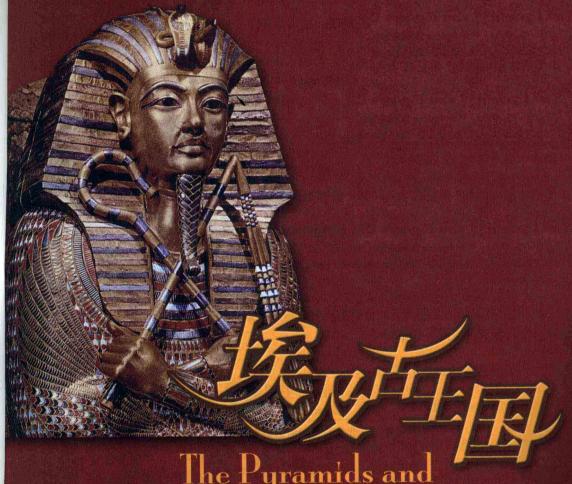


贝克兰间。 英双双语主题阅读



The Pyramids and Egypt's Old Kingdom

高中和大学低年级适用 牛瑞华 译



京权图字 01-2004-4385 图书在版编目 (CIP) 数据

埃及古王国/美国蔻博斯通出版公司编著,牛瑞华译. 北京:中国电力出版社,2004 (阅读空间·英汉双语主题阅读) 书名原文: The Pyramids and Egypt's Old Kingdom ISBN 7-5083-2668-7

I.埃··· Ⅱ.①美···②牛··· Ⅲ.英语-阅读教学-高中-课外读物 IV.G634.413

中国版本图书馆 CIP 数据核字 (2004) 第 075125 号

The Pyramids and Egypt's Old Kingdom

Copyright © 2001 by Cobblestone Publishing Company.

Chinese Translation Copyright © China Electric Power Press 2004

All rights reserved.

《阅读空间·英汉双语主题阅读》由美国北极星传媒有限公司授权出版, 北京行走出版咨询有限公司策划

埃及古王国

原著: Leonard H. Lesko 等

丛书策划:北京行走出版咨询有限公司

翻 译: 牛瑞华

责任编辑:张 敏 李宝琳 出版发行:中国电力出版社

社 址:北京市西城区三里河路6号(100044)

网 址: http://www.centuryoriental.com.cn

印刷:北京市世艺印刷有限公司

开本尺寸: 178 × 226

印 张: 3.5

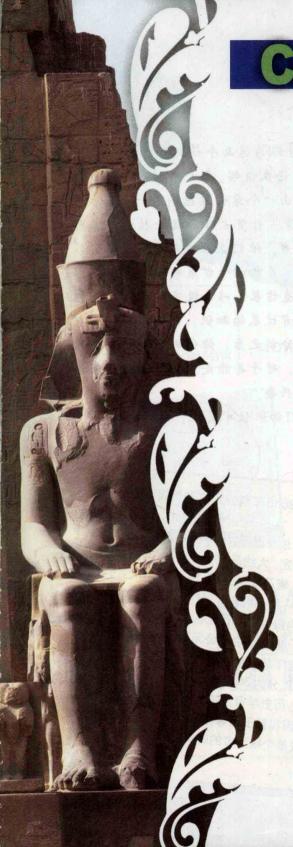
字 数: 67千字

版 次: 2005年1月第1版, 2005年1月第1次印刷

书 号: ISBN 7-5083-2668-7

定 价: 9.90元

版权所有 翻印必究



Contents 目录

- 2 Editor's Message 编辑手记
- 3 Map 古埃及地图
- **9** Glossary of Gods 诸神介绍
- 10 Queens of the Old Kingdom 古王国的王后们
- 4 Building a Pyramid 金字塔的建造
- 19 Getting Around in the Old Kingdom 古王国的交通
- 22 Family Values and Society 家庭观念和社会
- 24 Meal Time 进餐时刻
- 26 A High Score in Personal Hygiene 高起点的个人卫生
- 29 The Valley of the Kings 国王之谷
- 37 'Men of the Gang' 成群结帮之人
- 36 The Tomb Builders at Work 劳作中的坟墓建造者
- 39 Artists of the Royal Tombs 皇家墓穴的艺术家
- 44 Fun With Words 妙"语"横生
- 47 Too Long a Roaming: the Story of Sinuhe 一次过于漫长的游历。辛努亥的故事
- The Tomb Robbers of Ancient Egypt:
 Desecrators of the Dead
 古埃及的盗墓者: 亵渎死者的人
- 52 Teacher's Guide & Activity 教师指导与活动

