

【1~20】 다음 글을 읽고 밑줄 친 부분 중 어법상 옳지 않은 것 혹은 문맥상 적절치 않은 것은?

1. Yale psychologist Irving Janis showed that just about every group develops an agreed-upon view of things — a consensus reality, the “PC” or politically correct view. Any evidence to the contrary is automatically rejected without consideration, often ridiculed, and may lead to exclusion of the person ① presenting the un-PC data. So group members are careful not to rock the boat by disagreeing with the consensus — doing so can seriously damage their standing. In his classic book, Groupthink, Janis explained ② how panels of experts made enormous mistakes. People on the panels, he said, worry about their personal relevance and effectiveness, and ③ felt that if they deviate too far from the consensus, they will not be taken seriously. People compete for stature, and the ideas often just tag along. Groupthink causes groups to get locked into their course of action, ④ unable to explore alternatives, because no one questions the established course. The more cohesive the group, the greater the urge of the group members to avoid ⑤ creating any discord.

\* stature 위상, 지명도 0061

2. The temperature of 54°F appears to be a magic threshold for several species. For example, at the height of summer, billowing meadows full of grasses and herbs ① are the habitat for grasshoppers and crickets, which provide an orchestral backdrop with their chirping. However, this soundscape is by no means ② constant. Because to ③ really make a decent sound, the air temperature must be at least 54°F. If it is cooler, you’ll barely hear a squeak from these tiny musicians. As cold-blooded creatures, grasshoppers can’t regulate their own body temperature, and only really get ④ going when it’s warm enough. Their body movements become faster with rising temperatures, resulting in ever more rapid vibrations of the legs and wings, ⑤ that produce the chirping sound, depending on the type. This also changes the frequency of the tone produced: the warmer it is, the higher the pitch.

\* threshold 문턱, 한계점 \*\* billow 물결치다

\*\*\* chirp 짹짹거리다 0062

3. In America we have developed the Corporation Man. His life, his family, and his future ① lie with his corporation. His training, his social life, the kind of car he drives, the clothes he and his wife wear, the neighborhood he ② lives in, and the kind and cost of his house and furniture are all dictated by his corporate status. His position in the pyramid of management is exactly defined by the size of his salary and bonuses. The pressures toward conformity are subtle but irresistible, ③ for his position and his hopes for promotion are keyed to performance of duties, activities, and even attitudes which make the corporation ④ successful. In the areas of management, sales, and public relations, the position of the corporation man is unsafe only from one stockholders’ meeting to the next; a successful rebellion there may sweep out whole cadres of earnest men and ⑤ replacing them with others.

\* cadre 간부, 핵심그룹 0063

4. Unfortunately, there are some social scientists who refuse to admit the limitations of their field of study. They push ① hard to make social science imitate physical science. This is usually done by the use of all sorts of numbers, tables, charts, and graphs in order to give the impression of a profound quantification of the subject matter. Now, as a matter of fact, some things can be quantified and some things cannot. We cannot really quantify prejudice or love, for instance. When all is said and done, such ② attempted quantification is in vain. What is often forgotten, even in the physical sciences, is ③ where science is not primarily a matter of quantification. The use of mathematical techniques is not an end in itself but ④ only a means to an end, namely, the discovery of what’s true about the material world. The use of numbers ⑤ is one way to be more precise in our effort to rationally understand causes.

\* quantification 수량화 0064

5. Culture consists of the linked stock of ideas that define a set of commonsense beliefs about what is right, what is natural, what works. These commonsense beliefs are not universal, but are ① instead typically bounded by time as well as by space. Today's orthodoxy may be the heterodoxy of yesterday and tomorrow. ② Despite cultural change is not usually perceptible from day to day, when we look over a longer time span it becomes apparent that even the most fundamental assumptions about morality and the standards by which quality of life should be ③ evaluated are subject to change. In his 1972 paper, Anthony Downs offers a vivid illustration of the extent of cultural change with his observation ④ that "One hundred years ago, white Americans were eliminating whole Indian tribes without a blink. Today, many serious-minded citizens seek to ⑤ make important issues out of the potential disappearance of the whooping crane, the timber wolf, and other exotic creatures."

\* orthodoxy 정설, 통설 \*\* heterodoxy 이설, 비정통적 학설  
0065

6. There is the question of the innate musicality of humans. We know that all normal humans inherit the ability to learn language — it is somehow "hardwired" in the human brain — but whether the same is true of music, [that / whether] all humans are basically musical is not clear, in part because cultures differ so much in their conception of "singing." Yet it seems likely that all humans can learn to sing minimally, to beat rhythms accurately, and to recognize simple pieces. Not all can attain professional proficiency; but then, although all humans can learn to speak, not all can become great orators. The world's societies [differ / differing] in the degree to which they encourage individuals to participate in music. In some rural societies, most people are considered about equally good at singing, and everyone participates in music-making at public events. In many urban societies, musical participation is largely limited to [listen / listening] to live music and even more to recordings, whereas performance is left to professionals.

