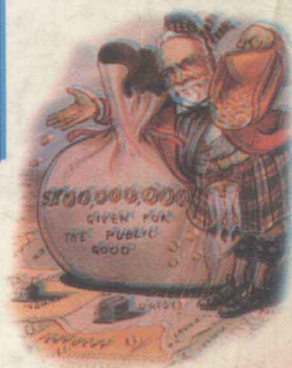




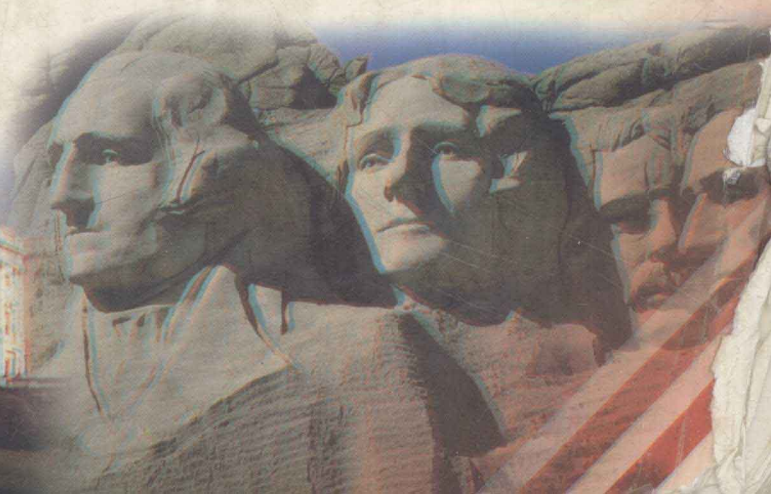
美国 历史与文化 阅读



潘 怡 曲 晶 主 编
梁文波 郭九林



吉林科学技术出版社



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American History & Culture

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前 言

历史是一个民族、社会、文化的一面镜子。学习和了解美国历史不但会使我们学到地道的美国英语,而且会使我们懂得为什么美国叫“大熔炉”,“沙拉碗”及“比萨饼”;为什么摩天楼代表美国和美国的商业精神;为什么仅有二百多年历史的美国会成为 20 世纪的世界超级大国。

《美国历史与文化阅读》描述的是一部真实完整的美国历史事实。本书首先踏着本土印第安人及探险者的足迹追溯到“五月花号”,“清教徒”,“朝圣先驱”,到星条旗所代表的十三个“新英格兰”殖民地的建立;从华盛顿将军所领导的独立战争到美利坚合众国的建立,展现了共和国英雄们的业绩。西部开发反映了美国人的开拓精神,也充满了传奇和浪漫色彩——这是美国人所崇拜的传统。购置路易斯安那领土(每亩地 3 美分),及阿拉斯加领土(每亩地 2 美分)说明了真正的扬基佬的精神及生意经。掠夺大王洛克非勒、卡耐基、福特等人一方面把越来越多的财富垄断在自己的手里,把美国的工业推到了工业化世界的最高峰;另一方面慷慨解囊捐助慈善事业。卡耐基认为:“一个人死的时候要是不能把赚来的钱回报社会,就是死得可耻。”所以在美国各地都有他建立的图书馆。福特老板的格言是:“为什么要穷呢?”“怎样才能把东西制作得更便宜些?”正是他把美国和美国人放在了轮子上,使美国成为一个高度流动的社会。“门罗主义”、“罗斯福定理”、“大棒政策”和“金元外交”使得美帝国主义扩张到海外,成了第一次世界大战的“山姆大叔”。20 世纪初见证了美国的振兴发达。也见证了 30 年代股票市场崩溃和大萧条。40 年代罗斯福的一系列新政把美国带出了大萧条,同时赢得了第二次世界大战。从 50 年代的富裕和安乐;60 年代的抗议动乱;70 年代的越战和水门丑闻;到 80 年代、90 年代面临全球的挑战。...

