

**2021학년도 EBS  
수능특강 영어**

**UNIT 09  
WORKBOOK**

학습자료의 모든 것, EBS 분석·변형문제  
**나무아카데미** [www.namuacademy.com](http://www.namuacademy.com)

<b>한 줄 해석 – 주어진 문장들을 우리말로 해석하시오.</b>
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1. Speculations about the meaning and purpose of prehistoric art rely heavily on analogies drawn with modern-day hunter-gatherer societies. <sup>1)</sup>
  
2. Such primitive societies, as Steven Mithen emphasizes in *The Prehistory of the Modern Mind*, tend to view man and beast, animal and plant, organic and inorganic spheres, as participants in an integrated, animated totality. <sup>2)</sup>
  
3. The dual expressions of this tendency are anthropomorphism (the practice of regarding animals as humans) and totemism (the practice of regarding humans as animals), both of which spread through the visual art and the mythology of primitive cultures. <sup>3)</sup>
  
4. Thus the natural world is conceptualized in terms of human social relations. <sup>4)</sup>
  
5. When considered in this light, the visual preoccupation of early humans with the nonhuman creatures inhabiting their world becomes profoundly meaningful. <sup>5)</sup>
  
6. Among hunter-gatherers, animals are not only good to eat, they are also good to think about, as Claude Lévi-Strauss has observed. <sup>6)</sup>
  
7. In the practice of totemism, he has suggested, an unlettered humanity “broods upon itself and its place in nature.” <sup>7)</sup>

**어법 선택 - [ ] 안의 표현 중 어법적으로 바른 것을 고르시오.**

Speculations about the meaning and purpose of prehistoric art <sup>8)</sup>[relies / rely] heavily on analogies drawn with modern-day hunter-gatherer societies. Such primitive societies, as Steven Mithen emphasizes in The Prehistory of the Modern Mind, <sup>9)</sup>[tend / tending] to view man and beast, animal and plant, organic and inorganic spheres, as participants in an integrated, animated totality. The dual expressions of this tendency <sup>10)</sup>[are / is] anthropomorphism (the practice of regarding animals as humans) and totemism (the practice of regarding human as animals), both of <sup>11)</sup>[them / which] spread through the visual art and the mythology of primitive cultures. Thus the natural world <sup>12)</sup>[is conceptualized / conceptualizes] in terms of human social relations. When <sup>13)</sup>[considered / considering] in this light, the visual preoccupation of early humans with the nonhuman creatures <sup>14)</sup>[inhabiting / inhabit] their world becomes profoundly meaningful. Among hunter-gatherers, animals are not only good to eat, they are also good to think about, as Claude Levi-Strauss has <sup>15)</sup>[observed / been observed]. In the practice of totemism, he has suggested, an unlettered humanity "broods upon <sup>16)</sup>[itself / themselves] and its place in nature."

**어법 수정 - [ ] 안의 표현을 모두 어법적으로 바르게 고치시오.**

Speculations about the meaning and purpose of prehistoric art <sup>17)</sup>[relies] heavily on analogies drawn with modern-day hunter-gatherer societies. Such primitive societies, as Steven Mithen emphasizes in The Prehistory of the Modern Mind, <sup>18)</sup>[tending] to view man and beast, animal and plant, organic and inorganic spheres, as participants in an integrated, animated totality. The dual expressions of this tendency <sup>19)</sup>[is] anthropomorphism (the practice of regarding animals as humans) and totemism (the practice of regarding human as animals), both of <sup>20)</sup>[them] spread through the visual art and the mythology of primitive cultures. Thus the natural world <sup>21)</sup>[conceptualizes] in terms of human social relations. When <sup>22)</sup>[considering] in this light, the visual preoccupation of early humans with the nonhuman creatures <sup>23)</sup>[inhabit] their world becomes profoundly meaningful. Among hunter-gatherers, animals are not only good to eat, they are also good to think about, as Claude Levi-Strauss has <sup>24)</sup>[been observed]. In the practice of totemism, he has suggested, an unlettered humanity "broods upon <sup>25)</sup>[themselves] and its place in nature."

**낱말 선택 - [ ] 안의 표현 중 문맥상 바른 낱말을 고르시오.**

Speculations about the meaning and purpose of prehistoric art rely heavily on <sup>26)</sup>[analogies / dissimilarities] drawn with modern-day hunter-gatherer societies. Such primitive societies, as Steven Mithen emphasizes in The Prehistory of the Modern Mind, tend to view man and beast, animal and plant, organic and inorganic spheres, as participants in a(n) <sup>27)</sup>[classified / integrated], animated totality. The dual expressions of this tendency are anthropomorphism (the practice of regarding animals as humans) and totemism (the practice of regarding human as animals), both of which spread through the visual art and the mythology of primitive cultures. Thus the natural world is conceptualized in terms of human social relations. When considered in this light, the visual preoccupation of early humans with the nonhuman creatures inhabiting their world becomes profoundly <sup>28)</sup>[meaningless / meaningful]. Among hunter-gatherers, animals are not only good to eat, they are also good to think about, as Claude Levi-Strauss has observed. In the practice of totemism, he has suggested, an unlettered humanity "broods upon itself and its place in nature."

**문단 배열 - 주어진 글 다음에 이어질 내용의 순서를 바르게 배열하십시오.**

29)

Speculations about the meaning and purpose of prehistoric art rely heavily on analogies drawn with modern-day hunter-gatherer societies. Such primitive societies, as Steven Mithen emphasizes in *The Prehistory of the Modern Mind*, tend to view man and beast, animal and plant, organic and inorganic spheres, as participants in an integrated, animated totality.

- (A) Thus the natural world is conceptualized in terms of human social relations. When considered in this light, the visual preoccupation of early humans with the nonhuman creatures inhabiting their world becomes profoundly meaningful.
- (B) Among hunter-gatherers, animals are not only good to eat, they are also good to think about, as Claude Lévi-Strauss has observed. In the practice of totemism, he has suggested, an unlettered humanity “broods upon itself and its place in nature.”
- (C) The dual expressions of this tendency are anthropomorphism (the practice of regarding animals as humans) and totemism (the practice of regarding humans as animals), both of which spread through the visual art and the mythology of primitive cultures.

**문장 삽입 - 주어진 문장이 들어가기에 가장 알맞은 곳을 고르시오.**

30)

When considered in this light, the visual preoccupation of early humans with the nonhuman creatures inhabiting their world becomes profoundly meaningful.