\* orator 연설가 0066

- ① whether ... differ ... listen
- ② whether ... differ ... listening
- ③ whether ... differing ... listening
- ④ that ... differ ... listening
- ⑤ that ... differing ... listen

7. Graham Allison intriguingly laid out his ideas about the Thucydides Trap, tensions between an established power and a rising one, in an essay for The Atlantic. As part of the Thucydides Trap Project, a team under Allison's direction examined sixteen cases where a rising power challenged an established one and determined the outcome of such challenges. The results are disturbing. Fourteen out of sixteen cases resulted in war. The worrying factor, according to Allison, is the fact that normal events or 'standard crises' that can otherwise be resolved, nevertheless trigger war. In the case of Athens and Sparta, it was the actions of smaller allies that drew them closer to war. This can easily happen in East Asia. Both Taiwan and Japan have the potential to draw the US closer to war with China. Arguably, the US's allies might play a bigger role in the Thucydides Trap than fear of a rising power. This results in a situation where a great deal of effort is required to escaping the Thucydides Trap. 0067

8. Mummification in Ancient Egypt was developed in response to a gradual change in the burial preferences of its deceased. The artificial preservation of bodies, both human and animal, was practised in Egypt from about 2686 BC until the beginning of the Christian era. The earliest Egyptians were buried in the sand, typically in the foetal position to reduce the size of the hole that would need to be dug, and the hot, dry climate would dehydrate the body. The physical features of the body would be altered, and this lifelike appearance of the corpse may have supported the belief of an afterlife. As burial practices became more sophisticated, with the construction of elaborate tombs and monuments to the dead, the bodies of the deceased were no longer buried in the desert sand. However, as belief in the afterlife and rebirth was fundamental to Egyptian burial practices, mummification was developed to artificially preserve the body in readiness for the journey to the underworld and to being judged by Osiris.

\* the deceased 고인(故人) \*\* foetal 태아의 0068

9. Fos Whitlock was a successful businessman. He asked me to talk to his son, Brant. Brant was about to ① graduating from college and was obsessed with the idea that he had the potential to be a professional golfer. Fos asked me to meet with Brant, obviously ② hoping that I would steer him toward giving up his dream of being a professional golfer. After seeing Brant, I met with Fos and suggested that he ③ had too much to lose. If Brant ④ were deprived of the chance to see if he had the right stuff to become a pro golfer, he would never know if he could have been successful. He would then hate his father for the rest of his life for depriving him of this opportunity. What was worse: The possibility of risking some money by supporting his son or running the risk of his son's lifelong enmity? To his great credit, Fos did an about-face and made what I think ⑤ was the right choice.

\* enmity 증오 \*\* do an about-face 갑자기 태도를 바꾸다  
0070

10. "Do you like the garden, Ms. Danby?" Charlotte spoke softly, her voice no more than a dry whisper, but Sarah had no difficulty ① to hear her. The accent was more noticeable than it had first been on the telephone. "Yes," she said with a thin smile. "I like it very much." Charlotte smiled appreciatively. She pulled open the door and gestured with her hand. "Please, won't you come in?" The smile instantly ② vanished. Sarah allowed Charlotte to lead the way. Once inside, she was ③ instantly drawn to the artful blend of fine decoration in this private sector of the house. It was just like the garden, filled with simplicity and colour, ④ much like the former owner, she suspected. Each piece of furniture filled its rightful place with pride. The paintings on the walls, every one obviously a masterpiece, were each unique. She recognised a few celebrated names, which meant the collection ⑤ had grown over the years. 0071

11. There was Hungry Anderson, who was known to be a tight man with a dollar. He and his wife lived about a mile out of town. He got his name on an occasion ① when he had a carpenter working on the roof of his house. At noon, it took the carpenter about six or seven minutes ② to get down off the roof, and by the time he did, Hungry had eaten his lunch. He explained that when the carpenter was late, he ③ had thought he didn't want to eat. He was called Hungry Anderson from that day on, and people began to say he was a miser. To prove that he ④ doesn't, he bought a shiny Chalmers automobile, but his instincts were too strong for him. He kept the car in a shed in town and came in with his horse and buggy, motored about town, ⑤ put up the car, and trotted back to his farm.

\* horse and buggy 말 한 필이 끄는 마차 0072

12. The Prussian king, Wilhelm I, was a conventional man, and not particularly clever or insightful — in other words, the opposite of his minister, Bismarck. He disliked much of what Bismarck did and how he did it. Yet at some level, the king recognized that he and his dynasty needed Bismarck even though, as Wilhelm once mildly complained, "It's hard to be Kaiser under him." Since the monarch had the final say over foreign and defence policy, and governments answered only to him and not the other way around, Bismarck only in the name of Wilhelm was able to exert great control over domestic and foreign affairs. The two men's relationship was marked by terrible arguments. Bismarck would come down with severe headaches and fits of vomiting and claim that he was dying. He frequently threatened to resign. In the end it was always Wilhelm who backed down saying, "Bismarck mustn't think resigning." Wilhelm wrote to him after one scene: "It is my greatest happiness to live with you and thoroughly agree with you!"

