

WILLIAM L. LANGER

# DAYBREAK OF HISTORY

Edited with Notes by

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SANSYUSYA

## は し が き

本書は、Arthur E.R. Boak, Preston Slosson, Howard R. Anderson 著、William L. Langer 編の *World History* (2 巻)のうち、第 1 巻の最初の章からとったものである。原書は前記 3 人の著者がアメリカの学校・大学用に出版していたものを War Department が軍隊教育用に再編したのである。このような目的のため、近代に入ってから記述にはやや片よったと思われる記述も見うけられるが、古代については、そのような心配もなく、きわめて平易な文で論が進められているので、英語学習上絶好のテキストと思われる。

一般教養向きの英語教材が、ともすると文学偏重の傾向が強いとは、今までも数多く指摘された通りである。本書の選択、注釈は、少しでもそのような欠点を補おうとする目的で行なわれた。ことに多読教材としても使用されるように、各ページ末に内容把握の設問をつけたのはそのためである。逐一英文の意味を確かめる読み方をされてもよいし、内容把握上の設問のみの演習を行ない、多読練習用に使われてもよいと思われる。英文の題材がもっぱら史実に関することなので、客観性から見てもふさわしいものと信ずる次第である。

設問、注釈ともに、2 人の編注者が全く協同でこれに当たった。もしお気付きの点があればご叱責いただきたい。

編 者

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## CHAPTER I

### The Human Past

What do you know about your early childhood? Suppose that you want to learn about yourself before the age of five, what will you do? If you want to learn more than your parents can tell you, what will you do? Have your parents kept any written records of your weight, when you began to walk and talk, and so on? Have they treasured articles from your early childhood such as clothing, toys, and books? Do you think it would be interesting to find out as much as possible about yourself? The story of your early life is history. You can be the historian who pieces it together from what your parents can remember, from such written records as have been preserved, and from such relics of your past as may be found in the attic.

The story of the human past also is your history. This book can tell you only certain parts of this story, and those briefly, and suggest other books that you can read. But if your curiosity still is not satisfied, you will have to become a historian. You will then read written records in the original, such as treaties, laws, contracts,

1. ここでいう「歴史家」というのはどういう人か。
2. この本では何を述べようとしているのか。

and letters. Perhaps you will even become an archaeologist who excavates the ruins of ancient villages to uncover the weapons, tools, ornaments, and similar objects which help us to reconstruct the life of early man. Would you  
5 like to have a hand in writing the story of the infancy of the human race?

\* \* \* \* \*

We study the story of the human past because it is our own story. It was begun by our remote ancestors, and has been continued by successive generations to our  
10 own times. It is being written by ourselves today, and will be carried on by our descendants in the future. Quite rightly the human past has been called man's great adventure — an adventure that has not yet come to an end.

But when we start to tell this story from its beginning,  
15 we are at once met with the question, "How do you know about things which happened long ago?"

If you were to ask me how I know about something which happened yesterday, I might answer, "I saw it," or, "Someone who saw it told me about it," or, "I read  
20 it in the papers." If you are not satisfied with one of these answers, you can ask more questions until you find out what seems to be the truth.

Again, if we are told that a classroom seats a certain

3. "archaeologist"とはどんな人か。

4. 我々が過去を語りはじめるとき、どんな質問にあうか。

number of persons and we believe that this number is inaccurate, we can easily check it by counting the seats ourselves. Or if someone says that objects weigh less under water than in the air, we do not have to take his word for it, because we can test the truth of his statement by experiment. 5

But when we come to the story of the past, we cannot learn the truth by any of the methods of question or experiment. We cannot call up the ghosts of great men and ask them to tell us what they did and why they did it. 10 Nor can we watch with our own eyes the building of an Egyptian pyramid or sail with Columbus to discover America. The writer of history must take whatever records the past has left, however imperfect they may be, and make what he can of them. 15

It is because the records are so imperfect that some people are very critical of the story of man's past. Either they bluntly dismiss all history as false or hint that it is "a fable that we have agreed to accept." But such judgments are too severe. Quite true, there are matters in the past 20 which will probably always remain unknown for want of any evidence, and others which we shall never understand completely because the surviving evidence is too slight or too untrustworthy. But in spite of these gaps in

5. 過去の物語を質問・実験で確かめられないのは何故か。

6. 歴史を書く人は、どうしなければならないか。

our story, we have much more information of different kinds than most people know of, and we have also many ways of testing its accuracy.