Speculations about the meaning and purpose of prehistoric art rely heavily on analogies drawn with modern-day hunter-gatherer societies. ❶ Such primitive societies, as Steven Mithen emphasizes in *The Prehistory of the Modern Mind*, tend to view man and beast, animal and plant, organic and inorganic spheres, as participants in an integrated, animated totality. ❷ The dual expressions of this tendency are anthropomorphism (the practice of regarding animals as humans) and totemism (the practice of regarding humans as animals), both of which spread through the visual art and the mythology of primitive cultures. ❸ Thus the natural world is conceptualized in terms of human social relations. ❹ Among hunter-gatherers, animals are not only good to eat, they are also good to think about, as Claude Lévi-Strauss has observed. ❺ In the practice of totemism, he has suggested, an unlettered humanity “broods upon itself and its place in nature.”

**낱말 채우기 - [ ] 안에 문맥상/어법상 알맞은 단어를 채우시오.**

Speculations about the meaning and purpose of prehistoric art <sup>31)</sup> \_\_\_\_\_ modern-day hunter-gatherer societies. Such primitive societies, as Steven Mithen emphasizes in *The Prehistory of the Modern Mind*, tend to view man and beast, animal and plant, organic and inorganic spheres, as <sup>32)</sup> \_\_\_\_\_, \_\_\_\_\_. The <sup>33)</sup> \_\_\_\_\_ of this tendency are anthropomorphism (the practice of regarding animals as humans) and totemism (the practice of regarding humans as animals), <sup>34)</sup> \_\_\_\_\_. <sup>35)</sup> \_\_\_\_\_ the natural world is conceptualized <sup>36)</sup> \_\_\_\_\_, <sup>37)</sup> \_\_\_\_\_, the <sup>38)</sup> \_\_\_\_\_ of early humans <sup>39)</sup> \_\_\_\_\_ becomes profoundly <sup>40)</sup> \_\_\_\_\_. Among hunter-gatherers, animals are <sup>41)</sup> \_\_\_\_\_, they are <sup>42)</sup> \_\_\_\_\_, as Claude Lévi-Strauss has observed. In the practice of totemism, he has suggested, an unlettered humanity “<sup>43)</sup> \_\_\_\_\_.”

선사 시대 예술의 의미와 목적에 대한 고찰은 현대의 수렵 채집 사회에서 끌어낸 유사점에 크게 의존한다. Steven Mithen이 *The Prehistory of the Modern Mind*에서 강조하듯이, 그러한 원시 사회는 인간과 짐승, 동물과 식물, 생물체의 영역과 무생물체의 영역을 통합된 살아 있는 전체[전체 안으로의] 참여자로 여기는 경향이 있다. 이런 경향의 두 가지 표현이 ‘의인화’(동물을 인간으로 간주하는 관행)와 ‘토템리즘’(인간을 동물로 간주하는 관행)인데, 이 두 가지는 원시 문화의 시각 예술과 신화에 널리 퍼져 있다. 따라서 자연의 세계는 인간의 사회적 관계의 관점에서 개념화된다. 이런 측면에서 고려될 때, 초기 인류가 자신들의 세계에 살고 있는 인간 이외의 생명체들에 대하여 시각적으로 집착한 것은 깊은 의미를 띠게 된다. Claude Lévi-Strauss가 말했듯이 수렵 채집인들에게 동물은 먹기 좋은 대상일 뿐만 아니라, ‘생각해 보기에 좋은’ 대상이다. 토템 신앙의 관행에서 글을 모르는 인류는 “자신과 자연 속에서의 자신의 위치에 대해 곰곰이 생각한다.”라고 그는 말했다.

<b>한 줄 해석 – 주어진 문장들을 우리말로 해석하시오.</b>
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1. Thomas Edison failed ten thousand times until, like a bolt of lightning, the solution to the challenge of the incandescent light bulb hit him, and because of this, he transformed the world. <sup>1)</sup>
  
2. Rosa Parks had no idea that choosing to resist her conditioning — the injustice of racial prejudicing — and risking imprisonment, beating, or even worse, would spark a revolution that would transform history for all men and women, regardless of race. <sup>2)</sup>
  
3. When Mother Teresa chose to leave her position educating the privileged classes of India in order to care for the poor and forgotten, people thought that she was crazy. <sup>3)</sup>
  
4. At the time, Mother Teresa had no idea of the global impact that this decision would have on the world. <sup>4)</sup>
  
5. Albert Einstein received the solution to his Theory of Relativity while dreaming that he was riding on a beam of light. <sup>5)</sup>
  
6. So, too, will you receive your aha moments of brilliance, unexpectedly and through no effort of your own. <sup>6)</sup>

**어법 선택 - [ ] 안의 표현 중 어법적으로 바른 것을 고르시오.**

Thomas Edison failed ten thousand times until, like a bolt of lightning, the solution to the challenge of the incandescent light bulb hit him, and <sup>7)</sup>[because / because of] this, he transformed the world. Rosa Parks had no idea that <sup>8)</sup>[choosing / chosen] to resist her conditioning — the injustice of racial prejudicing — and risking imprisonment, beating, or even worse, would spark a revolution that would transform history for all men and women, regardless of race. When Mother Teresa chose to leave her position <sup>9)</sup>[educating / educated] the privileged classes of India in order to care for the poor and forgotten, people <sup>10)</sup>[thinking / thought] that she was crazy. At the time, Mother Teresa had no idea of the global impact <sup>11)</sup>[what / that] this decision would have on the world. Albert Einstein received the solution to his Theory of Relativity while dreaming <sup>12)</sup>[what / that] he was riding on a beam of light. So, too, <sup>13)</sup>[you will / will you] receive your aha moments of brilliance, unexpectedly and through no effort of you own.

**어법 수정 - [ ] 안의 표현을 모두 어법적으로 바르게 고치시오.**

Thomas Edison failed ten thousand times until, like a bolt of lightning, the solution to the challenge of the incandescent light bulb hit him, and <sup>14)</sup>[because] this, he transformed the world. Rosa Parks had no idea that <sup>15)</sup>[chosen] to resist her conditioning — the injustice of racial prejudicing — and risking imprisonment, beating, or even worse, would spark a revolution that would transform history for all men and women, regardless of race. When Mother Teresa chose to leave her position <sup>16)</sup>[educated] the privileged classes of India in order to care for the poor and forgotten, people <sup>17)</sup>[thinking] that she was crazy. At the time, Mother Teresa had no idea of the global impact <sup>18)</sup>[what] this decision would have on the world. Albert Einstein received the solution to his Theory of Relativity while dreaming <sup>19)</sup>[what] he was riding on a beam of light. So, too, <sup>20)</sup>[you will] receive your aha moments of brilliance, unexpectedly and through no effort of you own.