\* kaiser 황제 \*\* monarch 황제, 군주 073

13. You may have noticed that people differ in the schemas they tend to ① use when evaluating others. College professors are often concerned with whether someone is smart, sales managers with whether someone is persuasive, and ② these involved in the entertainment business with whether someone has charisma. As these examples illustrate, the role of the evaluator or the context in which a target person is encountered often influences ③ which traits or schemas are used. But sometimes the schema is simply determined by habit: if a person uses a particular schema frequently, it may become chronically accessible and therefore likely to be used still more frequently in the future. A frequently activated schema ④ functions much like a recently activated one: its heightened accessibility increases the likelihood that it will be applied to ⑤ understanding a new stimulus. 0075

14. Not everyone comes to see the game. For some, the contest merely provides the setting and opportunities for the expression of other motives. The social contact provided by the crowd ① itself suggests a reason for people to attend. This very point was elaborated by William McDougall in a book published in 1908, in ② which he developed his case for the existence of a gregarious instinct in humans. The question he posed at the turn of the century certainly argues ③ convincingly for the view that we are social creatures. (However, additionally labeling the observed behavior as an “instinct” ④ creating a tautology that adds nothing to our understanding.) McDougall asks his readers, “What proportion of the ten thousand witnesses of a football match would stand for an hour or more in the wind and rain, if each man were isolated from the rest of the crowd and ⑤ saw only the players?” We would guess very few in 1908, fewer today.

\* gregarious 남과 어울리기 좋아하는  
\*\* tautology 유의어 반복 0076

15. There is a widespread belief that creativity is best served through inner peace, stillness, and calmness. One of my colleagues was convinced that her own creative writing was best when she had no distractions, quietly sipping tea in a peaceful ① setting. However, after three months of such languid writing days, she produced nothing ② which she was proud of. Shortly thereafter, her first baby was born and her schedule went from long, open, peaceful, unstructured days to tightly orchestrated, minute-by-minute slots, ③ punctuated by extreme activity. The result? She became prolifically productive. In her words, she was “wired.” The way she put it to me was, “I have ninety minutes when Sam is napping, and I run to the computer and write like crazy. I’m totally ④ focused.” Turns out, my colleague is onto something. In fact, it is better to be aroused when ⑤ attempting to think creatively.

\* languid 나른한 \*\* punctuate 간간이 끼어들다  
\*\*\* prolifically 다작 면에서 0077

16. During a particularly trying time early in my sales career, a sales manager gave me a poster that read, “If it is ① to be, it is up to me.” I realized within that moment ② when if any changes or improvements were going to occur in my outside world, they needed to begin within my inside world. In life, all meaningful or macrocosmic change within society ③ begins on a microcosmic level — that’s you and me. You cannot authoritatively impose effective change upon any society; rather, it must be a choice that is felt ④ deep within the consciousness of its inhabitants. Collectively, society’s individuals must band together and say with one voice, “We’re mad as hell and we’re not gonna take it any more.” For this ⑤ to occur, however, one person must be willing to take the reins of change, with all of the risk those reins entail, and with an iron resolve, lead the charge of effective change.

\* rein 통제권, 고삐 0078

17. According to Greek mythology, the Oracle at Delphi was consulted to ① gauge the risk of waging a war. In modern times, the term Delphi refers to a group survey technique for ② combining the opinions of several people to develop a collective judgment. The technique comprises a series of ③ structured questions and feedback reports. Each respondent is given a series of questions (e.g., what are the five most significant risks in this project?), to which he writes his opinions and reasons. The opinions of everyone surveyed are summarized in a report and returned to the respondents, who then have the opportunity to ④ modify their opinions. Because the written responses are kept anonymous, no one feels pressured to ⑤ conform to anyone else's opinion. If people change their opinions, they must explain the reasons why; if they don't, they must also explain why. The process continues until the group reaches a collective opinion. Studies have proven the technique to be an effective way of excluding consensus.

\* oracle 신탁(神託), 신의 말씀 0079

18. What is the basic idea of sociology? It is this: Social structure pushes people around, influences their careers, and even affects how they think. My Tougaloo College students readily understood that social structure ① pushed people around. Not one of their parents was an architect, for example, because no school in the Deep South in their parents' generation both taught architecture and ② rejected African Americans. So my Tougaloo students knew how social structure might influence careers. Then, too, neighbors of theirs — white children — had been their friends when they were four and five years old, but by the time they were fourteen and fifteen a barrier had ③ gone up between them. My black undergraduates could see that this racial bias was hardly ④ innate; rather, it showed that social structure affects how people think. Hence they had ⑤ no understanding of racial discrimination. 0080

19. According to the scholars of the Indian traditions (Vedas), the origin of religion was to be ① sought in the impressions that natural phenomena made upon man. The mythological figures were thought to be personifications of natural objects. The impressive manifestations of nature ② stimulated the personifying fantasy of man. The primary stage of religion was not due to the religious nature of man, or to the 'need of the human heart', as O. Müller expressed it in his book, but to man's ③ elementary capability of seeing personal figures in the impersonal phenomena of his surroundings. What finally led to the formation of religion was, thus, the ④ exclusion of a nature mythology and the veneration of the respective figures. The beginning of religion was the worship of many natural objects, with a ⑤ predominance of such phenomena as the sun, the sky, thunderstorms, lightning, rain, and fire.

