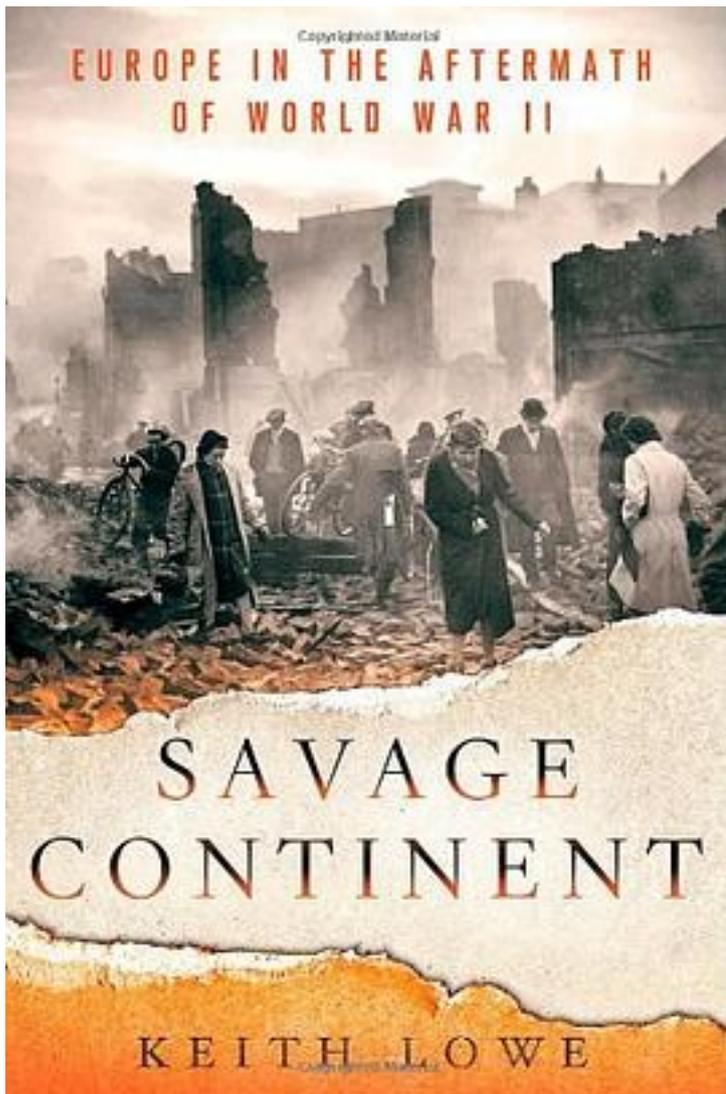


Savage Continent



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Imagine a world without institutions. It is a world where borders between countries seem to have dissolved, leaving a single, endless landscape over which people travel in search of communities that no longer exist. There are no governments any more, neither on a national scale nor even on a local one. There are no schools or universities, no libraries or archives, no access to any information whatsoever. There is no cinema or theatre, and certainly no television. The radio occasionally works, but the signal is distant, and almost always in a foreign language. No one has seen a newspaper for weeks. There are no railways or motor vehicles, no telephones or telegrams, no post office, no communication at all except what is passed through word of mouth.

There are no banks, but that is no great hardship because money no longer has any meaning. There are no shops, because no one has anything to sell. Nothing is made here: the great factories and businesses that used to exist have all been destroyed or dismantled, as have most of the other buildings. There are no tools, save what can be dug out of the rubble. There is no food.

Law and order is virtually non-existent, because there is no police force and no judiciary. In some areas there no longer seems to be any clear sense of what is right and what is wrong. People help themselves to whatever they want without regard to ownership – indeed the sense of ownership itself has largely disappeared. Goods belong only to those who are strong enough to hold on to them, and those who are willing to guard them with their lives. Men with weapons roam the streets, taking what they want and threatening anyone who gets in their way. Women of all classes and ages prostitute themselves for food and protection. There is no shame. There is no morality. There is only survival.