**낱말 선택 - [ ] 안의 표현 중 문맥상 바른 낱말을 고르시오.**

Thomas Edison failed ten thousand times until, like a bolt of lightning, the solution to the challenge of the incandescent light bulb hit him, and because of this, he transformed the world. Rosa Parks had no idea that choosing to <sup>21)</sup>[resist / tolerate] her conditioning — the injustice of racial prejudicing — and risking imprisonment, beating, or even worse, would spark a revolution that would transform history for all men and women, regardless of race. When Mother Teresa chose to <sup>22)</sup>[leave / keep] her position educating the privileged classes of India in order to care for the poor and forgotten, people thought that she was crazy. At the time, Mother Teresa had no idea of the global impact that this decision would have on the world. Albert Einstein <sup>23)</sup>[received / declined] the solution to his Theory of Relativity while dreaming that he was riding on a beam of light. So, too, will you receive your aha moments of brilliance, <sup>24)</sup>[expectedly / unexpectedly] and through no effort of you own.

**문단 배열 - 주어진 글 다음에 이어질 내용의 순서를 바르게 배열하십시오.**

25)

Thomas Edison failed ten thousand times until, like a bolt of lightning, the solution to the challenge of the incandescent light bulb hit him, and because of this, he transformed the world.

- (A) At the time, Mother Teresa had no idea of the global impact that this decision would have on the world. Albert Einstein received the solution to his Theory of Relativity while dreaming that he was riding on a beam of light. So, too, will you receive your aha moments of brilliance, unexpectedly and through no effort of your own.
- (B) When Mother Teresa chose to leave her position educating the privileged classes of India in order to care for the poor and forgotten, people thought that she was crazy.
- (C) Rosa Parks had no idea that choosing to resist her conditioning — the injustice of racial prejudicing — and risking imprisonment, beating, or even worse, would spark a revolution that would transform history for all men and women, regardless of race.

**문장 삽입 - 주어진 문장이 들어가기에 가장 알맞은 곳을 고르시오.**

26)

At the time, Mother Teresa had no idea of the global impact that this decision would have on the world.

Thomas Edison failed ten thousand times until, like a bolt of lightning, the solution to the challenge of the incandescent light bulb hit him, and because of this, he transformed the world. ❶ Rosa Parks had no idea that choosing to resist her conditioning — the injustice of racial prejudicing — and risking imprisonment, beating, or even worse, would spark a revolution that would transform history for all men and women, regardless of race. ❷ When Mother Teresa chose to leave her position educating the privileged classes of India in order to care for the poor and forgotten, people thought that she was crazy. ❸ Albert Einstein received the solution to his Theory of Relativity while dreaming that he was riding on a beam of light. ❹ So, too, will you receive your aha moments of brilliance, unexpectedly and through no effort of your own. ❺



**낱말 채우기 - [ ] 안에 문맥상/어법상 알맞은 단어를 채우시오.**

Thomas Edison failed ten thousand times until, like a bolt of lightning, the solution to the challenge of the incandescent light bulb hit him, and because of this, he transformed the world. Rosa Parks had no idea that choosing to resist her conditioning — the injustice of racial prejudicing — and risking imprisonment, beating, or even worse, <sup>27)</sup> \_\_\_\_\_ for all men and women, <sup>28)</sup> \_\_\_\_\_ race. When Mother Teresa <sup>29)</sup> \_\_\_\_\_ of India in order to care for the poor and forgotten, people thought that she was crazy. At the time, Mother Teresa had no idea of <sup>30)</sup> \_\_\_\_\_. Albert Einstein received the solution to his Theory of Relativity while dreaming that he was riding on a beam of light. So, too, will you receive <sup>31)</sup> \_\_\_\_\_. <sup>32)</sup> \_\_\_\_\_.

토마스 에디슨은 백열전구라는 난제에 관한 해결책이 번뜩 번개처럼 떠오를 때까지 만 번은 실패했는데, 이로(번뜩 떠오른 해결책으로) 인해 그는 세상을 바꿔 놓게 되었다. Rosa Parks는 인종적 편견이라는 부당함인 자신이 처한 상황을 거부하기로 결정하고 수감과 폭행 또는 더 심한 것까지도 감수하기로 한 것이 인종에 상관없이 모든 남성과 여성을 위한 역사를 바꿔 놓게 될 혁명을 유발할 것이라고는 생각하지 못했다. 테레사 수녀가 가난하고 소외된 사람들을 보살피기 위해 인도의 특권층을 가르치는 직책을 그만두기로 결정했을 때, 사람들은 그녀가 정신이 나갔다고 생각했다. 그 당시에, 테레사 수녀는 이 결정이 세상에 미치게 될 광범위한 영향에 대해 알지 못했다. 알베르트 아인슈타인은 광선을 타고 있는 꿈을 꾸는 동안 상대성 이론에 대한 해결책을 얻게 되었다. 여러분 역시 탁월한, 아하 하는 깨달음의 순간을 예상치 못하게 그리고 여러분 자신이 애쓰지 않아도 얻게 될 것이다.

