

## 天津商业大学 2009 年研究生入学考试试题

专 业： 外国语言学及应用语言学

课程名称： 基础英语（713） 共 18 页 第 1 页

说明： 答案标明题号写在答题纸上， 写在试题纸上的无效。

### Part One Vocabulary & Structure

*Directions: In each question, decide which of the four choices given will most suitably complete the sentence if inserted at the place marked. (每小题 1 分， 共 30 分)*

- Small children are often \_\_\_\_\_ to nightmares after hearing ghost stories in the dark.  
a. definitive            b. perceptible            c. incipient            d. susceptible
- As the \_\_\_\_\_ of the situation slowly became apparent, the crowd's mood changed from anxiety to hysteria.  
a. alleviate            b. elevate            c. gravity            d. levity
- Their relations during the divorce proceeding had been mostly friendly, so his \_\_\_\_\_ in the judge's chambers surprised her.  
a. bellicose            b. belligerence            c. rebellion            d. appease
- the detectives insisted on a detailed and \_\_\_\_\_ account of evening's events.  
a. sequential            b. consequential            c. obsequious            d. conductive
- Nothing his enemies could say managed to \_\_\_\_\_ for his heroic public image.  
a. detract            b. abstract            c. retract            d. subtract
- Lord Raglan's \_\_\_\_\_ order confused the commander of the light Brigade and led to its disastrous charge.  
a. ambivalent            b. ambiguous            c. amphibian            d. ambient
- Many astronomers think the universe is continuing to evolve from a \_\_\_\_\_ cloud of gas.  
a. polyphony            b. primal            c. primordial            d. primogeniture
- Sheep, cattle and antelope are \_\_\_\_\_; unlike dogs and cats, they show no interest in meat.  
a. voracious            b. omnivorous            c. carnivorous            d. herbivorous
- Thrillers and action movies only succeed if they do not strain our \_\_\_\_\_ too

- much.
- a. credence                      b. credulity                      c. credibility                      d. creed
10. Having spent the weekend going to parties, she was only able to give the chapter a \_\_\_\_\_ reading before class on Monday.
- a. concurrent                      b. recurrent                      c. cursory                      d. discursive
11. Vincent Van Gogh's rise to \_\_\_\_\_ fame as one of the world's great artists came despite the fact that he scarcely sold a single painting during his lifetime.
- a. posthumous                      b. postmodern                      c. postmortem                      d. posterior
12. The boys did not take the apples with any \_\_\_\_\_ intent, they were just hungry and did not know any better.
- a. malnourished                      b. malefactor                      c. malign                      d. malicious
13. The whole family was \_\_\_\_\_ by nature, and there were bitter legal battles over the will.
- a. acquisitive                      b. inquisitive                      c. requisition                      d. perquisite
14. Her unfair opinion of him has based on several \_\_\_\_\_ assumptions.
- a. errant                      b. aberrant                      c. erroneous                      d. erratic
15. Sometimes what has always seemed a \_\_\_\_\_ suddenly is shown to be false.
- a. verisimilitude                      b. verity                      c. verify                      d. phantasm
16. \_\_\_\_\_ your request for an additional assistant, I can only say at this stage that this is being considered.
- a. For the purpose of                      b. In regard to  
c. In terms of                      d. In view of
17. Money sent \_\_\_\_\_ the broadcast appeal will be used to buy blankets and medical supplies.
- a. in favor of                      b. in return for  
c. in exchange for                      d. in response to
18. let's say, just \_\_\_\_\_ argument, that you have got \$ 200 to invest.
- a. for fear of                      b. for the sake of  
c. in case of                      d. in the event of
19. It is impossible to \_\_\_\_\_ such an important topic in such limited space.
- a. do damage to                      b. do good to  
c. do justice to                      d. do wonders to
20. He took \_\_\_\_\_ the good weather to paint the shed.
- a. use of                      b. advantage of  
c. an interest in                      d. part in
21. The doctor willingly went \_\_\_\_\_ his dinner if by attending a patient quickly he could relieve his suffering.
- a. along with                      b. over to