- Our evidence for the human past is of two kinds:
- 5 written records and material objects. It was only between five and six thousand years ago that men invented the art of writing and in many parts of the world this invention was not adopted until much later. Even now there are some backward peoples who are quite ignorant of writing.
  - 10 From the time when men learned to write, however, they began to keep records of various kinds. The earliest were written on skins, or on bark, or on wood. Later, they were inscribed or painted on stone or pottery, and finally various sorts of paper were developed for writing purposes.
  - 15 Some of these records were public, such as dedications, the edicts of rulers, laws, and treaties; others were private, like letters, contracts, and business accounts. Among written records we should also include historical works, and, in fact, all of a people's literature.
  - 20 Such records as these supply us with the sort of information necessary for writing history. Therefore, we say that the *historic* period in the life of a people begins with the keeping of written records of its activities. The earlier period, for which we have no written evidence,

7. 人類の過去に関する二種類の証拠とは何か。

8. 公的記録とはどんなものか。

is called *prehistoric*.

Our knowledge of prehistoric times depends mainly upon material objects which reveal human activities. In many places we find the remains of prehistoric men in the form of scattered bones or buried and unburied 5 skeletons. From these we learn the height and other physical traits of these peoples. The graves themselves indicate religious beliefs which concern the life after death. And when we find in these graves ornaments, weapons, remains of clothing, and other objects, we can tell 10 much about the life these people led.

Material objects are likewise found in great numbers at the places where prehistoric man lived for any length of time. The caves which they used as shelters and the ashes of the hearth fires that once blazed in their huts 15 have preserved broken or discarded knives, arrowheads, spearpoints, bone needles, and other tools and weapons. Along with these are the bones of animals whose flesh was cooked and eaten by the firesides. These tell us what kinds of wild animals were hunted for food or skins 20 and what kinds of domestic animals were raised to supply meat and milk, as well as wool or hair for making clothing. Even the charred seeds or fruit stones can be identified. They show what wild and cultivated grains, fruits, and

9. 先史時代の人間の遺物はどんな形で見出されることが多いか。

10. 墓場の模様から宗教が分るか。

vegetables contributed to the food supply of prehistoric men.

In many places hunters of long ago decorated the walls of their caves or the flat surfaces of cliffs with  
5 drawings and paintings of the wild animals which they chased. They also, like the Eskimos in recent times, carved animal, and sometimes human, figures on pieces of stone, bone, ivory, and horn. All these representations help us to picture to ourselves the conditions under which men  
10 once lived.

There are still certain regions in the world, like the Australian and South African deserts, the Amazon forests, Patagonia, and the fringe of the Arctic Circle, where backward peoples are living with implements and re-  
15 sources similar to those of our remote ancestors. By studying the occupations and customs of these tribes, we gain a fresh insight into life as it must have been elsewhere in prehistoric times. Those who study material remains are known as *archaeologists*, that is, “students  
20 of ancient things,” or *anthropologists*, that is, “students of man and his civilization.”

There is one great difficulty which confronts anyone who tries to tell the story of prehistoric times. This is the difficulty of dating material objects. A skeleton cannot

11 大昔の猟師はどんなことをしたか。

12 現代の未開人を研究すると、どういうことが分るか。

answer the question, "How long ago were you clothed with flesh?" Nor can a tool or weapon tell how many years ago it was made and who made it. There are, however, some clues which help us to solve problems of this sort. If, in excavating a place occupied by prehistoric men for a long time, we find one set of objects buried below those of another type, we know that the lower ones are earlier, that is to say, older, than those of the upper level. And when we find the bones of wild animals mingled with remains of human occupation, we know that in this case the men and the beasts belong to the same period.

