 波斯 Tazi 203
大乘 Mahayana 85
小乘 Hinayana 85
小黑人 Negrito 177
不丹 Bhutan 325
不列顛島 Britain 135

四畫

- 中世紀 Middle Ages 51, 123, 209, 215,
219, 249, 283, 357
中途島 Midway Island 461
丹麥 Denmark 307, 459
五月花號 Mayflower 347
什葉派 Shi'ite 203, 205, 511
內華達 Nevada 351

- 公教 Catholic 83, 139, 281
厄爾巴島 / 愛爾巴島 Elba 363
天王星 Uranus 5
太平洋 Pacific Ocean 51, 225, 291,
299, 315, 319, 321
太陽女神 Amveratzu 173
孔雀王朝 Maurya Dynasty 83, 85
尤卡坦半島 Yucatan Peninsula 53
巴士底監獄 Bastille 359
巴士拉 Basra 285
巴比倫 Babylon 25, 37, 65, 109, 111,
119, 121
巴布爾 Babur 309
巴哈馬群島 Bahama Islands 289
巴洛克 Baroque 337
巴拿馬 Panama 289, 405
巴格達 Baghdad 203
巴勒斯坦 Palestine 109, 113, 213, 215,
427, 429, 503, 507, 509
巴勒斯坦人 Palestinians 107, 507
巴勒斯坦解放組織 Palestine Liberation
Organization 507
巴基斯坦 Pakistan 167, 433, 487, 495
巴爾扎克 / 巴沙克 Honore de Balzac
563
巴爾托克 Bela Bartok 563
巴爾幹半島 Balkan Peninsula 411
巴赫 / 巴哈 Johann Sebastian Bach
337
戈爾巴喬夫 Mikhail Gorbachev 511,
541, 553, 555, 557
戈蘭高地 Golan Heights 505
文萊 / 汶萊 Brunei 185, 317
文藝復興 Renaissance 7, 63, 131, 207,
209, 217, 255, 257, 259, 263, 265,
267, 269, 273, 275, 279, 331, 335,
337, 343, 583

- 日內瓦 Geneva 277
- 日惹 Yogyakarta 183
- 日爾曼人 Germanic peoples 101
- 木星 Jupiter 5, 121
- 比利時 Belgium 281, 411, 459, 569
- 毛利人 Maori 321
- 毛里求斯/毛里裘斯 Mauritius 291
- 水星 Mercury 5, 121
- 火星 Mars 5, 121
- 爪哇 Java 179, 181, 183, 285, 315
- 牛頓 Issac Newton 123, 269
- 五畫**
- 世 Epoch 3, 7
- 代 Era 7
- 以色列 Israel 487, 503, 505, 507, 509, 511, 571
- 以色列人 Israelites 109
- 加利略/伽利略 Galilei Galileo 269
- 加利福尼亞 California 351
- 加沙地帶 Gaza Strip 505
- 加那利群島 Canary Islands 287
- 加里東 Caledonian 11
- 加拿大聯邦 Confederation of Canada 355
- 加納王國 Ghana Kingdom 49
- 加爾文/卡爾文 John Calvin 277, 279
- 北大西洋公約組織 North Atlantic Treaty Organization 483, 485, 571
- 北方聯盟 Northern Alliance 573
- 北領地 Northern Territory 321
- 卡夫卡 Franz Kafka 563
- 卡利卡特 Calicut 285, 287, 313
- 卡特/卡達 Jimmy Carter 507
- 卡特賴特/卡特萊特 Edmund Cartwright 343
- 卡捷琳娜二世/葉卡捷林娜二世 Catherine II 223, 225
- 古巴 Cuba 289, 351, 519, 593
- 古提人 Gutians 35
- 史特拉汶斯基 Igor Stravinsky 563
- 尼日利亞 Nigeria 307
- 尼古拉一世 Nicholas I 139
- 尼古拉二世 Nicholas II 223
- 尼克松/尼克遜 Richard Nixon 529
- 尼泊爾 Nepal 167, 325
- 尼采 Friedrich Nietzsche 559
- 尼格羅人種 Negroid 21
- 尼赫魯 Jawaharlal Nehru 431
- 尼德蘭 Netherlands 281
- 尼羅河 Nile 27, 33, 39, 79, 109, 581
- 巨港 Palembang 181, 183, 185
- 布什/布殊 George Bush 573
- 布哈林 Nicholai Bukharin 421, 423
- 布萊希特 Bertolt Brecht 235
- 布爾什維克 Bolshevik 419
- 布爾格萊德/貝爾格萊德 Belgrade 487
- 平壤 Pyongyang 245
- 幼發拉底河 River Euphrates 15
- 弗拉基米爾大公 Prince Vladimir 219
- 弗洛伊德/佛洛伊德 Sigmund Freud 561
- 朮赤 Jochi 229
- 正教 Orthodox 83, 139, 219, 281
- 瓦文薩/華里沙 Lech Walesa 553
- 瓦里亞格人/瓦良格人 Varangians 219
- 瓦特 James Watt 343, 345

- 甘地 Mahatma Gandhi 81, 431, 433, 441
- 甲骨文 Oracle bone inscriptions 27, 29
- 白令海峽 Bering Strait 23, 51
- 白俄羅斯 Belorussia 219
- 白塔尼 Battani 207
- 立陶宛 Lithuania 415, 557
- 六畫**
- 伊凡三世 Ivan III 221
- 伊本西那 Ibn-Sina 207
- 伊利沙伯一世 Elizabeth I 279, 301
- 伊兒汗國 Ilkhanate 231
- 伊拉克 Iraq 35, 503, 511, 513, 573
- 伊洛瓦底河 River Irrawaddy 181
- 伊斯坦堡 Istanbul 135, 253
- 伊斯蘭教 Islam 49, 51, 83, 85, 185, 199, 201, 203, 205, 213, 217, 227, 231, 253, 309, 431, 501, 571
- 伊藤博文 Hirobumi Ito 369, 371, 373
- 伏爾加河 River Volga 101, 225
- 伏爾泰 Voltaire 333
- 光榮革命 Glorious Revolution 341
- 共產黨 Communist Party 401, 403, 409, 417, 421, 423, 425, 435, 437, 439, 441, 443, 451, 453, 469, 471, 473, 475, 481, 495, 499, 517, 523, 529, 537, 545, 547, 555, 557, 575
- 列國時代 Mahajanapadas 43, 81
- 列寧 Vladimir Lenin 419, 421, 423, 435, 449, 485, 537, 549, 593
- 匈人 Huns 101
- 匈牙利 Hungary 101, 133, 135, 407, 415, 459, 485, 553, 563
- 印加文明 Inca civilization 55
- 印尼 Indonesia 11, 181, 185, 313, 315, 319, 487
- 印度國民大會黨 Indian National Congress 431
- 印度教 Hinduism 85, 309
- 印第安人 Native Americans 23, 51, 53, 347
- 印第語 Hindi 309
- 印歐語系 Indo-European languages 23, 25, 35
- 危地馬拉 Guatemala 53
- 吉本 / 吉朋 Edward Gibbon 335
- 吉備真備 Makibi Kibi 175
- 吉達港 Jiddah 285
- 同盟國 Allies of World War II 461
- 同盟國 Central Powers of World War I 411, 413
- 圭亞那 Guyana 355
- 地中海 Mediterranean Sea 11, 23, 29, 35, 39, 47, 51, 59, 103, 109, 111, 121, 199, 211, 213, 217, 363, 405, 501
- 地球 Earth 5, 7, 9, 11, 13, 17, 43, 119, 121, 123, 207, 269, 287, 291, 597
- 多利亞人 / 多利安人 Dorians 59
- 多瑙河 River Danube 101, 135
- 夸美紐斯 Johann Amos Comenius 269
- 好望角 Cape of Good Hope 31, 287, 291
- 宇宙蛋 Cosmic egg 3
- 安大略 Ontario 355
- 安布羅斯 Ambrose 117
- 安拉 / 阿拉 Allah 199, 201
- 安第斯山脈 Andes 55
- 成吉思汗 Genghis Khan 195, 227, 229, 231, 233

- 托洛茨基 / 托洛斯基 Leon Trotsky
421, 423
- 托爾斯泰 Leo Tolstoy 563
- 托爾德西利亞斯 Tordesillas 297
- 旭烈兀 Hulegu 231
- 朱拉隆功 Chulalongkorn 319
- 朱羅王朝 Chola Empire 183
- 江戶 Edo 369
- 米底人 Medes 79
- 米開朗基羅 / 米高安哲羅 Buonarroti
Michelangelo 267
- 自治領 Dominion 321, 355, 433
- 艾略特 Thomas Stearns Eliot 563
- 西北地區 Northwest Territories 355
- 西印度群島 West Indies 301, 303
- 西西里 Sicily 103, 207
- 西奈半島 Sinai Peninsula 111
- 西哈努克 Sihanouk Norodom 499
- 西哈努克親王
Prince Norodom Sihanouk 499
- 西哥特人 / 西哥德人 Visigoths 136
- 西貢 Saigon 317, 499
- 西斯廷教堂 Sistine Chapel 267
- 西澳大利亞 Western Australia 317
- 西遼 West Liao 229
- 七畫**
- 亨利八世 Henry VIII 279
- 亨利三世 Henry III 249
- 亨利王子 Henry the Navigator 287,
295
- 亨利都鐸 Henry Tudor 301
- 亨德密特 Paul Hindemith 563
- 亨德爾 / 韓德爾
George Frederic Handel 337
- 柏克利 Berkeley 497
- 但丁 Alighieri Dante 267
- 佛朗哥 Francisco Franco 457
- 佛得角群島 / 佛德角群島 Cape Verde
Islands 297
- 佛教 Buddhism 81, 83, 85, 117, 147,
151, 153, 171, 173, 181, 183, 185,
227, 501
- 佛羅里達 Florida 351
- 佛羅倫 Florence 265
- 克里特島 Crete 59
- 克倫威爾 Oliver Cromwell 341
- 克薩斯 Texas 351
- 利瑪竇 Matteo Ricci 123, 245
- 努那福特地區 Nunavut Territories 355
- 君士坦丁大帝 Constantine the Great
117, 133
- 君士坦丁堡 Constantinople 135, 215,
217, 253
- 吠舍 Vaishyas 41
- 吠陀 Veda 41
- 吳廷琰 Ngo Dinh Diem 495
- 吳哥 Angkor 179, 181
- 吳哥窟 Angkor Wat 179, 183
- 坎佩切灣 Gulf of Campeche 53
- 孝德天皇 Emperor Kotoku 173
- 希皮克拉底 / 希波革拉第 Hippocrates
261
- 希伯來人 Hebrews 109, 111
- 希特拉 Adolf Hitler 451, 453, 457, 461,
465
- 希臘文明 Hellenistic civilization 59,
61, 123
- 希臘正教 Greek Orthodox 139
- 庇護二世 Pius II 275

- 扶南 Funan 179, 183
- 李承晚 Rhee Syngman 491
- 杜威 John Dewey 561
- 杜馬 Duma 417, 419
- 杜魯門 Harry Truman 481
- 汪達爾人 Vandals 135
- 沙皇 Czar 223, 225, 363
- 沙特阿拉伯 Saudi Arabia 511
- 狄更斯 Charles Dickens 343
- 狄奧多西大帝 Theodosius I 117, 135
- 谷登堡/古騰堡 Johannes Gutenberg 259
- 貝加爾湖 Lake Baikal 327
- 貝尼尼 Gianlorenzo Bernini 337
- 貝多芬 Ludwig van Beethoven 337
- 八畫**
- 亞伯拉罕 Abraham 109, 111, 201
- 亞克城 Acre 217
- 亞利桑那 Arizona 357
- 亞里士多德 Aristotle 63, 65, 85, 129, 131, 581
- 亞述人 Assyrians 35, 111
- 亞格拉 Agra 311
- 亞當 Adam 201
- 亞當斯密 Adam Smith 561
- 亞摩利人 Amorites 35
- 亞歷山大 Alexandria 47, 65, 79
- 亞歷山大二世 Alexander II 417
- 亞歷山大大帝 Alexander the Great 39, 65, 79, 83, 111, 131, 583
- 京都 Kyoto 171, 175, 373
- 協約國 Allied Powers of World War I 411, 413, 427, 429, 431
- 叔本華 Arthur Schopenhauer 559
- 坦桑尼亞 Tanzania 47, 51, 307
- 坦噶尼喀/坦干伊喀 Tanganyika 307
- 奈良 Nara 171, 175
- 孟什維克 Mensheviks 419
- 孟加拉灣 Bay of Bengal 309
- 孟族 Mons 181
- 孟買 Bombay/Mumbai 433
- 孟德斯鳩 Baron de Montesquieu 333
- 宙 Eon 7
- 宙斯神廟 Temple of Zeus 131
- 居魯士 Cyprus the Great 79
- 帕拉圖/柏拉圖 Plato 63, 65, 581
- 帕提農神廟/巴特農廟 Parthenon 131
- 帖木兒 Timur 233, 309
- 底格里斯河 River Tigris 15
- 彼得大帝 Peter the Great 223, 225
- 征服者威廉 William the Conqueror 211
- 忽必烈 Kublai 195, 231, 233
- 所羅門王 Solomon King 111
- 拉丁人 Latins 103
- 拉脫維亞 Latvia 415
- 拉登 Osama Bin Laden 573
- 拖雷 Tolui 229, 231
- 昆士蘭 Queensland 319
- 明治天皇 Emperor Meiji 371
- 易北河 River Elbe 465
- 杰斐遜/傑佛遜 Thomas Jefferson 349
- 東正教 Eastern Orthodox 139, 219
- 東印度公司 East India Company 311, 315
- 東吁王朝 Toungoo Dynasty 181
- 東京 Tokyo 369, 373, 395, 455
- 果亞 Goa 313

- 河谷文字 Indus script 27
- 法西斯主義 Fascism 453
- 法魯克王 King Farouk 505
- 法蘭克人 Franks 137, 139
- 波多黎各 Puerto Rico 351
- 波希米亞 Bohemia 281
- 波旁王朝 Bourbon Dynasty 363
- 波茨坦 Potsdam 465
- 波斯人 Persians 63, 79, 81, 511
- 波斯尼亞 Bosnia 411
- 波羅的海 Baltic Sea 25, 219, 225
- 波羅浮屠 Borobudur 183
- 波蘭 Poland 225, 269, 415, 459, 541, 553, 563
- 玫瑰戰爭 Wars of the Roses 301
- 直布羅陀 Gibraltar 303
- 直立人 Homo erectus 21, 25
- 社友會 Collegiant 279
- 社會民主勞工黨 Social Democratic Labour Party 417, 419, 421
- 社會革命黨 Socialist Revolutionary Party 417, 419, 421
- 空海 Kobo Kukai 175
- 肯尼亞 Kenya 15, 187
- 芬蘭 Finland 301, 355, 415, 421, 465
- 花拉子密 Al-Khwarizmi 207
- 邱吉爾 Winston Churchill 459, 479
- 采邑 Fief 213
- 金日成 Kim Il-Sung 493
- 金星 Venus 5, 121
- 金帳汗國 Golden Horde 221, 229
- 金邊 Phnom Penh 179
- 長老會 Presbyterian Church 279
- 長崎 Nagasaki 465
- 阿卡德人/阿卡底亞 Akkadians 35
- 阿克巴 Akbar the Great 309, 311
- 阿克萊特 Richard Arkwright 343
- 阿克蘇姆王國 Axum Kingdom 49, 51
- 阿育王 Asoka 83
- 阿里 Ali 131, 205, 231, 259
- 阿里不哥 Ariq-Boke 231
- 阿里亞巴塔 Aryabhata 259
- 阿里斯多芬 Aristophanes 131
- 阿拉伯 Arabia 47, 51, 105, 185, 199, 207, 217, 239, 255, 257, 283
- 阿拉伯人 Arabs 35, 47, 49, 51, 137, 199, 203, 205, 251, 253, 257, 259, 261, 283, 427, 429, 503, 511, 513, 571, 583
- 阿拉伯海 Arabian Sea 105, 239, 309
- 阿拉法特/阿拉法 Yasser Arafat 509
- 阿拉斯加 Alaska 225, 347, 351
- 阿拔斯 Abu al-Abbas 203
- 阿美利加 America 289
- 阿美利哥韋斯普奇/亞美利哥維斯普奇 Amerigo Vespucci 289
- 阿茲特克人 Aztecs 53, 57, 297
- 阿基米德 Archimedes 123
- 阿基里斯 Achillis 61
- 阿曼 Oman 241
- 阿富汗 Afghanistan 83, 233, 309, 311, 501, 511, 573
- 阿散蒂王國 Asante Kingdom 307
- 阿瑜陀耶王朝 Ayuthia Kingdom 181, 317
- 阿爾及利亞 Algeria 307, 365
- 阿爾巴尼亞 Albania 459, 571
- 阿爾弗雷德大帝/亞爾弗大帝 Alfred the Great 211
- 阿爾卑斯 Alpine 11

- 阿爾蓋達 Al-Qaeda 573
- 阿爾薩斯—洛林 Alsace-Lorraine 415
- 雨果 Victor Hugo 563
- 非利士人 Philistines 35, 111, 113
- 非美調查委員會 House Committee on Un-American Activities 481
- 九畫**
- 俄坎/奧坎 William of Occam 275
- 俄羅斯 Russia 219, 221, 223, 225, 229, 557
- 保大 Bao Dai 495
- 保加利亞 Bulgaria 411, 459, 555
- 信德/辛德 Sind 311
- 刹帝利 Kshatriyas 41
- 勃列日涅夫 Leonid Brezhnev 485, 549
- 勃拉姆斯/布拉姆斯 Johannes Brahms 563
- 南斯拉夫 Yugoslavia 415, 459, 481, 487, 571
- 南澳大利亞 South Australia 319, 321
- 哈扎爾人 Khazars 219
- 哈佛拉/卡夫拉 Khafre 39
- 哈里發 Caliph 201
- 哈威爾/哈維爾 Vaclav Havel 555
- 哈格里夫 James Hargreaves 343
- 契丹族 Khitan 187
- 威尼斯 Venice 215, 217, 235, 247, 285
- 威廉二世 William II 451
- 威廉三世 William III 341
- 威爾弟/威爾第 Giuseppe Verdi 563
- 室利佛逝王國 Srivijaya Kingdom 181
- 封建制度 Feudalism 67, 71, 87, 211, 339
- 屋大維 Octavian 105, 133
- 恆河 River Ganges 41, 81, 85, 309
- 拜占庭 Byzantium 47, 135, 205, 213, 215
- 拜占庭帝國 Byzantine Empire 139, 203, 211, 217, 219
- 拜倫 George Byron 563
- 柏林 Berlin 307, 455, 465
- 查士丁尼 Justinian 107
- 查理一世 Charles I 341
- 查理二世 Charles II 341
- 查理四世 Charles IV 249
- 查理五世 Charles V 275
- 查理曼大帝 Charlemagne 209
- 柬埔寨 Cambodia 179, 181, 183, 185, 187, 487, 495, 499
- 柯勒律治 Samuel Taylor Coleridge 563
- 柯羅 Camille Corot 565
- 洛克 John Locke 331
- 科倫坡 Colombo 285
- 科索沃 Kosovo 571
- 科羅拉多 Colorado 351
- 突尼斯 Tunis 307
- 突厥人 Turks 25, 213, 233, 253
- 紀 period 7
- 約旦河 River Jordan 111
- 約旦河西岸 West Bank 505
- 約翰皇帝 King John 249
- 紅海 Red Sea 23, 51, 105, 285, 405
- 美索不達米 Mesopotamia 35, 37
- 耶加達 Djakarta 313
- 耶和華 Jehovah 111, 115
- 耶律大石 Yelu Dashi 229
- 耶路撒冷 Jerusalem 111, 215, 503, 505
- 耶穌 Jesus 113, 115, 139, 201