**한 줄 해석 – 주어진 문장들을 우리말로 해석하시오.**

1. The major themes of country music are work, freedom, and alienation, appearing in approximately one-sixth of all Top 20 selections. <sup>1)</sup>
  
2. Country music is itself a commercial offshoot of the traditional song and instrumental music of the South, formerly carried on in an oral tradition. <sup>2)</sup>
  
3. Consequently, from the start country music was an eclectic mix, which included ancient British ballads, Americanized versions of these, sacred songs, minstrel tunes, early blues, and songs of many sorts absorbed from the commercial popular music industry over the years. <sup>3)</sup>
  
4. Over the 20th century it has grown from a homegrown and heartfelt music, expressing working-class identity, into a commercial music, produced by others to appeal to a working-class identity, whether or not its listeners are actually working class. <sup>4)</sup>
  
5. The symbolic meaning of country music as the declared favorite music of New England-educated, upper-class President George Bush — presenting him as a “regular American” — is unmistakable. <sup>5)</sup>

**어법 선택 - [ ] 안의 표현 중 어법적으로 바른 것을 고르시오.**

The major themes of country music <sup>6</sup>[are / is] work, freedom, and alienation, appearing in approximately one-sixth of all Top 20 selections. Country music is itself a commercial offshoot of the traditional song and instrumental music of the South, formerly <sup>7</sup>[carried / carrying] on in an oral tradition. Consequently, from the start country music was an eclectic mix, which included ancient British ballads, Americanized versions of these, sacred songs, minstrel tunes, early blues, and songs of many sorts <sup>8</sup>[absorbing / absorbed] from the commercial popular music industry over the years. Over the 20th century it has grown from a homegrown and heartfelt music, expressing working-class identity, into a commercial music, <sup>9</sup>[producing / produced] by others to appeal to a working-class identity, whether or not its listeners are actually working class. The symbolic meaning of country music as the declared favorite music of New England-educated, upper-class President George Bush — presenting him as a "regular American" — <sup>10</sup>[is / are] unmistakable.

**어법 수정 - [ ] 안의 표현을 모두 어법적으로 바르게 고치시오.**

The major themes of country music <sup>11</sup>[is] work, freedom, and alienation, appearing in approximately one-sixth of all Top 20 selections. Country music is itself a commercial offshoot of the traditional song and instrumental music of the South, formerly <sup>12</sup>[carrying] on in an oral tradition. Consequently, from the start country music was an eclectic mix, which included ancient British ballads, Americanized versions of these, sacred songs, minstrel tunes, early blues, and songs of many sorts <sup>13</sup>[absorbing] from the commercial popular music industry over the years. Over the 20th century it has grown from a homegrown and heartfelt music, expressing working-class identity, into a commercial music, <sup>14</sup>[producing] by others to appeal to a working-class identity, whether or not its listeners are actually working class. The symbolic meaning of country music as the declared favorite music of New England-educated, upper-class President George Bush — presenting him as a "regular American" — <sup>15</sup>[are] unmistakable.

**낱말 선택 - [ ] 안의 표현 중 문맥상 바른 낱말을 고르시오.**

The major themes of country music are work, freedom, and alienation, <sup>16</sup>[disappearing / appearing] in approximately one-sixth of all Top 20 selections. Country music is itself a commercial offshoot of the traditional song and instrumental music of the South, formerly carried on in a(n) <sup>17</sup>[written / oral] tradition. Consequently, from the start country music was an eclectic mix, which <sup>18</sup>[included / excluded] ancient British ballads, Americanized versions of these, sacred songs, minstrel tunes, early blues, and songs of many sorts absorbed from the commercial <sup>19</sup>[popular / rare] music industry over the years. Over the 20th century it has grown from a homegrown and heartfelt music, expressing working-class identity, into a commercial music, produced by others to <sup>20</sup>[refuse / appeal to] a working-class identity, whether or not its listeners are actually working class. The symbolic meaning of country music as the declared favorite music of New England-educated, upper-class President George Bush — presenting him as a "regular American" — is <sup>21</sup>[unmistakable / mistakable].

**문단 배열 - 주어진 글 다음에 이어질 내용의 순서를 바르게 배열하십시오.**

22)

The major themes of country music are work, freedom, and alienation, appearing in approximately one-sixth of all Top 20 selections. Country music is itself a commercial offshoot of the traditional song and instrumental music of the South, formerly carried on in an oral tradition.

(A) The symbolic meaning of country music as the declared favorite music of New England-educated, upper-class President George Bush — presenting him as a “regular American” — is unmistakable.

(B) Consequently, from the start country music was an eclectic mix, which included ancient British ballads, Americanized versions of these, sacred songs, minstrel tunes, early blues, and songs of many sorts absorbed from the commercial popular music industry over the years.

(C) Over the 20th century it has grown from a homegrown and heartfelt music, expressing working-class identity, into a commercial music, produced by others to appeal to a working-class identity, whether or not its listeners are actually working class.

**낱말 채우기 - [ ] 안에 문맥상/어법상 알맞은 단어를 채우시오.**

The major themes of country music are work, freedom, and alienation, <sup>23)</sup> \_\_\_\_\_  
 \_\_\_\_\_ all Top 20 selections. Country music is itself a <sup>24)</sup> \_\_\_\_\_ of the  
 traditional song and instrumental music of the South, <sup>25)</sup> \_\_\_\_\_  
<sup>26)</sup> \_\_\_\_\_, from the start country music was an eclectic mix, which included ancient British ballads,  
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 from the commercial popular music industry over the years. Over the 20th century it has grown from a  
 homegrown and heartfelt music, <sup>27)</sup> \_\_\_\_\_, into a commercial music, <sup>28)</sup> \_\_\_\_\_  
 \_\_\_\_\_, <sup>29)</sup> \_\_\_\_\_ its  
 listeners are actually working class. The <sup>30)</sup> \_\_\_\_\_ of country music as the declared favorite  
 music of New England-educated, upper-class President George Bush — presenting him as a “regular American”  
 — is <sup>31)</sup> \_\_\_\_\_.

컨트리 음악의 주요 주제는 일, 자유, 소외이고, 이것은 최고의 곡으로 선정된 20곡 중 거의 6분의 1에서 나타난다. 컨트리 음악은 그 자체가 남부의 전통적인 노래와 기악곡의 상업적인 파생물이며 이전에는 구전으로 전승되었다. 따라서 처음부터 컨트리 음악은 절충적인 혼합체였고, 그것은 고대의 영국 발라드, 이들(고대의 영국 발라드곡)의 미국화된 변형, 성가, (중세의) 음유 시인의 곡조, 초기 블루스, 그리고 여러 해 동안 상업적인 대중 음악 산업으로부터 흡수된 많은 종류의 음악들을 포함했다. 20세기 전체에 걸쳐 그것은 노동 계층의 정체성을 나타내는, 토착적이고 마음에서 우러난 음악으로부터 성장하여, 그것을 듣는 사람들이 실제로 노동 계층이든 아니든, 노동 계층의 정체성에 어필할 수 있도록 다른 사람들에 의해 제작된 상업적인 음악이 되었다. 뉴잉글랜드에서 교육받은 상류 계층인 George Bush 대통령의 가장 좋아하는 음악으로 공연된 컨트리 음악의, 즉 그를 ‘보통의 미국인’이라고 소개하는 것의 상징적인 의미는 명백하다.