本书收集大量美国历史资料,包括美国专家,外教带来的美国大使馆的宣传材料。因此选材广泛,新颖。具有真实性,科学性及趣味性。

本书还配有阅读技巧训练。如,找出中心思想,详细细节,作者的态度,调子;进行判断,推理;得出结论以及通过上下文猜出词意等。各章节还附有历史资料及名人介绍。

本书可以用作英语专业和非英语专业高级阶段的阅读材料,对英语六级考试,研究生英语入学及资格考试,出国人员的 WSK 和 TOEFL 考试均有指导与训练价值。

美国专家朱迪·富勒博士,凯伦·克拉姆纳女士,詹妮·彼德斯女士与编者合作讲授我校博士生,硕士生《美国历史与文化》课程,并为我们提供了大量的资料。这些资料及其他外教提供的材料均在本书的后面以 REFERENCES 的形式列出了资料名称,原著作者,出版时间,可供读者查阅。编者在此谨向上述专家及作者表示衷心的感谢。同时还向为我们提供资助的吴相龙博士及吉林工业大学研究生部和人文学院表示感谢。

最后,我把此书献给我的学生们及朋友们。

潘怡
1999 年 4 月

INTRODUCTION

THE VAST EXPANSE of the United States of America stretches from the heavily industrialized, metropolitan Atlantic seaboard across the rich flat farms of the central plains, over the Rocky Mountains to the fertile west coast, then halfway across the Pacific to the balmy island-state of Hawaii. The American scene awes the viewer with both its variety and size. The continental United States (not counting outlying Alaska and Hawaii) measures 4,500 kilometers from Canada to Mexico. The entire nation (all 50 states) covers an area of 9 million square kilometers and has a population of 220 million people.

The sparsely settled, far-northern state of Alaska is the largest of America's 50 states. Texas, half the size of Alaska, is second in size.

A land of heavy forests (311 million hectares) and barren deserts, of high-peaked mountains (McKinley rises to 6,300 meters) and deep canyons, America also enjoys bountiful rivers and lakes. The broad Mississippi River system, famed in song and legend, meanders 6,400 kilometers from Canada to the Gulf of Mexico—the world's third longest river after the Nile and Amazon. A canal in the north joins the Mississippi to the five Great Lakes—the world's largest inland water transportation route and the biggest body of fresh water in the world.

America's early settlers were attracted by the fertile land and varied climate it offered for farming. Today, with 121 million hectares under cultivation, American farmers plant spring wheat on the cold western plain; they raise corn and fine cattle in the central plains, and rice in the damp heat of Louisiana. Florida and California are famous for their citrus fruits and tropical avocados; the cool rainy north-east states for apples, pears, berries and vegetables.

Underground, a wealth of minerals provides a solid base for American Industry. History has glamorized the gold rushes to California and Alaska, and the silver finds in Nevada. Yet America's yearly production of gold (\$ 140 million) and silver (\$ 150 million) is now valued far less than the oil (\$ 25,000 million), copper, iron, coal and other minerals it mines. Texas, a big oil-producer in the southwest, alone accounts for one-fifth the value of all U.S. mineral production.

The "*Melting Pot*," the "*Salad Bowl*," and the "*Pizza*" have been America's nick names, because she has been "*a nation of immigrants*." There are two good reasons for this. First, the country was settled, built, and developed by generations of immigrants and their children. Secondly, even today America continues to take in more immigrants than any other country in the world. It is not surprising, therefore, that the United States is counted among the most heterogeneous societies in the world. Many different cultural traditions, ethnic sympathies, national origins, racial groups, and religious affiliations make up "the Americans."

Of all the many different nationalities and ethnic groups which have gone into the making of America, some have quickly assimilated. They have largely lost or intentionally given up many of those specific markers which would make them much different from their neighbors. This process of assimilation, or "*Americanization*,"—becoming part of the "*melting pot*"—has characterized the immigrant experience in American history. Other Americans have, while becoming American in other ways, maintained much of their ethnic identities. In this sense, U.S. society has been likened to a "*salad bowl*" It does not fol-

low, however, that these Americans are any less aware or proud of their American nationality. Perhaps a better metaphor for American society than either "the melting pot" or the "salad bowl" would be that of a "pizza" (which has become, by the way, the single most popular food in America). The different ingredients are often apparent and give the whole its particular taste and flavor, yet all are fused together into something larger.

Few Americans stay put all their lifetime. Americans are always on the move. Each year, one in every five Americans leaves home and job to find new ones somewhere else. The population is shifting ever westward. California recently passed New York as the most populous state, although New York City (population: about 8 million) and Chicago (about 3 million) are still larger than California's largest city, Los Angeles.