For modern generations it is difficult to picture such a world existing outside the imaginations of Hollywood script-writers. However, there are still hundreds of thousands of people alive today who experienced exactly these conditions – not in far-flung corners of the globe, but at the heart of what is now considered to be one of the most stable and developed regions on earth. In 1944 and 1945 large parts of Europe were left in chaos for months at a time. The Second World War – easily the most destructive war in history – had devastated not only the physical infrastructure, but also the institutions that held countries together.

The political system had broken down to such a degree that American observers were warning of the possibility of Europe-wide civil war. The deliberate fragmentation of communities had sown an irreversible mistrust between neighbours; and universal famine had made personal morality an irrelevance. ‘Europe,’ claimed the New York Times in March 1945, ‘is in a condition which no American can hope to understand.’ It was ‘The New Dark Continent’.

That Europe managed to pull itself out of this mire, and then go on to become the prosperous, tolerant continent it is today, seems nothing short of a miracle. Looking back on the feats of reconstruction that took place – the rebuilding of roads, railways, factories, even whole cities – it is tempting to see nothing but progress. The political rebirth that occurred in the west is likewise impressive, especially the rehabilitation of Germany, which transformed itself from a pariah nation to a responsible member of the European family in just a few short years. A new desire for international cooperation was also born during the postwar years, which would bring not only prosperity but peace. The decades since 1945 have been hailed as the single longest period of international peace in Europe since the time of the Roman Empire.

It is little wonder that those who write about the postwar era – historians, statesmen and economists alike – often portray it as a time when Europe rose like a phoenix from the ashes of destruction. According to this point of view, the conclusion of the war marked not only the end of repression and violence, but also the spiritual, moral and economic rebirth of the whole continent. The Germans call the months after the war *Stunde nul* (or ‘Zero Hour’) – the implication being that it was a time when the slate was wiped clean, and history allowed to start again.

But it does not take much imagination to see that this is a decidedly rosy view of postwar history. To begin with, the war did not simply stop with Hitler’s defeat. A conflict on the scale of the Second World War, with all the smaller civil conflicts that it encompassed, took months, if not years, to come to a halt, and the end came at different times in different parts of Europe. In Sicily and the south of Italy, for example, it was as good as over in the autumn of 1943. In France, for most civilians, it ended a year later, in the autumn of 1944. In parts of eastern Europe, by contrast, the violence continued long after VE Day. Tito’s troops were still fighting German units in Yugoslavia until at least 15 May 1945. Civil wars, which were first ignited by Nazi involvement, continued to rage in Greece, Yugoslavia and Poland for several years after the main war was over; and in Ukraine and the Baltic States nationalist partisans continued fighting Soviet troops until well into the 1950s.

Some Poles contend that the Second World War did not really end until even more recently: since the conflict officially began with the invasion of their country by both the Nazis and the Soviets, it was not over until the last Soviet tank left the country in 1989. Many in the Baltic countries feel the same way: in 2005 the presidents of Estonia and Lithuania refused to visit Moscow to celebrate the 60th anniversary of VE Day, on the grounds that, for their countries at least, liberation had not arrived until the early 1990s. When one factors in the Cold War, which was effectively a state of perpetual conflict between eastern and western Europe, and several national uprisings against Soviet dominance, then the claim that the postwar years were an era of unbroken peace seems hopelessly optimistic.

Equally dubious is the idea of *Stunde nul*. There was certainly no wiping of the slate, no matter how hard German statesmen might have wished for one. In the aftermath of the war waves of vengeance and retribution washed over every sphere of European life. Nations were stripped of territory and assets, governments and institutions underwent purges, and whole communities were terrorized because of what they were perceived to have done during the war. Some of the worst vengeance was meted out on individuals. German civilians all over Europe were beaten, arrested, used as slave labour or simply murdered. Soldiers and policemen who had collaborated with the Nazis were arrested and tortured. Women who had slept with German soldiers were stripped, shaved and paraded through the streets covered in tar. German, Hungarian and Austrian women were raped in their millions. Far from wiping the slate clean, the aftermath of the war merely propagated grievances between communities and between nations, many of which are still alive today.