The geologists, whose business it is to study how the surface of the earth came to be as it is, can help us here. They can tell us the changes of climate which various parts of the globe passed through, and when and how layers of clay and gravel were formed. Thus, when we find human or animal remains or objects used by man buried in clay, gravel, sand, or loam, the geologists will date them for us in geological periods. They cannot quote us dates in terms of definite years, but they can say "about ten thousand," "about fifty thousand," or "about one hundred thousand years ago men or animals like this lived, or objects of this kind were in use."

Another difficulty with unwritten evidence is that it

13. 地質学者とはどういうことをするか。

14. 地質学者はどのような助けとなるか。

tells practically nothing about political and social life. It does not give us the names of individuals or tribes or even tell what languages they spoke. It reveals nothing about the thoughts that passed through men's minds  
5 nor the ideals which inspired their conduct. For these reasons we cannot give an account of the actions of prehistoric peoples, but must content ourselves with an imperfect picture of their material culture. We shall use *culture* as meaning the whole way of living which men  
10 develop in order to maintain their existence on the earth. *Civilization* refers to highly developed cultures.

We must not think that material remains cease to be of importance for the study of the human past when written records appear and the historic period begins. On  
15 the contrary, they are even more valuable than before, because they help to illustrate the written story, and they themselves can be understood better in connection with this story. Thus, the ancient descriptions of Egyptian pyramids and the wonders of Babylon might be very  
20 misleading were it not that the pyramids have survived to our day and that excavations have enabled us to check the reports of the size and character of the works of Babylonian architects. In the same way the fortified castles of later times, with the arms and armor of the

15. ここでは *culture* と *civilization* をどのような意味に使っているか。

16. 有史以後についての遺跡はどのような価値があるか。

warriors who lived in them, illustrate conditions of life “when knighthood was in flower.” Monasteries and cathedrals give us vivid pictures of the life of the clergy in the same period.

It is because remains of this kind are so essential to the understanding of bygone ages that all civilized peoples are making great efforts to preserve or restore relics of various sorts which reflect the lives and achievements of their ancestors. In our own country we maintain as national or state monuments buildings of the colonial period, forts of the Indian wars, and trading posts of the western frontier, as well as the homes of famous statesmen and other outstanding persons. In addition we build and furnish museums to illustrate the arts, the sciences, and the industries of the past, and of the present also, for we believe that future generations will be interested in how people lived and what they accomplished in our day.

But let us now turn back again to the remote past and see what sort of picture we can draw of life in prehistoric times.

17. 文明人が過去の遺物を保存するのはなぜか。

18. アメリカ合衆国ではどのような物を史跡として保存しているのか。

## CHAPTER II

### From Savagery to Civilization

Our world had been spinning through space for many millions of years before the first man walked the earth. Fiery gases had cooled and condensed to form water and rocks, mountains had been shoved aloft, had worn away  
5 and sunk beneath the waters, and ocean beds had been raised above the waves to form new continents. Great forests had flourished and decayed to be crushed into coal deposits, and monstrous animals, such as the dinosaurs whose size astonishes the visitors to our modern museums,  
10 had lived and died, leaving their bones embedded in the mud of ancient marshes.

Some geologists say that if the lifetime of the earth be represented by a twenty-four-hour day, the lifetime of the human race would be less than five minutes and  
15 its written history of the last six thousand years would correspond to five or six seconds. We cannot, of course, be sure of the exact age of the earth or of the exact age of man. For our story of the human past it is enough to realize that man was a very late comer on the earth, and  
20 that, even so, he lived here more than one hundred thousand

1. 恐竜の骨はどこに残っているか。

2. 地球の歴史と比べれば、人類の歴史の長さはどのくらいか。

years before he became the recorder of his own history.