- 耶穌會 Jesuits 245, 281
- 胡夫 Khufu 39
- 胡志明 Ho Chi Minh 495
- 胡志明市 Ho Chi Minh City 317, 499
- 胡格諾派 Huguenots 279
- 迦太基 Carthage 103
- 迦南 Canaan 109, 111, 113, 115
- 迪亞士 Bartolomeu Diaz 287
- 首陀羅 Sudra 41, 43
- 俾斯麥 Otto von Bismarck 365
- 十畫**
- 倭馬亞王朝 Umayyad Dynasty 203
- 剛果 Congo 47
- 原始馬來人 Proto-Malay 177
- 哥白尼 Nicolaus Copernicus 269
- 哥倫比亞 Colombia 55
- 哥倫布 Columbus 51, 239, 287, 289, 297
- 埃塞俄比亞 Ethiopia 51
- 夏威夷 Hawaii 291, 351
- 峴港 Da Nang 317
- 差利卓別靈 Charles Chaplin 481
- 庫克/科克 James Cook 291, 319, 321
- 庫施王國 Kush Kingdom 49
- 庫斯科 Cuzco 55, 57
- 恐怖的伊凡 Ivan the Terrible 223
- 恩格斯 Friedrich Engels 409, 561, 593
- 拿破侖/拿破崙 Napoleon Bonaparte 361, 363
- 拿破侖三世/拿破崙三世 Napoleon III 363, 365
- 挪亞 Noah 201
- 挪威 Norway 365
- 旁遮普 Punjab 311
- 旃陀羅 Chandala 41, 43
- 朗諾 Lon Nol 499
- 柴可夫斯基 Peter Tchaikovsky 563
- 格列高七世 Gregory VII 213
- 桑海王國 Songhai Kingdom 49
- 泰姬陵 Taj Mahal 311
- 浪漫派 Romanticism 337
- 海王星 Neptune 5
- 海地 Haiti 289, 355
- 海西 Hercynian 11
- 海明威 Ernest Hemingway 563
- 海涅 Heinrich Heine 563
- 海頓 Franz Joseph Haydn 337
- 烏克蘭 Ukraine 219, 421
- 烏拉爾山脈 Urals 229
- 烏茲別克斯坦 Uzbekistan 233
- 烏爾班二世 Urban II 213, 215
- 特洛伊人 Trojans 59
- 班圖人 Bantus 47, 51
- 留里克 Rurik 219
- 盎格魯人/安格魯人 Angles 101, 135, 211
- 真納 Muhammad Ali Jinnah 433
- 真臘 Chenla 179
- 神聖羅馬帝國 Holy Roman Empire 209, 213, 215, 217, 251, 273, 275, 281
- 笈多王朝 Gupta Dynasty 259, 309
- 納粹黨 Nazi Party 451
- 納賽爾/納薩 Gamal Nasser 505
- 紐西蘭 New Zealand 11, 291, 319, 321
- 紐芬蘭 Newfoundland 301, 355
- 紐約 New York 301, 349, 351, 571

紐賓士域 New Brunswick 355
 索馬里 Somali 51, 307
 索福克勒斯/薩福克里斯 Sophocles 131
 耆那教 Jainism 81
 能人 Homo habilis 21
 釜山 Pusan 493
 閃米特語族 Semitic language 109
 馬丁路德 Martin Luther 275
 馬六甲 Malacca 185, 285, 291, 313, 315
 馬可波羅/馬可勃羅 Marco Polo 185, 235, 285, 287, 289
 馬克吐溫 Mark Twain 563
 馬克思 Karl Marx 409, 449, 549, 551, 553, 561, 593
 馬里王國 Mali Kingdom 49
 馬其頓 Macedon 65, 83, 103
 馬季德/馬吉德 Ahmad Ibn Majid 287
 馬拉松 Marathon 79
 馬林迪 Malindi 287
 馬格里布 Maghreb 47
 馬勒 Mahler, Gustav 563
 馬戛爾尼/馬甘尼 George Macartney 329
 馬歇爾 George Marshall 475
 馬蒂斯 Henri Matisse 565
 馬達加斯加 Madagascar 307
 馬爾薩斯 Thomas Robert Malthus 585, 587
 高加索 Caucasus 79, 225, 229, 233
 高加索人種 Caucasoid 21
 高杉晉作 Shinsaku Takasugi 369, 371
 高棉/吉蔑 Khmer 179, 181
 高麗 Korea 171, 187, 193, 325

十一畫

圈地運動 Enclosure Movement 247, 339, 343
 國家法西斯黨 National Fascist Party 453
 國家社會主義德國工人黨 National Socialist German Workers' Party 451
 國際聯盟 League of Nations 415
 培里 Matthew Perry 369
 培根 Francis Bacon 255, 269
 基輔 Kiev 219, 221
 基輔羅斯 Kievan Rus 219, 221
 婆羅門 Brahmin 41
 婆羅門教 Brahmanism 43, 81, 85
 婆羅笈多/婆羅摩笈多 Brahmagupta 259
 密西西比河 Mississippi River 303, 347
 康德 Immanuel Kant 559
 悉尼 Sydney 319
 捷克斯洛伐克(捷克) Czechoslovakia 251, 269, 281
 敘利亞 Syria 487, 503, 505, 507
 教皇子午線 Papal meridian 297
 曼谷 Bangkok 317, 319
 梅特涅 Metternich 363
 梵谷/梵高 Vincent Van Gogh 565
 梵蒂岡 Vatican 365, 456
 清教徒 Puritan 279, 347
 理查二世 Richard II 249
 理想國 Republic 63
 畢氏定理 Pythagoras theorem 123
 畢加索 Pablo Picasso 565
 畢達哥拉斯 Pythagoras 123
 笛卡兒 Rene Descartes 269

- 荷馬 Homer 61, 129
- 荷蘭 Holland 139, 211, 245, 279, 281, 291, 295, 299, 301, 303, 313, 315, 319, 341, 351, 357, 367, 439, 565, 569
- 莎士比亞 William Shakespeare 105, 267
- 莫札特/莫扎特 Wolfgang Amadeus Mozart 337
- 莫里哀 Moliere 335
- 莫奈 Claude Monet 565
- 莫臥兒人 Mughals 309
- 莫斯科 Moscow 221, 223, 421
- 責任政府 Responsible government 319, 321
- 透納/脫納 Joseph Turner 565
- 速古台王朝 Sukhothai Kingdom 181
- 都鐸王朝 Tudor Dynasty 301, 339, 341, 343
- 雪萊 Percy Shelly 563
- 麥加 Mecca 201, 203, 261
- 麥卡錫 Joseph McCarthy 481, 521
- 麥地那 Medina 201, 203
- 麥哲倫 Magellan 239, 289, 291
- 麥哲倫海峽 Magellan Strait 291
- 十二畫**
- 凱末爾/凱瑪爾 Mustafa Kemal 429, 431
- 凱撒 Julius Caesar 105
- 喀麥隆 Cameroon 47
- 喀爾巴山脈/喀爾巴阡山脈 Carpathians 219
- 喜克索斯人 Hyksos 35, 109, 135
- 喬治三世 George III 329
- 奠邊府 Dien Bien Phu 495, 517
- 富蘭克林 Benjamin Franklin 351
- 斐迪南 Franz Ferdinand 411
- 斐迪南二世 Ferdinand II 281
- 斯大林/史太林 Joseph Stalin 423, 471, 485, 493, 517, 519, 521, 551
- 斯大林格勒/史太林格勒 Stalingrad 461, 483
- 斯巴達 Sparta 61, 63, 65, 129
- 斯瓦希里 Swahili 51
- 斯托夫人 Harriet Stowe 563
- 斯托克頓 Stockton 345
- 斯里蘭卡 Sri Lanka 85, 241, 285
- 斯拉夫人 Slavs 221
- 斯堪的納維亞 Scandinavia 219
- 斯蒂芬森/斯提芬遜 George Stephenson 345
- 斯圖亞特王朝 Stuart Dynasty 301, 339, 341
- 普利茅斯 Plymouth 347
- 普希金 Alexander Pushkin 563
- 普朗克 Planck, Max 565
- 普魯士 Prussia 357, 365
- 普魯斯特 Marcel Proust 563
- 普羅高菲夫 Sergey Prokofiev 563
- 智人 Homo sapiens 21, 215
- 智利 Chile 55
- 欽察草原 Kipchak 229
- 湄南河 River Chao Phraya 181
- 猶太人 Jews 35, 109, 111, 113, 115, 121, 215, 427, 429, 453, 467, 503
- 猶太教 Judaism 111, 113, 115, 139, 199, 201, 501
- 猶他 Utah 351
- 腓尼基人 Phoenicians 29, 103, 107
- 華多 Jean-Antoine Watteau 337

華沙 Warsaw 465
華茲華斯/伍茲華斯
Wordsworth, William 563
華盛頓 George Washington 349, 351
菲力普二世/腓力二世 Philip II 281,
299
菲律賓群島 Philippines 183, 291
萊佛士 Stamford Raffles 315
萊諾 Jean-Joseph Lenoir 565
象形文字 Hieroglyphs 27, 29, 53
貴霜 Kushan 85, 309
費里皮德斯/菲迪皮德斯 Philippiades
79
費城 Philadelphia 349, 351
越南 Vietnam 97, 177, 179, 185, 239,
317, 325, 487, 493, 495, 499, 517
越南南方民族解放陣線 Viet Cong 495
越盟 Vietminh 495
軸心聯盟 Axis Alliance 455
鄂圖曼帝國/奧斯曼帝國
Ottoman Empire 47, 51, 253, 285,
305, 307, 411, 415, 427, 429, 503, 511,
571
開羅 Cairo 39
隆美爾 Edwin Rommel 461, 463
雅各賓派 Jacobin 359
雅利安人 Aryans 25, 41, 81, 135
雅典 Athens 61, 63, 65, 79, 129
雅爾珀斯 Karl Jaspers 561
順化 Hue 317
順世論派 Lokayata 81
黑山 Montenegro 571
黑衫軍 Squadristi 453, 455
黑格爾 Georg Hegel 559, 561
黑海 Black Sea 219, 225
黑暗時代 Dark Ages 137, 213, 217

十三畫

塔利班 Taliban 573
塔希提/大溪地 Tahiti 291
塔斯馬尼亞/塔斯曼尼亞 Tasmania
291, 319
塔斯曼 Abel Tasman 291
塞拉利昂 Sierra Leone 287
塞萬提斯 Miguel de Cervantes 267
塞爾維亞 Serbia 411, 571
奧古斯都 Augustus 105
奧本海默/奧本海墨
Robert Oppenheimer 481
奧—匈帝國 Austro-Hungarian Empire
407
奧地利 Austria 251, 273, 357, 341, 363,
373, 407, 411, 415, 459, 461, 463
奧托一世/鄂圖一世 Otto I 209
奧林匹克 Olympics 61
奧林匹亞 Olympia 61, 129
奧朗則布/奧倫澤布 Aurangzeb 311
奧斯曼 Osman 253
奧爾梅克文化 Olmec civilization 53
奧德修斯 Odysseus 61
奧德賽 Odyssey 61
愛因斯坦 Albert Einstein 585
愛沙尼亞 Estonia 415
愛迪生 Thomas Edison 565
愛倫斯特/恩斯特 Max Ernst 565
愛琴海 Aegean Sea 39, 59, 63, 79, 111,
123
愛德華三世 Edward III 249
愛德華六世 Edward VI 279
新古典主義 Neoclassicism 337
新阿姆斯特丹 New Amsterdam 301
新南威爾斯 New South Wales 319

- 新教 Protestantism 83, 213, 259, 275, 279, 281, 299, 301, 347
- 新荷蘭 New Holland 319
- 新斯科舍 / 諾華斯科西亞 Nova Scotia 355
- 新墨西哥 New Mexico 351
- 楔形文字 Cuneiform 27, 29
- 源賴朝 Yorimoto Minamoto 175
- 滑鐵盧 Waterloo 363
- 經濟互助委員會 Council for Mutual Economic Assistance 485
- 聖公會 Church of England 279
- 聖西門 / 聖西蒙 Comte de Saint Simon 561
- 聖彼得堡 St. Petersburg 225, 417, 419
- 聖胡利安 San Julian 289
- 聖貞德 St. Joan of Arc 251
- 聖赫勒拿島 / 聖海倫娜島 St. Helena 363
- 聖德太子 Prince Shotoku 173
- 聖羅蘭士河 / 聖羅倫斯河 St. Lawrence River 301
- 萬隆 Bandung 487, 517
- 葉利欽 Boris Yeltsin 557
- 裏海 Caspian Sea 23, 25, 79, 101, 219, 225, 253
- 詹姆士一世 James I 301, 341
- 詹姆士二世 James II 341
- 詹姆士六世 James VI 301
- 詹姆士斯圖亞特 James Stuart 301
- 路易十六 Louis XVI 359
- 路易拿破侖 / 路易拿破崙
Louis-Napoleon Bonaparte 363
- 路易斯安那 / 路易士安納 Louisiana 351
- 路德會 / 信義宗 Lutheran Church 275, 277, 279
- 達伽馬 Vasco da Gama 287, 290
- 達林頓 / 達令頓 Darlington 345
- 達芬奇 / 達文西 Leonardo da Vinci 267
- 達荷美王國 Dahomey Kingdom 307
- 達爾文 Charles Darwin 11, 13, 565
- 雷賽 / 李西蒲 Ferdinand de Lesseps 405
- 頓河 River Don 219
- 鳩摩羅什 Kumarajiva 153
- 十四畫**
- 察合台 Chagatai 229
- 察合台汗國 Chagatai Khanate 229, 231, 233
- 歌德 / 哥德 Johann Wolfgang von Goethe 335
- 滿者伯夷王國 Majapahit Kingdom 183
- 漢城，現譯首爾 Seoul 245
- 漢藏語系 Sino-Tibetan languages 25
- 漢謨拉比 / 漢模拉比 Hammurabi 37
- 瑪雅文化 Mayan civilization 53
- 瑪麗二世 Mary II 341
- 種姓制度 Caste system 41, 81, 85
- 窩闊台 Ogedei 229, 231
- 窩闊台汗國 Ogedei Khanate 229, 231
- 維也納 Vienna 361, 363, 465
- 維多利亞 Victoria 319
- 維京人 Vikings 211
- 蒙巴頓方案 Mountbatten Plan 433
- 蒙古人種 Mongoloid 21, 51
- 蒙哥 Mongke 231
- 蒲甘王國 Pagan Kingdom 181
- 赫拉克利烏斯 Flavius Heraclius 211
- 赫梯人 Hittites 25, 35, 37

赫魯曉夫 Nikita Khrushchev 485, 517,
519, 521
遜尼派 Sunni 203, 205, 511
魁北克 Quebec 355
齊奧塞斯庫 Nicolae Ceausecu 555

十五畫

墨西哥城 Mexico City 53
墨索里尼 Benito Mussolini 453, 455,
457, 463
寮國，今老撾 Laos 317
廣島 Hiroshima 485
德川幕府／江戶幕府 Edo bakufu 367,
369, 371, 373
德布西 Claude Debussy 563
德里蘇丹王朝 Delhi Sultanate 231,
309
德黑蘭 Tehran 463, 469
德干高原 Deccan Plateau 309
摩西 Moses 111
摩爾／摩亞 Thomas More 561
摩爾人 Moors 47
撒切爾夫人／戴卓爾夫人
Margaret Thatcher 545
撒哈拉沙漠 Sahara Desert 21, 47, 49
撣族 Shans 181
樞機主教團 College of Cardinals 213
歐文 Robert Owen 561
歐洲經濟合作組織／經濟合作與發
展組織 Organization for Economic
Co-operation and Development 483
歐幾理德 Euclid 123
熱那亞 Genoa 215, 217, 247, 285
畿內亞 Guinea 307
盤古大陸 Pangaea 9

緬甸 Myanmar 11, 181, 183, 185, 311,
315, 317, 389, 487
緬族 Burmans 181
諒山 Lang Son 317
魯爾 Rhur 451
黎巴嫩 Lebanon 29, 111, 487, 503, 507

十六畫

樸次茅斯／樸資茅斯 Portsmouth 349
澳大利亞人種 Australoid 21
獨立國家聯合體 Commonwealth of
Independent States 557
盧梭 Jean Jacques Rousseau 333, 335
盧森堡 Luxembourg 281, 459, 569
穆罕默德 Mohammed 199, 201, 203,
205
穆斯林聯盟 Muslim League 433
蕭伯納 Bernard Shaw 563
蕭邦 Frederic Chopin 563
諾夫哥羅德 Novgorod 219, 221
諾曼第 Normandy 211, 465
遼國 Liao Dynasty 171, 187, 191, 229
錫當河 Sittang River 181
錫蘭 Ceylon 285
霍金 Stephen Hawking 3
霍梅尼 Ayatollah Ruhollah Khomeini
511

十七畫

嶽帝王朝 Sailendra 179, 183
彌爾頓／密爾頓 John Milton 335
應許之地 Promised Land 109, 111
戴克里先 Diocletian 133
戴高樂 Charles De Gaulle 365

- 濟慈 John Keats 563
- 聯合國 United Nations 467, 491, 501, 503, 505, 507, 511, 529, 545, 573
- 邁錫尼 Mycenae 59, 61
- 隱生宙 Cryptozoic eon 7
- 十八畫**
- 檳城 Penang 315
- 薩克遜人/撒克遜人 Saxons 101, 135, 211
- 薩拉熱窩 Sarajevo 411
- 薩特 Jean-Paul Sartre 563
- 薩達/沙達 Anwar Sadat 573
- 薩達姆 Saddam Hussein 511, 573
- 豐臣秀吉 Hideyoshi Toyotomi 245
- 離散時代 Diaspora era 113
- 騎士精神 Chivalry 213
- 魏格納 Alfred Wegener 9
- 魏瑪共和國/威瑪共和國 Weimar Republic 453
- 十九畫**
- 懷俄明 Wyoming 351
- 羅可可/洛可可 Rococo 337
- 羅馬 Rome 47, 51, 103, 107, 131, 455
- 羅馬公教 Roman Catholic 139
- 羅馬尼亞 Romania 459, 555
- 羅馬帝國 Roman Empire 49, 103, 105, 107, 113, 115, 117, 131, 133, 135, 137, 139, 199, 209, 335, 339
- 羅曼諾夫 Romanov 223
- 羅曼羅蘭 Romain Rolland 563
- 羅斯族人 Rus 219
- 羅森堡夫婦 Ethel and Julius Rosenberg 481
- 關島 Guam 351
- 二十畫**
- 蘇丹 Sudan 49, 307
- 蘇丹 Sultan 309, 428
- 蘇伊士運河/蘇彝士運河 Suez Canal 315, 405, 505
- 蘇門答臘 Sumatra 23, 181, 185, 285, 315
- 蘇美爾 Sumer 29
- 蘇美爾人 Sumerians 35, 37
- 蘇格拉底 Socrates 63, 85, 129, 131, 581
- 蘇維埃 Soviet 417, 419, 439
- 蘇維埃社會主義共和國聯盟(蘇聯) Union of Soviet Socialist Republics 555
- 釋迦牟尼 Siddhartha Gautama 81, 85, 581
- 鹹海 Aral Sea 229
- 二十一畫**
- 護國主 Lord Protector 341
- 鎌倉 Kamakura 175
- 鐵木真 Temujin 195, 229
- 鐵托 Josip Tito 571
- 二十三畫**
- 戀母情意結 Oedipus complex 131
- 顯生宙 Phanerozoic eon 7, 9

Literature and art

A

- Act of Settlement* 《王位繼承法》
340
- Anti-Comintern Pact* 《反共產國際協
定》 / 《反共公約》 454
- Arabian Nights* 《一千零一夜》 / 《天
方夜譚》 280

B

- Bible* 《聖經》 110, 114, 200, 258,
274, 278, 332
- Bill of Rights* 《權利法案》 340
- Boxer Protocol* 《辛丑條約》 386
- Brief History of Time, A* 《時間簡史》
2

C

- Canon of Medicine* 《醫典》 206
- Caucasian Chalk Circle, The* 《高加索
灰蘭記》 234
- Clouds, The* 《雲》 130
- Communist Manifesto, The* 《共產黨宣
言》 560
- Corpus Juris Civilis* 《民法大全》
106

D

- Declaration of Rights* 《權利宣言》
340
- Declaration of the Rights of Man*
《人權宣言》 358
- Divine Comedy* 《神曲》 266