\* veneration 숭배 0081

20. FA well-functioning democracy requires a media system that provides diverse sources of information and encourages civic participation. The government once considered the airwaves such an ① integral part of our democracy that politicians decided the public should own and control them. It is time for the public to ② reclaim the responsibility of producing quality media from the corporate conglomerates. The first step is to ③ speed up the concentration of media power. Let's give control to a greater number of smaller companies that could legitimately compete with a broader range of information. Also, we must create and maintain a noncommercial public media system as well as ④ independent alternative media that exist outside the control of transnational corporations and advertisers. The rise of independent political blogs, and that of alternative podcasts, radio networks and television channels are all examples of citizens right up to ⑤ take back control of our media.

\* airwaves 방송 전파 \*\* conglomerate 대기업 0082

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여 백

# 2020 EBS 어법·어휘 모의고사 3회 정답지

## 【 정 답 표 】

1	③	2	⑤	3	⑤	4	③	5	②
6	②	7	⑤	8	⑤	9	①	10	①
11	④	12	⑤	13	②	14	④	15	②
16	②	17	⑤	18	②	19	④	20	③

### (난이도)

- ★: 시험문제에 자주 빈출되는 유형
- ★★: 시험문제에 나오면 헛갈릴 수 있는 유형
- ★★★: 지엽적이지만 알아둘 필요가 있는 유형

### (출처)

문항 끝에 0000 : 수능특강 지문 끝 네 자리

### (문장구조 분석 예시)

According to the scholars (of the Indian traditions (Vedas)) Adverbial, / the origin (of religion) Subject / was to be ① sought Verb / [in the impressions {that natural phenomena made (upon man)}] Adverbial.

- ✓문장 성분 구분: /
- ✓문장 성분: 아래첨자 (Subject, Verb, Complement, Object, Adverbial) alt. shift. S / P
- ✓괄호: 수식어

### (약자)

- ✓sb: somebody
- ✓sth: something
- ✓S: subject
- ✓V: verb
- ✓O: object
- ✓C: complement
- ✓A: adverbial
- ✓∅: modifying noun ahead or after

## 【 해 설 】

### 1번. (난이도: ★) 어법

(정답) ③ worry와 병렬을 이루는 구조 이므로, feel이 적절하다. he said를 보고 과거형 felt라고 쓰면 안 됩니다. 추가적으로, '~하면 ~한다'는 규칙과 같은 개념을 이야기하는 부분이기 때문에, 현재시제가 적절합니다.

#### (오답 해설)

- ① the person을 꾸미는 분사로 온 presenting입니다. presented의 수동분사와의 비교를 할 수 있는데, 뒤에 the un-PC data의 목적어가 따라 오고 있으므로, 현재분사가 적절하다.
- ② explain 뒤에 목적어로 온 명사절 자리에 how절을 쓰는 것이 적절한지 묻고 있습니다. WH-절은 모두 명사절로 활용 가능하므로 이 부분은 질문이 되지 않습니다. 남은 질문은 how 대신에 what이나 which가 적절한지
- ④ 문장 사이에 콤마를 사이에 두고 온 형용사구입니다. 하지만, 문장에서의 역할은 부사어 역할을 하고 있습니다. 앞에 being이 생략된 형태의 분사구문이기 때문입니다. 문장이 다 끝났거나, 문장 사이에 형용사구가 끼어있다면 분사구문입니다.
- ⑤ avoid 뒤에 목적어로 오는 준동사는 동명사가 옳습니다.

### 2번. (난이도: ★★) 어법

(정답) ⑤ which가 가리키는 바는 'ever more rapid vibrations of the legs and wings'이고, 이를 추가 설명하는 계속적용법(혹은 비제한적용법)의 관계대명사입니다. 따라서 이 자리에는 that이 대신할 수 없습니다.

#### (오답해설)

- ① full of 이하가 앞에 있는 meadows를 수식하는 구조입니다. 그리고 앞에 있는 billowing도 현재 분사로서, 이 역시도 meadows를 꾸미고 있습니다. 만약, 이를 동명사로 보았다면 해석이 안 되었거나 해석하려고 하지 않는 습관 때문입니다.
- ② is 뒤에 형용사 보어가 올 자리입니다. 앞에 by no means는 never와 뜻이 같은 부정어입니다.

**심화 | 부정어 정리:** by no means = on no account, under no circumstances, at no time, in no way, anything but, never, nowhere, not ~ at all/in the slightest etc.