- c. without d. up to
22. This work should have been finished yesterday, I am getting terribly \_\_\_\_\_.
- a. behind b. beneath c. below d. backward
23. With so many countries trying to own nuclear bombs, a global disaster is just \_\_\_\_\_ the corner.
- a. at b. around c. in d. on
24. At the height of the financial crisis, all they could do was \_\_\_\_\_ and hope that conditions would improve.
- a. ge on b. go on c. hold on d. look on
25. The colonial government had \_\_\_\_\_ the rights of the native people.
- a. trampled on b. trodden on  
c. trespassed on d. tried on
26. let's go swimming, \_\_\_\_\_?
- a. are we b. don't we c. will we d. shall we
27. A body weights \_\_\_\_\_ from the surface of the earth.
- a. less the farther it gets b. the farther it gets, the less  
c. less than it gets farther d. less than it, the father it gets
28. Essentially, a theory is an abstract, symbolic representation of \_\_\_\_\_ reality.
- A. that is conceived b. that is being conceived of  
c. what it is conceived d. what is conceived to be
29. After the funeral, the residents of the apartment building \_\_\_\_\_.
- a. sent faithfully flowers all weeks to the cemetery  
b. sent to the cemetery each week flowers faithfully  
c. sent flowers faithfully to the cemetery each week  
d. sent each week faithfully to the cemetery flowers
30. \_\_\_\_\_, allowing the passage of nerve fibers and blood vessels.
- a. Whenever microscopic canals embraced by the bone  
b. The bone embraced many microscopic canals  
c. Microscopic canals embraced by the bone  
d. Whenever the bone embraced many microscopic canals

## Part Two Reading Comprehension

### Directions

*I. There are three reading passages in this part. Each passage is followed by some questions or unfinished statements. For each of them there are four choices marked [a], [b], [c] and [d]. You should decide on the best choice and then mark it on the answer sheet. (每小题 2 分, 共 30 分)*

### Passage 1

Despite their many differences of temperament and of literary perspective, Emerson, Thoreau, Hawthorne, Melvill, and Whitman share certain beliefs. Common to all these writers is their humanistic perspective. Its basic premises are that humans are the spiritual center of the universe and that in them alone is the clue to nature, history, and ultimately the cosmos itself. Without denying outright the existence either of a deity or of brute matter, this perspective nevertheless rejects them as exclusive principles of their interpretation and prefers to explain humans and the world in terms of humanity itself. This preference is expressed most clearly in the transcendentalist principle that the structure of the individual self; therefore, all knowledge begins with self-knowledge.

This common perspective is almost always universalized. Its emphasis is not upon the individual as a particular European or American, but upon the human as universal, freed from the accident of times, space, birth, and talent. Thus, for Emerson, the “American scholar” turns out to be simply “Man Thinking”; while, for Whitman, the “song of myself” merges imperceptibly into a song of all the “children of Adam,” where “every atom belonging to me as good belongs to you.”

Also common to all the five writers is the belief that individual virtue and happiness depend upon self-realization, which, in turn, depends upon the harmonious reconciliation of two universal psychological tendencies: first the self-asserting impulse of the individual to withdraw, to remain unique and separate, and to be responsible only to himself or herself and second, the self-transcending impulse of the individual to embrace the whole world in the experience of a single moment and to know and become one with that world. These conflicting impulses can be seen in the democratic ethic. Democracy advocates individualism, the preservation of the individual's freedom and self-expression. But the democratic self is torn between the duty to self, which is implied by the concept of liberty, and duty to society, which is implied by the concept of liberty, and duty to society, which is implied by the concepts of equality and fraternity.

A third assumption common to the five writers is that intuition and imagination offer a surer road to truth than does abstract logic or scientific method. It is illustrated by their emphasis upon introspection—their belief that the clue to external nature is to be found in the inner world of individual psychology—and by their interpretation of experience as, in essence, symbolic. Both these stresses presume an organic relationship between the self and the cosmos of which only intuition and imagination can properly take account. These writers' faith in the imagination and in themselves as practitioners of imagination led them to conceive of the writer as a seer and enabled them to achieve supreme confidence in their moral and metaphysical insights.