The nation's Capital, Washington, is ninth in size, with a population of over 700,000. Laid out by the French architect Pierre L'Enfant in the late 18th century, it was the world's first city especially planned as a center of government. Here, the elected representatives of the American people make the decisions that reflect the course Americans want their nation to take.

This is the United States of America: the Promised Land, a land blessed by bountiful natural resources, populated by industrious people from around the world. It is a young nation, but it is a land fired by the confidence of its people. The skyscraper, a style developed in the late nineteenth century, is known as the trademark of American business the world over. It symbolizes the American business spirit—on the top of the world.

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UNIT 1 美洲印第安人 THE NATIVE AMERICAN

西南霍皮族 The Southwest Hopi

In the desert Southwest, the Hopi, before they had horses, used a “surround hunt,” or drive, to get game such as antelope. They chose a place partly fenced in by hills and with trees nearby. There they built a corral of strong tree trunks with one opening. From this, long wings led out, fenced with brush for some distances. Men stood along these wings to scare the antelope so that they would not try to leap the brush but would gallop down the open space into the corral. When a herd was nearby, the boys of the village were sent to round them up. They got behind the animals, and made a fire to frighten them. Then the boys closed in around them, howling like wolves to make them run toward the corral. When the antelope had entered it, the opening was closed with brush. Good marksmen could then easily shoot them as they milled around.

The Hopi year was marked by many special ceremonies. In late August, for example, the Hopi held a snake dance that was meant to bring the rain needed for a good harvest. The ceremony lasted for 9 full days and involved both poisonous and nonpoisonous snakes captured in the desert. At the ceremony's dramatic conclusion, the snakes were released to go back into the desert.

The Hopi grew corn, squash, tobacco, and beans. Men also wove most of their families' clothes from cotton. Hopi women owned the houses. They ground the grain and cooked the food, and made pottery and baskets.

1. This section shows that the Hopi Indians
 - a. used horses to surround wild animals.
 - b. rubbed sticks together to make fire.
 - c. hunted wolves as food.
 - d. utilized their natural surroundings.
2. The primary responsibility of the Hopi boys was
 - a. to locate antelope.
 - b. to shoot the antelope.
 - c. to terrify the antelope.
 - d. to surround the antelope.
3. Which of the following about the Hopi is NOT true?
 - a. The Hopi held a snake dance to bring rain for good harvest.
 - b. The Hopi was a patriarchy.
 - c. The Hopi was a matriarchy.
 - d. The Hopi lived in the desert.

阿那萨兹印第安人的村镇 Pueblo—the Town of the Anasazi Indians

The word “Anasazi” is from a Navajo word, meaning “*the ancient ones*.” They are also called the “*the Basket Makers*,” because of the many skillfully woven baskets that have been discovered in the sites associated with their culture. By A. D. 800 the Anasazi Indians were constructing multistory pueblos—massive, stone apartment compounds. Each one was virtually a stone town—*pueblo*, a Spanish word for “town” or “village” and also “people”. These pueblos represent one of the Anasazis' supreme achieve-

7. Which sentence best expresses the main idea?
- ~~a.~~ The Cherokee Indians considered themselves superior.
 - ~~b.~~ Most Indian tribes built permanent homes.
 - ~~c.~~ The architectural skill of the Cherokee Indians represents an advanced civilization.
 - ~~d.~~ Historians are impressed by such advanced building techniques.
8. The Cherokee Indians
- ~~a.~~ were inventive builders.
 - ~~b.~~ were peaceable hunters.
 - ~~c.~~ built strong fortifications.
 - ~~d.~~ built comfortable homes.
9. Which is the best title for the paragraph?
- ~~a.~~ Early American Architects.
 - ~~b.~~ Life among the Cherokees.
 - ~~c.~~ Modern Indian Structures.
 - ~~d.~~ Early Indian Culture.