- ③ 부사자리를 묻고 있는 문항입니다. to 부정사의 동사를 강조하고 싶을 적에 to 와 동사원형 사이에 부사를 집어 넣을 수 있습니다. (물론 긴 부사구는 되지 않지만, 강조를 위한 짧은 부사는 가능합니다.)

문장구조를 분석하자면:

- {Because (to (really) make a decent sound)}, the air temperature(S) ~
- ④ 현재진행형이 항상 'be ~ing'이진 않다는 점을 묻고 있습니다. 당연스럽게 상태의 변화를 강조하고 싶다면 'get ~ing'를 사용합니다. 또 계속해서 변화 상태를 유지한다면 'keep ~ing'를 쓰기도 할 것입니다(물론, 이때는 keep의 목적어로 온 것으로 주로 파악합니다).

### 3번. (난이도: ★★★) 어법

(정답) ⑤ 정동사(replace)를 써야하는 자리인지 준동사(replacing)을 써야하는 자리인지 확인하는 문항입니다. 준동사로 볼 경우에는 분사구문정도 밖에 없는데, 그렇다면 and로 이루어진 병렬구조를 설명할 수가 없습니다. 따라서 병렬구조에 따라 정동사(replace)만 사용가능합니다.

#### (오답해설)

- ① lie는 자동사로 두 가지 의미가 있습니다. '거짓말하다', '놓여있다', 각각 뒤에 오는 전치사에 따라 의미가 달라집니다. 전치사 'to somebody'를 사용하면 '거짓말하다'이고, 그 이외에 in, with something을 사용하면 '놓여있다'입니다.
- ② 이때 the neighborhood가 이웃사람이 아니라, 이웃(지역)을 의미하는 것이고, 'he lived'의 해석상 적절한 관계사는 where이나 in which가 적합합니다. 이 경우엔 in which가 사용되었는데, 이때는 경우의 수가 두 가지입니다:  
(1) the neighborhood in which he lies  
(2) the neighborhood which he lies in  
**구조 |** the neighborhood {he lies (in ∅(=which))}
- ③ for는 등위접속사로 사용가능합니다. 이때의 의미는 '왜냐하면'의 의미이고, 형태는 꼭 '주어+동사, for 주어+동사'의 형태를 취해야 합니다.
- ④ 목적격보어 자리를 묻는 문항입니다. 'make + 목적어 + 목적격보어'의 구조로, successful이 옳고(회사를 성공하게 만든다), successfully는 의미상 적절치 않습니다(회사를 성공적으로 만든다 = 창업한다(?)).

### 4번. (난이도: ★★) 어법

(정답) ③

#### (오답 해설)

- ① hard가 형용사와 부사로 모두 사용가능합니다. hard가 부사로 사용한다면 '열심히'라는 뜻이고, hardly는 역시 부사이지만 부정어로서 '거의 ~않는'이라는 의미입니다.

② such가 나오는 순간 명사구의 시작임을 알아채야합니다. 그 뒤에 attempted는 바로 뒤의 명사(quantification)을 수식하는 분사입니다. 따라서 이 문항은 attempting(현재분사)을 써야하는지 혹은 attempted(과거분사 혹은 수동분사)를 써야하는지를 묻는 문항입니다.

④ only는 강조부사로 (even등과 마찬가지로) 명사도 강조할 수 있습니다. 이때는 여타의 다른 부사들과는 다르게 한정사 앞에도 놓일 수 있습니다.

**비교:**

(1) the very effective means

(2) only the effective means

⑤ 수일치 문항으로 주어의 핵인 'use'와 수일치를 맞추는 것으로 3인칭 단수형 'is'가 옳습니다.

**심화** | a lot of, a number of, a great deal of, 10% of, the rest of, half of, most of, a part of, a kind of, a two thirds of(two over three, two out of three = 2/3) 등은 한정사로 명사 앞에서 수식을 하는 역할을 합니다. 이때의 수일치는 그 뒤 따라오는 명사에 맞춥니다.

**5번. (난이도: ★) 어법**

(정답) ② '~임에도 불구하고'를 뜻하는 단어는 접속사로는 although, though, even though, even if가 있습니다. 또한 전치사로는 in spite of, despite가 있습니다. 뒤 따라오는 구조가 주어+동사 이므로, 이 자리는 접속사 자리임을 알 수 있습니다. 따라서 although와 같은 접속사로 바꾸어주어야 합니다.

**(오답 해설)**

① 이때의 instead는 부사로, bounded를 꾸며주는 말입니다.

**구조** | {instead (typically bounded)}

③ 'which 다음은 불완전'이라고 암기한다면 틀릴 수 있는 문항입니다. '전치사+관계대명사' 형태에 익숙해지도록 연습해야 합니다.

④ 여기서 that절은 앞서 있는 observation을 설명하는 동격 명사절입니다. 따라서 완전한 문장이 따라와야 합니다.

**구조** | One hundred years ago, A / white Americans S / were eliminating V / whole Indian tribes O / (without a blink) A .

⑤ seek는 목적어로 to부정사를 취합니다.