Editor's Message 编辑手记

岁 月让"吉萨"和"金字塔"这两个词成为同义词。然而,与这一方面有关的论文证明,每一个词都会告诉我们更多的内容,而不仅仅是由一个单词联想到另一个单词。

让我们把目光从布朗大学、开罗大学和波士顿的精美艺术品博物馆转向埃及台物学者,他们正在吉萨工作。他们在工作的同时记下所见的一切,并热心于扩展我们对于台王图时期的认识,他们还反复地造访长久心来没有被接触过的地点。为了增加对一个地区或者坟墓的知识,他们去研究旧有的和新的发现。经过比较和分析之后,他们开始解释埃及人自己对吉萨和金字塔的看法。对于并非是皇室家族成员的坟墓和文物,他们有着特殊的兴趣。

现在,让我们加入到他们的队伍中去吧。



埃及历史上的古王国时期,大约从公元前2686年到公元前2181年,包括





Map古埃及地图

古埃及实际上包括两部分:宽广的尼罗河三角洲(下埃及),狭长的尼罗河河谷(上埃及)。埃及约96%的国土都是沙漠,沃土不到5%。尼罗河从埃及南边的埃塞俄比亚山脉起源,向北一直流人地中海。

Mediterranean Sea

KEY

- ▲ = Cemetery sites
- X = Quarry site
- · = City
- = boundary of present-day Egypt

Nile Delta

GizaA • Cairo

LOWER EGYPT

Saggara A Dahshur A

X Tura
Ouarries



UPPER EGYPT

THE WORLD OF EGYPT'S OLD KINGDOM

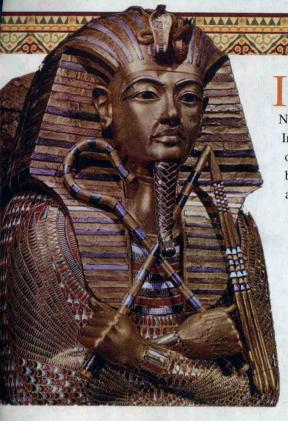
AFRICA

Aswan

人们发现的埃及人墓地以及-些古老的书写材料, 揭示了早期埃 及人信仰方面的很多内容。这些地 方盛行的埋葬习俗表明. 人们普遍 相信来世, 颇似尼罗河沿岸居民的 少世生活。

BELLOON AND

by Leonard H. Lesko



n this early period, Egyptians sought to preserve the bodies of the dead on the low desert beyond the reach of the Nile's waters when it overran its banks during the annual Inundation (flood period). The early graves were small ovals or rectangles dug in the sand. They could accommodate the body of the deceased in a contracted position on its left side along with a few jars of food and drink and slate palettes with magical religious significance. Gradually, the graves increased in size to keep pace with the increased status or wealth of the deceased.

The simple mounds of sand and rubble that covered the early graves evolved into mud brick super-structures filled with rubble, known locally as *mastabas*. In time, these tombs came to be built in more durable stone, and the simple offering places in the form of false doors (stepped-back niches or recesses) on their facades grew into multi-roomed decorated chapels. Whether on the façades of tombs or inside chapels, the false door was the focus of the offering cult and the place of passage for

the soul of the deceased between this world and the next.

The burial chambers deep in the rock below the mastabas contained personal goods, including valuable objects and commodities. Since these required protection, architects had to design security features. For example, the openings of the burial shafts were hidden under the paving of the roofs, and the entrances to the burial chambers were sealed with blocking stones. Royal mastabas developed into "step pyramids" and then "true pyramids."