E

- Elements* 《幾何原本》 122
- Emile* 《愛彌兒》 / 《愛彌爾》 334

G

- Geneva Accords* 《日內瓦協議》 276

H

- Hammurabi's Code* 《漢謨拉比法
典》 / 《漢模拉比法典》 36
- History of the Decline and Fall of the
Roman Empire, The* 《羅馬帝國衰
亡史》 334
- Hypocrite, The* 《偽君子》 334

I

- Illiad* 《伊利亞特》 60

J

- Julius Caesar* 《凱撒大帝》 104

K

- Koran* 《可蘭經》 200, 202
- Kyakthtay, Treaty of* 《恰克圖條約》
326

L

- Last Judgment, The* 《末日審判》 266
- Last Supper, The* 《最後的晚餐》 266
- Les Miserables* 《悲慘世界》 /
《孤星淚》 562

M

- Magna Carta* 《大憲章》 248, 338
- Meccan* 《麥加篇》 200

Medinan 《麥地那篇》 200

Mona Lisa 《蒙娜麗莎》 266

N

Nerchinsk, Treaty of 《尼布楚條約》
326

New Testament 《新約》 114

O

Oedipus Rex 《俄狄浦斯王》 / 《伊底
帕斯王》 130

Old Testament 《舊約》 108, 114

Origin of Species, The 《物種起源》 12

P

Pact of Steel 《鋼鐵條約》 458

Paradise Lost 《失樂園》 334

Peace of Paris 《巴黎和約》 302

Peace of Versailles 《凡爾賽和約》
446, 450

R

*Revolutions of the Heavenly Spheres, On
the* 《天體運行論》 268

Romeo and Juliet 《羅密歐與茱麗葉》
586

S

*Sino-Soviet Treaty of Friendship, Alliance
and Mutual Assistance* 《中蘇友好
同盟互助條約》 484, 492

Social Contract 《民約論》 332

Sorrows of Young Werther, The 《少年維
特的煩惱》 334

Statue of David 大衛像 266

T

Taiho Code 《大寶律令》 172

Travels of Marco Polo, The 《東方聞見
錄》 / 《馬可波羅遊記》 / 《馬可勃
羅遊記》 234, 286

Tripartite Pact 《三國盟約》 / 《三邊協
定》 454, 458, 460

Twelve Tables 《十二銅表法》 106

U

Uncle Tom's Cabin 《黑奴籲天錄》 562

United Nations, Declaration of
《聯合國宣言》 460

Utopia 《烏托邦》 560

W

Warsaw Treaty 《華沙公約》 484

Y

Yalta Agreement 《雅爾塔協定》 490

Names and terms

A

- Abraham 亞伯拉罕 108, 110, 200
Abbas, Abu al- 阿拔斯 202
Achillis 阿基里斯 60
Acre 亞克城 216
Adam 亞當 200
Aegean Sea 愛琴海 38, 58, 62, 78, 110, 122
Afghanistan 阿富汗 82, 232, 308, 310, 500, 510, 572
Agra 亞格拉 310
Akbar the Great 阿克巴 308, 310
Akkadians 阿卡德人/阿卡底亞 34
Al-Khwarizmi 花拉子密 206
Al-Qaeda 阿爾蓋達 572
Alaska 阿拉斯加 224, 346, 350
Albania 阿爾巴尼亞 458, 480, 570
Alexander II 亞歷山大二世 416
Alexander the Great 亞歷山大大帝 38, 78, 82, 110, 130, 582
Alexandria 亞歷山大 64
Alfred the Great 阿爾弗雷德大帝/亞爾弗大帝 210
Ali 阿里 204
Algeria 阿爾及利亞 306
Allah 安拉/阿拉 198, 200, 202
Allied Powers of World War I 協約國 406, 410, 412, 426, 430
Allies of World War II 同盟國 460, 462, 464, 468, 470, 478
Alpine 阿爾卑斯 10
Alsace-Lorraine 阿爾薩斯—洛林 414
Ambrose 安布羅斯 116
America 阿美利加 288
Amorites 亞摩利人 34
Amveratsu 太陽女神 172
Andes 安第斯山脈 54
Angkor 吳哥 178, 180
Angkor Wat 吳哥窟 178, 182
Angles 盎格魯人/安格魯人 100, 210
Arabs 阿拉伯人 34, 46, 198, 204, 206, 250, 252, 256, 258, 260, 426, 428, 502, 510, 512, 570, 582
Arabia 阿拉伯 198, 202, 206, 216, 238, 254, 256, 282, 284
Arabian Sea 阿拉伯海 104, 308
Arafat, Yasser 阿拉法特/阿拉法 508
Aral Sea 鹹海 228
Archimedes 阿基米德 122
Ariq-Boke 阿里不哥 230
Aristophanes 阿里斯多芬 130
Aristotle 亞里士多德 62, 64, 84, 128, 130, 580
Arizona 亞利桑那 350
Arkwright, Richard 阿克萊特 342
Aryabhata 阿里亞巴塔 258
Aryans 雅利安人 24, 40, 80, 134
Asante Kingdom 阿散蒂王國 306
Asoka 阿育王 82
Assyrians 亞述人 34, 110
Athens 雅典 60, 62, 64, 78, 128
Atlantic Ocean 大西洋 288, 404
Augustus 奧古斯都 104
Aurangzeb 奧朗則布/奧倫澤布 310
Australoid 澳大利亞人種 20, 176
Austria 奧地利 250, 252, 356, 358, 360, 362, 372, 406, 410, 458, 562

- Austro-Hungarian Empire 奧—匈帝國 406
- Axis Alliance 軸心聯盟 454
- Axum Kingdom 阿克蘇姆王國 48, 50
- Ayuthia Kingdom 阿瑜陀耶王朝 180, 316
- Aztecs 阿茲特克人 52, 56, 296
- B**
- Babur 巴布爾 308
- Babylon 巴比倫 24, 36, 64, 120
- Bach, Johann Sebastian 巴赫/巴哈 336
- Bacon, Francis 培根 254, 268
- Baghdad 巴格達 202
- Bahama Islands 巴哈馬群島 288
- Baikal, Lake 貝加爾湖 326
- Balkan Peninsula 巴爾幹半島 410
- Baltic Sea 波羅的海 24, 218, 224, 298
- Balzac, Honore de 巴爾扎克/巴沙克 582
- Bandung 萬隆 486
- Bangkok 曼谷 316, 318
- Bantus 班圖人 46
- Bao Dai 保大 494
- Baroque 巴洛克 336
- Bartok, Bela 巴爾托克 562
- Basra 巴士拉 284
- Bastille 巴士底監獄 358
- Battani 白塔尼 206
- Beethoven, Ludwig van 貝多芬 336
- Belgrade 布爾格萊德/貝爾格萊德 486
- Belgium 比利時 280
- Belorussia 白俄羅斯 218
- Bengal, Bay of 孟加拉灣 240, 308
- Bering Strait 白令海峽 22, 50
- Berkeley 柏克利 496
- Berlin 柏林 306, 462, 482
- Bernini, Gianlorenzo 貝尼尼 336
- Bhutan 不丹 324
- Bin Laden, Osama 拉登 572
- Bismarck, Otto von 俾斯麥 364
- Black Sea 黑海 218, 224, 410
- Bohemia 波希米亞 280
- Bolshevik 布爾什維克 400, 418
- Bombay / Mumbai 孟買 432
- Bonaparte, Louis-Napoleon 路易拿破侖/路易拿破崙 362
- Bonaparte, Napoleon 拿破侖/拿破崙 360
- Borobudur 波羅浮屠 182
- Bosnia 波斯尼亞 410
- Bourbon Dynasty 波旁王朝 362
- Brahmagupta 婆羅笈多/婆羅摩笈多 258
- Brahmanism 婆羅門教 42, 80, 84
- Brahmin 婆羅門 40
- Brahms, Johannes 勃拉姆斯/布拉姆斯 562
- Brecht, Bertolt 布萊希特 234
- Brezhnev, Leonid 勃列日涅夫 484
- Britain 不列顛島 134
- Brunei 文萊/汶萊 184, 316
- Buddhism 佛教 80, 82, 84, 116, 146, 150, 152, 154, 166, 170, 172, 180, 226, 500
- Bukharin, Nicholai 布哈林 420, 422
- Bulgaria 保加利亞 458, 554
- Burmans 緬族 180, 182
- Bush, George 布什/布殊 572
- Byron, George 拜倫 562

- Byzantine Empire 拜占庭帝國 46, 210, 216
- Byzantium 拜占庭 134, 212, 214, 218
- C**
- Caesar, Julius 凱撒 104
- Cairo 開羅 38
- Caledonian 加里東 10
- Calicut 卡利卡特 284, 286, 312
- California 加利福尼亞 350, 496
- Caliph 哈里發 200, 430
- Calvin, John 加爾文/卡爾文 276
- Cambodia 柬埔寨 178, 180, 184, 316, 486, 494, 498
- Cameroon 喀麥隆 46
- Campeche, Gulf of 坎佩切灣 52
- Canaan 迦南 108, 110, 112, 114
- Canary Islands 加那利群島 286
- Cape of Good Hope 好望角 286, 290, 312
- Cape Verde Islands 佛得角群島/佛德角群島 296
- Corot, Camille 柯羅 564
- Carpathians 喀爾巴山脈/喀爾巴阡山脈 218
- Carter, Jimmy 卡特/卡達 506
- Carthage 迦太基 102
- Cartwright, Edmund 卡特賴特/卡特萊特 342
- Caspian Sea 裏海 22, 24, 78, 100, 218, 224, 252
- Caste system 種姓制度 40, 80, 84
- Catherine II 卡捷琳娜二世/葉卡捷林娜二世 222
- Catholic 公教 138, 268, 494
- Caucasoid 高加索人種 20
- Caucasus 高加索 78, 224, 228, 232
- Causesec, Nicolae 齊奧塞斯庫 554
- Central Powers of World War I 同盟國 406, 410, 412
- Cervantes, Miguel de 塞萬提斯 266
- Ceylon 錫蘭 284
- Chagatai 察合台 228, 230
- Chagatai Khanate 察合台汗國 228, 231, 232
- Chao Phraya, River 湄南河 180
- Chaplin, Charles 差利卓別靈 480
- Charlemagne 查理曼大帝 138, 208
- Charles I 查理一世 340
- Charles II 查理二世 340
- Charles IV 查理四世 248
- Charles V 查理五世 274
- Chenla 真臘 178
- Chile 智利 54
- Chivalry 騎士精神 212
- Chola Empire 朱羅王朝 182
- Chopin, Frederic 蕭邦 562
- Chosen People 上帝的選民 110, 114
- Chulalongkorn 朱拉隆功 318
- Church of England 聖公會 278
- Churchill, Winston 邱吉爾 458, 478
- Coleridge, Samuel Taylor 柯勒律治 562
- College of Cardinals 樞機主教團 212
- Collegiant 社友會 278
- Colombia 哥倫比亞 54
- Colombo 科倫坡 284
- Colorado 科羅拉多 350
- Columbus 哥倫布 50, 238, 286, 288, 296

- Comenius, Johann Amos 夸美紐斯 268
- Commonwealth of Independent States
獨立國家聯合體 320
- Communist Party 共產黨 400, 402, 416,
420, 424, 434, 436, 438, 450, 516, 518,
522, 526, 528, 530, 536, 544, 546, 552,
554, 556, 574
- Confederation of Canada 加拿大聯邦 354
- Congo 剛果 46
- Constantine the Great 君士坦丁大帝 116,
132
- Constantinople 君士坦丁堡 134, 214, 216,
252
- Cook, James 庫克/科克 290, 318, 320
- Copernicus, Nicolaus 哥白尼 268
- Cosmic egg 宇宙蛋 2
- Council for Mutual Economic Assistance
經濟互助委員會 484
- Crete 克里特島 58
- Cromwell, Oliver 克倫威爾 340
- Crusades 十字軍 212, 214, 216, 246, 252,
264
- Cryptozoic eon 隱生宙 6
- Cuba 古巴 288, 250, 592
- Cuneiform 楔形文字 27, 29
- Cuzco 庫斯科 54, 56
- Cyrus the Great 居魯士 78
- Czar 沙皇 222, 224, 362, 416
- Czechoslovakia 捷克斯洛伐克(捷克)
250, 280, 414, 458, 484, 554
- D**
- Da Nang 峴港 316
- Dahomey Kingdom 達荷美王國 306
- Dante, Alighieri 但丁 266
- Danube, River 多瑙河 100, 134
- Darius the Great 大流士 78
- Dark Ages 黑暗時代 136, 208, 212, 216
- Darlington 達林頓/達令頓 344
- Darwin, Charles 達爾文 12, 584
- De Gaulle, Charles 戴高樂 364
- Debussy, Claude 德布西 562
- Deccan Plateau 德干高原 308
- Delhi Sultanate 德里蘇丹王朝 308
- Denmark 丹麥 306, 458
- Descartes, Rene 笛卡兒 268, 558
- Dewey, John 杜威 560
- Diaz, Bartolomeu 迪亞士 286
- Diaspora era 離散時代 112
- Dickens, Charles 狄更斯 344, 562
- Dien Bien Phu 奠邊府 494, 516
- Diocletian 戴克里先 132
- Djakarta 耶加達 312
- Dominion 自治領 320, 354, 432
- Don, River 頓河 218
- Dorians 多利亞人/多利安人 85
- Duma 杜馬 416, 418
- E**
- Earth 地球 xii, 4, 6, 8, 10, 12, 16, 42, 118,
120, 122, 206, 262, 276, 286, 290, 296,
444, 580, 596
- East India Company 東印度公司 310, 314
- Eastern Orthodox 東正教 138
- Edison, Thomas 愛迪生 564
- Edo 江戶 366
- Edo bakufu 德川幕府/江戶幕府 366
- Edward III 愛德華三世 248

Edward VI 愛德華六世 278
Einstein, Albert 愛因斯坦 564
Elba 厄爾巴島/愛爾巴島 362
Elbe, River 易北河 464
Eliot, Thomas Stearns 艾略特 562
Elizabeth I 伊利沙伯一世 278, 300, 310
Enclosure Movement 圈地運動 246, 338, 342
Engels, Friedrich 恩格斯 408, 560, 592
Eon 宙 6, 8
Epoch 世 6, 580
Era 代 6
Ernst, Max 愛倫斯特/恩斯特 564
Estonia 愛沙尼亞 414
Ethiopia 埃塞俄比亞 50, 456
Euclid 歐幾理德 122
Euphrates, River 幼發拉底河 14, 26, 32

F

Farouk, King 法魯克王 504
Fascism 法西斯主義 452
Ferdinand II 斐迪南二世 280
Ferdinand, Franz 斐迪南 410
Feudalism 封建制度 210, 264, 372, 422
Fief 采邑 44, 212, 248
Finland 芬蘭 414, 420, 464
Florence 佛羅倫 264
Florida 佛羅里達 350
Franco, Francisco 佛朗哥 456
Franklin, Benjamin 富蘭克林 370, 564
Franks 法蘭克人 136, 138
Freud, Sigmund 弗洛伊德/佛洛伊德 560
Funan 扶南 178, 182

G

Galileo, Galilei 加利略/伽利略 268
Gama, Vasco da 達伽馬 286
Gandhi, Mahatma 甘地 80, 430, 432
Ganges, River 恆河 40, 80, 308
Gautama, Siddhartha 釋迦牟尼 80, 84
Gaza Strip 加沙地帶 504
Geneva 日內瓦 276
Genghis, Khan 成吉思汗 194, 226
Genoa 熱那亞 216, 246, 284
George III 喬治三世 328
Germanic peoples 日爾曼人 100, 134, 136, 210
Ghana Kingdom 加納王國 48
Gibbon, Edward 吉本/吉朋 334
Gibraltar 直布羅陀 302
Glorious Revolution 光榮革命 340
Goa 果亞 312
Goethe, Johann Wolfgang von 歌德/哥德 334
Golan Heights 戈蘭高地 504
Golden Horde 金帳汗國 220, 228, 230
Gorbachev, Mikhail 戈爾巴喬夫 510, 552, 554, 556
Great Khanate 大汗國 230
Greek Orthodox 希臘正教 138
Gregory VII 格列高七世 212
Guam 關島 350
Guatemala 危地馬拉 52
Guinea 畿內亞 306
Gupta Dynasty 笈多王朝 258, 308
Gutenberg, Johannes 谷登堡/古騰堡 258
Gutians 古提人 34
Guyana 圭亞那 354

H

Haiti 海地 288, 354
Hammurabi 漢謨拉比/漢模拉比 36
Handel, George Frederic 亨德爾/韓德爾 336
Hargreaves, James 哈格里夫 342
Havel, Vaclav 哈威爾/哈維爾 554
Hawaii 夏威夷 290, 350
Hawking, Stephen 霍金 2
Haydn, Franz Joseph 海頓 336
Hebrews 希伯來人 108, 110
Hegel, Georg 黑格爾 558
Heine, Heinrich 海涅 562
Hellenistic civilization 希臘文明 58, 122
Hemingway, Ernest 海明威 562
Henry III 亨利三世 248
Henry VIII 亨利八世 278
Henry the Navigator 亨利王子 286, 294
Heraclius, Flavius 赫拉克利烏斯 210
Hercynian 海西 10
Hieroglyphs 象形文字 26
Hindemith, Paul 亨德密特 562
Hinayana 小乘 84
Hindi 印第語 260, 308
Hinduism 印度教 84
Hippocrates 希皮克拉底/希波革拉第 260
Hiroshima 廣島 464
Hitler, Adolf 希特拉 450, 456, 464
Hittites 赫梯人 24, 34
Ho Chi Minh 胡志明 494
Ho Chi Minh City 胡志明市 316
Holland 荷蘭 138, 210, 278, 280, 294, 298, 300, 302, 304, 310, 312, 314, 318, 340, 350, 356, 458, 564

Holy Roman Empire 神聖羅馬帝國 208, 212, 214, 216, 250, 272, 274, 280, 298
Homer 荷馬 60
Homo erectus 直立人 10, 20, 24
Homo habilis 能人 20
Homo sapiens 智人 xii, 12, 16, 20, 24
House Committee on Un-American Activities 非美調查委員會 480
Hue 順化 316
Hugo, Victor 雨果 562
Huguenots 胡格諾派 278
Hulegu 旭烈兀 230
Huns 匈人 100
Hungary 匈牙利 100, 132, 406, 458, 562
Hussein, Saddam 薩達姆 510, 572
Hyksos 喜克索斯人 34, 108, 134

I

Ibn Majid, Ahmad 馬季德/馬吉德 266
Ilkhanate 伊兒汗國 230
Inca civilization 印加文明 54
Indian National Congress 印度國民大會黨 430, 432
Indo-European languages 印歐語系 22
Indonesia 印尼 10, 184, 314, 318, 486
Indus script 河谷文字 26
Iraq 伊拉克 54, 502, 510, 512, 513, 572, 592
Irrawaddy, River 伊洛瓦底河 180
Islam 伊斯蘭教 48, 50, 82, 184, 198, 200, 202, 204, 212, 216, 226, 230, 252, 258, 308, 430, 500, 510
Israelites 以色列人 108
Istanbul 伊斯坦堡 134, 252
Ito, Hirobumi 伊藤博文 368, 370, 372