**한 줄 해석 - 주어진 문장들을 우리말로 해석하시오.**

1. We must understand that busyness does not necessarily equal productivity, and in order to accomplish anything in life, we must prioritize. <sup>1)</sup>
2. What we put at the top of our list determines how we spend our time and how much value we get out of each and every day. <sup>2)</sup>
3. The truth is, most of us are unconscious about how we truly spend our time, prioritizing things that we say don't really matter to us. <sup>3)</sup>
4. We waste our extra time watching TV, complaining, or sleeping our lives away. <sup>4)</sup>
5. We mindlessly scroll through social media and spend hours talking on the phone, and we don't make good use of our time traveling to and from work. <sup>5)</sup>
6. We do so much in a day, yet wonder where all of our time went. <sup>6)</sup>
7. Once we get honest about how we're actually spending our days, we can begin to prioritize what's most important to us, and start taking back our time. <sup>7)</sup>

**어법 선택 - [ ] 안의 표현 중 어법적으로 바른 것을 고르시오.**

We must understand <sup>8)</sup>[that / what] busyness does not necessarily equal productivity, and in order to accomplish anything in life, we must prioritize. What we put at the top of our list <sup>9)</sup>[determines / determining] how we spend our time and how much value we get out of each and every day. The truth is, most of us are unconscious about how we truly spend our time, <sup>10)</sup>[prioritizing / prioritize] things that we say <sup>11)</sup>[doesn't / don't] really matter to us. We waste our extra time watching TV, complaining, or sleeping our lives away. We mindlessly scroll through social media and spend hours <sup>12)</sup>[talking / to talk] on the phone, and we don't make good use of our time <sup>13)</sup>[traveling / traveled] to and from work. We do so much in a day, yet wonder where all of our time went. Once we get honest about <sup>14)</sup>[what / how] we're actually spending our days, we can begin to prioritize what's most important to us, and start taking back our time.

**어법 수정 - [ ] 안의 표현을 모두 어법적으로 바르게 고치시오.**

We must understand <sup>15)</sup>[what] busyness does not necessarily equal productivity, and in order to accomplish anything in life, we must prioritize. What we put at the top of our list <sup>16)</sup>[determining] how we spend our time and how much value we get out of each and every day. The truth is, most of us are unconscious about how we truly spend our time, <sup>17)</sup>[prioritize] things that we say <sup>18)</sup>[doesn't] really matter to us. We waste our extra time watching TV, complaining, or sleeping our lives away. We mindlessly scroll through social media and spend hours <sup>19)</sup>[to talk] on the phone, and we don't make good use of our time <sup>20)</sup>[traveled] to and from work. We do so much in a day, yet wonder where all of our time went. Once we get honest about <sup>21)</sup>[what] we're actually spending our days, we can begin to prioritize what's most important to us, and start taking back our time.

**낱말 선택 - [ ] 안의 표현 중 문맥상 바른 낱말을 고르시오.**

We must understand that busyness does not <sup>22)</sup>[courageously / necessarily] equal productivity, and in order to accomplish anything in life, we must prioritize. What we put at the top of our list determines how we spend our time and <sup>23)</sup>[what / how] much value we get out of each and every day. The truth is, most of us are <sup>24)</sup>[conscious / unconscious] about how we truly spend our time, prioritizing things that we say don't really matter to us. We waste our extra time watching TV, complaining, or sleeping our lives away. We mindlessly scroll through social media and spend hours talking on the phone, and we don't make <sup>25)</sup>[bad / good] use of our time traveling to and from work. We do so much in a day, yet wonder where all of our time went. Once we get <sup>26)</sup>[honest / dishonest] about how we're actually spending our days, we can begin to prioritize what's most important to us, and start taking back our time.

**문단 배열 - 주어진 글 다음에 이어질 내용의 순서를 바르게 배열하십시오.**

27)

We must understand that busyness does not necessarily equal productivity, and in order to accomplish anything in life, we must prioritize.

- (A) We waste our extra time watching TV, complaining, or sleeping our lives away. We mindlessly scroll through social media and spend hours talking on the phone, and we don't make good use of our time traveling to and from work.
- (B) What we put at the top of our list determines how we spend our time and how much value we get out of each and every day. The truth is, most of us are unconscious about how we truly spend our time, prioritizing things that we say don't really matter to us.
- (C) We do so much in a day, yet wonder where all of our time went. Once we get honest about how we're actually spending our days, we can begin to prioritize what's most important to us, and start taking back our time.

**문장 삽입 - 주어진 문장이 들어가기에 가장 알맞은 곳을 고르시오.**

28)

The truth is, most of us are unconscious about how we truly spend our time, prioritizing things that we say don't really matter to us.

We must understand that busyness does not necessarily equal productivity, and in order to accomplish anything in life, we must prioritize. ❶ What we put at the top of our list determines how we spend our time and how much value we get out of each and every day. ❷ We waste our extra time watching TV, complaining, or sleeping our lives away. ❸ We mindlessly scroll through social media and spend hours talking on the phone, and we don't make good use of our time traveling to and from work. ❹ We do so much in a day, yet wonder where all of our time went. ❺ Once we get honest about how we're actually spending our days, we can begin to prioritize what's most important to us, and start taking back our time.

**낱말 채우기 - [ ] 안에 문맥상/어법상 알맞은 단어를 채우시오.**

We must understand that <sup>29)</sup> \_\_\_\_\_, and in order to accomplish anything in life, we must <sup>30)</sup> \_\_\_\_\_. <sup>31)</sup> \_\_\_\_\_ determines <sup>32)</sup> \_\_\_\_\_ and <sup>33)</sup> \_\_\_\_\_. The truth is, most of us are <sup>34)</sup> \_\_\_\_\_ about how we truly spend our time, <sup>35)</sup> \_\_\_\_\_ that we say don't really matter to us. We waste our extra time watching TV, complaining, or sleeping our lives away. We mindlessly scroll through social media and spend hours talking on the phone, and we don't make good use of our time traveling to and from work. We do so much in a day, yet <sup>36)</sup> \_\_\_\_\_. Once we get honest about how we're actually spending our days, we can begin to <sup>37)</sup> \_\_\_\_\_, and start taking back our time.