塞阔亚——柴罗基语言的创造者 Sequoia—Inventor of Indian Alphabet

Sequoia was a young Cherokee Indian, son of a white trader and an Indian squaw. At an early age, he became fascinated by the "talking leaf," an expression that he used to describe the white man's written records. Although many believed this "talking leaf" to be a gift from the Great spirit, Sequoia refused to accept that theory. Like other Indians of the period, he was illiterate, but his determination to remedy the situation led to the invention of a unique 86-character alphabet based on the sound patterns that he heard.

While recuperating from a hunting accident, he diligently and independently set out to create a form of communication for his own people as well as for other Indians. In 1821, after 12 years of work, he had successfully developed a written language that would enable thousands of Indians to read and write.

Sequoia's desire to preserve words and events for later generations has made him among the important inventors. The giant redwood trees of California, called "*sequoias*" in his honor.

10. What is the most important reason that Sequoia is remembered?
- a. California redwoods were named in his honor.
 - b. He was diligent and independent.
 - ~~c.~~ He created a unique alphabet.
 - d. He recovered from his madness and helped mankind.
11. What prompted Sequoia to develop his alphabet?
- a. People were writing things about him that he could not read.
 - b. He wanted to become famous.
 - c. After his hunting accident, he needed something to keep him busy.
 - ~~d.~~ He wanted the history of his people preserved for future generations.
12. How would Sequoia be described?
- a. Determined.
 - b. Mad.
 - c. Backward.
 - d. Meek.

密西西比土墩文化 Mississippi Mound Builders

By about A. D. 500, the Mound Builder culture was declining, perhaps because of attacks from other tribes or perhaps because of severe climate change that undermined agriculture. To the west, another cul-

ture, based on intensive agriculture, was beginning to flourish. Its center was beneath present-day St. Louis, and it radiated out to encompass most of the Mississippi watershed, from Wisconsin to Louisiana and from Oklahoma to Tennessee. Thousands of villages were included in its orbit. By about A. D. 700, this Mississippi culture, as it is known to archaeologists, began to send its influence eastward to transform the life of most of the less technologically advanced woodland tribes. Like the Mound Builders of the Ohio region, these tribes, probably influenced by Meso-American cultures through the trade and warfare, built gigantic mounds as burial and ceremonial places. The largest of them, rising in four terraces to a height of one hundred feet, has a rectangular base of nearly fifteen acres, larger than that of the Great Pyramid of Egypt. Built between A. D. 900 and 1100, this huge earthwork faces the site of a palisaded Indian city which contained more than one hundred small artificial mounds marking burial sites. Spread among them was a vast settlement containing some 30,000 people by current estimations. The finely crafted ornaments and tools recovered at Cahokia, as this center of Mississippi Culture is called, include elaborate ceramics, finely sculpted stonework, carefully embossed and engraved copper and mica sheets, and one funeral blanket fashioned from 12,000 shell beads. They indicate that Cahokia was a true urban center, with clustered housing, markets, and specialists in tool-making, hide-dressing, potting, jewelry-making, weaving, and salt-making.

13. What is the main topic of this passage?
 - a. The Mississippi Culture.
 - b. The decline of Mound Builder Culture.
 - c. The architecture of Meso-American Culture.
 - d. The eastern woodlands tribes.
14. The Mississippi Culture influenced the culture of the
 - a. eastern woodland tribes.
 - b. Mound Builders.
 - c. Meso-Americans.
 - d. Egyptians.
15. According to the passage, the mounds were used as
 - a. palaces for the royal families.
 - b. fortresses for conducting trades.
 - c. places for keeping valuable things.
 - d. places for burying the dead.
16. Which aspect of the Mississippi Culture is discussed the LEAST in the passage?
 - a. The construction of mounds.
 - b. Agricultural methods.
 - c. Urban settlement.
 - d. The forms of artwork.

水牛——平原印第安人生活之源 Buffalo—Source of Life for the Plain Indians

Buffalo meat was the epicure's delight, tender, rich, and gamy. But for the Indians of the Great Plains area the buffalo was the stuff of life itself. Food, shelter, weapons, and clothing all came from this prodigious animal.

The buffalo lived and moved in massive herds, and it was in the pursuit of the herds that the Indians lived and moved. The method of hunting was brutally simple. A part of the herd was surrounded, pursued as it stampeded, and shot at close range. To do this required fast, panic-proof horses and a lightning-fast ability to shoot hard and true. Arrows were the usual weapon—a brave could launch 8 to 10 arrows in the time it took to reload and fire a rifle and could shoot with such force that the arrow might pass

completely through the buffalo.