Neither did the end of the war signify the birth of a new era of ethnic harmony in Europe. Indeed, in some parts of Europe, ethnic tensions actually became worse. Jews continued to be victimised, just as they had been during the war itself. Minorities everywhere became political targets once again, and in some areas this led to atrocities that were just as repugnant as those committed by the Nazis. The aftermath of the war also saw the logical conclusion of all the Nazis’ efforts to categorise and segregate different races. Between 1945 and 1947 tens of millions of men, women and children were expelled from their countries in some of the biggest acts of ethnic

cleansing the world has ever seen. This is a subject that is rarely discussed by admirers of the 'European miracle', and even more rarely understood: even those who are aware of the expulsions of Germans know little about the similar expulsions of other minorities across eastern Europe. The cultural diversity that was once such an integral part of the European landscape before, and even during, the war was not dealt its final death-blow until after the war was over.

That the reconstruction of Europe was begun in the midst of all these issues makes it all the more remarkable. But in the same way that the war took a long time to end, so the reconstruction took a long time to get going. The people who lived amid the rubble of Europe's devastated cities were more concerned with the minutiae of everyday survival than they were with restoring the building blocks of society. They were hungry, bereaved and bitter about the years of suffering they had been made to endure – before they could be motivated to start rebuilding they needed time to vent their anger, to reflect and to mourn.

The new authorities that were taking up office across Europe also needed time to establish themselves. Their first priority was not to clear the rubble, or repair the railway lines, or reopen the factories, but merely to appoint representatives and councils in each area of their countries. These councils then had to win the trust of the people, the majority of whom had learned through six years of organised atrocity to treat all institutions with extreme caution. In such circumstances the establishment of some kind of law and order, let alone any physical reconstruction, was little more than a pipe dream. It was only outside agencies – the Allied armies, the United Nations, the Red Cross – that had the authority or the manpower to attempt such feats. In the absence of such agencies, chaos reigned.

The story of Europe in the immediate postwar period is therefore not primarily one of reconstruction and rehabilitation – it is firstly a story of the descent into anarchy. This is a history that has never properly been written. Dozens of excellent books describe events in individual countries – especially in Germany itself – but they do so at the expense of the larger picture: the same themes occur again and again throughout the continent. There are one or two histories, like Tony Judt's *Postwar*, that take in a broader view of the continent as a whole – however they do so over a much larger timescale, and so are obliged to summarise the events of the immediate postwar years in just a few chapters. To my knowledge there is no book in any language that describes the whole continent – east and west – in detail during this crucial and turbulent time.

This book is a partial attempt to rectify this situation. It shall not, as so many other books have done, seek to explain how the continent eventually rose from the ashes and attempted to rebuild itself physically, economically and morally. It will not concentrate on the Nuremberg trials, or the Marshall Plan, or any of the other attempts to heal the wounds that had been created by the war. Instead it is concerned with the period before such attempts at rehabilitation were even a possibility, when most of Europe was still extremely volatile, and violence could flare up once again at the slightest provocation. In a sense it is attempting the impossible – to describe chaos. It shall do so by picking out different elements in that chaos, and by suggesting ways in which these were linked by common themes.

I shall begin by showing precisely what had been destroyed during the war, both physically and morally. It is only by fully appreciating what had been lost that we can understand the events that followed. The second section describes the wave of vengeance that swept across the continent, and suggests ways in which this

phenomenon was manipulated for political gain. Vengeance is a constant theme throughout this book, and an understanding of its logic, and the purposes to which it was put, is essential if we are to understand the atmosphere of postwar Europe. In parts three and four I shall show what happened when this vengeance, and other forms of violence, were allowed to get out of hand. The ethnic cleansing, political violence and civil war that resulted were the some of the most momentous events in European history. I shall argue that these were, in effect, the last spasms of the Second World War itself – and in many cases an almost seamless link to the beginning of the Cold War. The book will therefore cover, roughly, the years 1944–1949.

One of the main purposes of this book is to break away from the narrow western view that tends to dominate most writing on the period. For decades books about the aftermath of the war tend to have focused on events in western Europe, largely because information about the east was not readily available, even in eastern Europe itself. Since the break-up of the Soviet Union and its satellite states this information has become more available, but it still tends to be obscure, and generally appears only in academic books and journals, often only in the language of the originator. So while much pioneering work has been done by Polish, Czech or Hungarian writers it has remained only in Polish, Czech or Hungarian. It has also remained, largely, in the hands of academics – which brings me to another purpose of this book, which is to bring the period to life for the general reader rather than the academic one.