31. The author's discussion of Emerson, Thoreau, Hawthorne, Melvill, and Whitman is primarily concerned with explaining \_\_\_\_\_.
- a. some of their beliefs about the difficulties involved in self-realization.
  - b. some of their beliefs concerning the world and place that humanity occupies in the universal order.
  - c. some of their beliefs concerning the relationship between humanism and democracy.
  - d. the way some of their beliefs are shaped by differences in temperament and literary outlook.
32. The author quotes Whitman primarily in order to \_\_\_\_\_.
- a. show that the poet does not agree with Emerson
  - b. indicate the way the poet uses the humanist ideal to praise himself.
  - c. suggest that the poet adapts the basic premises of humanism to his own individual outlook on the world
  - d. illustrates a way the poet expresses the relationship of the individual to the humanistic universe
33. According to the passage, the five writers object to the scientific method primarily because they think it \_\_\_\_\_.
- a. is not the best way to obtain an understanding of the relationship between the individual and cosmos
  - b. is so specialized that it leads to an understanding of separate parts of the universe but not of the relationship among those parts
  - c. cannot provide an adequate explanation of intuition and imagination
  - d. prevents people from recognizing the symbolic nature of experience
34. It can be inferred that intuition is important to the five writers primarily because it provides them with \_\_\_\_\_.
- a. information useful for understanding abstract logic and scientific method
  - b. the discipline needed in the search for truth
  - c. inspiration for their best writing
  - d. clues to the interpretation of symbolic experience
35. It can be inferred that the idea of "an organic relationship between the self and the cosmos" is necessary to the thinking of the five writers because such a relationship \_\_\_\_\_.
- a. enables them to assert the importance of the democratic ethic

- b. justifies their concept of the freedom of the individual
- c. sustains their faith in the existence of a individual
- d. is the foundation of their humanistic view of existence

### Passage 2

There is a new type of small advertisement becoming increasingly common in newspaper classified columns. It is sometimes placed among "situations vacant", although it does not offer anyone a job, and sometimes it appears among "situations wanted", although it is not placed by someone looking for a job either. What it does is to offer help in applying for a job."

"Contest us before writing your application", or "make use of our lone experience in preparing your curriculum vitae or job history", is how it is usually expressed. The growth and apparent success of such a specialized service is, of course, a reflection on the current high levels of unemployment. It is also an indication on the growing importance of the curriculum vitae (or job history), with the suggestion that it now qualify as an art form in its own right. There was a time when job seekers simply wrote letters of application, "Just put down your name, address, age and whether you have passed any exams", was about the average level of advice offered to young people applying for their first jobs when I left school. The letter was really just for openers, it was explained, everything else could and should be saved for the interview. And in those days of full employment the technique worked. The letter proved that you could be written and available for work. Your eager face and intelligent replies did the rest.

Later, as you move up the ladder, something slightly more sophisticated was called for. The advice then was to put something in the letter which would distinguish you from the rest. It might be the aggressive approach. "Your search is over. I am the person you are looking for" was widely used trick that occasionally succeeded. Or it might be some special feature especially designed for the job interview. There is, however, that it is the increasing number of engaging staff that has led to the greater importance of the curriculum vitae.

36. The new type of advertisement which is appearing in newspaper columns \_\_\_\_\_.

- a. informs job hunter of the opportunities available
- b. promises useful advice to those looking for employment
- c. divides available jobs into various types
- d. informs employers that people are available for work

37. Nowadays a demand for this specialized type of service has been created because \_\_\_\_\_.

- a. there is a lack of jobs available for artistic people
- b. there are so many top-level jobs available
- c. there are so many people out of work
- d. the job history is considered to be a work of art

38. In the past it was expected that first-job hunters would \_\_\_\_\_.

- a. write an initial letter giving their life history
- b. pass some exams before applying for a job
- c. having no qualifications other than being able to read and write
- d. keep any detailed information until they obtained an interview

39. Later, as one went on to apply for more important jobs, one was advised to include in the letter \_\_\_\_\_.

- a. something that would attract attention to one's application
- b. a personal opinion about the organization one was trying to join
- c. something that would flatter the person reading
- d. a lie that one could easily get away with telling

40. What does the word "suggestive" mean?

- a. Progressive
- b. challenging
- c. Flattering
- d. Boring

### Passage 3

In our society the unwritten rules of communication discourage the direct expression of most emotions. Count the number of genuine emotional expressions you hear over a two-or-three-day period and you'll discover that emotional expressions are rare. People are generally comfortable making statements of fact and often delight in expressing their opinions, but they rarely disclose how they feel.