- Ivan III 伊凡三世 220
- Ivan the Terrible 恐怖的伊凡 222
- J**
- Jacobin 雅各賓派 358
- Jainism 耆那教 80
- James I 詹姆士一世 300, 340
- James II 詹姆士二世 340
- James VI 詹姆士六世 300
- Jaspers, Karl 雅爾珀斯 560
- Java 爪哇 178, 180, 182, 284, 314
- Jefferson, Thomas 杰斐遜/傑佛遜 348
- Jehovah 耶和華 110, 114
- Jerusalem 耶路撒冷 110, 214, 504
- Jesuits 耶穌會 244, 280
- Jesus 耶穌 112, 114, 200, 380
- Jews 猶太人 34, 108, 110, 112, 114, 120, 214, 426, 428, 452, 466, 502
- Jiddah 吉達港 284
- Jinnah, Muhammad Ali 真納 432
- Jochi 朮赤 228
- John, King 約翰皇帝 248, 338
- Jordan, River 約旦河 110
- Judaism 猶太教 110, 112, 114, 138, 198, 200, 500
- Justinian 查士丁尼 106
- Jupiter 木星 4, 120
- K**
- Kafka, Franz 卡夫卡 562
- Kamakura 鎌倉 174
- Kant, Immanuel 康德 558
- Keats, John 濟慈 562
- Kemal, Mustafa 凱末爾/凱瑪爾 428
- Kenya 肯尼亞 14, 286
- Khafre 哈佛拉/卡夫拉 38
- Khazars 哈扎爾人 218
- Khitan 契丹族 228
- Khmer 高棉/吉蔑 178
- Khomeini, Ayatollah Ruhollah 霍梅尼 510
- Khrushchev, Nikita 赫魯曉夫 484, 518
- Khufu 胡夫 38
- Kibi, Makibi 吉備真備 174
- Kiev 基輔 218, 220
- Kievan Rus 基輔羅斯 218, 220
- Kim II-Sung 金日成 492
- Kipchak 欽察草原 220, 228
- Korea 高麗 96, 166, 168, 170, 172, 186, 192, 244, 322, 324, 374, 384, 436, 468, 486, 492, 494, 516
- Kosovo 科索沃 570
- Kotoku, Emperor 孝德天皇 172
- Kshatriyas 刹帝利 40
- Kublai 忽必烈 194, 230, 232
- Kukai, Kobo 空海 174
- Kumarajiva 鳩摩羅什 152
- Kush Kingdom 庫施王國 48
- Kushan 貴霜 84, 308
- Kyoto 京都 170, 174, 372
- L**
- Lang Son 諒山 318
- Laos 寮國，今老撾 178, 184, 316, 486, 494
- Latvia 拉脫維亞 414
- Latins 拉丁人 102
- League of Nations 國際聯盟 414, 436, 454

- Lebanon 黎巴嫩 28, 110, 486, 502, 506
- Lenin, Vladimir 列寧 418, 420, 422, 434, 448, 484, 548, 592
- Lenoir, Jean-Joseph 萊諾 564
- Lesseps, Ferdinand de 雷賽/李西蒲 404
- Liao Dynasty 遼國 186, 228
- Lithuania 立陶宛 414, 556
- Locke, John 洛克 330, 558
- Lokayata 順世論派 80
- Lon Nol 朗諾 498
- Lord Protector 護國主 340
- Louis XVI 路易十六 358
- Louisiana 路易斯安那/路易士安納 350
- Luther, Martin 馬丁路德 274, 276
- Lutheran Church 路德會/信義宗 274
- Luxembourg 盧森堡 280, 458, 568
- M**
- Macartney, George 馬戛爾尼/馬甘尼 328
- Macedon 馬其頓 64, 102
- Madagascar 馬達加斯加 306
- Magellan 麥哲倫 238, 288
- Magellan Strait 麥哲倫海峽 290
- Maghreb 馬格里布 46
- Mahajanapadas 列國時代 42, 80
- Mahayana 大乘 84
- Mahler, Gustav 馬勒 562
- Majapahit Kingdom 滿者伯夷王國 182
- Malacca 馬六甲 184, 284, 290, 310, 312, 314
- Mali Kingdom 馬里王國 48
- Malindi 馬林迪 286
- Malthus, Thomas Robert 馬爾薩斯 584, 586
- Maori 毛利人 320
- Marathon 馬拉松 78
- Marco Polo 馬可波羅/馬可勃羅 184, 234
- Mars 火星 4, 120
- Marshall, George 馬歇爾 474
- Marx, Karl 馬克思 408, 448, 548, 552, 560, 592
- Mary II 瑪麗二世 340
- Matisse, Henri 馬蒂斯 564
- Mauritius 毛里求斯/毛里裘斯 290
- Maurya Dynasty 孔雀王朝 82, 84
- Mayan civilization 瑪雅文化 52
- Mayflower 五月花號 346
- McCarthy, Joseph 麥卡錫 480
- Mecca 麥加 200, 202
- Medes 米底人 78
- Medina 麥地那 202
- Mediterranean Sea 地中海 10, 22, 34, 38, 58
- Meiji, Emperor 明治天皇 370
- Mensheviks 孟什維克 418
- Mercury 水星 4, 120
- Mesopotamia 美索不達米亞 34, 36
- Metternich 梅特涅 362
- Mexico City 墨西哥城 52
- Michelangelo, Buonarroti 米開朗基羅/米高安哲羅 266
- Middle Ages 中世紀 50, 122, 166, 208, 214, 218, 248, 278, 356
- Midway Island 中途島 460
- Milton, John 彌爾頓/密爾頓 334
- Minamoto, Yorimoto 源賴朝 174
- Mississippi River 密西西比河 302, 346
- Mohammed 穆罕默德 198, 200, 202, 204
- Moliere 莫里哀 334

- Mons 孟族 180
- Monet, Claude 莫奈 584
- Mongke 蒙哥 230
- Mongoloid 蒙古人種 20
- Montenegro 黑山 570
- Montesquieu, Baron de 孟德斯鳩 332
- Moors 摩爾人 46
- More, Thomas 摩爾/摩亞 560
- Moscow 莫斯科 220, 222, 420
- Moses 摩西 110
- Mountbatten Plan 蒙巴頓方案 432
- Mozart, Wolfgang Amadeus 莫札特/莫扎特 336
- Mughals 莫臥兒人 308
- Muslim League 穆斯林聯盟 432
- Mussolini, Benito 墨索里尼 452, 454, 456, 462
- Myanmar 緬甸 180, 486
- Mycenae 邁錫尼 58
- N**
- Nagasaki 長崎 464
- Napoleon III 拿破侖三世/拿破崙三世 316, 362, 364
- Nara 奈良 170, 174
- Nasser, Gamal 納賽爾/納薩 504
- National Fascist Party 國家法西斯黨 452
- National Socialist German Workers' Party 國家社會主義德國工人黨 450
- Native Americans 印第安人 22
- Nazi Party 納粹黨 450, 502
- Negrito 小黑人 176
- Negroid 尼格羅人種 20
- Nehru, Jawaharlal 尼赫魯 430
- Neoclassicism 新古典主義 336, 562
- Nepal 尼泊爾 166, 324
- Neptune 海王星 4
- Netherlands 尼德蘭 280, 366, 370, 568
- Nevada 內華達 350
- New Amsterdam 新阿姆斯特丹 300
- New Brunswick 紐賓士域 354
- New Holland 新荷蘭 318
- New Mexico 新墨西哥 350
- New South Wales 新南威爾斯 318
- New York 紐約 300, 348, 350, 570
- New Zealand 紐西蘭 10, 290, 318, 320, 494
- Newfoundland 紐芬蘭 300, 354
- Newton, Issac 牛頓 122, 268
- Ngo Dinh Diem 吳廷琰 494
- Nicholas I 尼古拉一世 138
- Nicholas II 尼古拉二世 222, 416
- Nietzsche, Friedrich 尼采 558
- Nigeria 尼日利亞 306
- Nile 尼羅河 26, 32, 38, 78, 108, 580
- Nixon, Richard 尼克松/尼克遜 528
- Noah 挪亞 200
- Normandy 諾曼第 210, 464
- Norodom, Sihanouk 西哈努克 498
- North Atlantic Treaty Organization 北大西洋公約組織 482, 484, 570
- Northern Alliance 北方聯盟 572
- Northern Territory 北領地 320
- Northwest Territories 西北地區 354
- Norway 挪威 458
- Nova Scotia 新斯科舍/諾華斯科西亞 354
- Novgorod 諾夫哥羅德 218, 220
- Nunavut Territories 努那福特地區 354

O

Occam, William of 俄坎/奧坎 274
Octavian 屋大維 104, 132
Odysseus 奧德修斯 60
Odyssey 奧德賽 60
Oedipus complex 戀母情意結 130
Ogedei 窩闊台 228, 230
Ogedei Khanate 窩闊台汗國 228
Olmec civilization 奧爾梅克文化 52
Olympia 奧林匹亞 60
Olympics 奧林匹克 60
Oman 阿曼 240
Ontario 安大略 354
Oppenheimer, Robert 奧本海默/奧本海默
480
Oracle bone inscriptions 甲骨文 26, 28
Organization for Economic Co-operation and
Development 歐洲經濟合作組織/經濟
合作與發展組織 482
Orthodox 正教 82, 138, 204, 218, 280
Osman 奧斯曼 252
Otto I 奧托一世/鄂圖一世 208
Ottoman Empire 鄂圖曼帝國/奧斯曼帝國
46, 50, 252, 284, 304, 306, 410, 414, 426,
428, 502, 510, 570
Owen, Robert 歐文 560

P

Pacific Ocean 太平洋 50, 290, 298, 492
Pagan Kingdom 蒲甘王國 180
Pakistan 巴基斯坦 166, 432, 486, 494
Palace of Versailles 凡爾賽宮 414
Palembang 巨港 180, 182, 184
Palestine 巴勒斯坦 108, 112, 212, 214, 426,
428, 502, 506, 508

Palestine Liberation Organization 巴勒斯
坦解放組織 506
Palestinians 巴勒斯坦人 106, 506
Panama 巴拿馬 288, 404
Pangaea 盤古大陸 8
Pantheon 萬神廟 616
Papal meridian 教皇子午線 296
Parthenon 帕提農神廟/巴特農廟 130
Penang 檳城 314
Period 紀 6
Perry, Matthew 培里 368
Persians 波斯人 62, 78, 80, 510
Peter the Great 彼得大帝 222, 224
Phanerozoic eon 顯生宙 6, 8
Philadelphia 費城 348, 350
Philip II 菲力普二世/腓力二世 280, 298
Philippides 費里皮德斯/菲迪皮德斯 78
Philippines 菲律賓群島 10, 290, 298, 312,
350, 486, 492, 494
Philistines 非利士人 34, 110, 112
Phnom Penh 金邊 178
Phoenicians 腓尼基人 28, 102, 106
Picasso, Pablo 畢加索 564
Pius II 庇護二世 274
Planck, Max 普朗克 564
Plato 帕拉圖/柏拉圖 62, 64, 84, 128,
130, 580
Plymouth 普利茅斯 346
Poland 波蘭 224, 414, 458, 552, 562
Portsmouth 樸次茅斯/樸資茅斯 348
Potsdam 波茨坦 464
Presbyterian Church 長老會 278
Prokofiev, Sergey 普羅高菲夫 562
Promised Land 應許之地 108, 110

Protestantism 新教 82, 278, 280
Proto-Malay 原始馬來人 176
Proust, Marcel 普魯斯特 562
Prussia 普魯士 356, 358, 362, 364
Puerto Rico 波多黎各 350
Punjab 旁遮普 310
Puritan 清教徒 278, 346
Pusan 釜山 492
Pushkin, Alexander 普希金 562
Pyongyang 平壤 244
Pythagoras 畢達哥拉斯 122
Pythagoras theorem 畢氏定理 122

Q

Quebec 魁北克 354
Queensland 昆士蘭 318

R

Raffles, Stamford 萊佛士 314
Red Sea 紅海 22, 50, 104, 284, 404
Renaissance 文藝復興 206, 208, 216, 254,
258, 262, 264, 266, 268, 272, 274, 278,
330, 334, 336, 342, 582
Republic 理想國 62
Responsible government 責任政府 318,
320
Rhee Syngman 李承晚 490
Rhur 魯爾 450
Ricci, Matteo 利瑪竇 122, 244
Richard II 理查二世 248
Rococo 羅可可/洛可可 336
Rolland, Romain 羅曼羅蘭 562
Roman Catholic 羅馬公教 138, 278

Roman Empire 羅馬帝國 46, 48, 102, 104,
106, 112, 114, 116, 130, 132, 134, 136,
138, 198, 208, 250, 334, 338
Romania 羅馬尼亞 458, 554
Romanov 羅曼諾夫 222
Romanticism 浪漫派 336, 562, 564
Rome 羅馬 50, 102, 104, 106, 130, 132, 134,
136, 138, 454, 582
Rommel, Edwin 隆美爾 460, 462
Rosenberg, Ethel and Julius 羅森堡夫婦 480
Rousseau, Jean Jacques 盧梭 332, 334
Rurik 留里克 218
Rus 羅斯族人 210, 218, 220
Russia 俄羅斯 100, 218, 220, 222, 224, 228,
232, 310, 326, 346, 350, 356, 358, 362,
364, 372, 374, 380, 384, 386, 400, 402,
406, 410, 412, 414, 416, 418, 420, 422,
434, 454, 484, 554, 556, 562, 570, 572,
576, 592

S

Sadat, Anwar 薩達/沙達 506
Sahara Desert 撒哈拉沙漠 20, 46, 48
Saigon 西貢 316, 498
Sailendra 巔帝王朝 178, 182
St. Helena 聖赫勒拿島/聖海倫娜島 362
St. Joan of Arc 聖貞德 250
St. Lawrence River 聖羅蘭士河/聖羅倫斯
河 300
St. Petersburg 聖彼得堡 224, 416, 418
Saint Simon, Comte de 聖西門/聖西蒙 560
San Julian 聖胡利安 288
Sarajevo 薩拉熱窩 410
Sartre, Jean-Paul 薩特 562
Saturn 土星 4, 120

- Saudi Arabia 沙特阿拉伯 510
- Saxons 薩克遜人 100, 134, 210
- Scandinavia 斯堪的納維亞 218
- Schopenhauer, Arthur 叔本華 558
- Semitic language 閃米特語族 22
- Seoul 漢城，現譯首爾 244
- Serbia 塞爾維亞 410, 570
- Shakespeare, William 莎士比亞 104, 266, 586
- Shans 撣族 84, 180, 308
- Shaw, Bernard 蕭伯納 562
- Shelly, Percy 雪萊 562
- Shi'ite 什葉派 202, 204, 510
- Shimonoseki 下關/馬關 370, 384, 386
- Shotoku, Prince 聖德太子 172
- Sicily 西西里 102, 206
- Sierra Leone 塞拉利昂 286
- Sihanouk, Prince Norodom 西哈努克親王 498
- Sina, Ibn- 伊本西那 206
- Sinai Peninsula 西奈半島 110, 504
- Sind 信德/辛德 310
- Sino-Tibetan languages 漢藏語系 24
- Sistine Chapel 西斯廷教堂 266
- Sittang River 錫當河 180
- Slavs 斯拉夫人 218, 220
- Smith, Adam 亞當斯密 560
- Social Democratic Labour Party 社會民主勞工黨 416, 418, 420
- Socialist Revolutionary Party 社會革命黨 416, 418, 420
- Socrates 蘇格拉底 62, 84, 128, 130, 580
- Solomon, King 所羅門王 110
- Somali 索馬里 50, 306
- Songhai Kingdom 桑海王國 48, 306
- Sonnet 十四行詩 266
- Sophocles 索福克勒斯/薩福克里斯 130
- South Australia 南澳大利亞 318, 320
- Soviet 蘇維埃 416, 418, 438, 440
- Sparta 斯巴達 60, 62, 64, 128
- Squadristi 黑衫軍 452
- Sri Lanka 斯里蘭卡 84, 240, 284, 432, 486
- Srivijaya Kingdom 室利佛逝王國 611
- Stalin, Joseph 斯大林/史太林 422, 460, 470, 484, 492, 516, 518, 520, 550
- Stalingrad 斯大林格勒/史太林格勒 460, 462
- Stephenson, George 斯蒂芬森/斯提芬遜 344
- Stockton 斯托克頓 344
- Stowe, Harriet 斯托夫人 562
- Stravinsky, Igor 史特拉汶斯基 562
- Stuart, James 詹姆士斯圖亞特 300
- Stuart Dynasty 斯圖亞特王朝 300, 338
- Sudan 蘇丹 48, 306
- Suez Canal 蘇伊士運河/蘇彝士運河 314, 404, 504
- Sudra 首陀羅 42
- Sukhothai Kingdom 速古台王朝 180
- Sultan 蘇丹 308, 428
- Sumatra 蘇門答臘 22, 180, 184, 284, 314
- Sumer 蘇美爾 28
- Sumerians 蘇美爾人 34, 36
- Sunni 遜尼派 202, 204
- Swahili 斯瓦希里 50
- Sydney 悉尼 318
- Syria 敘利亞 486, 502, 504, 506

- T**
- Tahiti 塔希提/大溪地 290
- Taj Mahal 泰姬陵 310
- Taika Reform 大化革新 172
- Takasugi, Shinsaku 高杉晉作 368, 370
- Taliban 塔利班 572
- Tanganyika 坦噶尼喀/坦干伊喀 306
- Tanzania 坦桑尼亞 46, 50, 306
- Tasman, Abel 塔斯曼 290
- Tasmania 塔斯馬尼亞/塔斯曼尼亞 290, 318
- Tazi 大食/波斯 203
- Tchaikovsky, Peter 柴可夫斯基 562
- Tehran 德黑蘭 462, 468
- Temujin 鐵木真 194, 228
- Ten Commandments 十誡 110
- Texas 克薩斯 350
- Thatcher, Margaret 撒切爾夫人/戴卓爾夫人 544
- Theodosius I 狄奧多西大帝 116, 134
- Tigris, River 底格里斯河 14
- Timur 帖木兒 232, 308
- Tito, Josip 鐵托 570
- Tokyo 東京 372, 394, 454
- Tolstoy, Leo 托爾斯泰 562
- Tolui 拖雷 228
- Tordesillas 托爾德西利亞斯 296
- Toungoo Dynasty 東吁王朝 180
- Toyotomi, Hideyoshi 豐臣秀吉 244
- Trojans 特洛伊人 58
- Trotsky, Leon 托洛茨基/托洛斯基 420, 422
- Truman, Harry 杜魯門 480
- Tudor, Henry 亨利都鐸 300
- Tudor Dynasty 都鐸王朝 300, 338, 342
- Tunis 突尼斯 306, 508
- Turks 突厥人 24, 36, 212, 218, 226, 252, 308, 428, 430
- Turkey 土耳其 252, 258, 410, 414, 480
- Turner, Joseph 透納/脫納 564
- Twain, Mark 馬克吐溫 562
- U**
- Ukraine 烏克蘭 218, 420
- Umayyad Dynasty 倭馬亞王朝 202, 204
- Un-American Activities, House Committee on 非美調查委員會 480
- Union of Soviet Socialist Republics 蘇維埃社會主義共和國聯盟(蘇聯) 422, 556
- United Nations 聯合國 460, 466, 490, 500, 502, 504, 506, 510, 528, 544, 572
- Urals 烏拉爾山脈 228
- Uranus 天王星 4
- Urban II 烏爾班二世 212, 214
- Utah 猶他 350
- Uzbekistan 烏茲別克斯坦 232
- V**
- Vaishyas 吠舍 40, 42
- Van Gogh, Vincent 梵谷/梵高 564
- Vandals 汪達爾人 134
- Vatican 梵蒂岡 364, 454
- Varangians 瓦里亞格人/瓦良格人 218
- Veda 吠陀 40
- Venice 威尼斯 216, 234, 246, 284
- Venus 金星 4, 120

Verdi, Giuseppe 威爾弟 / 威爾第 562
Versailles, Palace of 凡爾賽宮 414
Vespucci, Amerigo 阿美利哥韋斯普奇 /
亞美利哥維斯普奇 288
Victoria 維多利亞 318
Vienna 維也納 362, 464
Viet Cong 越南南方民族解放陣線 494,
498
Vietminh 越盟 494
Vietnam 越南 96, 176, 178, 184, 238, 316,
324, 486, 490, 492, 494, 496, 498, 510,
516, 528, 592
Vikings 維京人 210
Vinci, Leonardo da 達芬奇 / 達文西 266
Visigoths 西哥特人 / 西哥德人 134
Vladimir, Prince 弗拉基米爾大公 218
Volga, River 伏爾加河 100, 224, 460
Volgograd 伏爾加格勒 460
Voltaire 伏爾泰 332

W

Walesa, Lech 瓦文薩 / 華里沙 552
Wars of the Roses 玫瑰戰爭 300
Warsaw 華沙 464
Washington, George 華盛頓 348, 350
Waterloo 滑鐵盧 362
Watt, James 瓦特 342, 344
Watteau, Jean-Antoine 華多 336
Wegener, Alfred 魏格納 8
Weimar Republic 魏瑪共和國 / 威瑪共和國
450, 452
West Bank 約旦河西岸 504
West Indies 西印度群島 300, 302