### I. The Old Stone Age

When men first appeared on the earth, it presented a very different appearance from that which it does today. For example, the British Isles were joined to the continent of Europe. There was no English Channel and a low plain 5 filled the place of the North Sea. Spain and Italy formed land bridges between Europe and Africa, dividing the Mediterranean Sea into two great inland lakes. Another land bridge linked Europe to Asia Minor, cutting off the Black Sea from the Mediterranean.. 10

At that time the climate of the northern hemisphere was undergoing a series of fluctuations between extreme heat and extreme cold. Four times great icecaps crept southward from the North Polar regions over the northern parts of Europe, Asia, and America. On these occasions 15 glaciers formed in the mountains and pushed their way down over the lowlands. And four times the icecap and the glaciers melted and shrank under the influence of warmer temperature until, in their fourth retreat, they reached the positions which they occupy today. 20

It was in the midst of changes of this kind that primitive man appeared. No one yet knows his original home,

3. 人間が地上に誕生したころ、ヨーロッパの地形はどのようであったか。

4. 当時北半球の気候はどんなであったか。

although it must have been in the warmer, equatorial regions. In Europe man made his appearance in the period between the second and the third glacial advances, and human bones from equally early times have been  
5 found in such widely separated places as South Africa and China.

The early types of man were quite different from those that we know. They were shorter and stockier, with low foreheads, heavy protruding brows, and retreating chins.  
10 There was something apelike in their appearance, yet they walked upright and their hands, with the thumb set opposite the fingers, were unlike the paws of apes or any other animals.

Compared with the saber-toothed tiger, the cave bear,  
15 and other huge savage creatures which sought him as their prey, early man must have seemed a puny creature. It is a wonder that he was not exterminated. But he had certain advantages which more than made up for his lack of powerful teeth and claws with which to defend himself  
20 or catch his food. There were his superior brain and his adaptable hand. His brain enabled him to devise ways of meeting superior strength with superior cunning. With his hand he could grasp or throw sticks and stones to serve as weapons of offense or defense.

5. 初期の人間はどのような体をしていたか。

6. 人間は頭と手を使ってどのようなことができたか。

Armed in this way a troop of men could defend themselves against beasts of prey or bring to bay and kill mammoths, bison, giant deer, and other animals for food. This mutual helpfulness or co-operation was one of the chief reasons for man's survival and his ultimate conquest 5 of the earth for his species.

Man's mental superiority over the animal world shows itself in his ability to adapt to his use manifold objects and even to control natural forces. One of his most important conquests was his winning control over fire. 10 Natural fire arising from volcanoes or caused by lightning or friction of branches in a high wind must have been at first a source of terror to man. But he appreciated its warmth and brought it into his service to banish cold, to frighten away wild beasts, and to cook his food. He 15 learned to bank his fires, to keep them alight continuously and, if they did go out, to rekindle them by rubbing together pieces of dry wood or striking a piece of flint with a stone so as to produce a spark. The hearth, where the fire burned by day and by night, formed a center 20 about which family life began to develop.

Man must have learned very early to protect himself against inclement weather by covering his body with the skins of beasts fastened with wooden pins or sewn with

7. 人間がなしとげた最高のことは何か。

8. 火が消えると再び燃やすのに人間は何をしたか。

leather thongs. Skins would also serve as ornaments, as did shells and pieces of ivory. Containers for carrying food and water could be made of hides or of plaited reeds and grasses. Such were the beginnings of the use of  
5 clothing, jewelry, and household utensils.

The earliest weapons of primitive man were undoubtedly clubs, spears, and throwing-sticks of wood, but all traces of these perishable objects have disappeared. Man's ingenuity, however, led him to fashion implements of stone,  
10 and these have survived in such great numbers that we call the opening chapter in man's story the Stone Age. The variety of stone used for this purpose was flint, which can be chipped or flaked into the desired shape by striking it with a hard round pebble or by pressing it  
15 with a hard substance like bone. There is no mystery about this process, which was used by our own American Indians in making their arrowheads, and is still in use among some primitive tribes. The whole period during which this was the only method employed for making  
20 objects of stone is called the Old Stone Age.

During the whole length of the Old Stone Age, men lived entirely by hunting, fishing, and gathering wild foods. While the men of a tribe speared and trapped animals for food or fur, and caught fish in the lakes and rivers, the

9 旧石器時代はどのような時代か。

10. 当時男の仕事は何であったか。

women gathered wild fruits, berries, and nuts, and searched the meadows and woods for edible plants. There were no domesticated animals and man had not yet learned how to plant and cultivate crops. As each group needed a wide range of territory over which to seek its food, population 5 was sparse and no numerically powerful tribes could develop. Men had not learned how to build durable homes for themselves. In warm climates they constructed flimsy windbreaks of interlaced branches or reeds, and in the colder regions they took refuge in natural caves. 10

Between twenty and thirty thousand years ago the climate in the northern hemisphere was still very cold. But the last of the great Ice Ages was coming to an end. The great icecaps which had extended southward as far as central Europe and almost to the Ohio River in America 15 had begun to melt and shrink back to the north or up into the mountain valleys. The continents and the seas had taken the form which they have today. At this time there appeared in Europe, coming from North Africa by way of Spain and from Asia Minor up the Danube Valley, 20 men of the type which now inhabits the earth.