**6번. (난이도: ★★) 어법**

(정답) ②

(A) 주어로 오는 명사절을 이끄는 접속사 자리입니다. 따라서 품사적으로는 that이나 whether 둘 다 올 수 있습니다. 하지만, 의미상 is clear와 어울리는 (yes or no question OR uncertain information) whether절이 적절합니다. 쓰기에서는 중요한 것이므로, 간접영역으로 출제되는 어법유형으로써 17년도 모의고사에 출제된 바 있습니다.

**구조** | We S / know V / { "that all normal humans S' / inherit V' / the ability (to learn language) } C' - it is S-V / (somehow) A "hardwired" C (in the human brain) A - but (whether the same S' / is V' / true of music C' ), A / (whether all humans S' / are V' / basically musical C' ) S / is not V / clear C , / (in part) A [because cultures S' / differ V' / so much A' / {in their conception (of "singing." ) } A' ] A

(B) 정동사가 와야 하는 자리입니다. 따라서 differ가 옳습니다.

(C) limit은 '~을 ~까지 제한하다'라는 의미로 적을 때에는 전치사 to가 옵니다. 따라서 전치사 to 이지 to 부정사의 to가 아닙니다.

**7번. (난이도: ★★) 어법**

(정답) ⑤ require는 능동태로 쓸 적에 require + O + to V의 구조를 취합니다. 따라서 수동태가 되면 be required to V의 구조로써 '하도록 요구받다(= 해야한다, should, have to)'의 의미가 됩니다.

**(오답 해설)**

① rise는 자동사로 '떠오르다'이며 타동사는 arise입니다.

② 관계부사가 올지 또는 관계대명사가 올지 판단해보는 문항입니다. 뒷문장에 명사가 빠진 곳이 없으니 관계부사가 오는 것은 문제가 없습니다.

**구조** | {As part (of the Thucydides Trap Project)}, A / a team (under Allison' s direction) S / examined V / sixteen cases O {where a rising power S' / challenged V' 1 / an established one O' / and determined V' 2 / the outcome (of such challenges) O' } A .

③ 걱정하고 있는(걱정스러운) 요소가 아니라, 걱정하게 만드는 요소 이므로 worrying이 적절합니다.

④ 주어는 normal events or 'standard crises'이고, 그에 맞는 정동사 자리를 묻는 문항입니다. 따라서 trigger가 옳습니다.

**구조** | The worrying factor S / , (according to Allison), / is V / the fact [that 동격명사절접속사 normal events or 'standard crises' {that 주격관계대명사 can (otherwise) be resolved} V' } S' / (nevertheless) A' / trigger V' / war O' ] C .

**8번. (난이도: ★) 어법**

(정답) ⑤ 앞서 있는 to the underworld와 병렬이 된다고 생각하면 전치사 to라고 착각하기 쉽습니다. 하지만, was developed 뒤에 to artificially preserve와 병렬되었기 때문에 to be judged 가 옳습니다.

**구조** | However, {as belief (in the afterlife) and rebirth / S' was V' / fundamental (to Egyptian burial practices)A' C' }, / mummification S / was developed V / {to (artificially) A' preserve V' / the body O' / [in readiness {for the journey (to the underworld)}] A' } A1 and {to be judged (by Osiris)} A2.

**(오답 해설)**

① until은 접속사이면서 전치사이기도 합니다. 마찬가지로, after, before 역시 그렇습니다.

② 문장이 다 끝나쳐진 다음에 부사로 온 to 부정사입니다.

③ 'the+형용사'는 복수명사로서 '~하는 사람들 혹은 물건들'을 뜻합니다. e.g., the wealth(부자들) OPP. the poor(가난한 사람들)

④ 수일치 문항으로, 주어는 belief (3인칭 단수)입니다. (위 구조 참조)

**9번. (난이도: ★) 어법**

(정답) ① 'be about to V' 표현을 묻고 있습니다. 수능에서는 한 번도 출제된 적 없지만, 이 용법은 알아 둘만 합니다. 뜻은 '딱 ~하려던 참이다'라는 뜻입니다.

**(오답 해설)**

② 분사구문으로 온 현재분사입니다. 능수동 태를 결정하는 문항입니다. 주어가 Fos 이므로, 해석상 능동형인 hoping이 적절합니다.

③ suggest 뒤에 that절이 올 경우 무조건 S+(should) 동사원형 이라고 암기했다면, 틀리는 유형입니다. suggest가 ~해야 한다고 주장하다 일 경우에는 해당 어법이 적용되지만, ~임을 보여주다(= show, insinuate, hint, present etc.)의 의미일 때는 해당 문법이 적용되지 않고, 시제에 따라 다양하게 바뀔 수 있습니다.

④ 가정법을 묻는 문항으로, if S + 과거동사, S + 조동사 과

거 + 동사원형, 의 구조를 묻고 있습니다.

⑤ what이 의문대명사로서 주어역할을 하고 was는 정동사 역할을 하고 있습니다. 따라서 what과 주어-동사 관계를 갖추면서, 정동사 자리에 오는 be 동사이니, 시제까지 맞춰주면 was 밖에 없습니다.