West Liao 西遼 228
Western Australia 西澳大利亞 318
William II 威廉二世 450
William III 威廉三世 340
William the Conqueror 征服者威廉 210,
338
Wordsworth, William 華茲華斯 / 伍茲華斯
562
Wyoming 懷俄明 350

Y

Yeltsin, Boris 葉利欽 556
Yelu Dashi 耶律大石 228
Yemen 也門 198, 240
Yogyakarta 日惹 182
Yucatan Peninsula 尤卡坦半島 52
Yugoslavia 南斯拉夫 414, 458, 480, 486,
570

Z

Zeus, Temple of 宙斯神廟 130

附錄 II：歷史年表
APPENDIX II: TIMETABLES OF HISTORY

4.5 billion years ago to the present

Time	Geological period	Evolution of the earth
4.5 billion (years ago)	Archeozoic Era (4.5–2.5 billion years ago)	4.0 billion years ago, rocks formed
2.5 billion	Proterozoic Era (2.5–0.58 billion years ago)	3.5 billion years ago, the earth crust formed and algae appear
	Paleozoic Era (580–230 million years ago)	2.5 billion years ago, microorganisms capable of sexual reproduction appear
	Mesozoic Era (230–70 million years ago)	
	Cenozoic Era (70 million years ago – present)	
0.6 billion		
BCE		

45億年前至現在

時間	地質年代	地球的演進
45億年前	太古代（45–25億年前）	40 億年前，岩石開始形成 35 億年前，地殼開始形成及菌藻類生物出現 25 億年前，性繁殖微生物出現
25億年前	元古代（25–5.8億年前）	
	古生代（5.8–2.3億年前）	
	中生代（2.3–0.7億年前）	
	新生代（0.7億年前至現在）	
6億年前		
公元前		

600 million years ago to the present

Time	Geological period		Evolution of earth
	Era	Period	
600 million (years ago)	Paleozoic	Cambrian (580–490 million years ago)	600 million years ago: invertebrates such as shellfish appear in the ocean
		Ordovician (490–440 million years ago)	500 million years ago: vertebrates such as fish appear in the ocean
		Silurian (440–410 million years ago)	450 million years ago: plants, insects and animals appear on land
		Devonian (410–350 million years ago)	420 million years ago: Caledonian movement takes place
		Carboniferous (350–270 million years ago)	400 million years ago: amphibians and winged insects appear 350 million years ago: trees and reptiles appear
		Permian (270–230 million years ago)	320 million years ago: Hercynian movement takes place 300 million years ago: the Pangaea splits; dinosaurs appear 250 million years ago: mammals appear
230 million	Mesozoic	Triassic (230–180 million years ago)	200 million years ago: birds appear
		Jurassic (180–130 million years ago)	150 million years ago: flowers appear; dinosaurs disappear
		Cretaceous (130–70 million years ago)	100 million years ago: primates and monkeys appear
70 million	Cenozoic	Paleogene (70–3 million years ago)	30 million years ago: Alpine movement takes place; Australopithecus appears
20 million years ago: Australopithecus begins to walk upright			
BCE		Neogene (3 million year ago – present)	3 million year ago: Ape-man appears

6 億年前至現在

時間	地質年代		地球的演進
	代	紀	
6億年前	古生代	寒武紀(5.8–4.9億年前)	6億年前：無脊椎動物如貝殼類在海洋出現
		奧陶紀(4.9–4.4億年前)	5億年前：脊椎動物如魚類在海洋出現
		志留紀(4.4–4.1億年前)	4.5億年前：植物、昆蟲和動物在陸地出現
		泥盤紀(4.1–3.5億年前)	4.2億年前：加里東造山運動
		石炭紀(3.5–2.7億年前)	4億年前：兩棲動物和有翼昆蟲出現
		二疊紀(2.7–2.3億年前)	3.5億年前：樹木和爬行動物出現
2.3億年前	中生代	三疊紀(2.3–1.8億年前)	3.2億年前：海西造山運動
		侏羅紀(1.8–1.3億年前)	3億年前：盤古大陸分裂；恐龍出現
		白堊紀(1.3–0.7億年前)	2.5億年前：哺乳動物出現
0.7億年前	新生代	第三紀(0.7–0.03億年前)	2億年前：飛鳥出現
		第四紀(0.03–0.00億年前)	1.5億年前：花朵出現；恐龍消失
公元前			1億年前：靈長類動物和猴子出現
			0.3億年前：阿爾卑斯造山運動；古猿出現
			0.2億年前：古猿直立行走
			3百萬年前：猿人出現

4000 BCE to 2000 CE

CE	Major events in China	Major events outside China
-4000		4000–3500 BCE: Civilization developed along the Nile and the Tigris-Euphrates 3300 BCE: Hieroglyph used in Lower Nile 3200 BCE: Egyptians unify the country and found their First Dynasty 3200 BCE: Cuneiform used in the Tigris-Euphrates Valley
-3001		
-3000	2700–2100 BCE: Tribal alliance period	3000 BCE: The Tigris-Euphrates Valley enters the Bronze Age 2500 BCE: The Nile Valley enters the Bronze Age
-2001	2100–1600 BCE: Hsia Dynasty	2100 BCE: Crete highly developed
-2000	2000 BCE: Entering the Bronze Age	2000 BCE: The Indus Valley entering the Bronze Age and the Indus script used; the Aryans start to invade India 1792–1750 BCE: Reign of Hammurabi; Babylon at its zenith 1500 BCE: Egypt at its zenith; Vedic Period in India 1400 BCE: Crete occupied by Mycenae 1300 BCE: Alphabets invented by the Phoenicians 1200 BCE: The Mediterranean Sea dominated by the Phoenicians 1200–8000 BCE: Homer period in Greece
-1001	1600–1100 BCE: Shang Dynasty	
-1001	1100–770 BCE: Chou Dynasty (West Chou)	
-1000		776 BCE: Olympics inaugurated at Olympus for Greek city-states
-751	770–476 BCE: Spring-Autumn period (East Chou)	753 BCE: Rome built

公元前4000年至公元2000年

公元	中國大事	外國大事
-4000		前40-35世紀：人類文明在尼羅河流域及兩河流域出現
-3001		前3300：尼羅河下游出現聖書字 前3200：埃及統一，建立第一王朝 前3200：兩河流域出現楔形文字
-3000	前27-21世紀：部落聯盟時期	前3000：兩河流域進入青銅器時代
-2001	前21-16世紀：夏朝	前2500：尼羅河流域進入青銅器時代 前2100：克里特已非常發達
-2000	前2000：進入青銅時代 前16-11世紀：商朝	前2000：印度河流域進入青銅器時代及出現河谷文；雅利安人開始入侵印度 前1792—1750：漢模拉比在位，巴比倫極盛 前15世紀：埃及全盛時期；印度吠陀文化時期 前14世紀：邁錫尼佔領克里特 前13世紀：腓尼基人創立字母文字 前12世紀：腓尼基控制了地中海
-1001	前11世紀-771：周朝(西周)	前12-8世紀：希臘荷馬時代
-1000		前776：希臘城邦舉行第一屆奧林匹克競技大賽
-751	前770-476：春秋時期(東周)	前753：羅馬開始建立

CE	Major events in China	Major events outside China
-750	551–479 BCE: Confucius alive	700 BCE: Phoenician alphabets introduced to Greece 600–500 BCE: Mayan civilization appears 563–483 BCE: Lifetime of Siddhartha Gautama 550–321 BCE: India in Mahajanapadas era 550 BCE: Cyrus unifies Iran and the Persian Empire formed 538 BCE: Persia conquers Babylon and unifies West Asia
-501		
-500	476–390 BCE: Lifetime of Mozi 475–221 BCE: Warring States period (East Chou ends in 256 BCE) 372–289 BCE: Lifetime of Mencius 369–286 BCE: Lifetime of Zhuangzi 361–338 BCE: Lifetime of Shang Yang 289–238 BCE: Lifetime of Xunzi 280–238 BCE: Lifetime of Han Fei	469–399 BCE: Lifetime of Socrates 460–377 BCE: Lifetime of Hippocrates 451 BCE: Roman laws codified as <i>Twelve Tables</i> 450 BCE: Athens at its zenith 427–347 BCE: Lifetime of Plato 404 BCE: Athens surrenders to Sparta 384–322 BCE: Lifetime of Aristotle 372 BCE: Buddhism introduced to, and universities founded, in Korea 332 BCE: Alexander conquers Egypt and Alexandria founded 268–233: BCE: Lifetime of Asoka
-251		

公元	中國大事	外國大事
-750	前551-479：孔子在世	約前700：腓尼基字母傳入希臘 前600-500：瑪雅文明出現 前563-483：釋迦牟尼在世 前550-321：印度列國時代 前550：居魯士統一伊朗高原，建立波斯帝國 前538：波斯滅巴比倫，統一西亞
-501		
-500	前476-390：墨子在世 前475-221：戰國時期(前256：東周亡) 前372-289：孟子在世 前369-286：莊子在世 前361-338：商鞅在世	前469-399：蘇格拉底在世 前460-377：希臘醫學家希皮克拉底在世 前451：羅馬頒佈《十二銅牌法》 約前450：雅典鼎盛 前427-347：帕拉圖在世 前404：雅典向斯巴達投降 前384-322：亞里士多德在世 前372：高句麗引入佛教及設立太學
-251	前289-238：荀子在世 前280-238：韓非在世	前332：亞歷山大征服埃及，建亞歷山大城 前268-233：印度阿育王在世

CE	Major events in China	Major events outside China
-250	<p>246–210 BCE: Reign of Qin Shihuang</p> <p>221–207 BCE: Qin Dynasty</p> <p>206 BCE–8 AD: West Han</p> <p>140–87 BCE: Reign of Emperor Wu</p> <p>138 BCE: Zhang Qian sent as ambassador to the Western Regions for the first time</p> <p>122 BCE: Zhang Qian sent as ambassador to the Western Regions for the second time</p> <p>1 BCE: Buddhism introduced into China</p>	<p>194 BCE: Wiman Joseon founded</p> <p>44 BCE: Julius Caesar assassinated</p> <p>4 BCE: Jesus born</p>
-1		
1	<p>9–23 CE: Wang Meng proclaims emperor and changes the reign title to Xin</p> <p>25–57 CE: Reign of Guangwu Emperor</p> <p>25–220 CE: East Han</p> <p>57 CE: Japan sends ambassador to China for the first time</p> <p>73–102 CE: Ban Chao sent as ambassador to the Western Regions; Xiongnu migrate westward</p> <p>155–220 CE: Lifetime of Cao Cao</p> <p>184 CE: Yellow Turban Rebellion</p> <p>220 CE: Cao Pi proclaimed King of Wei, East Han overthrown</p> <p>220–265 CE: period of the Three Kingdoms</p>	<p>100–200 CE: Roman Empire at its zenith</p>
250		
251	<p>265–316: West Jin</p> <p>271: Use of South-indicating Ladle</p> <p>280: Jin conquers Wu and unifies the country</p> <p>301: Rebellion of the Eight Princes</p>	<p>285: Diocletian divides the Roman Empire into the Eastern and Western parts</p>

公元	中國大事	外國大事
-250	前246-210：秦始皇在位 前221-207：秦朝 前206-公元8：西漢 前140-87：漢武帝在位 前138：張騫第一次出使西域 前122：張騫第二次出使西域	前194：衛氏朝鮮建國 前44：羅馬凱撒遇刺 前4：相傳耶穌出生
-1	前1：佛教傳入	
1	9-23：王莽稱帝，建「新朝」 25-57：光武帝在位 25-220：東漢 57：日本第一次遣使到中國 73-102：班超出使西域，匈奴西遷 155-220：曹操在世 184：黃巾起義 220：曹丕稱帝，建魏國，東漢亡	公元100-200：羅馬帝國全盛時期
250	220-265：三國時期	
251	265-316：西晉 271：使用司南 280：晉滅吳，統一全國 301：八王之亂	285：戴克里先把羅馬帝國分為東西兩部分

CE	Major events in China	Major events outside China
500	<p>317–420: East Jin</p> <p>420–589: Northern and Southern Dynasties</p>	<p>313: Constantine recognizes Christianity as legal</p> <p>323: Constantine reunites the Roman Empire</p> <p>350: The Axum Kingdom becomes the first Christian centre of Christianity in Africa</p> <p>375: The Xiong Nus enter the Black Sea region</p> <p>391: Theodosius I begins to suppress the heretics</p> <p>395: The Roman Empire again divided into the Eastern and Western parts</p> <p>407: The Roman army retreats from Britain</p> <p>429: The Anglo-Saxons enter Britain</p> <p>455: Rome sacked by the Vandals</p> <p>470: Maya civilization at its zenith</p> <p>476: End of the Western Roman Empire</p> <p>476–550: Lifetime of Aryabhata</p>
501	<p>581–618: Sui Dynasty</p> <p>589: Sui defeats Chen and unifies China</p> <p>600: Printed books appear</p> <p>618–619: Tang Dynasty</p> <p>624–705: Lifetime of Empress Wu</p> <p>626: Coup at Xuanwu Gate</p> <p>629–645: Xuan Zang visits India to study Buddhism</p> <p>690: Wu Zetian proclaims Empress and changes the reign title to Zhou</p> <p>748: China publishes its first newspaper in Beijing</p>	<p>520: End of the Gupta Empire in India</p> <p>570–632: Lifetime of Mohammed</p> <p>593: Prince Shotoku as regent of Japan</p> <p>598–665: Lifetime of Indian mathematician Brahmagupta</p> <p>610–641: Lifetime of Heraclius, renaming of the lifetime of Eastern Roman Empire as Byzantine Empire by him</p> <p>631: Japan institutes the post of ambassador to Tang</p> <p>645–654: Reign of Emperor Kotoku, ‘Taika Reform’ promoted</p> <p>661–750: Umayyad Dynasty in Arabia with capital at Damascus</p> <p>701: Japan enacts the <i>Taiho Code</i></p> <p>710: Japan moves capital to Nara</p> <p>750–1158: Abbas Dynasty replaces Umayyad Dynasty in Arabia; capital moved to Baghdad</p>
750		

公元	中國大事	外國大事
500	<p>317–420：東晉</p> <p>420–589：南北朝</p>	<p>313：君士坦丁大帝承認基督教為合法宗教</p> <p>323：君士坦丁重新統一羅馬帝國</p> <p>350：阿克蘇姆王國（今埃塞俄比亞）成為非洲首個基督教中心</p> <p>375：匈奴進入黑海地區</p> <p>391：狄奧多西大帝開始迫害異教</p> <p>395：羅馬帝國再分裂為東西兩部分</p> <p>407：羅馬軍隊開始撤出不列顛</p> <p>429：盎格魯—薩克森人開始進入不列顛</p> <p>455：羅馬城失陷</p> <p>470：瑪雅文明大盛</p> <p>476：西羅馬亡</p> <p>476–550：印度數學家阿里亞巴塔在世</p>
501	<p>581–618：隋朝</p> <p>589：隋滅陳，統一中國</p> <p>約600：印刷書籍出現</p> <p>618–907：唐朝</p> <p>624–705：武則天在世</p> <p>626：玄武門之變</p> <p>629–645：玄奘往印度求佛教</p> <p>690：武則天稱帝，改國號周</p> <p>748：中國第一份報紙在北京出版</p>	<p>520：印度笈多王朝亡</p> <p>570–632：穆罕默德在世</p> <p>593：日本聖德太子攝政</p> <p>約598–665：印度數學家婆羅摩笈多</p> <p>在世</p> <p>610–641：赫拉克利烏斯在世，期間把東羅馬帝國改名為拜占廷帝國</p> <p>631：日本遣唐使</p> <p>645–654：日本孝德天王在位，推行「大化革新」</p> <p>661–750：阿拉伯倭馬亞王朝（即白衣大食國，定都大馬士革）</p> <p>701：日本制訂《大寶律令》</p> <p>710：日本遷都奈良</p> <p>750–1158：阿拉伯阿拔斯王朝（即黑衣大食國，定都巴格達）</p>
750		

CE	Major events in China	Major events outside China
751	<p>755–763: The rebellion of An Lushan</p> <p>875–884: The rebellion of Huang Chao</p> <p>907–963: the period of ‘Five Dynasties’</p> <p>960–1127: Northern Song</p> <p>980: First attempt to attack Liao failed</p> <p>986: Second attempt to attack Liao failed</p> <p>Around 1000: gun powder produced for military use</p>	<p>751: Chinese paper makers captured in Central Asia teach Arabs the skill</p> <p>780–850: Lifetime of Khwarizmi</p> <p>794: Japan moves its capital to Kyoto</p> <p>800: French King Charlemagne crowned first Holy Roman Emperor</p> <p>850–900: Varangians found Kievan Rus</p> <p>858–867: Pope Nicholas I as Supreme Pontiff; widening the gap between the churches of the west and the east</p> <p>858–929: Lifetime of Battani</p> <p>900: Arabians produce paper in Egypt</p> <p>936: Hugoguryeo unifies Korea</p> <p>939: Vietnam under Ngo Quyen declares independence</p> <p>962: Otto I renames his kingdom the Holy Roman Empire</p> <p>980–1015: Reign of Prince Vladimir Orthodox Christianity becomes the official religion of Kievan Rus</p> <p>980–1037: Lifetime of Arabian physician Ibn Sina</p>
1000		
1001	<p>1004: Northern Song and Liao sign the Chanyuan Peace Treaty</p> <p>1041: Bi Sheng invents movable clay-type printing</p> <p>1044: Song and Xia sign a peace treaty</p>	<p>1044: Pagan Kingdom founded and Myanmar unified</p> <p>1054: Christianity split: Catholic in the west and Orthodox in the east</p> <p>1059: the Catholic Church decides to form a College of Cardinals responsible for electing the Pope</p> <p>1066: William the Conqueror, Duke of Normandy, conquers England</p>

公元	中國大事	外國大事
751	<p>755-763：安史之亂</p> <p>875-884：黃巢起義</p> <p>907-960：五代</p> <p>960-1127：北宋</p> <p>980：第一次攻遼失敗</p> <p>986：第二次攻遼失敗</p> <p>約1000：火藥研製成功，開始用於軍事</p>	<p>751：唐朝造紙工人在中亞被俘，教阿拉伯人造紙</p> <p>780-850：阿拉伯數學家花拉子密在世</p> <p>794：日本遷都京都</p> <p>800：法國國王查理曼獲教皇加冕，稱羅馬皇帝</p> <p>850-900：瓦里亞格人建立基輔羅斯</p> <p>858-867：教皇尼古拉一世在位，基督教現裂痕</p> <p>858-929：阿拉伯天文學家白塔尼在世</p> <p>900：阿拉伯人在埃及生產紙張</p> <p>936：高麗統一朝鮮</p> <p>939：越南脫離中國獨立；吳權建立吳朝</p> <p>962：德王鄂圖一世改國號為神聖羅馬帝國</p> <p>980-1015：基輔羅斯奉東正教為國教</p> <p>980-1037：阿拉伯醫學家伊本西那在世</p>
1000		
1001	<p>1004：宋遼和議，結「澶淵之盟」</p> <p>1041：畢昇創泥版活字印刷</p> <p>1044：宋夏和議</p>	<p>1044：緬甸統一，建蒲甘王國</p> <p>1054：基督教分裂為西部的公教和東部的正教</p> <p>1059：天主教決定：教皇由樞機主教團選出</p> <p>1066：諾曼第大公威廉征服英倫，自立為皇</p>

