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https://www.100test.com/kao_ti2020/206/2021_2022_2006_E5_B9_B4_E8_80_83_c89_206611.htm Passage 2 本文在第7课第2小节讲

文章套路时作为例子讲过。第11课第3小节是从本文的第三段开始讲的，请注意。 At the end of the nineteenth century , a

rising interest in Native American customs and an increasing desire to understand Native American culture prompted ethnologists to begin recording the life stories of Native American. (5)

Ethnologists had a distinct reason for wanting to hear the stories : they were after linguistic or anthropological data that would supplement their own field observations , and they believed that the personal stories , even of a single individual , could increase their

(10) understanding of the cultures that they had been observing from without. In addition many ethnologists at the turn of the century believed that Native American manners and customs were rapidly disappearing , and that it was important to preserve for

posterity as (15) much information as could be adequately recorded before the cultures disappeared forever. There were ,

however , arguments against this method as a way of acquiring accurate and complete information. Franz Boas , for example , described autobiographies as being (20) “ of limited value , and useful chiefly for the study of the perversion of truth by memory

,” while Paul Radin contended that investigators rarely spent enough time with the tribes they were observing , and inevitably derived results too tinged by the investi- (25) gators own

emotional tone to be reliable. Even more importantly , as these life stories moved from the traditional oral mode to recorded written form , much was inevitably lost. Editors often decided what elements were significant to the field research on a (30) given tribe. Native Americans recognized that the essence of their lives could not be communicated in English and that events that they thought significant were often deemed unimportant by their interviewers. Indeed , the very act of telling their stories could force (35) Native American narrators to distort their cultures , as taboos had to be broken to speak the names of dead relatives crucial to their family stories. Despite all of this , autobiography remains a useful tool for ethnological research : such personal reminis-

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