Not surprisingly, the emotions that people do share directly are usually positive. For example, one study of married couples revealed that the partners shared flattering feeling of face-saving ones. They also willingly disclosed both positive and negative feelings about absent third parties. On the other hand, the husbands and wives rarely expressed face-threatening feelings of hostility.

Surprisingly, social rules even discourage too much expressing of positive feelings. A hug and kiss for Mother is all right, though a young man should shake hands with Dad. Affection toward friends becomes statement such as "I like you" is seldom heard between adults.

A review of research on emotional expression supports the cultural stereotype of the nonemotional male and the more emotional female. As a group, women are more

likely than men to express their emotions. They are better at distinguishing between related feelings such as liking and loving, and they are more likely to have more affectionate relationships than men. Of course, these gender differences are statistical average, and there are many men and women who do not fall into these types.

41. Why do people rarely express their feelings?

- a. Because they would not feel comfortable doing so.
- b. Because they like facts better.
- c. Because they think personal feeling would distort facts.
- d. Because they seldom have positive feelings

42. Which of the following utters a face-threatening feeling?

- a. You are doing well this time, but you will be OK.
- b. Jane always phones her boyfriend at work.
- c. You seldom have time even talking to me.
- d. You look pretty today. Where did you get the sweater?

43. The traditional view holds that \_\_\_\_\_.

- a. people become more silent when they grow old
- b. people even seldom express positive feelings to others
- c. men are better at expressing their feelings than women
- d. women are better at expressing their feelings than men

44. Which of the following is true according to the passage?

- a. All women are better at recognizing feelings than men.
- b. All men are better at recognizing feelings than women.
- c. The average men do not like women.
- d. some men are better at expressing themselves than women

45. When people grow older, \_\_\_\_\_.

- a. they are better at expressing their feelings
- b. they express positive feelings only to their spouses
- c. they often try to stay away from friends
- d. they hide their feeling better

**II. Read the following passage carefully and then paraphrase the numbered and underlined parts. (每小题 4 分, 共 20 分)**

Actually, the revolt of the young people was a logical outcome of conditions in the age: First of all, it must be remembered that the rebellion was not confined to the

Unit- ed States, but affected the entire Western world as a result of the aftermath of the first serious war in a century. (46) Second, in the United States it was reluctantly realized by some- subconsciously if not openly -- that our country was no longer isolated in either politics or tradition and that we had reached an international stature that would forever prevent us from retreating behind the artificial walls of a provincial morality or the geographical protection of our two bordering oceans.

The rejection of Victorian gentility was, in any case, inevitable. The booming of American industry, with its gigantic, roaring factories, its corporate impersonality, and its largescale aggressiveness, no longer left any room for the code of polite behavior and well-bred morality fashioned in a quieter and less competitive age. War or no war, as the generations passed, it became increasingly difficult for our young people to accept standards of behavior that bore no relationship to the bustling business medium in which they were expected to battle for success. (47) The war acted merely as a catalytic agent in this breakdown of the Victorian social structure, and by precipitating our young people into a pattern of mass murder it released their inhibited violent energies which, after the shooting was over, were turned in both Europe and America to the destruction of an obsolescent nineteenth-century society.

Thus in a changing world youth was faced with the challenge of bringing our mores up to date. But at the same time it was tempted, in America at least, to escape its responsibilities and retreat behind an air of naughty alcoholic sophistication and a pose of Bohemian immorality. The faddishness , the wild spending of money on transitory pleasures and momentary novelties , the hectic air of gaiety, the experimentation in sensation -- sex, drugs, alcohol, perversions -- were all part of the pattern of escape, an escape made possible by a general prosperity and a post-war fatigue with politics, economic restrictions, and international responsibilities. (48) Prohibition afforded the young the additional opportunity of making their pleasures illicit , and the much-publicized orgies and defiant manifestoes of the intellectuals crowding into Greenwich Village gave them a pattern and a philosophic defense for their escapism. And like most escapist sprees, this one lasted until the money ran out, until the crash of the world economic structure at the end of the decade called the party to a halt and forced the revelers to sober up and face the problems of the new age.