上早期,埃及人在低地的沙漠上保存他们的尸体,以避开尼罗河河水的侵袭,在每年的洪水期,尼罗河都会淹没河岸。早期的墓穴呈小椭圆形,或者是沙土中的一个长方形的沟。它们能够装纳已经收缩的尸体,在它的右侧有几个装食物和水的罐子,还有带有重要宗教意义的黑蓝色的调色板。随着死者地位和财富的增长,墓穴的规模也逐渐增大。

早期墓穴由沙土和碎石简单构成,后来演化为混杂碎石的泥砖的超强结构,当地人称为**马斯塔巴**。这些坟墓逐渐开始使用更为耐久的石头,坟墓正面的简陋的祭祀场所也演化成了装饰豪华的、具有多个房间的礼拜堂。无论是坟墓的正面,还是里边的礼拜堂都装有"虚拟门",它是祭祀性礼拜的场所,又是死者灵魂来往于今世和来世的通道。

墓穴位于马斯塔巴下边的岩石深处,里面有个人物品,包括一些有价值的东西和商品。因为这些都需要保护,建筑学家们就必须设计一些安全装置,比如,开启坟墓的"轴杆"隐藏在平行的屋顶下边,墓室的出口也用大石头封上。皇家的马斯塔巴慢慢演化成为"阶梯金字塔",随后成为"真正的金字塔"。

While a pyramid's large size was intended to protect against robbery, it also may be related to religious beliefs associated with the cult of the sun-god Re, since the pyramid shape resembled the rays of the sun descending to earth. Although most religious centers in ancient Egypt had specific beliefs about the afterlife, it is the beliefs concerning the afterlife of the king that are the most fully documented. These beliefs are found in the collection of rituals, hymns, descriptions, prayers, offering lists, and magical spells that we know today as the Pyramid Texts.

Inscribed on the interior walls of the pyramids, these texts

associated Egypt's kings with the various gods and their religious worship in such a way that the kings became divine unifying sources both for religious practices and for the people of Egypt. Every living king was identified with the

金字塔的规模不 断变大,这是出于防 止劫掠的需要,但或 许还与宗教信仰有 关,即对太阳神拉的

Mastaba is an Arabic word that means, "bench." When the local Egyptians who worked for the early archaeologists first saw these rectangular tombs with their flat roofs and sloping sides, they were brick benches outside their own homes, where they sat in the cool of the evening, chatting with friends and smoking water pipes. Thus, they called them "mastabas."

崇拜,因为金字塔的形状象征了太阳射向 地球的光线。对于死后的生活,古埃及大部分的宗教中心都有自己独特的信仰,但是只有国王死后生活的信仰才得到了最好的纪录。这些信仰存在于宗教仪式、圣歌、描述、祈祷和符咒中,这些就是我们今天所知道的"金字塔碑文"。

这些记录在金字塔内墙壁上的碑文,把埃及国王同各种各样的神和对神的宗教崇拜联系在一起。它是通过这样一种方式来实现的,即国王成为各种宗教活动和所有埃及人的神圣源泉的统一体。每一个活着的国王都被认为是天神何露斯,他要向他的杀父仇人、地狱判官奥西里斯复仇。因此,奥西里斯成为埃及人死后的神,那么每一个死去的国王都会成为奥西里斯。

奥西里斯灵魂的再生也和这片土地的财富以及财富的来源——尼罗河和它每年的洪水周期有关。在天国中的祭祀领域里,奥西里斯也有自己的位置。地位低下的追随者们在死后仍要为奥西里斯工作。

Egyptology and the Egyptologist

埃及古物学和

埃及古物学者

对世界各地的人们来说,古埃及的文化一直发挥着持久的吸引力,事实的确如此。埃及古物学者要和医生一样,间歇于一样,可以是一种,是一个一个完全错误的人。他们没有接任的人,他们没有接任的人,他们没有接任何证为一个完全错误的概念,那就是一个完全错误的概念,那就是一个是人建造了金字塔。

sky god Horus, who avenged the murder of his father Osiris. Thus, as Osiris was the Egyptian god of the dead, every deceased king became an Osiris.

Osiris' spiritual rebirth is also connected with the richness of the land and with the source of this richness the Nile River and its yearly flood cycle. Osiris also had his place in the Field-of-Offerings in the sky. There, lower-ranking followers spent their afterlives working for him?

The Pyramid Texts offer many descriptions of the ascension of the deceased to the sky so that he might take his place in the boat of the sun-god Re. There, the king is associated with the Lord of All. As the pilot of Re's boat, the king accompanies him on the journey through the clear day sky and the threatening night sky, which the Egyptians believed was filled with obstacles and demons. Descriptions of the geography of the sky, names and images of its guardians, and serpent spells to use in self-defense are all contained in the Pyramid Texts. Beginning with Unis, the last king of the Fifth Dynasty, these texts have been found on the walls of the royal burial chambers. They may also have been written on papyri included in earlier royal or private burials that were plundered by robbers.