My final, and perhaps most important purpose, is to clear a path through the labyrinth of myths that have been propagated about the aftermath of the war. Many of the ‘massacres’ I have come across turn out, on closer inspection, to be far less dramatic than they are usually portrayed. Equally, some quite astonishing atrocities have been hushed up, or simply lost in the sweep of other historical events. While it might be impossible to get to the exact truth behind some of these incidents, it is at least possible to remove some of the untruths.

A particular bugbear of mine is the plethora of vague and unsubstantiated statistics that regularly come up in discussions about this period. Statistics really do matter, because they are often employed for political purposes. Some nations routinely exaggerate the crimes of their neighbours, either to distract attention away from their own crimes or to further their own national causes. Political parties of all colours like to exaggerate the crimes of their rivals, and downplay those of their allies. Historians also sometimes exaggerate, or merely pick the most sensational number from the range of figures available to make their stories seem more dramatic. But the stories from this period are fantastic enough – they do not need exaggeration. For this reason I have tried where possible to base all my statistics on official sources, or on responsible academic studies wherever those official sources are missing or suspect. Whenever statistics are in dispute I shall put what I consider to be the most reliable number in the main text, and alternative numbers in the notes.

That said, it would be foolish to imagine that my attempts at accuracy cannot be improved upon. Neither can this book pretend to be a ‘definitive’ or ‘comprehensive’ history of the immediate postwar period in Europe: the subject matter is far too broad for that. Instead it is an attempt to shine a light on a whole world of surprising and occasionally terrifying events for those who might never otherwise come across them.

My hope is that it will open up a debate about how these events affected the continent during the most painful stages of its rebirth and – since there is enormous scope for further research – perhaps stimulate others to investigate more deeply. If the past is a

foreign country, this period in Europe's history still has vast regions marked only by the phrase, 'Here be dragons'.

作者介绍:

After spending more than a decade as a history publisher, Keith Lowe is now a full-time writer. He is widely recognised as an authority on the Second World War, and has often spoken on TV and radio, both in Britain and the United States. He is the author of the critically acclaimed *Inferno: The Devastation of Hamburg 1943*. He lives in north London with his wife and two children.

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标签

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banality_of_evil

On_My_Shelf

评论

Not bad

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书评

二战结束之后，在荷兰与德国交界处竖着这样一处标识：“此地乃文明世界之尽头。”是的，那时的欧洲已沦为野蛮大陆。在战争的摧毁性打击下，“一切坚固的东西都烟消云散了”，秩序、法律甚至道德，在不少地方早已荡然无存，是非对错失去意义，人们为了生存无所不用其极，在破败...

忘掉过去的人，注定要重蹈覆辙。——乔治·桑塔亚纳 (George Santayana)
人类通过什么方式能将自己高贵的灵魂驱逐出肉体？被驱逐出的灵魂又能在肮脏的泥潭中下陷到多么深的污秽中？
第一个问题，也许只有战争，才能把人性中最低贱的性格挖掘出来，而灵魂，则被自己远远地抛出...

初读此书时，以为又是一本受害者口述历史堆砌而成的伤痕文学。的确，本书第一部分战争遗产中花了大量的篇幅描述战争为欧洲大陆造成的破坏，第二部分也列举了大量的实例描述战胜国士兵和民众对战败国的复仇，大量引用口述资料和回忆录，这样的事实罗列并无新意，战后的创伤和仇...

“我想要描述给你听，但又不知从何说起。”战争会有遗产吗？
我曾经在知乎上看到过一个说法，说战争能促使人类进步，二战后欧洲的迅速崛起就是一个例证。而如果你捧起《野蛮大陆》这本书，就会了解，我们站在时间的这一头，回望过去所定义出的“迅速”，实际上是怎样一种充...