Naturally, the spirit of carnival and the enthusiasm for high military adventure were soon dissipated once the eager young men had received a good taste of twentieth-century warfare. To their lasting glory, they fought with distinction, but it was a much altered group of soldiers who returned from the battlefields in 1919. Especially was

this true of the college contingent, whose idealism had led them to enlist early and who had generally seen a considerable amount of action.(49) To them, it was bitter to return to a home town virtually untouched by the conflict, where citizens still talked with the naive Fourth-of-duly bombast they themselves had been guilty of two or three years earlier. It was even more bitter to find that their old jobs had been taken by the stay-at-homes, that business was suffering a recession that prevented the opening up of new jobs, and that veterans were considered problem children and less desirable than non-veterans for whatever business opportunities that did exist. Their very homes were often uncomfortable to them; they had outgrown town and families and had developed a sudden bewildering world-weariness which neither they nor their relatives could understand. Their energies had been whipped up and their naivete destroyed by the war and now, in sleepy Gopher Prairies all over the country, they were being asked to curb those energies and resume the pose of self-deceiving Victorian innocence that they now felt to be as outmoded as the notion that their fighting had “made the world safe for democracy.” (50) And, as if home town conditions were not enough, the returning veteran also had to face the sodden, Napoleonic cynicism of Versailles, the hypocritical do-goodism of Prohibition, and the smug patriotism of the war profiteers. Something in the tension-ridden youth of America had to "give" and, after a short period of bitter resentment, it “gave” in the form of a complete overthrow of genteel standards of behavior.

**III. Read the following English prose carefully and then answer the questions followed. Your answers should be based on the content as well as the style.**  
(每小题 4 分, 共 20 分)

#### **First Snow**

John Boynton Priestley

Mr. Robert Lynd once remarked of Jane Austen’s characters: “They are people in whose lives a slight fall of snow is an event.” Even at the risk of appearing to this witty and genial critic as another Mr. Woodhouse, I must insist that last night’s fall of snow here was an event. I was nearly as excited about it this morning as the children, whom I found all peering through the nursery window at the magic outside and chattering as excitedly as if Christmas had suddenly come round again. The fact is, however, that the snow was as strange and enchanting to me as it was to them. It is the first fall we have had here this winter, and last year I was out of the country,

broiling in the tropics, during the snowy season, so that it really does seem an age since I saw the ground so fantastically carpeted. It was while I was away last year that I met the three young girls from British Guiana who had just returned from their first visit to England. The two things that had impressed them most were the endless crowds of people in the London street, all strangers (they emphasized this, for they had spent all their lives in a little town where everybody knows everybody), and the snow-covered landscape they awoke to, one morning when they were staying somewhere in Somerset. They were so thrilled and delighted that they flung away any pretence of being demure young ladies and rushed out of the house to run to and fro across the glittering white expanses, happily scattering footmarks on the untrodden surface, just as the children did in the garden this morning.

The first fall of snow is not only an event but it is a magical event. You go to bed in one kind of world and wake up to find yourself in another quite different, and if this is not enchantment, then where is it to be found? The very stealth, the eerie quietness, of the thing makes it more magical. If all the snow fell at once in one shattering crash, awakening us in the middle of the night the event would be robbed of its wonder. But it flutters down, soundless, hour after hour while we are asleep. Outside the closed curtains of the bedroom a vast transformation scene is taking place, just as if a myriad elves and brownies were at work, and we turn and yawn and stretch and know nothing about it. And then, what an extraordinary change it is! It is as if the house you are in had been dropped down in another continent. Even the inside, which has not been touched, seems different, every room appearing smaller and cozier, just as if some power were trying to turn it into a woodcutter's hut or a snug log-cabin. Outside, where the garden was yesterday, there is now a white and glistening level, and the village beyond is no longer your own familiar cluster of roofs but a village in an old German fairy-tale. You would not be surprised to learn that all the people there, the spectacled postmistress, the cobbler, the retired school master, and the rest, had suffered a change too and had become queer elvish beings,

purveyors of invisible caps and magic shoes. You yourselves do not feel quite the same people you were yesterday. How could you when so much has been changed? There is a curious stir, a little shiver of excitement, troubling the house, not unlike the feeling there is abroad when a journey has to be made. The children, of course, are all excitement but even the adults hang about and talk to one another longer than usual before settling down to the day's work. Nobody can resist the windows. It is like being on board a ship.