우리는 바쁜 것이 반드시 생산성과 같은 것은 아님을 이해해야 하며, 인생에서 무엇이든 성취하기 위해서는 우리는 우선순위를 매겨야 한다. 우리가 목록의 맨 위에 올려놓은 것은 우리가 시간을 어떻게 보내는지 그리고 우리가 매일 얼마나 많은 가치를 얻어내는지를 결정한다. 사실, 우리들 대부분은 우리가 '정말' 시간을 어떻게 보내는지에 대해 의식하지 못하고, 우리에게 정말 중요하지 않다고 말하는 것들을 우선적으로 처리한다. 우리는 TV를 보거나, 불평하거나, 또는 우리의 인생을 잠을 자며 보내며 여분의 시간을 낭비한다. 우리는 무심코 소셜 미디어를 이것저것 대충 읽으면서 옮겨 다니고 전화 통화로 몇 시간을 보내며, 출퇴근하면서 시간을 잘 활용하지 못한다. 우리는 하루에 그렇게나 많은 일을 하지만, 우리의 모든 시간이 어디로 갔는지 궁금해한다. 일단 우리가 우리의 하루를 실제로 어떻게 보내고 있는지에 대해 솔직해지면, 우리는 우리에게 가장 중요한 것을 우선적으로 처리하기 시작할 수 있고, 우리의 시간을 되찾기 시작할 수 있다.



<b>한 줄 해석 – 주어진 문장들을 우리말로 해석하시오.</b>
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1. The term genius can be traced back to the Latin word ingenium: a natural-born talent. <sup>1)</sup>
  
2. The essence of this talent is seen as original productivity, which employs confident intuition to access new areas of creativity. <sup>2)</sup>
  
3. The person who has genius — a brilliant creative power — is also known as a genius. <sup>3)</sup>
  
4. It was not until the Renaissance that people began to describe an artistic creative potential or the source of inspiration as genius. <sup>4)</sup>
  
5. The key significance for invention is that the so-called genius develops ideas that no one has had previously and, in the words of Immanuel Kant, that ‘genius must be considered the very opposite of a spirit of imitation’. <sup>5)</sup>
  
6. In addition, Kant established that genius ‘cannot indicate scientifically how it brings about its product, but rather gives the rule as nature. <sup>6)</sup>
  
7. Hence, where an author owes a product to his genius, he does not himself know how he conceived the ideas, nor is it in his power to invent the like at pleasure, or methodically, and communicate the same to others in such precepts as would put them in a position to produce similar products’. <sup>7)</sup>

**어법 선택 - [ ] 안의 표현 중 어법적으로 바른 것을 고르시오.**

The term genius <sup>8)</sup>[can trace / can be traced] back to the Latin word ingenium: a natural-born talent. The essence of this talent <sup>9)</sup>[is seen / sees] as original productivity, which <sup>10)</sup>[employ / employs] confident intuition to access new areas of creativity. The person who has genius — a brilliant creative power — is also known as a genius. It was not until the Renaissance <sup>11)</sup>[which / that] people began to describe an artistic creative potential or the source of inspiration as genius. The key significance for invention is <sup>12)</sup>[what / that] the so-called genius develops ideas that no one has had previously and, in the words of Immanuel Kant, <sup>13)</sup>[which / that] 'genius must <sup>14)</sup>[consider / be considered] the very opposite of a spirit of imitation'. In addition, Kant established that genius 'cannot indicate <sup>15)</sup>[scientific / scientifically] how it brings about its product, but rather gives the rule as nature. Hence, where an author owes a product to his genius, he does not <sup>16)</sup>[him / himself] know how he conceived the ideas, nor <sup>17)</sup>[is it / it is] in his power to invent the like at pleasure, or methodically, and <sup>18)</sup>[communicate / communicates] the same to others in such precepts as would put them in a position to produce similar products'.

**어법 수정 - [ ] 안의 표현을 모두 어법적으로 바르게 고치시오.**

The term genius <sup>19)</sup>[can trace] back to the Latin word ingenium: a natural-born talent. The essence of this talent <sup>20)</sup>[sees] as original productivity, which <sup>21)</sup>[employ] confident intuition to access new areas of creativity. The person who has genius — a brilliant creative power — is also known as a genius. It was not until the Renaissance <sup>22)</sup>[which] people began to describe an artistic creative potential or the source of inspiration as genius. The key significance for invention is <sup>23)</sup>[what] the so-called genius develops ideas that no one has had previously and, in the words of Immanuel Kant, <sup>24)</sup>[which] 'genius must <sup>25)</sup>[consider] the very opposite of a spirit of imitation'. In addition, Kant established that genius 'cannot indicate <sup>26)</sup>[scientific] how it brings about its product, but rather gives the rule as nature. Hence, where an author owes a product to his genius, he does not <sup>27)</sup>[him] know how he conceived the ideas, nor <sup>28)</sup>[it is] in his power to invent the like at pleasure, or methodically, and <sup>29)</sup>[communicates] the same to others in such precepts as would put them in a position to produce similar products'.

**낱말 선택 - [ ] 안의 표현 중 문맥상 바른 낱말을 고르시오.**

The term genius can be traced back to the Latin word ingenium: a natural-born talent. The essence of this talent is seen as original productivity, which employs <sup>30)</sup>[confident / insecure] intuition to access new areas of creativity. The person who has genius — a brilliant creative power — is also known as a genius. It was not until the Renaissance that people began to describe an artistic creative potential or the source of inspiration as genius. The key significance for invention is that the so-called genius develops ideas that no one has had previously and, in the words of Immanuel Kant, that 'genius must be considered the very <sup>31)</sup>[similarity / opposite] of a spirit of imitation'. In addition, Kant established that genius 'cannot indicate scientifically how it brings about its product, but rather gives the rule as nature. Hence, where an author owes a product to his genius, he does not himself know how he conceived the ideas, nor is it in his power to invent the like at pleasure, or methodically, and communicate the same to others in such precepts as would put them in a position to produce <sup>32)</sup>[dissimilar / similar] products'.

**문단 배열 - 주어진 글 다음에 이어질 내용의 순서를 바르게 배열하십시오.**

33)

The term genius can be traced back to the Latin word ingenium: a natural-born talent.