These forerunners of modern man were great artists as well as great hunters. The subjects of their art were usually the animals which they hunted for food and

11. 現在の人間の先祖がヨーロッパに現われたのはどこを通過して来たか。

12. 彼らは、猿のほかに何に秀れていたか。

clothing, such as the mammoth, the bison, the reindeer, and the wild horse. With finely pointed flints they engraved pieces of bone, ivory, and flat stones, and carved sculptures from the bones and antlers of reindeer and fragments of  
5 mammoth tusks. They also modeled figures out of clay. But their finest work is seen in the pictures which they painted on the walls and roofs of the caves in southern France and northern Spain. Some of these paintings were done in outline only, but in others the artists painted  
10 the whole figure in one or more colors, using black, red, and yellow. In many cases the painters worked in the dark recesses of caves by the flickering light supplied by animal fat burning in crude lamps of hollowed stone.

What makes these paintings and sculptures so remarkable is the skill and naturalness with which they were  
15 done. The animals portrayed are not stiff and lifeless figures, but are shown in action, running, swimming, fighting, in most realistic fashion. In their attempts to depict human beings, however, these ancient artists were  
20 not so successful, although a very fine ivory head, dating from over fifteen thousand years ago, has recently been dug up in Hungary. The rock paintings of the South African Bushmen and the Australian blacks and the bone carvings of the Esquimos resemble the work of the artists

13. この時代の絵や彫刻がすばらしいのはどういう点か。

14. 彼らが動物を題材とする場合と、人間を題材にする場合とでどう違ったか。

## NOTES

### THE HUMAN PAST

- 1 1 ~ 2 **Suppose that** =If  
6 **and so on** 「など」  
7 **treasure** 「を秘蔵する」  
11 **piece~together** 「~を綜合する」  
17 **and those (=the certain parts) briefly** 「しかも簡略に」  
20 **in the original** 「原文で」
- 2 2 **uncover** 「を発掘する」  
5 **have a hand in** =be concerned in  
11~12 **Quite right** =It is quite right that
- 3 2 **seats** =has seats for  
4 ~ 5 **take his word for it** 「彼の言葉をそのまま信用する」  
15 **make what he can [make] of them** 「それらから、自分が作れる限りのものをつくる、それらを最大限に利用する」  
18 **dismiss~as false** 「誤まっているとして~を無視する」  
20 **Quite true** =It is quite true that  
21~22 **for want of** 「がないために」  
22 **others** =other matters
- 4 15 **dedications** 「献呈の辞」
- 5 4 **remains** 「遺物」  
13~14 **for any length of time** 「束の間でも」  
18 **Along with these** =Together with these 「これらとともに」  
23 **charred seeds** 「焼け焦げた種子」  
23 **fruit stone** 「果物の固いしん」  
24 **wild** 「野生の」
- 6 8 **these representations** drawings, paintings, carved

- 6 figures のこと.  
 9 picture = imagine  
 12 Amazon [æməzən]  
 13 Patagonia [pætəgʊnjə] アルゼンチン南部の台地地方.  
 14 backward peoples 「未開人種」  
 15 those = the implements and resources  
 24 date 「の年代を算定(推定)する。」  
 7 8 that is to say 「すなわち」  
 13 came to be as it is 「現在のようになった」  
 16 layer [léiə, leə]  
 23 were in use = were used  
 8 12~13 of importance = important  
 20 were it not that... = if it were not that... 「...と  
 いうことでなければ」  
 9 2 when knighthood was in flower 「騎士道はなやかなりし頃」  
 3 give us vivid pictures of = make us imagine vividly  
 9 In our country = In the United States of America  
 11 Indian wars 「インディアンとの戦い」  
 13 In addition 「これに加えて」