When I got up this morning the world was a chilled hollow of dead white and faint blues. The light that came through the windows was very queer, and it contrived to make the familiar business of splashing and shaving and brushing and dressing very queer too. Then the sun came out, and by the time I had sat down to breakfast. It was shining bravely and flushing the snow with delicate pinks. The dining room window had been transformed into a lovely Japanese print. The little plum-tree outside, with the faintly flushed snow lining its boughs and artfully disposed along its trunk, stood in full sunlight. An hour or two later everything was a cold glitter of white and blue. The wood had completely changed again. The little Japanese prints had all vanished. **I looked out of my window, over the garden, the meadow, to the low hills beyond, and the ground was one long glare, the sky was steely, and all the trees so many black and sinister shapes. There was indeed something curiously sinister about the whole prospect. It was as if our kindly countryside, close to the very heart of England, had been turned into a cruel steppe. At any moment, it seemed, a body of horsemen might be seen breaking out from the black copse, so many instruments of tyranny might be heard and some distant patch of snow be reddened. It was that kind of landscape.**

Now it has changed again. The glare has gone and no touch of the sinister remains. But the snow is falling heavily, in great soft flakes, so that you can hardly see across the shallow valley, and the roofs are thick and the trees all bending, and the weathercock of the village church, still to be seen through the grey loaded air, has

become some creature out of Hans Andersen. From my study, which is part from the house and faces it, I can see the children flattening their noses against the nursery window, and there is running through my head a jangle of rhyme I used to repeat when I was a child and flattened my nose against the cold window watching the falling snow:

Snow, snow faster:

White alabaster!

Killing geese in Scotland,

Sending feathers here.

**Questions:** (*answer each question in about 50 words*)

51. Why does the author begin his essay with the Robert Lynd's comment on the characters of Jane Austen's works?
52. What according to the author makes the first snow quite magical?
53. How do you explain it when the author describes the first snow in the evening and that in the morning as "a village in old German fairy-tale" and "lovely Japanese print" respectively?
54. After reading the underlined part, please tell us what kind of lanscape it is in your own words.
55. What does the author want to express with such words as "church", "children", "jangle of rhyme", "woodcutter's hut" and "creature out of Hans Andersen"?

### Part Three Summary

**Directions:** Write a summary of the following article in English in about 300 words. Write the summary in your own words. (共 50 分 )

1 As the corpse went past the flies left the restaurant table in a cloud and rushed after it, but they came back a few minutes later.

2 The little crowd of mourners -- all men and boys, no women--threaded their way across the market place between the piles of pomegranates and the taxis and the camels, wailing a short chant over and over again. What really appeals to the flies is that the corpses here are never put into coffins, they are merely wrapped in a piece of rag and carried on a rough wooden bier on the shoulders of four friends. When the friends get to the burying-ground they hack an oblong hole a foot or two deep, dump the body in it and fling over it a little of the dried-up, lumpy earth, which is like broken brick. No gravestone, no name, no identifying mark of any kind. The burying-ground is merely a huge waste of hummocky earth, like a derelict building-lot. After a month or two no one can even be certain where his own relatives are buried.

3 When you walk through a town like this -- two hundred thousand inhabitants of whom at least twenty thousand own literally nothing except the rags they stand up in-- when you see how the people live, and still more how easily they die, it is always difficult to believe that you are walking among human beings. All colonial empires are in reality founded upon this fact. The people have brown faces--besides, there are so many of them! Are they really the same flesh as your self? Do they even have names? Or are they merely a kind of undifferentiated brown stuff, about as individual as bees or coral insects? They rise out of the earth, they sweat and starve for a few years, and then they sink back into the nameless mounds of the graveyard and nobody notices that they are gone. And even the graves themselves soon fade back into the soil. Sometimes, out for a walk as you break your way through the prickly pear, you notice that it is rather bumpy underfoot, and only a certain regularity in the bumps tells you that you are walking over skeletons.

4 I was feeding one of the gazelles in the public gardens.

5 Gazelles are almost the only animals that look good to eat when they are still alive, in fact, one can hardly look at their hindquarters without thinking of a mint sauce. The gazelle I was feeding seemed to know that this thought was in my mind, for though it took the piece of bread I was holding out it obviously did not like me. It nibbled rapidly at the bread, then lowered its head and tried to butt me, then took another nibble and then butted again. Probably its idea was that if it could drive me away the bread would somehow remain hanging in mid-air.

