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| **Pastoralism in Ancient Inner Eurasia**  **古代内欧的畜牧**  Pastoralism is a lifestyle in which economic activity is based primarily on livestock. Archaeological evidence suggests that by 3000 B.C., and perhaps even earlier, there had emerged on the steppes of Inner Eurasia the distinctive types of pastoralism that were to dominate the region's history for several millennia. Here, the horse was already becoming the animal of prestige in many regions, though sheep, goats, and cattle could also play a vital role. It is the use of horses for transportation and warfare that explains why Inner Eurasian pastoralism proved the most mobile and the most militaristic of all major fors of pastoralism. The emergence and spread of pastoralism had a profound impact on the history of Inner Eurasia, and also, indirectly, on the parts of Asia and Europe just outside this area. In particular, pastoralism favors a mobile lifestyle, and this mobility helps to explain the impact of pastoralist societies on this part of the world.  畜牧是一种经济活动建立在家畜的饲养上的生活方式。考古证据已经显示早在公元前 3000 年甚至更早的时候，位于欧洲大陆的西伯利亚大草原上已经有一些能够主导这些地区历史长达几千年的独特的畜牧类型。在这里，尽管绵羊、山羊和牛扮演了非常重要的角色，但是马已经在许多地区成为具有优势地位的动物。正是马在交通运输和战争中的使用解释了为什么欧洲大陆的畜牧主义被证明为在所有畜牧主义中最具移动性和最具军事性的一种。畜牧主义的出现和传播对欧洲内陆有一个深远的影响，同时，也间接地影响了一些在这之外的部分亚洲和欧洲地区。特别是，畜牧主义喜欢一种流动中的生活方式，这种流动性有利于解释畜牧主义社会对这部分世界的影响。  The mobility of pastoralist societies reflects their dependence on animal-based foods. While agriculturalists rely on domesticated plants, pastoralists rely on domesticated animals. As a result, pastoraksts, like carnivores in general, occupy a higher position on the food chain. All else being equal, this means they must exploit larger areas of land than do agriculturalists to secure the same amount of food, clothing, and other necessities. So pastoralism is a more extensive lifeway than farming is. However, the larger the terrain used to support a group, the harder it is to exploit that terrain while remaining in one place. So, basic ecological principles imply a strong tendency within pastoralist lifeways toward nomadism (a mobile lifestyle). As the archaeologist Roger Cribb puts it, 'The greater the degree of pastoralism, the stronger the tendency toward nomadism.' A modern Turkic nomad interviewed by Cribb commented: "The more animals you have, the farther you have to move.  畜牧主义社会的流动性反映了他们对以动物为基础的食物的依赖。如果说农业靠  在人工种植植物，那么畜牧就依赖于家养动物。因此，一般说来食肉性动物在这种食物链中占据了一个更高的位置。由于其他方面都是相同的，这就意味着如果他们要保证与农业相同的食物、衣物以及其他生活必需品，他们就必须开拓出比农业更大的区域。因此，畜牧业是一种比农业更宽泛的生活方式。但是，支撑一个族群的领土越大，在保持一个地方的同时开发这些领土的困难也就越大。所以，基本的生态学原理暗示了一种由畜牧主义生活方式向游牧主义生活方式转变的强大趋势。正如考古学家 Roger Cribb 指出的，畜牧化的程度越深，就会有一种越趋于游牧主义的形式。Cribb 评论一个被他观察了的现代土耳其游牧民族道，你拥有越多的动物，你就不得不流动到越远的地方。  Nomadism has further consequences. It means that pastoralist societies occupy and can influence very large territories. This is particularly true of the horse pastoralism that emerged in the Inner Eurasian steppes, for this was the most mobile of all major forms of pastoralism So, it is no accident that with the appearance of pastoralist societies there appear large areas that share similar cultural, ecological, and even linguistic features. By the late fourth millennium B.C., there is already evidence of large culture zones reaching from Eastem Europe to the western borders of Mongolia. Perhaps the most striking sign of mobility is the fact that by the third millennium B.C., most pastoralists in this huge region spoke related languages ancestral to the modem Indo-European languages. The remarkable mobility and range of pastoral societies explain, in part, why so many linguists have argued that the Indo-European languages began their astonishing expansionist career not among farmers in Anatolia (present-day Turkey), but among early pastoralists from Inner Eurasia. Such theories imply that the Indo-European languages evolved not in Neolithic (10,000 to 3,000 B.C.) Anatolia, but among the foraging communities of the cultures in the region of the Don and Dnieper rivers, which took up stock breeding and began to exploit the neighboring steppes.  游牧生活有一些更重大的意义。它意味着畜牧主义社会占据着并且影响着非常大的地域。特别是在欧洲内陆的西伯利亚大草原上的以马为畜牧对象的出现更具重大意义，因为它是在所有畜牧业中移动性最强的一种。所以，畜牧社会所变现出来的在较大地域中分享类似的文化、生态以及语言特点并非偶然现象。在公元前4000年的后期，已经有证据显示存在着一个从东欧延伸到蒙古边境的大文化圈。也许在其移动性方面最具说服力的标志是在公元前 3000 在这个区域的大部分的畜牧者都讲一种与现代印欧语系有关的古老语言。这种值得关注的移动性和畜牧社会的地理范围在某种程度上解释了很多语言学家一直争论的一个问题，那就是为什么印欧语系并不是从 Anatolia（现在的土耳其）的农民中传播开来的，而是从早期欧洲内陆的畜牧主义者中产生。这些理论暗示了印欧语系不是从新石器时代的 Antolia 发展而来，而是在 Don 和 Dnieper 流域内从事家畜养殖和开发邻近的西伯利亚大草原的畜牧社群中发展而来。  Nomadism also subjects pastoralist communities to strict rules of portability. ■If you are constantly on the move, you cannot afford to accumulate large material surpluses. ■Such rules limit variations in accumulated material goods between pastoralist households (though they may also encourage a taste for portable goods of high value such as silks or jewelry). ■So, by and large, nomadism implies a high degree of self-sufficiency and inhibits the appearance of an extensive division of labor. ■Inequalities of wealth and rank certainly exist, and have probably existed in most pastoralist societies, but except in periods of military conquest, they are normally too slight to generate the stable, hereditary hierarchies that are usually implied by the use of the term class. lnequalities of gender have also existed in pastoralist societies, but they seem to have been softened by the absence of steep hierarchies of wealth in most communities, and also by the requirement that women acquire most of the skills of men, including, often, their military skills.  游牧主义者也用便于携带但却严格的规则下征服了畜牧主义者。如果你不断地移动，你就负担不起大量的剩余物资。这样的规则限制了畜牧主义者家用物资的多样性积累（尽管他们也鼓励积累高质量的便于携带的物品，如真丝和珠宝）。所以，大体上来说，游牧民族包含着一个高程度的自给自足社会并且限制宽泛的劳动分工。当然，不公平的财富和社会地位也同样存在，而且是存在于绝大多数的畜牧主义社会里。但是除了在军事征服时段里，他们由于过于弱小而不能形成所想象的稳定的、世袭的统治阶级。畜牧主义社会里也同样存在性别上的不公平，但是由于在大多数社群中缺少严格的财富等级制度，并且由于妇女往往具有男子的技能所以这种不公平性被弱化了。 |