For the Egyptians, it was important that the deceased kings, and eventually others not of royal rank, return to the womb of their mother Nut to be reborn. In myth, Nut was the mother of Osiris. She is also described as the female sky goddess stretched across the heavens (like the Milky Way), who swallowed the sun-god Re every evening and gave birth to him every morning. Inscriptions identify burial chambers and coffins with the goddess Nut. The cycles of death and rebirth were goals for the divine kings that clearly became much more widespread by the end of the Old Kingdom.

For a non-royal Egyptian, the most important goal was to become an equipped spirit — an *akh*. To be "equipped" referred to the preparations an

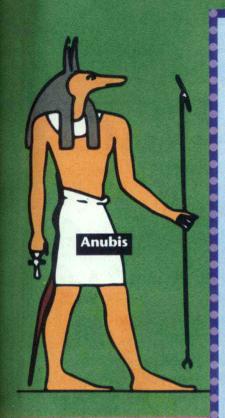
Egyptian made for death and the afterlife. These preparations involved building a sturdy tomb and storing up treasure. More important, however, it meant having knowledge of the afterlife. This knowledge was available in the Pyramid Texts and other similar guidebooks to the afterlife.

金字塔碑文对于死者进天堂有很多的描述,在那里,国王与万物之主密不可分。作为太阳神拉的舵手,国王要陪伴他走过清朗的白昼和吓人的夜空,埃及人认为夜晚充满了障碍和魔鬼。金字塔碑文里还记录了星空的位置、它的守护神的名字和形象,以及自卫时使用的咒语。自第5王朝的最后一位国王尤尼斯开始,在皇家的墓穴的墓壁上可以找到这些碑文。在早期遭到盗墓人洗劫的皇家或私人的埋葬地,人们也可能找到写在复写纸上的碑文。

对埃及人来说,无论是国王还是并非皇族的普通人,死后要返回到母亲努特的子宫中,从而获得新生,这是至关重要的。在神话传说中,努特是奥西里斯的母亲,她也被描述为整个天国(就像银河)的女性天神。她每天晚上把太阳神拉吞下去,早上再让他新生。碑文记载上能发现刻有努特形象的墓室和棺材。在死亡与再生之间循环是神圣的国王们追求的目标,这种追求在古王国结束之际已经变得更为普遍。

对非皇室成员来说,最为重要的目标就是成为一个"配角神灵"——阿克。成为"配角"的意思就是埃及人为死亡和来世所作的准备。这些准备包括建造坚固的坟墓和储存大量的财富。然而,更重要的是来世的知识。从金字塔碑文和其他类似的死后生活指南中可以获得这些知识。

Papyri is the plural of papyrus, a tall water plant that grows along the Nile River. The ancients cut thin slices from the ccenter of the plant's stem, and then soaked, pressed, and dried them crosswise to make a form of paper.







Glossary of Gods

诸神介绍

在古王国时期,埃及万神殿包括几 个重要的神灵:

阿努毕斯 墓地的狗头卫士, 经常与尸体防腐联系在一起。

哈托尔 一位天神,以牛为化身。常常被尊为宇宙的创造者,她变成了母亲神,作为太阳神拉的妻子受到人们的崇拜。她经常与再生和域外的土地联系在一起。

何露斯 国王的神。尽管在很多世纪中 这一名字被应用于各种各样的形式,但 何露斯通常作为天空中的鹰头神受到人 们的崇拜,他的职责是保护国王。

伊西丝 母亲神,是奥西里斯的姐姐和妻子。通过奥西里斯,它具有了何露斯的外形,被称作"小何露斯"。

米恩生育之神。

奈特 被尊为宇宙的母亲,男人和诸神 的保护人。她是古代的狩猎神。

奥西里斯 埃及最为有名的神,被尊称 给埃及送来文明的人。作为伊西丝的丈 夫,"小何露斯"的父亲,奥西里斯成 为亡灵的国王和地下世界的判官。

拉被尊称为太阳神和诸神的缔造者。他被认为是诸神的国王和父亲。在第5王朝的时候,埃及的国王被认为是"拉的儿子"。

奏特 "何露斯的对手", 经常被认为是 麻烦之神。

托特 生有朱鹭头,被称作智慧和写作 之神。





UEENS OF THE OLD KINGDOM by Barbara S. Lesko

B ECAUSE EGYPT'S KING WAS REGARDED AS THE EARTHLY FORM OF THE SKY-GOD HORUS, THE kingship was traditionany a male role. However, the mother of the reigning king was seen as divine herself. As a result, royal marriages in the Old Kingdom were kept within the family, with kings marrying sis ters or half-sisters to preserve their power. All the known queens of the Second and Third Dynasties, for example, held the title "king's daughter."

A king's son might inherit the throne at an early age, and, in such cases, his widowed mother would rule on his behalf. The earliest queen who did so was probably Neith-hotep of the First Dynasty, who had a huge tomb similar to a king's. These Old Kingdom queens had many titles, among which were "Great Lady of the hetes-scepter, She who sees Horus and Seth," and "Everything she says is done for her."

The names of the mothers of some of the first kings of Egypt were carved in stone 500 years later. This shows that they were remem bered by history and that possibly, for a time, they had ruled the country for their sons.

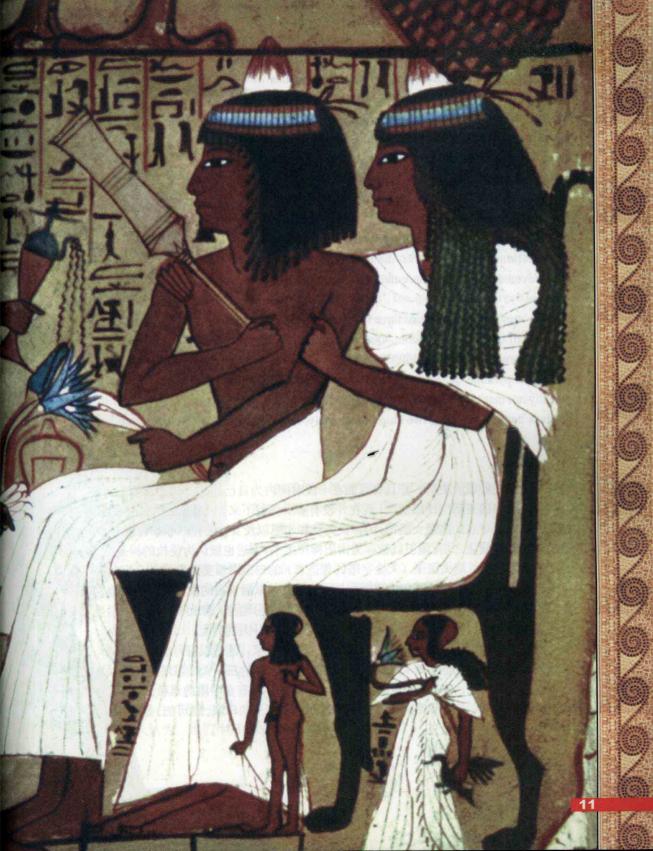
While few details about the earliest queens survive, their titles show that they officiated as high priestesses at important

大 为埃及的国王被看作是天神何露斯的尘世化身,所以传统上的国王都是男性。然而,当政的国王的母亲也被看成是神圣的。因此,为了保持王室的权力,古王国时期的王室实行家族内通婚。国王要同自己的姐妹或者堂姐妹结婚,比如,第2、第3王朝所有知名的王后们都拥有"国王女儿"的称号。

国王的儿子有可能在很小的年龄就继承王位。这样,他的寡母就要代表他的利益进行统治。第1王朝的奈特-霍特普可能是第一个这样做的王后,她的坟墓与国王的一般大小。古王国时期的王后们有很多称号,其中包括"贵妇人海泰丝-赛普特"、"看得见何露斯和塞特的人"和"她所说的每件事情,都要为她做到"。

500年后,一些埃及早期国王的母亲的名字都被刻在石头上。





temples, serving the gods Thoth and Min and the goddesses Hathor and Neith. Once the cult of the sun-god Re became popular and the king was called the Son of Re, the queen of Egypt was regarded as the human form of his divine wife, the goddess Hathor. The surviving golden furniture of Hetepheres, the mother of King Khufu (the builder of the Great Pyramid), reflects the queen's connection with Hathor. So, too, does the distinctive hair style of queens of the Fourth Dynasty and later. Statues show the hair divided into three sections. Like a goddess, the queen sat in a chair with gold-covered poles that was carried about on the shoulders of servants.