6 An Arab navvy working on the path nearby lowered his heavy hoe and sidled slowly towards us. He looked from the gazelle to the bread and from the bread to the gazelle, with a sort of quiet amazement, as though he had never seen anything quite like this before. Finally he said shyly in French: "I could eat some of that bread."

7 I tore off a piece and he stowed it gratefully in some secret place under his rags. This man is an employee of the municipality.

8 When you go through the Jewish Quarters you gather some idea of what the medieval ghettos were probably like. Under their Moorish rulers the Jews were only allowed to own land in certain restricted areas, and after centuries of this kind of treatment they have ceased to bother about overcrowding. Many of the streets are a good deal less than six feet wide, the houses are completely windowless, and sore-eyed children cluster everywhere in unbelievable numbers, like clouds of flies. Down the centre of the street there is generally running a little river of urine.

9 In the bazaar huge families of Jews, all dressed in the long black robe and little black skull-cap, are working in dark fly-infested booths that look like caves. A carpenter sits cross-legged at a prehistoric lathe, turning chair-legs at lightning speed. He works the lathe with a bow in his right hand and guides the chisel with his left foot, and thanks to a lifetime of sitting in this position his left leg is warped out of shape. At his side his grandson, aged six, is already starting on the simpler parts of the job.

10 I was just passing the coppersmiths' booths when somebody noticed that I was lighting a cigarette. Instantly, from the dark holes all round, there was a frenzied rush of Jews, many of them old grandfathers with flowing grey beards, all clamoring for a cigarette. Even a blind man somewhere at the back of one of the booths heard a rumor of cigarettes and came crawling out, groping in the air with his hand. In about a minute I had used up the whole packet. None of these people, I suppose, works less than twelve hours a day, and every one of them looks on a cigarette as a more or less impossible luxury. 11 As the Jews live in self-contained communities they follow the same trades as the Arabs, except for agriculture. Fruit-sellers, potters, silversmiths, blacksmiths, butchers, leather-workers, tailors, water-carriers, beggars, porters -- whichever way you look you see nothing but Jews. As a matter of fact there are thirteen thousand of them, all living in the space of a few acres. A good job Hitler wasn't here. Perhaps he was on his way, however. You hear the usual dark rumors about Jews, not only from the Arabs but from the poorer Europeans.

11 All people who work with their hands are partly invisible, and the more important the work they do, the less visible they are. Still, a white skin is always fairly conspicuous. In northern Europe, when you see a laborer ploughing a field, you probably give him a second glance. In a hot country, anywhere south of Gibraltar or east of Suez, the chances are that you don't even see him. I have noticed this again and again. In a tropical landscape one's eye takes in everything except the human beings. It takes in the dried-up soil, the prickly pear, the palm tree and the distant mountain, but it always misses the peasant hoeing at his patch. He is the same color as the earth, and a great deal less interesting to look at.

12 It is only because of this that the starved countries of Asia and Africa are accepted as tourist resorts. No one would think of running cheap trips to the Distressed Areas. But where the human beings have brown skins their poverty is simply not noticed. What does Morocco mean to a Frenchman? An orange grove or a job in Government service. Or to an Englishman? Camels, castles, palm trees, Foreign Legionnaires, brass trays, and bandits. One could probably live there for years without noticing that for nine-tenths of the people the reality of life is an endless back-breaking struggle to wring a little food out of an eroded soil.

13 Most of Morocco is so desolate that no wild animal bigger than a hare can live on it. Huge areas which were once covered with forest have turned into a treeless waste where the soil is exactly like broken-up brick. Nevertheless a good deal of it is cultivated, with frightful labour. Everything is done by hand. Long lines of women, bent double like inverted capital Ls, work their way slowly across the fields, tearing up the prickly weeds with their hands, and the peasant gathering lucerne for fodder pulls it up stalk by stalk instead of reaping it, thus saving an inch or two on each stalk. The plough is a wretched wooden thing, so frail that one can easily carry it on one's shoulder, and fitted underneath with a rough iron spike which stirs the soil to a depth of about four inches. This is as much as the strength of the animals is equal to. It is usual to plough with a cow and a donkey yoked together. Two donkeys would not be quite strong enough, but on the other hand two cows would cost a little more to feed. The peasants possess no narrows, they merely plough the soil several times over in different directions, finally leaving it in rough furrows, after which the whole field has to be shaped with hoes into small oblong patches to conserve water. Except for a day or two after the rare rainstorms there is never enough water. Along the edges of the fields channels are hacked out to a depth of thirty or forty feet to get at the tiny trickles which run through the subsoil.