- (A) The essence of this talent is seen as original productivity, which employs confident intuition to access new areas of creativity. The person who has genius — a brilliant creative power — is also known as a genius. It was not until the Renaissance that people began to describe an artistic creative potential or the source of inspiration as genius.
- (B) Hence, where an author owes a product to his genius, he does not himself know how he conceived the ideas, nor is it in his power to invent the like at pleasure, or methodically, and communicate the same to others in such precepts as would put them in a position to produce similar products’.
- (C) The key significance for invention is that the so-called genius develops ideas that no one has had previously and, in the words of Immanuel Kant, that ‘genius must be considered the very opposite of a spirit of imitation’. In addition, Kant established that genius ‘cannot indicate scientifically how it brings about its product, but rather gives the rule as nature.

**문장 삽입 - 주어진 문장이 들어가기에 가장 알맞은 곳을 고르시오.**

34)

In addition, Kant established that genius ‘cannot indicate scientifically how it brings about its product, but rather gives the rule as nature.

The term genius can be traced back to the Latin word ingenium: a natural-born talent. ❶ The essence of this talent is seen as original productivity, which employs confident intuition to access new areas of creativity. ❷ The person who has genius — a brilliant creative power — is also known as a genius. ❸ It was not until the Renaissance that people began to describe an artistic creative potential or the source of inspiration as genius. ❹ The key significance for invention is that the so-called genius develops ideas that no one has had previously and, in the words of Immanuel Kant, that ‘genius must be considered the very opposite of a spirit of imitation’. ❺ Hence, where an author owes a product to his genius, he does not himself know how he conceived the ideas, nor is it in his power to invent the like at pleasure, or methodically, and communicate the same to others in such precepts as would put them in a position to produce similar products’.

- Answer Sheet -

2021학년도 EBS 수능특강 영어 9강 - Gateway

- 1) 선사 시대 예술의 의미와 목적에 대한 고찰은 현대의 수렵 채집 사회에서 끌어낸 유사점에 크게 의존한다.
- 2) Steven Mithen이 The Prehistory of the Modern Mind에서 강조하듯이, 그러한 원시 사회는 인간과 짐승, 동물과 식물, 생물체의 영역과 무생물체의 영역을 통합된 살아 있는 전체의[전체 안으로의] 참여자로 여기는 경향이 있다.
- 3) 이런 경향의 두 가지 표현이 '의인화'(동물을 인간으로 간주하는 관행)와 '토템리즘'(인간을 동물로 간주하는 관행)인데, 이 두 가지는 원시 문화의 시각 예술과 신화에 널리 퍼져 있다.
- 4) 따라서 자연의 세계는 인간의 사회적 관계의 관점에서 개념화된다.
- 5) 이런 측면에서 고려될 때, 초기 인류가 자신들의 세계에 살고 있는 인간 이외의 생명체들에 대하여 시각적으로 집착한 것은 깊은 의미를 띠게 된다.
- 6) Claude Lévi-Strauss가 말했듯이 수렵 채집인들에게 동물은 먹기 좋은 대상일 뿐만 아니라, '생각해 보기에도 좋은' 대상이다.
- 7) 토템 신앙의 관행에서 글을 모르는 인류는 "자신과 자연 속에서의 자신의 위치에 대해 곰곰이 생각한다."라고 그는 말했다.
- 8) rely
- 9) tend
- 10) are
- 11) which
- 12) is conceptualized
- 13) considered
- 14) inhabiting
- 15) observed
- 16) itself
- 17) rely
- 18) tend
- 19) are
- 20) which
- 21) is conceptualized
- 22) considered
- 23) inhabiting
- 24) observed
- 25) itself
- 26) analogies
- 27) integrated
- 28) meaningful
- 29) (C) - (A) - (B)
- 30) ④
- 31) rely heavily on analogies drawn with
- 32) participants in an integrated, animated totality
- 33) dual expressions
- 34) both of which spread through the visual art and the mythology of primitive cultures
- 35) Thus
- 36) in terms of human social relations
- 37) When considered in this light
- 38) visual preoccupation
- 39) with the nonhuman creatures inhabiting their world
- 40) meaningful
- 41) not only good to eat
- 42) also good to think about
- 43) broods upon itself and its place in nature

2021학년도 EBS 수능특강 영어 9강 - 01번

- 1) 토마스 에디슨은 백열전구라는 난제에 관한 해결책이 번뜩 번개처럼 떠오를 때까지 만 번은 실패했는데, 이로(번뜩 떠오른 해결책으로) 인해 그는 세상을 바꿔 놓게 되었다.
- 2) Rosa Parks는 인종적 편견이라는 부당한 자신이 처한 상황을 거부하기로 결정하고 수감과 폭행 또는 더 심한 것까지도 감수하기로 한 것이 인종에 상관없이 모든 남성과 여성을 위한 역사를 바꿔 놓게 될 혁명을 유발할 것이라고는 생각하지 못했다.
- 3) 테레사 수녀가 가난하고 소외된 사람들을 보살피기 위해 인도의 특권층을 가르치는 직책을 그만두기로 결정했을 때, 사람들은 그녀가 정신이 나갔다고 생각했다.
- 4) 그 당시에, 테레사 수녀는 이 결정이 세상에 미치게 될 광범위한 영향에 대해 알지 못했다.
- 5) 알베르트 아인슈타인은 광선을 타고 있는 꿈을 꾸는 동안 상대성 이론에 대한 해결책을 얻게 되었다.
- 6) 여러분 역시 탁월한, 아하 하는 깨달음의 순간을 예상치 못하게 그리고 여러분 자신이 애쓰지 않아도 얻게 될 것이다.
- 7) because of
- 8) choosing
- 9) educating
- 10) thought
- 11) that
- 12) that
- 13) will you
- 14) because of
- 15) choosing
- 16) educating
- 17) thought
- 18) that
- 19) that
- 20) will you
- 21) resist
- 22) leave
- 23) received
- 24) unexpectedly
- 25) (C) - (B) - (A)
- 26) ③
- 27) would spark a revolution that would transform history
- 28) regardless of
- 29) chose to leave her position educating the privileged classes
- 30) the global impact that this decision would have on the world
- 31) your aha moments of brilliance
- 32) unexpectedly and through no effort of your own

2021학년도 EBS 수능특강 영어 9강 - 02번

- 1) 컨트리 음악의 주요 주제는 일, 자유, 소외이고, 이것은 최고의 곡으로 선정된 20곡 중 거의 6분의 1에서 나타난다.
- 2) 컨트리 음악은 그 자체가 남부의 전통적인 노래와 기악곡의 상업적인 파생물이며 이전에는 구전으로 전승되었다.
- 3) 따라서 처음부터 컨트리 음악은 절충적인 혼합체였고, 그것은 고대의 영국 발라드, 이들(고대의 영국 발라드곡)의 미국화된 변형, 성가, (중세의) 음유 시인의 곡조, 초기 블루스, 그리고 여러 해 동안 상업적인 대중 음악 산업으로부터 흡수된 많은 종류의 음악들을 포함했다.
- 4) 20세기 전체에 걸쳐 그것은 노동 계층의 정체성을 나타내는, 토착적이고 마음에서 우러난 음악으로부터 성장하여, 그것을 들

는 사람들이 실제로 노동 계층이든 아니든, 노동 계층의 정체성에 어필할 수 있도록 다른 사람들에게 의해 제작된 상업적인 음악이 되었다.