## FROM SAVAGERY TO CIVILIZATION

- 10 1 had been spinning through space 「宇宙空間をぐるぐる廻っていた。」  
 7~8 be crushed into coal deposits 「押しつぶされて炭層(炭床)となる。」  
 8 dinosaur [daɪnəsɔːr] 「恐竜」  
 11 3 that = the appearance  
 3 does = presents  
 4 the British Isles 「英国諸島」(Great Britain, Ireland, Isle of Man, Channel Islands 及び隣接する島々)  
 4 were joined to 「～とつながっていた」

- 5 English Channel 「イギリス海峡」
- 9 Asia Minor 「小アジア」
- 16~17 pushed their way down 「押し進んだ」
- 12 8 stocky 「ずんぐりした」
- 12 set opposite the fingers 「人指指, 中指, 薬指, 小指とは離れた」
- 14 saber-toothed tiger 「剣歯とら」
- 18 more than made up for~ 「~を補ってあまりある」
- 13 2 beast of prey 「猛獣」
- 2 bring to bay 「追い詰める」
- 8 adapt to his use 「~を自分が使えるようにする」
- 15 frighten away 「をおどして追い払う」
- 16 bank 「火を長持ちさせる」
- 17 go out 「消える」
- 14 13 can be chipped or flaked 「けずったり, くだいたりできる」
- 20 the Old Stone Age 「旧石器時代」
- 15 8~9 flimsy windbreaks of interlaced branches 「枝を交互に組みあわせて作ったもろい風よけ」
- 10 took refuge in 「に逃げ込む」
- 15 the Ohio River 米国中部 Ohio, Indiana Illinois 三州の南部を流れて Mississippi 川に合流する川。
- 19~20 by way of 「~経由で」
- 20 the Danube [dænju:b] Valley 「(ドイツの南西部に源を発し東流して黒海に注ぐ) ダニューブ川の流域」
- 21 men この文の主語。
- 16 22~23 South African Bushmen 「南アフリカの黒人」
- 17 3 the use of 「~を使うこと」
- 10 pressed into 「~に押しよせた」
- 15 Neolithic [ni(:)ouliθik] 「新石器時代の」
- 17 Paleolithic [pæliəliθik] 「旧石器時代の」
- 18 9~10 dependent for their existence upon 「生きてゆくのに~に頼る」
- 13 managed to tame 「かいならすのに成功した」

- 18 17~18 **supplied men with meat** =gave men meat  
 19 **draft animal** 「荷車用獣」  
 19 **beast of burden** 「荷物運搬用動物」  
 21 **allies in the chase** 「獲物」  
 22 **produce** [prɔ̃dju:s] (n)
- 19 14~15 **as we call the cultivation of the land** 「我々は、  
 土地を耕やすことをそう (=agriculture と) 呼んでいる  
 が」  
 17~18 **fitted with a plowshare of stone** 「石製のすきべら  
 のついた」
- 20 2~3 **differed from one country to another** 「国によっ  
 てちがった」  
 7 **wigwam-shaped** 「(北米土人が張ったテントのように)  
 円形, 卵形をした」  
 18 **measure** 「寸法が~である」
- 21 2 **Borneo** [bɔ̃:niou]  
 8 **in place of** 「~の代りに」  
 15 **proved of great value** =was found very valuable
- 16~17 **plastering wickerwork containers with a coating  
 of clay** 「小枝細工の容器に粘土を上塗りすること」  
 18~19 **after the forms of basketry** 「かご細工の形になら  
 って」
- 22 7 **in the belief that**... believing that...  
 13 **at full length** 「大の字に」  
 20 **set on end** 「直立している」
- 23 8~9 **We may justly picture to ourselves** 「我々が~を想  
 像するのは正当であろう」
- 24 1 **dugout** 「丸木舟」  
 4 **narrow stretches of open sea** 「外海が狭くなってい  
 る所」
- 25 11 **In the wake of** 「に従って」  
 18 **the Americas** 「南北両アメリカ」
- 26 16 **lower animals** 「下等動物」  
 17a **a great variety of** 「種に様々の」