구조 | Fos s / did v1 / an about-face 0 and made v2 / {what s' / (I think) A' / was v' / the right choice c' } 0 .

10번. (난이도: ★★★) 어법

(정답) ① ~하는데 어려움이 있다, 'have difficulty (in) doing something' 형태를 묻는 유형입니다. spend time/effort/energy/money (in) doing something과 비슷한 어법입니다. (비교: it takes 3 hours (시간) to do something)

(오답 해설)

② vanish는 자동사로 (=disappear) 수동태로 사용할 수 없습니다. e.g., The government of the people, by the people, and for the people will not perish from the Earth. (국민의, 국민에 의한, 국민을 위한 정보는 지구상에서 사라지지 않을 겁니다.)

③ was drawn 사이에 들어간 부사입니다. '조동사+동사원형', 'Be 동사 + 보어/doing/done' 사이에 부사가 들어갈 수 있습니다.

④ 부사로 온 강조의 의미를 지닌 much입니다. 강조부사는 명사구, 전치사구, 접속사절, 형용사, 동사, 문장 전체를 아울러 다양하게 수식할 수 있습니다.

⑤ 중심 시제인 meant 보다 그 이전 과거에 대한 설명이므로, had grown(과거완료)를 사용해야 합니다.

11번. (난이도: ★★★) 어법

(정답) ④ 대동사는 법조동사(can, may, should, must etc.), Be동사 혹은 조동사 do를 활용합니다. 일반동사일 경우에는 do를 사용합니다. 내용상 To prove that he wasn't a miser 이므로, wasn't로 고쳐주어야 합니다.

(오답 해설)

① an occasion을 수식하는 관계부사로 뒷 문장에서 빠진 명사가 없으므로, when이 적절합니다.

② take the carpenter(사람) about six or seven minutes(시간) to get down (to 부정사) 구문입니다. '~하는데 누구에게 얼마만큼의 시간/노력/돈이 든다'는 의미입니다.

③ 내용상 he didn't want to eat 보다 이전의 과거 이므로 had thought(과거 완료)는 틀린 바가 없습니다.

⑤ 병렬구조로서 과거형 동사가 와야합니다. put은 3단 변화가 모두 put임을 기억하고 있어야 틀리지 않습니다.

추가 암기사항 | put-put-put, set-set-set, let-let-let, cut-cut-cut

12번. (난이도: ★★★) 어법

(정답) ⑤ think는 뒤에 명사구가 목적어로 올 적에 항상 of나 about을 가지고 써야 합니다. that절이 올 적에는 전치사를 함께 적지 않습니다. 따라서 I am thinking of/about you 혹은 I am thinking that you are childish. 라고 적습니다.

(오답 해설)

① much는 한정사로도 대명사, 부사로도 모두 사용가능합니다. e.g., 1) I don't have much time to do such a thing. (한정사, 셀 수 없는 명사를 꾸미는 용)

2) This agenda is much more important to discuss than the others. (부사)

② 정동사 자리인지 준동사 자리인지를 묻고 있습니다. 이 경우엔 정동사 자리입니다.

③ vomiting과 연결해서 claiming으로 할지, would come 과 연결해서 claim으로 할지를 묻는 문항입니다. 병렬 문제가 나올 적에 해석을 하지 않고 문제를 푸는지 묻는다고 볼 수 있으며, 답은 claim입니다.

④ 주격 관계 대명사의 뒤를 이어서 온 정동사 자리입니다. 준동사 ing형으로 적지 않도록 해야합니다.

13번. (난이도: ★★) 어법

(정답) ② these는 뒤에 수식을 받지 않습니다. 지시 대명사는 무언가를 지시하는 역할을 하므로, 수식을 더 받게 되면 또 다른 대상이 되어 버려 틀리게 됩니다.

Here's your reports. These are actually great. OR

The reports written yesterday was great.

NOT these written yesterday (??) [형용사로 수식한다는 것은 범위를 좁힌다는 뜻입니다. flowers(꽃들, 특정 꽃이 아닌 아무 꽃들), flower you gave to me(너가 나에게 준 꽃, 특정한 꽃)을 비교하면 알 수 있습니다. 그러나 these가 쓰이게 되면 특정한 꽃을 가리킨 상태이므로 거기에 형용사를 더 붙일 순 없습니다.]

이 자리엔 those는 쓰일 수 있는데, those는 그것들이라는 지시 대명사 말고도, ~하는 사람들, ~하는 것들 이라는 특정한 것을 의미하지 않는 부정대명사이기도 하기 때문입니다. 이때는 something이나 someone과 비슷한 뜻이 되기도 합니다.