CE	Major events in China	Major events outside China
1100	<p>1068: Wang Anshi starts implementing the reform programme</p> <p>1085: Sima Guang puts a stop to the reform programme</p> <p>1086: Wang Anshi and Sima Guang die</p> <p>1094: Zhezong resumes the reform programme</p>	<p>1084: the Turks unifies West Asia</p> <p>1095: Pope Urban II orders the first crusade at the council of clermont</p> <p>1096: The first crusade</p> <p>1099: Jerusalem taken by the first crusade</p>
1101	<p>1125: Liao conquered by Jin</p> <p>1127: Huizong and his son Qinzong fallen captives of Jin, ending Northern Song</p> <p>1127–1279: Southern Song</p> <p>1134–1140: the Jins often defeated by the Song army led by outstanding generals such as Yue Fei</p> <p>1141: Song and Jin sign a peace treaty; Yue Fei executed</p>	<p>12–14 century: Paper making, printing, gun powder and compass introduced into Europe from China through Arabians</p> <p>1127: West Liao founded</p>
1200	<p>1150: Arabians produces paper in Spain</p> <p>1192–1334: Kamakura Shogunate in Kanto region</p>	<p>1150: Arabians produces paper in Spain</p> <p>1192–1334: Kamakura Shogunate in Kanto region</p>
1201	<p>1206: Temujin unifies Mongolia and calls himself Ghengis Khan</p> <p>1234: Mongols conquer Jin</p> <p>1260: Kublai Khan becomes Emperor of China</p> <p>1264: Capital moved to Beijing</p> <p>1271: Reign title changed to Yuan</p> <p>1271–1368: Yuan Dynasty</p> <p>1275–1292: Marco Polo in China</p> <p>1279: Song overthrown by Yuan</p>	<p>1206: Delhi Sultanate founded in North India by Turks</p> <p>1215: King John of England forced to sign the Magna Carta</p> <p>1240: Mongolians captured Kiev, Kievan Rus hence known as Russia</p> <p>1265: The English Parliament reorganized into the House of Lords and the House of Commons</p> <p>1265–1321: Lifetime of Dante</p>

公元	中國大事	外國大事
1100	<p>1068：王安石開始推行新法</p> <p>1085：司馬光停止新法</p> <p>1086：王安石及司馬光去世</p> <p>1094：哲宗再行新法</p>	<p>1084：突厥人統一西亞</p> <p>1095：教皇召開宗教大會，組織十字軍</p> <p>1096：十字軍第一次東征</p> <p>1099：十字軍攻陷耶路撒冷</p>
1101	<p>1125：金滅遼</p> <p>1127：金人擄走徽宗和欽宗，北宋亡，南宋立</p> <p>1127-1279：南宋</p> <p>1134-1140：南宋將領岳飛等多次打敗金兵</p> <p>1141：宋金和議，岳飛被殺</p>	<p>12-14世紀：中國的造紙術、印刷術、火藥和指南針以及印度的數學系統由阿拉伯人傳到歐洲</p> <p>1127：西遼建國</p> <p>1150：阿拉伯人在西班牙生產紙張</p> <p>1192-1334：日本鎌倉幕府政權</p>
1201	<p>1206：鐵木真統一蒙古，稱成吉思汗</p> <p>1234：蒙古滅金</p> <p>1260：忽必烈即位</p> <p>1264：忽必烈定都北京</p> <p>1271：蒙古改國號元</p> <p>1271-1368：元朝</p> <p>1275-1292：馬可波羅在中國</p> <p>1279：元滅宋</p>	<p>1206：土耳其人在印度北部建立德里蘇丹王朝</p> <p>1215：英皇約翰簽署《大憲章》</p> <p>1240：蒙古人攻陷基輔，此後羅斯轉稱俄羅斯</p> <p>1265：英國國會設上下兩院</p> <p>1265-1321：意大利詩人但丁在世</p>

CE	Major events in China	Major events outside China
1300		1280–1349: Lifetime of Occam 1291: End of crusades 1295: Marco Polo returns to Italy
1301		1336–1405: Lifetime of Timur 1337–1453: The Hundred Years' War between England and France 1347–1351: Plague widespread on earth
1400	1368–1661: Ming Dynasty	
1401	1405–1433: Cheng He's seven voyages	1418: Prince Henry of Portugal sets up the first navigation school 1431: Thais sack Angkor, forcing Khmers to move capital to Phnom Penh 1451–1506: Lifetime of Columbus 1452–1519: Lifetime of da Vinci 1453: Byzantine Empire conquered by the Turks; the name of Constantinople changed to Istanbul 1473–1543: Lifetime of Copernicus 1475–1564: Lifetime of Michelangelo 1478–1535: Lifetime of Thomas More 1483–1546: Lifetime of Luther 1485–1603: Tudor Dynasty in England 1487: Diaz reaches Cape of Good Hope 1492: Columbus reaches the West Indies 1494: Portugal and Spain sign the Tordesillas agreement, each claiming its sphere of influence
1500		1498: Da Gama arrives at Calicut in S. W. India
1501	1517: Portuguese survey the coast of China	15–16 century: Portuguese establish a trading post in Africa 1509–1564: Lifetime of Calvin 1519–1522: Magellan's fleet goes round the earth 1521: Magellan killed in the Philippines 1527–1592: Vietnam divided into North and South 1530: German king convenes a Parliamentary meeting to discuss religious matters

公元	中國大事	外國大事
1300		1280–1349：基督教改革家俄坎在世 1291：十字軍侵略行動結束 1295：馬可波羅返抵意大利
1301		1336–1405：帖木兒在世 1337–1453：英法百年戰爭 1347–1351：黑死病肆虐全球
1400	1368–1661：明朝	
1401	1405–1433：鄭和七下西洋	1418：葡萄牙亨利王子創立航海學校 1431：泰人攻陷吳哥城，吉蔑人遷都金邊 1451–1506：哥倫布在世 1452–1519：意大利藝術家達芬奇在世 1453：拜占庭帝國亡於土耳其，君士坦丁堡改名伊斯坦堡 1473–1543：波蘭天文學家哥白尼在世 1475–1564：意大利藝術家米開朗基羅在世 1478–1535：摩爾在世 1483–1546：基督教改革家路德在世 1485–1603：英國都鐸王朝 1487：迪亞士到達好望角 1492：哥倫布到達西印度群島 1494：葡西兩國就教皇建議談判，協議以佛得角群島以西1770公里(約西經45°)為界：東屬葡萄牙勢力範圍，西屬西班牙 1498：達伽馬到達印度西南岸的卡利卡特
1500		
1501	1517：葡萄牙人在中國沿海測量	15–16世紀：葡萄牙在非洲建立貿易據點 1509–1564：基督教改革家加爾文在世 1519–1522：麥哲倫船隊環繞世界 1521：麥哲倫在菲律賓被殺 1527–1592：越南分裂為南北 1530：德王召開宗教大會

CE	Major events in China	Major events outside China
1600	<p>1553: Portuguese occupy Macau</p> <p>1557: Portuguese settle in Macau</p> <p>1564: Japanese pirates wiped out by Qi Jiguang</p> <p>1582: Matteo Ricci arrives in Macau</p> <p>1598: Ming army sent to rescue Korea</p> <p>1600–1610: Matteo Ricci in Beijing</p>	<p>1531: Burmans found the Toungoo Dynasty (the country reunified in 1566)</p> <p>1542–1605: Lifetime of Akbar the Great</p> <p>1547: Russia becomes an independent country</p> <p>1547–1616: Lifetime of Cervantes</p> <p>1552–1610: Lifetime of Matteo Ricci</p> <p>1561–1626: Lifetime of Bacon</p> <p>1564–1616: Lifetime of Shakespeare</p> <p>1564–1642: Lifetime of Galileo</p> <p>1569–1650: Lifetime of Descartes</p> <p>1588: English fleet defeats Spain's Invincible Armada</p> <p>1592: Korea invaded by Japanese led by Toyotomi</p> <p>1592–1670: Lifetime of Comenius</p> <p>1596–1680: Lifetime of Bernini</p> <p>1598: Japanese army withdrew from Korea</p> <p>1600: East India Company formed in England</p>
1601	<p>1621: Dutch occupy Taiwan</p>	<p>1603: England and Scotland united, forming the Stuart Dynasty</p> <p>1608–1674: Lifetime of Milton</p> <p>1613: The House of Romanov founded in Russia</p> <p>1620: The first batch of British immigrants arrive at Boston</p> <p>1622–1673: Lifetime of Moliere</p> <p>1628–1650: Taj Mahal built by the grandson of Akbar the Great to commemorate his late wife</p> <p>1632–1704: Lifetime of Locke</p> <p>1642: Tasman reaches Tasmania and New Zealand</p> <p>1642–1727: Lifetime of Newton</p>

公元	中國大事	外國大事
	<p>1553：葡萄牙人侵佔澳門 1557：葡萄牙人在澳門定居</p> <p>1564：戚繼光肅清倭寇</p> <p>1582：利瑪竇到達澳門</p> <p>1598：明軍援朝鮮 1600-1610：利瑪竇在北京</p>	<p>1531：緬人建立東吁王朝（1566年統一全國） 1542-1605：阿克巴在世 1547：俄羅斯成為獨立國家 1547-1616：西班牙小說家塞萬提斯在世 1552-1610：利瑪竇在世</p> <p>1561-1626：英國哲學家培根在世 1564-1616：英國戲劇家莎士比亞在世 1564-1642：意大利天文學家伽利略在世 1569-1650：法國哲學家笛卡兒在世</p> <p>1588：英國海軍大敗西班牙的「無敵艦隊」 1592：日本豐臣秀吉帶兵侵略朝鮮 1592-1670：捷克教育家夸美紐斯在世 1596-1680：意大利畫家貝尼尼在世 1598：日軍撤出朝鮮 1600：英國成立東印度公司</p>
1601	<p>1621：荷蘭人侵佔台灣</p>	<p>1603：英格蘭和蘇格蘭合併，建立斯圖亞特王朝 1608-1674：英國詩人彌爾頓在世 1613：俄國建立羅曼諾夫王朝 1620：首批英國移民102人抵達波士頓 1622-1673：法國劇作家莫理哀在世 1628-1650：阿巴克的孫子為亡妻建泰姬陵 1632-1704：英國哲學家洛克在世 1642：塔斯曼到達塔斯馬尼亞和紐西蘭 1642-1727：英國科學家牛頓在世</p>

CE	Major events in China	Major events outside China
1700	<p>1644: Li Zicheng captures Beijing; the Manchus penetrate China</p> <p>1661: Zheng Chenggong recovers Taiwan</p> <p>1683: Qing captures Taiwan, unifying China</p> <p>1689: Qing signs the <i>Treaty of Nerchinsk</i> with Russia</p>	<p>1648: Holland recognized as an independent country</p> <p>1649: Revolution in England resulting in the execution of the king and the country becoming a republic</p> <p>1674: England defeats Holland, taking over its colonies in North America</p> <p>1682–1725: Reign of Peter the Great</p> <p>1684–1721: Lifetime of Watteau</p> <p>1685–1770: Lifetime of Bach</p> <p>1685–1759: Lifetime of Handel</p> <p>1688: Glorious Revolution in England</p> <p>1689: Mary II and her husband William III from Holland become joint rulers of England; the Bill of Rights passed</p> <p>1689–1755: Lifetime of Montesquieu</p> <p>1694–1778: Lifetime of Voltaire</p>
1701	<p>1728: Qing signed the <i>Treaty of Kyakhta</i> with Russia</p> <p>1729: Opium smoking prohibited</p>	<p>18 century: Slave trade reaches its peak</p> <p>1701: The Act of Settlement passed in England, establishing a constitutional monarchy</p> <p>1706–1790: Lifetime of Franklin</p> <p>1712–1778: Lifetime of Rousseau</p> <p>1723–1790: Lifetime of Adam Smith</p> <p>1724–1804: Lifetime of Kant</p> <p>1732–1799: Lifetime of Washington</p> <p>1737–1794: Lifetime of Gibbon</p> <p>1741: Russian Navy discovers Alaska</p> <p>1743–1826: Lifetime of Jefferson</p> <p>1749–1832: Lifetime of Goethe</p> <p>1756–1791: Lifetime of Mozart</p> <p>1760–1825: Lifetime of Saint-Simon</p> <p>1762–1796: Reign of Russian Czar Catherine II</p> <p>1763: <i>Peace of Paris</i> signed: England gains many colonies from France</p>

公元	中國大事	外國大事
	<p>1644：李自成攻克北京，滿人入關</p> <p>1661：鄭成功收復台灣</p> <p>1683：清朝攻克台灣，統一中國</p> <p>1689：清朝跟俄國簽訂尼布楚條約</p>	<p>1648：荷蘭獲國際承認為獨立國家</p> <p>1649：英國革命成功，處死國王，建立共和政體</p> <p>1674：英國打敗荷蘭，取得它在北美洲的殖民地</p> <p>1682-1725：彼得大帝在位</p> <p>1684-1721：法國畫家華多在世</p> <p>1685-1770：德國音樂家巴赫在世</p> <p>1685-1759：德國音樂家亨德爾在世</p> <p>1688：英國發生「光榮革命」</p> <p>1689：瑪麗二世和威廉三世兩夫婦成為英國共同國王，通過權利法案</p> <p>1689-1755：法國思想家孟德斯鳩在世</p> <p>1694-1778：法國思想家伏爾泰在世</p>
1700		
1701	<p>1728：清政府跟俄國訂立《恰克圖條約》</p> <p>1729：清政府禁止國人吸食鴉片</p>	<p>18世紀：奴隸貿易達到頂峰</p> <p>1701：英國通過王位繼承法，確定君主立憲制</p> <p>1706-1790：富蘭克林在世</p> <p>1712-1778：法國思想家盧梭在世</p> <p>1723-1790：亞當斯密在世</p> <p>1724-1804：康德在世</p> <p>1732-1799：華盛頓在世</p> <p>1737-1794：英國歷史學家吉本在世</p> <p>1741：俄國海軍發現阿拉斯加</p> <p>1743-1826：杰斐遜在世</p> <p>1749-1832：德國小說家歌德在世</p> <p>1756-1791：奧地利音樂家莫札特在世</p> <p>1760-1825：聖西門在世</p> <p>1762-1796：俄國沙皇卡捷琳娜在位</p> <p>1763：英法訂《巴黎和約》，英國獲大量殖民地</p>

CE	Major events in China	Major events outside China
1800		<p>1764: Hargreaves invents the spinning machine</p> <p>1766–1834: Lifetime of Malthus</p> <p>1767: Thailand's Ayuthia Kingdom overthrown by Myanmar</p> <p>1768–1779: Cook surveys Australia, arriving at New South Wales in 1770</p> <p>1769: Watt invents the steam engine</p> <p>1770–1827: Lifetime of Beethoven</p> <p>1770–1831: Lifetime of Hegel</p> <p>1770–1850: Lifetime of Wordsworth</p> <p>1771–1858: Lifetime of Owen</p> <p>1772–1834: Lifetime of Coleridge</p> <p>1774: Immigrants in North America convene the First Continental Congress and resolve to discontinue trading with England</p> <p>1775: Washington appointed Commander-in-chief of the Continental Army in the Second Continental Congress to fight against the English</p> <p>1775–1851: Lifetime of Turner</p> <p>1776: Declaration of Independence passed in the Third Continental Congress</p> <p>1779: Arkwright improves the spinning machine, using water power instead of human labour</p> <p>1781–1826: Lifetime of Raffles</p> <p>1783: <i>Peace of Paris</i>: Britain recognizes the independence of USA</p> <p>1785: Power loom invented by Cartwright</p> <p>1786: Penang ceded to Britain</p> <p>1788: First batch of British immigrants and convicts arrives at Sydney</p> <p>1788–1824: Lifetime of Byron</p> <p>1788–1860: Lifetime of Chopenhauer</p> <p>1789: French Revolution</p> <p>1789: Washington elected first president of USA</p> <p>1792–1822: Lifetime of Shelley</p> <p>1793: British ambassador Macartney sent to China to seek trading ties</p> <p>1795–1821: Lifetime of Keats</p> <p>1796–1875: Lifetime of Coleridge</p> <p>1797–1856: Lifetime of Heine</p> <p>1799–1837: Lifetime of Pushkin</p> <p>1799–1850: Lifetime of Balzac</p>

公元	中國大事	外國大事
1800		1764：哈格里夫發明紡紗機 1766-1834：馬爾薩斯在世 1767：緬甸滅泰國阿踰陀王朝 1768-1779：庫克探測澳大利，1770 抵新南威爾斯 1769：瓦特發明蒸汽機 1770-1827：德國音樂家貝多芬在世 1770-1831：黑格爾在世 1770-1850：華茲華斯在世 1771-1858：歐文在世 1772-1834：柯勒律治在世 1774：北美移民召開「大陸會議」， 停止與英貿易 1775：大陸會議任命華盛頓為總司 令，武力抗英 1775-1851：透納在世 1776：大陸會議通過「獨立宣言」 1779：阿克萊特改良紡紗機，用水力 代替人力 1781-1826：萊佛士在世 1783：美國獨立，與英國簽訂《巴黎 和約》 1785：卡特賴特製成水力織布機 1786：英人登陸檳城 1787：法國助越南阮氏（南方）統一 國家 1788：首批英國移民和囚犯到達澳洲 悉尼 1788-1824：拜倫在世 1788-1860：叔本華在世 1789：法國大革命 1789：華盛頓當選美國第一任總統 1792-1822：雪萊在世 1793：英使馬戛爾來華 1795-1821：濟慈在世 1796-1875：柯羅在世 1797-1856：海涅在世 1799-1837：普希金在世 1799-1850：巴爾扎克在世

CE	Major events in China	Major events outside China
1801		<p>1802: The Nguyen Dynasty unifies Vietnam with the help of France</p> <p>1802–1885: Lifetime of Hugo</p> <p>1803: USA buys Louisiana from France</p> <p>1804: Napoleon Bonaparte proclaims Emperor</p> <p>1805–1894: Lifetime of Lesseps</p> <p>1809–1865: Lifetime of Lincoln</p> <p>1811–1896: Lifetime of Harriet Beecher Stowe</p> <p>1812: War between England and USA</p> <p>1812–1870: Lifetime of Dickens</p> <p>1813–1901: Lifetime of Verdi</p> <p>1814: Stephenson invents the steam locomotive</p> <p>1814: The allied army enters Paris; Napoleon exiled to Elba</p> <p>1815: Napoleon secretly returns to Paris and regains power, but is defeated by the allied army again and exiled to St. Helena Island; the Bourbon Dynasty reinstalled</p> <p>1815: Britain occupies Sri Lanka</p> <p>1815–1898: Lifetime of Bismarck</p> <p>1818–1883: Lifetime of Marx</p> <p>1819: USA buys Florida from Spain</p> <p>1819: Britain occupies Singapore</p> <p>1820–1895: Lifetime of Engels</p> <p>1822–1900: Lifetime of Lenoir</p> <p>1824: Agreement between Britain and Holland in the scramble for colonies in Southeast Asia</p> <p>1826: Most countries in Central and South America have become independent by then</p> <p>1828–1910: Lifetime of Tolstoy</p> <p>1833–1897: Lifetime of Brahms</p> <p>1835–1910: Lifetime of Twain</p> <p>1839–1867: Lifetime of Takasugi</p> <p>1840: Britain occupies New Zealand</p> <p>1840–1893: Lifetime of Tchaikovsky</p> <p>1840–1926: Lifetime of Monet</p> <p>1841–1909: Lifetime of Ito</p> <p>1844–1900: Lifetime of Nietzsche</p> <p>1847–1931: Lifetime of Edison</p> <p>1848: Publication of the <i>Communist Manifesto</i></p> <p>1848: Louis-Napoleon Bonaparte elected president after the February Revolution</p>
	<p>1838: Lin Zexu commissioned to suppress the illegal opium trade</p> <p>1839: Lin destroys the confiscated opium in Humen</p> <p>1840: Guangzhou attacked by British army</p> <p>1842: <i>Treaty of Nanjing</i> signed</p>	
1850		