14 Every afternoon a file of very old women passes down the road outside my house, each carrying a load of firewood. All of them are mummified with age and the sun, and all of them are tiny. It seems to be generally the case in primitive communities that the women, when they get beyond a certain age, shrink to the size of children. One day poor creature who could not have been more than four feet tall crept past me under a vast load of wood. I stopped her and put a five-sou sou piece ( a little more than a farthing into her hand. She answered with a shrill wail, almost a scream, which was partly gratitude but mainly surprise. I suppose that from her point of view, by taking any notice of her, I seemed almost to be violating a law of nature. She accepted her status as an old woman, that is to say as a beast of burden. When a family is traveling it is quite usual to see a father and a grown-up son riding ahead on donkeys, and an old woman following on foot, carrying the baggage.

15 But what is strange about these people is their invisibility. For several weeks, always at about the same time of day, the file of old women had hobbled past the house with their firewood, and though they had registered themselves on my eyeballs I cannot truly say that I had seen them. Firewood was passing -- that was how I saw it. It was only that one day I happened to be walking behind them, and the curious up-and-down motion of a load of wood drew my attention to the human being beneath it. Then for the first time I noticed the poor old earth-colored bodies, bodies reduced to bones and leathery skin, bent double under the crushing weight. Yet I suppose I had not been five minutes on Moroccan soil before I noticed the overloading of the donkeys and was infuriated by it. There is no question that the donkeys are damnably treated. The Moroccan donkey is hardly bigger than a St. Bernard dog, it carries a load which in the British Army would be considered too much for a fifteen-hands mule, and very often its packsaddle is not taken off its back for weeks together. But what is peculiarly pitiful is that it is the most willing creature on earth, it follows its master like a dog and does not need either bridle or halter. After a dozen years of devoted work it suddenly drops dead, whereupon its master tips it into the ditch and the village dogs have torn its guts out before it is cold.

16 This kind of thing makes one's blood boil, whereas-- on the whole -- the plight of the human beings does not. I am not commenting, merely pointing to a fact. People with brown skins are next door to invisible. Anyone can be sorry for the donkey with its galled back, but it is generally owing to some kind of accident if one even notices the old woman under her load of sticks.

17 As the storks flew northward the Negroes were marching southward -- a long, dusty column, infantry , screw-gun batteries, and then more infantry, four or five

thousand men in all, winding up the road with a clumping of boots and a clatter of iron wheels.

18 They were Senegalese, the blackest Negroes in Africa, so black that sometimes it is difficult to see whereabouts on their necks the hair begins. Their splendid bodies were hidden in reach-me-down khaki uniforms, their feet squashed into boots that looked like blocks of wood, and every tin hat seemed to be a couple of sizes too small. It was very hot and the men had marched a long way. They slumped under the weight of their packs and the curiously sensitive black faces were glistening with sweat.

19 As they went past, a tall, very young Negro turned and caught my eye. But the look he gave me was not in the least the kind of look you might expect. Not hostile, not contemptuous, not sullen, not even inquisitive. It was the shy, wide-eyed Negro look, which actually is a look of profound respect. I saw how it was. This wretched boy, who is a French citizen and has therefore been dragged from the forest to scrub floors and catch syphilis in garrison towns, actually has feelings of reverence before a white skin. He has been taught that the white race are his masters, and he still believes it.

20 But there is one thought which every white man (and in this connection it doesn't matter two pence if he calls himself a socialist) thinks when he sees a black army marching past. "How much longer can we go on kidding these people? How long before they turn their guns in the other direction?"

21 It was curious really. Every white man there had this thought stowed somewhere or other in his mind. I had it, so had the other onlookers, so had the officers on their sweating chargers and the white N. C. Os marching in the ranks. It was a kind of secret which we all knew and were too clever to tell; only the Negroes didn't know it. And really it was like watching a flock of cattle to see the long column, a mile or two miles of armed men, flowing peacefully up the road, while the great white birds drifted over them in the opposite direction, glittering like scraps of Paper.

**This is the end.**



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