The braves butchered their kill on the spot, taking the buffalo hump, hump ribs, and belly fat—favored delicacies—and whatever other portions could be packed back to camp, rolled in the animal's hide. The hide itself, properly cleaned and cured, had innumerable uses. It supplied bags, carriers, rawhide rope, the walls of tepees, bedclothes, moccasins, and the warmest of all coverings, the buffalo robe. Sewing thread came from the animal's sinews.

The meat that was not eaten immediately was preserved. Some of it was made into jerky—strips of meat dried in the wind and smoked over a slow fire for a full day. When the railroad first rolled over the Great Plains in the late 1860s, buffalo could be seen packed for miles, to the horizon and beyond. With the railroads came the professional meat hunters, who numbered their kill in the thousands.

The buffalo were slaughtered by the millions until, by the end of the century, there were only a few small herds scattered here and there. And with the buffalo went the Plains Indians—destroyed, too, or driven into reservations where buffalo hump was a meal eaten only in dreams.

17. The Buffalo provided the Plain Indians all the following EXCEPT
- a. variety of meat.
 - b. rawhide robes.
 - c. sewing thread with buffalo sinews.
 - d. canoes made from buffalo hide.
18. Which of the following strategies was NOT needed in buffalo hunting?
- a. Marksmanship.
 - b. Fast horses.
 - c. The wall of tepees.
 - d. Stamping ground.
19. The author's attitude toward the mass slaughter of the buffalo is
- a. matter of fact.
 - b. cynical.
 - c. hypercritical.
 - d. indifferent.

北极爱斯基摩人 The Arctic Eskimos

Modern ideas are beginning to influence the Eskimos, but not enough to make much difference to their way of life. They still spend the winter in igloos, the round huts that are built of block-built snow frozen hard. They still travel on sleds that are pulled by dogs. The winter is too cold for hunting, so during that season they live on the stores of seal meat that they have killed in the summer. But seal meat is not the only kind of food that they eat. In summer they hunt polar bears and reindeer, a type of large deer with long branching horns that is used for its milk, meat, and skin. They also fish all the year round in skin-covered kayaks. The Eskimos who are hunters in summer are fishermen in winter. In winter they make holes in the ice and catch fish through the holes that they have made. The Eskimos are adaptable. That is why they are able to live in Arctic region.

20. What can be learned about the Eskimos?
- a. They have changed much in their way of life.
 - b. They have not changed much in their way of life.
 - c. They no longer live in the Arctic regions.
 - d. Their life in the past was miserable.
21. The Eskimos' major means of transportation is
- a. the dog.
 - b. the sled.
 - c. the reindeer.
 - d. the kayak.

22. The igloo is the Eskimos'

- a. shelter. b. transport. c. food. d. clothing.

购置曼哈顿 Manhattan Purchase

In spite of the different ways of living, what the Indians shared in common was their respect for nature. They believed in a creator. The land and all things on the land, such as plants, animals, mountains, lakes, and rivers, were gifts from the creator.

The Indians believed that the land was there to be shared by all men. They worshipped the earth that provided them with food, clothing and shelter. And they took it only what they needed. They did not understand when the settlers slaughtered animals to make the woods around their towns safer. They did not like the roads and town that to them, scarred the natural beauty of the earth.

On Manhattan Island, the present site of New York City, beaver, deer, fox, wild turkey and other games were plentiful. The Shinnecock Indians used the island for fishing and hunting, but they did not live there. In 1626, Peter Minuit, governor of the Dutch settlements in North America known as New Amsterdam, negotiated with Indian chiefs for the purchase of Manhattan Island for trinkets valued at sixty guilders or about \$ 24. 12. The investment was worth more than seven billion dollars three centuries later. The Shinnecock did not understand once the land was sold, the Dutch felt it was their right to keep the Indians off. Like most Indians, they had no concept of private property.

23. The Indians worshipped

- a. the nature. b. the creator. c. the earth. d. all of the above.

24. In exchange for their island, the Indians received

- a. sixty Dutch guilders. b. \$ 24. 12 U. S.
c. goods and supplies. d. land in New Amsterdam.