It is very likely that at least three women ruled the country during the second half of the Old Kingdom. Queen Khentkawes, who is regarded as a link between the Fourth and Fifth Dynasties, built her large tomb in front of the three great pyramids at Giza. It is sometimes called the Fourth Pyramid, although it is really not that shape. Khentkawes' titles — those found inscribed within the structure — show her as a mother of two kings. Most likely, she was a regent for at least one of them.

这表明她们已经载入史册,并且有可能在一段时间内为自己的儿子统治过整个国家。

关于最早的王后的详细情况,现在并没有多少保留下来。但是她们的名号表明,她们可能是一些重要寺庙的高级女祭司,为神灵托特和米恩以及女神哈托尔和奈特服务。对太阳神拉的崇拜普遍确立之后,国王就被称为太阳神拉之子,王后也被认为是拉的神圣妻子——哈托尔的人形化身。胡夫国王(大金字塔的建造者)的母亲海泰斐丽斯的黄金家具得以保留下来,它反映了王后同哈托尔的联系。第4王朝及其以后王后的发型,也明确地表明了这一点。妇女的发型分为三种类型,表明了不同的身份地位。像女神一样,王后坐在一架"抬椅"中。椅子底下有几根金棒支撑着,扛在仆人的肩上。

在古王国的后期,至少有三个女人统治过这个国家,这是很有可能的。肯特卡维斯王后被认为见证了第4、第5两个王朝,她在吉萨的三个大金字塔之前建造了自己的大坟墓,有时被叫做第4金字塔,尽管并不具有金字塔的形状。肯特卡维斯的名号——刻在墓穴里——表明她是两个国王的母亲。很可能,她是其中一个国王的摄政王。

The remains of a destroyed pyramid and temple of the wife of King Izezi of the Fifth Dynasty hint at the grasp for supreme power by another queen whose monuments were later attacked. Another woman who ruled for her young son was Queen Ankhenes-merire, mother of Pepi II of the Sixth Dynasty. That dynasty was remembered in legend as coming to an end around 2200 B.C. with the rule of a female ruler named Nitokerty, said to have been the most beautiful and bravest of women.

Certain privileges set kings and their moth ers apart from all other royalty. During the Sixth Dynasty, the funerary spells, which helped the deceased king ascend to heaven and become one with the gods after death, were also carved on the inside walls of the queens' pyramids. This fact confirms that this advantage extended to the chief queen as well. Mothers of kings already had pyramid tombs in the Fourth Dynasty. Although smaller in size than the kings', the queens' structures also came equipped with the boats that would allow the women to accompany the sun-god by day and night.

Both in this life and in the afterlife, Egyptian queens of the Old Kingdom possessed powers beyond those of ordinary women. Later generations considered the period during which they lived as the golden age of a remarkable people.

被毁坏的第5王朝国王伊塞西妻子的金字塔和庙宇的遗迹,暗示了另一位王后掌握了最高的权力,这位王后的纪念碑后来遭到了破坏。还有一位替儿子统治国家的女人是第6王朝国王铂壁二世的母亲安凯-伊尼斯-梅丽尔。根

据传说,这个王朝大约在公元前2200年结束,最后的统治者是一个名叫尼 托凯尔迪的女性,据说她是最美丽、最勇敢的女性。

国王和他们的母亲具有其他皇室成员所不具备的特权。在第6王朝时期,王 后坟墓墙壁上也雕刻着国王专用的符咒,它们帮助死后的国王进入天堂,并在死 后成为神灵。有证据表明,这些特权也被重要的王后拥有。在第4王朝时期,国王 的母亲也有自己的金字塔。尽管要比国王的小,但是也装备着丧葬船,因而这些妇女 也能够与太阳神日夜相伴。

无论是今生,还是来世,古王国时期埃及的王后们拥有着普通妇女所不能享有的权力。后代人认为,她们生活的时期是黄金时代。

金字塔金建 BUILDING

by Mariam Ayad