公元	中國大事	外國大事
1801		1802：越南阮氏（南方）統一全國 1802-1885：雨果在世 1803：美國向法國購買路易斯安那 1804：拿破侖稱帝 1805-1894：雷賽在世 1809-1865：林肯在世 1811-1896：斯托夫人在世 1812：英美戰爭 1812-1870：英國作家狄更斯在世 1813-1901：威爾弟在世 1814：斯蒂芬森發明蒸汽機車 1814：聯軍攻入巴黎，拿破侖放逐厄爾巴島 1815：拿破侖潛返巴黎，重掌政權，但為聯軍再敗，放逐聖赫勒那島；波旁王朝復辟 1815：英國佔領錫蘭 1815-1898：俾斯麥在世 1818-1883：馬克斯在世 1819：美國向西班牙購買佛羅里達 1819：英國佔領新加坡 1820-1895：恩格思在世 1822-1900：萊諾在世 1824：英荷協議，劃分東南亞勢力範圍 1826：中美洲和南美洲大部分國家已獨立 1828-1910：托爾斯泰在世 1833-1897：勃拉姆斯在世 1835-1910：馬克吐溫在世 1839-1867：高杉晉作在世 1840：英國佔領紐西蘭 1840-1893：柴可夫斯基在世 1840-1926：莫奈在世 1841-1909：伊藤博文在世 1844-1900：尼采在世 1847-1931：愛迪生在世 1848：共產黨宣言發表 1848：法國革命，路易拿破侖當選總統
	1838：清政府派林則徐禁煙 1839：林則徐在虎門銷毀走私鴉片 1840：英軍攻打廣州 1842：簽訂《北京條約》	
1850		

CE	Major events in China	Major events outside China
1851	<p>1851: Taiping Rebellion begins</p> <p>1854: The Xiang Army founded by Zeng Guofang, the Huai Army by Li Hongchang and the Ever-Victorious Army by foreign merchants in Shanghai</p> <p>1857: British and French soldiers attack Guangzhou and the former later occupy the city for three years</p> <p>1858: British and French soldiers capture Tianjin</p> <p>1860: <i>Treaty of Beijing</i> signed</p> <p>1860–90s: Self-Strengthening Movement</p> <p>1861: Office of Foreign Affairs and Tongwen Guan set up</p> <p>1864: Taiping Rebellion ended with the suicide of Hong Xiuquan</p>	<p>1851–1912: Lifetime of Emperor Meiji</p> <p>1852: Louis-Napoleon proclaims Emperor</p> <p>1853: Four American war ships, led by Perry, enter the Bay of Tokyo</p> <p>1853–1890: Lifetime of Van Gogh</p> <p>1853–1910: Lifetime of Thai King Chulalongkorn</p> <p>1855–1881: Lifetime of Alexander II</p> <p>1856–1939: Lifetime of Austrian neurologist Freud</p> <p>1856–1950: Lifetime of Shaw</p> <p>1857: Mutiny in India</p> <p>1858: India formally becomes a British colony</p> <p>1858–1947: Lifetime of Planck</p> <p>1859–1952: Lifetime of Dewey</p> <p>1860: Lincoln elected president</p> <p>1860–1911: Lifetime of Mahler</p> <p>1861–1865: American civil war</p> <p>1862–1918: Lifetime of Debussy</p> <p>1866–1944: Lifetime of Romain Rolland</p> <p>1867: USA buys Alaska from Russia</p> <p>1867: Canada becomes a Dominion after forming a Confederation</p> <p>1867: Emperor Meiji ascends the throne and proclaims his reform manifesto in the following year</p> <p>1868: Britain stops sending convicts to Australia</p> <p>1869: Britain and France agree to keep Thailand's independence</p> <p>1869: Suez Canal completed</p> <p>1869–1948: Lifetime of Gandhi</p> <p>1869–1954: Lifetime of Matisse</p> <p>1870: Louis-Napoleon captured in the war between France and Prussia; France becomes a republic again</p>

公元	中國大事	外國大事
1851	<p>1851：太平天國發難</p> <p>1854：曾國藩建湘軍；李鴻章建淮軍；上海商人建常勝軍</p> <p>1857：英法借故攻打廣州，英國隨後佔領該市三年</p> <p>1858：英法攻下天津</p> <p>1860：簽訂《北京條約》</p> <p>1860–90年代：洋務運動，又稱自強運動</p> <p>1861：清政府成立總理各國事務衙門和同文館</p> <p>1864：太平天國敗亡，洪秀全自殺</p>	<p>1851–1912：明治天皇在世</p> <p>1852：路易拿破侖稱帝</p> <p>1853：美艦闖入東京灣</p> <p>1853–1890：梵谷在世</p> <p>1853–1910：朱拉隆功在世</p> <p>1855–1881：亞歷山大二世在世</p> <p>1856–1939：弗洛伊德在世</p> <p>1856–1950：蕭伯納在世</p> <p>1857：印度大暴動</p> <p>1858：印度正式成為英國殖民地</p> <p>1858：法國攻打越南</p> <p>1858–1947：普朗克在世</p> <p>1959：法國攻下西貢</p> <p>1859–1952：杜威在世</p> <p>1860：林肯當選美國總統</p> <p>1860–1911：馬勒在世</p> <p>1861–1865：美國南北內戰</p> <p>1862–1918：德布西在世</p> <p>1866–1944：羅曼羅蘭在世</p> <p>1867：美國向俄國購買阿拉斯加</p> <p>1867：加拿大建立聯邦政府，成為自治領</p> <p>1867：明治天皇即位，次年頒佈維新政體書</p> <p>1868：英國停止運送囚犯到澳洲</p> <p>1869：英法協議，維持泰國獨立地位</p> <p>1869：蘇伊士運河落成</p> <p>1869–1948：甘地在世</p> <p>1869–1954：馬蒂斯在世</p> <p>1870：路易拿破侖在普法戰爭中被俘，法國恢復共和</p>

CE	Major events in China	Major events outside China
		<p>1870–1901: Lifetime of Chopin</p> <p>1870–1924: Lifetime of Lenin</p> <p>1871: Paris Commune established</p> <p>1871: Both Germany and Italy unified</p> <p>1871–1873: First Japanese mission to Europe and North America</p> <p>1873: Korea forced to sign unequal treaties with Japan</p> <p>1874–1965: Lifetime of Churchill</p> <p>1876–1948: Lifetime of Jinnah</p> <p>1878–1953: Lifetime of Stalin</p> <p>1879–1940: Lifetime of Trotsky (assassinated)</p> <p>1879–1955: Lifetime of Einstein</p> <p>1881–1938: Lifetime of Kemal</p> <p>1881–1945: Lifetime of Bartok</p> <p>1881–1973: Lifetime of Picasso</p> <p>1882: Second Japanese mission to Europe, led by Ito, to study the constitution of Germany and Hungary with a view to drafting one for Japan</p> <p>1882–1971: Lifetime of Stravinsky</p> <p>1883: French army captures Hue</p> <p>1883–1924: Lifetime of Kafka</p> <p>1883–1945: Lifetime of Mussolini</p> <p>1883–1969: Lifetime of Jaspers</p> <p>1884–1885: 14 European countries met at Berlin to discuss the carving up of Africa for colonies</p> <p>1884–1972: Lifetime of Truman</p> <p>1885: French army defeated by Qing at Lang Son, but France still recognized as the protector of Vietnam</p> <p>1888–1938: Bukharin executed (accused as spy)</p> <p>1888–1965: Lifetime of Eliot</p> <p>1889: A new constitution for Japan</p> <p>1889–1945: Lifetime of Hitler</p> <p>1889–1964: Lifetime of Nehru</p> <p>1889–1971: Lifetime of Charlie Chaplin</p> <p>1891–1953: Lifetime of Prokofiev</p> <p>1891–1976: Lifetime of Ernst</p> <p>1892–1980: Lifetime of Tito</p> <p>1893: Laos occupied by France</p>

公元	中國大事	外國大事
		1870-1901：蕭邦在世 1870-1924：列寧在世 1871：巴黎公社成立 1871：德國統一；意大利統一 1871-1873：日本使節團到歐美考察 1873：日本威迫朝鮮簽訂不平等條約 1874-1965：邱吉爾在世 1876-1948：真納在世 1878-1953：斯大林在世 1879-1940：托洛茨基在世(遭暗殺) 1879-1955：愛因斯坦在世 1881-1938：凱末爾在世 1881-1945：巴爾托克在世 1881-1973：畢加索在世 1882：伊藤博文率團往德奧考察，並起草日本憲法 1882-1971：史特拉汶斯基在世 1883：法軍攻下順化 1883-1924：卡夫卡在世 1883-1945：墨索里尼在世 1883-1969：雅爾珀斯在世 1884-1885：歐洲國家在柏林召開瓜分非洲會議 1884-1972：杜魯門在世 1885：清兵大敗法軍於諒山，但在和約上承認法國控制越南 1888-1938：布哈林在世（以間諜罪被處決） 1888-1965：艾略特在世 1889：明治天皇頒佈新憲法 1889-1945：希特拉在世 1889-1964：尼赫魯在世 1889-1971：演員差利卓別靈在世 1891-1953：普羅高菲夫在世 1891-1976：愛倫斯特在世 1892-1980：鐵托在世 1893：法國佔領寮國

CE	Major events in China	Major events outside China
1900	<p>1894: Sun Yat-sen petitions Li Hungchang</p> <p>1894: China defeated in the First Sino-Japanese War, losing Taiwan and Penghu</p> <p>1894: Xingzhong Hui formed</p> <p>1898: Hundred Days' Reform</p> <p>1898: Beijing captured by the army of the Eight-Nation Alliance following the uprising of the Boxers</p> <p>1898: the New Territories (HK) leased to Britain</p>	<p>1895–1963: Lifetime of Hindemith</p> <p>1899–1961: Lifetime of Hemingway</p>
1901	<p>1901: <i>Boxer Protocol</i></p> <p>1902: Empress Dowager returns to Beijing and starts her reforms</p> <p>1904: Huaxing Hui and Guangfu Hui formed</p> <p>1905: Xingzhong Hui, Huaxing Hui and Guangfu Hui combined to form Tongmeng Hui:</p> <p>1911: Huanghua Gang (Guangzhou) uprising in April fails</p> <p>1911: Wuchang uprising in October succeeds</p> <p>1912: Sun Yat-sen becomes Temporary President of China; later abdicates in favour of Yuan Shikai</p> <p>1912: Kuomintang founded</p> <p>1914: Tongmeng Hui and Kuomintang combined to form the Chinese Revolutionary Party</p>	<p>1901: Australia becomes a Dominion after forming a Confederation</p> <p>1902: Japan and Britain become allies</p> <p>1904: Japan wins the war with Russia</p> <p>1904: An agreement reached between Britain and France that the former controls Egypt and the latter, Morocco</p> <p>1904–1967: Lifetime of Oppenheimer</p> <p>1905: Soviet formed in St. Petersburg</p> <p>1905–1980: Lifetime of Sartre</p> <p>1907: New Zealand becomes Dominion</p> <p>1910: Japan annexes Korea</p> <p>1911: Japan recovers all sovereignty from Western Powers</p> <p>1914: Ferdinand, Prince of Austria, assassinated, leading to World War I</p>

公元	中國大事	外國大事
1900	<p>1894：孫中山上書李鴻章</p> <p>1894：興中會成立</p> <p>1894：甲午戰爭打敗，割讓台灣和澎湖給日本</p> <p>1895：孫中山創立興中會</p> <p>1898：維新運動，只進行了103日</p> <p>1898：八國聯軍佔領北京</p> <p>1898：簽訂香港界址專條</p>	<p>1895–1963：亨德密特在世</p> <p>1899–1961：海明威在世</p>
1901	<p>1901：《馬關條約》</p> <p>1902：慈禧太后回京，開始改革</p> <p>1904：華興會和光復會成立</p> <p>1905：興中會聯合華興會和光復會，組成同盟會</p> <p>1911：4月，黃花崗起義失敗</p> <p>1911：10月，武昌起義成功</p> <p>1912：孫中山就任臨時大總統，後讓位給袁世凱</p> <p>1912：國民黨成立</p> <p>1914：同盟會和國民黨合併為中華革命黨</p>	<p>1901：澳洲建立聯邦政府，成為自治領</p> <p>1902：日本與英國結盟</p> <p>1904：日俄戰爭，日本勝利</p> <p>1904：英法協議：分別支配埃及和摩洛哥</p> <p>1904–1967：科學家奧本海默在世</p> <p>1905：聖彼得堡成立蘇維埃</p> <p>1905–1980：薩特在世</p> <p>1907：紐西蘭成為自治領</p> <p>1910：日本吞併朝鮮</p> <p>1911：日本經過十年努力，終於與歐美列強達成協議，恢復所有主權</p> <p>1914：奧地利王儲遇害，引發第一次世界大戰</p>

CE	Major events in China	Major events outside China
	<p>1915: <i>La Jeunesse</i> founded by Chen Duxiu</p> <p>1915: Yuan Shikai proclaims Emperor</p> <p>1916: Yuan Shikai dies and China splits: warlords in the north and revolutionaries in the south</p> <p>1916: Cai Yuanpei appointed Chancellor (President) of Beijing University</p> <p>1919: The May 4th Movement erupted in Beijing</p> <p>1921: Chinese Communist Party (CCP) founded</p> <p>1924: Chinese Revolutionary Party becomes the Chinese Kuomintang (KMT); adopts the policy of forming an alliance with the Soviet Union and cooperating with the Chinese Communists</p>	<p>1915/18–1953: Lifetime of Julius and Ethel Rosenberg</p> <p>1917: Russia pulls out from WWI after the revolution</p> <p>1917: USA enters WWI</p> <p>1918: Russia decides: 1. to sign a peace treaty with Germany; 2. to rename the Social Democratic Labour Party as the Communist Party; 3. to move its capital to Moscow</p> <p>1918: End of WWI; German Emperor William II abdicates</p> <p>1918–1981: Lifetime of Sadat (assassinated)</p> <p>1919: <i>Peace of Versailles</i></p> <p>1919: Germany becomes Weimar Republic</p> <p>1919: Mussolini forms the Union for Struggle</p> <p>1919: Gandhi starts the non-violence civil disobedience movement</p> <p>1920: Turkey becomes a republic and removes all unequal treaties</p> <p>1921: Russia adopts a new economic policy</p> <p>1921: Hitler becomes the leader of the German Workers' Party and renames it the National Socialist German Workers' Party (Nazi Party)</p> <p>1921: The Union for Struggle renamed the National Fascist Party; Squadiristi set up</p> <p>1922: Mussolini becomes the prime minister of Italy</p> <p>1922: Russia changes its name to USSR</p> <p>1923: Hitler imprisoned for a year for treason after a coup failure</p>

公元	中國大事	外國大事
	1915：陳獨秀創辦新青年 1915：袁世凱稱帝 1916：袁世凱病逝，中國分裂：北方軍閥控制；南方革命黨掌握 1916：蔡元培任北京大學校長	1915/18–1953：科學家盧森堡夫婦在世 1917：俄國革命成功，退出戰爭 1917：美國參戰 1918：俄國決定：一、社會民主勞工黨正名為共產黨；二、與德國簽訂和約；三、遷都莫斯科 1918：第一次世界大戰結束；德皇威廉二世退位 1918–1981：埃及總統薩達特在世（遇刺身亡） 1919：簽訂《凡爾賽和約》 1919：德國成為共和國，稱魏馬共和國 1919：墨索里尼成立法西斯戰鬥隊；兩年後改組為國家法西斯黨，並成立黑衫軍 1919：甘地發起和平抵抗運動 1920：土耳其建立共和政體，廢除不平等條約 1921：俄國行新經濟政策 1921：希特拉任德國工人黨黨魁，更改黨名為納粹黨 1922：墨索里尼任意大利首相 1922：俄國正名為蘇聯 1923：希特拉因發動政變被捕，入獄一年
	1919：五四運動在北京爆發	
	1921：中國共產黨成立	
	1924：中華革命黨改組為中國國民黨，實行聯俄容共政策	

CE	Major events in China	Major events outside China
	1924: Chiang Kai-shek does military studies in USSR and sets up the Whampao Military Academy after his return	
	1925: Chiang Kai-shek reorganizes the party army, making it a national army	
	1926: Chiang Kai-shek leads the northern expedition	
	1927: KMT splits: old government in Wuhan; a new one in Nanjing: communists in Shanghai persecuted	
	1928: Northern expedition succeeds	
	1928: Warlord Chang Zuolin murdered by the Japanese	
	1931: The Chinese Soviet Republic set up, with Ruijin as the capital	1929: Vatican becomes an independent country
	1931: 9.18 Incident at Shenyang	1929: Stalin abandons the new economic policy
	1932: Manchukuo, a Japanese puppet state, formed	1929–1932: worldwide economic depression
	1934–1936: The Long March	1931: Canada becomes independent
	1935: Zunyi Conference	1931–date: Lifetime of Gorbachev
	1936: Xi'an Incident	1932: Thailand becomes the second constitutional monarchy in Asia
		1933: Japan withdraws from the League of Nations because of the 9.18 incident
		1933: When Nazi becomes the major party of Germany and Hitler the prime minister, the Weimar Republic is renamed the Third Reich of Germany
		1934: Hitler becomes prime minister cum president
		1934: USA agrees to grant the Philippines independence after ten years
		1935: Italy invades Ethiopia
		1936: Germany occupies the non-military zone of River Rhine
		1936: The Axis Alliance formed between Germany and Italy

公元	中國大事	外國大事
	1924：蔣介石往蘇聯學習，回國後建黃埔軍校 1925：蔣介石改組黨軍為國民革命軍 1926：蔣介石領軍北伐 1927：寧漢分裂，上海清黨 1928：北伐成功 1928：日人炸死軍閥張作霖 1931：中華蘇維埃共和國成立，定都瑞金 1931：日人在瀋陽製造918事件 1932：日人利用溥儀，成立滿州國 1934-1936：共產黨進行二萬五千里長征 1935：遵義會議 1936：西安事變	1929：梵蒂岡成為獨立國家 1929：斯大林放棄新經濟政策 1929-1932：全球經濟大蕭條 1931：加拿大獨立 1931至今：前蘇聯總統戈爾巴喬夫在世 1932：泰國政變，成為亞洲第二個君主立憲國家 1933：日本因918事件退出國聯 1933：納粹黨成為德國第一大黨，希特勒任總理，廢止魏馬共和國，改稱德意志第三帝國 1934：希特拉兼任總統 1934：美國答應十年後讓菲律賓獨立 1935：意大利進軍埃塞俄比亞 1936：德國佔領萊茵河非軍事區 1936：德、意成立軸心聯盟

CE	Major events in China	Major events outside China
	1937: Marco Polo Bridge Incident, China declaring war on Japan	1937: Britain directly governs Myanmar
	1938: The Chinese Government moves the capital to Chongqing	1938: Germany occupies Austria
	1939: Chiang Kai-Shek fails to assassinate Wang Jingwei at Hanoi	1939: Germany occupies Czechoslovakia
	1940: Wang Jingwei, helped by Japan, sets up another Nationalist Government at Nanjing	1939: Italy occupies Albania
		1939: Poland divided by Germany and Russia after the latter two sign a peace agreement
		1940: <i>The Tripartite Pact</i> signed by Germany, Italy and Japan
		1940: Britain and France at war with Germany when it invades western Europe
		1940: France surrenders to Germany
		1940: Japan occupies North Vietnam
		1941: Japan occupies South Vietnam and attacks the Malay Peninsula and Pearl Harbour
		1941: USA enters WWII
		1941: Germany invades southeast Europe and USSR
		1942: Germany suffers heavy loss in Stalingrad
		1942: German army reaches Cairo
		1942: British asked to leave by the largest party in India, the Indian National Congress
		1943: German troops withdraw from North Africa
		1943: The Allies sign a cease-fire treaty with Italy after landing
		1943: Meetings of heads of Allied countries at Cairo and at Tehren
	1944: Wang Jingwei dies in Japan	1944: Allied army recaptures Paris; Russian army reaches Vienna; American bombers attack Japan
	1945–1946: First peace negotiation between KMT and CCP	1945: <i>The Yalta Agreement</i> signed by Britain, USA and USSR
		1945: Hitler committed suicide and Mussolini executed
		1945: Germany surrenders; <i>Potsdam Agreement</i> signed by Britain, USA and USSR
		1945: Japan surrenders after USA drops atomic bombs at Hiroshima and Nagasaki
		1945–1954: 15 Asian countries become independent