25. Which of the following is true?

- a. In 1926, Manhattan valued over seven billion dollars.
b. Peter Minuit was an Indian governor.
c. The Shinnecock lived on Manhattan Island.
d. None of the above.

图腾——印第安人的家谱 Totem Pole—Family Tree of the Indians

The totem pole is recognized as one of the great primitive art forms of North America. The word *totem* comes from Ojibway Indian *ototeman*, meaning "his relations"; thus an Indian chief's totem pole was something of a family tree. The figures represented his ancestors, often mythological and legendary beings which were part man, part animal—bear, wolf, eagle, and the like. The thunderbird, an all—powerful creature in Indian mythology, was the dominating totem figure—the flapping of its wings was thought to be thunder and the flash of its eyes, lightening.

Carving and painting totem poles was a long, painstaking job. The Indians relied on knives and chisels of stone, and cutting blades made of beavers' teeth. As for the colors, red came from iron ore, blue green from copper-impregnated minerals, black from charcoal, and white from burned clamshells. They mixed their pigments with salmon roe and painted with brushes of porcupine hair.

A complicated totem pole had a variety of uses. Some supported the overhead beams of Indian dwellings; others displayed the owner's crest at the entrance. Memorial and heraldic poles, bearing symbols of a family's history, usually stood free of the house. Some totem poles even served as grave markers.

26. The Indians believed his ancestors to have been
- a. forest animals.
 - b. part animal and part human. *Part 1. 4*
 - c. gods of the sky.
 - d. both B and C.
27. The thunderbird was the dominating totem figure because
- a. Indians considered it their first ancestor.
 - b. it would protect the pole from lightening.
 - c. it was all-powerful in Indian mythology.
 - d. Indians believed it to be part of their family tree.
28. Making a totem pole was a long job because of the
- a. scarcity of pigments for paints.
 - b. primitive cutting tools used.
 - c. difficulty of tracing ancestry.
 - d. secret nature of the totem designs.
29. Men today consider the totem pole to be
- a. an interesting Indian symbol.
 - b. an outstanding primitive art form.
 - c. their family tree.
 - d. a historic record.

印第安人的信仰 The Indian Belief

Native Americans from the southern part of what is now the United States believed that the universe in which they lived was made up of three separate, but related, worlds: the Upper World, the Lower World, and This World. In the last there lived humans, most animals and all plants.

This World, a round island resting on the surface of waters, was suspended from the sky by four cords attached to the island at the four cardinal points of the compass. Lines drawn to connect the opposite points of the compass, from north to south and from east to west, intersected This World to divide it into four wedge-shaped segments. Thus a symbolic representation of the human world was a cross within a circle, the cross representing the intersecting lines and the circle the shape of This World.

Each segment of This World was identified by its own color. According to Cherokee doctrine, east was associated with the color red because it was the direction of the sun, the greatest deity of all. Red was also the color of fire, believed to be directly connected with the Sun, with blood, and therefore with life. Finally, red was the color of success. The west was the Moon segment, it provided no warmth and was not life-giving as the sun was. So its color was black. North was the direction of cold, and so its color was blue (sometimes purple), and it represented trouble and defeat. South was the direction of warmth, and its color, white, was associated with peace and happiness.

The southeastern Native Americans' universe was one in which opposites were constantly at war with each other, red against black, blue against white. This World hovered somewhere between the perfect order and predictability of the Upper World and the total disorder and instability of the Lower World. The goal was to find some kind of halfway path, or balance, between those other worlds.

30. Which of the following is the best title for the passage?
- One Civilization's View of the Universe.
 - The Changing of the Seasons in the Southeast.
 - The Painting of Territorial Maps by Southeastern Native Americans.
 - The War Between Two Native American Civilizations.
31. The author implies that This World was located
- inside the Upper World.
 - inside the Lower World.
 - above the Upper World.
 - between the Upper World and Lower World.
32. The shape of This World is closest to that of which of the following?
- A circle.
 - A triangle.
 - A square.
 - A cube.

