

## Reading

### Multiple matching (Part 7) ► CB page 40

**1** You are going to read four texts about people from traditional societies and what they think about their environment. Read the texts quickly. Which of the following is not mentioned?

tourists animals crime families sport

**2** Read the texts again more carefully. For questions 1–10, choose from the people (A–D).

#### Which person

- |  |                                 |
|--|---------------------------------|
| has experienced severe weather conditions?                 | <input type="text" value="1"/>  |
| dislikes the way other people live?                        | <input type="text" value="2"/>  |
| is worried about what will happen in the future?           | <input type="text" value="3"/>  |
| could always find his way in the place where he lived?     | <input type="text" value="4"/>  |
| talks about the role of the older generation?              | <input type="text" value="5"/>  |
| had difficulty away from the place where he usually lived? | <input type="text" value="6"/>  |
| has seen a great change in the landscape?                  | <input type="text" value="7"/>  |
| made others appreciate the place he comes from?            | <input type="text" value="8"/>  |
| has not given up an activity he did when he was younger?   | <input type="text" value="9"/>  |
| has achieved something very difficult in a short time?     | <input type="text" value="10"/> |

**3** Find words in the texts to match definitions 1–8 below. The words are in the same order in the texts and there are two words in each text.

- 1 very famous and admired
- 2 not too expensive
- 3 say they have seen
- 4 the job that you do in order to earn money to live
- 5 playfully make fun of
- 6 changed direction
- 7 change the way you do things because of new conditions
- 8 seen something happen

# In harmony with nature

There are people who have a special relationship to their environment.  
Celeste Weiss tells us about four such people.

## A Rabbit Kekai: Hawaii

Kekai is one of the legendary Hawaiian surfers who became known as the Waikiki Beachboys. The original Beachboys worked the beaches of Waikiki in the 1920s when it was just a tiny village. They taught wealthy visitors to Hawaii how to surf, catch waves in outrigger canoes and enjoy Hawaiian culture. Because the tourists usually spent long periods of time in Hawaii, the Beachboys often developed close friendships with them. Rabbit Kekai, for example, taught many Hollywood actors to surf. Like the other Beachboys, he was known for his charm and his love of Hawaii, which he instilled in the tourists he befriended. As air travel made access to Hawaii more affordable, more tourists came and stayed for shorter periods of time. These changes affected the relationships the Beachboys were able to cultivate with the tourists. Waikiki Beachboys still work the beaches but the film stars and wealthier tourists now stay away and life is very different. Rabbit still loves the beach and is still surfing, even at 91.

## B Dawa Steven Sherpa: Nepal

Dawa was born in a village just twelve miles from Mount Everest over 1,000 metres above sea level. His father used to climb with famous British mountaineers and his grandfather, originally a yak herdsman, toured the world with Sir Edmund Hillary, the first man to reach the summit of Everest. All three generations of Dawa's family testify to major climate change taking place today. A glacier Dawa's grandfather used to cross while herding his yaks, the largest in Nepal, no longer exists. 'The whole thing has just melted,' says Dawa, who has climbed Everest twice since he took up climbing two years ago. Climate change has seriously affected local communities. Tourism is being hit because villages which once had a lot of water for trekkers now don't have any. 'Without the foreign trekkers these people will lose their livelihood,' says Dawa.

## C Anaviapik: the Arctic

Anthropologist Hugh Brody describes the visit to London of Anaviapik, an Inuit who had never previously left the Arctic. Although he survived the several weeks he spent in the UK quite well, one thing he could never get used to was the buildings. Every day Brody would tease Anaviapik, challenging him to find his own way home from the local Tube station. Every day he got lost. 'How amazing that the white people live in cliffs,' he said to Brody. 'I would never be able to find my way here without you.' Back in the vast, white landscapes of the Arctic, Anaviapik had no such problems. On one occasion, Brody travelled with him hundreds of miles by dog sledge. On the way, Anaviapik diverted to a place he had not visited since 1938. 'How did you remember the way?' asked Brody. 'Inuit cannot get lost in our own land. If we have done a journey once we can always do it again.' This shows how different the attitudes of hunter-gatherers like Anaviapik are. To him, transformed landscapes like ours have no appeal or meaning.

## D Dean Yibarbuk: Northern Australia

The Aboriginal people of Northern Australia do not necessarily see fire as bad and destructive. Dean Yibarbuk, secretary of a local land management agency, explains that traditionally, fire was seen as a way of bringing the land back to life. 'Unfortunately,' says Yibarbuk, 'this knowledge is being lost. To go forward, adults need to encourage children in the ways of the past. We have a great responsibility to ensure that these practices with fire are still used to keep our land alive and healthy.' Although climatic changes have always taken place, Yibarbuk's people were able to adapt easily. 'They were hunters and gatherers who looked for food and good places to live even in changed circumstances. When walking about, they would cover the whole area looking after our land according to our traditional land management practices.' The floods and violent storms that Yibarbuk has witnessed recently are not brought on by nature but by human behaviour. People no longer travel on foot and have stopped using fire in the traditional way.