(오답 해설)

① tend to do 구문입니다. ~하는 경향이 있다는 의미입니다. (= be prone to do, be likely to do, have a tendency to do something)

③ 의문한정사인 which입니다. 우리말 해석상 '어떤 특징이나 기술들이 사용되는가'라는 뜻이므로 언급된 둘 중에 하나를 고르는 의문이 포함된 절이므로 which가 적절합니다. what은 둘 중에 고르는 것이 아닙니다.

what color is your favorite? [앞에 색깔 크레파스가 없는 상태, 궁금해서 그냥 물어본 경우]

which color is your favorite? [앞에 색깔 크레파스가 있는 상태, 고르라고 물어본 경우]

④ function이 tion이 접미사로 오긴 했지만, 작동하다라는 동사의 역할을 하기도 합니다.

+ commission도 수수료, 위임, 이라는 뜻 말고도 위임하다라는 동사로 활용할 수 있습니다. 더불어 paper도 전단지를 붙이다, water도 꽃에 물을 주다라는 타동사로 활용가능합니다.

⑤ apply는 적용하다의 경우 apply + O + to something으로 활용하고, 지원하다의 경우 apply for + something[회사, 자리, 직급]을 활용합니다. 따라서 이때는 전치사 to입니다.

14번. (난이도: ★) 어법

(정답) ④ as 가 접속사로 오고, an instinct가 주어 create는 정동사로 온 문장입니다.

(오답 해설)

① 채키대명사는 1) 목적어로 쓰는 경우(주어와 목적어와 같을 때), 2) 명사나 동작을 강조할 경우(부사) 사용할 수 있습니다. 이 경우엔 부사로 강조한 경우입니다.

② which만을 보고 뒷문장 불완전 이라고 암기했다면 틀리도록 출제된 문항입니다. in which를 하나로 보고, 관계부사와 쓰임이 같다고 판단해야 합니다.

③ 부사자리 적절성 판단 문항입니다. argue 다음에 ~을 위해

서 라는 전치사 for가 오고, 그 사이에 부사로 수식한 경우입니다.

⑤ 병렬 구조임을 파악하여 were isolated와 병렬이며, 능동태임을 파악하여 seeing이나 seen이 아닌 saw가 답입니다.

**15번. (난이도: ★★★) 어법**

(정답) ② nothing, something, anything, everything 같은 -thing 으로 끝나는 명사를 수식하는 관계사는 that만을 활용합니다.

**(오답 해설)**

① setting은 상황(surrounding)이나 설정(condition)이라는 명사입니다.

③ punctuate는 마침표를 찍다는 타동사로, 여기서는 분사구문으로 수동분사가 오는 것이 적절합니다.

참고 | punctuation : 구두점, punctual 시간을 잘 지키는

④ focus는 집중시키다는 뜻으로 ~에 집중하다, 는 be focused on something(= concentrate on something)으로 활용합니다.

⑤ 분사구문으로 온 attempting을 꾸며주는 접속사 when입니다. 분사구문은 강조를 할 적에 앞에 접속사 when, while, after, before, although와 같은 접속사를 둘 수 있습니다.

**16번. (난이도: ★) 어법**

(정답) ② realized의 목적어로 온 명사절자리 이므로 that절이 어울립니다. 앞서 있는 the moment를 수식하는 관계부사절이라고 착각했다면 틀리도록 유도한 문항입니다. 해석을 하지 않은 경우라면 when이 옳다고 보고 틀릴 가능성이 있습니다.

**(오답 해설)**

① if절에 be to 용법이 들어간 경우로, if it is to be의 해석은 if something would happen 정도의 의미입니다.

③ 주어인 change와 어울리는 정동사로 begin을 쓴 문장입니다. 정동사 자리이므로 beginning으로 쓰면 안됩니다.

④ deep은 형용사로 '깊은'의 의미이고, 보통 뒤에 장소를 의미하는 전치사구를 동반해서 ~에서 깊게 위치한, 라는 의미를 갖게 됩니다.

⑤ occur는 자동사로 수동태로 활용하지 않고, (happen, arise, take place도 마찬가지) for + N(의미상 주어)와 어울려 부사어로 온 경우입니다.

**17번. (난이도: ★) 어휘**

(정답) ⑤ reaches a collective opinion과 어울리는 문맥적 동의어가 와야하기 때문에, reaching consensus가 옳습니다.

**18번. (난이도: ★★) 어휘**

(정답) ② 앞서서 no school, 부정어가 이미 나와있기 때문에 문맥상 받아주지 않는다는 말이 와야 하므로 admitted과 옳습니다.

**19번. (난이도: ★) 어휘**

(정답) ④ 문맥상 자연적인 신화와 믿고, 그 신화에서 자연물에 대응하는 인간 모습의 형상을 만들어 낸다고 했으므로, 자연적인 신화를 상세히 설명한다고 하는 문맥이 더욱 적절합니다. 따라서, elaboration으로 고쳐주어야 합니다.

**20번. (난이도: ★) 어휘**

(정답) ③ media power(미디어의 힘)를 public(국민, citizens)에게 control(통제권)을 넘겨주어야 한다는 문맥이기 때문에 미디어의 힘을 집중(democracy와 반대, 일종의 tyranny 혹은

communism)이 아닌 분산(disperse, split, break up)이 옳습니다. 따라서 break up으로 고쳐주어야 합니다.