所有叫嚣战争的人都该先读读这本书，看一场战争对人类伤害会造成的伤害有多么深刻。这本书的阅读是一段压抑绝望的过程，基恩·罗威让我们见证了人类可以野蛮到什么地步，生命能够轻贱到何种程度。比起人类，凶猛野兽的残忍要逊色百倍，在新的时代，借助强大的组织能力、缜密思...

赢得战争，输掉和平
说到二战之后的欧洲，我们很容易想到经济的恢复与文明的重建，这与今天发达的欧洲看起来顺理成章。但《野蛮大陆》向我们提示了一个被忽略的阶段，在战争与和平之间，欧洲也曾经历数年的动荡与混乱，这正是“野蛮大陆”的题中之义。战争的结束并非意味着正...

1945-1949年的欧洲大陆，二战后的野蛮报复、种族清洗与世界秩序的重建。复杂和混乱到以至于根本就很难搞清楚历史的真相到底是什么，每一国都是从有利于自己的角度出发来看待历史、编写数据，真正的客观工作很难做到，特别是紧随其后的就是意识形态之间争锋相对。欧洲大陆原本是...

一本能够引起哗然的历史著作通常两个特点必居其一：要么用了更新的历史资料，要么提供了一反常态的观念架构，挑战你的认知惯性。《野蛮大陆》同时满足了这两个特点。
作者基思·罗威被公认为二战史权威，继《火焰地狱：1943年汉堡灭顶之灾》后，他将目光投向二战尾声和战后初...

依据英、法、德、美、意、波兰、乌克兰、捷克、斯洛伐克、匈牙利和克罗地亚等多国的档案文献、目击证言、回应录、日记和书信，作者向我们描绘了二战结束之后那个满目焦土、混乱无序的欧洲大陆，道德严重败坏，丑恶人性充分暴露，因饥饿绝望而变得残酷无情的年代。在对二战的...

savage

continent, 此处的savage翻译成野蛮, 我觉得都难以表现二战以及战后陷入复仇深渊的欧洲大陆的残忍、血腥、癫狂的程度。残暴这个词可能更妥帖, “野蛮”一般指未开化的人, 然而当文明人退化, 兽性毕现, 残存的稍微高等的人性竟然是“人比野兽更可怕”的原因——人发挥“...

首次读到的基思·罗威的文章, 是《大家》公号里的一篇《并未结束的战争》, 讲的是二战后全球范围内并未结束的厮杀, 难得的好文章。我因此去搜索他的作品, 了解到他是位二战史专家, 了解到他会亲自去各国查找当地史料以求真实, 了解到他异常关心的是二战时被侮辱与被损害的芸芸...

像书中所写的一样, 未看此书以前的我以为二战后欧洲就恢复平静, 各国开始有序恢复经济。尽管已忘记冷战如何开始, 想着冷战总没有二战对各国的影响大, 直到我读了《野蛮大陆》。1945-1949年是中国内战时期, 之后建立新中国, 想必欧洲也是一样。然而, 从目录就看得出来, 大不一...

《野蛮大陆: 第二次世界大战后的欧洲》来自于英国的基思罗威。[em]e400637[/em]二战后的欧洲, 大多数人想到的是东西欧的决裂, 铁幕的降临。但却恰恰是这二战结束到铁幕降临前的这段岁月, 才是欧洲大陆最野蛮, 最混乱, 最血腥的时期。大多数人却往往忽略, 甚至刻意忘却这段时...

第二次世界大战不仅仅是传统意义的领土冲突, 它同时也是种族战争和意识形态战争, 中间还夹杂着几场纯粹出于地方原因而引发的内战。——《野蛮大陆》P412
二战后的欧洲成为了废墟, 同时也是一处道德的泥潭。号称解放者的支持了种族屠杀, 号称自由民主的支持着独裁, 而这些都发生...

135, 爱伦堡: 只要这些灰绿色爬虫还活着, 我们就无法生存。今日, 世上无书; 今夜, 天上无星; 今天, 只存一念: 杀死德国人。
152, D的意志。Deutsche的首字母, 意为德意志。蒙奇.D.路飞。
187, 性, 还象征着欧洲男人被阉割。这些男人, 已经在对抗德国军事力量的斗争中证明了自己...

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