公元	中國大事	外國大事
	1937：蘆溝橋事件，蔣介石宣佈抗日	1937：英國直接統治緬甸
	1938：國民政府遷都重慶	1938：德國吞併奧地利
	1939：蔣刺汪不遂	1939：德國佔領捷克；意大利佔領阿爾巴尼亞
	1940：汪精衛在南京成立國民政府（偽政府）	1939：蘇、德簽訂互不侵犯條約，隨後瓜分波蘭
		1940：德、意、日簽訂三國聯盟
		1940：德國進軍西歐，英、法應戰
		1940：法國向德國投降
		1940：日本佔領北越
		1941：日本進駐南越；突襲馬來半島和珍珠港
		1941：美國參戰
		1941：德國進軍東南歐和蘇聯
		1942：德軍在斯大林格勒大敗
		1942：德軍直迫開羅
		1942：國大黨要求英國人離開印度
		1943：德軍撤出北非
		1943：盟軍登陸意大利；雙方簽訂停戰協定
		1943：同盟國巨頭出席開羅會議和德克蘭會議
	1944：汪精衛病逝日本	1944：盟軍收復巴黎；蘇軍直迫維也納；美機轟炸日本本土
	1945-1946：國共第一次和談	1945：英、美、蘇簽訂《雅爾塔協定》
		1945：希特拉自殺；墨索里尼被處決
		1945：德國投降；英、美、蘇簽訂《波茨坦協定》
		1945：美國在廣島和長崎投下原子彈；日本投降
		1945：聯合國成立
		1945-1954：亞洲15個國家獨立

CE	Major events in China	Major events outside China
1950	<p>1947: 2.28 Incident in Taiwan</p> <p>1948: Chinese Government fails in currency reform</p> <p>1949: Second peace negotiation between KMT and CCP</p> <p>1949: People's Republic of China (PRC) established; USSR recognizes China</p> <p>1950: All unequal treaties signed with Western powers nullified</p> <p>1950: Sino-Soviet Treaty of Friendship, Alliance and Mutual assistance signed</p> <p>1950: UK recognizes China</p> <p>1950: American troops approaching the border, China sends a "voluntary army" to Korea</p> <p>1950–1952: restoration period, three-anti and five-anti movements taking place</p>	<p>1947: Mountbatten Plan accepted, India and Pakistan becoming dominions, followed by Sri Lanka in the following year</p> <p>1947: USA provides Greece with generous aids to combat communism</p> <p>1947: White terror begins in USA after McCarthy becomes senator</p> <p>1948: Germany divided: the German Democratic Republic in the east and the Federal Republic of German in the west</p> <p>1948: Korea divided: The Democratic People's Republic of Korea in the north and the Republic of Korea in the south</p> <p>1948: The State of Israel founded</p> <p>1948–1949: First Arab-Israeli conflict</p> <p>1949: North Atlantic Treaty Organization formed by USA, Canada and 10 European countries</p> <p>1950: India becomes independent</p> <p>1950: Korean War begins</p>
1951	<p>1953: First 5-year plan</p> <p>1953–1957: Construction period</p>	<p>1951–1953: Peace talk between North and South Korea, resulting in a cease-fire agreement</p> <p>1952: Egypt becomes a republic</p> <p>1954: France withdraws from Indo-China after the defeat at Dien Bien Phu</p> <p>1954: Vietnam split: North led by Ho Chi-Minh and South, Ngo Dinh Diem</p>

公元	中國大事	外國大事
1950	<p>1947：台灣二二八慘案</p> <p>1948：國民政府幣制改革失敗</p> <p>1949：國共第二次和談</p> <p>1949：中華人民共和國成立；中蘇建交</p> <p>1950：廢除列強加諸中國的不平等條約</p> <p>1950：簽訂中蘇友好同盟互助條約</p> <p>1950：英國承認中華人民共和國</p> <p>1950：十月，美軍迫近中韓邊界，中國派志願軍抗美援朝</p> <p>1950-1952：復原時期：三反五反運動</p>	<p>1947：蒙巴頓方案獲接受，印度、巴基斯坦和錫蘭先後成為自治領</p> <p>1947：美國援助希臘，以免共產主義擴散</p> <p>1947：麥卡錫當選美國參議員，白色恐怖展開</p> <p>1948：德國分裂：西面為德意志聯邦共和國；東面為德意志民主共和國</p> <p>1948：韓國分裂：李承晚在南方成立大韓民國；金日成在北方成立朝鮮民主主義人民共和國</p> <p>1948：以色列建國</p> <p>1948-1949：第一次以阿戰爭</p> <p>1949：美、加和10個西歐國家簽訂北大西洋公約</p> <p>1950：印度獨立</p> <p>1950：韓戰爆發</p>
1951	<p>1953：第一個五年計劃</p> <p>1953-1957：建設時期</p>	<p>1951-1953：南北韓進行和談，終於達成停火協議</p> <p>1952：埃及成為共和國</p> <p>1954：奠邊府大敗，法國退出印支半島</p> <p>1954：越南分裂：北方由胡志明領導；南方由吳廷琰掌權</p>

CE	Major events in China	Major events outside China
	<p>1956: Hundred Flowers Campaign followed by Anti-Rightist Movement</p> <p>1958: Rejecting USSR's request to set up a radio station and a fleet in China</p> <p>1958: Communes formed</p> <p>1958–1960: Period of Great Leap Forward</p> <p>1959: Lushan conference</p> <p>1960: USSR unilaterally nullifies the Treaty of Sino-Soviet Friendship, Alliance and Mutual Assistance</p> <p>1961–1965: Rectification period</p> <p>1962: Mao Zedong criticized</p> <p>1962: Social education movement</p> <p>1962: Mao develops the “four existence” theory</p> <p>1962–1969: Quarrel with USSR publicised</p> <p>1963: Four cleanups movement</p> <p>1964: Zhou Enlai raises the idea of four modernizations</p> <p>1964: A Five–Man Group established to oversee the beginnings of a cultural revolution</p> <p>1965: Historical play <i>Hai Rui Dismissed from Office</i> publicly criticized</p> <p>1965: Mao recommends that capitalist roaders in the CCP be disciplined</p>	<p>1954: Geneva Conference</p> <p>1955: Warsaw Treaty signed</p> <p>1955: Bandung Conference</p> <p>1956: Pakistan independent</p> <p>1956: Second Arab-Israeli conflict</p> <p>1956: Khrushchev severely criticizes Stalin</p> <p>1956: USSR suppresses a Hungarian revolution</p> <p>1956–1965: Thirty-three new countries founded in Africa</p> <p>1959: North Vietnam decides to unify the country by force</p> <p>1961: First conference of non-aligned countries held in Belgrade</p> <p>1964: US navy and air force attack North Vietnam; North Vietnam army invades the South</p> <p>1964: Free Speech Movement at Berkeley</p> <p>1964: Palestine Liberation Organization (PLO) founded in Jordan</p>

公元	中國大事	外國大事
	<p>1956：先是大鳴大放，接着整風反右</p> <p>1958：中國拒絕蘇聯在華建電台和艦隊</p> <p>1958：成立人民公社</p> <p>1958-1960：大躍進時期</p> <p>1959：廬山會議</p> <p>1960：蘇聯撕毀中蘇友好同盟互助條約</p> <p>1961-1965：整頓時期</p> <p>1962：毛澤東自我批評和受批評</p> <p>1962：社會主義教育運動</p> <p>1962：毛澤東建立四個存在理論</p> <p>1962-1969：中蘇公開罵戰</p> <p>1963：四清運動</p> <p>1964：周恩來提出四個現代化口號</p> <p>1964：成立文化革命五人小組</p> <p>1965：歷史劇海瑞罷官受批判</p> <p>1965：毛澤東提議整頓黨內走資派</p>	<p>1954：日內瓦會議</p> <p>1955：蘇聯和六個東歐國家簽訂華沙公約</p> <p>1955：亞非新興國家在萬隆召開會議</p> <p>1956：巴基斯坦獨立</p> <p>1956：第二次以阿戰爭</p> <p>1956：赫魯曉夫猛烈批判斯大林</p> <p>1956：蘇聯出兵鎮壓匈牙利革命</p> <p>1956-1965：非洲湧現33個新國家</p> <p>1959：北越決定武力統一國家</p> <p>1961：第一屆不結盟國家會議在布爾格萊德召開</p> <p>1964：美軍海空侵襲北越；北越陸軍攻打南越</p> <p>1964：柏克利學生發起言論自由運動</p> <p>1964：巴勒斯坦解放(巴解)組織在約旦成立</p>

CE	Major events in China	Major events outside China
	1966: The ties between the communist parties of China and USSR severed	
	1966: The Five-Man Group replaced by the Cultural Revolution Group	
	1966: Mao produces a big character poster and meets with the red guards	
	1966–1976: Cultural revolution period	
	1967: Jiang Qing advocates the use of words to attack and force to defend; fighting lasts for a year	1967: Third Arab-Israeli conflict (6-day war) 1967: European Community founded
	1968: Liu Shaoqi considered as a traitor	1968: The Spring of Prague 1968: Student movement all over the world 1968–1973: Peace negotiation on Vietnam War and agreement finally reached 1969: Number of US soldiers rises to 550,000
	1969: Liu Shaoqi dies in custody	
	1969: Lin Biao rises	
	1969: Conflict with Russia over Zhenbao Island	
		1970: Lon Nol stages a coup in Cambodia and becomes its president in 1972 1970: The PLO headquarter moves to Lebanon
	1971: Lin Biao dies when his plane crashes in Mongolia on fleeing China	
	1971: PRC admitted to UN	
	1972: Nixon visits China	1972: Ceylon becomes independent and renamed Sri Lanka
	1972: Formal diplomatic tie with UK established	
	1973: Gang of Four in power; Wang Hongwen as vice-chairman of CCP	1973: Fourth Arab-Israeli conflict; Petroleum crisis 1973: US troops withdraw from South Vietnam
	1974: The Criticize Lin (Biao), Criticize Confucius Campaign in progress	1974: Diplomatic relations reestablished between Egypt and USA
	1975: Chiang Kai-shek dies	1975: Lebanon in civil war and invaded by Israel 1975: Red Cambodia was founded

公元	中國大事	外國大事
	1966：中蘇兩國共產黨斷絕關係 1966：中央文化革命小組取代五人小組 1966：毛澤東發表大字報和接見紅衛兵 1966-1976：文化大革命時期 1967：江青提出文攻武衛；武鬥持續一年 1968：劉少奇被判為叛徒、內奸和工賊 1969：劉少奇死於監守所；林彪崛起 1969：中蘇珍寶島交兵 1971：林彪謀反敗逃，機毀人亡 1971：中華人民共和國進入聯合國 1972：尼克森訪華 1972：中英正式建交 1973：四人幫當道，王洪文任中央副主席 1974：批林批孔運動 1975：蔣介石去世	 1967：第三次以阿戰爭(六日戰爭) 1967：歐洲共同體成立 1968：布拉格之春 1968：全球性學生運動 1968-1973：越戰和談在巴黎舉行，最後達成協議 1969：南越美軍人數激增至55萬 1970：柬埔寨政變，龍諾上台，兩年後任總統 1970：巴解總部遷至黎巴嫩 1972：錫蘭獨立，正名為斯里蘭卡 1973：第四次以阿戰爭；石油危機 1973：美軍撤出南越 1974：埃及與美國復交 1975：黎巴嫩內戰，以色列入侵 1975：紅色高棉成立

CE	Major events in China	Major events outside China
	1976: Zhou Enlai dies in January; Tiananmen demonstration in April	1976: Vietnam unified and renamed the Socialist Republic of Vietnam: Saigon, Ho Chi Minh City
	1976: Mao Zedong dies in September; Gang of Four arrested in October	1976: Egypt rescinds the treaty with USSR
	1977: Adjusting policy and opening up	1977: Sadat visits Israel
	1978: Chiang Ching-kuo leads Taiwan	1978: Vietnam army enters Cambodia, founding the People's Republic of Kampuchea, which becomes the Kingdom of Cambodia again in 1993
	1978: Publication of the essay Practice is the sole criterion for testing truth	
		1979: Egypt and Israel reach a peace agreement
		1979: USSR invades Afghanistan
		1979: Iranian revolution succeeds
	1980: Deng Xiaoping replaces Hua Guofeng	1980–1988: War between Iran and Iraq
	1980: Four special economic zones developed along the coast near Hong Kong	
	1981: Passing of “the Resolution on Certain Questions in the History of Our Party Since the Founding of the People's Republic of China”	
	1982: Deng Xiaoping advocates the building of a socialism with Chinese characteristics	1982: Fifth Arab-Israeli conflict
	1982: UK prime minister Thatcher visits China	
	1983: Negotiation with UK on the future of HK	
	1984: Joint declaration on the future of HK	
	1984: Communes abolished; villages and towns reinstated	
	1984–1985: Another three regions and twelve ports opened up	

公元	中國大事	外國大事
	1976：一月周恩來去世；四月天安門事件	1976：越南統一，正名為越南社會主義共和國，西貢改稱胡志明市
	1976：9月毛澤東去世；10月四人幫被捕	1976：埃及廢除埃蘇友好合作條約
	1977：開始調整和改革開放	1977：薩達特訪問以色列
	1978：蔣經國出掌台灣	1978：越南出兵柬埔寨，成立柬埔寨人民共和國
	1978：發表實踐是檢驗真理的唯一標準	1979：以埃達成和議
	1980：鄧小平取代華國峰	1979：蘇聯入侵阿富汗
	1980：香港附近沿海成立四個經濟特區	1979：伊朗革命成功
	1981：關於建國以來黨的若干歷史問題的決議獲通過	1980-1988：兩伊戰爭
	1982：鄧小平提出要建設有中國特色的社會主義	1982：第五次以阿戰爭
	1982：英相戴卓爾夫人訪華	
	1983：中英就香港問題展開談判	
	1984：中英就香港問題發表聯合聲明	
	1984：取消人民公社，恢復鄉鎮	
	1984-1985：開放三個地區和14個港口	

CE	Major events in China	Major events outside China
	1985: Hong Kong Basic Law Drafting Committee formed	1985: Gorbachev appointed General Secretary of the Central Committee of the Communist Party of the Soviet Union
	1987: Hu Yaobang, General Secretary, stepped down; he is succeeded by Zhao Ziyang	1986: Policy reform in Vietnam
	1988: Chiang Ching-kuo dies; he is succeeded by Lee Teng-hui,	1988: USSR army withdraws from Afghanistan
	1988: Hainan Island becomes a province and a special economic zone	1988: State of Palestine founded; Arafat is willing to recognize Israel
	1988: River Elegy broadcast by CCTV	
	1989: Hu Yaobang dies in April; Tiananmen Incident happens on June 4	1989: Egypt recovers all its territories and returns to the League of Arab States
		1989: Khomeini dies
		1989: Vietnam army withdraws from Cambodia
		1989: The Polish Trade Union “Solidarity” wins in the general election
		1989: The Hungarian Incident rectified and renamed “Hungarian Revolution”
	1990: The People’s Congress passes the Basic Law of Hong Kong	1990: The “Solidarity” leader Walesa elected president of Poland
		1990: Hungarian Democratic Forum gains power
		1990: Germany reunified
		1990: Political reform in USSR; Gorbachev elected president
		1990: Kuwait occupied by Iraq
	1991: The relationship of China and Vietnam normalized	1991: USA starts the Gulf War and invades Iraq
		1991: Change of government in Bulgaria
		1991: The Spring of Prague rectified; Havel, leader of the Civic Forum, elected president
		1991: The existing government ousted, Romania since adopts a multi-party system ever
		1991: USSR disintegrates; some former soviet republics reunite to form the Commonwealth of Independent States
	1992: Deng Xiaoping visits the South and stops the debate on ideology	1992: European Community renamed European Union (EU)
		1993: Cambodia becomes a constitutional monarchy again

公元	中國大事	外國大事
	1985：香港基本法起草委員會成立	1985：戈爾巴喬夫任蘇聯中央總書記 1986：越南實行改革開放政策
	1987：總書記胡耀邦下台，趙紫陽接任	
	1988：蔣經國去世，李登輝接任	1988：戈爾巴喬夫撤走蘇聯駐阿富汗軍
	1988：海南島建省，並成為經濟特區	1988：阿拉法特成立巴勒斯坦國，並表示願意承認以色列
	1988：中央電視台播放河殤	
	1989：四月胡耀邦病逝；六四天安門事件	1989：埃及收復所有失地，並重返「阿拉伯國家聯盟」 1989：伊朗領袖霍梅尼逝世 1989：越軍撤出柬埔寨 1989：團結工會在波蘭大選中勝出 1989：匈牙利事件獲平反，正名為人民起義
	1990：全國人民代表大會通過香港基本法	1990：團結工會領袖瓦文薩當選波蘭總統 1990：匈牙利民主論壇取得政權 1990：東德新政府與西德達成合併協議 1990：蘇聯改革政治體制；戈爾巴喬夫當選總統 1990：伊拉克佔領科威特
	1991：中越關係正常化	1991：美國出兵伊拉克，發動「海灣戰爭」 1991：保加利亞政權易手 1991：布拉格之春獲平反，公民論壇領導人哈威爾當選捷克總統 1991：羅馬尼亞政府倒台，從此施行多黨制 1991：蘇聯解體，部分成員國組成獨聯體
	1992：鄧小平南巡；平息姓資姓社的爭論	1992：歐洲共同體改稱歐洲聯盟（簡稱歐盟） 1993：柬埔寨恢復君主立憲制

CE	Major events in China	Major events outside China
2000	1997: Hong Kong returns to China 1999: Macau returns to China	1996–1998: Racial conflict common in Kosovo 1999: War breaks out in Kosovo 1999: EU practices a common currency policy; Euro dollar introduced

公元	中國大事	外國大事
2000	1997：香港回歸 1999：澳門回歸	1996–1998：科索沃經常發生種族衝突 1999：科索沃戰爭爆發 1999：歐盟實行共同貨幣政策，推行 歐元

歷史是人類文明承傳的紀錄。學習歷史不但可以鑑古知今，還可以提高我們對人文活動的認識和關懷。香港現在的歷史教育把中國歷史和世界歷史劃分為兩個互不統屬的科目，但世界上沒有一個國家是完全孤立的，它的歷史也不可能不受到其他地區的影響。因此，我們應全面地看它們的關係和發展的過程。

本書以中國為經、世界其他地區為緯，嘗試把人類錯綜複雜的歷史整合起來，構成一幅比較完整的圖畫，讓讀者看到先祖的起源和人類的發展。全書記述的歷史跨度宏大全面，從史前到現代，從中國到世界，從人類文明的起源到朝代的興替，是一本普及版世界歷史書籍。

本書特別適合中學生、大學生及對中外歷史有興趣的讀者閱讀。

History is the record of the inheritance of human civilization. Studying history not only enables us to know the present by looking at the past but also heightens our understanding of and concern for humanistic activities. The education system in Hong Kong separates Chinese history and World History into two unrelated subjects. However, no country in the world is totally isolated whose history could be impervious to the influence of other nations. We must comprehensively take into full account these relationships and their process of development.

A matrix is used in this book to present the rather complicated historical materials of human history, with the vertical axis representing the Chinese civilization and the horizontal axis those of other nations, in an attempt to reconstruct a comparatively complete picture so as to present to the reader the origin of our ancestors and the progress of humankind. The history encompassed is vast and comprehensive, from prehistory to that of Modern times, from China to the world, from the origin of human civilization to the rise and fall of dynasties. This is, in scope, a world history for the general reader.

This book is especially suitable for secondary school and university students as well as people interested in Chinese and world history.



本書特色

- 文字簡潔生動、內容豐富有趣、組織層次分明；
- 篇幅短小，簡明清晰地敘述史前至現代的中國歷史及世界歷史；
- 中英對照，一方面學習歷史，一方面增強語文能力；
- 大量彩色地圖及圖片，既有助於認識歷史，也可加深地理知識；
- 詳盡歷史年表，比對中國及世界大事。

Special Features

- Written in lucid and vivid language, systematically organized, is rich in content and interesting to read.
- With limited space, giving a succinct account of Chinese history and world history from pre-historic times to the Modern age;
- In bilingual edition, enabling the reader to enhance his language skills while studying history;
- A large number of colourful maps and illustrations, catered for the learning of history as well as geography;
- Detailed chronology of history, putting important events in China side by side with those of the world.

 CITY UNIVERSITY OF
HONG KONG PRESS
香港城市大學出版社

ISBN 978-962-937-302-3



9 789629 373023

Published and Printed in Hong Kong