- 27      7 **However it originated** 「言葉のはじまりがどのようなものであったにせよ」  
          12 **reason for themselves** 「自分で推論する」  
          21 **rests upon** 「に基づいている」

## MESOPOTAMIA: THE LAND OF THE TWO RIVERS

- 28      1 **Mesopotamia** [mèsəpətéimjə]  
          8 **Tigris** [táigris]  
          9 **Euphrates** [ju:fréiti:z]  
 10~11 **the head of the Persian Gulf** 「ペルシャ湾頭」  
          13 **Sumer** [sjú:məʃ] 古代バビロニアの南部 Euphrates 川  
          下流地方.  
          13 **Akkad** [ækæd] バビロニア南部のシナル (Shinar)  
          国の都市.  
          14 **the latter farther upstream** 「後者 (Akkad) はさらに河をさかのぼったところにあった」  
 29      6 **entered it by separate mouths** 「別々の入口 (河口) からそこへ入った。」  
 30      15 **Sumerian** [sju(:)míəriən]  
 32      4 **in close ranks** 「ぎっしり重なった隊列を組んだ」  
          5 **battleaxes** 「戦斧」  
 14~15 **[were] driven to seek refuge** 「避難せざるをえなかった」  
 33      4~5 **to be broken up for timber at their destination**  
          「目的地に着くと、解体して材木となった」  
          8~9 **laden with pack-saddles** 「荷ぐらを積んだ」  
          14 **in terms of** 「～に換算して」  
 34      1 **wedge-shaped strokes** 「くさび形の字形」  
          16 **of great advantage** =very advantageous  
          19~20 **plane geometry** 「平面幾何学」  
          22~23 **what was meant to be a map** 「地図に役立てようとしたもの」  
 35      2 **fall back upon** 「にたよる」

- 35 18 Ur [ə:ɾ] バビロニア南部にある古代カルデア(Chaldea)の都会.  
22 the facing [is] of burnt brick 「表面は焼いたれんがでできている」
- 37 11~12 intercede for him with the great god 「偉大な神に自分のことをとりなすようにたのむ」  
23 gave rise to 「のもとになった」
- 38 3 Gilgamesh [gɪlɡæmɛʃ] バビロニア伝説の王.  
11 gave place to 「に地位をゆずった」  
12 Semite [sɛmaɪt, sɪ:m-] 「セム人」
- 39 1 Hammurabi [həˈmʊrɑːbi, hæmu-] バビロニア王.  
5 Kassite [kæsaɪt] 「カサイト人」  
14 Assyrian [əsɪrɪən]  
16 Chaldean [kælˈdiːən]  
20 Armenian [ɑːrmiːniən]
- 40 2 cuneiform characters 「楔(け)状文字」  
5~6 Bel-Marduk [bɛl-mɑːduk] Bel はバビロニア人及びアッシリア人の地の神, Marduk はバビロニアの主神.  
14 fell short of 「に達しなかった」
- 41 10 cast horoscopes 「天宮図を繰って星占いをする」  
23~24 in force 「実行されていた」
- 43 10 Nebuchadnezzar [nɛbjukədnɛzəːr, nɛbu-] ネブカドネザル(バビロン)の王.  
12 quadrilateral [kwɒdrɪləˈtɛrəl / kwɒd-] 四辺形.  
22 Ishtar [ɪʃtɑːr] Babylonia と Assyria の主神.  
24 Adad スメリア人には Ishkur として知られた天候の神.
- 44 7 Tower of Babel 「バベルの塔」 cf. 【聖】Gen. 11:1-9
- 45 2~3 Hanging Gardens of Babylon 「バビロンの架空園」世界の七不思議の一つ.  
5 Median [miːdiən]
- 46 12 Nineveh [nɪniːvɪ] 古代アッシリアの首都. 今イラク北部 Tigris 河辺の Mosul 対岸にその廃墟がある.
- 47 12 Asshur [ɑːʃuːr] アッシリアの最高神.  
21 Assurbanipal [æʃəːrɒbænɪpæl] = Ashurbanipal 紀