历史人物录 WHO IS WHO: 印第安领袖: GREAT INDIAN LEADERS

黑鹰——索克族和福克斯族的酋长 Black Hawk

Chief Black Hawk, disavowing a treaty by which the Sauk and Fox Indians had ceded their land in Illinois and Wisconsin, in 1832 led a small band of his people back across the Mississippi to plant crops on their old fields. Cries of settlers for protection brought troops who pursued the Indians—mostly women and children—through southern Wisconsin and defeated the remaining warriors at the Battle of Bad Axe. Before his death on an Iowa reservation, he wrote his Autobiography, an eloquent but futile plea for the Indian cause.

坐牛——苏族战争领导人 Sitting Bull

Sitting Bull was Sioux medicine man. He made an early reputation as a warrior and was revered for his great bravery, strength, generosity, and wisdom. His fame and influence spread far beyond his own Hunkpapa Sioux tribe. He led resistance against the white invasion of the sacred Black Hills after gold was discovered there in 1874. Their victory at the Little Big Horn in 1876 was followed by defeat. He withdrew with some followers into Canada until permitted to return in 1881. In 1890, he was identified with the antiwhite religious movement known as the Ghost Dance. He was killed when the police tried to arrest him.

疯马——苏族奥格拉拉部落酋长 Crazy Horse

As a chief of the Oglala Sioux, Crazy Horse was one of the Indian leaders most feared by white settlers, both for his military ability and for his skill at arousing resistance to white incursions. He was the master strategist of the Sioux-Cheyenne coalition that surrounded and wiped out one-third of the white regiment at the Battle of the Little Bighorn in 1876. In May 1877, after a bitter winter campaign, Crazy Horse and his starving Oglalas were forced to surrender. He was killed a few months later, while still in captivity.

白鸟——柴罗基人的领袖 White Bird

Both of John Ross's parents were Scottish, but his mother was also one-fourth Cherokee. However, he always put his Cherokee identity first. The Cherokee name he used was *Coowee-coowee*, meaning "white

bird.”

Ross became leader of the Cherokee nation in 1828, when president Andrew Jackson set out to remove the Cherokee from their ancient lands. For ten years, Ross led the Cherokee in their fight to stay in their homeland. His efforts met with failure. In 1838, federal troops rounded up the Cherokee and forced them to begin their long march west. The journey from Tennessee and Georgia to Oklahoma was a thousand miles long. Over 4,000 Cherokee, including Ross's wife, died of exhaustion and disease. As soon as they arrived in Oklahoma, they once again chose Ross as their leader, to whom they looked for peace and comfort.

Ross said: “Brothers: When we see that our people have been compelled to remove to a new and distant country, we cannot help but feel sorry; but we should not despair of once more enjoying the blessings of peace in our new homes. Let us then act that peace and friendship may be forever preserved and that we may always live as brothers of the same family.”

历史文件 HISTORICAL DOCUMENT

西雅图酋长——对土地的崇拜 The Reverence of the Earth

Chief Seattle, a leader of the Duwamish Indians, made the speech when signing the Port Elliott Treaty of 1855 with Governor Stevens.

Every part of this earth is sacred to my people. Every hillside, every valley, every clearing and wood, is holy in the memory and experience of my people. Those stones along the shore have no voices, but they are loved with events and memories in the life of my people. The ground where you stand responds more lovingly to our feet than yours, because it is the ashes of our grandfathers. Our bare feet know the kindred touch. The earth is rich with the lives of our kin.

The young men, the mothers, and the girls, the little children who once lived and were happy here, still love these lonely places. And at night the forest is dark with the presence of the dead. When the red man has gone from this earth and is only a story among the whites, these shores will still swarm with the dead of my people. You will not see them. But when your children think they are alone, they will not be alone. At night when the streets of your towns and cities are quiet, and you think they are empty, they will throng with the returning spirits who still love these places. The white man will never be alone.

So let him be just and deal kindly with my people. The dead have power too.

KEYS TO THE EXERCISES

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|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|
| 1. d | 2. c | 3. b | 4. a | 5. d | 6. a | 7. c | 8. a | 9. b | 10. c |
| 11. d | 12. a | 13. b | 14. a | 15. d | 16. b | 17. d | 18. c | 19. a | 20. b |
| 21. b | 22. a | 23. d | 24. a | 25. a | 26. b | 27. c | 28. b | 29. b | 30. a |
| 31. d | 32. a | | | | | | | | |