5) 뉴잉글랜드에서 교육받은 상류 계층인 George Bush 대통령의 가장 좋아하는 음악으로 공연된 컨트리 음악의, 즉 그를 '보통의 미국인'이라고 소개하는 것의 상징적인 의미는 명백하다.

- 6) are
- 7) carried
- 8) absorbed
- 9) produced
- 10) is
- 11) are
- 12) carried
- 13) absorbed
- 14) produced
- 15) is
- 16) appearing
- 17) oral
- 18) included
- 19) popular
- 20) appeal to
- 21) unmistakable
- 22) (B) - (C) - (A)
- 23) appearing in approximately one-sixth of
- 24) commercial offshoot
- 25) formerly carried on in an oral tradition
- 26) Consequently
- 27) expressing working-class identity
- 28) produced by others to appeal to a working-class identity
- 29) whether or not
- 30) symbolic meaning
- 31) unmistakable

**2021학년도 EBS 수능특강 영어 9강 - 03번**

- 1) 우리는 바쁜 것이 반드시 생산성과 같은 것은 아님을 이해해야 하며, 인생에서 무엇이든 성취하기 위해서는 우리는 우선순위를 매겨야 한다.
- 2) 우리가 목록의 맨 위에 올려놓은 것은 우리가 시간을 어떻게 보내는지 그리고 우리가 매일 얼마나 많은 가치를 얻어내는지를 결정한다.
- 3) 사실, 우리들 대부분은 우리가 '정말' 시간을 어떻게 보내는지에 대해 의식하지 못하고, 우리에게 정말 중요하지 않다고 말하는 것들을 우선적으로 처리한다.
- 4) 우리는 TV를 보거나, 불평하거나, 또는 우리의 인생을 잠을 자며 보내며 여분의 시간을 낭비한다.
- 5) 우리는 무심코 소셜 미디어를 이것저것 대충 읽으면서 옮겨다니고 전화 통화로 몇 시간을 보내며, 출퇴근하면서 시간을 잘 활용하지 못한다.
- 6) 우리는 하루에 그렇게나 많은 일을 하지만, 우리의 모든 시간이 어디로 갔는지 궁금해한다.
- 7) 일단 우리가 우리의 하루를 실제로 어떻게 보내고 있는지에 대해 솔직해지면, 우리는 우리에게 가장 중요한 것을 우선적으로 처리하기 시작할 수 있고, 우리의 시간을 되찾기 시작할 수 있다.
- 8) that
- 9) determines
- 10) prioritizing
- 11) don't
- 12) talking

- 13) traveling
- 14) how
- 15) that
- 16) determines
- 17) prioritizing
- 18) don't
- 19) talking
- 20) traveling
- 21) how
- 22) necessarily
- 23) how
- 24) unconscious
- 25) good
- 26) honest
- 27) (B) - (A) - (C)
- 28) ㉠
- 29) busyness does not necessarily equal productivity
- 30) prioritize
- 31) What we put at the top of our list
- 32) how we spend our time
- 33) how much value we get out of each and every day
- 34) unconscious
- 35) prioritizing things
- 36) wonder where all of our time went
- 37) prioritize what's most important to us

**2021학년도 EBS 수능특강 영어 9강 - 04번**

- 1) 'genius(천재성)'라는 용어의 기원은 타고난 재능을 뜻하는 라틴어 단어 'ingenium'으로 거슬러 올라갈 수 있다.
- 2) 이 재능의 핵심은 독창적인 생산성이라고 여겨지는데, 이것은 창의성이라는 새로운 영역에 접근하기 위해 대담한 직관을 이용한다.
- 3) genius (천재성), 즉 뛰어난 창의력을 가진 사람도 또한 genius(천재)라고 알려져 있다.
- 4) 르네상스 시대에 이르러서야 비로소 사람들은 예술적인 창의적 잠재력 또는 영감의 원천을 genius(천재성)라고 묘사하기 시작했다.
- 5) 창의력의 핵심적인 의미는 소위 천재라고 불리는 사람이 예전에 아무도 가져본 적이 없는 생각을 발전시키는 것이고, Immanuel Kant의 말을 빌리자면, '천재성은 모방 정신의 정반대로 간주되어야 한다'는 것이다.
- 6) 더욱이, 천재성은 '그것이 만든 결과물을 어떻게 이끌어 내는지를 과학적으로 보여 줄 수 없지만 (결과물이 나오게 되는) 그 규칙을 자연적인[자연스러운] 것으로 제시한다.'라고 Kant는 밝혔다.
- 7) '따라서, 작가가 자신의 천재성 덕택에 어떤 결과물을 낸 경우, 그는 어떻게 그 아이디어들을 품게 되었는지 자신은 알지 못하고 또한 그의 능력 안에서 하고 싶은 대로든 체계적으로든 유사한 것을 만들어 낼 수 있지도 않으며, 다른 사람들이 비슷한 결과물을 만드는 위치에 놓일 수 있게 하는 지침으로 동일한 것(결과물)에 대해 전달해 주지도 못한다.'
- 8) can be traced
- 9) is seen
- 10) employs
- 11) that
- 12) that
- 13) that
- 14) be considered
- 15) scientifically

- 16) himself
- 17) is it
- 18) communicate
- 19) can be traced
- 20) is seen
- 21) employs
- 22) that
- 23) that
- 24) that
- 25) be considered
- 26) scientifically
- 27) himself
- 28) is it
- 29) communicate
- 30) confident
- 31) opposite
- 32) similar
- 33) (A) - (C) - (B)
- 34) ㉠